



The

Sojourner Truth

Newsletter

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A PUBLICATION OF THE CENTER FOR AFRICANA STUDIES AT CENTRAL CONNECTICUT STATE UNIVERSITY

A DEDICATION TO TRUTH

The story of Sojourner Truth's life and her vast accomplishments during a time of peril for African Americans can be an inspiration for all to model. From historical, political, and literary realms, she has shown that an authentic voice is, in part, the essence of the human spirit. Thus, the editorial board dedicates respectfully this newsletter to her name and all that it embodies in our efforts to communicate positively and effectively about our professional and social lives.

Truth's life struggles under bondage have been highlighted in numerous works as a literature of witness to the slavery and freedom time period. It serves as a means to better understand our historical significance despite the oppressive forces and environments during the eighteenth and nineteenth centuries that placed the personal histories of African people as more marginal than dominant references of the times.

Thus, it is relevant to acknowledge and remember that Truth endured harsh treatment as an enslaved woman in New York throughout the early nineteenth century, was sold to several owners who exploited her physical size and capabilities, and experienced the loss of several of her children who were sold into slavery (Gates 245). Yet it is the not only her struggles but her belief and determination to empower herself in spite of them that speak to the genuineness of her character. As a fighter for her own personal freedom and those of her children, Truth initially left her master with one child one year before she was freed by the New York state law in 1827 (245). In the same year, she also fought successfully for the freedom of one male child held in captivity in Alabama. Legally free, Truth embraced a spiritually guided mission that led her to become an itinerant preacher who changed her

name to reflect her personal involvement (Donaldson 29). Truth asserted, "I went to the Lord and asked him to give me a new name. And the Lord gave me Sojourner because I was to travel up an' down the land showin' the people their sins an 'bein a sign unto them . . . and the Lord gave me Truth, because I was to declare the truth to people" (29). Her personal commitment to her life's work enabled her to connect her identity with the worthy causes of promoting freedom and equality for all in this country. Daring in the mid nineteenth century to not separate the personal from the political, Truth voice was strengthened by her political vision to be an advocate for civil and women's rights.

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LETTER FROM THE DIRECTOR

WELCOME to the premier issue of the Sojourner Truth Newsletter, the official newsletter of the Center for Africana Studies at CCSU. We hope that it will be a positive avenue for engaging in scholarly dialogue and for informing the public and academic institutions about the Center's programs. Future issues of the newsletter will include short articles or essays on educational and political issues, societal concerns and community activities as well as students' interests and perspectives. We anticipate a bi-annual publication of the Sojourner Truth newsletter, and we invite your active participation and support in our efforts to make it a successful venture. Special thanks go to the Center's staff members, the Editorial Board, and to Dr. Beverly A. Johnson for serving as Editor of the Sojourner Truth Newsletter.

Dr. Charles Mate-Kole

CENTER FOR AFRICANA STUDIES:

Promoting Excellence Through Culture and Heritage

The uniqueness of any people deserves to be respected and honored, particularly, when that uniqueness comes as a result of much struggle and sacrifice. One specific way of honoring this uniqueness is through the establishment and maintenance of a distinct location that validates the group's collective experiences. The Center for Africana Studies at Central Connecticut State University is a realistic and symbolic representation of the uniqueness of people from across the African Diaspora, and it is a welcoming reminder that the collective spirit of any group of people should not allow their histories and cultures to be a mere marginal reference to their identities. Thus, the Editorial Board's decision to feature the Center for Africana Studies as our premiere article serves two purposes; to show-

case the Center's objective towards promoting a black aesthetic vision and to acknowledge that the broader impact of its existence, which is rooted in African heritage and ancestry, has a positive universal agenda of connecting and re-connecting academic and cultural resources with local and international communities. The Center's impact is measured, in part, through the various services it offers. These services include but are not limited to research collaborations with scholars in the United States and abroad, students' support services such as tutoring and mentoring, and grant opportunities for educators interested in field school studies pertaining to African Americans and the African Diaspora.



One of several meetings held at the Center. This meeting discussed the empowerment of the youth in urban areas.

The Center features African-based art work, select fictional and non-fictional literature of African Americans and African writers, as well as computer access and space. Having a particular site (in the basement area of Marcus White) validates one of the Center's key attributes of providing an inviting ambiance of space that encourages cultural and political consciousness rooted in an aesthetic aura. This essential attribute offers a creative atmosphere for scholarly exchange as well as a peaceful setting that evokes an authentic sense of belonging.

Staff member Astou Seye, a junior majoring in bimolecular science, comments, "This Center is like a second home. I come here to take away stress and to see people I can identify with. In addition, the Center is a place where students of different cultures can meet and interact which enables us to bridge cultural gaps. In this Center, we can develop both our academic and social skills." Junior bimolecular major, Amber Woodward affirms Seye's views with her own sentiments about the Center's value to her, "The Center for Africana Studies affords not only a social and academic meeting place, but the

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personal interest faculty members take in the Center's operation and progression allows for faculty interactions that are prevalent and highly positive".

Not only is the Center a vehicle for preserving African American culture, it is also a vehicle for bridging a more direct link to Africa as a dominant source for collective empowerment amongst people of the African Diaspora. For instance, one of the most distinguishing features of the Center is the Archaeology Laboratory for African and African Diaspora Studies that is under the leadership of Anthropology professor Warren Perry. Perry's archeological work is reflective of the powerful connections and re-connections that keep ancestry, culture, and heritage alive for people

whose familial and historical presence is linked to the African Diaspora. In reference to the relevancy of the Archeological laboratory's location Dr. Perry asserts, "I am very pleased to have this space within the Center. This laboratory provides key access for all students, yet particularly for students of color, to become more familiar with archeology and to gain knowledge about the vast opportunities existing within this field of study."

Notably, the Center for Africana Studies holds the distinction as the first Center in this country to be linked with an archeological program and laboratory. This distinction is indicative of the Center's mission to be a vital resource of academic and cultural information for the university and for the broader community.

EDITORIAL BOARD'S MISSION STATEMENT

The Sojourner Truth newsletter represents the voices of people of African descent, and it is dedicated to acknowledging and addressing the critical issues and accomplishments of all ethnic groups in order to create and maintain a brotherly and sisterly bond that is genuine in its support of professional and communal goals and interests.



CCSU Sophomore, Nana Poku and Senior Rahisha Bivens utilizing the Center's available computer resources.

From Vision to Reality

The many efforts to establish this Center in the Marcus White Building were made by several faculty, staff, administrators and organizations. Deserved recognition goes to the following people involved with the Center's vision: Hakim A. Salah-Din, Richard Bachoo, C. Charles Mate-Kole, Evelyn Phillips, Sherinatu O. Fafunwa- Ndibe, Peter LeMaire, Felton Best, Warren Perry, Gloria Emeagwali, Tennyson Darko, Carol Carter-Lowery, and Renee White. CCSU Faculty members Felton Best and Gloria Emeagwali are credited in their leadership roles of establishing the African American Studies

program and the African Studies Committee that paved the way, over a decade ago, for the Center's existence. "The accomplishments of both Dr. Best and Dr. Emeagwali can not be overstated" says C. Charles Mate-Kole, Psychology Professor and Director of the Center for Africana Studies at CCSU. "We are also very thankful for the support of former President Richard Judd, Interim President Robert Abersold as well as the support received from the Center for International Education with Interim Director, Lisa Bigelow". From the proposal drafts to the numerous meetings about resource allocations and space allotment, Mate-Kole expresses deep appreciation for the community spirit that

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COMMUNALISM, NOT COLLECTIVISM:

The Foundation of African Culture

Up until 1998, the literature on culture contained only two cultural dimensions – Collectivism and Individualism. While the West (the North) was recognized as individualistic, Africa and the developing societies (the South) were classified as collectivistic. Gudykunst and Ting-Toomey (1988), based on their study of the works of such theorists as Kluckhohn and Strodtbeck (1961), Hofstede and Bond (1983), Bellah, Madsen, Sullivan, Swidler, and Tipton (1985), and Hui and Triandis (1986), concluded that individualism-collectivism is the major

dimension of cultural variability isolated by theorists across disciplines (p.40). And they got a very strong support from Lonner and Berry (1994) who posited the same view when they asserted that “the concepts of individualism and collectivism appear to define the endpoints of hypothesized continuum that can be used to help explain sources of variability in human thought and interaction” (p.xv).

Moemeka (1998) disagrees with this hypothesized continuum, pointing out that there are, not two but three cultural dimensions– Individualism, Collectivism

and Communalism. Therefore, the extreme right end of the hypothesized continuum does not end with collectivism but with communalism – a cultural social order under which the individual virtually “loses the self” for the welfare of the community.

This is the cultural dimension of Africa and the developing world. The absence of this dimension from the discussions on cultural variability would appear to have led to the existing confusion in culture classification and application.

Western culture and communication specialists,

although ostensibly addressing collectivism, unknowingly use many characteristics of communalism. Gudykunst and Ting-Toomey identified the following as the characteristics of collectivism: Particularism, Ascription, Group Interest, Cooperation, Group Solidarity and High-content Communication. But Particularism, Ascription, and High-context Communication are characteristics of Communalism.

(Refer to columns below)

Cultural Dimensions and their Characteristics

(Moemeka, 1998)

<u>Individualism</u>	<u>Collectivism</u>	<u>Communalism</u>
Universalistic	Universalistic	Particularism
Self-Interest	Group/Individual Interest	Communal Interest
Self-Reliance	Cooperation	Coordination
Achievement-Oriented	Achievement-Oriented	Ascription-Oriented
Individual Rights	Collective/Individual Welfare	Community welfare
Low-context communication	Low-context communication	High-context communication

Hofstede's (1983) stated that "at the root of the difference between cultures, is a fundamental issue in human societies – the role of the individual versus the role of the group". That statement strongly implies Individualism and Collectivism, leaving out Communalism which is a mark of, not 'the group', but 'the traditional community. This distinction is instructive because while the 'group' is created, the 'community' in traditional societies, evolves. "In group creation, you select members for a group that doesn't yet exist. The potential members may have had little or no prior social contact as a group. As a result you literally 'create' a group from a collection of people who are often strangers to one another" (Bertcher and Maple, 1977, p.15). The traditional community – the culturally evolved community (which is a mark of the developing societies – is tradition-conscious, closely-knit, based on common ancestry and has a holistic perspective of life.

Conceptual Clarification

Individualism: Individualism is a social order that gives the pride of place to the individual over the

group or society. It is the practice or social order in which individuals living in the same society are considered separate, distinct entities. Although people are treated as more important than the society to which they belong, no one is recognized as having more rights than others. Culturally and to a very large extent socially, all are equal. All citizens have freedom to pursue their own socio-economic interests and are expected to succeed by their own initiatives. According to Hofstede (1983) "individualism pertains to societies in which the ties between individuals are loose, everyone is expected to look after himself or herself and his or her immediate family" (p.50). This definition appears to be on the extreme side, approaching what Hsu (1983) called 'rugged individualism' or what Tonnies (1887/1963) called *gesellschaft* (high individualism. This definition appears to be on the extreme side, approaching what Hsu (1983) called 'rugged individualism' or what Tonnies (1887/1963) called *gesellschaft* (high individualism.)

Not all individualistic social orders are of this extreme type. Individualism is built on the principles of

self-interest and self-reliance. Contrary to what now appears to be the popular opinion, selfishness is not one of the characteristics of authentic individualism. Although it is a social order in which the interest of the individual prevails over that of the society, individualism recognizes the worth and rights of all individuals in the society. Under authentic individualism, the concept of envy is divested of its pejorative connotation; it assumes a positive one. Envy becomes a mental instrument for positive action towards self-propelled achievement. In this social order, envy provokes healthy competition, leading people not to begrudge others their successes, but to make necessary and lawful efforts towards achieving one's own goals.

Collectivism: Belloc (1977) defines collectivism as "the placing of the means of production in the hands of the political officers of the community – the principle or a system of ownership and control of the means of production and distribution by the people collectively" (pp.41-42). This is not a very appropriate definition of Collectivism. Belloc was obviously thinking of Socialism

and not Collectivism. However, on a macro level, for example, common ownership of income (customs and excise) and human-interest responsibilities (caring for the underprivileged), Belloc's definition can apply. Nonetheless, his economic-oriented 'definition' of collectivism is not sufficiently inclusive. It surprisingly ignores the sociopolitical component, under which collectivism reflects the practice of contemporary Western democracy – the coming together of basically individualistic people to form a union (a government) ostensibly for the common good, but fundamentally to protect individual rights and liberties.

Collectivism, therefore, is a social order that recognizes the rights of individuals to self-actualization. It acknowledges that self-actualization would be easier to achieve if people banded together for the purposes of pooling resources and making decisions. Hence it is a social order in which individuals come together to form an aggregate with the collective power and protection of the group behind them in their individual pursuits.

It stands between individualism and communalism, apparently utilizing the best of the two social orders without denying the uniqueness and utility of their separate identities. No wonder, Eliot (1910) saw the action of municipalities that housed the homeless, fed the hungry, and provided free elementary education for the poor as not practicing 19th century socialism, but “abiding by the principles of collectivism, without intend-

ing even the least interference with private property, family duty or the self-respecting independence of the individual tax-paying citizen” (p.7).

In collectivism, like in individualism, self-interest (not selfishness) undergirds actions, and effectiveness (not affectiveness) underscores communication intentions. Most individuals who make up a collective are more interested in what they can get out of the collective than in

what they can contribute to it. When they communicate, more emphasis is placed on how to get to the target audience (effectiveness), and how to achieve the desired goals (effectiveness), than on how the achievement or non-achievement of the desired goals would impact existing or future relationships (affectiveness). Its immediate goal is the unity of the collective; its ultimate goal is the protection of the rights and liberties of the individual.

Communalism: Communalism is the principle or system of social order in which, among other things, the supremacy of the community is culturally and socially entrenched, society is hierarchically ordered, ‘life’ is sacrosanct, old age is revered, and religion is a way of life. In such a community, people are not seen as important in their own right.

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SOJOURNER TRUTH

Embodying the words of political and social activist Henry Highland Garnet, Truth never allowed her condition to absolve her from the moral obligation to keep political activism rooted in a spiritual context of moral judgment about this country (Gates 349). As a spiritual and political advocate for the causes of freedom and equal rights for women, Truth became well known for her speeches such as *Ar’n’t I a Woman?* delivered in 1851, and her active roles as an advocate for the anti-slavery struggle. (Gates 245). Truth assisted in the recruitment of black troops in Michigan, helped with

the relief efforts of newly freed people, and fought successfully for the desegregation of streetcars in the nation’s capital (245). Both Truth and Garnet counseled President Lincoln, and used their leadership roles as ministers to push forward the political and social reforms desperately needed during this time in America’s history.

Equally significant is Truth’s contribution to African American literature. Truth did not allow illiteracy to hinder her ability to share in print the story of her life and her life’s work. Not only did she display aspects of the oral tradition of storytelling within her dramatic speeches, she also believe it

to be a worthy act to produce a narrative about her life. With the help of Olive Gilbert, *The Narrative of Sojourner Truth* was published in 1850 (245) and became part of both the slave narrative genre and the female spiritual autobiography traditions of African American literature. Truth once asserted, “I can not read a book, but I can read the people.” It is the value of this ability that speaks to the cultural timelessness of her works that resonate within various cultural, social and political realms. Thus, the intentions, the title, and the mission statement of this newsletter were framed to show reverence

for Truth’s legacy, and the Editorial Board is encouraged by Truth’s accomplishments to promote the empowered voices of people of color in a manner that would respect all that Truth stood for during her time and beyond. ■

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Johnson, Beverly

Associate Prof. of English, CCSU, Editor-in-Chief

UN DIRECTOR FOR AFRICAN AFFAIRS' LECTURE: SUDAN CRISIS

On October 19, 2004, Patrick R. D. Hayford, Director of African Affairs, Executive Office of the Secretary-General of the United Nations, told an overflow crowd at Central Connecticut State University that the African Union wants to send more troops to resolve the current crisis in Darfur but would need equipment and other assistance from the outside. "The political will is there to deal with this situation; the real problem is one of capacity," he told the group of students and faculty meeting in Vance 105. Hayford said Rwandan troops could be dispatched quickly if they had helicopters for transport; ground communications between commanders and troops across the vast stretch of the Sudan would be facilitated by linked communications equipment.

Hayford, who spoke as part of a lecture series sponsored by the Center for African Studies, explained the difficulties that the UN has when confronted with a crisis such as Darfur, where the UN estimates 70,000 people have died in the last 18 months since two African rebel groups staged an insurgency to get the government to tend to grievances about land and water rights. Countering the insurgency has been Arab militias, which the Africans call the Janjaweed, which Hayford said loosely translates to "evildoers on horseback" in Arabic. Rebels

accuse the government of backing the Janjaweed. The UN Security Council, he noted, was set up to deal with disputes between sovereign parties that agree to the UN's role as mediator. In Darfur, the groups do not operate under the kind of rules of engagement, such as the Geneva Convention, which govern other disputes; there is more chaos and less discipline within the ranks of groups such as the rebels, making it difficult to bring all parties to the table.

Recent negotiations have allowed the transport of more humanitarian aid into the area, though hunger homelessness, disease and violence still plague the area, according to Hayford.

Hayford's lecture included background information on the demographics and geography of the Sudan, which is the largest country in Africa. The Sudan, the longtime diplomat explained, "blends across Africa's major divides": the North and South, Muslim and Christian, Arab and African. Yet as Hayford asserted several times, it is important that people avoid accepting simplistic media characteristics of the conflict. As the Sudanese crisis has received greater attention, reports in the media and discussions at CCSU have characterized the situation as Arab-on-African genocide. Hayford said that while some sections of the traumatized area have



UN Director of African Affairs Patrick Hayford answers questions from the audience during his October 19, 2004 lecture.

villages that are predominantly Arab or African, other villages have people who have both heritages and have lived together for hundreds, thousands of years." Moreover, most of the Arabs and Africans are predominantly Christian. Rather than focus on labeling the crisis, Hayford, noting an International Commission of Inquiry that has gained access to the area to conduct an investigation, said more immediate energies should be spent on trying to alleviate the suffering. "Please try to avoid the gross simplification of Arab-African," he said. "Let's wait and find out what it is; these oversimplifications can make it difficult to know what is going on and make it harder to find solutions."

Among those commenting on Hayford's lecture during the question and answer

period was Andrew A. Moemeka, professor of Communication, who thanked Hayford for speaking about the crisis in a concrete way to keep attention on the immediate crisis rather than some of the long-term diplomatic concerns. Moemeka and Hayford urged people to send contributions to Sudanese relief efforts such as run by the Catholic Relief Services and Australia Red Cross. Australia has led in the relief effort. The lecture was sponsored by the African Studies Committee, Middle East Studies Committee, and the Center for International Education. ■

Martin, Vivian

*Assistant Prof. of English,
CCSU, Journalism Liaison*

EXPERIENCING GHANA!

Two CCSU Students' Perspectives



A group picture of the participants in the Study Abroad Program to Ghana in March 2004. Ms. Carrington and Mr. Richardson are featured in the far back section of the picture.

The following piece is an interview exchange between two CCSU students, Ms. Nakeisha Carrington and Mr. Anthony Richardson, who traveled to Ghana for the first time in March of 2004. This trip, sponsored by the Student Government Association, created an avenue for both students to gain more awareness about their historical and cultural roots and a stronger desire to learn more about the African Continent. This interview was conducted by Dr. Beverly Johnson, in October of 2004.

1. Q. What are some key factors that influenced your initial decision to travel to Ghana?

Ms. Carrington: I have always wanted to travel. After learning about this trip from former SGA senator Rosie Laurent, I believed the trip could help me become better educated about a specific African country. I also wanted to develop a broader base of knowledge for processing and accessing information.

Mr. Richardson: Well, I was always interested in interacting with different cultures in more direct and personal ways. Initially, I was afraid to travel so far, yet I knew the international exposure would educate more (especially as it relates to academic major and personal interests in business) than simply reading or hearing other people converse about any part of Africa.

2.Q. What were some initial impressions held about the African continent and/or Ghana that changed as your stay there progressed?

Ms. Carrington: Before traveling, I believed most if not all the countries in Africa to be in desperate need or as poverty stricken. These were the dominant media images that surfaced many times when I thought of this part of the world. Yet, my immediate impressions when I arrived quickly altered my thinking. For example, so much of Ghana reminded me of my home country of Barbados. The structure of roads, houses, and typical businesses gave me an overwhelming feeling of being in a welcoming and safe environment. Also, it was great to meet and converse with people of different ages and backgrounds. This changed my initial impressions so much so that it is difficult to put in words.

Mr. Richardson: My initial impressions were so generic and rather unfocused in distinguishing the various cultures and ethnic groups that existed in specific regions of the country. My tendency to see all Ghanaians in a monolithic context has definitely shifted since my travel there. I am a bit frustrated in knowing now that most of my previous education, about any part of Africa, has been too subjective and biased. I certainly don't think of Ghana

nor any other part of Africa as the most divided or underdeveloped places in the world. From my experiences, I have a clearer sense of understanding about Ghanaian society including communication, socialization and especially a strong sense of responsibility and accountability for one another.

3.Q. Discuss specifics sites or events that made an impact on your learning experience in Ghana?

Ms. Carrington: The Kwame Nkrumah Mausoleum and the information received about his life and influence on the people as their leader, once independence was gained, enhanced my education about Ghana because it allowed me to understand how the potential for progress for Ghana was undermined by outside influences . . . I also appreciated our visits to the elementary schools and universities in Ghana. To see how different school systems operate in another country and the eagerness of the students to learn uplifted me in many ways.

Mr. Richardson: Everyday we had opportunities to visit public institutions and opportunities to interact with people in their work environments, in educational facilities, or in social places. These interactions gave me the type of education about the people and

how connected our histories and ways of living are. However, one of the biggest impact on my learning was my experience of visiting the Elmina and Cape Coast Castles. I was not aware of the amount of suffering that enslaved people endure even before being enslaved in other parts of the world. Being in the exact location where so many atrocities occurred helped me to understand how valuable life really is.

4.Q. What were some of the most memorable experiences gained from this trip?

Ms. Carrington: Some of my most memorable experiences were my interactions with the elementary students of both genders who were so impressive as quick learners and disciplined individuals. I will have memorable experiences of witnessing various forms of dress and dances and well as my participation in cultural activities which helped me feel more of a collective link to the people than a mere visitor from the United States.

Mr. Richardson: I will always have several memories are making friends with Ghanaian people who are my age and who have their own businesses or who are in the process of establishing their own businesses. My abilities to purchase items at a bargain and to know how to manage my resources as well as my observations of business strategies in the Ghanaian economy produced good memories for me as well. I am very impressed with Ghanaian's focus and drive, especially their spirit of entrepreneurship that I wished I saw more of in our communities.

naian's focus and drive, especially their spirit of entrepreneurship that I wished I saw more of in our communities.

5. Q. How did the group dynamic shape your experience overall?

Ms. Carrington: The group experience was good for me because I had a chance to listen to different ideas and assessments about our experiences every day. I also made a picture chronology of my experiences with the photographs take. I also felt encouraged to express my feelings more openly than I would have under different circumstances.

Mr. Richardson: I really like the fact that each individual member of the group came with the initial belief that we would be impacted positively by this experience. Being with friends helped me sort out any challenges I faced, and this also helped me to give and receive criticism when needed without misunderstandings. Also, I believe our group reflected and represented the university in a positive manner by being accountable for one another and by acting responsible during our stay.

6. Q. What are some lasting impressions that you have of Ghana?

Ms. Carrington: I have many lasting impressions. Some of them include the vendors selling their goods, my purchasing of African Art, swimming in the Atlantic Ocean, and visiting the slave castles, in Elimina and Cape Coast



Mr. Richardson takes a moment to pose in front of the book collection that is part of the Du Bois Museum.

Mr. Richardson: There is so much to remember . . . The people of Ghana really left a mark on me. Being raised in America, I have been around the mentality of "You scratch my back, I will scratch yours." This was not the case in Ghana. For example, a hotel custodian went out of his way to help my friend and me use a payphone several city blocks away from the hotel. This was two in the morning! We offered him a generous tip; however, he would not accept it. He reminded us we were his Christian brothers, and he helped us out of the goodness of his heart. This humbling experience still triggers my emotions when I am reminded of it.

7. Q. Has this trip inspired you to reflect personally on your experiences or to become active in ways that can benefit the larger community?

Ms. Carrington: Yes, over the past years my interest

and involvement with educating young people has grown immensely, and I have more confidence in my ability to share my experience with my peers as well as younger and older people .

Mr. Richardson: Since returning from Ghana, I am no longer as materialistic as I use to be. I have now re-defined the differences between my needs and my wants. I have encouraged many students to travel to Ghana or to participate in any study abroad program. Hopefully, they can have a positive life changing experience as I had there.

Mr. Richardson is a senior majoring in Management Information Systems, and Ms. Carrington is a senior sociology major at Central Connecticut State University. ■

Johnson, Beverly

Associate Prof. of English, CCSU, Editor-in-Chief

CENTER FOR AFRICANA STUDIES



This is the official logo of the Center for Africana Studies designed by Bernice Lemaire, recent graphic design graduate of CCSU.

developed throughout these collaborations. He comments, "One of the most rewarding aspect of the Center's development process came from working with colleagues and community members. Never did we lose focus in regard to the Center's purpose or think that this center was simply about us". Mate-Kole's appreciation extends

further to the many additional supporters who are well remembered for their contributions including Monica Johnson, Pat Gardner, Jane Gardner, Gail Caddle, Bernice LeMaire, and Rosie Laurent as well as former and present staff members.

Present and Future Objectives

One of the main objectives of the Center for Africana Studies is to promote more awareness and better understanding about the experiences of people who represent the African Diaspora throughout the campus and community. Based on this objective, various activities and events that embody the study of Africa and the Diaspora will be conducted within the Center. Since its opening

ceremony on March 17th 2004, the Center has served the university and community through workshops, programs, and tutoring sessions for high school students. In addition, the Center currently houses African, Caribbean, and African-American based materials such as drums, videos, books, and artwork that reflect the African Diasporic culture. The present objectives are to sustain current programs such as recruitment and retention of African American students and students of the African Diaspora, to enhance funding, and to expand opportunities for International Field School study programs. These objectives, Director Charles Mate-Kole believes, will require the continued coop-

eration and collective spirit of the university and community.

Some of the long-term goals of the Center are to explore the development of courses in Africana Studies and to improve recruitment and retention of African American students and students from the African Diaspora. Another goal is to strengthen links with the community on a global scale and this includes the expansion of the Archeological laboratory and international recognition of it. Mate-Kole asserts, "Eventually, we would like to see the Center known and recognized as a Center of Excellence for Africana Studies in the nation". ■

Johnson, Beverly
Associate Prof. of English,
CCSU, Editor-in-Chief

COMMUNALISM

Each one is an integral part of the whole, and derives his/her place in the context of the community. Individuals in a communalistic community are born into the community; they are not selected into it. Such a community is not created as a result of the coming together of individuals. It is

an evolved community whose membership is hereditary.

In a communalistic social order, community welfare undergirds actions. Nothing done, no matter how important and use it is to the individual, is considered really good unless it has some relevance for the

community. And no misfortune, no matter how distinctly personal, is left for the individual to bear all alone. The community laughs together and cries together. Affectiveness (in addition to Effectedness and Effectiveness) underscores communication intentions. Not only are individuals concerned about

their messages reaching their destinations, and meeting the goals for which they were sent, they are more concerned about how the result of their communication would affect existing and potential future human relationships. In interpersonal relations and in social actions, standardized coordination behavior

is the rule. Adherence to communication rules (tacit but socially sanctioned understandings about appropriate ways to interact in given situations) is a strict requirement. Meanings and understandings are mostly projected through specific non-verbal codes, and through the use of idioms, proverbs and wise-sayings. This high-context communication environment (Hall, 1976) produces situations in which very little is said to simply much. Unlike in

collectivism, where the concern of the individual is with the adaptability of self-presentation image (Gudykunst & Ting-Toomey, 1988), in communalism the concern is with the authenticity of community-presentation image. Hence, the guiding dictum is this: "I am because we are" (Mbiti, 1969, p. 108). ■

Moemeka, Andrew
Prof. of Communication
Communication Liaison

CCSU HONORS BLACK HISTORY MONTH

SELECTED EVENTS FROM FEB. 2005

- **The Current State of Black Relationships:**
Meeting Series of the Black Student Union, held on February 14th, 2005.
- **"African Presence in the Caribbean and Latin America,"**
Panel Discussion held February 15th, 2005.
- **Bob Marley Tribute:**
Sponsored by the United Caribbean Club, held on February 16th, 2005.
- **"Zora Neale Hurston, Leopold Senghor, and Performative Speech Acts"**
Sponsored by the Philosophy Department, held on February 23rd, 2005.
- **"Implications of George Bush's Faith Based Initiatives and African – American Voting Behavior"**
Sponsored by the African American Studies Program, Peace Studies, and Depts. Of History, Philosophy, and Political Studies.



The participants of the Fulbright Study Abroad Program take a moment to pose in Accra, Ghana. The Fulbright Study Abroad Program took place during the months of July and August of 2004.



Fulbright Study Abroad Participant, Rory Edwards, enjoys learning about the typical day of Ghanaian students at Holy Child Secondary School, an all girls' school in Cape Coast, Ghana.

EDUCATIONAL RESOURCES FOR STUDENTS

The internet has become a very valuable educational resource for students of all ages. It is also filled with so much information that often finding the right information is like searching for a needle in a haystack. Here we have reviewed and made a very small collection of educational “jewels” that will help enhance your educational experience. These “jewels” will be posted on the website of the Center for Africana Studies (<http://www.ccsu.edu/cas/>)

Mathematics

Purple Math (www.purplemath.com): This is an excellent entire **algebra** book online for free. It is great for review of your basic to advanced algebra, or as a textbook in its own right.

Visual Calculus (<http://archives.math.utk.edu/visual.calculus/index.html>) : This is an excellent **calculus** book also available free online. It is great for students and teachers as a supplement to class texts or as a review text.

Physics

Physics Classroom (www.physicsclassroom.com): This site by *Study Works* bills itself as a High School Physics Tutorial but it is an excellent supplement also to college introductory physics students. It has animations to clarify various concepts.

How Stuff Works (www.howstuffworks.com): Have you ever wondered how anything such as your microwave oven, or your cell phone, or your immune system etc works? If you have then this is site for you!

Africana Resources (African and African American studies)

AfricaHistory.net (<http://africahistory.net/>): This site is a collection of extensive resources about Africa. It is an excellent place to start when studying any topic related to Africa.

African American studies (http://www.ccsu.edu/afam/select_online_resources_for.htm) : This site has an excellent collection of African American studies resources.

These are few selected resources to enhance your learning experience. If you know of a resource “jewel” that you will like to share, please send it to jemaire@ccsu.edu

GHANA AND BARBADOS

THE PLACES TO BE IN 2005!

You do not want another summer to pass you by without doing anything interesting do you? If you are definitely the adventurous and enjoy traveling to exotic locations, having fun, and learn from other cultures. Than the Study Abroad Program is meant for you!

Ghana (July 6th–21st) Barbados(July18th–31st)

For more information:

About Ghana Trip, please contact Dr. Charles Mate-Kole at (860)832-3105 or Mate-kole@ccsu.edu

About Barbados Trip, please contact Dr. E.velyn Phillips at (860)832 2617 or Phillips@ccsu.edu. In addition, you can also contact Dr. Renee White at (860) 832-3137 or Whiter@ccsu.edu

Center For Africana Studies

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IN HIGH DEMAND!!!

The Editorial Board invites contributions of news articles that cover broad range issues impacting our academic, social and global lives. We welcome the inclusion of small excerpts or full length (double spaced) articles between one or two pages. Do not hesitate to include any photographs or illustrations that may help enhance your contribution. Please send contributions via e-mail to the Center for Africana Studies at Africana@ccsu.edu. For comments and suggestions or a news piece you would like to discuss, please call Dr. Beverly Johnson at (860)832-2767, or Dr. Peter LeMaire at (860)832-2939.