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AFROFUTURIST DESIGN: FROM ANCIENT DOGON TO WAKANDAN FUTURES ▲ Fall 2019 ▲ *Exhibit Guide*

THE BLACK SPECULATIVE ARTS MOVEMENT

“Thousands of artists, writers, scholars, and activists stand in solidarity around the world in pursuit of a visionary society dedicated to unlimited creativity. From the first ASTROBLACKNESS meetings through the PLANET DEEP SOUTH symposia, this coalition has formed to provide every resource to all parts of the African diaspora. Monmouth University is proud to open the doors of the Murry and Leonie Guggenheim Memorial Library to the inaugural exhibit, **AFROFUTURIST DESIGN: FROM ANCIENT DOGON TO WAKANDAN FUTURES**, from Saturday, September 7, 2019, to Saturday, November 23, 2019. Hosted by University Librarian Kurt W. Wagner and Associate Professor and Chair of the Department of Educational Counseling and Leadership, Dr. Walter Greason, this exhibit and its supporting programs will challenge the traditional aesthetics and epistemologies that the university has upheld for four generations. AFROFUTURIST DESIGN marks the start of a new day in the twenty-first century as THE BLACK SPECULATIVE ARTS MOVEMENT arrives on campus.”

ANCIENT DOGON

“Continental African life and civilization before European contact receives almost no study in elementary, secondary, or higher education. Scholars like Dr. Julius Adegunle open the doors to understanding the nuances and specifics of African societies like Nigeria and Rwanda in ways that provide the foundation for global understanding at Monmouth University. We celebrate his innovative leadership through the Monmouth University Conference on Race – now in its tenth year – in partnership with the Black Speculative Arts Movement: The Black Brain Belt symposium.”

SURVIVING THE MAAFA

“The New York Times features a weekly exploration of Africana history through its **1619 Project**, documenting four centuries of the African diaspora and its impact on every facet of world society. The Maafa, or Great Disaster, is one aspect of the experience of the trans-Atlantic slave trade, enslavement throughout the western hemisphere, and the movements to abolish this monstrous injustice wherever it appears. Monmouth University’s scholars have special experience in the economics of racial segregation that have empowered a new generation to create human institutions that dismantle inequity and create opportunities where injustice prevailed across previous decades.”

JIM CROW UNBOUND

“Segregation declined as a North American phenomenon as the need for social control of enslaved Africans prevailed between 1670 and 1820. The exception to this pattern was the experiment with gradual emancipation in the New England and Mid-Atlantic states through the process of national revolution between 1775 and 1810. The connection between these specific transformations became the foundation of modern industrial

segregation later in the nineteenth century. The commercial revolution in the “free” states in Revolutionary America relied on segregation as the primary alternative to the social controls that enforced economic productivity with the enslavement of Africans. As the assumptions of racial difference shaped slavery, they also governed the deeper institutionalization of markets. White Americans (as a group) specifically denied African-American land and business ownership by legislative, executive, judicial, and mob action constantly in the “unfree northern and Midwestern states in the first half of the nineteenth century. It was only natural that the southern states, defeated in the Civil War, would move swiftly to model the transition to black codes and Jim Crow laws that their regional siblings had implemented almost a century earlier. However, the accelerated pace of segregation under the industrial order of the Midwest became the fulcrum of racial injustice between 1870 and 1950 Rationalism and science became the most powerful propositions for racial segregation in the emerging industrial world order. Indeed, the prevailing organizational principle of the Industrial Revolution was segregation. Avoiding this recognition only enables this relationship to continue its poisonous evolution.”

HARLEM, BLACK POWER, HIP HOP

“Following the admonitions of T. Thomas Fortune, Ida B. Wells-Barnett, W.E.B. DuBois, Marcus and Amy Garvey, and Paul Robeson, African American migrants moved to cities like New York, Newark, Pittsburgh, Chicago, St. Louis, and Los Angeles from 1920 to 1980. These waves of Great Migrations utterly transformed the world by requiring the United States to defend its principles in both world wars and the longstanding Cold War and wars on terrorism. African Americans became the center of the world’s understanding about liberty, justice, and democracy. In every public forum, black intellectuals created new forms of freedom.”

AFROFUTURISM & MARVEL’S BLACK PANTHER

“The 2008 Presidential election signaled the transformation of both American and world society in the acceptance of the African diaspora and its cultural importance on the world stage. From jazz to hip hop, from Maya Angelou to Toni Morrison, from Jackie Robinson to Colin Kaepernick, African American excellence inspired people from every nation and culture. Despite setbacks and resistance, popular demand for new ideas broke through an important barrier in 2018 with the cinematic release of the Marvel Cinematic Universe’s film, Black Panther. An international phenomenon, the film presented a vision of a futuristic, African nation – Wakanda. It offered its audiences a glimpse of world without slavery, segregation, and injustice, if they had the courage to pursue it. Afrofuturism became a part of the world’s imagination, and the Black Speculative Arts Movement moved into a dozen countries inspiring new generations to break the shackles of the past.”

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