

JWJI Annual Report

2016–2017



MEETING THE MOMENT



EMORY
UNIVERSITY

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Overview: Meeting the Moment

LETTER FROM THE DIRECTOR

Thank you for your continued support of the James Weldon Johnson Institute. We have had an eventful and productive year and would like to use its end—and this report—to reflect on where we have been and look forward to next year.

We are on our way to creating the intellectual hub for the study of race and civil and human rights that our founder, the late Rudolph Byrd, envisioned. In our second full year of operation, JWJI was pleased to host four wonderful scholars, many of whom were doing research in and about Atlanta. We continued to provide Emory and the wider Atlanta community with quality, timely programming on issues related to race, ethnicity, and its intersections. And we developed stronger ties with research partners at area institutions.

The past year has certainly been challenging for our nation—politically, socially, and culturally. I firmly believe that JWJI exists to “meet the moment.” The only way our country can resolve the seemingly intractable problems of inequality and racial division is through informed, empirical, and civil dialogue about racial issues. The research being produced at JWJI can play a critical role in these important debates.



DIRECTOR ANDRA GILLESPIE

I hope that you will take a minute to read about the work of the institute. We are excited about the scholarship that our affiliates are producing. Our staff and fellows are anxious to make a positive contribution to important social and policy debates. We continue to partner with the local community and beyond to disseminate important findings that can empower and uplift communities across the country.

We cannot do this important work without your support. We are grateful to the many partners we highlight in this report. We are always humbled at the number of people who faithfully support us by attending our events. And we are forever grateful for those who are able to sustain us financially.

We look forward to deepening those partnerships in the coming year. If there is any way we can partner with or be of service to you, please let us know.

Sincerely,

Andra Gillespie
Director, James Weldon Johnson Institute for the Study of Race and Difference

RESEARCH AS RESISTANCE

In light of the social and political tensions unleashed in the wake of the 2016 elections and in response to anticipated changes in federal policies on issues related to civil rights and immigration, JWJI Director Andra Gillespie released the following essay. In it, she articulates the importance of research on race and difference to political and policy debates, and she identifies the academy as a site of activist resistance to ad hominem attacks and emotionally but not empirically informed policy proposals and practices, especially those that have disparate impacts on marginalized communities. By outlining the ways that research helps to advance civil and human rights, Gillespie shows how JWJI can be on the vanguard of leveraging scholarship for the public good.

Scholarship in the Contested Polity

The recent presidential election and transition has uncovered deep rifts and tremendous fears about the direction of our country. As citizens of the ivory tower, it would be easy to retreat to our libraries and pretend that nothing is happening. However, scholars live in the world like everyone else, and it is impossible and unwise for us to countenance the idea that we are insulated from everyday politics.

In the spirit of courageous inquiry and the search for truth, we at JWJI have pondered our role as our country enters what appears to be a very turbulent period. As a part of a nonprofit academic institution, we are nonpartisan. That is, we never have and never will endorse political candidates or engage in electioneering on behalf of any candidate or political cause. Such activity would not only jeopardize our tax status, but it would hamper our ability to provide a wide berth of programming that speaks to the ways that race and difference operate in a wide variety of social, political, and ideological contexts. We take pride in welcoming scholars and speakers representing a wide variety of disciplines, methodologies, subject matters, and ideological/political perspectives to take part in our programs, and we are happy to welcome speakers who discuss topics across a spectrum: from the role of race in pharmaceutical development, to the role of religion in evangelical Latino/a political socialization, to Afro-futurism. To support such a plethora of topics and disciplines requires a certain level of intellectual curiosity and an openness to different ideological, methodological, and disciplinary perspectives.

While JWJI maintains a politically neutral position, we are unequivocally egalitarian and empirical. We hold certain values dear: respect for all people, a commitment to telling the less-told stories of marginalized groups, and an abiding fealty to the empirical tradition. These values transcend partisanship and ideology and speak to our core mission to promote scholarship that advances civil and human rights.

Thus, we do not see it as partisan to support dialogue and research that interrogates the present state of the world. Whether we look at art and music; politics, society, and economics; or science and technology, we find that people respond to their circumstances and surroundings using the tools available to them. By systematically studying these topics, whether in a historical or contemporary context, scholars have the ability to explain why people interact in certain ways; why social, political, and economic institutions have particular structures and create certain policy outcomes; and why people make scientific advances to address some problems but not others.

Often, this type of inquiry leads scholars to make judgment calls. They may deem a policy helpful or harmful. They may find that a new technology is beneficial or unbeneficial. They may discover that an emerging artistic form has a connection to a social movement. In any case, scholars make these judgment calls after careful and systematic study. These findings are not emotional reactions based on personal bias. Rather, scholars have a mandate to let the evidence guide them and to draw conclusions based on methodologically sound interpretations of data.

This has important implications for current and future political environments. If we are to maintain our openness to all perspectives and our political neutrality, then we have to remain intellectually transparent and report our findings honestly. Thus, if our scholarship reveals reasons to praise this or any administration's policies, we will follow the data where it leads us. Similarly, if the data warrants our issuing a warning or an alarm, we have a scholarly and ethical obligation to dissent.

This commitment to rigorous, truth-seeking scholarship leads us to take the following positions:

1. We are committed to the First Amendment and the freedom it affords academics.

We believe that all citizens have the right to express their support for any policy, social or cultural phenomenon, or political administration and to dissent if they disagree. This includes faculty. While JWJI is formally nonpartisan, this does not preclude our staff and fellows from expressing their opinions as private citizens. While they do not speak for the organization, we support their First Amendment right to express their opinions.

Most important, we believe that the First Amendment right to free speech extends to the right to research. Academic freedom is the hallmark of the American academy, and JWJI supports all measures to promote the rights of faculty to engage in all forms of empirically sound research—even if the research findings are controversial. To that end, we oppose all policies that serve to have a chilling effect on research. This includes governmental policies (federal, state, and local) that limit access to publicly available data and actions that appear to target scholars because the substance of their research runs counter to the political positions of any elected official.

2. We support controversial and uncomfortable research.

Research on race and difference is inherently controversial. Scholars who dedicate themselves to studying inequality and discrimination deal with uncomfortable histories and often reveal evidence that puts people, groups, and organizations in unflattering lights. But it is this type of exposure that opens the door for reform and, hopefully, reconciliation. As such, it is in keeping with our mission to support—through our research fellowships, data collection efforts, and public programming—scholarship that asks tough questions and finds uncomfortable answers.

We suspect that at times, we will offend some people with our findings. As long as we have been faithful to the scientific method and have engaged in thoughtful and empirically informed research, we are willing to offend people if it moves our society closer to the truth.

3. We support the informed use of scholarship in public policy debates.

Scholars create knowledge for public consumption. Whether our work is read in books, consumed in classrooms, or debated on cable news, it is important to share our findings. And we hope that our findings have application in industry, public policy, or art. As we promote the dissemination of knowledge, though, we do note that there are parameters for how we should present and internalize data.

First, while there might be alternative perspectives and new pieces of information, there are no alternative facts. Lying is unethical and scientifically indefensible. While we are open to considering new measurements and heretofore underexplored perspectives, we do not do so in a dishonest way or in a way that seeks to only score rhetorical points.

We also value our commitment to proper measurement and interpretation. We do not endorse apples-to-oranges comparisons employed to advance a particular agenda. We support the sound interpretation of quantitative data. For instance, we believe that there are proper, time-honored ways to read graphs and charts and that analysts should know the difference between the findings generated from self-selected, pop-up internet polls and real surveys with scientifically drawn samples, and judge their value accordingly.

Finally, we also firmly believe that qualitative scholars have an obligation to fully consider all of the evidence at their disposal and should not ignore inconvenient evidence to suit a particular narrative arc.

4. We support the academy's goal to provide learning and professional development opportunities—without any hint of discrimination.

We know that people from all backgrounds, creeds, identities, and origins are gifted with the ability to make new discoveries and to advance knowledge. As such, we support the efforts of scholars of all stripes to pursue their calling to create knowledge in all fields and all subjects. Efforts to deny some scholars access to the United States on the basis of national origin or religion are not only discriminatory, but they also have the potential to slow down the advancement of knowledge. Scholars learn the most—and produce the most useful knowledge—when they have the ability to engage with colleagues from different perspectives, backgrounds, and traditions who ask different questions or bring new perspectives to the table.

In that spirit, we have made a commitment to offer programming that speaks to all aspects of race and difference—along racial lines, but also in the ways that race and ethnicity intersect with gender, religion, sexuality, national origin, citizenship status, ideology, and other identities. We welcome all people to participate in our public programming and engage in that sometimes difficult intellectual dialogue respectfully and in a safe and inclusive environment.

It is not enough, though, to welcome all people to our programming. We also want to support the production and dissemination of scholarship that speaks to the issues that are raised by the current cleavages and controversies. Thus, we welcome applications from visiting scholars seeking to explore questions that speak to contemporary racial, ethnic, and intersectional controversies, and we are committed to incorporating excellent scholarship that interrogates these contemporary questions into our regular programming.

5. We believe in the scientific method.

We recognize that in a free society, people are entitled to their opinions. It is the job of scholars, though, to lead their audiences to think about entrenched social problems such as race and difference in systematic, evidence-driven ways. If empirical evidence does not ground opinion, then those opinions do not portray an accurate picture of the social, cultural, or technological phenomenon they purport to explain.

The scientific method has utility across the disciplinary spectrum to put facts and emotion in their proper place. When scholars (in the humanities and the social, natural, and technical sciences) talk about being empirical or using the scientific method, we mean that we raise testable questions, develop hypotheses based on prior research, systematically gather and analyze our evidence, and leave ourselves open to the possibility of being wrong, both now and in the future. The process of research is ongoing and subject to replication, especially as new data sources, measurements, and techniques become available.

Unfortunately, too much of our public discourse discounts the orderliness and the discipline that goes into scholarly work. We do such discounting at our peril. Without systematic inquiry, we risk making ill-informed decisions that have the potential to lead to disastrous outcomes.

We firmly believe that these goals are perfectly aligned with our nonpartisan stance. Careful, thorough, empirically based work is not the province of Democrats, Republicans, or third parties. No faction can monopolize the quest for finding the truth, and no politician should stand in the way of scholars seeking to use their gifts and training to solve hard questions—even if they do not like the answers.

To that end, we hope that the work that we do contributes to the overall advancement of the public discourse. By sticking to these principles, we affirm our commitment to the idea that scholarship can be used as a form of resistance to the all-too-human tendency to divide and to deny people basic human and civil rights. Our goal is to promote equality through scholarship—to point out the ways that our society has historically fallen short of its democratic ideals and to offer empirically informed prescriptions that promote opportunity, prioritize truth over rhetoric, and help solve long-entrenched problems in our society. Now more than ever, scholars have a responsibility to promote civil, reasoned discourse and to share important research findings with those who are open to exploring hard truths and putting those truths into practice in protest, policymaking, and daily life.

—First version drafted February 18, 2017

MIDNIGHT OIL AND DAYTIME DRIVE

A Q&A WITH JWJI ASSISTANT DIRECTOR KALI-AHSET AMEN

How long have you been at JWJI?

I left a postdoc at the CDC to join JWJI in July 2015. So, my arrival was a pivot point for the institute's relaunch. I leapt right into the fire to move us into a new office suite, hire support staff, plan a fall programming schedule, and get everything ready to receive our incoming fellows. It was quite a mad dash, but it all came together.

How do you and Director Andra Gillespie share the reins of leadership?

It's a good pairing. We are both social scientists, and she has had a long career in academia; she knows the landscape of higher education very well. I come from a background of community engagement and policy research in applied settings. I've built projects and programs from the ground up, and I am driven by the work of institution building. I run the institute's operations, shape programming, develop new initiatives, and cultivate extramural partnerships. A scholar-activist at heart, I am always thinking about how to broaden the impact and immediate relevance of the scholarship that we support.



ASSISTANT DIRECTOR
KALI-AHSET AMEN

(In November 2016, JWJI cosponsored the public symposium "Still the Black Mecca? Social Inequality and Urban Displacement in 21st Century Atlanta," which focused on racial equity and social justice in a changing Atlanta. Amen was the lead organizer.)

With whom did you collaborate to deliver the symposium and how would you describe what it achieved?

As you noted, I was the lead organizer, but the idea was born from extensive conversations with co-organizers Deirdre Oakley (Georgia State University), Barbara Combs (Clark Atlanta University), and Zahra Alabanza (Race Forward). Aside from garnering much interest from the wider Atlanta community, the lasting results rest in our ongoing work. I continue to work with these same incredible women to advance Atlanta-focused work at JWJI through publications and smaller panels. Ultimately, we are trying to build density around Atlanta-focused scholarship, so that changemakers in both the policy and activist arenas know exactly where to go for good data and good solutions that keep race at the center.

How do you answer the primary question of the symposium—namely, whether Atlanta is still the black mecca?

The historical factors that allowed Atlanta to become a place of exceptional opportunity for African Americans were a product of biracial cooperation and the persistence of ordinary people to build institutions that serve *all* of the people. But for the black mecca to be true to its name in the present moment, we are going to need a practical vision of multiracial, queer, and immigrant equity that is grounded in political commitments to black and brown thriving. Without that kind of intentionality, and multiracial mobilizing toward those ends, the black mecca idea loses all foundation.

KALI-AHSET AMEN DELIVERING OPENING REMARKS AT THE BLACK MECCA SYMPOSIUM.

PHOTO CREDIT: ALEX ZHURAVLOV



You and Deirdre Oakley, a sociology professor at Georgia State University, are serving as guest editors of a special issue of *Journal of Urban Affairs* titled “Black Meccas of the South.” Say more about how you and Professor Oakley will explore this theme.

The issue is exciting because we hope to interrogate the black mecca construct anew. Black mecca refers to cities where African Americans have better employment opportunities, a large black middle class, a black political elite, historically black colleges and universities, as well as prominent incubators of black arts, music, culture, and other innovations.

But black meccas are at a crossroads. Widening social inequality confounds the prosperity narrative at the core of the black mecca ideal. And many urban centers are facing structural transformations that have diminished or reconfigured traditional political-economic and place-based markers of the black mecca.

We will present fresh research that examines the current states and future pathways for black meccas, with a focus on southern cities. There is a northern bias in the literature. At the same time, because I am a Latin Americanist, I thought it was important to think about South-South connections. For our purposes, we define the South as a transcontinental geography that includes the US “Deep South,” the Caribbean, and coastal regions of Central and South America with historical densities of Afro-descendant populations.

For the fifth-annual Atlanta Studies Symposium, in April 2017, you were the driving force behind the conference plenary, “The Past, Present, and Possible Futures of Atlanta Studies: Re-centering the Legacy of W.E.B. Du Bois.” What did you want to achieve?

I am on the advisory board of the inter-institutional Atlanta Studies Network, and after having a conversation with a few colleagues who have been involved with Atlanta Studies for a long time, it became clear that not enough Atlanta scholars were aware of W.E.B. Du Bois’s pioneering research in Atlanta at the turn of the 20th century. Du Bois is truly the founding father of Atlanta Studies, and I thought it important that the larger research community not only become aware of this but also agree that Du Bois’s methodological and theoretical innovations had to be institutionalized in some sort of meaningful way. Du Bois and James Weldon Johnson were contemporaries, so I see our James Weldon Johnson legacy work and that work related to Du Bois as efforts that go hand-in-hand. The plenary was so popular that we were invited to submit an essay roundtable for the *Atlanta Studies* online journal.

You and Director Gillespie are more intentionally pursuing what you call “legacy work” with regard to James Weldon Johnson. Please explain how you are approaching this.

James Weldon Johnson was truly a renaissance man—a songwriter, poet, novelist, diplomat, lawyer, newspaper man, and civil rights leader. He embodies everything that the institute hopes to celebrate and support through our programs. His legacy sets the tone for what we do. And that should not be a secret. We have a mandate to lift up his legacy.

We decided from the beginning of the relaunch that it was important to maintain the tradition of an annual distinguished lecture in honor of Johnson. Aldon Morris (Northwestern University) was our inaugural speaker in 2016, and we were grateful to have Naomi Zack (University of Oregon) this year. Going forward, I would like to raise the profile and accessibility of this event and eventually see some published material coming out of it.

This is but one area, though. We also partnered with the Atlanta Music Festival and the Emory Center for Creativity and Arts to stage a public recital of Johnson’s “Negro National Anthem.” We somehow managed to get 500 schoolchildren to the historic Ebenezer Baptist Church to sing the song! It was very rewarding for me.

Emory’s Rose Library has a marvelous collection of Johnson’s papers. Partnering with the library to create educational opportunities that raise awareness about Johnson’s remarkable life will be crucial going forward. I would like to see a major exhibition at the library showcasing his collection. Outside of my Emory role, I am an independent curator, so it seems natural to utilize my curatorial expertise at the institute. I see an exhibition as a high-priority project because we all have so much to learn from Johnson’s courage and life’s work.

JWJI sees itself as a committed partner, both within Emory and without. The “Black Panther Party at 50,” an event that took place last fall, is one key example. Explain how you have gone about developing those relationships and some of the ways they have borne fruit.

I am all about collaboration and partnerships; that is my core work ethic and style. For every public program that I have led, cosponsorship is a central component. We are building a formidable network of collaborators at Emory and beyond.

For instance, the “Still the Black Mecca?” conference, as we have discussed, was the fruit of collaboration with Georgia State University, Clark Atlanta University, and Race Forward, a national center for racial justice innovation. We had scholars, activists, policymakers, artists, and students attend. The turnout was just amazing!

Most recently, in collaboration with arts community partners and the Michael C. Carlos Museum, we brought Afro-Brazilian textile artists and master quilters from Gee’s Bend, Alabama, together for a dialogue and textile workshop highlighting the parallels between these two Africana cultural traditions. The community response was overwhelmingly positive, and none of these impactful events would have been possible without institutional cooperation.

Via a generous grant from the Andrew W. Mellon Foundation, JWJI recruits both pre- and postdoctoral scholars to its Visiting Fellows Program. Competition for those fellowships has grown keener with each passing year. How are you feeling about your recruitment efforts?

We continue to reap a high applicant yield for our visiting fellowships. We have more fellowships to offer than ever before and are gaining greater name recognition. I have recruited at conferences and through less formal channels. We are very pleased with the results, so I think we have a good formula in place.

You said, “When I took this job, I did not think I would be burning the midnight oil, but so it is.” What fuels you?

I just know that the work matters. And that there is much work yet to be done. Emory has significant resources and, as the saying goes, much is required of those who have much. I feel a responsibility to keep pressing forward. Even though academics are usually disinclined to say this, I’d like to think that, ultimately, we are supporting progressive social change.

Considering this year’s accomplishments, what are you most proud of?

We’ve achieved so much, so intensely. It’s really hard to say. I remain grateful for the opportunity to be a part of a great team. I am proud to stand among other talented people who are committed to the institute’s success.

YEAR IN REVIEW: MILESTONES OF 2016–2017

August 2016: Cohort Eight of the JWJI Visiting Scholars Program (Ashley Coleman Taylor, Katie Schank, Erik Love, and Emily Pope-Obeda) arrive on Emory's campus for the school year.

September 2016: The Race and Difference Colloquium Series resumes with cosponsorship from the Emory Libraries.

JWJI launches the Public Dialogues in Race and Difference Series at Glenn Memorial Chapel with the program "Reflections on the Black Panther Party at 50: Elaine Brown with Beverly Guy-Sheftall."

November 2016: JWJI holds its second public dialogue, "Election 2016: What Happened?" in partnership with the Jimmy Carter Presidential Library and Museum.

JWJI partners with the Georgia State University and Clark Atlanta University departments of sociology to present a half-day public symposium addressing the status of racial equity in Atlanta, "Still the Black Mecca? Race, Social Inequality, and Urban Displacement in 21st-Century Atlanta."

The Atlanta Music Festival hosts, in partnership with JWJI, a public performance by 500 Atlanta youth of James Weldon Johnson and J. Rosamond Johnson's "Lift Every Voice and Sing," also known as the Black National Hymn.

February 2017: The Public Dialogues in Race and Difference Series resumes for the spring semester with the three-session symposium, "Black Politics after Obama," cosponsored by the National Center for Civil and Human Rights.

March 2017: The JWJI Faculty Advisory Board selects Cohort Nine of JWJI Visiting Scholars.

April 2017: JWJI finishes the 2016–2017 Public Dialogues Series with a keynote lecture from Naomi Zack of University of Oregon, "Applicative Justice, Race, and Mixed Race."

As part of ongoing efforts to support Atlanta-focused scholarship and research, JWJI participates in the fifth-annual Atlanta Studies Symposium, organizing the plenary roundtable titled "The Past, Present, and Possible Futures of Atlanta Studies: Re-Centering the Legacy of W.E.B. Du Bois."

August 2017: JWJI is awarded a four-year renewal grant from The Mellon Foundation to support the Visiting Scholars Program. The new grant expands the program to include funding for two dissertation fellows each year.

Achievements in 2016–2017



VISITING SCHOLARS DURING ORIENTATION

TOP: WITH LIBRARIAN SHARON ROBINSON AT THE AUBURN AVENUE RESEARCH LIBRARY.

ABOVE: VISITING THE GEORGIA STATE UNIVERSITY (GSU) LIBRARY WITH GSU SOCIOLOGY PROFESSOR DEIRDRE OAKLEY TO LEARN ABOUT ATLANTA-FOCUSED ARCHIVAL RESOURCES.

RIGHT: GROUP PHOTO IN FRONT OF THE MLK JR. BIRTH HOME.



VISITING SCHOLARS PROGRAM

Supported by a grant from the Andrew W. Mellon Foundation, the Visiting Scholars Program is the core program of the Johnson Institute. The program supports new PhDs, faculty members, and independent scholars with a distinguished record of research and undergraduate or graduate teaching to spend a year at Emory completing a major project that examines the origins, evolution, impact, and legacy of race and difference and the modern quest for civil and human rights.

Through the years, JWJI has been pleased to host scholars of great distinction. Their disciplinary interests are as wide-ranging as the subject matter they tackle. Their study of race and difference is broad and includes research on black, Latino, Asian American, Native American, female, and LGBT populations.

In the 2016–2017 academic year, JWJI hosted four outstanding fellows: Ashley Coleman Taylor, Erik Love, Katie Schank, and Emily Pope-Obeda. Upon their arrival in August 2016, they immersed themselves in the Emory community and in their scholarly work.

They took advantage of the resources of the Stuart A. Rose Manuscript, Archives, and Rare Book Library and of the archival resources at peer institutions in metro Atlanta. They also offered courses, which were well received, through the Departments of African American Studies and Sociology.

Spotlight on the Visiting Scholars

Ashley Coleman Taylor: Shifting the Conversation on Atlanta Studies

JWJI Visiting Assistant Professor Ashley Coleman Taylor is an interdisciplinary ethnographer specializing in the lived experiences of black corporeality, black genders and sexualities, and African diaspora religious experience. Her work centers on the intersecting themes of race, class, gender, and religious experience, and she recently completed a PhD in the Graduate Division of Religion here at Emory. Her fellowship was sponsored by a grant from the Arcus Foundation.



Coleman Taylor’s connection to Emory stretches back to her junior year at Spelman. A psychology and religious studies major, she was a research scholar for a program sponsored by the National Institutes of Health that required her to conduct research with a mentor in the Atlanta area. While looking for a professor who combined her interests in psychology and religion, she was “lucky enough to find John Snarey at Emory, who worked on Jamesian pragmatism and moral development,” she says. “Working with him as a college junior helped me think about the ways I could get at the questions I had about black women and religious experience.”

Coleman Taylor continued her academic work at Harvard, where she earned a master of education degree in human development and psychology. When she returned to Emory for a PhD, she concentrated on person, community, and religious life, with Snarey as her adviser. Her dissertation, “Pragmatic Embodiment: Race, Class, Gender, and Religious Experience,” is an outgrowth of her family and personal history and is influenced by her ancestral legacy in Puerto Rico. “I’ve been curious about blackness, gender, and lived experience (religious and otherwise) for a long time,” she says.

Coleman Taylor says she was fortunate to study at Emory, where the resources are plentiful, and, she says, “I’m always learning about new ways that I can be aided in my teaching and research.” JWJI is a special place for her, and she served as a graduate assistant there when she was a PhD candidate. She credits Rudolph Byrd’s mission and vision for her inspiration. “In this place, my teaching, research, and programming interests around race, gender, sexuality, and lived experience can coalesce,” she says.

JWJI has proved to be fertile ground for Coleman Taylor. This year she worked on an oral history project, *Atlanta as (Gay) Place: Building a Black Queer Phenomenology through Oral History Research*. The project deepens the themes she has explored in her research.

“I hope to shift the conversation about the city by ‘queering Atlanta Studies.’ We cannot have a conversation about Atlanta and its role in the South without discussing its black queer and trans populations,” she says.

Coleman Taylor is working on the project with the Emory Center for Digital Scholarship. The project includes an online component that will map significant sites for the community and a timeline that demonstrates how prominent and widespread black queer and trans organizing has been in the city.

“I am a black, gay, femme ciswoman from Atlanta. I love my community, honor and cherish its history in the city, and I have a personal commitment to making sure stories from the community are heard,” she explains. “I’ve noticed that Atlanta has a habit of erasing stories, tearing down historical remnants and buildings, and reinventing/rewriting history by using a white cishetero elitist lens. My oral history project is my response to this erasure.”

This year, Coleman Taylor taught *Black, Queer, and Trans Lives in the Americas*, which brings her ethnographic work in the Caribbean and US, her lived experience as a gay Southern femme, and her passion for community to the classroom. “We explored black, queer, and trans folk across the African diaspora and learned about the ways that communities live, survive, and thrive despite oppressive forces,” she says.

Her teaching, she hopes, helps students “see a part of the world in a different way than they ever have before,” she says.

Erik Love: Solving the Puzzle of Race

To understand what kind of scholar and teacher Erik Love has become, you need to know where he grew up—near 8 Mile in suburban Detroit. Love had Arab and Muslim American friends who were, he says, “just part of the patchwork of ethnic groups in my town.” Nothing about his associations with them seemed unusual until, in college, he realized how rare they were.



Says Love, “Race is the puzzle I never have been able to figure out. Growing up, all the adults told me that race doesn’t matter, you should just ignore it, and again and again I saw how indeed race does matter very much. Trying to reconcile those statements is what has motivated everything that I have tried to do in my career.”

In addition to being a visiting fellow at JWJI, Love has served as a former visiting research scholar in sociology at Temple University, an assistant professor of sociology at Dickinson College, and past chair of Dickinson’s Middle East Studies Program (2013–2014).

After receiving a BA at Albion College and spending two years in Japan teaching English, he earned an MA in 2006 and a PhD in 2011 from the University of California–Santa Barbara, focusing on the racialization of Arab and Muslim communities. Regarding civil rights for Arab and Muslim Americans, Love states, “We thought that the laws on the books since the 1960s would protect communities like these, but they have not. The rhetoric is getting worse and the discrimination is continuing.”

It became a major focus of Love’s research to study the advocacy organizations representing Arab and Muslim Americans—groups such as the American-Arab Anti-Discrimination Committee, the Council on American-Islamic Relations, and South Asian Americans Leading Together. For *Islamophobia and Racism in America*—his book, which came out in May 2017—Love spent time in these groups’ archives and interviewed their staff, volunteers, and board members. In the process, he discovered that these organizations have tried to follow suit with the color-blind ideology that predominates in the US and was expressed most famously by Supreme Court Chief Justice Roberts in 2007: “The way to stop discrimination on the basis of race is to stop discriminating on the basis of race.” In short, advocacy for minority populations in the latter half of the 20th century and in the 2010s could not be more different.

As part of his experience as a JWJI fellow, Love arrived at Emory in summer 2016 hopeful about educating the next generation of Emory students about Islamophobia and enlisting their aid in solving the race puzzle. The course that Love taught in fall 2016 was a special topic in sociology and Middle Eastern and South Asian studies and drew from a range of disciplines and fields, including ethnic studies, sociology, anthropology, and political science. “I was really fortunate to have very engaged students, mostly juniors and seniors,” notes Love. “Some of them were Muslim Americans willing to share their experiences with us.”

The course started, says Love, by bringing students to an appreciation of how race and Islamophobia are inextricably linked, given that the latter is talked about as having mainly to do with religion. “Once it is properly connected to race,” says Love, “Islamophobia becomes less mysterious, and we can bring to bear what we know about race to confront it.” The course examined the effect of racism on many national, ethnic, and religious groups.

Given the current political climate, the course could not help but have a current events component. “I debated with myself,” Love confesses, “about the extent to which I wanted to talk about Donald Trump.” Ultimately, Trump did enter the classroom: given that he had made statements directly related to the topic, it allowed Love to highlight the tenets of the course and be able to supply context. “After all,” says Love, “while Trump is extraordinary in many ways, his stance—limiting immigration and supporting profiling and surveillance—is old. Those ideas are a throwback to the Asian exclusion acts of 100 years ago.”

During his time at JWJI, Love pursued a project examining the way that racial politics influences decisions about urban transportation—determining “where the highways are built or not built, where the bus stops or doesn’t stop, where the train goes.” As with his Islamophobia book, Love focused on advocacy organizations, asking about their strategies, op-eds, websites, and the like. The cities he covered include Atlanta, Detroit, Baltimore, Milwaukee, and Los Angeles.

Atlanta offers a rich field of study, given that voters recently approved two transportation proposals. The first, a .4 percent sales tax, will generate approximately \$300 million over a five-year period and include money for the Atlanta BeltLine, 15 Complete Streets projects, Phase 2 of the Atlanta Bike Share program, pedestrian improvements in sidewalks, and traffic signal optimization. The second measure, a .5 percent sales tax, will generate an estimated

\$2.5 billion over 40 years that will be spent on high-capacity rail improvements, new infill rail stations, new buses, and other services. Moreover, a lot of new ideas are on the table—the possibility of state funding as well as a new transit authority that would extend or supplant MARTA.

According to Love, the character of city centers has changed, with economic revitalization occurring in places, such as Detroit, that have known hard times. Millennials—with their love of intown living and willingness to hop on transit or walk to work—also are changing the complexion of things. And corporations want good transit, for the obvious reason of being able to attract and keep top workers. Again, though, the question of who gets what, where, and when is often influenced by the racial composition of cities.

Love cannot say enough about the rich oxygen in the atmosphere at JWJI and Emory as a whole. He expresses awe at the “amazing projects” of, as he calls them, “my fellow fellows” and admiration for the “different, but equally productive, ways that we come at race.” He also praised the staff of the Emory Center for Digital Scholarship for coming to his aid in helping him run the data for a project that would analyze how an advocacy organization uses social media.

Says Love, “I thought by now that the work I do around Islamophobia and racism would be a history project. Unfortunately, it is in the news every day. It makes me feel conflicted.” But it also makes him determined—to continue to speak out for justice and to urge his students to do the same. In shining a light on disadvantaged populations, says Love, “It means a lot to me to get this right.”

Katie Schank: Picturing the History of Public Housing

Katie Schank unearthed her own professional gold mine in the collection of Emory’s Rose Manuscript, Archives, and Rare Book Library. While conducting research for a graduate school paper, the future JWJI fellow discovered the Charles Palmer papers at Emory. The collection provided an intriguing opportunity to combine her dual interests in photography and the built environment. Seizing a chance to return to the city where she once lived, Schank came to Atlanta to review the papers. “It became clear to me on my first day that this was something huge that I really wanted to take on as my dissertation project,” she says.



As influential as he was to the nation’s history, Palmer, an Atlanta real estate developer, is little known today. That may be because the housing community he created, Techwood Homes, no longer exists. Or it may be because the historical milestone it set came to be seen by many as a dubious distinction.

One of Franklin Roosevelt’s first New Deal initiatives, the National Industrial Recovery Act set aside funds for slum clearance in American cities. With Palmer’s urging, Atlanta civic leaders targeted two neighborhoods to propose for redevelopment using federal dollars—Techwood Flats, a mostly white slum in the shadow of Georgia Tech, and another blighted neighborhood near the Atlanta University Center.

Techwood Flats was turned into Techwood Homes, the nation’s first public housing project, which opened in 1936. Federally mandated segregation meant that Techwood Homes would house white residents only until it was integrated in 1968. Palmer worked with Atlanta University President John Hope to build a second housing project, University Homes, for African Americans near the complex of historically black institutions. Both housing projects, with their modern apartments and expansive greenspace, became national models for well-planned low-income communities.

And Palmer became a highly respected expert on public housing as well as the first chair of the Atlanta Housing Authority's board of directors.

"It was incredible to me that here was Atlanta as the first—and it also becomes the first major city to commit to knocking down its public housing—and nobody had looked to write a history," says Schank. "There were some people who had written a chapter or two but nobody had committed to looking at the breadth of Atlanta's role." For Schank, the connection between the visual and the built environment is even more evident when it comes to the image of public housing.

"There are so many places we never go and visit—they can be grand cathedrals and amazing skyscrapers, and we don't go to them," Schank says. "And all we know about them is through photographs. I think this is especially true of public housing for so much of the population." Unfortunately, what many people came to see in images of public housing and its residents was ruin, dysfunction, and criminality.

Schank sees things differently. "This is a group of people who've been stigmatized and a type of housing that's been stigmatized when it really doesn't deserve that reputation," she says. "Yes, there were terrible things about public housing, and you could argue that the program was a total failure, but I don't think that's true. And so I think the subject really deserved more attention."

Among the more common misconceptions about public housing is that the people living there are on welfare, are lazy, and are the ones responsible for the demise of the communities, Schank says. But what she saw in her research was quite the opposite. There were many residents who worked diligently to revive the programs, environment, and reputation of public housing, she contends.

Atlanta's public housing story echoes the city's unrelenting spirit of boosterism as well as its obsession with its image of progress and racial uplift. But some 60 years after it was created, Techwood Homes was razed to create housing for athletes attending the 1996 Olympic Games. Afterward, it became a mixed-income housing development, Centennial Place.

Schank, who recently received her doctorate in American studies from George Washington University, defended her dissertation on Palmer and Atlanta's public housing in spring 2016. As a JWJI fellow, she taught an undergraduate class on African American Urban History and Visual Culture. "The idea of bringing in elements of visual culture can disrupt a lot of what we traditionally think of [as] history," Schank says. She hopes to demonstrate to her class a more interdisciplinary approach to history, much like the way in which she, a University of Virginia architectural history major, was trained.

"I hope that students who haven't been exposed to interdisciplinary ways of thinking will embrace it and see how valuable it can be to learn to look more critically at popular culture," she says. "Maybe it will take away some of the preconceived notions they had regarding what they know about Atlanta and 20th-century African American history."

By examining images and other media with the history students find in texts, Schank hopes they'll gain the tools they need to rethink certain historical events and their relevance to the present day.

Emily Pope-Obeda: Examining Deportation and Immigration

When Visiting Assistant Professor Emily Pope-Obeda began her graduate research on deportation and immigration, these issues weren't exactly the news events they are today. Several years later, after completing a PhD at the University of Illinois at Urbana-Champaign and teaching Race, Immigration, and Citizenship to Emory undergraduates, her timing seems perfect.



"I am particularly grateful for the opportunity to teach this course at this moment in time and to be able to work with students as they make sense of the world around them, become informed and active members in their community, and learn how to analyze events and debates in their everyday lives," she says.

Pope-Obeda's interest in immigration and deportation began during her first year as a graduate student while working on a research paper on immigrant activism against proposed immigration restrictions in the 1910s and 1920s.

"As my research progressed, I realized that I was drawn to study deportation not only because of what it can show about immigration policy," she says, "but because of how it illuminates debates and historical developments around race, national belonging, citizenship, class, political ideology, crime and the carceral state, [and] gender and sexuality."

Her dissertation, " 'When in Doubt, Deport!': US Deportation Practice and the Local Policing of Global Migration in the 1920s," explored these ideas further in their examination of deportation's early formation and how it reveals the importance of local enforcement, political agendas, racial projects, and the expansion of state power and social policing in the US.

Pope-Obeda's JWJI research project focuses on African American responses to and discourses around immigration restriction and deportation during the early 20th century.

The JWJI intellectual community has given Pope-Obeda unexpected benefits. She points to the discussions around race, which consistently make her think differently about her own work and shed new light on how she conceptualizes her topic, even when centered on seemingly unrelated subjects.

"Our weekly colloquia are an incredible opportunity to hear fascinating new research from scholars across the country, and every week I learn something new that I might not have been exposed to had I stayed within my disciplinary boundaries," she says.

Emory and Atlanta have also opened up resources for her research and served as significant assets. "At Emory, I have been making extensive use of the digitized collections of a broad assortment of African American newspapers and other publications from the early-20th century," she says, "and at Emory and other research institutions in the area, I am looking at the organizational archives of various civil rights and race-focused activist organizations and individuals from the period to find records of their discussions and attitudes on migration and migration control."

It was the opportunity to teach that got her the most excited, and she acknowledges that her teaching informed her research and vice versa. "The conversations I have around immigration and race in the classroom often help me to clarify and elaborate the stakes of my research and to provide further context for the narrower aspects of my own scholarship," she says. "Student questions, discussions, and arguments often spark my curiosity about a particular

facet of my subject that I might not have considered, and they push me to think about what directions my own research might go.”

Indeed, Pope-Obeda’s research is taking her far. After finishing her JWJI fellowship this year, she accepted a multiyear appointment as a lecturer in Harvard’s History and Literature Program. While her post-Harvard plans are yet to be determined, Pope-Obeda is confident that JWJI provided a solid intellectual foundation. “I can say that wherever I end up next, my time at JWJI has been a tremendous asset and really advanced my development as a scholar, researcher, and teacher,” she says.

GRADUATE FELLOWS

Taína Figueroa: Sharing a passion for philosophy

JWJI Graduate Fellow Taína Figueroa’s interest in philosophy began during her undergraduate years at Trinity College. Today, as a PhD candidate in the Department of Philosophy at Emory, her dissertation focuses on the affect/emotion of pride as experienced by communities of color in the US.



Philosophy captured her attention, says Figueroa, for three main reasons. “First, philosophy allows you to ask the big questions—questions that everyone asks themselves at some point—Why am I here? What is the point of life? Second, as an undergrad, the very first philosophers I was introduced to were the ancient Greeks—Plato and Aristotle—writing over 2,000 years ago. As I read their work I could see echoes of their philosophies in the world I lived in,” says Figueroa. “And third, as an undergrad I was frustrated by the narrow scope of who is accepted as part of the ‘philosophical canon’ and who actually works in the discipline. . . . I want to read and teach Latina feminist philosophy as a Latina professor.”

Her research interests were inspired by the feeling of joy and pride she saw in racial identity that, she says, is important, powerful, and worthy of philosophical exploration.

“I have always been interested in the power of emotion and how emotion is understood in relation to identity formation and oppression—both the negative and positive emotional attachments racial minorities develop in relation to their racial/ethnic identity under systems of racial oppression,” says Figueroa. “Much is written about the negative attachments racial/ethnic minorities develop in work on philosophy of race; so much so one might think that there are no positive attachments one can have to their racial/ethnic identity if they live under a system of white supremacy. Yet, the love and pride one might witness at, say, the Puerto Rican Day Parade would suggest otherwise.”

During her year as a JWJI graduate fellow, Figueroa shared her interest in philosophy with Emory undergraduates as she taught Existentialism and Philosophy of Race. The latter, she says was more complicated, particularly because of our current political climate.

“I set as my task to both teach the history of the idea of race while incorporating current discussions and debates on race and racism. This meant working through difficult texts by Voltaire, Kant, Buffon, Galton, [and] Hegel while also listening to and discussing contemporary podcasts on race and racism,” she says. “Incorporating the weekly podcasts—chosen by the students—allowed us to discuss relevant current events in relation to the development of the concept of the idea of race. Conversations about race are never easy and there were plenty of disagreements in our course, but I was impressed by my students’ willingness to listen and engage each other.”

Figueroa says JWJI's cross-disciplinary nature was an inspiration to her. "I have learned so much from the very different perspectives one finds at JWJI, be it through their visiting fellows who come from various disciplines or the wide range of speakers and colloquia the institute puts on," Figueroa says. "It has really helped me challenge and sharpen my thinking while being in dialogue with amazing scholars in various fields."

In particular, JWJI Fellow Erik Love, who is assistant professor of sociology at Dickinson College, taught her about research practices in sociology. And visiting JWJI Fellow Ashley Coleman Taylor was a great mentor, says Figueroa. "She helped me to develop my writing and editing skills, and she mentored me a lot on how to prepare for entering the job market. Her advice has been invaluable."

Figueroa will remain at JWJI this year to finish her PhD, having received the institute's Dissertation Completion Fellowship, which is sponsored by Laney Graduate School.

Joshua Cohen: Crossings Paths, Enriching Scholarship

Interdisciplinarity has become more common among scholars—and with good reason. Young academics such as Joshua Cohen have a chance to practice it firsthand through the vast array of scholarship he comes into contact with as a JWJI graduate research assistant. One of his responsibilities was to support the institute's weekly Colloquium Series. "It was a great opportunity every Monday to hear an interesting speaker on some issue related to race or difference," he says. "There was always a nice turnout from people outside my field. And sometimes that can spark a cool insight on your own work."



As a PhD student in English at Emory, Cohen specializes in American literature from the mid-19th to mid-20th centuries. The working title of his dissertation is "Echoes of Exodus." It looks at works such as Zora Neale Hurston's *Moses, Man of the Mountain*; Martin Delany's *Blake*, a serialization of an enslaved person's journey toward freedom; *Moby Dick*; Harriett Beecher Stowe's *Dred*; and *Appeal*, the David Walker antislavery manuscript, which can be found in Emory's special collections.

Cohen sought the graduate fellowship at JWJI because it aligned with his academic pursuits. "I am very interested in James Weldon Johnson as a person, and just the fact that it was named after him was intriguing to me," he says. Then in his fourth year and primarily writing his dissertation, his work with JWJI gave him the opportunity to come on campus more frequently.

He also supported JWJI Postdoctoral Fellows Katie Schank and Emily Pope-Obeda in their research. "It's a bit of a change of pace, researching something you're not so invested in," Cohen says. "It wasn't so intense, but rather, 'here's something I haven't thought about very often.' It was a chance to dig into some other areas."

He also got to practice research skills relevant to his own work such as using a microfilm reader and coming up with relevant search terms on the internet. Working with the two scholars also gave him the opportunity to "cross-pollinate," as he terms it, his research on race in literature with theirs on race in history. "There were both just a bit ahead of where I am in my graduate career, and so it was a good opportunity to see slightly older colleagues and support the work they're doing."

As he moves into the fifth year of his doctoral work, Cohen will be teaching a class, *Representations of Mortality and Immortality*, which delves into life, death, and the afterlife through plays, novels, and short stories. After he graduates—most likely in 2019—he’ll be following in Schank and Pope-Obeda’s footsteps, applying to postdoctoral fellowships or dissertation completion fellowships. He’ll carry his work with JWJI with him. “It was such an enjoyable opportunity,” he says.

SPOTLIGHT ON FORMER FELLOWS

Devin Fergus, Ohio State University

JWJI FELLOW, 2010–2011

“Spreading like kudzu . . . , consumer financial fees have helped to choke off dreams of the middle class and middle-class aspirants alike.”

—Devin Fergus, *Land of the Fee*



As a Visiting Fellow during the 2010–2011 academic year, Devin Fergus was doing research on his second book, *Land of the Fee*, which chronicles the historical reasons for the sharp increase in economic inequality beginning in the 1970s, what policymakers have done to aggravate and remedy this disparity, and its significance in the US and abroad.

Fergus, whose PhD is in history from Columbia University, recently accepted an appointment as the Arvah Strickland Distinguished Professor of History and Black Studies at the University of Missouri. He is also senior fellow at Demos, a policy-centered research institute in New York. And he is guest editor of the issue “Banking without Borders: Culture and Credit in the New Financial World” for the journal *Kalfou*.

His scholarly and teaching interests include politics, social policy, and race, and his previous sponsors include the Mellon Fund (Cambridge), the Woodrow Wilson International Center for Scholars, the Rothermere American Institute (Oxford), the Gilder Lehrman Institute, the National Endowment for the Humanities, and the DuPont, Ford, and Rockefeller foundations.

Liberalism, Black Power, and the Making of American Politics, 1965–1980—Fergus’s first book, published in 2009—examines the political tumult of the 1960s and 1970s and focuses in particular on the battleground state of North Carolina, one of only three southern states won by Barack Obama in 2008 and host to the Democratic National Convention in 2012. The book was named the Choice Outstanding Academic Book by the American Library Association.

His latest book, *Land of the Fee*, will be published in spring 2018. Julia Ott, writing for *The Nation* in June, called it “one of five best books for understanding our modern crises and tackling capitalism from every angle.” Fergus, according to Ott, “fingers a predatory system that makes it unnecessarily expensive to work, educate, own, and live.” Financial fees—“often waived for those who can afford them, and targeting communities that can’t—have become the norm for American banks, insurers, airlines, colleges, and universities,” Ott says. The book serves as the basis for a documentary film, also scheduled for release in 2018.

According to Fergus, the impetus behind the book was to make visible hidden fees and the unexpected costs they exert on the American Dream, particularly for vulnerable populations and the middle class in recent decades. In Fergus’s view, “If you want to understand the seem-

ing precariousness of upward mobility for many Americans, look no further than the financial policies and practices visited upon black America: that's where the future happens first, whether the discussion is subprime or student loans."

Being a JWJI Fellow, according to Fergus, made a material difference to the writing of the book and the trajectory of his academic career. He notes, "I arrived as a junior scholar and now, some six years later, I hold an endowed professorship. I owe much of the velocity of my career in the past few years to JWJI Fellows as well as to Emory faculty and administrators who invested their time and resources in my intellectual and professional development. The regular dialogues with fellows and faculty members helped unearth how public policies that, on the surface, may appear to be race-neutral have disparate, intergenerational racial impact. I benefited from results-oriented conversations that produced joint-written op-eds, edited volumes, conference panels, and working group collaborations."

Despite exit polling a year ago indicating that, as Fergus notes in his conclusion, "75 percent of voters wanted a candidate who could take back the country from the rich and powerful," that is not what we got. Instead, writes Fergus, "the billionaire candidate who vowed to lower the regulatory bar won the election and filled his cabinet with an unprecedented number of wealthy donors to him and his party."

The best defense? Our collective vigilance. "Follow the fees," urges Fergus, echoing President Obama's National Economic Council in a report issued in December 2016.

Sherie M. Randolph, Georgia Institute of Technology
 JWJI FELLOW, 2013–2014

"Florynce Kennedy is one of the founders of modern feminism, yet too few people now know her spirit and words, her courageous and outrageous example. I was lucky to have her as a teacher and friend. You will be, too, once you meet her in the pages of Sherie M. Randolph's welcome and important biography."

—Gloria Steinem



Sherie Randolph—who earned her PhD at New York University—joined JWJI as a Visiting Fellow during 2013–2014, while she was serving as assistant professor of history and African American Studies at the University of Michigan–Ann Arbor. At that point, she was researching and writing her first book—*Florynce "Flo" Kennedy: The Life of a Black Feminist Radical*.

Currently, she is associate professor of history at Georgia Institute of Technology and the founder of the Black Feminist Think Tank. The latter was organized to examine how black feminism and women-of-color feminism have deepened our understanding of the multiple systems of stratification in the US and abroad. As Randolph and her cofounder, Erica Edwards, wryly note, "The Black Feminist Think Tank has plans . . . which we hope will provide opportunities for us . . . to continue our mischief together."

At Georgia Tech, Randolph teaches courses on social movements, black feminist theory, gender, race and incarceration, black power, African American history, and women's history. During the 2015–2016 academic year, she was the Ella Baker Visiting Associate Professor of Black Studies at the University of California–Santa Barbara. Formerly an associate director of the Women's Research and Resource Center at Spelman College, Randolph has received several grants and fellowships for her work, including from the Schomburg Center for Research in Black Culture.

Randolph chose Florynce Kennedy (1916–2000) as the subject of her first book because she was a black feminist radical who gave Randolph a gateway into understanding the 1960s. “Through Kennedy,” she says, “I came to understand black feminism’s reach and influence on other movements and black power’s influence on black feminism.” Being a JWJI Fellow during the time of writing was helpful in that it gave her dedicated time to finish the book and, with that important arrow in her quiver, gain tenure at the University of Michigan. “Being part of a small cohort of scholars focused on African American studies was also instrumental,” Randolph notes, “in helping me successfully process ideas for the book.”

Randolph’s work constitutes the first biography of Kennedy, who created a vibrant legacy as a leader of the black power and feminist movements. As proof, she was often photographed in a cowboy hat with her middle finger defiantly in the air. The product of a progressive upbringing, a pathbreaking graduation from Columbia Law School, and a long career as a media-savvy activist, Kennedy took on founding roles in the National Black Feminist Organization and the National Organization of Women, allying herself with white and black activists such as Adam Clayton Powell, H. Rap Brown, Betty Friedan, and Shirley Chisholm.

Randolph first came across Kennedy while flipping through channels on her TV. Fascinated and wanting to know, “Who was this radical black woman?,” Randolph began her work from a deficit, finding one published book about her—a collection of speeches and interviews—and two boxes of unorganized papers at Harvard University’s Schlesinger Library.

Kennedy’s charismatic leadership, which sometimes resulted in the use of raw humor and street theater, was probably a factor in others underestimating her intellect and influence. After all, writes Randolph, “her thoughts and actions were impossible to organize into neat, mutually exclusive categories—especially when feminists were generally imagined as white and Black Power leaders were frequently portrayed as male.” With Randolph’s study of her, Kennedy comes into the fullness of all that she was: formidable and, now, unforgettable.

Fellow academics have lauded Randolph’s work. Annelise Orleck, from Dartmouth College, observes that the book “absolutely shatters any notion that African American women came to feminism after white women.” Calling it a “fascinating and revolutionary book,” she goes on to say that it “forces us to rethink civil rights, black power, and feminist history.”

Randolph is currently researching and writing her second book, *“Free Them All”: African American Women Political Exiles in Cuba*.

Recent Alumni Publications

Scot Brown (2012–2013)

Associate Professor of African American Studies, University of California–Los Angeles; consulting historian, National Museum of African American Music (May 2016); Fellow, Center for African American Urban Studies and the Economy (CAUSE), Carnegie Mellon University (August 2016–May 2017)

- "The Blues/Funk Futurism of Roger Troutman," in "The Funk Issue," *American Studies Journal*, 52:4 (November 2013): 119–23.
- *Discourse on Africana Studies: James Turner and Paradigms of Knowledge* (2016).
- "'And the Beat Goes On': SOLAR—The Sound of Los Angeles Records" in *Issues in African American Music*, Mellonee Burnim and Portia Maultsby, eds. (2016).
- "Tales from the Land of Funk: The Bands of Dayton, Ohio" (under consideration, University of Illinois Press).
- "Toward a Paradigm of Africana Music Studies" (in progress).

Michelle Y. Gordon (2015–2016)

Senior Lecturer in African American Studies and Director of Undergraduate Studies, Emory University

- *Bringing down Babylon: The Chicago Renaissance, the Black Arts Movement, and African American Freedom Struggles* (forthcoming).

Robbie Lieberman (2008–2009)

Professor and Chair of Interdisciplinary Studies, Kennesaw State University

- "The Long Black and Red Scare: Anticommunism and the African American Freedom Struggle," in *Little Red Scares: Anticommunism and Political Repression in the United States, 1921–1946*, Robert Justin Goldstein, ed. (2015).
- "The Missing Peace: Charlotta Bass and the Vision of the Black Left in the Early Cold War Years" in *Lineages of the Literary Left*, Howard Brick, Robbie Lieberman and Paula Rabinowitz, eds. (2015).
- "'You'll Never Hear Kumbaya the Same Way Again': The Diffusion and Defusion of a Freedom Song," in *Songs of Social Protest*, Martin J. Power, et al., eds. (forthcoming, 2018).

Vincent Lloyd (2010–2011)

Associate Professor of Theology and Religious Studies, Villanova University; adjunct fellow at the Katz Center for Advanced Judaic Studies' Jewish Political Thought Project at the University of Pennsylvania (2016–2017)

- *Race and Secularism in America*, co-edited with Jonathon Kahn (2016).
- *Black Natural Law* (2016).
- *Religion of the Field Negro: On Black Secularism and Black Theology* (2017).
- *Anti-Blackness and Christian Ethics*, co-edited with Andrew Prevot (2017).
- Co-edited with Fred Glennon, "The Religious Ethics of Labor," a special edition of the *Journal of Religious Ethics* (2017).
- *In Defense of Charisma* (forthcoming, March 2018).

Erik Love (2016–2017)

Assistant Professor of Sociology, Dickinson College

- "Why American Islamophobia is Getting Worse and What Can Be Done to Fight Back" for Scholars Strategy Network Brief (October 2017).
- "Americans Must Not Be Led Down Trump's Islamophobic Path," op-ed in the *Charleston Post-Gazette*.

Joshua Price (2008–2009)

Professor of sociology, Binghamton University–SUNY

- Co-editor with William G. Martin of *After Prisons? Freedom, Decarceration, and Justice Disinvestment* (2016), for which he also wrote the chapters “Serving Two Masters? Reentry Task Forces and Justice Disinvestment” and “Towards a New Reconstruction.”
- “Blues without Black People: Notes on New Orleans, Ethnic Cleansing, and the White Imagination” for *Public Space, Public Policy, and Public Understanding of Race and Ethnicity in America: An Interdisciplinary Approach*, Teresa Booker, ed. (2016).
- “Three Parables on Race and Imprisoning the Mentally Ill” in *Contemporary Justice Review*, 20:3 (September 2017).
- “Death Worlds and Research on Jails” in *Speaking Face to Face/Hablando Cara a Cara*, Shireen Roshanravan, Pedro Di Pietro, and Jennifer McWeeny, eds. (2017).

Eric Darnell Pritchard (2012–2013)

Assistant Professor of English, University of Illinois at Urbana-Champaign

Summer Faculty, Bread Loaf School of English at Middlebury College

- 2017 Outstanding Book Award from the Conference on College Composition and Communication for *Fashioning Lives: Black Queers and the Politics of Literacy* (2016).
- “The Black Sartorial as ‘Tradition and Provocation’: Review of Black Dandy” in *Visual Anthropology* 30 (February 2017): 166–69.
- “Black Supernovas: Black Gay Designers as Critical Resource for Contemporary Black Fashion Studies” in a special forum on “Black Fashion Studies,” Rikki Byrd, ed., in *International Journal of Fashion Studies*, 4:1 (April 2017): 107–10.
- Editor, “Sartorial Politics, Intersectionality, and Queer Worldmaking,” a special issue of *QED: A Journal of GLBTQ Worldmaking*, 4:3 (November 2017) and author, “Black Girls Queer (Re)Dress: Fashion as Literacy Performance in Dee Rees’s *Pariah*” in “Sartorial Politics, Intersectionality, and Queer Worldmaking.”

Mab Segrest (2009–2010)

Fuller-Maathai Professor Emeritus of Gender and Women’s Studies, Connecticut College

Fellow, National Humanities Center

- *Administrations of Lunacy: Race, Psychiatry, and Georgia’s State Hospital* (forthcoming).

Carl Suddler (2015–2016)

Assistant Professor of History, Florida Atlantic University

- *Presumed a Criminal* (forthcoming).

COLLOQUIUM SERIES

JWJI's most visible public venture is the Race and Difference Colloquium series. During the academic year, we host an exciting, weekly array of speakers across a wide variety of disciplines and subject matter.

FALL SEMESTER 2016

September 12, 2016

Anne Pollack, Associate Professor of Science and Technology, Georgia Institute of Technology

"Non/Racial Imaginaries and Drug Discovery in South Africa"

Drawing on ethnographic research at iThemba Pharmaceuticals, a small startup on the outskirts of Johannesburg founded with the mission of finding new drugs for TB, HIV, and malaria, Pollock focused on ways in which conceptualizations of iThemba's project exemplified persistent vacillations between multiracial and nonracial aspirations of a future for South African science and society.



September 19, 2016

Asia Leeds, Assistant Professor of African Diaspora and the World, Spelman College

"Gender, Garveyism, and the Racial Geographies of Belonging in Costa Rica"

Leeds examined the impact of Marcus Garvey's Universal Negro Improvement Association and Garveyism on the politics of black citizenship in Costa Rica. Her research reveals that West Indian residents utilized Garveyism simultaneously to claim fitness for Costa Rican citizenship and to form alternative spaces of belonging, which situated them at the interstices of nation and diaspora.



September 26, 2016

Kristen Lavelle, Assistant Professor of Sociology, University of Wisconsin–Whitewater

"Whitewashing the South: White Memories of Segregation and Civil Rights"

Lavelle's research explores how ordinary white Southerners recall living through extraordinary times—the Jim Crow era and the civil rights movement. Drawing on interviews with the oldest living generation of white Southerners—lifelong residents of Greensboro, North Carolina—Lavelle's work speaks to how people use memory to construct reality and a sense of self.



October 3, 2016

Andre Carrington, Assistant Professor of English and Philosophy, Drexel University

"Speculative Blackness: The Future of Race in Science Fiction"

Academic studies and the art world have begun to recognize the creative power of the black fantastic. With *Speculative Blackness*, Carrington investigated the intertwined histories of race thinking and speculative fiction as a provocation to literary criticism, American studies, and popular culture.



October 17, 2016

Anthony Reed, Associate Professor of English and African American Studies, Yale University

“The Urgency of Now: Black Experimental Writing and the Art of the Present”

Reed considered the value of abstraction in the context of the current phase of black liberation struggle and discussed the techniques black writers use to write the present, with special attention to Claudia Rankine’s *Citizen*.

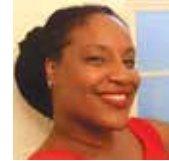


October 24, 2016

Imani Kai-Johnson, Assistant Professor of Dance, University of California–Riverside

“Dark Matters in B-Boying Cyphers: Hip-Hop in Global Context”

Kai-Johnson examined the political, cultural, and spiritual nature of b-boying (or breakdancing) through close examinations of cyphers—collaborative and competitive dance circles. Using the physics metaphor of “dark matter,” she explored the “invisiblized” cultural, social, and aesthetic elements that fundamentally shape hip-hop culture transnationally.



October 31, 2016

LeAnne Howe, Eidson Distinguished Professor in American Literature, University of Georgia

“The Cosmopolitan Choctaw: Literature, Indigenous Knowledge, Native Histories”

A member of the Choctaw Nation of Oklahoma, Howe focused on her concept of tribalography, her newest book, *Choctalking*, and the general landscape of Native American and indigenous studies.



November 7, 2016

Joshua M. Price, Associate Professor of Sociology, SUNY Binghamton

“Prison and Social Death”

Price, a former JWJI fellow, discussed his book of the same name, which exposes the unexamined cost that prisoners pay while incarcerated and after release. A blend of solidarity, civil rights activism, and social research, *Prison and Social Death* offers a unique look at the American prison and the excessive and unnecessary damage it inflicts on people.



November 14, 2016

Megan Ming Francis, Assistant Professor of Political Science, University of Washington

“Civil Rights and the Making of the Modern American State”

Francis presented on her award-winning 2014 book, *Civil Rights and the Making of the Modern American State*. The book tells the story of how the NAACP’s campaign against state-sponsored racial violence shaped the modern civil rights movement.



November 21, 2016

McKinley Melton, Assistant Professor of English, Gettysburg College

“Black Queer Poetics: Affirming Self, Spirit, and Sexuality”

Melton looked at the performances of contemporary black queer spoken word poets, exploring the manner by which they navigate sexuality and spirituality at the intersection of their race and gender. Recognizing key connections between spoken-word poetry and black expressive traditions ranging from



religious worship experience to hip-hop, this discussion intentionally situated contemporary poets such as Danez Smith, Timothy DuWhite, and Roya Marsh within a tradition of black queer disruption.

November 28, 2016

Ellen Wu, Associate Professor of History, Director of Asian American Studies Program, Indiana University

“The Color of Success: Asian Americans and the Origins of the Model Minority”

Based on her book of the same name, Wu tells of the astonishing transformation of Asians in the United States from the “yellow peril” to “model minorities”—peoples distinct from the white majority but lauded as well-assimilated, upwardly mobile, and exemplars of traditional family values—in the middle decades of the 20th century.



SPRING SEMESTER 2017

February 6, 2017

Ruth Hill, Andrew W. Mellon Chair in the Humanities, Professor of Spanish, Vanderbilt University

“The Checkered Past of Brazil’s New Race Court”

A categorical crisis around racially mixed persons has become a legal quagmire in Brazil. In August 2016, the Brazilian government announced the formation of the Racial Court (Tribunal Racial) to confront the steady stream of legal challenges that has beset the racial segment of the country’s Quotas System (Sistema de Cotas). Litigation and media attention are centered on the program’s interstitial racial category, *pardo*, -a. Hill argues that the *pardo* problem of today streams from the first global and systematic investigation into racial admixture, in the 16th century, which came on the heels of legislation to “uplift” Catholic neophytes in the Iberian empires.



February 13, 2017

Jennifer Singh, Assistant Professor of History and Sociology, Georgia Institute of Technology

“Autism Inequities in Diagnosis and Services Based on Race, Ethnicity, SES, and Gender”

Autism spectrum disorder is the fastest growing developmental disability affecting 1 in 68 children in the US. Drawing on theories of the fundamental causes of autism as well as ethnographic intersectionality and fieldwork in Atlanta, Singh offered a multilevel analysis of how autism disparities are shaped by a range of intersecting inequalities.



February 20, 2017

Kenneth Janken, Professor of African American Studies, University of North Carolina–Chapel Hill

“The Wilmington Ten”

In February 1971, racial tension surrounding school desegregation in Wilmington, North Carolina, culminated in four days of violence and skirmishes between white vigilantes and black residents. Despite glaring irregularities in the subsequent trial, 10 young black persons were convicted of arson and conspiracy and then sentenced to a total of 282 years in prison. A powerful movement arose within North Carolina and beyond to demand their freedom, and eventually a federal appeals court overturned the convictions in 1980. Janken connected the story of the Wilmington Ten to a larger arc of black power and the transformation of post-civil rights–era political organizing.



February 27, 2017

Kimberly Hoang, Assistant Professor of Sociology, University of Chicago
“Dealing in Desire: Asian Ascendancy, Western Decline, and the Hidden Currencies of Global Sex Work”



Hoang examined the mutual construction of masculinities, financial deal-making, and transnational political-economic identities. Her ethnography takes an in-depth and often personal look at both sex workers and their clients to show how high finance and benevolent giving are intertwined with intimacy in Vietnam’s informal economy.

March 13, 2017

Erica Williams, Associate Professor of Anthropology and Sociology, Spelman College



“Sex Tourism in Bahia: Ambiguous Entanglements”

Williams argued that the cultural and sexual economies of tourism are inextricably linked in the Bahian capital city of Salvador. She showed how the Bahian state strategically exploits the touristic desire for exotic culture by appropriating an eroticized blackness and commodifying the Afro-Brazilian culture in order to sell Bahia to foreign travelers.

March 20, 2017

Erik Love, JWJI Fellow, Emory University



“The Third Rail: Race and American Public Transportation Advocacy”

The development of public transportation systems in American metropolitan regions has been profoundly affected by race and racism. Many transit advocates, keenly aware of racism’s role, feel that it is strategically better to avoid the topic. Simultaneously, in certain cities, advocates have used the language of civil rights and racism to pursue complaints of disparate impact after transit systems were canceled and defunded. By examining the causes of these variations, Love’s talk provided insights into how American advocacy organizations deal with race and racism in today’s so-called post-civil rights era.

March 27, 2017

Emily Pope-Obeda, JWJI Fellow, Emory University



“Contesting Noncitizenship: African American Responses to Nativism, Immigration Restriction, and Deportation, 1903–1939”

Pope-Obeda examined overlapping debates around “second-class citizenship” and noncitizenship and offered insight into the intersection of racial formation and immigration history in the US. Too often, scholarship around nativism and immigration policy has presented an undifferentiated native-born stance, which is implicitly coded as white. However, it is clear African American writers and activists had unique perspectives on both mass international migration as well as racialized legislation regulating it.

April 3, 2017

Katie Schank, JWJI Fellow, Emory University



“Public Relations for a New Public: How Tenants, Civil Rights Organizations, and African American Politicians Shaped a New Image of Public Housing”

The history of Atlanta’s public housing, and its eventual demise, is as much a story about representation as it is one of architectural design, policy, maintenance, and funding. Beginning in the 1960s, the Atlanta Housing Authority began to recognize tenants as a “public” to whom public relations needed to be directed.

This recognition marked an important shift in the dynamic between the two groups. Schank demonstrated how tenants played an important role by exerting agency over their own image and joining forces with local and national civil rights organizations.

April 10, 2017

Ashley Coleman, JWJI Fellow, Emory University

“Whose Atlanta Studies?: A Black Queer Feminist Intervention”

Coleman Taylor argued for a ‘queering’ of Atlanta studies by mining the reasons for black queer and trans migration to Atlanta and community members’ choice to remain, invest in coalition building, and advocate for radical social change. She offered a counternarrative to the masculinist discourse that centers Atlanta as a breeding ground for launching black political careers, a hub of robust capitalistic economic enterprise, and a site for black middle class heteronormative respectability.



April 17, 2017

Eric Darnell, Assistant Professor of English, University of Illinois at Urbana-Champaign

“ ‘Treacherous Enterprises’: Black Queer and Literacy Concealment”

Drawing from in-depth interviews with 60 black lesbian, gay, bisexual, transgender, and queer people, Pritchard—a former JWJI Fellow—examined the strategies black queers employ to navigate environments they experience as unsafe for their reading and writing practices. Through this, he identified and theorized what he calls strategies of “literacy concealment,” a literacy performance he situates in a longer black LGBTQ literacy and rhetorical tradition.



PUBLIC DIALOGUES

Public Dialogues in Race and Difference

Part of Rudolph Byrd’s vision for the JWJI was to hold regular public symposia on issues related to race and civil and human rights. He established a partnership with CNN and the National Center for Civil and Human Rights to host the CNN Dialogues, a biannual event that brought scholars, activists, practitioners, and media personalities together to discuss issues as varied as changing demographics, food security, art and social justice, and the social responsibility of the professional athlete.

In homage to Byrd’s vision, the JWJI now hosts the Public Dialogues in Race and Difference series. These dialogues address salient issues related to race and difference and assemble panels of scholars and practitioners to share insights and offer policy prescriptions where applicable.

The dialogues series is an important tool for community outreach. It is the JWJI’s way of bringing the classroom to the community. Everything from the scheduling of the dialogues to the marketing strategy is done with an eye toward making the dialogues accessible to the greater Atlanta community.

“Reflections on the Black Panther Party at 50”

September 29, 2016

This dialogue reflected on the Black Panther Party’s legacy in ongoing struggles for racial justice and honored black women’s leadership in the black power movement. Featured guest Elaine Brown, legendary activist and former chair of the Black Panther Party, was joined by Spelman College professor Beverly Guy-Sheftall in a powerful one-on-one conversation.

October 2016 marked the 50th anniversary of the founding of the Black Panther Party in Oakland, California. In the late 1960s, the party entered the national spotlight for its stand against police brutality in black communities; its “survival programs,” including free breakfast for schoolchildren and free health clinics; its coalitions with other people of color; and its efforts to bring about a political vision for racial justice in America. The Black Panther Party also became a highly controversial symbol of armed resistance to racism.

“Often in the popular historical recounting of the party’s evolution, the role of black women’s leadership is diminished,” noted Kali-Ahset Amen, assistant director of JWJI. “The dialogue

“REFLECTIONS ON THE BLACK PANTHER PARTY AT 50”

BEVERLY GUY-SHEFTALL (LEFT) IS IN CONVERSATION WITH ELAINE BROWN (RIGHT).



serves at once as a commemoration of the party, an examination of the continuing resonance of its platform for black empowerment, and, crucially, as an unapologetic recognition of the central leadership of Elaine Brown, Kathleen Cleaver, and a multitude of ordinary women doing extraordinary organizing work in communities on the ground.”

Another goal of the event was to highlight Brown’s papers, recently contributed to the African American collections of Emory’s Rose Manuscript, Archives, and Rare Book Library.

Event cosponsors included the Rose Library and the Laney Legacy Program in Moral Leadership at Candler School of Theology.

**“Election 2016: What Happened?
JWJI Roundtable Examined Voting and the Limits of Polls in Presidential
Election”**

November 18, 2016

Survey accuracy was on the minds of the audience for “Election 2016: What Happened?,” which was hosted by JWJI at The Carter Center last fall. Polls showed Hillary Clinton ahead in the race, but as we all now know, she lost in a stunning upset to Donald J. Trump. To the casual observer, it appeared that more than two weeks after the 2016 election, many in the audience still hadn’t come to terms with those election results. Indeed, more than a year later, that still may be the case. But JWJI Director Andra Gillespie, who served as moderator for the event, said, “I think people attended the panel with a sincere desire to understand what happened—and why it happened—in the weeks leading up to the election.”

“Why Was This Election Such a Surprise?”

This, the very first question of the postelection roundtable, voiced by Gillespie, acknowledged that the discussion was about to cover new ground. “We anticipated doing a different program when we initially planned this. I think that goes without saying,” Gillespie said at the event’s start. “Nonetheless, we are going to take the results that we have, and we want to use this evening to try to understand the why.”

The 2016 election was unprecedented in the post-civil rights era in terms of its racial rhetoric and surprising outcome. The results, and the Trump Administration’s actions since, raise many questions about the status of minorities and how to interpret the voting behavior of all racial and ethnic groups.

The participating panelists were all polling experts: Adrian Pantoja, professor of political science at Pitzer College and senior analyst with Latino Decisions, the largest polling firm specializing in Latino/a public opinion research; Vincent Hutchings, professor of political science at the University of Michigan and co-principal investigator of the American National Election Study; and Janelle Wong, director of the Asian American Studies Center at the University of Maryland and co-principal investigator of the National Asian American Political Survey.

The scholars addressed questions from Gillespie and the audience and discussed issues including why predictive forecasting models were so wrong, minority voter behavior according to exit polls, the story of the white vote, the role of racial resentment, and more.

Wong spoke about the ways Twitter and alternative media contributed to a Republican win. “People were mobilized through channels that we don’t know how to study very well. Alternative media is hard to systematically study. We saw these things as messaging, not as ways to

get people out to vote,” she said. “We missed that. And it was pretty effective. It’s true Trump had no ground game, but he did have a mobilization game.”

The Horse Race

Besides its surprising results, polling was the other story of the 2016 election. How did the polls get everything so wrong? “There’s an unrealistic expectation of what polls can tell,” Gillespie said. Take, for example, margins of error. If a candidate is polling at 49 percent, with a +/- 3 percent margin of error, then the polling range is really 46 percent to 52 percent, she explained. “The gap needs to be more than six points to know that someone is ahead.” In the 2016 presidential election, very few polls had Hillary Clinton leading by more than the margin of error.

Barack Obama’s election was a recent example of how minority voters can swing elections. Their absence is keenly felt when they stay home too. All three panelists are among a burgeoning group of academics who specialize in polling minority voters, which can give a more complete picture of the electorate. In 2016 Wong joined three other principal investigators to



create the Collaborative Multiracial Post-Election Survey (CMPS), which interviewed more than 10,000 minority voters through a multilanguage poll, which in addition to English included Spanish, two forms of Chinese, Korean, and Vietnamese, among other languages. Polling in voters’ native languages helps ensure more accuracy, but large firms usually don’t conduct surveys in languages other than English, Gillespie said.

Since the panel, Hutchings has worked to finalize the 2016 American National Election Study and make it available to its user community. “I’ve analyzed these data a bit since then, but I’ve also seen how other researchers have sought to make sense of the 2016 election,” he said. “It’s all been very interesting.”

In a discussion about the impact of black voters on the election outcome, Hutchings reminded the audience that Clinton received a large majority of the black vote. “Eighty-eight percent. It strikes me as illogical to conclude that her loss is somehow to be attributed to the population that voted for her at levels approaching unanimity,” he added. Still, said Gillespie, the turnout among African American voters was at the “lower end of what we would expect” and fewer liberal voters of any stripe turned out for Clinton. Even with Trump’s poor showing among African American voters, polling found a gender gap, with black male voters three times more likely to vote for him. He received 13 percent of their vote as opposed to 4 percent of black women.

Engaging All Voters

People tuned out in the last presidential election, so both parties need to do a better job of wooing minority voters, said Gillespie. Voters had to choose between “two flawed candidates,” in her words, who generated little enthusiasm. “Donald Trump gave up on minority voters. The whole tone of his campaign from the start was divisive,” she said. In calling Mexicans rapists, characterizing African Americans as a monolithic group fraught with pathologies, citing his Muslim immigrant ban, or attacking the Khans, a Gold Star family, Trump was a polarizing election figure.

Still, campaigns can’t assume that just because the other candidate is hostile to minority voters, these voters will automatically vote for their candidate. “Lots of people don’t vote because they’re not asked to vote,” said Gillespie. “Campaigns need to reach out to people in the Latino and Asian American communities.”

Events such as JWJI’s election panel are important to voter education, said Hutchings. “I think, at their best, these kinds of events can provide nonpartisan scholarship to a broad audience,” he said. “Researchers often wish their work could reach a broader audience and events like this provide an excellent opportunity.”

“A First, Then What?”

The Potential and Limits of Barack Obama’s Presidency

February 24, 2017

Barack Obama’s candidacy, election, and presidency caused many people uninterested in politics to sit up and take notice. But now that he’s left office, how does the body politic move from mere interest to greater involvement? That was the central question at JWJI’s public symposium, “Black Politics after Obama.” The half-day event was held at the National Center for Civil and Human Rights and featured three panels.

There was much hand-wringing in Democratic circles after Hillary Clinton’s loss to Donald Trump in the 2016 presidential election. Just as the Republican Party worried about its outreach to minority voters after Obama’s election, Democrats worried about the disaffected rural/suburban white voters who once voted for him but switched their allegiance to Trump.

In large part, the symposium’s first panel, a group of academics, disabused both these notions. Panelists included political scientists Lester Spence, Michael Tester, Christopher Stout, and Tasha Philpot. What we saw in the aftermath of Obama’s election was backlash, said Philpot, of the University of Texas–Austin. “What you see now are these resentful people who didn’t like seeing black politics, first with the presidency, and now with Black Lives Matter, being formally incorporated into the Democratic Party.” The so-called Reagan Democrats are not coming back, she said, and added, “They’ve found a home in the Republican Party, and we have these divisions firmly entrenched.”

The reason Hillary Clinton lost isn’t because white working-class voters abandoned her, said Michael Tesler of the University of California–Irvine. “They had abandoned her long before. It’s because black voter turnout was down by 12 points in Michigan, it was down by five points in North Carolina, it was down by almost five points right here in Georgia,” he explained. However, she also flipped five states, so it wasn’t just because she is white and Obama is black, Tesler said, but because more than a fifth of black voters believed she didn’t care about them or their problems. “To me, it’s about mobilizing an ascendant coalition, not trying to regain a dying coalition,” he said.

People need to understand that all voting is important, said Lester Spence, who teaches at Johns Hopkins. “Unless we have some type of black political force that mobilizes those constituencies not just to vote at a national level, not just to vote for presidencies, but to really take control of their cities, then what we’ll see is a backlash that has a local component,” he said. What Trump’s election represents, said Spence, was not just a national phenomenon of white nationalism but an international one. “We are seeing more people get involved, but what we’re also seeing is a transnational, white nationalist movement that’s making an aggressive intervention and destabilizing a range of norms that we associate with democracy,” he said.

LESTER SPENCE (FOREGROUND) AND FELLOW PANELISTS AT “BLACK POLITICS AFTER OBAMA.”



View from the Grassroots

How does the political landscape look for black activists after Obama? The second panel featured three grassroots organizers from across the political spectrum who stressed the importance of involvement: Nse Ufot, director of the New Georgia Project; GOP activist Janelle Jones; and Leslie Smalls, outreach coordinator for Congressman John Lewis. “If we’re talking about real liberation, real freedom, and real progress, an inside/outside strategy is necessary,” said Ufot, whose nonpartisan group aims to increase voter registration among the young, people of color, and unmarried women. “You don’t have an option of opting out of our democracy, because even when you don’t participate there are some outcomes that have an impact on you, so why not insert yourself in the process?”

Jones said she realized there wasn’t enough of a voice representing African Americans on the Republican side. “I have often faced people who believe we can do it all from one side,” she said. But with the overwhelming dominance of the Republican Party, not just in the state of Georgia but across the country, “to think that we’re going to progress without having some political agents on both sides is a big mistake,” Jones said.

But what about those who won’t vote because they see both parties and all politicians as the same? “I definitely see how ‘wokeness’ can backfire,” Ufot said wryly. “But I also don’t think that it’s any different from the historical challenges candidates have faced with younger voters,” she said. “Voting can’t be about the ‘candidate you want to have a beer with’—it can’t be about the individual. It has to be about why you are voting. Why is it that you need to get involved in the political process? We were able to make some movement with that, but not nearly enough in 2016.”

Besides voter apathy, there are often efforts by elected officials through redistricting to pick their voters rather than the other way around. The goalposts are consistently changing, Smalls said. Rather than redistricting every 10 years after the census as the founders intended, Georgia officials are engaging in biennial redistricting—every two years. “If a Democrat gets close to winning a seat, they redraw the line,” says Small. He cited one Gwinnett County election that a Democratic candidate lost three different times by varying degrees, even after a coalition of black, Latino, and Asian voters, who in sheer numbers amounted to more than 50 percent of the voting population, backed her candidacy.

Ufot’s own organization successfully convinced Georgia’s secretary of state that certain of his office’s tactics were discriminatory against minority voters, only to have the state legislature attempt to codify those discriminatory practices by turning them into law. “Voting rights are essential, the expansion of the electorate is essential, making it easier for people to vote should be the goal. It is the mark of a mature and healthy democracy,” she said.

Past, Present, and Future

The third panel featured Stacey Abrams, then-house minority leader for the Georgia General Assembly and a candidate for governor in 2018. She was joined by Leo Smith, then-state director of minority engagement for the Georgia Republican Party, and Michael Owens, chair of the Cobb County Democratic Party. Fifty years after the Voting Rights Act, what did Obama’s election mean for African Americans, JWJI Director Andra Gillespie asked the trio. Smith expressed disappointment in local political engagement. “There are races from the mayoral level to city council level to state representative that are uncontested in black communities,” he said. “There’s not enough engagement to make sure we are not just being represented but we are actually being delivered solutions.”

“We have to recognize that while we’ve made dramatic strides, we’re also in the second wave of voter suppression, and that voter suppression has mitigated the gains made in those intervening years,” said Abrams. “We saw in the age of Obama the expanse and the limits of the presidency. No president could ever fulfill all of the promise that was embedded and was carried in the Obama election.”

What portends for politics “after Trump”? “One of the things about the combination of Black Lives Matter plus a Trump presidency is that young people see the benefits of political activism at the same time they see a threat,” said Philpot. They have no connection to the civil rights movement, she added, and before the Trump presidency saw no need for activism.

“We elected the first black president of the United States. That is huge,” said Owens. “Our new voting-age population going forward isn’t going to question whether it’s possible or whether it’s something they can do.” Despite the disappointments and dysfunction after Obama, the fact that the country elected a person of color once means it’s something its citizens may consider again. “The trend lines are going to track toward progress,” said Tesler. “And when you ask, when are we going to see the next black president? I wouldn’t be stunned if it was 2020.”

**Annual James Weldon Johnson Distinguished Lecture
“Applicative Justice, Race, and Mixed Race”**

April 20, 2017

Naomi Zack, professor of philosophy at the University of Oregon, is the author and editor of a dozen books, including *White Privilege and Black Rights: The Injustice of US Police Racial Profiling and Homicide* (2015), *The Ethics and Mores of Race: Equality after the History of Philosophy* (2011), and *Ethics for Disaster* (2009). Her latest volume is *The Oxford Handbook of Philosophy and Race* (2017), the largest collection ever by scholars of race in philosophy. It includes essays by two Emory philosophy faculty members, Cynthia Willett and George Yancy.

Zack’s early work focused, in her words, “on the biological emptiness of human racial categories and the conundrum of mixed-race identities.” Since 2010, her scholarship has turned to concrete injustice and abstract theories of injustice that extend beyond race. Recently, Zack has offered critiques of white privilege in a variety of venues, including the interview she granted PhilosophyTalk.org titled “White Privilege and Racial Injustice.”



The background of Zack’s talk, “Applicative Justice, Race, and Mixed Race,” was based on her book *Applicative Justice: A Pragmatic Empirical Approach to Racial Injustice* (2016). For political philosophy and related fields, the present justice paradigm stems from John Rawls’s *A Theory of Justice*, published in 1971. Inspired by David Hume, Rawls presented a view of justice forged in the social contract tradition, one in which individuals would advance their ends through cooperation with others. Though his work was admired in some quarters, it also inspired intense criticism by scholars who considered his view of justice impractical, blind to the fact that just law and unjust practice coexist as a fact of political life.

Zack is squarely in the latter camp, believing that “what people in reality care about is not justice as an ideal, but injustice as a correctible ill.” Her touchstone is a critical insight from Arthur Bentley’s 1908 *The Process of Government: A Study of Social Pressures*, which describes political life as a constant process of contending interest groups. “That dynamic perspective,” noted Zack, “allows for a resolution of the contradiction between formal legal equality for US minorities and post-civil rights practical inequality.”

Zack’s term applicative justice zeros in on the unfair application of justice and calls for “the design of effective measures to equalize such treatment.” Acknowledging the range of injustices—including police racial profiling, vulnerable populations in disaster, the criminalization of poor blacks and homeless people, cruel and exploitative treatment of undocumented immigrants, violence against women, and substandard K–12 education in racially and ethnically segregated residential neighborhoods—Zack has chosen a primary focus on African Americans and poverty.

Even as Zack covered the main ideas of her book in the lecture, she also went further. In the context of applicative justice, she introduced injustice theory in such a way as to demonstrate contemporary relevance concerning political identities. She used James Weldon Johnson’s *Confessions of an Ex-Colored Man* to talk about mixed race and then concluded with reflections on the perils of mixed-race experience looking back on the Obama presidency.

Zack brings the unique perspective of someone who, for 20 years, chose not to work inside the academy. She described life as a freelance writer and independent film producer, living in

various spots in the US and London. Asked about the separate contributions of the academy and social activism to the fight for justice, Zack responded, “The academy keeps the record and slowly pushes the envelope in many progressive ways. Yes, at some point these changes need to make it into the real world—and they do, bit by bit.”

Race and Social Change in Atlanta

‘Still the Black Mecca? Race, Social Inequality, and Urban Displacement in 21st-Century Atlanta’

November 9, 2016

The status of racial equity and social justice in a changing Atlanta was the focus of this public symposium that brought together academics, activists, and artists to address a range of issues, including gentrification, big development, and the need for racial justice.

Held at the Georgia State University Law School, the half-day symposium was an event partner of “Facing Race: A National Conference,” held in Atlanta November 10–12, 2016 and provided preconference attendees from across the nation an introduction to Atlanta.



“STILL THE BLACK MECCA? RACE, SOCIAL INEQUALITY, AND URBAN DISPLACEMENT IN 21ST-CENTURY ATLANTA,” WHICH TOOK PLACE AT GEORGIA STATE UNIVERSITY LAW SCHOOL.

PHOTO CREDIT: ALEX ZHURAVLOV

Other host institutions included the departments of sociology at both Georgia State University and Clark Atlanta University and the Facing Race local host committee.

“Much has been studied and said about Atlanta’s racial past. However, there is much yet to explore about the ways in which old patterns have held fast and found new expression in the present moment,” said Kali-Ahset Amen, assistant director of JWJI.

“We believe that this symposium addressed a need in Atlanta for honest, critical, and evidence-based conversations about the contemporary formulations of racialized dispossession, carcerality, and social segregation in our city.

“By bringing this crucial conversation to the public, our hope was to foster a much-needed exchange of knowledge and good faith among academics, activists, and practitioners who are committed to working toward a more just future,” she said.

For Atlanta scholars and activists, the symposium was designed to help lay the groundwork for an actionable agenda of collaborative research, policy innovation, and multiracial organizing among university researchers and community leaders in greater Atlanta, according to Amen.

The symposium featured speakers from all host organizations and a variety of Atlanta-based community partners in panel discussions, TED-talk-style presentations, and debate forums. At the center of the event were three goals:

- to showcase the research initiatives of area universities concerning the vectors of structural racism in the greater metropolitan area;
- to critically examine and uplift political, cultural, and economic solutions with viable potential to advance racial justice locally; and
- to connect local and national scholar-activists, academics, grassroots leaders, policy makers, and students as collaborators in justice-oriented transformation.

The symposium also incorporated artistic commentaries concerning racial justice in Atlanta, including work by Emory artist-scholar Fahamu Pecou and Atlanta-based visual artist Corey Barksdale.

In collaboration with Gallery 72 in Atlanta’s Office of Cultural Affairs and the Georgia State University Archives, the symposium featured documentary photography capturing different dimensions of black urban experience from the 1980s and the Freaknik-era to the present day.

**“The Past, Present, and Possible Futures of Atlanta Studies:
Re-Centering the Legacy of W.E.B. Du Bois”**

April 26, 2017

Plenary Session

Fifth-Annual Atlanta Studies Symposium: “Rethinking Equity in Atlanta”

From 1896 to 1917, black social scientists at Atlanta University published 20 ambitious, community-level studies of the social, economic, and physical condition of black people in America. Using Atlanta as a site of scientific study, the visionary research program of the Atlanta Sociological Laboratory aided in debunking prevailing racist notions about African American life. These efforts, led by W.E.B. Du Bois, laid the foundations of Atlanta Studies, a multidisciplinary and evolving field of research and practice that remains relevant today.

This plenary roundtable, organized by JWJI, assembled a panel of Atlanta-based academics and practitioners to explore the following questions: With respect to the social realities of black Atlanta, what are the current contours and contested virtues of Atlanta Studies? What is being asked, what is known, and what questions are missing? Within a broader frame of growing inequality in the city, do intellectual projects within Atlanta Studies support knowledge production that addresses conventional racisms and inequities? How might the Duboisian legacy in Atlanta Studies, with its attention to both the cultural assets of black communities and the effects of racism on black lives, illuminate future pathways for the field?



With a particular focus on the questions and conditions shaping the study of black Atlanta, this program engaged local scholars and other community voices to assess present and future pathways for research and teaching on race, blackness, and equity issues in Atlanta.

Key Cosponsorships

DATE	EVENT	COSPONSORS
SEPTEMBER 7 – NOVEMBER 9, 2016	<p>“FAITH AND POLITICS IN THE 21ST CENTURY” ROBERT M. FRANKLIN JR., JAMES T. AND BERTA R. LANEY PROFESSOR IN MORAL LEADERSHIP, ORGANIZED THE SERIES TO ENRICH A CLASS ON CHRISTIANITY AND POLITICS HE TAUGHT IN THE FALL 2017 SEMESTER, CHOOSING GUEST SPEAKERS FROM A WIDE VARIETY OF SPECIALTIES TO DISCUSS THE INTERSECTION OF RELIGION, POLITICS, AND CONTEMPORARY AMERICAN CULTURE. SPEAKERS INCLUDED UNIVERSITY PROFESSORS, NONPROFIT LEADERS, A POLITICAL STRATEGIST, A PUBLIC OPINION RESEARCHER, AND A PULITZER PRIZE–WINNING COLUMNIST.</p>	CANDLER SCHOOL OF THEOLOGY’S JAMES T. AND BERTA R. LANEY LEGACY IN MORAL LEADERSHIP SERIES
OCTOBER 13, 2016	<p>“THE CONTINUING SIGNIFICANCE OF RACE IN AMERICAN POLITICS” DAVID C. WILSON—A PROFESSOR OF POLITICAL SCIENCE AT THE UNIVERSITY OF DELAWARE WHO SPECIALIZES IN PUBLIC OPINION AND POLITICAL PSYCHOLOGY, PRESENTED NEW RESEARCH ON RACE AND PUBLIC OPINION.</p>	CENTER FOR MIND, BRAIN, CULTURE
NOVEMBER 16, 2016	<p>“LIFT EVERY VOICE AND SING”: TESTIMONY AND SONG WITH TIMOTHY MILLER AND A CHORUS OF 500 VOICES OF ATLANTA SCHOOLCHILDREN AS PART OF THE CITY-WIDE ATLANTA MUSIC FESTIVAL, 500 ATLANTA ELEMENTARY STUDENTS PERFORMED “LIFT EVERY VOICE AND SING” AT HISTORIC EBENEZER BAPTIST CHURCH. A PORTION OF THE PROCEEDS FROM THE FESTIVAL FUNDS A YEAR-ROUND CONSERVATORY PROVIDING MUSIC EDUCATION TO UNDERSERVED YOUTH IN ATLANTA, PROMOTING BETTER RACIAL UNDERSTANDING AND CULTIVATING THE FUTURE CULTURAL COMMUNITY.</p>	CENTER FOR CREATIVITY AND ARTS
NOVEMBER 17, 2016	<p>“‘THE MUSIC AND THE PEOPLES IS THE SAME’: ARTS, RACE, AND SOCIAL TRANSFORMATION” PULITZER PRIZE–WINNING CIVIL RIGHTS SCHOLAR TAYLOR BRANCH, BRENDA BYNUM, DWIGHT ANDREWS, FAHAMU PECOU, AND CARLTON MACKEY DISCUSSED HOW THE CHANGING IDEAS OF RACE AND IDENTITY AFFECT AND REFLECT IN ART.</p>	CENTER FOR CREATIVITY AND ARTS
JANUARY 17, 2017	<p>“MARTIN LUTHER KING JR. DAY OBSERVANCE” COMMUNITY ORGANIZER AND ARTIST BREE NEWSOME MADE HEADLINES WHEN SHE SCALED THE 30-FOOT FLAGPOLE IN FRONT OF THE SOUTH CAROLINA STATE CAPITOL TO REMOVE THE CONFEDERATE FLAG AFTER NINE PEOPLE WERE KILLED IN A RACIST HATE CRIME AT EMANUEL AFRICAN METHODIST EPISCOPAL CHURCH IN CHARLESTON. THE KEYNOTE ADDRESS SERVED AS THE CENTERPIECE OF A SERIES OF COMMEMORATIVE EVENTS THROUGHOUT KING WEEK.</p>	DEPARTMENT OF AFRICAN AMERICAN STUDIES

DATE	EVENT	COSPONSORS
JANUARY 25, 2017	<p>“FROM FERGUSON TO STANDING ROCK: RELIGIOUS FAITH, RIGHTEOUS FEMINISTS, AND HOLY FIRE” SCHOLAR, AUTHOR, AND PUBLIC THEOLOGIAN JENNIFER HARVEY EXPLORED THE AMERICAN TRADITION OF PEACEFUL PROTEST MOVEMENTS. USING LESSER-KNOWN STORIES AND PERSPECTIVES FROM THE CIVIL RIGHTS MOVEMENT, SUCH AS THOSE FROM ROSA PARKS’S LATER YEARS, HARVEY RESPONDED TO QUESTIONS AND ISSUES SURROUNDING MORE RECENT PROTESTS IN BALTIMORE, FERGUSON, AND STANDING ROCK.</p>	CANDLER SCHOOL OF THEOLOGY
MARCH 17 – 18, 2017	<p>“CRITICAL JUNCTURE 2017: THE WORK OF ART” NOW IN ITS FOURTH YEAR, THE CONFERENCE INCLUDED KEYNOTE PROGRAMS FROM FOUR LEADERS IN THE ARTS, NONGOVERNMENTAL ORGANIZATIONS, AND ACADEMIA. THE FOUR KEYNOTE SEMINARS EXPLORED HOW TO LEVERAGE SCHOLARSHIP AND ARTS FOR SOCIAL JUSTICE EFFORTS. KEYNOTE SPEAKERS INCLUDED (BETTINA L. LOVE, DISCUSSING HIP HOP CIVICS AND INTERSECTIONAL JUSTICE; KATE WINSKELL, ADDRESSING FILMS AND PUBLIC HEALTH; KAREN PARKER, SPEAKING TO INTERDISCIPLINARY APPROACHES TO NIH GRANTS; AND KEN HORNBECK, EXPLORING THEATER AND REPRESENTATION</p>	GRADUATE INSTITUTE FOR LIBERAL ARTS
MARCH 17, 2017	<p>HOUSE OF JUNE FILM SCREENING AND DISCUSSION HOUSE OF JUNE, AN ATLANTA-BASED INDEPENDENT FILM HOUSE OWNED AND OPERATED BY BLACK WOMEN, HAS RECENTLY PRODUCED A SERIES OF SHORT FILMS THAT WRESTLE WITH ISSUES SURROUNDING SEXUALITY, GENDER, FEMINISM, AND RACE. THIS FILM SCREENING AND DISCUSSION FOCUSED ON THE INTERSECTIONS OF SEX AND SEXUALITY WITH BLACK QUEERNESS IN FILMMAKING.</p>	AFRICAN AMERICAN STUDIES
MARCH 23, 2017	<p>“FOR THE TEXAS BAMA FEMME: A BLACK QUEER FEMME-INIST READING OF BEYONCÉ’S LEMONADE” OMISE'EKE NATASHA TINSLEY PRESENTED THIS YEAR'S KEMP MALONE LECTURE SERIES. HER WORK FOCUSES ON QUEER CARIBBEAN LITERATURE, BLACK FEMINISM IN POP CULTURE, AND GENDER PERFORMANCE.</p>	STUART A. ROSE LIBRARY
APRIL 13, 2017	<p>“EXPLORING SLEEP AS A MEDIATOR BETWEEN ETHNIC/ RACIAL DISCRIMINATION AND ADOLESCENT ACADEMIC AND PSYCHOSOCIAL OUTCOMES” TIFFANY YIP, PROFESSOR OF PSYCHOLOGY AT FORDHAM UNIVERSITY, PRESENTED ON A STUDY THAT ASSESSED THE DAILY IMPACT OF DISCRIMINATION ON NEXT-DAY ACADEMIC ENGAGEMENT AND MOOD.</p>	CENTER FOR MIND, BRAIN, AND CULTURE
APRIL 17, 2017	<p>LYNCHING IN HISTORICAL PERSPECTIVE MINICONFERENCE THIS CONFERENCE BROUGHT TOGETHER SOME OF THE VERY BEST SCHOLARS IN THIS FIELD OF STUDY AND ALSO FEATURED EMORY PROFESSOR ROBERTO FRANZOSI'S 10-YEAR-LONG RESEARCH ON GEORGIA LYNCHINGS IN HISTORICAL PERSPECTIVE (1875–1935).</p>	DEPARTMENT OF SOCIOLOGY

Preview of 2017–2018

About the 2017–2018 Visiting Scholar Selection Process

The 2017-2018 recruitment cycle marks a bold new phase in the visiting scholar program. Setting a high mark in the institute's history, we have welcomed 11 visiting scholars for all or part of the academic year. We owe our growth to a number of sponsors: Emory College of Arts and Sciences, The Andrew W. Mellon Foundation, James T. Laney Graduate School, and United Negro College Fund (UNCF).

In collaboration with Mellon's UNCF faculty program, we hosted three faculty fellows from Spelman College, a historically black women's college. These fellows are working on new book projects in history, rhetoric, and anthropology while in residence at the institute.

As a result of Mellon's continued support of our traditional visiting fellowship, we recruited three distinguished postdoctoral scholars from a national pool of 83 applicants. The number of applications decreased slightly this year because of an eligibility change restricting the fellowship to scholars from the humanities disciplines.

Through continuing partnerships with The Mellon Foundation and Laney Graduate School, we also launched three new fellowship opportunities for graduate students in their final year of doctoral study. The new Mellon predoctoral fellowship elicited 26 applications and is likely to generate higher interest in future years as awareness of the fellowship competition increases.

2017–2018 Programming Calendar

DATE AND TIME	EVENT	PRESENTER
MONDAY, 9/18 12:00–1:30 P.M.	LOCKING UP OUR OWN	JAMES FORMAN JR., PROFESSOR OF LAW, YALE UNIVERSITY
MONDAY, 9/25 12:00–1:30 P.M.	CITIZEN, STUDENT, SOLDIER: LATINA/O YOUTH, JROTC, AND THE AMERICAN DREAM	GINA PEREZ, PROFESSOR OF COMPARATIVE AMERICAN STUDIES, OBERLIN COLLEGE
MONDAY, 10/2 12:00–1:30 P.M.	NEW PERSPECTIVES ON JAMES WELDON JOHNSON'S THE AUTOBIOGRAPHY OF AN EX-COLORED MAN	NOELLE MORRISSETTE, ASSOCIATE PROFESSOR OF ENGLISH, UNIVERSITY OF NORTH CAROLINA–GREENSBORO
MONDAY, 10/16 12:00–1:30 P.M.	COLORED NO MORE: REINVENTING BLACK WOMANHOOD IN WASHINGTON, D.C.	TREVA LINDSEY, ASSOCIATE PROFESSOR OF WOMEN'S, GENDER, AND SEXUALITY STUDIES, OHIO STATE UNIVERSITY
MONDAY, 10/23 12:00–1:30 P.M.	CHAINED IN SILENCE: BLACK WOMEN AND CONVICT LABOR IN THE NEW SOUTH	TALITHA LEFLOURIA, ASSOCIATE PROFESSOR OF AFRICAN AMERICAN STUDIES, CARTER G. WOODSON INSTITUTE, UNIVERSITY OF VIRGINIA
MONDAY, 10/30 12:00–1:30 P.M.	ADMINISTRATIONS OF LUNACY: RACE, PSYCHIATRY, AND GEORGIA'S STATE HOSPITAL	MAB SEGREST, FELLOW, NATIONAL HUMANITIES CENTER
MONDAY, 11/6 12:00–1:30 P.M.	RELIGION AND THE QUEST FOR A BLACK AESTHETIC	JOSEF SORETT, ASSOCIATE PROFESSOR OF RELIGION AND AFRICAN AMERICAN STUDIES, COLUMBIA UNIVERSITY
MONDAY, 11/13 12:00–1:30 P.M.	'I GO ON SINGING': THE HYPERMEDIA AFTERLIFE OF PAUL ROBESON	SHANA REDMOND, ASSOCIATE PROFESSOR OF MUSICOLOGY AND AFRICAN AMERICAN STUDIES, UNIVERSITY OF CALIFORNIA–LOS ANGELES
MONDAY, 11/20 12:00–1:30 P.M.	RACE WHISPERER: BARACK OBAMA AND THE POLITICAL USES OF RACE	MELANYE PRICE, ASSOCIATE PROFESSOR OF AFRICANA STUDIES, RUTGERS UNIVERSITY
MONDAY, 11/27 12:00–1:30 P.M.	LAND OF THE FEE: HIDDEN COSTS AND THE DECLINE OF THE AMERICAN MIDDLE CLASS	DEVIN FERGUS, ASSOCIATE PROFESSOR OF AFRICAN AMERICAN AND AFRICAN STUDIES, UNIVERSITY OF MISSOURI
MONDAY, 1/29 12:00–1:30 P.M.	NURSING CIVIL RIGHTS: GENDER AND RACE IN THE ARMY NURSE CORPS	CHARISSA THREAT, ASSISTANT PROFESSOR OF HISTORY, SPELMAN COLLEGE
MONDAY, 2/12 12:00–1:30 P.M.	LOVE, LIBERATION, AND ESCAPING SLAVERY: WILLIAM AND ELLEN CRAFT IN CULTURAL MEMORY	BARBARA MCCASKILL, PROFESSOR OF ENGLISH, UNIVERSITY OF GEORGIA
MONDAY, 2/19 12:00–1:30 P.M.	RACIAL AND ETHNIC INEQUALITY IN U.S. ECONOMIC AND HEALTH OUTCOMES	DARRICK HAMILTON, ASSOCIATE PROFESSOR OF ECONOMICS AND URBAN POLICY, THE NEW SCHOOL FOR SOCIAL RESEARCH
MONDAY, 2/26 12:00–1:30 P.M.	REMEMBERING JULIA: A TALE OF SEX, RACE, POWER, AND PLACE	AMRITA MYERS, RUTH N. HALLS ASSOCIATE PROFESSOR OF HISTORY AND GENDER STUDIES, INDIANA UNIVERSITY

DATE AND TIME	EVENT	PRESENTER
MONDAY, 3/5 12:00–1:30 P.M.	FLORENCE “FLO” KENNEDY: THE LIFE OF A BLACK FEMINIST RADICAL	SHERIE RANDOLPH, ASSOCIATE PROFESSOR OF HISTORY, GEORGIA INSTITUTE OF TECHNOLOGY
MONDAY, 3/19 12:00–1:30 P.M.	WRITING MANHOOD IN BLACK AND YELLOW: RALPH ELLISON, FRANK CHIN, AND THE LITERARY POLITICS OF IDENTITY	DANIEL KIM, ASSOCIATE PROFESSOR OF ENGLISH AND ETHNIC STUDIES, BROWN UNIVERSITY
MONDAY, 3/26 12:00–1:30 P.M.	UNCEASING MILITANT: THE LIFE OF MARY CHURCH TERRELL, 1863–1954	ALISON PARKER, JWJI FELLOW
MONDAY, 4/2 12:00–1:30 P.M.	APOSTLES OF CHANGE: RADICAL POLITICS AND THE MAKING OF LATINO RELIGION	FELIPE HINOJOSA, JWJI FELLOW
MONDAY, 4/9 12:00–1:30 P.M.	THE MATCH OF HER LIFE: ALTHEA GIBSON, ICON AND INSTRUMENT OF INTEGRATION	ASHLEY BROWN, JWJI FELLOW
MONDAY, 4/16 12:00–1:30 P.M.	SOUL FOOD: RACE AND GENDER IN THE KITCHENS OF BLACK ATLANTIC RELIGIONS	ELIZABETH PEREZ, ASSOCIATE PROFESSOR OF RELIGION, UNIVERSITY OF SANTA BARBARA

2017–2018 Public Dialogues in Race and Difference

In academic year 2017–2018, JWJI has planned four public dialogues:

Thursday, September 28

4:30–6:00 p.m.

“Becoming American: Scholarship on Race and Immigration”

Panelists: Sophia Jordán Wallace, associate professor of political science, University of Washington–Seattle; Terry-Ann Jones, associate professor of sociology, Fairfield University; Min Zhou, professor of sociology and Asian American studies, Walter and Shirley Wang Endowed Chair in US-China Relations and Communications, University of California–Los Angeles; Christina Greer, associate professor of political science, Fordham University; Alberto Davila, dean, Robert C. Vackar College of Business and Entrepreneurship, University of Texas–Rio Grande Valley.

Thursday, November 16

7:00–8:30 p.m.

“Whiteness: The Meaning of a Racial, Social, and Legal Construct”

Panelists: David Ikard, professor of English and Africana studies, Vanderbilt University; David Roediger, Foundation Professor of American Studies and History, University of Kansas; Jane Junn, professor of political science, University of Southern California; Richard Delgado, John J. Sparkman Chair of Law, University of Alabama School of Law; Nancy Isenberg, T. Harry Williams Professor of History, Louisiana State University.

Thursday, February 22

4:30–6:00 p.m.

Black-Latinx Solidarities Symposium

Panelists: Alan Aja, associate professor of Puerto Rican and Latino studies, Brooklyn College (CUNY); Andrea Benjamin, assistant professor of political science, University of Missouri; Darlene Rodriguez-Schaefer, assistant professor of social work and human services, Kennesaw State University; and Angela Stuesse, assistant professor of anthropology, University of North Carolina–Chapel Hill.

Thursday, April 5

4:30–6:00 p.m.

Annual James Weldon Johnson Distinguished Lecture

Speaker: Taylor Branch, historian and author of the Pulitzer Prize–winning book, *The King Years: Historic Moments in the Civil Rights Movement*.

2017–2018 COHORT OF VISITING FELLOWS

JWJI Mellon Postdoctoral/Advanced Visiting Fellows

Ashley Brown
Assistant Professor of History and Afro-American Studies
University of Wisconsin–Madison
Project: “The Match of Her Life: Althea Gibson, Icon and Instrument of Integration”

Felipe Hinojosa
Associate Professor of History
Texas A&M University
Project: “Apostles of Change: Radical Politics and the Making of Latino Religion”

Alison Parker
Professor of History
College at Brockport, State University of New York
Project: “Unceasing Militant: The Life of Mary Church Terrell”

JWJI Mellon Dissertation Completion Fellows

Derek Handley
PhD candidate in Rhetoric
Carnegie Mellon University
Project: “Strategies for Performing Citizenship: Rhetorical Citizenship and the Black Freedom Movement”

Kyera Singleton
PhD candidate in American Studies
University of Michigan
Project: “Containing Black Women: Gendered Geographies of Imprisonment in the American South, 1840–1900”

JWJI Laney Dissertation Fellow

Taína Figueroa
PhD candidate in Philosophy
Emory University
Project: “ ‘Oigan Mi Gente (Hear My People)’: On the Affective Power of Racial Pride”

UNCF-Mellon Faculty Fellows

Alexandria Lockett
Assistant Professor of English
Spelman College
Project: “Troubled Waters: Leak Warfare and Live Wires”

Ashante Reese
Assistant Professor of Anthropology
Spelman College
Project: "Between a Corner Store and a Safeway: Race and Food Access in the Nation's Capital"

Charissa Threat
Assistant Professor of History
Spelman College
Project: "Black Female Pinups and Black Soldiers during World War II"

American Council for Learned Societies Fellow

In collaboration with the Department of African American Studies, JWJI is also pleased to host a visiting scholar who is supported by the American Council for Learned Societies.

Amrita Chakrabarti Myers
Ruth N. Halls Associate Professor of History and Gender Studies
Indiana University
Project: "Remembering Julia: A Tale of Sex, Race, Power, and Place"

Emory College of Arts and Sciences Incoming Faculty Fellow

This year, through a partnership with Emory College, JWJI hosts an incoming faculty fellow. This unique opportunity allows an incoming Emory faculty member doing work on race a year's time to focus on research while he or she acclimates to campus culture.

Justin Hosbey
Assistant Professor of Anthropology
Emory University
Project: "Charter Schools, Black Social Life, and the Refusal of Death in Post-Katrina New Orleans"

How You Can Help



Contribute to the lifeblood of the JWJI by supporting its **Visiting Scholars Program**. By so doing, you will aid the promising work of new PhDs, faculty members, and independent scholars. Help be their stepping stone to completion of a major project examining the origins, evolution, impact, and legacy of race and difference and the modern quest for civil and human rights.



The **Colloquium Series** already is our most visible public venture, having expanded to a weekly series in fall 2015. With your support, the series will become the destination in Atlanta for learning about cutting-edge research on race and difference across disciplines from a stimulating lineup of speakers.



Our **Public Dialogues** address salient issues related to race and difference and assemble provocative panels of scholars and practitioners to share insights and offer policy prescriptions where applicable. With your help, the JWJI can bring the best of the classroom to the community.



Your gift in support of **JWJI general operations** advances our communications and community outreach efforts, and helps to sustain the student apprenticeships we provide through our Research Assistants program.

Acknowledgments

JWJI Faculty Advisory Board, 2016–2017

Carol Anderson
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Daniel LaChance
Abigail Sewell
Karen Stolley

JWJI Faculty Hosts, 2016–2017

Irene Brown
Timothy Dowd
Michael Rich
Mark Sanders



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