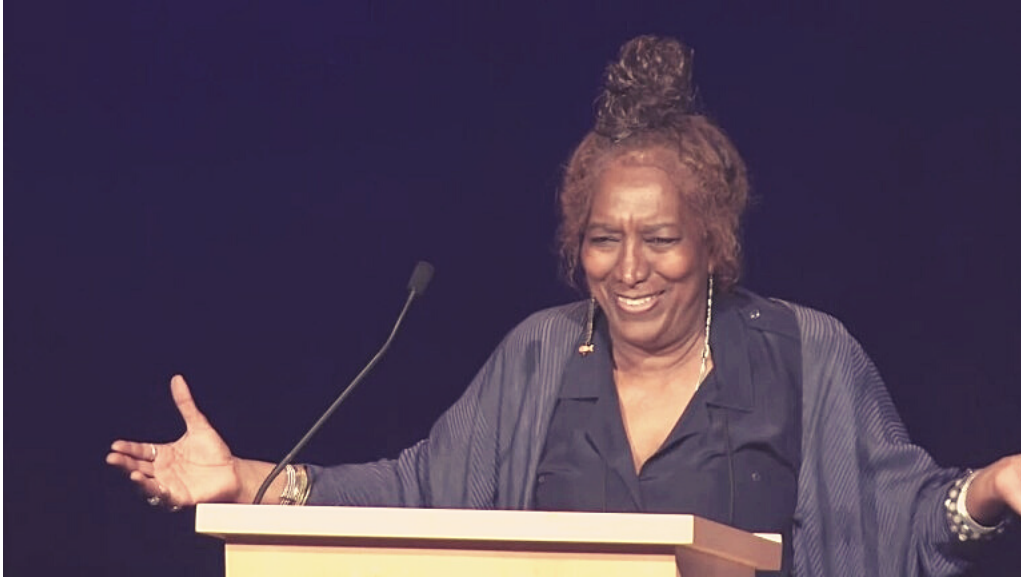


“Africana Womanism: Nobel Laureate Toni Morrison as Model Africana  
Womanist Artist for Social Justice”



**Keynote Speaker--Clenora Hudson-Weems, PhD**  
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**Abstract:** Initially called **Black Womanism** in 1985, during which time I participated in a TV debate in Iowa City on the applicability of Feminism for Black women, I upheld the position that Black women -- by our very nature & the primacy of racial oppression -- are not feminists, though it may well work for white women who designed it based upon their needs. Six months before going to the U of Iowa, having received an invitational contract to co-author (with Wilfred Samuels) the 1<sup>st</sup> full-length critical study of the works of Nobel Laureate Toni Morrison, I wondered how this launching paradigm would fit this Crusader for Social Justice. The answer is that women in her novels were invariably depicted as Africana Womanist family-centered activists, prioritizing race/class/gender in their daily lives, while combating racial dominance.

In 1987, I changed the name **from Black Womanism to Africana Womanism**, a more suitable terminology, “establishing her cultural identity, [which] relates directly to her ancestry and land base—Africa” (Hudson-Weems, *Africana Womanism*: 14). Part 2 of the name remained the same, relative to Africana women within the context of our total being: As Africana Womanists in concert with men in the struggle, we commit ourselves to Social Justice for Africana people, crystalized in AW’s **Collectivity**.