8-21-2019

Proceedings of the 2019 Global Voices Symposium

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PROCEEDINGS OF THE 2019 GLOBAL VOICES SYMPOSIUM

University of Dayton Alumni Chair in the Humanities

Julius A. Amin, Editor
University of Dayton
Alumni Chair in the Humanities

The 2019
Global Voices
Symposium

January 29 and March 27, 2019

Proceedings compiled and edited by Julius A. Amin
Professor, Department of History
Alumni Chair in the Humanities
The Global Voices Symposium is designed to educate, inform, and contribute to ongoing conversations to strengthen global consciousness and awareness on the University of Dayton’s campus and the larger Dayton community. It brings together faculty, staff, students, and community leaders to discuss and find ways to enhance global engagement within our community. It is the hope that these conversations will help us to find commonality in the human experience, identify things that unite rather than divide, and enable us to engage one another to learn and be informed. The symposium challenges us to continue to dare as we build a vibrant diverse, inclusive, and multicultural community.

These proceedings contain content provided by the participants voluntarily; some presenters opted not to include their presentation materials in the proceedings. Texts have been edited for clarity.

Compiled and edited by
Julius A. Amin
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Copy editor: Nick Pici

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Good evening. My name is Julius Amin. I am Professor of History and Alumni Chair in the Humanities here at the University of Dayton. On behalf of the Global Voices Symposium Planning Committee composed of Drs. Chris Agnew and Haimanti Roy, Mrs. Sangita Gosalia, and Monica Harris I welcome you to this event. Working on the Global Voices Symposium entailed collaboration with colleagues across campus and the larger Dayton Community. Let me take a minute or so to recognize a few people who played a vital role in this effort.

First, I want to recognize UD President Dr. Eric Spina, whose vision that we create a “university for the common good” enabled us to think in bold new directions. We thank you.

I extend my thanks to Dr. Paul Benson, provost of the University of Dayton, and to Dr. Jason Pierce, dean of the College of Arts and Sciences, who believed in us to get this done. We thank you for the continuous support.

My thanks go to Dr. Amy Anderson, Dr. Daria Graham, and Mrs. Merida Allen, who provided important suggestions to the Planning Committee.

Dr. Juan Santamarina, the chair of the Department of History, was always supportive. We thank you.
The staff at the office of the Alumni Chair in the Humanities was magnificent. Administrative Assistant Heidi Haas and Student Assistant Bharath Kumar Inguva took care of all the arrangements. Amy Lee of the Kennedy Union helped us to identity space to reschedule events. The staff at Catering and Food Services ensured that everything was done right. Thank you.

I extend my gratitude to all the presenters: students, alumni, and our colleagues from the City of Dayton. Your presentations challenged our students to develop a sense of global awareness. It was a joy to listen to you.

Finally, I want to recognize faculty, staff, students, and all present for buying into the idea that the University of Dayton and the larger Dayton community is a global space, and therefore must continue to search for ways to turn that notion into reality.

This symposium provided an opportunity to gather on campus to learn and to educate each other on the importance of global awareness. All of you will agree with me that this is an important moment in history. Recent and repeated attacks on the diverse nature of the global community should not deter us. Rather they should embolden efforts to continue to create a diverse and inclusive community. By its very nature a university campus demands that its members challenge the dictatorship of ignorance.

Global and intercultural consciousness are at the heart of the University of Dayton’s mission. Two years ago, in his inaugural address, President Spina stated that “intercultural excellence” is a must. It was and remains a timely message and calls for a paradigm shift. People from diverse backgrounds must be respected, and not just tolerated.

Roughly 60 years ago, in his commencement speech, President John F. Kennedy exhorted students to take seriously their obligations to promote human understanding. He stated, and I quote:

Let us … direct attention to our common interests. … We can help make the world safe for diversity. … In the final analysis, our most basic common link is that we all inhabit
this small planet. We all breathe the same air. We all cherish our children’s future. And we are all mortal.

Whether you come from Washington, D.C., or Beijing, or Accra, or Abuja, or Yaoundé, or Mexico City, or Riyadh, or New Delhi, and yes, or from Dayton, Ohio, we all inhabit the same earth surface. All of us must rededicate ourselves to imploding the diseases of intolerance and hate, which are becoming increasingly infectious. We must celebrate the world’s diverse cultures, traditions, religions, and peoples. It is the wave of the future.
Introduction of Dr. Nwando Achebe, Keynote Speaker

Amy Anderson

Greetings, everyone, to the Global Voices Symposium [GVS] Keynote Address. On behalf of President Eric Spina and Provost Paul Benson, I’d like to extend a warm welcome to each of you here this evening.

A special welcome and thanks to the students, alumni, faculty, staff, and community members who have participated in the GVS so far. Your insights and perspectives have been inspiring to the campus and will help to continue to motivate us (faculty and staff on campus) to pursue our vision of radical inclusion and the common good.

Another special welcome to guests from the Dayton community. Your presence here is important to us and we hope you will feel welcome to come back often for other programs and opportunities to learn together about important issues.

I’d also like to thank Dr. Julius Amin and the GVS committee for their excellent work. This is the third time that Dr. Amin has led a symposium on campus as part of his role as Alumni Chair in the Humanities.

I probably don’t need to convince you of the importance of global perspectives and learning, but before I introduce the speaker, I
just want to make a few remarks to set the context for this evening’s presentation.

According to UNESCO, at its core, global learning:

- Enables people to understand the links between their own lives and those of people throughout the world
- Increases understanding of the economic, cultural, political, and environmental influences which shape our lives.
- Develops the skills, attitudes, and values which enable people to work together to bring about change and take control of their own lives
- Works toward achieving a more just and sustainable world in which power and resources are more equitably shared.

The emphasis in global education is therefore on both changing self and changing society, for neither is possible without the other. In addition, we know that global learning has so many benefits that lead to student success and overall well-being.

**Student Engagement.** Research shows that when students learn content through authentic tasks and real-world experiences, they are more likely to engage, which in turn leads to higher attendance and achievement.

**College and Career Readiness.** The economy is global and employers today are desperate to hire graduates with intercultural leadership skills that allow them to work in diverse teams and with clients all over the world. By providing students with opportunities to understand the wider world, we are also giving students a competitive edge.

**Social-Emotional Learning.** Global education helps develop the following:

- *Self-awareness* of one’s own identity, culture, beliefs and how those connect with the wider world
- *Social awareness*, including empathy, perspective-taking, appreciating diversity, and respecting others
- *Relationship-building skills* with diverse individuals and groups through effective communication and collaboration.
**Student Empowerment.** Global learning enables students with agency to take purposeful action to improve their own lives and to positively influence the world around them. When students are provided opportunities to investigate issues they deem important (be it sustainable energy, social inequality, climate change, access to clean water, or human rights violations), unpack why these issues exist, and come up with solutions to make them better, they become empowered to be the catalysts of the changes they wish to see.

And yet, with all this evidence, we still have a long way to go to build truly global learning spaces where all students, and if fact the world, benefit from these important outcomes. It is symposia like this one that bring critical perspectives together—including our keynote tonight—and that serve as catalysts for us all. So without further delay, I’d like to introduce Dr. Nwando Achebe.

Dr. Achebe is the Jack and Margaret Sweet Endowed Professor of History, and a multi-award-winning historian at Michigan State University. Dr. Achebe received her master’s and PhD from UCLA after studying theatre at the University of Massachusetts. Her research interests involve the use of oral history in the study of women, gender, and sexuality in Nigeria.

Among her many accomplishments, Dr. Achebe is the author of six books, including:

- *Farmers, Traders, Warriors, and Kings: Female Power and Authority in Northern Igboland, 1900-1960*
- *The Female King of Colonial Nigeria: Ahebi Ugbabe*, a full-length critical biography on the only female warrant chief and king in British Africa
- Co-author of the *2018 History of West Africa E-Course Book*
- Co-editor with William Worger and Charles Ambler of *A Companion to African History*
- Co-editor with Claire Robertson of *Holding the World Together: African Women in Changing Perspective*
She is founding editor-in-chief of the *Journal of West African History*. She served as a Ford Foundation and Fulbright-Hays Scholar-in-Residence at the University of Nigeria, Nsukka. Dr. Achebe has received prestigious grants from the Rockefeller Foundation, Wenner-Gren, Woodrow Wilson, Fulbright-Hays, the Ford Foundation, the World Health Organization, and the National Endowment for the Humanities.

Please join me in extending a warm Dayton welcome to Dr. Nwando Achebe.
Making Sense of Global Awareness on American College Campuses: Women’s History in the African Tradition

Nwando Achebe
Jack and Margaret Sweet Endowed Professor of History
Michigan State University

I feel deeply honored and privileged to have been asked to deliver the Keynote Address for this 2019 College of Arts and Sciences Alumni Chair in Humanities Symposium—Global Voices on the University of Dayton Campus. I wish to thank Professor Julius Amin, the Alumni Chair in Humanities for inviting me, and Heidi Hass for making all the arrangements.

As I contemplate the challenge before me, I have decided to approach it from a very personal space: to speak to, with the aim of making sense of, my journey into awareness, African awareness—an awareness that materialized out of my desire to decolonize knowledge on, and about, Africa and African women; and how I have transmitted that awareness into my teaching about Global Africa on two American college campuses — the College of William and Mary and now Michigan State University. It is an awareness that developed and found expression at another American college campus: namely, the University of California Los Angeles, the
institution from which I earned my master’s and PhD degrees. Thus, I have necessarily tweaked the title of this presentation to make sense of my journey to that awareness. The slightly amended title now reads: “Making Sense of Global Awareness on American College Campuses: Women’s History in the African Tradition.”

The Yoruba of southwestern Nigeria have a fable that speaks to the importance of the journey. Akara-Ogun was a hunter who had to journey into the forest of a thousand spirits in search of a keg of knowledge. To get to the keg, Akara-Ogun had to overcome insurmountable obstacles. He wrestled with dangerous spirits, some with two heads and eight legs; others with eyes in the front and back of their heads; and still others with heads of burning bush. Each of these spirits had a test for Akara-Ogun. Failure was not an option. He used his power of oratory to convince the spirits with the burning bush; he used his prowess as a wrestler to overcome the spirits with two heads and eight legs; he used his singing and dancing to charm the spirits with eyes in the front and back of their heads. Akara-Ogun eventually reached his destination, only to discover that the keg of knowledge that he was in search of was a mirage; he discovered that the journey itself, his process of discovery was the real knowledge that he was after.

As an African-born women’s and gender historian, I too have come to the realization that the received knowledge about African women on American college campuses is little more than a mirage: like Akara-Ogun, my personal journey of uncovering and unearthing African women’s lives has been a trek through a forest of a thousand spirits, a trek that has propelled me to decolonize and counter the
narrative of received canon in my American college classroom. It is a journey that I share with you now.

In her essay “The African Woman Today,” Ghanaian author Ama Ata Aidoo laments “the sorry pass the daughters of the African continent have come to.” Hear her words:

It might not be fair to blame as well-intentioned an event as Bob Geldof’s Band Aid, which was staged to raise awareness of the plight of drought victims in Ethiopia, and even raise funds for them, but there is no doubt that, ever since, the image of the African woman in the mind of the world has been set: she is breeding too many children she cannot take care of, and for whom she should not expect other people to pick up the tab. She is hungry, and so are her children. In fact, it has become a cliché of Western photojournalism that the African woman is old beyond her years; she is half-naked; her drooped and withered breasts
are well exposed; there are flies buzzing around the faces of her children; and she has a permanent begging bowl in her hand.

Yes, indeed the image of the African woman has been set. It is an image that I am confronted with each and every time I walk into my American African history classroom.

Permit me then to spend a little time unpacking this western construction of African images—a construction that did not merely suddenly come into being, but one that has, like the handshake in that perceptive Igbo proverb that extends beyond the elbow, “resulted in something else.”

As a history professor at Michigan State University, I have found it necessary to begin each new African history course with an assessment of my students’ knowledge about Africa. To this end, I have begun each semester by asking the following question: “tell me what comes to mind when you think about Africa.” And as many times as I have asked this question, the response is always the same: the class quiets down and students focus on anything in the classroom but me. This dodging of glances invariably continues until I assure them that my question comes without judgment; that all that I am after is an uncensored list of the images that come to mind when they think about Africa—in other words, everyone thinks something about Africa! I have found that no sooner do I elucidate my intentions, that answers start pouring out, sometimes faster than I am able to list them on my PowerPoint. I do not think that it is necessary to rehash the exact images my students have shared with me here, but suffice it to say that the vast majority of the images have in fact been negative. It is this exercise that has propelled me to create what I call my African Studies “STOP WORD LIST,” which is in essence a list of words or constructions that “STOP” meaningful and respectful engagement with Africa.

In an important study, The Africa that Never Was: Four Centuries of British Writing on Africa, Dorothy Hammond and Alta Jablow tackle this issue of images. They conclude, in the last paragraph of their book, that “four centuries of British writing about
Africa has produced a literature which does not describe Africa, but in actuality [describes] British response to Africa.” The authors further contend that, and I quote again, “The image of Africa remains one of negative reflection, the shadow, of the British self-image.”

A similar argument could be made about the visual images that have emerged and are consumed about Africa on American college campuses. Before the era of the Atlantic slave trade, a trade that has been described as the “greatest forced migration in human history,” the relationship between the West and Africa was one of respect, a relationship that celebrated the racial differences between Africans and Europeans, while at the same time purporting them as equal: hence Basil Davidson’s contention that during this early period that there was a feeling in Europe that “Africans were different, yet equal.”

After all, it was during this period (specifically in 1325) that King Mansa Musa of Mali, after having returned from his famous pilgrimage to Mecca—a pilgrimage that had the effect of not only devaluing currency in Africa, but as far north as Europe!—put his kingdom on the international map. In this map a black man, quite obviously a king, was depicted sitting on a throne and surrounded by numerous weights of gold.

And let us not forget the memorable story of King Dom Afonso, who, before the Atlantic Slave Trade had virtually consumed and
depopulated his Kongo kingdom, had forged a friendship with the king of Portugal—a friendship in which the royal brothers of Portugal and Kongo were writing letters to each other that were couched in terms of complete equality of status. History informs us that emissaries went back and forth between them, thus establishing relationships between Mbansa and the Vatican. And so strong was this relationship that a son of the Mwene Kongo (ManiKongo) was actually appointed as a bishop of his country in Rome!

Even the sketchiest telling of this history reads like a fairy tale: not because it did not happen, but because we, on American college campuses, have become so accustomed and familiar with the Africa of Conrad’s _Heart of Darkness_—a tradition which invented an Africa where nothing good happens or has ever happened, an Africa that has not been discovered yet and is waiting for the first European visitor to explore it and explain it to itself.

And explore and explain it they did: the end-product of this “mapping,” as well as its “civilizing mission,” were images of Africa that Africans themselves found strange. Take, for instance, the eighteenth-century portrait of Francis Williams: an exceptional African who had graduated from Cambridge University, Francis Williams was a mathematician and would become a poet and founder of a school in Jamaica. The portrait of him by an anonymous artist showed him with a big, flat face lacking any distinctiveness, standing in a cluttered library on tiny legs, which looked like broomsticks. The portrait was clearly an exercise in mockery. Perhaps Francis Williams aroused resentment because of his accomplishments, because it was clear that the anonymous caricature was intended to put him in his place.

Or perhaps we should consider for a moment the plight of the poor Khoi Khoi woman, Sarah Baartman, a.k.a. The Hottentot Venus: who, a couple decades after Williams, was sold to a European visiting Cape Town in 1810, taken to Europe, and put on display in England and France as a freak show. She too would be subjected to portraits, which dehumanized her by depicting in the
most grotesque and exaggerated way her protruding backside. The spectacle of Baartman’s body continued even after her death at the age of 26. Pseudo-scientists interested in investigating “primitive sexuality” dissected and cast her genitals in wax.

Let us now fast forward to the early 1990s and my graduate student days at UCLA, where I too was bombarded by negative images of Africans—this time, in the form of the written text. It was these images, these skewed representations, and interpretations of Africa and its peoples that led me on my journey of helping to propel and shape global awareness about Africa on American college campuses; it was these same images that encouraged me to paint a counter-narrative of “another Africa” on American college campuses, and become the Africanist historian that I am today.

I especially remember being forced to engage with Margaret Kinsman’s *Journal of Southern African Studies* article “Beasts of Burden: The Subordination of Southern Tswana Women, ca. 1800–1840.” I have vivid memories of sitting in class and working to subdue my annoyance, while at the same time trying to figure out for myself who exactly these beasts of burden, these African women who were sold to the highest bidder for their productive and reproductive labor, were? Several years later, Catherine Coquery-Vidrovitch adopted the same disparaging clause (“beasts of burden”) to describe African women in her *African Women: A Modern History*, and to further denounced them as having “a negative image of themselves”—an image that was
the result of the society’s refusal to recognize them as individuals, an entire existence devoted to the domestic economy, and training from their earliest years in humility and acceptance as normal of an ideology that was entirely based on labor (13).

Again I ask, whose African women are these? Because Kisman’s and Coquery-Vidrovitch’s African women most certainly did not represent me, or any African women that I knew for that matter! However, to cast blame solely on these authors would be to miss the point, because these very imaginings of African women—as beasts of burden, legal minors, overtly sexual beings, and the numerous derivatives of the aforementioned constructions—are ubiquitous in the consciousness of American college students. Images such as the following [images projected on presentation screen are not available for reprint].

Are these images representative? Surely there was more, something missing.

Let’s, for a moment, turn to history to help solve this conundrum. African women have been known to occupy a variety of leadership roles in their societies. In ancient Egypt, Hatshepsut ruled as Pharaoh. Tiye and Nefertiti ruled as queens. The Lovedu rain-queens controlled the fertility of the crops. The “Amazons” of Dahomey served as a special corpus of trained palace guards and a specialized army for their kingdom.

In 1623 at the age of 41, Nzingha became the ruler of Ndo-ngo (Angola). Like Hatshepsut before her, she forbade her subjects from calling her queen. She instead insisted on being called king and marched into battle dressed like a man. She fought the Portuguese all her life, suffering severe setbacks. Even though Nzingha failed in her mission to expel the Portuguese, her historic importance transcends this failure, as she awakened and encouraged the first known stirring of nationalism in West Central Africa.

Other African queens were equally known for their warrior instincts, including the Luena queen, NyaKarolo of Angola, who
during her reign instituted a system of female chiefdoms in all the countries she conquered; and Queen Amina of Hausaland, a West African warrior woman who was said to have not only created the Great Hausa empire, but also led into battle a fierce army of horsemen. Indeed, so powerful is the memory of [Amina’s] exploits that songs of her deeds are still being sung today.

We cannot also forget Mbuya (grandmother) Nehanda, the female incarnation of the royal Shona mhondoro (lion spirit) Nyamhika Nehanda. Mbuya Nehanda II would emerge 500 years after her forebear’s death as that suitable medium to lead the first chimurenga (war of liberation) of 1896–97. She was captured in December 1897 and went to her death in defiance, denouncing the British. Her dying words, “My bones will rise again,” predicted the second chimurenga, which culminated in the independence of present-day Zimbabwe.

Around the same time, Yaa Asantewa, the Asantehemma or Queen Mother of Ejisu, Asanteland, would nurture the same smoking
flame. The year was 1899. The British had exiled Asantehene [King] Prempeh II two years earlier and, in an attempt to further humiliate them, had sent the British governor to Kumasi to demand the Golden Stool, a symbol of Asante unity. In the face of this insult, even the bravest male members of the nation were cowed. In her now famous challenge, Yaa Asantewa declared:

How can a proud and brave people like the Asante sit back and look while white men took away their king and chiefs and humiliate them with a demand for the Golden Stool. The Golden Stool only means money to the white man; they searched and dug everywhere for it. … If you, the chiefs of Asante, are going to behave like cowards and not fight, you should exchange your loincloths for my undergarments.

That was the beginning of the Yaa Asantewa War, which would eventually lead to her capture and deportation to the Seychelles Islands, but would, like the fine example shown by her foremothers before her, revive the spirit of pride and resistance among Asante.

Having touched on African warrior women, let me now briefly say a word or two about other expressions of female power and authority in African societies. In some societies, a system of joint sovereignty existed whereby leadership responsibilities were shared between a king and a female counterpart. In these systems, women held power because of their relationship to the ruler in question, especially as mother, daughter, or sister. The mother of the Fon (male ruler) of the Kingdom of Kom (West Cameroon) advised him and watched over the children of the palace. In the Mossi Kingdom, the eldest daughter of the Mossi king dressed in the king’s attire and held royal power until the next ruler was installed.

Amongst the Yoruba of southwestern Nigeria, the Iyaoba (Queen Mother), the Olori (the head wife of the Oba [king]), and the Iyalode (ceremonial minister of social affairs) all held significant political power, exerting considerable influence over men’s offices while participating actively in policymaking and traditional government.
Some small-scale African societies had a dual-sex political system, in which each sex managed its own affairs. Amongst the non-centralized Igbo, a joint system of male and female government typically obtained. In this system of government, the umuada (daughters of the lineage) and inyomdi (wives of the lineage) emerged as supreme political bodies—with the otu umuada featuring as the supreme court of arbitration.

The question that now arises is, if all of the above is true about African women, where then does the ever-present image of the African woman as subservient—a beast of burden, legal minor, and oversexed—on American college campuses come from? I suggest, much like Hammond and Jablow before me, that the downtrodden, subordinate, and oversexed African woman is very much a figment
of Western imagination, a lark that allowed them to construct an African woman that never was and never would be. For were the truth be known, most of these early authors would have had little meaningful contact with African women, and hence little firsthand knowledge of them. However, this fact did not prevent them from crafting stories of her toils in numerous pieces of fiction and nonfiction—stories that have survived and thus shaped how African women are imagined and constructed in the present day on American college campuses. The following passage from Stuart Cloete’s 1955 best-selling travel log, The African Giant: The Story of a Journey, demonstrates this obsession:

One is suddenly aware of the immense sexuality of African [women]. Many of [them] were beautiful once you became used to African beauty. One could see why white men took them as house keepers. They were all women. They were, in a sense, without souls. … They were bold and without innocence. They said with their dark eyes: we are women. You are a man. We know what you want.

Listen now to a similar passage, this time from Joyce Cary’s famous novel Mr. Johnson:

The girls and women know that speech is none of their business. They will do what they are told. They fix their sleepy eyes on the speaker and allow their usual train of feelings to continue.

This assumption that the African woman is nothing but a drudge, completely subjugated if not actually enslaved, is reinforced by a superficial knowledge of the African cultural and social institutions of bride-price, polygamy, and, more recently, female circumcision (or as these Eurocentric gazers prefer to call it, “female genital mutilation”). Allow me a moment to address these misconceptions. First, African bride-price: The true significance of bride-price, bride-wealth, or bride-service is well described by Edwin W. Smith and
Andrew Dale in their ethnography on the Baila of Northern Zimbabwe. Their description could apply to almost any African group in which the custom obtains. Hear their words:

The goods given by or on behalf of the bridegroom to the … parents of the bride are called the chiko. … To us it may seem to be a matter of buying and selling, but the Baila would repudiate any such ideal. … The woman is not bought. Her husband does not acquire … propriety rights [over] her. … The chiko is more properly regarded as a compensation to the girl’s clan, a return to parents and guardians for the expense they have incurred in her rearing, the seal of that contract by which she is to become the mother of the man’s children, and a guarantee of good treatment.

In fact, among the Igbo of eastern Nigeria, bride-price simply guarantees the bridegroom rights over his soon-to-be-born children—so that those children can bear his name, and belong to his lineage, rather than their mother’s.

With regard to polygamy, I would like to say but three things. First, polygamy is not, and I repeat not, the most common form of marriage in Africa. In fact, only very few Africans are polygamous, because only very few Africans can afford to be polygamous. Second, there are many types of polygamy in Africa. In some African nations—particularly among the peoples of the plateau region of Nigeria as well as some small pockets of the Sudan, Benin Republic, Congo, Angola, Mozambique, Tanzania, and Kenya (Turkana and Maasai)—women marry many husbands in an institution known as polyandry. Also, African women have been known to marry other women! These relationships, which are not lesbian in nature, afford the African female husband, the opportunity to marry a wife, and in essence assume the gendered social role of husband and father. All children borne of unions such as these belong to the female husband and bear her name.
I have but a few words to say about female circumcision, genital mutilation, genital cutting, and all of its derivatives. Ever since Alice Walker dedicated her book *Possessing the Secret of Joy* “with tenderness and respect to the blameless [Africa] vulva,” and in the same breath strong-armed Africans into accepting “what [she], someone who loves [her] former home, [is] saying”—the discourse on female circumcision has been reframed and remapped along imperialist and colonial discourses. Western feminists have been given the license and authority to practice the very silencing and stigmatization of women that feminism challenges. And this silencing has been framed around debates over human rights. No one has thought to question the politics of one part of the world—the “first” world nonetheless, defining human rights for the rest of the so-called “third” or developing world. I suggest, much like Sondra Hale, American anthropologist of Sudan, that this feminist led insurgency against female circumcision in Africa, actually has more to do with the western feminists themselves and less to do with the African women they seem so impatient to save. It concerns an eagerness to erect the “we” versus “them” hierarchy that objectifies and inferiorizes African women. Hear her words:

We might also ask how and why so many westerners, especially (but not only) white feminists are becoming active in either scholarship or politics around this issue without knowing anything about the practices or without having had a single conversation with a circumcised woman! In this sense and in others, we seem to have engaged in a great deal of arrogant perception which really relates not so much to what we think of something, but what we do with that information, and especially, how we use our analyses to set ourselves apart.

It would appear that Eurocentrism and ethnocentrism in present-day scholarship has come full cycle, 40 years after Hammond and Jablow’s revelations of the “Africa that never was.” We must remember that this type of armchair activism is a form of invasion,
perceiving, as it does, the oppressed as helpless victims—proxies who are totally devoid of the agency required to change their oppressive reality.

We have thus far dedicated our time to considering episodes of female power in the human visible realm—that is, discussing African women leaders in their various societies; and confronting the misconceptions that STOP the conversation, which allows us to make sense of, and see, African women as they truly are. But by focusing exclusively on the human visible realm, we only paint one part of the African woman’s narrative. We leave untouched that which is by far the most superior expression of female power in Africa—the female principle in the spiritual, non-visible realm. Painting the total narrative—or, put different, viewing the masquerade dance from all perspectives—is where my own work on, and teaching about, African women and gender makes its most valuable contribution.

And what, you may ask, am I talking about? What is this spiritual realm? The answer is simple. The African world operates within a cyclical movement of time, i.e. a continuum. African peoples, therefore, identify two worlds: the human or physical/visible world; and the non-human or spiritual/invisible world. These worlds are not separate but rather like two half circles—or two halves of a kolanut—that, when connected, make up one continuous, complete, and whole African world.

Therefore, in politics, for instance, African peoples identify two distinct political systems: the human (which we have already talked about) and the spiritual. The spiritual political consistency is made up of spiritual divinities as well as male and female functionaries who derive their political power from an association with the spiritual world. A higher form of government, these medicines, goddesses, priestesses, and diviners figure as political heads in their communities: hence C. K. Meek’s assertion that gods and goddesses are the true rulers of African towns and human beings are there merely to interpret the will of the gods. The female masked spirits of West Africa, for instance, feature prominently as judicial courts and judges of moral conduct. One such masked spirit, Abere, operated as
an integral part of the legal system and actively functioned as an agent of social control. She had the power and authority to order humans without challenge and her decrees and punishments were uncontestable.

As far back as the 1800s, Nyamwezi women engendered an unusual degree of authority in ritual situations. In the kingdoms of Bunyoro and Buganda (modern Uganda) and Buha, Unyamwezi, and Usukuma (northwestern Tanzania), spirit societies were centered on groups of legendary heroes known as Cwezi or Imandwa. The Cwezi were the names of the early rulers of western Uganda. As the Cwezi kingdom declined, people began to honor the spirits of their former kings.

In these hierarchical societies, women’s positions depended on their status in the class system. Few upperclass women attained considerable wealth and authority. Spirit-mediumship societies thus provided women with the greatest avenues for active participation in politics and religious life.

Spirit mediums were separated from society by the special regalia they wore. They had a secret vocabulary and possession of esoteric knowledge. Most importantly, they possessed legal immunity. They were concerned, like their Igbo counterparts, mainly with female activities such as fertility and agriculture.

My talk thus far has attempted to paint a counter narrative to the received canon on African women’s pre-colonial political and religious roles on American college campuses. I unfortunately do not have time to speak about the disadvantaged political and religious position that most African women found themselves in during the colonial era. Yet, in many ways, my book *The Female King of Colonial Nigeria* does not rest satisfied with simple answers. It instead methodically complicates the received canon about African women’s disadvantaged position during the colonial period, by situating the life story of one woman who not only was not disadvantaged, but managed to rise to unforeseen heights as a result of her collaboration with the British colonialists.

Allow me now to end my narrative about making sense of Global Africa awareness on American college campuses by briefly
exploring African women’s presence in two important areas of endeavor today.

First, politics. The 1980s and 1990s ushered in an era of renewed political zeal amongst women across Africa. Women in as many as five African countries—Tanzania, Angola, Central African Republic, Guinea Bissau, and Nigeria—were placed on ballots to become presidential candidates. From 1994–2003, Uganda’s Dr. Wandira Kazibwe served as vice president. A year later in 2004, Mozambican Luisa Diogo became the first African woman head of government. She would serve as prime minister until January 2010. Ellen Johnson-Sirleaf followed suit, becoming the first female president of Liberia in January 2006. Africa’s second female president, Joyce Hilda Banda of Malawi, was sworn in on April 7th, 2012, following the sudden death of President Bingu wa Mutharika. Africa’s third female president is Ameenah Gurib: a biodiversity scientist by training, she served as the sixth president of Mauritius from 2015–2018.

African women also made gains in other arenas of national politics, with women averaging 23.7 percent of parliamentary seats in sub-Saharan Africa. Twenty-five African countries rank in the top 100 for women representation worldwide in their national legislatures or parliaments. With 61.3 percent of the parliamentary seats, Rwandan women rank number one in the world for female representation. South Africa ranks seventh in the world, with women holding 42.1 percent of its parliamentary seats. With between 41.8 and 31 percent representation, the following countries rank in the top 43 in the world: Senegal (41.8 percent), Namibia (41.3 percent), Mozambique (39.6 percent), Ethiopia (38.8 percent), Tanzania (37.2 percent), Burundi (36.4 percent), Uganda (34.3 percent), Zimbabwe (32.6 percent), Tunisia (31.3 percent), and Cameroon (31 percent). With between 30.5 and 20 percent representation, Angola and Sudan (30.5 percent), South Sudan (28.5 percent), Algeria (26.7 percent), Mauritania (25.2 percent), Somalia (24.2 percent), Lesotho (22.1 percent), Eritrea (22.0 percent), Guinea (21.9 percent), Kenya (21.8 percent), Seychelles (21.2 percent), Morocco (20.5 percent), and Equatorial Guinea (20.0 percent) all place in the top 99. In
comparison, the United States ranks 100th in women representation with 19.4 percent of total members.

How are African women faring in the economic realm of their societies today? According to a 2018 report of the MasterCard Index of Women’s Entrepreneurship (MIWE), Africa has the highest growth rate of women entrepreneurs. Moreover, African women entrepreneurs have fared better than their European counterparts. For example, in Switzerland one out of every four companies is owned by women; whereas in Ghana, women own one-half of the companies. In fact, Ghana has the highest percentage of women business owners worldwide. And Uganda comes in third overall.

So, who are some of these businesswomen? With an estimated net worth of $3.3 billion, Angolan investor and businesswoman Isabel dos Santos is Africa’s richest woman and one of the continent’s most powerful businesswomen. dos Santos accumulated her wealth in oil, diamonds, communications, and banking.

Nigeria’s Folorunsho Alakija is Africa’s second-richest woman. She serves as vice chair of Famfa Oil, a Nigerian oil exploration company with an abundant offshore field. South African born Si-bon-gile Sambo is the founder and managing director of SRS Aviation, the first black-female–owned aviation company in South Africa. Another South African business woman, Bridgette Ra-debe, is Africa’s first black-female mining entrepreneur and president of her country’s largest mining chamber, the South African Mining Development Association.
The fifty-one-year-old Kenyan Tabitha Karanja is founding CEO of Keroche Breweries, the only large-scale brewery in Kenya owned by a Kenyan. Last but not least, in 2004, Beth-le-men Tila-hun Alemu founded soleRebels: an eco-friendly footwear company, the company has grown to become one of the largest footwear companies in Africa, with flagship stores around the globe in countries like Taiwan, Spain, Switzerland, Austria, the United States, Singapore, and Japan. *Forbes* magazine named Alema to their Twenty Youngest Power Women in Africa list, as well as one of the World’s One Hundred Most Powerful Women.

My people, the Igbo, have a saying that a friend is like a water source for a long journey. I embarked on this journey of making sense of Global African womanhood on American college campuses amongst friends. So permit me, my friends, to leave you with another fable—this time from the Akan people of Ghana—which speaks to the importance of sharing of knowledge.

A long time ago, Anansi the spider had all the knowledge in the world stored in a huge pot. Nyame, the sky god, had given it to him and instructed him to share it with everyone. Every day, Anansi looked in the pot and learned different things. The pot was full of wonderful ideas and skills. Anansi greedily thought, “I will not share the treasure of knowledge with everyone. I will keep it all to myself.” So, Anansi decided to hide the knowledge on top of a tall tree. He took some vines, made a strong string, and tied it firmly around the pot. He then tied the other end around his waist so that the pot hung in front of him. He started to climb the tree. He struggled, because the pot of wisdom kept getting in his way. Anansi’s son watched in fascination as his father struggled up the tree. Finally, he called out to his father, “If you tie the pot to your back, it will be easier to cling to the tree and climb.” Anansi tied the pot to his back, and continued to climb the tree, this time with much more ease than before. When Anansi got to the top of the tree, he became angry. “A young one with some common sense knows more than I, who has the pot of knowledge!” In anger, Anansi threw down the pot. It broke, and pieces of knowledge flew in every direction. People found the bits scattered everywhere, and if they wanted to, they could take
some home to their families and friends. That is why, to this day, no one person has *all* the world’s knowledge. People everywhere share small pieces of it whenever they exchange ideas.

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Global Voices on Campus: 
Why the Symposium Matters

David J. Fine, Monica Harris, Miranda Hallett, 
and Fahmi Abboushi

David J. Fine

“Pay Attention to What You Hear”: 
Vision for Global Voices

I am very grateful for the invitation that I received from Julius Amin to speak on this afternoon’s panel, and I would like to thank him—and those people behind the scenes—for the unglamorous labor and financial support that have gone into making this symposium possible.

I am appreciative of this work, because these conversations are important and, increasingly, necessary: we must have spaces on campus to share our stories and to learn from one another. This is especially true as the University of Dayton continues to extend its global reach and impact. We simply cannot avoid the fact that, as Kwame Anthony Appiah has suggested, “we have come to a point where each of us can realistically imagine contacting any other of our seven billion fellow humans and sending that person something worth having: a radio, an antibiotic, a good idea” (87). To put at least the radio bit into perspective, I heard Miley Cyrus’s song “Malibu” on three different continents in 2018 alone, in cities as different as
Kumasi, London, and, as fate would have it, Malibu. Trust me: this is quite an achievement for someone born into the coal-mining communities of Wilkes-Barre, Pennsylvania. For instance, both of my grandmothers never flew in an airplane and traveled no farther by car than Niagara Falls, on my mom’s side, or Iowa, on my dad’s side. They neither came to the beach nor stood by the ocean, in other words.

Today, many of us—those with privilege and, sometimes, those without it—travel faster and farther than ever before. As we move, we also consume. We live with unprecedented access to information in this interconnected, global economy, where news—good, bad, or fake—travels fast. Of course, this movement, like all things, has its downside. “Unfortunately,” Appiah writes, “we can now also send, through negligence as easily as malice, things that will cause harm: a virus, an airborne pollutant, a bad idea” (87). Now, I do not count a Miley Cyrus song among those bad things. It’s worth noting, though, that I have traveled more, as an academic, than either of my grandfathers, who—dairy farmer and iron welder—fought in the wars of their generation; and, if we’re being honest, I may be guilty of spreading a bad idea or two. In France and later Korea, my grandfathers had no time to sit by the shore under the sun with their feet in the sand; but, here I am, next to you, with ideas galore.

I want to spend some time, this afternoon, with Appiah’s warning about the danger of negligence. In particular, I want to consider what it might mean to pay attention to global voices and what such attention might require of us. After all, this symposium stresses voice, and this focus all but guarantees that storytelling will
rise to the top of this week’s conversation. In my opinion, that’s as it should be: storytelling matters, and it is a deeply human activity. As an assistant professor of English literature, I find this emphasis on voice and storytelling essential: we must share our stories, and make it clear, as best we can, the location from which we tell them. Indeed, one of the things that I think about, as a teacher of literature, is how to prepare students to interpret not only the stories before them, in the book or on the screen, but also those that they encounter, in the world or on the streets. They have ears, however budded, but how do we, as educators, help them to hear? This side of storytelling takes work, which is to say that it requires pedagogical intervention. We all must prepare our ears to hear the particularity of voices not quite our own.

In what remains of this talk, I will try to get clear on this difficulty of hearing, explaining how I understand its relationship to moral vision. With the help of three female philosophers, I will trace how their thinking on the concept of attention has not only indicated the importance of literature in global education but also highlighted the effort it takes to hear the otherness within the other’s story. This may sound abstract, and it is, for I am suggesting that it is one thing to listen to a story but quite another to hear it.

Allow me to begin with Martha Nussbaum’s book Not for Profit: Why Democracy Needs the Humanities. In this text from 2010, she makes a case for the humanities’ central role in education for global citizenship. For obvious reasons, her focus on literature is, for me, key. Global citizens, she claims, must be able to imagine what it would be like to walk in another person’s shoes, and reading literature exercises one’s imaginative capacity. Her discussion of what she calls the literary imagination highlights the importance of moral vision. “Learning to see another human being not as a thing but as a person is not an automatic event,” she explains, “but an achievement that requires overcoming many obstacles, the first of which is the sheer inability to distinguish between self and other” (96). Narrative literature invites readers to pay attention to particular people and specific places, and these stories often foreground the depth and complexity of such people and places. Ideally, the study of
literature prepares us, in turn, to do this work in real life. For we must “learn to see” our neighbors as actual, messy people, and, significantly, Nussbaum emphasizes that this view is an achievement. “We do not automatically see another human being as spacious and deep, having thoughts, spiritual longings, and emotions. It is all too easy to see another person as just a body—which we might then think we can use for our ends, bad or good. It is an achievement,” she insists, “to see a soul in that body, and this achievement is supported by poetry and the arts” (102). Literature is, therefore, an essential ally in our efforts to educate for global awareness. Its careful study cultivates our imagination, preparing us to recognize the humanity of others: dear, near, and far.

Nussbaum’s emphasis on vision—and the role literature plays in its elucidation—comes from her reading of Iris Murdoch, a moral philosopher and novelist at the center of my own thinking. Murdoch, whose centennial will be celebrated in Oxford this July, has written extensively on moral vision, insisting that our understanding of ethics too often focuses on moments of choice and overt action rather than inner life and the clarification of vision. “We act rightly ‘when the time comes’ not out of strength of will but out of the quality of our usual attachments and with the kind of energy and discernment which we have available. And to this,” she argues, “the whole activity of our consciousness is relevant” (SG 89). For Murdoch, how we envision the world and see others affects what we do in the world and to others. It follows, then, that how we see others will also influence how—and if—we are able to hear them: moral vision speaks to our capacity to recognize other human beings as complex, with lives and souls distinct from our own. Here, literature’s role is central. Murdoch claims that “the most essential and fundamental aspect of culture is the study of literature, since this is an education in how to picture and understand human situations” (SG 33). She stresses literature’s ability to display how we picture the human. The goal is learned to view others, in her oft-quoted phrase, with “a just and loving gaze” (ibid). Such attention necessitates that we see other people as real and fully separate from our own often selfish and self-centered preoccupations.
Murdoch borrows her concept of attention from Simone Weil, who emphasizes the importance of vision in morality. According to Weil, the “love of the neighbor in all its fullness simply means being able to say to him: ‘What are you going through?’ It is a recognition that the sufferer exists, not only as a unit in a collection, or a specimen from the social category labeled ‘unfortunate,’ but as a man, exactly like us” (64). When fully attentive, the viewer perceives the humanity of the neighbor, and the rest follows from this right regard. “For this reason it is enough, but it is indispensable, to know how to look at him in a certain way. This way of looking is first of all attentive” (65). It is important to note that Weil’s concept of attention—from the French attendre—has two components: looking and waiting. One looks at the other but holds back, which is to say—and this is crucial—that she withholds the desire to know, to categorize, and to incorporate. The ego yearns to devour the other, so to speak, but we must try instead to contemplate the other’s beauty, which necessitates distance. Weil describes how, in the act of attention, the “soul empties itself of all its own contents in order to receive into itself the being it is looking at, just as he is, in all his truth” (ibid). Notably, Weil makes this case in an essay titled, “Reflections on the Right Use of School Studies with a View to the Love of God.” As her title suggests, good education provides those people, fortunate enough to benefit by it, with much needed training in attention. In an ordinary way, schoolwork focuses the mind on something real outside it. Through our study, we practice concentrating and getting things right. This training is a discipline of vision, and its fruits, for Weil, bear out in the world. 

Attentive looking has, for the philosophers whom I have cited, moral and political value. I have briefly traced these three accounts to suggest one sense in which the study of literature speaks to the question of why this symposium matters. Put plainly, literature—and storytelling more generally—provide us with opportunities to train our vision through proper attention. Good stories invite us to heed something beyond our own narrative; here, we might learn to see a reality that is separate from our self and our experience. And yet, within a global context, we must also consider our ability to hear—in
their depth, mystery, and complexity—the voices of others. This capacity hinges on attention’s second connotation: one must look but also—and this is where things get very tough—wait. This waiting, however difficult, must lie at the center, I am suggesting, of our efforts to strengthen global consciousness.

We must be prepared to wait. To be attentive is to withhold, for a time, one’s will to know: to hit the pause button on one’s teachings, traditions, and theories. It is to attend to the radical particularity of the other, recognizing how little we, in fact, know. This particularity extends, moreover, to that person’s worldview. To my mind, education for global awareness must generate ways to speak to the differences in values and beliefs that shape so many of the stories that we share. This challenge suggests to me the need for attention in that second sense: we must empty ourselves of our understandings, values, and preconceptions (to the extent that we are ever able to do so) in order to wait and (potentially) hear what the storyteller aims to communicate. This work of unselfing is incredibly difficult, and, for this reason, Murdoch repeatedly reminds her readers that, at the end of the day, “moral differences look less like differences of choice, given the same facts, and more like differences of vision …. We differ not only because we select different objects out of the same world but because we see different worlds” (EM 82). If people see different worlds, then their stories will evoke different worldviews and be colored by them.

A host of things beyond my control has shaped the world that I see: these factors are both systemic and idiosyncratic. That being said, many of us at the University of Dayton share a vaguely liberal, Western point of view. This is our dominant world picture, and, when we hear the stories of others, this is what frames our reference. For even the symposium’s emphasis on voice has its liberal edge: political liberalism values the individual and encourages each of us to come to her or his unique voice and to express it. And yet, that set of values is a particular way of placing the human and picturing our situation, one that is not shared by all, or even most, people. To be perfectly blunt, I am suggesting that even our most careful listeners at this symposium may still struggle to hear that which lies outside
their points of reference. There are differences beyond those of gender, race, class, sex, ability, and nationality; there are differences, too, of metaphysical systems and faith traditions, differences that shape what voice means in the first place. Again, human beings “differ not only because we select different objects out of the same but because we see different worlds.” My point is not to chastise or condemn our ignorance; rather, it is to recognize our limitations and to underscore the work of attention necessary to hear other voices. It is an invitation to celebrate how little we know and then to wonder anew.

So, you might ask: well, what do we do? Notice the emphasis on action again: this challenge cannot be reduced to overt action, because it requires inner work as well. Murdoch writes, on this subject, that the “love which brings the right answer is an exercise of justice and realism and really looking. The difficulty is to keep the attention fixed upon the real situation and to prevent it from returning surreptitiously to the self” (SG 89). In a world of mass distraction, this is a challenge, so we must practice acknowledgement and attention, looking and waiting, forms of what we might call inner work.

To put these insights back into a global perspective, we might return to Appiah. The global citizen, on his view, “may be happy to abide by the Golden Rule about doing unto others as you would have them do unto you. But cosmopolitans also care if those others don’t want to be done unto as I would be done unto. It’s not necessarily the end of the matter,” he continues, “but it’s something we think we need to take account of. [The global citizen’s] understanding of toleration means interacting on terms of respect with those who see the world differently” (97). It is true that we should learn to appreciate the common ties that unite us, but, it seems to me, that we might also follow the Earl of Kent, who tells King Lear: “I’ll teach you the differences!” As educators for global awareness, we must be committed to teaching the biggest differences, which means that we have strategies in place that intentionally frame our working picture of the world—its values, beliefs, and assumptions—so that it might be set justly next to others. We cannot continue to force pictures and
voices into our preexisting and often unacknowledged frames. In this respect, the University of Dayton’s Catholic and Marianist tradition is, to my mind, a pedagogical benefit. Its picturing of the human situation is distinct from that of the secular and liberal culture that surrounds it. Attention to this diversity of vision—central to the institution’s mission and strength—is a good place for us to start.

I am suggesting, then, that we balance a focus on global voices with attention to particular visions, because the latter concerns our ability to hear the former. “Let anyone with ears to hear listen,” Jesus says in the Gospel according to Mark, before adding: “Pay attention to what you hear; the measure you give will be the measure you get, and still more will be given to you.” And this—measure for measure—just might be why, again quoting Iris Murdoch, “it is more important to know about Shakespeare than to know about any scientist” (SG 33). With that plug, I’ll close, because I’d spend the rest of my life just standing here talking.

David J. Fine is an Assistant Professor in the Department of English.

Works Cited


Monica Harris

Thank you so much for giving me a little time to share with you today. I’m honored to be speaking on a panel with people much smarter and more accomplished than me. When my parents first arrived in the U.S. from Taiwan in the late 1970s, they knew very little English. They brought a four-year-old daughter—my sister—and left behind professional careers. Despite their college degrees from Taiwan, they took on odd jobs doing sewing and working in a laundromat to provide for their family while they learned English. My parents, like many migrants, came to the U.S. in search of better opportunities for themselves and their children. They were welcomed by people who helped them learn English and find jobs that moved them toward self-sufficiency.

Eventually, they both completed successful careers giving back to the country that had welcomed them and given our whole family so many opportunities: my mother retired after more than 20 years in the U.S. Postal Service; my father earned a master’s degree at the State University of New York and worked for more than 25 years in shipping companies, negotiating deals and contracts that brought imports from around the world to the U.S. My sister, for her part, earned her PhD in biomedical informatics from Stanford and now works for one of America’s largest healthcare providers, helping to make sure that doctors are providing the best possible care to their patients.

My family, and many of the immigrants and refugees I have had the privilege of working with, reflect some of the reasons why conversations about global voices and global engagement on college campuses matter: people from all over the world have been migrating to the U.S. for as long as it has existed. Like my parents and sister, many become students on our college and university campuses or work hard so their children can earn college and graduate degrees. Migrants contribute to the smooth functioning of our country’s services and businesses. They also start their own businesses that create jobs, generate wealth, boost gross domestic product, and drive up overall pay rates. So, as we consider why a
symposium on global voices matters and the relevance of global engagement on a college campus, let’s ask ourselves this question that drives all of my work with Welcome Dayton: How can we learn about and connect with those who are coming to the U.S. from all over the world so that we can—together—make Dayton a stronger city?

Here’s a little bit about how Welcome Dayton is striving to answer this question and promote global engagement in the greater Dayton area. Welcome Dayton was founded on the core philosophy that people with diverse backgrounds, skills, and experiences fuel our region’s success. It is a community initiative that promotes immigrant integration into the greater Dayton region by encouraging business and economic development; providing access to education, government, health and social services; ensuring equity in the justice system; and promoting an appreciation of arts and culture. Government, nonprofit, and business sectors engaged in a series of extensive community conversations regarding immigration in the region. As a result of the conversations, the Welcome Dayton Plan was created, and the City of Dayton Commission unanimously adopted it in October of 2011. However, Welcome Dayton encourages commitments and engagement by the broader community, as opposed to being just another government-run program. My vision is that everyone in the Dayton area—including
all of you—will take ownership of shaping Dayton’s identity as a welcoming city; that everyone who lives in our communities will see themselves as part of the Welcome Dayton work, instead of just looking to me and my team. Nevertheless, here are some of the things that we do as part of Welcome Dayton: outreach and education to immigrant and refugee communities about civil rights; provide information and referrals to newer community members; manage and implement a language access policy to ensure that city services are accessible to anyone in their language of choice; coordinate monthly immigration advice clinics and quarterly citizenship clinics; co-plan roundtables to educate employers on the benefits and challenges of hiring foreign-born workers; support and promote programs and events that increase the visibility of our foreign-born communities; educate community groups about our immigrant and refugee populations; act as the point of contact for city departments regarding immigration issues.

But what we do is such a small part of the ongoing work of global engagement and raising global consciousness. Consider the ways that Dayton has become an increasingly global city just from migration alone: over the last five to seven years in Dayton, the foreign-born population has increased by almost 70%. This increase helped offset the decline in the native-born population and stabilized our population. Last year, 571 people from over 75 countries were naturalized in the federal courthouse in Dayton. Every year for the last two to three years, Catholic Social Services resettles 140 to 200 refugees in the Dayton area—and refugees continue to come! Over 35 different languages are spoken in Dayton Public Schools, and over 30 languages are spoken in Centerville Schools. Between 1990 and 2016, the number of children of immigrants has increased by 118%—almost 200,000 children of immigrants live in our region.

The growing foreign-born population in Dayton provides so many opportunities to widen our perspectives and support community members through global engagement. In fact, being here on the UD campus gives you special access to multiple global learning opportunities that become much harder to access once you leave campus—beginning with the classes that you choose to take
and the activities that you engage in. When given the choice, what kind of history are you reading (or teaching)? Are you mindful of the fact that, traditionally, most of written history is written by the conquerors and colonialists—and thus written largely from Western perspectives? Are you seeking out classes and texts that reflect the voices of the many non-Western migrants who have settled in the U.S.? When you are considering study abroad opportunities, do you choose to study in Europe—where the cultures feel more familiar—or in Africa, where you may hear voices and perspectives that are often shut out in our country? I can tell you that the four months I spent in South Africa completely changed my heart, my perspective, my understanding of what is possible, and the trajectory of my life.

So take the opportunities that UD hands you to listen to global voices and engage with global cultures and issues. Make intentional reading choices: Read books by authors born in non-Western countries. When you’re thinking about where to eat out, choose restaurants specializing in a non-Western cuisine that you’ve never tried before—we have a seven-page list of these at Welcome Dayton that I would be happy to send you! When you’re deciding what events to go to in your spare time, choose multicultural events—and when you go, make a point to talk to members of the host cultures and ask them questions about their culture (I learned quite a bit about the Egyptian Coptic Church this way!). Finally, and most important of all, build relationships with people from cultures vastly different from yours. Yesterday, I heard Dean Andrew Strauss of the UD Law School speak of global consciousness as a sense that we are all in this together. I love this definition. If we truly believe that we are all in this life together, genuine personal relationships with people from cultures different than our own are the key to growing in global consciousness. Such relationships help us live into the understanding that, despite our differences, we are all part of the same humanity and history. They widen perspectives, change hearts, and promote the most lasting kind of global engagement.
Miranda Cady Hallett
Seeking and Speaking Our Global Voices
at the University of Dayton

Probably for many of us, what stands out the most about the phrase “global voices” is the “global” part. That’s the part that seems novel, or forward-looking. That’s the part that feels aspirational. Today I want to talk about the “voices” part, and my aim is to leave you with one key idea: that we here at UD are already global, but we are not hearing from all voices. This inequality of access to public voice is one of the main reasons that this symposium is important.

I’ll start with an anecdote from my first few weeks in graduate school. I should explain that I returned to the U.S. to enter a PhD program at Cornell University after spending three years living in El Salvador, and the transition back to my homeland was not an easy one. In one of my first graduate courses we read an article by Sherry Ortner, a classic in cultural anthropology reviewing decades of theory in the discipline. In Ortner’s article, she used a metaphor of ruins to talk about building theory on the ashes of the old structures.

But her vivid imagery of crumbling homes called to my mind another set of ruins I had recently seen, and in class I launched into a rambling story about the ruined houses in an abandoned community in a war zone in El Salvador. I had visited the community’s ruins with a woman who had survived the massacre that left the village nothing more than scorched earth—although by the time I visited the site in 1998, it was overgrown and green—lush foliage had taken over the crumbling adobe walls and the round brick circle of the community well. My companion explained to me that she and the other survivors had to leave after the massacre, since the soldiers had dumped the bodies in the well and the water was poison.

I probably talked for about five minutes, telling my story to the small group in the seminar room: about seven or eight fellow grad students, and our young professor. As I realized I was rambling, I pulled myself back into the classroom discussion: I asked, “What good is social theory if we cannot use it to prevent human suffering? How can those ruined houses I saw inform our social theory?” My
question fell flat, and after a few moments of silence the discussion turned back to more familiar academic fare. That was not the kind of story, or the kind of voice, that was expected there. We were supposed to be talking about theory.

It was not until many years later that the work of Ann Stoler on haunting and ruination gave me the vocabulary to make my experiences academically intelligible and relevant. But the experience of offering a voice that clearly didn’t fit stayed with me, and I found myself listening for silenced and awkward voices and stories throughout my life in academia, and consistently questioning what we are losing in those silences.

Some people are more skilled with their speech and have a great capacity to inspire new directions with their creative voice. A few weeks ago at the Learning/Teaching Forum, Dr. Daria Graham’s voice in her keynote talk brought us to some unfamiliar places. She started off her talk by taking us, the audience, to her family’s kitchen table when she was a child. Through her voice she brought us the voice of her father, and through her insights on her life experience—refracted through a discussion of her rigorous research on leadership and intersectional oppression—she brought her audience unconventional insights that challenge our typical way of speaking and acting here at the University.

When I was in Ireland two years ago teaching on a faculty-led program, we visited the Corrymeela Community, an organization that was fundamental to the settlement of the Troubles and the hard work of peace and social reconciliation in Northern Ireland. One of
our instructors there gave us a workshop on the important difference between tolerance and inclusion. He explained that for true peace and social justice, those at the center of powerful institutions need to do much more than tolerate the presence of previously excluded persons in the center. Those who are privileged enough to have inherited power and the assumed legitimacy that comes with it must be willing for the institutions we lead to change and fundamentally transform into new kinds of spaces, into new kinds of institutions. Only when the dominant group steps back and works collaboratively to build a new University, a new society, together with the previously marginalized, only then will the ideal of inclusion be real.

Our teacher explained to us the difference between tolerance of marginal voices and marginalized people, and the true inclusion of such voices. True inclusion is transformative, not tokenizing. True inclusion is willing to consider transforming the canon in light of the realities of the whole world, not the realities of the so-called “West.” “Global voices” are not exotic spices that can add flavor to the UD experience, they are the salt of the whole earth, they are the leavening of the bread. They have transformative power, and they are tomorrow’s reality.

Before I wrap up, I cannot resist saying a few words about St. Romero of El Salvador—as some of you may know, he has been called the “voice of the voiceless.” When I first heard the phrase, that seemed paternalistic to me, like he was speaking for Others who were weaker. From one angle that’s the case: he held a position of power and high status and he spoke on behalf of people who were marginalized and excluded, and whose lives were treated as disposable—like many lives in today’s global society. But what elevated Romero’s voice was not an outsider’s radicalism or a political message that came from his reading of liberation theology, but his deep empathy with his people and his capacity to return to his roots, to the authentic voice of his childhood, in the last three years of his life.

He was born in a rural community in western El Salvador. He witnessed a century of labor exploitation and military dictatorships dominate his country. He saw these things from a distance as he
became a scholar and a priest, retreating into a world of books and ideas.

But when his beloved El Salvador found itself at the breaking point, and he saw the ruthless greed of the powerful warped democratic process, destroyed children and whole communities with scorched earth tactics, he found his voice—which in many ways was a return to the authentic voice of his childhood and his people.

As many of us here know, he used his voice it to call out and call to action the Salvadoran elites, the hypocrites in the church who continued to justify abuses of power, and the president of the United States for funding the bloody repression of the Salvadoran people. He also called on ordinary people—soldiers themselves—to remember their roots, to remember their true voice, and to cease the repression.

All of us carry voices within us that we are not sure belong here at UD, voices that we do not share because we do not find space or forum in our beloved community as it is configured today. And as long as we keep those voices silenced, as long as there is a hegemony of voice, we will fail in our aspiration to become an inclusive campus. As long as those voices are subordinated to the institution’s dominant discourse, we will not reach our goal of becoming the University for the Common Good. But if we have the courage to build a new institutional discourse, a “new normal” that not only tolerates, not only celebrates, but engages with unheard voices and transforms our collective life into a more inclusive space, we can get there. Thank you.

*Miranda Cady Hallett is an Associate Professor of Cultural Anthropology, Department of Sociology, Anthropology, and Social Work.*
About Central State University:

- Established in 1887.
- There are two HBCU [Historically Black Colleges and Universities] institutions in Ohio: Central State University (public) and Wilberforce University.
- There are about 106 HBCUs nationwide.
- Central State enrollment: About 1800 students.
- Undergraduate programs.
- International students: 83.
- As a historically black university, Central State serves students who often come from families with limited income and little to no college-going experience.
- Students from this population group are underrepresented in study abroad programs.

Mission of the Center for Global Education

- The University’s strategic plan for 2014–2020 calls for the internationalization of both the campus and the curricula.
- It also calls for providing a culturally enriched learning environment by offering programs with multicultural and global perspectives.
- Hence the mission of the Center for Global Education.

HBCUs and Study Abroad

Some statistics from IIE (Institute of International Education):
• In 2015–2016 a total of 2,036 students from HBCUs studied abroad.
• African American students make up 14% of all students enrolled in higher ed institutions, but account for only 5.9% of the students studying abroad.
• At HBCUs, just 3.4% of undergraduate students study abroad, compared to a 10.4% participation rate for students across all institutions nationally.
• For domestic students to create a meaningful dialogue with international students on campus, they need to engage in study abroad activities.
• Study abroad programs provide domestic students with personal experiences related to other cultures and countries.
• Coming back to campus, domestic students can engage in meaningful dialogue with campus community about their experiences abroad.
• Such dialogues would contribute and help in building global citizenship on campuses.

Learning Outcomes

A study conducted by Florida International University identified three learning outcomes that are central to building global citizenship:

1. Global Awareness: Knowledge of the interrelatedness of local, global, international, and intercultural issues, trends, and systems.
2. Global Perspective: The ability to conduct a multi-perspective analysis of local, global, international, and intercultural problems.

What We Do at CSU

• Faculty-led programs: After the program ends we invite participants to talk about their experiences to students at
large. We also invite international students to participate in these discussions.

- Semester abroad: Upon their return from a semester abroad, we ask students to share their experiences with campus students.
- Fulbright FLTAs (Foreign Language Teaching Assistants): Invite them to talk about their countries and cultures.
- International Education Week: Multiple sessions are organized of students who studied abroad to share their experiences with other students.

_Fahmi Abboushi earned a PhD at the University of Dayton and works in the Center for Global Education, Central State University._
Student Voices: Prospects and Challenges of Global Consciousness

In this session, student leaders discussed global engagement and consciousness and how they have promoted it within UD campus organizations and the larger community. They concluded by making specific recommendations on what needs to be done to enhance global consciousness on campus and the larger Dayton community.

Maya Smith-Custer

Good morning, everyone. My name is Maya Smith-Custer. I am a sophomore, International Studies major, minoring in Spanish and Economics. I have lived in West Dayton for my entire life. I chose to stay close to home for college, but my mother always wanted for me to understand that there is more to the world than my West Dayton. Mark Zuckerberg, founder of Facebook, once said that studying Latin was one of the best decisions he had ever made; so in middle school, instead of placing me in Spanish or French classes with my friends, my mother enrolled me in Latin classes. My high school presented me with an opportunity to apply my studies in an experience traveling to Europe. This inspired me to choose my major, International Studies. I became fascinated with learning about other world cultures, history and history’s impact on society today. I must say I’d agree with Mr. Zuckerberg because by the time I reached high school, my Latin class became the only part of the day I looked forward to more than lunch.

I share my story with you to speak on global awareness at home, because not everyone may be afforded the opportunity to travel
abroad, or study abroad in college. Many of my peers are studying to pursue careers in science, technology, engineering, or math. They will have significantly less of an emphasis on social sciences and humanities in their coursework or experiential learning opportunities. How do we connect to those students and community members to our greater global community? There are global and intercultural engagement opportunities in our communities that we have a tendency to overlook.

Almost a year ago, I began my internship with Welcome Dayton. My opportunity there has changed my perspective. Welcome Dayton provides resources to immigrants and refugees. This is achieved through education, outreach, resource assistance, and community partnerships. I had little to almost no knowledge of presence any multicultural resources beyond the NAACP in my hometown because the NAACP was the organization that directly applied to my identity. My familiarity was previously limited to seeing Welcome Dayton on the News. With Welcome Dayton I have been connected with community partners such as Latinos Unidos or Catholic Social Services which offers direct support services to refugees. I have been connected with local immigrant community leaders, advocates, English as a Second Language teachers and immigrant business owners, some of whom have been doing advocacy work in my hometown for the entirety of my lifetime. I had been previously
unexposed to these efforts in my own community because it did not directly apply to my identity or reach my immediate social circles.

On college campuses, we can increase global and intercultural engagement by expanding students’ social circles to leap beyond their own identities. We have a tendency to stay within our networks, so we should encourage different student organizations to connect. Many campuses, and UD is no exception, have a strong presence of active student organizations. In fact, many students choose Dayton because we have over 200 active student organizations, so everyone can pursue their interests and passions. Amongst these are several multicultural organizations and student unions. For example, UD has an International Club that takes students off campus for fun activities on the weekends, such as bowling or skating. It is open for anyone to join and is intended for domestic and international students to make friends and have fun.

On campus, I am involved in the Student Government Association as the Director of Campus Unity. It is my role to represent all minorities and historically marginalized groups. Through this, I dedicated myself to supporting our minority student unions in reaching their goals and partnering to plan events. The partnership I appreciate and am most proud of this year is with the Asian American Association. We all match each other with strong enthusiasm about our missions and encourage one another in
achieving goals. I am not at all of Asian American heritage, so when first connecting with them, I did not expect that very soon they would invite me to become a member. Not taking “No” for an answer. I found family on campus in a place I could not have foreseen, outside of my identity. It happened naturally and through this, I learned that you can build your multicultural engagement and is not about your individual identity group. Instead it is about your approach when connecting with others and why you do it.

In January, I held my first student government event in partnership with Welcome Dayton on my campus for students. I was amazed to have received overwhelming support in attendance from the African Coalition and other locals. We ran out of places for people to sit. I openly invited a few individuals to the event to connect with students and I that I would appreciate their support if they could. In turn, they told their network and friends, who also shared simply to come and support a student’s event and efforts to engage the University of Dayton. It was then that I realized the strength, support, and connectedness of the immigrant and international community. It absolutely warmed my heart. I connected two worlds, my peers here at my university and members of the Greater Dayton area, both within 10-minute drive time of the other. Global engagement is not in far away and simply reaching out to others to connect can receive a great response.

We do not all have to be Welcome Dayton interns to connect with our local multicultural, immigrant, and refugee communities. If you are passionate and have time in your schedule to do community service, you can volunteer for local immigrant and refugee support groups that support these communities. Here in Dayton you can help children with their homework afterschool at El Puente or volunteer to teach English as a Second Language to adult learners at St. John’s Church. You can help with refugee resettlement at Catholic Social Services of Miami Valley.

I challenge you to also look for ways you can engage in the spaces you already find familiar. Do you pass an international grocery store on your commute to work? Have you taken a Spanish or French lesson on a free mobile app such as Duolingo? Are there
any other immigrant-owned businesses in your community? My favorite experiential learning activity is supporting a local immigrant-owned restaurant. These are all small steps that make great leaps. By taking steps such as these, we can build interpersonal relationships and global awareness with one another.

We can increase interracial and intercultural acceptance, welcome immigrants, learn from one another, foster a climate of inclusivity and celebrate diversity that will set a precedent of community building for future generations to follow—all without traveling far from home.
Alumni Voices:
Celebrating Global Engagement

Justin Forzano, Kwyn Townsend Riley, Matt Joseph, and Christine Vehar Jutte

This session brought together UD alumni who had a wide array of global experiences while here on campus as students; they spoke on how those experiences impacted their lives and careers.
Justin Forzano

I Traveled to Africa; You Don’t Have to Go as Far: An Alumnus Perspective on Global Engagement

The Global Voices Symposium aims to bring attention to the importance of global engagement, consciousness, and connection. When I think about my time at the University of Dayton (2003–2008), graduate studies and other visits on various college campuses since, it’s obvious this concept of interconnectedness is amiss from many a four-year-degree experience. People across America exist in homogeneous demographic silos, so there should be no surprise that this extends throughout university campuses, including UD. Despite many campuses being hubs for populations from around the globe and homes to studies that encompass all of earth, past and present, many Americans on those campuses lack a connection to “others” from different backgrounds. I did. Then I traveled to Africa. Since then, I have learned that one need not travel across the globe to connect with someone who looks different than them. Often, it’s a short trip across town—or the Kennedy Union cafeteria.

From my experience over the past decade, I learned that global engagement is about openness, compassion, empathy, and love. These are the essential ingredients. I have learned over the years, sometimes the hard way, that global engagement is about stepping outside my comfort zone. It’s about trying new things and seeking experiences that are beyond typical. It doesn’t require a trip halfway
across the world; most need not go too far to meet a person who doesn’t look like us or come from the same background. Global engagement is about intentional connection. It’s about awareness of self and others.

I began learning this in Kumba, Cameroon, back in 2006 as a UD student participating in the Cultural Immersion program. People taught me those fundamental aspects of global engagement: how to interact with people from a different background and culture; people who didn’t look like me. My time spent in Cameroon that first year was far from anything I had ever experienced before. Those early days were quite uncomfortable for me. As a white guy from Wheeling, West Virginia, traveling to a relatively rural area in Sub-Saharan Africa, it was my first time being the minority. The piercing stares were awkward at first. The language barrier, combined with so many new cultural dimensions to learn, made some interactions difficult. There’s no doubt I met some of the most hospitable people I have ever come in to contact with. But everything was still very different. Somehow, I did more than navigate and survive this new sociocultural terrain. I thrived. And I chalk it up to one thing: I was open. I left my inhibitions, assumptions, and stereotypes behind. I forget about “the way we do things in the U.S.” and I just went with everything. “Go with the flow” and “don’t question much” (unless it was to learn more) is how I approached nearly all my interactions. And it worked. I aimed to “be” like a local and I was. Despite being so different, somehow being open made me feel a part of so much, that one five-week summer trip was not enough. I had to go back!

The summers of 2007 and 2008 were spent with the ETHOS program in Cameroon. Fundraising, design work, soccer, and a lot of learning from locals filled the hours in between classes and studying on campus in Dayton, and sharing cups of palm wine and construction of the gravity-fed water system in Barombi Mbo, a small village outside of Kumba in the Southwest Region of Cameroon. During this time, I learned that I had a lot to learn. I learned that people always carry hundreds-years-old traditions and cultural values with along them, despite the fact they also carry a cell phone and watch CNN. I learned that people are so much more than
they appear at first glance. And the only way to find that out is to take initiative and begin the conversation.

A few years later, I was working as an engineer and I realized I wanted to be back in Africa. I didn’t want to work in a cubicle, and I didn’t want my work to be limited to Western Pennsylvania. I will not pretend that I spent weeks developing a master plan before launching an international nonprofit organization. I didn’t really know what I was doing at the time, but I knew that I wanted something different. I knew that I wanted to be of service and work alongside people who gave be a second home in Cameroon. I just didn’t know how. Then, it happened. Early in 2010, in the months leading up to the World Cup in South Africa, I learned about the sport for development and peace movement, now generally referred to as Sport for Good. Less than six months later, I was on my way with a bag of soccer balls and a mission to change lives through the game of soccer.

Since that time, I learned a lot about what it means to work with people from different cultures. It’s not easy to run a nonprofit organization, let alone one in Sub-Saharan Africa when you consider the number of different stakeholders with different perspectives on different continents. Communication is one of the biggest challenges, second only to self-awareness. Some of the biggest mistakes I made along the way—and continue to make, who am I kidding—are related to my perspective, which is limited to my experiences. While hurdles, such as technology and infrastructure, bureaucracy, and
funding limitations, stood in the way, navigating cultural nuances is where the rubber meets the road. That is how I learned about real global engagement.

My organization, CameroonFDP, has been in existence since 2010. We currently employ 12 people on the African continent and engage about 600 youth year-round in educational soccer programming, specifically focusing on leveraging youth’s passion for the global game of soccer as a vehicle to teach leadership skills and promote gender equity. Since 2015, we’ve received funding from FIFA, the global governing body of international soccer, and other international foundations. In Pittsburgh, where our U.S. headquarters is based, we have hosted fundraising and cultural events to connect and engage thousands of people over the years, exposing people to different cultures and sharing in our common humanity. We are supported by a Board of Directors and hundreds of donors across the country. This year I recently hired two part-time staff to support exciting developments ahead in 2019.

Along the way, I found the (small) international community in Pittsburgh. Cameroonians welcomed me into their tight network with open arms a few short years after I landed in the city. I served as the secretary to the Pittsburgh community association for several years and celebrated birthdays, holidays, births, and deaths with people who don’t look anything like me but are more like family than anything else. I also met people from all over the world. In 2016, our organization teamed up with a few other local groups to host the Steel City World Cup, a soccer tournament dedicated to promoting diversity and inclusion and celebrating the immigrant community in Pittsburgh.

Through this work, which has morphed into a way of living, I find opportunities to learn more about others, and therefore myself, daily. Connecting with people who do not look like me is exciting, enriching, and informative. Through others, I learn about myself. It’s also challenging, because I sometimes struggle to find commonality in language and experience. There are other social barriers that require additional effort to make a meaningful connection. When I am open and move with intention to find a common ground, the
dialogue ensues, and a connection is made. It’s always easier when music is playing, while sharing a meal, or through the “beautiful game.”

Justin Forzano is founder and CEO of CameroonFDP.
Matt Joseph

Going Global: Why to Look for Opportunities in the Global Arena, and How to Start in Dayton

Good afternoon, everyone. Thank you for that kind introduction. I’m very happy to be here today, and I really appreciate your invitation, Dr. Amin. I am going to speak about my experience with international engagement, and I’ll be directing my remarks to the students who are here today, both grad and undergrad, but I hope that everyone else will get something out of my remarks, too.

Before I get too far, I want to mention that here in the audience today are a number of people who have been mentors of mine at different points in my education and career. I see Brother Phil Aaron, Dr. Amy Anderson, Dr. Theo Majka, and Mr. Nick Cardilino, all who have helped shape me (and continue to shape me) in some way. I can say with certainty that without these excellent people’s guidance, I would not be where I am today.

As was mentioned in the introduction, I graduated from UD in 1994 as an English major, I am a Dayton City Commissioner, I’m married to an immigrant, and I’m working to learn her family’s language. How I ended up in politics is a whole story in itself, and we might get to it later, if there’s time.

My goals for today are very simple: #1) Nobody falls asleep. I will do my best to tell interesting stories and keep you all awake in this post-lunch session! #2) I will share some reasons why you might want to engage the world. #3) I’ll give some examples of how global engagement has changed my life. #4) I’ll give you some suggestions for what your next step might be, right here in Dayton. And, finally, #5) a super-secret bonus goal that I’ll reveal later.

So, I’d like to start by talking about what you hope to get from engaging the world. Friends, fame, fortune, fun, family? All of the above? These are all possible things you can gain. But, I propose there is even more for you in these experiences.

Here are some important things to be gained by seeking out international experiences. I’ve added examples from my own experience to illustrate each item on this list. The first benefit is that
engaging the world can help you find your calling. While I was here at UD, taking English and history classes, and trying to figure out what I wanted to be when I grew up, my mom’s cousin passed away. He had been a Precious Blood Society priest, and a missionary in Chile for many years, and at his funeral I met some of his colleagues. My years of high school and college Spanish came in handy, and I really enjoyed talking with them about their work. Shortly thereafter, they invited me down to live and work with them for a while to see if I might want to join them. I accepted, of course, and started raising money to pay for the plane ticket. My extended family and some of our parish organizations chipped in and helped me raise enough to go. Then, Dr. Mark Ensalaco and Brother Phil Aaron gave me information about Chile and helped me prepare for what I was going to see and do.

So, between my sophomore and junior years at UD, I spent two months in Chile doing what the priests and brothers did. I lived in community with brothers just a couple of years older than I was. I learned, went to meetings, prayed, visited old folks, worked with kids, improved my Spanish a lot (since none of them spoke any English!), and got to know an entirely new culture. We lived on the west side of Santiago, in an area called Cerro Navia. Having grown up in middle-class suburban Beavercreek, it was a real shock to see some of the living conditions there. I got a crash course in inequality and it made me want to do something to help fix it. When I got back to the U.S., I really thought about how to rearrange my goals to be
able to act on behalf of those people who really needed my help. I decided that I should take advantage of my speaking, reading and writing skills, and my citizenship in this great country, and study foreign policy with the goal of using the degree to make people’s lives better. I did complete my English degree, but along the way I took every political science course I could squeeze in.

I want to mention one important thing that surprised me about my time in Chile. I went down thinking I would spend the time volunteering and helping out folks there, and along the way decide whether I wanted to become a priest. What actually happened is that I ended up learning much, much more than I gave in time and effort. I learned about the culture, the generosity of poor people, about injustice and poverty, and I gained a bunch of new friends and valuable knowledge about myself. I didn’t know it quite yet, but I was well on the way to finding my calling.

That particular event happened a couple of years later. I was in grad school at the Elliott School for International Affairs at George Washington University in D.C., and I had just started an internship on the Hill, in Congressman Tony Hall’s office. I had been there a week or two, doing important intern tasks like answering the phone, stapling things, and trying to find receptions with free food. I did get to go to some hearings and listen to policy discussions and see the process of legislating from close-up. And I loved it. I watched Congressman Hall going about his work, preparing for votes, building support for legislation, meeting with constituents and stakeholders, and I really loved it. I laugh a little bit about it now when I think of it, because the young 22-year-old me was watching this experienced Congressman and saying, “I can do that!” So from that point on, I knew that I was going to be a politician, and that I would need to use my position to help make people’s lives better.

The next point I’d like to make is that international experiences can allow you to do something interesting, and maybe make life a little better for people. Going back to the story I just told, I want to emphasize the impact that watching Congressman Hall had on me as an example of how to use legislative and political power for good. He was (and still is) focused on reducing the number of hungry
people in the world. He did a very good job of taking care of Dayton and the people and institutions he represented in Congress, but his passion was directed towards feeding people. I was lucky to have a role model so close at hand to show me that even in what can be a selfish world, legislators can be good people and make positive change happen.

Another example of this is that I have been fortunate to help organize a number of conferences, events, and exchanges designed to build the relationship between Dayton and Bosnia and Herzegovina (BiH). As you may know, the Dayton Peace Accords, which were negotiated here in 1995, ended the brutal war there. Since then, we have maintained close connections with people who had been on all sides of the conflict, and have worked to bring people together to build understanding, democracy, and prosperity. Even before I met my wife (who is from BiH) or was elected to the City Commission, I was heavily involved with this relationship. I have enjoyed being able to engage in international relations even while holding an elected position that is mostly concerned with local issues. We have a number of exchanges planned, and in honor of the 25th anniversary of the Peace Accords, we are sponsoring a series of events next year to educate and engage people both here and in BiH. We would love to have your help with these, and I’ll mention them again in a few minutes.

I’d like to take a little detour and talk about how your worldview will change if you embrace international experiences. You probably realize by now that how you engage, process, and view the world is being shaped and refined right now. A secondary school teacher will probably analyze the world and the things in it starting from a different place and using different tools than a psychologist or an engineer. When something unexpected happens, you will, by habit, process the new information differently than someone trained in a different field. So, by choosing to seek out experiences involving travel and people from different countries, you are introducing this element into your everyday consciousness, and giving it a place in your calculations as you decide how to act or react to situations every day.
This is very important for you and for the world. For you, because it will help you be aware of things happening that some people don’t notice. For the world, it’s important because your broader view of the world will act as a natural antidote for the current demonization and fearmongering aimed at the “other” in our society. You will know that all people are just people. No need for any additional alarm there.

To close my presentation, I want to give you some ways you can get more involved internationally from right here in Dayton. If you want to help welcome refugees and immigrants to Dayton and to help them get started in their new lives, join Welcome Dayton. It is a city organization that works to make sure all are welcome, no matter where they’re from. Our goal is to allow everyone to take advantage of their talents and become a productive part of the community.

If you want to conduct person-to-person citizen diplomacy and participate in educational, business, cultural, and other exchanges, join the Dayton Sister City Committee. We have five Sister Cities, soon to be six. They are Augsburg, Oiso, Monrovia, Holon, and Sarajevo, with Rushmoor, UK, soon to join them. We have exchange programs, cultural programs, and all kinds of things happening.

You might recall that I mentioned my involvement with the follow-up to the Dayton Peace Accords. If you want to help build the relationship between Dayton and Bosnia and Herzegovina with travel, exchanges, and events remembering and building from the Peace Accords, [there is] the Dayton Peace Accords Committee. We go over there as often as we can, and we host delegations here regularly. Our current thrust is to work together with our counterparts over there to resolve issues that all cities have. We also do high school and college-age exchanges, which have been called life-changing by more than one participant!

Or you can join another of the many international-facing organizations, like dancing with Zivio! Or volunteer to help resettle refugees with Catholic Social Services. Or attend the World A’Fair at the Convention Center. Or eat dinner at a new and unfamiliar place, like Cedarland Bakery and Restaurant.
I would be happy to connect you with the right people in these organizations if you want to get involved. This was the super-secret 5th goal of the presentation: to get you involved in our local international organizations!

I will close by thanking the organizers for inviting me to present as part of such an impressive panel. I love coming back to UD. To you students, whatever you choose as your next step, just jump in and try it. Your life will never be the same!

Thank you.

Matt Joseph is a Dayton City Commissioner and a 1994 graduate of the University of Dayton.
It is such a pleasure to be back here at UD. Thank you, Dr. Amin, for inviting me today. Dr. Amin asked that I come here and reflect on my undergraduate years at UD to see if I could identify any ideas or discussion points that may be relevant to our dialogue at this symposium.

So my story doesn’t actually start off in college but in high school. Thanks to my dad who learned about UD’s Women in Engineering Camp, I attended the camp and realized I wanted to become an engineer. In 1997 I arrived as a freshman. I came to UD to learn what I didn’t know, such as heat transfer, thermodynamics, and mechanical design. I liked that UD was a Catholic university, as I had a passion for service and hoped to realize my calling while in college. At that particular point in my life, I had no specific goals for after graduation.

As a couple years passed, I started to become very unsettled. I was involved in many great things at UD: service clubs, campus ministry retreats, cheerleading, an engineering co-op with an aerospace company. But something was missing. The more I thought about it, I realized that I wanted to use my technical abilities to more directly help people—and the people that kept coming to my mind where those living in developing countries. I was starting to wonder if I was being called to serve like Mother Teresa, but with an engineering degree. As a child growing up, my mother shared with
my brothers and me how she had the opportunity to meet Mother Teresa during one of her visits to the U.S. From hearing my mother describe this little woman, this saint, and the impact she had on her, I knew that if I ever wanted total fulfillment from an act of service, it would be working side-by-side with Mother Teresa’s sisters—maybe that was the fulfillment I was missing.

Long story short, during my junior year I learned about Campus Ministry’s Cultural Immersion Trips, and I took my question straight to India. To offset some traveling costs, I applied for a Hull Fellowship prior to my trip. In my fellowship application, I proposed that I would learn how to implement appropriate technology in India. This meant that I would immerse myself in the Indian culture, make use of a community’s local resources, and help that community develop a technology that addresses their needs. I also made a commitment to further develop this technology in my upcoming senior design lab when I arrived back at UD.

Thanks to Brother Phil Aaron and the rest of the trip organizers from Campus Ministry’s Center for Social Concern, my four weeks in India exposed me to so much. As I visited Bangalore, India, I soon realized that three assumptions I had prior to the trip were completely wrong. The first assumption was that people in poverty could be taught to empower themselves by cleverly using the resources around them. My second assumption was that the lack of basic needs in a community was a purely technical problem. And my third assumption was that as long as an engineer is respectful of others, developing and implementing appropriate technology within a community is fairly straightforward.

From meeting people living in slums and leprosy colonies, from talking to a social worker who teaches disease prevention in these poorer areas, and from living in a rural village for a week, I quickly learned that language barriers, cultural ideologies, and even local politics were just a few of the challenges hindering my intended plans—the plans I had laid out prior to the trip. I started noting what worked when engaging a community in a joint technical project, but more often, I noted what didn’t work. In the end, here is what I learned:
People in poverty do want to help themselves and they know how, but they have limited resources to work with.

The lack of basic needs in a community was less of a technical problem and more of a cultural, political, and economic problem.

Even if an engineer is respectful of others, developing appropriate technology within a community is a complex and learned process.

I was starting to realize that if I wanted to use engineering to help people, I had to understand people themselves, including their social influences and constraints—simply put, it took this trip for me to realize why engineers are required to take humanities-based courses here at UD.

Now if that wasn’t eye opening enough, I still had Calcutta to visit. Remember, I was wondering if God was calling me to serve in a similar manner as Mother Teresa but with more of an engineering focus. Mother Teresa had only passed away three years prior, so I knew her influence would still be very much alive in the city.
The most impactful day I had in Calcutta was when I was able to serve with the sisters. The day began with mass at the Mother House. After mass, we were appointed to work at an orphanage for disabled boys. When we arrived, I was paired up with a boy named Thomas. The sisters asked that I take him for a walk down the alley alongside the orphanage. So Thomas and I were off, and right away I started to notice major differences between the two of us. Thomas was blind, he was mute, and his hands would sometimes start waving wildly, but I took his hands into mine and did my best to guide him during our walk. At times he’d get scared and cling to me, so I’d have to remind him he could do it, and we’d press on. At the end of the alley was a bench, so we sat down and took a short break. This location was partially shaded, which was nice; but along with the stagnant shade came mosquitos, and one bit me right on my ankle. That annoyed me, but I wasn’t going to let it ruin my moment with Thomas.

So then Thomas and I began walking again, and right away I noticed that this bite was already starting to itch. I was thinking, “Should I stop and scratch it?” Being that I was his guide though, I thought that might confuse him, so I tried to ignore it and continued on. In the meantime, I was starting to notice that Thomas wanted me to let go of his hand. I knew that wasn’t a good idea, so I gave him some encouragement and we pressed on. However, Thomas became more and more persistent about pulling his hands way from mine, so finally I reluctantly let go of him and closely watched for his next move.

What does Thomas do? He squats down and scratches his ankle! I was immediately struck by the irony and burst into laughter. The poor guy got bit by a mosquito too! That whole time he was dying to scratch his ankle and I wasn’t letting him, while I wanted to stop and scratch my ankle but didn’t want to confuse him. Why was I thinking he wouldn’t have the same issue I was having? Were we not both sitting on the same bench with mosquitos? Were we not both human? It’s so amazing how a mosquito enabled me to connect with Thomas on such a basic human level.
So, what did I do next? Yes, I squatted down and scratched my ankle too. We were equals. He was one of Mother Teresa’s poorest of the poor and I was a college kid from UD, but we were side-by-side, both trying to lessen our itch, and we were equals. It was at that moment that I realized God answered my question, my question that I traveled all the way to India for. Did God want me to serve Thomas? Yes. Did God want me to remain in India with Thomas? No, that was not the calling. Instead, I felt extremely challenged to take my voice, my education, my talents, my opportunities, and my citizenship and make this world a better world for Thomas. Thomas couldn’t do it, but I knew I could. A fire was ignited inside me. Yes, I could have chosen to stay with the sisters and perform their service, but I did not feel that that would use my full potential, and I was coming to realize that humanity needs everyone’s full potential.

India humbled me. My three assumptions about helping people through engineering were completely wrong, and making that human-to-human connection with Thomas made me almost embarrassed that I wasn’t doing more with all the opportunities I had available to me, given that some people like Thomas are limited to so little.

Upon my return to UD, I reread my Hull Fellowship proposal that I wrote before the trip. It seemed so narrow-minded now. It was frustrating because bigger changes needed to be made. I couldn’t see solving the world’s problems with one piece of technology anymore. However, as I forced myself to focus on the natural resources I saw
in India, it became clear to me that one of the world’s greatest resources was not coal, wood, or clay, but college students.

College students, just like me, were typically more optimistic, fairly well educated, and looking for new adventures and experiences. All this was the recipe for someone, who with the right opportunity, can also come to realize how much more they are needed by the world than they originally thought. Yes, college students are one of the world’s greatest resources; we just have to catch them before they graduate. For me, the Campus Ministry Cultural Immersion program ignited a fire within. It gave me that global perspective, that joyful connection with others, that call to action. And since then, for some engineering students here at UD, the ETHOS program has done the same.

ETHOS stands for Engineers in Technical Humanitarian Opportunities of Service-learning. ETHOS is a program on campus created in 2001 by engineering students, led by Bob Hawley, Jason Huart, Garret Prom, and myself.¹ And since then, thanks to the heartfelt dedication of UD’s students, graduate students, faculty, staff, deans, and even presidents, there have been over 400 students who have stepped off campus and immersed themselves into 20 different countries, including our own United States, though the ETHOS program. ETHOS provides our engineering students the opportunity to work side-by-side, face-to-face, with partners in entirely different communities both here and around the world. To ensure sustainable solutions, ETHOS students are partnered with

¹ During the creation of ETHOS, Chris Schmidt (engineering graduate student) provided helpful guidance based on his experiences in developing countries. Engineering students—including Ben Dietsch, Bill Eger, Tonya Elder, Chris Perkins, and Charlie Schreier—provided support and participated in sharing the idea of ETHOS with the University’s president, Brother Ray Fitz. Chemical, civil, electrical, and mechanical engineering disciplines were all represented among our student group. Other university members who provided helpful feedback during the program’s development included Brother Phil Aaron, Dr. Kevin Hallinan, Dick Ferguson, and Brother Ray Fitz.
organizations that are already in-country and addressing technical needs with these communities all year round.

You may be wondering how engineering students had the time or resources to establish such a program? Thanks to the encouragement and support of Dr. Kevin Hallinan of the Mechanical Engineering Department, instead of developing an India-inspired technology in my senior design lab as I had originally planned, he let us design ETHOS, a university program! So ETHOS is now one of the many opportunities made available to students here at this university.

Let’s take a step back now. I have been asked to not only share this story with you today but to also help address the following two questions: how can we make UD a more welcoming community, and how can we enable our students to be more globally conscious?

No matter what approach we take, we need to find ways to help students *want* to be more welcoming and *want* to be more globally conscious. That’s kind of what I encountered in India. Whenever I wanted a certain task to get done in India, I expected that the community would be rallied around me and want to work on it too, but I was often left confused and somewhat alone. I eventually realized that I never asked the community what their needs were. I never let them prioritize what we tackle first. I never let them delegate the tasks.

I think we need to better understand the needs of our students here at UD. And once we do, we can help them realize that being more welcoming and being more globally conscious will actually help them achieve their goals—along with enabling them to become happier and more energized citizens of the world.

Similarly, I would also love to see a short course that is required of all students here at UD, possibly during their first year, that teaches the art of conversation and how to use conversation to confidently reach out to others and create communities that promote inclusion.

Along with that, I look at myself and ask, well what made *me* want to travel to India and be open to new people and new ideas? Like I said, it wasn’t always easy, as I found my assumptions about people and the world were frequently wrong. For me though, I think
it was personal interaction with my mother that played a large role here. For example, often times my mom would be sitting next to me at mass on Sundays, and when certain songs would be played, she’d stop, lean into me, and point to the words. Words such as:

Here I am Lord  
Is it I Lord?  
I have heard You calling in the night  
I will go Lord  
If You lead me  
I will hold Your people in my heart²

This type of interaction motivated me to search for my calling, and my search just happened to lead me to India. So just like my mother was for me, we need to be that person that reaches out to individual students, face-to-face, and helps them identify their own talents and realize how their talents are valued and needed in this world.

Additionally, we also need to help students recognize the opportunities they have before them and not let them take these opportunities for granted. Before I went to India, I was uninterested in both politics and graduate school, and I saw no need to help develop a program here at UD. Well after my personal interaction with Thomas, the little boy in Calcutta, I wanted to act more globally for his benefit, and suddenly I recognized opportunities in things that I had never valued before. Thomas didn’t have a voice in the world’s most powerful government, so I went on and spent the next summer as an intern in Washington D.C., because I wanted to learn how engineers can have a positive influence on the public policy process. Thomas had limited educational opportunities, but I realized that with additional education I’d have a stronger voice in the global community, so I went on and earned a PhD in mechanical engineering. And finally, Thomas couldn’t meet all the students I

² Lyrics by Dan Schutte.
wanted him to, so I helped create the ETHOS program. Now students have an opportunity to come face-to-face, maybe not with Thomas, but with their own Thomas.

I have learned that college students are capable of so much, that they are one of the world’s greatest resources. Sometimes all they need is that face-to-face encouragement from an individual, or someone to listen to their needs in order to help them figure out the next right step, or an opportunity that allows them to realize their calling, or a story that resonates with them and transforms them to be more open to new ideas and new people.

I am so thankful that we can all be here today to discuss these topics. I appreciate you allowing me to be part of this conversation. Thank you.

Christine Vehar Jutte, PhD, is a 2002 graduate of the University of Dayton.
Community Voices and the Impact of Global Awareness

Arch Grieve, Eugenie Kirenga, Martha-Jeanette Rodriguez, Welcome Dayton, Cyril Ibe, and S. Michael Murphy II

In this session, distinguished members of the larger Dayton community spoke about how they have promoted global engagement in the area and made suggestions on what additional steps need to take place to turn Dayton into a genuinely global city/community.
Arch Grieve

Dayton as a Global City: Dayton Council on World Affairs and Dayton Sister City Committee

The Dayton Sister City Committee was created by the Dayton City Commission in 1964. Committee members are volunteers appointed by the Dayton City Commission. The Dayton Sister City Committee is a member of Sister Cities International, created by President Dwight Eisenhower in 1956 in conjunction with a conference on citizen diplomacy. Its mission is to “promote peace through mutual respect, understanding, and cooperation—one individual, one community at a time.

The Dayton Council on World Affairs is a nonprofit, nonpartisan organization that has served the Dayton region for 70 years by educating and engaging the local community with global programs. DCOWS believes that the more we understand the world around us, the better we will be positioned to meet the challenges ahead.

Upcoming Adult Programming: Dayton Sister City Committee

- Adult exchanges
- Monrovia, Liberia, artist residency
- Oiso, Japan/Dayton 50th anniversary celebration

Recent Adult Program DCWOA Events

- China Town Hall: Local Connections, National Reflections, featuring the Honorable Condoleezza Rice
- Fair Trade Coffee event featuring Derek Petrey, professor of Spanish and director of the Center for Teaching and Learning at Sinclair Community College
- Global Views, Local Brews: Bosnia and Herzegovina and Dayton Connections

Youth Programs: Junior Council on World Affairs

- Thomas V. Pearson Academic Quiz Bowl
- National WACA Quiz Bowl Competition
• Annual Jacob Dorn Youth Forum
• Geography Bowl
• International Career Fair

Youth Programs: Dayton Sister City Committee
• Exchange: Dayton/Oiso, Japan
• Exchange: Dayton/Augsburg, Germany
• Dayton/BiH Internship Exchange

Four Cities Young Leader Academy
• Local residents host attendees

Join Us!
• Dayton Sister City Soiree: Fundraiser for Dayton Sister City Scholarship Program; April 25, 2019, Lily’s Bistro
• Money supports scholarships for student exchange
• First two awarded in 2019 for Augsburg exchange

Get Involved
• Follow on social media
• Join DCOWA mailing list
• Become a member of DCOWA
• Speak at upcoming Global Views/Local Brews event
• Let DCOWA advertise your internationally focused event
• Join Dayton Sister Cities Committee as a friend or committee member and get involved in committee work.
• Find us online: daytonsistercitycommittee.org and dcowa.com
Eugenie Kirenga

**What are you doing to promote global consciousness in your work?**

As someone who works with different people from all over around the world (refugees and immigrants), my role is to ensure that those people are getting help they need to be integrated. I meet them through outreach education, and tell them about their rights and provide my contact information to them in case they need more help with anything. To be able to succeed, I work with community leaders, schools, churches, and other organizations that work closely with this population. The immigrants and refugees are coming from different background and have different cultures. Sometimes they are isolated from other people because of language barriers. The receiving community (Americans) recognizes them because of their outfits, how they talk, or how they behave. They may judge them in negative ways or in positive ways. It depends. One of my roles is to advocate for them and have their voices to be heard. The most vulnerable ones are the ones who don’t speak English because they don’t know how to express themselves or how to talk to those who judge them about their cultures or their ethics of conduct. It is also difficult to get the basic needs because of poor communication. To be able to help them, I must identify their issues first, and then do advocacy accordingly to what I heard from them or what I experienced myself. Of course, you need the support from individuals or organizations who understand these new community members.

**How do you plan to build on that work to continue promoting global awareness?**

The ways I plan to promote global awareness is having more relationship with the receiving community and have conversations with them about immigrants’ and refugees’ issues to continue the advocacy. A deeper relationship with immigrants and refugees to understand more in depth what they are going through is also a key
for advocacy. I have to encourage those who can speak English to tell their stories about their experiences. Our political leaders have to know what the refugees and immigrants need in order to make policy changes. As one of the New African Immigrants Commission board members, one of my duties is to advocate for the needs of African immigrants and refugees. One of my responsibilities is to communicate with legislators and amplify the voices and concerns of immigrants and refugees. My new goal is to ensure that the legislators are not ignoring issues immigrants and refugees face. This is also why voting in public elections matters. We have to elect officials who work for all people.
What are you doing to promote global consciousness in your work? How do you plan to build on that work to continue promoting global awareness?

The U.S. is a pot of immigrants, and every day more people are coming, even though our country has created difficult situations for immigrants. In my work as an immigrant resource specialist, I have been educating immigrants and Americans that are born here about differences between the cultures, looking for understanding and empathy. Over the last few years, I participated in several panels and voices of immigrant experiences where I had the opportunity to share my own story and invited other immigrants to do the same. These voices and experiences are giving space to immigrants to teach about their cultures, and to help native-born Americans become conscious about the real situations of why people come to the U.S. and all the challenges that they have to confront. Also, these experiences help both immigrants and native-born Americans to learn about why the other person reacts a certain way or doesn’t understand them (examples: eye contact, etc.).

I organized presentations at churches and ESOL schools about civil rights related to employment and housing and invited attorneys from ABLE to educate families about how to respond when facing immigration officers. Also, I invited police officers to teach about how to respond to the police and know about their rights. As a part of this education, I have been doing power of attorney clinics for parents that, in case of emergency, may need to leave their children with a family member or friend.

One thing that Latinos Unidos is doing, which is very helpful to promote global consciousness, is with a local Rapid Response group. We are inviting Americans who want to support immigrants and refugees to meet with us and look for ways to support families in different areas. We are looking for people who are available to support with transportation—providing rides to those who need to go to court in Cleveland or Cincinnati and Columbus for reporting to ICE—and to provide supplies and economic support. This economic
support is only for people who are most vulnerable and have the best chance of staying in the U.S.

Other ways that I promote global consciousness is by sharing about different situations of my clients, and looking for organizations that can help them. At conferences like the National Immigrant Integration Conference and organizations like Welcoming America, I look for support with information about how to respond to my clients’ situations. I have been learning what different organizations are doing, and they provide support with information that helps me to improve in my work.

This year I will continue promoting global awareness with the work that I have been doing. I will continue to help the community become conscious of how important it is to support each other so that we can all have a better life. I will work on a program to help lift people out of poverty and keep doing the small business and co-op training that I have been doing with Latinos Unidos.
Welcome Dayton: Immigrant Friendly City
City of Dayton Human Relations Council
371 West Second Street, Suite 100
Dayton, Ohio 45402
937-333-1406
www.welcomedayton.org

- Welcome immigrants to Dayton.
- Ensure immigrants have the same rights and opportunities.
- Build immigrant leadership, engagement, and inclusion.
- Encourage a well-informed, safe, and connected community.

Civil Rights Play

Latinos Unidos

International Women’s Day

Welcoming Schools

World Refugee Day

Business and Economic Development
  - Taqueria Mixteca restaurant
  - Business resource fair

Community, Culture, and the Arts
  - World Refugee Day
  - World soccer games
  - Hispanic Heritage Festival
  - Dia de los Muertos

Government and Justice
  - Mexican Consulate
  - Police department building trust and relationships
Storytelling in Speaking to the African Condition

When the host of Good Evening Africa was offered an opportunity to introduce the live performing arts and radio conversation series last March at the University of Dayton’s Global Voices symposium, the storyteller ended by calling the attention of his student and community audience to that age-old truism that we, as humans, embody personal stories unique to each of us. We enrich our collective life experience by willingly sharing our stories with one another, thus unleashing the innate power of storytelling to impact lives. As the iconic African American poet and writer Maya Angelou would remind us, “There is no greater agony than bearing an untold story inside you.” More on this theme later.

For now, the late legendary Nigerian writer Chinua Achebe often repeated the saying of his Igbo people that: “Wherever something stands, something else stood before it.”

Here’s the story that stood before the birth of Good Evening Africa in Chicago in 2002, and it goes back to my childhood in southeastern Nigeria—in Igboland. As a child, my favorite and number-one pastime was not soccer—and believe me, I played enough soccer and caught enough goals as a goalie. Rather, my favorite pastime was literally crawling at the feet of my paternal grandfather and other elders of my village as they told stories. They shared personal coming-of-age narratives, entrepreneurial pursuits, and folklore. It was fascinating to me, heart-warming, imagination-stretching. As I listened, I asked questions and relished their answers. They admired my curious young mind. While my peers ran around in the compound playing soccer in the open space, or chasing livestock on the loose for entertainment, I always wondered why they did not bother to lend their ear to the tales of our elders.

At the end of each storytelling session, the elders rewarded me with treats – kola nuts, dried meat, and palm wine, which were
reserved for adults and men advanced in age like themselves. And sometimes with cash rewards as well.

I was not a boy who kept those stories to himself. What good are stories if one day they would die with the few people who heard them? I would take my treats, call my peers to gather, and I retold them the stories. I lured them with my rewards, particularly the dried meat and cash, and it often worked. I delighted in telling them the same stories I had just heard from our elders, meticulously retelling them in the voices of the original storytellers, even mimicking their tones and mannerisms. When the elders passed by, they winked at me with approval.

Top photo: Tom Carroll of Seefari plays live for a radio audience as Good Evening Africa is introduced at Central State University in October 2017.

Bottom photo: Performer David Bamlango, poet Kabuika Kamunga, and Simone Kashama, all from the Democratic of Congo; novelist Benjamin Kwakye (center, standing) and performer/dramatist David Donkor, both of Ghana; and Nigerian flutist Mayi Ojisua were pioneer guests of Good Evening Africa, held in Chicago in 2002.
What’s in a Nickname?

They nicknamed me “Oji Onu Ibeya,” which roughly meant several different things: the one who reports to others, the Spokesman. Later in my childhood, this nickname came with several elder-directed oversight responsibilities over my peers, but that’s another story.

Radio Meets Storyteller and Storytelling

Fast forward to my time as a radio host and producer in Chicago in 1990s through early 2000s. My magazine-style radio program focused on Africa, dishing a rich blend of conversations on the performing and literary arts, politics, and more on Africa and their extended global connection in speaking to the African condition. Whenever I interviewed an African writer, or any writer about Africa, or a performer, storyteller, poet, I would always think to myself: I wish I could magically expand the audience to let more people hear their story, beyond the people who would listen to them on Chicago airwaves.

Stories of African immigrants penning tales and singing their blues in foreign lands around the world. Tales of former Peace Corps volunteers, missionaries, and academics whose direct contact with Africa has forever changed their feelings and perspectives on the continent.

Thus, *Good Evening Africa* was created as a live performing arts and radio conversation series in April 2002, to offer a unique radio platform to harvest and celebrate African stories from myriad storytellers willing to share on radio—itself a distinct medium for storytelling.

*Good Evening Africa* was launched at a restaurant named Ethiopian Diamond Restaurant. About a dozen African immigrants in Chicago—along with their African American, Afro-Caribbean cousins, and even former Peace Corps volunteers and missionaries who had served in Africa—were present as well. They all gathered to celebrate Africa with the arts. They spoke in poetry, music, drama, and in conversations with the radio host who extended an invitation.
The live performances, readings, and conversations were recorded and shared later with a larger radio audience on a Chicago college radio station. The audience, in unmistakable terms, showed their appreciation of Good Evening Africa, as Chicago media weighed in equally and approvingly with rave reviews.

The following is a sampling of the feedback received:

*Good Evening Africa* is, indeed, a powerful medium of expression for the many and diverse voices of Africa.

CongolesepoetKabuikaKamunga

*Good Evening Africa* was GREAT. … The creativity was enormous.

Chicago attendee Patricia Deer

It is so good to have such a cross-section of culture in one place. It fed me in so many wonderful ways. It made me homesick for the Caribbean.

Poet/writer M. Eliza Hamilton Abegunde

It was quite excellent, refreshing and satisfying. You may just have stumbled onto something fantastic.

Chicago attendee C. Emeka Ukachukwu

We took *Good Evening Africa* to different venues around the great city of Chicago, the City of Big shoulders—art galleries and museums, school auditoriums, and theaters—from 2002 to 2004.

In early 2005, I became a transplant from Chicago back to the Miami Valley region of Ohio. *Good Evening Africa* remained unpacked until October 25, 2017—a significant milestone indeed. On that day, Chicago’s loss became Central State University’s gain.
An audience of students and community members witnessed the unpacking, and relaunching, of *Good Evening Africa* in a university performance space. This was made possible through the vision of Dr. Robert Franklin, WCSU’s general manager, who sees unique potential for this culture-rich program, even imagining worldwide distribution of the show.

In its new form—and articulated at the University of Dayton’s Global Voices symposium—*Good Evening Africa* promises to seek out universities and colleges around the United States to highlight stories on their campuses and communities where their academic works, scholarship, as well as artistic expressions reflect the African condition. In turn, the radio products of this venture can be shared with universities back in Africa at no cost to them.

I have noted, in my communication with top officials of the University of Dayton in pitching a *Good Evening Africa* performance on campus:

> We are drawn by the richness of stories that emerge out of Africa as universities like UD reach out to the continent to provide unique opportunities for their students and faculty to venture into far-flung places in our global world of today. Our unwavering belief is that sharing these stories before a university/community audience and making it available on radio celebrates the rich scholarship and world community engagement exemplified in stories like UD’s.

The same can be said of other American universities, and we are willing to share the stories from one university stage to another.

**Telling the Untold Story Inside You About Africa**

To return to and heed Maya Angelou’s words, we must always seek a larger audience for our stories about Africa by constantly assembling a host of voices to highlight the African condition in a world where diversity of storytellers in our public media and public space worldwide is never a guarantee.
A proverb of the Hopi Native American Indian group reminds us that “those who tell the stories, rule the world.”

Cyril Ibe, creator and host of Good Evening Africa, has been teaching journalism and digital media at Central State University, Wilberforce, Ohio, since 2006.
Catholic Social Services of the Miami Valley (CSSMV) offers a humanitarian response to men, women, and children seeking protection from unstable or unsafe conditions in their home country: conditions such as civil war, torture, rape, ethnic genocide, forced conscription, and imprisonment. Refugees who have fled their native lands due to social, political, or religious persecution are welcomed by the U.S. for the opportunity to live in a safe and secure environment. Federal funding is allocated for refugee resettlement services from the U.S. Department of State Bureau of Population, Refugee, and Migration (DOS/PRM) and the U.S. Department of Health and Human Services Office of Refugee Resettlement (HHS/ORR), with the overarching goal to assist refugees achieve self-sufficiency and successful community integration as soon as possible after their U.S. arrival.

CSSMV provides services to an average of 250 newly arrived refugees each year.

Funding is used for the initial expenses of rent, utilities, and basic household furnishings/supplies, as well as for case-management and employment services, administrative services, and operating costs. Services for families and individuals begins about two weeks prior to arrival when the resettlement team is notified of the U.S. date of arrival. In this pre-arrival stage, housing is arranged, a case manager is assigned and the bio data information from the case is reviewed by the team for special circumstances to be considered for services. During this two-week period, volunteers are engaged for assistance with housing setup, grocery shopping, and meal preparation. On the day of arrival, the refugees are greeted at the airport and transported to their furnished home where an ethnically appropriate meal has been prepared for them (oftentimes by former refugees that share their culture).

After a brief home and safety orientation, they are left to rest until the following business day when the intake and orientation process begins. Case managers facilitate initial “core services,” ensuring access to appropriate seasonal clothing, a Social Security
card application, enrollment in public benefits (Medicaid, food stamps, cash), access to a comprehensive health screening (including immunizations, a physical exam, and referral to ongoing healthcare services), enrollment in ESOL classes (adults) or school (children), cultural orientation, development of a self-sufficiency plan, and referral to employment services.

Through an eligibility assessment, employable refugees are generally enrolled in employment programs. Employment services include pre-employment orientation, resume development, a weekly “Job Club,” job-development and -placement support, transportation to interviews, job-retention support, interpretation assistance, ongoing assessment of progress, assistance with addressing barriers to self-sufficiency, assistance with access to and/or referral to healthcare or other community resources.

In addition to the expected cases arriving through the assigned process, the CSSMV refugee program also receives “Secondary Migrants” (refugees who were originally resettled in another U.S. city and relocated to Dayton). Though they are not eligible for financial support or the core services as described above, Secondary Migrants are eligible for resettlement-related services for up to five years after their U.S. arrival date. The Secondary Migrants arriving in Dayton generally intend to join a family member, friend, or an acquaintance within their ethnic community, and have hopes to continue pursuit of their resettlement goals in Dayton. The CSSMV refugee team responds through case-management and employment
support, beginning with an assessment of needs that identifies the level of service needed and a plan that helps them continue with their self-sufficiency goals.

S. Michael Murphy II is a program manager for refugee resettlement in the Catholic Social Services of the Miami Valley Center for Families.
Conclusion: The Forward March of Global Consciousness

Julius Amin

The 2019 Global Voices Symposium lived up to its hype. It was educational, informative, and enriching. It attracted onto the University of Dayton campus people from out of the state of Ohio and the larger Dayton community. Speakers were passionate about their topics and captivated the audience. All were engaged.

Community leaders spoke about their journey into the culture of global consciousness, discussed challenges faced by immigrants, and explained initiatives put in place to alleviate those problems. Monica Harris, coordinator of Welcome Dayton presented at the opening session. As a young student, she spent four months in South Africa and the experience was transformative. It was after that when she began to think seriously about the diverse and multicultural nature of the global community. Her perspective was forever altered, and she will pursue a career in assisting others understand the complex nature of the world and its people. Despite the differences and complexity, everyone, she notes, is bound together by the human family to which all belong. Eugenie Kirenga, another presenter, arrived in Dayton from Rwanda and, along with colleagues including Martha Rodriguez, spoke about efforts made by the Welcome Dayton organization to alleviate problems faced by new immigrants. Those challenges include the inability to speak English, poverty, and
isolation. Speakers called on conference attendees to be involved in the work to make the City of Dayton more immigrant friendly. Consistent with the theme of the conference, Cyril Ibe spoke about Good Evening Africa, a program designed to bring up-to-date events about Africa to the community. Africa is among the most misrepresented places on earth, and Ibe’s program helps to humanize the continent and its people.

An important part of the symposium dealt with student experiences and global consciousness. Traditionally, the University of Dayton sent students to different parts of the world for either study abroad or immersion programs. While current students spoke about their experiences, alumni delved into how developing global awareness impacted their lives. Jeana Adams, Mary Smith-Custer, and Bryan Borodkin spoke about the impact of immersion trips to the Caribbean and Asia on their educations and worldviews. The trips challenged them to step out of their comfort zones and embrace other cultures and peoples. It was exciting, they stated. Their perspective of the global community was forever altered.

Equally important was the alumni session, whose presenters were: Justin Forzano, Clementine Bigha, Matt Joseph, Christine Vehar Jutte, and Kwyn Townsend Riley. Each spoke about how they became involved with global issues and the benefits of the experience. The train of international awareness has left the station, and there is no turning back, they stated. In a very interdependent world, each one must become involved, they continued. They came to global consciousness through different career paths. Justin, for example, majored in civil engineering, and after immersion experiences in Cameroon decided to go into global development after graduation. Today, he runs a non-governmental organization which uses soccer to teach young people life skills. Clementine majored in human rights and devotes her time speaking-up against injustice. Christine’s foreign experience in India led to the formation of Engineers in Technical Humanitarian Opportunities of Service Learning (ETHOS), an engineering organization which sends students to different parts of the world to do service. ETHOS is currently an integrated part of the School of Engineering program.
Matt’s work with Kosovo was impactful, and he is currently a leading voice in the City of Dayton on issues of global awareness. Kwyn’s African-immersion experience was both enriching and transformative. A novelist and activist, her foreign experience expanded her perspective and worldview. Those stories were captivating and pointed to the endless possibilities offered as a result of global encounter. Their stories revealed what can be achieved when students are given the opportunity to have a global experience.

A particularly significant part of the presentation was Nwando Achebe’s keynote address, “Making Sense of Global Awareness on American College Campuses: Women’s History in the African Tradition.” The speech was the right one at the right time on the right topic. For too long, African women have been misrepresented as passive, docile, and submissive. The African woman, Nwando stated, was depicted as “completely subjugated…enslaved,” and weighed down by “superficial knowledge of the African cultural and social institutions of bride-price, polygamy, and, more recently, female circumcision.” Her speech was a point-by-point implosion of those stereotypes. Beginning from ancient times to the present, African women, she continued, have always held “leadership roles.” In more recent times, significant number of women serve in parliament in various African nations. In fact, the nation of Rwanda, where women hold 61.3 percent of the parliamentary seats, ranks number one in the world among countries in which women occupy the most seats in the legislature. African women always contributed to development. She challenged armchair scholars who continue to caricature the life and times of women in the continent. It is time to give African women a voice in their own story, she noted.

The Global Voices Symposium is built on the excitement that global awareness brings on college campuses and the larger community. Following this year’s symposium, people began asking what we have in store for next year—and that was revealing. The Global Voices Symposium is rapidly becoming a part of campus culture, and increasingly our campus is taking its rightful place as one which genuinely promotes global consciousness. It is the wave of the future.
More Photographs from the Symposium

Noland Lester and Julie Noeth