

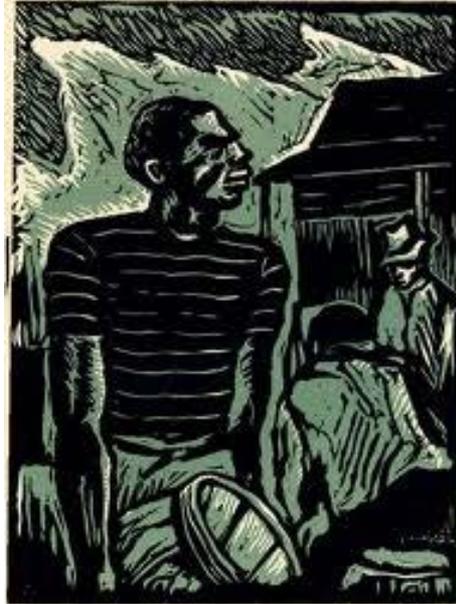
Lecture #5: DEBATE

The radical Black canonical tradition = three great Black debates

1830's



1930's



1960's



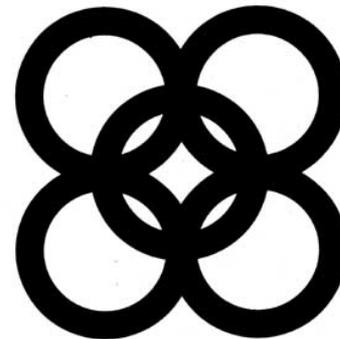
Three great debates:

Emancipation

Self-Determination

Black Liberation

Three main solutions:



Escape

Persuade

Fight

Lecture 1: IDEOLOGY

The ideological framework

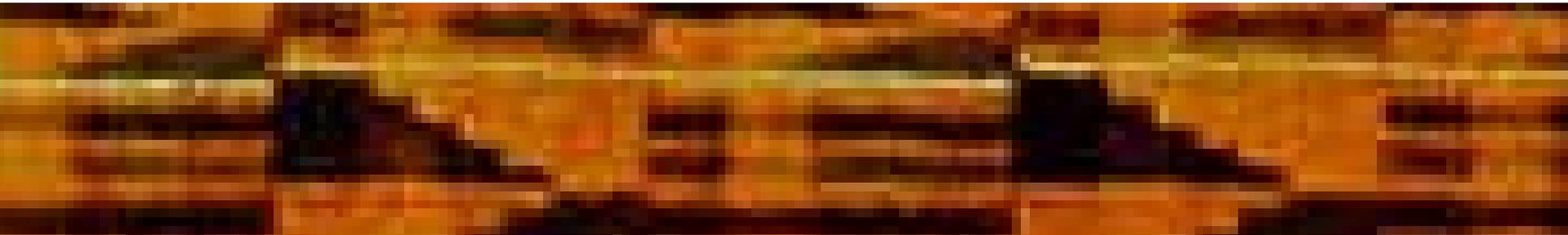
Identity

Analysis

Commitment

Program

Action





Lecture 2: Methodology

The D-7 Method

D1: Definition

D2: Data

D3: Digitization

D4: Discovery

D5: Design

D6: Dissemination

D7: Difference



Lecture 3: **History**

Dialectics

Production forces

Production relations

Modes of society

Social cohesion

Social disruption

Modes of Social cohesion

Modes of Social disruption

Africa



Slave trade

Slavery



Emancipation

Rural



Great migrations

Urban



Crisis

Information



The basic difference is trans-generation continuity

Lecture 4: Radical Black Tradition



Panafricanism
Nationalism
Black Liberation
Feminism
Socialism

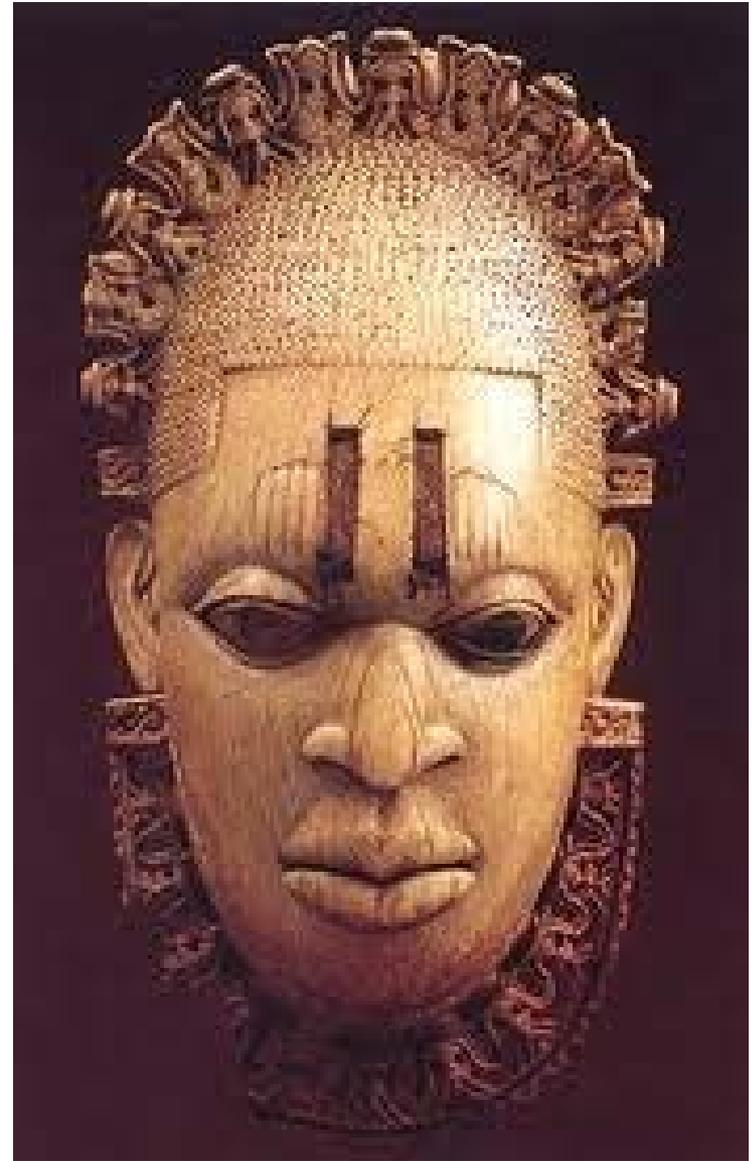
Tradition in everyday life has been torn apart by historical disruptions but never destroyed. Black people survive through their appropriation of the past and their constant creative improvisation. We live because we can make music in every aspect of our lives – always new/old music.

Tradition in ideological frameworks survive through the protection of dogma as a reference to combat the ever present problems that reproduce past oppression. The elders and the books keep us going.



Outline of Lecture #5:

1. What is debate?
2. What is a great African American debate?
3. What can we learn from the Emancipation Debate?
4. What can we learn from the Self-Determination Debate?
5. What can we learn from the Black Liberation Debate?
6. What is the next Great Debate?
7. Why this lecture series?



What is the canon of Black thought?

A canon is usually a set of essential readings, what must be read to understand the subject. Black literary scholars have argued that the canon of literature can't be limited to the West, and ignore the literature of the global south (Asia, Africa, and Latin America), and the canon of American Literature certainly can't exclude Black writers. But we ask a different question. What is the canon of Black thought? What are the essential texts that define the tradition of ideological frameworks? What does everyone need to know? No single text will do. *We want to point past dogma to debate.*

What is debate?

Disagreements over different positions on an issue whereby two or more parties exchange views and attempt to refute each other and convince a population of people to accept their position.

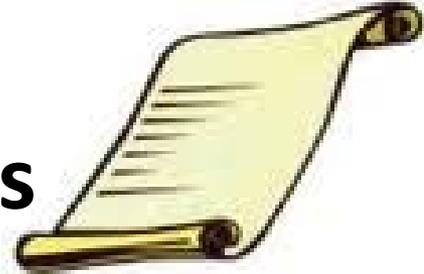
Community debates can be formal or informal, face to face or over a long period of time, but they must be inter-textual and take up arguments of opposing points of view. There are formal votes if the debate takes place in a organization or on an editorial board, but in general the outcome of community or movement debates is determined by what people do as a result of how deeply they debate.



The Debate: Three Roads to Freedom

1. Should we appeal to persuade?

**arguments of reason, morality,
history, and law to change minds**



2. Should we migrate to escape?

**leaving one location for another in
search of a better life**



3. Should we use power to fight?

**using economic, political or
physical force to change society**



We have debated these options for over 200 years!

What is a “great debate”?

- 1. A debate that dominates the discourse among leading intellectuals, and all printed and spoken forums of the day, and by the masses of people. A “great debate” takes place everywhere people gather.**
- 2. It takes place as a specialized discussion but also as forums that reflect public opinion, so major conferences are important.**
- 3. It is a reflection of fundamental objective conditions of change, especially modes of social disruption, transformation.**
- 4. It creates literature – texts – that stand as markers of a historical period and define a paradigmatic framework for a historical period.**
- 5. It maintains inter-textuality with previous “great debates.”**



Modes of Social cohesion

Modes of Social disruption

Africa



Slave trade

Slavery



Emancipation

Great Debate #1

Rural



Great migrations

Great Debate #2

Urban



Crisis

Great Debate #3

Information



Emancipation Debate: How can Black people get free?



The Abolitionist Movement, The Civil War, The Reconstruction

Context: Origin of the organized Black community

Four events took place in 1787: first, in Philadelphia Richard Allen and Absalom Jones founded the first independent Black church. They also formed the Free African Society as a mutual Black benefit society. In New York the white New York Manumission Society set up the first formal school for Blacks, the African Free School. In Boston this same year the charter arrived from England to set up the first lodge for Black Masons based on the leadership of Prince Hall, a Black man free for 22 years. This was 224 years ago. The US founding constitutional convention was held in that year.



More Black Agency



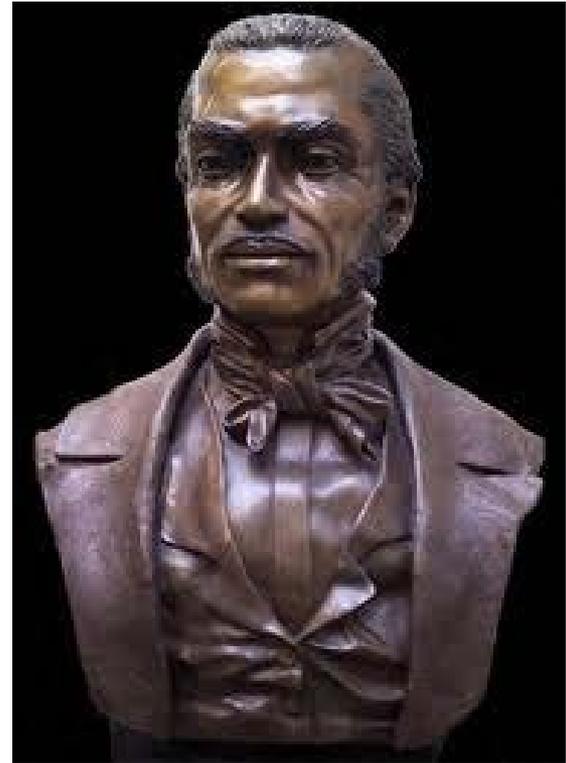
Sam Cornish

1795 - 1858



John Russwurm

1799 - 1851



Frank McWorter

1777 - 1854

Another leap began in 1827 when Samuel Cornish and John B. Russwurm founded *The Freedom's Journal*, the first Black newspaper. Then in 1830 the National Negro Convention Movement began. That year Frank McWorter moved to Pike County (IL), and then was the first Black man to found a town in the US (1836). All of this was happening while the majority of Black people were captive slaves. Black people were their own emancipators.

Black women are leaders in the debate!



Maria Stewart
(1803-1879)



Frances Ellen Watkins Harper
(1825-1911)



Sojourner Truth
1797 - 1883



Harriet Tubman
(1822 – 1913)

There is a great stir about colored men getting their rights, but not a word about the colored women; and if colored men get their rights, and not colored women theirs, you see the colored men will be masters over the women, and it will be just as bad as it was before. So I am for keeping the thing going while things are stirring; because if we wait till it is still, it will take a great while to get it going again...I want women to have their rights. In the courts women have no right, no voice; nobody speaks for them. I wish woman to have her voice there...

—Sojourner Truth

The drums of revolt began to beat!



David Walker's Appeal (1830):

"The whites have always been an unjust, jealous, unmerciful, avaricious and blood-thirsty set of beings, always seeking after power and authority."



Nat Turner's Confession (1831):

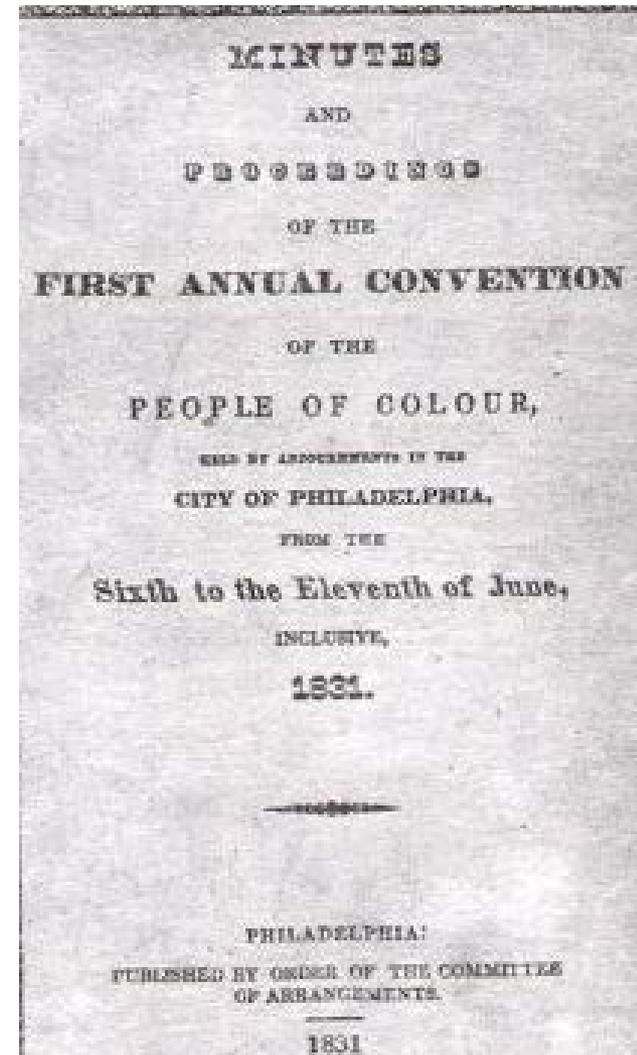
"Knowing the influence I had obtained over the minds of my fellow-servants (not by the means of conjuring and such like tricks—for to them I always spoke of such things with contempt)...I should arise and prepare myself, and slay my enemies with their own weapons."

National Negro Convention Movement (1830 – 1865)

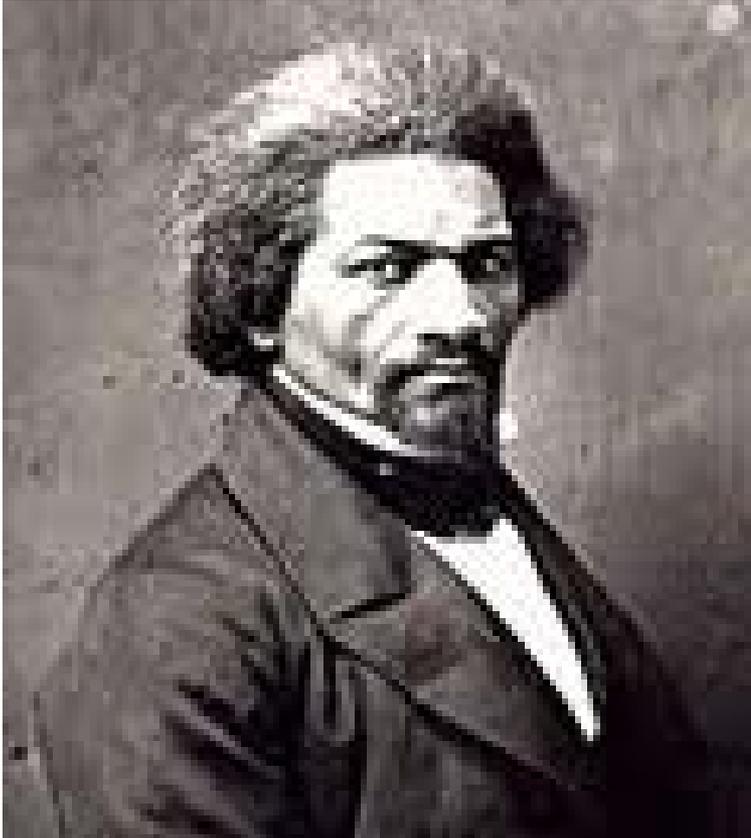
1830's: General discussions often dominated by white abolitionists

1840's: Blacks took charge and the Moral Persuasionist position dominated over the political struggle position

1850's: After the Fugitive Slave Act was passed in 1850 positions became more militant with the Emigrationist position competing with the position to Fight Back



National Negro Convention Movement (1830 – 1865)



Frederick Douglass

1818 - 1885

“the best means of abolishing slavery is the proclamation of the truth, and the best means of destroying caste is the mental, moral and industrial improvement of our people....Liberty is always sufficient to grapple with tyranny. Free speech-free discussion-peaceful agitation-the foolishness of preaching-these, under God, will subvert this giant crime, and send it reeling to its grave, as if smitten by a voice from the throne of God.”

Moral Persuasion

National Negro Convention Movement (1830 – 1865)

“Our attention must be turned in direction towards those places where the black and colored man comprise, by population, and constitute by necessity of numbers, the ruling element of the body politic; and where, when occasion shall require it, the issue can be made and maintained on this basis; where our political enclosure and national edifice can be reared, established, walled, and proudly defended on this great elementary principle of original identity. Upon this solid foundation rests the fabric of every substantial political structure in the world”

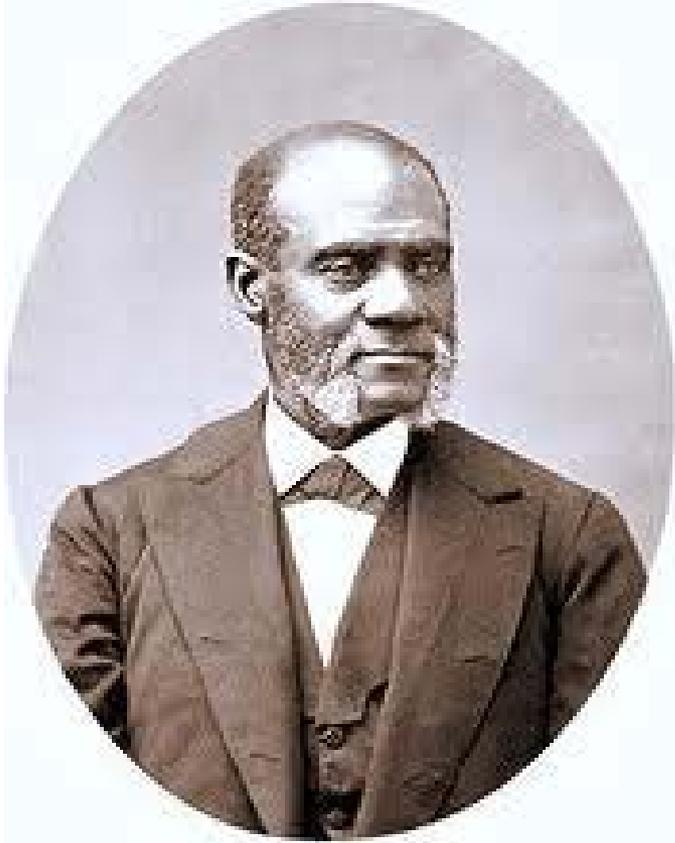


Martin Delaney

1812 - 1885

Emigration

National Negro Convention Movement (1830 – 1865)



Henry Highland Garnet
1815 - 1888

Armed Struggle

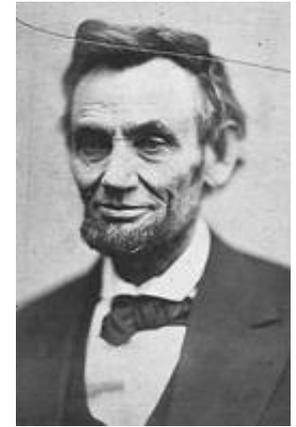
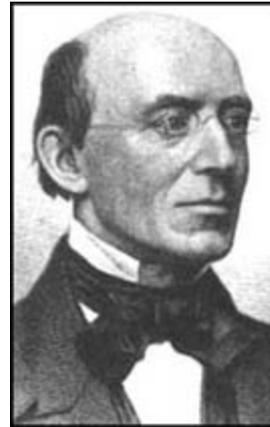
If they then commence the work of death, they and not you, will be responsible for the consequences. You had better all die, die immediately, than live slaves, and entail your wretchedness upon your posterity.... However much you and all of us may desire it there is not much hope of Redemption without the shedding of blood. If you must bleed, let it all come at once-rather die freemen than live to be slaves.”

1843

The outcomes of the debate

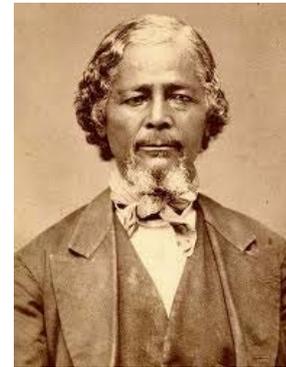
Persuasion:

**William Lloyd Garrison
President Lincoln,
Black Reconstruction**



Emigration:

**Underground Railroad
Canada
Liberia
Benjamin "Pap" Singleton**



Fight:

**slave revolts
John Brown
Civil War**

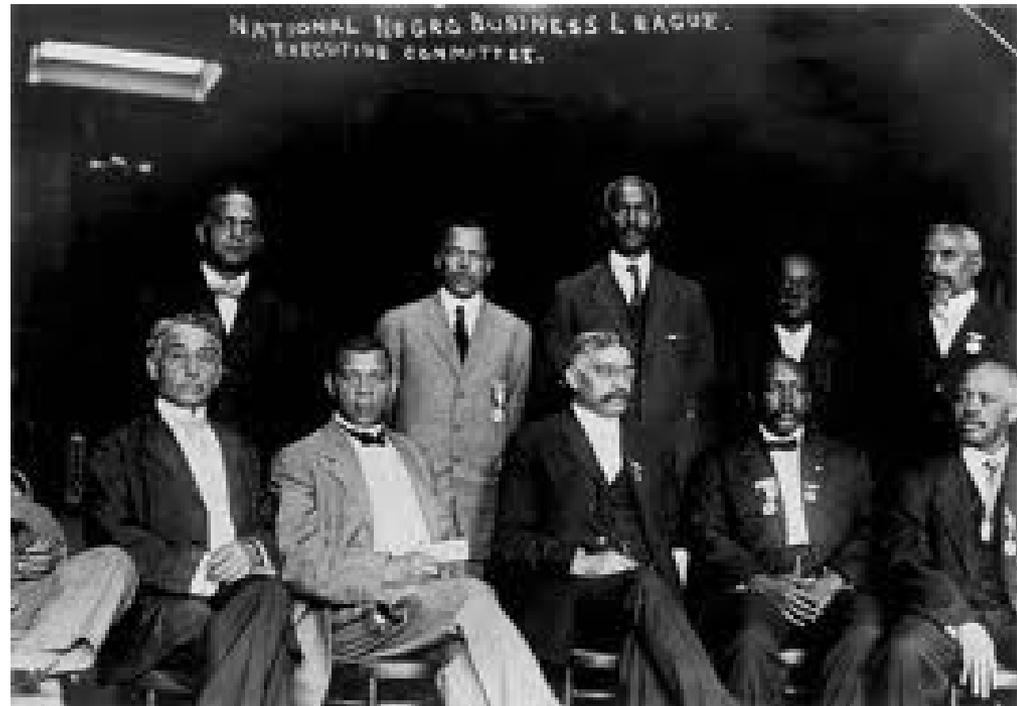


Self-Determination Debate

How should Black people organize their “freedom”?



Niagara Movement



National Negro Business League

Segregation, Migration, Integration

Context: Origin of 2nd class citizenship = “freedom?”



Freedom meant becoming 2nd Class citizens. Constitutional Amendments were ratified, 13th (1865), 14th (1868) and 15th (1870) but the Reconstruction ended with a betrayal in 1877. The KKK was formed in 1865 and the Supreme Court sanctioned segregation in their *Plessy v. Ferguson* “*separate but equal*” ruling in 1896. Europe held their Berlin Conference to carve up Africa in 1884-85. Workers capitulated and to reformism in the 2nd International (1889-1916).

Context: Black Agency

Black Towns: From 1865 to 1920

over 50 Black towns were created

Labor: NCLU formed in 1869

Black Schools: By 1870 the Freedmans Bureau has set up over 1,000 schools for Black people. From 1866 to 1

872 the American Missionary Association set up 25 colleges including Fisk, Dillard and Shaw.

Organizations:

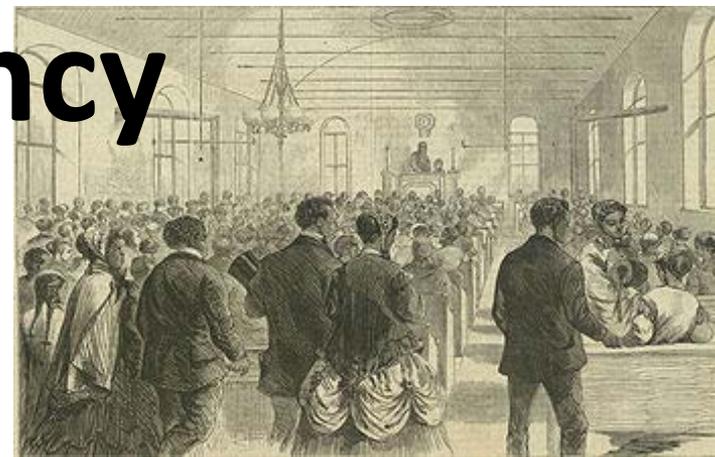
1896 NACWC

1909 NAACP

1910 Urban League

1914 UNIA

1920 African Blood Brotherhood



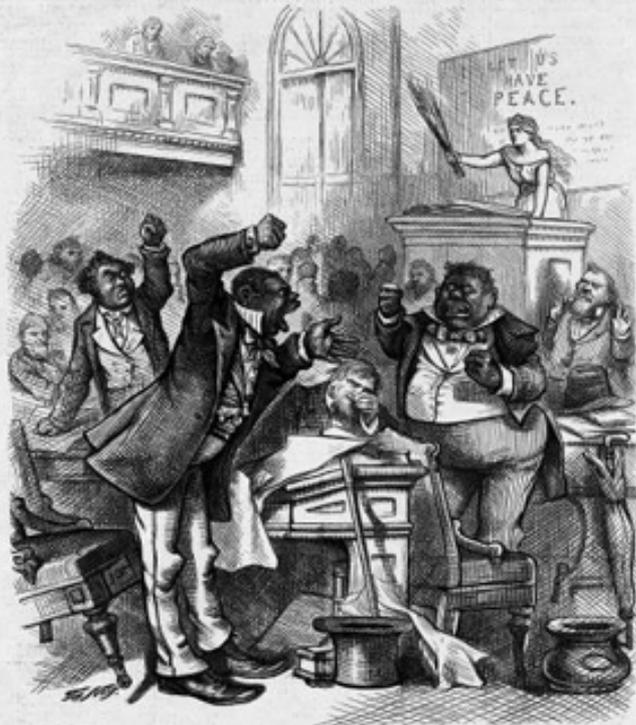
During Reconstruction Black agency went all the way to the US Congress!

HARPER'S WEEKLY A JOURNAL OF CIVILIZATION

Vol. XVIII.—No. 106.]

NEW YORK, SATURDAY, MARCH 14, 1874.

[PRICE 10 CENTS.]



COLORED RULE IN A RECONSTRUCTED STATE.—(See Page 102.)
(THE MEN ARE CALLED BACK UNDER THE OLD NAME, AND UNDER THE OLD SYSTEM.)
COMMENT: "Yes, we are going the same way. If you disagree, your race is the way you had better take back home."



THE FIRST COLORED SENATORS AND REPRESENTATIVES,
In the 37th and 38th Congresses of the United States.

Self-Determination Means Women Led



Ida B Wells
1862 - 1931



Mary McLeod Bethune
1875 - 1955



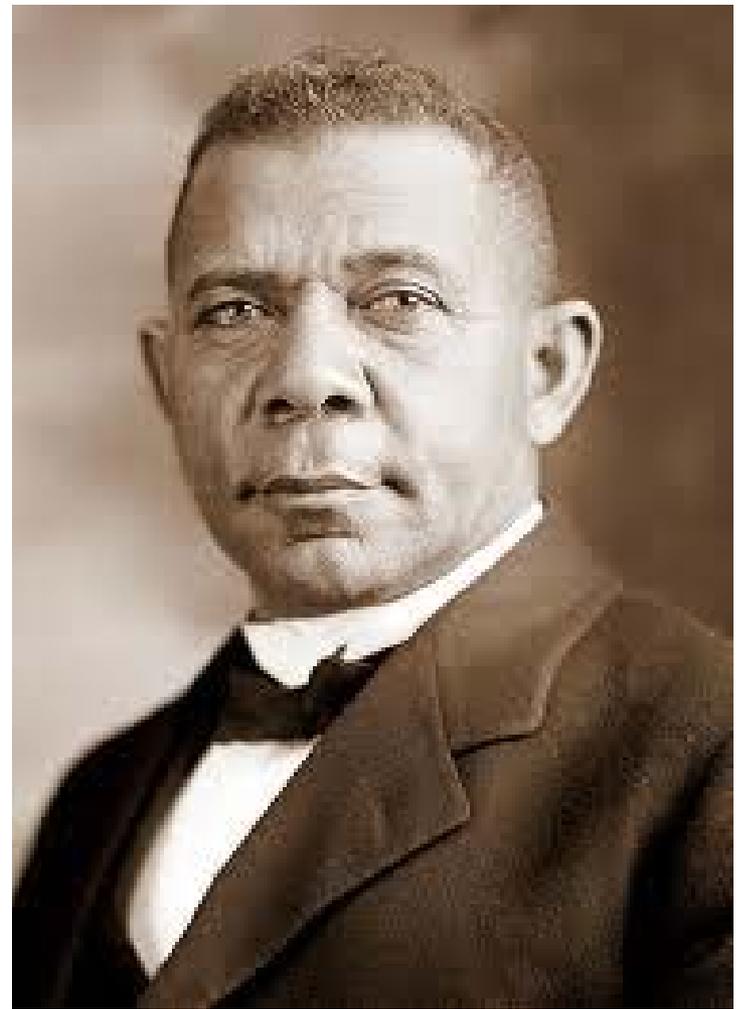
Anna J Cooper
1858 - 1964



Mary Church Terrell
1863 - 1954

Through the National Association of Colored Women, which was formed by the union of two large organizations in July, 1896, and which is now the only national body among colored women, much good has been done in the past, and more will be accomplished in the future, we hope. Believing that it is only through the home that a people can become really good and truly great, the National Association of Colored Women has entered that sacred domain. Homes, more homes, better homes, purer homes is the text upon which our have been and will be preached.—Mary Church Terrell

“The wisest among my race understand that the agitation of questions of social equality is the extremist folly, and that progress in the enjoyment of all the privileges that will come to us must be the result of severe and constant struggle rather than of artificial forcing. No race that has anything to contribute to the markets of the world is long in any degree ostracized. It is important and right that all privileges of the law be ours, but it is vastly more important that we be prepared for the exercise of these privileges. The opportunity to earn a dollar in a factory just now is worth infinitely more than the opportunity to spend a dollar in an opera-house.”



Booker T. Washington

1856 - 1915



Accomodationism

“Our deepest fear is not that we are inadequate. Our deepest fear is that we are powerful beyond measure. It is our light, not our darkness, that frightens us most. We ask ourselves, ‘Who am I to be brilliant, gorgeous, talented, and famous?’ Actually, who are you not to be? You are a child of God. Your playing small does not serve the world. There is nothing enlightened about shrinking so that people won't feel insecure around you. We were born to make manifest the glory of God that is within us. It's not just in some of us; it's in all of us. And when we let our own light shine, we unconsciously give other people permission to do the same. As we are liberated from our own fear, our presence automatically liberates others.”



W.E.B. DuBois

1868 - 1963



Transformation



Booker T. and W.E.B.

Booker T. Washington and W.E.B. DuBois

By Dudley Randall

"It seems to me," said Booker T.,
"It shows a mighty lot of cheek
To study chemistry and Greek
When Mister Charlie needs a hand
To hoe the cotton on his land,
And when Miss Ann looks for a cook,
Why stick your nose inside a book?"

"I don't agree," said W.E.B.
"If I should have the drive to seek
Knowledge of chemistry or Greek,
I'll do it. Charles and Miss can look
Another place for hand or cook,
Some men rejoice in skill of hand,
And some in cultivating land,
But there are others who maintain
The right to cultivate the brain."

"It seems to me," said Booker T.,
"That all you folks have missed the boat
Who shout about the right to vote,
And spend vain days and sleepless nights
In uproar over civil rights.
Just keep your mouths shut, do not grouse,
But work, and save, and buy a house."

"I don't agree," said W.E.B.
"For what can property avail
If dignity and justice fail?
Unless you help to make the laws,
They'll steal your house with trumped-up clause.
A rope's as tight, a fire as hot,
No matter how much cash you've got.
Speak soft, and try your little plan,
But as for me, I'll be a man."

"It seems to me," said Booker T.--

"I don't agree,"
Said W.E.B.



Dudley Randall
1914-2000

A people without the knowledge of their past history, origin and culture is like a tree without roots.

Africa for the Africans... at home and abroad!

I have no desire to take all black people back to Africa; there are blacks who are no good here and will likewise be no good there.

God and Nature first made us what we are, and then out of our own created genius we make ourselves what we want to be.



Marcus Garvey

1887 - 1940

Back to Africa

20th century drama of dogma and debate

	Marcus Garvey	W.E.B. DuBois	Booker T Washington
Organization	UNIA	Atlanta University Niagara Movement NAACP	Tuskegee Institute NNBL
Conferences	International conventions	Atlanta Univ. Conferences Pan African Congresses	Tuskegee annual NNBL annual
Periodicals	The Negro World	Phylon Crisis	The New York Age
Books	Philosophy and Opinions	Three Autobiographies	Up From Slavery

“...Garvey is a sincere, hard-working idealist; he is also a stubborn, domineering leader of the mass; he has worthy industrial and commercial schemes but is an inexperienced businessman. His dreams of Negro industry, commerce and the ultimate freedom of Africa are feasible; but his methods are bombastic, wasteful, illogical and ineffective and almost illegal...”—Du Bois, *The Crisis*, January 1921

“As we study the personality of Du Bois, we find that he only appreciates one type of men, and that is the cultured, refined type which lingers around universities and attends pink tea affairs. The men of dynamic force of the Negro race, the men with ability to sway and move the masses, Dr. Du Bois cannot appraise their face value, and that is why the author of ‘The Souls of Black Folk,’ while the idol of the drawing room aristocrats, could not thus far become the popular leader of the masses of his own race.”—Garvey, *The Negro World*, January 1, 1921



“If We Must Die”

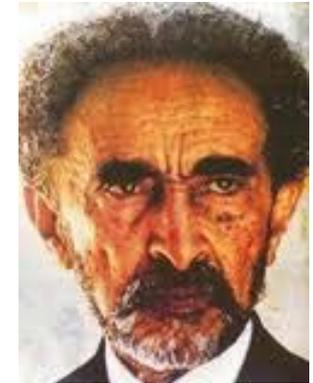
**If we must die, let it not be like hogs
Hunted and penned in an inglorious spot,
While round us bark the mad and hungry dogs,
Making their mock at our accursed lot.
If we must die, O let us nobly die
So that our precious blood may not be shed
In vain; then even the monsters we defy
Shall be constrained to honor us though dead!
O kinsmen! We must meet the common foe!
Though far outnumbered let us show us brave,
And for their thousand blows deal one death blow!
What though before us lies the open grave?
Like men we'll face the murderous, cowardly pack,
Pressed to the wall, dying, but fighting back!**

Claude McKay, “If We Must Die,” in *Harlem Shadows: The Poems of Claude McKay* (New York: Harcourt, Brace and Co., 1922).

The outcomes of the debate

African Liberation:

- 1957 Ghana independence,
- 1960 UN declares Africa Year,
- 1963 Organization of African Unity



Kwame Nkrumah, Jomo Kenyatta, Haile Selassie

Civil Rights:

- 1941 FEPC
- 1948 End of "White Primary"
- 1954 Brown v Board



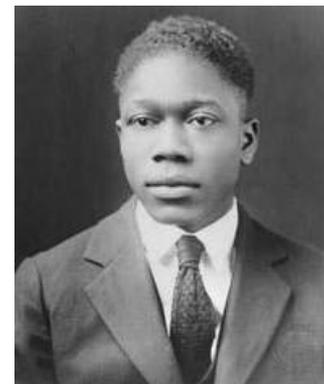
Franklin D. & Eleanor Roosevelt, Charles Houston, Thurgood Marshall

Cultural Explosion

- 1900's Great Migrations
- 1920's Harlem Renaissance
- 1940's Chicago Renaissance

Political leadership

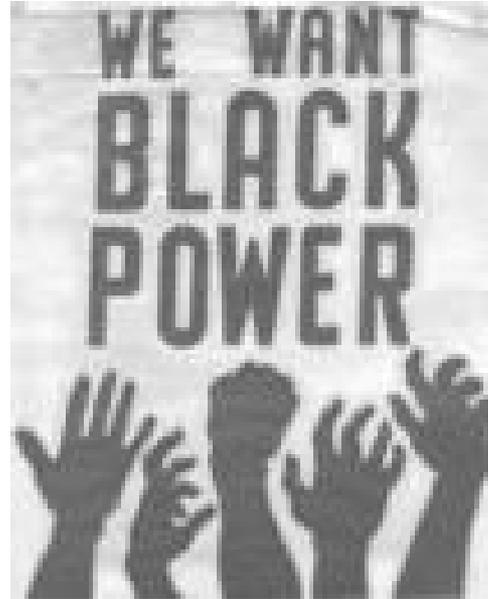
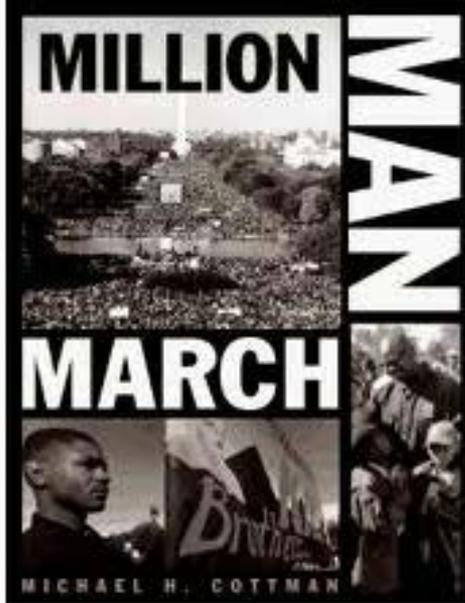
- 1928 Oscar De Priest
- 1943 William Dawson
- 1945 Adam Clayton Powell



Alain Locke, Aaron Douglas, Langston Hughes

Black Liberation Debate

The debate made a revolutionary leap to changing all of society!



Context for the third Great Debate

Demography: Great Migration leads to the post WWII generation as first urban born majority

Political context: 1954 Supreme Court decision unleashes upsurge in the desire for freedom

Movement: Militant youth lead the way from CORE to SNCC

Africa: African liberation takes up armed struggle

Culture: Black Arts Movement begins to change minds and lifestyle



Black Liberation Movement changes the debate

Emigration: Focus was now on consciousness and a renewal of Africa at the center of Black identity. Big change of national identity from Black to African American.

Negotiation: As the Black middle class moved inside the system, a major class split ruptured Black unity.

Fight: A renewal of power at the center of the struggle, with continued flare ups of armed resistance

Black women continued to lead!



Fannie Lou Hamer
1917 - 1977



Dorothy Height
1912 - 2010



Ella Baker
1903 - 1986



Shirley Chisholm
1924 - 2005

A people's revolution that engages the participation of every member of the community, including men, and women, brings about a certain transformation in the participants as a result of this participation. Once you have caught a glimpse of freedom or tasted a bit of self-determination, you can't go back to old routines that were established under a racist, capitalist regime. We must begin to understand that a revolution entails not only the willingness to lay our lives on the firing line and get killed. In some ways, this is an easy commitment to make. To die for the revolution is a one shot deal; to live for the revolution means taking on the more difficult commitment of changing our day-to-day life patterns.

—Fran Beale 1969, from a Black Women's Manifesto



Martin Luther King
1929 - 1968

Mass Protest

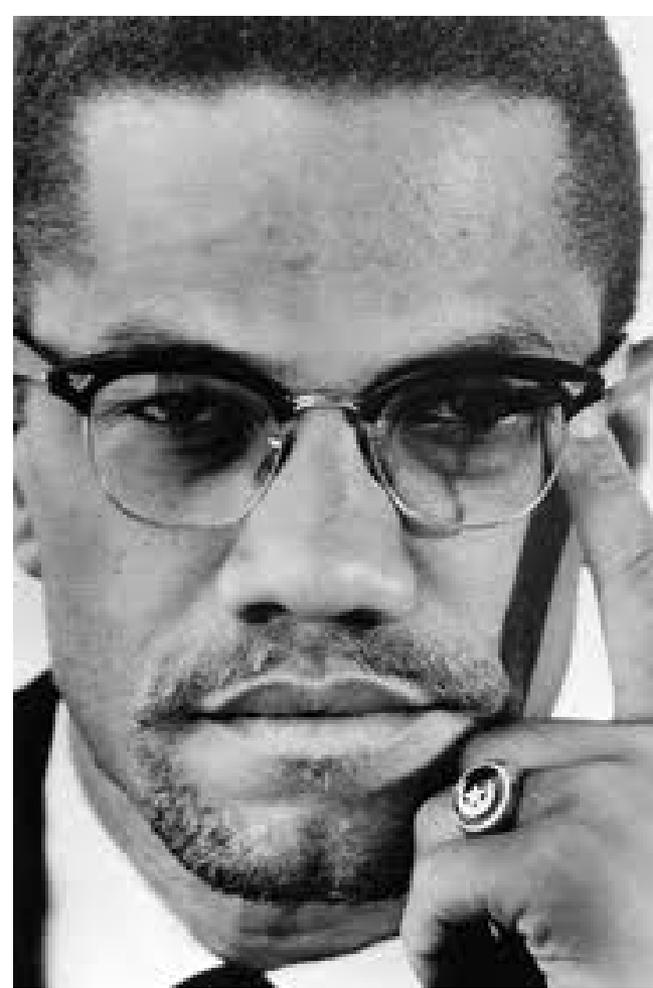
Moral Transformation

The dispossessed of this nation – the poor, both white and negro – live in a cruelly unjust society. They must organize a revolution against that injustice, not against the lives of the persons who are their fellow citizens, but against the structures through which the society is refusing to take means which have been called for and which are at hand, to life the load of poverty.

The decade of 1955 to 1965 with its constructive elements misled us. Everyone underestimated the amount of violence and rage Negroes were suppressing and the amount of bigotry the white majority was disguising.

From Trumpet of Conscience





"I am not a racist.... In the past I permitted myself to be used...to make sweeping indictments of all white people, the entire white race and these generalizations have caused injuries to some whites who perhaps did not deserve to be hurt. Because of the spiritual enlightenment which I was blessed to receive as a result of my recent pilgrimage to the Holy city of Mecca, I no longer subscribe to sweeping indictments of any one race. I am now striving to live the life of a true...Muslim. I must repeat that I am not a racist nor do I subscribe to the tenants of racism. I can state in all sincerity that I wish nothing but freedom, justice and equality, life, liberty and the pursuit of happiness for all people."

**Malcolm X
1925 - 1965**

Revolutionary Ideology



From outside (1960's) to the inside (2000's)



Civil rights activists who went into electoral politics on the basis of negotiating for freedom within the system



John Lewis



Jesse Jackson



Andrew Young

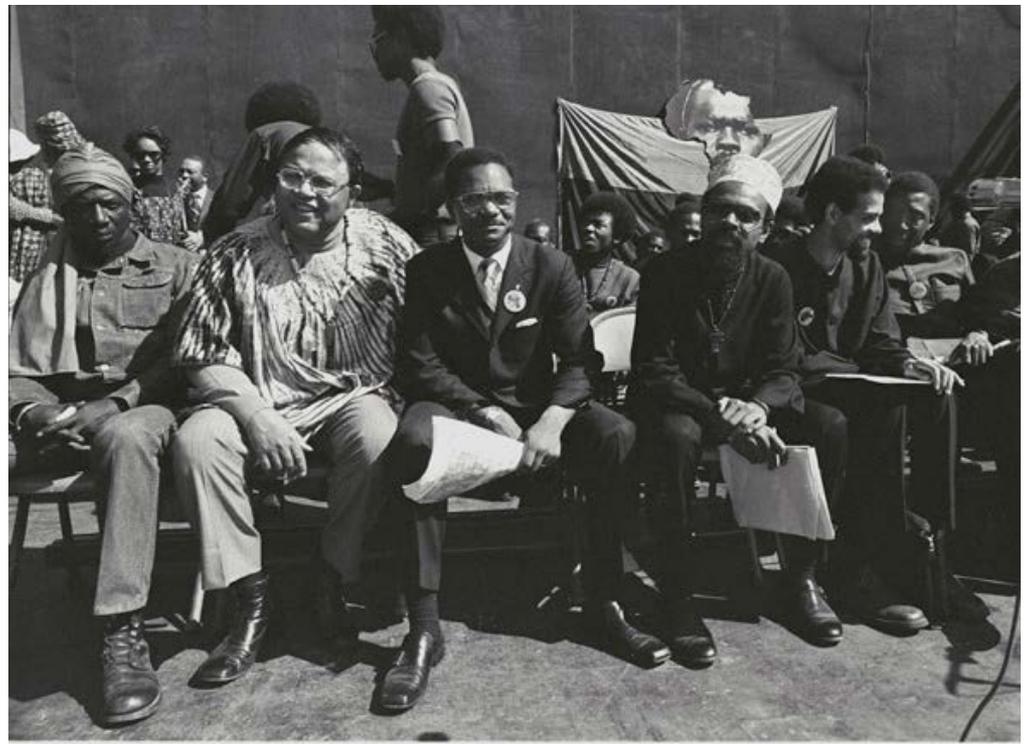


Dorothy Tillman



The debate continued:

Congress of African People (1970), Black Political Assembly (1972), Million Man March (1995)



Black Studies hosted many critical debates



The debate got so heavy that a national conference was hijacked and the opening plenary lasted all day. The players were Haki Mahubuti, Kwame Ture, and Abdul Alkalimat. All sessions at a national meeting were cancelled and the participants carried on the Marxist-Nationalist debate for 8 hours! Workers from the auto plants joined the scholars; that intensified the debate.

African Liberation sparked an intense Marxist-Nationalist Debate



ALSC Executive Committee: Owusu Saudaki, John Warfield, Brenda Paris, Gene Locke, Akinlabi, Amiri Baraka, Abdul Alkalimat

This debate worked the axis of class versus national liberation, or what has been misnamed as class versus race. It changed the emigrationist posture to one of global unity to aid African armed struggle for liberation. It also connected with the global split in socialism between China and the USSR.

The Black Radical Congress continued the debate (1998)

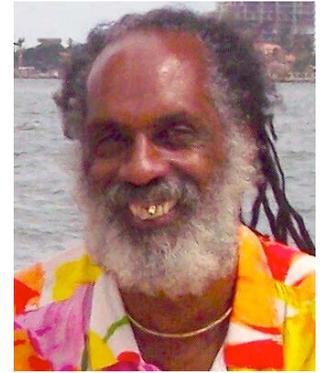
Black people face a deep crisis. Finding a way out of this mess requires new thinking, new vision, and a new spirit of resistance. We need a new movement of Black radicalism.

We know that America's capitalist economy has completely failed us. Every day more of us are unemployed and imprisoned, homeless and hungry. Police brutality, violence and the international drug trade threaten our children with the greatest dangers since slavery. The politicians build more prisons but cut budgets for public schools, day care and health care. They slash welfare yet hire more cops. The government says working people must pay more taxes and receive fewer services, while the rich and the corporations grow fat. Black people and other oppressed people have the power to change the way things are today. But first we must unite against the real enemy.

Now is the time for a revival of the militant spirit of resistance that our people have always possessed, from the Abolitionist Movement to outlaw slavery to the Civil Rights Movement of the 1950s, from Black Power to the anti-apartheid campaign of the 1980s. Now is the time to rebuild a strong, uncompromising movement for human rights, full employment and self determination. Now is the time for a new Black radicalism.



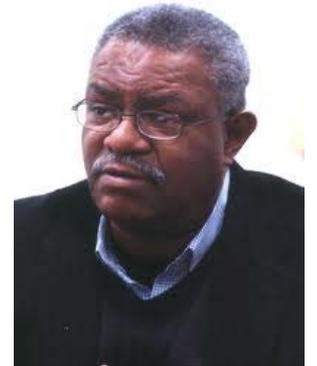
Bill Sales



Sam Anderson



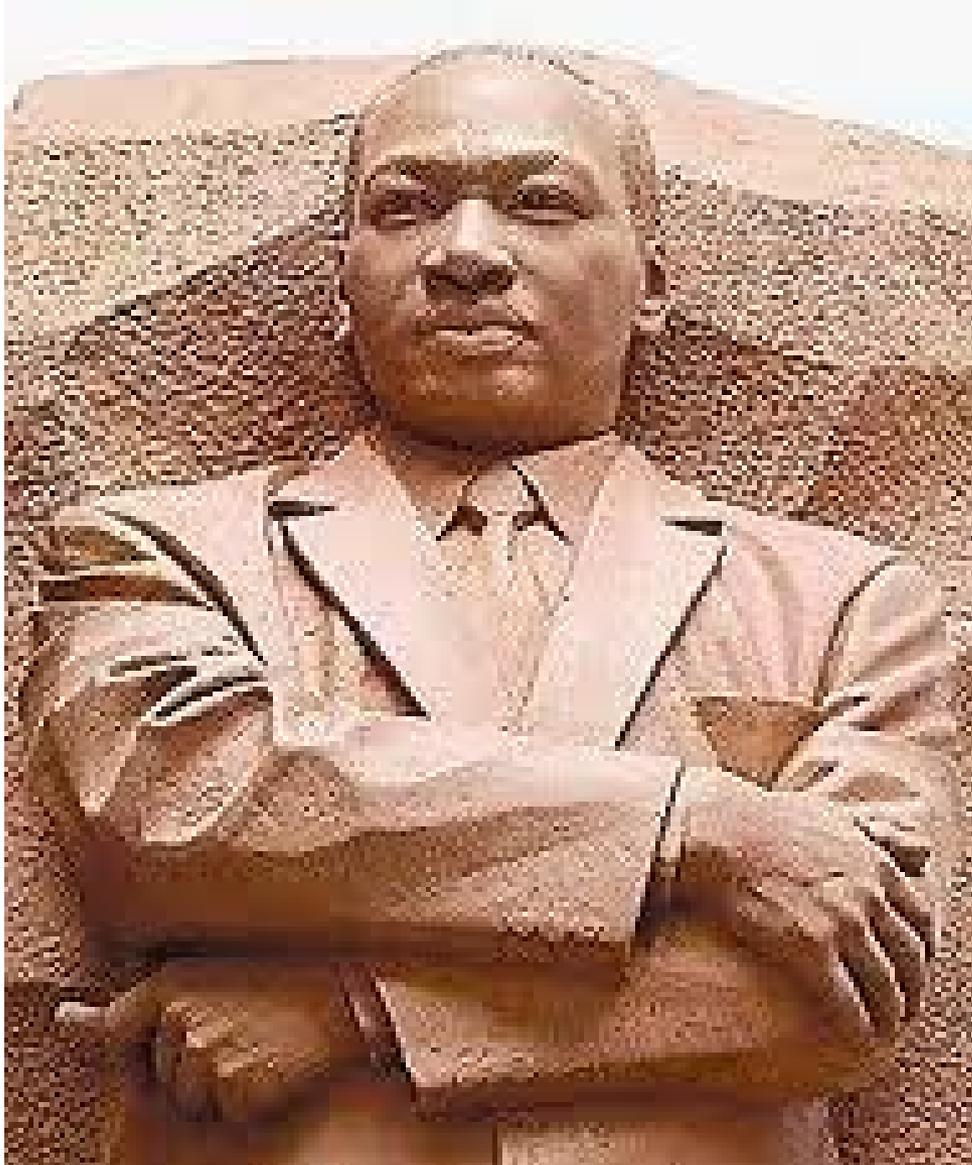
Manning Marable



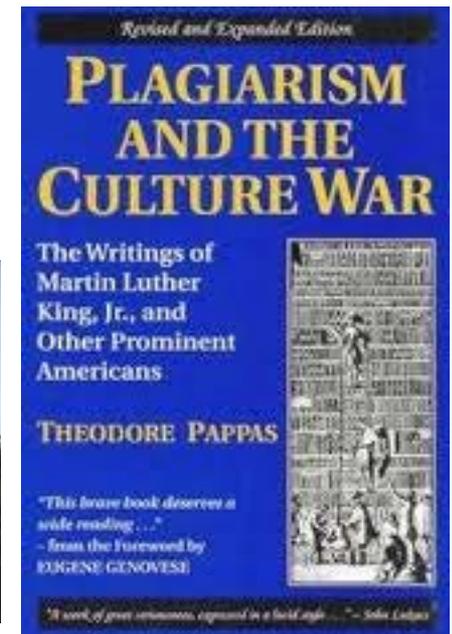
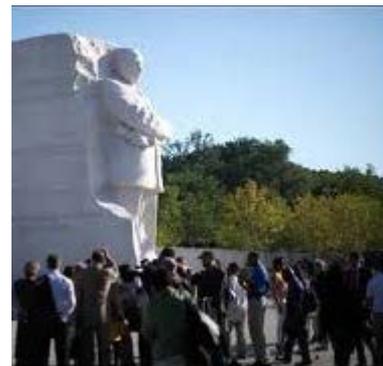
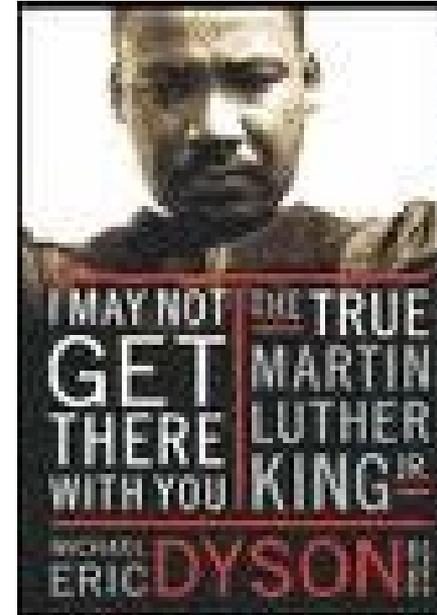
Jarvis Tyner

A New York Polarity

King was attacked, sparking a debate



King has been attacked on many fronts but he remains a national icon. He survives attempts to “humanize” him and deny Black people a great symbol of hope.



Malcolm X was attacked, sparking a debate

Critiques of Marable on M...
brothermalcolm.net/marable/debate_

The Debate

- [Akh](#)
- [Akin Ajayi](#)
- [Kali Akuno](#)
- [Maytha Alhassan](#)
- [Tariq Ali](#)
- [Zaheer Ali](#)
- [Abdul Alkalimat](#)
- [Reniqua Allen](#)
- [anika](#)
- [Andrew Anthony](#)
- [NAYABA ARINDE](#)
- [Molefi Kete Asante](#)
- [Joe Auciello](#)
- [Jared A. Ball](#)
- [Amiri Baraka](#)
- [Adam Bradley](#)
- [R.N. Bradley](#)
- [Bobbi Booker](#)
- [Bossip Staff](#) April 2, 2011
- [Bossip Staff](#) April 8, 2011
- [Charles Bottomley](#)
- [Michael Bourne](#)
- [Tony Bouza](#)
- [Adam Bradley](#)
- [Ron Briley](#)
- [Matthew Birkhold](#)
- [Todd Burroughs](#)

zotero

MALCOLM

RETHINKING MALCOLM X

A LIFE OF REINVENTION
MALCOLM X
MANNING MARABLE

Time to study the recent controversy. First read the *Autobiography of Malcolm X* - then read this book - then enter the debate.

BACKGROUND on:
Malcolm X
Manning Marable

The DEBATE

Our greatest challenge is to understand Malcolm X's

MALCOLM
The Life of a Man Who Changed Black America

BRUCE PERRY

The First Comprehensive Biography of MALCOLM X

As usual the attack was sexual, personality based, and politically against his revolutionary ideology based on a convergence of the radical Black ideological frameworks in the tradition of the African American improvisational political culture.

Outcomes: Change does not = liberation

We elected politicians to run cities, states, and even a president. But we are still not first class citizens.

After the end of colonialism, Africa continues to suffer from neo-colonialism.

Black Studies has delinked from the Black liberation movement and is dominated by public intellectuals who have betrayed the legacy.

Black people have a declining quality of life – shorter life spans, drugs, all kinds of health crises, lower educational attainment, and continued police abuse.

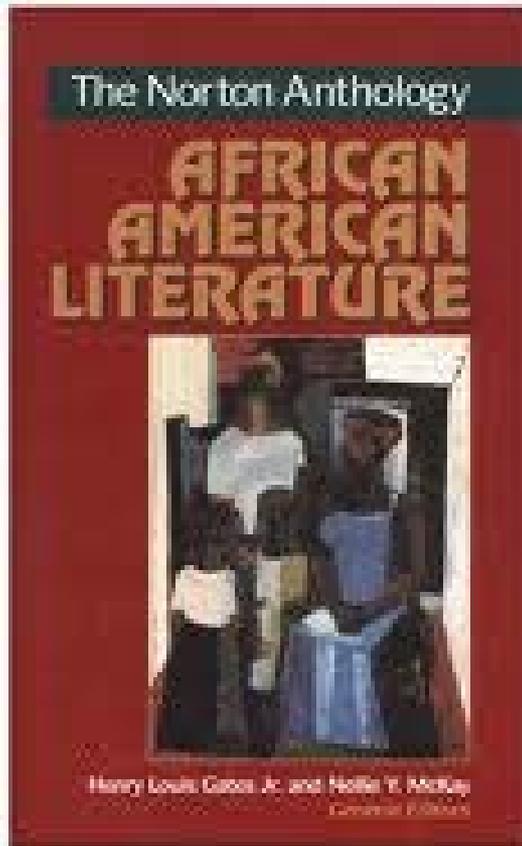


Obama: What debate is needed?

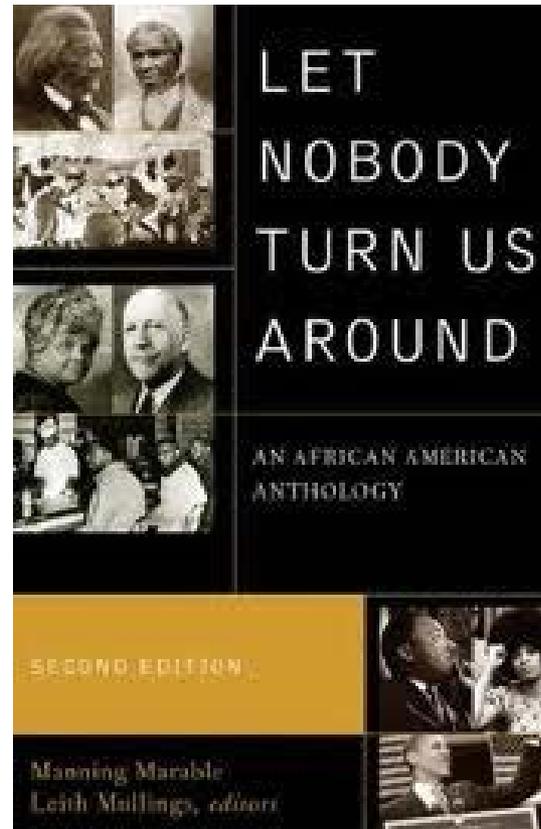
2008 arguments for Obama	What has happened?
A Black President would be good for Black people, good for Africa	Blacks continue to suffer from all the usual problems and police abuse. Obama invaded Libya and Killed its President, and now has US troops in Uganda!
The economy would improve, so people would get jobs and go back to work	He brought bankers into the White House, ignored the trade union movement in appointments, and unemployment rose!
Obama is a community organizer, and therefore would always side with the people over the corporate elites	What issue has he stood by us on – Health? Ending war? Student loans? Making those responsible serve time in jail?

Back to Martin King and Malcolm X: Can Black liberation be achieved within capitalism? Is a revolution needed for Black liberation? King said he couldn't wait. Charlie Parker said "Now is the time."

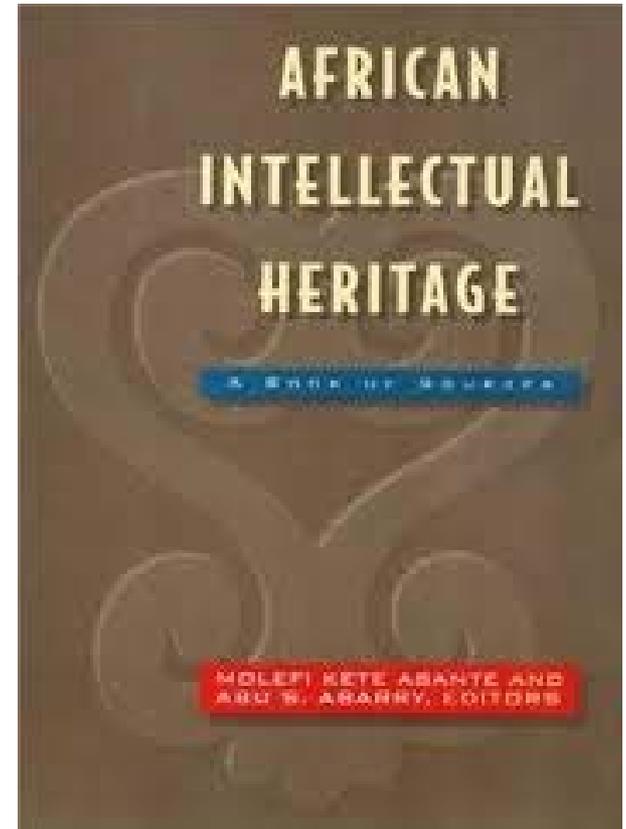
The Anthology as genre to study debate



Henry Louis Gates & Nellie McKay, eds



Manning Marable & Leith Mullings, eds



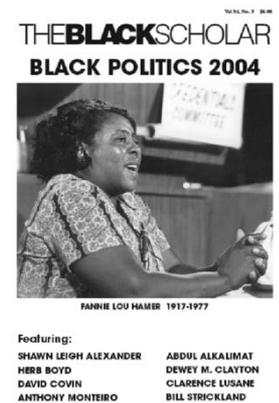
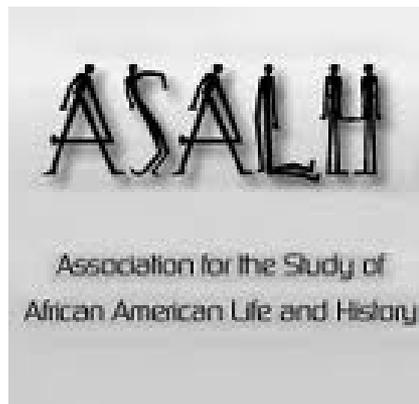
Molefi Kete Asante & Abu Abarry, eds



Each of these volumes contains fundamental material, but the weakness is their focus on diversity and not debate. There is little focus on the key conferences and the main threads of inter-textuality. This work remains to be done. Together, they debate!

Black Studies is the institutional home of the debates but too often dogma or polite discourse eliminates debate. Critical questions for each campus to ask:

- 1. Have the Great Debates been studied on campus?**
- 2. Have we trained our students to debate?**
- 3. Do we always feature opposing views in debate?**
- 4. Does our campus have a class bias?**
- 5. Do we invite the community into our forums?**
- 6. Do we encourage disagreements & free thinking?**



So, why this lecture series?

Black Studies got caught in the post-modern malaise of believing there is no master narrative, so we had to revisit the basics.

We have to prepare for the coming storm and get people ready for the next Great Debate.

Take legitimacy from the elites in the academic mainstream and affirm Black autonomous agency.

As Fanon has instructed, each generation has a mission. It's time to find ours once again.

What have we learned about debates?

- 1. Debates are fundamental for freedom consciousness.**
- 2. Modes of social disruption produce Great Debates**
- 3. Debates enlighten and polarize.**
- 4. Debates transform dogmatists when linked to practice.**
- 5. Inter-textuality is the key to unity, convergence.**
- 6. Debates are not won by votes.**
- 7. Debates are about the people not public intellectuals.**
- 8. Principles endure which ad hominem destroys.**
- 9. Great Debates never end, but are revisited often.**
- 10. Debates must be documented and archived.**
- 11. Debates must be the foundation of education.**
- 12. Debates must be inclusive of gender and generation.**

What is the next Great Debate?

Thank you for watching.

Please send comments to

H-Afro-Am

African-American Studies

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