

NEH — APPLICATION COVER SHEET

Fo

1. Individual Applicant/Principal Project Director

a. Name and Mailing Address

MCWORTER GERALD A.
(last, first, initial)
Afro-American Studies and Research Program
1205 West Oregon
Urbana, IL 61801
(city) (state) (zip)
Professor/Director
title/position

b. Date of Birth

11 / 21 / 42
mo day year

c. Major Field of Study

Sociology

d. Highest Degree Attained

PhD 6 / 74
mo year

e. Education

B.A., Ottawa U
M.A., & PhD,
Univ. of Chicago

(For NEH use C)

Date Received / /
Application #
Initials

2. Type of Application

1. ☒ New 2. ☐ Revis

*3. ☐ Renewal *4. ☐ Supplement

*If 3 or 4 (above) enter previous grant #

f. Telephone

(217) 333-7781 ext.

g. Citizenship

1. ☒ USA 2. ☐ Other Specify:

3. Program To Which Application Is Being Made Research Conferences,
General Research Program, Division of Research Programs

5. Requested Period

Total
Months

6 / 1 / 81 12 / 31 / 81 = 6

From: mo day yr To: mo day yr

7. Requested Amount

Outright \$ 9898

Gift & Match \$ -0-

NEH Total \$ 9898

Cost Sharing &
Other Contributions \$ 3871

Total Project \$ 13,769

6. Audiences (Direct Beneficiaries)

a. Afro-American Studies
practitioners and students
b. Social Sciences and humani-
ties methodologists and
c. students.

4. Type of Applicant

1. ☐ Individual

*2. ☒ Institution/Organization

Congressional
District

21ST

* If (2) above (inst./org.) enter -

Type:

Status:

8. Field of Project

Afro-American Studies

9. Location Where Project Will Be Completed

University of Illinois, Urbana, Illinois

10. Public Issues Of Project

Problems of Black Community, The Humanities,
and Higher Education

11. Topic (Title) of Project

12. Description of Proposed Project (Do not exceed space provided) This is a proposal for a three-day conference on Methodology in Afro-American Studies. To be held at the University of Illinois, this conference will include panels on the following topics:

Methodological Issues for Black Studies Research in the 1980's

Quantitative versus Qualitative Methods

Methodological Issues in the Use of Documentary Collections of Primary Research Materials

Methodological Issues in the Use of Data Banks with Machine-Assisted Techniques

Methodological Foundations of the Black Intellectual Traditional(s)

Methodology and Afro-American Studies Curriculum Development

Alternatives to Mainstream Methodology

Proposals for Developing New Data Sets

This conference, and the publication of its proceedings will have a major national impact. We are applying elsewhere for monies to defray most of the publication costs.

13a. Have you submitted, or do you plan to submit a similar application to another NEH Program? If yes, provide name(s); year(s) when applicable)

NO

13b. Have you submitted, or do you plan to submit a similar application to another government or private entity? If yes, provide name(s); year(s) when applicable)

NO

IMPORTANT — READ INSTRUCTIONS CAREFULLY BEFORE COMPLETING BLOCKS 14 & 15

14. Authorizing Official (name & mailing address)

15. Institution/Organization (name & mailing address)


University of Illinois
Afro-American Studies & Research Program
1205 W. Oregon
Urbana, Illinois 61801

Certification: I certify the statements herein are true and correct to the best of my knowledge and belief:

Sig. _____ Date / /
authorizing official/applicant mo day yr

Type Ins./Org.:

RESEARCH DIVISION APPLICATION SUMMARY PAGE

Project Director Dr. Gerald A. McWorter	Total Request from NEH <div style="text-align: center;">\$9968</div>	Log Number
Signature of Project Director 	Grant Period FROM 6/1/81 TO 12/31/81	
Institution University of Illinois Urbana, Illinois 61801		
Project Title Methodological Issues in the Study of the Black Experience: Afro-American Studies in the 1980's		

Project Summary

This is a proposal for a three-day conference on methodology in Afro-American Studies. To be held at the University of Illinois, this conference will include panels on the following topics:

- Methodological Issues for Black Studies Research in the 1980's
- Quantitative versus Qualitative Methods
- Methodological Issues in the Use of Documentary Collections of Primary Research Materials
- Methodological Issues in the Use of Data Banks with Machine-Assisted Techniques
- Methodological Foundations of the Black Intellectual Traditional(s)
- Methodology and Afro-American Studies Curriculum Development
- Alternatives to Mainstream Methodology
- Proposals for Developing New Data Sets

Participants will be from various institutions throughout the United States (universities, libraries and agencies). The conference coordinator will be Dr. Gerald A. McWorter, Director of the Afro-American Studies and Research Program, and Associate Professor of Sociology, at the University of Illinois.

This conference, and the publication of its proceedings will have a major national impact. We are applying elsewhere for monies to defray most of the publication costs.

For NEH Use Only

PROJECT BUDGETNational Endowment for the Humanities
Washington, D.C. 20506

III. Date Prepared 2/12/81

Page 1

I. Type of Budget Submission

- ☒
- application budget
-
- ☐
- budget revision

grant or application number

IV. Project Title METHODOLOGICAL ISSUES IN THE
STUDY OF THE BLACK EXPERIENCE: AFRO-AMERI-
CAN STUDIES IN THE 1980's

V. Project Director GERALD A. MCWORTER

II. Applicant Organization
AFRO-AMERICAN STUDIES & RESEARCH PROG.
UNIVERSITY OF ILLINOIS
URBANA, ILLINOIS 61801

VI. Grant Period

From 6 01 81 To 12 31 81
month day year month day year

VII. Project Costs (include all charges to NEH and cost sharing funds)

Summary Budget for Entire Grant Period**DIRECT COSTS**

Salaries and wages

Amount
\$ 2,244

Fringe benefits

304

Consultant fees

2,400

Travel domestic \$ 6743

Travel foreign \$

6,743

Supplies and materials

750

Services

-0-

Other

75

Total Direct Costs

12,516

INDIRECT COSTS

1,528

TOTAL PROJECT COSTS \$ 14,044

VIII. Project Funding for Entire Grant Period

(1) Requested from Endowment:

Outright funds

\$ 9968

Gifts to NEH

Federal Matching

Total Requested from Endowment \$ 9968

(2) Cost Sharing

a. Cash Contributions

(list applicant's anticipated cash outlay and the sources
and amounts of third-party donations, grants, etc.)

\$

b. In-Kind Contributions

(list each major item, source, and value)

Salaries/benefits \$ 2548

Indirect Cost 1528

Total Cost Sharing \$ 4,076**TOTAL PROJECT FUNDING** \$ 14,044

IX. Estimated Outlay of Endowment Funds During Grant Period

1st twelve-month period ending 12 31 81 \$ 9968

2nd twelve-month period ending month day year

3rd twelve-month period ending

4th twelve-month period ending

5th twelve-month period ending

X. Authorizing Official

4/1/78

Name and Title (please type or print)

Signature

Date

1. Salaries and Wages (supply names of principal project personnel; for support staff indicate title of position only and number of persons in brackets)

Total Salaries and Wages \$ 2244

rate	salary base	Amount
12.66 % of \$	1852	\$ 234
0.40 % of \$	2244	9
3.30	1852	61
Total Fringe Benefits		\$ 3 04

3. Consultant Fees	Hooraria (Total)		
name or type of consultant	daily rate of reimbursement	no. of days on project	Amount
Academic: experts in Afro-American Studies (15 persons)	\$160		\$ 2400
_____	_____	_____	_____
_____	_____	_____	_____
_____	_____	_____	_____
_____	_____	_____	_____
_____	_____	_____	_____
_____	_____	_____	_____
		Total Consultant Fees	\$ 2400

destination	transportation costs	subsistence costs	days in travel status	Amount (transp. + subsistence)
Please see budget	5063	1680	()	\$ 6743
justification			()	
			()	
			()	
			()	
			()	

Total Travel Costs \$ 6743
(i.e., for 17 persons -
please see Budget Justification

1. Salaries and Wages (supply names of principal project personnel; for support staff indicate title of position only and number of persons in brackets)

2. Fringe Benefits (if more than one rate is used, list each rate and salary base)

3. Consultant Fees

4. Travel Costs

Total Travel Costs \$ 6743
(i.e., for 17 persons -
please see Budget Justification

5. Supplies and Materials (list each major type and indicate the cost computation)

type	basis/method of cost computation	Amount
Phone	4 months at \$50/month	\$ 200
Postage	3 general mailings to 100 persons and 2 special deliveries to off-campus speakers	150
Duplication	Mimeo, printing of conference programs and xeroxing	350
Office supplies		50
Total Cost of Supplies and Materials		\$ 750

6. Services (list each major type and cost computation)

type	basis/method of cost computation	Amount
		\$
Total Cost of Services		\$

7. Other (list each major type and cost computation)

type	basis/method of cost computation	Amount
Local transportation	Use of University of Illinois car - for travel to/from airport, etc.	\$ 75.00
Total Cost of Other		\$ 75.00

INDIRECT COSTS

1. Rate(s) established by negotiation with Federal agency:

	Amount
62 % of \$ 2244	\$ 1391
35 % of \$ 392	137

Name of Federal agency: _____

Date of negotiation agreement: _____

2. Rate requested in attached indirect cost proposal or estimate of indirect cost rate if submission of indirect cost proposal will be delayed:

_____ % of \$ _____ \$ _____

Total Indirect Costs \$ 1528

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NEED

1. A Note on the Importance of Methodology in Afro-American Studies

There are numerous reasons why it is of fundamental importance to place a greater emphasis on methodology in the field of Afro-American Studies. Many of these reasons are enumerated at some length in the pages that follow. Here, we would like to call the attention of the reader to some obvious points--obvious in the sense that they directly derive from a cursory examination of the structure and content of Afro-American Studies. These points are the following:

1. Afro-American Studies is interdisciplinary. Hence, knowledge within it necessary takes different forms, e.g., that of the type(s) of knowledge presented and developed in the social sciences versus that presented and developed in the humanities. Thus, there is a need for general discussion of such factors as social ontology, epistemology, concepts and research techniques so that Afro-American Studies might self-consciously move closer to being a coherent body of discourses and practices--one which is not internally fragmented as a result of its position vis-à-vis the more traditional disciplines.
2. As the methodology, object and results of research are logically and practically inseparable, the "content" of the "Black experience" necessarily calls for a fundamental questioning of traditional methodologies used in social analyses.
3. Methodology is important because it is more useful and possibly even more generalizable--at any given moment than the substantive knowledge accumulated at that time in Afro-American Studies. The reason is that methodology is a guide to practice, that is, it guides the scholar and student toward the overthrow of old knowledge and the simultaneous development of new knowledge. In fact, one might argue that, while the initial success of a student with a background in Afro-American Studies will be a function of what s/he learns about the contemporary and historical Black experience, in the long run, it is the methodology implicit in that body of knowledge that will provide the student with the tools to move from an analysis of the contemporary order to a view of the logic of, and possibilities inherent in, the future order. Therefore, methodology in Afro-American Studies is an issue of considerable importance, both for scholars and students.
4. Methodology is important because Afro-American Studies is a collective enterprise, and as such there must be rules that govern the collective process (e.g., rules governing team research, replication of research, continuation of research, and so forth).

2. A Note on "Methodology"

It is often useful to view a "methodology" as a multi-level ensemble of practices and discourses which taken together can be constituted schematically in a form such as the following:

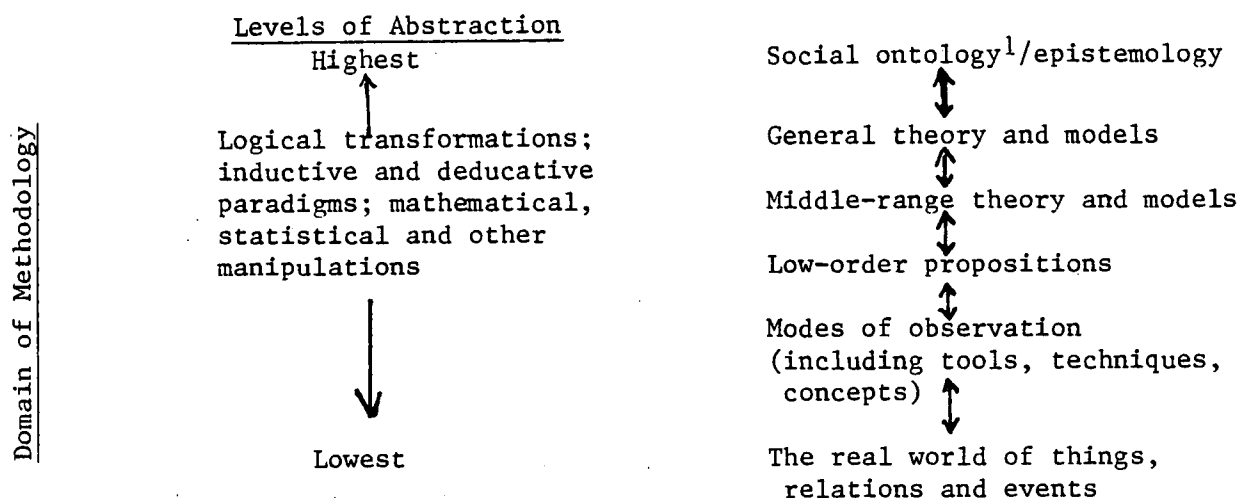


Figure 1: Methodology as a multi-level ensemble of practices and discourses.²

For the purposes of the ensuing discussion, it is important to establish a few points regarding the above figure. The first is that the six "levels" of discourses and practices exist--one should perhaps say, always exist--in an interactive situation. And it is crucial to note that this interaction is not simply limited to adjacent "levels" (e.g., to interaction between general theory and models and middle-range theory and models, or between middle-range theories and models and low-order propositions). Thus, e.g., social ontology and epistemology are always, and necessarily, present at the "level" of modes of observation. And thus methodology is never "neutral." The specific relevance of this theoretical point in the context of the project proposed here will become increasingly clear in the various sections of this discussion.

There is a second important point to make here. It is an obvious point: Each ensemble of practices and discourses that we are calling a "methodology" exists in the context of society and is thus subject to, and, to an often larger than recognized extent, constituted by, such factors as economic, political and academic interests and orientations (which often, though by no means always, overlap considerably). Another, related implication of the fact that methodology is always situated in society is this: in almost all instances, good academic research requires support--e.g., from the parent institution and/or an external funding source. These points are, of course, patently obvious to most readers of this proposal, even if they tend to be "overlooked" in most discussions of methodology. The reasons why we have explicitly formulated these points should, like our points regarding the interactive "levels" of methodology, become increasingly clear in the discussion that ensues in much of this proposal.

3. Comments on Black Intellectual History in the United States

For the purposes of this discussion, we will focus on two bodies of literature that may be fruitfully seen as parts of what we will call Black intellectual history. We will refer to the "classical tradition" in Afro-American social science scholarship and to the recent scholarly literature of Afro-American Studies. Of course, these do not constitute the whole of Afro-American intellectual history. We have singled them out because commentary on them is especially germane to the present discussion.

3.a. The Classical Tradition

If, on the other hand, we are going to

use history of pleasure and amusement, for inflating our national ego, and giving us a false but pleasurable sense of accomplishment, then we must give up the idea of history either as a science or as an art using the results of science, and admit frankly that we are using a version of historic fact in order to influence and educate the new generation along the way we wish.

In the first place, somebody in each era must make clear the facts with utter disregard to his own wish and desire and belief. What we have got to know, so far as possible, are the things that actually happened in the world. Then with that much clearer and open to every reader, the philosopher and prophet has a chance to interpret these facts; but the historian has no right, posing as a scientist, to conceal or distort facts; and until we can distinguish between these two functions of the chronicler of human action, we are going to render to it easy for a muddled world out of sheer ignorance to make the same mistake ten times over W.E.B. DuBois, (1935).

By the "classical tradition: in Afro-American social science scholarship (here, we are including history, or at least history guided by a coherent methodology, as one of the social sciences), we mean to refer to the tradition represented by the writings, especially during the 1930's 1940's and 1950's, of such figures as Charles S. Johnson (see e.g., Johnson, 1934, and 1941), E. Franklin Frazier (see, e.g., Frazier, 1932, 1939 and 1940), Carter G. Woodson (see, e.g., Woodson, 1933); W.E.B. DuBois (see, e.g., DuBois, 1899 and 1935), St. Clair Drake (see, e.g., Drake and Cayton, 1945), Horace Mann Bond (see, e.g., Bond, 1934 and 1939), and Allison Davis (see, e.g., Davis and Dollard, 1940; and Davis, Gardner and Gardner, 1941). In relation to the focus of this proposal, it is important to clarify a few points concerning the classical tradition.

Within the Afro-American intellectual community, there has historically been an unflinching posture against (conscious and non-conscious) racist distortions of the Black experience. This point is well established in a rapidly developing literature of Black intellectual history. (Thorpe, 1958; Ladner, 1973; Guthrie, 1976; Cruse, 1967; and Johnson and Johnson, 1979 are some typical examples of this literature.)

In many instances, within the classical tradition an anti-racist posture led to more or less explicit discussion of methodological concerns; the quote from DuBois at the beginning of this section is illustrative in this regard. However, with regard to the classical tradition and methodology, it is important to clarify the argument in the following manner. The first point we have already established: As Black intellectuals have historically done, Afro-American intellectuals of the classical tradition--living, we should note, during a period in which racism was categorical and obvious--took an anti-racist stand on political and moral grounds. To that extent, they were critical--often critical of various methodologies employed in the various disciplines in which they were trained.

Secondly, these scholars were trained to do empirical research, whether, e.g., in the form of gathering and preserving documents (by, e.g., a Carter

G. Woodson) or in the form of more systematic analysis of behavioral and demographic data (by, e.g., an E. Franklin Frazier). This is not to say that they are trained in such a way as to allow them to conduct systematic, as opposed to piecemeal, critiques of these methodologies. Nor is it to say that they generally came up with viable alternatives. One could argue that, often, the data they collected regarding Black life in the United States often called their theories and methodologies into question to a far greater extent than they themselves suspected.

In any case, one can legitimately argue that the need for methodological sophistication within the Afro-American intellectual community, including sophistication in various forms of quantitative measurement, is greater today than during any earlier period. It is crucial to note that, as segregation laws and practices of categorical racism have, essentially, in any case, become phenomena of the past (though one must always watch for resurgences) questions of the quality of life in Black America have increasingly become answerable only by quantitative measurement. That is, one reason why concern with methodology in Afro-American Studies is so important is that the current period differs from that experienced by the scholars of the classical tradition in certain fundamental ways. This is a period in which affirmative action, busing, questions of income and the like loom large. And, in this context, questions of determining the extent to which race, color or nationality become variables explaining the asymmetrical distribution of resources, privileges and power increasingly become questions of quantitative measurement. Hence, the challenge to Afro-American Studies practitioners.

3.b. Lack of Concern with Methodology in the Scholarly Literature of Afro-American Studies

During the past dozen years, there has been a proliferation of writings focusing on various aspects of postsecondary education in Afro-American Studies. Some of the chief concerns in this literature have to do with the following: (1) defining the academic and/or political orientation of Afro-American Studies (too voluminous to cite here, some of this literature is listed in our selected bibliography); (2) establishing Afro-American Studies as a legitimate area of academic inquiry (some of the key early arguments can be found in Hare, 1969; Robinson et. al., 1969; Bailey, 1970; Hamilton, 1970; and Aaron, 1973); (3) providing an overview of the historical development of various types of programs in Afro-American Studies (see, e.g., Bailey, 1973; Crouchett, 1971; Colón, 1980; Drake, 197 ; Russell, 1975; Smith, 1971; and Aaron, 1973); (4) presenting various personal views of interested, or disinterested, scholars on the subject (see, e.g., Blassingame, ed., 1971; Etzioni and Tinker, 1971; Grossvogel and Cushing, 1970; Kilson, 1973; Record, 1973 and 1974; Rosovsky, 1969); (5) assessing and/or recommending pedagogical techniques or teaching materials (see, e.g., Millner, 1977; Rivers, 1977; James Stewart, 1979; and Butler, 1979); (6) analysing Afro-American Studies within the context of the curricula obtaining in various institutions of higher education and/or suggesting modifications in existing curricula in the field (see, e.g., Boggs, 1969; Flournoy, 1969; Furniss, 1969; Colman, Wheeler and Carty, 1970; Cortada, 1974; Newton, 1975 and 1978; and Smith, 1971); (7) analysing and/or proposing various administrative models (see, e.g., Frye, 1977 and Smith, 1972 and 1975); (8) providing arguments for the inclusion of Afro-American Studies within the theory and methodology of one or more of the established academic disciplines (see, e.g., Jackson, 1970; Ijere, 1972; and Kilson, 1973). There has also been some discussion of whether Afro-American Studies constitutes, or should constitute, an academic discipline or a field of study. (An interesting recent article addressing this question is Daniel, 1980.)

However, very little discussion in the literature focuses directly on methodological issues in Afro-American Studies. And, when such discussion has occurred, it has often taken one of the following two forms: (1) discipline-based discussions in education, history and social science journals (e.g., historically, in The Journal of Negro History, The Journal of Negro Education, and The Negro Educational Review; and, more recently, in The Black Sociologist, The Journal of Non-White Concerns in Personnel and Guidance and The Journal of Black Psychology); or (2) generally unsophisticated discussions calling for the creation of new or transdisciplinary methodologies.³

3.b.i. Toward Contextualization of the Problem

The reasons for the general lack of concern in the scholarly literature of Afro-American Studies with fundamental methodological questions derives from several sources. One could spend pages discussing each one at length. We will simply list those we consider especially salient: (1) the historical context of the development of Afro-American Studies; (2) opposition to mainstream social analysis without viable alternatives; (3) certain monetary, administrative and policy crises that are both reflective of the unique history of Afro-American Studies and of certain more general problems facing many sectors of higher education; (4) the academic backgrounds of many Afro-American Studies practitioners; (5) certain problems generally encountered by any new, developing field of study or academic discipline; and (6) a general lack of concern with non-mainstream social theory and methodology in the curricula of U.S. institutions of higher education.

3.b.ii. Consequences of the Lack of Concern with Methodology

In the introductory chapter to his A Theory of Semiotics, Umberto Eco (Professor of Semiotics in the Faculty of Letters and Philosophy at the University of Bologna and Secretary-General of the International Association for Semiotic Studies) attempts to address (1) the question of whether Semiotics is a field of study and/or a discipline; and (2) the question of what he calls the political, natural and epistemological boundaries of academic discourse in Semiotics. A considerable amount of Eco's discussion in this chapter bears directly on issues that concern Afro-American Studies. Here, we would like to focus on only one aspect of this discussion: the issue of methodology.

Eco begins his discussion of "Semiotics: field or discipline?" with the following remarks:

Any study of the limits and laws of semiotics must begin by determining whether (a) one means by the term 'semiotics' a specific discipline with its own method and a precise object; or whether (b) semiotics is a field of studies and thus a repertoire of interests that is not as yet completely unified. If semiotics is a field then the various semiotic studies would be justified by their very existence: it should be possible to define semiotics inductively by extrapolating from the field of studies a series of constant tendencies and therefore a unified model. If semiotics is a discipline, then the researcher ought to propose a semiotic model deductively which would serve as a parameter on which to base the inclusion or exclusion

of the various studies from the field of semiotics (Eco, 1979, p. 7).

A specific discipline must have then its own methodology--more precisely, at least a dominant methodology and a set of methodologies competing for dominance, with all of these sharing some common concerns--and a specific object. The resolution of certain methodological questions in Afro-American Studies necessarily precedes the development of Afro-American Studies as an academic discipline. In the meantime, it remains a field of study.

3.b.ii.(b) Consequences for Evaluation

The failure thus far to reach at least some general resolution of the "Afro-American-Studies-field-or-discipline" question has had, and continues to have, far-reaching implications. Without an understanding of Afro-American Studies' method(s) and object, and of the boundaries of its discourses, it is extremely difficult--perhaps, impossible--to develop precise, "objective" criteria for the evaluation of scholarly and professional activity in that area. Of course, some criteria continue to be developed. The point is that these criteria necessarily lack a certain degree of precision and are often simply subjective. How, then, does one evaluate the scholarly contributions of a person seeking tenure in an Afro-American Studies department or program? On what precise basis can an Afro-American Studies department or program be evaluated qua an institution devoted to scholarly pursuits within Afro-American Studies? On what precise basis can a student make a rational choice as to which institution to attend in order to pursue undergraduate and/or graduate work in Afro-American Studies? Or on what precise basis can a four-year institution or graduate school evaluate the work of a student who has done extensive course work in Afro-American Studies? Further, on what precise basis, other than, e.g., the individual scholarly contributions of particular, prestigious academicians, can agencies and foundations make rational, defensible decisions regarding which Afro-American Studies programs or departments they will fund?

3.b.ii.(c) Teachers and Pupils: Academic Genealogies and Recurrent Problems

Ultimately, perhaps the greatest tragedy in relation to the lack of systematic emphasis on methodology in Afro-American Studies has to do with "academic genealogies." The problem is this: Given teachers who are themselves insufficiently schooled in relation to methodological concerns, how, at least, in general, are they to train students to be methodologically sophisticated? We are addressing a problem that is likely to reproduce itself indefinitely, unless specific strategies are developed to combat it.

4. The Post-1960's University

1. An educated person must be able to think and write clearly and effectively.
2. An educated person should have achieved depth in some field of knowledge. Cumulative learning is an effective way to develop a student's powers of reasoning and analysis, and for our undergraduates this is the principal role of concentrations.
3. An educated person should have a critical appreciation of the ways in which we gain and apply knowledge and understanding of the universe, of society and of ourselves. Specifically, he or she should have an

informed acquaintance with the aesthetic and intellectual experience of literature and the arts; with history as a mode of understanding present problems and the processes of human affairs; with the concepts and analytic techniques of modern social science; and with the mathematical and experimental methods of the physical and biological sciences.

4. An educated person is expected to have some understanding of, and experience in thinking about, moral and ethical problems. It may well be that the most significant quality in educated persons is the informed judgment which enables them to make discriminating moral choices.
5. Finally, an educated American, in the last third of this century, cannot be provincial in the sense of being ignorant of other cultures and other times. It is no longer possible to conduct our lives without reference to the wider world within which we live. A crucial difference between the educated and the uneducated is the extent to which one's life experience is viewed in wider contexts.

Finally, the faculty voted to institute a new degree requirement asking for demonstrated competence in the application of mathematics and quantitative reasoning... The emphasis will be on applications.... Thus the main thrust of the mathematics requirement will be to bridge the gap between the student's theoretical knowledge and its application. One component will be the concept of function, and its role in understanding reality. A second component will be dealing with uncertainty through the techniques of probability and statistics. In addition, students will acquire an elementary knowledge of computer programming and familiarity with the Harvard time-sharing system, providing a base for the development and application of computer skills throughout the curriculum (from Faculty of Arts and Sciences, Harvard University, Report on the Core Curriculum, 1978).

The university in the United States has developed under two primary influences. On the one hand, it has developed on the basis of the influence of the classical European university (that is, on the basis of a model that largely reflects the Greco-Roman tradition as mediated through the Catholic educational structure). In the English-speaking world, the better-known examples of this model include such institutions as Oxford, Cambridge and Edinburgh. On the other hand, the university in the United States has developed under the influence of the pragmatism of an advanced capitalist society in which technology, and technology-related forms of knowledge, assume an apparently increasingly dominant role. These two influences operate simultaneously in all U.S. institutions of higher learning (and increasingly in institutions in other parts of the world).

However, it is important to make an analytical distinction here. During the nineteenth century and early twentieth century, a number of private universities developed in the United States which primarily reflected the dominance of the first influence alluded to in the above paragraph. The reference here is to such universities as Harvard, Yale, Princeton, Chicago and Stanford. (The latter university, perhaps, reflects this influence somewhat less than the others.)

This phenomena should be distinguished from a more recent one. In the latter part of the nineteenth century, land-grant colleges began to emerge in various parts of the U.S. And, in the mid-twentieth century, we began to get a tremendous proliferation of community colleges. The development of both these types of institutions occurred, in large measure, as a response to the increasing demands of an increasingly expanding technological society--a development these institutions now help to fuel.

Many of the disciplines in the modern university are twentieth century phenomena which largely reflect (and contribute to) the development of an advanced, expanding capitalist society in which the role of technology is dominant. For example, the social sciences are essentially a twentieth century phenomena.

In the 1960's there was a large expansion in U.S. universities, e.g., in terms of student enrollment, size of faculty, number of course offerings and general availability of resources. This expansion was essentially related to two factors. One was a demographic fact: "war babies" going to college. The other was an economic factor: a period of relative economic prosperity allowed for a "surplus" to be directed to the educational sector.

The basic point we want to establish in this section is the following. Given the present contraction of the economy, the post-1960's university not only cannot expand (at least not on the scale of the previous era), it must contract. And, in this context, the issue of on what basis decisions as to what sectors of the university (including disciplines and areas of study) are to be preserved, and which are to be cutback or eliminated, emerges. Here, the struggle develops between "soft" and "hard" methodologies; between "humanistic understanding," on the one hand, and statistical and computer analyses, on the other.

The passages at the beginning of this section are from the 1978 "Report on the Core Curriculum" by a committee of the Faculty of Arts and Sciences at Harvard University. This report, like the controversy it sparked (see, e.g., Change Magazine Press, 1979), reflects the heated debate within the university community on the question of what constitutes an educated person in the latter part of the twentieth century. In the midst of this debate, Harvard has apparently taken the lead in placing "hard" methodology at the heart of requirements for a liberal arts degree--thus signalling the apparent triumph of statistics, computers and the new, "hard" methodology over the old. Put another way, this apparently signals the increasing dominance of the tradition emanating from the new technological society over that emanating from the classical European universities.

This shift has numerous implications for disciplines, academic departments and fields of study. One major implication is this: the university has developed a new language (quantification) and a corresponding machine (computer) and, in this setting, what has increasingly held disciplines together is the use or non-use of quantitative methods. Clearly, given its location within the contemporary academic and social order, Afro-American Studies can ill-afford to fail to come to grips with questions of methodology. In a fundamental way, the very survival of Afro-American Studies within the

university community may well depend on its concern with questions of methodology.

5. Mainstream and Non-Mainstream Social Theory: Implications for Methodology in Afro-American Studies

In the following, we consider several philosophical traditions, and some methodological issues raised within them.

5.a. Mainstream Social Theory⁴ and Afro-American Studies

As we know, during the 1960's inspired in part by the "Black revolt" of the 1960's and angered by the posture taken by many of the "older generation" within the U.S. government and academia, large numbers of students (and some faculty) within the colleges and universities of this nation began to thoroughly question some of the basic assumptions (of social ontology, epistemology, theory and methodology) in the social sciences. Some of those involved in this questioning were "insiders," e.g., graduate students engaged in research.

It is essential to grasp the following here: Simultaneous with the development of a consensus within (at least some sectors of) academia that Afro-American Studies should be incorporated, even if not fully, into the stream of academic life, there was a growing consensus among many that the established disciplines were themselves in need of fundamental restructuring from top to bottom. Those involved in the initial development of Afro-American Studies shared this view of the necessity for restructuring. What they tended to lack was the kind of training, and the kind of intellectual and political insight, that would have allowed them to more significantly contribute to this restructuring. Thus, there was a tendency either to simply introduce "Black content" into the traditional forms (and call the result "Black history," "Black sociology," "Black literature," "Black psychology," "Black politics" and so forth) or to attempt to "reject everything" in the established disciplines (which is, of course, dialectically speaking, ultimately a rather ridiculous notion--a point many practitioners eventually come to realize). (A good example of the latter course of action was the attempt in the early 1970's, by Professors Cedric X and Phillip McGee at Stanford and Luther Weems at Morehouse, to found an "African Psychology.")

Thus, there has been a large tendency within Afro-American Studies for scholars to reproduce the basic theoretical and methodological assumptions of the mainstream (variants ultimately of positivism, empiricism and pragmatism), in spite of the fact that they have frequently had quite different intentions. Perhaps, the best way to combat this tendency is to encourage critical debate around these assumptions and to present, and critically analyze, alternative approaches.

5.b. Afro-American Studies and Critiques of Mainstream Social Theory

In the following, we make some comments about some prominent alternatives to the methodologies of mainstream social theory that are currently the focus of considerable discussion in western Europe and elsewhere: namely, certain methodological principles of (1) structuralism and semiotics; (2) hermeneutics and (3) Marxism. Due to space considerations, the presentation is limited to a schematic overview. (This overview is not intended to leave the reader with the false impression that there is unified discourse within each of these alternatives. In fact, each is quite diversified--but discussion of this would take us far from the central concerns of this proposal.)

Structuralism and Semiotics

In the context of the present discussion structural anthropology

(especially, structural anthropology à la Levis-Strauss) raises the question, among others, of the extent to which, and in what specific ways, a methodology derived from linguistics--specifically, a certain school of structural linguistics⁵ -- is of use in methodologically elucidating specific aspects of that ensemble we refer to as "culture." Structuralism, especially in the form of structuralist Marxism (à la Althusser, Balibar, Macherey and others) argues for the interpretation of social theory and methodology (and related discourses and practices) as productions. Julia Kristeva, of the Paris-based Tel Quel school, argues that no "text" is ever "free" of other texts, i.e., that there is an intertextuality of all writing. Foucault raises the question of interconnections of power (pouvoir) and knowledge (savoir) in modern society. Each of these points has been under-discussed in discussions of methodology in Afro-American Studies.

5.b. ii. Analytic Philosophy, Hermeneutics and Critical Theory

A number of thinkers influenced by the writings on language of the later Wittgenstein and of J. L. Austin, among others, argue that a new understanding of the complexity of language and the concept of action has "called into question many of the dichotomies that have shaped mainstream social science--dichotomies such as fact and value, description and evaluation, and empirical versus normative theory. Analytically trained philosophers, joined by others, have shown how so-called empirical theory in the social sciences harbors ideological biases" (Bernstein, 1978, pp. 58-59). (See, e.g., the writings of Berlin, Winch and Charles Taylor cited in the bibliography.)

Hermeneutics raises a number of objections against mainstream social science. Several are stated in the following passage from Habermas' Knowledge and Human Interests:

The historical-hermeneutic sciences gain knowledge in a different methodological framework. Here the meaning of validity of propositions is not constituted in the frame of reference of technical control. . . For theories are not constructed deductively and experience is not organized with regard to the success of operations. Access to the facts is provided by the understanding of meaning, not observation. The verification of lawlike hypotheses in empirical-analytic sciences has its counterpart here in the interpretation of texts. Thus the rules of hermeneutics determine the possible meaning of the validity of statements of the cultural sciences (Habermas, 1971, p. 309).

Hermeneutics and critical theory (i.e., the Frankfort school and its descendants) raise a number of serious objections to mainstream social theory. Critical theory, e.g., is guided by a basic practical interest (one is reminded of Kenneth Clark's notion of an involved observer in his introduction to Dark Ghetto)--namely, that of relentless criticism of all conditions that thwart human emancipation. Critical theory denies the distinction between normative and empirical theory. And, in its early phase (see, e.g., Slater, 1977), the Frankfort School explicitly argued for a direct link between critical theorists and working-class struggles.

Phenomenology is in many ways closely allied to hermeneutics and critical theory. A key question raised in phenomenology is Weber's question: verstehen. That is, the question is raised whether an adequate understanding--or, perhaps,

any understanding--of a social phenomenon can occur without the observer coming to grips with the meaning, or ensemble of meanings, that that phenomenon has for the actors involved.

5.b.iii. Marx's Methodology

Marx's analysis of social phenomena involves a methodology that is, at once, dialectical, historical, critical and empirical. It is dialectical in many respects, among which are the following: in empirical investigations, it places emphasis on social relationships (rather than simply perceived discreet entities), on the necessary "contradictoriness" of any social field, and on the qualitative, structural transformations that occur at the most basic levels of society as a result of society's inherent, internal dynamics; in the analysis of the history of social theory and methodology, it simultaneously engages in immanent critique and in metacritique. It is historical in the sense that its analytical categories are historically specific. (The reader is reminded that Marx severely critiqued both Hegel and many economists of his era because they generally failed to use historically specific categories and thus engaged in abstract talk of, e.g., "the state" or of "value.") Marx's methodology is critical in the sense that it synthesizes an empirical and normative approach in its very concepts. Thus, e.g., Marx's critique of capitalism is not an addendum to his methodology, but a necessary consequence of it. Marx's approach (at least, the approach of Marx qua political economist) is empirical in the sense that it is rooted in the collection and analysis of "empirical data" and involves a constant interplay between the "abstract" (social ontology, theory, concepts and so forth) and the "concrete."

5.c. Summary of Issues

This discussion of some "philosophical issues" that might be fruitfully addressed in dialogue focusing on methodology in Afro-American Studies has covered a number of issues, among which are the following:

1. the question of objectivity;
2. the question of empirical versus normative (i.e., normative and empirical) approaches;
3. the question of the "involvement" of the observer;
4. the question of historically-specific concepts, propositions and theories;
5. the question of methodology as critique; and
6. the question of verification.

An additional question we have not touched on, due to its obviousness, is:

7. The question of modes of explanation, i.e., of the logical presentation of evidence.

Our discussion has pointed to the particular urgency of these questions given: (1) certain tendencies within Black intellectual history, (2) certain transformations occurring within the post-1960's university, and (3) certain concerns expressed within various philosophical traditions. We have expounded on these issues at length; it is difficult to overemphasize their importance.

GOAL AND OBJECTIVES

1. Goal

The general goal of this project is to increase sensitivity to methodological concerns among a wide sector of practitioners in Afro-American Studies (and largely through them to impact on others in related areas). More specifically, the goal is to heighten this sensitivity both in terms of the array of methodological issues that obtain in that rather large, diversified ensemble of practices and discourses that we call Afro-American-Studies-as-a-field-of-study and in terms of certain key issues that would necessarily have to be re-thought prior to the development of Afro-American Studies as an essentially unified discipline with its own object and methodology.

It follows from our discussion in the "needs" section that dialogue on methodology in Afro-American Studies might most fruitfully take place in relation to: (1) certain developments and "significant silences" (Bourdieu) in the "classical tradition" of Afro-American scholarly writings in the social sciences (including history); (2) certain developments and "silences" in the recent scholarly literature in Afro-American Studies; (3) certain trends (which have direct implications for disciplines, fields of study and methodological concerns) in the post-1960's university; and (4) certain developments and "silences" in the literature on mainstream and non-mainstream social theory and methodology.

Pursuit of the general goal of our project in this context would:

1. Assist Afro-American Studies practitioners and students to increase their methodological sophistication on the basis of, and ultimately to move beyond, the anti-racist critique of mainstream scholarship in the classical tradition of Black American intellectual thought. As there is a close relation between the evolvment of good methodology and the evolvment of good theory, this development would, in many cases, allow interested scholars and students to provide more sophisticated explanations for the findings of our predecessors.
2. Enable Afro-American Studies practitioners and students to insure that dialogue an methodological questions is systematically included in the contemporary scholarly literature of Afro-American Studies.
3. Assist Afro-American Studies programs, departments and research centers to better adapt to, and ultimately survive in, the post-1960's university.
4. Enable Afro-American Studies scholars and students to draw upon, and, potentially, make a significant contribution to, discussions on methodology and theory in the scholarly literature of mainstream and non-mainstream social science and philosophy.

For these reasons, and others enunciated elsewhere in this proposal, we strongly feel the importance of the endeavor being proposed in these pages should be underscored.

2. Objectives

To achieve our general goal, this project has three primary objectives.

2.a. The First Objective

The first objective is to organize a small "working conference" of Afro-American Studies practitioners and selected persons in certain directly related areas. (The total number of persons attending, including those reading papers, will be between eighty and one hundred.) The topics covered at this conference will

cover the range of methodological concerns delineated in Figure 1 and the related discussion, with specific emphasis on: (1) the philosophical level (i.e., issues related to social ontology; epistemology; and the logic of patterns of discovery, verification and presentation in social analysis; (2) middle-level theory, models and propositions; and (3) research techniques and resources, these concerns will be viewed in the four contexts we delineated in the section on needs, as well as in our discussion of our general goal.

2.a.i. Overview of Proposed Conference

An overview of the proposed conference, with a list of prospective speakers, is provided below. For each panel, a chairperson and discussants will be chosen from speakers in other panels and from a pool of University of Illinois faculty and professional staff with related interests. (Though many of these speakers have to be confirmed, we anticipate a high response rate.)

Day One: Evening

Banquet

Plenary Session: Methodological Issues for Black Studies
Research in the 1980's

Chair: Diana Slaughter, Northwestern University

Speakers: Nathan Huggins, Harvard University
Claudia Mitchell-Kernan, University of California-Los Angeles
Gerald A. McWorter, University of Illinois-Urbana

Day Two: Morning and Afternoon

Panel: Quantitative versus Qualitative Methods

Panelists: Howard Taylor, Princeton University
Armistead Robinson, University of Virginia

Panel: Methodological Issues in the Use of Documentary Collections of Primary Research Materials

Panelists: Michael Winston, Howard University
Donald Joyce, Vivian Harsh Collection (Chicago Public Library)

Panel: Methodological Issues in the Use of Data Banks with Machine-Assisted Techniques

Panelists: Nampeo McKenney, United States Bureau of the Census
James Jackson, University of Michigan

Panel: Methodological Foundations of the Black Intellectual Tradition(s)

Panelists: Vincent Franklin, Yale University
Wilbur Watson, Atlanta University

Day Three: Morning and Afternoon

Panel: Methodology and Afro-American Studies Curriculum Development

Panelists: Ronald Bailey, Northwestern University
Frank Pogue, State University of New York-Albany

Panel: Alternatives to Mainstream Methodology

Panelists: Glenn Jordan, University of Illinois-Urbana
Cornel West, Union Theological Seminary

Panel: Proposals for Developing New Data Sets

Panelists: Diana Slaughter, Northwestern University
John Blassingame, Yale University

Each speaker will be asked, several months in advance, to prepare a special paper for this conference. The concerns delineated in the discussion of needs and in that of our general goal will be addressed in each panel, though the specific emphasis will, of course, vary. (Thus, e.g., the panel on proposals for developing new data sets will include discussion of the pertinence of such developments for "larger" methodological concerns.)

The proposed program includes persons from various parts of the United States and from different types of institutions. It includes persons with diverse academic backgrounds who are at various stages of their academic and/or professional careers.

The conference is tentatively scheduled for November 18th, 19th and 20th (1981) at Allerton House in Monticello, Illinois.

2.a.ii Allerton House

For the past thirty-five years, Allerton House has been a University of Illinois conference center. It is located twenty-five miles from the University campus in Monticello, Illinois. Surrounded by 1,100 acres of parklands, and with accommodations for up to one hundred people, Allerton is, one might truthfully say, the perfect facility in which to convene our proposed conference.

2.b. The Second Objective

The second objective is to publish the proceedings of our proposed conference. It is anticipated that this collection of papers will make a substantial, and unique, contribution to the Afro-American Studies-related literature.

We intend to apply to other sources to facilitate the publishing of the conference proceedings.

2.c. The Third Objective

The third objective is to disseminate the conference proceedings. We intend to utilize several specific mechanisms to insure broad dissemination of this publication. These include the following:

1. Professional Conferences. We fully intend to make the materials from this project available at every major Afro-American Studies conference (we have identified twelve national Afro-American Studies-related organizations), as well as at the more traditional professional meetings (e.g., the American Sociological Association, the American Anthropological Association, the American Historical Association and others). We also intend to deliver project-related papers at some of these conferences.
2. Professional Papers. We intend to publish the results of this project in a series of widely published professional papers. These would facilitate the involvement with the project of persons in a number of pertinent fields.
3. AFRO-SCHOLAR. The newsletter of the Afro-American Studies and Research Program of the University of Illinois (entitled AFRO-SCHOLAR) is distributed to about one thousand persons in the United States (and elsewhere) who have Afro-American Studies-related interests.

The newsletter will assist us to publicize our results and to solicit the participation of others in further institutionalizing and evaluating the core curriculum we are developing.

4. Libraries. We intend to send information publicizing the results of our project to selected bookstores, and to selected academic and public libraries throughout the United States.
5. ICBS and NCBS Newsletters. The results of our project will be published in the newsletter of the Illinois Council for Black Studies, as well as that of the National Council for Black Studies.
6. Deposits. The results of this project will be deposited at the Education Research Information Center (ERIC) and at selected public and college libraries in various parts of the United States.

2.d. Timetable

The following is a prospective timetable for the implementation of the objectives delineated in the above.

July, 1981	-	Final commitment form participants
August, 1981	-	Mail detailed prospectus to participants
August, 1981	-	Send invitations to persons potentially attending the conference.
September - October, 1981		Circulate abstracts of all papers, Circulate full papers to discussants.
November, 1981	-	Conference
December, 1981	-	Post conference wrap-up. Prepare and main final report.
1982	-	Proceedings published and disseminated.

EVALUATION

Because of the nature of this project, the use of extensive "hard" evaluative procedures would undoubtedly prove to be ultimately more cumbersome (and expensive) than informative. We have chosen to utilize the following "soft" procedures for the purposes of evaluation.

1. Formative Evaluation

To insure quick feedback on the work of our staff prior to the conference, we will utilize: (1) our own observations, (2) discussions with professional staff members employed by the Division of Conferences and Institutes of the University of Illinois' Office of Continuing Education and Public Service, and (3) discussions with conference participants. This information will be used to make any necessary modifications in our plans.

Evaluation during the conference will occur in several ways. (1) We have included discussants on each of the panels and will provide members of the audience with advance copies of the abstracts of the various papers. This, together with the expertise and interest of the

panelists, will help to insure that the papers presented, and the potentially revised versions given to us for publication, will be of high quality. (2) We will ask each member of the audience to complete a questionnaire prior to her/his departure. This questionnaire will yield qualitative and quantitative evaluative data. (3) The staff members will, of course, be in contact with each other during the course of the conference. This contact will assist us to make minor modifications in our plans as necessity dictates.

2. Summative Evaluation

Following the conference, we will mail a questionnaire to the panelists. Each will be asked to provide us with his/her appraisal of certain key aspects of the conference: e.g., administrative efficiency and quality of the presentations.

At the end of the project, the staff will prepare a final report for internal use and for submission to the Research Division of the National Endowment for the Humanities. This report will include a thorough, critical analysis of each phase of the project. It will be based on the results of our previous evaluations and on supplementary observations of staff.

In the discussion of our plans for publication and dissemination, we noted that we intend, by way of presentation of professional papers and other means, to make the results of our project available at the national meetings of twelve Afro-American Studies-related organizations and at the meetings of other, discipline-based organizations. By their responses to our materials and presentations, interested participants at these conferences will provide us with invaluable feedback.

STAFF

The project will be pursued in cooperation with the Division of Conferences and Institutes of the University of Illinois' Office of Continuing Education and Public Service. The expertise of the Conferences and Institutes staff will help to insure the success of our conference.

The conference coordinator (project director) will be Professor Gerald A. McWorter (PhD, University of Chicago), Director of the Afro-American Studies and Research Program, and Associate Professor of Sociology, at the University of Illinois-Urbana. He is an Executive Board Member of the National Council for Black Studies, Co-chairperson of the Illinois Council for Black Studies, and on the editorial boards of the Black Scholar and the Journal of Black Studies. He will soon assume the editorship of the Black Sociologist. For fifteen years, Professor McWorter has played a key leadership role in discussions of theory and method in Afro-American Studies. He is the current Chairperson of the Committee on Methods of the National Council for Black Studies. From 1970-1975, he was Director of Afro-American Studies at Fisk University. From 1976-1977, he was Acting Director of the Center for Black Studies at the University of California. From 1975-1979, he was Associate Professor of Black Studies at the University of Illinois at Chicago Circle.

The staff will also include a secretary and a graduate student assistant.

BUDGET JUSTIFICATION

1. Travel. The costs for travel, lodging and subsistence for conference speakers have been calculated as follows:
 - a. Room and board: \$1680. This includes (1) costs for rooms for twenty-one persons (speakers plus staff) at Allerton House for two days: \$714; (2) a building use fee of \$2.00 per day for each of twenty-one persons (building use fees for members of the audience will be included in their registration fees): \$126; and (3) two breakfasts (3.75 per person), two lunches (\$4.25 per person) and three dinners (\$8.00 per person) for twenty-one persons: \$840.
 - b. Travel: \$5063. This includes: the costs of round-trip plane fare for each non-Illinois speaker and of train fare for each speaker from Chicago area. The specific breakdown is as follows (the order follows the listing of speakers on pp. 13-14; \$5063 includes 10% anticipated fare increases):

Chicago	\$ 27	Washington, D.C.	330
Boston	394	Ann Arbor	204
Los Angeles	660	New Haven	438
Newark	350	Atlanta	274
Richmond, Va	346	Chicago	27
Washington, D.C.	330	Alban, NY	408
Chicago	27	New York, NY	350
		New Haven	438

2. Salaries and Benefits

Please see budget.

3. Phone, supplies, postage and duplication

\$750 includes phone (\$200), office supplies (\$50), postage (\$150) and xeroxing/printing (\$350).

4. Consultants

Each of the fifteen non-University of Illinois speakers will be paid a flat fee of \$160 for his/her contribution.

5. Indirect Costs.

Costs here include 62% of all salaries and wages and 35% of all graduate student salaries.**

**Special Footnote: The listing of two (2) rates is to reflect the University's best estimate of costs related to Graduate Assistant Tuition which are required by OMB Circular A-21 (Revised) to be charged separately to Sponsored Projects after 1 July 1981. The University's current negotiated indirect cost rate is 68% of Salaries and Wages including a component for tuition. Recognizing that the separate (direct or indirect) charging of tuition will impact our negotiated indirect cost rate, we have reduced our 68% rate to 62% to allow for this change in procedure. Appropriate adjustment(s) will be made as these rates/costs become firm.

FOOTNOTES

¹By "social ontology" we refer to basic assumptions as certain psychologists would put it, the assumptions that constitute a "zero-order" belief system) concerning the nature of "the fundamental entities and structures of social existence--for example, persons and institutions--and of the basic nature of social interaction and social change" (Gould, 1980, p. xi).

²This figure is taken from Pelto and Pelto, 1978--except for two crucial addition of the term "relations" at the bottom and of the terms "social ontology" and "epistemology" at the top.

³The basis for the observations in the above paragraphs comes in part from a content analysis we have done of the publications from 1977 through 1979 in twenty-six journals that publish the bulk of the scholarly articles in Afro-American Studies.

⁴An excellent definition and discussion of mainstream social theory and methodology is provided in Bernstein, 1978.

⁵We are thinking more here of Saussurian structural linguistics than of e.g., the Tel Quel school (Barthes, Derrida, Philippe Sollers, Kristeva and others).

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PROPOSED REVIEWERS

1. Dr. Joseph Russell
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Dr. Russell has been the main executive officer of the major professional association in the area of Black Studies for the last 5 years. He is the Chairperson of the Department of Afro-American Studies at the University of Indiana, and has been involved in the evaluation of Black studies programs throughout the country, in several different types of institutions. He is well published and knowledgeable in the field.

2. Dr. Ronald Bailey
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Dr. Bailey is a Black studies-Political Science PhD from Stanford, currently an Assistant Professor at Northwestern University with a joint appointment in Political Science and African-American Studies. He has continued to work in a multi-disciplinary manner, combining quantitative history, with a softer ethnographical approach to studying the current social problems faced by the Black community, and a policy orientation. His work is highly respected because of its methodological rigor.

3. Dr. St. Clair Drake
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Dr. Drake is one of the most eminent of the senior scholars in the field of Afro-American studies and is widely read in several disciplines and on several continents. He is author of several classics and without a doubt is capable of making definitive evaluations of proposals in the area of Afro-American Studies.