This study examines the role of Afrocentric curricula in higher education. Using four HBCU institutions (Dillard University, Hampton University, Howard University, and Spelman College) as a case study, the researcher selected the institutions on the basis of program quality and geographical spread. Program quality means the institutions must be accredited; geographical spread implies that the institutions must represent different parts of the country where HBCUs are concentrated. A mixed methods approach was used to analyze the data gathered from each institution’s course catalog during the 2011-2012 school year. The purpose was to determine if curricula dedicated to the black experience existed. The study found that all of the four institutions offered Afrocentric curricula. However, the courses vary in terms of their breadth, scope, and function. The conclusion drawn from the findings suggests that although the offering of Afrocentric curricula supports the goal of African-centeredness at each HBCU, the offerings are not
widespread enough to bolster the HBCUs’ goal of dedication to leadership in the black community as mentioned in the institutions’ mission statements. In an attempt to address the gap between the HBCUs’ mission statements and what the collected data demonstrated, the researcher offered curriculum recommendations designed to enhance the effectiveness of the HBCUs as they promote black leadership in the community.
THE FUNCTION OF AFROCENTRIC CURRICULA IN HIGHER EDUCATION: A
CASE STUDY OF SELECTED HBCU INSTITUTIONS

A DISSERTATION
SUBMITTED TO THE FACULTY OF CLARK ATLANTA UNIVERSITY
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CHAPTER I

INTRODUCTION

Prior to the American Civil War, which began in 1861 and ended in 1865, a number of institutions of higher learning had already been established to advance the education of African Americans; the institutions would later become known as historically black colleges and universities (HBCUs).¹ Early examples of such colleges included Lincoln University, which was established in 1854, and Wilberforce University established in 1856. After the Civil War in 1865, the Freedmen’s Bureau, a U.S. federal government agency founded for the purpose of aiding freed slaves in the South during the Reconstruction, further expanded black higher education and helped to inaugurate additional schools and colleges.² However, several of these HBCUs did not offer degree programs; they were primarily schools that specialized in teaching etiquette and preparing students to become educators. Gradually, and with the passage of time, the HBCUs increased in number, raised their standards, and expanded their curriculum.³ By 1936, more than a century later, the vast majority of HBCUs were now being controlled


² Fred McCuistion, Graduate Instruction for Negroes in the United States (Nashville, TN: George Peabody College for Teachers, 1939), 16-23.

by either the government, which supported 36 institutions, or the church with 69 institutions. Government-supported HBCUs received much more funding than their private, church-affiliated counterparts; as a result, the latter suffered considerable financial hardship because of inadequate funding. All of the government-supported HBCUs and several church-affiliated colleges maintained a curriculum that could be described as Eurocentric, while a few other private institutions developed a curriculum aimed at promoting the socioeconomic needs of the black students. None of the colleges and schools specifically focused on Black Studies. Today, however, the Black Studies canon has grown and expanded to include disciplines such as history, economics, culture, politics, public health, and religion, all exploring issues concerning the black community. Despite its multidisciplinary relevance to black life and culture, the Black Studies canon is still underdeveloped at many historically black colleges and universities.

To investigate the extent of the Black Studies canon in HBCUs in general, the present study undertook a preliminary review of the curricula of all 101 accredited HBCUs during the 2011-2012 school year. Less than half of the 101 accredited HBCUs offered African-centered curriculum and courses; many of the schools lacked fully-established, well-structured Black Studies programs. The courses available in the curricula primarily focused on problems in the black community and the contributions of the African Diaspora to the world. Many of the courses also examined the diversity of

4. McCuistion, Graduate Instruction, 21-23.
5. Ibid., 21-27.
cultures within the global African experience. Several HBCUs also reflect in their mission statements a focus on devotion to duty and service to humanity (across the globe), but the goal to train students for social reform was generally lacking. Focusing on social reform is one area where HBCUs can be at the vanguard of changing the African-American community. HBCUs need to train students in new problem-solving strategies that would enable them to become agents of change in their communities. This lack of attention on social reform could be considered a weakness in the mission of the HBCUs themselves. Social reform should be a goal for African-American academic institutions if they must provide the impulse necessary to inspire African-American communities across the nation.

Although the problems of the African-American community and the African Diaspora still remain central to the missions of HBCUs, in order to promote effective social change, a fully-developed Black Studies program is an essential part of what is needed. The program must fully promote African-centered values, and a social reform focus should be incorporated in the academic structure of HBCU institutions. The implementation of an African-centered social reform curriculum is desirable because it would help the HBCUs become agents for social change. However, establishing an African-centered social reform curriculum is an ideal that continues to face serious opposition in the academy.

In recent years, a number of scholars have begun to criticize HBCUs and their curricula because of a perceived lack of progressivism on the part of the institutions. Scholars such as Kofi Lomotey, an educational researcher-consultant and currently a
distinguished professor of educational leadership at West Carolina University, and Sessi S.F. Aboh, Director of the HBCU Project at Tennessee State University, espouse the idea that the curricula of many HBCUs are in dire need of reformation. While the implementation of Black Studies has at least minimally addressed the need for cultural identity via education, other intellectuals such as Wade M. Cole, Assistant Professor of Sociology at the University of Utah, and Rafael Cortada, former President of the University of the District of Columbia, concur with Lomotey and Aboh. They (Cole and Cortada) maintain that Black Studies programs are essential to the vibrancy of HBCUs and their curricula, but a mediocre Black Studies program is a grave disservice to black students. The need for a Black Studies program is clearly not in doubt, as far as these scholars are concerned; and so also is the need to have a program that is progressive and quality driven. Some of the scholars, especially Cortada, offer solutions on how to accomplish the purposeful goals of a vigorous Black Studies program.

In many HBCUs, the nature of the curriculum is almost always a reflection of the institution’s history. For Kofi Lomotey and Sessi S.F. Aboh, authors of “Historically Black Colleges and Universities: Catalysts to Liberation?” [Italics in the original], the individuals and philanthropic groups who helped to establish the HBCU institutions did not fully support the idea and the practice of African-centeredness. While the donors may have supported the schools financially, they did not necessarily seek high-quality outcomes. As stated by Lomotey and Aboh, the curricula of many HBCUs are in dire need of reformation.

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education for black students. There were also prominent African-American figures of the day, including Booker T. Washington, who were comfortable with the accommodation of white donors and white supporters, and their limited interest in quality education for black people.\textsuperscript{9} The more progressive members of the black intelligentsia would later challenge this willingness to settle for an inferior education, and they steadily pushed to restructure the curriculum.

As blacks began to forage for more employment opportunities, academic curricula at HBCUs started to expand to accommodate such opportunities.\textsuperscript{10} Consequently, agricultural and industrialized education developed as a response to the career interests of newly emancipated blacks who needed some training to secure employment in the newly-emerging economy. For example, as career opportunities in agriculture and other related industries became increasingly available, administrators at HBCUs began to tailor their college’s curriculum to serve the employment demands of local and national industries. The strategy was to make newly emancipated blacks employable through professional and practical training.

The need for a more streamlined and distinctive curriculum was originally reflected in the ideological debates between Booker T. Washington and W.E.B. Du Bois. Washington espoused the accommodationist approach of obtaining practical skills and training for trades while Du Bois, Carter G. Woodson, and other progressives contended


that strong scholarship is vital to the empowerment of the African-American community. The essence of Du Bois’ and Woodson’s position was that African Americans are being ‘schooled’ and not ‘educated.’ Social reform was not included in the curriculum of their time. However, a focus on liberal arts education began to grow as the demand for black educators and other professionals to teach future generations increased. A constant call for curriculum reform also became the norm, as the black community continues to evolve and also respond to economic opportunities and political challenges.

For many students who choose to attend HBCUs, instead of predominantly white institutions (PWIs), the HBCU setting provides the first opportunity to witness the diversity of the African Diaspora. However, despite the multicultural experiences and intercultural interactions that these students anticipated, they often find that the approach and values of African-centeredness are not always available in the classroom. A shortage of human and financial resources continues to prevent many schools from establishing African-centered goals in their curricula. In addition, the lack of interest from administrators and the rules of accrediting agencies often create obstacles that impede the establishment and growth of African-centered curriculum objectives in many colleges and universities. In some cases, the opposition to African-centered perspectives is the result of the complex nature of racism.


Racism often provides the sustenance for Eurocentricity to be seen as the norm in many intellectual conversations in academic institutions, including higher education. As a result, the idea of African-centeredness even becomes a burden that needs justification. When accredited HBCUs choose not to make African-centered curriculum available to their students, they fail to fully execute their functions and mission statements as progressive institutions. They fail to prepare their graduates for service to the Diaspora and the broader global community. If accredited HBCUs were to offer African-centered curriculums aimed at social reform, students would surely learn about the diversity of the African Diaspora, develop a vibrant and coherent educational vision, and be able to serve as change agents in addressing the political and economic challenges in the community.

Interestingly enough, Wade M. Cole, author of “Accrediting Culture: An Analysis of Tribal and Historically Black College Curriculums,” has found that private HBCUs offer 15% more African-centered curriculums than predominantly white institutions (PWIs), while PWIs offer 27% more African-centered curriculums than public HBCUs. Cole, also an Assistant Professor of Sociology at the University of Utah, collected this information by viewing catalogs from several HBCU institutions; the information provided the data for his 2006 study.

Some scholars blame accreditation policies that disregard the academic worth of African-centered course offerings as one of the reasons for the inferior status of African-centered curriculum in the academy. Findings reveal that southern HBCUs offered fewer Black Studies courses than their counterparts in the North and that racism is a significant factor in the disparity. The findings derived from a survey of administrators who serve on

certain southern accrediting bodies. Further findings also reveal that private HBCUs are more inclined than public HBCUs to offer African-centered courses based on their mission statements and that this disparity may be a function of the relative independence that private HBCUs enjoy more than their public counterparts.

As previously noted, African-centered education in accredited HBCUs is primarily limited to a discussion of the contributions and experiences of the African Diaspora. The curricula also generally include exploration of the economic and political challenges in the black community. Still, the curricula fail to provide training, opportunities and tools for problem-solving. These kinds of opportunities or tools are part of a social reform agenda, which should be a sine qua non of an African-centered curriculum designed to elevate the intellectual and cultural consciousness of the community. When a social reform design is absent from an African-centered curriculum, opportunities for students to exercise a variety of problem-solving skills can be limited because the students may not have been trained on how to address social problems with a view to solving them.

For the purpose of this study, four accredited HBCUs serve as the researcher’s study samples. The study uses the samples as a basis for investigating the extent of African-centered curriculum at HBCUs and for exploring how academic institutions are preparing their students to become culturally-competent future leaders who would

14. The researcher agrees with the results of the findings based on her experience as a faculty member at an HBCU where she attempted to design an African-centered curriculum for a discipline, which lacks such a focus. In response to her attempts, the respective accrediting body informed her that a curriculum change of that kind would make the curriculum “too black.”

develop new ways of dealing with problems in the community and ameliorating them. Due to time constraint, as well as limitation of resources, the study samples have been limited to four institutions: Dillard University, Hampton University, Howard University, and Spelman College. The rationale for selecting these four private historically black institutions is the fact that they represent some of the top HBCUs in the nation. The criterion of geographical spread is also applied as a factor in their selection. What this means is that the schools have been selected to represent the northeast and southeast regions of the country. The selection, of course, leaves out HBCUs in the Midwest and western region of the U.S.; this is unavoidable because this study is not designed to study all HBCUs in the country, nor is it designed to study as many of them as possible. The study follows in the footsteps of Wade M. Cole who has also used a similar approach to studying HBCUs in the North and South. Further explanation of the study’s selection criteria occurs later in the chapter, in the section titled “Selection Criteria.”

In any attempt to demystify the Eurocentric worldview toward the African Diaspora, African-centeredness becomes an even more significant tool to embrace. In many academic conversations, the conflict between the Afrocentric worldview and the Eurocentric worldview is inevitable because of their opposite perspectives and interpretations. In this study, the focus on African-centeredness as a research motif for studying the curricula of HBCUs grew out of the necessity to develop an approach that helps to counter the myths and misconceptions associated with the Eurocentric worldview of the black community. Demystification of the Eurocentric worldview not only helps to promote African-centeredness, it also promotes positive change in the black
community; and the change might help to resolve the nagging problems of selfhood, identity and authenticity that plague the African Diaspora.

Furthermore, a few questions have been developed that seek to explore the nature of African-centeredness, its breadth and scope, and its function in the curriculum of the selected study samples. These questions are outlined in the section labeled “Research Questions.” The African-centered curriculum of each institution was studied to address the key research questions. After evaluating several curriculum documents at Dillard University, Hampton University, Howard University, and Spelman College, the researcher developed a comparative analysis of the data to establish which schools offer more African-centered curriculums, and which institutions do not. In addition, the study presents key propositions to help advance the influence of African-centeredness in the curriculum of many accredited HBCUs in general.

**Purpose**

The purpose of this study is to investigate the nature and scope of African-centered curriculum at four accredited private HBCUs. The study explores the curriculum of the four accredited schools and their programs, centers, institutes, departments, and concentrations; it also examines the curriculum’s capacity to prepare students for leadership roles in promoting, or raising consciousness about, social reform. The idea of social reform is also important to this study because the author believes that it is through a social reform agenda that many HBCUs can transform the social and political assumptions of their students and eventually help them to transform their leadership skills and qualities.
The study also examines the curriculum of each selected institution in the sample based on two criteria: 1.) the extent of Afrocentric focus; and 2.) the proportion of African-centered course offerings compared to the total number of course offerings, discipline by discipline. These two criteria provide the basis for assessing the extent of African-centeredness in the curriculum of each institution selected for study. Moreover, the study examines the purpose of the curriculum at each institution to determine the curriculum’s relevance to the stated mission of the institution.

Although each institution selected for this study has its purpose for offering African-centered curriculum, regardless of how limited or grand the curriculum may be, the institution still must conform to accreditation requirements. The accreditation requirements usually pose a potential threat to the academic goals of such a curriculum. For example, the requirements of accrediting bodies such as the Southern Association of Colleges and Schools (SACS) create standards and constraints that make colleges and universities accountable for curriculums requirements, which are often based on Eurocentric standards. Such standards may make the job of HBCUs much harder as they try to fashion a social reform agenda in the image of their communities. Some educators even question whether HBCUs are still needed to carry on their special mission of educating young black people and instilling in them a particular kind of cultural consciousness. According to Albert L. Samuels of Southern University and A&M College, since Brown vs. Board of Education, desegregation theoretically has rendered

the idea of HBCUs obsolete. The understanding is that legally, the continued existence of HBCUs is problematic because the court decision specifies that all students, regardless of color, are entitled to a quality education in all institutions. Therefore, since HBCUs were originally established because black students were not permitted to attend many PWIs, *Brown vs. Board of Education* seems to have made the functions of many HBCUs obsolete. This perspective may be partially true; however, many educational themes of several accredited HBCUs are still broadly relevant today.

According to the Higher Education Act of 1965, HBCUs are “accredited institutions of higher education founded before 1964 whose primary mission was, and continues to be, the education of Black Americans.” In other words, the nature of the education offered by HBCUs is reflective of their deliberate design, their mission statement and their community engagement. HBCUs are committed to educating disadvantaged and disenfranchised students of color, and they were designed to promote tradition, serve and enrich the community, develop community leaders, prepare students for economic and social challenges, and develop a black intelligentsia who would use their research and teaching to make a difference. In several accredited HBCU mission statements, eight common themes stand out: community service, open enrollment to

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promote diversity, democracy, citizenship and leadership, social change, concern about health, ethics and values, quality education, and Black Studies.20

On many HBCU campuses, the idea of family is a dynamic instrument of social cohesion and community enhancement. Some scholars argue that the concept of seeing a campus as a family environment is the reason for some of the successes of the institutions. When faculty members uphold integrity, it trickles down to the students. At accredited HBCUs, professors tend to be more student-centered, not self-centered. The professors commonly make themselves available to students, even in the midst of their research endeavors. Such behavior also leads to higher retention rates of black students compared to those of more research-oriented institutions.21 Because of the HBCUs’ student-centered approach, their students’ retention rates also exceed those of black students at PWIs.22 When instructors develop the interest in becoming familiar with the needs of their students, they (the instructors) are better able to identify academic problems early and are able to implement effective tracking strategies.23 Many accredited HBCUs often partner with each other to promote student success24 while mentorship at


such institutions also helps to mold exemplary graduates.\textsuperscript{25} Other means of reaching optimal growth for the student include a focus on character, ethics, and values, which the institutions instill in their students and which may remain with them even after graduation.\textsuperscript{26} Mentorship, even after graduation, also creates a recipe for success.\textsuperscript{27} Student success is also attributed to a model based on extended family structure consisting of faculty, administrators, and parents.\textsuperscript{28} These relationships sometimes begin before students enter their freshman year. Many HBCU administrators also make it their priority to partner with local communities, particularly high schools and churches, to assist students with tasks such as completing college applications and applying for financial assistance.\textsuperscript{29}

Many accredited HBCUs also engage the ethos of community activism, along with the core values of leadership and service, to train their students. The schools take

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students from where they are, challenge them, and prepare them to compete with others according to each school’s mission and purpose. The assumption is that this preparation will foster the students’ career aspirations and promote cultural pride and identity. When addressing the needs of the community, accredited HBCUs generally do not exclude the community; therefore, community members and leaders become active participants in the total educational process. The institutions know from historical experience that unilateral decisions on matters affecting the community can result in a loss of public trust. For example, the famously notorious Tuskegee Experiment was a manifestation of what can go wrong when the academy fails to communicate with the community. The consequence of such an absence of cooperation and communication is the loss of trust which the Tuskegee Experiment had generated over the years in the African-American community. Even in the 21st century, the lack of trust between many African Americans and medical research institutions is still pervasive.

In spite of their focus on family and community, many accredited HBCUs still operate academic curricula that typically mirror European educational standards. The schools follow such standards for purposes of accreditation. Cortada claims that this approach is problematic because some black scholars who favor the preeminence of such


31. R.G. Bringle and J. Hatcher, Introduction to African Americans and Community Engagement in Higher Education: Community Service, Service-Learning, and Community-Based Research, ed. Stephanie Y. Evans, Collette M. Taylor, Michelle K. Dunlap, and DeMond S. Miller (Albany, NY: State University of New York, 2009), 3-4; and during the experiment at Tuskegee Institute (now Tuskegee University), citizens of Tuskegee, Alabama participated in a behavioral study that ultimately resulted in death for some of the subjects. The experiment was conducted unethically and the subjects were not aware of the dangers involved with the study prior to their consent to participate.

educational standards have a tendency to frown on African-centered curriculum. Proponents of Eurocentric curricula are by and large perceived as ennoblers and propagators of Eurocentricity. Many of them rarely acknowledge the necessity of an African-centered curriculum as a strategy for enhancing students’ social and intellectual consciousness, as well as increasing students’ connection to their heritage. This perspective is extensively articulated by Woodson in *The Mis-Education of the Negro*.\(^{33}\)

The truth of the matter is that many accredited HBCUs imitate the curricula of white institutions as a way to ensure that African-American students are competitive with their white counterparts upon graduation.\(^{34}\) Therefore, an African-centered education or curriculum becomes something that can sacrificed on the altar of conformity to a more pervasive and dominant Eurocentric curriculum.

**Research Questions**

A few research questions have been developed to drive the focus of this study. Therefore, these research questions are very important to the study.

1. Are accredited HBCU institutions promoters of African-centeredness?
2. How widespread in their curricula are African or African-centered values?
3. What is the purpose of African-centered curricula at the selected HBCUs?

**Rationale for the Study**

When the curriculum of an HBCU institution ignores or omits the Afrocentric focus, a type of perspective that incorporates the African-centered viewpoint in the

\(^{33}\) Cortada, *Black Studies*, 42.

\(^{34}\) Cole, “Accrediting Culture,” 360.
interpretation and evaluation of human values, beliefs, culture, and history, the impact on
the student is often greater in the humanities and the social sciences where students
routinely study the human condition. The lack of Afrocentric perspective in the study of
history, culture, and behavior of people of African descent severely limits or minimizes
the full understanding of the black experience. If accredited HBCUs expect students to
develop effective identity politics and leadership skills, their promotion of African-
centeredness in the humanities and the social sciences is critical to such development.
More important is the fact that since accredited HBCUs, in addition to general academic
training, also prepare students for leadership roles and service in the community, a focus
on the black experience is vitally important; such a focus will indeed strengthen the
mission of the schools. The need to focus on the black experience, while employing the
most appropriate methodology to study such experience, and the role of HBCUs in using
the curriculum to promote social reform, provide the overall direction for this study.

Unfortunately, however, establishing social reform through the curriculum, as this
study hopes to encourage, as well as mobilizing the benefits of social reform for black
students, may sound more idealistic than realistic. Any social reform agenda through the
curriculum will surely encounter oppositions and difficulties. However, promoting social
reform through the curriculum, in the sense of training HBCU students to become bold
and culturally conscious leaders who will address community problems, should be an
advantage; it should produce more benefits to the African-American community than
losses. Therefore, the benefits of advancing social reform through the curriculum should
be enough reason for HBCUs to explore the possibilities of such a curriculum.
A preliminary research on the study samples and their curriculum revealed interesting data. The study analyzed brochures and program designs at the institutions selected for this study. The study’s data shows that although the institutions offered African-centered courses, the percentage of such courses was significantly lower compared to the total number of courses offered at each school. Figure 1.1 (refer to the appendix for similar information) reveals the total number of all courses and the total number of Afrocentric courses offered during the 2011-2012 academic year at Dillard University, Hampton University, Howard University, and Spelman College.

Based on Figure 1.1, one can determine that the numbers of total courses and Afrocentric courses offered at these four institutions are highly disproportionate. The gap between the total number of courses offered and the number of African-centered courses presents a dismal picture. Figure 1.1 suggests a need for a curriculum reform that would enrich students’ social and cultural consciousness, if HBCU institutions were to accomplish their missions. The dismal numbers also provide additional rationale for this study.

Figure 1.1. Comparisons between all courses and all Afrocentric courses offered at selected institutions, 2011-2012
The idea of social change is especially pertinent in the humanities and the social sciences where the two academic areas are dedicated to exploring the human condition and the variety of factors that impact the human family. As a strategy for promoting social change, this study puts forward an African-centered social reformist curriculum. Such a curriculum could enhance undergraduate training programs at HBCUs because it would include solutions to community problems in the African Diaspora. A social reformist curriculum development will also encourage students of African descent to take interest in social issues that impact their respective communities every day.

In summary, the rationale for this study centers on the need for accredited HBCUs to maintain a focus on African-centered social reformist curriculum that is invigorated by an interdisciplinary perspective. This type of curriculum will also support the mission of many HBCUs; and by implication, the proposed curriculum reform, which this study presents later in the concluding chapter, would be helpful in engaging HBCUs in a new academic conversation about student affirmation and consciousness validation. Further, it would allow the black educational enterprise the opportunity to focus on the black human condition and how to improve it; it would also make HBCUs relevant to the contemporary educational goals of many students.

**Statement of the Problem**

In the preparatory stages of this study, and for the purpose of having a broad picture of how much regard HBCUs give to African-centered thinking and perspective, the researcher investigated the extent of African-centered curriculum offerings among 101 accredited HBCUs for the 2011-2012 academic year. The statistics were indeed
disappointing. Approximately 48% of accredited HBCUs offered African-centered courses only, instead of having concentrations, certificates, minors, majors, departments, and bachelor’s degrees (see the appendix). Those statistics seem to suggest that nearly half of the nation’s predominantly African-American institutions of higher learning do not see African-centeredness as a priority. After researching the curriculum offerings of accredited HBCUs selected for this study, it becomes evident that the need for a social reformist curriculum at HBCUs cannot be overstated. Such a curriculum will have an African-centered perspective that brings the students’ heritage to the front and center of their educational experience. An African-centered approach to problem solving is generally based on an analysis of a particular issue across a cultural and historical background. Understanding the history of oppression, for example, would enhance the student’s comprehension of the power structure existing in his or her contemporary society and how the structure should be handled, negotiated or managed. This precisely is the approach to a social reformist curriculum.

**Limitations**

This study is limited in its focus because the course offerings studied at accredited HBCUs are not a complete reflection of all academic disciplines available in American higher education. The study is also limited in terms of a representative sample. While there are 101 accredited HBCUs in the United States, only four—Dillard University, Hampton University, Howard University, and Spelman College—were selected for the study. The selected institutions were chosen based on a set of criteria designed by the researcher. The next section further discusses the selection criteria.
Selection Criteria

The institutions that the researcher selected for this study represent a few of the several HBCUs that offer high-quality programs and receive good rankings consistently. The institutions are listed in *U.S. News* as among the best ten HBCUs in the country. Selecting four institutions among the best ten was not an easy task. To make the selection logical and justifiable, the researcher chose two overriding criteria: first, geographical spread or regional diversity; and second, enrollment diversity. Geographical spread or regional diversity was intended to ensure that the schools that were selected did not come from just one part of the United States, but must include at least two of the four regions in the nation. It is important, however, to note that HBCUs from the western region of the United States were not included in the sample because they do not exist. Enrollment diversity, on the other hand, was needed to ensure that students in the study sample were not restricted by class or economics; they should represent the African-American community in its diversity. The selected institutions were chosen also because of the diversity in their enrollment numbers. Dillard and Spelman have smaller student populations whereas Hampton and Howard have larger enrollments. Consequently, the total number of courses, including Afrocentric course offerings, would differ from institution to institution.

The researcher’s decision to choose the four institutions based on geographical spread or regional diversity was also validated by the works of another researcher. In Wade M. Cole’s research findings, the impact of geographical spread and regional diversity is also reflected in the kinds of courses offered at the institutions. According to
Cole’s findings, there is a difference between Afrocentric courses offered by the schools in the North and those in the South. For this reason, the investigator chose two accredited HBCUs from the South and two from the North. Based on the results from the samples in this study, the investigator would be able to present a more realistic picture of how even some of the most quality-oriented HBCUs run or accommodate an African-centered curriculum.

**Framework**

The concept of African-centeredness serves as the benchmark with which this study has examined the academic curriculum of a few accredited HBCUs. The concept is useful in this research because it is relevant to the collective black experience and can enrich the educational experience of African-American students. The concept further embodies the historical and cultural heritage of black people of African descent regardless of how long or tenuous the historical and cultural connection may be. The concept is also at the core of a new curriculum orientation that the study will later propose in the succeeding chapters. Additionally, the new curriculum orientation will include a social reformist curriculum as well. The social reformist curriculum, in order to be effective, should incorporate problem-solving strategies into students’ academic learning experience. The inclusion could further improve or enhance educational outcomes at several HBCU institutions.

**Methodology**

This study uses a combination of methodologies: Afrocentricity being the first, while the other two are qualitative and comparative case study analyses. The term
“Afrocentricity” is hereby explained and contextualized in relation to this study.

According to Molefi Kete Asante, author of *Afrocentricity: The Theory of Social Change*, Afrocentricity is a mode of thought and action in which the centrality of African interests, values, and perspectives predominate. In regards to theory, it is the placing of African people in the center of any analysis of African phenomena. Thus, it is possible for anyone to master the discipline of seeking the location of Africans in a given phenomenon. In terms of action and behavior, it is a devotion to the idea that what is in the best interest of African consciousness is at the heart of ethical behavior. Finally, Afrocentricity seeks to enshrine the idea that blackness itself is a trope of ethics. Thus, to be black is to be against all forms of oppression, racism, classism, homophobia, patriarchy, child abuse, pedophilia, and white racial domination.35

Following Asante’s definition of Afrocentricity as a mode of thought in which African values, interests, and perspectives predominate, this study applied Afrocentricity as an investigative tool for the study of academic distinctiveness at selected HBCUs in terms of how the institutions use their students’ cultural heritage or background to engender their confidence and motivation to succeed. In other words, the degree to which African-centeredness, a cultural mechanism that could be used for building students’ confidence and motivation to succeed, is embraced or not embraced by selected institutions is investigated through each institution’s curriculum.

Psychologist Joseph Baldwin, author of “Notes on an Afrocentric Theory of Black Personality,” supports Asante’s argument that African-centeredness encompasses a number of characteristics. These characteristics constitute what Baldwin refers to as the African cosmology. According to Baldwin, the African-centered worldview is vastly different from that of Europeans. Similar to Asante’s perception, Baldwin’s idea of African-centeredness is the acknowledgement of being African while celebrating one’s

Africanness above all things, and not dehumanizing self through surrender to or co-optation into other people’s cultures. According to the tenets of African cosmology, people of the Diaspora are inclined to macrocosmic collective thinking. This trait is antithetical to the European’s cognitive style as the latter tends to think more individually and capitalistically than most cultures.³⁶

Asante and Baldwin both recognize African cosmology as a set of identifiable attitudes that define black people who have similar collective historical experiences. However, Asante acknowledges the role of Afrocentricity as a change catalyst. It also facilitates paradigm shifts while making the occurrence of epistemological revolutions possible. Sometimes, however, people may even promote Afrocentricity without realizing it. For example, the colorful dress styles of many African-American youth often go unnoticed as examples of cultural trends inspired by African couture. The African-American youth may be promoting their African-centeredness perhaps consciously or unconsciously; however, many observers judging by mainstream culture may simply assume that the youth are just being unconventional, or at worst they are nonconformists. There is usually no understanding that the youth could be extolling their heritage.

Concerning the methodology for selecting the study sample, a brief explanation will suffice here since this issue has been addressed in a previous section. The study selected four accredited HBCUs with high-quality academic programs. Using the criterion of geographical location, the researcher thought it was important to select two schools from the “Deep South” and two from mid-Atlantic or northern states because the

cultures of the selected institutions derive from an intersection of their history and geography, which makes them unique and different. Another parameter for selecting the four accredited schools is enrollment diversity—that is, making sure that the student body in the study sample will have the likelihood of coming from different parts of the nation.

In order to assess the extent of African-centeredness in the selected schools’ academic programs, the study examined the curriculum of each selected HBCU individually and comparatively. Further, the study investigated the purpose of African-centeredness in their curricula. To determine the focus and direction of the courses in relation to African-centered perspectives, the study additionally examined course descriptions in the most recently published academic catalogs of each school. The criteria for determining African-centeredness in the course descriptions included language, persons, and ideas—that is, whether there was the existence of African language or languages in the curriculum; whether there was the presence of peoples of African origin among the important figures being studied in the curriculum; and whether there were ideas and subject matters that explored African-centered values and traditions. While undertaking the task of establishing these criteria across disciplines, the researcher found that some disciplines such as mathematics and biological sciences did not have a strong African-centered focus because of their highly theoretical nature. However, despite the theoretical nature of some particular disciplines, any African-centered curriculum should presuppose the celebration of African-centered scholars within all disciplines, including African-centered mathematicians, biologists, chemists, engineers and their accomplishments in the disciplines. Additionally, the study examined the social reform
strategies contained in course offerings; it also compared course objectives across similar courses. The results of the comparative analysis serve as the basis for the study’s conclusions on the scope and extent of African-centeredness in course offerings at accredited HBCUs. The results also show how the schools maintain balance and consistency in their mission statements and course offerings.

From the study’s conclusion, the researcher presents ideas for the development of a new curriculum that is African-centered. The recommendations promote African-centeredness and social reform. Perhaps, the ideas or recommendations coming from this research, and other similar researches, would provide the encouragement for HBCUs to design a more progressive pedagogy for black students—that is, a pedagogy that promotes the ethos of genuine service and leadership for social change in the African-American community.

**Chapter Organization**

This dissertation contains seven chapters. Chapter One provides the reader with an overview of the scope of the study. Chapter Two offers a discussion of literature relevant to the study. The next four chapters introduce data on the institutions used as case studies. Chapter Three discusses Dillard University, while Chapter Four focuses on Spelman College. Chapters Five and Six examine Hampton University and Howard University respectively. Chapter Seven presents a comparative analysis of the schools. The chapter discusses responses to the study’s research questions. The study concludes with a summary and recommendations for a more progressive curriculum at HBCUs.
Definition of Terms

African: a person born on the continent of Africa; may also be used interchangeably with African American.

African American: a person of African descent born or reared in the United States.

African-centered/African-centeredness: the idea of upholding African views as the focal point of consciousness. Courses that offer an African-centered curriculum will discuss, among other topics, the contributions, successes, challenges, sociological trends, and unique ethnic experiences of the black community.

African cosmology: the acknowledgement of being African; perpetuating Africanity above all; conducting one’s self to critique anything that is not African; may be used interchangeably with African worldview.

African Diaspora: the domain of all people and things deriving from Africa.

Curriculum: all the planned learning opportunities offered to learners and the experiences the learners encounter when the curriculum is being implemented.

Eurocentric Worldview: complete opposite of African worldview; may be used interchangeably with European cosmology.

European: anyone who is not part of the African Diaspora; may be used interchangeably with white.

Evaluation: the systematic analysis of data in order to make statements of worth.

Historically Black Colleges and Universities (HBCUs): American (inclusive of the United States Virgin Islands) colleges and universities that have historically and
consistently maintained student populations representing an African or African-American majority. As of the 2011-2012 school year, 101 institutions of this kind had accreditation.

**Predominantly White Institution(s) (PWI):** colleges and universities that have historically and consistently maintained student populations representing a European or Caucasian/white majority. These are not considered part of the African Diaspora.

**Self-actualization:** the process of utilizing one’s talent, capacities, and potentials to the fullest. Self-actualizing persons think well of themselves and others, feel competent and are aware of their limitations.

**Social reform:** the point of view, which emphasizes planning for effective social change. Reformists argue that curriculum should be aimed at presenting social reality and developing the skills to change this reality for the betterment of future society.

**Summary**

The goal of this dissertation was to study and analyze the extent of African-centeredness and African-centered perspectives in the academic curricula of four accredited HBCUs. The focus of the study was not to denounce the curriculum offerings at these institutions, or blame them for the ills of their communities. The researcher expects that any recommendations that emerge from this case study should be regarded as constructive criticism. The researcher maintains that positive, developmental changes are critical to any human growth and advancement. For this reason, the researcher believes that a change to a more progressive curriculum, where possible, is critical for the continuing relevance of HBCUs and their missions in the African-American community and the larger American society.
Any curriculum in an HBCU institution lacking appropriate confluence of African-centeredness and social reform will be a sketchy representation of the vastness of ideas in academia; it will also be a disregard for the perspectives of people of African descent in the market-place of ideas. Although several Africana Studies or Black Studies departments and programs across the nation face a myriad of challenges, resulting from financial constraints, the Africana discipline should be developed to support the vision and mission of accredited HBCU institutions. The discipline should drive a holistic development of young African Americans who will carry on the visionary ideals of the community.
CHAPTER II
LITERATURE REVIEW

For many years, HBCUs have produced generations of students who have gone on to become national and global leaders in their professions. The educational experience of these leaders must have been shaped by several factors, one of the most significant factors being their schools’ curriculum. For the younger generation with no direct experience of civil rights struggles, exposure to courses in Black Studies would surely provide a cultural grounding necessary for their success. However, Black Studies programs and departments have recently been facing many challenges. Many scholars who see the beneficial influence of Black Studies have recommended the development and preservation of the discipline as a strategy to be used to better prepare HBCU graduates for leadership roles in their local communities, including the global community at large.

Such recommendations, for many scholars, include a service-oriented approach to education. In other words, a curriculum that blends service-oriented education with African-centered perspectives could achieve the goals of a black pedagogy, as advocated by scholars such as W.E.B. Du Bois. Black pedagogy resembles a social reformist agenda that has a focus on humanistic methods of solving problems using insights from culture, politics, religion, and economics. At the core of such pedagogy should be an African-
centered paradigm that helps define black culture and the evolution of black civilization, narrows the gap between Black Studies and a service-oriented education, and includes the study of African contributions to the world. African-centered scholars generally emphasize the relationship between African-centeredness and multiculturalism, but they maintain that the concept should not be labeled solely as multiculturalism because multiculturalism diminishes the value of African-centeredness. Multiculturalism blends various ethnic studies, but it does not entail dialogue about the uniqueness of one particular culture.

**Definition and Significance of African-Centeredness**

African-centeredness is central to the habit of thoughts in Black Studies, while Afrocentricity is a compelling methodological approach in the discipline. Molefi Kete Asante, in *Afrocentricity: The Theory of Social Change*, explains that Afrocentricity implies that Africa is at the center of Diasporic philosophy. The concept is relatively new for some modern scholars, but W.E.B. Du Bois, Carter G. Woodson, and Cheikh Anta Diop, a politician, scientist, and historian, proposed the idea long before Asante. Although Africa is the source of African-centered studies, Anthony T. Browder, cultural historian and author of *Nile Valley Contributions to Civilization: Exploding the Myths-Volume I*, and Asante maintain that African-centeredness does not promote racial or cultural superiority. Itibari M. Zulu, Vice President of the African Diaspora Foundation, holds the same opinion as Asante and Browder. Zulu maintains that African-centeredness

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is not an appeasement or self-esteem tool for children of African descent. Zulu’s point counters Eurocentrists’ claim that black students are disadvantaged by an African-centered education. Eurocentrists have also tried to discredit African-centered philosophy in general; however, many African-centered scholars maintain that African-centeredness is intended to present another worldview other than Eurocentricity. African-centeredness is Diasporic, and therefore, not exclusive to the African continent, even though Africa is central to African-centeredness.

Ali A. Mazrui, with views similar to Asante’s, Browder’s, and Zulu’s, asserts the ethos of Afrocentricity unambiguously in one of his essays, “Afrocentricity versus Multiculturalism: A Dialectic in Search of a Synthesis.” He states, “Afrocentricity looks at the world from an African perspective. Afrocentricity is the study of the human condition from an African perspective.” Mazrui, a scholar of African and Islamic Studies, recognizes two types of Afrocentricity: Gloriana Afrocentricity, with emphasis on accomplishments, and Proletariana Afrocentricity, focusing on the accomplishments of Africans while in bondage. Put in historical order, Gloriana Afrocentricity emerges as the first type and Proletariana Afrocentricity becomes the second type. Gloriana Afrocentricity centers on ideas and inventions created by people of the African Diaspora to the world while Proletariana Afrocentricity highlights similar accomplishments while in bondage. However, and unfortunately, such accomplishments are clouded and


4. Ibid.
overshadowed by the cruelty and oppression endured by African Americans in slavery. Mazrui’s typology presented here demonstrates the reasons for the significance of African-centeredness.\(^5\)

African-centeredness serves as a foundation of black social reformist curriculum for a number of reasons. The concept of African-centeredness includes evolutionary genesis, cultural genesis, civilizational genesis, geographical centrality, and monotheistic genesis. According to evolutionary genesis, if Africa is the cradle of human origin, then all other races of people are essentially African. Cultural genesis suggests that while concepts such as family and communication are also native to ancient Africa, non-African societies have family and communication systems that are similar to those of ancient Africa.\(^6\)

Proponents of civilizational genesis claim that African civilization has positively impacted other parts of the world including Greece. Mazrui mentions that ancient Greeks did not deliberately discredit the accomplishments of ancient Egypt. Specifically, the influence is often misrepresented by some scholars despite research to the contrary. In the work of Martin Bernal, author of *Black Athena*, the reader is led to believe that ancient Greeks knowingly took credit for contributions they did not provide. Mazrui suggests that ancient Greeks revered African civilization and they did not assume credit for something they had not originated. Despite Bernal’s claims, Mazrui further believes that modern European historians are the real thieves and proponents of intellectual theft. He commends Bernal’s work because the author of *Black Athena* takes an African-centered

\(^5\) Mazrui, “Afrocentricity versus Multiculturalism,” 22.

\(^6\) Ibid., 22-31.
approach. However, Mazrui criticizes Bernal for his depictions of ancient Greeks, instead of modern Europeans, as thieves who invented European culture.\(^7\)

Geographical centrality is another significant point for Mazrui. The concept holds that Africa deserves the center of attention in world history because it is the only continent that is almost symmetric based on its proximity to the equator and the Tropic of Cancer. Mazrui believes that such geographical facts are not coincidental, and are further proof of Africa’s importance. This centrality has been skewed on maps by deceptive Europeans, but an ethical scholar would acknowledge Africa’s geographical importance.\(^8\)

Monotheistic genesis is the fifth part of Mazrui’s rationale for African-centeredness. The idea explains that monotheism originated in Africa, and therefore Europeans, the major proponents of Christianity, and other monotheists must acknowledge Africa whenever they discuss religion. Europeans place a self-serving spin on their role in the world, but it is African-centered scholars’ responsibility to promote African-centeredness as a concept that does not distort historical information. African-centeredness, for the reasons mentioned above, has had a profound impact on Africana or Black Studies and any community service-based education for black people.\(^9\)

Black Studies and community service-based education should not be treated separately. In Itibari M. Zulu’s *Exploring the African Centered Paradigm: Discourse and Innovation in African World Community Studies*, Salim Faraji, Associate Professor and Chair of Africana Studies at California State University at Dominguez Hills, suggests that

\(^7\) Mazrui, “Afrocentricity versus Multiculturalism,” 22-31.

\(^8\) Ibid.

\(^9\) Ibid.
Black Studies should have a community-oriented approach.\textsuperscript{10} Black Studies and community-centered education collectively form a framework for an African-centered school of thought. According to another scholar, Abu Shardow Abarry, an Associate Professor at Temple University, African-centeredness, which leads to new possibilities, includes a number of components. Cosmology, epistemology, and commitment to the construction of truthful knowledge are important to African-centeredness, just as humanity, respect for African values and norms, and the promotion of African-centered scholarship and organization are essential.\textsuperscript{11}

African-centeredness, when firmly established, leads to a groundswell of new models of thinking including multiculturalism.\textsuperscript{12} Mazrui, in “Afrocentricity versus Multiculturalism: A Dialectic in Search of a Synthesis,” maintains that Afrocentricity deeply impacts the idea of multiculturalism. Although the influence is strong, Mazrui finds danger in using the terms Afrocentrism and multiculturalism interchangeably. A basic assumption about multiculturalism is that the concept has been officially established and all ethnic studies are considered equal for the purpose of inclusion and plurality. The assumption about multiculturalism is inadequate because African-centeredness, on the contrary, focuses on exposing the shortcomings of Eurocentrism. Multiculturalists do not believe in ranking ethnic groups, but some scholars fail to realize

\textsuperscript{10} Salim Faraji, Foreword to Exploring the African Centered Paradigm: Discourse and Innovation in African World Community Studies, by Itibari M. Zulu (Los Angeles: Amen-Ra Theological Seminary Press, 1999), 5.


\textsuperscript{12} Maulana Karenga, Introduction to Black Studies, 2\textsuperscript{nd} ed. (Los Angeles: The University of Sankore Press, 1993), 28-56.
or acknowledge that certain forms of oppression derive from the enslavement of Africans. All nationalities of people that represent the African Diaspora need to collectively counteract Eurocentrism, and African-centeredness must remain the credo for such an intellectual project.

Multiculturalism can be treated positively or negatively. Cultural pluralism can further the cause of Black Studies or it can be perceived as a ploy for Eurocentric control, which is undoubtedly damaging to Black Studies.13 When Black Studies as a discipline is weakened or marginalized, then the ability to create an African-centered social reformist curriculum is threatened. When Eurocentrists generalize multiculturalism, Black Studies can be diminished. Multiculturalism should not pose a threat to African-centeredness. However, Black Studies must reclaim and restore the legacy left by the discipline’s pioneers in order to support a social reformist curriculum that will uplift and positively develop the black community.14

**Black Studies**

Black Studies focuses on the total black experience, and uses African-centeredness in its theory and analysis. The discipline is vast because it includes a number of disciplinary areas. Black Studies is the vessel by which African-centeredness is promoted and nurtured in order to create a social reformist curriculum that benefits the black community, but the discipline is faced with problems, challenges, and threats that hamper the establishment of such a reformist curriculum. Predictably, Black Studies is

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14. Ibid., 56.
widely opposed by Eurocentric educators, but it is also debated among African-centered scholars. African-centered scholars also focus on demystifying the concept. They defend against the criticism of African-centered education when European scholars claim that the education is detrimental to the academic well-being of African-American students. In addition to battling the criticisms, African-centered scholars focus on choosing the right language to define Black Studies and African-centeredness. Nevertheless, Black Studies programs have influenced the growth of other disciplines, movements, and agendas such as Hispanic-American or Latino Studies. Since the discipline emerged in the 1960s, it has faced a variety of challenges and threats; but it has also maintained its viability in spite of the onslaught of attacks from politicians, school administrators, scholars and non-scholars opposed to the discipline.

Semantics is a critical issue for “African-centeredness” because of the connotations associated with the terms that people use to explain African-centered ideas. When African-centered ideas are not carefully articulated, the task of establishing a social reformist curriculum in Black Studies becomes difficult and confusing. For instance, Zulu believes that the term “Afrocentrism” carries a negative connotation; Africans and members of the Diaspora must refrain from using it. Instead, the African Diaspora should write or say “Afrocentricity.” Zulu and Karenga suggest that Afrocentrism is the term used by outsiders of the Diaspora in an effort to depict the idea as a concept that lacks integrity and empiricism. The negative connotations of the word Afrocentrism pose a hindrance to the successful promotion of Afrocentricity.

15. Zulu, Exploring the African Centered Paradigm, 149.
The negative criticism of African-centeredness and Afrocentric education frequently coming from groups of Western scholars (Europeans and white Americans) threatens the likelihood of an African-centered social reformist curriculum being established. Eurocentric marginalization of African civilization and culture also muddles the communication between indigenous Africans and other people within the African Diaspora, thereby making cooperation more difficult. According to Godfrey Mwakikagile, an African Studies scholar and author of *Relations between Africans and African Americans: Misconceptions, Myths, and Realities*, although Africans and African Americans share historical and cultural connections, the two groups are estranged. The strain, as explained by Mwakikagile, is the result of media stereotypes.

Mwakikagile maintains that whites perpetuate the rift with negative depictions. Negative depictions such as those Mwakikagile refers to should be addressed strategically through a new social reformist curriculum that seeks to curtail the strained relationships within the African Diaspora. As a result of mutually destructive stereotypes, many African Americans and Africans negatively characterize each other, and undermine their community’s goals and aspirations. The tension has compelled some scholars, both white and black, to believe that an African-centered education has no value.

Scholars who challenge African-centered education believe that the perceived estrangement between African Americans and Africans proves the defunct nature, and the inapplicability, of Afrocentricity. The scholars believe that if Africans and members of the African Diaspora do not take African-centeredness seriously, the cultural perspective

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will be meaningless, leaving people of African descent with no cultural lens with which to interpret their world. Further, critics of the African-centered perspective claim that it is racist. They also argue that African-centered education fails to prepare students to live and function in a global world; and that the education constricts the students’ worldview. However, scholars such as Browder argue that students of African descent are capable of learning African and European cultures, but he maintains that African-centeredness should be the starting point for multiculturalism.17

African-centeredness is often mischaracterized as mythology by Europeans who attempt to discredit African origins of civilization. Historical and archaeological findings such as those presented by Cheikh Anta Diop, V.Y. Mudimbe, Browder, and Zulu seek to clarify the meaning and purpose of African-centeredness. These scholars have diligently researched the significance of African civilization and have used their findings to give meaning and clarity to African-centeredness. According to Mudimbe, a literature professor at Duke University, Eurocentric scholars use terms such as “myth” and “phenomenon” to marginalize African origins.18 The theme of marginalization should be explored in a new curriculum to help students of African descent become aware of the tasks they must accomplish in order to uplift their community and challenge attempts to minimize or discredit the contributions of African Diaspora.

Eurocentric research such as Mary Lefkowitz’s Not Out of Africa: How Afrocentrism Became an Excuse to Teach Myth as History has become a testament to the


trend of mystification. Lefkowitz thinks that much of the knowledge that is based on African-centeredness rests on mythology. Browder, on the other hand, believes that Eurocentrists such as Lefkowitz fabricate their research to denounce African-centeredness. For example, in *Not Out of Africa*, Lefkowitz, Professor Emerita of Classical Studies at Wellesley, claims that there is a difference between influence and origin. The Eurocentric scholar maintains that Greeks were influenced by Africans, but African civilization was not stolen by ancient Greeks. Lefkowitz also contends that African civilization is not credible because it is based on mythology. Diop, Mudimbe, Browder, and Zulu have all proved her wrong.

Diop, in *The African Origin of Civilization*, provides concrete scientific and historical evidence of ancient African civilization that predates European civilization. He also explains that European scholars have intentionally distorted the attributes of ancient African civilization. Although Mudimbe acknowledges the reality of African mythology, he provides the outlines of African civilization in *The Invention of Africa: Gnosis, Philosophy, and the Order of Knowledge*. Browder reveals some of the same information as Diop and Mudimbe in *Nile Valley Contributions: Exploding the Myths—Volume I*. Browder presents archaeological findings to support the influence of African

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civilization on European culture. Zulu is also able to refute Lefkowitz’s research by providing evidence of African civilization from an interdisciplinary perspective. In Exploring the African Paradigm: Discourse and Innovation in World Community Studies, Zulu examines the religious, scientific, and educational influences African civilization has on the rest of the world. He argues that ancient African contributions in a variety of disciplines have had a profound impact on later civilizations.

The role of a Black Studies curriculum in exploding the Eurocentric myths about ancient African civilizations may not be easy. In the 1970s, the U.S. Department of Health, Education and Welfare conducted a survey of Black Studies programs at some American colleges and universities. According to the task force’s findings, Black Studies was supposed to focus on the black experience through research and publication, development of artistic expression, and empowerment of the black community. Black Studies was also intended to debunk myths, explore and alleviate the impact of racism, while using an interdisciplinary approach for its research. Maulana Karenga articulates and describes the key points of the discipline in his book, Introduction to Black Studies. Similar to Mazrui’s five pillars of significance for the study of African-centeredness, Karenga identifies seven points of relevancy: 1) in order to grasp civilization, people must first understand black contributions; 2) black contributions to the United States is important in understanding the country’s history; 3) there needed to

23. Browder, Nile Valley Contributions.


be a challenge to the Ivory Tower as inclusion and multiculturalism was a must; 4) Black Studies was necessary for the reconstruction of the black community; 5) the discipline leads to new research in the humanities and other social sciences; 6) Black Studies gives rise to educated and esteemed blacks; and 7) the discipline poses resistance to Eurocentricity.²⁶ Karenga and James L. Conyers agree that the seven basic areas of Black Studies are “Black History; Black Religion; Black Social Organization; Black Politics; Black Economics; Black Creative Production (Black Art, Music, and Literature) and Black Psychology.”²⁷ Based on these foundational principles of Black Studies, it is clear that social reform must percolate into a variety of disciplines in order for a new curriculum to be effective.

Mario Azevedo, historian and author of “African Studies and the State of Art,” presents an expansive view of Black Studies by identifying the various disciplines contained within the discipline: “history, political science, anthropology, sociology, religion, literature, music, art, philosophy, geography, linguistics, and economics.”²⁸ In addition to the interdisciplinary nature of Black Studies, Karenga mentions that the field of Black Studies has four basic assumptions: (1) the discipline is important and must be appreciated; (2) the authenticity of the “black experience” is holistic and must be treated as such, segmenting the discipline is impractical because one part cannot exist without

²⁷. Ibid., 26.
the others; (3) the “black experience” is a macrocosm; and 4) Black Studies is based on interdisciplinarity, achievement, and commitment to improving the community.\(^{29}\)

Despite its desirability, Black Studies still face several challenges and threats, which may obstruct the development and establishment of an African-centered social reformist curriculum in American schools and colleges. According to African-centered scholars such as Warren C. Swindell, Professor Emeritus of Africana Studies at Indiana State University, and Arthur Lewin, an African history scholar, some of the obstacles are unique to an African-centered curriculum because traditional disciplines do not receive as much scrutiny from Eurocentric scholars as Black Studies.\(^{30}\) Scholars suggest that issues including poor quality, inadequate structure and dimension, marginalization, and negative administrative agendas seriously weaken the faculty’s ability to offer many Black Studies course offerings. Also, concerns about the impact of Black Studies over the curriculum and the usefulness of its focus on African-centeredness lead to debates that question the agenda of Black Studies scholars. Since its inception, Black Studies has always been scrutinized in its approach to educating African Americans. Administrators have been concerned about the perceived aggression of some scholars involved in teaching Black Studies. School officials have also tried to ensure that European Americans and other likeminded people would not be offended by Black Studies curriculum.\(^{31}\)


Various attempts to appease the white establishment may have created a situation that suppresses or limits the goals of Black Studies. The appeasement efforts therefore decrease the likelihood of maintaining an African-centered social reformist curriculum. Karenga notes that the issue of conflicting administrative agendas is deeper than white people’s disdain toward the discipline. He explains that scholars who fought for Black Studies were not the same individuals who were placed in administrative positions. The people who gained the positions were usually “Uncle Toms,” bandwagoners, or those indifferent to Black Studies. The discipline has been doomed by a lack of genuine administrative support. Black Studies has faced campus-wide disapproval at many institutions because some white and black administrators think it is insignificant. As a result, administrators allow unqualified instructors to teach Black Studies. For instance, Conyers observes that the contempt toward Black Studies has afforded several scholars who are trained in traditional disciplines to teach Black Studies courses even though the instructors do not genuinely promote African-centeredness. The same faculty members who disparage the discipline claim to be experts in the African-American Studies canon.

For that reason, lukewarm support and even a total disrespect for Black Studies from these scholars have led to the fragmentation and marginalization of African-centered curriculum. On many occasions, Black Studies programs lack structure and

32. A derogatory term used to describe an African American who does not find fault in appeasing Europeans.


quality, not to mention the fact that the programs are also shrinking. As a result of marginalization, the curriculum is often reduced to minimal course offerings, an underdeveloped program, or an institute with little to no significance compared to a department. According to Karenga, minimal existence is also associated with the absence of a philosophy that undergirds a basic canon.\(^{35}\)

Budget shortfalls, along with disregard for Black Studies, also explain the marginalization of the discipline and the social reformist curricula that it can possibly offer. Russell L. Adams, Professor Emeritus of Afro-American Studies at Howard University, notes that an inability to provide attractive salaries to faculty members makes it difficult to foster strong programs. He also indicates that incidentally, many of the best HBCU programs are offered by predominantly white institutions and are typically located in close proximity to African-American communities.\(^{36}\) Darlene Clark Hine adds that the failure to give faculty members tenure, because of financial constraints, also threatens Black Studies programs including the establishment of an African-centered social reformist curriculum.\(^{37}\)

A shortage of faculty members leads to additional challenges. When Europeans teach in Black Studies programs and control the growth or progression of the curriculum, African-centered social reformist curriculum cannot grow. Black Studies remains

\(^{35}\) Karenga, *Introduction to Black Studies*, 482-503.


vulnerable to European control because of the discipline’s heterogeneous approaches, that is, its interdisplinarity involving a variety of subject areas. Despite varying program models, some scholars such as Conyers believe that Black Studies should focus equally on traditional disciplines and social reform. A decision to allow Black Studies to become part of traditional disciplines could encourage Eurocentric administrators to dictate the curriculum content. For Michelle Russell of Wayne County Community College, financial and administrative control by whites is detrimental to Black Studies. Russell charges African Americans to become aware of the Eurocentric tactics that militate against the discipline and to take control of the discipline. A supportive, but efficient, administration is the most productive approach to ensuring the proper dissemination of the curriculum. Administrators who genuinely promote Afrocentricity will have to make certain that the curriculum is run appropriately with academic integrity.

Administrative marginalization of Black Studies also affects the African-American community because the community needs a social reformist curriculum to help resolve its challenges and move the Diaspora in a more positive direction. The Black Studies scholars, in theory, should design a curriculum that will solve community problems or at least equip students with a foundation to investigate the issues. However, even though proponents of Black Studies believe in the discipline’s viability, scholars such as John W. Blassingame, former Chair of the African-American Studies program at


Yale University, contends that Black Studies is not a panacea for the African-American community’s problems. This is very true. In addition, however, this investigator believes that when Black Studies curricula are not supported on campuses, the opportunity to build a relationship between institutions and the community is often lost. Karenga affirms that such relationships are critical: “Black Studies should be dedicated to social reform and healthy development in the community.” Although Black Studies is examined in theory on campus, the curriculum usually lacks a community connection.

Another poignant issue that challenges Black Studies and a social reformist curriculum is interest. African-centeredness only focuses on one group of people according to Arthur Lewin. A single focus may imply that interest in the discipline may be minimized. When students lack interest in the discipline, its viability is radically diminished. Black Studies, including its approach to social reform, then becomes irrelevant or unimportant. However, Black Studies, despite mounting challenges, threats, and critics, has been able to maintain some measure of viability. This viability augurs well for the future of an African-centered social reformist curriculum. While African Americans are realizing the negative impact of the European worldview upon their community and the significance of Black Studies, some white scholars are curious to learn how cultural superiority evolved. Black Studies, in this case, can be important for


everyone, not just African Americans. A second ingredient that supports the relevance of Black Studies and social reform in American higher education is that the discipline is often used to attract black students to college. Thirdly, Black Studies programs provide an open exchange between communities and universities. Fourthly, the African-centered discipline is needed to supplement traditional disciplines because Black Studies fosters knowledge of self and a strong sense of identity for black people, and a new understanding for whites. As June Jordan, formerly a professor at the University of California at Berkeley, has rightly pointed out, a combination of knowledge of self and sound training in traditional disciplines would help cultivate the desire for reform.

DeVere E. Pentony, a professor at San Francisco State University, further expounds on Jordan’s perspective and explains that Black Studies is not racist and that white scholars should also explore Black Studies. They should also examine the social reformist component of the curriculum so that they may have a better grasp of the desire for change within the black community. Although scholars provide a number of ideas that support the viability of Black Studies, there are researchers who discountenance the discipline’s usefulness. For instance, W. Arthur Lewis, an Afro-Caribbean economist, believes that the Black Studies discipline is absurd. Scholars such as Lewis believe that


blacks should study traditional disciplines and seek gainful employment, careers in such fields as education, law, and medicine, because a focus on Black Studies will not bring financial success. African Americans should only concern themselves with individual success, rather than empowerment for the entire community.\(^{48}\) Lewis’ philosophy poses a serious threat to Black Studies. However, opponents such as Lewis must have misunderstood Black Studies and its capacity to foster confidence and cultural equanimity even in the workplace. Nevertheless, Black Studies can surely benefit from recommendations that seek to enhance the discipline, especially if the recommendations should focus on social reform. A change in perspective, methodology, and pedagogy also can solidify the discipline’s place in academia.

On the question of pedagogical perspective, it would seem obvious that Black Studies curriculum is taught from an African-centered perspective, but this is only a presumption. Clyde Robertson, Director of the New Orleans Public Schools’ Department of African-American Studies and author of “Administration of African American Studies at Black Colleges,” and Molefi Asante, a renowned Black Studies scholar, believe that Black Studies, in order to succeed, must be taught from an African-centered perspective and not a Eurocentric worldview. A Eurocentric Black Studies curriculum is contradictory to the discipline and perpetuates white influence. The African-centered


and injustices committed by whites, but the discipline should also help other ethnic
groups identify the European worldview as a weapon of oppression.\textsuperscript{53}

Nelson further affirms that, “Members of the discipline (Africology) will be
required to teach, to research, provide guidance for student projects, read papers at
conferences, answer requests for support by community constituents, and conform to the
bureaucratic requirements and expectations of the universities where they work.”\textsuperscript{54}
Nelson suggests as well that Africology should also be the foundation of a national
organization with journal publications and conferences. Orientation toward service
should also be critical.\textsuperscript{55} Karla J. Spurlock of Trinity College suggests that the
interdisciplinary focus of African and African-American Studies can merge, via proper
structuring, into a unitary discipline that is similar to that of traditional disciplines.\textsuperscript{56} John
Blassingame, a contributor to and editor of \textit{New Perspectives on Black Studies}, advances
the idea that Black Studies programs should facilitate an interest in traditional disciplines.
He, while developing content for Black Studies and traditional disciplines, also suggests
that PWIs should collaborate with HBCUs as they create curriculum content for most

\textsuperscript{53} Floyd W. Hayes, “The Black Studies Idea and the Making of a New World:
Institutionalization and Activism in an Age of Disaster and Disbelief” (paper presented at the 25\textsuperscript{th} Annual
Black Studies Conference at Olive-Harvey College, Chicago, IL, April 18, 2002), 9-10, personally
provided by the author.

\textsuperscript{54} Nelson, “Africology,” 63.

\textsuperscript{55} Ibid., 64; and Spurlock, “Toward the Evolution of a Unitary Discipline,” 42, 44-45.

\textsuperscript{56} Spurlock, “Toward the Evolution of a Unitary Discipline,” 42, 44-45.
disciplines. The theories discussed within the discipline reflect the diversity of the Diaspora and allow students to approach social change from a variety of perspectives.

A developed African-centered perspective is the foundation for creating the social reformist pedagogy and methodology for Black Studies. According to scholars such as Nelson and Robertson, based on a new perspective for Black Studies, critical thinking skills should be one of the main components of the discipline. Nelson proposes that, “Africology must seek to cultivate an image of disciplinary integrity through the creation of standardized curricula and the establishment of procedures and criteria for evaluation and accreditation.”

Clyde Robertson, inspired by his experience at Alabama State University, developed a truly African-centered pedagogy. Upon being hired by the HBCU during the 1980s, Robertson quickly realized that African-American students were learning everything from a Eurocentric perspective. He then devised a pedagogy for an African-centered African-American Studies Department. Robertson chose Afrocentricity as proposed by Asante as the theoretical framework for teaching, and selected Cheikh Anta Diop’s *The African Origin of Civilization: Myth or Reality* as supporting research and text to explain Asante’s theory.

In an effort to make the information current and intelligible, and for students to be able to relate to the knowledge, Robertson chose *From Slavery to Freedom* by John Hope

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Franklin, an African-American historian. Robertson also included James Turner’s *The Next Decade: Theoretical and Research Issues*. Turner’s book was chosen because Robertson believes that it best outlines African-centered research methodology. For Robertson, implementation of African-centered research methodology as opposed to a Eurocentric methodology is essential to an African-centered pedagogy.\(^{60}\)

In contrast to Robertson’s plan, Blassingame offers what may be called a general pedagogy that supports the infusion of social reform. Blassingame designed two types of Black Studies programs. The first plan entails a major in a traditional discipline with a minor in Black Studies. The second track consists of a Black Studies major.\(^{61}\) Sidney F. Walton, Jr., an African-centered curriculum developer and author of “Getting it Togetha’—P.D.C.* Style,” \(^{62}\) suggests that the acknowledgement and observation of black holidays is crucial to an African-centered pedagogy. According to him, students should embrace such holidays so as to broaden their knowledge of African-centered culture and contributions. This researcher agrees because students often do not understand the purpose of black holidays, or they might only have knowledge of holidays observed by other cultures.

Walton also believes, perhaps unrealistically, that a reconstructed pedagogy should expose and remove from academic institutions administrators and instructors who behave like “Uncle Toms.” \(^{63}\) Walton’s proposal seems harsh and unwarranted. This

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63. Ibid.
researcher thinks the proposal would be very challenging because it would be hard to establish concrete evidence of impropriety against any faculty individuals. Moreover, the proposal would violate their academic freedom. If the identification and removal of “Uncle Tom” administrators were possible, the consequences, from this researcher’s perspective, would be grave. Higher education systems would become politicized, and the process would seem like a totalitarian approach to addressing educational issues.

Furthermore, this researcher believes that the discipline itself would lose credibility and respect; and a disconnection with other academic disciplines would surely occur. Spurlock, inspired by her perspective of the ideal Black Studies program, developed courses based on social change as a new African-centered pedagogy. She has constructed two courses dedicated to fostering true interdisciplinarity: “Colloquium in African and African-American Studies” and “Research Tools for African and African-American Studies.” The first course, “Colloquium in African and African-American Studies,” focuses on social issues in the African Diaspora and introduces students to African and African-American Studies from an interdisciplinary perspective, whereas “Research Tools for African and African-American Studies” centers on Afrocentric research methodology.64

**Social Reform and Black Pedagogy**

The social reformist movement, which began in the 1930s, advanced the agenda to promote progressive change in American education. Although the focus of the reformist movement is similar to that of black pedagogy, the social reformists and the

African-American architects of black pedagogy failed to collaborate with each other. Black pedagogy proponents had a separate agenda. Scholars such as W.E.B. Du Bois believed in using social reform to educate African-American children and prepare them for leadership and service in the black community. Social reformists such as Sidney Hook, George Counts, Harold Rugg, Jesse Newton, Goodwin Watson, and John Childs focused on the idea that education is the source of change. They claimed that education and progression are interdependent catalysts for change. Social reformists maintained that curriculum has to reflect progressivism and development. The social reformist movement came to an abrupt end in early 1940s because of World War II. Social reformers such as Counts had good intentions, but their movement was thwarted by World War II. At the start of the war in 1939, a paradigm shift toward patriotism occurred in America. Patriotism unfortunately did not involve socialism, communism, and Marxism, ideals which popular American political culture has always opposed. Ultimately, progressivism was sacrificed. Since then, social reform has not attracted the strong platform it once did in American education. However, social change is still needed because of persistent inequalities and outdated curriculum.

Social reformists, during the height of their movement, did not associate fully with African Americans who shared similar views. Ideologically, social reformists and black scholars such as T. Thomas Fortune, George Washington Williams, and W.E.B. Du Bois favored progressivism. Similar to other social reformists, Du Bois believed that

education should be revolutionary and that it signified social capital. Although Du Bois was considered a social reformist by some scholars,\textsuperscript{66} he also believed that a combination of education and economics is critical to positive change.\textsuperscript{67} Social reformists suggested that education should promote consciousness. They also believed that social struggle is not confined to the black experience, and that whites should not be the only people blamed for misfortunes that afflict African Americans.\textsuperscript{68}

In “A Marxian and Radical Reconstructionist Critique of American Education: Searching Out Black Voices,” William H. Watkins argues that the quest for black pedagogy is a separate movement from the social reformists. He also explains that black pedagogy is not equal to protest thought.\textsuperscript{69} However, this researcher disagrees with Watkins and believes that the demarcation between black pedagogy and social reformist movements that Watkins suggests would imply that a new African-centered curriculum should not have to be based on the recognition of injustice and domination that the European worldview has nurtured and propagated for years. Joy Ann Williamson, an Associate Professor of Educational Leadership at the University of Washington and author of “Community Control with a Black Nationalist Twist: The Black Panther Party’s Educational Programs,” identifies the Black Panther Party as an exemplification of black pedagogy on the basis of their education programs. The Black Panthers have been well

\begin{itemize}
  \item \textsuperscript{66} Watkins, “A Marxian and Radical Reconstructionist Critique,” 123-26.
  \item \textsuperscript{68} Lucius T. Outlaw, Jr., \textit{Critical Social Theory} (Lanham, MD: Rowman-Littlefield Publishers, Inc., 2005), 1-4.
  \item \textsuperscript{69} Watkins, “A Marxian and Radical Reconstructionist Critique,” 123.
\end{itemize}
known for their revolutionary ideas, but perhaps less known for their concern with history and liberation through education. The Black Panthers may be said to have been at the vanguard of African-American social reformist agendas.

According to Williamson, social reform in education is needed to arrest the disparity gaps that continue to widen, and education has not been reconfigured to keep pace with social trends. Watkins posits the following:

First, contemporary popular school criticism, especially in urban education, has turned our attention to mediocrity. The mediocrity argument suggests that urban schools suffer from permissiveness, poor funding, social promotion, denied access, indifferent teachers, exoticized curriculum, limited home experiences, and lack of school choice.

These problems have always been identified, but there have been no measures to eradicate them; rhetoric alone will not resolve the plight of poor learning environments. Watkins also writes about the trends in public schools, but it is imperative to note that some of the same issues occur on the college or university level. Watkins contends, “Second, popular criticism of urban schools focuses primarily on race.” This statement also holds true for HBCUs; hence race should be one of the important factors driving educational reforms at the collegiate level. Thirdly, Marxian principles should be emphasized in order for social reform to thrive.


71. Ibid., 161.


73. Ibid.

74. Ibid.
A number of scholars believe that steps can be taken to ensure a successful implementation of social reform in Black Studies programs. Nathan Hare, Black Studies program coordinator at San Francisco State University and author of “What Should be the Role of Afro-American Education in the Undergraduate Curriculum?,” proposes two phases of social reform in Black Studies: creative expression inspired by exposure to the black experience and the development of skills needed to bring forth change in the community. Some scholars seem to argue that a reformist agenda should take care of the phases that Hare has proposed. In “Black Studies: Trouble Ahead,” Eugene D. Genovese, a historian of the South, maintains that Black Studies programs should create a reformist platform to encourage critical thinking skills in order to process and develop strategies to combat the challenges that face African Americans. The programs should also enrich the community to allow African Americans to defend themselves from racism. Williamson also claims that several issues ought to be examined when an African-centered social reformist curriculum is developed. The establishment of accurate and valid content must exist. Education for African Americans must have a clearly defined purpose with the students’ best interest at the forefront. Curriculum developers must determine whether education will be used to prepare students for a life of survival in


a race-conscious society, or if it will be used as a tool to drive social reform and self-actualization for the individual student.77

A Case for the Inclusion of Black Studies in HBCU Curriculum

It will be recalled that Lomotey and Aboh were identified previously as educational experts who support the idea that HBCU curriculum should be focused on societal problems. Both scholars are concerned with such issues because they, too, believe that an HBCU education should include community service in the form of resolution. Societal problems that should be addressed, according to both scholars, include political, economic, and educational inequalities between blacks and whites. They also advance the idea that curriculum developers should have the fortitude to bring change. Lomotey and Aboh maintain that curriculum reform is vital and should permeate throughout all disciplines.78 Rafael Cortada expounds on Lomotey’s and Aboh’s suggestions but he concedes that traditional disciplines should be learned first; he then maintains that African-American college students must also put their skills to good use for the community. The curriculum should prepare the black middle class for leadership and activism in the community, including how to deal with societal problems. Ultimately, what the argument about the utility of Black Studies boils down to is the idea that African Americans must take ownership of their education; the community depends on it.79

79. Cortada, Black Studies, 42.
Summary

Many scholars agree that African-centeredness should form the basis of Black Studies despite the backlash from their Eurocentric counterparts. Although African-centered scholars debate on the best changes to implement in Black Studies, they all agree that reform is necessary. Social reform via black pedagogy, for some scholars, is an ideal approach to alleviating the flaws in many HBCUs’ curricula. Social reform in education should prepare students for leadership and engagement in the African-American community, whereby they ultimately become change agents.
CHAPTER III
DILLARD UNIVERSITY

Introduction

Dillard University, a private institution located in New Orleans, Louisiana, was founded in 1869. The United Church of Christ and the United Methodist Church’s Freedmen’s Aid Society established Straight University and Union Normal School in 1869, and the two institutions were later named Straight College and New Orleans University, respectively. Both schools eventually merged into one school,\(^1\) becoming Dillard University in 1935. When the new institution emerged, the board of trustees intended to create a diverse, co-educational, Christian, African-American institution of higher learning. Dillard University, named in memory of James Hardy Dillard, a distinguished educator continues to successfully operate as an HBCU. In 2005, Hurricane Katrina caused extensive damage to the campus; however, the liberal arts institution continues to graduate students who excel in a number of career fields.\(^2\)

Dillard University is a competitive four-year liberal arts institution. The private university is also actively involved in community outreach programs, especially in the post-Hurricane Katrina era. New Orleans has a rich history which is reflected in the

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2. Ibid.
University’s curriculum. Afrocentricity is found in a number of disciplines at the University. The school’s curriculum, including its Afrocentricity, functions as a tool for self-identity, social responsibility, and empowerment. These ideas are critical to any curriculum that incorporates social reform.

**Mission**

Dillard University was ranked ninth among all HBCUs by the U.S. News and World Report’s Best Colleges in 2011. Also in 2011, *Washington Monthly* ranked the school twenty fifth among all liberal arts colleges in the country. As of fall 2011, Dillard University boasted an enrollment of 1,249 students. The rankings and enrollment, high for an institution of its size, undergird the school’s ultimate goal of excellence in scholarship and leadership. The University describes its mission thus:

> Dillard University’s mission is to produce graduates who excel, become world leaders, are broadly educated, culturally aware, and concerned with improving the human condition. Through a highly personalized and learning-centered approach, Dillard’s students are able to meet the competitive demands of a diverse, global and technologically advanced society.

Dillard University’s goal is to become one of the best private universities in the South as well as a premier HBCU. The undergraduate institution hopes to incorporate graduate programs in the most accomplished disciplines at the University, increasing research as a high priority because students’ success is important to its mission. Leadership training and community engagement are important to the University as it seeks to develop well-rounded scholars. To increase enrollment, Dillard’s recruitment

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strategies are designed to attract outstanding African-American students as well as students of other ethnicities and cultures; diversity is also critical to its mission.5

Dillard University engages the community because of its continuous efforts to help rebuild New Orleans in the post-Katrina era. It seeks to practice environmental responsibility on campus and establish a Gulf Coast Public Policy Center. The essential elements of the University’s goals are articulated in its vision statement thus:

Dillard University will be unified with the community through scholarship, teaching, civic engagement and service rooted in spiritual values. Graduates of the University will be global citizens excelling in a competitive world and committed to the improvement of the human condition.6

**Afrocentric Curriculum at Dillard University**

During the 2011-2012 school term, Dillard University offered an Afrocentric curriculum in the form of a major within the Division of Social Sciences: African World Studies. All students were required by the University to take three credit hours of Afrocentric curriculum, a requirement referred to as “African Diaspora Course.”7 In fulfillment of the “African Diaspora Course,” students had the option of taking AWS 100 (Survey of the African World) or REL 208 (The Black Church in the United States). The two courses were each worth three credit hours. Several other Afrocentric courses were offered by a number of disciplines at the institution.

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6. Ibid.

Breadth and Scope of the Afrocentric Curriculum

Several disciplines at Dillard University included the Afrocentric curriculum in their programs. Among the 975 courses listed in the University’s catalog, 51 of them were Afrocentric (see Figure 3.1 and the appendix). The University offered Afrocentric courses in 14 disciplines. English, African World Studies, and music reflected the highest amount of Afrocentricity. A moderate amount of Afrocentric focus appeared in history, political science, religion, and Spanish, whereas the least amount of Afrocentricity appeared in art, business management, French, mass communications, sociology, theatre, and urban studies.8

![Afrocentric Courses Offered at Dillard University (2011-2012)]

Figure 3.1. Comparison between all courses and all Afrocentric courses offered at Dillard University, 2011-2012

Based on Figure 3.1, one can determine that the numbers are highly disproportionate. The gap between the total number of all courses and all Afrocentric courses is a significant 95%. The Afrocentric courses were only five percent of the total number of courses offered at the University.

Disciplines with the Largest Amount of Afrocentric Focus

Although Dillard University’s Afrocentric courses only comprise five percent of the school’s course offerings for the 2011-2012 school year, there were three disciplines that offered the most Afrocentric focus among the small percentage. The disciplines included English, African World Studies, and music. There were thirteen Afrocentric-based English courses, the most offered by a single discipline at Dillard. The African World Studies discipline offered eight courses; two of them were cross-listed in other disciplines. Also, the music discipline offered five Afrocentric courses (refer to Figure 3.2 and the appendix).  

![Graph](image)

Figure 3.2. The number of courses according to disciplines with the largest amount of Afrocentric focus at Dillard University, 2011-2012

Figure 3.2 reflects the number of Afrocentric courses offered by the three disciplines with the most Afrocentric focus at Dillard University during the 2011-2012 school year. Even though the African World Studies courses were all Afrocentric, the discipline offered roughly 38% fewer courses than the English discipline. The number of Afrocentric music courses comprised nearly 62% fewer courses than those in the English discipline.

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discipline. Based on Figure 3.2, one can determine that the disciplines with the most Afrocentric courses are still significantly low as only one discipline offers a total number of courses in the double digits.

The English discipline offered 55 courses. However, only thirteen of them were Afrocentric courses (see Figure 3.3 and the appendix). All of the courses were each worth three credit hours. Although most of the course titles included abbreviations for African World Studies and History courses, the Afrocentric English courses were not cross-listed in those areas.  

ENG 201 (Readings in World Literature) surveyed international literature, including African contributions. The course analyzed the ancient period through the English Renaissance. A continuation of ENG 201, ENG 202 (Readings in World Literature) also explored African literature among bodies of work from Asia, Europe, Latin America, the Jewish Diaspora, and Native Americans. ENG 245 (African-American Survey I [AWS: African World Studies]) explored African-American literature from American colonization until 1903. Major topics of the course included slave narratives and the debates between W.E.B. Du Bois and Booker T. Washington. ENG 246 (African-American Survey II [AWS]) was a continuation of ENG 245. The course investigated literature from 1903 to the present. Specific trends in the course included homosexuality, popular culture, and womanism.  

11. Although African World Studies is included in some of the course titles in the English discipline, the courses were not cross-listed in the African World Studies discipline.  
Similar to ENG 245 and ENG 246, ENG 302 (African American Literature and the Arts [AWS/H: African World Studies/History]) examined African-American literature, but the course also surveyed fine and performing arts. ENG 303 (Jazz in Literature [AWS/H]) fused jazz and literature. The course focused on literature inspired by jazz music and musicians. ENG 304 (American Ethnic Literature [AWS/H]), similar to ENG 201 and ENG 202, explored a multitude of cultural literature. However, ENG 304 focused solely on the representation of such cultures in the United States. The course included an analysis of writings by African Americans in addition to other groups such as Native Americans and people of Asian, Irish, Italian, and Jewish descent. ENG 333 (African American Literary Foundations) included a study of the inspirations for black literature and the analysis of contemporary issues, oral literacy, and the impact of slavery on black literature. In ENG 342 (Studies in the African-American Novel [AWS/H]), students explored major black novelists as well as common themes and issues.14

ENG 343 (African-American Poetry [AWS/H]) was similar to ENG 342; but the courses contrasted in genre. ENG 344 (The Harlem Renaissance [AWS/H]) investigated literature that emerged during the movement. The course also provided a political treatment of the Harlem Renaissance and examined selected artists. In ENG 405 (Studies in African and Caribbean Literature [AWS/H]), students surveyed literature specific to Africa and the Caribbean (West Indies). Similar to the other courses that focused on African-American literature, common themes and issues were addressed. ENG 407

13. Although African World Studies/History is included in some of the course titles in the English discipline, the courses were not cross-listed in the African World Studies and history disciplines.

(American Literature and the Oral Tradition [AWS/H]) was not identified as a continuation of ENG 333. However, the courses appeared similar in their treatment of oral literacy in African-American culture. ENG 333 centered on the causes of oral literature, but ENG 407 analyzed oral literacy and its many forms such as stories and sermons.¹⁵

![Afrocentric Courses in the English Discipline at Dillard University, 2011-2012](image)

Figure 3.3. Comparison between all English courses and all Afrocentric English courses offered at Dillard University, 2011-2012

Figure 3.3 compares the total number of English courses offered at Dillard University during the 2011-2012 school term to the total number of Afrocentric English courses offered that year. Figure 3.3 demonstrates that only 24% of all 55 English courses were Afrocentric. Figure 3.3 shows a large disparity between the two types of courses because 76% of the courses were not Afrocentric. Figure 3.3 also indicates that Afrocentric English courses were not a high priority within the discipline.

The African World Studies major at Dillard University included eight courses, three credit hours for each course. Almost half of the courses were survey style, including one of the two options for the “African Diaspora Course” requirement. AWS 100 (Survey of the African World) took an interdisciplinary approach to the study of Africa and the

¹⁵ “Courses of Instruction,” 168-69.
Diaspora. According to the University, the Diaspora consists of the Americas, the Caribbean, and Europe. Throughout the course, students were exposed to issues and trends that impact people of African descent, including the accomplishments and contributions of people of the Diaspora. AWS 100 (Survey of the African World) was the prerequisite for all other AWS courses. AWS 208 (African World History Survey) investigated world history through an Afrocentric lens. The scope of the course ranged from the end of the slave trade to the post-colonial era, and key events were approached from cultural, economic, political, and social perspectives. AWS 241 (African World Literature Survey) examined modern black writers from Africa and the Diaspora, whereas AWS 333 (Women of the African Diaspora) surveyed the literary work of women in the Diaspora.\footnote{16}

AWS 335 (Black New Orleans) focused on African, African-American, and Creole culture and language. The course dealt with the history of New Orleans since 1718. AWS 338 (African Philosophy and Spirituality, cross-listed as REL 338: African Philosophy and Spirituality) introduced students to Afrocentric perspectives on aesthetics, faith, knowledge, and values. The course included a study of religions such as Islam and Christianity.\footnote{17}

AWS 338 (African Philosophy and Spirituality) also centered on respected leaders such as Desmond Tutu and Nelson Mandela. AWS 411 (The Black Revolution in the United States 1955-1975, cross-listed as HIS 411: The Black Revolution in America, 1941-Present) analyzed the Civil Rights and Black Power Movements. The course

\footnote{16}{“Courses of Instruction,” 148.}

\footnote{17}{Ibid.}
explored key events and leaders of each struggle. The African World Studies discipline also offered AWS 450 (Senior Seminar), a capstone course for seniors who were completing a thesis that would ultimately be presented to the Department of Social Sciences.18

The music discipline offered 182 courses, but only five of them were Afrocentric (refer to Figure 3.4 and the appendix). The discipline offered other traditional African-American music courses. However, those courses were not necessarily taught from an Afrocentric perspective because they focused on performance rather than lectures and dialogue. All five courses were worth three credit hours each.19

MUS 200 (Introduction to Jazz Studies) investigated jazz music since its origin. The course examined significant jazz artists as well as social trends connected to jazz music. MUS 407 (History of Gospel Music) surveyed African-American gospel music and key musicians. Although the course catered to students with at least some piano experience, all students were welcomed to take the course. MUS 410 (Readings in Afro-American Music [AWS/H])20 focused on the chronology of black music from Colonial America to the modern period. The course included various styles of music and its impact on America.21 MUS 439 (Special Topics in Music) centered on one particular musician, artist, or genre. The course analyzed the African-American influence on music. Another Afrocentric course offered by the music discipline was MUS 440 (History of Jazz

19. Ibid., 183-87.
20. This course was not cross-listed in the African World Studies and history disciplines.
which was similar to MUS 200. In MUS 440, students explored various styles and pioneers of different types of jazz music such as avant garde, electronic, and traditional.23

Figure 3.4. Comparison between all music courses and all Afrocentric music courses offered at Dillard University, 2011-2012

Figure 3.4 shows the difference in course offerings between total courses in the discipline and Afrocentric courses within the discipline. In comparison to the discipline’s 182 courses, only five (2.7%) of those courses were Afrocentric. Those five courses represented nearly three percent of the total course offerings in the music discipline. The vast majority of the music courses offered at Dillard University, a predominantly African-American institution in a city with a rich ethno-musical history, did not adequately reflect the culture of the city and that of the vast African-American student population.

**Disciplines with a Moderate Amount of Afrocentric Focus**

The history, religion, Spanish, and political science disciplines offered a moderate amount of Afrocentric focus. Each discipline offered four Afrocentric courses. However,  

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22. This course was not cross-listed in the African World Studies and history disciplines.

the political science discipline only offered three of such courses. The raw data are indicated in Figure 3.5 and the appendix.24

Figure 3.5. The number of Afrocentric courses according to disciplines with a moderate amount of Afrocentric focus at Dillard University, 2011-2012

Figure 3.5 reflects the number of Afrocentric courses offered by the four disciplines with a moderate amount of Afrocentric focus at Dillard University during the 2011-2012 school year. The history, religion, and Spanish disciplines each offered four courses. However, the political science discipline offered 25% fewer Afrocentric courses than the other disciplines in the range. Based on Figure 3.5, one can determine that the disciplines with a moderate amount of Afrocentric focus are still significantly low in comparison to a total of 975 courses offered by the University.

The history discipline offered 27 courses. Only four of those courses were Afrocentric (refer to Figure 3.6 and the appendix). HIS 307 (African-American History I) investigated African-American life from Colonial America to the Civil War. The course examined the cultural and economic influences on the black experience in the United States. HIS 308 (African-American History II) was a continuation of HIS 307. The

course surveyed further the black experience from Reconstruction to the present. HIS 348 (History of Africa) focused on a number of African societies and their origins. The course included a study of all parts of Africa, economics, geography, politics, culture, religion, European colonialism, and the struggle for independence. HIS 411 (The Black Revolution in America, 1941-Present, cross-listed as AWS 411: The Black Revolution in the United States, 1955-1975) centered on the Civil Rights and Black Power Movements from the mid to late 20th century. The course analyzed the ongoing struggle for African Americans in the United States. Throughout HIS 411 (The Black Revolution in America, 1941-Present), students also explored key persons and events in the culmination of the movements and contemporary African-American life.25

Figure 3.6 represents the total number of history courses compared to the number of Afrocentric courses in the discipline. Although there were 27 history courses offered during the 2011-2012 school year, roughly 85% of those courses did not contain an Afrocentric focus. Despite the large gap between the discipline’s total course offerings and the discipline’s Afrocentric courses, the percentage of Afrocentric history courses in comparison to the discipline’s total is still moderate based upon on the statistics for other disciplines.

<table>
<thead>
<tr>
<th>Afrocentric Courses in the History Discipline</th>
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<tbody>
<tr>
<td>All Courses</td>
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<td>0</td>
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Figure 3.6. Comparison between all history courses and all Afrocentric history courses offered at Dillard University, 2011-2012

25. “Courses of Instruction,” 175-76.
The political science discipline offered three Afrocentric courses among 33 courses (see Figure 3.7 and the appendix). POL 306 (African and African-American Political Thought) investigated black political perspectives from a comparative standpoint. POL 307 (Government and Politics in African States) examined the political culture, climate, and systems in modern times while POL 308 (Black Politics) surveyed the African-American political experience. The course focused on black movements and black political efficacy in the United States. POL 308 included a study of the African-American influence on policymaking. The course also centered on current black political behavior and trends.26

![Afrocentric Courses in the Political Science Discipline](image)

Figure 3.7. Comparison between all political science courses and all Afrocentric political science courses offered at Dillard University, 2011-2012

Figure 3.7 shows a gap between the total number of political science courses and the number of Afrocentric courses offered in the discipline. The Afrocentric courses constitute only nine percent of all political science courses. This means that the vast majority of the political science courses were not Afrocentric. The number of Afrocentric courses offered in the discipline is still moderate compared to other disciplines at Dillard University during the 2011-2012 school year.

The religion discipline offered four Afrocentric courses among a total of 11 courses27 (refer to Figure 3.8 and the appendix). REL 205 (Women and the Bible) analyzed the Bible from an Afrocentric woman’s perspective; it included research, the role of women in ancient history, and theological history. REL 208 (The Black Church in the United States) explored African religion’s influence on the modern black church and racial divides between white and black churches in the North. The course also evaluated the successes and failures of the Christianization of Africans-turned-African Americans, the impact of the Civil War on the black church, and the influence of the 20th century black church and its role in the future. REL 208 was a substitute for AWS 100 (Survey of the African World) in fulfilling the “African Diaspora Course” requirement by the University.28

REL 338 (African Philosophy and Spirituality, cross-listed as AWS 338: African Philosophy and Spirituality) applied an Afrocentric approach to such ideas as knowledge construction, faith, and aesthetics. The course examined “native African religions vis-à-vis Islam and Christianity.”29 REL 338 (African Philosophy and Spirituality) also focused on key African philosophers such as Nelson Mandela, John Mbiti, and Desmond Tutu. The other Afrocentric course offered by the religion discipline was REL 357 (Spiritual Leaders as World Changers). The course investigated black spiritual exemplars who have impacted the world. The instructor had the freedom to choose from a prescribed list of people from Africa and/or the United States. Students discussed the

27. “Courses of Instruction,” 201-02.
28. Ibid., 201.
29. Ibid., 202.
Afrocentric perspective in relation to philosophy, politics, and spirituality while examining the exemplars. The course also included a study of Christianity’s impact on the exemplars, and the intersection between “individual thinkers and communal wisdom.”

Figure 3.8. Comparison between all religion courses and all Afrocentric religion courses offered at Dillard University, 2011-2012

In Figure 3.8, the total courses offered in religion are compared to the total number of Afrocentric courses. Figure 3.8 shows that the four Afrocentric religion courses comprised roughly 36% of the total courses in that discipline. Almost 64% of the religion courses did not focus on Afrocentricity. The investigator finds the information presented in Figure 3.8 to be interesting because as previously mentioned in this chapter, Dillard University is a private, Methodist institution. Therefore, the investigator believes that perhaps, the school should have offered more Afrocentric religion courses. However, the percentage of Afrocentric courses offered in the discipline is considerably high for its place within the moderate range of Afrocentricity.

Spanish offered 30 courses; four of them were Afrocentric (see Figure 3.9 and the appendix). FSP 406 (African-Hispanic Literature) centered on writings reflecting the black experience in Latin America. Topics in the course included music, politics, race,

religion, and slavery. In FSP 306 (Latin American Colonial Studies [FPR 306]), students analyzed a general political history of Latin America. The course explored pre-colonialism, political systems, and the indigenous and African influence. FSP 310 (Survey of Latin American Civilization and Culture I) and the continuation, FSP 311 (Survey of Latin American Civilization and Culture II), were similar to FSP 306. FSP 310 and FSP 311 both focused on the same topics as FSP 306, including the black Latin American experience, but the curriculum was split in half. FSP 310 explored Latin American history from pre-colonialism to nation-building, while FSP 311 evaluated nation-building to the present.

Figure 3.9. Comparison between all Spanish courses and all Afrocentric Spanish courses offered at Dillard University, 2011-2012

Figure 3.9 demonstrates the number of Afrocentric Spanish courses compared to the total number of Spanish courses. Based on Figure 3.9, there is a major gap between the two types of courses; the Afrocentric courses in the discipline represent only 13% of the discipline’s courses, and the gap between the two types is nearly 87%. Despite the large disparity, the Spanish discipline still offered a moderate amount of Afrocentric focus compared to other disciplines at Dillard University. Among the disciplines with a

31. This course was not cross-listed in any other disciplines.

32. “Courses of Instruction,” 205-08.
moderate amount of Afrocentric focus, the comparison between the total number of Spanish courses and Afrocentric Spanish courses resulted in one of the least percentages.

**Disciplines with the Least Amount of Afrocentric Focus**

The disciplines with the least amount of Afrocentric focus were art, business management, French, mass communications, sociology, theatre, and urban studies. In art, business management, and sociology, only two Afrocentric courses were offered. Urban studies, theatre, mass communication, and French offered only one Afrocentric course each. The raw data are indicated in Figure 3.10 and the appendix.³³

![Disciplines with the Least Amount of Afrocentric Focus at Dillard University, 2011-2012](image)

Figure 3.10. The quantity of Afrocentric courses according to disciplines with the least amount of Afrocentric focus at Dillard University, 2011-2012

Figure 3.10 identifies the disciplines with the least amount of Afrocentric focus. Among the seven disciplines in Figure 3.10, more than half of them only offered one Afrocentric course. As Figure 3.10 shows, nearly 43% of the courses with the least amount of Afrocentricity offered two Afrocentric courses. This range, that is disciplines

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with the least amount of Afrocentric focus, contained the most disciplines among all of the ranges.

The art discipline at Dillard University offered a total of 44 courses, but only two of which were Afrocentric (see Figure 3.11 and the appendix). ART 402 (African Art: Form, Tradition, and Modernity) explored African and Diasporic visual art of the 20th century from an historical perspective. The black aesthetic and the plight of African artists in the global art industry were all investigated. ART 407 (Afro-American Art) examined African and African-American artistic contributions since the 17th century.\textsuperscript{34}

![Afrocentric Courses in the Art Discipline](image)

Figure 3.11. Comparison between all art courses and all Afrocentric art courses offered at Dillard University, 2011-2012

Figure 3.11 shows the comparison of Afrocentric art courses to the total number of courses. Over four percent of the courses in the discipline were Afrocentric. However, Figure 3.11 also reveals that almost 96% of the courses were not Afrocentric. Although Dillard University is a prestigious liberal arts HBCU, the scarcity of Afrocentric art courses is not a good reflection of the school’s reputation as a liberal arts institution.

The business management discipline offered 26 courses; but only two of them included Afrocentric perspective (refer to Figure 3.12 and the appendix). BM 350 (Minority Enterprise Development) surveyed the evolution of minority-owned

\textsuperscript{34} “Courses of Instruction,” 149-52.
businesses, including African-American institutions, in the United States. The course focused on the strengths and challenges experienced by such business owners. The course also analyzed programs that seek to advance business ownership for minorities. BM 435 (Women’s Issues in Business) evaluated women’s role in the corporate industry. The objective was to encourage women, particularly African-American women, to become the best executives in their field. The course also exposed men to the contributions of women to the corporate industry.\(^{35}\)

![Afrocentric Courses in the Business Management Discipline](image)

Figure 3.12. Comparison between all business management courses and all Afrocentric business management courses offered at Dillard University, 2011-2012

Based on the information in Figure 3.12, Afrocentric business courses accounted for nearly eight percent of the courses offered in the discipline. The percentage of Afrocentric courses indicates that nearly 92% of the business management courses did not include an Afrocentric focus. Compared to the percentage of Afrocentric art courses in the art discipline and the percentage of Afrocentric French courses in the French discipline, the business management courses show a slight lead among the range of disciplines with the least amount of Afrocentric focus. Despite the lead, the disparity between the total number of business management courses and Afrocentric business

\(^{35}\) “Courses of Instruction,” 154-56.
management courses is still large. Most of the disciplines with the least amount of Afrocentric focus exhibit a large variance between the number of Afrocentric courses and all courses offered.

The French discipline offered 24 courses, but only one was Afrocentric. The raw data are indicated in Figure 3.13 and the appendix. FFR 306 (Literature and Cultures of Francophone Africa and the Caribbean) exposed students to Francophone literature from Africa and the Caribbean. The Negritude movement, an African and Afro-Caribbean movement similar to the Harlem Renaissance, was one of the focal points. In the course, students also discussed the legacy of the Negritude movement as well as writings from North Africa. FFR 306 further complemented the Afrocentric literature courses which the English department offered in its curriculum.36

![Afrocentric Courses in the French Discipline](image)

Figure 3.13. Comparison between all French courses and all Afrocentric French courses offered at Dillard University, 2011-2012

Figure 3.13 shows the total number of Afrocentric French courses compared to the total number of French courses offered at Dillard University. Based on Figure 3.13, there is a large variance between the total number of French courses and the number of Afrocentric French courses. Afrocentricity was offered in only four percent of the

discipline. Nearly 96% of the French courses lacked an Afrocentric focus. The large variance shown in Figure 3.13 is common for disciplines with the least amount of Afrocentric focus.

The mass communication discipline offered 41 courses and only one of those courses was Afrocentric. The raw data are indicated in Figure 3.14 and the appendix. MAC 455 (The Black Press) analyzed the history of the African-American press. The scope of the course ranged from the origin of the black press to the present. Students enhanced their research skills by researching, examining, and reporting primary sources from newspapers and magazines produced by African Americans.37

Figure 3.14. Comparison between all mass communication courses and all Afrocentric mass communication courses offered at Dillard University, 2011-2012

Figure 3.14 demonstrates the difference between the Afrocentric mass communication courses and the total number of mass communication courses offered at Dillard University. Figure 3.14 also shows that roughly two percent of such courses were Afrocentric; the other 98% were not. Therefore, it is clear that Afrocentricity was not a high priority within the discipline. Within the range of disciplines with the least amount

of Afrocentric focus, the mass communication discipline offered one of the least amounts of Afrocentric focus.

The sociology discipline offered 25 courses; two of which were Afrocentric courses (see Figure 3.15 and the appendix). SOC 305 (Sociology of Black Americans) explored the African-American experience through economic, political, and social lenses while SOC 310 (The Black Family) explored the black family and its survival mechanisms throughout history. The course also analyzed trends within the black family.\(^{38}\)

![Afrocentric Courses in the Sociology Discipline](image)

Figure 3.15. Comparison between all sociology courses and all Afrocentric sociology courses offered at Dillard University, 2011-2012

Figure 3.15 compares the total number of sociology courses to the Afrocentric courses within the sociology discipline. The Afrocentric courses accounted for eight percent of the discipline; the other 92% of the discipline’s offerings were not Afrocentric. The large percentage gap is common among the other disciplines with the least amount of Afrocentric focus. Despite the gap, the percentage of Afrocentric sociology courses is sizeable compared to some other disciplines with the least amount of Afrocentric focus.

\(^{38}\) “Courses of Instruction,” 202-04.
The theatre discipline, in its 35 course offerings, had only one Afrocentric course. The raw data are indicated in Figure 3.16 and the appendix. SPT 405 (African American Drama) examined the history of African-American drama. The course started with the genre’s origin and ended with the 1960s.  

Figure 3.16. Comparison between all theatre courses and all Afrocentric theatre courses offered at Dillard University, 2011-2012

In Figure 3.16, there is a large difference between the total number of theatre courses available and the number of Afrocentric theatre courses offered during the 2011-2012 school year. Afrocentricity represented less than three percent of the course offerings. The percentage of Afrocentric theatre courses is less than half of the percentage of Afrocentric business management courses (8%). The remainder of the theatre courses consisted of 97% of the discipline. The low percentage appears to be the average for disciplines within the range of disciplines with the least amount of Afrocentricity.

The urban studies discipline offered 14 courses, but only one of them was Afrocentric. The raw data are indicated in Figure 3.17 and the appendix. URB 315 (Black Politics) was cross-listed as POL 308 (Black Politics). URB 315 focused on black

political culture in America, particularly African Americans’ impact on policymaking and black political efficacy.\textsuperscript{40}

Figure 3.17. Comparison between all urban studies courses and all Afrocentric urban studies courses offered at Dillard University, 2011-2012

Figure 3.17 indicates the difference between the total number of urban studies courses and Afrocentric urban studies courses. The Afrocentric urban studies course represented 7.1\% of the discipline. This percentage is considerably high given the range in which the discipline is included: the disciplines with the least amount of Afrocentric focus. However, the total number of courses in the urban studies discipline is low compared to the total number of courses in other disciplines at Dillard University.

The Function of Afrocentric Curriculum

Dillard University does not formally specify the function of Afrocentricity for the institution. However, the Division of Social Sciences, which houses a major in African World Studies, defined the significance of Afrocentricity in the following mission statement:

The Division of Social Sciences is committed to producing graduates who are thoroughly grounded in the finest traditions of the liberal arts and sciences. The Division strives to help students to understand themselves and the world around

\textsuperscript{40} “Courses of Instruction,” 210.
them within a broad intellectual and ethical perspective; shaped by the African American commitment to social justice and community empowerment. Each major in the Division endeavors to teach critical thinking, clear expository writing, the latest academic research skills, and a global awareness to successfully compete in the 21st century occupational marketplace.41

The Division’s mission statement signifies a focus on traditional disciplines as well as graduates’ knowledge of self. The combination of a traditional curriculum and a focus on the black experience enhances consciousness and fosters leadership and problem solving in the African-American community. The Division promotes a traditional curriculum because graduates will need that foundation in order to excel in their career paths. A focus on the liberal arts and sciences will also equip graduates with the skills needed to strategize solutions for community development. An emphasis on black identity is necessary because it deepens graduates’ understanding of community issues and concerns.

Summary

Dillard University offered 51 (5%) Afrocentric courses among a total of 975 courses. The courses were not confined to the African World Studies discipline; other disciplines also provided an Afrocentric perspective in many of their subject areas. Although all of the Afrocentric courses were not interdisciplinary, Afrocentricity was reflected from a number of perspectives. The University offered Afrocentric curriculum in two forms: as a major and as components of other disciplines. The University mandated that all students take three credit hours of Afrocentric curriculum in fulfillment of the “African Diaspora Course” requirement. The required course was AWS 100

(Survey of the African World), an interdisciplinary course that focused on the black experience. Students had an option to take REL 208 (The Black Church in the United States) instead of AWS 100. Students who chose to major in African World Studies enrolled in courses designated for the major as well as courses in other disciplines. For all the Afrocentric courses offered at Dillard, they were designed to foster self-identity and to encourage social responsibility and empowerment.
CHAPTER IV

SPELMAN COLLEGE

Background Information

Spelman College, one of the most competitive four-year liberal arts HBCUs in the nation, is a private institution in Atlanta, Georgia. The school is well respected among American colleges and universities, and is only one of two all-female HBCUs. Spelman students experience Afrocentricity in the form of the African Diaspora and the World (ADW) program which houses a minor in Black Studies; the school also offers Afrocentricity in several disciplines. Spelman’s goal is for students to use their education to improve the human condition in the world.

Spelman College began as Atlanta Baptist Female Seminary in 1881. In 1882, Sophia B. Packard and Harriet E. Giles received a generous gift from John D. Rockefeller to develop the school. In 1883, the institution moved to its present site. The institution’s name was later changed to Spelman Seminary in honor of Rockefeller’s wife, Mrs. Laura Spelman Rockefeller, and her parents, Harvey and Lucy Spelman, strong supporters of the abolitionist movement.¹

The first graduating class received their diplomas in 1887, and the Spelman Seminary continued to grow and change. In 1924, the institution’s name was changed to Spelman College. Later, Spelman was incorporated under the Board of Trustees; the school earned a charter from the State of Georgia. The College became affiliated with Morehouse College and Atlanta University in 1929. Spelman’s structural changes continued into the mid-20th century. The school received accreditation from the Southern Association of Colleges and Secondary Schools (SACS) and expanded some of its programs. During the 1960s, Spelman College students became especially proactive in the American Civil Rights Movement and in the political struggles for independence in several nations in Africa. The tradition for activism prompted the establishment of the school’s Black Studies program in 1969.  

Spelman’s tradition of excellence continued through the 1970s and into the 1990s as the College generated enormous amounts of financial support. Aid from generous donors such as Bill and Camille Cosby allowed Spelman College to further enhance its development. The school also received several other donations as well as recognition from publications such as *U.S. News & World Report* and *Money Guide*. In 1999, the College was ranked first by *Black Enterprise* for hosting the best environment for black collegians.  

In the 21st century, Spelman College is consistent in its rich legacy of educating African-American women, maintaining a connection to the community via programs

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2. “Statement of Purpose.”

3. Ibid.
such as the Independent Scholar’s Program (SIS) which focuses on interviewing African-American elders in an effort to record their experiences in the 20th century. Spelman has been acknowledged for its effort in sending black students to medical school and graduate programs. The College also maintains its dedication to the civil rights struggle and other concerns for humanity.\footnote{4}{“Statement of Purpose.”}

\section*{Mission}

As of fall 2011, Spelman College enrolled over 2,100 students.\footnote{5}{Spelman College, accessed August 1, 2012, http://www.spelman.edu.} The College, only one of two HBCUs with a traditionally all-female population,\footnote{6}{The other institution is Bennett College in North Carolina.} focuses on development and preparation for local and international leadership. The institution contends that intellectualism, critical thinking, communication, ethics, and problem resolution are critical to the development of its students. Spelman College expects its graduates to contribute positively to the community and improve it by applying the skills they have acquired at the institution. The College encourages Spelmanites to be well-rounded individuals; their personas should encompass mental, physical, and emotional health.\footnote{7}{“Spelman College Strategic Plan Report,” Spelman College, last modified October 2009, accessed August 1, 2012, http://www.spelman.edu.}

Spelman College articulates its focus and expectations in its mission statement:

\begin{quote}
Spelman College, a historically Black college and a global leader in the education of women of African descent, is dedicated to academic excellence in the liberal arts and sciences and the intellectual, creative, ethical, and leadership
development of its students. Spelman empowers the whole person to engage the many cultures of the world and inspires a commitment to positive social change.  

The interdisciplinary core curriculum at Spelman College is designed to foster knowledge of several disciplines and promote international cultural experiences. The curriculum encourages students to think critically and solve problems in academic areas that do not fit neatly into any single discipline. At Spelman, students have opportunities to conduct original research in a number of disciplines while they develop their communication skills. International cultural exposure is important, and the College encourages creativity across several disciplines while it promotes optimal health.

**Afrocentric Curriculum at Spelman College**

During the 2011-2012 school year, Spelman College offered Afrocentric curriculum in the form of the African Diaspora and the World (ADW) program. The ADW program was interdisciplinary and housed a minor in Afrocentric studies. The ADW program also offered an Afrocentric curriculum requirement for all students at Spelman College. ADW 111 (The African Diaspora and the World) and ADW 112 (The African Diaspora and the World), the College’s requirements for all students, were offered in a two-course sequence, and Afrocentric curriculum was also offered within 14 other disciplines.

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9. Ibid.

Afrocentric curriculum was evident in Spelman College’s curriculum throughout the 2011-2012 school term. Among the 786 courses listed in the College’s catalog, 89 of them were Afrocentric. The raw data are indicated in Figure 4.1 and the appendix. The College offered Afrocentric courses in a total of 15 disciplines.\(^{11}\)

English and history reflected Afrocentricity in the highest amount. The investigative found that both of these disciplines offered more Afrocentric courses than the African Diaspora and the World discipline, whereas art and religion offered a moderate amount of Afrocentricity. Even within the range of disciplines with the least amount of Afrocentric focus, African Diaspora and the World, music, and psychology offered the highest amount of Afrocentric focus. Still within this range, anthropology, comparative women’s studies, drama, dance, philosophy, political science, sociology, and world languages and literature offered the most minimal amount of Afrocentricity.\(^ {12}\)

Figure 4.1 reflects the total number of all courses at Spelman College. Figure 4.1 also shows the total number of Afrocentric courses offered. Based on Figure 4.1, one can determine that the gap between the total number of all courses and all Afrocentric courses is nearly 89%. The difference is vast, but the gap between the total number of courses and the number of Afrocentric courses at Spelman College is smaller than the difference found at Dillard University between the total number of courses and Afrocentric courses.


\(^{12}\) Ibid., 51-151.
The number of Afrocentric courses at Dillard University represents five percent; the number of Afrocentric courses at Spelman College is more than 11%. The percentages for both schools are low nonetheless.

Figure 4.1. Comparison between all courses and all Afrocentric courses offered at Spelman College, 2011-2012

**Disciplines with the Largest Amount of Afrocentric Focus**

Within the percentage of Afrocentric courses offered at Spelman College, there were two disciplines that offered the most Afrocentric curriculum: English and history. There were 20 Afrocentric English courses and 18 Afrocentric history courses. The data are indicated in Figure 4.2 and the appendix.\(^{13}\)

Figure 4.2 reflects the number of Afrocentric courses offered by the two disciplines with the most Afrocentric focus at Spelman College during the 2011-2012 school year. The English discipline offered the most Afrocentric courses of all disciplines at the College while the history discipline offered the second highest amount. Collectively, both disciplines represented nearly 43% of all of the Afrocentric courses.

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offered at Spelman College. The percentage is large for a combined total of two disciplines.

![Disciplines with the Largest Amount of Afrocentric Focus at Spelman College, 2011-2012](image)

Figure 4.2. The number of courses according to disciplines with the largest amount of Afrocentric focus at Spelman College, 2011-2012

The English discipline offered 95 courses, 20 of which were Afrocentric\(^\text{14}\) (see Figure 4.3 and the appendix). All 20 courses were worth four credit hours each. ENG 215 (20th-Century Black Women Writers) was a survey-style course that examined female writers of the African Diaspora. The course especially included social, cultural, and political issues that inspired their work. ENG 215 also explored the values of the respective women studied in the course. ENG 304A (Spirituality and Activism in Black Women’s Autobiography) analyzed autobiographies written by women in various parts of the Diaspora. The common thread in their work was a focus on service orientation, social activism, and spirituality.\(^\text{15}\)

ENG 314 (Representations of Women in Literature) dealt with the history and perceptions of and about women of different cultures in literature. Black women were a

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15. Ibid., 93.
major focus. ENG 334 (Introduction to Caribbean Literature) discussed literature of the region from the 1700s to the present. Despite European language influences, all of the literature in the course was translated into English. Slavery, race, ethnicity, nationalism, relationships with colonizing countries and Africa, creolization, and vernacular language were major focal points. The course included all types of literature and the visual arts.\textsuperscript{16}

ENG 342 (Early African-American Literature, formerly ENG 413) was a survey-style course that focused on writings of the 18th century. The course focused on authors such as Phillis Wheatley, Olaudah Equiano, and W.E.B. Du Bois. ENG 343 (20th-Century African-American Literature, formerly ENG 414) was not distinguished as a part of a sequence with ENG 342. However, ENG 343 did continue where ENG 342 ended. ENG 343 continued from 1903, the precise ending of the survey of ENG 342 to the present.\textsuperscript{17}

ENG 344 (Contemporary African-American Writers) focused on African-American fiction and creative non-fiction authors since 1970. Octavia Butler and Toni Morrison were two of the major authors discussed in the course. ENG 346 (Politics of Black Poetry) was an honors elective course offered in partial fulfillment of English major requirements. The course analyzed major African-American poets of the Black Arts Movement such as Amiri Baraka, Nikki Giovanni, and Sonia Sanchez. Socioeconomic and political influences on black poetry were also discussed.\textsuperscript{18}

\textsuperscript{16} “Course Descriptions,” 93-94.

\textsuperscript{17} Ibid., 94.

\textsuperscript{18} Ibid.
ENG 361 (Cinema Literacies) surveyed film history and theory from an African-American and female perspective. In the course, students were required to view and write critiques about films. ENG 363 (African Cinema) examined the political and cultural trends that influence African cinema, while determining the African aesthetics within the genre. The course established the origin of African Cinema by either identifying a link between African Cinema and Eurocentric film genre, or by explaining the originality and creativity exemplified in African Cinema, an art form that reflects the African aesthetics. ENG 375 (Seminal Writers in the African-American Tradition) was a seminar-style course for upperclasswomen who majored and minored in English. The course analyzed several aspects of African-American literature. Further, the course examined literary expression and the tradition of intellectualism in African-American culture. ENG 418 (Contemporary African Literature) explored the contributions of contemporary African authors along with current trends in African literary production. The course also featured identity, the politics of marginalization and inclusion of authors based on their geographic location, and the effects of colonization and decolonization on the literature. 19

ENG 434A (Caribbean Literature) focused on Afro-Caribbean writers during the 20th century. The course identified the authors’ cultural, formal, and political concerns based on the climate of the postcolonial Caribbean, also focusing on identity, vernacular, formal colonial language, and geography. ENG 434B (Caribbean Women Writers), on the other hand, explored contemporary Caribbean female writers’ self-expression in

novels. The course also evaluated “Caribbean feminist poetics.”\textsuperscript{20} ENG 434C (Two Caribbean Authors) focused on two major Caribbean writers and their role in the literary canon. ENG 436B (Constructing 20th-Century Racial Masculinities) observed males in history in the context of post-modern cultural studies. The course particularly investigated black male identity in films, literature, music, poetry, and the visual arts in 20th-century America. ENG 441, which is a seminar on a major African-American author, closely examined the contributions and criticisms of one African-American writer; the course also employed an analysis of cultural and literary constructions. ENG 441A (Langston Hughes) and ENG 441B (Toni Morrison) derived from ENG 441 (Seminar on a Major African-American Author). ENG 441A focused on a number of genres of Hughes’ literary canon and examined criticism of his work. ENG 441B was similar to ENG 441A. In the course about Morrison (ENG 441B), students evaluated her literary contributions and analyzed the criticism and controversy following her writings. ENG 446 (Folklore and African-American Literature) explored the various applications of creativity and critical thinking in black literature. Students studied black Atlantic folklore along with aesthetics, group identity, and literature.\textsuperscript{21}

Figure 4.3 compares the total number of English courses offered at Spelman College during the 2011-2012 school term to the total number of Afrocentric English courses offered that year. Figure 4.3 demonstrates that only 21% of all 95 English courses were Afrocentric while 79% of the courses in the discipline were not.

\textsuperscript{20}“Course Descriptions,” 97.

\textsuperscript{21}Ibid.
Based on Figure 4.3, one can discern the disparity between all of the English courses and all of the Afrocentric English courses is large. Although the English discipline is in the range of disciplines with the largest amount of Afrocentricity, the percentage of Afrocentric courses in the discipline is still low compared to the percentage of courses that were not Afrocentric.

The history discipline offered 54 courses; 18 of them were Afrocentric (refer to Figure 4.4 and the appendix). All of the Afrocentric history courses, with the exception of SHIS 420 (The Blueprint: Topics in Hip Hop Culture), SHIS 422 (W.E.B. DuBois Liberation Thought), and SHIS 464 (Seminar in Negotiating Race, Class, Ethnicity, and Gender in African-American and Afro-Caribbean Communities), were worth four credit hours each. According to the course descriptions, SHIS 464 was cross-listed with SSOC 430B. However, when this investigator researched the sociology discipline, the course was not listed.

SHIS 231 (Survey of African Civilization I) dealt with early African history and culture up to 1500. Topics for the course included economics, intellectual contributions,
political structure, philosophy, religion, and other social constructs. SHIS 232 (Survey of African Civilization II) was the second course in a sequence with SHIS 231. The course focused on the consequences of the slave trade, colonialism, independence, imperialism, and other issues relating to modern Africa. SHIS 431 (Seminar: The Liberation Struggle in Southern Africa) was based on colonialism and post-colonialism in the form of liberation in southern Africa. The course used Tanzania as a centerpiece of other freedom efforts. Country-based case studies, organizations, and concepts were also the focus of the course. In SHIS 435 (Seminar: African Nationalist Thought), students examined nationalism through the perspectives of leaders such as Edward Blyden, W.E.B. Du Bois, Marcus Garvey, and Kwame Nkrumah.23

SHIS 221 (Survey of African-American History I) analyzed the history of black people in America up to 1865. The course introduced early African empires and cultures, the establishment of slavery and the slave trade, African-American social constructs such as family and religion, abolitionism, and free blacks prior to the American Civil War. SHIS 222 (Survey of African-American History II) was the second part of a sequence with SHIS 221. The course explored a modern perspective of the Black-American experience, and topics such as leadership, migration, nation building, organization, social activism, social movements, urbanization, and other contemporary issues were discussed in the course. SHIS 322 (African-American Thought since the Civil War) examined influential people of the black intelligentsia: for example, Fredrick Douglass, Booker T. Washington, W.E.B. Du Bois, Anna Julia Cooper, Ida B. Wells, Martin Luther King, and

Malcolm X. SHIS 323 (African-American History in the 20th Century) focused on the contrasts and comparisons of rural and urban life for blacks, African-American institutions, social movements and appeasement toward white people, and the relationship of the black-American experience with that of the rest of the Diaspora.24

In SHIS 420 (The Blueprint: Topics in Hip Hop Culture), students analyzed aesthetic, cultural, economic, political, and social issues relative to hip hop culture. The course also explored hip hop as a springboard for discussing other topics such as class, gender, body politics, and violence. SHIS 422 (W.E.B. Du Bois and Liberation Thought) accentuated the scholar activist’s role in exploring black liberation efforts in the United States. The course focused on Du Bois’ personal growth and development as an intellectual, and placed his work in the context of significant events that have affected black people such as the Reconstruction period following the American Civil War. SHIS 442 (Seminar: Mao Zedong Thought in Africa) was based on African and Chinese history. The course analyzed the sociopolitical experience of select African countries that were once part of the Portuguese empire; it provided a comparative study of the sociopolitical relationship between China and Portuguese Africa.25

SHIS 261 (History of the Caribbean to 1804) was the first part of a sequence that examined the pre-colonial era in the Caribbean, following up with colonialism, and independence from the standpoint of people of African descent. The course included events such as the Haitian Revolution. SHIS 262 (History of the Caribbean, since 1804),

25. Ibid., 105.
a continuation of SHIS 261, featured the implications of the Haitian Revolution on other parts of the Caribbean, and accentuated other significant events in Caribbean history. Similar to the first part of the sequence, SHIS 262 included an Afrocentric perspective. SHIS 362 (Caribbean Economic History) explored economic history in the Caribbean during the colonial and post-colonial era; relevant theories and models were commonly reviewed in the course. SHIS 363 (The Contemporary Anglophone Caribbean) focused on the experiences of English-speaking Caribbean countries from an interdisciplinary perspective. Trends of the 20th century were a primary focus, including issues affecting specific components of Caribbean culture and nationalism.26

SHIS 462 (Seminar: Women and Gender in Caribbean History) surveyed the parallels of women and gender in Caribbean history, with a major focus on socio-economics and politics. SHIS 464 (SSOC 430B), a seminar on Negotiating Race, Class, Ethnicity, and Gender in African-American and Afro-Caribbean Communities, was a continuation of an interdisciplinary course offered by the African Diaspora and the World program (ADW). The ADW course emphasized gender, identity, socio-political activism, and culture in Africa and in the Diaspora. The title of the ADW course was not specified. SHIS 464 (SSOC 430B) continued the emphasis of the ADW course by further analyzing gender, economics, and politics.

A course on Africans in Latin America (SHIS 373) examined the role of blacks in Latin America from the pre-colonial era and Columbus’ arrival to the end of the 1800s. The course had three major features. First, it accentuated Africans’ role and contributions
to colonial societies. Secondly, the course explored Afro-Caribbean people’s coping mechanisms while they were dealing with enslavement and racism. Lastly, the course focused on liberation and nationalism movements.27

Figure 4.4. Comparison between all history courses and all Afrocentric history courses offered at Spelman College, 2011-2012

Figure 4.4 shows the difference in course offerings between total courses in the discipline and Afrocentric courses. In comparison to the discipline’s 54 courses, 18 (33%) of them were Afrocentric. Figure 4.4 further reveals that the other 67% of courses in the discipline were not Afrocentric. Although the history discipline offered fewer courses than the English discipline, the percentage of Afrocentric history courses was higher than the percentage of Afrocentric English courses.

Disciplines with a Moderate Amount of Afrocentric Focus

Art and religion offered a moderate amount of Afrocentric focus. The art discipline offered nine Afrocentric courses, whereas religion offered six of such courses.

There is clearly a large gap between the range of disciplines with the moderate amount of Afrocentric focus and the disciplines with the largest amount; however, when the

27. “Course Descriptions,” 106.
disciplines with a moderate amount of Afrocentric focus are compared to the disciplines
with the least amount of Afrocentric focus, the gap in Afrocentric course offerings is not
as wide as it seemed (see Figure 4.5 and the appendix).28

![Disciplines with a Moderate Amount of Afrocentric Focus at Spelman College, 2011-2012](image)

Figure 4.5. The number of courses according to disciplines with a moderate amount of Afrocentric focus at Spelman College, 2011-2012

Figure 4.5 reflects the number of Afrocentric courses offered by disciplines with
the moderate amount of Afrocentric focus at Spelman College. The art discipline offered
nine Afrocentric courses while the religion discipline offered six Afrocentric courses. The
art discipline offered 33% more courses than the religion discipline. Based on Figure 4.5,
one can conclude that the disciplines with the moderate amount of Afrocentric focus have
a significantly low amount in comparison to a total of nearly 800 courses offered by the
College.

The art discipline offered 46 courses. Nine of the courses were Afrocentric; seven
of the nine courses were worth four credit hours each (refer to Figure 4.6 and the
appendix). The investigator could not determine the number of credit hours granted for
ART 494 E (Traditional and Contemporary African Art) and ART 494 F (African

American Art and 19th & Early 20th Century American Art). ART 140 A/B (African American Art) was about African-American artistic contributions since the colonial period. The course emphasized cultural, historical, political, and social constructs that have shaped the black community in the United States. The course was designed to teach the arts as a form of language. ART 160 (Special Problems-Art Colony) allowed Spelman students to travel to a rainforest in Portobelo, Panama, a village steeped in Afrocentricity, to study art in a natural environment. During their stay, students were able to develop a “communal environmental art project” and engage in individual projects.

ART 161 (The Art and Culture of the African Diaspora) analyzed the traditional black aesthetics throughout the world. The course examined an ethnic group in West Africa. Students also accentuated various parts of the Diaspora while paying attention to contemporary artists. ART 260 (Special Problems-Art Colony) was similar to ART 160; but in ART 260, there was more focus on independent projects instead of the communal projects in ART 160. ART 312 (African Art) surveyed African art and architecture; there was an emphasis on traditional art in the fall and contemporary art in the spring.

ART 322 (Issues in Women’s Art) evaluated women’s art from several cultures since 2000. The course analyzed the demystification of African-American women’s art by deconstructing the preconceived importance of Western artistic traditions. ART 360 (Special Problems-Art Colony) was an extension of ART 160 and ART 260. In ART 360,
students engaged in independent art projects. The investigator was unable to determine the exact nature of ART 494 E (Traditional and Contemporary African Art) and ART 494 F (African American Art and 19th & Early 20th Century American Art).\footnote{32}

![Afrocentric Courses in the Art Discipline](image)

**Figure 4.6.** Comparison between all art courses and all Afrocentric art courses offered at Spelman College, 2011-2012

Figure 4.6 represents the total number of art courses compared to the number of Afrocentric courses in the discipline. Although there were 46 courses offered during the 2011-2012 school year, roughly 80\% of those courses did not contain an Afrocentric focus. Despite the large gap between the discipline’s total course offerings and the discipline’s Afrocentric courses, the percentage of Afrocentric art courses in comparison to the discipline’s total is fairly decent based on the statistics for other disciplines.

The religion discipline offered 26 courses, but only six of them were Afrocentric. The raw data are indicated in Figure 4.7 (see also the appendix). The investigator determined that almost all of the Afrocentric religion courses were worth four credit hours each. The number of credit hours offered for REL 323 (Race & American Islam) was not determined in Spelman College’s course descriptions.\footnote{33}

\footnote{32. “Course Descriptions,” 56-58.}

\footnote{33. Ibid., 123-25.}
REL 111 (Introduction to the Study of Religion) examined religion as the foundation for human life. The course also featured customs, ideas, models, and motifs of African-centered religions along with at least two other religions. REL 209 (Women and the Bible) accentuated women’s contribution to biblical history with a focus on Africa and African women; the course applied womanist theology to historical and contemporary female roles. REL 237 (African-Derived Religious Traditions in the Americas) was an introduction to African traditions that were culturally transmitted to the Americas. The course explored religion from an anthropological perspective and provided several case studies in the Americas.

REL 240 (History of African-American Christianity) explored the history of the black church in the United States, including its African origins. The African-American church was examined as an institution and an important tradition within the United States. Black theology, women’s role in the church, and social activism were also critical topics in the course. REL 245 (Introduction to Black Theologies) focused on black Christian thought through the 1960s, and the African-American Christian experience with racism and oppression.34

REL 323 (Race & American Islam) focused on race as an inspiration for a new form of Islam in America. The course emphasized the experience of black Muslims along with that of other ethnic groups that practice the Islamic faith around the world. REL 323 evaluated the respective groups’ encounter with racism in the United States; it also

analyzed other demographic factors such as class and gender and their roles in identity formation within the American Islamic faith.

Figure 4.7. Comparison between all religion courses and all Afrocentric religion courses at Spelman College, 2011-2012

Figure 4.7 shows a gap between the total number of religion courses and the number of Afrocentric courses offered in the discipline. The Afrocentric courses constitute roughly 23% of all religion courses. This means that nearly 77% of the religion courses were not Afrocentric. The number of Afrocentric courses offered in the discipline is considered moderate compared to other disciplines at the College during the 2011-2012 school year.

**Disciplines with the Least Amount of Afrocentric Focus**

The disciplines with the least amount of Afrocentric focus comprised African Diaspora and the World, anthropology, comparative women’s studies, drama, dance, music, philosophy, political science, psychology, sociology, and world languages and literature (refer to Figure 4.8 and the appendix). In three of the disciplines above (African Diaspora and the World, Music, and Psychology), five Afrocentric courses were offered. The sociology discipline offered four Afrocentric courses while comparative women’s
studies, dance, political science, and world languages and literature offered three Afrocentric courses. Drama and philosophy each offered two Afrocentric courses and anthropology offered only one Afrocentric course.\textsuperscript{35}

![Disciplines with the Least Amount of Afrocentric Focus at Spelman College, 2011-2012](image)

Figure 4.8 identifies the disciplines with the least amount of Afrocentric focus. There were more disciplines in this range than there were in the other two ranges. Among the 11 disciplines in Figure 4.8, approximately 27\% of the disciplines offered only five Afrocentric courses; roughly nine percent of the disciplines offered only four Afrocentric courses. Disciplines that offered only three Afrocentric courses represented approximately 36\% of the range. Drama and philosophy, disciplines that offered only two Afrocentric courses, represented roughly 18\% of the range while anthropology, which

offered only one Afrocentric course, represented approximately nine percent of the range. Similar to disciplines that offered a moderate amount of Afrocentric focus, the disciplines in this range all offered Afrocentric courses in the single digits. Although there were more disciplines in this range than the other ranges, the disciplines having the least amount of Afrocentric focus offered fewer courses than disciplines in the other two ranges.

The African Diaspora and the World program offered five Afrocentric courses. It is surprising that this discipline is in the range of disciplines with the least amount of Afrocentric focus because one would presume that the discipline would have more Afrocentric courses than the other disciplines, since the African world is at the center of the discipline. Among the discipline’s five Afrocentric courses, two of them, ADW 111 (The African Diaspora and the World) and ADW 112 (The African Diaspora and the World), were requirements for all Spelman College students. ADW 111 was the first part of a two-component sequence that examined major topics within the African Diaspora. The course was interdisciplinary and accentuated gender. ADW 111 entailed an intersection of race, gender, and slavery; it also explored the impact of slavery on North and South America.36

ADW 112 (The African Diaspora and the World), the second part of the required sequence, was also interdisciplinary and gender-based. However, this course focused on topics and trends that emerged after emancipation, and it surveyed sociopolitical and

economic issues faced by the African Diaspora in the modern era. ADW 220 (Discourses of the African Diaspora), worth four credit hours, emphasized a multitude of topics and trends related to the experience of people of African descent throughout the world. ADW 222/A, B, or C (Short-term Study Travel: Ghana, London/Liverpool, and Brazil) afforded students the opportunity to study abroad while they learn about the African Diaspora via personal experience; the course was worth two credit hours. ADW 242 (Directed Study), worth two to four credit hours, allowed students to pursue an independent research topic related to Afrocentricity under the guidance of faculty.\(^{37}\)

The music discipline offered 36 courses and five of the courses were Afrocentric\(^{38}\) (see Figure 4.9 and the appendix). The Afrocentric music courses were worth four credit hours each. MUS 240 (Survey of African-American Music) evaluated black music in America from the antebellum era to the present. The survey-style course included slave chants and songs, blues, gospel, varieties of jazz, and other forms of music. The course also analyzed the African-American experience as an influence on the evolution of black music. MUS 241 (American Pop) examined African Americans’ impact on American popular music from the late 19th century to the present, using society, culture, and history to explain the relationship between black people and American popular music.\(^{39}\)

\(^{37}\) “Course Descriptions,” 51.

\(^{38}\) Ibid., 118-20.

\(^{39}\) Ibid., 118-19.
MUS 242 (African-American Religious Music) featured the impact of black culture on religious music. The course explored the music genre and its contributors. MUS 330 (History of Jazz) helped non-musically trained students to understand the basics of jazz as a genuinely African-American art-form. The course focused on the evolution of the genre and identified the contributors to jazz music. MUS 341 (The Study of Music in the African Diaspora) surveyed international black music; ethnomusicology was included in the course.⁴⁰

![Afrocentric Courses in the Music Discipline](chart)

Figure 4.9. Comparison between all music courses and all Afrocentric music courses offered at Spelman College, 2011-2012

Figure 4.9 shows the number of Afrocentric music courses compared to the total number of music courses in the entire discipline. Figure 4.9 also reveals a major gap between the two types of courses; the Afrocentric courses in the discipline represent roughly only 14% of the discipline’s courses, and the gap between the two types is nearly 86%. While Spelman College maintained its liberal arts focus by offering 36 music courses, Afrocentric music courses were not a priority.

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⁴⁰ “Course Descriptions,” 119.
The psychology discipline offered 37 courses, only five of which were Afrocentric (refer to Figure 4.10 and the appendix). The courses were worth four credit hours each. PSY 203 (General Psychology, Honors) focused on the foundations of psychology while injecting the black experience and the female experience. PSY 205 (Psychology of the Sexes), based on the African-American experience, compared and contrasted the sexes based on biology, socialization, gender development, and sexual orientation, while emphasizing androgynous behavior. PSY 206 (Psychology of Women) evaluated contemporary female socialization and development from a black perspective. PSY 322 (History and Systems of Psychology) introduced the philosophical and scientific parentage of psychology. The course analyzed the traditions and history of the science. Students examined several key movements from the female and black perspectives. PSY 330 (Psychology of the African-American Experience) featured the significance of black psychology. Students explored theories, behaviors, and trends that are established, expressed, and exemplified by African Americans.41

Figure 4.10 compares the total number of psychology courses to the total number of Afrocentric courses within the psychology discipline. Although the Afrocentric courses accounted for 13.51% of the psychology courses offered during the 2011-2012 school term, the other 86.49% of the discipline’s offerings did not include Afrocentricity. Despite the gap, the percentage of Afrocentric psychology courses is in the highest rank compared to the other disciplines with the least amount of Afrocentric focus.

41. “Course Descriptions,” 137.
Figure 4.10. Comparison between all psychology courses and all Afrocentric psychology courses offered at Spelman College, 2011-2012

The sociology discipline, in its 30 course offerings, had only four Afrocentric courses (see Figure 4.11 and the appendix). All of the Afrocentric courses in this discipline were worth four credit hours each.\textsuperscript{42} SOC 304 (Sociology of Religion) focused on the dynamics of religion and sociology and surveyed the African-American religious experience. SOC 310 (Sociology of Addiction and Substance Abuse) focused on the effects of addiction and substance abuse on specific ethnic groups in America. The course emphasized solutions for African Americans who suffer from addiction and substance abuse problems.\textsuperscript{43}

SOC 320 (History of Social Thought) evaluated the theories of several European scholars such as August Comte, Karl Marx, and Max Weber, including African-American scholars such as W.E.B. Du Bois and E. Franklin Frazier. Students were also introduced to important commonalities and differences among racial and cultural groups in American society. SOC 415 (Sociology of Women) analyzed the female experience from

\textsuperscript{42} “Course Descriptions,” 143-45.

\textsuperscript{43} Ibid., 144.
an interdisciplinary perspective. The course examined women’s role, especially African-American women’s role, in society and history.

Figure 4.11. Comparison between all sociology courses and all Afrocentric sociology courses offered at Spelman College, 2011-2012

In Figure 4.11, there is a large difference between the total number of sociology courses available and the number of Afrocentric sociology courses during the 2011-2012 school year. Afrocentricity represented roughly 13% of the course offerings. The rest of the discipline's courses accounted for 87% of all sociology courses. In the range of disciplines with the least amount of Afrocentric focus, the sociology discipline was the only discipline to offer four Afrocentric courses. Only three disciplines in the range offered more Afrocentric courses, whereas seven disciplines offered fewer Afrocentric courses.

Comparative women’s studies offered three Afrocentric courses among a total of 12 courses (refer to Figure 4.12 and the appendix). All three courses were worth four credit hours each. CWS 320 (Cinemythic Journey: Black Women as Hero in American Culture) featured the role of black women as heroes in film. The course aimed to help students better understand the evolution of popular images of black women in the media. CWS 336 (Feminist Qualitative Research Methods) explored feminist contributions to
knowledge construction via research. The course focused on the black feminist perspective, but did not define the black feminist perspective as womanism, which could have made the course even more Afrocentric since womanism is specific to the human condition and experience of women of color. CWS 400 (The Black Female Body in American Culture) surveyed body politics and commodification of African-American women from an interdisciplinary perspective, and focused on body images based on societal norms, politics, culture, and history.44

Figure 4.12. Comparison between all comparative women’s studies courses and all Afrocentric comparative women’s studies courses offered at Spelman College, 2011-2012

In Figure 4.12, the total courses offered in comparative women’s studies are compared to the total number of Afrocentric courses offered. Figure 4.12 shows that the three Afrocentric comparative women’s studies comprised 25% of the total courses in that discipline. This means that 75% of the comparative women’s studies courses did not have an Afrocentric focus. The investigator finds this information rather interesting because Spelman, given its status as an all-female HBCU, could have offered more Afrocentric comparative women’s studies to enhance its mission. However, the

percentage of Afrocentric courses offered in the discipline is the highest of all disciplines in the range with the least amount of Afrocentric focus.

The dance discipline offered 25 courses; only three of them were Afrocentric (see Figure 4.13 and the appendix). DAN 121 (African Dance Forms) was worth one credit hour, but DAN 222 (Black Dance and Popular Culture) and DAN 241 (Black Presence in American Dance) were worth four credit hours each. DAN 121 was an introductory course for students interested in learning dance movements from Africa, especially West Africa. DAN 222 evaluated dance, music, theatre, and other forms of media with contemporary topics. DAN 241 analyzed the evolution of dance in America, including its function and structure, major dance events, and celebrated dance personalities since the late Renaissance period. Dance was examined from an African-American perspective.45

Figure 4.13. Comparison between all dance courses and all Afrocentric dance courses offered at Spelman College, 2011-2012

Figure 4.13 compares the total number of dance courses offered at Spelman College during the 2011-2012 school term to the total number of Afrocentric dance courses offered that year. Figure 4.13 demonstrates that only 12% of all 25 dance courses

45. “Course Descriptions,” 79.
were Afrocentric. This means that 88% of the dance courses did not have an Afrocentric focus. The data set shows a difference of 76% between Afrocentric dance courses and the remainder of the courses in the discipline; it also indicates that Afrocentric dance courses were not a priority in the discipline.

The political science discipline offered 31 courses, but only three of them were Afrocentric (refer to Figure 4.14 and the appendix). All three courses were worth four credit hours each. PSC 317 (Black Women: Developing Public Leadership Skills) was an honors program elective course that focused on communication skills, discussion, interdisciplinarity, leadership, organizational development, and self-introspection. PSC 346 (African Politics) explored concepts, theories, and paradigms that pertain to political structure in Africa, particularly the Sub-Saharan region. PSC 483 (African-Americans in Politics) focused on contemporary black political culture, including participation and contributions to American politics.46

Figure 4.14 shows the difference in course offerings between total courses in the discipline and Afrocentric courses within the discipline. In comparison to the discipline’s 31 courses, less than 10% of those courses were Afrocentric. This means that more than 90% of the political science courses did not have an Afrocentric focus. The findings also indicate that despite Spelman’s rich history of student political participation (i.e. the Civil Rights Movement), the African and African-American political experience was not a critical part of the discipline.

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46. “Course Descriptions,” 133-34.
Figure 4.14. Comparison between all political science courses and all Afrocentric political science courses offered at Spelman College, 2011-2012

The world languages and literature discipline offered 56 courses. Only three of those courses were Afrocentric (see Figure 4.15 and the appendix). The Afrocentric courses were worth four credit hours each.\textsuperscript{47} FRE 302 (African/Francophone Cinema), taught in English, was an introduction to cinematography. FRE 302, while utilizing Francophone films with English subtitles, maintained a recurring theme. The films shown in the course were postcolonial in context and emphasized issues relevant to specific demographics. FRE 302 also evaluated the directors’ approach to improving societal relationships, while catering to heterogeneous audiences.\textsuperscript{48}

SPA 360 (Universe of the Woman of Color in Afro-Hispanic Literature Honors) analyzed the representations and images of women of African descent in Spanish-speaking countries. The interdisciplinary course examined literature by female and male authors. SPA 443 (Afro-Hispanic Literature), taught in Spanish, explored the works of

\textsuperscript{47} “Course Descriptions,” 147-50.

\textsuperscript{48} Ibid., 148.
Hispanic authors who write about the Latin American black experience. The list of authors included Francisco Arrivi, Blas Jimenez, and Carlos Guillermo Wilson.  

Figure 4.15 represents the total number of world languages and literature courses compared to the number of Afrocentric courses in the discipline. Although there were 56 world languages and literature courses offered during the 2011-2012 school year, roughly 95% of those courses did not contain an Afrocentric focus. Only five percent of the courses were Afrocentric. This means that within the discipline, there was not a strong focus on Afrocentric literature in the Diaspora.

The drama discipline offered two Afrocentric courses among a total of 33 courses (refer to Figure 4.16 and the appendix). The two Afrocentric courses were worth four credit hours each. DRA 405 (Seminar in African Theatre and Drama) surveyed East and West African plays based on cultural, historical, political, and social realities in several African nation-states. DRA 409 (Seminar in African-American Theatre) emphasized the

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49. “Course Descriptions,” 150.
history of theatre and drama from an African-American perspective. The course evaluated Afrocentricity in theatre and drama.50

Figure 4.16. Comparison between all drama courses and all Afrocentric drama courses offered at Spelman College, 2011-2012

Figure 4.16 shows a gap between the total number of drama courses and the number of Afrocentric courses offered in the discipline. The Afrocentric courses constitute only six percent of all drama courses; 94% of the drama courses were not Afrocentric. This means that Afrocentricity was not a priority in the drama discipline. The percentage of Afrocentric drama courses is one of the lowest in the range of disciplines with the least amount of Afrocentric focus.

The philosophy discipline offered 22 courses and two of them were Afrocentric (as shown in Figure 4.17 and the appendix). PHI 240 (African-American Philosophy) and PHI 400 (Latin American Philosophy) were worth four credit hours each. PHI 240 analyzed morals and philosophy based on the African-American experience. PHI 400 examined Native Americans’ and Africans’ integration, or lack thereof, into Latin

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50. “Course Descriptions,” 77-79.
American philosophy. The course was based on history with a focus on pre-colonialism, colonialism, humanism, rationalism, and other paradigms.\textsuperscript{51}

![Afrocentric Courses in the Philosophy Discipline](image)

Figure 4.17. Comparison between all philosophy courses and all Afrocentric philosophy courses offered at Spelman College, 2011-2012

In Figure 4.17, the total courses offered in the philosophy discipline are compared to the total number of Afrocentric courses offered in the discipline. Figure 4.17 shows that 91\% of the philosophy courses did not focus on Afrocentricity, and only nine percent were Afrocentric. The investigator finds the information quite remarkable because the discipline could have included a number of African-centered philosophers to balance the dominance of Eurocentric perspective in philosophy. The low percentage of Afrocentric focus in the philosophy discipline makes the discipline one of several disciplines with the least amount of Afrocentric focus.

The anthropology discipline at Spelman College offered 12 courses, only one of which was Afrocentric. The raw data are indicated in Figure 4.18 (see also the appendix).

\textsuperscript{51} “Course Descriptions,” 122-23.
ANTH 311 (Contemporary African Issues), worth four credit hours, explored culture, economics, and politics in Africa. The course strongly focused on development.\textsuperscript{52}

Figure 4.18. Comparison between all anthropology courses and all Afrocentric anthropology courses offered at Spelman College, 2011-2012

Figure 4.18 shows the comparison of Afrocentric anthropology courses to the total number of courses in the discipline. Over eight percent of the courses in the discipline were Afrocentric. However, Figure 4.18 also reveals that almost 92\% of the courses were not Afrocentric. The low percentage is a reflection of the discipline’s minimal interest in Afrocentric focus. Among all the disciplines in the range, the anthropology discipline offered the least number of Afrocentric courses.

**Summary**

The African Diaspora and the World program set the tone for the function of Afrocentricity at Spelman College. Afrocentric courses at the College were utilized as tools to help Spelman women understand the global community. Spelmanites were encouraged to examine culture and history, and to use Afrocentricity to learn and bring forth social change. The courses, often interdisciplinary, allowed Spelmanites the

\textsuperscript{52} “Course Descriptions,” 143-44.
opportunity to expand their worldview as women and as people of African descent. Spelman College wanted students, via their required courses especially, to examine various power structures and their impact on Africa and the Diaspora. The curriculum equipped Spelman women with the ability to examine, question, deconstruct, and rebuild disciplinary canons about Africa and the Diaspora; students learned about numerous African contributions and identities. At Spelman, students investigated the impact of environmental pollution, racism, and exploitation on Africa and the Diaspora. Also, to strengthen and reinforce students’ understanding, the College promoted study abroad opportunities.53

During the 2011-2012 school year, Spelman College offered Afrocentricity in two forms: as a minor and as components of other disciplines. The College offered two mandatory Afrocentric courses in the African Diaspora and the World (ADW) program. The two-part sequence included ADW 111 (The African Diaspora and the World) and ADW 112 (The African Diaspora and the World). During the 2011-2012 school year, students who chose a minor in the ADW program were required to take the above-mentioned sequence along with other courses that were offered in other disciplines. In addition to the ADW program, the College offered 84 Afrocentric courses in 14 other disciplines; all of the Afrocentric courses offered at Spelman represented 11.32% of all the College’s courses. The Afrocentric curriculum at Spelman College was designed to foster identity and knowledge of self. Spelman women, through the curriculum, were

encouraged to rebuild perspectives about and toward Africa in the form of social reformation and personal experience.
Hampton University is a reputable HBCU located in Hampton, Virginia. The University, formerly known as the Hampton Institute, has a rich history reflecting the achievements of black people in higher education; it also has the reputation for producing stellar graduates in several disciplines including the arts and sciences. Similar to Dillard University and Spelman College, the privately-endowed institution offers Afrocentric curriculum in a number of disciplines. Hampton uses its Afrocentric focus to promote multiculturalism, leadership, and service.

Hampton University was established in 1861 during the American Civil War when the Union promised freedom to escaping slaves if they entered Union territory. Black slaves responded to the call and Union Major General Benjamin Butler housed them in the “Grand Contraband Camp” near Fort Monroe. Butler chose Mary Peake, an African-American woman, to teach the former slaves. Despite Virginia’s prohibition laws against educating blacks, Peake started teaching under an oak tree on September 17, 1861. Years later, the tree became the place where the Emancipation Proclamation was read for the first time in the South; the tree later known as Emancipation Oak is still part of Hampton’s campus.\(^1\)

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In 1863, General Butler, with government aid, founded the Butler School for Negro children. The school prepared students for the Hampton Normal and Agricultural Institute, whose purpose was to civilize African Americans by encouraging them to learn a trade, utilize the land, and teach others. Students paid their way through school by helping to develop the campus.² By 1872, the Hampton Normal and Agricultural Institute gained national recognition. Booker T. Washington was admitted that year and he performed so well, that he was appointed to help establish Tuskegee Institute in 1881. The Hampton Normal and Agricultural Institute opened its doors in 1878 to Native Americans and maintained a Native American education program for over 40 years. During the late 1880s and 1890s, enrollment, course offerings, and campus development increased. The Institute, which later became Hampton College, introduced several academic and trade programs while the students continued to assist with the construction process.³

The Great Depression of the 1930s brought great financial turmoil to Hampton College. The success of the late 1800s ceased as enrollment and resources decreased, and many programs were closed. However, when World War II erupted, the federal government used the campus for training purposes. At the end of the war, the school purchased the government buildings and expanded the institution. This new wave of success led to more changes as students began to challenge the traditional culture of the

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2. “History.”

3. Ibid.
school. As a result, some high-ranking positions that were once held by white people were offered to African Americans.4

Hampton students carried their rebellious spirit into the Civil Rights Movement; and although the institution faced a variety of challenges during the movement, it also experienced a growth surge comparable to that of the late 1800s. Hampton was deeply impacted by people such as Martin Luther King and Rosa Parks; their influence on students lasted for decades as the students continued to push for reform at the institution. In 1984, the College became Hampton University.5

Hampton’s Mission

Hampton University is dedicated to what is called the holistic educational preparation of students. It is an approach that focuses on the totality of a student’s educational experience. The school boasts an enrollment of nearly 6,000 students, and enjoys a high ranking status among other colleges and universities because of its focus on multiculturalism, competitive admissions, challenging curricula, and effective faculty development.6 Hampton University articulates its standard of excellence in the school’s mission statement:

Hampton University is a comprehensive institution of higher education, dedicated to the promotion of learning, building of character, and preparation of promising students for positions of leadership and service. Its curricular emphasis is scientific and professional with a strong liberal arts undergirding. In carrying out

4. “History.”
5. Ibid.
its mission, the University requires that everything it does be of the highest quality.\textsuperscript{7}

Hampton ensures that its graduates are well-rounded and prepared for professional careers. The school uses an interdisciplinary approach to producing graduates who can serve the community. In accomplishing this task, the institution maintains a challenging atmosphere for all students.

**Breadth and Scope of Afrocentric Curriculum at Hampton University**

Hampton University offers Afrocentric curriculum in the form of courses. It does not have an Afrocentric department, major, minor, institute, or program. During the 2011-2012 school year, the University offered HIS 107 (Survey of African-American History), worth three credit hours, as a mandatory course. However, students had the option of taking HIS 105 (World Civilizations I) or HIS 107 as part of the “Cultures and Civilization” component of the General Education Core.\textsuperscript{8}

During the 2011-2012 school term, Hampton University offered Afrocentric curriculum in a number of disciplines. Although the University offered 1,786 undergraduate courses, more courses than Dillard University and Spelman College, the institution offered only 57 Afrocentric courses (see Figure 5.1 and the appendix).\textsuperscript{9}

Among the three institutions, Hampton is the only school that offered graduate programs during the 2011-2012 school year. Since this study focuses on undergraduate curriculum, its findings on Hampton University’s offerings are limited to 100-400 level courses.

\textsuperscript{7} “Mission Statement.”


\textsuperscript{9} Ibid.
Some of the courses above the 400 level were offered to undergraduate and graduate students, but the researcher did not include those courses because they are not exclusive to undergraduate students. The courses in the study were offered on Hampton’s main campus, the University’s College of Virginia Beach, and online.

**Figure 5.1.** Comparison between all courses and all Afrocentric courses offered at Hampton University, 2011-2012

Figure 5.1 reflects the total number of all undergraduate courses and the total number of Afrocentric courses offered at Hampton University during the 2011-2012 school year. Based on Figure 5.1, there is a large variance between the number of all courses and all Afrocentric courses. Nearly 97% of the courses were not Afrocentric, which means that roughly three percent of the courses were Afrocentric. The percentage of Afrocentric courses offered by Hampton University is lower than that of Spelman College and Dillard University despite Hampton’s total number of courses, which was in the thousands.

**Disciplines with the Largest Amount of Afrocentric Focus**

During the 2011-2012 school year at Hampton University, the disciplines with the largest amount of Afrocentric focus were Arabic, history, and English. There were 11
Arabic courses, nine Afrocentric history courses, and eight Afrocentric English courses.

The raw data are indicated in Figure 5.2 and the appendix.10

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**Disciplines with the Largest Amount of Afrocentric Focus at Hampton University, 2011-2012**

<table>
<thead>
<tr>
<th>Disciplines</th>
<th>Number of Courses</th>
</tr>
</thead>
<tbody>
<tr>
<td>English</td>
<td>10</td>
</tr>
<tr>
<td>History</td>
<td>9</td>
</tr>
<tr>
<td>Arabic</td>
<td>8</td>
</tr>
</tbody>
</table>

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Figure 5.2. The number of courses according to disciplines with the largest amount of Afrocentric focus at Hampton University, 2011-2012

Figure 5.2 reflects the number of Afrocentric courses offered by the three disciplines with the most Afrocentric focus at Hampton University during the 2011-2012 school term. The range consisted of 28 courses, which accounted for 49% of Hampton’s Afrocentric courses. Within the range of disciplines with the largest amount of Afrocentric focus, the Arabic discipline represented 39% of the range while history represented 32% of the range. The English discipline offered the least amount of Afrocentric focus in the range.

During the 2011-2012 school year, Hampton University offered several foreign languages, including Arabic, which was the focus of 11 courses. All of the courses in the discipline were considered Afrocentric because Arabic is considered an African language for the purpose of this study; therefore, no figure is presented to compare Afrocentric and non-Afrocentric Arabic courses. ARA 101 (Elementary Arabic) introduced students to

the language incorporating listening, reading, speaking, and writing skills; proficiency was emphasized. ARA 102 (Elementary Arabic) was a continuation of ARA 101. ARA 201 (Intermediate Arabic I) facilitated development of communication skills and literacy in Arabic. In the intermediate course, students focused on Arabic literature. ARA 202 (Intermediate Arabic II) was a continuation of ARA 201. ARA 301 (Oral and Written Expression I) enhanced the skills learned in the elementary- and intermediate-level Arabic courses. In the course, students analyzed Arabic literature and media; the analysis was intended to develop communication skills. ARA 302 (Oral and Written Expression II) was a continuation of ARA 301.  

ARA 303 (Reading and Composition), similar to ARA 301 and ARA 302, also focused on literature. ARA 303 focused on modern Arabic literature including essays. ARA 304 (Advanced Arabic) deepened students’ understanding of the Arabic language by focusing on the culture and history of Arabic-speaking countries. In the course, students examined societal constructs such as economics and politics while they developed their communication skills. ARA 321 (Topics in Arabic Prose) expanded students’ knowledge by using the information in ARA 304, and applying it to literature written by Arabic authors such as Taha Husein and Nagib Mahfuz. The course was also offered as ARAO 304 (Advanced Arabic) as an online course. ARA 404 (Colloquial Arabic Dialect) focused on conversation and the impact of dialectic differences throughout the Arabic-speaking regions. In ARA 440 (Experiential Learning), students applied their skills from other Arabic courses to life experience; they had the opportunity


12. Ibid., 673.
to study or research abroad as well as engage in domestic or international internships. All Arabic courses were worth three credit hours each.\textsuperscript{13}

The history discipline offered 53 courses. However, only nine of them were Afrocentric courses (refer to Figure 5.3 and the appendix). The courses were worth three credit hours each.\textsuperscript{14} HIS 107 (Survey of African-American History) explored the black experience in the United States from the 16th century to the present. The course also included topics such as pre-colonial Africa and the slave trade. HIS 218 (Cultural and Political History of Africa [1]) focused on pre-colonial Africa, including oral literacy, Islam, African empires, the slave trade, and the relationship between Africans and Europeans.

HIS 220 (Cultural and Political History of Africa [2]) was a continuation of HIS 218. The course surveyed European colonial influence on indigenous Africans, nationalism, decolonization, and independence. HIS 308 (Historiography of the African Diaspora) emphasized literature about African and Diasporic history. HIS 332 (History of African Americans I) evaluated the black experience from early sub-Saharan Africa to the American Reconstruction period. The course included an analysis of slavery in America, abolitionism, and the continued struggle for equality.\textsuperscript{15}

HIS 333 (History of African Americans II) was a continuation of HIS 332. The course examined contemporary black issues and trends, contributions, identity, and human rights. HIS 420 (History of African-American Politics) explored black political

\textsuperscript{13} Academic Catalog, 2010-2012, 389.

\textsuperscript{14} Ibid., 488-93.

\textsuperscript{15} Ibid., 488-91.
issues and focused on contemporary movements, leaders, and black political ideology. HIS 430 (Colonial Africa) surveyed the Berlin Conference and its impact on Africa, Pan-Africanism, and case studies on independence movements. HIS 431 (Post-Colonial Africa) emphasized culture, economics, health, politics, technology, and policymaking in the post-colonial era.¹⁶

![Afrocentric Courses in the History Discipline](chart.png)

Figure 5.3. Comparison between all history courses and all Afrocentric history courses offered at Hampton University, 2011-2012

Figure 5.3 compares the total number of history courses offered at Hampton University during the 2011-2012 school term to the total number of Afrocentric history courses offered that year. Figure 5.3 demonstrates that nearly 17% of all 53 history courses were Afrocentric. This means that roughly 83% of the courses were not Afrocentric. Although the history discipline is in the range of disciplines with the largest amount of Afrocentric focus, the gap between the total number of history courses and the total number of Afrocentric courses is large.

The English discipline offered 53 courses, but only eight of them were Afrocentric-based (see Figure 5.4 and the appendix).¹⁷ All eight courses were worth three


¹⁷. Ibid., 475-79.
credit hours each. ENG 302 (African-American English) evaluated the differences
between African-American English and American English. The course analyzed the
impact that the language has on culture, education, politics, and society. ENG 313
(African-American Literature) examined black literature from the 1700s to the present;
the course also explored selected works and their place in art, history, and philosophy.
ENG 314 (African-American Literature) was a continuation of ENG 313. ENG 315
(African Literature I) focused on ancient and oral African literature that has been
translated into English. The course surveyed several genres of literature along with a
number of literary devices such as theme and style. ENG 315 also emphasized the
literature’s relationship to culture, economics, history, and politics.\(^\text{18}\)

ENG 316 (African Literature) was a continuation of ENG 315. The course
evaluated the colonial period, including the Negritude movement, through post-
colonialism and contemporary fiction. ENG 403 (Contemporary Themes in African-
American Literature) analyzed major themes in African-American fiction and non-
fiction. Significant authors and their contributions to the canon were included. ENG 404
(Contemporary Themes in African-American Literature) was a continuation of ENG
403.\(^\text{19}\) ENGL 316 (African-American Literature), offered only online, examined black
literature produced from the 1700s to the present. The course explored the most
prominent African-American authors, and also reviewed black literary contributions to
American culture and the American literary canon.\(^\text{20}\)

\(^{18}\) *Academic Catalog, 2010-2012*, 477.
\(^{19}\) Ibid., 477-78.
\(^{20}\) Ibid., 648.
Figure 5.4. Comparison between all English courses and all Afrocentric English courses offered at Hampton University, 2011-2012

Figure 5.4 shows the difference in course offerings between total courses in the discipline and the Afrocentric courses. In comparison to the discipline’s 53 courses, only eight (15%) of those courses were Afrocentric. This means that 85% of the courses did not have an Afrocentric focus. Although the English discipline offered the least amount of Afrocentric courses in the range of disciplines with the largest amount of Afrocentric focus, the percentage gap between Afrocentric English courses and Afrocentric history courses is rather small, which means there is little or no difference between English and history in terms of their Afrocentric focus.

**Disciplines with a Moderate Amount of Afrocentric Focus**

The political science, sociology, and Swahili disciplines offered a moderate amount of Afrocentric focus. The disciplines offered four Afrocentric courses each. The raw data are indicated in Figure 5.5 and the appendix. Although these disciplines offered a low number of Afrocentric courses, they still had a moderate amount of Afrocentric focus.

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Figure 5.5. The number of Afrocentric courses according to disciplines with a moderate amount of Afrocentric focus at Hampton University, 2011-2012

Figure 5.5 reflects the number of Afrocentric courses offered by the three disciplines with a moderate amount of Afrocentric focus during the 2011-2012 school term. All three disciplines in this range offered four Afrocentric courses. Based on Figure 5.5, one can determine that even though political science, sociology, and Swahili are in the range of disciplines with a moderate amount of Afrocentric focus, their offerings are still significantly low compared to a total of 1,786 courses offered at the University.

Figure 5.5 also indicates that the disciplines in this range account for 21% of the Afrocentric courses offered by the University. This means that the disciplines with a moderate amount of Afrocentric focus offered less than half as many Afrocentric courses as the disciplines with the largest amount of Afrocentric focus.

The political science discipline offered 44 courses. Only four of those courses were Afrocentric (see Figure 5.6 and the appendix). All four courses were worth three credit hours each. POL 311 (African Political Theory) explored Pan-Africanism and black political ideology in the Diaspora. POL 314 (African-American Political Theory) was similar to POL 311; however, the course focused on African-American socio-politics. POL 330 (Government and Politics in Africa) focused on African political
ideologies, systems, and trends. The course also surveyed the impact of colonialism, modernization, and issues regarding political instability on Africa. POL 341 (Afro-American Politics) emphasized political movements, efficacy, and units of analysis in the African-American community. These four courses were worth three credit hours each.22

Figure 5.6 represents the total number of political science courses compared to the number of Afrocentric courses in the discipline. There were 44 political science courses offered during the 2011-2012 school year, but only nine percent of those courses contained an Afrocentric focus. Although the political science discipline had a moderate amount of Afrocentric focus, the discipline’s percentage of Afrocentric courses was significantly low. The single-digit percentage indicates a large variance between all of the political science courses and all Afrocentric political science courses.

![Afrocentric Courses in the Political Science Discipline](image)

Figure 5.6. Comparison between all political science courses and all Afrocentric political science courses offered at Hampton University, 2011-2012

The sociology discipline offered four Afrocentric courses among a total of 43 courses (refer to Figure 5.7 and the appendix). All four courses were worth three credit hours each. SOC 320 (Sociology of Black Families) evaluated the differences and resemblances among African-American families, as well as relationships and issues.

regarding children. SOC 322 (Sociology of Black Women) examined the black female experience and worldviews about mainstream culture, relationships, and institutions. SOC 326 (Issues in the African Diaspora) explored several concerns relating to culture, economics, and politics in the African Diaspora. The course focused on the heterogeneity of the black experience within the Diaspora. SOC 416 (Sociology of the African-American Experience) surveyed Afrocentricity in the African-American community.23

![Afrocentric Courses in the Sociology Discipline](image)

Figure 5.7. Comparison between all sociology courses and all Afrocentric sociology courses offered at Hampton University, 2011-2012

In Figure 5.7, the total courses offered in the sociology discipline are compared to the total number of its Afrocentric courses. Figure 5.7 indicates that the four Afrocentric sociology courses accounted for nine percent of the total courses in that discipline. This means that almost 91% of the sociology courses were not Afrocentric. The information presented in Figure 5.7 is interesting because the University promotes leadership and service in its mission statement. While the majority of Hampton’s students are African American, the investigator believes that perhaps, the University should have offered more Afrocentric sociology courses so the students could better serve their communities.

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Swahili offered four courses and all of them were Afrocentric. All four courses were worth three credit hours and the courses were offered in the form of lectures and language laboratory sessions. SWA 101 (Elementary Swahili) emphasized skills in listening, reading, speaking, and writing, with a great deal of emphasis on communication. SWA 102 (Elementary Swahili II) was a continuation of SWA 101. SWA 201 (Intermediate Swahili I) expanded communication and comprehension skills; the course evaluated literature written in Swahili. SWA 202 (Intermediate Swahili II) was a continuation of SWA 201.\textsuperscript{24}

**Disciplines with the Least Amount of Afrocentric Focus**

Disciplines with the least amount of Afrocentric focus were communication, international studies, music, Spanish, art, French, journalism and communication, psychology, religion, and theatre. This range (i.e. disciplines with the least amount of Afrocentric focus) also included continuing studies courses and lifelong learning courses, which were not treated as parts of traditional disciplines at the University. The communication, international studies, music, and Spanish disciplines offered two Afrocentric courses each;\textsuperscript{25} while the art, French, journalism and communication, psychology, religion, and theatre disciplines offered one Afrocentric course each.\textsuperscript{26} There were also two Afrocentric continuing studies courses and one Afrocentric lifelong learning course\textsuperscript{27} (see Figure 5.8 and the appendix).

\textsuperscript{24} Academic Catalog, 2010-2012, 631.
\textsuperscript{25} Ibid., 429-31, 495, 534-37, 618-22.
\textsuperscript{26} Ibid., 392-95, 484-85, 496-502, 604-06, 610-12, 631-32.
\textsuperscript{27} Ibid., 639-43, 670-71.
Figure 5.8 identifies the disciplines with the least amount of Afrocentric focus.

Figure 5.8 also includes the number of Afrocentric continuing studies courses and lifelong learning courses offered during the 2011-2012 school year. Based on Figure 5.8, 40% of the disciplines in the range (disciplines with the least amount of Afrocentric focus) offered two Afrocentric courses. Disciplines that offered only one Afrocentric course accounted for 50% of the range. The Afrocentric continuing studies courses and the lifelong learning course represented nearly 18% of all courses in the range. The entire range of disciplines and other courses with the least amount of Afrocentricity accounted for roughly 30% of the Afrocentric courses at the institution. Although the percentage is
in the double digits, the disciplines in the range still had the least amount of Afrocentric focus compared to other disciplines that offered Afrocentric courses.

The communication discipline at Hampton University offered a total of 21 courses, only two of which were Afrocentric (refer to Figure 5.9 and the appendix). The two courses were worth three credit hours each. COM 366 (Nonverbal Communication) analyzed nonverbal behaviors and focused on verbal and nonverbal communication as indicators used to encode and decode messages. In the course, students conducted projects based on African-American nonverbal communication. COM 426 (Seminar in African-American Oratory) examined black rhetoric. Students frequently read and delivered speeches; they also observed film and audio recordings. In the course, students were required to select a speech delivered by an African American and prepare and defend an analysis of it. Exemplars in COM 426 included individuals such as Richard Cain, Angela Davis, Martin R. Delaney, Frederick Douglas, W.E.B. Du Bois, Louis Farrakhan, Marcus Garvey, and Jesse Jackson.²⁸

![Afrocentric Courses in the Communication Discipline](image)

**Figure 5.9.** Comparison between all communication courses and all Afrocentric communication courses offered at Hampton University, 2011-2012

Figure 5.9 shows the comparison of Afrocentric communication courses to the total number of communication courses. Nearly 10% of the courses in the discipline were Afrocentric. Figure 5.9 also shows that 90% of the courses were not Afrocentric. The variance between courses that were Afrocentric and courses that were not is a reflection of the discipline as one of those with the least amount of Afrocentricity.

Hampton University offered several courses in the school’s continuing studies program. The University offered 28 courses in several disciplines (see Figure 5.10 and the appendix). There were two Afrocentric courses offered, which were worth three credit hours each. CSOS 355 (Afro-American Perspectives) examined the black experience as a part of American culture. CSOS 450 (Analysis of the Afro-American Church) explored the dynamics of the black church experience. The course included music, prayers, and sermons.29

<table>
<thead>
<tr>
<th>Afrocentric Courses in the Continuing Studies Program</th>
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<tr>
<td>All Courses</td>
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</tr>
<tr>
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<td>20</td>
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<tr>
<td>25</td>
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<tr>
<td>30</td>
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</tbody>
</table>

Figure 5.10. Comparison between all continuing studies courses and all Afrocentric continuing studies courses offered at Hampton University, 2011-2012

Based on Figure 5.10, Afrocentric continuing studies courses accounted for roughly seven percent of the courses offered in the discipline. Figure 5.10 indicates that nearly 93% of the continuing studies courses did not include an Afrocentric focus.

Compared to the percentage of Afrocentric communication courses, the continuing studies courses show a minimal Afrocentric focus among the disciplines with the least amount of Afrocentricity.

The international studies discipline offered eight courses, but only two of them were Afrocentric (refer to Figure 5.11 and the appendix). The courses were worth three credit hours each. INS 305 (Africa and World Affairs) focused on political trends, issues, ideologies, and systems in Africa. The course surveyed the impact of modern colonialism, modernization, sustainable development, Pan-Africanism, foreign policy, and relationships with the global community. INS 320 (Political Economy of African Development) emphasized economics within several units of analysis including the state level; other focus areas included theories, the societal impact on progress, sustainable development, and Africa’s role in the global economy.\(^{30}\)

![Afrocentric Courses in the International Studies Discipline](image)

Figure 5.11. Comparison between all international studies courses and all Afrocentric international studies courses

Figure 5.11 shows the total number of Afrocentric international studies courses compared to the total number of international studies courses at Hampton University. Based on Figure 5.11, the Afrocentric international studies courses accounted for 25% of

\(^{30}\) \textit{Academic Catalog, 2010-2012, 495.}
the discipline. This means that 75% of the courses were not Afrocentric. Although Figure 5.11 shows a large variance, the percentage of Afrocentric international studies courses is high compared to other disciplines in the range.

The music discipline offered 35 courses and only two of those courses were Afrocentric (see Figure 5.12 and the appendix). The two courses were worth three credit hours each. MUS 201 (Music of African Americans) evaluated the aspects of black music. The course began with early phases of West African music through contemporary African-American music. MUS 202 (Music of African Americans II, History of Jazz) was different from MUS 201 because MUS 202 analyzed only one genre, jazz. The course also examined societal and historical influence on the development of jazz. Both courses were worth three credit hours each.31

Figure 5.12. Comparison between all music courses and all Afrocentric music courses offered at Hampton University, 2011-2012

Figure 5.12 demonstrates the numerical difference between the Afrocentric music courses and the total number of music courses. Figure 5.12 also shows that nearly six percent of the courses were Afrocentric; the other 94% were not. Afrocentricity was not a

priority in the discipline. Compared to the international studies discipline, the music
discipline offered a low percentage of Afrocentric courses.

The Spanish discipline offered 38 courses, two of which were Afrocentric. The raw data are indicated in Figure 5.13 and the appendix. The two courses were worth three credit hours each. SPA 306 (Topics in Afro-Hispanic Literature) focused on only one topic, author or genre in Afro-Hispanic literature. SPA 406 (Afro-Hispanic Literature) explored Afrocentric Hispanic literature.32

![Afrocentric Courses in the Spanish Discipline](image)

Figure 5.13. Comparison between all Spanish courses and all Afrocentric Spanish courses offered at Hampton University, 2011-2012

Figure 5.13 compares the total number of Spanish courses to the total number of Afrocentric courses in the Spanish discipline. Although the Afrocentric courses accounted for roughly five percent of the Spanish courses offered during the 2011-2012 school term, the other 95% of the discipline’s offerings did not include Afrocentricity. Figure 5.13 shows a major gap between the total number of courses and the number of Afrocentric courses. The low percentage of Spanish Afrocentric courses is a reflection of the negligible amount of Afrocentricity in the discipline.

The art discipline, in its 30 course offerings, had only one Afrocentric course. The raw data are indicated in Figure 5.14 and the appendix. ART 407 (History of African-American Arts) was worth three credit hours. The course focused on American art from an African-American perspective.\footnote{33 \textit{Academic Catalog, 2010-2012, 392-95.}}

In Figure 5.14, there is a large gap between the total number of art courses available and the number of Afrocentric art courses offered during the 2011-2012 school year. Afrocentricity represented roughly three percent of the course offerings. The remainder of the discipline’s courses accounted for nearly 97% of all art courses. Compared to other disciplines in the range, the percentage of Afrocentric art courses is very low, even lower than in Spanish.

![Afrocentric Courses in the Art Discipline](image)

*Figure 5.14. Comparison between all art courses and all Afrocentric art courses offered at Hampton University, 2011-2012*

The French discipline offered 14 courses, but only one of them was Afrocentric (see the raw data in Figure 5.15 and the appendix). FRE 306 (Afro-French Literature), worth three credit hours, emphasized only one author and one topic in Afrocentric literature in a specific Francophone country in the African Diaspora. The study data reveal that the French discipline at Hampton has a minimal amount of Afrocentricity in
its offerings, similar to other disciplines in the same category (i.e. disciplines with the least amount of Afrocentric focus).\textsuperscript{34}

Figure 5.15 indicates the difference between the total number of French courses and Afrocentric French courses. The percentage of Afrocentric French courses was roughly seven percent. This means that nearly 93% of the courses did not have an Afrocentric focus. Despite the gap, the percentage of Afrocentric French courses is typical within the range in which the discipline is included.

![Afrocentric Courses in the French Discipline](image)

Figure 5.15. Comparison between all French courses and all Afrocentric French courses offered at Hampton University, 2011-2012

The journalism and communications discipline offered 42 courses. However, only one of them was Afrocentric (refer to Figure 5.16 and the appendix). JAC 454 (Civil Rights Era and the Media), worth three credit hours, evaluated press coverage of the Civil Rights movement; the course analyzed key players of the era. JAC 454 also examined the local and national coverage of the movement, along with the role of black journalists during the movement in the 1960s.\textsuperscript{35}

\textsuperscript{34} Academic Catalog, 2010-2012, 484-85.

\textsuperscript{35} Ibid., 496-502.
Figure 5.16 compares the total number of journalism and communications courses offered at Hampton University during the 2011-2012 school term to the total number of Afrocentric journalism and communications courses offered that year. Figure 5.16 demonstrates that roughly two percent of all journalism and communications courses were Afrocentric. This means that nearly 98% of the courses in the discipline were not Afrocentric. Among the disciplines in this range (disciplines with the least amount of Afrocentric focus), the percentage of Afrocentric journalism and communications course is one of the lowest.

Hampton’s lifelong learning courses included an Afrocentric focus (see Figure 5.17 and the appendix). Among the 17 courses offered in the program, only one of them was Afrocentric. Although LIFE 113 (Introduction to African-American Studies) did not offer credit hours to students, the course explored Black Studies from an interdisciplinary perspective. The course also focused on the black experience in America.\(^{36}\)

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\(^{36}\) Academic Catalog, 2010-2012, 670-71.
Figure 5.17. Comparison between all lifelong learning courses and all Afrocentric lifelong learning courses offered at Hampton University, 2011-2012

Figure 5.17 shows the difference in course offerings between the total courses in the discipline and the Afrocentric courses within the discipline. In comparison to the discipline’s 17 courses, only one (roughly six percent) of those courses was Afrocentric. This means that 94% of the courses did not have an Afrocentric focus. Despite the gap between Afrocentric lifelong learning courses and those courses that were not, the percentage of Afrocentric lifelong learning courses is typical within the range of disciplines with the least amount of Afrocentric focus. The psychology discipline offered 26 courses. Only one of which was Afrocentric. PSY 402 (Black Psychology), worth three credit hours, surveyed African-American psychological behaviors and trends. The raw data are indicated in Figure 5.18 and the appendix.

Figure 5.18. Comparison between all psychology courses and all Afrocentric psychology courses offered at Hampton University, 2011-2012

37. Academic Catalog, 2010-2012, 604-06.
Figure 5.18 represents the total number of psychology courses compared to the number of Afrocentric courses in the discipline. Although there were 26 psychology courses offered during the 2011-2012 school year, nearly 96% of those courses did not contain an Afrocentric focus. This means that only four percent of the courses in the discipline were Afrocentric. Despite the large disparity between the discipline’s total course offerings and its Afrocentric courses, the percentage of Afrocentric psychology courses is typical for the disciplines with the least amount of Afrocentric focus.

The religion discipline offered one Afrocentric course among a total of 21 courses (see Figure 5.19 and the appendix). REL 321 (African-American Religions in Historical Perspective), worth three credit hours, had a multi-dimensional approach. The course explored the black church’s connection to culture, music, literature, politics, and gender roles. The course also focused on the way African Americans subscribe to religious denominations as in Christianity, Catholicism, and Islam. The course’s historical perspective was evident in its approach toward slavery, the Great Migration, and the Civil Rights movement.38

![Afrocentric Courses in the Religion Discipline](image)

Figure 5.19. Comparison between all religion courses and all Afrocentric religion courses offered at Hampton University, 2011-2012

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In Figure 5.19, the total courses offered in religion are compared to the total number of Afrocentric courses offered in the discipline. Figure 5.19 shows that the Afrocentric religion courses comprised nearly five percent of the total courses in that discipline. This means that 95% of the courses were not Afrocentric. These percentages of Afrocentric religion courses are common for the range of disciplines with the least amount of Afrocentric focus.

The theatre discipline offered 37 courses and only one Afrocentric course (refer to Figure 5.20 and the appendix). THE 345 (Black American Theatre), which was worth three credit hours, surveyed African-American plays. The course also emphasized major contributors to black dramatic literature.39

![Afrocentric Courses in the Theatre Discipline](image)

Figure 5.20. Comparison between all theatre courses and all Afrocentric theatre courses offered at Hampton University, 2011-2012

Figure 5.20 depicts the number of Afrocentric theatre courses compared to the total number of theatre courses in the entire discipline. Based on Figure 5.20, there is a major gap between the two types of courses; Afrocentric courses in the discipline represent nearly three percent of the discipline’s courses, and the gap between the two types of courses is nearly 97%. While the variance is large, the low percentage of

Afrocentric courses is one of the least in the range of disciplines with the least amount of Afrocentric focus.

**Summary**

During the 2011-2012 school year, Hampton University did not articulate a specific function of Afrocentricity for the institution. However, in the school’s mission statement, students’ exposure to multiculturalism was a high priority. The University’s concern was preparing students for leadership and service to Hampton University and the international community. The University included Afrocentricity as part of the multicultural curricular experience.

The University offered 1,786 courses during the 2011-2012 school term, but only 57 of them were Afrocentric. The Afrocentric courses accounted for roughly three percent of the nearly 2,000 courses offered that year. The Afrocentric courses were offered in 16 disciplines along with a continuing studies program and a lifelong learning program. Some of the courses were interdisciplinary. Although the University required students to take a history course as part of the mandated General Education Core, students had an option of taking HIS 105 (World Civilizations I) or HIS 107 (Survey of African-American History), worth three credit hours each. Based on the option, students were not mandated to enroll in any specifically Afrocentric course during the 2011-2012 school term even though the HBCU espoused multiculturalism and a deep understanding of the international community, which also includes the African Diaspora. Overall, the University’s commitment to Afrocentricity was rather minimal.
CHAPER VI
HOWARD UNIVERSITY

Background Information

Howard University is a private HBCU and a comprehensive research institution. The University which comprises a number of graduate and professional schools and a large student population, is located in Washington, DC. Among all of the four schools in this study, Howard is the largest. Howard University was founded in November 1866 when the First Congregational Society of Washington, DC established a theological seminary for African Americans. The idea for the seminary developed into plan for a university. The institution, now Howard University, was named in memory of General Oliver O. Howard, the school’s founder and Freedman’s Bureau commissioner. In 1867, the institution became a liberal arts school with assistance from the Freedman’s Bureau. The organization was the main sponsor of Howard University until 1928 when the federal government offered support.¹

Dr. Mordecai Wyatt Johnson became the first African-American president of Howard University in 1926, two years prior to the endowment of federal funding. Under his administration, Howard gained its accreditation and experienced increased enrollment. In 1955, the institution increased its credibility by establishing graduate

programs, and offering of doctoral degrees. In 2008, Dr. Sidney A. Ribeau became the 16th president of Howard University. The institution continues to thrive as one of the best HBCUs in the United States.

Mission

Howard University focuses on culture, diversity, and research. The University offers a high-quality education on several levels for promising students, especially those of African descent. Howard is proud of its faculty’s ability to serve students and set examples for them through leadership, research, service, and teaching. Students are also encouraged to resolve problems in the global community.

Breadth and Scope of the Afrocentric Curriculum

The breadth and scope of the school’s Afrocentricity is a reflection of the school’s size. Afrocentric curriculum was offered in two departments, majors, and core requirements. Howard also offered Afrocentricity in a number of disciplines. At the University, Afrocentricity functioned as a tool for leadership and service, research, and consciousness of the Diaspora. Howard University offered 2,552 undergraduate courses during the 2011-2012 school term; 146 of the courses were Afrocentric (see Figure 6.1 and the appendix). The University offered more Afrocentric courses than Dillard University, Spelman College, and Hampton University. Although Howard offered several

2. “Brief History.”
3. Ibid.
graduate courses in addition to undergraduate courses, this study focused on the undergraduate curriculum. Howard University has a peculiar way of numbering its courses. Some courses are numbered below 100 and yet they are not remedial classes. Some of them can be taken by upperclass students. Additionally, some senior level-courses are given 100-level designation.

Figure 6.1 reflects the total number of all courses and the total number of Afrocentric courses offered at Howard University during the 2011-2012 school year. Figure 6.1 shows that the numbers are highly disproportionate. The gap between the total number of all courses and all Afrocentric courses is nearly 94%; therefore, only six percent of the University’s offerings were Afrocentric. Although the percentage of Afrocentric courses is small overall, the University offered Afrocentricity in 23 disciplines, which is more than what the other three institutions offered.

<table>
<thead>
<tr>
<th>Afrocentric Courses Offered at Howard University (2011-2012)</th>
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<tbody>
<tr>
<td>All Courses</td>
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<tr>
<td>Afrocentric Courses</td>
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</table>

Figure 6.1. Comparison between all courses and all Afrocentric courses offered at Howard University, 2011-2012

**Disciplines with the Largest Amount of Afrocentric Focus**

The University’s amount of Afrocentric course offerings was small compared to the total number of courses it offered during the 2011-2012 school year. Among the 23 disciplines that offered an Afrocentric focus, the Afro-American Studies and history
disciplines offered the most Afrocentric courses. The Afro-American Studies discipline offered 25 Afrocentric courses. The history discipline offered the second highest amount of Afrocentric focus at Howard University during the 2011-2012 school year; the discipline offered 23 Afrocentric courses\(^6\) (refer to Figure 6.2 and the appendix).

**Figure 6.2.** The number of courses according to disciplines with the largest amount of Afrocentric focus at Howard University, 2011-2012

Figure 6.2 reflects the number of Afrocentric courses offered by the two disciplines with the largest amount of Afrocentric focus at Howard University during the 2011-2012 school year. These two disciplines represented 33% of the Afrocentric courses at the University. Based on Figure 6.2, the history discipline offered eight percent fewer courses than the Afro-American Studies discipline. Afro-American Studies and history offered tens of Afrocentric courses each.

The Afro-American Studies discipline offered 25 Afrocentric courses.\(^7\) With the exception of AFRO 176 (Practicum-Fieldwork), which was worth six credit hours, all of the courses in the discipline were worth three credit hours each. AFRO 005 (Introduction to Afro-American Studies I) analyzed the black experience in America. The course began

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6. “Undergraduate Bulletin.”

7. Ibid.
with pre-colonial Africa and ended with contemporary issues in Black America. AFRO 006 (Introduction to Afro-American Studies II) examined African-American culture based on economics, education, family relationships, politics, religion, and society. AFRO 101 (Exploitation of the Third World) explored the economic impact of underdeveloped nation-states on African Americans, and also focused on issues such as colonialism and imperialism. AFRO 103 (Programs for Black Economic Development) surveyed the evolution of African-American economic paradigms since the early 1800s. The course emphasized the relationship between economic growth and changing political ideas in the black community. In AFRO 115 (Seminar on Teaching Black Studies), students evaluated the definition, breadth, scope, and rationale of Afrocentric studies.8

AFRO 121 (Special Topics in Black Studies) analyzed prevalent contemporary issues in the black community; the course examined culture, economics, and politics. AFRO 122 (Education in Black America) explored the views of educators who are dedicated to academia in the African-American community, as well as historical and contemporary trends in African-American education. AFRO 131 (Black Philosophy, Religion, and Ritual) focused on several religions and philosophies from an African and Diasporic perspective. AFRO 132 (Politics of Black Autobiography) surveyed the autobiographies of prominent black figures; students evaluated the ideologies that inspired the literature. AFRO 133 (Nineteenth Century Black Social and Political Thought) analyzed political and social issues during the late 1700s through 1895. The

8. “Undergraduate Bulletin.”
course examined the relationships between black institutions, philosophies, and oppression.\(^9\)

AFRO 134 (Twentieth Century Black Social and Political Thought), a continuation of AFRO 133, explored social and political ideology from 1895 to the present. AFRO 159 (Senior Seminar) was a review in African-American Studies for senior students preparing for their comprehensive examination. AFRO 163 (Black Experience in the Caribbean) focused on culture, economics, and politics in Africa and in the Caribbean since the 1500s. In AFRO 170 (Directed Research), upper-class students engaged in research projects about the African-American experience. AFRO 175 (Preparation for Practicum) was a methodology course which prepared students to conduct empirical research in African-American Studies.\(^10\)

In AFRO 176 (Practicum-Fieldwork), students applied theories to real experiences in off-campus internships. AFRO 185 (Black Women in America) surveyed African-American women’s role in areas such as politics, religion, and social reconstruction. The course also compared the experiences of African-American women and women in other parts of the Diaspora and Africa. AFRO 191 (Comparative Slavery: An Introduction) compared and contrasted the experiences of chattel slavery all over the world. Students examined factors including culture and economics and their roles in the beginning and ending of slavery. AFRO 192 (The Harlem Renaissance) explored the movement. AFRO 193 (Literature and Politics of the Caribbean) focused on the connection between the socio-politics of the region and the worldviews of Caribbean

\(^9\) “Undergraduate Bulletin.”

\(^10\) Ibid.
authors. AFRO 195 (Comparative Black Literature I) and AFRO 196 (Comparative Black Literature II) surveyed fiction written by authors of the Diaspora, with the latter including analytical essays. AFRO 197 (Black Thought in the Diaspora) emphasized Pan-Africanism and other concepts that relate to the Diaspora. AFRO 198 (Contemporary Black Poetry) studied African-American poetry of the Black Arts Movement and the poetry’s cultural influence during the 1960s and the 1970s. AFRO 199 (Black Aesthetics) examined the relationship between the artistry and cosmology of the African-American experience.

The history discipline offered 82 courses and 23 of them were Afrocentric (see Figure 6.3 and the appendix). The Afrocentric courses were worth three credit hours each. HIST 005 (Introduction to the Black Diaspora) explored the history and linkage between Africans and the Diaspora, and focused on topics such as economics, politics, and the Trans-Atlantic Slave Trade. HIST 006 (Introduction to the Black Diaspora) was a continuation of HIST 005. HIST 030 (Introduction to African History I) surveyed ancient African civilizations until roughly 1800, and continued the sequence as HIST 031 (Introduction to African History II). The second part of the sequence continued from the 19th century to the present. HIST 107 (Geography of the Black Diaspora) emphasized the infrastructure, locations, migration, and population trends in Africa and the Diaspora. HIST 130 (East Africa to 1800) evaluated ancient East African civilizations until the late

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11. “Undergraduate Bulletin.”
12. Ibid.
13. Ibid.
14. Ibid.
1700s. The course analyzed the East African coastline, Ethiopia, the Sudan, and other civilizations in the region. HIST 131 (East Africa Since 1800) was a continuation of HIST 130; the course examined the 19th century through the present. HIST 132 (Central Africa to 1800) explored such topics as socioeconomics and politics in Central Africa from the ancient period to the end of the 18th century. HIST 133 (Central Africa Since 1800), was a continuation of HIST 132; it focused on the 1800s to the present. HIST 134 (West Africa to 1800) surveyed the culture and behavior of West Africans from early civilization through the 1700s. HIST 135 (West Africa Since 1800), which was a continuation of HIST 134, evaluated the 1800s through the present.15

HIST 136 (Southern Africa to 1910) and HIST 137 (Southern Africa Since 1910) analyzed culture, socioeconomics, and politics in South Africa from different periods. HIST 138 (North Africa and the Maghreb to 1800) explored societal trends and institutions in North Africa from ancient civilizations through the 1700s. HIST 139 (North Africa and the Maghreb Since 1800) was a continuation of HIST 138, and it focused on the 1900s through the present. HIST 147 (African-American Women in U.S. History) and HIST 148: (African-American Women in the United States) surveyed the black female experience in the United States from the colonial period to the present.16

HIST 164 (African Economic History) emphasized economic behaviors, developments, issues, and trends in Africa from ancient societies to the present. HIST 171 (Human Geography of Africa) evaluated natural and human resources in Sub-Saharan Africa, and also analyzed economic and political developments. HIST 176

15. “Undergraduate Bulletin.”

16. Ibid.
(Afro-American History to the Civil War) examined the black cultural, political, and socioeconomic experience in the United States, including Africans’ arrival in the American colonies to the Civil War. HIST 177 (Afro-American History Since the Civil War), a continuation of HIST 176, focused on the African-American experience from Reconstruction to the present. HIST 192 (Islam in Africa) surveyed the impact and significance of the religion in various African communities. HIST 193 (History of Pan-Africanism) evaluated the diverse, yet similar, identities and attempts toward unity within the Diaspora. The course also analyzed the Pan-African movement’s evolution.\footnote{17 “Undergraduate Bulletin.”}

Figure 6.3. Comparison between all history courses and all Afrocentric history courses offered at Howard University, 2011-2012

Figure 6.3 compares the number of Afrocentric history courses to the total number of history courses. Figure 6.3 demonstrates that 28% of the 82 courses were Afrocentric. This means that 72% of the courses were not Afrocentric. Figure 6.3 shows a major gap between Afrocentric and non-Afrocentric courses, but the percentage of Afrocentric history courses is high compared to several other disciplines at Howard.
Disciplines with a Moderate Amount of Afrocentric Focus

African Studies, art, English, music, philosophy, political science, and theatre offered a moderate amount of Afrocentric focus. African Studies offered 14 Afrocentric courses, which was the highest number of courses among disciplines with a moderate amount of Afrocentric focus. Political science offered 11 Afrocentric courses, while art offered nine Afrocentric courses. In English, eight Afrocentric courses were offered. Music and philosophy offered seven Afrocentric courses each. The theater discipline offered only six Afrocentric courses, which is still more than the number of Afrocentric courses in disciplines with the least amount of Afrocentric focus (refer to Figure 6.4 and the appendix). 18

Figure 6.4 reflects the number of Afrocentric courses offered by the seven disciplines with a moderate amount of Afrocentric focus at Howard University during the 2011-2012 school year. The disciplines’ offerings accounted for nearly 46% of the University’s Afrocentric courses. Although the disciplines with the largest amount of Afrocentric focus accounted for 33% of the University’s Afrocentric courses, the disciplines in the moderate range offered more Afrocentric courses. The difference was based on the number of disciplines in both ranges. The moderate range had seven disciplines with Afrocentric courses while the range with the largest amount of Afrocentric focus had only two disciplines. Based on Figure 6.4, one can determine that the African Studies discipline offered the most Afrocentric courses in the range of disciplines with a moderate amount of Afrocentric focus.

18. “Undergraduate Bulletin.”
The African Studies discipline at Howard University offered 14 Afrocentric courses, with each course worth three credit hours. AFST 101 (Introduction to Contemporary Africa) examined modern-day Africa, and explored African lifestyle and Africa’s role in the world. AFST 102 (Science, Technology, and African Development) focused on strategies for achieving and sustaining scientific and technological advancement in Africa. The course surveyed African contributions in science and technology. AFST 105 (African Languages and Culture) emphasized African languages and their role in developing logic and concepts. AFST 106 (Foundation to African Studies) examined basic concepts and ideas about research in African Studies, whereas AFST 111 (African Systems of Thought) examined African societal constructs such as culture, politics, and religion and their impact on each other.19

AFST 121 (Environment and Society in Africa) explored the connections between Africa’s environmental issues and underdevelopment; it also focused on measuring

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improvement. AFST 131 (African Cultural Formations and Identities) compared urban African culture with that of communities outside of Africa. AFST 141 (African Development and Underdevelopment) surveyed growth and stagnation based on culture, economics, history, and politics. AFST 156 (Introduction to African Literature) emphasized oral and written African literature, and its relationship to contemporary African culture. AFST 157 (Literature, Film, and Society in Africa) analyzed the relationship between literature and film, and their roles in depicting modern African life. AFST 182 (Seminar in Regional Studies) examined specific development issues in Africa, with special attention to specific areas of Africa and the skills to construct methodology. In AFST 183 (Internship in African Studies), students engaged in internships that utilized their skills and knowledge about Africa. AFST 191 (Senior Colloquium) was an interdisciplinary seminar designed to prepare seniors for their comprehensive examination. AFST 195 (Internship in African Studies) fulfilled the same purpose as AFST 183.

The art discipline offered 181 courses, but only nine of them were Afrocentric (see Figure 6.5 and the appendix). The courses were worth three credit hours each. ARTH 162 (Understanding African-Art and Culture) explored the foundations and history of African visual arts from the prehistoric period to the present, and the relationships between African art and religion and culture. ARTH 172 (West African Art) surveyed visual arts in several West African civilizations such as Benin, Ghana, Igbo,
Mali, Nok, and Songhai, including contemporary cultures. ARTH 173 (Central and East African Art) emphasized the history and foundations of visual arts produced by ancient African civilizations in areas such as Kemet and Nubia. ARTH 178 (African-American Art I) and ARTH 179 (African-American Art II) evaluated black art in the United States from the precolonial period to 1945, and from 1950 to the present respectively.23

ARTH 188 (African Art: Traditions and Continuities) examined traditional African art’s role in shaping contemporary art. In ARTH 189 (Trends, Directions, and Ideas in African-American Art), students learned to identify black art issues in art research and criticism. The course also explored culture and identity during the Harlem Renaissance and other modern and post-modern movements in African-American art. FASH 102 (Perspectives on African-American Dress and Adornment) focused on the evolution of African-American styles of dress and adornment. ARTA 025 (Intermediate Rhythm Techniques Workshop) emphasized rhythm in art based on traditional African music.24

![Afrocentric Courses in the Art Discipline](image)

Figure 6.5. Comparison between all art courses and all Afrocentric art courses offered at Howard University, 2011-2012

23. “Undergraduate Bulletin.”

24. Ibid.
Figure 6.5 shows the difference in course offerings between the total courses in the discipline and Afrocentric courses within the discipline. In comparison to the discipline’s 181 courses, only nine (approximately five percent) of those courses were Afrocentric. This means that roughly 95% of the total course offerings in the art discipline were not Afrocentric. Although the gap is significant, Howard University still offered more Afrocentric art courses than Dillard University and Hampton University.

The English discipline offered 64 courses. Only eight of those courses were Afrocentric\(^{25}\) (refer to Figure 6.6 and the appendix). The eight courses were worth three credit hours each. ENGL 054 (African-American Literature to 1940) evaluated all genres of black literature in America up until 1940. The course satisfied the University’s African-American Studies curriculum requirement. ENGL 055 (African-American Literature from 1940) was a continuation of ENGL 054, and it also met Howard University’s core curriculum requirement. ENGL 152 (African-American Drama) analyzed black dramatic plays in the United States. ENGL 153 (African-American Literature: Beginnings through Harlem Renaissance) examined black literature until the end of the Harlem Renaissance.\(^{26}\)

ENGL 154 (African-American Literature: Post-Harlem Renaissance to the Present), a continuation of ENGL 153, explored black literature in America from the period after the Harlem Renaissance to the present. ENGL 165 (African-American Author) focused on the writings of one African-American writer throughout the course. ENGL 174 (African-American Poetry) surveyed poetry that reflects the black experience

\(^{25}\) “Undergraduate Bulletin.”

\(^{26}\) Ibid.
in America. ENGL 199 (African-American Fiction) was similar to ENGL 174; however, the course emphasized all genres of fiction instead of a narrowed focus on poetry.  

![Afrocentric Courses in the English Discipline](image)

Figure 6.6. Comparison between all English courses and all Afrocentric English courses offered at Howard University, 2011-2012

Figure 6.6 represents the total number of English courses compared to the number of Afrocentric courses in the discipline. Although there were 64 English courses offered during the 2011-2012 school year, nearly 88% of those courses did not contain an Afrocentric focus. Despite the major gap between the total number of English courses and the total number of Afrocentric-based English courses, the discipline’s total number of Afrocentric-based courses is still higher than the number of Afrocentric courses in disciplines with the least amount of Afrocentric focus.

The music discipline offered seven Afrocentric courses among a total of 633 courses (see Figure 6.7 and the appendix). The courses were worth three credit hours each. MUSC 008 (African and Afro-American Music Literature) evaluated black music inspired by traditional African aesthetics, particularly literature. MUSC 125 (Introduction to African Music) analyzed African culture and traditions through music. In MUSC 161 (Senior Seminar), senior students completed a research project on an African-American musician; MUSC 162 (Senior Seminar) was a continuation of MUSC 161. MUSI 110

27. “Undergraduate Bulletin.”
(Jazz History I) and MUSI 111 (Jazz History II) examined the evolution of jazz from its African origin to the contemporary era. MUTP 100 (Blacks in the Arts) explored black contributions to the applied and fine arts.  

![Afrocentric Courses in the Music Discipline](image)

Figure 6.7. Comparison between all music courses and all Afrocentric music courses offered at Howard University, 2011-2012

Figure 6.7 shows a gap between the total number of music courses and the number of Afrocentric courses offered in the discipline. The Afrocentric courses constitute only one percent of all music courses. This means that the vast majority of the music courses were not Afrocentric. The percentage of Afrocentric music courses is one of the lowest in this study. However, the number of Afrocentric courses offered in the discipline is still considered moderate compared to other disciplines at Howard University during the 2011-2012 school year.

Of the 82 courses that the philosophy discipline offered during the 2011-2012 academic year, twelve of them were Afrocentric (refer to Figure 6.8 and the appendix). The courses were worth three credit hours each.  

PHIL 114 (Feminist Philosophy) focused on the role of women in philosophy. The course was approached from a variety of philosophical paradigms including post-modernism and Marxism. PHIL 114 was

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29. Ibid.
guided largely by the African-American woman’s worldview. PHIL 141 (Topics in Philosophy of Language) explored the worldview supporting the construction of language. The course specifically emphasized topics of importance in the African-American community. PHIL 142 (Topics in African Philosophy) evaluated special topics in the contemporary era.\textsuperscript{30}

PHIL 143 (Topics in African-American Philosophy), similar to PHIL 142, analyzed contemporary topics in philosophy. However, PHIL 143 focused on the African-American experience instead of the African experience. PHIL 145 (Islamic Philosophy) explored Islamic worldviews from a literary and systemic standpoint. The investigator categorized the course as Afrocentric because the base of the Islamic Diaspora is in African countries. PHIL 149 (Philosophy of Martin Luther King, Jr.) emphasized the ideals of the civil rights icon and proponent of nonviolence.\textsuperscript{31}

PHIL 162 (African-American Philosophy) evaluated philosophical constructs from a black perspective; the course analyzed issues such as identity, daily life, and justice. PHIL 163 (Medieval Philosophy) focused on Latin American and Arabic philosophers during the medieval period. PHIL 171 (Ancient Egyptian Philosophy) explored the ancient Kemetic contributions to the discipline; the course also included the Egyptian and Greek influences upon each civilization. PHIL 172 (African Philosophy) emphasized traditional and non-traditional perspectives of African worldview and cosmology. PHIL 179 (History of Africana Philosophy) analyzed Afrocentric philosophy since 1800, and examined major contributions of people of African descent. PHIL 193

\textsuperscript{30} “Undergraduate Bulletin."

\textsuperscript{31} Ibid.
(Comparative Philosophy) focused on the evolution of philosophy in three parts of the world, including Africa. Key topics in the course included ethics and social and political philosophy.32

Figure 6.8 shows the number of Afrocentric philosophy courses compared to the total number of philosophy courses in the entire discipline. Based on Figure 6.8, there is a major gap between the two types of courses; the Afrocentric courses in the discipline represent nearly 15% of the discipline’s courses, and the gap between the two types is nearly roughly 85%. Figure 6.8 indicates that Afrocentricity was not a priority in the discipline. Although the gap is large, the philosophy discipline is still in the range of disciplines with a moderate amount of Afrocentric focus.

![Afrocentric Courses in the Philosophy Discipline](image)

Figure 6.8. Comparison between all philosophy courses and all Afrocentric philosophy courses offered at Howard University, 2011-2012

The political science discipline offered a total of 67 courses, 11 of which were Afrocentric33 (see Figure 6.9 and the appendix). The courses were worth three credit hours each. POLS 005 (Introduction to African Politics) explored realities of African cultures and their relationship with modern institutions in Africa. The course also focused on political developments in Africa from the colonial period to the present. POLS 006

32. “Undergraduate Bulletin.”

33. Ibid.
(Pan-Africanism) surveyed political efficacy, issues, and trends in black communities in the African Diaspora. POLS 007 (Introduction to Black Politics) surveyed black political culture, including philosophy, socioeconomics, Afrocentric paradigm shifts, political power, black leadership, movements, legality, and methodology. POLS 143 (Black Politics: Electoral and Nonelectoral) evaluated political power and efficacy in the black community. POLS 169 (Problems of Southern Africa) analyzed political issues in Angola, Botswana, Lesotho, Mozambique, Republic of South Africa, Swaziland, and Zimbabwe.34

POLS 173 (Government and Politics of the Middle East and North Africa) examined the political and governmental culture and structure of countries in the regions. POLS 176 (Government and Politics in Tropical Africa) was similar to POLS 173; however, the former focused on the region as well as the political problems faced in Africa’s tropical region. POLS 183 (Race and Public Policy) surveyed black political thought, race, public policy, and administration; the course also emphasized such issues and their influence on the African-American community. POLS 187 (Urban Black Politics) analyzed factors that contribute to the constant political development in urban and suburban African-American communities. The course included contemporary trends and social reform. POLS 189 (Black Political Theory) examined black political thought in the form of strategies, assumptions, and theories. In POLS 196 (Seminar in Black Political Behavior), students were expected to develop an understanding of theory and

34. “Undergraduate Bulletin.”
application of black political trends and behavior, including the understanding of persistent problems in the African-American community.\textsuperscript{35}

Figure 6.9 shows the comparison of Afrocentric political science courses to the total number of courses. Over 16\% of the courses in the discipline were Afrocentric; Figure 6.9 also reveals that nearly 84\% of the courses were not Afrocentric. The percentage of Afrocentric political science courses is high compared to that of other institutions in the study. However, the percentage is low considering that Howard University is an HBCU research institution in the nation’s capital, which historically has a significant African-American population.

![Afrocentric Courses in the Political Science Discipline](image)

Figure 6.9. Comparison between all political science courses and all Afrocentric political science courses offered at Howard University, 2011-2012

The theatre discipline offered 133 courses; but only six of them included an Afrocentric perspective\textsuperscript{36} (refer to Figure 6.10 and the appendix). Most of the Afrocentric theatre courses were worth two credit hours each; only one course was worth three credit hours. THDN 015 (African Dance I) explored dance from one African region. THDN 015 focused on history, traditional dance, and other forms of art such as music. THDN 016 (African Dance II) was a continuation of THDN 015; THDN 017 (African Dance III) was

\textsuperscript{35} “Undergraduate Bulletin.”

\textsuperscript{36} Ibid.
third in the sequence, which was taught by a guest lecturer. In THDN 018 (Beginning Tap), students learned to tap dance in a studio. The course surveyed tap, a dance based on African-American rhythmic movements. THDN 019 (Intermediate Tap) was an expansion of THDN 018. On the intermediate level, students studied the style of prominent African-American tap dancers such as Gregory Hines. THDN 185 (Development of Black American Theatre and Drama: 19th Century to the Present) emphasized African-American theatre and drama from the 1800s to the present.

![Afrocentric Courses in the Theatre Discipline](image)

Figure 6.10. Comparison between all theatre courses and all Afrocentric theatre courses offered at Howard University, 2011-2012

Based on Figure 6.10, Afrocentric courses accounted for nearly five percent of the courses offered in the discipline. The percentage of Afrocentric courses indicates that over 95% of the theatre courses were not Afrocentric. The Afrocentric theatre courses show a low percentage in the range of disciplines with a moderate amount of Afrocentric focus.

37. “Undergraduate Bulletin.”

38. Ibid.
Disciplines with the Least Amount of Afrocentric Focus

The disciplines with the least amount of Afrocentric focus represented the most courses at Howard; there were 14 disciplines in this range. Arabic and Swahili offered four Afrocentric language courses each, while Spanish and French offered three Afrocentric language courses. The radio, film, and television discipline also offered three Afrocentric courses. Architecture, economics, sociology, Portuguese, and classical languages offered two Afrocentric courses each. Education, German, human communication studies, and psychology offered only one Afrocentric course each\(^\text{39}\) (see Figure 6.11 and the appendix).

Figure 6.11. The number of Afrocentric courses according to disciplines with the least amount of Afrocentric focus at Howard University, 2011-2012

\(^{39}\) “Undergraduate Bulletin.”
Figure 6.11 identifies the disciplines with the least amount of Afrocentric focus. Despite their limited Afrocentric focus, the disciplines in this range accounted for 21% of Howard University’s Afrocentric course offerings. Based on Figure 6.11, roughly 14% of the disciplines in this range offered four Afrocentric courses, while nearly 29% of the disciplines offered only one Afrocentric course. Figure 6.11 also shows that five of the disciplines offered no more than two Afrocentric courses.

The Arabic discipline offered four Afrocentric courses. All of the courses in the discipline were considered Afrocentric because the study considers Arabic an African language. Arabic’s origin is on the African continent which includes the Middle East. ARAB 001 (Arabic I) and ARAB 002 (Arabic II) were worth four credit hours each, while ARAB 003 (Arabic III) and ARAB 004 (Arabic IV) were worth three credit hours each. In ARAB 001, students were expected to acquire proficiency in basic communication skills. ARAB 002 was a continuation of ARAB 001. ARAB 003 further developed the skills learned from ARAB 001 and ARAB 002. In ARAB 003, students focused on listening, reading, speaking, and writing. ARAB 003 examined the culture of Arabic-speaking regions. ARAB 004 was a continuation of ARAB 003.40

Architecture at Howard University offered a total of 28 courses, only two of which were Afrocentric. The two courses were worth three credit hours each (refer to Figure 6.12 and the appendix). ARCH 233 (Black Architects) explored the contributions of people of the African Diaspora to the architecture industry. ARCH 360 (Modern Architecture: Black Architecture) was similar to ARCH 233, but the former also focused

40. “Undergraduate Bulletin.”
on modern African-American contributions to architecture in Washington, DC. Hilyard Robinson and Howard H. Mackey were key figures in the course.\textsuperscript{41}

![Diagram](image.png)

**Figure 6.12. Comparison between all architecture courses and all Afrocentric architecture courses offered at Howard University, 2011-2012**

Figure 6.12 shows the comparison of Afrocentric architecture courses to the total number of architecture courses. Roughly seven percent of the courses were Afrocentric. Figure 6.12 also reveals that nearly 93\% of the courses were not Afrocentric. Although the percentage of Afrocentric architecture courses is small, the investigator found that Howard University was the only institution in this study to offer Afrocentric architecture courses.

The classical languages discipline offered 16 courses; but only two of them included Afrocentric perspective (see Figure 6.13 and the appendix). The two Afrocentric courses were worth three credit hours each. In CLAS 006 (Hieroglyphs I), students gained a basic understanding of Middle Egyptian literacy; the course included language, translation, writing, and literature. CLAS 007 (Hieroglyphs II) was a continuation of CLAS 006. The course emphasized reading comprehension.\textsuperscript{42}

\textsuperscript{41} “Undergraduate Bulletin.”

\textsuperscript{42} Ibid.
Based on the visual representation in Figure 6.13, Afrocentric classical languages courses accounted for 12.5% of the discipline. The percentage also indicates that 87.5% of the courses were not Afrocentric. The percentage of Afrocentric classical languages courses is high compared to other disciplines with the least amount of Afrocentric focus. Howard University was the only school in this study to offer Afrocentric classical language courses.

![Afrocentric Courses in the Classical Languages Discipline](image)

Figure 6.13. Comparison between all classical languages and all Afrocentric classical languages courses offered at Howard University, 2011-2012

The economics discipline offered 34 courses, with only two Afrocentric courses (refer to Figure 6.14 and the appendix). The two Afrocentric economics courses were worth three credit hours each. ECON 186 (Economic Development in Africa) evaluated economic growth and stagnation in Africa. The course analyzed economic trends, development, and policymaking. ECON 188 (The Economics of Black Community Development) was the other Afrocentric economics course. ECON 188 examined economic systems and their impact on the black community. The course explored low-income neighborhoods, job creation, and the role of African-American-owned establishments.43

43. “Undergraduate Bulletin.”
Figure 6.14 shows the total number of Afrocentric economics courses compared to the total number of economics courses offered. Based on Figure 6.14, there is a large percentage gap between the discipline’s total number of courses and the total number of Afrocentric courses. Among all of the economics courses, nearly six percent of them were Afrocentric. Although the percentage of Afrocentric economics courses was low for the school year, Howard University was the only institution in this study to offer Afrocentric economics courses.

![Afrocentric Courses in the Economics Discipline](image)

Figure 6.14. Comparison between all economics courses and all Afrocentric economics courses offered at Howard University, 2011-2012

The education discipline offered 51 courses with only one Afrocentric course (see Figure 6.15 and the appendix). HUDV 119 (Contemporary Black Children) was worth three credit hours; the course focused on a number of issues that affect African-American children’s learning experience. Such issues were relative to the black cultural experience. HUDV 119 also surveyed African-American students’ academic strengths and the most effective curricula for these students.\(^{44}\)

Figure 6.15 demonstrates the difference between Afrocentric education courses and the total number of education courses offered at Howard University during the 2011-

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\(^{44}\) “Undergraduate Bulletin.”
2012 school term. Figure 6.15 also shows that nearly two percent of such courses were Afrocentric; the other 98% were not. Therefore, it is clear that Afrocentricity was not a high priority within the discipline. The percentage of Afrocentric education courses is one of the lowest in the range of disciplines with the least amount of Afrocentric focus. However, Howard University was the only institution in this study to offer Afrocentric education courses.

![Afrocentric Courses in the Education Discipline](chart.png)

Figure 6.15. Comparison between all education courses and all Afrocentric education courses offered at Howard University, 2011-2012

The French discipline offered 49 courses, three of which were Afrocentric courses (refer to Figure 6.16 and the appendix). The three courses in this study were worth three credit hours each. FREN 084 (Survey of Afro-French Civilization and Literature) emphasized Francophone African contributions to French literature and culture. FREN 085 (Survey of Afro-Caribbean Literature) evaluated Francophone Afro-Caribbean literature. FREN 160 (Francophone Africa: Civilization and Literature) analyzed literature in French-speaking Africa; and also examined historical and cultural developments in French-speaking African regions.45

45. “Undergraduate Bulletin.”
Figure 6.16 compares the total number of French courses to the total number of Afrocentric courses within the discipline. Although the Afrocentric courses accounted for roughly six percent of the French courses offered during the 2011-2012 school term, the other 94% of the discipline’s offerings did not include Afrocentricity. The percentage of Afrocentric French courses is typical of the range of disciplines with the least amount of Afrocentric focus. Among all the schools in this study, Howard University offered the most Afrocentric French courses.

The German discipline, in its 62 course offerings, had only one Afrocentric course (see Figure 6.17 and the appendix). GERM 179 (Proseminar: Negritude and Germany), worth three credit hours, explored the German response to black authors from Africa and the African Diaspora. The course focused on the German cultural and institutional influence on black literature; and upon taking the course, students were required to be proficient in German and French languages.46

In Figure 6.17, there is a large difference between the total number of German courses available and the number of Afrocentric German courses offered during the

46. “Undergraduate Bulletin.”
2011-2012 school year. The Afrocentric course represented roughly two percent of the discipline’s course offerings. This means that about 98% of the courses did not have Afrocentric focus. The gap between GERM 179 (Proseminar: Negritude and Germany) and the other non-Afrocentric German courses is large, but Howard University was the only institution in the study to offer such a course.

![Afrocentric Courses in the German Discipline](image)

Figure 6.17. Comparison between all German courses and all Afrocentric German courses offered at Howard University, 2011-2012

Human communication studies offered 22 courses, with only one of them being Afrocentric (refer to Figure 6.18 and the appendix). HUCO 309 (African-American Rhetoric) was worth three credit hours. The course explored black vernacular and other communicative behavior from a traditional and contemporary perspective. HUCO 309 also explored the functions of African-American communication.⁴⁷

Figure 6.18 indicates the difference between the total number of human communication studies courses and Afrocentric human communication studies courses. The percentage of non-Afrocentric courses was 95.5% while the percentage for Afrocentric human communication studies courses was 4.5%. Howard University was the

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⁴⁷. “Undergraduate Bulletin.”
only school in the study to offer such a course. For human communication studies in
general, the University was also the only institution in the study to offer such a discipline.

Figure 6.18. Comparison between all human communication studies courses and all
Afrocentric human communication studies courses offered at Howard University, 2011-2012

The Portuguese discipline offered four courses, but only two of them were
Afrocentric courses (see Figure 6.19 and the appendix). The two courses, each worth
three credit hours, focused on the Portuguese linguistic influence on Afro-Brazilians. In
PORT 003 (Intermediate Brazilian Portuguese), students developed basic language skills
that were taught in PORT 001 (Elementary Brazilian Portuguese) and PORT 002
(Elementary Brazilian Portuguese). On the intermediate level, Luso-Brazilian culture was
introduced through an Afrocentric lens. PORT 004 (Intermediate Brazilian Portuguese)
was a continuation of PORT 003. However, unlike the first part of the intermediate
sequence, PORT 004 focused on vocabulary development.48

Figure 6.19 compares the total number of Portuguese courses offered at Howard
University during the 2011-2012 school term to the total number of Afrocentric
Portuguese courses offered that year. Figure 6.19 demonstrates that 50% of all
Portuguese courses were Afrocentric. This is the highest percentage for one discipline in

48. “Undergraduate Bulletin.”
the entire study. The two Afrocentric Portuguese courses were unique to the study because Howard University was the only institution that offered them.

Figure 6.19. Comparison between all Portuguese courses and all Afrocentric Portuguese courses offered at Howard University, 2011-2012

The psychology discipline offered 36 courses, but only one of them was Afrocentric. The raw data are indicated in Figure 6.20 and the appendix. PSYC 161 (Psychology and the Black Experience), worth three credit hours, focused on African-American contributions to the field of psychology. The course also emphasized the history of psychology as well as treatments and resources available to the African-American community.49

Figure 6.20. Comparison between all psychology courses and all Afrocentric psychology courses offered at Howard University, 2011-2012

49. “Undergraduate Bulletin.”
Figure 6.20 shows the difference in course offerings between the total courses in the discipline and Afrocentric courses within the discipline. In comparison to the discipline’s 36 courses, only one (approximately three percent) of those courses was Afrocentric. This means that 97% of the courses in the psychology discipline did not have an Afrocentric focus. The low percentage of Afrocentric psychology courses is typical of the range of disciplines with the least amount of Afrocentric focus. Among all of the institutions in this study, Spelman College offered the most Afrocentric psychology courses.

The radio, film, and television discipline offered 35 courses. Only three of the courses were Afrocentric (see Figure 6.21 and the appendix). The courses in the discipline were worth three credit hours each. RTVF 335 (Afro-Americans in the Music Industry) examined the commercial recording industry’s role in black music in the U.S. The course explored African-American contributions to the music industry and the exploitation of the artists. RTVF 346 (Blacks in Film) evaluated the history of black contributions to film, and also the social and cultural connections between people of the Diaspora and the art-form. RTVF 366 (African-Americans in the Mass Media) analyzed the history and characteristics of media depictions of blacks in the United States. The course also examined media images in relation to culture, economics, and politics.50

Figure 6.21 represents the total number of radio, television, and film courses compared to the total number of Afrocentric courses in the discipline. Although there were 35 radio, television, and film courses offered during the 2011-2012 school year, only 8.5% of those courses contained an Afrocentric focus. This means that the vast

50. “Undergraduate Bulletin.”
majority of the discipline’s courses were not Afrocentric. The gap between Afrocentric courses and non-Afrocentric courses is characteristic of the range of disciplines with the least amount of Afrocentric focus.

![Afrocentric Courses in the Radio, Television, and Film Discipline](chart)

Figure 6.21. Comparison between all radio, television, and film courses and all Afrocentric radio, television, and film courses offered at Howard University, 2011-2012

The sociology discipline offered two Afrocentric courses among a total of 42 courses (refer to Figure 6.22 and the appendix). The two Afrocentric sociology courses were worth three credit hours each. SOCI 160 (The Sociology of Afro-Americans [formerly Negro in America]) explored the African-American experience as a minority group in the United States. SOCI 161 (Problems of the Black Community) focused on the African-American community and its history of social movements and development.  

![Afrocentric Courses in the Sociology Discipline](chart)

Figure 6.22. Comparison between all sociology courses and all Afrocentric sociology courses offered at Howard University, 2011-2012

51. “Undergraduate Bulletin.”
Figure 6.22 shows the difference between the total number of courses and the number of Afrocentric courses in the discipline. The Afrocentric courses constitute roughly five percent of all sociology courses. This means that the vast majority of the sociology courses were not Afrocentric. The percentage of Afrocentric sociology courses is one of the lowest in the range of disciplines with the least amount of Afrocentric focus.

The Spanish discipline offered three Afrocentric courses among a total of 48 courses (see Figure 6.23 and the appendix). All three Afrocentric Spanish courses were worth three credit hours each. SPAN 085 (Survey of Afro-Hispanic Literature) evaluated the literary contributions of Spanish-speaking writers of African descent. SPAN 101 (Afro-Hispanic Literature in English) analyzed literature written by Spanish-speaking blacks from an Afrocentric perspective; the course examined medieval to contemporary Afro-Hispanic literature. SPAN 160 (Afro-Hispanic Literature and Civilization) explored the significance and representation of black people in Spanish-speaking countries.52

Figure 6.23. Comparison between all Spanish courses and all Afrocentric Spanish courses offered at Howard University, 2011-2012

52. “Undergraduate Bulletin.”
In Figure 6.23, the total courses offered in the Spanish discipline are compared to the total number of Afrocentric courses. Figure 6.23 shows that the three Afrocentric courses comprised roughly six percent of the total courses in that discipline. This means that nearly 94% of the Spanish courses did not contain an Afrocentric focus. The number of Afrocentric Spanish courses is one of the lowest offered by the University.

The Swahili discipline offered four courses and all of them were considered Afrocentric because Swahili is an African-based language. Therefore, no figure is necessary to represent this information. SWAH 001 (Swahili I) and SWAH 002 (Swahili II) were worth four credit hours each because they each included lectures and one hour of laboratory learning; SWAH 003 (Swahili III) and SWAH 004 (Swahili IV) were worth three credit hours each. In SWAH 001, students learned basic communication and comprehension skills to increase proficiency in the language. SWAH 002 was a continuation of SWAH 001. SWAH 003 was an advanced level course that developed the skills taught in SWAH 001 and SWAH 002. In the course, students explored African cultural traditions. SWAH 004 was a continuation of SWAH 003.

**Summary**

During the 2011-2012 school year, Afrocentric curriculum at Howard University served several purposes. The institution showed a commitment to Afrocentric studies in its course offerings. Howard’s concern for Afrocentric consciousness was evident in the existence of two departments at the University: Department of African Studies and the Department of Afro-American Studies. The Department of African Studies, according to the institution, housed the only undergraduate degree program in African Studies in the
country. Students in the program intensively examined the importance of Africa in the
global community. The analysis was based on such topics as culture, economics, history,
and politics. The topics were also platforms for discussions on development issues in
Africa.\textsuperscript{53}

The Department of Afro-American Studies, similar to the Department of African
Studies, was dedicated to an interdisciplinary approach to studying people of African
descent. The department prepared students for research on black communities in the
Americas, especially the United States and the Caribbean. The curriculum, based on an
examination of societal constructs, developed students’ communication skills.\textsuperscript{54} The
department emphasized mastery of the social sciences and research skills needed to
examine black communities of the Western hemisphere. The department’s key concerns
included problem resolution and career preparation in the applicable American and
international communities.\textsuperscript{55} The department also encouraged strong writing skills in
preparation of publication via its Afro-American Studies Resource Center.\textsuperscript{56}

Howard University offered Afrocentric curriculum in a number of options and in
21 disciplines. The University mandated a course in Black Studies for all students. Unlike
some institutions that mandate Afrocentric courses, but give students the option to take

\textsuperscript{53} “Department of African Studies,” Howard University, accessed August 12, 2012,
http://www.coas.howard.edu/africanstudies/about.htm.

\textsuperscript{54} “Department of Afro-American Studies,” Howard University, accessed August 12, 2012,
http://www.coas.howard.edu/afroamerican/.

/afroamerican/mission.html.

howard.edu/afroamerican/RecourceCenter.html.
other courses that may not reflect the black experience, Howard University’s mandate did not give students an option to take a substitute course for the Afrocentric requirement. In fulfillment of the Black Studies requirement, students had the option of taking several courses about the African Diasporic experience. All of the investigated courses prepared students for research endeavors, problem solving in Africa and the African Diaspora, communication research, and careers in the United States and the global community.
CHAPTER VII

CONCLUSION

The extent to which HBCUs have embraced Afrocentricity in their curriculum provided the motivation for this study. After a careful examination of selected institutions and their courses, the study found that each of the institutions embraced varying degrees of Afrocentricity. Based on the findings, some institutions offered more Afrocentric courses than others, and some disciplines offered unique Afrocentric courses such as the Afrocentric German course offered at Howard University. The breadth and scope of the Afrocentric courses were a reflection of the function that Afrocentricity served at each institution. Although there was a variety of Afrocentric courses offered in a number of disciplines at each school, the need to channel these courses toward social reform cannot be over emphasized.

Approach to Afrocentricity

The four HBCUs in this study, Dillard University, Spelman College, Hampton University, and Howard University, promoted in varying degrees the Afrocentric perspective in their curricula during the 2011-2012 school year. Each school also offered distinctive forms of Afrocentricity. Dillard University, for example, offered a major in African World Studies in its Division of Social Sciences, and required students to take an
Afrocentric course as part of its core requirements. Students had the option of taking one of two Afrocentric courses in fulfillment of the requirement.

Spelman College, on the other hand, offered Afrocentric curriculum differently from Dillard University’s approach since the College offered a program, African Diaspora and the World, with a minor in Afrocentric studies. However, similar to Dillard University, Spelman College’s Afrocentric curriculum was a requirement. Dillard students had the option of taking one of two Afrocentric courses in two different disciplines, whereas Spelman College offered a two-course sequence in one discipline.

Hampton University did not offer an Afrocentric major or minor. However, the University did offer an Afrocentric course as part of a general liberal arts requirement. Hampton’s requirement was different from that of Dillard University and Spelman College; Hampton’s Afrocentric requirement was optional. As part of the “Cultures and Civilizations” requirement, students had a choice of taking HIS 105 (World Civilizations I) or HIS 107 (Survey of African-American History).

Among all four institutions, Howard University offered the largest variety of Afrocentric curriculum during the 2011-2012 school year. At the University, Afrocentricity existed in departments, majors, requirements, and courses in tens of disciplines. The institution offered two Afrocentric majors: African Studies and Afro-American Studies, which were housed in two respective departments. Howard University required all undergraduate students to take one Afrocentric course during their tenure at the institution. Howard offered students options for fulfilling the Afrocentric

requirement; however, unlike Hampton, students at Howard were only allowed to choose at least one Afrocentric course but not a substitution for Afrocentricity. In fulfillment of the requirement, Howard students were offered eight courses from which they made their choice.

**Breadth and Scope of the Afrocentric Curriculum**

Dillard University, Spelman College, Hampton University, and Howard University offered Afrocentric courses in several disciplines; however, in all four institutions, the amount of Afrocentric focus was small compared to their total course tally. In the study, each school’s disciplines were divided into three categories: disciplines with the largest amount of Afrocentric focus, disciplines with a moderate amount of Afrocentric focus, and disciplines with the least amount of Afrocentric focus. Each HBCU was consequently evaluated according to the established taxonomy. At Dillard University, Afrocentric curriculum comprised five percent of the school’s entire curriculum. Spelman College offered more than twice as much Afrocentric curriculum as Dillard. Spelman’s Afrocentric courses accounted for 11.32% of the institution’s curriculum. Although Hampton University offered more courses than Dillard University and Spelman College, Hampton’s percentage of Afrocentric curriculum was lower than Dillard’s and Spelman’s; its Afrocentric courses represented only three percent of the institution’s curriculum.

Among all four HBCUs, Howard University offered the most courses, and the most Afrocentric courses. However, during the 2011-2012 school year, Howard’s Afrocentric courses only accounted for nearly six percent of the University’s curriculum.
Based on the study’s findings, Spelman College’s percentage of Afrocentric curriculum was the highest among all four schools. Spelman’s 11.32% of Afrocentric courses compared to the College’s total course tally is a reflection of the institution’s dedication to Afrocentric identity and Spelman’s liberal arts focus. The percentage was higher than that of Howard University (5.7%) and Hampton University (3.2%) because even though the two universities are larger than Spelman College, many of their disciplines could not easily accommodate an Afrocentric focus. Howard University’s 5.7% was second in terms of Afrocentric focus; Dillard University’s 5.23% resulted in a third place, while Hampton University’s 3.2% came in fourth.

Comparison of Disciplines with the Largest Amount of Afrocentric Focus

For all the institutions examined in this study, the percentages of their Afrocentric curriculum compared to their school-wide curriculum were low. However, when the disciplines were divided into ranges, the percentages were sometimes higher than the schools’ overall percentages. For example, Dillard University’s range of disciplines with the largest amount of Afrocentric focus included music, English, and African World Studies, and the University’s 26 Afrocentric courses in the range represented roughly 51% of its total 51 Afrocentric courses.

Spelman College’s range of disciplines with the largest amount of Afrocentric focus included two disciplines, one discipline less than those in Dillard University’s range. The English and history disciplines offered the most Afrocentric courses at the College. There were 38 Afrocentric courses in the range; they accounted for 42.7% of Spelman’s Afrocentric courses. Although Spelman College’s range of disciplines with
the largest amount of Afrocentric focus contained fewer disciplines than Dillard University’s disciplines in the same range, Spelman’s English and history disciplines offered more Afrocentric courses than Dillard’s African World Studies, music, and English. However, Dillard’s percentage of courses (51%) offered in this range of disciplines, compared to the institution’s total of Afrocentric courses, was higher than that of Spelman College’s 42.7%. This means that among the disciplines with the largest amount of Afrocentric focus, Dillard University offered a greater variety than Spelman College.

At Hampton University, there were three disciplines with the largest amount of Afrocentric focus: Arabic, history, and English. The three disciplines offered a combined total of 28 Afrocentric courses, which accounted for 49% of the University’s Afrocentric courses. Although Hampton University, among all of the institutions in this study, offered the least amount of Afrocentric focus, the University’s disciplines with the largest amount of Afrocentric focus represented a higher percentage of all Afrocentric courses (49.1%) than Spelman College and Howard University.

During the 2011-2012 school year, Howard University offered more Afrocentric courses than all of the other three institutions in this study. Howard also offered the highest total course tally for all of its combined disciplines. Still, the percentage of Afrocentric courses only accounted for nearly six percent of the University’s total number of courses. Howard’s range of disciplines with the largest amount of Afrocentric focus consisted of Afro-American Studies and history. Collectively, the disciplines offered 48 Afrocentric courses. Among the four institutions, Howard offered more
Afrocentric courses in the range of disciplines with the largest amount of Afrocentric focus than the other three institutions, but the courses accounted for only 33% of the University’s Afrocentric courses. Compared to other institutions’ range of disciplines with the largest amount of Afrocentric focus, Howard still offered the least percentage of Afrocentric courses (33%).

**Comparison of Disciplines with a Moderate Amount of Afrocentric Focus**

Dillard University’s four disciplines, history, religion, political science, and Spanish, fall into this category. These disciplines offered a combined total of 15 Afrocentric courses, roughly 29% of the University’s 51 Afrocentric courses. Even though the range with a moderate amount of Afrocentric focus contained more disciplines than the range with the largest amount of Afrocentric focus, the former’s 29% was much lower than the latter’s 51%.

At Spelman College, for example, the range with a moderate amount of Afrocentric focus consisted of two disciplines: art and religion. The College’s total number of disciplines with a moderate amount of Afrocentric focus was lower than that of Dillard University’s (29%). The College’s art and religion disciplines offered a combined total of 15 Afrocentric courses (nearly 17%). Dillard University’s disciplines with a moderate amount of Afrocentric focus offered 15 Afrocentric courses, but Spelman College’s disciplines with a moderate amount of Afrocentric courses offered 15 Afrocentric courses in fewer disciplines. Spelman’s disciplines with a moderate amount of Afrocentric focus offered nearly 17% of 89 Afrocentric courses. Spelman’s disciplines
with a moderate amount of Afrocentric focus also offered a low percentage of the College’s Afrocentric courses compared to Dillard University’s (29%) in the same range.

Hampton University offered three disciplines with a moderate amount of Afrocentric focus. The political science, sociology, and Swahili disciplines offered four Afrocentric courses each; the disciplines offered a combined total of 12 Afrocentric courses, roughly 21% of the University’s Afrocentric courses. The total percentage of Afrocentric courses compared to all courses offered at Spelman College was higher than that of Hampton University (3.2%). However, Hampton’s percentage of disciplines with a moderate amount of Afrocentric focus accounted for a significant portion of the University’s Afrocentric courses.

Among the four institutions in this category, Howard University offered the most disciplines. African Studies, art, English, music, philosophy, political science, and theatre all offered a combined total of 67 Afrocentric courses; this represented nearly 46% of the University’s Afrocentric courses. That percentage is greater than the percentage of courses offered in disciplines with the largest amount of Afrocentric focus (33%). The percentage of courses with a moderate amount of Afrocentric focus is also the highest among the ranges for Dillard University, Spelman College, and Hampton University.

**Disciplines with the Least Amount of Afrocentric Focus**

During the 2011-2012 school year, Dillard University offered seven disciplines with the least amount of Afrocentric focus, which accounted for 19.6% of the University’s Afrocentric courses. Although the range with the least amount of Afrocentric focus contained the most disciplines at the University, the number of
Afrocentric courses offered in these disciplines was low. At Spelman College, the range with the least amount of Afrocentric focus included 11 disciplines. This range consisted of more disciplines than the range with the largest or moderate amount of Afrocentric focus. A combined total of 36 Afrocentric courses were offered by anthropology, African Diaspora and the World, comparative women’s studies, drama, dance, music, philosophy, political science, psychology, sociology, and world languages and literature. The number of Afrocentric courses offered represented roughly 40% of the College’s total number of Afrocentric courses. The percentage is higher than that of Dillard University’s 20%.

The range of disciplines with the least amount of Afrocentric focus at Hampton University included 10 traditional disciplines: communication, international studies, music, Spanish, art, French, journalism and communication, psychology, religion, and theatre. The University offered a combined total of 17 Afrocentric courses; however, based on the large number of disciplines in the range, the 17 Afrocentric courses would be considered small. Still, the 17 courses accounted for 30% of the University’s total number of Afrocentric courses, and higher than that of Dillard University (19.6%), but lower than Spelman College’s 40%.

During the 2011-2012 school year, Howard’s number of disciplines with the least amount of Afrocentric focus was the largest of all the institutions in this study. The total number of disciplines with the least amount of Afrocentric focus (14) was higher than the number of disciplines with a moderate amount of Afrocentric focus (nearly 46%) and the largest amount of Afrocentric focus (roughly 33%) at Howard University. The disciplines produced roughly 21.2% of the University’s 146 Afrocentric courses. This percentage is
smaller than that of Spelman College (40%) and Hampton University (30%), but it is larger than that of Dillard University (19.6%).

**The Function of Afrocentricity**

During the 2011-2012 school year, Dillard University offered Afrocentric curriculum for the purpose of shaping students’ awareness toward social justice and positive community development. The Afrocentric curriculum was offered in addition to the traditional disciplines. Similar to Dillard University, Spelman College expected students to take advantage of the Afrocentric curriculum, use it for social change and understand international relations, culture, and history. The College’s Afrocentric curriculum encouraged Spelmanites to broaden their worldview and understanding of Africa and the Diaspora. The curriculum, which explored African contributions to world civilization and focused on Africa and the Diaspora, also examined the impact of disenfranchisement on development in Africa and the Diaspora while including study abroad opportunities.

During the 2011-2012 academic year, Hampton University’s stance toward Afrocentric curriculum was not as strong as that of Spelman College and Dillard University. At Hampton, multiculturalism was the focus; Afrocentric curriculum was simply a part of the multicultural focus. The University’s multicultural perspective focused on leadership and service to the global community. Among all four institutions in this study, Howard University offered the most extensive Afrocentric curriculum; its Afrocentric curriculum encouraged career paths based on Afrocentricity and traditional disciplines, and a focus on Africa and the Diaspora. Students often explored development
issues and the role of Africa and the Diaspora in the global community. The University also placed emphasis on research, communication skills, and social reform.

**Recommendations**

It is clear from the study that the four institutions used for the research embraced Afrocentricity to varying degrees. Among the schools in the study, Howard University offered the most social reform in its Afrocentric curriculum. However, the researcher believes that the ideal Afrocentric social reformist curriculum should encompass more disciplines than those identified in the study; issues and concerns for Africa and the Diaspora should not be limited to just the disciplines offered at the institutions. A broader Afrocentric curriculum should also address issues such as racial insensitivity in the healthcare industry, the use of higher education as a means of social stratification, and many more.

A new Afrocentric social reformist curriculum should address current issues in Africa and the Diaspora. Afrocentricity should, of course, be the foundation of the curriculum, and it should include a definition of the concept and an explanation of its importance. The curriculum should include a study of the differences between African cosmology and European cosmology in order for students to understand the relationship between Afrocentric and Eurocentric cultural norms and behavior. An Afrocentric social reformist curriculum should survey the components of African culture and identity and explore the implications of the political separation of the Middle East from Africa. Within the context of Afrocentricity, women’s roles should be redefined to accommodate
both their traditional and contemporary roles while students also explore the differences between womanism and feminism.

A new Afrocentric social reformist art curriculum could address some of the same topics as the Afrocentric art courses in this study such as notable African-American artists and the African-American influence on art. However, a new curriculum should discuss the relationship between art and Afrocentric social movements. For example, students should be able to analyze art, including photography during the Civil Rights, Black Arts, and Black Power movements, to get a sense of history through visual art. An art course based on the social reformist criterion should also include a visit to a local Afrocentric museum and perhaps bringing to the classroom a visiting artist from Africa or the African Diaspora.

Among the four institutions in this study, none of them offered Afrocentric courses in the biological sciences or in chemistry. However, the investigator believes that the science disciplines, in order to expand students’ awareness of the scientific contributions of people of color, should also include the social reformist focus. Biology and chemistry should include at least a course that explores the contributions of African biologists and chemists; other biologists and chemists of color should be included. The social reform component of such courses might also include an examination of topics such as the shortage of African-American biologists and chemists and the special health and physical needs of Africans and people of African descent. The effects of environmental pollution and abuse, and racism on Africa and the Diaspora should be included. For example, students could be required to analyze disasters such as the Dutch
Shell Oil spill in Nigeria and the BP oil spill on the gulf coast on the United States and their impact on African and African-American communities. Such biology and chemistry courses should focus on black leaders’ attempts to curb environmental deterioration, pollution, and racism. Other natural sciences courses should also examine the ethics of medical practices toward Africans and people of the Diaspora. The courses could be enhanced by showing films such as Miss Evers’ Boys\textsuperscript{2} and playing the song, “New World Water.”\textsuperscript{3}

The four institutions in this study did not offer Afrocentric computer science and engineering courses. This approach may be inadvertently minimizing or ignoring the contributions of black professionals in these disciplines. Therefore, an Afrocentric social reformist computer science and engineering curriculum should include black contributions to the disciplines. The curriculum should also explore the economics of access to computers for Africans and people of the Diaspora. In such courses, students should strategize options for improving computer literacy in the black community.

The HBCUs in this study all offered Afrocentric-based English courses. However, none of them appeared to have a social reformist component in their curriculum. The investigator recommends that an Afrocentric social reformist approach be part of the curriculum. There should be courses that study the significance of African-American English or dialect and investigate the role, or lack thereof, that the language variety plays

\textsuperscript{2} Miss Evers’ Boys is a motion picture starring Alfre Woodard. The film is based on the unethical treatment of African-American male subjects who participated in the Tuskegee Experiment.

\textsuperscript{3} “New World Water” is a song performed by rapper and actor Dante Smith who is also known as Yasiin Bey and Mos Def. The recording, released on his Black on Both Sides album, candidly explains how environmental degradation has impacted the world’s water supply.
in American literature and culture. Students should be able to learn how to use African-American English in particular contexts. An Afrocentric social reformist English course should also explore the relationship between Afrocentricity and world literature, as well as the underrepresentation of African-American youth in children’s literature.

The findings in this study indicate that in all the institutions studied there were several Afrocentric history courses offered during the 2011-2012 school year. However, the courses only offered a generalized approach to the black experience in history. The courses were not as interdisciplinary as they could have been. For example, Hampton University graduates quite often find employment with the United States military; yet, based on the findings in Chapter Five (Hampton University), the institution did not offer any Afrocentric military history courses. Although the courses discussed the black experience in American history along with the critical issues, problems, and successes faced by the black community, none of the Afrocentric history courses focused on the persistence of racism or the impact of biological determinism on blacks in the military. The investigator believes that Afrocentric social reformist history courses should include such topics. In the case of the military, students should also survey current contributions of African Americans to the U.S. Armed Forces. Perhaps, such a new course could also entail a guest lecture by an African-American service member.

The investigator’s findings suggest that there were very few African language courses offered during the 2011-2012 school year. Arabic, Swahili, and Egyptian

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4. In *The Mismeasure of Man*, Stephen Gould argues that biological determinism is a form of science which espouses that people’s worth is reliant upon their intellect. Forms of psychological testing such as the Intelligence Quotient (IQ) test, help to determine someone’s intellectual capabilities. The IQ test was introduced as a supposedly valid instrument to prevent African Americans from becoming officers in the United States Armed Forces.
hieroglyphics were the only African languages offered. However, more courses could focus on other major African languages such as Woloff, Hausa, Fulani, Berber, Amharic, Somali, Maasai, Igbo, and Yoruba. Although educational institutions can only teach the major languages, especially those with tradition and literature, the investigator believes that an Afrocentric social reformist course should include a study of African languages and their literature. The investigator believes that such an approach would be helpful in examining the marginalization of African languages at colleges and universities, especially HBCUs. Perhaps, a new course should be established to explore the linguistic contact relationship between romance languages and traditional African languages, and the impact of colonialism and decolonialization on those languages.

During the 2011-2012 school year, Hampton University was the only institution to offer Afrocentric international affairs courses. However, none of the courses offered a social reformist approach. The investigator suggests that an Afrocentric social reformist course is needed to provide a substantive examination of the Africanist role in the international community. A new course ought to be developed to explore racism on a global scale while determining if international organizations overlook disastrous events affecting Africa and the Diaspora. The course could include presentations of such films as Hotel Rwanda to explore the incidents surrounding the civil upheaval between the Hutus and the Tutsis and to provide a basic understanding of social upheavals in general among people of color.

Although all four institutions offered Afrocentric political science courses, the investigator believes that these courses could have been enhanced with social reform. The
investigator recommends that a political science course with such an approach should examine African-American political efficacy and the exploitation of the African-American community in the political process. Such a course may include a focus on African-American political leadership and accountability. An Afrocentric social reformist political science course ought to examine the effects of political gerrymandering on the black community and the systemic political issues of the 21st century, including the impact of constitutional law on the African-American community. Students should be able to determine if racism exists in western political theory; they should also explore the impact of modern political theories of socialism, fascism, and democracy on Africa and the African Diaspora.

An Afrocentric social perspective should be included in business courses as well in order to accommodate issues that are not commonly discussed in traditional business courses. For example, the impact of outsourcing on black employment statistics should be a focus. In a new course, students should engage in discussions about African Americans and remittances to Africa and the Diaspora. The investigator believes that a new course should explore black consumer behavior and exploitation and black entrepreneurship. The exploitation of black laborers and the impact of racism on real estate and the housing industry, as well as in travel and tourism, ought to be a focus.

Although the study found that all of the four institutions offered communications, speech, and theatre courses, social reform should be included in future courses. Issues such as racism and exploitation of African Americans in the media should be incorporated into those courses. Course competencies should include critical analysis of
buffoonery and comedy that include vulgarity or stereotypical depictions, and a complex, honest study of socio-economic dynamics of “Black Hollywood.” 5 A new course of this kind can be enhanced by motion pictures such as *The Original Kings of Comedy.* 6

None of the institutions in the study offered any courses in health, nutrition, and sports of people of African descent. A new Afrocentric social reformist course of study might include cultural foods from Africa and the Diaspora, the lack of many professional African American and African swimmers, and the racial and economic dimensions of sports. Another course might also examine the black experience in the structure and governance of sports organization, focusing also on media coverage of African-American athletes, sports personalities, and National Football League stars.

The study’s findings suggest a dearth of Afrocentric education courses in the institutions’ curricula. The investigator believes that an Afrocentric social reformist education course could be groundbreaking in determining the direction of the black educational experience. A new curriculum should include multicultural education and its impact on African-American students. Another Afrocentric education course should examine the accountability of school agencies and education boards and their work, particularly in relation to black families with special-needs children. The course should

5. “Black Hollywood” is a term used to define the presence of blacks, and their culture, in media such as television programs and film.

6. *The Original Kings of Comedy* is a motion picture starring comedians and actors Cedric the Entertainer, Steve Harvey, Bernie Mac, and D.L. Hughley. The film is a live recording of their comedy tour. All of the comedians in the film use profanity and exhibit stereotypical behavior.
also include specific classroom management skills for African Americans, focusing on black children’s cognition skills and behavior as influenced by their culture.\textsuperscript{7}

An Afrocentric social reformist perspective in a sociology curriculum is also necessary. A new course that examines African-American contributions to sociology, especially those of W.E.B. Du Bois, would be a good addition to the curriculum of any HBCU. Such a course should also explore the effects of gentrification on the black community, including classism, assimilation, and racial disparity in the media’s portrayal of deviant behavior. The impact of racism and white privilege, the double standards of criminology, and motives for criminal activity should be included in such a curriculum. Students should be able to develop solutions to sociological problems in the black community while they study the African-American relationship to Africa and the Diaspora.

Religion and philosophy can also benefit from an Afrocentric social reformist perspective which focuses on morality and logic. A new course should be established to study moral issues in Africa and the Diaspora. The curriculum should feature courses that explore issues of body politics and commodification, as well as perspectives in Afrocentric versus Eurocentric philosophy and the subject of reason.

In the study, the investigator did not find any Afrocentric geography courses. In response to the absence of such courses, the investigator suggests that an Afrocentric social reformist course should include cultural geography and prospects for a unified Diaspora. A course of this kind should also emphasize the impact of climate change on

Africa and the Diaspora. The investigator’s rationale for this recommendation is the assumption that implications of climate change also affect development leading to far greater consequences for the underprivileged.

Summary

This dissertation has explored the amount of Afrocentric focus existing at four of the highest-ranked HBCUs in the United States. The investigator examined the approach to Afrocentricity at these institutions (Dillard University, Spelman College, Hampton University, and Howard University) to further explore how their vision is promoting the lives of African Americans and the African Diaspora. The findings from the study indicated that the Afrocentric courses offered at each of the four institutions were offered in several disciplines. However, the Afrocentric courses were highly disproportionate to each school’s total number of courses available to students. The investigator found that although the Afrocentric courses emphasized the global black experience, many of them did not include a social reformist focus. The investigator believes that social reform is critical to an effective Afrocentric curriculum; therefore, the recommendations which the study has offered are meant to enhance Afrocentric curriculum at HBCUs in order for the institutions to make their vision more relevant to their broader community.
APPENDIX

Raw Data in Support of the Research Problem and Findings

The following table includes raw data represented in Figure 1.1. It reflects the total number of courses compared to the total number of Afrocentric courses offered at Dillard University, Hampton University, Howard University, and Spelman College during the 2011-2012 school term.

<table>
<thead>
<tr>
<th>Institution</th>
<th>Total Number of Courses</th>
<th>Total Number of Afrocentric Courses</th>
</tr>
</thead>
<tbody>
<tr>
<td>Dillard University</td>
<td>975</td>
<td>51</td>
</tr>
<tr>
<td>Hampton University</td>
<td>1,786</td>
<td>57</td>
</tr>
<tr>
<td>Howard University</td>
<td>2,552</td>
<td>146</td>
</tr>
<tr>
<td>Spelman College</td>
<td>786</td>
<td>89</td>
</tr>
</tbody>
</table>

The following table provides a visual presentation of the extent of Afrocentric curriculum offered at Historically Black Colleges and Universities during the 2011-2012 term. The information listed below was obtained from the “List of Accredited HBCUs” as well as websites and catalogs for the respective institutions. The list of institutions that qualify as an HBCU were retrieved from the White House Initiative on Historically Black Colleges and Universities’ List of Accredited HBCUs. The information is located on http://www2.ed.gov/about/inits/list/whhbcu/edlite-index.html, a website for the United States Department of Education.

<table>
<thead>
<tr>
<th>Institution</th>
<th>Style of School</th>
<th>Offering</th>
</tr>
</thead>
<tbody>
<tr>
<td>Alabama A&amp;M University</td>
<td>4-yr., public</td>
<td>Courses only</td>
</tr>
<tr>
<td>Alabama State University</td>
<td>4-yr., public</td>
<td>Minor</td>
</tr>
<tr>
<td>Albany State University</td>
<td>4-yr., public</td>
<td>Minor</td>
</tr>
<tr>
<td>Alcorn State University</td>
<td>4-yr., public</td>
<td>Courses only</td>
</tr>
<tr>
<td>Allen University</td>
<td>4-yr., private</td>
<td>Courses only</td>
</tr>
<tr>
<td>Arkansas Baptist College</td>
<td>4-yr., private</td>
<td>Courses only</td>
</tr>
<tr>
<td>Benedict College</td>
<td>4-yr., private</td>
<td>Courses only</td>
</tr>
<tr>
<td>Bennett College for Women</td>
<td>4-yr., private</td>
<td>Program/Bachelor of Arts</td>
</tr>
<tr>
<td>Bethune-Cookman University</td>
<td>4-yr., private</td>
<td>Minor</td>
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<tr>
<td>Institution</td>
<td>Style of School</td>
<td>Offering</td>
</tr>
<tr>
<td>----------------------------------------------</td>
<td>-----------------</td>
<td>-----------------------------------------------</td>
</tr>
<tr>
<td>Bishop State Community College</td>
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<td>Courses only</td>
</tr>
<tr>
<td>Bluefield State College</td>
<td>4-yr., public</td>
<td>Courses only</td>
</tr>
<tr>
<td>Bowie State University</td>
<td>4-yr., public</td>
<td>Minor and Concentration</td>
</tr>
<tr>
<td>Central State University</td>
<td>4-yr., public</td>
<td>Minor</td>
</tr>
<tr>
<td>Cheyney University of Pennsylvania</td>
<td>4-yr., public</td>
<td>Courses only</td>
</tr>
<tr>
<td>Claflin University</td>
<td>4-yr., private</td>
<td>Major</td>
</tr>
<tr>
<td>Clark Atlanta University</td>
<td>4-yr., private</td>
<td>Department (The department was downsized to a concentration immediately after the term.)</td>
</tr>
<tr>
<td>Clinton Junior College</td>
<td>2-yr., private</td>
<td>Courses only</td>
</tr>
<tr>
<td>Coahoma Community College</td>
<td>2-yr., public</td>
<td>“University Parallel Program” (It includes a track program that prepares students for Afrocentric studies at four-year institutions.)</td>
</tr>
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<td>Concordia College</td>
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<td>Courses only</td>
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<td>Major</td>
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</tr>
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<td>Elizabeth City State University</td>
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</tr>
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<td>Courses only</td>
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<td>H. Councill Trenholm State Technical College</td>
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<td>Courses only</td>
</tr>
<tr>
<td>Hinds CC-Utica</td>
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<td>Courses only</td>
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<td>Institution</td>
<td>Style of School</td>
<td>Offering</td>
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</tr>
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<td>Courses only (not an undergraduate institution)</td>
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<td>Morehouse School of Medicine</td>
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<td>No offerings (not an undergraduate institution)</td>
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<td>Institution</td>
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<td>Courses only</td>
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<td>Bachelor of Arts</td>
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<td>Selma University</td>
<td>4-yr., private</td>
<td>Courses only</td>
</tr>
<tr>
<td>Shaw University</td>
<td>4-yr., private</td>
<td>Courses only (For the term, a minor was temporarily suspended.)</td>
</tr>
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<td>Shelton State CC</td>
<td>2-yr., public</td>
<td>Courses only</td>
</tr>
<tr>
<td>South Carolina State University</td>
<td>4-yr., public</td>
<td>Minor</td>
</tr>
<tr>
<td>Southern University and A&amp;M College</td>
<td>4-yr., public</td>
<td>Courses only</td>
</tr>
<tr>
<td>Southern University at New Orleans</td>
<td>4-yr., public</td>
<td>Concentration</td>
</tr>
<tr>
<td>Southern University at Shreveport</td>
<td>2-yr., public</td>
<td>Courses only</td>
</tr>
<tr>
<td>Southwestern Christian College</td>
<td>4-yr., private</td>
<td>Courses only</td>
</tr>
<tr>
<td>Spelman College</td>
<td>4-yr., private</td>
<td>Program and Major</td>
</tr>
<tr>
<td>St. Phillip’s College</td>
<td>2-yr., public</td>
<td>Courses only</td>
</tr>
<tr>
<td>Stillman College</td>
<td>4-yr., private</td>
<td>Courses only</td>
</tr>
<tr>
<td>Talladega College</td>
<td>4-yr., private</td>
<td>Major</td>
</tr>
<tr>
<td>Tennessee State University</td>
<td>4-yr., public</td>
<td>Minor</td>
</tr>
<tr>
<td>Texas College</td>
<td>4-yr., private</td>
<td>Courses only</td>
</tr>
<tr>
<td>Texas Southern University</td>
<td>4-yr., public</td>
<td>Minor</td>
</tr>
<tr>
<td>Tougaloo College</td>
<td>4-yr., private</td>
<td>Concentration</td>
</tr>
<tr>
<td>Tuskegee University</td>
<td>4-yr., private</td>
<td>Minor</td>
</tr>
<tr>
<td>University of Arkansas at Pine Bluff</td>
<td>4-yr., public</td>
<td>Courses only</td>
</tr>
<tr>
<td>University of Maryland Eastern Shore</td>
<td>4-yr., public</td>
<td>Bachelor of Arts</td>
</tr>
<tr>
<td>University of the District of Columbia</td>
<td>4-yr., public</td>
<td>Courses only</td>
</tr>
<tr>
<td>Univ. of the Virgin Islands</td>
<td>4-yr., public</td>
<td>Concentration</td>
</tr>
<tr>
<td>University of the Virgin Islands–Kingshill</td>
<td>4-yr., public</td>
<td>Concentration</td>
</tr>
<tr>
<td>Virginia State University</td>
<td>4-yr., public</td>
<td>Concentration</td>
</tr>
<tr>
<td>Virginia Union University</td>
<td>4-yr. private</td>
<td>Courses only</td>
</tr>
<tr>
<td>Virginia University of Lynchburg</td>
<td>4-yr., private</td>
<td>Courses only</td>
</tr>
<tr>
<td>Voorhees College</td>
<td>4-yr., private</td>
<td>Courses only</td>
</tr>
<tr>
<td>W. Virginia State University</td>
<td>4-yr., public</td>
<td>Courses only</td>
</tr>
<tr>
<td>Institution</td>
<td>Style of School</td>
<td>Offering</td>
</tr>
<tr>
<td>------------------------------</td>
<td>-----------------</td>
<td>------------</td>
</tr>
<tr>
<td>Wilberforce University</td>
<td>4-yr., private</td>
<td>Courses only</td>
</tr>
<tr>
<td>Wiley College</td>
<td>4-yr., private</td>
<td>Courses only</td>
</tr>
<tr>
<td>Winston-Salem State University</td>
<td>4-yr., public</td>
<td>Concentration</td>
</tr>
<tr>
<td>Xavier University</td>
<td>4-yr., private</td>
<td>Courses only</td>
</tr>
</tbody>
</table>

The following table contains raw data represented in Figure 3.1. It demonstrates the total number of courses compared to the total number of Afrocentric courses offered at Dillard University, 2011-2012.

<table>
<thead>
<tr>
<th>Total Number of Courses</th>
<th>Total Number of Afrocentric Courses</th>
</tr>
</thead>
<tbody>
<tr>
<td>975</td>
<td>51</td>
</tr>
</tbody>
</table>

The following table contains raw data represented in Figure 3.2. It shows the total number of Afrocentric courses in disciplines with the largest amount of Afrocentric focus at Dillard University, 2011-2012.

<table>
<thead>
<tr>
<th>Discipline</th>
<th>Total Number of Afrocentric Courses</th>
</tr>
</thead>
<tbody>
<tr>
<td>African World Studies</td>
<td>8</td>
</tr>
<tr>
<td>English</td>
<td>13</td>
</tr>
<tr>
<td>Music</td>
<td>5</td>
</tr>
</tbody>
</table>

The following table contains raw data represented in Figure 3.3. It compares the total number of English courses to the total number of Afrocentric English courses offered at Dillard University, 2011-2012.

<table>
<thead>
<tr>
<th>Total Number of English Courses</th>
<th>Total Number of Afrocentric English Courses</th>
</tr>
</thead>
<tbody>
<tr>
<td>55</td>
<td>13</td>
</tr>
</tbody>
</table>

The following table contains raw data represented in Figure 3.4. It compares the total number of music courses to the total number of Afrocentric music courses offered at Dillard University, 2011-2012.

<table>
<thead>
<tr>
<th>Total Number of Music Courses</th>
<th>Total Number of Afrocentric Music Courses</th>
</tr>
</thead>
<tbody>
<tr>
<td>182</td>
<td>5</td>
</tr>
</tbody>
</table>
The following table contains raw data represented in Figure 3.5. It compares the number of Afrocentric courses according to disciplines with a moderate amount of Afrocentric focus at Dillard University, 2011-2012.

<table>
<thead>
<tr>
<th>Discipline</th>
<th>Total Number of Afrocentric Courses</th>
</tr>
</thead>
<tbody>
<tr>
<td>History</td>
<td>4</td>
</tr>
<tr>
<td>Political Science</td>
<td>3</td>
</tr>
<tr>
<td>Religion</td>
<td>4</td>
</tr>
<tr>
<td>Spanish</td>
<td>4</td>
</tr>
</tbody>
</table>

The following table contains raw data represented in Figure 3.6. It compares the total number of history courses to the total number of Afrocentric history courses offered at Dillard University, 2011-2012.

<table>
<thead>
<tr>
<th>Total Number of History Courses</th>
<th>Total Number of Afrocentric History Courses</th>
</tr>
</thead>
<tbody>
<tr>
<td>27</td>
<td>4</td>
</tr>
</tbody>
</table>

The following table contains raw data represented in Figure 3.7. It compares the total number of political science courses to the total number of Afrocentric political science courses offered at Dillard University, 2011-2012.

<table>
<thead>
<tr>
<th>Total Number of Political Science Courses</th>
<th>Total Number of Afrocentric Political Science Courses</th>
</tr>
</thead>
<tbody>
<tr>
<td>33</td>
<td>3</td>
</tr>
</tbody>
</table>

The following table contains raw data represented in Figure 3.8. It compares the total number of religion courses to the total number of Afrocentric religion courses offered at Dillard University, 2011-2012.

<table>
<thead>
<tr>
<th>Total Number of Religion Courses</th>
<th>Total Number of Afrocentric Religion Courses</th>
</tr>
</thead>
<tbody>
<tr>
<td>11</td>
<td>4</td>
</tr>
</tbody>
</table>
The following table contains raw data represented in Figure 3.9. It compares the total number of Spanish courses to the total number of Afrocentric Spanish courses offered at Dillard University, 2011-2012.

<table>
<thead>
<tr>
<th>Total Number of Spanish Courses</th>
<th>Total Number of Afrocentric Spanish Courses</th>
</tr>
</thead>
<tbody>
<tr>
<td>30</td>
<td>4</td>
</tr>
</tbody>
</table>

The following table contains raw data represented in Figure 3.10. It compares the number of Afrocentric courses according to disciplines with the least amount of Afrocentric focus at Dillard University, 2011-2012.

<table>
<thead>
<tr>
<th>Discipline</th>
<th>Total Number of Afrocentric Courses</th>
</tr>
</thead>
<tbody>
<tr>
<td>Art</td>
<td>2</td>
</tr>
<tr>
<td>Business Management</td>
<td>2</td>
</tr>
<tr>
<td>French</td>
<td>1</td>
</tr>
<tr>
<td>Mass Communication</td>
<td>1</td>
</tr>
<tr>
<td>Sociology</td>
<td>2</td>
</tr>
<tr>
<td>Theatre</td>
<td>1</td>
</tr>
<tr>
<td>Urban Studies</td>
<td>1</td>
</tr>
</tbody>
</table>

The following table contains raw data represented in Figure 3.11. It compares the total number of art courses to the total number of Afrocentric art courses offered at Dillard University, 2011-2012.

<table>
<thead>
<tr>
<th>Total Number of Art Courses</th>
<th>Total Number of Afrocentric Art Courses</th>
</tr>
</thead>
<tbody>
<tr>
<td>44</td>
<td>2</td>
</tr>
</tbody>
</table>

The following table contains raw data represented in Figure 3.12. It compares the total number of business management courses to the total number of Afrocentric business management courses offered at Dillard University, 2011-2012.

<table>
<thead>
<tr>
<th>Total Number of Business Management Courses</th>
<th>Total Number of Afrocentric Business Management Courses</th>
</tr>
</thead>
<tbody>
<tr>
<td>26</td>
<td>2</td>
</tr>
</tbody>
</table>
The following table contains raw data represented in Figure 3.13. It compares the total number of French courses to the total number of Afrocentric French courses offered at Dillard University, 2011-2012.

<table>
<thead>
<tr>
<th>Total Number of French Courses</th>
<th>Total Number of Afrocentric French Courses</th>
</tr>
</thead>
<tbody>
<tr>
<td>24</td>
<td>1</td>
</tr>
</tbody>
</table>

The following table contains raw data represented in Figure 3.14. It compares the total number of mass communication courses to the total number of Afrocentric mass communication courses offered at Dillard University, 2011-2012.

<table>
<thead>
<tr>
<th>Total Number of Mass Communication Courses</th>
<th>Total Number of Afrocentric Mass Communication Courses</th>
</tr>
</thead>
<tbody>
<tr>
<td>41</td>
<td>1</td>
</tr>
</tbody>
</table>

The following table contains raw data represented in Figure 3.15. It compares the total number of sociology courses to the total number of Afrocentric sociology courses offered at Dillard University, 2011-2012.

<table>
<thead>
<tr>
<th>Total Number of Sociology Courses</th>
<th>Total Number of Afrocentric Sociology Courses</th>
</tr>
</thead>
<tbody>
<tr>
<td>25</td>
<td>2</td>
</tr>
</tbody>
</table>

The following table contains raw data represented in Figure 3.16. It compares the total number of theatre courses to the total number of Afrocentric theatre courses offered at Dillard University, 2011-2012.

<table>
<thead>
<tr>
<th>Total Number of Theatre Courses</th>
<th>Total Number of Afrocentric Theatre Courses</th>
</tr>
</thead>
<tbody>
<tr>
<td>35</td>
<td>1</td>
</tr>
</tbody>
</table>

The following table contains raw data represented in Figure 3.17. It compares the total number of urban studies courses to the total number of Afrocentric urban studies courses offered at Dillard University, 2011-2012.

<table>
<thead>
<tr>
<th>Total Number of Urban Studies Courses</th>
<th>Total Number of Afrocentric Urban Studies Courses</th>
</tr>
</thead>
<tbody>
<tr>
<td>14</td>
<td>1</td>
</tr>
</tbody>
</table>
The following table contains raw data represented in Figure 4.1. It reflects the total number of courses compared to the total number of Afrocentric courses offered at Spelman College, 2011-2012.

<table>
<thead>
<tr>
<th>Total Number of Courses</th>
<th>Total Number of Afrocentric Courses</th>
</tr>
</thead>
<tbody>
<tr>
<td>786</td>
<td>89</td>
</tr>
</tbody>
</table>

The following table contains raw data represented in Figure 4.2. It reflects the total number of Afrocentric courses in disciplines with the largest amount of Afrocentric focus at Spelman College, 2011-2012.

<table>
<thead>
<tr>
<th>Discipline</th>
<th>Total Number of Afrocentric Courses</th>
</tr>
</thead>
<tbody>
<tr>
<td>English</td>
<td>20</td>
</tr>
<tr>
<td>History</td>
<td>18</td>
</tr>
</tbody>
</table>

The following table contains raw data represented in Figure 4.3. It compares the total number of English courses to the total number of Afrocentric English courses offered at Spelman College, 2011-2012.

<table>
<thead>
<tr>
<th>Total Number of English Courses</th>
<th>Total Number of Afrocentric English Courses</th>
</tr>
</thead>
<tbody>
<tr>
<td>95</td>
<td>20</td>
</tr>
</tbody>
</table>

The following table contains raw data represented in Figure 4.4. It compares the total number of history courses to the total number of Afrocentric history courses offered at Spelman College, 2011-2012.

<table>
<thead>
<tr>
<th>Total Number of History Courses</th>
<th>Total Number of Afrocentric History Courses</th>
</tr>
</thead>
<tbody>
<tr>
<td>54</td>
<td>18</td>
</tr>
</tbody>
</table>

The following table contains raw data represented in Figure 4.5. It reflects the total number of Afrocentric courses in disciplines with a moderate amount of Afrocentric focus at Spelman College, 2011-2012.

<table>
<thead>
<tr>
<th>Discipline</th>
<th>Total Number of Afrocentric Courses</th>
</tr>
</thead>
<tbody>
<tr>
<td>Art</td>
<td>9</td>
</tr>
<tr>
<td>Religion</td>
<td>6</td>
</tr>
</tbody>
</table>
The following table contains raw data represented in Figure 4.6. It compares the total number of art courses to the total number of Afrocentric art courses offered at Spelman College, 2011-2012.

<table>
<thead>
<tr>
<th>Total Number of Art Courses</th>
<th>Total Number of Afrocentric Art Courses</th>
</tr>
</thead>
<tbody>
<tr>
<td>46</td>
<td>9</td>
</tr>
</tbody>
</table>

The following table contains raw data represented in Figure 4.7. It compares the total number of religion courses to the total number of Afrocentric religion courses offered at Spelman College, 2011-2012.

<table>
<thead>
<tr>
<th>Total Number of Religion Courses</th>
<th>Total Number of Afrocentric Religion Courses</th>
</tr>
</thead>
<tbody>
<tr>
<td>26</td>
<td>6</td>
</tr>
</tbody>
</table>

The following table contains raw data represented in Figure 4.8. It reflects the total number of Afrocentric courses in disciplines with the least amount of Afrocentric focus at Spelman College, 2011-2012.

<table>
<thead>
<tr>
<th>Discipline</th>
<th>Total Number of Afrocentric Courses</th>
</tr>
</thead>
<tbody>
<tr>
<td>African Diaspora and the World</td>
<td>5</td>
</tr>
<tr>
<td>Anthropology</td>
<td>1</td>
</tr>
<tr>
<td>Comparative Women’s Studies</td>
<td>3</td>
</tr>
<tr>
<td>Drama</td>
<td>2</td>
</tr>
<tr>
<td>Dance</td>
<td>3</td>
</tr>
<tr>
<td>Music</td>
<td>5</td>
</tr>
<tr>
<td>Philosophy</td>
<td>2</td>
</tr>
<tr>
<td>Political Science</td>
<td>3</td>
</tr>
<tr>
<td>Psychology</td>
<td>5</td>
</tr>
<tr>
<td>Sociology</td>
<td>4</td>
</tr>
<tr>
<td>World Languages and Literature</td>
<td>3</td>
</tr>
</tbody>
</table>

The following table contains raw data represented in Figure 4.9. It compares the total number of music courses to the total number of Afrocentric music courses offered at Spelman College, 2011-2012.

<table>
<thead>
<tr>
<th>Total Number of Music Courses</th>
<th>Total Number of Afrocentric Music Courses</th>
</tr>
</thead>
<tbody>
<tr>
<td>36</td>
<td>5</td>
</tr>
</tbody>
</table>
The following table contains raw data represented in Figure 4.10. It compares the total number of psychology courses to the total number of Afrocentric psychology courses offered at Spelman College, 2011-2012.

<table>
<thead>
<tr>
<th>Total Number of Psychology Courses</th>
<th>Total Number of Afrocentric Psychology Courses</th>
</tr>
</thead>
<tbody>
<tr>
<td>37</td>
<td>5</td>
</tr>
</tbody>
</table>

The following table contains raw data represented in Figure 4.11. It compares the total number of sociology courses to the total number of Afrocentric sociology courses offered at Spelman College, 2011-2012.

<table>
<thead>
<tr>
<th>Total Number of Sociology Courses</th>
<th>Total Number of Afrocentric Sociology Courses</th>
</tr>
</thead>
<tbody>
<tr>
<td>30</td>
<td>4</td>
</tr>
</tbody>
</table>

The following table contains raw data represented in Figure 4.12. It compares the total number of comparative women’s studies courses to the total number of Afrocentric comparative women’s studies offered at Spelman College, 2011-2012.

<table>
<thead>
<tr>
<th>Total Number of Comparative Women’s Studies Courses</th>
<th>Total Number of Afrocentric Comparative Women’s Studies Courses</th>
</tr>
</thead>
<tbody>
<tr>
<td>12</td>
<td>3</td>
</tr>
</tbody>
</table>

The following table contains raw data represented in Figure 4.13. It compares the total number of dance courses to the total number of Afrocentric dance courses offered at Spelman College, 2011-2012.

<table>
<thead>
<tr>
<th>Total Number of Dance Courses</th>
<th>Total Number of Afrocentric Dance Courses</th>
</tr>
</thead>
<tbody>
<tr>
<td>25</td>
<td>3</td>
</tr>
</tbody>
</table>

The following table contains raw data represented in Figure 4.14. It compares the total number of political science courses to the total number of Afrocentric political science courses offered at Spelman College, 2011-2012.

<table>
<thead>
<tr>
<th>Total Number of Political Science Courses</th>
<th>Total Number of Afrocentric Political Science Courses</th>
</tr>
</thead>
<tbody>
<tr>
<td>31</td>
<td>3</td>
</tr>
</tbody>
</table>
The following table contains raw data represented in Figure 4.15. It compares the total number of world languages and literature courses to the total number of Afrocentric world languages and literature courses offered at Spelman College, 2011-2012.

<table>
<thead>
<tr>
<th>Total Number of World Languages and Literature Courses</th>
<th>Total Number of Afrocentric World Languages and Literature Courses</th>
</tr>
</thead>
<tbody>
<tr>
<td>56</td>
<td>3</td>
</tr>
</tbody>
</table>

The following table contains raw data represented in Figure 4.16. It compares the total number of drama courses to the total number of Afrocentric drama courses offered at Spelman College, 2011-2012.

<table>
<thead>
<tr>
<th>Total Number of Drama Courses</th>
<th>Total Number of Afrocentric Drama Courses</th>
</tr>
</thead>
<tbody>
<tr>
<td>33</td>
<td>2</td>
</tr>
</tbody>
</table>

The following table contains raw data represented in Figure 4.17. It compares the total number of philosophy courses to the total number of Afrocentric philosophy courses offered at Spelman College, 2011-2012.

<table>
<thead>
<tr>
<th>Total Number of Philosophy Courses</th>
<th>Total Number of Afrocentric Philosophy Courses</th>
</tr>
</thead>
<tbody>
<tr>
<td>22</td>
<td>2</td>
</tr>
</tbody>
</table>

The following table contains raw data represented in Figure 4.18. It compares the total number of anthropology courses to the total number of Afrocentric anthropology courses at Spelman College, 2011-2012.

<table>
<thead>
<tr>
<th>Total Number of Anthropology Courses</th>
<th>Total Number of Afrocentric Anthropology Courses</th>
</tr>
</thead>
<tbody>
<tr>
<td>12</td>
<td>1</td>
</tr>
</tbody>
</table>

The following table contains raw data represented in Figure 5.1. It reflects the total number of courses compared to the total number of Afrocentric courses offered at Hampton University, 2011-2012.

<table>
<thead>
<tr>
<th>Total Number of Courses</th>
<th>Total Number of Afrocentric Courses</th>
</tr>
</thead>
<tbody>
<tr>
<td>1,786</td>
<td>57</td>
</tr>
</tbody>
</table>
The following table contains raw data represented in Figure 5.2. It reflects the total number of Afrocentric courses in disciplines with the largest amount of Afrocentric focus at Hampton University, 2011-2012.

<table>
<thead>
<tr>
<th>Discipline</th>
<th>Total Number of Afrocentric Courses</th>
</tr>
</thead>
<tbody>
<tr>
<td>Arabic</td>
<td>11</td>
</tr>
<tr>
<td>English</td>
<td>8</td>
</tr>
<tr>
<td>History</td>
<td>9</td>
</tr>
</tbody>
</table>

The following table contains raw data represented in Figure 5.3. It compares the total number of history courses to the total number of Afrocentric history courses at Hampton University, 2011-2012.

<table>
<thead>
<tr>
<th>Total Number of History Courses</th>
<th>Total Number of Afrocentric History Courses</th>
</tr>
</thead>
<tbody>
<tr>
<td>53</td>
<td>9</td>
</tr>
</tbody>
</table>

The following table contains raw data represented in Figure 5.4. It compares the total number of English courses to the total number of Afrocentric English courses offered at Hampton University, 2011-2012.

<table>
<thead>
<tr>
<th>Total Number of English Courses</th>
<th>Total Number of Afrocentric English Courses</th>
</tr>
</thead>
<tbody>
<tr>
<td>53</td>
<td>8</td>
</tr>
</tbody>
</table>

The following table contains raw data represented in Figure 5.5. It reflects the total number of Afrocentric courses in disciplines with a moderate amount of Afrocentric focus at Hampton University, 2011-2012.

<table>
<thead>
<tr>
<th>Discipline</th>
<th>Total Number of Afrocentric Courses</th>
</tr>
</thead>
<tbody>
<tr>
<td>Political Science</td>
<td>4</td>
</tr>
<tr>
<td>Sociology</td>
<td>4</td>
</tr>
<tr>
<td>Swahili</td>
<td>4</td>
</tr>
</tbody>
</table>
The following table contains raw data represented in Figure 5.6. It compares the total number of political science courses to the total number of Afrocentric political science courses offered at Hampton University, 2011-2012.

<table>
<thead>
<tr>
<th>Total Number of Political Science Courses</th>
<th>Total Number of Afrocentric Political Science Courses</th>
</tr>
</thead>
<tbody>
<tr>
<td>44</td>
<td>4</td>
</tr>
</tbody>
</table>

The following table contains raw data represented in Figure 5.7. It compares the total number of sociology courses to the total number of Afrocentric sociology courses offered at Hampton University, 2011-2012.

<table>
<thead>
<tr>
<th>Total Number of Sociology Courses</th>
<th>Total Number of Afrocentric Sociology Courses</th>
</tr>
</thead>
<tbody>
<tr>
<td>43</td>
<td>4</td>
</tr>
</tbody>
</table>

The following table contains raw data represented in Figure 5.8. It reflects the total number of Afrocentric courses in disciplines with the least amount of Afrocentric focus at Hampton University, 2011-2012.

<table>
<thead>
<tr>
<th>Discipline</th>
<th>Total Number of Afrocentric Courses</th>
</tr>
</thead>
<tbody>
<tr>
<td>Art</td>
<td>1</td>
</tr>
<tr>
<td>Communication</td>
<td>2</td>
</tr>
<tr>
<td>Continuing Studies Courses</td>
<td>2</td>
</tr>
<tr>
<td>French</td>
<td>1</td>
</tr>
<tr>
<td>International Studies</td>
<td>2</td>
</tr>
<tr>
<td>Journalism and Communication</td>
<td>1</td>
</tr>
<tr>
<td>Lifelong Learning Courses</td>
<td>1</td>
</tr>
<tr>
<td>Music</td>
<td>2</td>
</tr>
<tr>
<td>Psychology</td>
<td>1</td>
</tr>
<tr>
<td>Religion</td>
<td>1</td>
</tr>
<tr>
<td>Spanish</td>
<td>2</td>
</tr>
<tr>
<td>Theatre</td>
<td>1</td>
</tr>
</tbody>
</table>

The following table contains raw data represented in Figure 5.9. It compares the total number of communication courses to the total number of Afrocentric communication courses offered at Hampton University, 2011-2012.

<table>
<thead>
<tr>
<th>Total Number of Communication Courses</th>
<th>Total Number of Afrocentric Communication Courses</th>
</tr>
</thead>
<tbody>
<tr>
<td>21</td>
<td>2</td>
</tr>
</tbody>
</table>
The following table contains raw data represented in Figure 5.10. It compares the total number of continuing studies courses to the total number of Afrocentric continuing studies courses at Hampton University, 2011-2012.

<table>
<thead>
<tr>
<th>Total Number of Continuing Studies Courses</th>
<th>Total Number of Afrocentric Continuing Studies Courses</th>
</tr>
</thead>
<tbody>
<tr>
<td>28</td>
<td>2</td>
</tr>
</tbody>
</table>

The following table contains raw data represented in Figure 5.11. It compares the total number of international studies courses to the total number of Afrocentric international studies courses offered at Hampton University, 2011-2012.

<table>
<thead>
<tr>
<th>Total Number of International Studies Courses</th>
<th>Total Number of Afrocentric International Studies Courses</th>
</tr>
</thead>
<tbody>
<tr>
<td>8</td>
<td>2</td>
</tr>
</tbody>
</table>

The following table contains raw data represented in Figure 5.12. It compares the total number of music courses to the total number of Afrocentric music courses offered at Hampton University, 2011-2012.

<table>
<thead>
<tr>
<th>Total Number of Music Courses</th>
<th>Total Number of Afrocentric Music Courses</th>
</tr>
</thead>
<tbody>
<tr>
<td>35</td>
<td>2</td>
</tr>
</tbody>
</table>

The following table contains raw data represented in Figure 5.13. It compares the total number of Spanish courses to the total number of Afrocentric Spanish courses offered at Hampton University, 2011-2012.

<table>
<thead>
<tr>
<th>Total Number of Spanish Courses</th>
<th>Total Number of Afrocentric Spanish Courses</th>
</tr>
</thead>
<tbody>
<tr>
<td>38</td>
<td>2</td>
</tr>
</tbody>
</table>

The following table contains raw data represented in Figure 5.14. It compares the total number of art courses to the total number of Afrocentric art courses offered at Hampton University, 2011-2012.

<table>
<thead>
<tr>
<th>Total Number of Art Courses</th>
<th>Total Number of Afrocentric Art Courses</th>
</tr>
</thead>
<tbody>
<tr>
<td>30</td>
<td>1</td>
</tr>
</tbody>
</table>
The following table contains raw data represented in Figure 5.15. It compares the total number of French courses to the total number of Afrocentric French courses offered at Hampton University, 2011-2012.

<table>
<thead>
<tr>
<th>Total Number of French Courses</th>
<th>Total Number of Afrocentric French Courses</th>
</tr>
</thead>
<tbody>
<tr>
<td>14</td>
<td>1</td>
</tr>
</tbody>
</table>

The following table contains raw data represented in Figure 5.16. It compares the total number of journalism and communication courses to the total number of Afrocentric journalism and communication courses offered at Hampton University, 2011-2012.

<table>
<thead>
<tr>
<th>Total Number of Journalism and Communication Courses</th>
<th>Total Number of Afrocentric Journalism and Communication Courses</th>
</tr>
</thead>
<tbody>
<tr>
<td>42</td>
<td>1</td>
</tr>
</tbody>
</table>

The following table contains raw data represented in Figure 5.17. It compares the total number of lifelong learning courses to the total number of Afrocentric lifelong learning courses offered at Hampton University, 2011-2012.

<table>
<thead>
<tr>
<th>Total Number of Lifelong Learning Courses</th>
<th>Total Number of Afrocentric Lifelong Learning Courses</th>
</tr>
</thead>
<tbody>
<tr>
<td>17</td>
<td>1</td>
</tr>
</tbody>
</table>

The following table contains raw data represented in Figure 5.18. It compares the total number of psychology courses to the total number of Afrocentric psychology courses offered at Hampton University, 2011-2012.

<table>
<thead>
<tr>
<th>Total Number of Psychology Courses</th>
<th>Total Number of Afrocentric Psychology Courses</th>
</tr>
</thead>
<tbody>
<tr>
<td>26</td>
<td>1</td>
</tr>
</tbody>
</table>

The following table contains raw data represented in Figure 5.19. It compares the total number of religion courses to the total number of Afrocentric religion courses offered at Hampton University, 2011-2012.

<table>
<thead>
<tr>
<th>Total Number of Religion Courses</th>
<th>Total Number of Afrocentric Religion Courses</th>
</tr>
</thead>
<tbody>
<tr>
<td>21</td>
<td>1</td>
</tr>
</tbody>
</table>
The following table contains raw data represented in Figure 5.20. It compares the total number of theatre courses to the total number of Afrocentric theatre courses offered at Hampton University, 2011-2012.

<table>
<thead>
<tr>
<th>Total Number of Theatre Courses</th>
<th>Total Number of Afrocentric Theatre Courses</th>
</tr>
</thead>
<tbody>
<tr>
<td>37</td>
<td>1</td>
</tr>
</tbody>
</table>

The following table contains raw data represented in Figure 6.1. It reflects the total number of courses compared to the total number of Afrocentric courses offered at Howard University, 2011-2012.

<table>
<thead>
<tr>
<th>Total Number of Courses</th>
<th>Total Number of Afrocentric Courses</th>
</tr>
</thead>
<tbody>
<tr>
<td>2,552</td>
<td>146</td>
</tr>
</tbody>
</table>

The following table contains raw data represented in Figure 6.2. It reflects the total number of Afrocentric courses in disciplines with the largest amount of Afrocentric focus at Howard University, 2011-2012.

<table>
<thead>
<tr>
<th>Discipline</th>
<th>Total Number of Afrocentric Courses</th>
</tr>
</thead>
<tbody>
<tr>
<td>Afro-American Studies</td>
<td>25</td>
</tr>
<tr>
<td>History</td>
<td>13</td>
</tr>
</tbody>
</table>

The following table contains raw data represented in Figure 6.3. It compares the total number of history courses to the total number of Afrocentric history courses offered at Howard University, 2011-2012.

<table>
<thead>
<tr>
<th>Total Number of History Courses</th>
<th>Total Number of Afrocentric History Courses</th>
</tr>
</thead>
<tbody>
<tr>
<td>82</td>
<td>23</td>
</tr>
</tbody>
</table>

The following table contains raw data represented in Figure 6.4. It reflects the number of Afrocentric courses according to disciplines with a moderate amount of Afrocentric focus at Howard University, 2011-2012.

<table>
<thead>
<tr>
<th>Discipline</th>
<th>Total Number of Afrocentric Courses</th>
</tr>
</thead>
<tbody>
<tr>
<td>African Studies</td>
<td>14</td>
</tr>
<tr>
<td>Art</td>
<td>9</td>
</tr>
<tr>
<td>English</td>
<td>8</td>
</tr>
<tr>
<td>Music</td>
<td>7</td>
</tr>
</tbody>
</table>
The following table contains raw data represented in Figure 6.5. It compares the total number of art courses to the total number of Afrocentric art courses offered at Howard University, 2011-2012.

<table>
<thead>
<tr>
<th>Discipline</th>
<th>Total Number of Afrocentric Courses</th>
</tr>
</thead>
<tbody>
<tr>
<td>Philosophy</td>
<td>12</td>
</tr>
<tr>
<td>Political Science</td>
<td>11</td>
</tr>
<tr>
<td>Theatre</td>
<td>6</td>
</tr>
</tbody>
</table>

The following table contains raw data represented in Figure 6.6. It compares the total number of English courses to the total number of Afrocentric English courses offered at Howard University, 2011-2012.

<table>
<thead>
<tr>
<th>Total Number of Art Courses</th>
<th>Total Number of Afrocentric Art Courses</th>
</tr>
</thead>
<tbody>
<tr>
<td>181</td>
<td>9</td>
</tr>
</tbody>
</table>

The following table contains raw data represented in Figure 6.7. It compares the total number of music courses to the total number of Afrocentric music courses offered at Howard University, 2011-2012.

<table>
<thead>
<tr>
<th>Total Number of Music Courses</th>
<th>Total Number of Afrocentric Music Courses</th>
</tr>
</thead>
<tbody>
<tr>
<td>633</td>
<td>7</td>
</tr>
</tbody>
</table>

The following table contains raw data represented in Figure 6.8. It compares the total number of philosophy courses to the total number of Afrocentric philosophy courses offered at Howard University, 2011-2012.

<table>
<thead>
<tr>
<th>Total Number of Philosophy Courses</th>
<th>Total Number of Afrocentric Philosophy Courses</th>
</tr>
</thead>
<tbody>
<tr>
<td>82</td>
<td>12</td>
</tr>
</tbody>
</table>
The following table contains raw data represented in Figure 6.9. It compares the total number of political science courses to the total number of Afrocentric political science courses offered at Howard University, 2011-2012.

<table>
<thead>
<tr>
<th>Total Number of Political Science Courses</th>
<th>Total Number of Afrocentric Political Science Courses</th>
</tr>
</thead>
<tbody>
<tr>
<td>67</td>
<td>11</td>
</tr>
</tbody>
</table>

The following table contains raw data represented in Figure 6.10. It compares the total number of theatre courses to the total number of Afrocentric theatre courses offered at Howard University, 2011-2012.

<table>
<thead>
<tr>
<th>Total Number of Theatre Courses</th>
<th>Total Number of Afrocentric Theatre Courses</th>
</tr>
</thead>
<tbody>
<tr>
<td>133</td>
<td>6</td>
</tr>
</tbody>
</table>

The following table contains raw data represented in Figure 6.11. It reflects the number of Afrocentric courses according to disciplines with the least amount of Afrocentric focus at Howard University, 2011-2012.

<table>
<thead>
<tr>
<th>Discipline</th>
<th>Total Number of Afrocentric Courses</th>
</tr>
</thead>
<tbody>
<tr>
<td>Arabic</td>
<td>4</td>
</tr>
<tr>
<td>Architecture</td>
<td>2</td>
</tr>
<tr>
<td>Classical Languages</td>
<td>2</td>
</tr>
<tr>
<td>Economics</td>
<td>2</td>
</tr>
<tr>
<td>Education</td>
<td>1</td>
</tr>
<tr>
<td>French</td>
<td>3</td>
</tr>
<tr>
<td>German</td>
<td>1</td>
</tr>
<tr>
<td>Human Communication Studies</td>
<td>1</td>
</tr>
<tr>
<td>Portuguese</td>
<td>2</td>
</tr>
<tr>
<td>Psychology</td>
<td>1</td>
</tr>
<tr>
<td>Radio, Film, and Television</td>
<td>3</td>
</tr>
<tr>
<td>Sociology</td>
<td>2</td>
</tr>
<tr>
<td>Spanish</td>
<td>3</td>
</tr>
<tr>
<td>Swahili</td>
<td>4</td>
</tr>
</tbody>
</table>
The following table contains raw data represented in Figure 6.12. It compares the total number of architecture courses to the total number of Afrocentric architecture courses offered at Howard University, 2011-2012.

<table>
<thead>
<tr>
<th>Total Number of Architecture Courses</th>
<th>Total Number of Afrocentric Architecture Courses</th>
</tr>
</thead>
<tbody>
<tr>
<td>28</td>
<td>2</td>
</tr>
</tbody>
</table>

The following table contains raw data represented in Figure 6.13. It compares the total number of classical languages courses to the total number of Afrocentric classical languages courses offered at Howard University, 2011-2012.

<table>
<thead>
<tr>
<th>Total Number of Classical Languages Courses</th>
<th>Total Number of Afrocentric Classical Languages Courses</th>
</tr>
</thead>
<tbody>
<tr>
<td>16</td>
<td>2</td>
</tr>
</tbody>
</table>

The following table contains raw data represented in Figure 6.14. It compares the total number of economics courses to the total number of Afrocentric economics courses offered at Howard University, 2011-2012.

<table>
<thead>
<tr>
<th>Total Number of Economics Courses</th>
<th>Total Number of Afrocentric Economics Courses</th>
</tr>
</thead>
<tbody>
<tr>
<td>34</td>
<td>2</td>
</tr>
</tbody>
</table>

The following table contains raw data represented in Figure 6.15. It compares the total number of education courses to the total number of Afrocentric education courses offered at Howard University, 2011-2012.

<table>
<thead>
<tr>
<th>Total Number of Education Courses</th>
<th>Total Number of Afrocentric Education Courses</th>
</tr>
</thead>
<tbody>
<tr>
<td>51</td>
<td>1</td>
</tr>
</tbody>
</table>

The following table contains raw data represented in Figure 6.16. It compares the total number of French courses to the total number of Afrocentric French courses offered at Howard University, 2011-2012.

<table>
<thead>
<tr>
<th>Total Number of French Courses</th>
<th>Total Number of Afrocentric French Courses</th>
</tr>
</thead>
<tbody>
<tr>
<td>49</td>
<td>3</td>
</tr>
</tbody>
</table>
The following table contains raw data represented in Figure 6.17. It compares the total number of German courses to the total number of Afrocentric German courses offered at Howard University, 2011-2012.

<table>
<thead>
<tr>
<th>Total Number of German Courses</th>
<th>Total Number of Afrocentric German Courses</th>
</tr>
</thead>
<tbody>
<tr>
<td>62</td>
<td>1</td>
</tr>
</tbody>
</table>

The following table contains raw data represented in Figure 6.18. It compares the total number of human communication studies courses to the total number of Afrocentric human communication studies courses offered at Howard University, 2011-2012.

<table>
<thead>
<tr>
<th>Total Number of Human Communication Studies Courses</th>
<th>Total Number of Afrocentric Human Communication Studies Courses</th>
</tr>
</thead>
<tbody>
<tr>
<td>22</td>
<td>1</td>
</tr>
</tbody>
</table>

The following table contains raw data represented in Figure 6.19. It compares the total number of Portuguese courses to the total number of Afrocentric Portuguese courses offered at Howard University, 2011-2012.

<table>
<thead>
<tr>
<th>Total Number of Portuguese Courses</th>
<th>Total Number of Afrocentric Portuguese Courses</th>
</tr>
</thead>
<tbody>
<tr>
<td>4</td>
<td>2</td>
</tr>
</tbody>
</table>

The following table contains raw data represented in Figure 6.20. It compares the total number of psychology courses to the total number of Afrocentric psychology courses offered at Howard University, 2011-2012.

<table>
<thead>
<tr>
<th>Total Number of Psychology Courses</th>
<th>Total Number of Afrocentric Psychology Courses</th>
</tr>
</thead>
<tbody>
<tr>
<td>36</td>
<td>1</td>
</tr>
</tbody>
</table>

The following table contains raw data represented in Figure 6.21. It compares the total number of radio, film, and television courses to the total number of Afrocentric radio, film, and television courses offered at Howard University, 2011-2012.

<table>
<thead>
<tr>
<th>Total Number of Radio, Film, and Television Courses</th>
<th>Total Number of Afrocentric Radio, Film, and Television Courses</th>
</tr>
</thead>
<tbody>
<tr>
<td>35</td>
<td>3</td>
</tr>
</tbody>
</table>
The following table contains raw data represented in Figure 6.22. It compares the total number of sociology courses to the total number of Afrocentric sociology courses offered at Howard University, 2011-2012.

<table>
<thead>
<tr>
<th>Total Number of Sociology Courses</th>
<th>Total Number of Afrocentric Sociology Courses</th>
</tr>
</thead>
<tbody>
<tr>
<td>42</td>
<td>2</td>
</tr>
</tbody>
</table>

The following table contains raw data represented in Figure 6.23. It compares the total number of Spanish courses to the total number of Afrocentric Spanish courses offered at Howard University, 2011-2012.

<table>
<thead>
<tr>
<th>Total Number of Spanish Courses</th>
<th>Total Number Afrocentric Spanish Courses</th>
</tr>
</thead>
<tbody>
<tr>
<td>48</td>
<td>3</td>
</tr>
</tbody>
</table>


