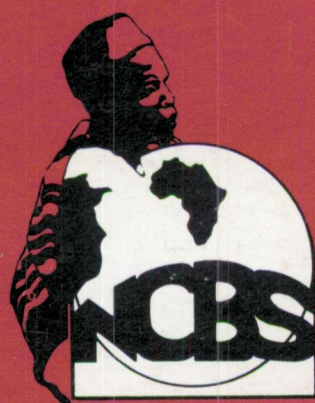


**NATIONAL COUNCIL FOR BLACK STUDIES**  

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**6th Annual National Conference**



***1982***  
***Conference***  
***Program***

---



*This conference is dedicated to the following Brothers / Sisters /  
Scholars / Lovers / Artists / Warriors*

Larry Neal  
Thelonius Monk  
Hoyt Fuller  
Mary Lou Williams  
Walter Rodney

# Conference Program



Academic Excellence and Social Responsibility:

## **Science and Politics in BLACK STUDIES**

NCBS 6th Annual Conference  
Chicago • March 17-20, 1982

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*Conference Host*

**AFRO-AMERICAN STUDIES AND RESEARCH PROGRAM**

University of Illinois

1204 West Oregon • Urbana, Illinois 61801

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**NATIONAL COUNCIL FOR BLACK STUDIES**  
**6th Annual National Conference**

# **WELCOME**

On behalf of the Afro-American Studies and Research Program at the University of Illinois, and the Illinois Council for Black Studies, all participants are welcome to this great gathering of scholars, of students, of people interested in the study of the Black experience.

We hope you will become fully engaged in this great intellectual event. Our work continues on a year round basis, so please contact us to maintain your involvement.

The future is bright, but we face many obstacles. However, in unity, there is no stopping us. Forward!



First Annual Black  
Liberation Month  
Conference,  
Illinois Council  
for Black Studies  
February 1981



# WELCOME

---

THE NATIONAL COUNCIL FOR BLACK STUDIES, INC.  
Memorial Hall East M35, Indiana University, Bloomington, Indiana 47405

March 4, 1982

Area Code (812) 337-6581

William Nelson, Jr.  
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*Vice Chairperson*

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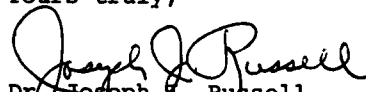
Dear Conferee:

It is my pleasure to welcome you to the Sixth Annual National Conference. For the past five years, NCBS has been moving forward, with your help, in the development of the discipline of Black Studies. An important advance was made this year as we approved, published, and disseminated the Black Studies Core Curriculum.

The Sixth Annual NCBS Conference theme "Academic Excellence and Social Responsibility: Science and Politics in Black Studies" is an able vehicle for Black Studies' scholars and students to exchange ideas in the areas of teaching, service, research, community development, and survival. Given the current signals from Washington, it is essential that we close ranks and get on with the Black Academic Agenda - institutionalizing Black Studies, influencing academic policy and procedures, protecting our scholars in the promotion/tenure process, and training Black minds to respond effectively to what they encounter.

NCBS is indebted to the Executive Board, University of Illinois, Illinois Council for Black Studies, Professor Gerald A. McWorter, et. al., for this challenging Black academic experience - the 6th Annual National NCBS Conference. You have my best wishes for a most productive conference!

Yours truly,

  
Dr. Joseph J. Russell  
Executive Director

—Promoting Academic Excellence—

# NATIONAL COUNCIL FOR BLACK STUDIES SIXTH ANNUAL NATIONAL CONFERENCE

## THE NATIONAL COUNCIL FOR BLACK STUDIES, INC. Memorial Hall East M35, Indiana University, Bloomington, Indiana 47405

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Chairperson

March 3, 1982

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Vice Chairperson

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James Porter, Jr.  
Thomas Porter  
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James Stewart  
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Bertha Maxwell  
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Joseph J. Russell  
Executive Director

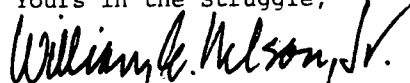
I am pleased to welcome our members and friends from across the nation to the 6th Annual Conference of the National Council for Black Studies. This year's conference will undoubtedly be a historic event--one that will be chronicled in the pages of studies on Black social and intellectual development for many years to come.

The conference theme underscores the twin demands of academic excellence and social responsibility. I can think of no greater challenge for Black academicians than the pursuit of superior achievements in the academic realm, while simultaneously relating their intellectual activities to the ongoing struggle for freedom and justice being heroically waged by Black people across the world. This conference represents the first attempt by the best minds in America-Black scholars-to systematically and meticulously explore the range of questions raised by this challenge and provide penetrating insight into the role Black Studies can play in the search for meaningful answers.

Dr. Gerald A. McWorter and his planning committee have organized a wide range of extremely interesting panels centering on the conference theme. These panels will provide immensely valuable opportunities for both presenters and members of the audience to engage in intensive dialogue. The cultural events and social affairs scheduled for the conference provide additional outlets for dialogue, interaction, and spiritual uplift.

I am confident the 6th annual conference will more than satisfy the expectations of everyone in attendance. In behalf of NCBS, I wish to express deep and profound appreciation to those who have worked so long and hard to make this conference a grand affair, as well as to our patrons, members, and friends, without whose support we could not survive from one conference to the next.

Yours in the Struggle,



William E. Nelson, Jr.  
Chairperson  
National Council for Black  
Studies

WEN:aw

—Promoting Academic Excellence—

# WELCOME

---

THE NATIONAL COUNCIL FOR BLACK STUDIES, INC.  
Memorial Hall East M35, Indiana University, Bloomington, Indiana 47405

March, 1982

William Nelson, Jr.  
*Chairperson*

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James Porter, Jr.  
Thomas Porter  
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Ouis Scott  
James Stewart  
Rosemary Suckins  
William Sullivan  
John Walter

Yolanda Robinson  
*Conference Chairperson*

Bertha Maxwell  
*First Chairperson*

Joseph J. Russell  
*Executive Director*

I take this opportunity to welcome you to the 6th Annual Conference of NCBS. Those of us who have been fortunate enough to leave our commitments and assemble here are bound by the needs and conditions of those who could not.

We are aware of some of the sociological, economic, political, and educational conditions which are impacting on the lives and hopes of Black Americans. For the most part these are not positive influences. On the contrary, the destructive forces of deviousness, racism, subordination and exploitation are massed for combat and victory.

Afro--American survival is as much dependent on linkages with the African continent and their liberation struggles as the epidemic rates of unemployment, carcinogenic factors in the environment or the acts of genocide on Black populations.

What is our role and response in these matters? Shall we serve as observers and recorders; preservators and interpreters; theoretician, activists, individualist, opportunist or silent complicitors?

As trained professionals, concerned community members and students in the process of goal realization, what is our relationship to the community of people who nurtured our spiritual selves and confronted an oppressive system in order for us, BLACK STUDIES, to take our proper place at institutions of learning.

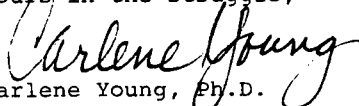
These are the serious matters with which we must concern ourselves. If we choose not to evolve solutions or strategies of thinking to aid us in grappling with these complex issues and circumstances, then solution will be provided for us.

As incoming Chairperson of NCBS, I urge you to utilize to the fullest the knowledge, experience, insight, expertise, and talents which all of you represent in this body.

Then, together, we may be better prepared to take advantage of our collective wisdom and essential strategies for action both as a viable organization and as we return to our individual circumstances.

We have much to do but we also have the requisite skills necessary to achieve the goals we deem worthy.

Yours in the struggle,

  
Carlene Young, Ph.D.  
Vice Chairperson  
NCBS

—Promoting Academic Excellence—



# CHICAGO HOST COMMITTEE

Post Office Box 7610 • Chicago, Illinois 60680 • 312/326-1151

## Awards Banquet

Chair, Diana Slaughter  
Northwestern  
Sara Woods  
Roosevelt University  
Bobbie A. Perez  
Chicago State University  
Juana Sinclair  
Chicago  
Alfreda Duster  
Retired  
Handy Lindsey  
Chicago CT  
Marcellus A. Gaff, M.D.  
Bruce Monisette  
General Electric  
Adine Simmons,  
Chicago  
Glenn Jordan  
University of Illinois-Urbana

## Black History Tour

Chair, E. Marvin Goodwin  
Kennedy-King College  
June Patton  
Governors State University  
Adlean Harris  
Governors State University  
Doug Gills  
Peoples College

## Publicity

Chair, Ronald Bailey  
Northwestern University  
Alfred Woods  
South Side Community Art Center  
Steve Newsome  
University of Illinois,  
Chicago Circle  
Pam Hatchett  
Northwestern University  
Odessa McClary  
Journalist  
Valencia Coar  
Black Women Collaborative  
Amelia Walker  
Chicago Center

## Exhibitors

Chair, Cheryl Johnson  
Northwestern University  
Kadallah Burrowes  
Calumet College  
Maryemma Graham  
Chicago State University  
James Brantley  
Northwestern University Law  
School

## Cultural Program

Chair, Carole Adams  
Loyola University  
Antonio Zamora  
Purdue University  
Sterling Plummpp  
University of Illinois,  
Chicago Circle  
Art "Turk" Burton  
Association for Advancement of  
Creative Musicians (A.A.C.M)  
Walter Bradford  
Poet  
Doug Ewart  
Association for Advancement  
of Creative Musicians (A.A.C.M)  
Ameen Muhammad  
Association for Advancement of  
Creative Musicians (A.A.C.M)  
Joan McCarty  
Black Theater Alliance of  
Chicago  
Nat West  
Director, Cultural Event  
Community Outreach  
Chair, Charles Evans  
Olive-Harvey College  
Alice Palmer  
Northwestern University  
David Johnson  
Thornton Community College  
Laurel Minott  
University of Illinois,  
Chicago Circle  
Fr. Martin Carter  
Hales Franciscan High School

## Student Mobilization

Kina McAfee  
Northwestern University  
Dan Mays  
University of Illinois,  
Chicago Circle  
Sundiata Cha-Jua  
Richland Community College

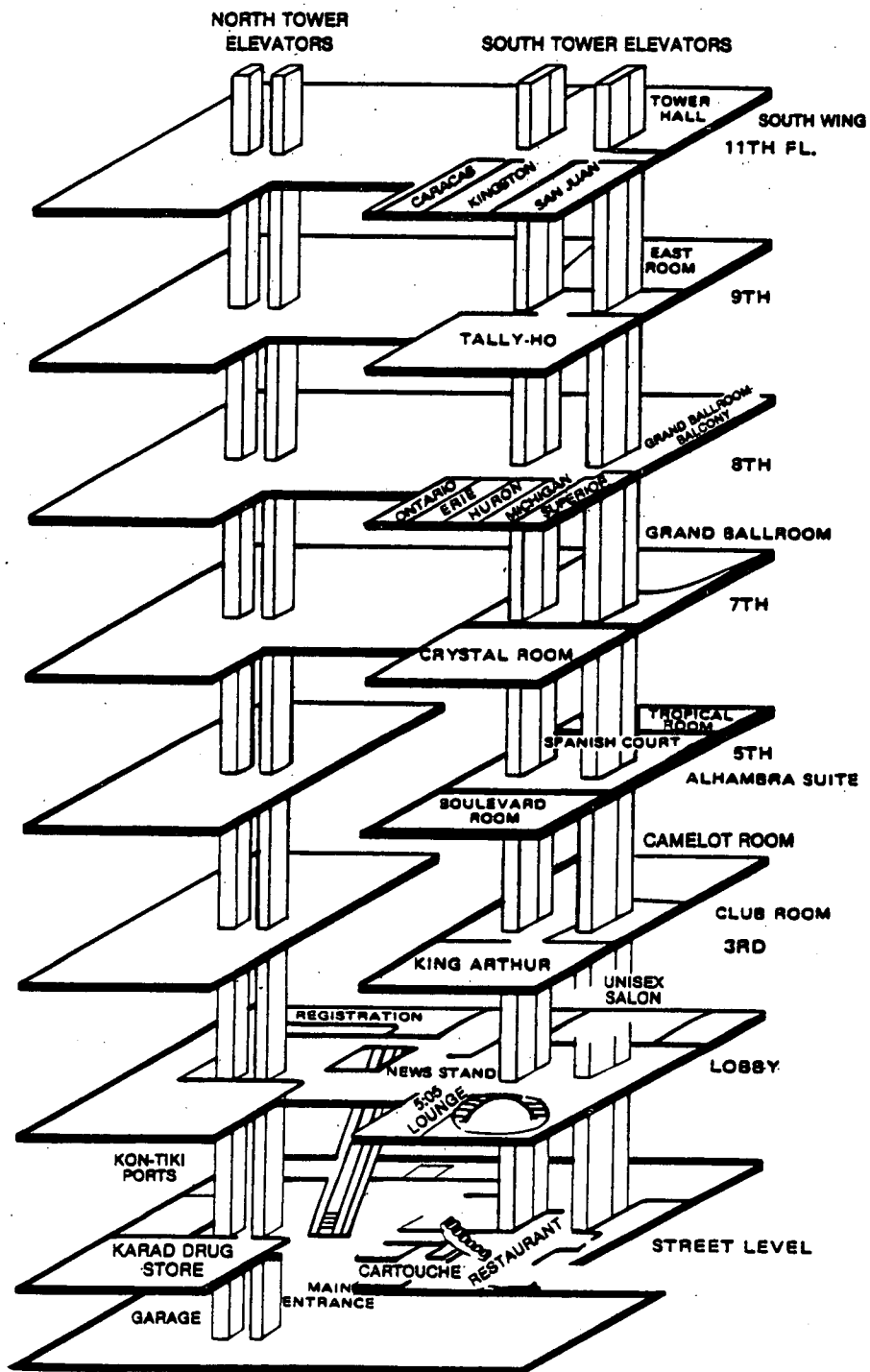
## Fund Raising

Julialynne Walker  
Peoples College  
Alfred Woods  
South Side Community Art  
Center  
Rosalyn Wilcots  
Attorney

## Members-at-Large

Mitchell Caton  
Olive-Harvey  
Ismay Ashford  
Olive-Harvey

Rodger Oden  
Governors State University  
Marvel Swain  
Chicago Public Library  
Fannie Rushing  
Rosary College



# NCBS SIXTH CONFERENCE SCHEDULE

Wednesday, March 17th		Thursday, March 18th — PLENARY SESSION — <i>Black Studies and Women's Studies: Search for a Long Overdue Partnership</i>	Friday, March 19th — PLENARY SESSION — <i>Black Culture: An Agenda for Research and Theoretical Development</i>	Saturday, March 20th — PLENARY SESSION — <i>Social Responsibility and the Black Intellectual</i>
8:30 A.M.				
10:30	NCBS BOARD MEETING	SESSIONS 1 thru 6	SESSIONS 19 thru 24	SESSIONS 31 thru 36
12:15 P.M.	CONFERENCE REGISTRATION	LUNCH BREAK	SESSIONS 25 thru 30	NCBS BOARD LUNCHEON
1:30				SESSIONS 37 thru 42
3:30		SESSIONS 7 thru 12		
		BLACK HISTORY TOUR OF CHICAGO CONDUCTED EACH AFTERNOON		
5:15	DINNER BREAK	SESSIONS 13 thru 18	REGIONAL MEETINGS	CLOSING PLENARY
7:30	— OPENING PLENARY — <i>Political Economy and Black Liberation: Is Capitalism or Socialism the Answer?</i>	BUSINESS MEETING	6:00 CASH BAR 7:00 AWARDS BANQUET 9:00	
10:00	CASH BAR	ICBS RECEPTION	CULTURAL PROGRAM	



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## **POLITICAL ECONOMY AND BLACK LIBERATION: IS CAPITALISM OR SOCIALISM THE ANSWER?**

*Chairperson:*

**Gerald A. McWorter**, *University of Illinois-Urbana*  
*Chairperson, Illinois Council for Black Studies*  
*Executive Board, National Council for Black Studies*

**Robert Hill**, *Senior Research Associate*  
*Bureau of Social Science Research*  
*(former Research Director, National Urban League)*

**Trevor Monroe**, *Senior Lecturer in Government, University of*  
*the West Indies (Executive Secretary of Jamaica Workers Party)*

**Abdul M. Babu**, *Visiting Professor of Black Studies,*  
*Amherst College (former Minister for External Affairs,*  
*Republic of Tanzania)*

Crisis! The world faces economic chaos and the danger of world war. The conditions in the U.S. can only make one think of the Great Depression because Black working people are being pushed so far down. Racism is rampant, Black people are viciously attacked and the government no longer supports programs that help Black people. Reagan is vigorously rebuilding a system of segregation and a cultural deification of white supremacy. Working people are forced to surrender income to keep their jobs, change eating habits, lose educational opportunities, and young men have to choose between unemployment or police/military related jobs.

The scientific field of study that is focused on the basic conditions of this crisis — the economic conditions — is political economy. The basic focus of political economy today is on the workings of the capitalist and socialist systems. Black people are very much at the heart of this field of social science and the related political practice. Therefore, in terms of academic excellence and social responsibility, there is great historical significance to the theme of the opening session to our conference theme: Science and Politics in Black Studies.

Three activist Black intellectuals will address the opening plenary by analyzing the general question and the concrete case of their experience and research.

Questions should be written out and passed to the ushers who will take them to the moderator. The session will end at 10:30 p.m.

—Notes—

WEDNESDAY PLENARY 7:30 P.M.



## **BLACK STUDIES AND WOMEN STUDIES: SEARCH FOR A LONG OVERDUE PARTNERSHIP**

*Chairperson:*

**Johnella Butler**, *Smith College*

**Gloria Hull**, *University of Delaware*

**Florence Howe**, *The Feminist Press*

**Margaret Wilkerson**, *University of California at Berkeley*

**Victoria Spelman**, *Carleton College*

Black women have experienced three key problems in American society: race, class, and sex. Racism and national oppression have victimized women along with the overall Black community. Most Black women are in working class jobs and families, and therefore face worsening economic conditions. And, as women, Black women get paid less, get hired less, and get generally abused by male supremacy in society. There is triple oppression forced on Black women.

This is a difficult problem faced by two new movements among activist intellectuals, the Black Studies movement and the Women's Studies movement. Both of these movements are organized intellectual responses to oppression. However, both have been flawed. The Black Studies movement has been dominated by a male supremacist orientation in which the usual focus on women is on the Black family. Black history has been given a male bias. Women's Studies has a racist bias because it has mostly (or all to often solely) been "white" women's studies.

This panel is designed to summarize and criticize these bad sources of sexism and racism. Further, as these times of crisis dictate, the search for unity between these two movements is our main concern.

—Notes—

THURSDAY PLENARY 8:30 A.M.

## **BLACK WOMEN IN LITERATURE**

*Chairperson:*

**Ismay Ashford, Olive Harvey Community College**

*Discussant:*

**Betty Parker, Northeastern Illinois University**

**Rennie Simson, Syracuse University**

**"Politics and the Race Issue as Reflected in the Literary  
Works of Nineteenth Century Afro-American Women"**

Any examination of the presentation of political issues in the field of Black Studies should take into consideration the views of 19th Century Afro-American Women literatruue artists. Little known and long neglected, these women spoke out in their novels, poems and short stories about the injustices inflicted upon their race in their day. They showed a keen awareness of the social structure in which they lived and their voices need to be heard. As the 19th Century Afro American novelist Pauline Hopkins stated in one of her essays, "In writing of the attainments of a people it is important that the position of its women be clearly defined."

This paper will examine the works of novelists Pauline Hopkins, Frances Harper, and Octavia Rogers Albert; poets Ann Plato and Josephine Heard; and autobiographers Eleanor Eldridge, Charlotte Forten, Harriet Jacobs, Elizabeth Keckley, Amanda Smith, Julia Foote, and Ida Wells Barnett and show how these writers, in their works, showed a keen awareness of their political environment.

**Vashti Lewis, Roosevelt University**

**"The Mulatto Female as a Major Female Character in Novels  
by Black Women, 1892-1937"**

This study examines the presentation of major female characters in thirteen novels by the best-known Black female novelists form 1892 to 1937. Beginning with Frances Ellen Harper's Iola Leroy (1892), the first novel known to have been written by a Black woman, the study examines novels by Pauline Hopkins, Jesse Fauset, Nella Larsen, and Zora Neale Hurston. The title of the study emphasizes "mulatto" because that is the predominant image the authors create. Harper and Hopkins depict genteel biological mulattoes in roles different from those of mulattoes in antebellum anti-slavery fiction. Fauset and Larsen portray mulattoes who, for economic reasons, isolate themselves or pass for white. Not until the 1930s does a Black woman novelist--Zora Neale Hurston--focus on heroines who, southern and rural, are historically representative of Black women. Thus, Hurston becomes a forerunner of subsequent female novelists who do not feel constrained to depict Black women as imitations of white women.



**Maria Mootry, *Southern Illinois University***

**"The Crisis of Feminist Criticism: A Case Study of  
Lorraine Hansberry"**

Focusing on her play, - "A Raisin in the Sun," and certain autobiographical facts about Lorraine Hansberry, I will demonstrate in this essay the strong points and the pitfalls of a so-called feminist approach to literature by Blacks and by Black women in particular.

"A Raisin in the Sun," it will be shown, may be read as protest, as fable, and as covert autobiography. In each case, it has much to say about male/female relations in the Black family, but to impose upon it feminist criteria and a feminist aesthetic (whatever they are) is to perhaps elicit some new insights but in the long run should never presume to offer a complete, truest understanding of the text.

I will examine the dynamics of interaction between Walter and Ruth, Walter and Mama Younger, Walter and Beneatha and other twosomes to illustrate the incredible complexity Hansberry achieved in what on the surface was a simple play about simple people with simple desires.

**Barbara Omolade, *New York City College***

**"Black Women's Historical Vision"**

Recently, there has been a proliferation of writings by Black women novelists, poets and historians. Both the fiction and non-fiction works of Black Women reflect the historical vision, the ideological framework, the experiential content necessary for a complete and total understanding of the Black experience.

The works of Toni Cade Bambara, Alice Walker, Audre Lourde, Octavia Butler, Barbara Chase-Riboud will be considered. But Some of Us are Brave: Black Women Studies; Aint I A Woman and This Bridge Called My Back will also be considered.

The central focus of the paper will be to develop a Black Woman's Historical Vision, a historiography, using the above works in which the experiences and visions and dreams of Black women represent half the Black experience and are a necessary part of the whole of the Black experience. Not surprisingly, Black Women's Historical Vision is a synthesis of class, race, sex, spirituality, creativity, community and struggle.

**Artee Young, *University of Washington***

**"Marieta Bonner: Polemist and Poet"**

Marieta Bonner (1905 - ), was a pioneer among early Black playwrights. More than a dramatist, she also wrote essays and short stories. Her short stories are personal explorations of the lives of specific types of women, all of whom feel themselves locked in--barred by race, class and sex. Her essays present her views on contemporary Black life, particularly as it related to Black women. Although not as well known as Langston Hughes, Jean Toomer, Willis Richardson, et. al., all her contemporaries, Bonner looms as a powerful and explosive writer. Over the years she was awarded numerous prizes in different literary categories by Opportunity and Crisis magazines. As a student at Radcliffe College, she had been in select and special advanced writing classes. She was a serious student of writing and a skilled literary craftsman. She deserves to be examined and presented as both an accomplished writer and a dynamic spokesperson for the Black liberation movement.

## **COLORING THE EQUATIONS: BLACKS AND MATHEMATICS**

*Chairperson:*

**Westina Matthews, *University of Wisconsin***

*Discussant:*

**Edgar Epps, *University of Chicago***

**Westina Matthews, *University of Wisconsin***

**"Issues in Research on Blacks and Mathematics"**

In this paper, research issues are discussed that might affect the quality of research conducted on Blacks and mathematics. Specific questions are raised concerning: why are many of our Black youth unable to master basic mathematic skills? Who is doing the research on "Blacks and mathematics"? What is being researched in these studies?

A four-pronged strategy is then proposed to increase the participation of Blacks in the math and sciences: 1) identify goals; 2) identify the barriers; 3) identify alternative approaches; and 4) identify appropriate roles for the institutions.

**Cora Marrett, Katherine Moore, *University of Wisconsin***

**"Enrollment Patterns in Mathematics at the Secondary Level"**

This paper focuses on enrollment in advanced mathematics courses at the secondary level. Specifically, the paper 1) describes and compares the enrollment patterns for Black and white males and females; 2) contrasts enrollment in advanced mathematics subjects with enrollment in advanced and specialized science courses; and 3) examines the relationship between grade level and race-sex differences in both mathematics and science enrollment. The paper seeks to describe patterns of enrollment found in a sample of 44 high schools and compare those patterns with the trends in other studies centered on race and/or sex and mathematics participation. The data for the paper were gathered from mathematics and science teachers in the sample of schools during the 1980-81 academic year.

**Lucinda Katz, Gillian McNamee, Barbara Bowman, Erikson**  
*Institute (Chicago)*

**"Mathematical Development in Low Income Black  
Pre-School Classrooms"**

The study to be reported examines the poor, Black child's first encounter with a formal school program and focuses on the pattern of poor performance that emerges for some children in mathematics. The dynamics of classroom interactions are studied to clarify why many poor, Black children do not benefit from the math instruction provided. Data are reported on the teacher, the child, and on teacher-child interactions in math activities. The data are analyzed for both cognitive and affective variables: the issues of curriculum content, teaching strategies, pupil learning styles are examined in relation to social and emotional characteristics of the teacher and child. Pilot study findings are presented on 3 teachers and 18 children from a low income, preschool program with emphasis on the methodological considerations involved in capturing the learning of Black, low income children in the classroom. The study shows how the child's development in mathematics while in school is affected by 1) the teacher's understanding of math concepts and the process of their acquisition; and 2) the interpersonal relationship between the teacher and child which creates the context in which the mathematics learning takes place.

**Kenneth Jackson, University of Chicago**

**"Achievement Differences in Mathematics: A Search for  
Causal Explanations"**

Differences in black/white achievement have been attributed primarily to factors associated with the student. In addition, it usually been found that these differences are a result of distributional variation over these student related factors. This paper takes a more critical view of these findings. In doing so, I directly compare the relative contributions of student related factors to school related factors as they might impinge upon differences in mathematics achievement. By using standardization procedures in conjunction with regression analysis, I examine the influence of each area in terms of its ability to explain differences in mathematics achievement. I also examine how the observed differences are generated by comparing the influence of effectiveness of resources with the influence of distributional variation. The findings indicate that school factors are more dominant influences on the achievement gap than are student related factors. In addition, the differences appear to be more dependent upon differences in the effectiveness of these school factors rather than in the distribution of these factors across groups.

THURSDAY 10:30 A.M.

## **RACE/CLASS #1: CURRENT THEORY**

*Chairperson:*

**John Martin**, *University of Illinois-Chicago*

*Discussant:*

**Ronald Bailey**, *Chicago Center for Afro-American Studies*

**Thomas A Hirschl**, *University of Wisconsin*

**"Color Question as an Aspect of National Question"**

Using the analytic tools of Marxist theory and quantitative social history, the historical period between the American Civil War and early colonial development is examined. Social and economic data reveal that the form of color discrimination is dependent upon the mode of production. Color discrimination is also found to be integrally connected to the nascent antagonism between the industrial North and agricultural South. These findings are discussed in terms of the visions of the leaders of the new American nation, Thomas Jefferson and George Washington.

**Rose M. Brewer**, *University of Chicago*

**"Capitalist State Crisis and Black Inequality in the U.S."**

The contemporary crises in the American capitalist state are manifested in part as a dysfunctioning of the Welfare State in the U.S. This has profound implications for the position of Blacks in the U.S. economy and other institutions. Thus, key questions regarding the relationship between the Welfare State Crisis and Black inequality include: What is the crisis of the capitalist state? And, more particularly what is the crisis of the Welfare state in the U.S.? As an early social formation emanating out of New Dealism, how has the Welfare State under capitalism structured Black life, and consequently, how are contemporary crises of Black life in the U.S. interwoven with the transformation of earlier forms of capitalism into Welfare-State capitalism? Employing historical and statistical data, the core of the paper is an analysis of "the form of the State" and its implications for historical and contemporary Black life in the U.S.

**Willie Baptist, *Black Liberation Activist***  
**"Race v. Class and Black Liberation"**

This paper proposes to deal with the following propositions: (1) The controversy of "race vs class" is posed in such way as to confuse the masses of Black people particularly the Black workers. The Black workers' socio-economic position is described by a definitive combination of both these and other factors and therefore the problem can not be one of "race vs class". This counterposition of race and class expresses the outlook and social position of the bourgeois and petty bourgeois strata of the Black population and through these strata the real "Powers That Be", the big bourgeoisie of the U.S. (2) The question must be asked: Why is the "Race vs Class" controversy being posed today? The answer lie in an understanding of the present historical stage of development. The proletarianization of the Black masses particularly in the U.S. south and the political and social consequences of the current world economic downturn are invoking impulses of independent outbreaks of the Black workers along with other lower strata of the Black masses. The Black bourgeois and petty bourgeois misleaders are finding it increasingly difficult to contain and control the movement. The debate over "Race vs Class" serves to obscure the revolutionary significance of the emerging role of the Black workers as the advanced guard of the Black liberation movement. Thus, this controversy has been raised at a time when history has raised the real questions: Which class can and must lead the Black liberation movement? Which class is in an objective position to place the movement in a winning strategic alignment with the other decisive forces and currents of the U.S. revolutionary process? and (3) The liberation of Blacks from the chains of inequality and super-exploitation requires a socialist reconstruction of the state and economy of the U.S. History as well as the present prevailing political alignments underscore the impossibility of Black people accomplishing this task alone. To be sure the "Powers That Be" recognize this and therefore strategically maneuvers to maintain and increase the isolation of the Black masses as the central pillar of their political power. Isolated from the other major forces and currents of the U.S. revolutionary process the Black liberation movement stands to be outmaneuvered and rendered politically impotent.

**Willie Baber, *Purdue University***  
**"Definition of Culture and Race Relations"**

This paper considers culture as defined in terms of language as compared to a materialistic definition of culture. These contrasting views encourage radically different interpretations of race relations in the United States, which often lead to confusing debates over the causes of racism. A clearer understanding of both views of culture emerge if one considers them in relationship to time. Similarly, racism can be understood both in terms of its historical development as well as in terms of interpersonal relations.

THURSDAY 10:30 A.M.

## BLACK PHILOSOPHY

*Chairperson:*

**John McClendon, *University of Illinois-Urbana***

*Discussant:*

**Maurice Wade, *North Carolina State University***

**Leonard Harris, *Morgan State University***

**"Philosophy Born of Struggle"**

I substantiate the existence of an Afro-American history of professional social philosophy and argue that there are two dominant modes of doing philosophy germane to historically central works. Each mode consists of a different matrix of perplexing questions and argument methods. My interpretation of both modes of doing philosophy is pluralist based - they are construed as complimentary ways of seeing the black world. I argue that the transition between modes of doing reflect an experiential stream, progressively freeing itself from limiting conceptual bonds associated with past modes. The teleological bent of my depiction of changes between modes lends weight to the view that philosophy is intrically involved in contributing to human liberation - if not by foundationalist truths by constructing new modes of doing that tend to avoid limitations of old modes.

**John Jackson, *Dennison University***

**"Black Religion: Its Significance for Black Studies"**

It should not be surprising that the sporadic and tumultuous manner in which Black Studies emerged has left it in a serious crisis of identity which has lasted over a decade, and still continues. Two relatively distinct questions have predominated the quest for self-definition: 1) What are the distinctive theoretical models and methods of analysis which are uniquely characteristic of Black Studies' research, and 2) What constitutes the peculiar subject matter of Black Studies?

Several early attempts tried to define Black Studies by equating it with what appeared to be mere "Blackened" versions of other disciplines. Recent articles by Black scholars have correctly described Black Studies as a "multi-discipline" specifically concerned with issues related to Black culture. Other conflicting views of Black Studies abound.

Indeed, it is the position of this paper to argue that Afro-American culture and Afro-American religion are inextricably connected, and that the culture of the African who has sojourned in North America cannot be fully comprehended apart from a balanced explication of the Afro-American religious tradition. Furthermore, to fail to recognize the primacy of religion in the Black enterprise is a trait more Euro-American than African, and correspondingly more white than Black. It is not my position that Black culture and Black religion are synonymous but that the substantial contributions the latter has made to the former renders analysis of the two inseparable in one's attempt to plumb the depths of the Black experience in America and abroad.

**Patrick Bellegarde-Smith, *Bradley University***  
**"Haitian Philosophical Currents: The Struggle for Accommodation"**

As with the rest of the Western hemisphere, Haitian social thought acquired early a "pragmatic" approach rather than an emphasis upon more esoteric branches of philosophy. What distinguished Haiti from other hemispheric countries, however, was that the nation was ethnically African and the result of the first Revolution in the Americas, (1788-1806).

The paper will examine the major thrust of Haitian thinking in the fields of economics, culture, international relations, social and political organization, as they lead to an integrated concept of national development as generally understood by Haitian social thinkers in the 19th and early 20th century.

The paper will be organized around a "cross-cutting web," allowing for a full understanding of the impact of Western thought on Haiti, as well as Haitian domestic political history. The European evolution represented by the Enlightenment, Liberalism, Conservatism, and Positivism is analyzed for the Haitian intellectual milieu, while the society undergoes related chronological phases named by this author: Transition, 1806-1840; Consolidation, 1840-1898; Breakdown, 1898-1920; American hegemony, 1920-present.

The significance of Haiti for other African-Black countries resides in that it was the first to have become independent and realized the options and constraints afforded by the worldwide Eurocentric system. Other Blacks have implicitly benefited from the Haitian experience, but actual analysis of the Haitian contribution has been lagging.

**Lucius Outlaw, *Haverford College***  
**"African Philosophy: Contemporary African Philosophy"**

The rise of national/racial/ethnic consciousness and the struggles for political (social and economic) independence have had significant impacts on both the theory and practice of "philosophy" in Africa and the African diaspora. Among the more significant results are the efforts to articulate a notion of "philosophy" that is consistent with the authentic self-consciousness of Africans and people of African descent.

This essay explores the work of some contemporary African (and African-American) philosophers who have attempted to give shape to a new tradition of philosophical praxis. First, their efforts are situated in the post-colonial historical context of intellectual labor, a context that is conditioned by the legacy of economic exploitation rationalized and supported by racism. These conditioning features can be seen in the objects (i.e. arguments, assumptions, etc.) against which these contemporary thinkers struggle. Secondly, the essay discusses some of the ways attempts have been made to deal with the matter of the history and historical bases of philosophizing in Africa. Thirdly, a review is made of some ways the practices of philosophy have been institutionalized in the present period and of ways in which the search continues to ground these practices in African life (historical and contemporary) as a contribution to struggles against neo-colonialism and colonialism and struggles for national reconstruction and continental unity. The essay concludes with a discussion of aspects of the situation of international relations among Africans in various nations and philosophers of African descent in the African diaspora, and the impact they have on the efforts of *Africana Philosophy*, that is, on the efforts to conceive of and practice philosophy by and in the interest of Africans and people of African descent.

THURSDAY 10:30 A.M.

## **BLACK ARMED RESISTANCE IN SLAVERY AND COLONIALISM: A COMPARATIVE STUDY OF HAITIAN, NAT TURNER AND MAU MAU REBELLIONS**

*Chairperson:*

**Jidlap G. Kamoche, *University of Oklahoma***

*Discussant:*

**John Indakwa, *University of Houston***

This panel will attempt to identify common themes in Black rebelliousness in slavery and colonialism using the case studies of the Haitian and the Nat Turner rebellions, and the Mau Mau rebellion in Kenya. The focus of the discussion will be common themes in the motivational and organizational aspects of Black armed resistance to slavery and colonialism. The Saint Dominigue Rebellion led by Toussaint L'Overture, the Nat Turner Rebellion of 1831, and Kenya's Mau Mau Rebellion of 1952-1956 will constitute the case studies. The concern of this panel is not so much to describe these rebellions (or revolutionary movements) as to identify and analyze in a comparative perspective the Black responses to internal (domestic) and external (imperial) types of colonialism. Hence, the choice of the Haitian and the Nat Turner rebellions for rebelliousness to internal colonialism (or slavery), on the one hand, and the Mau Mau Rebellion in Kenya for external (or imperial) colonialism, on the other. Further, the papers will attempt a synthesis of emerging themes, and will further critique existing historiographical literature on the rebellions, while offering suggestions for further research of these complicated but important revolutionary movements.

**J. G. Kamoche, *University of Oklahoma***

**"The Mau Mau Rebellion and the Haitian Rebellion:  
The Comparative Perspective"**

**J. G. Kamoche, *University of Oklahoma***

**"The Nat Turner Rebellion of 1831: A Reappraisal"**

**Japhet Zwana, *SUNY at Albany***

**"The 3 Rebellions in Comparative Perspective: A Synthesis"**



**Tadiri Tabasuri, *University of Nebraska at Lincoln***  
**"The Haitian Rebellion: A Rebellion or a Revolution?"**

In this paper the cataclysmic social and political upheaval which occurred in Haiti in 1791 (then called San Domingue) is analyzed as a full-ledged successful revolution. In fact, as far as types of revolutions are of concern, the Haitian case was an anti-colonial revolution which led to the overthrow of French colonial rule. Further, the revolution which occurred in Haiti was perhaps the first successful slave and anti-colonial revolution in recorded history. In addition, during the course of analyzing the Haitian Revolution, the paper challenges some of the commonly held myths exemplified in the literature. For example, there exist the naive view that the Haitian case was nothing more than just a side effect of the French Revolution. Another myth that surfaces from time to time is that the Haitian Revolution was just another slave revolt or rebellion of no significant importance. In essence, this paper analyzes the Haitian case as a revolution in its own right focusing on the extent to which its ideological goals were accomplished and revealing some of its far-reaching effects.

THURSDAY 10:30 A.M.

## BLACK ARTISTIC EXPRESSION

*Chairperson:*

**Alfred Woods, South Side Community Arts Center**

*Discussant:*

**Adrienne W. Hoard, University of Illinois-Urbana**

**Gladstone L. Yearwood, Ohio University**

**"Aesthetics and the Philosophy of Afro-American Art"**

The paper examines a number of problems of aesthetics and the philosophy of Afro-American art. It considers a definition of Afro-American art based on the nature of Afro-American expressive traditions and suggests that at the heart of the Afro-American art goes back to the structure of slave songs in their openness and improvisation. The Afro-American oral tradition also has used these kinds of ideas. Most exemplary is the tradition of Afro-American music which is termed the highest artistic form developed within Afro-American art. The new music of post-World War II is undoubtedly modernist.

In assessing Afro-American art, it is found that with the proliferation of artistic production during the years of the New Negro Renaissance (1910-1940), a body of work developed, modernist in technique and approach but deeply rooted in the Afro-American tradition, around artists such as Lawrence, Bearden, Hayden, et al. These Afro-American Modernists worked out of an aesthetic contrary to the Afro-American Social Realists loved by the Black intelligentsia. Afro-American Social Protest Artists germinated around this same period but would not find significant expression until the Civil Rights years of the sixties. Of course, other Afro-American artists were working but within aesthetic traditions not within the Afro-American experience. Although, these are of interest, specific focus is on those artists whose work emanates from a socio-cultural tradition of the Afro-American experience. Finally, it is suggested that the Afro-American Modernists exemplify a most progressive and meaningful artistic tradition.

**Aluria P. May, National College of Education**

**"Environmental Frustration and the Identification of  
Creative Individuals in Robert Taylor Homes"**

The purpose of this paper is to discuss the relationship between frustration and creativity in low income residents of urban public housing. The hypothesis is that certain levels of frustration, experienced by urban public housing residents, enhance the development of creativity.

**Irene L. Sawyer, *University of California***

**"A Stylistic Assessment of Henry Ossawa Tanner's  
'Salon Style'"**

Recently, art history is experiencing a re-evaluation and renewed interest in the work of Henry Ossawa Tanner. Not only does Tanner dominate the world of Afro-American Art with his Salon success of 1897, but art historians now place him as the leading religious painter in American Art history. Throughout the literature of American Art, the career of Henry Ossawa Tanner, the great expatriot artist is discussed in a somewhat superficial manner. Few, if any of the present studies of Tanner's remarkable career attempts to analyze the artistic, cultural, and religious sources of his mature style. My recent research at the Louvre (The Musée de Tokyo), centered on long-lost painting of Tanner, "The Supper at Emmaus." It is in this unique piece, that the master reaches the ultimate of his mature style. His skillful manipulation of lights and shadows, the richness of his earth tones, together with his articulation of the figures, all serve to create a moving spiritual, artistic experience. I plan to utilize some key letters drawn from the voluminous Tanner correspondence, consisting of the (Archives of American Art) to provide some degree of insight into the mind of the artist. In addition, the comments of the artist's son, Jesse Tanner regarding this long-lost painting will be utilized in my presentation.

**Freida High-Wasikhonso, *University of Wisconsin/Madison***

**"The Black Arts Movement of the 1960's:  
Ideology and Realization"**

Regarding the descriptive term "Black Art" as a categorical art movement, there developed much controversy in the mid- to late sixties as to whether or not it did, in fact, exist. Disbelief registered in the minds of white critics and some Black artists. However, many Black artists remained determined to identify their own works and to create according to their own established standards, which eventually led to a quest for an understanding of the Black aesthetic. Such determination and self-definition was consistent with the attitudes expressed by Stokely Carmichael in the determination to label the movement of the sixties as one of "Black Power" when he firmly stated "... we are going to use the term 'Black Power' and we are going to define it because Black Power speaks to us (Bracey, Meier, Rudwick, 1970: 475). Likewise, Black artists emphasized the fact Black art spoke to Black people, addressing their needs and aspirations. By looking at works which have been classified as Black Art, one may develop insight into not only diverse thematic concerns and styles of the artists, but also into the prevailing concerns of the Black "masses". Black Art of the sixties showed Black people to themselves in a way that paralleled the interaction of artists and the masses during the New Negro Movement of the 1920s. Against the backgrounds of historic leaders as W.E.B. DuBois and Alain Locke, the former urging Black artists to use their art as "propaganda," thereby selling "Negro" people to themselves, and the latter strongly noting the significance of drawing inspiration from the "ancestral" legacy, Black artists of the New Negro and Black Arts Movements continued to "mirror" experiences of Black Americans. My Paper will analyze the thematic concerns and stylistic character of selected works within the Black Art Movement, giving particular reference to their development in relation to the evolution of the Black Power Movement.

THURSDAY 10:30 A.M.

## **BLACK WOMEN'S LIBERATION**

*Chairperson:*

**Fannie Rushing, Rosary College**

*Discussant:*

**Cheryl Johnson, Northwestern University**

**Sheila Radford Hill, Roosevelt University**

**"Go to Jail, Go Directly to Jail, Do Not Pass Go —  
Do not Collect \$200: A Study of Ritual Exclusion at the  
Academic Conference"**

The purpose of this paper is to examine the interpersonal interactions between minority women and majority others at professional conferences. Specifically, the paper examines how minority women are ritually excluded from channels of professionalization that conferences are supposed to foster. The methodology used is primarily socio-ethnographic. Descriptions of micro-behaviors that lead to exclusion are provided. The paper assumes that such exclusion is systemic and occurs as a by-product of social interaction between persons who recognize themselves as peers but find it difficult to recognize minority scholars in the same way. The title of this paper is taken from Parker Brothers' famous game Monopoly. It is a major contention of this paper that exclusion is a part of the rules of the game as it operates at professional conferences. To restore the interaction in pursuit of information (wealth in Monopoly terms) the minority participant is incapacitated by the interaction must be excluded.

**C. Jennifer Friday and Oneida Martin, University of Tennessee**  
**"How Liberated Are We: A Black Perception of the  
Feminist Movement"**

The purpose of this study was to ascertain how Black males and females perceive the feminist movement. The study addressed four questions: (1) Do Black males and females see a need for the Feminist Movement? (2) How do Blacks view the movement? (3) To what extent do Black males and females differ in their perception of the movement? and (4) Do there seem to be any influential factors for the perceptions?

Data were collected from Black college students from two different institutions, a predominant white school and a predominant Black school. Some of the conclusions drawn from the study were an apparent lack of interest and understanding of the movement by most of the students, however, the women generally felt that the feminist ideas presented were similar to their own but that they did not identify with it. The students in the sample all agreed that the movement would be beneficial to the Black woman, but not the Black man; and they all felt that the Black woman should become more involved with it.

**Odette Ervall Martin, *Loop Community College***  
**"The Black Woman: A Symbol in Black Culture"**

Women have long been cultural symbols. In this paper, a condensation of a lengthier study\*, I focus on the Black woman as the Symbol of an Idea in Black culture. I follow the broad outlines of a method utilized by Roy Harvey Pearce in his study of the Indian as a Negative Symbol of Civilization. Thus, my investigation of selected works of social science and Black fiction reveals that certain of her images serve as vehicles for the Black woman as the embodiment of a solution to a major problem in the Black community, namely, the Acculturation Mode as the answer to the community's struggle to gain full participation in the larger society in the face of white America's continuing racism, while still maintaining its own cultural integrity.

It is the maternal image resonating in almost every stereotype which is of ultimate significance. The Black mother image is the anchor helping to hold in place both the Acculturation Mode as the community's preferred solution to its problems of equity and racism in America and motherhood as a required role for all Black women. In the end, I suggest that both of these are issues which demand considered review if indeed the best interests of the Black community and the Black woman are finally to be served.

\*Odette Ervell Martin, "Curriculum and Response: A Study of the Images of the Black Woman in Black Fiction," Dissertation, University of Chicago, 1980.

**Kikanya Nuri Webber, *University of Southern California***  
**"Black Women of the 1980's: A Rejection of Past Reflections?"**

Popular and scholarly literature has portrayed Black women through several stereotypic images: the Noble Slave, the Manipulating Matriarch, the Sweet Meat Mama, the Women's Lib Lacky and the Revolutionary Sister. As with all stereotypes, these generalized images are based partially on reality, yet, each carries with it subtleties of negative attitudes toward Black women.

The image reflected by the Black woman of the eighties is promoted as one that is newly emerging. A close examination of historical documents and Black community organization, reveals that the image of a strong, interdependent Black woman, is not new. For this is the image reflected by the women who have nurtured our people and stimulated our progress over the past three centuries.

**Sheila K. Martin, *Pennsylvania State University***  
**"Ida B. Wells Barnett and Mary Church Terrell:  
 A Comparative Analysis of the Rhetoric of Two  
 African-American Rhetors"**

This paper examines the rhetoric of Mary Church Terrell and Ida B. Wells Barnett on three issues: Civil Rights, Women's Rights, and Temperance.

Through an examination of their speeches and writings we will learn: (1) what these women perceived to be the major issues and exigencies and goals and (3) how their articulation of these exigencies and goals acted as a catalyst for change within and outside the African American community.

Such a study is important for several reasons. Mary Church Terrell and Ida B. Wells Barnett were, by far, two of the most accomplished Black female orators of the early twentieth century. Although, the two women were contemporaries and knew each other, there has, to date, been no comparative rhetorical analysis of their philosophies on the three aforementioned areas to determine where their thinking, programming, and implementation differ and converge. This should aid us in recognizing the diversity as well as the uniformity among African American female leadership.

THURSDAY 1:30 P.M.

## CONTEMPORARY FEATURES OF THE ECONOMIC CRISIS

*Chairperson:*

**Neal Woods, Labor Recruitment Program, International  
Association of Fire Fighters**

*Discussant:*

**Robert Rhodes, Ohio University**

**Wallace L. Gatewood, University of Baltimore**

**"Economic Power of Afro-Americans in Labor Unions"**

U.S. Labor Department data and recent interviews with top Afro-American union officials reveal an estimated 3.5 million Black unionists in the combined private and public sectors of the economy. Indeed, one-third of all Black workers are union members, and Black unionists account for one in five of all persons in the organized labor movement. Only one-fourth of all white workers are in traditional unions. Also, speculative analysis and a few research studies suggest a greater propensity of Afro-Americans to join unions compared to white workers. Other research reveals a positive economic return (greater earnings, job security, and worker rights) for Afro-Americans who are union members relative to nonunionized workers generally and nonunionized Afro-Americans in particular.

This paper develops quantitative estimates of the aggregate economic "value" of Afro-American membership in major national unions based on Black membership proportions and monthly dues data. Implications and strategies are presented for exercising greater clout based on increased awareness of the economic power potential possessed by Afro-American unionists.

**Emma T. Lucas and Charlotte McCoy, Chatham College**

**"The Black Women in the Labor Force: An Examination of  
EEOC Enforcement and Federal Statutes"**

While the Black woman has entered the labor force in increased numbers, she has engaged in an uphill climb in an effort to find some economic stability. Some of her employment gains would not have been possible without federal intervention. Racial discrimination was addressed with the Civil Rights Act of 1964 and specifically Title VII which became effective on July 2, 1965. Title VII which prohibits discrimination in employment on the basis of race, color, religion, sex, or national origin allowed the Black women to enter sectors of the work force previously closed to her.

The Black woman has some protection by law if discrimination would occur, but she must still contend with issues and situations which can not be legislated. In addition to racism, sexual oppression is another area which has problems of "double jeopardy". Although the Black woman faces these burdens, she has taken several paths of liberation while dealing with them.

**Wylie Rogers, *University of Illinois-Chicago***  
**"A Critical Demystification of Reaganomics"**

To be correctly understood "Reaganomics" must be seen as the economic, political, and ideological response of a section of the U.S. ruling class to the profound crisis gripping U.S. and world capitalism. In its most specific expression "Reaganomics" is an attempt to shift the burden of the crisis onto the backs of the most vulnerable portion of society. A manifestation of this shift is the wholesale cutbacks in federal-state social service and income - maintenance programs.

Concretely, "Reaganomics" is a frontal assault on the most oppressed and exploited section of the working-class - the Black worker. Hence, the implications for the struggle for equality are profound. Clearly, the question of the relationship between the Black struggle for equality and the working-class movement organized and unorganized must be clarified. For, developments in the present decade are daily confirming that progress on both fronts of struggle is more and more dependent upon their interrelationship.

The mass response to the cutbacks, to the outrageous increases in the military budget has revealed the growing class character of the movement in opposition to "Reaganomics". Nowhere is this more evident than within the ranks of the Black movement for equality and liberation. There, representatives of the industrial workers are challenging for the leadership of the movement. Thus, the struggle as it unfolds in the 1980s will increasingly acquire class consciousness as its proletarian sections emerge in the forefront.

**Winston Van Horn, *University of Wisconsin***  
**"Revolution for the Haves, The Status Quo for the  
Have-Nots; President Reagan's First Year in the Context  
of Lockean Liberalism"**

One does not know whether Reagan has studied the political philosophy of the John Locke, the "Father of Liberalism"; what one does know is that Reagan is Lockean to the core, and the Reagan Revolution is none other than a Lockean Revolution in American politics 300 years removed from Locke's lifetime. In order to substantiate this claim, I shall (a) show that Locke's views on human nature, property, civil society and government are consistent with his belief that revolution is the province of society's Haves, not its Have-nots; (b) present the key element of Reagan's political philosophy, and show their grounding in Locke's ideas; (c) discuss the major substantive measures that Reagan has taken to redirect American politics and society; and (d) draw a set of conclusions concerning the significance of the grounding of Reaganism in Lockean Liberalism.

THURSDAY 1:30 P.M.

**BLACK CULTURAL CENTERS AND BLACK  
STUDIES: A PARTNERSHIP FOR BLACK PROGRESS  
(CASE STUDIES)**

*Chairperson:*

**Antonio Zamora, *Purdue University***

**Delois Newton, *University of Virginia***

**Caroline Jackson, *Yale University***

**John W. Wilson, *University of Akron***

**Bruce Nesbitt, *University of Illinois-Urbana***



The Black cultural center is an important part of campus life for Black students and Black faculty. It is an important part of the Black Studies movement. This session is a major first step to bring Black cultural centers into a solid relationship with other professionals and students in Black Studies. Given the severe economic, political, cultural, and intellectual crisis building unity is essential.

Black cultural centers are the main agencies on campus that sponsor films, music, drama, dance, art, poetry reading, and other events that reflect Black culture. But perhaps more importantly, they represent a "home away from home" for Black students fighting to survive in what often turns out to be a racist, hostile environment. It is a refuge, a place to pull oneself together, a place to relax.

The survival of Black cultural centers is based on intellectual, artistic, administrative, and political expertise. This session is designed to popularize several important case studies, to examine several Black cultural centers in order to develop a game plan for the survival and development of Black cultural centers on every campus throughout the country. It is necessary to have a better working relationship between academic programs and cultural centers where they exist as separate entities. It is necessary to have a better academic program where only a cultural center exists, and a better orientation toward cultural activities where only an academic program exists. The total Black experience must always be taken into account.

THURSDAY 1:30 P.M.

## RESEARCH METHODS IN AFRO-AMERICAN STUDIES

*Chairperson:*

**Sterling Stuckey, *Northwestern University***

*Discussant:*

**Sharon Scott, *Vivian Harsh Collection,*  
*Carter G. Woodson Regional Library***

**Aingred G. Dunston, *Southern Illinois University***

**“Oral History and the Black Community — Possibilities and Constraints: A Case Study”**

Investigators of the Black experience have used government documents, newspapers and private manuscripts and diaries in order to present this history. These written records often have not represented the experiences of the vast majority and they have viewed Blacks generally as objects of action rather than as primary actors in history. Therefore, the use of oral sources is a much needed supplement to other historical research techniques in order to present a more balanced account of the Black experience.

This paper will attempt to discuss the possibilities for and the limitations of the use of oral sources and, at the same time, present a rationale for expanded investigations on local levels and not from a national perspective, distant from the day-to-day lives of those most affected by change.

The case for study: The Black Community in Winston-Salem, North Carolina.

**Lucious Edwards, *Virginia State University***

**“Research Potential at Virginia State University”**

Over the years there has not been much attention given to the acquisition and preservation of potential research material produced by Black Americans. Of the few early attempts to establish Black repositories and historical societies, only a portion were successful.

Because of the existing national thrust underway at other repositories, Virginia State University has and will pursue a more defined policy of development. The development program will be geared toward two areas. The first concerns the university's archives which date from 1883. These records have some of the greatest potential in several areas other than administrative, such as Black societal mobility. The second is, the university's manuscript holdings. These papers are made up from a number of separate sources. The focus of this paper covers these areas and their applicability to improved Black studies.

**Jim C. Robinson, *California State University at Long Beach***  
**"Research Methodology in Black Studies: An Assessment  
 and Description of its Interior Parts"**

Without doubt, most of the recent literature on Black Studies has assumed an essentially defensive posture, concentrating on its cultural benefits. It has been declared as having permanent significance for self-imagery, inter-community relations or understanding, and cultural awareness; indeed, a paradigm for human relations. Its potential for positively impacting cultural understanding and community relations has been widely accepted. Now that we have a wealth of material on the cultural and community benefits of Black Studies, it is now appropriate to proceed with discussions which focus on its internal structure. A casual perusal of what is referred to herein as the "interior of the discipline" is sufficient to note that most relevant literature and research is lacking here. As one looks into the interior one should find answers to questions on academic limits or purpose, research methodology, axioms and theorems, major schools of thought, major scholars, and the historical evolution of the discipline to name only a few. In sum, one should see the skeletal parts which support the supreme body. The purpose here is to present a descriptive analysis of the first three interior parts listed immediately above by providing an operational definition, an academic rationale, and information on research methodology. In doing so, earlier statements which advanced cultural arguments are noted and appreciated; they were necessary; they were academically sound; they were correct.

THURSDAY 1:30 P.M.

**Esme Bhan, *Howard University***  
**"Potentials of Research in Primary Resources:  
 Moorland Spingarn Research Center"**

The Moorland-Spingarn Research Center of Howard University, collects, preserves, and makes available for study thousands of artifacts, books, manuscripts, newspapers, photographs, prints, recordings and other materials documenting from antiquity to the present the history and culture of Black people in Africa, Europe, Latin America, the Caribbean and of course, the United States. The Moorland-Spingarn Research Center has a comprehensive and varied program that includes the Library Division, the Manuscript Division, the Museum, the Black Press Archives, Oral History collection on the Civil Rights movement and the Howard University Archives. The rich collection of primary resource material housed in the Manuscript, the Prints and Photographs, the Black Music, and the Oral History departments of the Manuscript Division holds unlimited potential for research in Black Studies. An examination of these potentials from the point of view of research studies in almost any given area pertaining to the Black experience basically will be the scope of my presentation. Recent trends in scholarship, such as women's studies, urban and social history, genealogical studies, organizational and movement histories and, of course, the input of computer expertise for analyzing quantitative data would be the focus of the paper.

## NEW FIELDS IN BLACK STUDIES

*Chairperson:*

**Sara Miles Woods, *Roosevelt University***

*Discussant:*

**Tom Porter, *Ohio University***

**Bobbie M. Anthony, *Chicago State University***

**“Black Studies Options and Minors within Traditional  
Disciplines in Institutions of Higher Education”**

The proposed presentation is designed to illustrate with concrete examples how courses focused on Blacks could be developed within traditional disciplines for all areas at the college level, thus permitting a student to have a concentration in Black Studies, regardless of the student's intended career. Presently, Black Studies courses are offered mainly in certain areas of the humanities and of the social sciences and, even then, only a few--if any--are offered within a given discipline. A resulting problem is that Black students have had little opportunity to be made aware of problems related to Blacks in their chosen careers. Further, the area of Black Studies has been perceived by many as not being marketable and as not having substantive content. The proposed paper would indicate the fallacy of such perceptions. Specific areas for which examples would be presented are: business, health (allied components), physical sciences, humanities and the social sciences as well as mathematics, which is classified under different colleges and schools at different institutions. Education would also be an area illustrated.

**Ronald C. Woods, *Eastern Michigan University***  
**"Afro-American Legal Studies Theory, Substance  
 and Pedagogy"**

Law is the product of social process, the result of historical forces in fusion. Within the Afro-American past and present, law has defined the status and prospects of Blacks, has been a major feature of Black ideological debate and organizational activity, and has reflected dominant crises in United States and world history. Afro-American legal studies, a field examining the nexus between law, race and the social order, is a unique prism for studying the many factors that have molded the Afro-American experience.

Curricula in this area should balance substantive legal issues with theoretical, organizing considerations. The former would include a legal overview of slavery and the slave trade, Constitutional provisions and Congressional legislation, voting, employment, educational and housing rights, parameters of civil protest, legal dimensions of urban development and commercial enterprise, immigration and refugee law, and facets of international law and foreign policy. The latter would encompass such issues as the political economy of legal development, the possibilities and limitations of law as a force for social change, the relationship between race ideology, socio-economic philosophy, and legal theory, the class and economic basis of jurisprudence, and the significance of law in the total organization of society.

This paper will set forth these and related conceptual, instructional and research dimensions of Afro-America and to sound policy assessments regarding the Black present and future. The field is thus an insightful medium through which the intellectual rigor cultivated in academia can be harnessed to economic, political and cultural development.

**David McBride, *Sangamon State University***  
**"The New 'Public History' and Afro-American Studies:  
 Complementary or Contradictory Movement?"**

This paper will present an assessment of the newly emerging field known as public history. Generally, public history is defined as the practice of history outside of the academic setting involving several research-related occupations in addition to professional university historians. This presentation will, first, cover the background, as well as theoretical and specific working definitions of public history. Secondly, a selected sample of current curricular approaches and projects will be reviewed. Lastly, these definitional and project samples will be evaluated in relationship to the themes and current state of Afro-American Studies. Key questions addressed will be: should current and future Afro-American Studies programs attempt to inculcate or replicate public history approaches? Should the training of "public historians" be a goal in Afro-American Studies? Are today's public historians by functional definition natural allies of academic and/or community-wide Afro-American history? The paper will suggest future implications and goals for Afro-American Studies projects in light of this assessment.

THURSDAY 1:30 P.M.

## **BLACK FAMILY #1**

*Chairperson:*

**Fleda M. Jackson, Emory University**

*Discussant:*

**Diana Slaughter, Northwestern University**

**Geraldine Brookins, Jackson State University**

**"Black Children's Sex Role Ideologies and Occupational Choices in Families of Employed Mothers"**

A sample of Black families and their children were investigated to explore the effects of maternal employment on children. Measures were administered to children to assess sex-role ideology, occupational choice and intelligence. Parents were given instruments which focused on demographic factors, sex-role finding of this research indicated that maternal employment is positively associated with children's egalitarian sex-role ideologies. Further, there were indications that maternal employment has a differential effect for boys and girls, dependent upon the mother's level of employment.

**Walter Allen, University of Michigan**

**"Race, Income, and Family Dynamics: A Study of Adolescent Male Socialization Processes"**

Interviews were conducted with a bi-racial sample of families to evaluate socialization processes and their impact on personality and behavioral outcome in adolescent males. Specifically, using a cross-cultural perspective, the research sought to examine how the joint factors of family characteristics and interpersonal dynamics affect socialization outcome for adolescent males. Sex and race differences were revealed in both childrearing practices and in parent-child interpersonal relations. Likewise, the findings indicate differences in the expectation of Black and white adolescents regarding attitudes and expectations for the future.

**Fleda M. Jackson, *Emory University***  
**"Black Families, Children, and Their Churches"**

A descriptive study was conducted to explore the interlinkages between contemporary Black families and their religious institutions. Within the context of evaluating family participation in church settings, the study focused upon the role of the Black Church in the socialization and education of Black children. As the result of participant observation and child and parental interviewing, the findings of the study indicated variations in the nature and content of family church participation. Further, the study illustrated the method by which structural and contextual features of church settings impact upon the attitudes and behavior of children.

**Margaret Spencer, *Emory University***  
**"Children's Cultural Values and Parental Child Rearing Strategies"**

Research was conducted to explore the development of Black children's personal identity and cultural values. As a part of a multiple-method research approach, parental interviews were conducted in conjunction with the administration of psychological tests to a large sample of Southern Black children. Data analyses indicated that Black children of preschool and primary ages obtained positive self-concepts. The data likewise indicated that preschool children demonstrate Eurocentric racial bias (i.e., race dissonance). However, during middle childhood, Black children become increasingly less Eurocentric and more Afrocentric or show neutral bias. Analysis of parental interview data indicated that parents placed a rather limited emphasis on the explicit socialization of Black values in their childrearing practices.

THURSDAY 1:30 P.M.

## **PERSPECTIVES ON GRADUATE EDUCATION AND RESEARCH IN BLACK STUDIES**

*Chairperson:*

**Frank G. Pogue**, *State University of New York, Albany*

**Claudia Mitchell-Kernan**, *University of California, Los Angeles*

“The Graduate Teaching Faculty: Development and  
Academic Accountability”

**William Nelson**, *Ohio State University*

“The Nature of Graduate Research and Research Funding  
for Graduate Education in Black Studies”

**James Turner**, *Cornell University*

“Graduate Education in Black Studies: Evaluation Criteria,  
Legitimacy and Curriculum Innovations”

**William L. Van Deburgh**, *University of Wisconsin/Madison*

“Institutional Responses to the Non-Traditional Graduate  
Student: Impact of Budget Cuts on Graduate Education in  
Black Studies”



The development Black Studies is clearly demonstrated by the growing number of programs that offer graduate study towards the Masters degree, and at least two current proposals for doctoral programs at major universities throughout the United States. This will be the beginning of professionals trained within the emerging unified area called Black Studies. In the future, these will be the main faculty and staff for Black Studies programs in higher education, as well as consultants and curriculum specialists at the elementary and secondary levels.

There are many dimensions to the question of graduate level work in Black Studies. The intellectual issues include the boundary parameters that separate it from other legitimate areas of study, as well as the methodology and intellectual tradition that give it its vitality, dynamic, and life-style. The related issues of political economy not only have to do with the institutional supports for such a program of study (financial support, control of faculty hiring and firing, support for graduate students, research, and publication), but the continuing support for the employment of graduates. Overall, this is a critical time for the innovation of a new level of educational experience and it is a challenge facing Black Studies.

Another way to view this, is to see it as the professionalization of the many aspects of Black intellectual tradition. Black intellectuals up until recently have had to learn and continue to forge new ground outside of the formal programs of higher education, with the partial exception of what was done in certain Black high schools and traditionally Black colleges. But Black Studies changed that, and these programs of graduate study are going one step further. This is the beginning of a new period in Black intellectual history.

THURSDAY 3:30 P.M.

## BLACK ENGLISH

*Chairperson:*

**Grace Holt, University of Illinois-Chicago**

*Discussant:*

**Geneva Smitherman, Wayne State University**

**Marcyliena Morgan, University of Pennsylvania**

**"'You' to Many 'Ones': Pronouns of Power and Solidarity  
in the Black Speech Community"**

The use of pronouns to identify power and/or solidarity relationships has become a topic of discussion in the socio-linguistic literature. Brown and Gilman (1960), Friedrich (1972), and Laberge and Snkoff (1980) each discuss the pronoun structure of particular languages and how they are used to communicate inclusive and exclusive relationships in conversation. This paper discusses pronominal usage in the Black Speech Community (BSC) by analyzing explanations of food preparation practices and segments of two speeches by Malcolm X. The paper suggests that the use of pronouns as indicators of solidarity are frequent in social contexts which have cultural significance and may be of importance in everyday interaction. It further suggests that for the BSC, the polarity that occurs, especially with the opposition of "you" and "y'all" serves an important function in recognizing relationships of power, solidarity and control in outer and intra group interaction.

**Wayne Williams, University of Washington**

**"The Function of Language in the Struggle for  
Black Liberation"**

Many Black scholars are now convinced that Black liberation will come only via nation-building efforts, either within the borders of the United States or with global Black participation. The function of language in any such nationalistic movement is critical, for language is more than a vehicle of human communication, a device for recording history, or an indicator of one's position on the socio-economic ladder. Though much of the literature on the language of the Black community would leave the reader with that impression, language is, as Fanon has recognized, the essence of the cultural mind. Vygotsky's theory of the relationship between language and thought, and Woodson's thesis on mis-education both support this claim. It logically follows, then, that the preservation of a culture, and thus the survival of a people as a cultural group, requires the maintenance of the culture language. This dynamic is clearly demonstrated by examples from French-speaking Canada, Sierra Leone, and other political/linguistic situations outside of the American context. It is concluded that it is necessary to maintain the language of the Black community in order to combat the assimilatory forces of American society.

An attitudinal survey recently conducted in Seattle, Washington is more nationalistic in its orientation. It concentrates on the attitudes of the cultural group and the socio-economic, educational, and geographical factors that influence those attitudes. A report on the findings of this pilot study of more than 250 members of the Black community constitutes the starting point for developing necessary strategies 1) to raise the level of awareness of linguistic history and linguistic relativity, 2) to promote the learning of the language skills of reading and writing solely for the acquisition and dissemination of knowledge, and 3) to preserve the culture language.

**Douglas J. Gilbert, *Ohio State University***  
**"Speech Pathologists and Black English"**

Although many researchers attempted to assess attitude of groups of individuals toward Black English, there is an absence of data regarding the attitude of speech pathologists. A sampling of attitude of speech pathologists may provide an objective assessment of perceptions speech pathologists have toward difference in language.

The purpose of the study was to investigate and compare attitudes of speech pathologists and students of speech pathology toward Black English. The study examined attitude for two variables of the population of speech pathologists, those of race and years of experience. Also, students' attitudes were assessed with respect to race.

The subjects listened to samples of sentences from three children speaking Black English and expressed an attitude toward each sample by marking appropriately on a rating scale of attitudes. The instrument, a semantic differential rating scale, was completed by 123 speech pathologists and 95 students of speech pathology. The following semantic differential concepts were rated: grammar, vocabulary, intelligibility, fluency, and pronunciation of three speakers using Black English.

**Walter Edwards, *Wayne State University***  
**"The Social Structure of Language Attitudes in Guyana"**

This article addresses the interesting paradox that Creole and vernacular languages in the Caribbean (Guyana in particular) Africa and elsewhere have considerable vitality in spite of the apparent low prestige they have in their societies. It is suggested that this vitality is the consequence of the considerable social usefulness of these varieties in the cultures they serve. These vernaculars are employed to signal in-group/out-group relationships, to establish and change footing (in the sense of Goffman 1981), to indicate attitudes and generally to perform important sociolinguistic functions. Rather than being embarrassing survivals from unhappy pasts or linguistic anachronisms, vernacular and Creole language are seen as being vital signalling systems in their cultures and as moulding the characters of the communication networks in their societies. For these social reasons speakers unconsciously resist the standardization of these varieties and their "upgrading" to official status since these procedures would disturb the sociolinguistic balance between the vernaculars and the standard, official languages and restrict or eliminate socially important code shifting and code selection opportunities for speakers (sociolinguistics, Creole studies, social psychology).

**Alma Lowery-Palmer, *Sangamon State University***  
**"They Speak in Tongues: A Study in the Acquisition of Language Skills and the Verbal Behavior of Black Children"**

Many analyses of speech behavior in Black communities have dealt with speech patterns and diction acquired and used in the street, e.g. Abrahams, Labov, Kochman, and Mitchell-Kernan. Studies concerned with speech behavior - acquisition and use - in the church, however, are almost non-existent. Here verbal behavior in Sunday School is examined in terms of the relations between the social situation, participants, communication modes and channels, and the values held by the participants about each of these to determine how the patterns of verbal behavior influence language within the social context of the Black community.

The data on which this paper is based are part of a larger study conducted between August 1973 and April 1974 in one urban Black community in South Central Los Angeles. These data were obtained as follows: as a participant observer, I attended and assisted with activities of Sunday School. In addition, I attended teachers' meetings, adult Bible classes, prayer meetings, revival and healing services. Interviewing took the form of normal conversations in the course of working with children and adults.

THURSDAY 3:30 P.M.

## THEORIES OF AFRICAN LIBERATION

*Chairperson:*

**Wandalie Kuse**, *University of Illinois-Chicago*

*Discussant:*

**Kadallah Burrowes**, *Calumet College*

**Jordan Gebre-Medhin**, *Northeastern University*

**"Substantivist Theory of Development: A Critique"**

As former colonies gained independence, the problem of building a modern nation became a painful reality. In social science, a shift of emphasis began to take place; African rural life was no longer viewed as isolated and tribal, but as peasant and integrated. Traditional social science, now liberated from the stranglehold of colonial monopoly found itself in crisis. The ongoing debate on the dialectical relationship between science and social responsibility, and the limitation of the value-free, neutral science gave way to a shift in theoretical positions and methodological approaches. By focusing on peasant-development problematics, the paper is a critical study of the theoretical shortcomings of developmental anthropology. The "substantivist" approach in anthropology will be isolated for elaboration. Its theoretical foundation and historical roots will be sketched. The problem that such an approach in practice reproduces or legitimizes underdevelopment in Africa will be tackled. Finally, the thesis that the African masses (i.e., the victims) have full control over their destiny, a thesis predominant in bourgeois politics and scholarship, extricates external forces from the predicament of African people. This position will be critically assessed and a positive theoretical approach outlined.

**Monica E. Adams**, *North Carolina Central University*

**"Trans Africanism: A Pragmatic Shaping of One African World Order"**

As the topical frame for the author's Masters' Thesis in History, this essay sketches the concept and process of TransAfricanism; with historical references to the naturalness of politically, socially and economically ordering the African World in a Trans manner.

**Jemadari Kamara, *University of Michigan***

**"Lessons from Liberation Movements in South Africa"**

During the past few years we have seen a rapid transition occurring in the structure of power relationships in Southern Africa. Mozambique, Angola and Zimbabwe have all very recently come under the leadership of popular majority controlled governments. For many years, however, the same individuals who now control these societies struggled against colonial regimes. What are the problems of transition from leadership of a liberation movement to a state? Does political power bring with it economic control? How can the state begin to effect progressive changes in the control of the means of production and the social relations of production?

In this paper I wish to reflect upon the generalizable experiences which have occurred in Southern Africa. Focusing upon the current situation in Namibia. What are the general lessons that SWAPO or other liberation movements can learn from this recent past? What is peculiar to the Namibian experience which will uniquely impact upon their development? What are the particular lessons from these liberation movements which can enlighten our own struggle here? These are the central questions upon which I intend to focus this conference paper.

**Len Jeffries, *New York City College***

**"Theoretical Analysis of Pan Africanism"**

The root of Pan Africanism - Pan Africanism is usually viewed as a 20th century phenomenon which was initiated by W.E.B. DuBois and others at the time of World War I and resulted in a series of conferences over several decades. The most famous manifestation of Pan Africanism is centered around Marcus Garvey and his movement which established a world wide organizational network through the Universal Negro Improvement Association. The mid-century continental manifestation of Pan Africanism has been focused on President Kwame Nkrumah, who linked concepts of Pan Africanism with the building of new independent African states.

A wider historical framework is necessary - in order to gain a fuller understanding of the theoretical basis of Pan Africanism, four analytical tools will be helpful in viewing this historical development. We should analyze this historical data in terms of 1) concepts - a special grouping of the data, 2) analysis - views on the data, 3) systems - interrelationships of the data, and 4) processes - control over the data. It is crucial to use these tools in looking at the historical period 1482-1532, when the beginnings of European world dominance was established. Pan Africanism cannot be fully understood without looking at Pan Euro-Americanism and its roots and manifestations. This view will allow us to understand the development of the Euro-American world system of exploitation, centered around the slave trade and its aftermath. This system led to the development of Europe and America and the underdevelopment of the African-Asian world. Establishing imperialism, colonialism and capitalism as dominant world forces and processes.

Pan Africanism must be viewed as part of a continuous revolutionary process against the dominant Euro-American system designed ultimately to produce an African world system linking peoples of African descent in a developmental relationship, tying together the continent of Africa with Asia and Latin America and the rest of the diaspora.

THURSDAY 3:30 P.M.

## BLACK EXPERIENCES IN THE CITY

*Chairperson:*

**Lula Lockett, Southern Illinois University**

*Discussant:*

**Marvin Peake, University of Tennessee**

**Glenn Jordan, University of Illinois-Urbana**

**“Social Class in Drake and Cayton’s *Black Metropolis*:  
Reflections on a Text in the Classical Tradition of  
Afro-American Scholarship”**

This paper asserts that there is a classical tradition in Afro-American social science scholarship--one which attempted, during the 1930s, 1940s and 1950s, to come to grips with many of the issues that are of contemporary importance in Afro-American Studies, e.g., the conceptualization of "race" and class. Works in this tradition have not been sufficiently analyzed. The major focus of this paper is on the mode of "class" analysis in *Black Metropolis*, a text in the "classical tradition." It is argued that the text employs four concepts of class analysis, though illuminating, is ultimately inadequate.

**Bernice J. Reagon, Smithsonian Institution**

**“The Song Ministry of Rev. Charles Albert Tindley”**

This presentation will explore the social, cultural, and economic factors influencing the ministry of C.A. Tindley in his development of Tindley Temple in South Philadelphia as a major vehicle through which Blacks from Eastern Shore, Maryland, could move into an urban experience. The relationship between what I feel is a transitional ministry evidenced by Tindley in his church and community will be examined as it is reflected in his music which also represents a transitional phase in the shaping of a new Black music form.

**Robert Jones**

**"The Urban Life of Black Bostonians: The 1940's"**

This paper will examine the historical experiences of the Boston Afro-American community during the decade of the 1940s. It will analyze the social, economic and political organizations that existed within the community and examine their ability to meet the needs and demands of the population. This paper is part of a larger study that I am conducting for my dissertation, which is an examination of Black Boston from 1940-1970. In the study I am very concerned about the institutional response to change, and the effectiveness of this response in meeting the challenges. Through the use of primary sources such as newspapers, census reports, WPA surveys, city records, etc., I am attempting to reconstruct what the 1940s meant for the following decades in the Black community.

It is fairly clear that demographic change provides one of the major keys to the other changes that affect Afro-American life in Boston. In the thirty years from 1910-1940, the Afro-American population increases from 13,564 to 23,679, respectively comprising 2.0% and 3.1% of the total population. The next thirty years are indeed dramatic however, with the Black population increasing to 104,596 in 1970. At the same time, the Black percentage leaped to 16.3%. This paper is an examination of the first link in what one of Boston's Black politicians has called a "chain of change," in his semi-autobiographical analysis of Black Boston's history.

THURSDAY 3:30 P.M.

## **SOCIOLOGY OF BLACK EDUCATION #1: COMPARATIVE AND COMMUNITY PERSPECTIVES**

*Chairperson:*

**Alice Palmer, Northwestern University**

*Discussant:*

**Frederick Rodgers, University of Illinois-Urbana**

**Dave Johnson, Thornton Community College**

**"Black Studies, The Community College, and  
The Black Community"**

A significant number of black students are concentrated in public community colleges. In Illinois, for example, 61.4% of black college students are enrolled at the community college level. These institutions constitute the "ground floor" of higher education and are located in urban areas with large black constituencies.

Community colleges are non-elitist institutions in that they serve working-class constituents by offering career programs, two year transfer programs and special interest classes. The mission of the community college is to serve the educational needs of the immediate community. As one community college put it, "community is our middle name." Because of the objective position of community colleges geographically, and the concentration of Black students at these institutions, Black Studies professionals and programs may play a major role in the reshaping of the Civil Rights and Black Power movements into a new Black liberation movement.

This paper will examine the role of Black Studies programs and professionals as the intellectual arm of the Black community and the experiences of the Urban (Black) Studies program at Thornton Community College on campus and the surrounding Black communities. Hopefully, this paper will clarify problems and procedures used to involve students in "study and struggle."

**Vernon Clark, College of the Virgin Islands**

**"The Importation of Americanized Education to America's  
Paradise: The Consequence of Omission"**

The public school systems of the United States Virgin Islands, America's Paradise, has received a reputation for being lacking instructional rigor and disciplinary structure. This reputation is due, in large measure, to the wholesale and uncontrolled importation of Americanized educational practices. The indirect abdication of the development of this Third World educational agenda has often-time created a school system that's looking to "fight its way to quality."

This presentation will focus on (a) the problems that result from the importation of educational programs and practices to a geographical and cultural community that demands uniqueness; and (b) the contextual or circumstantial variables that seem to permit such importations; and the strategies being employed to combat the negative mismatches resulting from wholesale adoption of different educational programs and practices.



**Felix Boateng, Washington State University**  
**"Intellectualism, Higher Education, and The Politics of  
 Liberation in Africa: The Ghana Experience"**

A historical examination of higher educational patterns and nationalist movements in Africa gives the impression that higher education has produced nationalist leaders and other political agitators, in the struggle for independence of most African countries from colonial rule. However, the evidence presented will show that it is not the revolutionary or the non-revolutionary content of western education that inspired the intellectuals to initiate liberation movements; but rather it was their own personal interests and the politics of colonialism that forced these academicians into the field of politics. The writer will draw evidence from the Ghana experience to demonstrate that colonial politics deprived the intellectuals of any meaningful role in the colonial system and as a result they were pushed into the political arena to lead the struggles for independence and decolonization. The paper will attempt to conclude that after assuming leadership, the intellectuals and their western educational experience have partly contributed to the perpetuation of neo-colonialism and other problems of decolonization on the African continent.

**Lloyd Thompson, Wiley College**  
**"Public Service Projects of the Black Religious Colleges  
 of East Texas"**

The Black religious colleges of East Texas have made valuable contributions to the Negro community. Although privately owned, these institutions have served the general public since 1873. Perhaps the most important contribution of these schools has been to offer many Blacks their only opportunity for higher education. Until recent times, various restrictions, including vestiges of the Jim Crow system and weak academic backgrounds, limited even the most able Black students to Negro institutions. In addition to offering many Blacks perhaps, their only opportunity for higher education, the Black religious colleges of East Texas also directed various public service projects. Especially beneficial, these programs were designed to help Black people at the level where they needed it. This paper examines the origins and development of community-oriented programs sponsored by Wiley, Bishop, Texas and Jarvis Colleges.

**William Watkins**  
**"Blacks and Public Education"**

This paper will explore the motion of public education as it relates to Black people in the United States. It shall first establish a historical perspective. The conceptions of public education as a great "equalizer" will be critiqued. The historic functions of socialization, exclusion, and control will be probed. Has public education been dynamic, innovative, and progressive or has it served the maintenance of the social/political system? The second component of the paper will examine the contemporary, 1968 to the present, developments of Blacks in regard to public education. Such themes as the "Great Society," local control, and compensatory education will be discussed as to their motives and impact. Finally, the third section will examine the future of Black people in the public school system. It will look at the school system in this period of economic decline, militarism, and government repression. Can and will the schools serve as vehicles of liberation or of enslavement? Can the school system respond to Black people? Alternative policy proposals will be presented in the areas of curriculum, authority, finances, and goals all with Black Studies as an anchor.

THURSDAY 3:30 P.M.

## CONTEMPORARY POLITICAL THEORY

*Chairperson:*

**Twiley Barker**, *University of Illinois-Chicago*

*Discussant:*

**Hycel Taylor**, *Garrett-Evangelical Theological Seminary*

**Donald L. Tryman**, *Jackson State University*

**"Domestic Colonialism and Mayoral Politics:  
The Black Experience in Sunbelt City"**

This paper looks at the 1981 mayoral race in Houston, in which the first credible Black candidate in over ten years, a judge, ran for office. This mayoral race is best understood within the context of the model of domestic colonialism a la Clark, Cruse and Blauner et. al. In fact, the 1981 mayoral race only typifies the larger Black political and social experience in Houston which is characterized by parochialism, fragmentation and political cleavages among the alleged "leadership" class.

The first part of the paper, after the introduction, summarizes the model of domestic colonialism as a social process. The second part of the paper discusses the issues and events, particularly in the Black community, leading up to the general election along with an analysis of the data. The last part of the paper describes the issues and events surrounding the run-off election vis-a-vis the Black community along with an explanation of the data in the run-off. The summary and conclusion of the paper draws together some of the myths and misconceptions of Black politics in Houston in the face of empirical data in political science. The implications and projections concerning the future of Black politics and domestic colonialism in Houston are outlined in this final segment of the paper.

**Howard Lindsey**, *Highland Park Community College*

**"Soweco to Soweto: Colonialism from the United States  
to the Republic of South Africa"**

The paper will look at the Black population of the United States from the perspective of a colonial population as defined by Robert L. Allen, William K. Tabb, and others. The paper will then focus on three comparative situations. Using the colonial analogies the Black population of America will be compared to the white population. Secondly, the same format will be used to compare the Bantus vis-a-vis the white population of the Republic of South Africa. Thirdly, a closer look will be taken at the Black populations of the city of Chicago, Illinois and Soweto-Johannesburg, South Africa to focus the colonial analogy on a specific area for closer examination. While there are obvious and glaring differences in the Black American population and classic cases of colonialism and neo-colonialism, the latter as defined by Kwame Nkrumah, there are also some disturbing and equally blatant similarities. It is the latter which will be highlighted in this paper. This redefinition of the status of the Afro-American, from "minority group" to colonial population could thus mean a different focus for the Black liberation struggle. It suggests that new or different tactics may need to be employed and/or old tactics resurrected.

**Charles Henry, *University of California, Berkeley***  
**"The Roots of Afro-American Political Theory"**

All of us are aware of the ways in which quantitative data can be manipulated to fit practically any position. From Fogel and Engermans' cliometrics to Daniel Moynihan's classic attack on the Black family, numbers have been used to support anti-Black activities. The increasing trend toward quantification in the social sciences has met weak resistance. Even those few efforts to develop qualitative methodology promoting a deeper level of understanding are usually plagued with the problem of generalizing from individual case studies or impressionistic accounts of phenomena.

Black folk culture offers a way of bridging the gap between the individual and the community. By examining the implicit and sometimes explicitly political views of the blues, Black folk religion and Black folklore we can discern the roots of an Afro-American political ideology or theory. To be sure such a theory or ideology is incomplete, ambiguous and at times regressive. However, it has the virtue of rising from the masses and thus addressing the issues most relevant to the class.

Our paper (drawn from a larger work of scholars like Blassingame, Levine, Wolin, Gramsci, Rude, Cone and Wilmore our work will also criticize the shortcomings of some efforts like those of Genovese and Silberman. In short, we will attempt to view political theory from an Afro-centric perspective.

**Malik Simba, *State University of New York at Binghamton***  
**"African-American Constitutional History:  
 A Critical Understanding"**

The objective of this paper will be to use Marxist critical theory on law to help fill an intellectual void in the way historians have sought to record and explicate the relationship between American Constitutional Law and the African American. In using critical Marxist theory, I hope to demonstrate 1) the "conformity of laws and legal institutions with the material interests of the ruling class." 2) to demonstrate that the ideological forms and/or juridic concepts "express certain objective relationships arising from the social relations of production and stands or falls with them." 3) to demonstrate that the ideological form and juridic concept "is a form of a certain reality -- a distorted and misleading form maybe; but nevertheless an aspect of that reality, which reproduces the material basis of society while simultaneously obscuring its true shape" 4) to demonstrate that law functions within the Gramscian concept of hegemony -- that it is a relatively autonomous ideological form which functions to lessen and dilute inherent class antagonism by "assuring people that their particular consciences can be subordinated -- indeed, morally must be subordinated -- to the collective judgement of society.

These four major theoretical concepts shall be applied to a tri-periodization of African-American history. Namely, the slave period, the (rural) agricultural period, and the (urban) industrial period. These three major periods will demonstrate the dialectical relationships between my four basic critical legal concepts and the broad movements of people of African descent within American historical development.

THURSDAY 3:30 P.M.

## **BLACK CULTURE: AN AGENDA FOR RESEARCH AND THEORETICAL DEVELOPMENT**

*Chairperson:*

**Gerald McWorter**, *University of Illinois-Urbana*

**Amiri Baraka**, *State University of New York at Stony Brook*

**Genera Smitherman**, *Wayne State University*

**Eugene Redmond**, *California State at Sacramento*

**Maulana Karenga**, *California State at Long Beach*

All basic research and theoretical formulations about the Black experience must consider the many controversial aspects of Black culture. This is a problem of great importance. And it should be noted that the same holds for a full appreciation of the sum total of all human experience. Key to this overall discussion is the simple yet quite contested question, what is culture? While controversy exists, this panel includes such aspects as values and everyday life style, symbolic and semantic structures from language to art to folklore, and the pre-disposition one's group identity establishes for political action.

Throughout the recent history of the Black Studies movement culture has been a central focus. The integrity of the Black community has been defended against "cultural deficit" theses by uncovering the nature of cultural continuity and transformation from Africa til now. Black art has been analyzed as aesthetic and as a weapon in the Black liberation struggle. What remains as a major question is the overall relationship between culture and politics in the Black liberation movement.

This panel represents linkages to various sectors of cultural workers on the campus and in the community. The central focus is to summarize general views on culture within a framework that spells out key questions to be classified in theory, investigated in research, and implemented through practice in the classrooms, community centers, and streets.

—Notes—

FRIDAY PLENARY 8:30 A.M.

## CHILDRENS' INTELLIGENCE

*Chairperson:*

**Diana Slaughter, Northwestern University**

*Discussants:*

**Rose Brewer, University of Chicago**

**Barbara Ann Pearson, Harvard University**

**Diana Slaughter, Northwestern University**

**"Longitudinal Study of the Intelligence of Black Infants,  
ages 22-41 Months"**

Intelligence as elaborated has its origins in human social relationships. In the earliest months of life, these relationships are based upon one-on-one caregiver-child contacts. It is known that at birth Black infants, whether African or of African descent, are superior to white infants on standard Western measures of infant intelligence. Generally, average racial differences in Black and white infant intelligence, as well as differences between Black children of varying socioeconomic classes, emerge in the second and third years of life. Evidence from our own and others' research that early caregivers mediate the social and cultural standards and symbols of intellectual growth and development will be presented.

**Asa Hilliard, Georgia State University**

**"Standardized Tests and Non-Standard Populations"**

This paper focuses upon issues confronted by elementary school children, though all Black people similarly face them. Most of what we learn from the observation of good teachers is that populations differ little in intellectual capacity, even though they may differ quite extensively in cultural features. The chief thing that testing and evaluation professionals must learn is how to recognize culture and how to recognize situations in which specific cultural content modifies the meaning of assessment data. Illustrations from educators and psychometricians who have done this properly will be drawn; implications for the recent court case of Larry P. v. Riles, as well as one or two others will be discussed.

**John Ogbu, *University of California, Berkeley***  
**"A Cultural Ecology of Ghetto Competence"**

This paper argues that incongruence between ghetto instrumental competencies and school requirements probably contribute to the school failure of many Black children. However, the problem is not merely one of "cultural differences." It is rather that "Black culture" and its instrumental competencies evolved as an alternative to "white culture" and its own instrumental competencies because of a job ceiling and other racial barriers that discouraged Blacks from sharing the same culture and instrumental competencies with whites. Under this circumstance, efforts which focus primarily on the family and early childhood experience are not likely to lead to fundamental and enduring changes in either the instrumental competencies or school performance. A more reasonable social policy would place equal or greater emphasis on increasing ghetto conventional subsistence resources.

**Philip Powell, *University of Texas***  
**"Defining the Highest Levels of Intelligence:  
Post Formal Operations"**

Jean Piaget's theory identifies the highest stage of intelligence as the stage of formal operations. In this paper, a stage of cognitive development beyond Piaget's formal operations is defined. Its definition is used to explicate the lives of several Black gifted men and women. A retrospective analysis of their lives was conducted to check the hypothesis that they were capable of such sophisticated thinking. All of these people had enormous cognitive ability as defined by Western standards (IQ's greater than 140) and they also had difficult life situations. We considered the origins of post formal operational thinking among these Black adults. Taken together, we shall argue, it is precisely the combination of the great ability and the difficult life situation which caused the post formal level of cognition to come into being.

FRIDAY 10:30 A.M.

## **HISTORICAL CASE STUDIES OF BLACK STUDENT MOVEMENT**

*Chairperson:*

**William Exum, *Northwestern University***

*Discussant:*

**Sundiata Cha-Jua, *Richland Community College***

**Johnetta Richards, *Trinity College***

**“Southern Negro Youth Congress”**

**Gwen Patton, *Alabama State College***

**“National Association of Black Students”**

**Douglas Gills, *Peoples College***

**“Study and Struggle: Building a Fighting Black  
Student Movement in the 1980's”**



The Black Student movement is a major aspect of the overall Black liberation movement. Students have been a vital source of struggle throughout the 20th century, especially since the dynamic struggles of the 1930s. Possibly, the main organization before this current period was the Southern Negro Youth Congress. This was an organization based in the deep south, rooted in the struggles being waged on the campus, but especially by Black workers and tenant farmers. During the 1960s and 1970s, the main organizations which gave the most definitive shape and form to the Black student movement have been the Student Nonviolent Coordinating Committee, National Association of Black Students, Student Organization for Black Unity, Youth Organization for Black Unity, and the February First Movement. These organizations were important as such, and as both a cauldron of ideological ferment that energized the Black movement overall, and as a bridge or training arena for many young people who have continued on as full time fighters in the cause for Black liberation.

Black Studies is a product of the Black Student movement. It was created by a politically active critical mass of Black students enrolled in colleges during the late 1960s. Some of these student leaders are still active, only now as faculty and staff of Black Studies academic programs, departments, and centers. In this light, a panel on the history of Black student protest has been developed for this NCBS conference.

Why study history? History is studied because it represents the collective experiences of society, for only by understanding the nature of this experience is it possible to intentionally change its development, to change its future. It is necessary to study (summarize its development, its gains and setbacks) the Black Student movement for one main reason: the only way to build on the past is to intellectually master its form and content. We need a Black Student movement, so we had better know its history.

FRIDAY 10:30 A.M.

## RACE/CLASS #2 HISTORICAL PERSPECTIVES

*Chairperson:*

**Rhett Jones, Brown University**

*Discussant:*

**Russell Adams, Howard University**

**Delridge Hunter, Medgar Evers College**

**"The Evolution of a Racist Dialectic Within a  
Class Arrangement"**

In order to understand the Black experience in North America it is necessary to understand the intellectual origins of racism in the early settlers who colonized British North America - the Puritans. The treatment and experiences of Black people as well as American Indians evolved from a racist dialectic within a class arrangement created during the colonial period.

This discourse is a dialectical investigation of a historical movement which created the residential college which in turn was an integral part of the Puritan invention of the "New Man." My paper will in form and content explain and develop this dialectic using a materials analysis which is critical for Black people in developing both the Academic Excellence and the Social Responsibility of the conference's theme.

**William J. Nelson**

**"The Importance of Racial Definition"**

Racial antipathy in the U.S. can be looked at in several dimensions, particularly in the Antebellum South: master versus slave, subculture versus subculture, aversion to a darker-skinned people by a lighter-skinned people. One factor, however, which is overlooked with regard to importance in fostering racial antipathy, is the very racial definitional system which has been in operation in the U.S. since colonial times. Using data gleaned from primary and secondary sources concerning two antebellum cities (New Orleans and Charleston, SC), we shall see how the racial definitional system, which in the U.S. has split the population into two groups based on possession or non-possession of sub-Saharan African ancestry, is instrumental in explaining white hostility against a group of people which was similar to whites genetically, culturally and, in many ways, philosophically.

**Jerome H. Wood, *Swarthmore College***

**"Armed Blacks and Mulattoes in the Colonial History  
of Latin America"**

What I am trying to show in the article is that well before the use of Blacks and mulattoes in the independence armies, there was a long tradition of Black participation in the military affairs of the region going back, indeed, to the time of the Conquest. As conquistadores, as defenders and extenders of empire, as instruments of social control, Black forces were widely used. Nor were they all--as has been assumed--infantry militia; a significant number were, for example, cavalymen. Contrary to general assumptions, moreover, there were Black and mulatto officers. The extension of the *fuero militar* to Black and mulatto militiamen (to varying extent in the different parts of Latin America) raised serious questions about the military as an institution concerned with its own well-being *vis-a-vis* the military as part of a generally racist society. From another perspective, the *fuero* clearly raised the status of Black soldiers in society. And here is another aspect of the paper: the impact of the military experience on Blacks and mulattoes--in terms of social mobility, the production of a leadership cadre, the configurations of Afro-Latin demography, and the interpenetration of Black culture and the military institution. The paper is comparative, and while it focuses on Spanish America, it does contain evidence from Brazil as well.

**Manning Marable, *Cornell University***

**"A Question of Genocide: The Modern  
Racist/Capitalized State"**

The wave of random racist violence and "legal lynchings" can be placed in perspective only in the light of the socioeconomic instability within the white middle to upper classes, the rise of Reaganism, the recent surge of FBI and local police terrorism to suppress dissent, and the growing probability of some kind of "Chilean solution" by the ruling class to resolve the crisis of capital accumulation.

Any authoritarian or even fascist regime in the U.S. would conform to the basic definition of fascism given by Georgi Dimitrov in 1935: "The terroristic dictatorship of the most reactionary, most chauvinistic and most imperialistic elements of finance capital." Reagan's base among white professionals and managers, the petty bourgeoisie and more affluent trade union members--and the emergence of virulent racist antagonisms which are manifested in their social and civil behavior towards Blacks--does not negate the basic and decisive corporate prerogatives behind Reaganism and contemporary racist violence. It is the interests of capital, in the final analysis, that permits the climate of racist terrorism to continue. It is the desire to restructure modern capitalism and to accumulate profits at the expense of Black, brown and white labor that is at the root of the current racial crisis.

FRIDAY 10:30 A.M.

## BLACK MIGRATION

*Chairperson:*

**C. Sesay, Chicago State University**

*Discussants:*

**Bill Sampson, Northwestern University**

**Earl Jones, University of Illinois-Urbana**

**Marcus E. Jones, Morris Brown College**

**"Black Counterstream Migration: New and Return  
Migrants to the South 1965-76"**

The most dominant migration stream pattern, among Afro-Americans, over the past century has been a rural-to-urban and South-to NonSouth movement. The change in the status of the Black American has been a result of his redistribution throughout the United States. Various push and pull forces operating within the American economic and social systems have caused Blacks to leave the South for the NonSouth regions (Northeast, North Central, and West). However dominant the migration stream pattern of Blacks has been previous to the decade of the 1970s; it has come to an abrupt halt. Presently, a new and emerging migration stream occurring among Afro-Americans is the counterstream direction to the South from the NonSouth. This new Black migration pattern developed during the 1960s, and can be observed by age, sex, education, income, and place of origin and destination of migrants. This paper will be concerned with the new emerging Black counterstream migration pattern. The purpose will consist of utilizing existing U.S. Census Bureau publications to document and explain this recent migration pattern among Afro-Americans. Both descriptive and analytical techniques will be used in examining the characteristics and trends in Black counterstream migration between 1965 and 1976. Comparisons will be made with the dominant White counterstream migration pattern, when the information is crucial for understanding Black migration patterns.

Finally, various economic and social factors will be assessed particularly as they relate to important changes occurring within in the Frostbelt and Sunbelt regions, and in terms of the major theme in this paper.

**Donald Yates, *University of Texas at Austin***

**"The Question of Economic Incentives as the Historical Catalyst to Black Migration Activity: Toward Resolving the Inconsistencies"**

This paper reviews some of the literature on the question of the historical nature of Black migration activity. Of paramount importance is the attempt to resolve the inconsistency over the issue of motivations behind this activity. While most studies on Black migration posit economic considerations to be at the forefront of Black migration activity, there are some studies that view such activity in non-economic terms. In fact, there is sufficient opposition to this traditional view so as to merit some study of the matter. This paper is written with that intent. This writer endeavors to show that traditional papers on Black migration (i.e., papers that clearly see such activity in economic terms) are a reasonable and accurate approach to the study of Black migration activity. Empirical research is combined with historical data to present a reliable account of the historical motivations behind Black population movement in this country.

**Warren Whatley, *University of Michigan***

**"Black Migration and the Demise of the Southern Plantation Economy — or Vice Versa"**

Traditional accounts of Black migration have attempted to "explain" the timing and pattern of the northern trek by using aggregate measures of the costs and benefits of moving. This study departs from that tradition by taking a truly historical approach to the phenomenon and concentrates instead on the institutional changes in the southern plantation economy between the two great world wars. It concludes that alterations in the form of southern agricultural labor markets should be given more analytical attention than they have heretofore received in the literature.

## **THEORETICAL PARADIGMS**

*Chairperson:*

**Maisha Bennett, Jackson Park Hospital**

*Discussant:*

**Herman George, SUNY New Paltz**

**Deborah Atwater Hunter, Pennsylvania State University**  
**"Afro-Centricity: Does It Lead to Black Liberation?"**

Afrocentricity is a much needed philosophy that Blacks in the diaspora must deal with at the dawn of the twenty-first century. Communication scholars in the diaspora are already alerted to the detrimental effects of non-Afrocentric thinking and its ramifications, but the message of Afrocentricity must reach the people, as well as Black scholars in other disciplines.

Molefi K. Asante (1980) has written rather extensively about what he considers to be Afrocentricity and proffered what he considers to be the path to what we may loosely call "Afrocentric redemption, cleansing, and salvation." Though Asante's writings address Afrocentricism, his work Afrocentricity: The Theory of Social Change in itself becomes a problem. The problem stems from 1) Asante's basic approach to the subject—an all or none approach, 2) contradictions in text and thought, and 3) the dogmatic contentions as to the meaning and practice of Afrocentricity.

By discussing the above problems and by raising some pertinent questions about Afrocentricity as discussed by Asante, I hope to clarify and enhance some of Afrocentricity's key concepts. Blacks must have a strong sense of identity, history, and culture in order to survive in the next century. Afrocentricity may be one way to ensure that survival.

**Ibrahim Sundiata, *University of Illinois-Chicago***  
**"History as Popular Myth: Chancellor Williams' *Destruction of Black Civilization*"**

Chancellor Williams is one of the most studied writers on the Black experience by some segments of the Black Studies community. His work is highly controversial since it takes a strong position ideologically, and bases its approach on standards other than those of traditional scholarship, i.e., not on the conventional standards of documentation, not in reference to existing literature, and not on the presentation of original empirical evidence such that it can be replicated by other scholars. While many are committed to using his work all too little debate has been conducted to test his significance to our general understanding of Africa and the Black experience. This paper is an attempt to initiate this debate and discussion, to begin a critical evaluation of the work by Chancellor Williams.

**Cloris Semmes, *University of Illinois, Chicago Circle***  
**"Black Studies and the Symbolic Structure of Domination"**

Contemporary Black scholars with some exceptions have been amazingly unresponsive to phenomena which constitute a logical and coherent model for Black Studies. Consequently, they have continued to rely upon Eurocentric theoretical approaches, linguistic categories, and research strategies to analyze and interpret the Black experience. Because the fusion of race and class oppression produces a qualitatively different mode of existence for Afro-Americans and all people of African descent, the overriding issue for Black existence, survival, and prosperity is better expressed through the concept of cultural hegemony. The objective of human liberation must be couched in these terms. This issue of Black existence has always been expressed, directly or indirectly, in the tradition of scholarship among Black intellectuals. This paper examines several dimensions of Black intellectual thought and contents that the emancipation of culture and the dismantling of the symbolic structure of domination is a critical epistemological imperative shaping the parameters of Black Studies. As such, Black Studies becomes an important tool for exploring, analyzing, transforming, and transcending the condition of Black people, and for understanding the human experience generally.

**Linda B. Myers, *Ohio State University***  
**"Afro-Centric Psychology: Exemplification of a Paradigm Shift"**

Over the past decade many psychologists of African descent have been involved in the development of Black psychology. We now see Black psychology having come of age, so to speak, reflecting a proactive paradigm shift rather than a reactionary posture. The purpose of this presentation will be to outline historical evolution of this process, and to specify its outcome and future potential for psychology and Black Studies in general. The resurgence of Afrocentric psychology is what is really being discussed, because we find that psychology as a discipline has its roots in Africa. However, the endeavor to study human existence from an Afrocentric perspective has required exhaustive research into the world view, ethos, and philosophy that seem to have permeated and characterized traditional African culture. The effort culminates in the creation of a paradigm based on the philosophical assumptions, logic, and process/methodology of ancient Africans that unifies the findings of modern physics and Eastern philosophies into a transpersonal psychology.

FRIDAY 10:30 A.M.

## PERSPECTIVES ON THE BLACK COMMUNITY

*Chairperson:*

**Robert Lucas, *Kenwood Oakland Community Organization***

*Discussant:*

**Rev. Al Sampson, *Fernwood United Methodist Church***

**Vernell I. Scott, *Chicago State University***

**"Where Do We Go From Here"**

The primary focus of this essay will emphasize the need for a strong economic and political base in the Black community. It will point that as a united people we have political and economic power - if we choose to utilize it. Few people have realized that Blacks have any power as a group and many have tended to take for granted the strides made in the recent past. We are 10 million strong by utilizing sound economic principles we can build toward a united front based on the free enterprise system. And if we could show a united front politically, ten million registered voters would have a lot of clout. We must stop crying the blues over losing a few dollars due to Reaganomics and decide to stand together to help each other and ourselves. We must be prepared to withstand the siege that we will undoubtedly face as the powers that be discover that this is war: War on poverty and the stigma of welfare that has been entrenched in the Black community. The message of this essay will be simple: Each one, teach one - to prosper in America - the American way - through free enterprise and political awareness.

**Lana J. Mitchell, Denise Crews, Beverly J. Pryor,  
*Xavier University***

**"Determining the Time and the Direction"**

Our paper will assess the current social/political conditions that threaten the survival and continued progress of the majority of Blacks/Africans in the U.S., and the current methods being utilized by national and local groups for addressing these conditions. Our submission will address the validity of the organizing methods being used to achieve the goal of liberation/freedom for the African/Black community.



**Wyman B. Winston**

**"Closing the Black Housing Gap: The Black Cooperative Housing Network"**

Recent reports indicate that Black Americans' shelter is worsening nationwide. The Black Housing Gap -- unaffordable, physically inadequate, and limited control of Black shelter -- is expected to continue into the 21st Century. The Black Housing Gap can be closed. What is proposed is the creation of the Black Cooperative Housing Network, an umbrella organization, that would be owned, governed and developed by poor and working-class Blacks. The author proposed that self reliance and self help can provide a measure of success in closing the housing gap. The Black Cooperative Housing Network can garner the resources needed to plan, govern, initiate and develop cooperative housing for Black America. One Hundred twenty-five million dollars (\$125,000,000) is requested from Black-owned banks, savings and loans, insurance companies, religious institutions and Black workers to capitalize the Network. The capital requested would be in the form of low interest loans, repaid over a 20 year period. A revolving fund would be created to provide economic support well into the future. Over a six-year period, 162,000 units of poor and working-class housing owned and governed by Black could be produced nationwide.

**William Shade and Larry Layne, *Ohio State University***

**"An Evaluation of the College Educational Opportunity Program from 1976-1980"**

The paper attempts to evaluate the success of a particular program aimed at providing adult learners in the Black community with tuition subsidy to register for Ohio State University courses offered by the Black Studies Department at the Ohio State University Black Studies Community Extension Center. Many variables are examined in relationship to the program success. They are age, sex, income, residence and marital status. Finally, an effort is made to link research results to public policy issues in higher education.

**Gale Johnson-Smith**

**"The Importance of Education in the Black Community"**

The critical issue of concern today for most Black people is that of education. The public school system has been criticized much for inferior education to Blacks and other so-called minorities in comparison to their white counterparts. This has been culminating for quite some time with no apparent recourse. This of course, bears much concern for the parents who can not afford to send their children to other private and parochial schools. Not to imply that the latter schools are of a better caliber, but because of its political-economic structure, one can assume that they are in a better position to provide for their students. We as a people, have no voice in the decision-making policies because we have no "clout", money, unity or organization. This is crucial to our understanding.

FRIDAY 10:30 A.M.

## JOURNAL PUBLISHING

*Chairperson:*

**Carlene Young**, *California State University, San Jose*  
*President elect NCBS*

**Chester Fontenot**, *University of Illinois-Urbana*  
"Black American Literature Forum"

**Faustine Jones**, *Howard University*  
"Journal of Negro Education"

**Talmadge Anderson**, *Washington State University*  
"Western Journal of Black Studies"

**Wilbur Watson**, *Atlanta University*  
"Phylon"

**Alton Hornsby**, *Morehouse College*  
"Journal of Negro History"

Scholarly publishing is one essential aspect of every profession, because this publishing represents the research and intellectual discovery that continues to refresh, reinforce and establish the new basis for professional work in that area. One of the general tasks of all intellectuals is research and publishing. The other two tasks, teaching and service to the community, are what we might call "applied tasks," where there is a concrete pragmatic result of some utility for the individuals involved and the community that they live in. However, scholarly publishing is a specific mechanism by which mainstream academic life shares its productivity, maintains a reward structure, and records the development of its branch of science.

Scholarly publishing means more than participation in forums to report scientific discovery and clarification of intellectual issues in open debate, although these are the fundamental reasons why scholarly journals exist. But also, there is a "publish or perish" sword of Damocles that is used to govern the evaluation of faculty. That is, scholarly publishing is also used as a measure of evaluation for the hiring, promoting and salary review of faculty. In most institutions of higher education, a faculty member must publish if he/she is to merit a good review for such purposes as tenure recommendations, salary increases, fellowships, and research awards. give coherence to a specific academic profession throughout the entire country and, in some instances, around the world. The theory is that a scientist's work merits a full review by members of the profession being addressed, if there is agreement by a committee of the scientist's peers. This is what is known as the review process by which a prospective journal article is evaluated and accepted or rejected for publication by a committee of fellow scholars.

There is a professional journal literature in Black Studies that has historically been developed by Black intellectuals to serve the intellectual and professional needs of Black scholars. [It is important that these journals be acknowledged as repositories of significant, scholarly, and professional journal literature.]

Taken from:

Guide to Scholarly Journals in Black Studies

(The Chicago Center for Afro-American Studies and Research, 1981)

FRIDAY 1:30 P.M.

## HIGH ACHIEVING SCHOOLS IN THE BLACK COMMUNITY

**Carlos Brossard, *University of Pittsburgh***

**"Effective High Achieving Schools in Poor Black Urban  
Communities: Some Recent Findings"**

In this discussion, we operationally define effective schools as those on-grade level over all grades and ordinarily get NO LESS than a month's student achievement for every month of instruction. Over the long run, minimum instructional growth per month and satisfactory aggregate student performance on-grade level must prevail. Using the standardized achievement tests to measure students on-grade level, these schools have NO MORE than 30 percent of their students off-grade level in reading and math. Likewise, big downward pulls, i.e., the lowest achieving quartile, contains NO MORE than 15 percent of all students. Popularly, "more effective schools" refer to effective schools serving poor, Black and minority communities with these predictable achievement patterns in math and reading.

Professor Carlos Brossard discusses organizational behavior of three effective schools serving poor Black children in an urban community. He reports on a research team's findings that illustrate ordinary routines, scenarios, processes and repertoires in schools working well for poor Black children. He concludes that (a) clear concrete goals, (b) sustained plant coordinations and centralized instructional controls by the principal, (c) reduced teacher instructional autonomy, and (d) clear discipline structures for students and teachers optimized the prerequisites, and certainty of being on-grade level, routinely.

**Ron Edmonds, *Michigan State University***

**"Search for Effective Schools: The Identification and Analysis of City Schools that are Instructionally Effective for Poor Children"**

Professor Ron Edmonds, a leading Popularizer of the search for more effective schools, zooms in on instruction. He suggests that instructional practices bear a strong responsibility for student outcomes. Teacher expectations and instructional style, which yield predictably disciplined student responses to instruction, and principal leadership and school climate, which reinforce effective teaching and optimize learning strategies for students, characterize instructionally effective schools. He discusses cases of these schools serving urban poor people in New York, Michigan and California.

**Beverly Caffee, *Harvard University***

**"What Do We Know About Effective Schools: A Review of Research Findings"**

Dr. Beverly Caffee, a statistician and policy analyst, examined present research findings around all claims about effective schools. Out of this, she defined a minimum criteria for effective schools. Her discussion illustrates operational definitions and policy parameters of effective schools.

**Sandy Brown, *Coalition to Save North Division High School (Milwaukee)***

**"Black Community Politics and Effective Schools"**

The North Division Street Struggle in Milwaukee reacted to bad desegregation policymaking and re-iterated student achievement as the centerpiece for schooling. This case illustrates interactions between community struggles and community advocacy for effective schools. The surrounding social movement provides lessons from social conflict producing a social policy call. Ms. Sandy Brown will report for the Coalition.

## **CIVIL RIGHTS**

*Chairperson:*

**William Harris, *University of Virginia***

*Discussant:*

**Walter Searcy, *NAACP, Nashville, Tennessee***

**Leslie Burl McLemore, *Jackson State University***

**"Fannie Lou Hamer: An Unfinished Political Portrait"**

Fannie Lou Hamer rose from the red clay hills of Montgomery County, Mississippi to become the heroine of the modern day Freedom Movement. She gained fame and recognition after she was fired from the W. D. Marlow Plantation in rural Sunflower County, Mississippi after working for eighteen years as timekeeper and general field hand. Fannie Lou Hamer, in the tradition of Sojourner Truth, Harriet Tubman and Ida B. Wells-Barnett, helped to shape and mold public policy like few others in the history of the Civil and Human Rights Movement. This unlettered daughter of Mississippi sharecroppers was the prime mover and spiritual leader of the Mississippi Freedom Democratic Party.

The general purpose of this study is to deal with the political aspirations and accomplishments of Fannie Lou Hamer. Some attention will be devoted to her role in the Student Non-Violent Coordinating Committee (SNCC) and the Mississippi Freedom Democratic Party. It is not widely known but Fannie Lou Hamer ran for the Mississippi House of Representatives in 1964 and the Mississippi State Senate in 1967. I shall chronicle her political activities and the meaning and significance of her political races in the context of Mississippi politics and the Southern Freedom Movement.

**Luke Tripp, *University of Illinois-Urbana***

**"Post Graduate Changes in Ideology of Black Low-Income Students Who Attended an Elite Predominantly White University"**

This research investigates, in a longitudinal study, the post-college ideological shifts among Black students who were enrolled at the University of Michigan at the end of the 1960s. The research studies the relationship between the student's civil rights activism during college as the independent variable, and the changes in his/her ideology after graduation as the dependent variable. The ideological variables were measured in terms of collectivist or individualist responses to a set of ideological items in the questionnaires used in the study. Overall, the data indicated that the respondents have become less collectivist and militant, and comparatively, it showed that the former student activists shifted more toward an individualist view than the nonactivists, whose views to a large extent remained rather stable.

**Thomas R. Peake, *King College***

**"Keeping the Dream Alive: SCLC and The Legacy of Nonviolence in the 1980's"**

This paper focuses on the broadening of the "dream" of Martin Luther King, Jr., in the late 1970s and early 1980s. It makes reference to the basic social and ideological content of Dr. King's nonviolence as it stood at the end of his life, briefly alludes to some problems of the 1970s, but primarily focuses on the efforts at renewal under Joseph Lowery since 1977. It is a positive analysis, although it faces problems of economics, variegation of efforts by various reform groups, and the basic challenges of the new decade. The dream continues, although in different circumstances. It is based on research in Atlanta, Howard University, interviews, etc. It has not yet been published, but will in altered form be part of a book. Decisions and views that came from recent SCLC national conventions are also included. It develops the thesis that the essential content of the King dream remains relevant.

**Earl Smith, *Washington State University***

**"Black Americans Must Protest to Survive"**

The Black experience in America is and has been a tradition of resistance. As indicated by the quote from the great Frederick Douglass, if there is no struggle -- there will be no progress, not in the past and definitely not in the present. The tradition of resistance as this relates to Black Americans is a strong tradition, and what makes any of us think that today there has to be some other way, or theory, or that the system under which we live has changed? In compliance with the wish expressed by the organizers of this conference, the political position of Black Americans will be the topic of my paper, exact title being "Black Americans Must Protest to Survive." In this respect the chief factors I have to deal with are undoubtedly, the U.S. political scene and how this relates to Black Americans and what role protest will play in Blacks response to present day realities?

**Lamont Yeaky, *Purdue University***

**"Black Women in Struggle: The Montgomery Movement"**

In recent years, there have been a number of studies treating the Civil Rights Movement. These diverse works have covered topics from voting rights to organizational studies to biographies of key figures in the movement, most notably Martin Luther King, Jr. Little attention has been paid to what this researcher of the period believes to be one of the most significant elements of the post 1945 civil rights struggle, the role played by Black women in that campaign for equality and freedom. The purpose of this paper is to help fill that void and examine the topic of Black women in the Civil Rights Movement, more specifically, the part they played in the Montgomery bus boycott. This is not a study of Rosa Parks. Rather, it is a look at the thousands of other neglected Black women similar to Mrs. Parks in status who made the revolt a success. The paper is an examination of the composition, number and roles played by the Grass-Roots women who bore the weight of this movement. I argue that it was essentially, the maids, cooks, servants, scrub women, washwomen and the like who made the boycott a success.

## RACE/CLASS #3 INTERNATIONAL

*Chairperson:*

**Admasu Zike, Northern Illinois University**

*Discussant:*

**Harold Rogers, Olive Harvey Community College**

**Darryl C. Thomas, Sangamon State**

**"The Politics of 3rd World Solitariness: Implication for Black Liberation in the 1980's and the Race/Class Question"**

This paper will explore three generations of developing solidarity among Third World states through Afro-Asianism in the middle 1950s, non-alignment in the 1960s and the Politics of a New International Economic Order in the 1970s. Third World solidarity emerged as an issue of race and color and progressed through shared determination to avoid cold war alliances, to a commonality of interest based on color, poverty and underdevelopment. Between the years 1955 to 1980, Third World solidarity has evolved from pan-pigmentationism to pan-proletarianism.

This paper will explore the parallels in the Black experience from 1955 to 1980. This paper will compare and contrast the civil rights struggle, Black nationalism, revolutionary Black nationalism, the emerging debate concerning race and class as a basis for solidarity and liberation. This paper will also attempt to examine the role of Third World bourgeoisie and the Black bourgeoisie, i.e., defining the content and parameters of Black and Third World liberation. In the final analysis, I will examine the lessons that may be drawn from the Third World. It is hoped that this paper will contribute to the growing body of literature on race and class in the Black Experience.

**Dallas Browne, University of Illinois-Urbana**

**"Race and Class in Kenya: The Asian Question in Africa"**

The caste-like division of society along racial lines in America noted by scholars such as Oliver Cox and Allison Davis has many parallels in other countries that were once dominated by the British, such as Kenya. Prior to independence (1963) the organization of Kenyan society resembled a three-tiered racially stratified pyramid with Europeans at the top, East Indian Asians in the middle and Africans on the bottom. Each racial group was divided internally into classes, yet the group's overall position was established through a combination of conformity to established social convention, public policy and coercion. Asians developed an image as "successful middle-men." Being neither colonizer nor indigenous their position has always been somewhat ambiguous and problematic. Their lack of strong attachment to either the British or the African population has made both of these populations distrust East Indians. What are the prospects for East Indians being accepted in post-independence Kenya? Can they become meaningfully integrated into Kenya's social and political fabric or will some future Kenyan Asian expell them all? These are some of the questions which this paper will examine.



**Locksley Edmondson, *Southern Illinois University***  
**"The Internationalization of Race"**

The "internationalization of race", viewed simultaneously as an analytic rubric and an environmental phenomenon, has been developed in various of the author's writings since the late 1960s to encompass the impact of domestic race relations on international relations, the impact of external/international influences on domestic race relations and the role of racial variables within the international system. A review and re-examination of the concept/theme will be presented, including consideration of the race vs. class debate and its relevance to the issue at hand.

**Michael T. Martin, *California State at Los Angeles***  
**"W.E.B. DuBois and Pan African-Asian Solidarity: Race and Racial Conflict in the International Division of Labor"**

The subject of this paper is an examination of a central, though neglected theme in the development and maturation of W.E.B. DuBois' thought regarding the Third World, specifically his view of relations between African and Asian peoples. Historians, have for too long ignored and failed to critically investigate this significant dimension of DuBois' trans-racial view of the world. Instead, they focused almost exclusively on his writings and activities in the American civil rights and Pan-African movements. By identifying and synthesizing his views and support for Asian national liberation struggles, this paper endeavors to fill a void in the corpus of research extant on DuBois. Drawing on his experiences with China, as an illustrative case example, this paper postulates what DuBois himself never precisely defined as such but what in fact was a recognition and advocacy of Afro-Asian solidarity. Concomitantly, in this paper, DuBois' Pan African-Asian assertions will be advanced within the context and framework of the "international division of labor" in order to assess its practical and theoretical value to the analysis of contemporary racial conflict and struggle on a world scale.

**Esmeralda Thornhill, *Quebec, Human Rights Commission***  
**"Race and Class in Canada: The Case of Blacks in Quebec"**

This paper is an attempt to project an overview of the Black Canadian experience, focusing on the approximately 130,000 Black people living in the province of Quebec.

The roots of Black Canadians are wide and varied, spreading the spectrum from "long line" Canadians to Underground Railroad passengers, to war refugees, to immigrants.

Institutionalized racism pervades Canadian and Quebec society at all levels: social, economic, cultural and political. This racism is manifest in such areas as Immigration, Education, Media, Public Services and Housing.

In Canada, the term "Human Rights" remains confused. Human rights is interpreted alternately to mean "Brotherly love" or "equal treatment." Consequently, it is not surprising that Canadian and Quebec Human Rights legislation as an anti-discrimination tool is proving both weak and ineffective, mainly because of its "case by case" approach and their lack of coercive legal clout.

In conclusion, Canadian and Quebec society remain a society in which Black people are still working to come to grips with the reality of racism.

FRIDAY 1:30 P.M.

## BLACK FAMILY #2

*Chairperson:*

**Andrievia Fulford-Gills**, *University of Illinois-Chicago*

*Discussant:*

**Essie Manuel Rutledge**, *Western Illinois University*

**Martin Carter**, *Hales Franciscan High School*

**"The Black Family and The Freedom Struggle"**

The African roots of the Black family are used as a foundation to articulate an understanding of the manner in which the Black family in the United States has maintained values which have contributed to its stability and strength. The myths commonly held concerning the Black family are exposed, and a more historically accurate appraisal is made. The current pressures in the society to weaken the traditional values and thereby weaken the family are presented. The role of the Black male in the freedom struggle of the Black woman spouse in the freedom struggle of the Black family is a focus. Some suggestions are made as to how the Black institutions can address the current needs of the Black family.

The family is the basic bulwark of the community; we must strengthen the family because it is out of the family that the freedom struggle must be waged. The values that keep alive the torch of freedom and liberation must constantly be rekindled in the strong family. Hence, a consideration of the family is central to any consideration of the liberation struggle of Black people.

**Ann Whitaker**, *Northeastern Illinois University*

**"Father-Child Interactional Observations: An Overview"**

The focus of the study was to observe and examine the interaction between Black fathers and their children in terms of the fathers' role in child development. The observations took place in the waiting room of the pediatric clinic in an urban hospital environment. The father-child relationship was explored by observation and precoded behaviors.

There were six subjects, three boys and three girls, aged two years old. The subjects were chosen based on the parent that accompanied them to the pediatric clinic at the hospital. In this sample, only children who were two years old and accompanied by their fathers were chosen. All of the subjects were Black and were born at this particular hospital.

The fathers displayed both positive and negative reinforcement toward their children and frequently utilized control techniques in dealing with their children. Four of the fathers tended to show approval and expressed pleasure with their children. Two fathers interfered or expressed displeasure with their children.

**Dianne Cherry, Department of Natural Resources  
and Community Development, State of North Carolina**

**"The Black Family on Entertainment Television:  
Success, Failure or Both?"**

Why are some entertainment television programs which represent the Black family long-runners and successful, while others are not? How does one account for such Nielsen successes as Julia and The Jeffersons, and such failures as Palmerstown, USA and the so-called "limited series" rendition of Harris and Company? Just as American-dream images are promoted on television through other programming and advertising, the images of the Black family are delivered and, in part or totally, subscribed to by both the majority and minority populations throughout the nation.

The cinematic stereotypes collected and published by Donald Bogle in Toms, Coons, Mulattoes, Mammies and Bucks: An Interpretive History of Blacks in American Films in 1973 can, and in many cases, are still predominant in entertainment television. Television's prototype, film can be used for comparison in image-perception dissemination. Such stereotypic relics damage not only the view others have of us, but also our views of ourselves. This impact should be considered more important.

This paper will examine these issues under three principal themes: the comedy vs. the drama; family composition as an index; and the "miracle" of Roots. There are advantages to using the techniques which the Moral Majority has perfected in its advocacy of advertisers to support or oppose particular programming. We need to lobby for more programs that do less damage to our psyches.

**Warren Swindell, Indiana State University**

**"Black Female-Male Relationships as Interpreted  
Through Black Music and Culture"**

The purpose of this paper is twofold: (1) to explain how oppression and victimization due to racism influenced the music and (2) to determine whether or not the music of the Black lower class reflects the social, economic, and interpersonal problems of that population. A major focus will be on "race records." Race records were an outgrowth of the minstrelsy era. An analysis of race records reveals that the music reflects the values, feelings and behavior of many Blacks who are at the lowest levels of the sub-strata. The music industry continued to intensify the campaign toward Black vilification by creating cartoons and recordings which depicted Blackamericans as human scum. A review of benchmark sociological studies on Black male/female relationships reveals a striking correlation between conclusions of the studies and the lyrics of the music. (Whether or not the music reflects the experiences of the population, or vice versa, or whether the music influences the behavior patterns of the population is worthy of further study.)

## **SOCIOLOGY OF BLACK EDUCATION #2**

*Chairperson:*

**Gwen Fortune, Oakton Community College**

*Discussant:*

**James McKee, SUNY at Cortland**

**Angela Young, George Freeman Jr.,  
Southern Illinois University**

**"Self Identity and the Black Role Model: Two Perspectives"**

This paper will explore the formation of Black role models, the source of these models, the maintenance of role models, and the absence of role models within American society. Specifically, three pertinent areas of interest concerning the psychological impact of these various factors upon the Black culture will be discussed. Regarding formation and maintenance, the influence of the media, textbooks, education, and literature in projecting a stereotypical Black has been highly deleterious to the development of a Black identity in children. The impact of an absence of Black role models, the precipitating factors, what sustains this absence, and how this influences the development toward professional aspirations is an issue which must be addressed. Finally, the definition of a Black identity is a process wrought with confusion and dissonance for those caught between two worlds: the interracial child. Steps toward mediation and change of these stressors are necessary components of Black psychology and will be investigated.

**Herman F. Harris, Medical College of Georgia**  
**"An Educational Program for Children With Sickle  
Cell Anemia"**

The Tutorial Program described in this paper addresses the unique needs of Black chronically-ill children. They receive intensive academic tutoring and personal counseling by qualified adult tutors. The program has been successfully established as part of a larger project, the Social Service and Counseling Program of the Comprehensive Sickle Cell Center at the Medical College of Georgia. The program has documented that, although children with sickle cell anemia in this area are often lower in their school performance than their age-peers, they do not appear to be lower in overall ability. The program of concentrated one-to-one tutoring has resulted in improved grades in at least one major subject for 13 of the 20 students who have been tutored for at least one year and for whom data are available. Tutorial staff felt that the major positive impact of counseling was on younger children, while older teenagers were in greater need of vocational counseling. The program continues to try to provide both academic and psychological support for children whose health problems are compounded by low self-esteem, episodes of illness, and tendency to perform poorly in school.

**Daphne Muse, *Mills College***

**"Black Children's Literature: An Analytical Examination  
of its Development from 1950 to the Present"**

For the past three decades more attention, both scholarly and educational, has been given to Black children's literature than at any other point in history. Although, it is an area in which many well known authors pioneered, DuBois, Cullen, and Graham amongst them, it was not until recent years that serious research and development has taken place in the literature. Major awards in children's literature have been presented to a number of Black authors and more and more books by such noted creators as Virginia Hamilton, Eloise Greenfield, Sharon Bell-Mathis and Tom Feelings are being read by children in the United States and throughout the world. But there still remains a dramatic need for more people, especially children between the ages of three and twelve, to become aware of the viable body of well-written and certainly imaginative literature. This paper will examine what does exist, how it is being used, how it can be used more effectively and what can be done to expand the use of these materials in a variety of learning situations.

**Vincent McWallace, *Center for Worker Education***

**"Psychotherapy and Social Change"**

My paper will examine the relationship between psychotherapy and social change, psychotherapy as a mechanism to stifle and coopt social change and psychotherapy as a means to "cool out" Blacks and to adjust them to a racist society. I will demonstrate that psychotherapy has functioned to provide an ideology and practice which justifies, legitimizes and rationalizes the current economic and social order. Rather than being value-free, it has espoused the ethos of the dominant culture.

As a worker in a Psychiatric Center whose major population is poor Black people, and as a scholar and student of psychology and its radical alternative possibilities, my paper provides a unique blend of theory and practice. It is an attempt to examine the relationship between a political sensibility grounded within a materialist dynamic which understands the connection between race and class as it impacts on those Black people who seek psychotherapy (or are forced to seek it).

FRIDAY 1:30 P.M.

• NCBS REGIONAL MEETINGS

THE NATIONAL COUNCIL FOR BLACK STUDIES, INC  
REGIONAL DIRECTORY  
September 1981

REGION	NCBS REPRESENTATIVE
<p>I</p> <p>Connecticut, New Hampshire, Maine, Rhode Island, Massachusetts</p> <p><b>Lake Superior Room</b></p>	<p>Dr. Charles Frye Hampshire College Enfield House Amherst, MA 01002</p> <p>Dr. John Walter Department of Afro-American Studies Smith College Northampton, MA 01063</p>
<p>II</p> <p>New Jersey, Virgin Islands, New York, Panama, Canal Zone, Puerto Rico</p> <p><b>Lake Superior Room</b></p>	<p>Dr. James McKee Black Studies Department SUNY-Cortland Cornish Hall Cortland, New York 13045</p> <p>Dr. Leonard Jeffries Department of Afro-American Studies City College of New York New York, NY 10031</p>
<p>III</p> <p>Delaware, Pennsylvania, District of Columbia, Virginia Maryland</p> <p><b>Lake Superior Room</b></p>	<p>Dr. William Harris University of Virginia B013 Kent House Charlottesville, Virginia 22904</p> <p>Dr. Curtiss Porter University of Pittsburgh Black Studies Department 3804 Forbes Avenue Pittsburgh, PN 15260</p>
<p>IV</p> <p>Alabama, Georgia, Florida, Mississippi, Kentucky, South Carolina, North Carolina, Tennessee</p> <p><b>Lake Huron Room</b></p>	<p>Dr. William Jones Florida State University Black Studies Department Tallahassee, Florida 32306</p> <p>Dr. Delores P. Aldridge African American &amp; Afro-American Studies Emory University Chandler Lib. Bldg. 201-B Atlanta, Georgia 30322</p>
<p>V</p> <p>Illinois, Minnesota, Indiana, Ohio, Michigan, Wisconsin</p> <p><b>San Juan Room</b></p>	<p>Dr. Philip T. K. Daniel Northern Illinois University Center for Minority Studies DeKalb, Illinois 60115</p> <p>Dr. Perry Hall Center for Black Studies Wayne State University 586 Student Center Building Detroit, Michigan 48202</p>
<p>VI</p> <p>Arkansas, Oklahoma, Louisiana, Texas, New Mexico</p> <p><b>Lake Huron Room</b></p>	<p>Dr. John Indakwa African &amp; Afro-American Studies Program University of Houston 4800 Calhoun Avenue Houston, Texas 77004</p> <p>Dr. Sam Johnson School of Law University of New Mexico 1117 Stanford, N.E. Albuquerque, NM 87131</p>

# NATIONAL COUNCIL FOR BLACK STUDIES SIXTH ANNUAL NATIONAL CONFERENCE

## San Juan Room

REGION	NCBS REPRESENTATIVE
VII Iowa, Missouri, Kansas, Nebraska	Dr. Julien LaFontant University of Nebraska-Omaha Black Studies Department Box 688 Omaha, Nebraska 68101

## Lake Ontario Room

VIII Colorado, South Dakota, Montana, Utah, North Dakota, Wyoming	VACANT
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## Lake Ontario Room

IX Arizona, Nevada, California, Hawaii	Dr. Al Geiger Ethnic Studies Center California State University-Sacramento Sacramento, California 95815
X Alaska, Oregon, Idaho, Washington	Dr. Mark Ealey University of the Pacific Bannister Hall Stockton, Calif 95204

## Lake Ontario Room

XI International	Dr. Talmadge Anderson Washington State University Black Studies Program Pullman, Washington 99163
	Dr. William A. Little Portland State University Afro-American Studies Department Portland, Oregon 97207
	Dr. Richard Blackett Black Studies Department University of Pittsburgh 3804 Forbes Avenue Pittsburgh, PA 15260

NCBS has a regional structure in order to maintain an active organization life closer to the local level. This includes active regional associations (e.g., The New England Council for Black Studies) and statewide affiliates (e.g., in states such as Missouri, Michigan, Illinois, and North Carolina). Regional meetings help to build NCBS and implement the general policy and program of National Executive Board decisions.

Relevant sections of the constitution are the following:

The Executive Board of the Council shall consist of the officers of the council, regional, and at-large representatives.

Regional representatives are the agents of the National Council for Black Studies in their respective regions and are charged with developing and coordinating activities of the council in their region and with representing their constituency on the Executive Board.

Regional representatives are elected by the constituency of their region. For elective purposes, the constituency will be those persons who hold active membership in the National Council for Black Studies.

The election of the members of the Board shall normally occur at the annual conference.

Normally, regional representatives shall be elected by the constituent membership of their respective regions. The initially elected members will be elected for one and two year terms equally divided within the region.

FRIDAY 3:30 P.M.

## **SOCIAL RESPONSIBILITY AND THE BLACK INTELLECTUAL**

*Chairperson:*

**Gerald A. McWorter**, *University of Illinois, Peoples College*

**Vincent Harding**, *University of Denver  
Institute of the Black World*

**Howard Fuller**, *Marquette University  
Coalition for Justice for Ernie Lacy*

**Bill Sales**, *Seton Hall University  
Black New York Action Committee*

**Jack O'Dell**, *Freedomways, PUSH Excel Institute*

The role of the Black intellectual in society is a critical issue. With over 1½ million Black people in postsecondary education, and with nearly 20% of each Black high school graduating class going on for more education, the issue is one of significant quantity as well as quality. If anything, it is no longer a question of a "talented tenth" but a "talented fifth."

Three responses have been historically defined by the Black intellectual that are relevant here: (1) the search for proof of Black peoples' capacity to adjust to an advanced capitalist economy; (2) the search for Black peoples' historical identity based on culture and tradition; and (3) the search for the basis of struggle to fundamentally transform the society. While all three are important tasks, this plenary session is focused on the third role for the Black intellectual.

The critical question is raised by the overall theme that runs through all Black Studies activities: Academic Excellence and Social Responsibility. How can the Black intellectual realize both goals? Which is the most important of the two? Is one possible without the other? These are the big issues for this plenary: All presentations will be by veteran activist-intellectuals of the Black liberation movement.



—Notes—

## HOYT W. FULLER: THE MAN AND HIS WORK

*Chairperson:*

**Dudley Randall**, *Broadside Press (Detroit)*

*Discussant:*

**Haki R. Madhubuti**, *Institute of Positive Education*

**Robert Harris**, *Cornell University*

“Hoyt W. Fuller: The Man in Historical Perspective”

**John Henrik Clarke**, *Hunter College*

“Hoyt Fuller: Short Story Writer and Essayist”

**Angela Jackson**, *OBAC*

“Hoyt W. Fuller as Mentor: The OBAC Experience”

**Sterling Plumpp**, *University of Illinois-Chicago*

“Critical Reflections on the Contributions of Hoyt Fuller”

Hoyt W. Fuller (September 10, 1927 - May 11, 1981), was a writer and editor of considerable importance over the last 20 years. Virtually, every Black writer and scholar between the ages of 60 and 40 had some personal contact with him directly, and certainly everyone was touched by his writings or the periodicals that he edited: Negro Digest, Black World, and First World. He was one of the three founders of the Orgnaization of Black American Culture (OBAC), along with Conrad Kent Rivers (1933 - 1968) and Gerald McWorter. Hoyt was a guide for many young Black writers in the Chicago area.

Hoyt W. Fuller was an intellectual's intellectual. He was to the 1960s what Allain Locke was to the 1920s, because he was the chronicler, the entrepreneur, and the personal friend/critic/lover/organizer for many in the Black literary movement of the 1960s. Throughout his work in Chicago and Atlanta, in addition to his travels and work throughout Europe, Africa, and Latin America, Hoyt Fuller maintained a critical concern for the full and total appreciation for Black culture, art, and the need to fight for liberation.

How does the Black Studies movement provide a critical summation when one of its major figures' work is completed? The cultural ritual involves emotional statements of feeling and appreciation for his life, and voices rise in a chorus of eulogy. The intellectual approach must be more sober and focused on a historical analysis of what contributions were made so that we can better understand how to continue the work. As John Henrik Clarke said about Malcolm X, "don't just eulogize him, continue his work." This forum is designed to sum up the life's work of Hoyt W. Fuller so that it can be continued.

## **NATIONAL BLACK STUDIES CURRICULUM DEVELOPMENT PROJECTS**

***Chairperson:***

***Perry Hall, Wayne State University***

***Johnnella Butler, Smith College***

***"Black Studies/Women's Studies Faculty  
Development Project"***

Jointly sponsored by the Afro-American Studies Department at Smith College and by the Women's Studies Program at the University of Massachusetts at Amherst, the Project will bring together a group of up to twenty faculty from five area colleges (Amherst College, Hampshire College, Mount Holyoke College in addition to sponsoring institutions) in a two-year effort to build the intellectual and methodological, curricular and pedagogical connections between the fields of Black Studies and Women's Studies. Working together as each other's resource persons, the faculty will attempt to remedy the male bias of the field of Black Studies and the white, middle class bias of the field of Women's Studies. To accomplish this the faculty will participate in a two-year long seminar which in four semesters will address: theory and methodology, research on Black women, pedagogy, strategies for cooperative enterprise. The product of the first year's seminar will be new courses designed to be taught at participants home institutions the following year; the product of summer activity will be an annotated bibliography focusing on race and gender in the area of the course to be taught. In addition to teaching new courses during the second year, participants will hold a regional conference for faculty and students and prepare a publication for a wider audience.

**Ronald Bailey, *Northwestern University***

**"Developing Humanities-Based Model Courses for a  
Core Curriculum in Afro-American Studies"**

Introduction to Afro-American Studies is the most widely used Black Studies text in the United States, having been taught in over seventy-five schools and adopted for ongoing use in many of them. As an experimental text, it can still benefit from a systematic critique by scholars in the field. Each workshop participant will prepare a review of the overall text and in the area of their academic specialty. When this body of material is compiled with comments and revisions from the developers of the text and commentary from a number of people who have had classroom experience with the text, we should have a body of materials that will be very useful in furthering the development of this text and in informing the general work of curriculum development in Black Studies.

**Gerald McWorter, *University of Illinois-Urbana***

**"Curriculum Development in Afro-American Studies"**

The general goals of this project are: (1) to make a substantive contribution toward the standardization of a core curriculum in Afro-American Studies; (2) to encourage successful, innovative learning experiences in Afro-American Studies; (3) to develop a thorough, systematic inservice and postdoctoral training program in the field; and (4) to organize and develop materials--i.e., a resource booklet, and textbooks and teachers' manuals for four courses--that could be widely utilized to realize goals (1), (2) and (3).

**Douglas Davidson, *Institute of the Black World***

**"Black Studies Curriculum Development Project"**

This two-year project by the I.B.W. is designed to address these problems. A Black Studies Curriculum Materials Clearinghouse will be established to serve as a repository for course materials in the field. Disciplinary Workshops in four critical areas of Black Studies: Black History, Political Economy, Sociology and Culture, will be conducted to both introduce faculty members to the most innovative materials, approaches and methods available in the field and afford them an opportunity to benefit from the experiences of their peers in the same discipline. Interdisciplinary components of the workshops as well as an Interdisciplinary Conference will afford Black Studies faculty the same opportunities on an interdisciplinary level as well as an opportunity to explore the overall parameters of the field and potential interdisciplinary and integrative linkages.

## **BLACK PERSPECTIVES FROM THE LEFT AND RIGHT**

*Chairperson:*

**Johnnetta Jones, *Eastern Illinois University***

*Discussant:*

**Mark Ealey, *University of the Pacific***

**Deborah Edwards, *Center for Worker Education (New York)*  
"Black Women and The Communist Party"**

Black women have been integral parts of all radical organizations committed to social change. My paper is the beginning of a study of the overall role of Black women within the Left. Black women were significant members of the Communist Party because of their personal experiences and their commitment to socialism. They worked within the party during the Depression and my paper will highlight the lives and experiences of some of these women who live in New York. By using oral history and researching old records of the Party, we have a better understanding of the day to day experiences of radical Black women during a perilous and exciting historical period. What ideological contributions did they make to the work? What were their stands on the race question and the woman's question during the Party's formation? What can these women demonstrate about the necessity for men and women, Black and white to work on social change? Is an integrated Left social change organization truly necessary? These questions are just a few of those I will be examining in my paper.

**Vernon E. McClean, William Paterson, *College of New Jersey*  
"Historical Roots of Black Conservatives"**

Recent attention has been focused on "The New Breed of Black Conservatism," which leads one to believe that this is a recent phenomenon in the Black community. Quite to the contrary, as defined in the context of this paper, Black conservatism has its roots in Africa and has continued up to the present. It further appears that Black conservatism is manifest during those periods of crisis in leadership, and that only a small segment of the Black community can be defined as "conservative." Moreover, it is (and never was) a political force of sufficient strength to cause undue concern in the Black community.

**Therman Taylor, *University of Central Arkansas***  
**"Cyril Briggs: The Dilemma of Race and Class"**

Cyril Briggs (1888-1966, Chester Park, Nevis British West Indies) is one of the lesser known Black leaders of the twentieth century, partially because there is still much controversy about his life. Some writers depict him as playing a minor role in the Black struggle in order to emphasize the prominence of other Black leaders. In 1919, Briggs organized a paramilitary secret organization called the African Blood Brotherhood. The African Blood Brotherhood was created to afford immediate protection and liberation for Blacks everywhere. The organization was marked by race and class-consciousness with a Marxist orientation. It was while head of the African Blood Brotherhood, Briggs met head on with Marcus Garvey and the Universal Negro Improvement Association. It was out of this encounter that the traditional view of Briggs by scholars emerges. Briggs' organizing talents and writings in the early twentieth century foreshadowed many tactics later used in the Civil Rights Movement. A study of Briggs has contemporary relevance, it reminds Blacks that they must study their history. The 60s and 70s were reruns, all in the name of "domestic security."

**Charles Dickerson, *Carleton College***  
**"The I.B.P.O.E. of W. During the 1920's"**

Between 1861 and 1922 the Republican Party was dominant in American national electoral politics winning fourteen of eighteen presidential contests. Also during this era, the vast majority of Afro-Americans resided in the eleven states of the old Confederacy and were overwhelmingly supportive of the party of "Abraham Lincoln" and "Abolition." The dynamics of the relationship between Blacks and the Republican Party included the designation of a national Negro spokesperson within a structure of colonialistic policies towards the Black masses.

By the time of Booker T. Washington's demise in 1915, the colonial relationship between the Negro and the Republican Party, implemented through his Tuskegee Machine with him at the top, began to crumble for three reasons. First, the Republicans lost the White House to the Democrats under Woodrow Wilson for eight years, 1912-1920. Secondly, the Negro, beset by increasing economics and political repression in the rural South, migrated in increasing numbers to the urban North. Thirdly, middle-class professionals and intellectual Negroes, primarily in the North and behind the militant banner of the NAACP, became increasingly effective in establishing an alternative pathway for Afro-American progress.

Yet, once the Republicans regained national ascendancy, Black politicians sought to fill the void left by Booker T. Washington and his steering of the "Tuskegee Machine." One of the more attractive possibilities was the Improved Benevolent and Protective Order of Elks of the World. The Black Elks was a fast growing national organization comprised of rural and urban, Northern and Southern, middle-class professionals working-class Afro-American men and women. Control of the IBPOE of W could offer the national legitimacy necessary for Black political appointees in an era devoid of Black elected officials. The history of the IBPOE of W during the 1920s reveals the process in which Black Republican politicians attempted to use the national mass fraternal organization to fill the void of Black leadership left by Booker T. Washington and the "Tuskegee Machine," within the confines of Euro-American domestic colonialism.

**BLACK LIBERATION IN A WORLD PERSPECTIVE:  
THE CASE OF THE AFRICAN HEBREW ISRAELITE  
NATION**

*Chairperson:*

**Carole L. Adams, Loyola University**

**Carole L. Adams, Loyola University**

**“Responses of Host Countries to the Settlement of  
the Original African Hebrew Israelites”**

**Prince Asiel Ben Israel, International Ambassador of the  
African Hebrew Nation**

**“The Original African Hebrew Israelite Nation - The  
Fulfillment of Prophecy, the Actualization of Liberation”**

**Khalid Abdullah Tariq Al, Attorney**

**“Toward a Pan-African Republic”**



The question of the Hebrewism of Africans is an old one. Historians record that African Hebrews predominated an ancient Ethiopia until Christianity was adapted in 333 A.D. Legend has it that over 2600 years ago, a band of Black Jews fled Palestine, under the oppressive rule of the Babylonians, and sought refuge in Egypt and along the Cataracts of the Nile. Pushing on into the deserts of Africa, the ultimately penetrated the highlands of Ethiopia, where they became known as Falashas--or outsiders. They designated themselves Beth Israel--the house of Israel.

According to the records of the Common Council, in the early 1800s, Black Abyssian Jews immigrated to the United States as free men to escape anti-Semitism abroad and open a synagogue in lower Manhattan, observing all the traditions and customs of Judaism. In 1938, the Jewish Family Journal estimated the Black Jewish population in New York at 10,000 with another 100,000 scattered throughout major cities in the United States.

In 1919, Rabbi Wentworth A. Matthew, born in Lagos, Nigeria of a Falasha father and a Christian mother, established what was to be one of the largest congregations of Black Hebrews (the Commandment Keepers) ever established in the United States. It is interesting to note that the Commandment Keepers, who numbered over 5,000 in the 40s, came largely from Africa and the West Indies, and did not practice conversion. Many Commandment Keepers were also Garveyites. Roi Ottley reported in New World A-Coming "...The Black Jews-like many of their co-religionists--seek a homeland. They await the Messiah who will re-establish a Negro nation-not a Jewish nation-through the redemption of Africa...many Black Jews were formerly members of the Back-to-Africa movement, and to them, Africa not Palestine, is the homeland of the Jews."

Just as there is a long history revolving around a controversy of Africans as Hebrews, there is likewise a longstanding tradition of the desire of Blacks to return home. Indeed, the moment the forced immigration of Africans to the United States ensued was the advent of the first Back-to-Africa movement. Since its establishment by the white dominated American Colonization Society in 1817, Liberia has continued to be the focal point for Africans in America wishing to return home. Liberian Emigration Clubs were established throughout the U.S. and expeditions were undertaken by men such as Martin R. Delaney, J. P. Campbell and Bishop Henry M. Turner.

Once again, Liberia became the destination of Africans in America when, in 1967, 350 members of the African Hebrew Israelites left Chicago to settle in Gbaya, a camp site purchased by an advanced guard of Black Hebrews, 40 miles from Monrovia. The sojourners suffered malnutrition, malaria, mosquito bites and the malignment of friends and relatives who did not understand their mission. Yet, many endured, believing that they could not enter the Promised Land (Israel) without a journey into the wilderness (Liberia). Those who fought to return to the United States, either on their own or with the assistance of the U.S. Embassy, were labeled "Rebels" and likened to the transgressors referred to in the Bible: "And I will purge out some among you the rebels, and them that transgress against me: I will bring them forth out of the country where they sojourn, and they shall not enter into the land of Israel; and ye shall know that I am the Lord." (Ezekiel 20:38) Within

Within 2 years, members of the Original African Hebrew Israelites felt ready to enter the Promised Land. In August 1969, five African Hebrew Israelites went to Israel and applied to the Ministry of Absorption. They were sent to settle in Arad where they received apartments and found jobs. Their admission was simple compared to that of the next group--39 men, women, and children, whose arrival stimulated considerable controversy. An emergency session of the Knesset was held to determine what to do with the latest emigres and revised the age old question "Who is a Jew?" After delays and haggling, the African Hebrew Israelites were granted three months tourist visas and sent to Dimona in an attempt to discourage them from permanent settlement. Wave of immigrants continued to arrive, with various reception ranging from long delays before admittance to outright denial of entry. Extension of residence permit have been refused. But the faithful have remained anyway and been joined by new arrival coupled with natural increase, the number of Black Hebrews in Israel continues to swell. Settlement in Liberia and Ghana are also growing.

Who are the African Hebrew Israelites? What is their mission? What is the theological basis of their claim to Judaism? What has been the response of the host countries to their presence? Of what import is this relocation to the masses of African-American? Has the time come when the massive resettlement of African-Americans to Africa must be accomplished? These are some of the questions to be explored in the panel, "Black Liberation in a World Perspective: The Case of the African Hebrew Israelite Nation."

## WINNERS OF STUDENT ESSAY CONTEST

*Chairperson:*

**Joseph Russell**, *Executive Director, National Council for Black Studies*

*Discussant:*

**Ms. Carolyn Wright**, *Central State University*

The National Council for Black Studies has a tradition of supporting high achievement for students writing papers on the Black Experience. These young scholars are the future professionals of tomorrow, and today are the best examples of the success Black studies programs have been able to attain. There are three awards given:

1. Graduate Student Award:  
Gwendolyn Brooks Award, \$500.00
2. Undergraduate Student Awards:  
1st Place Bertha Maxwell Award, \$500.00  
2nd Place Jack Gibson Award, \$500.00

Committee of Judges:

Chairperson: Carolyn Wright, Central State University

(a) Graduate Level:

Charles Henry, University of California  
at Berkeley

Francine Childs, Ohio University

(b) Undergraduate Level:

Jim Stocks, University of Dayton  
Bill Shade, Ohio State University  
Perry Hall, Wayne State University

Winners to be Announced

1. Graduate Student Winner:

Name \_\_\_\_\_

Institution \_\_\_\_\_

Title \_\_\_\_\_

2. 1st Place Undergraduate Student Winner:

Name \_\_\_\_\_

Institution \_\_\_\_\_

Title \_\_\_\_\_

3. 2nd Place Undergraduate Student Winner:

Name \_\_\_\_\_

Institution \_\_\_\_\_

Title \_\_\_\_\_

## CONTEMPORARY STUDENT MOVEMENT

*Chairperson:*

**Douglas Gills, Peoples College**

A session of Student Activist Reports organized by Study and Struggle; a Black anti-imperialist student organization based in Chicago. This continues the tradition of providing for a student meeting in the program of the NCBS conference.

The papers for this session have not been pre-determined because the conference planners believe that students who attend the conference require special consideration. During the conference a student caucus will involve student participants in lively discussion and debate concerning issues of direct concern to students. This session will be devoted to a summation of these discussions for all conference participants.

Some questions for consideration about each campus are:

A. Campus facts:

1. Student enrollment and percent Black
2. Number of Black faculty
3. Is there Black Studies? a Black cultural center?
4. How are Black Students organized? Is there a cultural or political organization for all students?
5. What is the campus climate? Is racism on the rise or on the decline?
6. Have Black students been involved in Black related political activity? How many people were involved?

B. General Questions

1. What are the most important questions facing Black people today?  
How are these questions being taken up on your campus? in classes? by student groups?
2. How does money controlled by or for Blacks get spent? Who brings in speakers? What do they speak on? Who controls student financial aid?
3. How are Black Students dealing with the following:
  - a. survival of Black Studies
  - b. draft and war
  - c. unemployment
  - d. cutback in student financial aid
  - e. liberation of South Africa
  - f. enrollment in Black Studies courses
  - g. El Salvador
  - h. racism
  - i. cutback in academic support services
  - j. apathy among a large segment of students
  - k. relationship between Black students and faculty
  - l. building alliances with Third World (Latino) and progressive white students
  - m. establishing links with organizations in the Black community

## BLACK LITERATURE

*Chairperson:*

Rosemary Stevenson, *University of Illinois-Urbana*

*Discussant:*

Maryemma Graham, *Chicago State University*

**Norman Harris, *Wayne State University***

**"Understanding the Sixties: A Study of Contemporary  
Black American Fiction"**

In this essay, I analyze character development and theme in several recent Blackamerican novels (see bibliography) that use as historical context the events and circumstances from the period 1960-1975 (the "sixties"), including the Civil Rights and the Black Power Movements. I argue that changes resulting from characters' political involvement are similar to changes that many Blackamericans experienced as a result of political involvement: the constellation of events that shape "fictive" characters also serve to shape the responses of many Blackamericans to political involvement. In both instances, individuals often show an initial ignorance or naivete about the political world in which they function. Something happens--an assassination, an especially brutal confrontation with police or a letter from the draft board--that jars such individuals. They move into a realm of political activity for which personal histories have not prepared them. Individuals affected in this fashion often turn to some precedent in the Blackamerican or African past that can mollify problems raised by political involvements not informed by personal histories.

**Vattel T. Rose, *Ohio University***

**"The Coming of Age of the Afro-American Novel"**

The level of achievement that Afro-American poetry attained in the 1960s was attained by the Afro-American novel in the 1970s, and, moreover, the novel has probably supplanted poetry as the premier literary expression of the Black American experience. Evidence of the high reaches of the novel is found in works of such writers as Toni Morrison (*Sula*, *Song of Solomon*, *Tar Baby*), Ernest Gaines (*The Autobiography of Miss Jane Pittman*, *In My Father's House*), Ishmael Reed (*The Last Days of Louisiana Red*, *Mumbo Jumbo*, *Flight to Canada*), Clarence Major (*No, Reflex and Bone Structure*, *Emergency Exit*), Albert Murray (*Train Whistle Guitar*), Charles Johnson (*Faith and the Good Things*), and several others.

These writers are simultaneously working in the tradition of the Black novel while utilizing new techniques and forms to forge new directions. These various developments, engendered in part by the Civil Rights and Black liberation movements, as well as by developments in Afro-American and general American fiction, have resulted in literature of the greatest complexity which further enhances our understanding of the Black American experience.

**B. O. Schmidt, Southern Illinois University**  
**"Rosalee Pritchett: *Prophecy of Doom or Change*"**

At the end of "A Raisin in the Sun," Lorraine Hansberry has the Younger family pursue happiness through purchasing a home with a yard. Even though the home is located in a hostile white neighborhood, they face the challenge together as a family. But the question remains: what happens to them in their new environment?

A decade later, Carlton and Barbara Molette wrote "Rosalee Pritchett" showing Black middle-class suburbanites' pursuit of happiness as reduced to status seeking, consumerism and hedonism. Richard Barksdale and Keneth Kinnamon believe "the play provides searing insights into the insipidities of a Black middle-class so encumbered by the meaningless values of the white middle-class, that its bridge-playing members have lost all sense of identification with their race." Is this the fate of the Youngers and others like them, or can values, goals and sense of family be preserved?

**Charles Evans, Olive Harvey Community College**  
**"Richard Wright's Depiction of the Black Experience:  
 A Study in Stereotypes"**

With the publication of Uncle Tom's Children in 1938, Richard Wright was proclaimed the most promising Black writer in America. In 1940, Native Son brought him international fame and in 1945, with the publication of Black Boy, Wright's autobiography, he was hailed as the greatest Black writer that America had ever produced. With few exceptions, this acclaim rested on the proposition that Wright was an authentic voice of Black people and that his fiction and autobiography were faithful renditions of the Black experience. This paper draws heavily on critical commentary, not only of a purely literary nature, but also from the social sciences. At the same time, it examines in detail what Wright's works actually say about the Black experience. Except for the autobiographical works and 12 Million Black Voices, which Wright himself subtitled "A Folk History," this paper confines its analysis to Wright's fiction and leaves for future research the much needed reexamination of Wright's poetry and non-fiction.

**Gloria Dickerson, Trenton State University**  
**"Octavia Butler—Cultural Nationalist: Masking into  
 the Canon"**

The five science fiction novels of Octavia Butler, the only Black American woman science fiction novelist, have received little or no attention from the literary community. Although reviewed by Sci-Fi critics, her works have not been assessed by Afro-American Literary scholars. Indeed, many might contend that Butler's works fall outside of the Afro-American literary canon. This paper will address Butler's use of "making," as both symbol, and thematic technique, in order to establish the veracity of this author's contention that Butler has, in actuality, been carrying on the Afro-American literary tradition in its purest sense. After close reading, one is able to ascertain that Butler's works qualify her as a "cultural nationalist." In addition, her inversion of symbols, and her use of the "mask," are both consistent with the criteria proposed by Houston Baker in his unpublished MS., on symbolic inversion in the Afro-American narrative. This study of Butler's five published novels will hopefully introduce new readers to her works while identifying those characteristics of her works, as they are assessed in chronological order, which qualify her writing for inclusion in the Afro-American literary canon.

**POLITICS, CIVIC ACTION AND RACE  
ADVANCEMENT IN CHICAGO'S BLACK BELT**

*Chairperson:*

**Tim Black, Loop Community College**

*Discussant:*

**Charles Branham, University of Illinois-Chicago**

**Arthur G. Falls, Sr. Chicago Urban League**

**"An Effective Chicago Urban League: Why?"**

**Robert T. Starks, Northwestern Illinois University**

**"Oscar DePriest: Black Conservative or Race Man?"**

**Christopher R. Reed, Malcolm X College**

**"The Trials, Tribulations and Triumphs of the Chicago  
NAACP, 1912-1939: An Ideological Perspective"**



The panel's proposal is to present three separate papers which revolve around a common set of themes. Specifically, the panel aims

to describe and analyze political and civic organizations and institutions extant in Chicago's Black Belt from the turn of the century to the post-W. W. II years that had a major influence on Black life. Emphases will be paid to the raison d'etre, programs and activities of the two political parties, the Chicago branch of the NAACP and the Chicago Urban League. The interrelationships among these organizations as well as their involvements in such episodes as the building of the Black Metropolis, the buying power campaigns of the thirties, the Great Depression, the Great Migration, war, and prosperity during the twenties will be treated by each presentor so that the papers presented form a cohesive treatment of the major theme.

Dr. Falls will examine how the Chicago Urban League, despite its image on conservatism as well as its seeming commitment to not disturbing the status quo, be it, in fact, contribute to a raising of the quality of life for Black Chicagoans.

Professor Starks analyzes Oscar De Priest as the embodiment of both Black militancy and conservatism in the areas of politics, economics, and racial advancement. The anti-thetical nature of De Priest's thoughts and actions made him truly a man for all seasons.

Professor Reed examines the precarious position of the Chicago NAACP within the Black community from its founding to the end of the depression. This is done along ideological lines which allows for analysis of the organization major trials, tribulations and triumphs.

## CRISIS IN BLACK HIGHER EDUCATION

*Chairperson:*

**June Patton**, *Governors State University*

*Discussant:*

**Juanita Allen**, *Seton Hall University*

**Emile Jason**, *Southern Illinois University, Edwardsville*

**"Equal Access and Budgetary Retrenchment: A Case Study"**

Implications of budgetary retrenchment for minority access and egress in a predominantly white postsecondary institution will be discussed with documented evidence. An historical perspective of enrollment patterns and graduation data of Black students will be outlined. Similar data from the case study will be given regarding the status of Black faculty and their relation to academic support and academic programs in the institution. The presentation will provide current information that should be of considerable interest to minority students, faculty, staff, and administrators at predominantly white institutions.

**Shedrach Harris**, *Steel Worker*

**"Bullet by Bullet: An Essay on the Educational Value of Revolutionary Violence"**

The paper is subdivided into several components, the first of which offers a brief analysis of contemporary American conditions, which helps to define the character of the Black liberation movement. Additionally, several hypothetical situations are posed as a means to illustrate by example: how intelligently organized, retaliatory violence can be used to advance our people's struggle. An historical perspective is briefly etched to draw the parallel between yesterday and today showing how at each significant stage of our struggle it was necessary to inject some muscle into our movement by employing revolutionary violence as the only alternative toward having our problems solved. The moral and psychological aspects of revolutionary violence are also addressed.

**Charles Isby, California State Polytechnic University**  
**"With Apologies to Nobody: Black Studies in the**  
**Second Decade"**

It comes as a surprise to none of us that "the periodization of history is based on male experiences." So, too, it is not surprising that Aristotelian logic and Cartesian metaphysics form the godhead for monocultural education in this multicultural society of the United States. For more than a decade now, ethnic, women's, minority, and Black studies proponents have suggested that they were constituted as the vanguard for challenging the status quo. But ethnic, minority, and Black studies people, for the most part, became parties to the evils of the academy rather than revolutionaries against those evils during the first decade. I have characterized the first decade of ethnic and minority studies as one where there was no real vision, no theory for providing linkages within a framework of strategies for attaining the prize, because ethnic and minority studies proponents had no vision of what the prize ought to be. (The "other ethnics" and women followed Blacks in their confusion regarding the prize.) Indeed, simple inclusion could have been a goal if there had been a group large enough and dedicated enough to bring that to fruition. But expediency demanded that colored minority experts get their share of the "booty" before the barnyard door closed. We were thereby left in a position of being told by "them" how much money was spent on "us" and then "they" pointed to the negative results. So, Black people began to heap injustices upon other Black people, and somehow this situation was seen as somewhat less evil than whites exploiting us. Now, there is something awry with the line of thinking which rationalizes that "the white man is just using the 'token' to do his dirty work." But I am not here to discuss the first decade of Black studies, for that record is too dismal. And I want to look beyond what I really see on the horizon and visualize hope, hope for the Black studies process as an alternative to diminished identities of Black people who are hopelessly entangled in and blinded by the web of the nation's monocultural iconography.

**Zala Chandler, Medgar Evers Community College**  
**"A Critical Approach to Black Intellectuals and the**  
**Crisis in Higher Education"**

In 1967, Harold Cruse wrote the book entitled, The Crisis of the Negro Intellectual. His analysis invited tremendous debate throughout the Black community in the United States during that period. To a large extent the analysis which Mr. Cruse provided can still be used in our efforts to explore and define the role of the Black intellectual during the decade of the eighties. The Black intellectual is still faced with the decision of where she/he stands in relationship to the plight of the majority of Black people. This presentation will explore the historic tradition of the Black intellectual as a vanguard force in American society. Attention will be given to the role of the Black intellectual during such movements as anti-slavery, suffrage, labor, anti-lynching, civil rights, and the student movement of the 60s. Emphasis will be placed on the responsibilities of the Black intellectual during a period when the Black community is faced with few alternatives as the leadership of urban programs and electoral politics have been effectively paralyzed by the cut-off of funding on one hand and the terrorism that accompanies the consolidation of the right on the other. I will address the role of the Black intellectual vis-a-vis the condition of Black people during the period of the 80s.

SATURDAY 1:30 P.M.

## CULTURE

*Chairperson:*

**Sterling Plump**, *University of Illinois-Chicago*

*Discussant:*

**E. Marvin Goodwin**, *Kennedy-King College*

**Lemuel Berry**, *Langston University*

**"Jazz: Social and Political Implications"**

Although jazz is often addressed from the point of its entertainment possibilities, it offers much more to the listener than those obvious music elements. In this regards, this paper will address those social, political and humanistic implications for which numerous compositions were written. Additional attention will be given the following: (1) the selection and analyzation of the content material of significant jazz selections; (2) to study and report on the social significance of major jazz selections; (3) to review jazz as a reflector of social and political attitudes of Black America; and (4) to report the role of jazz as an interaction of Black Americans and other minorities.

**Reginald Buckner**, *University of Minnesota*

**"American Music Education Foundaton in JAZZ"**

This paper explores how this country's music education was established on misguided principles led by Lowell Mason who has been deemed the "Father of American Music Education." A misunderstanding of Pestalozzian principles by Mason was the drastic mistake that enabled American music education to have foundations in European and not American music. More recent acceptance of Orff, Kodaly, Dalcroze, and Suzuki methods have led music education further away from the establishment of an American approach to music education.

If emphasis on "the ear" instead of "the eye" is the key to a successful beginning music education in a society, is it possible that jazz, a synthesis of both European and African music, should be the basis of an American music methodology? Was it possible to establish a method in 1832 when Mason introduced music education in this country? Or is it time for an American methodology to be established now that the country has its own created music--jazz--which went through a 200-year cross-fertilization process and now 80 years of history? Is jazz the best music for music education to use since it is an American phenomenon and also because in the 80 years of jazz history, there is a highly sophisticated and sequential oral and written tradition? What has been the role of the Black musician in American musical development and in music education? These are the questions this paper will address.

**John Gaston, *Wichita State University***

**"The Use of Theatre/Drama as a Technique for  
Teaching Black Studies"**

This paper/presentation explores the usage of theatre/drama as an effective supplemental method for teaching Black Studies. The author points out and demonstrates how theatre/drama can be effective in teaching Black history, literature, and intercultural and intra-cultural/racial communication and conflict to Black and non-Black students.

It is the author's contention that using theatre/drama as a medium enables students to see and feel the Black Experience. The impact of this learning experience is viewed from two perspectives; first, that of the student as a performer who must thoroughly understand the meaning and implication of the interpretation of his/her material to adequately portray it, and secondly, the viewpoint of the student observer who is able to see Black history, literature and culture come alive.

The author asserts that this approach to instruction can be both scholarly and interesting; thereby increasing student participation, learning, cultural/racial understanding and course enrollment.

**Fahamisha Shariat, *Boston College***

**"Black Literary Studies"**

What is being taught as Black literature in colleges and universities? There remains a need for "organizational scholarship." The canon needs to be defined. Bibliographies and reading lists are needed at every level of study. Critical studies on significant authors past and present are waiting to be done. "Schools" of Black literature need to be defined and explored. Points of connection among the literatures of Africa and the diaspora need to be studied. Connections between literatures in English, French and Spanish have yet to be explored. Generic courses, both historical surveys and period courses, deserve more attention. Teachers of literature by Blacks have potential homes for their courses in Black studies, English and other languages, and women's studies. Organizing a course provides an impetus to scholarship. The unexplored and underexplored authors, genres, stylistic and thematic questions provide Black literary studies with its mission for the eighties and beyond.

**Crystal Kirby**

**"Liberating the Black Church"**

The Black Church must be liberated before it can liberate the other sector of Black society.

Liberation defined by the "American Heritage Dictionary" is: To be free, as from oppression, repression, bondage, or foreign control. This definition is parallel to the statement Jesus Christ made in Luke 4:18 when he gave a briefing of what his ministry would entail: healing of the brokenhearted, preaching deliverance to the captives, recovering of sight to the blind, and to set at liberty them that are bruised.

The Black Church must be about the business of seeking the Comforter and Counselor (the Holy Spirit) who knows all truth and will bring in remembrance of any past memories that are and have been hindering the unity so needed in the body of Christ, thus causing "holy forgetfulness" and freedom that will start an inner healing that brings about real peace. This, then will cause a different attitude toward one another and those situations which created oppression, repression, bondage, and foreign control.

In my opinion there can not be a true liberation ministry until the Black Church ministers to itself, on being liberated from their "hang-ups." 1 Peter 4:17 states: "Judgement begins at the house of God."

## **ESTABLISHING BLACK STUDIES CURRICULUM NETWORK**

*Chairperson:*

**Douglas Davidson**, *Institute of the Black World*

### **A Panel Representing:**

National Council for Black Studies

Missouri Council for Black Studies

Institute of the Black World

Illinois Council for Black Studies

The curriculum development projects reported on in another session are major examples of nationally funded projects, a sign of the maturation for Black Studies. This is especially true in light of the national curriculum report adopted by the Executive Board of NCBS. This is known as the "Hall Report." However, it is short-sighted to think that this level of federal funding will continue. Current projections for FY 1983 and beyond for the federal government are grim indeed. It appears that all of education is headed for severe cuts, and Black Studies is likely to be one of the most vulnerable areas. This is not simply a question of educational policy, but reflects a changing policy toward Black people in general.

Since there will be a cutback in funds, the continuation of Black studies will have to rely on the commitment and willingness of scholars and students to sacrifice in order that the Black Studies movement can keep developing and growing. This session is a concrete case in point. The Institute of the Black World, the Chicago Center for Afro-American Studies and Research, and the National Council for Black Studies, are all prepared to cooperate in maintaining an ongoing network to discuss and disseminate course outlines in the general field of Black studies. This will require that Black studies professionals demonstrate a willingness to cooperate, share their work, and continue to legitimate this project by lending their names and money to the effort. This session is designed to test the feasibility of our own self effort.

The critical test of Black Studies is, when it is able to be carried along mainly--if not solely - by those who stand to benefit most. This is a critical test, and now is the time to step forward and be counted.

## CONTRADICTIONS FACED BY BLACK STUDENTS

*Chairperson:*

**Gene Young, *Bradley University***

*Discussant:*

**Robert Johnson, *Washington University***

**Al Colon, *Howard University***

**"Faculty Accountability to Students in Black Studies"**

In the literature of struggle and/or in that of higher education scholars have paid considerable attention to the role of Black students and to the role of Black administrators. There has also been a focus on a wide range of faculty concerns--service, research, publication and tenure, to specify a few--in higher education in numerous publications in and out of Black Studies. However, in reviewing the available literature, especially within Black Studies, one can find conspicuously absent efforts by scholars which examine the critical role of teacher and his or her accountability to students in Black Studies. In this paper, I will try to help fill that void in the Black Studies knowledge base.

While there are clearly some factors which distinguish what instructors may or should do at Black institutions as opposed to white schools, the premise I will operate from in this paper is that the teacher roles in both settings are fundamentally the same. Further, this essay is based upon the following postulates: (1) in objective reality, Black people are victimized by racial oppression, economic exploitation and cultural domination; (2) knowledge exists and is transmitted in some political/economic, social and cultural context; (3) the structure and process of conventional education in general, and the treatment of the Black Experience in traditional scholarship in particular, have miseducated us systematically and, thus, served as a mechanism for our oppression; (4) in a situation of oppression a teacher cannot be neutral; he or she is either a liberator or an oppressor, and (5) faculty in Black Studies must be catalysts for interrupting and reversing the cycle of miseducation by promoting affirmative education through Black Studies as a vehicle for personal and social change.

I will conclude the paper with a summary and a checklist for faculty accountability to students in Black Studies which might be used towards effective faculty modeling in the field.

**M. E. Turner, *University of California at Irvine***

**"The Cycle of Miseducation of Black Students"**

The purpose of this paper is to take a critical look at the cycle of miseducation that historically has served as a barrier to the progress of Black students in higher education. A comparative analysis of affirmative action policies of the 1960s, 1970s, and 1980s will be discussed in relationship to the academic unpreparedness and subsequent low retention rates of Black students in predominately white institutions of higher education. Several persistent issues that are implicated in the miseducation of Black students and some possible solutions will be highlighted. The primary focus will be on the responsibility of Black students for their own education, and how absurd it is for them to think, and for us as educators to perpetuate, the notion that someone else will shoulder more responsibility for their education than the Black students themselves.



**Yvonne Jenkins and Clyde Jenkins, *Southern Illinois University***  
**"Investigation of Validity of ACT and High School Rank"**

The admission and retention of Black students in predominantly white universities have become major issues in education in the 70s and will continue to be of major concern in the 80s. Despite growing evidence that ACT/SAT and HSR scores are poor predictors of academic success in college, these measures continue to be the primary method used to admit Black students to predominantly white universities. Some universities use ACT/SAT and HSR scores in a linear regression equation to predict first semester or first year college GPA. If the predicted GPA score is below a certain level, the student is denied admission to the college.

The purpose of this paper is to investigate the validity of using ACT and HSR scores to predict the academic achievement of Black students. This study concentrates on the freshmen students enrolled in the College of Speech Communication at a predominantly white university. The linear and quadratic regression equations are used as statistical techniques to examine the validity of HSR and ACT scores as predictors of first year college GPA. The dependent variable is the student's first year cumulative GPA and the independent variables are HSR and ACT. A comparison is made between communication and non-communication majors.

This study will provide evidence for the justification of special admission programs for Black students enrolling in predominantly white universities. It is expected to show that special admit and retention programs continue to be vital in the recruitment of Black students at white universities.

**Clayton Gray, Jr., *Lake Forest College***  
**"White/Black/White Professors and Black Students:  
 A Return to Reconstruction?"**

Immediately after the Civil War the newly founded Black colleges and universities were staffed by whites, for few Blacks had had the opportunity to benefit from higher education. As is well known, before the Civil War it was even illegal for them to attend any type of school or to learn to read and write. At the turn of the century the presence of white professors in Black colleges and universities was a burning issue among Blacks of prominence. Some said that whites were still essential for the education of Blacks. However, others, including Mrs. Paul Lawrence Dunbar, took exception to this position. Mrs. Dunbar writes: "It seems a rather incongruous fact that so many of our Negro colleges in the South, whose purpose is avowedly the insistence of higher education of Negro youth, should deny that youth not only the privilege of teaching in the very institutions which have taught him, but also deny him the privilege of looking up to and reverencing his own people." Nonetheless, whites played quite a prominent role in the education of Blacks in the first half of this century, particularly in private Black colleges and universities in the South.

In the 1960s and 1970s, Black students both at Black institutions and at white ones clamored for Black professors. In the case of the Black institutions there had been a goodly number of Black professors for a long time. However, some students felt that only Blacks should be teaching at Black institutions. In the case of white institutions, the clamor of the Black students increased the number of Blacks teaching there or brought them to campus for the first time as role-model professors.

Because of the economic stringency of the 1970s, faculty positions in Black and white institutions have been less than plentiful. This has led to considerable competition. Some whites who were denied positions, temporary or permanent, at Black institutions felt they had been discriminated against. Consequently, sometimes they resorted to legal recourse, occasionally with success.

From the above sketch it is apparent that whites, who played a significant role in the early education of Blacks with social commitment, now seek to participate in Black education for economic reasons.

## • CLOSING PLENARY

This session is designed to be an open discussion of the strengths and weaknesses of NCBS, ICBS, and the 6th Annual National Conference. Every person attending the conference is welcomed to present a concise statement of constructive criticism.

Every person is an important source of knowledge, from the most distinguished scholar, to the part time student holding a full time job at a community junior college, to the person holding a non-intellectual job who however, maintains an active intellectual life through the periodical literature and the ideas current at this time. The Black Studies movement can never afford to take a narrow view, but must always keep a perspective open to the full range of intellectual activity in the Black community.

Whenever people are given a chance to speak out, openly and freely, the cause of truth and liberty is served. Let this be just such an occasion.

### Key Questions

1. Overall, was this an important conference? and will you try to attend next year?
2. Did you find what you were looking for? Did you learn a lot? meet new and interesting people?
3. Were the issues discussed relevant? were the speakers on target? Did the sessions get "something" done?
4. How can next year's conference (1983) improve on this year's (1982)? What weak points need more effort in planning, resource allocation, and implementation?
5. Are you a member of NCBS? Why not? What else can NCBS do for the cause of Truth and Black liberation?

—Notes—

## **Conference Exhibitors**

African American Drama Company  
American Library Association  
Artis Ball  
Black Press Institute  
Blackwoman Collaborative  
Chicago Negro Almanac, Ernest Rather  
China Books  
C & L Enterprise  
Far Away Places Travel Agency  
Guild Books  
In These Times  
Institute of the Black World  
Johnson Publishing Company  
Journal of Negro History  
Kawaida Press  
Lawrence Hill Company  
Liberation Distributors  
Modern Bookstore  
Nation of Islam  
O.S.U. Black Studies Department  
Powell's Bookstore  
Radio Shack  
Rand McNally  
Southend/Monthly Review  
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**Grace Jordan McFadden, *University of Southern Carolina***

**Workshop on Methodology in Oral History--Videotaping**

The workshop will demonstrate the medium of videotaping as a mechanism for acquiring oral history of Black South Carolinians. It will indicate autobiographical and topical approaches for the acquisition of data. Samples of videotaped interviews will be shown. Annotated oral history bibliographies and literature detailing methods of acquiring information will be disseminated.

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Friday, March 19, 1982  
7 - 9 p.m.

Guest Speaker

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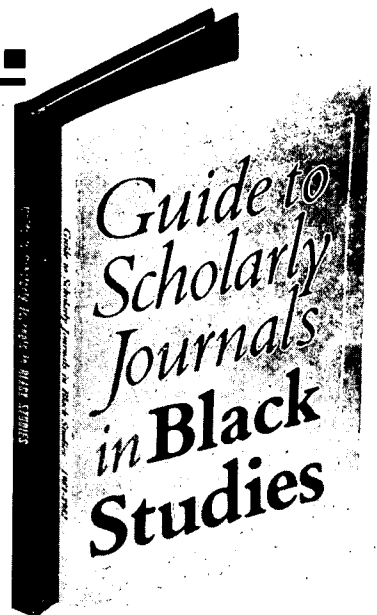
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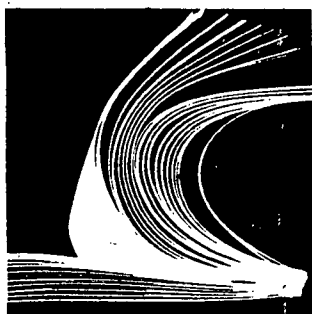
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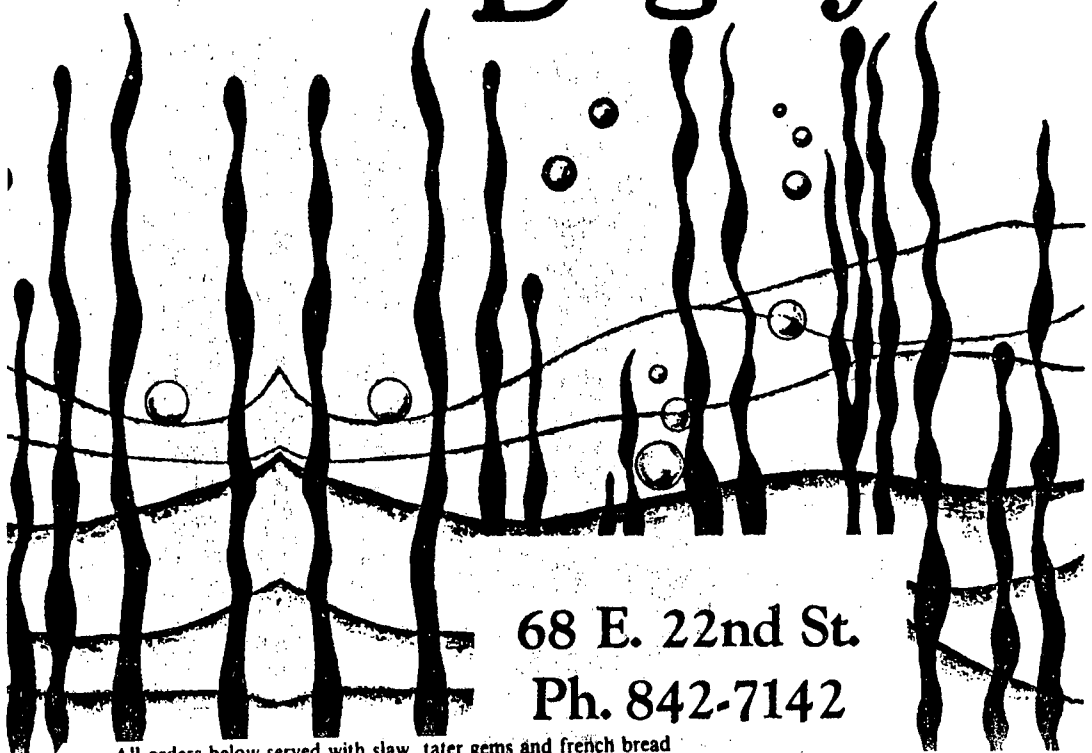
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All orders below served with slaw, tater gems and french bread

Filet Catfish Dinner .....	5.50
Catfish Tail Dinner .....	3.95
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Whitefish Dinner .....	5.75
Buffalo .....	4.39
Red Snapper .....	5.75
Filet of Sole .....	5.75
Jack Salmon .....	4.39
Frog Legs .....	3/5.50
Fish and Chips .....	4.95
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### A LUTA CONTINUA\*

"There is nothing in all the world  
greater than freedom.  
It is worth paying for; it is worth losing  
a job for; it is worth going to jail for. I  
would rather be a free pauper than a  
rich slave. I would rather die in abject  
poverty with my convictions than live  
in inordinate riches with the lack of  
self-respect."

— Rev. Martin Luther King, Jr.

\*The Struggle Continues

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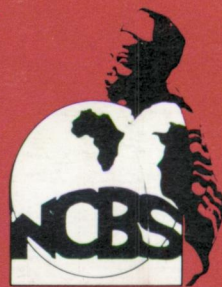
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