Instructors: Dr. William E. Allen and Dr. Seneca Vaught
Offices & Office Hours: SO 4083 & SO 4085 MW 11-11:30 & anytime by appointment
Class Time & Room: 2:00-3:15pm MW
Telephones: (770) 423-6526 & 678-797-2937
emails: wallen14@kennesaw.edu & svaught3@kennesaw.edu

Prerequisite: Hist. 1110
Credit Hours: 3-0-3

SUMMARY DESCRIPTION OF COURSE
This course examines the major themes in back-to-Africa movements in the Americas, the Caribbean, Europe, and Africa. Topics to be covered include: slavery and abolitionism, racism, humanitarianism, transnationalism, Pan-Africanism, anti-colonialism, and African nationalism.

INTRODUCTION AND COURSE QUESTIONS
This is an introduction to the history of repatriation in the African Diaspora of the Americas. Throughout this history, Africans have consistently expressed attachment to their ancestral homeland in countless ways during both slavery and freedom. The idea of going “back to Africa” was the earliest and most consistent expression, spanning three centuries. Usually it began on the shores of Africa and endured the harrowing Middle Passage, as enslaved Africans fought to regain their freedom. Others chose suicide, convinced that in the end, they would reunite spiritually with kin and kith.

The course examines the major themes in the back-to-Africa movement. The period is significant, as it marks the end of an era in the continuous attempts by African-descended peoples to return to their ancestry and to their homeland—whether real or imagined. We will define the era by focusing on motivations, exploring changes, and continuities in the various back-to-Africa approaches. Topics include slavery, racism, and the interrelated roles of Pan-Africanism, anti-colonialism, and African nationalism in the various back-to-Africa movements.

This course addresses the following questions from a historical perspective:
1. Why and how have Africans in the Diaspora physically, spiritually, and culturally attempted to “go back to Africa” from the Americas, the Caribbean and Europe?
2. What were the outcomes of these returns, migrations, and movements?
3. What is the long-term significance of repatriation movements to Africa and the African Diaspora?

RATIONALE
A key approach in the course is to bring together the voices of the Diaspora as well as those of the African homeland. In order to best facilitate this process, this course is co-taught from the perspective of two historians with different emphases of research. Dr. William Allen is an African historian with research interest in Atlantic history and the African Diaspora. Dr. Seneca Vaught is an American historian, trained in Africana studies and focuses on race, culture and policy in the African Diaspora.
COURSE OBJECTIVES
The objectives of the course are to enable students to
1. explore the underlying ideas that inspired back to Africa;
2. compare the history of repatriation in different societies of the African Diaspora;
3. examine the individuals and groups directly involved in the repatriation;
4. observe the changes and continuities in the movement; and
5. determine the common theme in the back-to-Africa movement of the era.

TEXTBOOKS
No single text sufficiently addresses the comprehensive approach adopted by the course; so, materials for a primary text will be culled from some of the following and will be posted online on GaView Vista:

2. James Campbell, Middle Passages (2006)
3. Lisa Lindsay, Captives and Commodities (2006)
4. Edwin Redkey, Black Exodus
8. Philip Curtin, Africa Remembered
9. Joseph Harris, Global Dimension of the African Diaspora

DESCRIPTION OF CLASS FORMAT
The class will combine lecture and different activities to encourage class participation. One activity involves an optional excursion to the sea islands of Georgia and South Carolina. Members of this community are among the few in the Diaspora that have been able to preserve their African heritage. Here, we will learn from living memory stories about the African Diaspora and back to Africa.

EVALUATION AND FINAL GRADE DETERMINATION

<table>
<thead>
<tr>
<th>Areas</th>
<th>% of Course Grade</th>
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<tbody>
<tr>
<td>Two exams</td>
<td>50</td>
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<tr>
<td>Research Paper (Due October 26)</td>
<td>40</td>
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<tr>
<td>Presentations</td>
<td>10</td>
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Conversion of final numerical grade is as follows: A=90-100; B=80-89; C=70-79; D=60-69; F=0-59.

Exams will cover class lectures, readings, and students’ presentations. The research paper is based on your interpretations and analyses of assigned readings and discussions. Students will work in groups to do the class presentations, which will be based on the readings, the field trip, videos, etc.
ATTENDANCE POLICY
You are required to come to class regularly. If you expect to miss more than the three absences we allow, then you are advised to drop the class. Absences will adversely affect your final grade. There are no make-ups.

KSU ACADEMIC INTEGRITY POLICY
Every KSU student is responsible for upholding the provisions of the Student Code of Conduct, as published in the Undergraduate and Graduate Catalogs. Section II of the Student Code of Conduct addresses the University’s policy on academic honesty, including provisions regarding plagiarism and cheating, unauthorized access to University materials, misrepresentation/falsification of University records or academic work, malicious removal, retention, or destruction of library materials, malicious/intentional misuse of computer facilities and/or services, and misuse of student identification cards. Incidents of alleged academic misconduct will be handled through the established procedures of the University Judiciary Program, which includes either an “informal” resolution by a faculty member, resulting in a grade adjustment, or a formal hearing procedure, which may subject a student to the Code of Conduct’s minimum one semester suspension requirement.

CLASS ETIQUETTE
The consequence for “abusive, profane, threatening and/or inappropriate behavior” is severe; see Disruption of Campus Life Statement in the KSU Faculty Handbook, pp. 3.10-3.12. Accordingly, proper behavior and respect for class decorum is essential. Please silence all cell phones and electronic devices that tend to disrupt the decorum of the class. Laptops should be used only for taking notes.

The last day to withdraw without academic penalty is October 12th.

TOPICS AND READINGS
Please consult the “Readings Folder” in GAView Vista regularly to download the reading assignments. This is a tentative schedule so please consult GAView Vista often for any changes.

Class 1: Introduction
   Readings: Syllabus, Map Exercise, Brief Overview of Africa, the Caribbean, and North America

Class 2: The Beginnings: Africa, home to humankind

Class 3: Origins of the African Diaspora: The transatlantic slave trade

Class 4: Slavery and the Black Presence in England and Canada

Class 5: Ayuba Ben Solomon in the United States and England

Class 6: Ayuba Ben Solomon Returns to the Gambia

Class 7: The Blacks of Halifax Return to Africa via London
Class 8: Olaudah Equiano and the Sierra Leone Company

Class 9: The Founding of Freetown

Class 10: Evaluating the Back to Africa Project of Freetown in Historical Perspective

First Presentation

Class 11: Prince Hall and the Massachusetts Back to Africa Movement

Class 12: Martin Delany and Nascent Black Nationalism in America

Class 13: Martin Delany and Nascent Black Nationalism in Africa

Class 14: Samuel Cornish and the Back to Africa Critics

Class 15: Review

Class 16: Exam # 1 (Midterm Exam)

Class 17: The American Colonization Society in the US

Class 18: The American Colonization Society and Liberia

Class 19: The Founding of Liberia

Class 20: Evaluating the Back to Africa Project of Liberia in Historical Perspective

Second Presentation

Class 21: The Concept of Africa in Brazil

Class 22: The Afro-Brazilians exiled to West Africa

Class 23: Back to Africa and the Pan-African Congresses

Class 24: Marcus Garvey and Black Star Line
Class 25: Marcus Garvey and the Back to Africa Critics

Class 26: Kwame Nkrumah in America and London

Class 27: Kwame Nkrumah, Ghana and African Americans

Class 28: Evaluating the Back to Africa Project in the Age of Pan-Africanism
   Third Presentation

Class 29: Reflections/Review

Final Exam is Wednesday, December 7th from 2-4pm.

Course Chronology

<table>
<thead>
<tr>
<th>Year</th>
<th>Event</th>
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<tbody>
<tr>
<td>1596</td>
<td>Queen Elizabeth I expels “Negars and Blackamoors” from London</td>
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<td>1733</td>
<td>Ayuba Suleiman Diallo sent to London before returning to the Gambia</td>
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<td>1772</td>
<td>Somerset Decision ends slavery in England</td>
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<td>1782</td>
<td>First major migration of blacks to Nova Scotia</td>
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<td>1786</td>
<td>Olaudah Equiano appointed as Commissary of Provisions and Stores in London</td>
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<tr>
<td>1787</td>
<td>Prince Hall circulates petition in Massachusetts proposing blacks return to Africa</td>
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<tr>
<td>1787</td>
<td>Plan to settle London’s Black Poor in Sierra Leone</td>
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<tr>
<td>1792</td>
<td>Freetown was founded by former slaves from Nova Scotia</td>
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<tr>
<td>1796</td>
<td>Hundreds of Maroons arrive in Nova Scotia from Jamaica</td>
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<tr>
<td>1800</td>
<td>Maroons settlers found Maroon Town in Sierra Leone</td>
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<tr>
<td>1815</td>
<td>Paul Cuffee takes 16 settlers to Sierra Leone</td>
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<tr>
<td>1816</td>
<td>American Colonization Society Founded</td>
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<td>1822</td>
<td>Liberia founded</td>
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<td>1829</td>
<td>John Brown Russwurm moves to Liberia and studies African languages</td>
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<tr>
<td>1831</td>
<td>George R. and Angelina McGill migrate to Monrovia, Liberia</td>
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<td>1835</td>
<td>Significant Afro-Brazilian repatriation to West Africa begins after Bahia uprising</td>
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<td>1850s</td>
<td>Edward Wilmot Blyden in Liberia</td>
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<td>1858</td>
<td>Henry Highland Garnet forms African Civilization Society</td>
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<td>1859</td>
<td>Martin Delany negotiates African American return in Yorubaland</td>
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<td>James Africanus Horton</td>
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<td>1880</td>
<td>Afro-Brazilian Marco Cardoso builds the first Catholic Church in Lagos</td>
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<td>1900</td>
<td>Pan-African Congress</td>
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<td>1921</td>
<td>Marcus Garvey’s Universal Negro Improvement Association delegation leaves for Liberia</td>
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<tr>
<td>1933</td>
<td>Leonard Howell is arrested by Jamaican government for promoting Rastafarianism</td>
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<tr>
<td>1935</td>
<td>Kwame Nkrumah leaves Gold Coast (Ghana) for the United States</td>
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<tr>
<td>1945</td>
<td>Nkrumah leaves the United States for the United Kingdom</td>
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<tr>
<td>1961</td>
<td>W.E.B. Du Bois is invited to Ghana by Kwame Nkrumah</td>
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Selected Bibliography


