Langston Hughes Center Newsletter

Monday, October 1, 2012

Langston Hughes Center Newsletter
October 2012

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Sincerely,

Shawn Leigh Alexander
Associate Professor of African and African-American Studies
Director, Langston Hughes Center
University of Kansas

Upcoming Events

*William Tuttle Lecture*

**What:** *Freedom’s Frontier: Kansas and the Idea of African American Liberty* – Quintard Taylor, University of Washington

**When:** October 2 @ 4:30 pm

**Where:** Woodruff Auditorium, Kansas Union (University of Kansas, Lawrence Campus)

**Cost per person:** FREE and OPEN TO THE PUBLIC

**Sponsors of this Event:** American Studies Department, Hall Center for the Humanities, Office of the Provost, and Department of African & African American Studies

**About:**


The Department of American Studies and friends and family of Bill Tuttle established the annual Tuttle Lecture in 2008 to honor Bill for his 40 years of academic excellence in research and teaching, as well as his service to the university, the Lawrence community, and the nation. The Tuttle Lecture focuses on Bill’s primary teaching, research, and civic concerns: African American history and culture and recent American society and politics.

**Disfranchisement**

**What:** "Your Vote, Your Future: Disfranchisement in America, Past and Present" – Margie, Wakefield, Joyce McCray, Shawn Leigh Alexander, and Clarence Lang

**When:** October 18 @ 4:00 – 6:30 pm

**Where:** Malott Room, Kansas Union (University of Kansas, Lawrence Campus)

**Sponsors of this Event:** Langston Hughes Center, American Studies, African & African American Studies,

**Jesse B. Semple Brownbag Series**

**What:** "SOUL Train Chicago: NATIONALIST Beginning“ – Randal Maurice Jelks, University of Kansas

**When:** Monday, October 22 @11:30 am - 1:00 pm (11:30 –12:00 social period and brownbag lunch)

**Where:** Kansas Union, Alcove A (University of Kansas, Lawrence Campus)

**Cost per person:** FREE and OPEN TO THE PUBLIC

**Sponsors of this Event:** Langston Hughes Center

**About The Jesse B. Semple Brownbag Series:** The Jesse B. Semple Brownbag, every second Monday of each academic month, is an informal forum for the African Americanist
community and those who are interested in the general study of race, culture, and American society. The forum discusses activities on campus, historical and current issues related to race, and culture and social relations in America. It offers opportunities for visiting scholars, KU faculty, and KU students to present their ongoing research.

Langston Hughes’ character Jesse B. Semple, or Simple first appeared in the *Chicago Defender* on February 13, 1943. Semple became a voice, often in comic or satirical fashion, through which Hughes could comment on international relations, current events and the everyday concerns of the African American community.

**I Wonder as I Wander: Directions and Routes in African American Studies**

*Episode 3 – Jacob S. Dorman*

Assistant Professor, Departments of History and American Studies @ The University of Kansas

[http://afs.ku.edu/~lhcaas/f%20Woncer%20As%20I%20Wonder.html](http://afs.ku.edu/~lhcaas/f%20Woncer%20As%20I%20Wonder.html)

**In The News**

*Langston Hughes Center Blog*

See news entries related to African American Studies at the following link: [http://afs.ku.edu/~lhcaas/The%20LHC%20Blog/The%20LHC%20Blog.html](http://afs.ku.edu/~lhcaas/The%20LHC%20Blog/The%20LHC%20Blog.html)

*African American Literary Blog*

See entries from various authors at the following link: [http://projectbw.blogspot.com/](http://projectbw.blogspot.com/)

*Alice Walker on 30th Anniversary of The Color Purple*

Amy Goodman | September 28, 2012 | *Democracy Now*

On the 30th anniversary of the publication of "The Color Purple," we speak with author, poet and activist Alice Walker about her groundbreaking novel and its enduring legacy. Set mainly in rural Georgia in the 1930s, the book tells the story of a young, poor African-American woman named Celie and her struggle for empowerment in a world marked by sexism, racism, and patriarchy. The novel earned Walker a Pulitzer Price in 1983, making her the first African-American woman to win the Pulitzer for fiction. Walker explains the origin of the book's title and explores some of its central characters and their connection to her own family history.

Watch the interview at the following link: [http://www.youtube.com/watch?v=QoNSQsXL_CM&feature=plcp](http://www.youtube.com/watch?v=QoNSQsXL_CM&feature=plcp)

More from the interview with Alice Walker: [http://www.youtube.com/watch?v=Oz-hnyVRvpM&feature=relmfu](http://www.youtube.com/watch?v=Oz-hnyVRvpM&feature=relmfu)

**Don't Deny My Voice: Reading and Teaching African American Poetry**

Kristi Henderson | September 27, 2012 | *KU News*
A grant awarded to a University of Kansas researcher from the National Endowment for the Humanities will spur the creation of an institute on reading and teaching African-American poetry.

The project is led by Maryemma Graham, a University Distinguished Professor in the Department of English in the KU College of Liberal Arts & Sciences. The institute, “Don’t Deny My Voice: Reading and Teaching African-American Poetry,” will be open to college and university teachers from across the country. NEH awarded $189,000 to support the program.

The institute will be guided by experts in the field and supported by the archival resources of KU’s Project on the History of Black Writing and the Furious Flower Poetry Center at James Madison University.

Graham founded and continues to direct the Project on the History of Black Writing, located within KU’s Department of English, which is the only archive of its kind and has been in the forefront of black literary studies and inclusion efforts in higher education for 29 years. This grant marks HBW's seventh from NEH and the fifth national institute in its 14-year history at KU. The institute will be coordinated by Sarah Arbuthnot Lendt, Project on the History of Black Writing grant specialist and KU English instructor.

"Don't Deny My Voice" comes at a time of resurgence in interest in contemporary poetry, its expanded production and wide circulation. The program at KU will provide participants with an opportunity to develop a deeper understanding of the range, diversity and popularity of African-American poetry, and to engage in projects for teaching and further research.

Read the full article at the following link: http://www.news.ku.edu/2012/september/27/graham.shtml

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**Eugene Genovese**

| September 27, 2012 | HNN

Eugene Dominick Genovese, preeminent scholar of slavery and the master class in the American South, died on the morning of September 26th, 2012, after a long illness. Born in 1930, he graduated from Brooklyn College (1953) and Columbia University (1955, 1959) and taught at Rutgers University; Sir George Williams University in Montreal, Canada; the University of Rochester; the College of William and Mary, and a coalition of Georgia universities—Emory, Georgia Tech, Georgia State, and the University of Georgia. Ranking with the most influential historians of his generation, he also had appointments at Cambridge (as Pitt Professor), Princeton, Yale, and Columbia, was recipient of an honorary doctorate from the University of North Carolina at Chapel Hill, and served as president both of the Organization of American Historians and of the Historical Society, which he helped found.

Read more and find links to a number of summaries of Genovese’s life and career at the following link: http://hnn.us/articles/eugene-genovese-1930-2012

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**Author of Subversives Responds**

Seth Rosenfeld | September 23, 2012 | The Chronicle of Higher Education

To the Editor:

I write to correct serious errors, omissions, and misstatements about my new book—and particularly about my revelation that the late radical leader and ethnic-studies activist Richard M. Aoki was an FBI informant—in “Scholars Challenge Author’s Assertion That 1960s Activist Worked for FBI” (The Chronicle, August 31).

My book, *Subversives: The FBI’s War on Student Radicals, and Reagan’s Rise to Power* (Farrar, Straus and Giroux), examines the FBI’s covert activities concerning the University of California during the cold war. It focuses on the FBI’s involvement with three key figures: Clark Kerr, the university’s president; Mario Savio, leader of the Free Speech Movement; and Ronald Reagan, then California’s governor. I also profile many other figures, including Mr. Aoki, a revered activist in the San Francisco Bay Area, who I reveal was also a paid FBI informant at the time he gave the Black Panthers some of their first guns and firearms training in late 1966 and early 1967. I also made this disclosure in an article and video that were published contemporaneously with my book, the week of August 20.
My findings about Mr. Aoki and the journalistic method that led to them were widely accepted by the public and the press but sparked an angry response from a few professors specializing in ethnic studies and some of Mr. Aoki's friends and fellow activists. Instead of approaching my new evidence in an appropriately skeptical and scholarly way, these professors mischaracterized my evidence and made personal attacks on me. Unfortunately, The Chronicle did not provide a fair examination of this dispute.

Read the full article at the following link: http://chronicle.com/article/Author-of-Subversives/134586/

The Way Gordon Parks Saw New York

| September 22, 2012 | NYTimes

Gordon Parks, the first African-American photographer at Life magazine and a top fashion photographer at Vogue, died in 2006. He would have been 100 this year. Mr. Parks was the youngest of 15 children in a poor family in Fort Scott, Kan., and was drawn to the plight of the poor. View the slideshow at the following link: http://www.nytimes.com/slideshow/2012/09/23/nyregion/20120923PARKSSS.html

The Color of Christ

Edward J. Blum & Paul Harvey | September 19, 2012 | The Chronicle of Higher Education

In a world filled with images of Jesus, this one made headlines. He stood in a stained-glass window wearing a simple white robe and a dark tunic. When sunlight struck the glass just so, kindness radiated from his white face and warmth from his brown eyes. This was a comforting Jesus, and for decades he had been with this black congregation in Birmingham, Ala. But on Sunday morning, September 15, 1963, less than three weeks after Martin Luther King Jr. proclaimed his dream of racial equality, dynamite set by white supremacists exploded outside the 16th Street Baptist Church, and four little girls who had gone to the basement lounge to freshen up were dead. The face of Jesus shattered into a thousand shards of glass. In the blink of an eye, the prince of peace was a casualty of racism.

The bombing would become a pivotal moment in the civil-rights movement of the 1960s. The outrage that grew around the nation helped spur the voting-rights campaign and pave the way for passage of the Civil Rights Act of 1964. By 2004, two days after winning the Democratic nomination for a U.S. Senate seat, Barack Obama flew to Birmingham to give a speech at the city's Civil Rights Institute. He took the opportunity to cross the street and visit the church, by then a national historic landmark. When he entered, he observed a “still-visible scar” along the wall where the bomb had gone off. He saw portraits of the four young girls and thought about his two little daughters at home. He sat to pray, and above him in stained glass was the Jesus installed in 1965 to commemorate the bombing. This one seems sad, his arms stretched out, crucified. His hair is short, cropped, his face black.

The same year the church's black Jesus was dedicated, Mormon leaders in Salt Lake City resurrected an image of Jesus to present themselves to the nation and the world. The Christus, as the statue is known, was created in the early 19th century by a Dutch artist, but Latter-day Saints made it their own when they placed a replica in a Visitors Center in Temple Square. Jesus stands more than 11 feet high. He is made of all-white marble, and his hair flows below his shoulders. His right arm and pectoral muscle are exposed to reveal his chiseled physique. He could just as easily adorn the cover of a best seller as a Bible storybook.

If these two Christ icons could stand side-by-side, their differences could not be more startling. One is huge and authoritative; the other reserved and contemplative. One showcases power, the other suffering.

Read the full article at the following link: http://chronicle.com/article/The-Contested-Color-of-Christ/134414/

The Emancipation Proclamation at 150

Eric Foner | September 17, 2012 | Guardian
One hundred and fifty years ago this week occurred one of the crucial turning points of the American civil war and, indeed, of American history. Not on the battlefield, although at Antietam on 17 September 1862, a Union army forced Confederates under Robert E Lee to abandon their invasion of Maryland. Rather, it came five days later, when Abraham Lincoln issued "A Proclamation" warning the south that if the war did not end within 100 days, he would declare slaves in areas under rebellion "forever free".

Like all great historical transformations, emancipation during the civil war was a process, not a single event. It played out over time, arose from many causes and was the work of many individuals. It began at the war's outset when slaves, ignoring Lincoln's insistence that the struggle was about national unity, not slavery, began to seek refuge behind Union lines. It did not end until December 1865, when secretary of state William H Seward announced the ratification of the 13th amendment, irrevocably abolishing slavery throughout the reunited nation. But what came to be known as the Preliminary Emancipation Proclamation marked a key step in this process.

Lincoln believed that union, not emancipation, was the lowest common denominator of public support for the war. But he also understood that slavery was the war's fundamental cause. Beginning in November 1861, he promoted a plan to encourage voluntary abolition in Delaware, Maryland, Kentucky and Missouri, the border slave states that remained with the union. The federal government would provide financial compensation to states that acted to end slavery, and would encourage the freed people to emigrate to Africa or Central America. (Lincoln had long believed that "colorization", as this idea was called, would benefit both races; most blacks denounced it as a denial of their right to equality in the United States.)

On 22 July 1862, Lincoln informed his cabinet of a dramatic change in policy. He had decided to issue an order freeing all slaves in Confederate-held areas as of the following 1 January. During the previous months, he had been subjected to enormous pressure to adopt a new course. The Republican majority in Congress had pressed forward with actions against slavery - barring the army from returning fugitives, abolishing slavery in Washington, DC and, in the Second Confiscation Act, freeing slaves held by Confederates if they came within Union lines.

Read the full article at the following link: http://www.guardian.co.uk/commentisfree/2012/sep/17/emancipation-proclamation-150-anniversary-abraham-lincoln

**Novel by Claude McKay is Discovered**

*Felicia R. Lee | September 15, 2012 | NYTimes*

A Columbia graduate student and his advisor have authenticated the student’s discovery of an unknown manuscript of a 1941 novel by Claude McKay, a leading Harlem Renaissance writer and author of the first novel by a black American to become a best seller. The manuscript, “Amiable With Big Teeth: A Novel of the Love Affair Between the Communists and the Poor Black Sheep of Harlem,” was discovered in a previously untouched university archive and offers an unusual window on the ideas and events (like Mussolini’s invasion of Ethiopia) that animated Harlem on the cusp of World War II. The two scholars have received permission from the McKay estate to publish the novel, a satire set in 1936, with an introduction about how it was found and its provenance verified.

McKay, a Jamaican-born writer and political activist who died in 1948, at 58 (though some biographies say 57), influenced a generation of black writers, including Langston Hughes. His work includes the 1919 protest poem “If We Must Die,” (quoted by Winston Churchill) and “Harlem Shadows,” a 1922 poetry collection that some critics say ushered in the Harlem Renaissance. He also wrote the 1928 best-selling novel “Home to Harlem.” But his last published fiction during his lifetime was the 1933 novel “Banana Bottom.”

“This is a major discovery,” said Henry Louis Gates Jr., the Harvard University scholar, who was one of three experts called upon to examine the novel and supporting research. “It dramatically expands the canon of novels written by Harlem Renaissance writers and, obviously, novels by Claude McKay.”

Read the whole article at the following link: http://www.nytimes.com/2012/09/15/books/harlem-renaissance-novel-by-claude-mckay-is-discovered.html?_r=2&adxnnlx=1347807031-yk1+MjHTQWYjO7eRDQRUMw
"Beasts of the Southern Wild": Old Stereotypes
Bell hooks | September 10, 2012 | NewBlackMan (in exile)

An often repeated assertion in the body of film criticism I have written is the assertion that movies do not just mirror the culture of any given time; they also create it. With this assertion in mind I leaving a viewing of the film Beasts of the Southern Wilds deeply disturbed and militantly outraged by the images I have just seen. Having traveled with friends an hour to see this acclaimed movie, I have no way home if I leave the cinema; there were images in the movie that I just did not want inside my head. Buddhist teacher Thich Nhat Hahn tells students that putting images inside our heads is just like eating. And if “you are what you eat” it is equally true that to a great extent we are what we see. Having read wonderful reviews of the film, pushed by friends and colleagues alike to see it, I was amazed that what I saw, they did not see. The majority of folks I talked with, like the reviewers, praised the film’s compelling cinematography, the magical realism, and the poetics of space. In his long affirming review in the New Yorker critic David Denby praises the film, calling it a “vibrant feature.”

Sadly, all the vibrancy in this film is generated by a crue pornography of violence. At the center of this spectacle is the continuous physical and emotional violation of the body and being of a small six year old black girl called Hushpuppy (played by the ten year old actress Quvenzhane Wallis). While she is portrayed as continuously resisting and refusing to be a victim, she is victimized. Subject to both romanticization as a modern primitive and eroticization, her plight is presented as comically farcical. Some audiences laugh as Hushpuppy, when enraged at the antics of her disappearing alcoholic oftentimes abusive wild man dad Wink, burns her shanty house. Initially, she hides from the fire in an overturned cardboard box until Wink rescues her by fiercely yelling mean spirited words that both frighten her and lead her to run for her life; in that moment she is more terrified of her raging dad than she is of the fire.

Read the full article at the following link: http://newblackman.blogspot.com/2012/09/bell-hooks-no-love-in-wild.html

Emancipation evoked mix of emotions for freed slaves
Lonnie G. Bunch | September 8, 2012 | Washington Post

As soon as Hawkins Wilson, an enslaved African American from the region outside of Galveston, Texas, realized that he was free, he knew exactly what he would do. He would begin a search to find his family — a family he had not seen or heard from since he was sold from a plantation in Caroline County, Va., 24 years earlier. To facilitate his search, Wilson sent a letter seeking assistance from the Richmond office of the Freedmen’s Bureau, a crucially important, though short-lived, federal agency created to assist the newly freed in this moment of challenge and possibility.

“I am anxious to learn about my sisters, from whom I have been separated many years,” Wilson wrote. “I am in hopes that they are still living.” He then explained that he “was sold at a Sheriff’s sale to a Mr. Wright of Boydtown Court House,” and that he hoped an additional letter that he enclosed could be delivered to his sister.

The pain of his separation and the strength of his desire to reclaim his family are evident in this second letter. “Your little brother Hawkins is trying to find out where you are and where his poor old mother is,” he wrote. “I shall never forget the bag of biscuits you made for me the last night I spent with you.” He added that he had lived an honorable life, so that if they did not “meet on earth, we might indeed meet in heaven.” He ended his letter by asking his sister to write back quickly and said she should not be surprised if “I drop in on upon you some day.” Unfortunately, there is no evidence that Wilson’s letter was delivered or that he ever reconnected with his family.

To the newly emancipated such as Wilson, freedom was never all that they had hoped, but it was much more than they had ever had.

Read the full article at the following link: http://www.washingtonpost.com/lifestyle/style/emancipation-evoked-mix-of-emotions-for-freed-slaves/2012/09/07/57ad5184-f15a-11e1-892d-bc92fee603a7_story.html
"Effective Evil" or Progressives' Best Hope
Amy Goodman, Michael Eric Dyson & Glen Ford | September 7, 2012 | Democracy Now

As President Obama accepts the Democratic nomination to seek four more years in the White House, we host a debate on his presidency with Glen Ford of Black Agenda Report and Michael Eric Dyson, professor at Georgetown University and author of numerous books. Ford calls Obama the "more effective evil" for embracing right-wing policies and neutralizing effective opposition, while Dyson argues Obama provides the best and obvious choice for progressive change within the confines of the U.S. political system.

Watch the video and read the transcript at the following link: http://www.democracynow.org/2012/9/7/effective_evil_or_progressives_best_hope

Read Glen Ford's reaction to the debate at the following link: http://blackagendareport.com/content.debating-dr-dyson-facts-vs-wall-words"

Can the black middle class survive?
Steven Gray | September 3, 2012 | Salon

On the night of Barack Obama’s election, I was reporting in the crowd of Chicago’s Grant Park, and like many Americans felt hopeful that our country was finally ready to deal with the vexing matters of race. Obama’s election was an incalculable accomplishment, and the arrival of a middle-class black family in the White House seemed to tell the world that the American Dream is alive, that our country’s establishment has successfully absorbed a people it once enslaved, and unapologetically marginalized.

And yet, when the Obamas moved into the White House, the country’s economy was already in free fall, and its fragile black middle class was, to put it simply, vanishing. Between 2005 and 2009, the year the Great Recession officially ended, the average black household’s wealth fell by more than half, to $5,677, even as their white peers held about $113,000 in assets. Nearly one-quarter of African-Americans have no assets besides a car, and roughly the same share have lost their homes, or they’re close. The African-American unemployment rate hovers around 14 percent, and according to a Pew report released in July, nearly 70 percent of blacks raised in families at the middle of the wealth ladder fall to the bottom two rungs as adults. The exodus of blacks from cities like Washington, Atlanta, New Orleans and even Detroit is driving a sense of eroding political power. Perhaps most depressingly, one in three black boys can expect to be incarcerated at some point in his life.

Read the full article at the following link: http://www.salon.com/writer/steven_gray/

Listen to an interview with Gray about the article on NPR's Tell Me More at the following link: http://www.npr.org/2012/09/12/161007295/is-the-black-middle-class-disappearing

General Information

Call for Papers, Panels & Posters
W. E. B. Du Bois 50th Anniversary Commemorative Conference

W. E. B. Du Bois and the Wings of Atlanta: A Commemorative Conference at Clark
Atlanta University

The year 2013 will mark the 50th anniversary of the passing of Dr. W.E.B. Du Bois. On his birthday in February of that year, it is fitting that Clark Atlanta University (CAU) celebrate his life and scholarship: Dr. Du Bois wrote his most influential works in the 23 years he spent as a professor at Atlanta University. Serving as faculty of the Departments of History and Economics, he taught at Atlanta University from 1897 to 1910, and then returned from 1934 to 1944 as chair of the Department of Sociology. Dr. Du Bois also had impact in the area of social work and as a novelist, poet and short story writer. The W.E.B. Du Bois and the Wings of Atlanta Conference will serve as a meeting at the crossroads of various paths of Du Bois’s work. Conference participants will engage in an interdisciplinary and international introspection of the life, scholarship and activism of one of the most influential intellectuals of the 20th century.

In a four-day conference, beginning on February 20, 2013 and concluding on Du Bois’s birthday of February 23, Clark Atlanta University will host panels that highlight his countless contributions, especially those produced in the 23 years of his tenure. Central works to be discussed include the Phylon journal (founded in 1940) and the Atlanta University Publications (which he directed 1898-1914), where he covered topics including African Americans in higher education, art, the black church, urbanization, health, business, economics, and race relations in Georgia. Books published while in Atlanta are also central to the CAU discussion: The Souls of Black Folk (1903), Black Reconstruction(1935) and Dusk of Dawn: An Essay toward and Autobiography of a Race Concept, the second of his three autobiographies (1940).

The Wings of Atlanta conference seeks to bring together local, national and international scholars to explore themes in Dr. Du Bois's publications and collected papers in order to illuminate his experiences at Fisk University, Harvard University, University of Berlin, Atlanta University, Philadelphia, Massachusetts, New York, Chicago, Ghana and other areas where Du Bois lived and worked. Especially welcome are panels addressing the multitude of Du Boisian intellectual legacies and implications of his myriad research agendas.

This conference will be held as a conclusion to the year-long W. E. B. Du Bois Major Works Seminar Series hosted by the Clark Atlanta University Office of the President, Office of the Provost, School of Arts and Sciences, and the Department of History. The W.E.B. Du Bois and the Wings of Atlanta Conference, held on CAU’s campus, offers a uniquely significant locale from which to commemorate, interrogate, and celebrate the life and work of this exquisitely educated and distinctly complex man.

As interest is wide but space limited, individual conference papers will be considered, but panels of 4-6 papers will be given preference. Panel proposals should be no more than 4 pages long and individual paper proposals no more than 2 pages. Panel submissions must identify the panel chair, names, phone numbers, email addresses, and institutional affiliation information for the chair and all panelists.

One-page proposals for undergraduate and graduate student posters are also encouraged.

Send proposals to Dr. Stephanie Y. Evans at sevans@cau.edu.
For questions or additional information, call Dr. Evans at 404-880-6352.


Call for Papers – NCBS
Annual Conference
March 13-16, 2013
Indianapolis, IN
NCBS is accepting abstracts for individual paper, poster, panel, session, roundtable discussion, workshop, town hall meeting that explore the Black experience locally, nationally, and/or globally from a variety of perspectives. Of particular interest are presentations that comparatively explore these experiences, as well as those that examine the discipline of Africana/Black Studies using multi-layered frameworks and methodologies. Papers that incorporate various combinations of race/nationality, class, gender, and sexuality, through the lens of but not limited to Afrocentric, cross and multicultural, diasporic, feminist, postcolonial, postmodernist or transnational interpretative schemes are welcomed. Send a 150-400 word abstract for a panel (one for the panel subject and one for each panelist), and/or individual paper and poster presentations. For roundtable discussions submit a 500 word abstract that explores the discussion topic. For town hall meetings submit a 500 word abstract specifying the roles of the facilitator(s) and recorder(s).

**Conference proposal deadline December 14, 2012.**

[http://www.ncbsonline.org/conference_call_for_papers](http://www.ncbsonline.org/conference_call_for_papers)

**The Langston Hughes Society – Call for Papers**

Panel:"Borders, Boundaries, and Barriers" in the Writings of Langston Hughes  in the Americas, Europe, and Asia

College Language Association Convention 2013
Convention Dates: April 10-13, 2013
Location: Lexington, Kentucky

The Langston Hughes Society welcomes papers that explore how Langston Hughes's writings have influenced texts by other authors in the Americas, Europe, and/or Asia. Papers comparing and/or contrasting the writings of Langston Hughes with the writings of other authors in the Americas, Europe, and/or Asia are also welcome. All accepted presenters must join the Langston Hughes Society and the College Language Association by February 1, 2013. Please email an abstract (300-400 words) and a biographical profile (3-5 lines) to Dr. Sharon Lynette Jones at shajones@claflin.edu<mailto:shajones@claflin.edu> by **September 25, 2012.**

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If you would like to unsubscribe send an email to lhcaas@ku.edu to let us know, and we'll remove you immediately.

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