

NOTE: Look over mistakes. Did not have
my correcting Slectric (see what
I mean) typewriter. (smile) Do
know how to spell these words
on the tape that are misspelled.

Side 1, Tape 1

Speaker One: The gravity and so on and there might be something in this failure to separate status definitions from geographic locations and you'll fly into this confusion when you try to ask what was going on? There was industrialized operations conducted by slaves in the South. They were not modal in the sense of but they were there and I guess that also is the whole question of the transition of difference between agrarian production and industrial production. What level of technical intervention this will have to transform one into the other and so on. So I made another note here that says are we confusing conceptual connotations in the segregated rural and industrial with verbal notations and if we are we ought to sort of back up and say hey let's give greater attention to the liability of users of the text, a former into the confusion that we're not discussing and I think that is on something that is very, very important to clarify for the most efficient use of the model not the dropping of it but the clarification of the difference between (TALKING TOGETHER)

Abdul: Whatever maybe, whatever it's a self criticism of my inability to grasp the idea quite so.... Speaker One: Analytically the terminology

compared with empirical references suggested by the terminology. Speaker

Two: Yes give me an example of what you're talking about. Speaker One:

Alright when one use the term one doesn't get a geographic sense, one gets a status sense. When one uses the term rural or one gets a geographic sense. When one uses the term industrial one gets a sense the

people but one gets a sense of saying that the Post Bulletin with the lower than overlay it's true. That somehow makes you makes one forget that they were doing a lot of stuff in Birmingham that was not rural but that involved those same status.... So I'm saying that when Danny runs into a research problem of applying the model to a particular project then you ask what

sense does it make for me to use the terminology if I see it fits their arrangements. I see a rural thing here....and I see an industrial thing here and so I'm saying that the conceptual the was seen as a status conceptual in terms of this language as compared to rural but it be all automatically go South which is not in a sense fair because this whole could rule a long long time....

but so what I'm saying is we might, it's just like to see the difference behind the questions that arise in the minds of users.... (TALKING TOGETHER)

Abdul: I mean I think we've spoken to this that we're not entirely satisfied with that. and the question see is to be sure that when we lay out the perimeters from slave to free and from rural to urban it was in recognition that the modal experience of Black people under slavery and in the given the terminology using rural period was in the South as far as we're concerned. We think that in absolutely no case to be made for the modal experience say after 1960, in the 60's and the 70's that the modal experience is still in the South and we'd like to see any empirical information. (TALKING TOGETHER)

Let me give you an example... No, no it's not a matter of writing off. It's a matter for example of talking about.... Where's the modal educational experience in higher education for Black people? It's in the urban community colleges. That's the most common experience in higher education, inner city community colleges in the United States today. (TALKING TOGETHER) Abdul: And that's emerging and that's real and so when you start talking about...

Speaker One: Difference in emerging and real. Abdul: Let me just make two additional points. Number one the question is is the historical Black college the modal experience for higher education among Black people today? It certainly used to be okay? But predominantly white four year college was always positive at the dialectical opposite that might become it. That was the hope of integration. That's not true, however if you look at the quantity

and the kind of problems that people talk about in terms of higher education what's interesting is that the common experience for the masses of young people leaving high school going into higher education it's in the urban junior colleges. Now if you were to ask where is the innovation, where is the greatest professional productivity, where is the greatest achievement or conversely where is the tradition being maintained? You might get a different answer but you've got to understand the difference between for instance where people are painting pictures and where people are telling stories with their kids etc. That is to say where are people achieving you know scientists, where are the chemists coming from, the Black chemists Ph.D's or people going into graduate school versus the kind of mass problem of the masses of Black people in higher education. At that level it's the urban community college in the North for the main but I mean that does not exclude Atlanta and Houston and other places. Speaker One: I think from the discussion of what we think that for whatever reason in the process of creating fourth edition you chose not to use the powerful concept of modal production, social economic formation for something that was less powerful and also ambiguous and that is rural urban. Slavery is definitely in reference to a mode of production right? What you meant by rural was a reference to the successive mode to production which you banged off of that for whatever reason. That cause confusion. For instance if memory serves me correctly most Black people live in cities at present right whether that be North or South. Speaker Two: 81%. Speaker One: Right, 81% which means that whether you're talking about a Southern experience in Black experience or a Northern experience with Black people we're now primarily talking about an urban experience okay? And I think that in that context we can get around whether you know whether the geographic locale and the experiences North or South. There's a trend that work which works itself out completely you know somewhere probably excess of 9 out of every 10 Black people would be born

would grow up you know would live their life and would die you know in an urban conglomeration and that's what you're trying you know to get at and if you perceive that in much more directly you know these causes of confusion wouldn't have developed. Also that would allow you take into account phenomenon like my own family alright where that migration out of the South into the capitalist mode of production is not a migration from the rural to the urban but to the country areas of extremely small towns like Scottdale, PA and PA. You don't even really live in Scottsdale, he lived out there in the country with a couple of acres and do you know agricultural thing grow food and then you know go in and work in the mill and the women if they can work in you know the big houses of the few rich people who own the mills, you know what I mean and so I mean you can take into account that experience is what's happening is still as a particular industry has always been at least that suburban I mean he had that thing in Pittsburgh in Youngstown but you have just as many steel towns throughout you know Pennsylvania, Ohio and God knows where else. So it's not so much that my family was located physically you know outside or you know in the countryside outside of the cities it was that my father was going into the mill or he was going into the coal mine and what have you and that the kids were going into a school where you know that was there all the time and didn't modify whether the doors didn't open or closed. They started the whether it was hard with you know with the planting season and all that so I said go with the mode of production man. That'll hold us together.

Speaker Two: Okay I would agree with that. I don't know much about the area. I mean the discipline but I can see the confusion and I feel that the

As we continue to say that I'm just here to share, I'm listening.....

Well I was being trained by organizers and the politicians in East St. Louis there was a term they used to refer to urban American. They called it up South and when the politicians get up or some community organizer get up and speak to the people and say Up South we're talking about Southern institutions and ways cultural, attitudes, behavior, learning the customs and at the same time or in the same situation but there was more tricks had been played on Up South. (TALKING TOGETHER) We're saying that at one point you couldn't say that a place like Harlem but Harlem is no longer up South. It ain't

Speaker One: Okay let's try to hang with it for a few more minutes. Speaker

Two: Okay now what I'm gonna say about the terminology I think I just want to talk about this continuance as it relate to the say shore to shore but there's one crack to deal with the after... I said I wasn't gonna bring it up again cause I you know but I'm reintroducing it. I think that Dr. Drake's daughter who has talked about been unable to confine

terminology gets to be Abdul now what you're doing it's kind of like a language of convenience. I keep hearing it I'm into something like. The words controversial and empirical seems to be Bud's words but in something seems to be a little bit too difficult to handle or it bumps it all with the paradigm it becomes it either becomes controversial or lacks empirical data. At the same time when a supporter of the paradigm or a certain position is needed then that's just literature thrown out there as empirical. Abdul:

Name a couple of things and just go back over the points. Speaker One: You just said it. It's on the tape. Abdul: Let's go back over the points.

Speaker One: You said it a few minutes ago. You said the first thing about the Black about what Black students are. The second one, that was

the second chronological... Speaker Three: Higher education. Speaker One:

But the first one was you said the way I feel and the way most Black people X in the world feel is that we want the empirical data and that's why I

said wait a minute. I mean you just summed up the Black position in the world

among so I mean that was just such a violation of your whole empirical faces

So I'm saying it is very true... TALKING TOGETHER: Abdul: All of us have been sort of trained in believing that the way to convince each other of something is to present evidence and to into some kind of coherent and logical form. Speaker One: Okay that's common, that's common (TALKING

TOGETHER) ABDUL: Eurocentric so that there's a Black perspective that doesn't have evidence as the key question. Speaker One: What you say is common but when I get a few just a handful of very make very clear indexes to a common basis for agreeing on the then it's not empirical.

I mean it's just some very simple. I mean I can name about ten of them, very simple basically the receipts....

We don't have an empirical data for that but then you can sleep on the euro-centric situation. Abdul: Well don't you think we have to at least minimally refer to the people who are called linguists and see sort of sum up like what the worldwide community of linguists have been studying this matter for the past 20 to 40 years. Speaker One: But you're modifying... Abdul: Is that the basis for something? Speaker One: You modify sociological and as you say paradigms. You say we're not talking about those people over there.

Abdul: If you talk.... Speaker One: If we're doing anything at all I'm looking at I mean Jacqueline Jackson's analysis and I mean I would want to know what Jacqueline Jackson's a lot of people just hollering but I think I you know I mean Jacqueline Jackson's doing some work so I'm interested in what she say

I don't have time to read everything, so I'm looking through her bibliography. So what and I see that Jacqueline Jackson so I really want to read that cause I can't read everything. To try to sum up you know get a conversation so we can move on. My point is that well back to this idea of science, scientific approach which I would question in terms of 90% of how

90% of the world views the word science. One plus one equals three in a traditional. One point of this cause there's always a third person coming. Okay now one plus one is two right but three. Also I want to make a case for this idea of the

chief composer, philosopher, cosmologist there at the Howard University philosophy department for awhile right and one thing I've got from him was he said you know was that the African thrust in the world could be summed as a great belief. Now there's many a ways to know. We're talkin about science you know I'm asking for the admittance of additional criteria okay? If the

then okay I mean what I'm dealing is I'm dealing I'm hearing is humor somebody say well they thought the pyramid was up there...

I consider the stuff the very seriously. Avdul: That they did that?

Speaker One: No, no I don't know what they did. Addul: They made them with music and that's another thesis. has that thesis. Speaker One:

Okay one of my

if one of my nieces comes in and she's seven years old and she say she spoke to her aunt one day. Nobody will say right away that we're not sure whether she talked to here aunt. I mean this is deep in Black culture.

What we want to know, we want to know whether she talked to, well baby what did she say? Nobody just bats her down and say well you know Aunt Sue died three years ago cause she may not talk to us. What I'm saying is as a little girl, there's this kind of eurocentric scientific snobbishness that sort of sudden within a lot of what they said and it's like a putdown of a traditional Afrocentric scientific approach to the world. Now I'm not talking about Mumbo Jumbo and that kind of thing where they got

What I'm talking about a view of the world that includes a much more complex you know understanding of life and simply you know putting down something.

I mean I personally have had some studies with friends of

I've seen some things which I've had to talk about but I know that people who come out of the tradition tend to respect this and say okay I saw what they do and I respect what they do. Now I can't do that but I'm laying back from it because I'm not gonna deal with it I mean if they do it and they do it and I've seen it done now maybe I can't do it but hell I'm not gonna think about that the wrong way cause I don't know what's going on. (TALKING TOGETHER) Speaker Two:secret societies in Cuba. I'm talking about Madam... I'm saying that I think that we're serious about doing the work that we have to be careful to avoid just sort of putting down a whole tradition in our history summarizing it in somekind of comic sort of form of relief you know because there are a lots of things that we take from. I mean that we actually embody, that we are realizations of and I'm just again calling for that. I think that there are areas in which the word empirical or the word controversy don't really necessarily clash. Abdul: Okay a couple of responses... Speaker Two: I'm talking about flowing interdependent culture. Speaker Three: Owusu and..... Speaker Two: I really don't know how to respond to what and I'd like to hear more about it but the question I have though was Russell responding to I thought they were two different things and I need some clarity form this whether not how Russell find his point was in fact you know his point cause I didn't I saw it as being two separate questions and I did about Ups Southand the implication that when In other words, what you call Up North is Up South to white folks and treat us all the same. it was more than that than it was the tie into all of the cultural and into this and that. I mean the reason I think that some point you know that needs to be talked about. I don't know if Abdul was trying to get at it when he was talking about the modal experience but each day that I teach I'm dealing with a generalization of Black kids who has no such concept as down home because there ain't no down home. That is

a fact and we have to understand now that their mothers some of their mothers don't have no experience down home. That we moved into a whole another place cause I get to talking about this or that and have to remember that I'm 4] years old and I'm dealing with some kinds who in the 60's they were 9 and so a time of 7 or something you meant to try and take it back to the migration when my mother and stepfather came up here from Louisiana so he could work in the army plant that's outside of their historical experience. It's an important experience for them to understand, but I'm talking about in terms of where they're coming from and what it is that's moving down. That's no longer what's moving now and what I'm trying to get clear on even though I want to understand that experience I've got to try and understand that before the new experience that the large number of people who are in fact our future because those of us who are in this room are on the way out. I mean if you want to look at it dialectically and (TALKING TOGETHER) you know what is the experience of the rising force you know that's covered the end and that's why the main you know like we do have and try and tighten up some of this stuff and don't use empirical let's use stuff that's clear based on facts. Facts that are transforward, that can be understood so if say hey I don't understand that then as far as I'm concerned if she don't understand it then she can't transmit it to me so therefore what it is? I mean at some point I mean at least for me I have to be able to see what it is that people are saying and that if it's somethign that's so heavy that it can't be explained or understood then what we're gonna do with it and even though I may not agree with it once I can hear what is the basis for it then I could make an independent judgment as to whether or not that's something I can deal with or not deal with. I wouldn't dismiss it as just being for foolery but even within that context there's some things that quite honestly I would make a distinction between. Somebody told me that somebody thought up the pyramids I might not put that in the same category as some of the stuff that my grandmother told me that

her grandmother and them used to think but to see I think you know to people something used to concoct that certain things that happened to people so you know whenever they did used to tell me the stories about that and she always said well a lot of us didn't understand it but I can tell you you know that happened. Now in my way of looking at you know I say I know what you're saying. I haven't heard of it happening recently you know... (TALKING TOGETHER) but I took that in a different category than somebody coming up to me telling me that the pyramids were build by some people laying back and thinking it into being. I mean to me I make distinctions even between those things so again I would like to make sure that that thing that Danny and Russell talked about that was the same point cause I had the empression that it really wasn't and maybe this isn't accomplished for but I'd like to at some point see how that African continuum because this is my first experience with the pyramid you know engaging out of here and somebody outside in the show me how it look and what it does. (TALKING TOGETHER) Speaker One: Let's hear from Sells and pick up on this... Speaker Two: You didn't get a chance for them to.... Speaker One: Say yes or no. Speaker Three: It was one aspect of what I'm saying. (TALKING TOGETHER) Speaker Three: I'm saying two things. One was the question i asked you about the whole, it related to the whole question of migration and I was trying to get at where do you put you know fundamental locals with the Black experience you know that was one part of it. The other one didn't in the process of that the question that came up as to the question of how did these modal you know this modal breakdown we have, this rural to urban and I said it was in the course of the discussion I say when I don't agree with that. Anyway a method of breaking it down cause I don't look at it from this standpoint. I would look at it more from the standpoint of what he's talking about the modes of production see because I can see similar kinds of relationships existing both in a rural and in an urban context and that's the thing that he was talking about. Speaker Two:

Okay Sells and then.... Speaker One: I'm just addressing this to Jim because we have to I would like to see some clarity develop around the paradigm and maybe we could move forward. I interpret your comments as being that you reject the utility of the paradigm that been laid out. Secondly and you can tell me respond to it. Secondly I interpret the problem as suggesting that the intellectual construct paradigm. That is any paradigm would be a limited usefulness you know and talking about all the things in the Afro continuum let you know what to talk about. Thirdly, it seems to be that you there that are some things that are important in terms of the African continuum. Data only partially understandable by humans. I mean if something could happen you know that occur that only you know partically knowable or maybe not knowable in the sense of understanding it at all. Now there was a few things I laid out you know (TALKING TOGETHER)

SIDE 1 TAPE 2

Speaker One: A lot of that stuff wasn't (TALKING TOGETHR) anyway she understood and she recognized it except that that's a certain I mean you can only go so far without having a problem of returning and what she said was that eventually as far as I'm gonna go I recognize, acknowledge I said to myself the former power but if I go that far then I won't be able to go back and so I wasn't saying that Margie she knew what was going on but she was just ~~x~~ saying that that is not the way I want to cause once i go through this then I won't be able to get back so I'll take as much I'll take to Arkansas... cause I'm not willing to lay on the beach for example you know three days and three nights naked you know with my face you know on my back. I'm just giving, it's a it's just... Now hooking it up to the pyramid we're talking about Timothy we're talking about...

A flying carpet, the language you have to understand the language thinking the pyramid's thxere. That's not what it really means. Whatever it mean you thinking that. You have to dig under that like when you interpret the Bible you give yourself over to several and the meaning wonderful meaning everythin in the Bible and when you say you thinking about it it's not as like the flying carpet you know. The carpet that's just some kind of a real remote suggestion of what was going on or the horse that was riding you know.
Speaker Two:

See I would immediately come back. I wouldn't let this, this is just the way I think right now. Okay I heard what you said now tell me or you told me that some people did actually pick these and shit up and like take over the and stock them and build scaffolds to get up to the highest point. See because if you tell me well hey no they didn't do that okay my next question is how tell me how that occur. Speaker One: A western technology, western technology after 13 years found serious. Serious as a star, as the doggone

people had told the western world exists, had said existed after 13 years of computer work last year the United States and France announced that they found this star serious which the doggone people have celebrated every 12 years periods every 12 years and nobody knows how they know it's there. Now 13 years of serious investigation found empirical investigation found serious this star. You know and that's true. I mean we're just we want it to last as long, gather it and look at it on t.v. Speaker Two: See because in our I guess I'll be arguing at those people planning to have some way of analysis that'll land to the conclusion that these people didn't. What I'm saying but concretely they had to do something right? (TALKING TOGETHER)

Speaker One: But the implication is that or they must have had some signs. You know from our standpoint, from our geo of science. In other words, it's like oh God they must've known something about psycho way back there. That's what you know you into like psychology I was talking about.

(TALKING TOGETHER) Look here we have a number of comments and hands up. What was the next person... respond by do you want to address the question.

Speaker Two: Okay that'd be the first question is no I don't believe there are things that the human can understand but you have to understand that the

line which is the largest single area you know of African Diaspora, Africa contact base. In other words, if we want to talk about where we came from the largest came from what is now modern Nigeria okay? Okay now but the mind contains the dead, living and that's why when these when she said she talked to someone who was dead would be

What did she say, where was she and how ~~was~~ ^{mind} was she? Okay now the idea is that if you understand that the mind that the ~~XXXX~~ for example contains the living the dead and the yet to be born. If you understand what the mind.... Speaker

One: And what goes on at the one time then you understand that you can't break anywhere... Speaker Two: I mean what ~~a~~ sense does the mind hold to living, dead and yet to be born. Abdul: Yeah memory and family planning.

Speaker Two: Everything, perception. Abdul: Anticipate having children.

Speaker One: The dream. Speaker Two: Which in the family, worship or of the dead. Speaker Two:he looks like his daddy, he looks her mama. He looks like Uncle Ben. I mean you could go in any area,

Speaker Four: Can I give you an example? Speaker Three: No we have somebody else is on this floor now. Wilbur? Speaker One: I just want to say I think that in honor of your earlier of Gerald's violation (TALKING TOGETHR)

Speaker Three: A main point on the floor wait let's keep trying to make the discussion cumulative right? A main point on the floor for the last few days has been the necessity of rounding both kinds of statements within specific national formations. In other words, not just the and that's the whole debate about the continuum. Can you take some idea boom and just extrapolate it without you know trying to explain to people exactly from context to context how it applies so that's one point that we should just stick a pin in. Speaker Two: I think that of the problems we wought to pay more attention to is making explicit in terms of progressing it means we're talking about different presumably objects of

I have heard the terms rural and urban used by so many people and it seems to me I haven't heard enough from any of them that to know that they're really talking about different worlds and different aspects of the same phenomena. For instance various change of the number of times in the last I don't know 3 or 4 decades.....and I think that much of the problem perhaps is not so much that we don't that we cannont be more precise and active in our communication with each other so that we're taking too much for granted about our terms of address. At least that's what I see. I'm not so sure that Danny Boston needed that He needs the same thing that this Brother....

was a good question or whatever Gerald had im mind about whatever he was addressing and maybe...

to really know what the objects of analysis but I don't think that we should take for granted that whatever any of us may mean by rural or urban have identical reference. I think we need to be more explicit in terms of what we think we're talking about and we'll probably minimize a lot of confusion in that way. Speaker Two: So I'm gonna the empirical formulation that put together... (TALKING TOGETHER) I think...there are you might say philosophies of truth

empiricism has been brought in and it appears that that's not fully discussed at least not...

That is an important diversion from what you emphasized in terms of what someone else was saying earlier but I think we need to make those kinds of distinctions we can't do and I think we can probably and might need each other more probably get one of the discussion overall by not taking for granted that everyone understands what we're saying although we may not ask each other questions because we may not want to so I think we need to ask those questions. Otherwise we might leave here perhaps being more confused than when we been here. Final point I think what you are saying although I have not included all that you've said about the importance of taking into account the ... studying folk medicine on Blacks for the last 4 or 5 years and there's a good deal I think older Blacks can share with us. Their own lived experiences, they may not be this common because we cannot handle it in modern scientific terms. We don't have things that people come to know not through parapsychology but through perhaps intuition although maybe intuition came to explain it through parapsychological phenomenon. There's certain trial and error as a technique of the....

Speaker Four: I want to support what you say about not discounting things that you can't quite understand and I think some of you have to have the experience before you can really put it into what you consider intellectual terms. Now I was and went to a voodoo ceremony did the same thing.

Took pictures of some things that I just knew were fantastic but would you know all this I've got would not be given out reproduced or as the next frame would come out I could not explain. No, no I mean it was just like some things that I was not supposed to record in this camera. Now I could not scientifically tell you what happened but I could not even tell you whether I believe that the ceremony was true but I thought things and I mean you know I'm saying I might not believe in it but I can't say that it didn't happen. That's one thing. The other thing talking about this thought of the dead and the living in the future. Okay now I don't talk about this that much because it's a personal thing and people tend to laugh at you inside but my mother and father can predict things that are gonna happen and I think that that might have genetically passed over. I can even think as my father's grandmother, my father's mother who is dead, who has been dead for many years all the time. On another kind of level but you see but about six years ago I had a cousin who was killed in a car accident. My mother was at home asleep and didn't know about it. She dreamed that something was happening. The next morning when the phone rang she refused to answer the phone because she knew someone was going to tell her bad news. She refused to answer the phone. My father answered the phone. It was my uncle telling her that his son had been killed in this car accident. The same night that this happened another cousin's wife gave birth to a child who now takes on many of the characteristics of this dead relative in another generation. Now you can say that we are prefabricating all of this and that you don't understand and that it's not scientific but I know these things have happened. I also know that there are several children in my child's generation who look like and who have taken on characteristics of other members of our family who are now dead. Now you know I cannot explain it but I used it in the classroom to talk about it in perhaps a way of saying that Black people tend to get these kinds of cultural things that

they can look at. They might not be able to explain it but they happen.

Speaker Three: We have a break, hello it's about 5:00. It's after 5:00 so we're gonna have to break real shortly. So we're gonna call on we really need to wrap this up okay? Speaker One: Oh I just had one comment about this urban concept. That for better or for worse... and therefore when talk about periodization in terms of urban period but to some extent we may be talking about it as spreading out to particular with modern modes of communication to the radio the vast amount of travel which comes by rural areas into the city particularly the church is something that keeps people going from place to place. That urban styles and urban ways of doing things may sort of permeated large sectors of the Black World. Therefore I might justify talking about a modal urban experience at this late date in our history but not necessarily inclined where what you say 80% are within the framework of something that is refined....but even before that happened that there may have been around 50 or 80% of the people who were urbanized in the sense of talking on large hunks of urban lifestyles and urban ways of looking at things rather than rural ways of looking at things. One way of doing that you would have what kind of conflict were occurring within the families, between children whom like in one generation that might have been more urban oriented than another and let me get back to this when you talk about Chicago. I was thinking about and some of the things he had to say in urban blues about this moving backwards and forward between secular....you might think of urbanization as well as living inside the boundaries of the city. Speaker Three: Okay we have three more brief comments and then 2 or 3 points in response to questions that have been raised about the paradigm, Carlene? Speaker Four: I just want to say that trying to I think that everyone's having difficulty with this whole discussion that Gene and in relating that to what... The point that I thought was happening is the same thing that some of us mentioned before

The problem with and mainly is committed to this and I think all of this explanatory material would attempt to show that the Afro-American experience even though the slave period is a very significant one grows and grows out of a very complex strong African tradition and hertiage that can be depicted...

Speaker Three: I'm sorry Carlene can be depicted... Speaker Four: Depicted in very definitive ways without necessarily going to the paranormal and that kind of thing and all of those examples I think were given to or to me to explain how significant much of our behavior and reactions are that occur in the life experience of Black people that extends I mean that you well what should I say? That you how can you start this is my problem, how can you start talking about the Black experience to the slave period and have any really definitive way of describing reactions to the slave period, the development and building of community without at some point taking into serious consideration you know what preceded in terms of the complexity and versity of Afro-Americans. I think the specifities were aiming at bringing that in as a contrast to just.. I mean a lot of the African materials is empirical toox so it's not opposed to that but to say that slavery is essential to some kind of interpretation... SPEaker Three: Again the point of the departure in intro and the point of departure in the paradigm is traditional of Africa and I think that we all agree to the extent that people bring specifity to bear on what is traditonal Africa to that extent we'll able to include that clariy in an intro text. We agreed on that and we called for for example a textbook on Africa or some parallel development that would give us access to that. The most recent thing we is the two volume three volume Unesco piece toward a general history of Africa. I mean it's like 3,000 pieces. I don't know about you all but I've only read the conclusion of the two volumes. You know what I mean so the extent that we can bring that specifity to bear we can make sure that we have that in Black Studies. Speaker Fours: So your definition cause I really had problems with it and I just want

to make sure I'm clear. That the Afro-American experience, you're making a literal translation of that that when Africans came to North America they became Afro-Americans and see what I'm missing is the transition....Speaker Three: No, no that is no, no. The thesis the hypothesis okay, the research question is under what how do we talk about the transformation of Africa to Afro-America? If you read for example the culture chapter you'll see a concept called creolization. Creolization involves the dynamic interchange among the various African tribes you know if you talk about the capturing process you know only.. Speaker Four: This is just because you said the main periods of the Afro-American experience... Speaker Three: The main periods for the Afro-American experience are slavery rural/urban but the point of departure for the Afro-American experience involve that look it's getting late so we'll have to continue this in two brief comments and then a couple of points in response to it and the only problem is Eugene would probably see the man as this. On the real. We got to have one discussion because you can't like turn away from the discussion and then make the kind of interventions which are often important interventions but a little bit inconsistent with what everybody is saying okay and there's some I'm adding but the point is that you see we can't repeat the same thing in a workshop setting over and over and then get recognition like it was the first time it was said and still have a discussion go forward that makes any sense. Now what I'm trying to drive at is this. Let's try to continue to throw down of the question for a ~~xxx~~ common conceptual something or other to this enterprise called Black Studies. That's what we're after something will turn a coherence to it okay? After millions of dollars and hundreds of thousands of people and goo jobs of books and everything else okay and the discussion has got to be sharpened and deepened not danced around but deepened and the fight is for many of the things that people constantly bring up. You got to stand still. It seems to me if I can take the liberty of speaking frankly

and bluntly you got to be able to respect each other enough to answer questions or at least say you're not gonna answer questions. To try to make them cumulative, to try to be as precise as possible because you see we should all think about the reflection of our discussion in the eyes and ears of the people who come in and have not had the benefit so that for example would come in ask for something which we've been struggling over for 10 days and he could very easily go away thinking that we have not been concerned with conceptual clarity. Speaker Two: Well that was what I was just saying. Abdul: And the fact is that we got to be sensitive to our mutual perceptions okay and if we're perceiving over here that you don't listen except when you talk and you more than anybody else maybe now I have raveled you. No, no I believe in self criticism... of intervening right? Now early on the in the week it had a certain dynamic and rhythm to it okay? Can you dig it? So it seems that's real important that we all and I think this is general statement and if we stop listening then that's really gonna be a negative thing and also if we don't try to ask you know say things that do in fact at this point toward the end of this session start affirming each other at the level of respect it's going to get funky see and you know like everything that you said to the extent we can get it we're going to try to at least clarify our difference with you if not included okay and that's because we respect your ideas and we respect you as a person or you wouldn't be here and we're going to live it out and play that hand out right because you know you're a valuable person in your work and your ideas. Now... Speaker Two: We're going to be continuing this so there's about four hands on the floor. We don't have time to call on four people now and we do have an important session. I'd like to introduce to you Dr. Wilbur Watson who's chaired the sociology department at the Atlanta University and edited the Phylon magazine who'll be one of the panelists on this evening's panel entitled perspectives on Black Studies and curriculum development in the 80's. The other speakers are Dr. David Swinton who's in the economic department at

Clarke and the head of the Institute for Southern Public Policy research.

Something like that and the..alright I don't have my notes with me.

From the incoming chair of the national economics association, Dr. Alton Hornsby who's in the History Department at Morehouse and Editor of the Journal of Negro History and Dr. Lorenzo Morris with the Institute for the Study of Educational Policy at Howard University. So it's the first panel where we are taking the two of the three areas of the NCBS curriculum report, historical studies okay and social and behavioral studies and asking these scholars to respond to the NCBS report, to talk about what should be included in a Black Studies core curriculum from their particular disciplines and advantage points and also to talk about what networking possibilities might exist between their journals, their professional organizations and Black Studies professionals so that when we go back to Atlanta, D.C. and other places we can plug our colleagues into those activities that they might not be plugged in now. So we're gonna break now, go to 309 for cocktails at about 10 to 6 there about 15 to 6 we will be eating downstairs so we can go downstairs as a group on the dining room side and you know get some tables and you know continue this discussion formally upstairs over dinner and reconvene here about 7:30, at 7:30.