TABLE OF CONTENTS FOR APPENDIX

A. Selected Bibliography on the Literature of Black Studies
B. Selected Materials from Introduction to Afro-American Studies (Green, 1975)
C. Selected Materials from Introduction to Afro-American Studies (Blue, 1977-78)
D. Selected Materials from The Teachers' Guide (Volume I)
E. Sample Test Questions (Volume I)
F. Partial List of Schools Which Have Used Introduction to Afro-American Studies
G. Descriptions of Model Courses To Be Developed By This Project:
   Race, Class and the Black Experience: A Survey of the Social Sciences
   Black Culture: Its Historical Development and Contemporary Expression
   Survey of Black Literature
   The Black Experience in the City: Chicago as a Case Study
   Black Women in the U.S.: An Interdisciplinary Survey
H. Report of the Curriculum Standards Committee to the National Council for
   Black Studies (Adopted March 29, 1980 in Milwaukee, Wisconsin)
I. About The Chicago Center for Afro-American Studies and Research, Inc.
J. About the Illinois Council for Black Studies, Inc.
Appendix A:
Selected Bibliography


Young, Carlene (ed.). Black Experience: Analysis and Synthesis. (San Rafael, California, 1972, p. 5).
# TABLE OF CONTENTS

**INTRODUCTION TO AFRO-AMERICAN STUDIES**

<table>
<thead>
<tr>
<th>Section</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>PREFACE</td>
<td>v</td>
</tr>
<tr>
<td>METHODOLOGY: ACADEMIC COURSES AND STUDY GROUPS</td>
<td>vi</td>
</tr>
<tr>
<td><strong>PART I. SURVEY OF THE AFRO-AMERICAN EXPERIENCE</strong></td>
<td></td>
</tr>
<tr>
<td>1. What is Afro-American Studies?</td>
<td>2</td>
</tr>
<tr>
<td>2. How did Africa develop before the Europeans came?</td>
<td>4</td>
</tr>
<tr>
<td>3. How do we define the modern period of history?</td>
<td>6</td>
</tr>
<tr>
<td>4. What was the triple character of African Slavery?</td>
<td>9</td>
</tr>
<tr>
<td>5. What is the social structure of Afro-American people?</td>
<td>12</td>
</tr>
<tr>
<td>6. Can the masses of Black people get &quot;a piece of the American Pie&quot; by &quot;pulling ourselves up by our own bootstraps&quot;?</td>
<td>15</td>
</tr>
<tr>
<td>7. What kind of political power do Black people have in the USA?</td>
<td>18</td>
</tr>
<tr>
<td>8. Why has religion been so strong in the Black community?</td>
<td>20</td>
</tr>
<tr>
<td>9. Has education worked for Black people?</td>
<td>22</td>
</tr>
<tr>
<td>10. What are the problems faced by Black women?</td>
<td>27</td>
</tr>
<tr>
<td>11. What is the social role of Black art and culture?</td>
<td>31</td>
</tr>
<tr>
<td>12. What were the mass struggles of Afro-American people during the 1960's all about?</td>
<td>34</td>
</tr>
<tr>
<td>13. What are the basic ideas of nationalism?</td>
<td>36</td>
</tr>
<tr>
<td>14. What is the historical development of the ideology of racism?</td>
<td>38</td>
</tr>
<tr>
<td>15. How is the Black liberation movement related to national liberation struggles in the third world?</td>
<td>40</td>
</tr>
<tr>
<td>16. What program will lead to fundamental improvement in the social and economic conditions of the masses of Black people?</td>
<td>42</td>
</tr>
</tbody>
</table>
PART II. FOUNDATIONS OF BLACK SOCIAL THOUGHT

1. On the Reconstruction Era and the Struggle for Democracy, 1860-1880 ........................................... 52
2. On the Changing Social Forms of the Black Experience – from Rural to Urban Life .......................... 55
3. On the Class Structure of Black People — Proletariat, Petty Bourgeoisie, and Bourgeoisie ............. 60

RESOURCES:
Publications and Research Centers .................................................. 68
Sources for Audio-Visual Materials ..................................................... 69

---

PREFACE

This course outline-study guide is designed to provide a systematic and scientific introduction to the historical and current experiences of Afro-American people. It is intended for use as a year-long academic course and/or as a guide for an independent study circle.

Afro-American Studies has a long history, though in the last decade it has achieved wide popularity through the struggle of Black students and teachers fighting to make their curriculum relevant to the needs of Black people. One aspect of this struggle has been to restructure all courses to give a more comprehensive and correct view of Black people in the life of the USA and the world. Another aspect has been to structure special courses that sum up the main features of the historical and current experiences of Afro-American people. The aim of this outline-study guide is to sum up the many experimental courses and to standardize an introductory college course in Afro-American Studies for universal adoption.

As in any field of study, there is an accumulated body of knowledge that all students of Afro-American Studies must familiarize themselves with. So this outline-study guide is organized into two parts: (1) an extensive survey of major questions, concepts, and research; and (2) an intensive examination of several classics of Black social analysis. The basic purpose of this course of study is to cover the entire field on a general basis, and then examine several classical works by Black scholars that are key building blocks in the on-going accumulation of knowledge about Afro-American people.

This course of study will not answer all of the questions that a person will have about Afro-American people. It will answer some basic ones. But more importantly, this course outline-study guide will help those who undertake it to more sharply formulate the key questions and direct you to how and where to get the answers. Lastly, everyone must recognize that it is possible to get out of this study only as much as the time and effort put into it. This requires a critical approach to reading the required material (and as much supplementary material as possible), participation in class/study group discussion (based on the principle "no investigation, no right to speak"), and in writing papers (based on your own ability to use the concepts to interpret the
1. WHAT IS AFRO-AMERICAN STUDIES?  
(SCIENTIFIC APPROACH TO THE BLACK EXPERIENCE)

Black people in the USA must develop a scientific approach to understanding and changing this society. In the study of the Black experience, a scientific approach focuses on a set of systematically collected data on what has happened and is happening to Black people in this society (empirical data), and the historical-logical relationship between these facts (theory). This approach to the study of Black people which focuses on empirical research and theoretical analysis must be contrasted with an approach that disregards facts and substitutes subjective wishes, desires, beliefs, and distortion of facts. In the final analysis, Afro-American Studies must serve the liberation struggle of Black people. To do this, a scientific approach to the historical experiences of Black people in the USA and around the world is the most effective method to clarify the major questions facing Black people so that the correct path to Black liberation can be understood as it develops in the struggles of Black people.

KEY CONCEPTS

Afro-American
Data
Empirical Research
Historical Stages of Development
Intellectual/Student/Scholar
Scientific Method
Society
Socio-Economic Formation
Theory

REQUIRED READINGS


SUPPLEMENTARY READINGS

3. Horace Cayton, The Long Old Road, (1965); an autobiographical account of a leading Black sociologist.
9. Margaret Walker, How I Wrote Jubilee, (1972); a novelist describes how she gathered material to write an historical novel.
10. Richard Wright, "How Bigger Was Born," in Saturday Review, (June, 1940); a novelist describes his sociological study of several Black people to develop the characters in his social protest novel.
4. WHAT WAS THE TRIPLE CHARACTER OF AFRICAN SLAVERY?
(TRIANGULAR ATLANTIC SLAVE TRADE)

The Atlantic Slave Trade was carried on between (1) Europe, (2) Africa, and (3) the West Indies and the USA. The development of capitalism and increasing innovations of technology in England spurred a big demand for raw materials and agricultural products. English capitalists provided the capital to finance the colonization of the Americas to secure land, and financed the Atlantic Slave Trade to obtain labor to produce the goods in America. These operations provided huge profits that further spurred the Industrial Revolution and the development of capitalism in Europe and in the U.S. during the 19th century. Thus, the Triangular Atlantic Slave Trade was essential in the development of capitalism and imperialism. But Africans and slaves resisted their captivity, exploitation, and oppression at every turn: in Africa slave traders were fought; during the Middle Passage there were mutinies aboard ship; in America there were large numbers of escapes and hundreds of insurrections (including the successful Haitian Revolution in 1790); and Blacks engaged in a general strike and fought as soldiers during the Civil War, assuring the Northern victory.

KEY CONCEPTS

Accumulation of Capital
Commerce
Freedman
Industrial Revolution
Manumission

Middle Passage
Seasoning Slaves
Slave Codes
Slave Revolts
Triangular Trade

REQUIRED READINGS

Eric Williams, *Capitalism and Slavery* (1944), Chapters 1-5.

SUPPLEMENTARY READINGS

1. Herbert Aptheker, American Negro Slave Revolts (1943); a good summary of the many revolts by slaves to protest exploitation and oppression.


3. W.E.B. DuBois, John Brown, (1909); a biography published in 1909 in which the noted Black social scientist seeks to demonstrate that the white anti-slavery fighter "of all Americans had perhaps come nearest to touching the real souls of Black folk."

4. W.E.B. DuBois, The Suppression of the African Slave Trade to the U.S.A., 1638-1870, (1896); calling it "a small contribution to the scientific study of slavery and the American Negro." DuBois has produced a valuable survey of primary documents to establish the forces which led to the end of the U.S. slave trade.

5. Richard S. Dunn, Sugar and Slaves, The Rise of the Planter Class in the English West Indies, (1972); a study of the slave trade and slavery in the Caribbean.


7. Herbert S. Klein, Slavery in the Americas, A Comparative Study of Cuba and Virginia, (1967); maintains that institutional factors like the Catholic Church operated to make slavery less harsh and racist. "The dynamics of unopposed capitalism" and extreme racism influenced slavery in America.

8. Ulrich B. Phillips, Life and Labor in the Old South, (1929); an investigation of plantation records by a Southern scholar who held the prevailing racist views of Black inferiority and was dedicated to defending slavery.

9. Robert S. Starobin, Industrial Slavery in the Old South, (1970); a study of urban slavery which focuses on the use of slaves in Southern industry, an often neglected dimension of the subject.

10. Richard Wade, Slavery in the City, 1820-1860, (1964); an important study showing that urban slavery was different from plantation slavery, but equally as harsh and restrictive. Discusses institutional structure and the work of slaves in households, hotels, factories, railroads, and for municipalities which hired them out for short-term jobs.

AKO-BEN (War horn.)
The sound of the akoben is a battle cry, hence it symbolizes a call to arms.
WHAT KIND OF POLITICAL POWER DO BLACK PEOPLE HAVE IN THE USA? (GOVERNMENT AND THE POWER OF THE STATE)

Black people can now participate in all aspects of American politics—as elected politicians and appointed officials in all levels of government, and as voters. While some power is wielded, it is minimal because Black people have little or no control over the large corporations and banks which dominate and dictate the policies of the US government. Black people have not always been able to participate in the political arena. In fact, the main relationship of Black people to the US government has been as objects of control and repression. The slave codes, the Black codes, and laws legalizing educational, job, and housing discrimination are examples of laws which have been enforced by the government against Black people. All components of the State—the executive branch, congress, the courts, the police, national guard, the military—have all facilitated the exploitation and oppression of Black people. As a result of this political repression by the US government, all the struggles and political protests of Black people are an important part of Black politics.

KEY CONCEPTS

<table>
<thead>
<tr>
<th>Community Control</th>
<th>Political Repression</th>
</tr>
</thead>
<tbody>
<tr>
<td>Electoral Politics</td>
<td>Political Science</td>
</tr>
<tr>
<td>Fascism</td>
<td>Proportional Representaion</td>
</tr>
<tr>
<td>Gerrymandering</td>
<td>Third Party Movements</td>
</tr>
<tr>
<td>Government (Federal/State/Local)</td>
<td>Voter Registration</td>
</tr>
</tbody>
</table>

REQUIRED READINGS


SUPPLEMENTARY READINGS

1. Frances L. Broderick and August Meier (ed.), Negro Protest Thought in the Twentieth Century, (1965); an excellent collection of writings which reflect the theme of protest in Black politics.

2. Stokely Carmichael and Charles Hamilton, Black Power: The Politics of Liberation In America, (1967); historical information on what the Black power struggle for political reform in the 1960's was all about.

3. Lenneal Henderson, Black Political Life in America, (1972); a collection of essays which analyzes the various struggles for Black political power.

4. V.O. Key, Southern Politics in State and Nation, (1949); a classic study of the role of the one-party system based on white supremacy and how it operated to disenfranchise Blacks in the South.

5. V.I. Lenin, The State and Revolution, (1917); the Russian revolutionary leader analyzes the historical development of the State (government) demonstrating that it is an instrument for the exploitation of the oppressed class—"an execrable committee...of the entire bourgeoisie."


7. Gerald A. McWorter, The Political Sociology of the Negro, (1967); one of the most comprehensive and useful bibliographical essays on various topics related to Black politics.

8. James O'Connor, The Corporations and the State, (1974); eight essays discussing modern US capitalism and imperialism, particularly the place of large monopoly corporations in US society and the world economy, and the relationships of these corporations and the capitalist state.

9. James A. Wilson, Negro Politics: The Search for Leadership, (1960); a liberal study of Black political activity in Chicago, ending with an attempt to identify patterns of Black political goals, styles, leaders and action.

10. Joint Center for Political Studies, National Roster of Black Elected Officials, updated and published annually. A series of very useful publications is available from JCPS, 1426 H Street, NW, Suite 926, Washington, D.C.
14. WHAT IS THE HISTORICAL DEVELOPMENT OF THE IDEOLOGY OF RACISM?
(RACISM)

The contact and relations between races has been an integral aspect of world history. Generally, it was the 15th century expansion of European peoples and their subsequent domination of people of color for economic and political reasons which has created and been the basis for racism in the modern world. The study of race relations and the origins of racism gained importance after 1900 but as the noted Black sociologist Oliver Cox stated, these studies often "result in the substitution of the history of a system of rationalization for that of a material social fact." Today, the leading forces of racism are supported by ideologies that are based on a racial analysis. Racial theories hold that either Blacks or whites are inferior or superior based on genetic traits or cultural behavior. An opposing view states that a scientific understanding sees racism as a systematic ideology that justifies the oppression of a people, facilitates continued economic exploitation, and diverts attention away from capitalist exploitation which is the material basis of racism. Failure to grasp the basic connection of racist theories with the social and historical context in which they emerge leaves one with a biological theory of history that is unable to explain all of the complex characteristics of racism, national oppression, and economic exploitation in US society and throughout the modern world.

KEY CONCEPTS

<table>
<thead>
<tr>
<th>Anthropology</th>
<th>Prejudice</th>
</tr>
</thead>
<tbody>
<tr>
<td>Discrimination</td>
<td>Racial Conflict</td>
</tr>
<tr>
<td>Ethnocentrism</td>
<td>Racial Frontiers</td>
</tr>
<tr>
<td>Eugenics-Genetics-Race</td>
<td>Racial Superiority--Inferiority</td>
</tr>
<tr>
<td>National Oppression</td>
<td>Racism</td>
</tr>
</tbody>
</table>

REQUIRED READINGS


SUPPLEMENTARY READINGS

1. Robert Allen, Reluctant Reformers, (1974); a survey analysis of several American reform movements that focuses on their failure to deal with racism.


3. Ralph J. Bunche, A World View of Race, (1936); an essay on the role of race theories in world affairs that points out the economic and political interests served by them.

4. John Hope Franklin (ed.), Color and Race, (1968); an anthology summing up the role of color and race throughout the world by the establishment American Academy of Arts and Sciences.

5.a. Thomas F. Gossett, Race: The History of an Idea in America, (1965); a social intellectual history of racial theories in the U.S. to World War II.

b. The Race Question in Modern Science, (1951); a series of 10 pamphlets by an international team of scholars, and published by the United Nations Educational, Scientific and Cultural Organization (UNESCO).

6. Marvin Harris, Patterns of Race in the Americas, (1964); an essay showing the socio-economic and political basis of racial views in Latin America and the Caribbean.


8. Ashley Montagu, Man's Most Dangerous Myth: The Fallacy of Race, (1965); the most comprehensive study of race and racial theories by an anthropologist.

9. Peter I. Rose, The Subject is Race: Traditional Ideologies and the Teaching of Race Relations, (1968); a summation of academic racial theorists, and an empirical study of race relations courses.


TABLE OF CONTENTS

VOLUME ONE

PREFACE

PART I. INTRODUCTION

CHAPTER 1. WHY SHOULD WE STUDY BLACK PEOPLE AND HOW? THEORY AND METHOD IN AFRO-AMERICAN STUDIES

Study Guide and Overview 1
Required Readings 7

PART II. THE BLACK EXPERIENCE FROM AFRICA TO THE AMERICAS: INTERNATIONAL ROOTS OF RACISM AND EXPLOITATION

CHAPTER 2. AFRICA BEFORE AND AFTER THE SLAVE TRADE: THE AFRO-AMERICAN HERITAGE OF CULTURE AND STRUGGLE

Study Guide and Overview 27
Required Readings 38

CHAPTER 3. RACISM, COLONIALISM AND IMPERIALISM: THE LEGACY OF CAPITALIST SLAVERY

Study Guide and Overview 67
Required Readings 78

PART III. THE HISTORICAL EXPERIENCE OF BLACK PEOPLE IN THE UNITED STATES

CHAPTER 4. THE SLAVE EXPERIENCE: THE MELTING POT OF AFRICAN PEOPLES

Study Guide and Overview 107
Required Readings 112

CHAPTER 5. THE AGRICULTURAL EXPERIENCE: THE EMERGENCE OF THE AFRO-AMERICAN NATION

Study Guide and Overview 160
Required Readings 165

CHAPTER 6. THE INDUSTRIAL EXPERIENCE: THE PROLETARIANIZATION OF AFRO-AMERICAN LABOR

Study Guide and Overview 209
Required Readings 213
PART IV. THE CONTEMPORARY SOCIAL STRUCTURE OF AFRO-AMERICAN PEOPLE

CHAPTER 7. BLACK WORKERS AND TRADE UNIONS
Study Guide and Overview 248
Required Readings 252

CHAPTER 8. THE BLACK MIDDLE CLASS, BLACK BUSINESSES AND THE PROFESSIONS
Study Guide and Overview 309
Required Readings 313

CHAPTER 9. RACISM AND BLACK LIBERATION
Study Guide and Overview 359
Required Readings 364

NOTE: Supplementary Reading is included at the end of each chapter

* * * * * * * *

VOLUME TWO

PART V. BLACK PEOPLE AND THE DEVELOPMENT OF SOCIAL INSTITUTIONS IN THE UNITED STATES

CHAPTER 10. Black Power and the American Political System

CHAPTER 11. Religion and the Church in the Black Community

CHAPTER 12. Education and the School in the Black Community

CHAPTER 13. Black Women and the Family

CHAPTER 14. Black Culture and the Arts

PART VI. IDEOLOGY AND STRATEGY IN THE STRUGGLE FOR BLACK LIBERATION AND SOCIAL CHANGE

CHAPTER 15. Civil Rights and the Struggle for Democracy

CHAPTER 16. Nationalism and Pan-Africanism

CHAPTER 17. Marxism and Black Liberation

CHAPTER 18. What Program Will Lead To Black Liberation?
TABLE OF CONTENTS

A CALL FOR CRITICISM

PREFACE TO VOLUME TWO

PART V. BLACK PEOPLE AND THE DEVELOPMENT OF SOCIAL INSTITUTIONS IN THE UNITED STATES

CHAPTER 10. BLACK POWER AND THE AMERICAN POLITICAL SYSTEM
Study Guide and Overview 1
Required Readings 12

CHAPTER 11. RELIGION AND THE CHURCH IN THE BLACK COMMUNITY
Study Guide and Overview 52
Required Readings 62

CHAPTER 12. EDUCATION AND THE SCHOOL IN THE BLACK COMMUNITY
Study Guide and Overview 114
Required Readings 126

CHAPTER 13. BLACK WOMEN AND THE FAMILY
Study Guide and Overview 196
Required Readings 208

CHAPTER 14. BLACK CULTURE AND THE ARTS
Study Guide and Overview 245
Required Readings 262

PART VI. IDEOLOGY AND STRATEGY IN THE STRUGGLE FOR BLACK LIBERATION AND SOCIAL CHANGE

CHAPTER 15. CIVIL RIGHTS AND THE STRUGGLE FOR DEMOCRACY
Study Guide and Overview 321
Required Readings 333

CHAPTER 16. NATIONALISM AND PAN-AFRICANISM
Study Guide and Overview 386
Required Readings 399

CHAPTER 17. MARXISM AND BLACK LIBERATION
Study Guide and Overview 466
Required Readings 483
CHAPTER 18. WHAT PROGRAM WILL LEAD TO BLACK LIBERATION?

Study Guide and Overview 533
Directory of Resources 541
Local Area Research Guide: STUDY TO STRUGGLE! 549

SOURCES OF READINGS: VOLUME ONE AND VOLUME TWO 558

APPENDIX: WHY SHOULD WE STUDY BLACK PEOPLE AND HOW? THEORY AND METHOD IN AFRO-AMERICAN STUDIES (Study Guide/Overview from Chapter 1 of Introduction to Afro-American Studies 566

* * * * * * *

VOLUME ONE

Part I. INTRODUCTION

CHAPTER 1. Why Should We Study Black People and How? Theory and Method in Afro-American Studies

PART II. THE BLACK EXPERIENCE FROM AFRICA TO THE AMERICAS: INTERNATIONAL ROOTS OF RACISM AND EXPLOITATION

CHAPTER 2. Africa before and after the Slave Trade: The Afro-American Heritage of Culture and Struggle
CHAPTER 3. Racism, Colonialism and Imperialism: The Legacy of Capitalist Slavery

PART III. THE HISTORICAL EXPERIENCE OF BLACK PEOPLE IN THE UNITED STATES

CHAPTER 4. The Slave Experience: The Melting Pot of African Peoples
CHAPTER 5. The Agricultural Experience: The Emergence of the Afro-American Nation
CHAPTER 6. The Industrial Experience: The Proletarianization of Afro-American Labor

PART IV. THE CONTEMPORARY SOCIAL STRUCTURE OF AFRO-AMERICAN PEOPLE

CHAPTER 7. Black Workers and Trade Unions
CHAPTER 8. The Black Middle Class, Black Businesses and the Professions.
CHAPTER 9. Racism and Black Liberation
CHAPTER 1

WHY SHOULD WE STUDY BLACK PEOPLE AND HOW? THEORY AND METHOD IN AFRO-AMERICAN STUDIES

STUDY QUESTIONS

1. What is Afro-American Studies?

2. What are the different (correct and incorrect) approaches to Black Studies?

3. What are the periods of historical development of the Afro-American experience? How does this analytical framework help us to study Black people better than the "history as chronology" approach?

4. What is the relationship between Black Studies and the struggle for Black liberation?

KEY CONCEPTS

Analytical Framework
Culture
Empirical data/facts
Great Man Theory of History
Ideology
Materialist Approach vs Idealism

Periods of Historical Development
Ownership of Wealth/Power
Social Institutions
Structure of Society
Theory
SUPPLEMENTARY READING FOR CHAPTER 1

On the Rise of Black Studies


On Methodology


Carter G. Woodson founded the Association for the Study of Negro Life and History.
PART II

CHAPTER 2

AFRICA BEFORE AND AFTER THE SLAVE TRADE: THE AFRO-AMERICAN HERITAGE OF CULTURE AND STRUGGLE

STUDY QUESTIONS

1. Describe the geographical make-up of the African continent: its size, population and natural wealth.

2. Discuss life in pre-colonial Africa using six key aspects of social life in all societies: production (food, clothing & shelter), politics, religion, education, women and the family, and culture.

3. What was the impact of the slave trade on Africa?

4. What is the relationship between imperialism and colonialism? What role did racism play in colonial policy? What are the current liberation struggles in Africa all about?

KEY CONCEPTS

African Continent
African Heritage
Anti-Imperialist Struggle
Capitalism/Imperialism
Colonialism
Communalism
Depopulation
Middle Passage
Racism
Slave Trade
CHAPTER 6

THE INDUSTRIAL EXPERIENCE: THE PROLETARIANIZATION OF AFRO-AMERICAN LABOR

STUDY QUESTIONS

1. Why did Black people migrate to the cities, particularly the northern industrial cities? How was the agricultural experience of Black people similar to and different from the industrial experience?

2. What kinds of jobs did Black people get in the city?

3. What were the major forms of discrimination and oppression experienced by Black people in the city?

4. How did Black people fight back during this period?

KEY CONCEPTS

Bureaucracy
C I O
Consumer Boycott
Double Duty Dollar
Ghetto

Negro Jobs/Job Ceiling
New Negro
Proletarianization
Push/Pull
Urbanization/Suburbanization
REQUIRED READINGS FOR CHAPTER 6

40. "THE UNEASY EXODUS" (1915-poem) Unknown migrant 214

41. URBANIZATION OF THE NEGRO POPULATION (1957) E.Franklin Frazier 215

42. MAP AND TABLE: NEGRO POPULATION STATISTICS, 1910 - 1940 220

43. THE NEW NEGRO: WHAT IS HE? (1920) The Messenger 221

44. THE TRANSITION ERA, SECOND PHASE:
   WORLD WAR I TO WORLD WAR II (1970) Harold Baron 223

45. THE COLOR LINE IN JOBS AND HOUSING (1945) St. Clair Drake
    Horace Cayton 236

46. THE DOCTRINE OF THE DOUBLE DUTY DOLLAR (1945) St. Clair Drake
    Horace Cayton 239

47. TABLE: THE STRUGGLE FOR JOBS IN THE CITY OF CHICAGO 243

48. "WE COME BACK FIGHTING!" THE NEW NEGRO'S RESPONSE TO RIOTS AND
    POST-WAR CONDITIONS IN THE CITY (1919) The Crisis (NAACP) 244
Chapter 10

BLACK POWER AND THE AMERICAN POLITICAL SYSTEM

STUDY QUESTIONS

1. What were the major political forms by which Black people were oppressed in the slave, rural, and urban periods? How did Black people fight back?

2. What struggles led to the Civil Rights legislation of the 1950s and 1960s? What impact did the Civil Rights struggles have?

3. Why is "reform" and "revolution" a good way to discuss the struggle for Black liberation and social change? What are the similarities and differences in reformist and revolutionary positions?

4. Why has increased numbers of Black elected officials in Congress, as mayors, etc. not ended the exploitation and oppression that have historically faced the masses of Black people?

KEY CONCEPTS

Disenfranchisement (poll tax, grandfather clause, etc.)
Voting/Electoral Politics
Fascism
Gerrymandering
Hayes-Tilden Betrayal

Human Rights/Civil Rights/Equal rights
One Man, One Vote
Political Repression
Reconstruction Amendments
Three-fifths Compromise
Chapter 11

RELIGION AND THE BLACK CHURCH

STUDY QUESTIONS

1. What was the difference between the "invisible institution" in the South and the institutional church in the North during the slave period?

2. Why has the church been a more important social institution in the rural South than in the city?

3. Is Christianity white? Or have Afro-Americans transformed it in their beliefs and practices?

4. What role has the Black church played in the struggle for Black liberation (both in terms of ideas and practice)?

KEY CONCEPTS

African Survivals
Call and Response
Invisible Institution
Jackleg Preacher
Religious Cults/Sects

Church denominations
Secularization vs. other-worldly outlook
Spirituals
Storefront Church
Gospel
Supplementary Readings for Religion and The Black Church


Chapter 14

BLACK CULTURE AND THE ARTS

STUDY QUESTIONS

1. Discuss the impact of European colonialism, imperialism, and racism on the culture of traditional Africa.

2. How does "creolization" explain the transformation of Black culture from African to Afro-American? How did the conditions of slavery influence this process?

3. What social forces shaped Black culture and art during the rural agricultural period?

4. Discuss the three arts movements which emerged among Afro-American people in the urban period. Why did they emerge during the urban period and not in the slavery or rural periods?

KEY CONCEPTS

African survivals/Africanisms  Cultural aggression/cultural resistance
Art  Black Arts Movement
Assimilation  Harlem Renaissance
Creolization  Jazz/bebop
Culture  Tradition/
Chapter 15

CIVIL RIGHTS AND THE STRUGGLE FOR DEMOCRACY

STUDY QUESTIONS

1. Discuss the origins and the initial programs of the five (5) major organizations to emerge during the modern civil rights movement. What are the main similarities and differences?

2. Compare and contrast the social composition, organizational development, and political orientation of the NAACP and SNCC.

3. Discuss the three phases in the development of the Civil Rights Movement. Compare the strategy and tactics during each phase.

4. Describe in detail some of the major campaigns of struggle waged by the Civil Rights Movement during the 1960s. What are the lessons to be learned from for future struggles?

KEY CONCEPTS

Bourgeois democracy
Civil rights/democratic rights
Electoral politics
Legal action
Mass Action

"Jail no bail"
Mississippi Summer Project
Niagara Movement
Sit-in Movement
Strategy/tactics
REQUIRED READINGS FOR CHAPTER 15

KEY ORGANIZATIONS OF STRUGGLE: DOCUMENTARY EVIDENCE

85. THE NATIONAL ASSOCIATION FOR THE ADVANCEMENT OF COLORED PEOPLES (NAACP)
   A. THE NIAGARA MOVEMENT: FORERUNNER OF THE NAACP (1905)
   B. CALL FOR A NATIONAL NEGRO CONFERENCE (1909)
   C. CONFERENCE RESOLUTIONS: THE NAACP FORMED (1909)

86. THE NATIONAL URBAN LEAGUE (1911)

87. THE CONGRESS OF RACIAL EQUALITY -CORE (1942)

88. THE SOUTHERN CHRISTIAN LEADERSHIP CONFERENCE - SCLC (1957)

89. THE STUDENT NON-VIOLENT COORDINATING COMMITTEE - SNCC (1960)


91. A SONG OF THE STRUGGLE: WE SHALL OVERCOME

92. THE MARCH ON WASHINGTON: I HAVE A DREAM (1963) Martin Luther King Jr.

93. THE "FARCE" ON WASHINGTON: ANOTHER VIEW (1964) Malcolm X

94. CASE STUDY: THE NAACP AND THE BLACK ESTABLISHMENT (1964) Lerone Bennett

95. CASE STUDY: THE STUDENT NON-VIOLENT COORDINATING COMMITTEE (1976) Abdul Alkalimat

CAMPAIGNS OF STRUGGLE

96. THE MONTGOMERY BUS BOYCOTT (1955-56)

97. THE ALBANY CAMPAIGN (1961-62)

98. THE SIT-IN CAMPAIGN: GREENSBORO AND ATLANTA (1960)

99. THE BIRMINGHAM CAMPAIGN (1963)

100. THE MISSISSIPPI FREEDOM SUMMER CAMPAIGN (1964)

SUPPLEMENTARY READINGS
INTRODUCTION TO
AFRO AMERICAN STUDIES

EXPERIMENTAL FOURTH EDITION
# TEACHERS' GUIDE FOR INTRODUCTION TO AFRO-AMERICAN STUDIES (BLUE)

## TABLE OF CONTENTS

### A. INTRODUCTION

1. What is *Introduction to Afro-American Studies*?  
2. Why *Introduction to Afro-American Studies*?  
3. What is the history of *Introduction to Afro-American Studies*?  
4. Why should curriculum in Black Studies be standardized?  
5. What happens after a course using *Introduction to Afro-American Studies*?  

### B. TEACHING METHODOLOGY

6. Using *Intro-Blue* on the Quarter or Semester System  
7. Index for Using *Intro-Blue* with Popular Texts in Black Studies  
8. A Guide to *Intro-Blue*  
   - a. Study Questions and Key Concepts  
   - b. Overview  
   - c. Required Readings  
   - d. Supplementary Readings  
9. Use of *Intro-Blue* Slide Lectures  
10. Lectures  
11. Class Sessions  
12. Written Assignments  
13. Group Projects and Group Study  
14. Course Evaluation and Standardized Exams  

### C. EVALUATION OF INTRODUCTION TO AFRO-AMERICAN STUDIES (BLUE)

### D. SUPPLEMENTARY RESOURCES AND MATERIALS

15. What Is Peoples College?  
16. Organizations  
17. Sources for Audio-Visual Material  

## APPENDIX

SOURCES OF REQUIRED READINGS IN INTRODUCTION TO AFRO-AMERICAN STUDIES

#### SPECIAL NOTE

The text for this edition of *Introduction to Afro-American Studies* has been combined with the readings, resulting in two volumes rather than three. Volume 2 of this edition will be available before November 1 and will cost $6. Orders should be placed immediately.
B. TEACHING METHODOLOGY

6. USING INTRO-BLUE ON THE QUARTER OR SEMESTER SYSTEM AND WITH OTHER TEXTS

One of the problems with teaching an introductory course in Black Studies is that there is so much material to be covered. Often the quarter or semester ends with many important points not discussed. Intro-Blue has been designed with the flexibility to accommodate the various arrangements of the academic year. It can be used where introductory courses in Black Studies meet for one quarter or semester, or for two quarters or semesters, and still enable the teacher to systematically cover all of the material. The chart on page sixteen includes suggestions for how Intro-Blue might be used. We hope that you will let us know if you come up with a more effective arrangement based on your local situation. (NOTE: Some introductory courses meet for three quarters. One alternative is that Plan #1 on the following chart be used for the first two quarters, and that the third quarter be based on sections of Intro-Green, Part II: FOUNDATIONS OF BLACK SOCIAL THOUGHT.)

Introduction to Afro-American Studies can be effectively used with other texts, especially texts that are focused more on specific disciplines or topics like history, sociology, racism and race relations, etc. Intro-Blue brings to these more specific texts additional information and a broader analysis of issues that are rooted in the field of Black Studies. To illustrate this and provide some suggestions, we have selected six texts and one bibliography. The table on page seventeen suggests the sections of these texts from which supplementary readings may be selected. This index will be done for Volume II and will be substantially expanded for the 1978-79 revised editions. The seven books indexed on page seventeen are:

Lerone Bennett, Before the Mayflower
Leslie Fishel and Benjamin Quarles, The Black Americans
William Z. Foster, The Negro People in American History
John Franklin, From Slavery to Freedom
Nathan Huggins, et. al., Key Issues in The Afro-American Experience
James McPherson, Blacks In America: Bibliographic Essays
E. Franklin Frazier, The Negro In the United States
<table>
<thead>
<tr>
<th>PLAN #</th>
<th>IF YOUR INTRODUCTORY COURSE MEETS FOR:</th>
<th>THEN WE SUGGEST THIS ALTERNATIVE IN USING INTRO-BLUE:</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>2 Quarters (10 Week Quarters)</td>
<td>1st Quarter: Weeks 1-9: Vol. 1, Chap. 1-9, chapter per week&lt;br&gt;Week 10: Review&lt;br&gt;2nd Quarter:&lt;br&gt;Week 1: Vol. 1, Chap. 1: Introduction&lt;br&gt;Weeks 2-10: Vol. 2, Chap. 10-18, chapter per week</td>
</tr>
<tr>
<td>2</td>
<td>1 Semester Only (16 Weeks)</td>
<td>Week 1: Vol. 1, Chap. 1 and 2&lt;br&gt;Weeks 2-16: Vol. 1 and Vol. 2, Chaps. 3-18.&lt;br&gt;(It is necessary that two chapters be combined into one week's discussion. We suggest that this be done in Vol. 2 as the teacher deems appropriate given local conditions.)</td>
</tr>
<tr>
<td>3</td>
<td>1 Quarter Only</td>
<td>See above Plan #1 for 2 quarters. Each volume of Intro-Blue stands alone as a self-contained course, if the first chapter of Vol. 1 is used with Vol. 2. Thus, if the course must be repeated every quarter or for two quarters, we suggest that Vol. 2 be used for the second quarter, that new students be recruited, and that the students who used Vol. 1 be encouraged to continue. Independent study credit can be assigned to these continuing students; some teachers are seeking approval for a second course in their sequence based on Intro-Blue, Vol. 2.</td>
</tr>
<tr>
<td>4-A</td>
<td>2 Semesters</td>
<td>Alternative 1:&lt;br&gt;1st Semester: See Plan #1 for 1 semester course&lt;br&gt;2nd Semester: Based on &quot;FOUNDATIONS OF BLACK SOCIAL THOUGHT&quot;, part two of Intro-Green</td>
</tr>
<tr>
<td>4-B</td>
<td></td>
<td>Alternative 2:&lt;br&gt;1st Semester: Vol. 1, plus supplementary readings&lt;br&gt;2nd Semester: Vol. 2, plus supplementary readings (To facilitate the use of supplementary texts, we have included a guide which indexes Intro-Blue to popular textbooks in Black Studies.)</td>
</tr>
</tbody>
</table>
7. USING INTRO-BLUE WITH OTHER BLACK STUDIES TEXTS AS SUPPLEMENTARY READING

<table>
<thead>
<tr>
<th>INTRO-BLUE CHAPTER</th>
<th>BENNETT</th>
<th>FISHEL</th>
<th>FOSTER</th>
<th>FRANKLIN</th>
<th>FRAZIER</th>
<th>HUGGINS</th>
<th>MCPHERSON</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Theory &amp; Method in Afro-American Studies</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>4. The Slave Experience</td>
<td>Chap. 3-7</td>
<td>Chap. 2-6</td>
<td>Chap. 3-25</td>
<td>Chap. V-XIII</td>
<td>Chap. 2-5</td>
<td></td>
<td>Vol. I, Chap. 3-4 Part III-V</td>
</tr>
<tr>
<td>5. The Agricultural Experience</td>
<td>Chap. 8-10</td>
<td>Chap. 8-11</td>
<td>Chap. 26-36</td>
<td>Chap. XIV-XVI</td>
<td>Chap. 6-10</td>
<td></td>
<td>Vol. I, Chap. 5 Vol. II, Chap. 1 Part V, VI</td>
</tr>
<tr>
<td>8. The Black Middle Class, Black Businesses &amp; the Professions</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>9. Racism &amp; Black Liberation</td>
<td>Chap. 48</td>
<td>Chap. XXII</td>
<td>Chap. 27</td>
<td></td>
<td></td>
<td></td>
<td>Vol. II, Chap. 3; 231-302</td>
</tr>
</tbody>
</table>
8. A GUIDE TO INTRO BLUE

A. Study Questions and Key Concepts

These two items in Intro-Blue are the guideposts to the most important points to be covered in each chapter. Many of us who have used Intro-Green have found it useful to spend the last five minutes of each week’s discussion introducing the study questions and key concepts for the next week. If the study questions and key concepts are covered first, then a kind of "mental fishing net" is created that will aid the student in gathering the main points presented in the slides, overview, readings, lectures, class discussions and even their own reviews.

The answers to the study questions will usually not be found in any one part of the text. They are sometimes found more in the overview, sometimes in the readings, and usually in both. Moreover, some of the study questions challenge the student to think critically and analytically about the material they read and to formulate their own opinions.

For teachers, the study questions provide the themes of major lecture topics. It should be stressed to students that while the lectures will cover the main points as outlined in the study questions, there is much additional information in each chapter of Intro-Blue that should be carefully read, studied, and used in class discussions and written assignments.

The key concepts are to be used in reviewing and answering the study questions. It should be emphasized that brief definitions are not to be memorized. Rather, the broader conceptual meaning of each key term be understood. For example, in addition to giving a brief definition of racism or capitalism, a student should be able to discuss the origin, historical development and significance of each phenomena--and be able to discuss the relationship of these two key concepts to each other.

B. Overviews

A useful feature of Intro-Green was a brief paragraph at the beginning of each chapter which presented the most important points about that topic.
In Intro-Blue, the section called "Overview" serves this purpose. It provides the analytical framework for reading the material in each chapter.

It should be stressed to the student how important these overviews are. They provide summaries of the main points in the readings, in most instances. But they often present new material and almost always reorganize the information found in the readings in a new way.

This is a key point to grasp because it relates to the key intellectual task at the core of Afro-American Studies. At its inception Black Studies adopted a critical posture on all old knowledge. It sounded a challenge for us to come up with a new analysis of the Black experience that would not only do justice to the richness of the history of Black people but serve the masses of people struggling for a better life. This is what Introduction to Afro-American Studies is developing to be. As such, the overviews represent a set of ideas that will be further elaborated and developed based on continuing research and investigation. We would appreciate your comments not only on Intro-Blue's effectiveness as a teaching tool. We are also interested in your critical response and comments on the substantive intellectual concerns and propositions advanced in this textbook.

C. Required Readings

One of the main points made in response to Intro-Green was that while it was an excellent outline, it was generally very difficult to deal with because the readings were scattered in so many sources. This shortcoming in earlier editions should be understandable. Most textbooks in Black Studies, even edited texts, do not reflect an inter-disciplinary approach to the Afro-American experience. Rather than being rooted in Black Studies as a discipline of study, they are more rooted in individual disciplines. We are including the readings in Intro-Blue on an experimental basis and this should help to remedy this shortcoming. If this proves effective, it will become a feature of the permanent edition.

There are three points about the readings in Intro-Blue:

(1) The readings in each chapter have been carefully selected to present a thorough discussion of the main points in each chapter. The main concern is on the content—and not on the individual authors. We are including the sources of the readings in the appendix of the Teacher's Guide and not in Intro-Blue itself, however, so you can undertake a deeper
investigation in preparation of lectures, etc.

(2) The readings have been edited to an average of 35 pages or so for each chapter. This should facilitate covering all of the required readings in the one week allotted for each chapter.

(3) The readings have utilized the social sciences as well as the humanities. The failure to include more material from the humanities was another major criticism of Intro-Green. Thus, is this edition, social science material still provides the core readings for each of the chapters, but the humanities--poems, songs, short stories, and excerpts from novels--have been used to make the main points come alive more. This points out that many Black artists were deeply rooted in the experiences of Black people and made attempts to reflect the lived experiences of Black people in their artistic work.

D. Supplementary Readings

The supplementary readings provide a guide to additional material for students who would like to go more into the chapters, and for advanced undergraduate students who may take Introduction to Afro-American Studies offered for first and second year students on the condition that additional reading be done. In addition, this is material which may be used by teachers in preparing for lectures. The supplementary readings have also been used as the basis for seminar and independent study courses in which a student reads all of the material in a section and engages in periodic written summations and discussions with the teacher.
Introduction to
AFRO
AMERICAN
STUDIES

EXPERIMENTAL
FOURTH EDITION

© Peoples College Press P.O. Box 7696 Chicago, Illinois 60680 • USA
INTRODUCTION TO AFRO-AMERICAN STUDIES

Final Examination

Complete each question as directed. Correct answers count 1 point. Read and study each question very carefully.

1. What is Black Studies?
   a. Black people getting together to talk about their problems.
   b. The scientific study of the Black experience.
   c. Some easy courses that you take to get a good grade.
   d. Mystical beliefs about our Ancient African ancestors.

2. In Afro-American Studies, which philosophical position best supports "the approach that is founded on concrete information about the world and history."
   a. materialism
   b. idealism

3. Which of the following is an incorrect approach to Afro-American Studies?
   a. Historical change is predetermined
   b. History is the chronological listing of facts
   c. History is mainly the record of racial conflict
   d. All of the above

4. Which of the following scholars made significant contributions to Black Studies?
   a. Carter C. Woodson
   b. E. Franklin Frazier
   c. W.E.B. DuBois
   d. All of the above

5. Africa is the largest continent in size in the world.
   a. true
   b. false

6. The cultural diversity of Africa is revealed by the fact that the number of African languages is approximately
   a. one
   b. five
   c. 100
   d. 900
7. Slavery existed in Africa before Europeans came to Africa.
   a. true
   b. false

8. The slave trade had the following impact on Africa:
   a. depopulation
   b. brought decency to Africa
   c. increased population
   d. two of the above

9. Mercantilism is a theory which
   a. placed a high value on gold and silver
   b. opposed the slave trade
   c. developed after the rise of industrial capitalism
   d. all of the above

10. Ancestor-worship, according to Walter Rodney, was part of how African religion led to innovation in technology and increased productivity.
    a. true
    b. false

11. Between 1701 and 1807 about 5% of slaves were imported into South America, 5% into the Caribbean, and 90% into the USA.
    a. true
    b. false

12. Africa produces 20% of 10 of the world's most important minerals—77% of the world's diamonds, 67% of the gold, and 35% of the platinum.
    a. true
    b. false

13. Given the depopulation of Africa as a result of the slave trade, the population of Africa in 1975 was
    a. about 400 million, 10% of the world's population
    b. only about 100 million
    c. not possible to estimate

14. Which countries in Southern Africa are still under the rule of white settler colonialism?
    a. Tanzania, South Africa, Angola
    b. Mozambique, Zimbabwe, South Africa
    c. South Africa, Zimbabwe, Namibia
    d. Angola, Botswana, Zimbabwe
40. The Boll Weevil is
   a. a type of cotton
   b. a bug that eats cotton plants
   c. a Southern fairy tale
   d. the man who invented the cotton gin

41. The C.I.O. means
   a. Congress of Industrial Organization
   b. Committee for Interracial Organization
   c. Committee to Investigate Oppression
   d. Committee for Investment Opportunity

42. Why did Black people migrate to the northern industrial cities?
   a. suburbanization was the big thing
   b. double duty dollars was available
   c. boll weevil pushed them off the farms
   d. jobs were available in the cities
   e. three of the above
   f. two of the above.

43. What class of Black people are helped most by the "double duty" dollar?
   a. working class
   b. welfare class
   c. middle class
   d. all three
   e. a and b above

44. What is the main similarity or difference in the occupations of Blacks and whites?
   a. none
   b. whites are mostly middle class, while Blacks are workers
   c. whites work in factories, while Blacks work on the farms
   d. most of both groups are workers

45. Which of the following led a slave revolt?
   a. John Brown
   b. Harriet Tubman
   c. Nat Turner
   d. Henry Highland Garnett
63. peonage
64. liberation
65. literacy
66. prestige
67. capitalism

---

f. forced labor
g. struggle
h. ideology
i. class
j. industrial revolution

Indicate which historical period of Black peoples experience in the United States each of the following fits into best. (Use alphabet at right)

68. period before World War II
69. Black People Owning Farms
70. resistance to oppression
71. industrial unemployment
72. Exploitation
73. Racism
74. Populism
75. Consumer boycott
76. Manumission
77. Black Codes
78. Proletarianization

---

a. slavery
b. rural
c. urban
d. all periods

79. What percentage of the Black labor force is made up of industrial workers?

- less than 10%
- almost 50%
- more than 90%
- none of the above

80. The triangular trade lasted approximately

- 1000 years
- 20 years
- 100 years
- 400 years

81. Around 1900, approximately what percentage of Black men were in agriculture?

- 100%
- 10%
- 60%
- none of the above
82. A scientific analysis includes
   a. empirical investigation
   b. theoretical analysis
   c. personal opinions
   d. more than one of the above

83. What is the main objective difference between house slave and field slave?
   a. skin color
   b. production vs. service work
   c. women in the house, and men in the field
   d. standard English in the house and pidgin and/or creole in the field

84. The Black Middle Class
   a. is a product of the urban experience (professionals and business owners)
   b. is a product of the rural experience (business owners and farmers)
   c. is both A and B
   d. developed in all historical periods of the Black experience

85. What % of Male Black college graduates are employed by some government agencies?
   a. 10%
   b. 20%
   c. 35%
   d. Over 50%

86. The largest Black businesses (top 25) are as large as some of the largest white businesses (top 500).
   (a) True  (b) False

87. Blacks own approximately ___% of the total business in the U.S. (1972)
   a. 3%
   b. 10%
   c. 15%
   d. None of the above

88. Which of the following acts as a "receptacle" to receive the disproportionate numbers of Black workers who have been displaced from the labor force and can't find productive jobs?
   a. prisons
   b. welfare system
   c. U.S. military
   d. All of the above
INTRODUCTION TO AFRO-AMERICAN STUDIES
HAS BEEN USED OR IS BEING USED AS A TEXTBOOK IN COURSES AT THE FOLLOWING SCHOOLS:
(PARTIAL LIST)

AMERICAN UNIVERSITY
ATLANTA JUNIOR COLLEGE
ATLANTA NEIGHBORHOOD ART CENTER
UNIVERSITY OF CALIFORNIA
(SANTA BARBARA)
CHICAGO STATE UNIVERSITY
COLLEGE OF SAN MATEO (CALIF.)
CITY COLLEGE OF NEW YORK
CORNELL UNIVERSITY
FISK HILL CORRECTIONAL FACILITY
GRAHAM JUNIOR COLLEGE (BOSTON)
HOWARD UNIVERSITY
UNIVERSITY OF ILLINOIS—CHICAGO
LOS ANGELES MISSION COLLEGE
LOYOLA UNIVERSITY (CHICAGO)
UNIVERSITY OF MASSACHUSETTS (AMHERST)
MILLS COLLEGE
MORAINE VALLEY COMMUNITY COLLEGE
NORTHWESTERN UNIVERSITY
UNIVERSITY OF NORTH CAROLINA
(CHAPEL HILL)
UNIVERSITY OF NORTH CAROLINA
(CHARLOTTE)
UNIVERSITY OF THE PACIFIC
NORTH CENTRAL COLLEGE
UNIVERSITY OF PITTSBURGH
ROOSEVELT UNIVERSITY
ST. MARY'S HIGH SCHOOL
SANTA BARBARA CITY COLLEGE
STANFORD UNIVERSITY
STATE UNIVERSITY OF NEW YORK
NEW PALTZ
TEMPLE UNIVERSITY
THORNTON COMMUNITY COLLEGE
WAYNE STATE UNIVERSITY
WESTERN ILLINOIS UNIVERSITY

ADDITIONAL SCHOOLS:

BRADLEY UNIVERSITY
MARQUETTE UNIVERSITY
UNIVERSITY OF WISCONSIN
BOWLING GREEN STATE UNIVERSITY
EASTERN ILLINOIS UNIVERSITY
SETON HALL UNIVERSITY
PORTLAND STATE UNIVERSITY
CLARK COLLEGE

INDIANA STATE UNIVERSITY
(TERRA HAUTE)
OHIO STATE UNIVERSITY
OBERLIN COLLEGE
UNIVERSITY OF ILLINOIS
(URBANA)
NORTHERN ILLINOIS UNIVERSITY
SAN DIEGO STATE UNIVERSITY
RACE, CLASS, AND THE BLACK EXPERIENCE: A SURVEY OF THE SOCIAL SCIENCES

This course is a broad interdisciplinary survey drawing on the methods, materials, and insights of economics, political science, sociology, psychology, anthropology, linguistics, and other fields. It will survey Black history in the U.S. by focusing on two social science concepts--race and class--that have been widely used (explicitly and implicitly) in most social science analysis of the Black experience. A survey of the literature will reveal how these two concepts have been used in analyzing the Black experience, and how the various social science disciplines accumulate data and organize knowledge about Black people. In-depth studies of key intellectual controversies (the causes of poverty, and Black English I.Q. testing, for example) will be used to spur student interest in the use of social science research for policy formulation, analysis and evaluation.

This course will be a general survey of social science literature which bears on the experiences of Black people in the U.S. It is a broad interdisciplinary course, drawing on the methods, materials and insights of economics, political science, sociology, psychology, history, and anthropology, and linguistics.

To accomplish this broad attempt to survey the literature, the course will analyze the Black experience focusing on two concepts that have been at the heart of most social analysis of this topic: race and class. While these concepts have been pervasively used in attempts of social scientists to analyze all periods of the Black experience, they are unfortunately not been summed in many Black Studies courses.

There is first the problem of definitional clarity with regard to these two concepts. On race, there are the writings of Black scholars, especially Frazier, Cox, and other sociologists. Especially important are Frazier's Race and Culture Contacts in the Modern World, his essays on Race Relations and Cox's Class, Caste, and Race. A body of materials produced under the auspices of the United Nations Educational, Scientific, and Cultural Organization is also widely cited. These include Race, Science and Society (1975) and a series of pamphlets on such topics as Race and Psychology, Race and Biology, and others. They offer an approach to understanding a humanities dimension of the natural sciences and social sciences, including such continuing controversies as the relationship of race, intelligence, and I.Q. testing. Ruth Benedict's Race: Science and Politics is also widely cited.

Regarding the concept class, again the most ambitious theoretical attempt by a Black scholar is Cox's Class, Caste and Race and his other writings. While many Black scholars have explored the economic dimension of the Black experience, explicit theoretical treatment of such concepts as "class" has not been widely or systematically undertaken. There is, of course, the extensive writings by Marx and by Marxist scholars. There is also a broadening debate on the application of Marxist class analysis to the U.S.

While there has been less theoretical discussion of race and class especially by Black scholars, a brief survey of the literature will reveal how central these two concepts have been in analyzing many periods of the Black experience. For example, one long-standing controversy revolves around why Black people were taken as slaves and brought forcibly to the "new world". Was it a function of class
(i.e., the need for labor on the plantations) or was it a function of racism (i.e., European dislike of Blacks because they were Black). Eric Williams, an historian and now Prime Minister of Trinidad, states one view in *Capitalism and Slavery*:

> Slavery in the Caribbean has been too narrowly identified with the Negro. A racial twist has hereby given to what is basically an economic phenomenon. Slavery was not born of racism: racism was the consequence of slavery. Here then, is origin of Negro slavery. The reason was economic, not racial; it had nothing to do with the color of the laborer, but the cheapness of labor....

Winthrop Jordan's *White Over Black* explores the character of racial attitudes toward Blacks, as does the work of George Frederickson of Northwestern University. For the rural period, Ralph Bunche, the political scientist and noted United Nations diplomat, explores similar themes in discussing the origins of racism and the role of class in *A World View of Race* and *The Political Status of the Negro in the Age of F.D.R.*, two works which are not very widely used.

A considerable controversy has arisen over the use of these concepts in interpreting the Black experience as influenced by what has been called the Chicago school in sociology; the works on race relations by such scholars as Robert E. Park, W. Lloyd Warner, and others. It is therefore not surprising that these same themes of race and class guide the work of scholars trained at the University of Chicago—Frazier, Johnson, Cox, Drake, Cayton and others.

The concepts of race and class surfaced sharply in the activist context of the Black liberation movement, especially in the literature produced by the African Liberation Support Committee between 1973 and 1976. These documents would be useful study in such a course. In part, this fueled a discussion over "the colonial analogy," as a social science construct for understanding the Black experience. This has also been the subject of academic discussions. (See for example, articles in *The Review of Black Political Economy* by Ronald Bailey, Donald Harris, William Tabb and others).

William J. Wilson's *The Declining Significance of Race* (1979) has sparked considerable review and debate, in part because of his conclusion, often misunderstood, that for a certain well to do, professionally upwardly mobile sector of the Black community, class is more a determining factor than race. The debate over Dr. Wilson's book offers a useful handle for this course because it is perhaps the most contemporary statement of the continuing intellectual ferment over the utility of these concepts in interpreting the Black experience. *The New York Times Magazine* (November 1979) has more recently fired another salvo in this discussion with an exchange between psychologist Kenneth Clark and a colleague.


There is also substantial potential for a special focus on intellectual history especially the particular history of Afro-American scholars in this social science
course (as in all of the courses we propose to develop). In addition to asking how have the concepts of race and class been used by all scholars in examining the Black experience, we may usefully explore this question with regard to Black scholarship. This task is perhaps easiest in the field of sociology given the extensive literature. The Chicago Center for Afro-American Studies and Research will soon publish a complete bibliography of the works of several leading historical figures in Black sociology (DuBois, Frazier, Johnson, Cox, et.al.). In addition, several members of the Association of Black Sociologists are members of the Illinois Council of Black Studies and will be active participants in this project. Two project consultants, Drake and McWorter, are also sociologists.

Black scholars in other social science disciplines are becoming more conscious of this need for critical examination of their fields. The results may be useful for this course. Most recently, a special issue of The Black Scholar (September-October 1980) focussed on Black Anthropology. A quote from the lead article by Dr. St. Clair Drake, "Anthropology and the Black Experience," indicates the possible usefulness of the discussion for a course on "Race, Class, and the Black Experience."

For the first 246 years, in what is now the United States, slavery was the dominant form of oppression to which the masses of black people were subjected; and some social anthropologists have defined the social system that evolved after slavery as being either a caste/class system of an ethnic/class system.

The fields of economics, political economy and political science also lend themselves to such a focus.

These are some of the issues and sources which could be productively explored in developing such a social science survey of the Black experience focused on the concepts of race and class.
BLACK CULTURE: ITS HISTORICAL DEVELOPMENT AND CONTEMPORARY EXPRESSION

This course will survey the historical development of Black culture and how it is expressed today. It will focus on such key questions as: (1) what is Black culture, (2) what is its relationship to the rest of society, and (3) how does Black culture change. An analytical distinction will be made between culture (the sum of the common and routine daily activities such as communicating, cooking, childrearing, etc.) as studied by folklorists and anthropologists; and the arts (culture as concentrated in a conscious process of creative expression--music, literature, dance, painting, etc.)

The course will adopt an historical view of Afro-American culture and the arts. It will investigate its African roots, and its development through the slave, rural, and urban periods. The mutual interchange between Black culture and other cultures in the U.S. (European, Hispanic, Native American, etc.) as well as recent cultural movements will be explored.

Discussions about Black culture have been present in Afro-American and American scholarship for a considerable period of time.

It is a peculiar sensation, this double-consciousness, this sense of always looking at one's self through the eyes of others. . . . One ever feels his twoness--an American, Negro: two souls, two unreconciled strivings; two warring ideals in one dark body. . . . The History of the American Negro is the history of this strife--this longing to attain self-conscious manhood, to merge his double self into a better and truer self. In this merging, he wishes neither of the older selves to be lost.

This oft-quoted passage from W.E.B. DuBois' *Souls of Black Folk* (1903) captures the essentials of one of the most important debates: the relationship of Black people to the general culture and society in the U.S. Later, however, DuBois has a more incisive definition and discussion of culture which could well lay the parameters for the kind of course on Black culture that we are proposing:

What is a culture? It is a careful Knowledge of the Past out of which the group as such has emerged: in our case a knowledge of African history and social development--one of the richest and most intriguing which the world has known. Our history in America, north, south and Caribbean, has been an extraordinary one which we must know to understand ourselves has gone for four hundred years is part of our bone and sinew whether we know it or not. The methods which we evolved for opposing slavery and fighting prejudice are not to be forgotten, but learned for our own and others' instruction. We must understand the differences in social problems between Africa, the West Indies, South and
Central America, not only among the Negroes but those affecting Indians and other minority groups. Plans for the future of our group must be built on a base of our problems, our dreams and frustrations; they cannot stem from empty air or successfully be based on the experiences of others alone. The problem of our children is distinctive: when shall a colored child learn of the color line? At home, at school or suddenly on the street? What shall we do in art and literature? Shall we seek to ignore our background and graft ourselves on a culture which does not wholly admit us, or build anew on that marvellous African art heritage, one of the world's greatest as all critics now admit? Whence shall our drama come, from ourselves today or from Shakespeare in the English seventeenth century? (From "The Future and Function of the Private Negro College", 1946)

*Introduction to Afro-American Studies* contains this definition of culture and the arts which supplements the above definition:

In general, culture is the sum of values and behavioral preferences that make up a people's life style and approach to the activities of everyday life. The most profound manifestation of culture is in the common and routine daily activities such as talking and communicating, childrearing, cooking, dressing, recreation, etc. When this daily activity and values/behavioral preferences are concentrated in a conscious process of creative expression, it becomes cultural form of the highest order—what we will call the arts—music, literature sculpture, painting, dance, photography, etc.

These two definitions yield a rich analytical framework and point of departure for exploring various themes in Afro-American culture.

There has been serious discussion and vigorous debate throughout the various periods of Black history on the three main questions we identified as central to such a course: What is Black culture? What is its relationship to the rest of society? How does Black culture change? (These questions have been suggested by Professor Gerald McWorter in an unpublished research note "Preliminary Thesis for Black Culture." (1980): For example, a debate has raged for many years among anthropologists, sociologists, historians, folklorists, and others over the extent to which African cultural survivals or Africanisms are found among Black people in the U.S. The most thorough argument in support of significant African retentions is Melville Herskovitz, *The Myth of the Negro Past* (1941), an argument supported by the work of Black anthropologist and linguist, Lorenzo Turner. The leading critic of this argument was sociologists E. Franklin Frazier who argued in many of his works
(e.g., The Negro in the United States and Black Bourgeoisie) that the experiences of the slave trade and slavery operated to strip Black people of their African culture and replace it with a variant of the dominant Anglo-American culture. A balanced synethosis of these views in the area of religion was presented in such works as Black Gods of the Metropolis (1944) by Arthur M. Faust.

This particular debate continues today especially in studies of the influence of African cultural traditions in such specific fields as music, art, language, folklore, and religion (See, for example, the discussion of African retentions in Geneva Smitherman's Talkin' and Testifyin': The Language of Black American).

A similarly intense debate emerged more recently with regards to the "culture of poverty" thesis: whether or not Black culture was a deviant and "sick" form of American culture, a view which portrayed "the Negro community as a Pathological Form of an American Community," as Gunnar Myrdal entitled a subheading in Chapter 43 of American Dilemma. Daniel Moynihan's The Negro Family: The Case for National Action (1965) viewed the Black community as a "tangle of pathologies" and in Beyond the Melting Pot (1963), Moynihan and Daniel Glazer extended this line of analysis and concluded that "the Negro is only an American and nothing else. He has no values and culture to guard and protect."

The rise of Black power and Black Studies in the late 1960's and early 1970's provided the most fertile context for a reexamination and rejection of these views. Many Black activist-intellectuals sought to define the strength and importance of Black culture. These included works by such people as Leroi Jones, Don L. Lee, Larry Neal, A.B. Spellman, and others.

There were also important scholarly treatments which analyzed the particular conditions (mainly that of oppression and exploitation) of Black people and of Black communities that gave rise to particular though not necessarily deviant or
inferior expression of culture. These works included Kenneth Clark's *Dark Ghetto*, Drake's "The Social and Economic Status of The Negro in the United States." in *The Negro American* (ed. by Parsons and Clark); Elliot Liebow's *Talley's Corner* (1967) and Ulf Hannerz's *Soulside: Inquiries into Ghetto Culture and Community* (1969). In addition, there were a number of studies of the various art forms in which Black culture is expressed. It would be impossible here to list even a representative sampling of studies of these particular forms of Black artistic expression—music literature, sculpture, drama, painting, dance, photography, etc.—all useful for a course on Black culture. McPherson, et. al. *Blacks in America: Bibliographical Essays* (1971) has a partial yet extremely useful listing.

This same source mentions that "some of the best subjective descriptions of the ghetto subculture (sic) are found in novels, autobiographies, and essays by black writers." This reminds us that such a course on Black culture might draw from these literary sources in helping to define and depict Black cultural development.

It is not very difficult to locate sources which discuss various aspects and components of Black culture. The above cited bibliography by McPherson, et.al. contains in one of its longest sections an extensive listing of material on "Blacks in American Culture, 1900-1970." But it is much more difficult to locate sources which present a systematic theoretical critique regarding the totality of Black culture—its definition and its significance.

One such effort is Alain Locke's introductory essay called "The New Negro" in the book by the same name. Parenthetically, it is during such periods of intense and active cultural production—during the Harlem Renaissance, the Depression Decade and the Black Arts Movements of the 1960's—that we find the most self-conscious efforts to grapple with the meaning and develop a theory of Black cultural and intell-
ectual productivity. A more pointed effort is Locke's *The Negro in American Culture* completed after his death by Margaret Just Butcher. The purpose of the book was "to trace in historical sequence but topical fashion--both the folk and the formal contributions of the American Negro to American culture. It aims, further, to trace and interpret the considerable influence of the Negro on American culture at large."

Similarly, a number of writers have addressed the question DuBois raised in the opening quote "what shall we do in art and literature?" These included DuBois' "Criteria of Negro Art," (1926) *Blueprint for Negro Literature* (1937) by Richard Wright, Hughes' "The Negro and the Racial Mountain," and Paul Robeson's *Here I Stand*.

There emerged considerable discussion of these issues in the 1960's and much of this is anthologized in such works as Addison Gayle's *The Black Aesthetic* and *Black Fire: An Anthology of Afro-American Writing* (1968) by Jones and Neal.

Though highly controversial, the cultural writings of Harold Cruse in *The Crisis of the Negro Intellectual* (1967) and in several of his essays in *Rebellion or Revolution* (1968), especially "An Afro-American's Cultural Views," must be considered in developing materials for a course on Black culture. George Kent's *Blackness and the Adventure of Western Culture* (1972) is also useful.

Two insightful essays on Black culture are Houston A. Baker's "Completely Well: One View of Black American Culture" in Huggins, et. al., *Key Issues in the Afro-American Experience* (1971); and Robert Blauner's "Black Culture: Myth or Reality" in Whitten and Szwed, *Afro-American Anthropology*. The latter article contains a provocative attempt to identify the "sources" of Black culture which he lists as slavery, the subculture of the American south, the social disruption of the Emancipation period, and the important factors of class (poverty) and racism. This
essay is also reprinted in John Szwed's *Black America*, a book with several essays on culture which poses this question on its jacket: "Is there such a thing as an authentic Afro-American culture or has white racism and oppression rendered the Black man's life only a "sick version" of the white man's".

Other essays on culture are Johnetta Coles, "Culture: Negro, Black and Nigger" in *The Black Scholar* (June 1970); this journal contains important articles and special issues on Black culture. There is also Lerone Bennett's "Ethos: Voices from the Cave" in *The Negro Mood*, several by James Baldwin in *Notes of a Native Son* and by Ralph Ellison in *Shadow and Act*.

In recent years, Lawrence Levine's *Black Culture and Black Consciousness: Afro-American Folk Thought from Slavery to Freedom* (1975) is a valuable resource for a course on Black culture. He explores the content and dynamics of Black oral culture. It is additionally useful since it utilizes research from the fields of folklore, ethnomusicology, and anthropology, as well as Levine's own discipline of history. He thus carries on a tradition pioneered by Sterling Brown in "Negro Folk Expression: Spirituals, Seculars, Ballads and Work Songs" (*Phylon* 1953).

An even more recent and highly acclaimed source for an exploration of Black culture is John Gwaltney's *Drylongso: A Self Portrait of Black America*. It is a compilation of forty-one interviews with "ordinary" (drylongso) Black people, a self description of what Gwaltney calls "core Black culture."

We are confident that there is a sufficient literature to critically survey and organize into a meaningful examination of Black culture in the United States.
SURVEY OF BLACK LITERATURE

This course is an overview of Black literary expression in the U.S. It will seek to relate Black literature--its expression and development--to the historical experiences of Black people. The course will include an analysis of the various genres of Black literature--slave narratives, poetry, essays, fiction (short story and the novel), autobiography, and drama. In covering these genres, the course will also introduce students to the basic method of literary criticism. To provide a framework for analyzing the historical development of Black literature, this survey will focus on the slavery, rural, and urban experiences of Black people. Such broad literary movements as those during the Harlem Renaissance of the 1920's, the Depression Decade and its aftermath during the 1930's and the 1940's, and the Black Arts Movement of the 1960's will be compared and contrasted. The course will select a representative sample of key Black writers and themes, including a few "classics" for indepth study.

Several empirical studies of Black Studies courses in the U.S. (e.g. Nick Aaron Ford, Black Studies - Threat or Challenge?) have concluded that courses on Black literature are second only to the omnipresent history survey. This is understandable and undoubtedly reflects the maturity and acceptance of the field before the rise of Black Studies. (In the broader context, we find the literary organization, The College Language Association, is the longest standing Black professional organization except for the Association for the Study of Negro Life and History.)

In developing a course on Black literature, therefore, we have the benefit of much previous work and many publications. But we run perhaps the greatest risk (perhaps next to trying to develope a general history survey) of arousing the furies of long established intellectual interests and academic "turf." But it is precisely in such a rich and productive field that this task must be undertaken. We must attempt to survey what is being done and carve out a core (not the totality) of intellectual questions and established knowledge around which substantial consensus can be developed. This core will come to constitute an acceptable minimal corpus worthy of emulation and inclusion as one component in courses on Black literature. This will have the end result of assuring that more students who take these courses cover some of the same basic ground though each course will have its own integrity and special foci.

There are perhaps more anthologies in the field of Black literature (again with the possible exception of history). A few of these include: Baker, Black Literature in America; Davis and Redding, Black Cavalcade: Negro Writing from 1760 to the Present; Emanuel and Gross, Dark Symphony: Negro Literature in America; and Miller, Black American Literature. Earlier anthologies include Brown, Davis, and Lee, The Negro Caravan; Johnson's The Book of American Negro Poetry, Brawley's American Negro Writers; Hughes and Bontemp, The Poetry of the Negro (revised in 1970) and many others. Black Fire edited by Leroi Jones and Larry Neal was also very influential during the 1970's.

Two of the anthologies most widely used in the classroom contain in their introductions some insightful statements which may serve as points of departures for this
course on Black literature: Davis and Redding write:

The purpose of this anthology is to provide a representative selection of as much as possible of the best prose and poetry written by Negro Americans since 1760. While it has been our primary aim to make these choices on the basis of literary merit, we have also tried to cover as many areas of Negro life in America as was consistent with our first objective. We believe that this collection gives a fairly comprehensive picture of Negro experience in America for the past two hundred years.

In a perceptive introductory essay entitled "Black American Literature: An Overview," Houston Baker after opening with quotes from Richard Wright and Ralph Ellison, states:

A recognition of the black American as "something purely social" (here quoting Wright), as a product of a "cultural heritage as shaped by the American experience, the social and politiical predicament" (here quoting Ellison), is a necessity for a full understanding of the literature of the black man in the United States. For just as the black American is--perhaps to a greater extent than any other American--a social product, so the literature of the black American is--perhaps to a greater extent than any other body of literature--most fully understood in terms of a sociohistorical framework.

Both of these volumes are laudable in their understanding and survey of Black literature. But, as textbooks, both of them could have gone much further in bringing to "the pedagogical function" materials which, as they both identify are needed, could assist more in "providing the historical context that makes meaningful the criticism of this writing as the expression of the American Negro's special experience", in the words of one, and "understanding the literature of the Black man in the Unites States . . . in terms of a sociohistorical context," in the words of the other.

Certainly the editors of both volumes do an admirable job in bringing this additional information and insight to their classes. And the primary task of this curriculum package in Black Literature (and the others we propose as well) is to make more of the insight and actual classroom practice more accessible to more students and to more teachers.

As mentioned in the course summary above, we will explore several methods for
the study of Black literature: the focus on genres, the focus on themes, the focus on writers, the focus on the various methods of literary criticism, and the study of literature in dynamic historical context. A major task will be to select a representative sampling of materials to be included in such a broad overview.

The course, using the lens of Black literature, may also attempt to introduce students to some of the broader theoretical discussion and debate in the field of literature. An example is the debate over a theory of literature and society.*

There is widening interest and growing controversy regarding the place of literature in the broader social context. For many years, this debate has raged among European intellectuals. More recently, however, this theoretical debate issue has been entered into by American scholars. The study of Afro-American literature provides a basis for better understanding and contributing to this general discussion.

The major questions in this regard center around the role of social and economic factors in determining, influencing and transforming the form and content of cultural expression. It is no accident that as Black people migrated to the cities, as their life and culture became less centralized, and the level of literacy increased, artistic and cultural production simultaneously increased. In other words, the low level of social development of the slave/rural society and specific social factors (i.e., racism) had a tremendous impact on what was produced culturally. This helps to understand, for example, why the oral tradition (spirituals, slave narratives, sermons, field hollers, etc.) developed more on the plantation as opposed to the more conscious literary forms (novel, play, short story, essay) which proliferated in the city. Both forms however continue to reflect the historical experience of Black people in America.

*The following discussion is based on a research project being developed by the Chicago Center for Afro-American Studies and Research on "Black Literary Creativity in the United States: The Chicago Connection, 1900-1970." The work of this project should produce additional materials which can be used in such a survey course on Black literature.
The history of racism and poverty which has characterized the Black experience in the U.S. has influenced Black writers. These conditions have clearly not escaped treatment in their literary works. Further, debates have raged among Black writers and other artists regarding the role of the writers/artists in the practical amelioration of these oppressive conditions. (e.g., Wright's "Blueprint for Negro Literature," Hughes, "The Negro Artist and the Racial Mountain," and Robeson's Here I Stand, etc.).

As Ralph Ellison commented in Shadow and Act (1966):

It is not skin color which makes a Negro American but cultural heritage as shaped by the American experience, the social and political predicament; a sharing of that "concord of sensibilities" which the group expresses through historical circumstances and through which it has come to constitute a subdivision of the larger American culture. Being a Negro American has to do with the memory of slavery and the hope for emancipation and the betrayal by allies and the revenge and contempt inflicted by our former masters after the Reconstruction, and the myths, both Northern and Southern, which are propagated in justification of that betrayal. It involves, too, a special attitude toward the waves of immigrants who have come later and passed us by.

It is clear that this issue is a very complex one, since one should not reduce art to a mechanical correspondence with the social, political and economic factors in society. The key is to elaborate the conjunction or confluence of these social factors with the literary factors, and to detail their relative independence and interdependence that result in a particular literary work.

Thus, in studying Black literary products, this course will incorporate statements of the broader social context, and a description of the tenor of the social and literary movements of the times they were produced as one approach to address and understand the "literature and society" debate. In doing this, the course might combine the tools and insights of several disciplines--literature, history, and the social sciences--in discussing four key social and literary factors:

(1) The Social Context
   (a) What was going on in the broader society that would influence literary
activity: social factors (migration, the number of Blacks at that time which would influence the market and type of readership etc.), economic factors, etc.?

(b) What were the responses to existing conditions both by individuals and organizations, including government, the Black community and beyond?

(2) The Literary Context. What other literature was being produced and by whom? How widely was it being distributed and read? What other significant cultural movements and intellectual trends existed and what was their relationship to and impact on Black writers?

(3) The Literary Producers. What was the social background education, literary training, work experience, etc. of the writers?

(4) The Literary Products. What literary works were produced! What kind of literary assessment can be made regarding their form and content? How was the literature distributed? How widely was it read and what critical responses did it provoke?

These are a few of the resources and ideas which will be further explored in developing a course on A Survey of Black Literature.

Note: The above mentioned project on Black literary creativity in Chicago will be directed by Dr. Maryemma Graham, Assistant Professor of English at Chicago State University. She coauthored this brief overview and will be an active participant in developing this proposed course on Black Literature.
THE BLACK EXPERIENCE IN THE CITY: CHICAGO AS A CASE STUDY

This course seeks to explore the main experience of Black people beginning after World War I—life in U.S. cities where eighty-one percent of Black people are concentrated today. Using Chicago as a city typical of large cities, the course will focus on all aspects of Black life and explore many issues which are central to urban communities throughout the U.S.

It will investigate the social forces which spurred the great migrations into the city, the patterns of migration, and how the new urban experiences differed from the experiences in the rural south. Using a variety of materials, it will explore economics, politics, housing, education, and culture. The course will conclude with an assessment of possible trends and developments in the future, e.g., what has been the experience of Black mayors and other Black elected officials in U.S. cities, or of what significance are the trends toward the out-migration of jobs.

In 1890, a quarter of century after the end of the Civil War, four out of every five Black people still lived in rural areas of the United States. Ten years later in 1900, nine out of every five Black men worked in agriculture. By contrast, in 1950 almost three of every ten Black people (28.2%) lived in the North. Between 1910 and 1940, the proportion of the Black population resident in urban areas of the U.S. increased from 22.7% to 48.2%. In 1950, only 40% of the Black population lived on farms and the number of acres operated declined 37% to 25.7 million acres. Moreover, in 1950 the United States Census Bureau reported that for the "non-white" population—95% of which was Black—only 18.4% were employed as farm workers, with 38% as "blue collar workers" (mainly industrial) and 34% as "service workers." This transformation of the social form of the Black community—from a predominantly agricultural laboring class in the rural South to an integral sector of the industrial proletariat more concentrated in the urban North—is one of the most significant social transformations in the history of the United States. (From Introduction to Afro-American Studies)

Further, the 1970 Census indicated that Black people were more urbanized than whites. Some eighty-one percent of Blacks lived in urban areas as compared to seventy-two percent of whites. Thus, the urban experiences of Black people are a critical component in the Black Studies program and any comprehensive study of the Black experience.

In their classic study of Black urban life—Black Metropolis—Drake and Cayton stated clearly the importance of studying the urban Black experience and hence, the importance of the course we are proposing:
Negroes in America are becoming a city people, and it is the cities that the problem of the Negro in American life appears in its sharpest and most dramatic forms. It may be, too, that the cities will be the areas in which the "Negro problem" will be finally settled. A study of Negro life in Chicago is important not only because it is typical of northern urban communities, but also because it involves one of the cities in which change is taking place most rapidly and where in the next decade friction, and even conflict, between capital and labor, Negroes and whites, will probably reach its most intense form, and where a new pattern of race relations is most likely to evolve.

Chicago has for some time been a prototype of the Black urban experience and it is for this reason that we think a course on Black life in Chicago will be a useful addition to the curriculum of Black Studies. As Drake and Cayton point out:

The Negro Community in Chicago began as a haven of refuge for escaped slaves. It emerged a century later as Black Metropolis inhabited by the grandchildren and great-grandchildren of slaves. In the years between, it had become a citadel of economic and political power in the midst of Midwest Metropolis—an integral part of the city political machine and reservoir for industrial labor and personal and domestic servants. The story of the growth of Black Metropolis between the Civil War and the Depression is, with minor variations, the story of the Negro in New York, Detroit, Philadelphia, Pittsburgh, and a number of other cities in America's northeastern and east-central industrial areas. During the Second World War it became the story, too, of San Francisco and Los Angeles as Negroes streamed to the West Coast to help man the arsenal of Democracy.

Chicago has become even more typical of Black life in Northern Urban communities since these words were penned in 1945. Let us briefly focus on these aspects of life in Chicago:

(a) Population. Chicago Black population has grown from 509,437 in 1950 to 1.98 million (or 32.7%) in 1970. The 1980 population figures are likely to reveal a Black population of about more that 1.5 million, between 45 and 50% of the total population. Thus, Chicago is joining other large cities such as Detroit, Newark, Atlanta, Oakland and Washington, D.C. with predominantly Black populations.

(b) Economic Development. Black people migrated to the North because of expand-
ing job opportunities, especially in heavy industry during the world wars. As these industrial jobs have left the central cities for the suburbs, the south, and overseas, Black workers have faced increasing economic dislocation. To further compound the economic predicament of the Black community, business development has suffered from the penetration of chain stores and franchises.

(c) Politics. The Daley machine was the last of the classic political machines in the U.S. The death of Mayor Daley has resulted in significant realignments in Chicago politics. This, coupled with the increasing Black population, show that conditions are developing for a serious Black community challenge to take control of Chicago's city hall. Already the Black vote was responsible for defeating Daley's successor in his bid for re-election. Chicago is also the only city to send three Blacks to the U.S. Congress.

(d) Education. Similar to the political arena, the fact that Chicago school system is comprised of over 80% Black and minority students prompted demands for more Blacks on the school board. A school board dominated by Blacks and Hispanics was appointed by the mayor, and they elected the first Black chairperson (over the vigorous objections of the mayor who preferred a preeminent white banker and industrialist). Chicago faces a major desegregation crisis and at the present time, the school board remains seriously split over the selection of the first Black superintendent of schools (Black and Hispanics on opposite sides). It is also recovering from a teachers' strike and near bankruptcy of the school system.

(e) Culture. Chicago remains one of the cultural centers of Black people in the U.S. The magazine with the largest circulation in the U.S. (Ebony of Johnson Publishing company) and the largest newspaper chain (The Chicago Defender and the Sengstacke chain) are both located here. In drama, there is the Kuumba Workshop, a nationally recognized group. There is also a resurgence of jazz, promoted in part by such groups as the Association for the Advancement of Creative Musicians and by an annual free jazz festival supported by the City of Chicago. In the visual arts,
there is the South Side Community Art Center, the first and only surviving center sponsored by the Works Project Administration in the 1930's; many of the leaders of the national wall mural movement are based in Chicago.

Thus, a course focused on the contemporary developments in all aspects of Black life in the Chicago community will touch on many issues which are central to other urban communities throughout the U.S. This would be especially useful for Black Studies in Illinois, but also programs in other locations which could adapt this model course for the study of the Black experience in major cities.

A course on Black Chicago could also embrace important historical dimensions as well. The sudden influx of Blacks into the city and the resulting racial frictions led to "race relations" becoming a central focus for a group of white scholars based at the University of Chicago. This also served as a training group for many leading Black scholars (especially in the field of sociology). Thus, a substantial body of social science literature has been produced on Black people in Chicago. These include Charles S. Johnson *The Negro in Chicago: A Study of Race Relations and a Race Riot* (1922) and E. Franklin Frazier's *The Negro Family in Chicago." (The Chicago Center for Afro-American Studies and Research is attempting to locate unpublished works by Dr. Drake and others for publication. Moreover, we have completed a computerized literature search of dissertations and periodical literature which would also be useful in developing such a course.

James Q. Wilson's *Negro Politics: The Search for Leadership* (1960) is a useful study which builds on Gosnell's *Negro Politicians* (1935). There are several more recent treatments of the changing trends in Black politics. In the area of social psychology, Drake calls Allison Davis and Robert Havingshurst's *The Father of Man* (1947) as "the most important theoretical work upon the Negro in Chicago . . . after World War II." (*Black Metropolis*, 798.)
While there is no comprehensive study of cultural developments in Black Chicago, some important work is underway. Studies of such leading writers as Richard Wright, Margaret Walker, Gwendolyn Brooks, Don L. Lee and others have been completed. In addition, the Chicago Center for Afro-American Studies and Research has initiated a proposal to study "Black Literary Creativity in the United States: The Chicago Connection, 1900-1970." Further, there are some important novels which portray life in the Chicago Black community which could be an integral part of such a course (e.g. Frank London Brown's *Trumbull Park*, a novel on the racial friction that accompanied housing desegregation in the 1940's.)

In discussing resources for a course on Black life in Chicago, we must mention that there are a substantial number of people who have been very much involved in this history. They would willingly cooperate in an "oral history" project which could be an integral part of this course on Chicago. The project director and several colleagues have often used student interviews with community residents as an active part of other courses, especially one which utilizes *Black Metropolis* as a basic text. In addition, there are weekly performances of music and theatre, and a variety of community meetings which would be useful community-based learning experiences. Thus, an interdisciplinary course focused on the historical and contemporary development of the Chicago Black Community would be able to draw on a wealth of resources for its development and implementation.
BLACK WOMEN IN THE U.S.: AN INTERDISCIPLINARY SURVEY

The historical experiences and special concerns of Black women will be discussed not as isolated questions but as a part of the overall experiences of Black people. Women play a special role in bearing children and in the family. And, Black women are increasingly becoming sole heads of households. But statistics reveal that Black women face greater discrimination than any other group in the society—in income, in job opportunities, in education, in holding office and in other areas of society. The course will overview the history of Black women, explore several alternative analytical perspectives for interpreting these experiences. One view, for example, asserts that Black women face a situation of "triple jeopardy" or triple oppression—racism, male supremacy, and economic exploitation. Another view parallels the feminist movement and views Black men as being the main problem facing Black women. Empirical data will be marshalled to test these alternative perspectives. The achievements and contributions of Black women to all areas of society and the involvement in such movements as the anti-slavery movement, the women's suffrage movement, the struggle against lynching, the civil rights and Black liberation movements will be explored. A detailed examination of key debates like the "Black matriarchy" controversy will be included.

Over one half of the Black population in the U.S. is comprised of Black women. Thus, no comprehensive study of the Black experience in the U.S. would be complete without studying the experiences of Black women. But such has not been the case. Sims (1978) states that "a review of the Black Studies programs in Western Land Grant Colleges pointed out one glaring omission from Black Studies curricula. None of the programs offered a course on the Black woman."

This neglect of the scholarly study of Black women fits into a larger pattern of the neglect in the study of American women in general. Writing in the introduction to Clio Was A Woman: Studies in the History of American Women, Mabel Deutrich cites a 1922 comment by historian Arthur Schlesinger, Sr. in "The Role of Women in American History."

An examination of the standard histories of the United States and of the history textbooks in use in our schools raises the pertinent question whether women ever made any contributions to American national progress that are worthy of record. If the silence of the historians is taken to mean anything, it would appear that one-half of our population have been negligible factors in our country's history.

Citing another similar observation by a scholar in 1971, she concludes:

The picture painted by Schlesinger in 1922 and Trecker in 1971 is hardly of a "people's world." In the mid-1960s, however, "a resurgent women's movement began to call attention to the curious invisibility of women in American history, and by the beginning of the 70s an increasing number of scholars were embarking upon research in the field, and organizing courses in women's history."
The relationship between the rise of the Black liberation movement in the late 1960s through the early 1970s and impact on the development of the women's movement is the subject of much debate, especially heated when such bread and butter issues as the inclusion of women as minorities for affirmative action purposes are discussed. This issue itself is rich material for classroom analysis and discussion. Regardless of the heat that is generated, seldom is more light provided as to the relationship of the two movements as that provided by Mary McLeod Bethune in a 1922 speech:

It seems almost paradoxical, but nevertheless true, that the history of women and the history of Negroes are, in the essential features of their struggle for status, quite parallel. In the first place, they have both inherited from the long past a traditional status which has restricted not only their activities, but their thinking with reference to the rest of life and with reference to themselves.

Thus, attempts to end the "traditional status..." which has restricted not only their activities but their thinking..." has gone hand in hand for Black people and for women. Drawing on such perceived similarities, it is understandable that some scholars have brought to their interest in Black history and in women's studies this common theme. Gerda Lerner, for example, states in the preface to her book, Black Women in White America: A Documentary History:

American women have also been denied their history, but this denial has not yet been as widely recognized. History, in the past largely written by white male historians, has simply failed to ask those questions which would elicit information about the female point of view. Women as a group have been denied knowledge of their legitimate past and have been profoundly affected individually by having to see the world through male eyes. Seeing women cast only in subordinate and inferior positions throughout history and seldom, if ever, learning about female heroines or women of achievement, American girls are conditioned to limit their own life goals and self-esteem. Black women have been doubly victimized by scholarly neglect and racist assumptions. Belonging as they do to two groups which have traditionally been treated as inferiors by American society---Blacks and women---they have been doubly invisible.

The task that confronts us in developing a course on Black women is to assess to what extent and of what quality have been the efforts to overcome this "double invisibility" (racism, male supremacy), a situation that many Black women activist have defined as thrice invisible for the majority of Black women (racism, male supremacy, and, most often, poverty and economic exploitation.) We don't have recent and definitive empirical evidence to update the observation by Sims cited above; there is scattered evidence of new course offerings and a definite increase in materials about Black women in the U.S. that could be utilized in developing the course we propose. We cannot here provide an exhaustive listing, but we can indicate the range of material that is becoming available, grouped by some of the themes that are likely to be considered for including in such a course.


There is a growing body of social science literature on Black women. Most extensive are discussion and debate over the role of the Black woman in the context of the Black family. Writings include those by scholars such as E. Franklin Frazier, Robert Staples, Robert Hill, Andrew Billingsley, Charles V. Willie, Herbert Gutman, and others. John Bracey, et al, has attempted to summarize one debate in the edited book, The Black Matriarchy: Myth or Reality? Joyce Ladner's Tomorrow's Tomorrow is an informative study of the growth and development of young Black women in a St. Louis housing project. Inez Smith Reid's "Together" Black Women (1972) is an analysis of the social and political disposition of Black women. La Frances Rose, a Black sociologist, has recently edited The Black Woman (1980).

Recent studies on the economic conditions of Black women include one by Phyllis Wallace, an economist at M.I.T., entitled Black Women in the Labor Force. The U.S. Department of Labor, and especially its Women's Bureau, regularly issues compendiums of useful statistics, including Handbook on Women Workers and U.S. Working Women: A Data Book.

In Black People and the 1980 Census: Proceedings from a Conference on the Population Undercount (1980), Linda Williams of Howard University's Political Science Department writes on "Census Data, Teaching, and Studying the Conditions of Black Women." Her article is valuable not only for its insights into the conditions of Black women but also in structuring research projects and assignments for a course on this topic.

Studies of Black women in the cultural arena are also increasing. One example is Bell, Parker and Buy-Sheftall's Sturdy Black Bridges: Visions of Black Women in Literature. It is a rich anthology of analytical essays, interviews, and creative works with an extensive bibliography covering Africa, the Caribbean and the U.S. Mary Helen Washington is emerging as the leading anthologist of Black women's literature with Black-eyed Susans and Midnight Birds, stories by about Black women. Her analytical work now in progress promises to be a welcomed addition to the field.
A number of earlier anthologies by and on Black women are also available. In addition to a long list of creative works by Black women writers, there is a growing list of autobiographical and biographical works, as well as critical literary studies.

A promising organizational development is the recent emergence of the Association of Black Women Historians in 1977-1978. It is affiliated with the Association for the Study of Negro Life and History. Dr. Cheryl Johnson, its membership coordinator, is co-chairperson of the Illinois Council for Black Studies. She coauthored this brief review with Dr. Bailey and will be an active participant in this project, especially in developing this course on Black women. Dr. Turborg-Penn, President of the organization will be a project consultant in year 2.

Another important national project and resource for this course is the Archives on Black Women's History of the National Council of Negro Women in Washington, D.C. It is directed by Dr. Betty Thomas who will be invited as a project consultant during year 2.

An increasing number of articles are appearing in a number of journals, including The Black Scholar. The Women's Studies movement is also producing useful resources. Signs: Journal of Women in Culture and Society is gaining in popularity and has printed several articles relevant to the study of Black women. These include Diane Lewis, "A Response to Inequality: Black Women, Racism, and Sexism" (Winter, 1977) and Walter Allen, "Family Roles, Occupational Statuses, and Achievement Orientations Among Black Women in the United States" (Summer 1979).
REPORT OF THE CURRICULUM STANDARDS COMMITTEE

TO THE

NATIONAL COUNCIL FOR BLACK STUDIES

PREPARED FOR THE EXECUTIVE BOARD MEETING,

MARCH 26-29, 1980

COMMITTEE MEMBERS:

PERRY HALL, CHAIRMAN
VIVIAN GORDON
JOHN INDAKAWA
WILLIAM JONES
HOWARD LINDSEY
GERALD MCHORTER
JOSEPH RUSSELL
JAMES STEWART

Reproduced and Distributed by
THE ILLINOIS COUNCIL FOR BLACK STUDIES

March 31, 1980
# TABLE OF CONTENTS

FOREWORD .................................................................................................................. 1  

I. ARTICULATE THE RATIONALE FOR A CORE CURRICULUM IN BLACK STUDIES ........................................... 3  
   A. HISTORICAL PERSPECTIVE ........................................................................... 3  
   B. GENERAL PRESUPPOSITIONS ....................................................................... 4  
   C. RATIONALE FOR A CORE CURRICULUM .................................................. 6  

II. OUTLINE THE ACADEMIC SUBSTANCE OF A CORE CURRICULUM IN BLACK STUDIES .......................... 9  
   A. OVERVIEW ..................................................................................................... 9  
      PROPOSED CORE CURRICULUM FOR A MODEL BLACK STUDIES PROGRAM ........................................ 10  
   B. CURRICULUM OUTLINE .............................................................................. 11  
   C. CURRICULUM RECOMMENDATIONS .......................................................... 19  

III. IDENTIFY THE BODY OF KNOWLEDGE AND LITERATURE WHICH DEFINES THE PARAMETERS OF BLACK STUDIES ............................................................. 20  

IV. IDENTIFY THE SKILLS AND METHODS OF BLACK STUDIES AS WELL AS THE RELATIONSHIP OF BLACK STUDIES TO SKILLS ASSOCIATED WITH GENERAL EDUCATION ON THE POST-SECONDARY LEVEL ......................................................... 22
V. FACILITATE THE INSTITUTIONALIZATION OF BLACK STUDIES AS A DISCIPLINE OF STUDY IN U.S. HIGHER EDUCATION.............23
FOREWORD

The immediate objective of the Curriculum Standards Committee of the National Council for Black Studies is to articulate the rationale and particulars for a core curriculum for a model Black Studies program. In the course of the Committee's deliberations around that objective, several concerns were raised which were seen as intrinsically important to be addressed in relation to the achievement of that objective. Similarly, the task of curriculum standardization itself was seen variously as a function of wider and more basic notions regarding the nature of Black Studies as a program of study in higher education.

Accordingly, the overall goals of standardization which emerged from the Committee's deliberations are seen as follows:

I. ARTICULATE THE RATIONALE OF A CORE CURRICULUM IN BLACK STUDIES.

II. OUTLINE THE ACADEMIC SUBSTANCE OF A CORE CURRICULUM IN BLACK STUDIES.

III. IDENTIFY THE BODY OF KNOWLEDGE AND LITERATURE WHICH DEFINES THE PARAMETERS OF BLACK STUDIES.
IV. IDENTIFY THE SKILLS AND METHODS OF BLACK STUDIES AS WELL AS THE RELATIONSHIP OF BLACK STUDIES TO SKILLS ASSOCIATED WITH GENERAL EDUCATION ON THE POST-SECONDARY LEVEL.

V. FACILITATE THE INSTITUTIONALIZATION OF BLACK STUDIES AS A DISCIPLINE OF STUDY IN U.S. HIGHER EDUCATION

The tasks of this report will be to speak substantively to the first two of these goals, and to make general recommendations regarding the others.
I. ARTICULATE THE RATIONALE FOR A CORE CURRICULUM IN BLACK STUDIES

It is important to identify the context in which the concept "core curriculum" has surfaced historically, the purposes it has been designed to realize, and to make explicit its underlying presuppositions.

A. HISTORICAL PERSPECTIVE

1. Historically, a core curriculum has emerged as part of the legitimation process by which a new and fledgling discipline seeks to demonstrate that it incorporates a body of material (x) that is discreet, distinct and not reducible to anything more fundamental. Central to this understanding is the conclusion that each discipline has a structure which is unique to it even though part of its structure may include components that are also part of the structure of other disciplines.

2. Historically, a core curriculum has also emerged as part of a synthesizing activity that aims at the reformation of a discipline by providing an organic unity and centering where the discipline is regarded as chaotic and topsy-like.
3. Historically, this synthesizing activity is also evident in efforts to establish an authorized certification/accreditation apparatus. In this sense, a core curriculum seeks to formulate the *sine qua non* for a given discipline that articulates the minimal skills, intellectual training, etc., as these relate to proficiency and/or advancement in the field. If we allow for the distinction between what is "essential," "desirable" and "enriching," as items of descending rank order, then the core curriculum gives content to the category of the "essential." In this sense, the core curriculum seeks to identify what skills are essential for participation in the field or what constitutes adequate preparation for the discipline in question.

B. GENERAL PRESUPPOSITIONS

1. Logically, a consensual determination of the function, scope and goals of Black Studies must precede the development of a rationale for a core curriculum. This follows from the fact that a core curriculum is advanced as indispensable for the attainment of some goal—acquisition of skills, inculcation of appropriate, affective and cognitive
data required for competency in a given field, transmission of a cultural tradition, etc. Based on this understanding, the rationale for a core curriculum reduces to the demonstration that (x) is the most effective means to a given end. The content and validation of the core curriculum is determined by reference to the goal or purpose to which it is engaged.

2. A core curriculum model affirms that the sub-units which comprise it exhibit an inner coherence and organic connectedness which permits their modular linkage and sequencing.

3. In a core curriculum, synthetical structures are built into the sub-units of the curriculum itself rather than allowing the student to produce the synthesis personally through his or her selective and subjective choice.

4. A core curriculum is prescriptive and normative. It seeks to provide a standard model which operates as the yardstick for determining what is to be included or excluded in a program of study as well as providing criteria for criticizing and evaluating alternative pedagogical models. In all of this there
is the implicit claim that all learning experiences and skills are not co-equal, thus necessitating the formulation of some rank order apparatus of criteriology which the core curriculum seeks to address.

C. RATIONALE FOR A CORE CURRICULUM:

1. GOALS. The basic rationale for a core curriculum in Black Studies follows from its goal-oriented character. These goals can be interpreted in several ways:

a. Training for a professional or scholarly career in Black Studies, or other careers for which Black Studies is an integral part.

b. Liberation of the Black community.

c. Enhancing self-awareness and esteem.

d. Providing a nuclear description of the Black Experience that functions as an indispensable component in general education and liberal studies programs, etc.

2. OTHER PERSPECTIVES. An examination of Black Studies from other perspectives also dictates the pedagogical model of the core curriculum.
a. The purpose of Black Studies to provide a comprehensive description of the Black Experience dictates a holistic approach, and this in turn dictates the systematic development of over-arching interconnections of the materials.

b. Black Studies inaugurates an unflinching attack on institutional oppression/racism with the goal of total eradication of racist ideology in institutions. Thus, it is clear that the effective execution of this corrective purpose requires an understanding of the nature, history and institutional expression of that which is attacked and how it operates. This becomes one of the basic sub-units of the curriculum.

c. Insofar as Black Studies questions the adequacy, objectivity and universal scope of other schools of thought, it assumes a critical posture. Moreover, its status as a newly emerging discipline, as well as its corrective purpose, forces Black Studies into a critical posture. Effective execution of Black Studies' critical function requires the identification of a minimal set of critical skills, cognitive and
effective information in which again the core curriculum seeks to inculcate.

e. The concern to establish an accreditation apparatus requires the identification of the foundational information, skills, etc., which the core curriculum specifies.
II. OUTLINE THE ACADEMIC SUBSTANCE OF A CORE CURRICULUM IN BLACK STUDIES

A. OVERVIEW (SEE DIAGRAM)

1. FIRST LEVEL. An introductory course should be offered at this level which provides an overall framework for the study of the Black Experience.

2. SECOND AND THIRD LEVELS. At least one course should be offered at each of these levels in each of the following areas (a total of six courses: two in each area):
   a. HISTORY
   b. SOCIAL/BEHAVIORAL STUDIES
   c. CULTURAL STUDIES

   In these course areas the second level course should be designed to review basic literature and to present basic or classic perspectives relative to the area. The third level course should be concerned with examining these areas from the viewpoint of current research and emerging issues.

3. FOURTH LEVEL. A seminar should be offered at this level which concerns itself with synthesizing insights of the previous study and relating them to practice and advanced study.
INTRODUCTION TO BLACK STUDIES

Social/Behavioral Studies Course Area

Level Two
Basic Literature Review or Survey.
race relations, social movements, etc.

Level Three
Current Research & Emerging Issues.
demographics, social problems, etc.

History Course Area

Level Two
African Pre-History through Reconstruction.

Level Three
Post-Reconstruction Current & Emerging Issues in Historical Interpretation & Evaluation.

Cultural Studies Course Area

Level Two
Basic Literature Review or Survey.
music, aesthetic, etc.

Level Three
Current Research & Emerging Issues.
contemporary cultural expression & transformation, etc.

Level Four
Senior Seminar Course Area
Synthesis & Application of Insights or Previous Study

RESEARCH

JOB MARKET

GRADUATE SCHOOL

-10-
B. CURRICULUM OUTLINE

Following below, in outline form, is a description of what that core curriculum should look like. In each course area the outline will identify topics and content areas indicative of what should be covered at each level. In addition, the outline will articulate key constructs which express the overall objectives of each area. The term "key constructs" is used here to refer to the centrally important concepts, frameworks or perspectives which should serve as organizing principles, around which should be determined the structure and style of presentation of the substance of each course area.

1. INTRODUCTION TO BLACK STUDIES (AFRO-AMERICAN STUDIES):

   At least one course should be offered at the first level. The course should offer an overall framework for the study of the Black Experience. In addition, it should survey and introduce topics and content areas which will be covered in other parts of the core curriculum.

   a. TOPICS AND CONTENT AREAS. The introductory course should cover basic information regarding the roots of the Black Experience from the following perspectives:
1) HISTORICAL - This section should include such topics as: the African past, the slave trade and slavery, slave resistance, Civil War and Reconstruction, rural Sharecropping era, migration and urbanization, the Civil Rights and Liberation movements.

2) SOCIOECONOMIC - The Black Experience in the labor force, in unions and in businesses, government programs and policies, social and institutional relations, social and economic classes and conditions.

3) CULTURAL - Topics include Africanisms, folklore and literary traditions, past and contemporary music, visual arts, language, church, philosophical and aesthetic frameworks.

4) PSYCHOLOGICAL - Topics include socialization forces and processes, the family, interpersonal relations, social and personal alienation, the question of identity.

5) BLACK LIBERATION - Topics include community leadership, institutionalization of positive Black images and values, as well as the building of Black institutions, development of philosophies and ideologies for progress, change and liberation.
b. KEY CONSTRUCTS.

1) From all angles the black Experience is seen as historically rooted in an African past and an African background and now constitutes an American, or Westernized experience which has been largely characterized by racism, exploitation, discrimination and oppression.

2) The Black Community in all its forms--institutions, culture and consciousness--has survived the oppressive social and political forces, but has been altered or transformed by these experiences.

3) The study of the Black Experience is to develop means for achieving liberation--freedom from oppression--and self-determination for Black people.

2. HISTORICAL STUDIES COURSE AREA:

a. TOPICS AND CONTENT AREAS.

1) SECOND LEVEL - At least one course should be offered at this level. Topics would include: the African origin of human life and civilization, the rise and fall of African empires, significant events in the concurrent history of the West and other societies, slave trade and slavery, rebellions, the Civil War and Reconstruction.
2) **THIRD LEVEL** - At least one course should be offered at this level. Topics would include: post-bellum rural/agricultural and early urban experiences, migration, urbanization, industrialization and imperialism, social movements of the 19th and 20th centuries, current and emerging issues in historical interpretation and evaluation.

b. **KEY CONSTRUCTS.**

1) **Africa**—the cradle of life and civilization—has, for all periods, been an important determinant of and contributor to social, cultural, political and economic evolution of human civilization.

2) Distortions, omissions and falsifications in the traditional presentation and interpretation of the history of Africa and its descendants have served the ends of oppression and its perpetuation.

3) The viewpoint offered in a fairly presented study of the historical experience of Blacks contributes profoundly to the history of humanity.
3. SOCIAL/BEHAVIORAL STUDIES COURSE AREA:

a. TOPICS AND CONTENT AREAS.

1) SECOND LEVEL - At least one course should be offered at this level to present accepted literature and basic or classic perspectives in topic areas such as the following: race relations, colonialism, imperialism, socialization, social relations within the Black community, social and political movements and ideologies.

2) THIRD LEVEL - At least one course should be offered at this level to review current research and investigate emerging issues in areas such as: demographics, economic forces and conditions, international relations, social conditions and problems in the Black community, intra- and international social, political and economic development.

b. KEY CONSTRUCTS.

1) Black social reality is seen as evolving in context with the overall development of human social relations.

2) Changes and developments regarding the settings, conditions and relations characterizing the
experiences of Blacks have reflected important developments in the dominant forms of social organization.

3) Study of contemporary and historical conditions, factors and forces shaping human social reality from the point of view of the Black Experience offers profound insight into human affairs.

4. CULTURAL STUDIES COURSE AREA:

a. TOPICS AND CONTENT AREAS.

1) SECOND LEVEL - At least one course should be offered at this level to present accepted literature and basic or classic perspectives in content areas such as: African-American folklore, philosophy, literature, music, aesthetics, Africanisms in churches, religious and spiritual beliefs and practices as well as in secular practices and institutions.

2) THIRD LEVEL - At least one course should be offered at this level to review current research and to investigate emerging issues and perspectives in areas such as: contemporary cultural themes and transformations, modern literature, language, music cultural institutions
and practices, other sources of Black ethos, its interaction with mainstream forces and institutions (including film, television and mass media), implications thereof.

b. KEY CONSTRUCTS.

1) Black culture is comprised of a shared ethos, based on an historical African background and world-view, and shared experiences of racism, exploitation and oppression.

2) Changes and developments in the form of manifestation of the shared ethos of Blacks have reflected the evolution and transformation of settings, conditions and relations which have characterized the experience of Blacks.

3) Study of the character and evolution of human cultural constructs from the perspective of a transformed African world-view offers profound insight into human affairs.

5. SENIOR SEMINAR:

A seminar of at least one term should be offered at this level. Such seminars would concern themselves with synthesizing the insights of previous study and relating them to practice—advanced study, research and field work.
a. TOPICS AND CONTENT AREAS. Topic areas for this seminar could range widely. Emphasis here will be placed on development of skills and intensification of focus with regard to objects of study and fields of application. To this end, classic studies of the Black community, such as DuBois's *The Philadelphia Negro* and Atlanta Studies, Drake's *Black Metropolis* and Bond's *Negro Education in Alabama*, might be utilized for their contributions of method, content and focus in the study of the Black community. Topics and activities could also include social and public policy studies, investigation of educational and social problems in the community, local Black history and culture, study and practice in local community institutions and settings, African-Afro-American studies, relations, exchanges, etc., other field studies and trips, social and economic development and other areas.

b. KEY CONSTRUCT. The key construct of this area of course work is: Insights offered in the study of the Black Experience can be creatively applied to the task of understanding and resolving the contemporary problems, conditions and forces which will shape the reality and the destiny of the Black community.
C. Curriculum Recommendations

1. Minimal requirements for core curricula for accreditation purposes should be as follows:

A. An institution must offer an introductory survey course.

B. An institution must offer courses in at least four of the six areas specified above for the second and third levels.

C. An institution must offer a senior level seminar.

D. For accreditation purposes, two-year institutions must offer courses in the areas specified for first and second levels.

2. Similarly, minimal course requirements for a NCBS-sanctioned major or minor in Black Studies should be as follows:

A. A student must complete the introductory survey courses, in at least four of the six areas specified for the second and third levels, in addition to completing a senior level seminar.

B. In a two-year institution, a student must complete the introductory survey in addition to completing courses in the areas specified for the first and second levels.
We further recommend that NCBS take steps to identify journals where information from practicing scholars involved in the study of the Black Experience is currently being published. In this regard, the committee notes that one effort which NCBS has already sanctioned will address this task of identifying specific journals, including the topical focus and publishing guidelines of each journal. *

It should be noted that this task of identification may ultimately encompass a far wider range of topics and content areas that those addressed in the outline of the core curriculum. All the branches, specialties and sub-specialties of the study of the Black Experience must be represented in such compilations.

Commissions could also utilize such compilations to select and create text books and materials for all areas of Black Studies curricula.

*NCBS in conjunction with the Illinois Council for Black Studies and the University of Illinois-Urbana, will publish such a guide this spring.
IV. IDENTIFY THE SKILLS AND METHODS OF BLACK STUDIES AS WELL AS THE RELATIONSHIP OF BLACK STUDIES TO SKILLS ASSOCIATED WITH GENERAL EDUCATION ON THE POST-SECONDARY LEVEL

We recognize that a variety of skills and methods may be associated with each area of study in Black Studies curricula. This is implicit in the various classic and contemporary works which are recognized as contributions to the study of the Black Experience.

We recommend that NCBS initiate efforts to provide guidelines and illustrations for use of various skills and methods for teaching and researching various areas of Black Studies. These efforts might take the form of special panels, seminars and other programs, publications or other forms considered appropriate by NCBS. In this regard, NCBS might usefully consider panels and programs which emphasize methodological approaches to investigating and presenting materials in each of the areas of the core curriculum. Perhaps such activities could be programmed as part of NCBS's annual meeting.
FACILITATE THE INSTITUTIONALIZATION OF BLACK STUDIES AS A DISCIPLINE OF STUDY IN U.S. HIGHER EDUCATION

The committee recommends that, if approved, the core curriculum, as outlined here, be adopted as a conceptual model for the Accreditation Implementation Committee to guide its efforts to identify acceptable programmatic and institutional structures to house certifiable Black Studies programs. In that regard, most practitioners in the area agree that departmental status will, in most cases, be eventually necessary to insure long-term survival of Black Studies in higher education. At this point most views stop short of advocating the requirement of departmental status for recognition, certification or accreditation, advocating instead that departmental status be conceived as a goal toward which progress should be made.

However, many believe that Black Studies must claim and exert status as a discipline of study -- as opposed to an inter-disciplinary or multi-disciplinary program -- if it is to enjoy institutional survival. This concept of Black Studies as a discipline raises questions similar to those implied in other parts of this report. That is, is Black Studies a discipline by virtue of unique methodology? -- or perhaps by content? -- or perspectives? Resolution of issues and questions such as those raised in this report regarding the content and perspective, as well as the skills and methods of Black Studies, may clarify this question of the disciplinary status of Black Studies.
Rationale for the consideration of Black Studies as a discipline unto itself will appear to be strengthened with the adoption and effectuation of a core curriculum. Moreover, institution of a core curriculum will aid the long-term survival of Black Studies in several other ways; among them:

A. Providing the basis and guidelines for transfer of credits in Black Studies between institutions.

B. Providing the basis and guidelines for identifying and developing approved textbooks and materials, especially in core curricular areas.

C. Providing the basis and guidelines for distinguishing Black Studies from other disciplines. Presumably, such distinctions can be identified in terms of content, method, perspective, or all of these characteristics.

Further, the committee has noted that history and literature departments are most likely to have courses geared toward the Black Experience. In this regard, the suggestion was forwarded that specific institutional strategies be formulated and recommended for implementation for programs which are in the process of instituting core curricula. The objective of these strategies would be to seek resolution of potential problems of "academic turf" between Black Studies and other academic disciplines and departments. It was also
suggested that NCES seek the cooperation of predominately Black professional organizations associated with these content areas.
FACILITATE THE INSTITUTIONALIZATION OF BLACK STUDIES AS A DISCIPLINE OF STUDY IN U.S. HIGHER EDUCATION

The committee recommends that, if approved, the core curriculum, as outlined here, be adopted as a conceptual model for the Accreditation Implementation Committee to guide its efforts to identify acceptable programmatic and institutional structures to house certifiable Black Studies programs. In that regard, most practitioners in the area agree that departmental status will, in most cases, be eventually necessary to insure long-term survival of Black Studies in higher education. At this point most views stop short of advocating the requirement of departmental status for recognition, certification or accreditation, advocating instead that departmental status be conceived as a goal toward which progress should be made.

However, many believe that Black Studies must claim and exert status as a discipline of study -- as opposed to a interdisciplinary or multi-disciplinary program -- if it is to enjoy institutional survival. This concept of Black Studies as a discipline raises questions similar to those implied in other parts of this report. That is, is Black Studies a discipline by virtue of unique methodology? -- or perhaps by content? -- or perspectives? Resolution of issues and questions such as those raised in this report regarding the content and perspective, as well as the skills and methods of Black Studies, may clarify this question of the disciplinary status of Black Studies.

-23-
Rationale for the consideration of Black Studies as a discipline unto itself will appear to be strengthened with the adoption and effectuation of a core curriculum. Moreover, institution of a core curriculum will aid the long-term survival of Black Studies in several other ways; among them:

A. Providing the basis and guidelines for transfer of credits in Black Studies between institutions.

B. Providing the basis and guidelines for identifying and developing approved textbooks and materials, especially in core curricular areas.

C. Providing the basis and guidelines for distinguishing Black Studies from other disciplines. Presumably, such distinctions can be identified in terms of content, method, perspective, or all of these characteristics.

Further, the committee has noted that history and literature departments are most likely to have courses geared toward the Black Experience. In this regard, the suggestion was forwarded that specific institutional strategies be formulated and recommended for implementation for programs which are in the process of instituting core curricula. The objective of these strategies would be to seek resolution of potential problems of "academic turf" between Black Studies and other academic disciplines and departments. It was also
suggested that NCBS seek the cooperation of predominately Black professional organizations associated with these content areas.
APPENDIX I

About the Chicago Center for Afro-American Studies and Research, Inc. (CCAASR)

The CCAASR is a newly created institution dedicated to the revitalization of creative and rigorous intellectual work on the Afro-American experience in Chicago. The Center aims especially to foster the cooperative pooling of intellectual talents in Chicago and Illinois colleges and universities to investigate the Black experience. The Center hopes to build on the tradition of academic excellence and social responsibility that has characterized previous generations of Black scholars in Chicago—the Association for the Study of Negro Life and History was founded in Chicago by Carter G. Woodson in 1915; many of the leading Black sociologists, including Johnson, Frazier, Drake, Cayton and others were trained at the University of Chicago; and a group of scholars at Roosevelt University were leaders in various fields of work, Drake in sociology and Lorenzo Turner in linguistics, for example. Further, with Chicago approaching a majority Black population and major social institutions in deep crisis (near bankruptcy of the school district, etc.), there is a need for creative Black scholarship in the same fashion of leading American "think tanks" who have historically functioned to address America's pressing social problems.

The Center is cooperating with the Illinois Council for Black Studies in publishing the proceedings from a national conference on "Black People and the 1980 Census: A Conference on the Population Undercount" held at the University of Chicago in December 1979. Featured speakers included leading national and regional officials in the Census Bureau, nationally known scholars, and local public officials, educators and community activists. The Center is currently editing and preparing a verbatim transcription of the conference proceedings for publication in August (about 500 pages), as well as a companion volume of historical and contemporary readings on the census Black undercount.

This fall, the Center will publish a major research tool—THE AFRO-AMERICAN RESEARCH QUARTERLY (AARQ). AARQ will compile the contents of Black periodicals, and a listing of articles about Black people in leading scholarly journals, dissertations, and other sources. It will be a necessary reference book in most libraries in the United States.

A series of research projects are now being planned by the Center. These focus on curriculum development in Black Studies, bibliographies and other research tools, and a study of the contemporary developments among Black people in urban areas like
Chicago. The central aim of this research is the systematic summation of various aspects of the Black experience. This research uses the historical periodization model which views the Black experience in the U.S. in three stages, the slave, rural agricultural, and urban industrial --as the guiding theoretical framework. In addition, to the project on Chicago literary history, another project under development is "Black Metropolis Revisited," a thirty-five year retrospective update of Black Metropolis, a classic research work published by St. Clair Drake and Horace Cayton on Chicago in 1945. Dr. Drake has agreed to be a senior research advisor to the project.

Due to its newly created status, new projects of the Center will seek funding as self-contained units. The Center will also discuss and negotiate "indirect costs" to enable it to provide centralized services needed by all projects under its auspices, general grant administration, legal services, accounting, etc. New projects may require funding for separate facilities until a permanent center location can be acquired. The proceeds from the Afro-American Research Quarterly and other publications will soon provide the basis for cost-sharing to new projects from the Center.

The Center for Afro-American Studies and Research is incorporated as a non-profit corporation under the laws of Illinois and has recently been awarded its Federal tax exemption (501-C-3).

The Fall 1980 publication list of the Center appears on the following page.
BLACK PEOPLE
AND THE 1980 CENSUS

PROCEEDINGS FROM A
CONFERENCE ON THE
POPULATION UNDERCOUNT

sponsored by
The Illinois Council for Black Studies

at the
University of Chicago
November 30-December 1, 1980
Chicago, Illinois

Published and Distributed for
The Illinois Council for Black Studies
by
The Chicago Center for Afro American Studies and Research, Inc.
P.O. Box 7610
Chicago, Illinois 60680
U.S.A.
# Table of Contents

**Conference Resolutions**

**Introduction**

---

**Opening Plenary: Black People and the 1980 Census: The Undercount and What to Do About It**

<table>
<thead>
<tr>
<th>Opening Remarks</th>
<th>Ronald Bailey, Executive Director, Illinois Council for Black Studies</th>
</tr>
</thead>
<tbody>
<tr>
<td>Introduction of Speaker</td>
<td>Stanley D. Moore, Regional Director (Chicago), Bureau of the Census</td>
</tr>
<tr>
<td>Speaker</td>
<td>&quot;Adjusting for Missing Data: Whether, When, and How?&quot; George Hall, Deputy Director, Bureau of the Census</td>
</tr>
<tr>
<td>Response</td>
<td>Doris Saunders, Department of Mass Communication, Jackson State University, Chair, Census Bureau Advisory Committee on the Black Population</td>
</tr>
<tr>
<td>Response</td>
<td>William J. Wilson, Chair, Department of Sociology, University of Chicago</td>
</tr>
</tbody>
</table>

---

**Panel: Racism and the Numbers Game**

| Moderator | Cheryl Johnson, Chair, Afro-American Studies Program, Loyola University and Co-Chair, Illinois Council for Black Studies |
| Comments and Paper | "Racism and the Numbers Game: A Critique of the Census Enumeration of Black People and A Proposal for Action" Gerald McWorter, Director, Afro-American Studies and Research Program, University of Illinois (Urbana), Co-Chair, Illinois Council for Black Studies |
| Comments and Paper | "The Synthetic Method: Its Feasibility for Deriving the Census Undercount for States and Local Areas" Robert Hill, Director of Research, National Urban League, Former Chair, Census Bureau Advisory Committee on the Black Population |
| Comments | "The Black Undercount and Political Issues" Henry Kirksey, Jackson, Mississippi, Mississippi State Senate |

---

**Panel: The Census and Black Elected Officials**

| Moderator | Gerald McWorter, Illinois Council for Black Studies |
| Comments | Bennett Stewart (Chicago), U.S. House of Representatives |
| Discussion | Richard Newhouse (Chicago), Illinois State Senate |
| Paper | "The Census and Black Elected Officials" Albert Vann (Brooklyn), New York State Assembly |

---

**Workshop: The Census Undercount**

| Moderator | William Exum, Chair, African-American Studies, Northwestern University and Illinois Council for Black Studies |
## WORKSHOP: THE BLACK COMMUNITY AND THE CENSUS

**Moderator**
David Johnson, Chair  
Urban (Black) Studies  
Thorton Community College and Illinois Council for Black Studies

**Education**  
Manford Byrd, Deputy Superintendent  
Chicago Board of Education

**Health**  
Edward Palmer, Executive Director  
Compbrant, Inc.

**Housing**  
Wayman Winston, Director  
South Shore Housing Center

**Mississippi**  
Les Range, Director  
Office of Black Economic Development  
Mississippi Research and Development Center

**Community Development**  
Leon Finney, President  
The Woodlawn Organization (T.W.O.)

**Paper**  
"Neighborhood Economic Development: Myth or Fact?"

**Census Bureau**  
Mary Grady, Regional Community Services  
Coordinator (Chicago), Bureau of the Census

## WORKSHOP: BLACK STUDIES AND THE CENSUS

**Moderator**
Essie Rutledge, Chair  
Afro-American Studies Department  
Western Illinois University and Illinois Council for Black Studies

**Paper**  
"Studying the Black Experience with the 1980 Census"  
Nanpee McKenney  
Assistant Chief, Population Division, Bureau of the Census

**Paper**  
Ronald Bailey  
African-American Studies/Political Science Departments, Northwestern University and Illinois Council for Black Studies

**Paper**  
"Census Data in Research, Teaching, and Studying the Conditions of Black Women"  
Linda Williams  
Department of Political Science  
Howard University

**Paper**  
"The Significance of the Black Population Undercount in the Production and Use of Health and Mortality Statistics"  
Robert Davis  
Department of Sociology/Social Service  
North Carolina A&T University

## CLOSING PLENARY

**Convenors**
Cheryl Johnson and Gerald McWorter  
Co-Chairs of the Illinois Council for Black Studies

## APPENDIX

FORTHCOMING PUBLICATIONS OF
THE CHICAGO CENTER FOR AFRO-AMERICAN STUDIES AND RESEARCH, INC.
FALL 1980

THE AFRO-AMERICAN RESEARCH QUARTERLY
An extensive compilation of thousands of current resources on the Black experience. A necessary reference and research guide that will meet the needs of teachers, students, researchers, policymakers, community development specialists, activists, and others.
Included will be the table of contents from more than 50 journals and magazines which focus mainly on the Black experience in the U.S., with selected journals on Africa and the Caribbean. It will also include articles on the Black experience gathered from a survey of hundreds of general periodicals in all academic fields; listings of books, book reviews, dissertations, and government documents. Computer-assisted index by author and subject included. Also included will be the annual conference programs of leading Black scholarly and professional organizations.
One annual volume will be published for 1979, two volumes in 1980, and a quarterly volume in 1981.

BIBLIOGRAPHIES IN BLACK STUDIES
Number 1: MALCOLM X. The most exhaustive bibliography on this uncompromising fighter for Black liberation ever published. Includes books, dissertations, magazine articles, records, films, and an extensive listing of articles from newspapers in the U.S., Africa, and Europe. Almost 1,000 entries included.
Number 2: BLACK SOCIOLIGISTS (Kelley Miller, Monroe Work, W.E.B. Dubois, George Haynes, Charles Johnson, E. Franklin Frazier, and Oliver C. Cox). Includes over 1,000 entries. Introductions by Dr. St. Clair Drake, co-author of "Black Metropolis;" Dr. Gerald McWorter of the University of Illinois (Urbana); and Dr. Essie Manuel Rutledge of the Caucus of Black Sociologists and Western Illinois University.

GUIDE TO SCHOLARLY PUBLICATIONS IN BLACK STUDIES
A joint project of the Afro-American Studies and Research Program of the University of Illinois (Urbana) and the Illinois Council for Black Studies. For more than 25 periodicals, this guide will include background information, general information on the content of the journal, information for submission of articles, and subscription details.

RACISM AND THE LAW: CASE STUDIES
This series will make available information on court cases which are important to Black people in the United States. Each publication will include judge's opinion, critical introductions by leading scholars, a bibliography, newspaper clippings and other background information.
Number 1: BLACK ENGLISH. Martin Luther King, Jr. Elementary School Children, et. al. (Plaintiffs) versus Ann Arbor School District Board (Plaintiffs). Judge ruled in July, 1979, that the school district must establish a program to help the teachers identify children speaking "Black English" and the language spoken as a home or community language and to use that knowledge in teaching such students to read standard English." Introduction by Dr. Geneva Smitherman, Professor of Speech Communication and Black Studies at Wayne State University and author of "Talkin' and Testifyin': The Language of Black America."
Number 2: RACISM AND I.Q. TESTS. Parents in Action on Special Education (Plaintiffs) versus Joseph P. Hannon (former superintendent of Chicago Board of Education) and others. Judge ruled in July 1980 that three I.Q. tests were not racially biased and did not discriminate against Black children in the Chicago public schools. Introduction by Dr. Diana Slaughter, Professor of Education, Northwestern University.

Write to us for more information.
Chicago Center for Afro-American Studies and Research
P.O. Box 7610 Chicago, Illinois 60680 U.S.A.
APPENDIX II

Map showing Black Studies resources in Chicago published by local bookstore.

- Loyola U.
  6525 N. Sheridan

- Cabrini-Green
  Alternative H.S.
  515 W. Oak

- Shule Ya Watoto
  (School for Children)
  127 N. Leamington

- Daniel Hale Williams U.
  5247 W. Madison

- Malcolm X
  Community College
  1900 W. Van Buren

- U. of Illinois
  Chicago Circle
  Harrison at Morgan

- Johnson Publishing Co.
  820 S. Michigan

- Afro-Am Publishers
  910 S. Michigan

- Lamont Zeno Theatre
  1512 S. Pulaski

- Kuumba Workshop
  2222 S. Michigan

- Quinn Chapel
  2401 S. Wabash

- Timbuktu
  2530 S. Michigan

- Illinois Institute
  of Technology
  3500 S. Federal

- Southside Community
  Art Center
  3831 S. Michigan

- Dawson Skills Center
  3901 S. State

- Kennedy-King
  Community College
  6800 S. Wentworth

- Vivian Harsh Collection
  Carter G. Woodson Library
  95th at Halsted

- Chicago Defender
  2400 S. Michigan

- Loop College
  64 E. Lake

- Roosevelt U.
  430 S. Michigan

- Columbia College
  600 S. Michigan

- Dusable Museum of
  African American History
  740 E. 56th Pl.

- DuSable Museum of
  Black American History
  500 E. 57th

- Institute of
  Positive Education
  7524 S. Cottage Grove

- Ebony Talent Creative
  Arts Foundation
  7558 S. Chicago

- X-Ray (Experimental
  Black Actors Group)

- Operation PUSH
  Drexel at E. 50th

- Center for Inner
  City Studies
  700 E. Oakwood

- Baptist Library
  Oakwood at Cottage Grove

- Wall Mural
  3947 S. Michigan

- 5500 S.

- South

- Michigan Ave.
ABOUT THE ILLINOIS COUNCIL
FOR BLACK STUDIES
(P.O. Box 87244, Chicago, IL 60680)

THE ILLINOIS COUNCIL FOR BLACK STUDIES (I.C.B.S.) is a statewide organization of Black Studies faculty and others formed in October 1979. It is aimed at promoting academic excellence and social responsibility in Black Studies, bringing the resources of higher education and Black Studies to bear in exploring and helping to solve problems that exist for the Black community and the entire society. Its three main goals are: UNITY, COMMUNICATION, AND COOPERATION AND COLLECTIVE ACTION. All of this is intended to defend and expand the role of Black Studies and Black people in Illinois higher education.

Programmatic activities of I.C.B.S., some of which were initiated in 1979-1980, include: active involvement in the programs and annual conference of the National Council for Black Studies; developing committees to take up such concerns as curriculum development, political action, library resources, etc.; organizing a study tour to Africa; coordinating calendars and joint activity for Black Liberation Month/Black History Month (February); compiling a directory of Black Studies resources in Chicago and Illinois; publishing a newsletter; and organizing discussions and conferences to explore issues important to the Black community.

A copy of the I.C.B.S. founding document, BLACK POWER IN HIGHER EDUCATION, and other information is available upon request.

Black Studies departments, faculty, and student organizations at the following Illinois institutions are 1979-1980 members of the I.C.B.S., listed with the representative to the I.C.B.S. Executive Council:

CO-CHAIR:
University of Illinois (Urbana)
Gerald McWorter

CO-CHAIR:
Loyola University
Cheryl Johnson

EXECUTIVE DIRECTOR:
Northwestern University
Ronald Bailey

ART INSTITUTE OF CHICAGO
Phyllis Thompson

BLACKHAWK COLLEGE
Tony Boyd

BRADLEY UNIVERSITY
Gene Young

CENTRAL YMCA COLLEGE
Sheila Rafford-Hill

CHICAGO PUBLIC LIBRARY
Vivan Harsh Afro-American Collection
Donald Joyce

CHICAGO STATE UNIVERSITY
Maryemna Graham

EASTERN ILLINOIS UNIVERSITY
Johnetta Y. Jones

GOVERNOR'S STATE UNIVERSITY
Roger Oden

ILLINOIS STATE UNIVERSITY
To be designated

MALCOLM X COLLEGE
Jo Ann Matthews

NORTHWESTERN UNIVERSITY
William Exum

OAKTON COMMUNITY COLLEGE
Gwendoline Y. Fortune

OLIVE HARVEY COLLEGE
Charles Evans

RICHLAND COMMUNITY COLLEGE
Sundita Cha-Jua

ROOSEVELT UNIVERSITY
S. Miles Woods

ROSARY COLLEGE
Fannie Rushing

SANGAMON STATE UNIVERSITY
James Lanier

SOUTHERN ILLINOIS UNIVERSITY
Brisbane Rouzan

THORNTON COMMUNITY COLLEGE
David Johnson

UNIVERSITY OF ILLINOIS (CIRCLE)
Sterling Plump

WESTERN ILLINOIS UNIVERSITY
Essie M. Rutledge

ABOUT THE NATIONAL COUNCIL
FOR BLACK STUDIES

The National Council for Black Studies is the national professional organization in the field of Black Studies. For information about national developments in Black Studies, including copies of its national newsletter, Voices in Black Studies, recently adopted national reports on curriculum standards and accreditation, and membership information, write:

THE NATIONAL COUNCIL FOR BLACK STUDIES, INC.
Dr. Joseph J. Russell, Executive Director
Memorial Hall East M35
Indiana University
Bloomington, Indiana 47405
Justice

In Census Undercount

The recent ruling by Federal Judge Horace Gilmore in Detroit is significant. He ruled that the U.S. Census Bureau is constitutionally required to adjust its final census count to include those people it missed.

Since Blacks and other groups like Hispanics are undercounted in greater numbers than whites - as much as four times greater - inaccurate figures used to apportion political representation and allocate federal funds violates equal protection and one person, one vote laws. He prohibited the Census Bureau from releasing any final census figures until such adjustments are made.

We applaud the judge's ruling as a long overdue and necessary step in the right direction. The call for an adjusted census count has gained widespread understanding and support over the past year, in part due to the efforts of the Illinois Council for Black Studies, which held a major conference in December 1979 and this week issued its 700 page report, "Black People and the 1980 Census: Proceedings from a Conference on the Population Undercount."

All of us owe Mayor Coleman Young and his staff in Detroit an expression of support and gratitude for their persistent efforts in bringing this case to court.

But the struggle is by no means over. First, the U.S. government - President Carter, Attorney General Civiletti, Solicitor General Wade McCree, and others - must be convinced that it would be wrong to appeal the Detroit ruling and tie it up in court. A federal judge has spoken. The government should quickly heed his words so that justice can be advanced. Black people should immediately launch a campaign toward this end.

Adjusting the census count for more accuracy is a small step in the battle against injustice and inequality. But the long term battle to end racism and advance the substance of democracy, and not its hollow shadow, must continue and indeed, should.

The work of the Illinois Council for Black Studies on the census undercount issue is receiving continuing recognition throughout the U.S., as indicated by this recent editorial.