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THE 21ST ANNUAL AFRICANA STUDIES
STUDENT RESEARCH
CONFERENCE & LUNCHEON

Emerging Perspectives in Africana Studies

Friday, February 8, 2019

BOWEN-THOMPSON STUDENT UNION • BOWLING GREEN STATE UNIVERSITY



THE 21ST ANNUAL AFRICANA STUDIES

MORNING AGENDA

8:30–9:00 **Tea & coffee** BTSU Ballroom, Side B

9:00–10:15 **PANEL 1: INTERSECTIONS OF RACE** BTSU Ballroom, Side B

Moderator: **Ivan Gusev Johnson** (MA student, Literary & Textual Studies/Spanish, BGSU)

PANELISTS:

Joseph Z. Johnson (Undergrad, World Music and Saxophone Performance, BGSU)
"Blended Styles of African American Folk Music"

Sarah Bishop (PhD candidate, Ethnomusicology, The Ohio State University)
"Unite Yourselves in the Name of Anywaa": Music and Anywaa Ethnic Identity in Gambella, Ethiopia"

Jasmine Mitchell (Undergrad, East Asian Studies, Oberlin College)
"Racism, Prejudice, and Democratization: The Westernization of Japan Under U.S. Occupation, 1945-52"

PANEL 2: EDUCATION

Sky Bank Room (201)

Moderator: **Eva-Maria Trinkaus** (Austria: Fulbright, PhD candidate, American Literature)

PANELISTS:

Lyndah Naswa Wasike (MA student, Cross-Cultural & International Education [MACIE], BGSU)
"Giving a Voice to the Voiceless and Women's Education in Kenya"

Ethan W. Jackson (MA student, Cross-Cultural & International Education [MACIE], BGSU)
"Life After School: Expectations of Teachers and Students with Disabilities in Kenya"

Arin Gentry (Undergrad, Communication, University of Cincinnati)
"Completing the Degree: Obstacles & Opportunities"

10:30–11:45 **PANEL 3: ART** BTSU Ballroom, Side B

Moderator: **Ashley Spangler** (MA student, Art History, BGSU)

PANELISTS:

Alyssa Johnson (MFA student, Studio Art, 2-D Studies, BGSU)
"A Modern Mother: Harriet Powers"

Kari Boroff (MA Student, Art History, BGSU)
"Haitian Carnival: The Art of Resistance"

Micaela Deogracias (Undergrad, Art History/Spanish, BGSU)
"Reframing Aesthetic Theory in the Caribbean through Derrida's Theory of Deconstruction"

STUDENT RESEARCH CONFERENCE & LUNCHEON

PANEL 4: WRITERS ADDRESSING RACE

Sky Bank Room (201)

Moderator: **Khani Begum** (Associate Professor, English, BGSU)

PANELISTS:

Michael Oshindoro (MA student, English/Literary & Textual Studies, BGSU)

“Solidarity Between Women in Chimamanda Adichie’s ‘Purple Hibiscus’”

Hannah McDermott (Undergrad, English, BGSU)

“Colorism: The Effect of Interracial Racism”

Blaze C.A. Campbell (PhD candidate, Higher Education Administration, BGSU)

“A Passage to Bowling Green: A Chronological Exploration of James Baldwin’s Connection to BGSU’s Ethnic Studies Department”

KEYNOTE LUNCHEON

BTSU Ballroom, Side A

12:00–1:15

WELCOME

Dr. Rebecca L. Skinner Green

Director of Africana Studies and Conference Chair

Marcus Sherrell

Associate Dean, College of Arts and Sciences

“Lift Every Voice and Sing,” performed by Jhané Perdue, vocals, and

Anthony Lamont Youmans, piano

(College of Musical Arts, BGSU)

INTRODUCTION

Dr. Rebecca L Skinner Green

Director Africana Studies and Conference Chair

KEYNOTE ADDRESS

BTSU Ballroom

12:00–1:15

Tara T. Green

Linda Carlisle Excellence Professor of Literature and Gender Studies, and Professor and former Director (2008-2016) of African American and African Diaspora studies (University of North Carolina, Greensboro)

“This is Our Story: Reclaiming the Middle Passage, Resisting Social Death”

AFTERNOON AGENDA

1:30–3:00

PANEL 5: HISTORY AND POLITICS

Sky Bank Room (201)

Moderator: **Hammed Oluwadara Adejare** (MA student, English, BGSU)

PANELISTS:

Molly Cooper (Undergrad, Liberal Studies, BGSU)

“A Study of Precolonial Urban Africa”

Jack Riegert (Undergrad, German, BGSU)

“Neocolonialism and Globalization: The Dual Phenomena of Exploitation and Underdevelopment in Modern Africa”

Edward Vaughan (Undergrad, International Studies/German, IUPUI)

“GDR Involvement in South Africa: When Does Solidarity become Engagement?”

Shanna Mariah Riley (Undergrad, Psychology/Africana Studies minor, BGSU)

“The African American Political Party Flip”

PANEL 6: INTERNATIONAL COMMUNICATION: TECHNOLOGY, HEALTH, & RACE

BTSU Ballroom (Side B)

Moderator: **Michael Oshindoro**

(MA student, English Literary & Textual Studies, BGSU)

PANELISTS:

Amelia Amedela Amemate (MA student, American Culture Studies, BGSU)

“Prospects of Cyberfeminism as a New Medium for Gender Equity Work in African Cultures”

Frankline B. Matanji (MA student, Media & Communication, BGSU)

“Whatsapp and Mobile Money Towards Successful Crowdfunding and Social Change: A Kenyan Case”

Margaret Githua (PhD candidate, Communication, North Dakota State University)

“A Mixed-Methods Approach to Social Media Uses in Health Communication: A Case Study of Infertility among Cancer patients, after Chemotherapy Radiation Treatments”

Daniyel Denise Roper (PhD candidate, Nursing, University of Cincinnati)

“Cultural Meanings of Health, Self-Care, and Help-Seeking Among Young Black Men:

An Intersectional Approach”

About the Keynote Speaker **Tara T. Green**

Tara T. Green is Professor of African American and African Diaspora Studies (AADS) and the Linda Arnold Carlisle Excellence Professor of Women’s and Gender Studies. She received her bachelor’s degree in English from Dillard University in New Orleans and her master’s and doctorate in English, with an emphasis in African American literature from Louisiana State University. She served as director of AADS from 2008 to 2016. Before coming to University of North Carolina-Greensboro, she taught at universities in Louisiana and Arizona.

Her research interests include African American autobiographies, 20th century novels, gender studies, Black southern studies, African literature, and the U.S. Black diaspora. She has published numerous articles and made presentations in these areas of research. Her books *From the Plantation to the Prison: African American Confinement Literature* (Mercer UP, 2008), *A Fatherless Child: Autobiographical*



Perspectives of African American Men (U of Missouri P, 2009; winner of 2011 National Council for Black Studies for Outstanding Publication in Africana Studies), *Presenting Oprah Winfrey, Her Films, and African American Literature* (Palgrave Macmillan, 2013), and *Reimagining the Middle Passage: Black Resistance in Literature, Television, and Song* (Ohio UP, 2018), reflect her interests in African American literary and interdisciplinary studies. Inspired by her fondness for New Orleans, she is completing a manuscript on Alice Dunbar-Nelson, a writer and activist from New Orleans. In addition to presenting locally and nationally, she has presented her research in England, the Caribbean, and Africa.

Green is the immediate past president of the Langston Hughes Society and serves on the executive committee of South Atlantic Modern Language Association. She enjoys mentoring students and working with community organizations.

Abstracts

Amelia Amedela Amemate: "Prospects of Cyberfeminism as a New Medium for Gender Equality Work in African Cultures"

MA student, American Culture Studies, Bowling Green State University

Since the advent of the internet, activism for socio-political change has witnessed tremendous advancement. Today, millions of people around the world use digital technologies and the internet for interaction and education. Like other groups, feminists have appropriated technology to advance their work through social media activism, website creation and management, and listservs among others. They regard technology as a force that has the potential to create new possibilities for women's advancement all over the world. While it is true that many people are left behind, in some cases with unfavorable conditions created by these same technologies, the importance of these technologies to women's advancement cannot be denied. Many Ghanaians have been using digital technology to interact with one another and connect with the rest of the world for about twenty years now. Realizing the potential of social media to improve gender equality work in Ghana, Ghanaian feminists took advantage of sites like Facebook to organize and reach audiences in ways that were not possible before. This research looks at the work of Ghanaian cyberfeminist group, PDM, its significance to women's empowerment in Ghana and implications for the conceptualization of Cyberfeminism. Focus is placed on questions regarding the effectiveness (and ineffectiveness) of Cyberfeminism to challenge and eradicate discriminatory gender norms in African cultures. The paper discusses technology-aided hostility towards women such as the use of the internet by Ghanaian public to harass and undermine PDM and its work. The researcher argues that digital technologies and the internet are double-edged swords that enable gender equality and equity advocates and activists in countries like Ghana to organize and reach wider audiences within a short period of time, but at the same time serve as mediums through which feminists and women are attacked and feminist work is limited. The research uncovers how place (socio-economic conditions), culture (traditional norms and practices), gender and technology interact with one another to produce effects and counter-effects.

Sarah Bishop: "'Unite Yourselves in the Name of Anywaa': Music and Anywaa Ethnic Identity in Gambella, Ethiopia"

PhD candidate, Ethnomusicology, The Ohio State University

Ethnicity is highly politicized in northeast Africa and has been implicated in conflicts, tensions, and protests in different countries throughout the region. Various, complex factors play a role in this: political marginalization and cultural denigration of certain ethno-linguistic groups within nation-states, unequal access to resources, increasingly ethnicized cycles of violence, and overall rise in identity politics around the globe are a few. This paper aims to expand our understanding of ethnicity by examining how ethnic phenomena are manifested in expressive culture and how expressive culture reflects, shapes, and informs ethnic consciousness. I do so by exploring local music-making amongst members of the Anywaa ethnic group in Gambella region, western Ethiopia. The premise is that expressive culture such as music is not peripheral to processes of ethnicity but is intricately bound up in it. As Stokes (1994) has observed, music can reify ethnic groups through construction of musical difference and activities such as listening to, thinking about, and discoursing about music. Indexical linkages between certain cultural practices and Anywaa ethnicity, use of cultural difference to maintain ethnic boundaries, performance of difference through music-making and dance, and interpretive frameworks of listeners are all factors that assist in the construction of Anywaa ethnicity. An analysis of song lyrics, musical characteristics, and comments made by both musicians and listeners during my fieldwork indicates that music is one means by which the Anywaa define themselves as a distinct people group, cultivate a sense of cultural pride, and generate affective connections to their ethnic community. Anywaa music, then, not only reflects sentiments and ideas about Anywaa identity, but also produces Anywaa-ness, strengthens ethnic solidarity, and reinforces boundaries between the ethnic Self and Other.

Kari Boroff: "Haitian Carnival: The Art of Resistance"

MA student, Art History, Bowling Green State University

This paper explores the different characters that are represented during Haitian Carnival, where participants mask their identities in order to act out mythological and political tales, emphasizing the corruption, politics, and social issues of Haiti through costume and drama. These characters which can appear bizarre, comical, or terrifying, embody subjects such as Haiti's successful slave revolt in 1791, elements of Vodou, satirical representations of political figures, and social issues such as AIDS. Moreover, this raw, powerful, expressive side of Haitian Carnival can be compared to the artwork of André Eugène, whose work is characterized by and embodies the haunting, provocative side of this event. André Eugène is a contemporary artist from Haiti, who works with recycled materials and other found objects to create sculptures that are distinguished by their crude forms and sharp edges and are made from broken TV's, discarded toys, and real human skulls. Eugène's sculptures reflect Haitian Vodou, social issues such as sexuality and mortality, and Haiti's ongoing economic crisis which are similar to the themes of Carnival and depicted in similar ways. Both the artwork of André Eugène and Haitian Carnival are not only similar in their theatrics and provocative aesthetics, but they embody Haitian identity, history, and culture.

Blaze Campbell: "A Passage to Bowling Green: A Chronological Exploration of James Baldwin's Connection to BGSU's Ethnic Studies Department"

PhD candidate, Higher Education Administration, Bowling Green State University

James Baldwin became connected to Bowling Green State University's (BGSU) Ethnic Studies Department starting in the late 1970s, making four visits to campus, once as a guest speaker, once as a Writer-in-Residence, and twice as a Distinguished Visiting Professor. The purpose of this paper is to understand how the relationship between BGSU and Baldwin developed. I constructed a historical, chronological narrative utilizing primary sources including various documents from BGSU's archival collection to understand Baldwin's affiliation with the university. Baldwin's 1977 visit to BGSU was his first public lecture in the United States since his departure to France years prior. Additionally, it was at BGSU that Baldwin first experienced teaching in a college classroom. Thus, given Baldwin's legacy and the peculiarity that of all post-secondary institutions, he found his way to BGSU, the way in which Baldwin and BGSU overlap deserves analysis. Furthermore, I examined how Baldwin's visits to BGSU impacted the campus and local community, as well as challenged the erasure of Black people's perspectives and lived experiences within the post-secondary curriculum.

Molly Cooper: "A Study of Precolonial Urban Africa"

Undergraduate student, Liberal Studies, Bowling Green State University

Africa's precolonial era of urban development lasted from approximately 3000 BC until the colonial era began in the sixteenth century AD. During this period, urban centers were built in regions of high ecological and economic potential, such as the Mediterranean coast, the Nile towns of Nubia, West Africa, and the Sub-Saharan region of Africa. Studying key cities in each of these areas demonstrates the rich history of precolonial Africa as well as the continued influence of these sophisticated cultures. Using historical records, archeological findings, and analysis of urban trends of cities such as Carthage, Meroe, Djenne, and the Great Zimbabwe, a pattern of precolonial urbanization is established. There are several attributes that are indicative of urban conglomerations being considered a city. Cities were centers of population, religion, arts and culture, political and military strength, industry, and commerce. Despite these factors, precolonial African cities and towns were, at their root, agrarian. Urban development occurred in areas where social, economic, and environmental resources were advantageous to settlement. Population pressure, especially in areas such as the Nile River Valley, was also an important factor as the habitable areas were limited. These areas of high potential, combined with populations with technological abilities to produce, store, and transport a food surplus led to urban development. While many of these precolonial cities declined centuries ago, their impact on modern African culture and geography is still evident.

Micaela Deogracias: "Reframing Aesthetic Theory in the Caribbean through Derrida's Theory of Deconstruction"

Undergraduate student, Art History and Spanish, Bowling Green State University

There has been an ongoing struggle to pinpoint the definition of Caribbean aesthetic. Although still framed through Western values of beauty and significance, the Caribbean has been making strides towards breaking out of the artistic definitions of the Eurocentric art history canon. A means of doing so is evident in the works of Livia Ortiz Ríos, a Puerto Rican abstract expressionist artist who frames her art through the Chaos Theory and Derrida's Theory of Deconstruction. The latter's discussion of binary comparisons beautifully mirrors the present binary comparison of Caribbean art to Western art. This work will focus on Derrida's Theory of Deconstruction and explain how its argument fits within Caribbean aesthetic theory.

Arin A. Gentry: "Completing the Degree: Obstacles & Opportunities"

Undergraduate student, Communication, University of Cincinnati

This study investigates the contributing factors that prevents black males from completing a bachelor's degree. Using an open-ended survey, current and recently graduated Black individuals offered their perspective on Black male students' college experiences. The participants identified a range of factors that hinder and support black males attaining their bachelor's degree. Limiting factors included: (1) resources; (2) support; and (3) representation. In highlighting these challenges, also discussed are factors that contribute to their successful degree completion, including mentorship, support, and access to resources. Implications for Black males' successful completion of a bachelor's degree are discussed.

Margaret Githua: "A Mixed-Methods Approach to Social Media Uses in Health Communication: A Case Study of Infertility Among Cancer Patients, After Chemotherapy Radiation Treatments"

PhD candidate, Communication, North Dakota State University

Health communication is one of the fastest developing areas of communication and health communication researchers have maintained an abiding and persistent interest in examining the intersections of people's uses of media and the resulting influences on their behaviors. In this new age of widespread uses of social media, particularly Facebook, considerable attention has been directed to how the new media platforms are used for health communication purposes, especially weight loss management. Our presentation is based on a mixed methods research aimed at using a multiplicity of research methods to examine how cancer patients who are conscious of the health implications of chemotherapy and radiation treatments on their fertility use social media as learning and behavior-modification tools. Such a problem that involves examining people's values, media use patterns, and the putative influence of health information can best be addressed through a mixed methods design. The two objectives of the research are: (1) to determine how cancer patients trying to save their fertility after treatments use the legacy media and social media; (2) to ascertain if there are significant differences among people who use the new social media more. Undergirding these two objectives is our interest to examine people's motivation in seeking health information and watching/monitoring their fertility. Using quantitative and qualitative analyses tools, we shall provide a broad characterization of the respondents' media use patterns and address the two research objectives of cancer patients' fertility after treatments, use of the legacy and social media, and whether those who prefer the new social media are different from their counterparts who favor the traditional/legacy media. The results would have interesting implications for health communication, media use, and cancer patients' fertility watch behavior. These results will contribute to our increasing understanding and appreciation of health communication as a field of study and a body of theoretical knowledge. The use of quantitative and qualitative methods in this study promises to offer more comprehensive and all-encompassing results that will make our findings more relevant and applicable to the extant needs of the various publics including media people, policy makers, public health personnel, and citizens needing more attention to health management issues of infertility among cancer patients.

Ethan W. Jackson: "Life After School: Expectations of Teachers and Students with Disabilities in Kenya"

MA student, Cross-Cultural & International Education (MACIE), Bowling Green State University

In my research, I investigated the perceptions Deaf education teachers have about the future success of their students and the dreams of the students themselves. I also examined if teachers and their students have similar expectations about the students' success outside of school. I collected data at Kakuswi Special School for the Deaf (KSSD). KSSD, located in the Eastern province of Kenya, is a primary school that caters to the needs of Deaf individuals from nursery school to class eight. There were 18 participants: 10 students and eight teachers. Teachers were asked about their educational background, previous experiences they have had with people with disabilities outside of the classroom, and their perceptions of students' lives after they finish schooling. All student participants underwent approximately 30-minute interviews. Students created pictures that were used to help identify their personal, educational, and employment aspirations and they were asked to describe the jobs, relationships, living environments, and goals they desire. Teachers also reported that their students will be able to participate in secondary school, university, or vocational programs, as well as indicated that students will be able to form significant platonic and/or romantic relationships as they grow up. Students reported interest in careers that they have been exposed to and have demonstrated some level of success at. Students also expressed interest in marrying and having a family. While students had similar ideas of the kind of family they wanted, they were split on wanting a partner or children with a disability.

Alyssa Johnson: "A Modern Mother: Harriet Powers"

MFA student, Studio Art, 2-D Studies, Bowling Green State University

A Modern Mother: Harriet Powers (1837-1911) is part of a continued research project, encompassing a review of literature, visual analysis, and curatorial study. The purpose is to identify Harriet Powers, an African-American woman from Georgia, as an important figure working before the start of the shift to modernism near the turn of the century. Powers worked from inside her specific intersection of oppression, a black woman born into slavery, who created abstract quilts, not visually dissimilar to the paper cut-out and printed works of Henri Matisse. Though her medium, quilting, has generally been cast off by historians and theorists, we see her influence flows into contemporary art, through material and aesthetic. The ultimate intent for the research is to be presented to the Georgia Museum of Art as a formal exhibition proposal to be considered, bringing Power's two quilts together in their place of origin for the very first time.

Joseph Johnson: "Blended Styles of African American Folk Music"

Undergraduate student, World Music and Saxophone Performance, Bowling Green State University

From childhood to the present, I have heard stories from my grandmother of growing up as an African American in rural North Carolina. As a young girl, she experienced a great deal of racial injustice, but she also told me of many of her most memorable experiences, mainly in relation to the church and old-time string band music. Through the musicological study of Rhiannon Giddens and The Carolina Chocolate Drops, Jake Blount, and Valerie June, I will show how these performing artists in the U.S. keep the tradition of African American old-time music alive while blending it with other contemporary musical styles. This presentation will tell the stories of various African American folk-fusion artists and the modes through which they express their identity in relation to both their own subcultures and their interactions with the mainstream. In addition to a deepening reconciliation of their socio-political identifiers, I will inform the understanding of these musical styles in the continuation of that tradition through the etymology of the music as expressed by these artists. I will do this through the study of their various influences and analyzing the lyrical and structural forms of the albums such as Genuine Negro Jig, Reparations, and Pushin' Against a Stone as compared to other similar devices of distinct genres.

Frankline Bradly Matanji: "Whatsapp and Mobile Money Towards Successful Crowdfunding and Social Change: A Kenyan Case"

MA student, Media & Communication, Bowling Green State University

Use of WhatsApp as a social media technology and M-pesa, a mobile money service for crowdfunding in Kenya are proliferating at an incredible pace. Crowdfunding helps communities organize for effective participation in social and economic development and empowerment by making sure that members of the community get to benefit from services such as access to social amenities and better infrastructure which would not have been available if the community members were to wait for the government to provide the services. This method is popularly being used at Kisii University for students' retention and providing social welfare to students, their parents and University staff. The approach adopted by this study was qualitative inductive research, where the researcher had a one-on-one interview session with creators of crowdfunding campaigns and the funders using Skype and phone calls as interview tools were conducted.

Hannah McDermott: “Colorism: The Effect of Interracial Racism”

Undergraduate student, English, Bowling Green State University

It is clear that issues involving race have plagued the growth of the United States since the early stages of the land's development. However, through Wallace Thurman's novel *The Blacker the Berry*, he is able to illustrate the struggles of racism within the African American society, having detrimental effects on the psychological aspect of racism as well. My paper focuses on the main character, Emma Lou, who faces both public and personal racism throughout her upbringing. Focusing on the problems that discrimination brings forward, the novel hones in on African Americans in education, family, the work place, and even romantic relationships. By dissecting Emma Lou's character, I attempt to dive deeper into her insecurities about not only her race, but her gender as well, and how this reflects her ability to integrate herself into her society, which she herself even grapples with accepting.

Jasmine Mitchel: “Racism, Prejudice, and Democratization: The Westernization of Japan Under U.S. Occupation, 1945-52”

Undergraduate student, East Asian Studies, Oberlin College

Following the unconditional surrender of on Japan September 2, 1945, the Allied forces set out to establish a military occupation in Japan to instill democratic ideals upon the nation and rid Japan of its militarist and fascist sentiments. In facilitating Japan's transformation into a democratic nation with values of freedom, liberty, equality, there was also an influx of cultural exchanges between the American occupation forces and Japanese citizens and residents. In fact, the issue of race revealed itself as a major component of American democracy that created a strain on the interactions and relationships between African American GIs, white GIs and the citizens of Japan. In this paper, I will examine the encounters of African-American soldiers with Japanese citizens during the occupation and compare them to the African American-Japanese relationship during the trans-war period. In doing so, I will argue that the impact of the occupation reinforced the American racial hierarchical structures in the postwar Allied occupation of Japan.

Michael Eniola Oshindoro: “Solidarity Between Women in Chimamanda Adichie's Purple Hibiscus”

MA student, English (Literary & Textual Studies, Bowling Green State University)

Chimamanda Adichie's first novel, *Purple Hibiscus* presents a complex reality of the Nigerian society, with particular concentration on the Igbo, a tribal majority. She carefully constructs her female characters to reflect the variegated personalities – forced or self-willed – that define an Igbo woman in post-colonial Nigeria. As this paper will show, scholars' readings of two of the female characters – Beatrice, a dependent sit-at-home mother of two, and her widowed sister-in-law, Auntie Ifeoma, also called Ifeoma, a university lecturer – are rather simplistic. This paper complicates the contrasting depiction of both characters as pushed by readers like Ndula (2017) and Denkyi-Manieson (2017). It explores the power dynamics of the African woman to explain solidarity between women in the face of male domination and female's oppression. My hope for this paper is to draw attention to the power of the Igbo woman and how this strength, with all its complexities, reveals her connection to her forebears; an understanding I strongly believe is imperative for the wider audience, especially those who are unfamiliar with the Nigerian society, in order to counter the risk of taking the contrasting representations of Beatrice and Ifeoma in *Purple Hibiscus* as the ideal story of the Nigerian or African woman in general.

Jack Riegert: “Neocolonialism and Globalization: The Dual Phenomena of Exploitation and Underdevelopment in Modern Africa”

Undergraduate student, German, Bowling Green State University

Since the 1960s till date, African independence has been a mirage. Real freedom for African countries had been redefined by the impact of neo-colonialism and globalization. While neo-colonialism simply means indirect hegemonic control of former colonies or developing countries by former European colonizers and Western powers, globalization is the integration of global economy marked by free trade, free flow of capital, and the exploitation of cheaper foreign labor and raw material markets. Under neo-colonialism and the globalized world, though presumed independent, Africa is still dominated and exploited. Kwame Nkrumah, perhaps one of the most influential African leaders of history, aptly captured the spectacle: “The essence of neo-colonialism is that the State which is subject to it is, in theory, independent and has all the outward trappings of international sovereignty. In reality its economic system and, thus, its political policy is directed from outside” (Nkrumah, 1965). African development is also stunted through the weakening and replacement of traditional African cultures into more Western or European cultures by the former colonizers and emerging powers by the indoctrination of some trusted “educated” local officials whom served as their puppets. Neo-colonialism and globalization are by economic dominance, cultural appropriation, or indirect political control of the developing nations of Africa by outside powers. This paper will address the challenges imposed by neo-colonialism and globalization on nation-building and development in Africa resulting in economic instability, cultural alienation, and political control, sometimes under the guise of democratization.

Shanna Miriah Riley: “The African American Political Party Flip”

Undergraduate student, Psychology (Africana Studies minor), Bowling Green State University

My paper discusses the African American political party flip during the 1930s-1960s. Throughout my research, I found that there were many factors in the African American political party flip which began in the 1930s and continued into the 1960s. After analyzing the origin of the Democratic and Republican parties, I found that the latter supported freeing slaves during the 1800s. I will discuss how presidents Roosevelt, Truman, Eisenhower, Kennedy, and Johnson each handled Civil Rights during their times in office, and how this impacted the African American vote. Each president saw the power of African American voters, and knew that if they catered to African Americans, they could get more votes. Also, the Democratic Party built rapport with African Americans by further supporting Civil Rights with each presidency. The presentation will discuss how political and moral motives resulted the African American political party flip.

Daniyel D. Roper: “Cultural Meanings of Health, Self-Care, and Help-Seeking Among Young Black Men: An Intersectional Approach”

PhD candidate, Nursing, University of Cincinnati

Background: Black men in the U.S. have greater burden, higher risk for mortality, and earlier onset of chronic health conditions than White men. Previous research has shown that in addition to these disparities, Black men are not full participants in the healthcare system. Approaches to understanding these troubling disparities in Black men's health and their failure to fully access the health care system, have focused on two distinct areas of research: masculinity & inequalities. However recently, scholars have called for an intersectional approach. Intersectionality allows for simultaneous consideration of the meaning and influence of multiple variables, identities, and characteristics, such as race, gender, ethnicity, health and illness behaviors, and environmental and economic determinants. This study will generate new knowledge that will be used to develop cultural theory to inform health care providers of more effective ways to engage Black men with the health care system and to diminish health disparities.

Edward Vaughan: "GDR Involvement in South Africa: When Does Solidarity become Engagement?"

Undergraduate student, International Studies/German, Indiana University-Purdue University Indianapolis

The German Democratic Republic (GDR) was one of the most influential forces during the Cold War in Southern Africa. Thanks to their assistance, revolutionary groups such as the South West Africa People's Organization (SWAPO) and the African National Congress (ANC) were able to stand up against the Apartheid government in South Africa aided by the United States. This project examines the GDR support and solidarity measures during the Cold War and if the GDR's involvement in this area constitutes active engagement with the conflict. Since the German reunification, research into the specific policies of the GDR and its connection to these groups has been minimal and is still not readily available to an international audience due to most of the ground research being written in German. This leaves much of this field as unexplored territory. This research helps to begin to fill in some holes by highlighting a previously mentioned but less thoroughly discussed topic in the existing literature and providing a more focused discussion on the actual programs and support the GDR provided, specifically during the Namibian War of Independence.

Lyndah Naswa Wasike: "Giving a Voice to the Voiceless and Women's Education in Kenya"

Graduate student, Cross-Cultural & International Education (MACIE), Bowling Green State University

Social stratification in any given capitalistic society leaves the poor voiceless. Moreover, children from well-off families attend prestigious schools, they are more informed and have resources to make meaningful life decisions. On the other hand, their poor counterparts attend low-cost schools and as if that is not enough, lots of problems claim a share of their lives. How can we make a safe, learning environment for teenage girls from humble families? Meekers, Gage, & Zhan (1995) cites that in many cases, adolescents are insufficiently or incorrectly informed about their changing sexuality, and about the consequences and responsibilities associated with sexual activity. Given an African context like Kenya, where sexuality is labelled a taboo subject in public domain discussions (Boler at al.2003), lack of sex education jeopardizes the lives of girls. As result, most families or schools in rural Kenya may not avail any useful sexual information to teenagers. Consequently, for many girls, adolescence is a period of high risk of child marriage and pregnancy rather than one of safe transitions to healthy and productive adult roles (Nguyen&Wodon.,2015). As a growing concern, teenage pregnancy among poor schoolgirls in rural Kenya has sparked debates and numerous suggestions on the need to avail information to help young people to make important decisions about their sexuality (e.g. see Ahlberg,1994; Boler at al.2003; Njue et al., 2011; and Gary Knaul & Susan Rich, 1992;).A logical piece to begin with, is to exhaustively identify and challenge the outdated cultural norms that impair the effort to promote women's education in Kenya. Thus, this paper will analyze in detail, factors that retard the future of the vulnerable populations in rural Kenya as well as highlight the plans of the speaker, to mitigate the situation after her masters' studies abroad. In conclusion, Kourany, Sterba and Tong (1992) cite that in any just society, the structure and practices of families must afford women the same opportunities as men to develop their capacities, to participate in political power, to influence social choices and to be economically as well as physically fit. (p.315).

Africana Studies Program

Africana Studies at Bowling Green State University is an exciting interdisciplinary major, which draws on courses from many colleges and departments across the University and designed to strengthen students' liberal arts backgrounds while preparing them to cope with a world of racial and cultural diversity. Africana Studies allows students to explore the histories and cultures of Africa and the African Diaspora. International in scope, Africana studies offers courses that investigate the historical, artistic, cultural, and political aspects of people of African descent throughout the world. Africana studies offerings include study abroad opportunities in Ghana (School of Art), Burkina Faso (French division, Department of Romance and Classical Studies), and the Republic of Benin (Department of History). A major in Africana Studies prepares students for work and graduate study abroad and in the United States.

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Africana Studies Student Research Conference

Chair: Rebecca L. Skinner Green

The annual Africana Studies Student Research Conference provides students in all disciplines an opportunity to submit research papers addressing topics related to African and African Diaspora themes for presentation in a professional setting. The annual theme, "Emerging Perspectives in Africana Studies," encompasses a wide range of topics spanning time and place, from current and historic political events, to artistic and cultural developments, and environmental change. We therefore encourage students in all disciplines to participate and welcome papers dealing with the broader issues affecting Africana people in the global context. Africana Studies faculty review submitted papers, selecting the best for inclusion in the panel presentations. The conference is capped with a keynote lecture during the accompanying luncheon. The conference panels and the keynote address are free and open to the public, although there is a charge for the luncheon meal.

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LIFT EVERY VOICE AND SING (1900)

“The Negro National Anthem,” by James Weldon Johnson
(Stanzas one and three)

Lift every voice and sing, till earth and heaven ring,

Ring with the harmonies of liberty;

Let our rejoicing rise, high as the listening skies,

Let it resound loud as the rolling sea.

Sing a song full of the faith that the dark past has taught us,

Sing a song full of the hope that the present has brought us;

Facing the rising sun of our new day begun,

Let us march on till victory is won.

God of our weary years, God of our silent tears,

Thou Who hast brought us thus far on the way;

Thou Who hast by Thy might, led us into the light,

Keep us forever in the path, we pray.

Lest our feet stray from the places, our God, where we met Thee.

Lest our hearts, drunk with the wine of the world, we forget Thee.

Shadowed beneath Thy hand, may we forever stand,

True to our God, true to our native land.