

AFRO 100

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**African American Studies and Research Program
University of Illinois at Urbana Champaign
Fall 2007**

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1. Introduction

This is a report on a course taught at the University of Illinois Urbana-Champaign Fall 2007: AFRO 100 Introduction to African American Studies. This is the foundation course for the Major in African American Studies approved by the UIUC Faculty Senate Fall 2007.

There are several approaches to this course, all bringing the legitimacy of varying disciplinary orientations, ideological perspectives, and methodological arguments. On the other hand, the coherence of the discipline of Black Studies demands all of the efforts we can make toward the standardization of this basic course so that there will be some level of continuity across the 350 institutions giving degrees in the field as well as those offering a cognate set of courses. A step in this direction can be based on the documentation of best practices so that we can affirm continuities and clarify dissimilarities throughout the discipline. All of the accompanying material is also available on the course website <http://alkalimat.org/eblackstudies/urbana>. All criticisms are welcome, as are all related materials from other courses.

Historical background

The first Intro course I taught was in the early 1970s, in the Freshman Interdisciplinary Program at Fisk University entitled “Modern Society and Black People.” It was modeled after a graduate course I took at the University of Chicago with Profs Morris Janowitz and Lloyd Fallers called Modern Society and Culture.” I team taught with Ron Bailey and the late Joseph Seward. I recruited Prof Bailey to Fisk from his doctoral studies at Stanford under Prof St. Clair Drake, while Prof Seward was a recruit from a position at the University of Ghana where he was teaching political economy and researching the economics of cocoa. The practice of writing weekly papers was first initiated at this time. I still have copies of the essays from this first class. I am often surprised at the level of theoretical and analytical sophistication in these papers.

This started a process that has been continuing over the last 40 years. The main result has been a text book and a related national dialogue. There have been six editions of this book with multiple printings of each one. It started out as an extended course outline

1. Intro White: an extended course outline
2. Intro Brown: a study guide for campus and community
3. Intro Green: a study guide, extended to include a paradigmatic canon
4. Intro Blue (2 volume anthology): a full anthology
5. Intro FIPSE: full theoretical elaboration of the paradigm of unity

6. Intro PC: expanded book with index by Peoples College collective

Intro 6 was transformed into an ebook and posted at <http://alkalimat.org/eBlackStudies> by the student staff of the Africana Studies Program at the University of Toledo in 2002. This is now a free download and has been accessed by more than 100,000 different people in this format over an 8 year period.

The call was made for standardization of an introduction course into a basic curriculum in the NCBS Hall Report (National Council for Black Studies, 1980). I was a leading voice on the committee and wrote the first draft of the report. Even with ideological differences we were able to get this report approved demonstrating that unity was possible, and within that there could be diversity, unity without conformity.

Our recent study (Alkalimat, 2006) reveals there is a consensus about the need for this course because a large majority of degree programs have such a course. (<http://alkalimat.org/eblackstudies>) This creates a fertile field for collaboration and a unity building process. This is a mandate for all levels of professional organization from the campus department to a professional association.

Fall 2007

1. the student composition of the course:
 - a. There were 98 students who finished the course
 - b. They were mainly first year students.
 - c. The students had a diverse set of majors.
 - d. 30% of the students achieved an A level grade.

2. The syllabus: There are several sections to the syllabus:
 - a. Course overview
 - b. Course objectives
 - c. Basic questions for the course
 - d. Weekly assignments
 - e. Grading
 - f. Required materials
 - g. Learning strategy
 - h. Staff
 - i. The lectures
 - j. The discussion sections
 - k. Websites
 - l. The weekly essays
 - m. Course schedule and assignments

3. The lectures: Each lecture has a power point presentation of from 20 to 35 slides, and usually lasted from 9:00 am until 10:50 am. The class was located in the lecture hall of the main library in a technology rich environment, so every day we were able to access the Internet during lectures enabling web based resources to

be part of the normal lecture content. Every lecture has within it musical tracks, video clips, and special short discussion called buzz groups (during which 3-5 students sitting near each other would turn together and have a 10 minute chat to share views about some aspect of the lecture topic for that day). Each lecture was video taped and posted to the web within three to four days along with the accompanying power point slides. This was paid for out of my personal research account, costing \$1,200.

- a. Introduction (one lecture)
 - b. The Black Experience (four lectures)
 1. Color
 2. Class
 3. Culture
 4. Consciousness
 - c. The dialectical logic of Black history: modes of cohesion and modes of disruption (one lecture)
 - d. Basic Black ideological positions (five lectures)
 1. Panafricanism
 2. Nationalism
 3. Liberation theology
 4. Feminism
 5. Socialism
 - e. The great debates (three lectures)
 1. The emancipation debate (e.g., The National Negro Convention Movement)
 2. The self-determination debate (e.g., WEB DuBois, Marcus Garvey, Booker T. Washington)
 3. The Black liberation debate (e.g., Martin Luther King and Malcolm X)
4. The weekly essays: A 500 word essay was required each week. Few stayed at that level, and some weekly papers were over 10 pages by the end of the term.
 5. The final: The final required each student to organize all 14 papers written for the course, then to rewrite them based on the grading comments and a general set of final instructions (see attached). The final projects then (including the revised papers and the original papers, with an introduction) were to add up to over 100 pages. Five of the projects added up to over 200 pages! All projects had to have an original cover and be coil bound into a book. Everyone – students, family, friends, etc. – was shocked but approving of the challenge, though fellow students said it was too much for a 100 level course. All this changed when the project was finished with praise for the student and approval for the assignment as a high standard that could be met with hard work and good coaching.
 6. The critiques: Positive quotes: Appended to this Introduction is a set of 10 quotes from the student final projects. These comments are rich with personal experience of family, roommates and friends in discussion of course material.

These comments are a powerful demonstration that Black Studies is a necessary part of the curriculum in general as well as warranting an undergraduate major and graduate study as well.

7. The critiques: Students were using the complaints of their friends that weekly essays and a final rewrite was too much work, but many defended the course saying they could do the work and that they learned a lot. Almost everyone stated they learned from the things they didn't always like!
 - a. There was concern that 9 am was too early.
 - b. There was concern that 2 hours was too long for a weekly lecture.
 - c. The students thought that many of the essay topics were too broad and should be made more specific and concrete.
 - d. The students wanted me to come to more of the discussion sections.
 - e. The students wanted fewer paper, and more advanced warning about the final project.
8. The celebration: A photo Gallery. We had a special event for turning in the final. Again out of my personal funds (only \$125) we had a pizza party and photo shoot for turning in the final at the offices of African American Studies. Miles and Coltrane were playing, the pizza and drinks were going down, the camera was flashing and everyone was sharing the experience of finishing this final. We had a ball, the way it's supposed to be in Black Studies – academic excellence and social responsibility, with an environment of cultural celebration. Attached are photos of a selection of students' final project book covers.

Intro and Black Studies Pedagogy

1. Black Studies Paradigm: There are alternative theoretical models that have been applied in a course designed to be the introduction course to the discipline of Black Studies. We use the fundamental idea that there is a general narrative structure to the African American experience based on a model of historical periodization. We give priority to the political economy of the Black experience in terms of the historical periods and then we examine each aspect of the Black experience as an autonomous factor so that it can either conform to the general schema or generate its own periodization. This is a research framework and not ideological dogma. Our “Paradigm of Unity” is designed for inclusion of all points of view and ideological perspectives.
2. The multi-media class room: It is essential to keep the class room in sync with the life-style of our students, and this means it must be sound and image rich. Playing key tracks from the Black musical tradition and interpreting them in the context of the lecture is a good approach. Google video and YouTube are full of video clips that are excellent. I have tried to use a 15 minute limit on lectures, even with power point slides, before I use some sort of related music or video to keep firm control of their span of attention during the 2 hour class.

3. Basic skills: We insist that writing and reading skills remain the primary focus even in this time of the information revolution. The basic assignment of a weekly essay is rooted in our thinking that writing is the main skill needed in higher education. This has not changed. What has changed in the acquisition of information, hence we have fully incorporated web searches as part of our required skill set. The most difficult skill is critical thinking.
4. Academic Excellence and Social Responsibility: In 1977 we held a conference at the University of Santa Barbara and it was for this conference that we created the slogan that was subsequently adopted by the NCBS as the national slogan for Black Studies. This remains the dual aim, to be excellent on campus in the context of being of progressive service to the community. This is like the tradition of the land grant university system created in the 19th century, applying academic scholarship to the service of the greater community.
5. Identity: This course is of value for different reasons to people of every possible background, especially whites and Blacks. For Blacks it is essential for self consciousness and a mental skill set to negotiate the racist landscape of this country. In fact for whites it is the same, only from the other side of the dialectic. Student comments tended to support this thesis. For international students it is a sober assessment of their host country giving more of a realistic version of the US and preventing any misplaced utopian notions that could lead to an uncritical aping of the American scene.
6. Foundation for a major: As is usual a curriculum that forms a major usually has an Intro course. This is our foundation course. As such it deserves serious attention.
7. General education core: Indeed, this course meets a general education requirement and therefore we have to market it widely to the entire campus, especially those who advise incoming first year students during summer registration. This is also a reason for us to have some contact with the high schools advisors as well as parents and alumni.

2. Recommendations

1. Continue making the course technology rich
2. Maximum outreach through enrollment assistance and counselors
3. Build a new inclusive website for this course
4. Team teach when course enrolls over 150 students
5. Continue the assignment of writing weekly essays
6. Continue using graduate TA's to lead discussions sections and to grade the weekly papers, but faculty must visit the discussion sections at least twice during the term
7. Continue to video selected lectures during the course
8. Continue to post the power point slides for student and public access
9. Select the top five books from the course and deposit them in the AASRP archive
10. A documentary review of the course should be prepared each time it is taught.

3. Student Comments

Student #1: African American Studies. When I was signing up for classes in June, I had no idea what this meant, aside from the fact that it fulfilled one of my class requirements. In fact, as a little white girl from the Chicago suburbs, I thought to myself “why should I care about this?...Then Professor Alkalimat spoke. He was so passionate so intellectual about the subject of Black Studies that I knew, instantly, that I was going to like this course. From that day on, I have tried to be at every lecture and discussion, eager to learn about a different aspect of what it means to be African American in this country today.... Frequently on Tuesdays, the discussion subject at lunch and dinner would somehow be related to what I had learned in African American Studies that morning. I think I probably drove my room mate crazy when I would tell her interesting facts I would learn while researching for the papers, sometimes waking her up from her sleep to do so, but I was so excited about the things I had found out. I had to share them with someone. Even when I would be calling home, I found myself somehow bringing Black Studies into the conversation saying “We learned in class today,” or “did you know that....”

Student #2: If I were to sum up everything this course gave to me, it would be this: I was blind and this course gave me sight. I was naïve and this course made me mature. I was a follower and this course made me want to lead. I was a tree and this course gave me roots. “If you don’t stand for something you will fall for anything.” (Malcolm X, January 7, 1965). This is what this course taught me.

Student #3: My father and I have always had political debates, and he and I both noticed that since I began taking this course, I have somewhat different arguments. There are many political events in the news that most people would not regard as having any relation to race. But after this course, I noticed many aspects of race at work in the news. I am able to analyze a situation in a much broader context.

Student #4: I recall having a conversation with a friend concerning the Jena 6 case. Without the knowledge from the class, I would not be able to present the facts. My friend was reading an article online and she questioned the legitimacy of the case. By telling her what I knew about the boys and the city of Jena, she was able to form her own belief on what was right and wrong. She agreed that this was not a matter of crime and punishment but rather social justice and racism. By having these discussions with other people, more people will form better opinions, ideologies, and beliefs.

Student #5: In this course, along with others I have taken this semester, I really have learned to value primary sources, their value can’t be substituted. I felt that the concepts and theories discussed in class and discussion were relevant and necessary to provide a springboard for further investigation.

Student #6: I told my family about how I took the class and they are happy I am expanding my horizons and learning about other cultures. My dad told me he is proud and that in the work world being able to get along with everyone and be diverse is

essential. He owns a company that is very diverse and he constantly preaches the importance of it. The course overall is beneficial on many levels and I am happy I took it.

Student #7: Professor Alkalimat gives a detailed theory on the existence of African Americans in the United States, and as the theory develops it poses questions to the student that will resonate long after the course is complete. That is the mark of a truly great course. More classes need to be structured in this fashion, and having been at UIUC for a while now I can tell even more so how well this class was done. It challenges popular American ideology, while promoting awareness and the power to raise these controversial issues actively. And I said I would never take an Afro class.

Student #8: This class was not everything I expected it to be; it was more than I expected it to be and I am glad I made the decision to take the course. I learned hard work, consistency, and more importantly I learned how to think critically, not just about problems affecting the Black community, but about problems facing society as a whole. In fact, I liked this class so much that when I would go home over the weekend sometimes I would always tell my mother what Professor Alkalimat discussed and how intriguing it was. Funny thing about it is, through these interactions I found out that my mother was a student of Professor Alkalimat when she attended UIC in the 1970's. After finding that out she was better able to understand why I was so excited about the class because she was too when she had him as a professor. Who says we don't live in a small world?

Student #9: Dr. Alkalimat turned me on to Assata Shakur and her story. I was so inspired I went out, bought her autobiography and now I cannot put the book down. I have, however, told my sister, friends, and fellow co-workers about Assata and her story. Everyone that I have told about the book now constantly asks me, "Now what's happening in the book," and "did she escape yet?" She was one of the most inspiring people, I feel, that we learned about in this course.

Student #10: My parents thought I was learning about Michael Jordan, Walter Payton, and Emmet Smith, but I had to correct them that I was really learning about Malcolm X, Martin Luther King and Marcus Garvey.

4. Course website

(See <http://alkalimat.org/eblackstudies/urbana/>)

Introduction to African American Studies 100 - Windows Internet Explorer

http://eblackstudies.org/urbana/

File Edit View Favorites Tools Help

Introduction to African American St...

eBlackSTUDIES

Introduction to **African American Studies** 100 University of Illinois

LECTURES (110 minutes in length)

INSTRUCTOR
SYLLABUS
TEXT
LISTSERV

RETURN HOME

POWERPOINT FILES ARE BEST VIEWED USING INTERNET EXPLORER

INSTRUCTIONS FOR FINAL

1 Introduction [VIDEO](#) [POWER POINT](#)

2 Black Experience: Color [VIDEO](#) [POWER POINT](#)

3 Black Experience: Class [VIDEO](#) [POWER POINT](#)

4 Black Experience: Culture [VIDEO](#) [POWER POINT AS PDF](#)

5 Black Experience: Consciousness [VIDEO](#) [POWER POINT AS PDF](#)

6 History: Cohesion and Disruption [VIDEO](#) [POWER POINT](#)

7 Ideology: Pan-Africanism [VIDEO](#) [POWER POINT](#)

8 Ideology: Nationalism [VIDEO](#) [POWER POINT](#)

9 Ideology: Liberation Theology [VIDEO](#) [POWER POINT SLIDES](#)

10 Ideology: Feminism/Womanism [VIDEO](#) [POWER POINT SLIDES](#)

11 Ideology: Socialism [VIDEO](#) [POWER POINT SLIDES](#)

12 Debate: Emancipation [VIDEO](#) [POWER POINT SLIDES](#)

13 Debate: Self-Determination [VIDEO](#) [POWER POINT SLIDES](#)

14 Debate: Liberation [VIDEO](#) [POWER POINT SLIDES](#)

Internet 100%

5. Syllabus

Afro 100 / Alkalimat 1

UIUC Fall 2007

AFRO 100: Introduction to African American Studies

Professor Abdul Alkalimat

Office: 1204 Nevada, ph 333-7781

Office Hours: Tue. 2 – 4pm, appointments are necessary

Course overview:

This course is the introductory survey of the academic field of African American Studies. Our focus will be on the major issues involved in the study of the African American experience, both the objective issues being analyzed in the research literature and the subjective issues of how African Americans think about their experience. Our goal then is to provide an opportunity to understand the issues and enter into a discourse based on Black thought. This is the unique feature of Afro-American Studies, engaging the world from a Black perspective (subjective) while embracing all of the available scientific data (objective).

Our emphasis is on what you know, and not your opinions. Informed opinions must be based on understanding the issues, and that requires study of the facts and also what others believe about those facts. Informed opinions must be earned through hard work of study and investigation.

Course objectives:

1. to develop a clear understanding of several fundamental concepts in the field of Afro-American (Africana) Studies;
2. to develop a clear understanding of the key theories and ideological debates in African American life and history
3. to develop proficiency in clear and critical writing about these concepts, theories, and ideological debates

Basic questions for this course

1. What is the Black experience?
2. What is Black history?
3. What are the fundamental ideologies/theories in Black Studies?
4. What are the great social change debates in Black history?

Weekly assignments:

1. 50 pages of reading (usually less)

2. Review 5 websites out of those assigned
3. Attend lecture on Tuesday 9 – 11 am
4. Attend discussion section on Thursday
5. Write weekly theme paper due every Tuesday morning the week following the lecture (e.g., the paper covering the lecture topic given on August 28th will be due on September 4th, based on the discussion of August 30th.) Each paper must have at least 500 words using reasonable margins and double spaced with a 12 pt font.

Grading:

1. 5% for each weekly paper (5x14= 70%)
2. 15% for discussion group participation (attendance required)
3. 25% for final
4. Total possible 110%
5. Grade based on a scale of 100 (Basically this is a built in 10% extra credit, or it gives you the possibility of skipping one weekly paper)

Required material

1. Alkalimat, et. al., Introduction to Afro-American Studies (free)
<http://alkalimat.org/eblackstudies/intro>
2. Alkalimat, African-American Experience in Cyberspace (purchase)
3. Illinois map, US map, Africa map and World map (free) (get from WWW)
4. subscription to H-Afro-Am (a free listserv in African American Studies)
www.h-net.msu.edu/h-afro-am
5. Autobiography of Malcolm X (purchase)
6. Special issue of Black Scholar on Katrina (purchase)
7. Wikipedia <http://en.wikipedia.org/wiki/Wiki> (free)
8. digital storage devise (e.g. a flash drive or if you own a computer, use your hard drive)

Learning strategy (Guide to getting and A)

The key to success in this course is rhythm or discipline, especially time management. We are on a weekly schedule so getting in sync is critical because it is so easy to fall behind. A paper will be due every Tuesday, so you need a weekly plan. The following is a proposal for a daily guide to follow on a week by week basis, over 14 weeks:

- a. **Monday:** read some of weekly assignment (1 1/2 hours). This helps to prepare for the lecture, get acquainted with new concepts/vocabulary, and to get the weekly essay topic firmly in your mind. Start with the web if that's easier for you.
- b. **Tuesday:** Lecture (2 hours). Take detailed notes, even bring a tape recorder if you feel that your note taking needs back-up – no excuses, get it anyway you can
- c. **Wed:** finish the reading and web surfing and write an outline for your paper (1 1/2 hours). Always make an outline, and identify the key concepts/facts/references that you want to use. Prepare one or two key questions for the discussion session to help you.

- d. **Thursday:** Discussion section (1 hour). Play an active role in the discussion.
- e. **Friday:** relax on this day off, but think about the course and discuss the issue of the week with your friends and get their points of view
- f. **Sat:** finish writing the paper (1 1/2 hours). Use word count to make sure you have the minimum 500 words. (Use conventional margins, 12 pt font, and double space) – don't forget to use spell check, and include a bibliography and footnotes
- g. **Sun:** meet with your study group, critique each others papers, finish your paper (1 1/2 hours)

Staff

The staff for this course will be Professor Alkalimat and two graduate Teaching Assistants. Google Alkalimat to check the Professor out, and get acquainted with your TA during the first Thursday discussion. The Ta's are

- a. Shywon Berry
- b. Aaron Hodges

It will be important to meet and get to know your instructional team so you can find out what is expected of you. Success is based on your effort to meet the standards of this course. Also, as mentioned above, it is wise to network with several of your class mates to form a study group to give each other critiques on your weekly papers.

This course is a computer based activity, so all work must be saved as a digital file as well as printed as hard copy. There will be considerable use of searching the World Wide Web for relevant material to this course. Students needing assistance with this aspect of the course should talk to the TA during the first week of the course to arrange to have a special session on the basics of IT use for this course.

The final exam will be based on all of your papers, so it is important to keep all of your papers (both the graded hard copy version, and a digital version of the original paper) as they will need to be used when you are doing your final.

The Lecture Session (Tuesday mornings)

1. We will always begin with a musical introduction. This creates a relaxed and focused frame of mind. It will be music with feeling and a message. Students are encouraged to submit tracks for the day's topic, including original work.
2. We will be using the "buzz group technique." Once or twice a class session students will be asked to take a few minutes and discuss a particular question. This can be spontaneous or be planned based on where people sit.
3. Lecture/power point: This will be our main activity. Students are encouraged to take notes.

The Discussion Session (Thursday)

1. The primary goal is to discuss the weekly paper topic.
2. Students will have access to the TA for academic support in the class.
3. Students will be able to network into small study groups to work together on the weekly papers.

Websites

The following are guidelines for reviewing websites as part of your weekly assignment.

1. Spend about 10 minutes at each site
2. Find a sitemap or a main menu and study the total situation to answer the question “What does this website have to offer?”
3. Ask the site a question that is related to your weekly essay topic and see if you can get an answer or information to use in your essay.
4. Capture interesting and relevant images and import them into your essay. This will get you extra credit but the images do not count as words. If you don’t know how to do this ask a classmate to give you the 411.
5. The Wiki assignment is special. Wikipedia is an online encyclopedia created by its users, and everyone can join in. It’s free! Wiki is not all knowing and the certified truth. Wiki is an experiment in whether humanity can organize itself to create a consensus about everything it knows. It is in an early stage so everything we read there is part of a discussion and not the final answer. You can be part of the discussion by contributing your thoughts to the Wiki entry of your choice. So, read the Wiki with a critical eye as you may find things there that need changing. Can you find something that needs changing? This would make an interesting paragraph or two in one of your weekly essays.

The weekly essay

This essay is a weekly assignment for several reasons:

1. Each week is a new theme, so each week the course input (lecture, reading, websites, and discussion) is to be followed by your output (a weekly essay).
2. Improves writing and academic discipline in general for now and the future
3. Our goal is excellence, and only practice makes perfect

Each paper will get a total of 5 possible points and be worth five per cent of your grade:

1. Writing style, grammar, documentation, etc. (one point)
2. Use of lecture, reading and websites (2 points)
3. Content and clarity of answer (2 points)

Our emphasis is on what you know (knowledge based on factual evidence) and not what you believe (opinions or ideology). When your knowledge increases then what you believe becomes significant. Write your papers with reference to your assigned material and the logic of the weekly lecture.

Don’t hesitate to argue a position, no matter how conventional or unique, just make sure you have documented facts to back up what you say. It’s not what you believe but how effectively you can present and document evidence that will convince the reader of your essay.

Don’t get behind – you would miss the whole point. Its all about rhythm, so don’t get out

of step. This is a can-you-handle-it moment! You can excel if you invest your time and effort and not minimize what you are capable of as a UIUC student. The key to success is discipline of mind, body, and spirit. The future you want can be yours if you reach out and take it.

Lectures/Weekly Topics.....date of lecture

1. INTRODUCTION 8-28

Weekly essay topic: Why does the “Katrina crisis” demonstrate the need for African American Studies? (Due 9-4)

Readings: Intro 1, Special issue of the Black Scholar on Katrina (Note the contributions by UIUC faculty)

Websites: Review the ones listed in “Katrina 101” in the Black Scholar

Wiki: Black Studies

2. BLACK EXPERIENCE: COLOR 9-4

Weekly essay topic: What difference, if any, does a person’s skin color or other physical features make in distinguishing one person from another?

Readings: PBS http://www.pbs.org/race/000_About/002_04-background.htm

Websites: http://www.pbs.org/race/007_Resources/007_01-search.php?getonly=Web%20site&searchheader=Web%20sites (list on main PBS

Race web site)

Wiki: race

3. BLACK EXPERIENCE: CLASS 9-11

Weekly essay topic: What difference, if any, does a person’s class or other socioeconomic

features make in distinguishing one person from another?

Readings: Intro, 7 &8;

Websites: www.census.gov (try and find a profile of your home city, and if you are from Chicago the census tract that you live in.) Cyberspace 18 & 19

Wiki: social class

4. BLACK EXPERIENCE: CULTURE 9-18

Weekly essay topic: What difference, if any, does a persons culture or other values (aesthetic, moral, even food and music choices) make in distinguishing one person from another?

Readings: Intro 9

Websites: Cyberspace 22 – 26;

Wiki: African American culture

5. BLACK EXPERIENCE: CONSCIOUSNESS 9-25

Weekly essay topic: What difference, if any, does a person’s ideology or other theoretical ideas make in distinguishing one person from another?

Readings: Search the New York Times and the New Orleans Picyune for stories covering the crisis in Jena, Louisiana

Websites: <http://friendsofjustice.wordpress.com/blog/>,
<http://www.democracynow.org/article.pl?sid=07/08/01/1435233>
Wiki: Jena, Louisiana

6. HISTORY: **SOCIAL COHESION & SOCIAL DISRUPTION** 10-2

Weekly essay topic: Compare one small aspect of African American life in the 19th century with some aspect of your life in 2007. Be specific, give details and maybe even a photo or two. Be creative. ☺

Readings: Intro 5 – 7;
Websites: Cyberspace 6
Wiki: W. E. B. DuBois

7. IDEOLOGY: **PANAFRICANISM** 10-9

Weekly essay topic: Is there a compelling argument to be made for linking the future of African Americans with the future of Africa?

Readings: Intro 2 & 15; Malcolm X
Websites: Cyberspace
Wiki: Kwame Nkrumah. Panafricanism

8. IDEOLOGY: **NATIONALISM** 10-16

Weekly essay topic: To what extent can African Americans make legitimate group demands? What difference does this make?

Readings: Intro 15; Malcolm X
Websites: www.brothermalcolm.net
Wiki: Marcus Garvey

9. IDEOLOGY: **LIBERATION THEOLOGY** 10-23

Weekly essay topic: Why do Black people believe in God? Why is religion and the church so important to Black people?

Readings: Intro 10; Malcolm X
Websites: Cyberspace 17
Wiki: Black church

10. IDEOLOGY: **FEMINISM** 10-30

Weekly essay topic: Discuss the importance of Black women facing “triple oppression.” Give some specific examples of the issues.

Readings: Intro 11; Malcolm X
Websites: Cyberspace 15
Wiki: womanism, Ella Baker

11. IDEOLOGY: **SOCIALISM** 11-6

Weekly essay topic: “Why have so few Black intellectuals rejected capitalism in favor of socialism when so few have succeeded as capitalists? What are the key issues involved in such decisions?”

Readings: Intro 16; Malcolm X
Websites: <http://www.thematrix.com/>, and search for sites on Paul Robeson

Wiki: Communist Party and Black America

12. DEBATES: **EMANCIPATION** 11-13

Weekly essay topic: Select 5 advertisements for runaway slaves and tell a story of what was going on, try to generalize from five cases. Be specific and use short quotes to make your comparisons. It would be interesting to search for graphics or photographs that might add to your paper.

Readings: Frederick Douglass, 4th of July Speech

<http://www.pbs.org/wgbh/aia/part4/4h2927.html>

Websites: Cyberspace 5;

Wiki: Harriet Tubman, Nat Turner, Frederick Douglas

13. DEBATES: **SELF-DETERMINATION** 11-27

Weekly essay topic: Compare how DuBois, Garvey, and Washington argued for their different versions of self determination.

Readings: B.T. Washington Atlanta Compromise speech

<http://historymatters.gmu.edu/d/39/>

DuBois critique of Washington, <http://historymatters.gmu.edu/d/40/>

Marcus Garvey, http://www.pbs.org/wgbh/amex/garvey/sfeature/sf_words.html#

Websites: Search and find sites you think are useful this week

Wiki: Booker T Washington

14. DEBATES: **LIBERATION** 12-4

Weekly essay topic: Compare the views of Malcolm X and Martin Luther King. Pay attention to similarities and differences.

Readings: The Detroit Speeches of Malcolm X: (read and listen)

<http://www.brothermalcolm.net/aug04index.html>

Martin Luther King - three speeches, read and listen (click on the “voice of King” and scroll down) Letter to Paul 1956, Letter from the Birmingham jail 1963, and Beyond Vietnam 1967

http://www.stanford.edu/group/King/liberation_curriculum/resources/index.htm

Websites: Add any ones you find interesting, even if you have used one before

Wiki: Malcolm X, Martin Luther King



AFRO 100

Mavis Staples, 🎤
“Down in Mississippi”

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AFRO 100

Introduction to African American Studies

An interdisciplinary introduction to the basic concepts

A survey of the basic interpretations of the African American experience

Total intellectual immersion into the Black experience from a Black perspective

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Instructional Team

Professor: **Abdul Alkalimat**/Gerald McWorter,
PhD, University of Chicago

Teaching Assistants, both PhD students in
Educational Policy Studies:

Shywon Betty and Aaron Hodges

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Historical origins of Black Studies

1. The basis of Black Studies has always been in the Black community
2. There was also a Black academic community
3. Black power gave birth to the 1960's Black Studies Movement

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Black Studies in the community

1. Nationalist movements
 - a. Nation of Islam
 - b. Moorish Science Temple
2. Black book stores
 - a. Hammurabi
 - b. Curtis Ellis
3. Museums and libraries
 - a. South Side Community Art Center
 - b. DuSable Museum
 - c. Vivian Harsh Collection

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Black Studies in the community (cont.)

4. Publications
 - a. Ebony/Negro Digest
 - b. Defender
 - c. Muhammad Speaks
5. Organizations
 - a. ANECA (American Negro Emancipation Centennial Authority)
 - b. OBAC (Organization of Black American Culture)
6. Individuals
 - a. Ish Flory
 - b. Margaret Burroughs
 - c. Hoyt Fuller
 - d. John Sengstacke

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The Black academic community

1. HBCU's
 - a. Howard University (1867)
 - b. Fisk University (1866)
 - c. Atlanta University (1865)
 - d. Tuskegee Institute (1881)
2. In the mainstream
 - a. St. Clair Drake (Roosevelt University)
 - b. Lorenzo Turner (Roosevelt University)
 - c. Allison Davis (University of Chicago)

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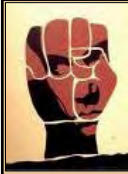
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The Black Academic Community (cont.)

3. Organizations
 - a. Association for the Study of Afro-American Life and History
 - b. Amistad Society/Negro History Round Table
4. Publications
 - a. Phylon
 - b. Journal of Negro Education
 - c. Journal of Negro History

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The dialectics of Black Power

1. The ideological break with the Civil Rights Movement
 - a. Nonviolence v. violence (self defense)
 - b. Leadership and alliances
 - c. Reform and revolution
2. The importance of Malcolm X
 - a. The polarity to Martin Luther King
 - b. Black consciousness
 - c. Black Struggle as epicenter of the global struggle
3. Third world revolutions
 - a. China (1949)
 - b. Cuba (1959)
 - c. African Liberation Struggles (Nkrumah 1957, Cabral 1973, Mandela 1994, etc.)
4. Nationalist ideology and national liberation
5. Marxist analysis and class struggle

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Project 500 University of Illinois



1967: 372 Black Students out of 30,400

1968: Martin Luther King Assassinated

1968: 565 new African American and Latino students admitted

1968: Institutional racism, 240 Black students arrested

Post 1968:

Bruce Nesbitt Black Cultural Center

African American Studies and Research Program

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Black Studies has consolidated three literatures

1. Mainstream scholarship, e.g., *American Historical Review*
2. African American intellectual production, e.g., *Journal of African American History*
3. Radical literature critical of the mainstream, e.g., *The Radical Historical Review*

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Black Studies as academic profession (selected examples)

Organizations:

- a. National Council for Black Studies
- b. Chicago Council for Black Studies

Journals:

- a. Black Scholar
- b. Journal of African American History
- c. African American Review

PhD degree granting institutions

- a. Temple
- b. Northwestern
- c. Michigan State

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AFRO 100: Four basic questions

1. What is the Black experience?
2. What is Black history?
3. What are the fundamental ideologies/theories in Black Studies?
4. What are the great social change debates in Black history?

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In Black studies never forget the narrative of the lived experience

Capital D, “Mrs Manley”



The meaning of social experience is what we work hard to understand.

Sometimes it has to be told in a story, and sometimes it has to be sung to music.

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The Black experience

- Color: race, biology, the structural organization of human beings
- Class: political economy, market position, cash flow, and power
- Culture: values of preference, styles of everyday life, art
- Consciousness: opinions, beliefs, ideology, theory

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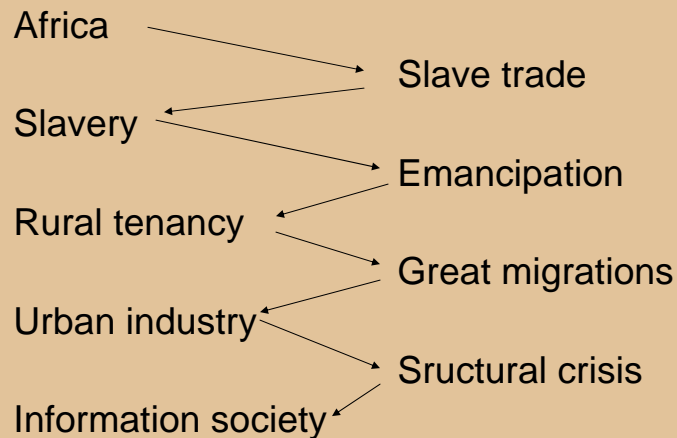
The logic of Black history

- Chronology (sequencing) vs. dialectics
- Structure (slice of life) vs process (trends)
- Modes of social cohesion: trans-generational continuity
- Modes of social disruption: a generational break, from the old to the new

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The logic of Black history: modes of social cohesion, modes of social disruption



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Five main ideologies/theoretical foci

Ideology

Theoretical foci

Panfricanism

African diaspora

Nationalism

Black community

Liberation theology

Black church

Feminism

Gender

Socialism

Social revolution

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Three great debates in Black intellectual history

The emancipation debate (e.g. National
Negro Convention Movement, 1830-1864)

The self-determination debate (e.g., Booker
T. Washington, W. E. B. DuBois, and
Marcus Garvey, 1890's thru 1930's)

The Black liberation debate (Martin Luther
King and Malcolm X, 1960's)

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KATRINA!

Allen Watty, Hurricane Song

[http://www.youtube.com/watch?v=4C3wsTT
atRY](http://www.youtube.com/watch?v=4C3wsTTatRY)

The subjective role of culture must be
understood to capture the soul of a people
in order to feel how they experience life.

Politics is always embedded in culture and
social forms of expression.

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Katrina: Historical background



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Katrina: Science and Engineering



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Katrina: Demographics



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Katrina: Political Economy

- The Census Bureau's report is that the share of non-Hispanic whites in Orleans Parish grew from 27 percent in 2005 to 34 percent in 2006, while the share of blacks dropped from about 68 percent to 59 percent.
- What is it today and what will it be tomorrow?
- WHO BENEFITS? WHO DECIDES?

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Katrina: Local politics



- **NEW ORLEANS, Louisiana (CNN) -- Mayor Ray Nagin on Tuesday apologized for urging residents to rebuild a "chocolate New Orleans" and saying, "You can't have New Orleans no other way."**
- "I'm really sorry that some people took that the way they did, and that was not my intention," the mayor said. "I say everybody's welcome."

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Katrina: Culture



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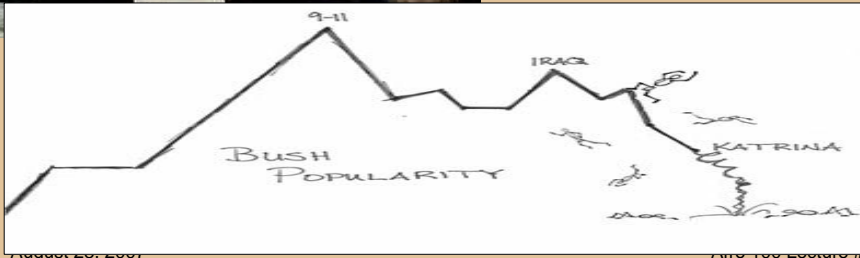
Katrina: Immigration



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Katrina: Presidential politics



Katrina: Police



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Katrina: Racism



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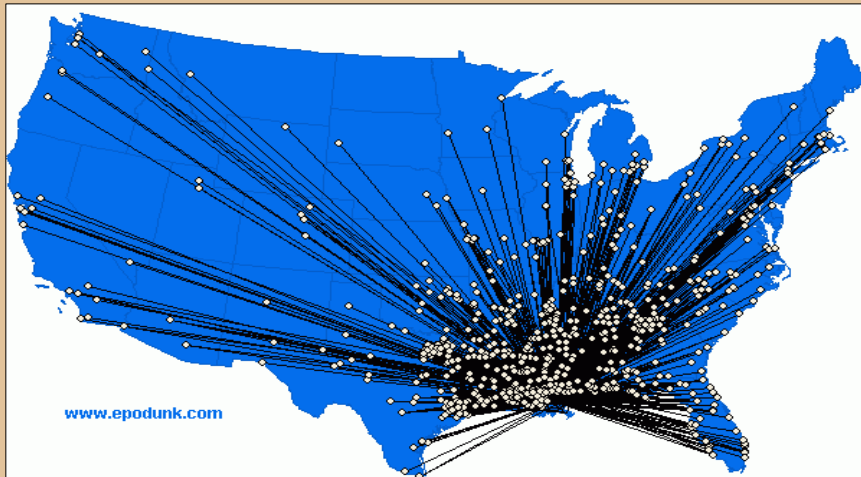
Katrina: Social institutions



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Katrina: Internal migration



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Katrina: Social justice movements



Katrina: Theory

Is it possible to have a big idea that explains most of what happened without “cherry picking your facts” and ignoring those that don’t fit your theory?

You don’t have to explain everything.

You have to start with facts.

However, there are too many facts to list them all.

We need big ideas? Do you have any?

Katrina: Radical Black Perspective of Hip Hop

Mos Def, Katrina Klapp (Dollar Day)

<http://www.youtube.com/watch?v=E2F1cRVTuCA>

The culture of resistance has never died since the slave trade. The magic of hip hop is that it is now in the open for everyone to see. Of course this does not apply to all hip hop.

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Black Studies: 5 Basic points of method

Holistic analysis

- a. Use science and poetry
- b. Use books and websites
- c. Use reading and listening
- d. Use both sides of your brain

Give priority to Black perspectives

Connections to others

Life long learning

Academic excellence and social responsibility

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Lecture 2


COLOR - RACE - BIOLOGY

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Afro 100
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This tune is the sound track for turning in your papers on Katrina and Black Studies.

Lionel Richie, "Stand down" 

Please turn your papers in now at the front of the room. Place the papers next to the name of your TA.

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Conceptual structure of the Black experience

Key concept

Color (race)

Class

Culture

Consciousness

Academic area

Biology

Political economy

Community

Ideology

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BUZZ GROUP TIME

What is a buzz group? A short 10 minute discussion among people sitting next to each other in class. First go around and let everyone answer the quex. After that, discuss. Our collective wisdom is best.

Question: Define the word race. How many are there? How do you know? So what?

Our answer at 9:00 might be different at 11:00. The task is to listen and think.

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Race



We will investigate the concept of race.

Are there are biological differences that can be measured between groups of humans?

If so, then what are these differences? Categorical? Hierarchal? Permanent?

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Three basic questions in the search for “racial differences”

- 1. Categorical differences: some basis for saying there is no group overlap between Black and whites**
- 2. Hierarchal differences: the differences justify one group being on top of or better than another group**
- 3. Permanent differences: either based on a law of nature or the law of God**

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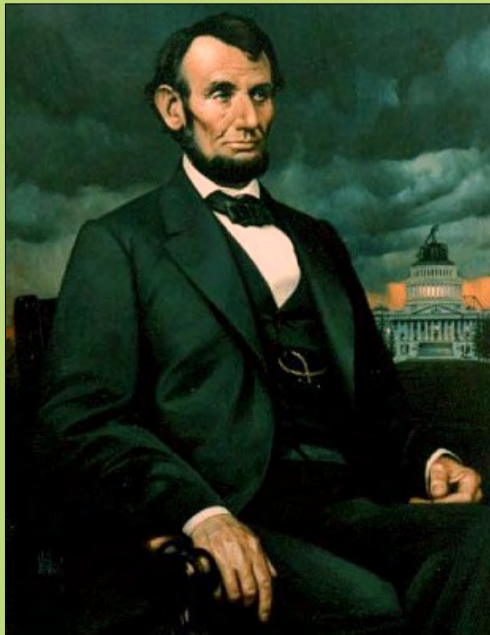
The dominant western intellectual tradition has been racist to the core, except for a few notable exceptions

“White supremacy is as American as apple pie.”

—H. Rap Brown

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**Abraham
Lincoln**

1809-1865

Lerone Bennett,
Forced Into Glory
1999

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Charles Darwin 1809-1882

“At some future period, not very distant as measured by centuries, the civilized races of man will almost certainly exterminate, and replace, the savage races throughout the world. At the same time, the anthropomorphous apes ... will no doubt be exterminated.”

<http://www.icr.org/index.php?module=articles&action=view&ID=268>

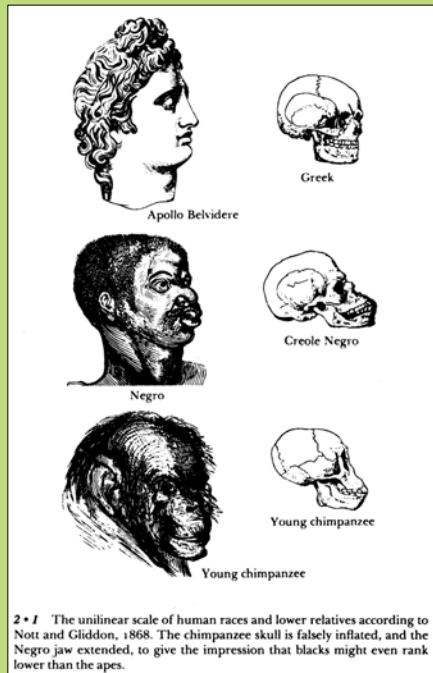
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Pseudo-scientific racist theories

1. Morphological lies comparing Blacks and whites to gorillas
2. Studies of twins to prove environment does not make a difference (IQ tests)
3. “Racial” comparisons without controls for class and region
4. Generalizations from a single case

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Blacks, whites, and gorillas

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The great IQ Test Lie: Cyril Burt argued nature over nurture

“The primary source of concern voiced by both Kamin and Jensen was the suspicious consistency of the correlation coefficients for the intelligence test scores of the monozygotic twins in Burt’s studies. In each study Burt reported sum totals for the twins he had studied so far. His original results were published in 1943. In 1955 he added 6 pairs of twins and reported results for a total of 21 sets of twins. Likewise in 1966 he reported the results for a total of 53 pairs. In each study Burt reported correlation coefficients indicating the similarity of intelligence scores for monozygotic twins who were reared apart. A high coefficient would indicate that the twins had similar intelligence scores. Since the twins were reared apart, a high correlation coefficient would also make a strong case for his hereditarian argument. In his studies Burt reported the following coefficients: 1943: $r = .770$; 1955: $r = .771$; 1966: $r = .771$. These correlation coefficients suggested a strong relationship between genetics and intelligence. One would expect to see greater variability among the coefficients when more sets of twins were added.”

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<http://www.indiana.edu/~intell/burtaffair.shtml>

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Tests out of context: The World War 2 military tests

- Military reported that Blacks scored below whites
- Did not report accurate comparisons between urban and rural residence



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The single case fallacy



Using one person to generalize to an entire group

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Is race a scientific category? What is the physical evidence?

1. Archeology – uncovering physical objects preserved in the earth from past times. Is there evidence of races within the human species? What is the origin of humanity? (phenotypes)
2. Genetics – uncovering physical evidence from the DNA of human genes. Is there genetic difference between races? What can genetics tell us about the origin of humanity? (genotypes)

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Archeology: Exploring the fossil evidence of human origins

- 1. Lucy**
- 2. Turkana boy**

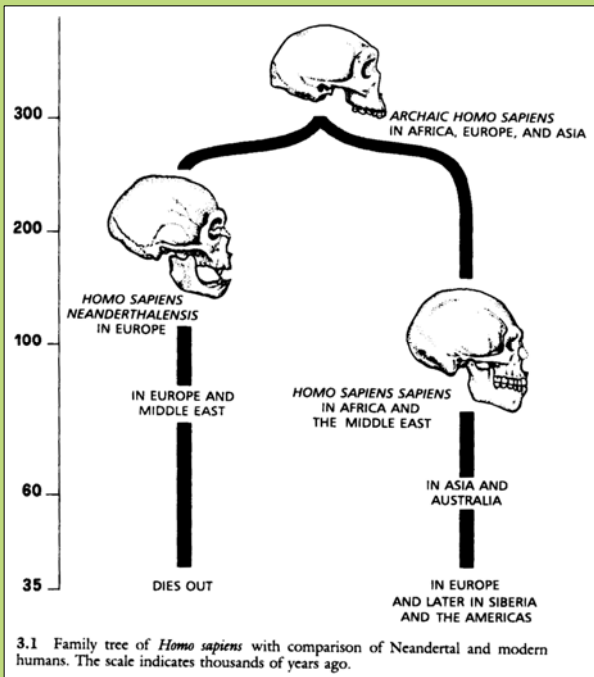
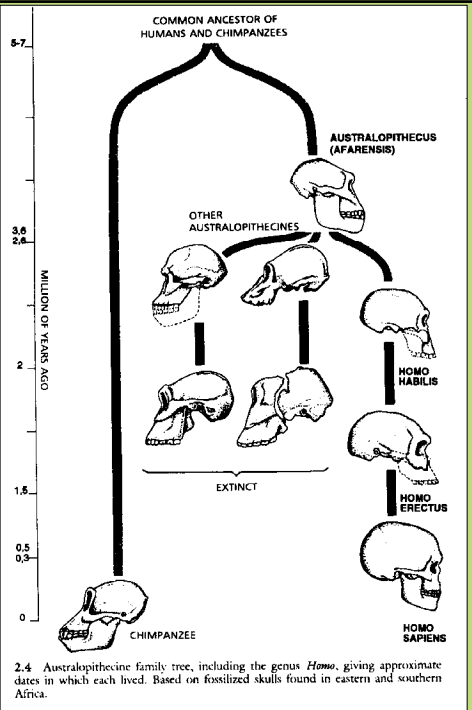
<http://www.becominghuman.org/documentary>

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Human lineage from an archeological perspective #1

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... and #2

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What is the meaning of the “Out of Africa thesis” for the study of human origins?

The earliest human ancestors who migrated out of Africa to Europe were named the Neanderthals. There is a debate over who they were, what they were like, and what happened to them because the majority of humans seemed to have come from a later migration, also out of Africa.

- a. The story of Yacub
- b. The story of race war
- c. The story of race mixing

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Yacub



Elijah Muhammad
1897-1975

1. There are genetic differences between Black and whites.
2. These genetic differences developed from Black to white.
3. Genetics then influenced history.

The whites (Neanderthals) are still fighting the Blacks (Humans).

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Race war

The Neanderthals were descended from a first migration out of Africa.

They were later met by a new wave of immigrants of a new species called the Homo sapiens.

The Neanderthals lost in the competition and were eliminated by the new humans out of Africa.

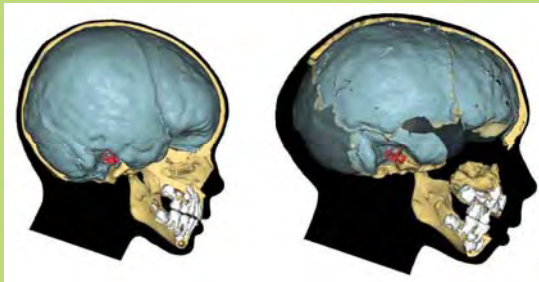
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Race mixing

The Neanderthals were met by Homo sapiens.

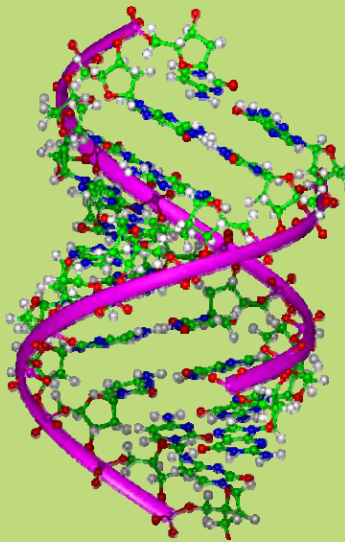
They were able to coexist and mate.



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Modern genetics provides a road map to the structure and history of biological life forms. This is another way to evaluate the validity of the concept of race.

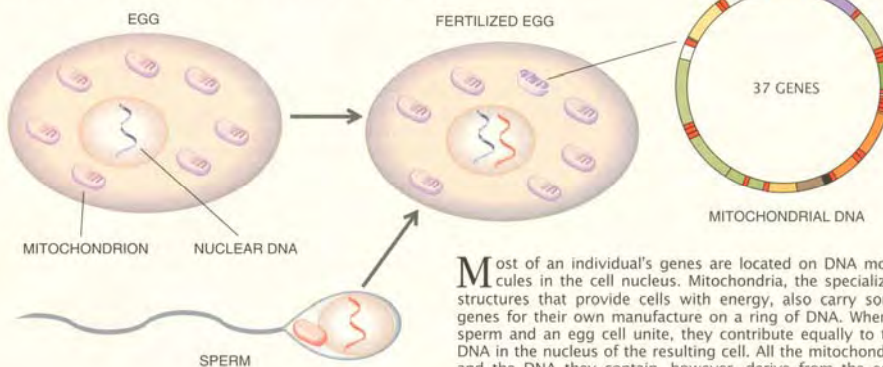
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Genetic search for origins: #1

The search for the original mother, Eve:
research on Mitochondrial DNA

The Inheritance of Mitochondrial DNA



Most of an individual's genes are located on DNA molecules in the cell nucleus. Mitochondria, the specialized structures that provide cells with energy, also carry some genes for their own manufacture on a ring of DNA. When a sperm and an egg cell unite, they contribute equally to the DNA in the nucleus of the resulting cell. All the mitochondria and the DNA they contain, however, derive from the egg. Studies of mitochondrial DNA can reveal an individual's maternal ancestry.

Genetic search for origins: #2

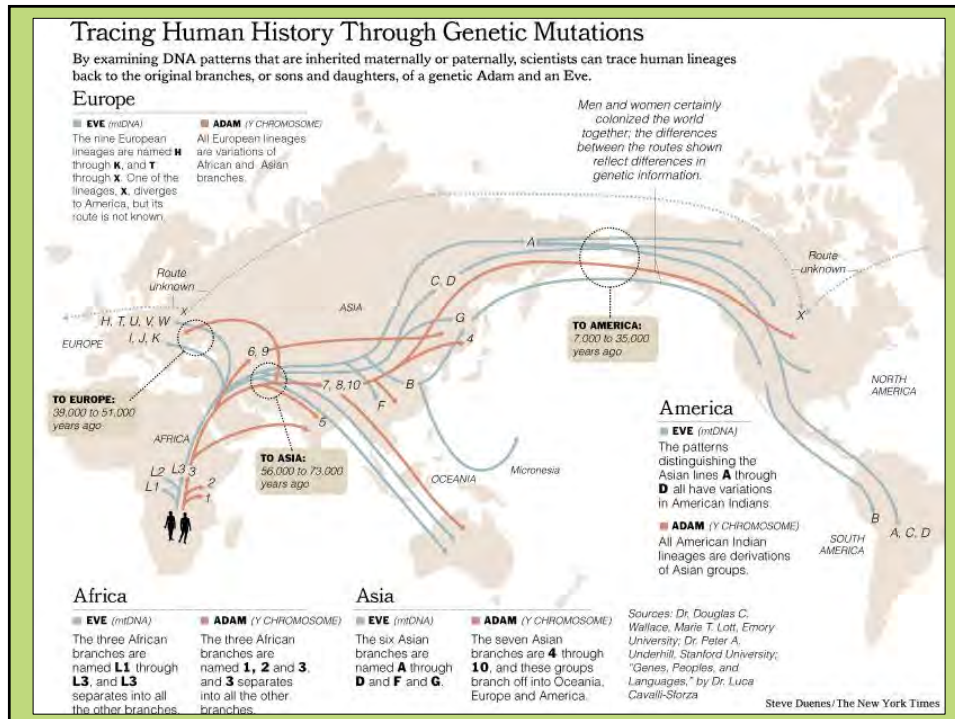
The search for the original father, Adam:
Research following the Y chromosomes

Male = XY

Female = XX

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Who thinks about our molecular structure?

Mose Allison, “Molecular Structure”



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“RACE”:

The social construction of a lie. How do they pull this off in plain view?

- 1. The dominant ideology – the “big” lie**
- 2. Laws – the backing of government**
- 3. The census – social science**
- 4. Language – public opinion**
- 5. Culture – cultural values and morality**

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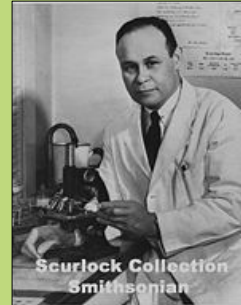
The big lie:

“One drop of Black blood makes you Black”

“As the European war scene became more violent and the need for blood plasma intensified, Drew, as the leading authority in the field, was selected as the full-time medical director of the Blood for Britain project. He supervised the successful collection of 14,500 pints of vital plasma for the British. In February 1941, Drew was appointed director of the first American Red Cross Blood Bank, in charge of blood for use by the U.S. Army and Navy. During this time, Drew agitated the authorities to stop excluding the blood of African-Americans from plasma-supply networks, and in 1942, he resigned his official posts after the armed forces ruled that the blood of African-Americans would be accepted but would have to be stored separately from that of whites.”

http://www.cdrewu.edu/_022/_html/about_us/charles_drew.htm

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Charles Drew
1904-1950

Afro 100 Lecture 2

Legal definition of race varied (but race remained a legal concept)

In 1982-83, Susie Guillory Phipps unsuccessfully sued the Louisiana Bureau of Vital Records to change her racial classification from black to white. The descendant of an eighteenth-century white planter and a black slave, Phipps was designated as "black" in her birth certificate in accordance with a 1970 state law which declared anyone with at least one-thirty-second "Negro blood" to be black.

Michael Omi and Howard Winant, *Racial Formation in the United States: From the 1960s to the 1980s* (NY: Routledge, 1986/1989)

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The census categories of race have not been very scientific.

1850 “Under heading 5, entitled “Color” insert, in all cases, when a slave is Black the letter B; when he or she is mulatto, insert M. The color of all slaves should be noted.”

1870 “Be particularly careful in reporting the class Mulatto. The word is here generic and includes quadroons, octoroons, and all persons having any perceptible trace of African blood.”

1890 “Be particularly careful to distinguish between blacks, mulattos, quadroons, and octoroons.”

1960’s The US Census introduces the category “Nonwhite”

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Our language of “race” is subjective and very ambiguous, more connotative than denotative

Name	Organizational example
AFRICAN	African Methodist Episcopal Church
COLORED	National Association for the Advancement of Colored People
NEGRO	National Council for Negro Women
NONWHITE	Journal of Non-white Concerns in Personnel and Guidance
MINORITY	National Organization of Minority Architects
AFRO-AMERICAN	Association for the Study of Afro-American Life and History
AFRICAN-AMERICAN	DuSable Museum of African American History
BLACK	Coalition of Black Trade Unionists



The Bible has been used to support racial arguments of difference and hierarchy

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How do we solve the language issue?

Names used vary without standardization:

- a. past versus current discourse
- b. Phenotypical versus genotypical names
- c. Eurocentric versus global or indigenous
- d. Confusion of biological with social categories
- e. Often confused with national differences
- f. United States close only to Nazi Germany and Apartheid South Africa in racialization

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Basic Black Studies points on race

- 1. All scientific research should be carried out as public science, open to replication and rigorous peer review.**
- 2. As of now there is no valid biological definition of race, hence race is a non scientific term**
- 3. Race should be banned as a legitimate concept for scholarly research.**

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These weekly papers can be your best academic work. Why not?

- 1. Add graphics to your papers (right click)**
- 2. Pay attention to details (sources, quotes, numbers, bibliography, footnotes, etc.)**
- 3. Plagiarism**
- 4. Network – share contact info**
- 5. Take the challenge – on time, on point, on level**

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The fundamental question you should be asking everyday

What's going on? 

Marvin Gaye helped us ask this question.

Powerpoint slides available every Thursday morning at <http://alkalimat.org/eblackstudies>

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TURN IN AND PICK UP A PAPER TO/FROM YOUR TA

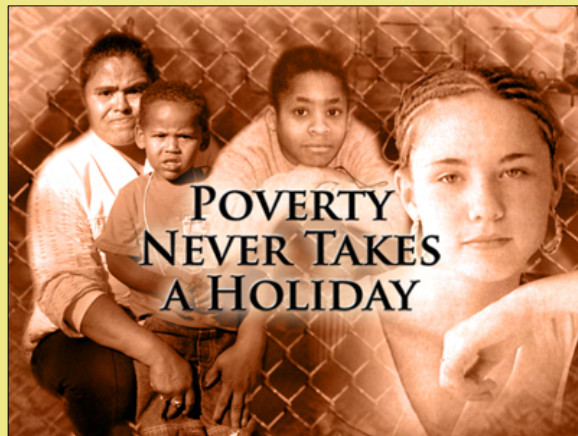
Curtis Mayfield, A New World Order 🎧

Listen to the lyrics and connect them to the issues being discussed in this course. Music is one way that knowledge is transmitted and issues are discussed. Do we always use music in this way? Are we always conscious of what is happening to our minds when we listen to music?

We play music to focus and prepare for class.

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AFRO 100

Class

The fundamental issue is: how do I feed and care for myself and my family? How do I work or get resources, and how do I plan to maintain a good quality of life for now and in the future? Or, was I born rich?

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Afro 100 Lecture 3

CLASS: two alternative approaches

Social Stratification

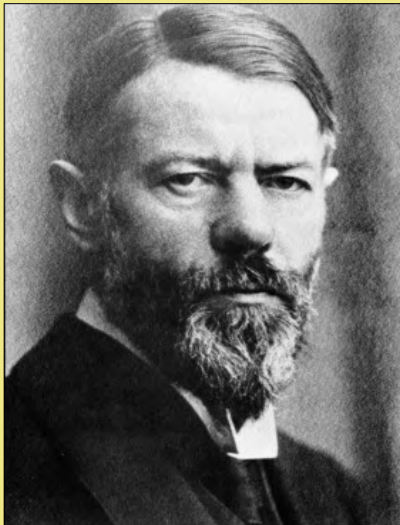
- a. Objective: a ranking of income, education, and occupation**
- b. Subjective: a ranking of social status based on socio-cultural values**

Power

- a. Objective: ownership and control of the means of production vs labor**
- b. Subjective: control of the ruling ideas**

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Max Weber 1864-1920

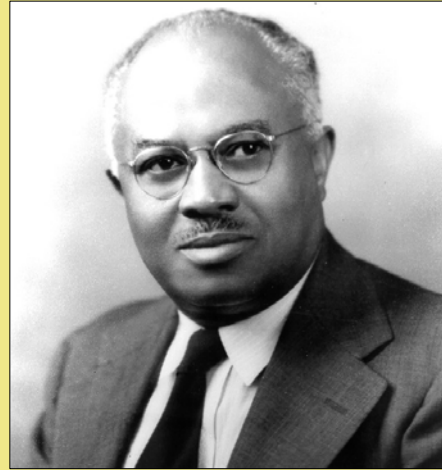
The systems of class, status and party are all at work. The main issue is ones market position, social standing in the community, and role in the political process.

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E. Franklin Frazier 1894-1962

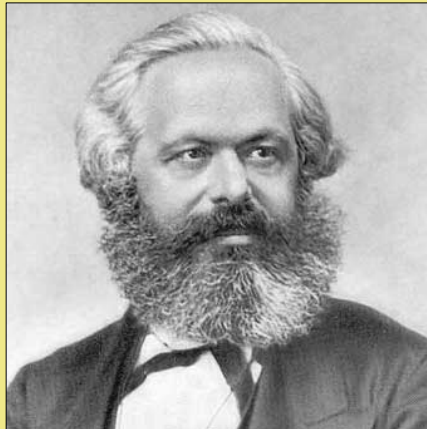
The stratification of the Black population can be described best by income, educational, and occupational status. In addition, the cultural values of different classes have to be considered.



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Karl Marx 1818-1883



Every stage of history is shaped by technology and the struggle between the owners and the workers. The struggle is for power over the means of production to run the economy and the state, including the military and the police.

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W. E. B. Du Bois 1868-1963

DuBois combined a study of political economy, sociology and history. He analyzed the Civil War and Reconstruction in terms of class struggle. In 1921 he stated he favored for Blacks what had happened in Russia in 1917.



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Afro 100 Lecture 3

Black Studies approach to class

- 1. Use both concepts (stratification and power) when appropriate.**
- 2. All studies of class should be empirically based, replicable, and published.**
- 3. All discussion should clarify the role of different classes in their respective historical struggles.**
- 4. All discussions of class should clarify the differences, if any, between Blacks and white of the same class as well as different classes.**
- 5. All discussion of class should make comparisons throughout the African Diaspora.**

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Wiki on Social Class

Basic coverage:

- a. Global
- b. Scholars



Weakness:

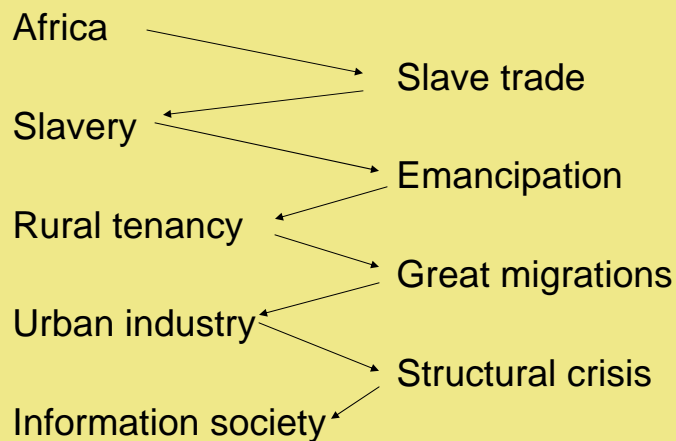
- a. Only focus on middle class
- b. No discussion of class struggle

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The logic of Black history:

modes of social cohesion, modes of social disruption



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History of class and class struggle: **Slavery and capitalism**

The main class relations were slaves and the owners of slaves. The rule of the slave master was by brutal force. The majority of slave owners had few slaves, but the power was in the hands of the big plantation owners. Slavery was an engine of the capitalist system as well as an obstacle to its development.

What was the role of technology?

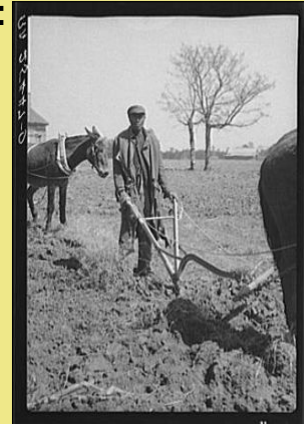
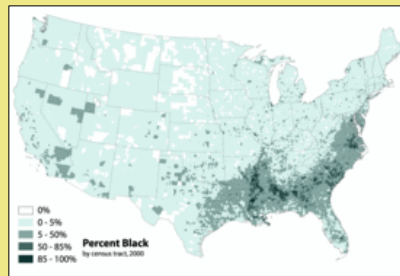


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History of class and class struggle: **Sharecropping and the National Question**



The African American nation was formed in the Black Belt South, based on family labor, church organization, blues and African retentions. The main factors were rural isolation, concentration, and exploitation.

What was the role of technology?

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History of class and class struggle: **Black industrial workers and changes in the Black Middle Class**



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Two Great Migrations led to Black workers being concentrated in northern cities. This was a radical transformation from South to North, from rural to urban, from agricultural to industrial. Time changed, literacy requirements changed, and family structure changed. Ghetto businesses opened.

History of class and class struggle: **The technological revolution**

African Americans were captured and brought to this country to work.

When African Americans don't work their lives degenerate and bad things happen.

What is going to happen when there is very little if any work – no jobs?



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History of class and class struggle:
Social Class and Black People 2007

The Black capitalist class: main income from ownership, especially stocks

The Black middle class: main income from professional jobs and family businesses

The Black working class: main income from jobs with little freedom of decision making

The Black anti-class: main income insecure from government and underground economy

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The Black capitalist class



John Johnson 1918-2005

Of the “5,572 total board seats for Fortune 500 companies, 449 belong to African Americans.

These 449 seats are distributed among 255 African Americans, many of whom serve on more than one corporate board. Forty-five serve on at least three boards, 60 are on two boards and 150 serve on one.”

<http://www.umich.edu/news/index.html?Releases/2005/Feb05/r021705>

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The Black middle class



The shift in the Black middle class: from entrepreneurship to the professions. A college education is the ticket into the middle class.



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The Black working class



From production work to service work, but still low tech, not info tech. The danger is being left behind.



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The “outsiders – the anti-class”



Almost 20% of Black people will never have a good job, and will be marginalized, criminalized, and liquidated. The system has no future for this class.



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History of class and class struggle:

Reform and Revolution

Black people have always been victimized in the US, a great crime against humanity.

Reform has always been on the agenda, and people have fought on every issue.

Revolution, the end of our problems, has always been a dream, a vision, a hope.

There are few times when revolution is on the agenda, and one is now. Fundamental change is taking place everywhere.

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A revolutionary moment is now

There is a technological revolution taking place.
There is also a social revolution taking place.
The Hacker is a technology revolutionary who creates and transforms.

Who will take information technology into Black culture and make it dance and sing?

“The hacker ethic” University of Toledo class project in Black Studies 

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U.S. Census

The Bureau of the Census is in the Department of Commerce, and was written into the US Constitution

census.gov



The screenshot shows the U.S. Census Bureau website interface. A search bar at the top contains the text 'census.gov'. Three red arrows point to specific elements: arrow 1 points to the search bar, arrow 2 points to the 'Data Finders' section on the right, and arrow 3 points to the 'Special Topics' section in the main content area. The 'Data Finders' section displays 'U.S. 302,829,772' and 'World 6,817,289,057'. The 'Special Topics' section includes links for 'Hawaii Data and Emergency Preparedness', 'Census Calendar', 'Training', and 'For Teachers & Students'.

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Census

The US Census is the demographic description of the US population every 10 years, from 1790.

This is the greatest source of empirical information about the US population, but there are problems.

1. the “race problem”
2. The census undercount
3. the numbers game

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Now being tested:
American Community Survey
questions
(Is this a scientific survey?)

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5 Is Person 1 of Hispanic, Latino, or Spanish origin?

No, not of Hispanic, Latino, or Spanish origin

Yes, Mexican, Mexican Am., Chicano

Yes, Puerto Rican

Yes, Cuban

Yes, another Hispanic, Latino, or Spanish origin – *Print origin, for example, Argentinean, Colombian, Dominican, Nicaraguan, Salvadoran, Spaniard, and so on.* ↴

6 What is Person 1's race? Mark (X) one or more boxes.

White

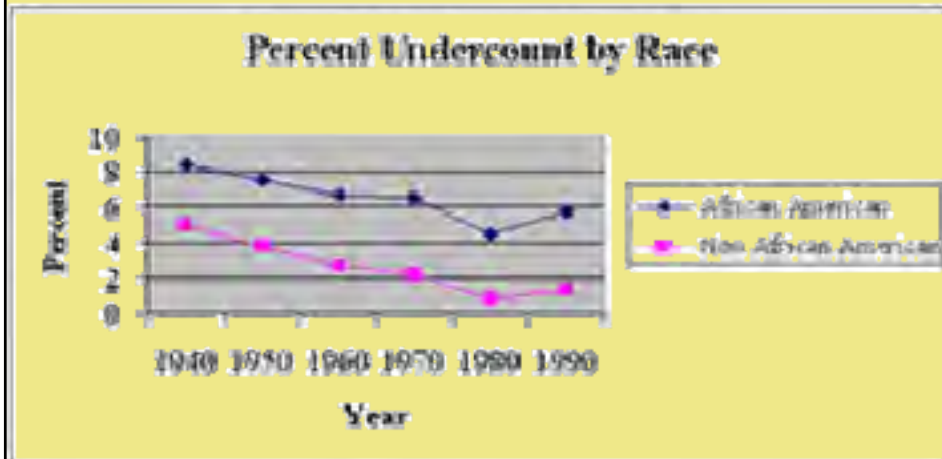
Black, African Am., or Negro

American Indian or Alaska Native – *Print name of enrolled or principal tribe.* ↴

<input type="checkbox"/> Asian Indian	<input type="checkbox"/> Japanese	<input type="checkbox"/> Native Hawaiian
<input type="checkbox"/> Chinese	<input type="checkbox"/> Korean	<input type="checkbox"/> Guamanian or Chamorro
<input type="checkbox"/> Filipino	<input type="checkbox"/> Vietnamese	<input type="checkbox"/> Samoan
<input type="checkbox"/> Other Asian – <i>Print race, for example, Hmong, Laotian, Thai, Pakistani, Cambodian, and so on.</i> ↴		<input type="checkbox"/> Other Pacific Islander – <i>Print race, for example, Fijian, Tongan, and so on.</i> ↴

Some other race – *Print race.* ↴

Census undercount issues



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The Census is a numbers game

Literacy – knowledge and use of quantitative data, math and statistics (African Americans score lowest on math)

Appropriation – all government expenditures are based on census data (greatest undercount impacts whole cities and states)

Apportionment – all governmental units for electoral representation are redrawn based on the goal of equalizing votes (gerrymandering remains a problem)

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Household incomes for 2005: Blacks compared with Whites

Income	% Black	% White	Difference
\$0-9,999	17.7	7.1	+10.6
\$10K – 24,999	25.7	18.4	+7.3
\$25K – 49,999	28.3	26.1	+2.2
\$50K – 74,999	14.6	18.8	-4.2
\$75K and over	13.7	29.3	-15.6

What does Wiki miss by focusing on the middle?

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Educational attainment: Comparing Blacks and Whites

Education	Black	White	Difference
Less than HS	19.4	10.0	+9.4
Less than BA	82.4	69.4	+13.0
BA or more	17.6	30.6	-13.0

<http://www.census.gov/population/socdemo/race/black/ppl-186/tab7.html>

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Occupations of Blacks and Whites

Occupation	White	Black
Management	16.8	9.0
Professional	22.3	17.7
Service	13.4	<u>24.6</u>
Sales	12.4	9.2
Clerical	14.2	<u>16.4</u>
Farming	0.5	0.4
Construction	5.4	3.4
Repair	3.8	2.6
Production	5.9	<u>7.6</u>
Transport	5.4	<u>9.1</u>

Detailed Occupation of the Employed Civilian Population 16 Years and Over: March 2004

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Who is at the bottom?

Ethnicity	HH Income	% Poverty	%Uninsured
Asian	64,200	10.3	15.5
White	50,700	8.2	10.8
Latino	37,800	20.6	34.1
Black	32,000	24.3	20.5

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2010 US Census

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Class and identity: your essay topic

1. Class is a historical and contemporary structure that society has been organized around, and everyone lives in a class context and expresses their class identity.
2. Every individual is unique.
3. We all have examples where our expectations have been correct and when we have been wrong.
4. How can we be smart, but without prejudice?

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Check the course website
<http://alkalimat.org/eblackstudies/urbana>

eBlackSTUDIES

Introduction to **African American Studies 100** University of Illinois

LECTURES (110 minutes in length)

[INSTRUCTOR](#)
[SYLLABUS](#)
[TEXT](#)
[LISTSERV](#)

[RETURN HOME](#)

1 Introduction [VIDEO](#) [POWER POINT](#)
2 Black Experience: Color [VIDEO](#) [POWER POINT](#)
3 Black Experience: Class
4 Black Experience: Culture
5 Black Experience: Consciousness
6 History: Cohesion and Disruption
7 Ideology: Pan-Africanism
8 Ideology: Nationalism
9 Ideology: Liberation Theology
10 Ideology: Feminism/Womanism
11 Ideology: Socialism
12 Debate: Emancipation
13 Debate: Self-Determination
14 Debate: Liberation

September ecture 3

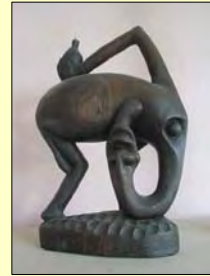


Good Morning by Kanye West



Turn your papers in to your TA

Thanks for your hard work and the
intensity of your focus during class

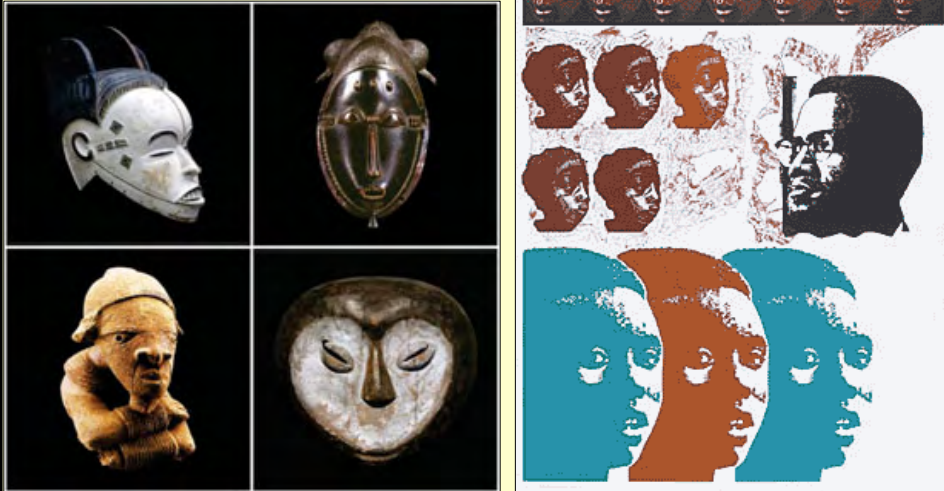


Aaron Douglas 1898 - 1979

Afro 100 Culture

The role of culture is to enable people to share ways of living and forms of expression. All people have culture, but not all cultural practices are valued by people outside a culture. Black culture has suffered from white racism, but it has also served as the foundation for the survival of the African Americans.

Culture can lie or tell the truth



Have you ever wondered what would be said if Black people spoke the truth to people in the United States? Maybe it would come out as a poem. This is what Amiri Baraka had to say.

Baraka video

<http://video.google.com/videoplay?docid=-4839280096979675505&q=amiri+baraka&total=55&start=10&num=10&so=0&type=search&plindex=9>

What is the cultural theory behind the Baraka video clip?



1. The merger of poetry and music
2. The merger of reason and emotion
3. The poem can represent the voice of Black people, be a cultural consensus
4. Art as a weapon by the oppressed
5. Culture can be a vehicle for change
6. Vision of the future as a necessary revolutionary transformation

Two perspectives on culture



*Art and everyday life: what is your experience?
Do you do the warrior's dance?*

Styles and values of everyday life, including dialects, food production and preparation, clothing, dancing, morality, and aesthetics

Art forms, representational forms of expression carried out as specialized activity that can be ranked

Culture always involves hair



Lady Dee
Master Stylist

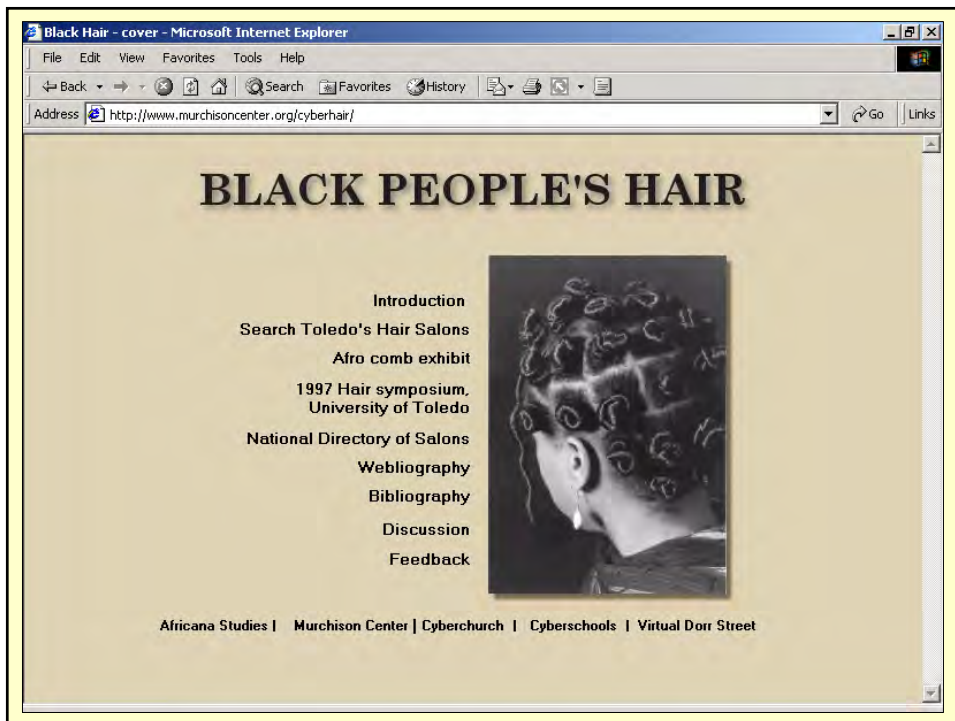
CREATING HAIR STYLES FOR THE NEW MILLENNIUM
 MARKY D'S BARBER/BEAUTY SALON
 2030 W. CENTRAL AVE.
 TOLEDO, OH
 (419) 474-5842 PAGER: (419) 539-0936

Annette's
Style Connection

1610 Lawrence
Toledo, OH 43607

Work (419) 241-7611
Pager (419) 361-6711



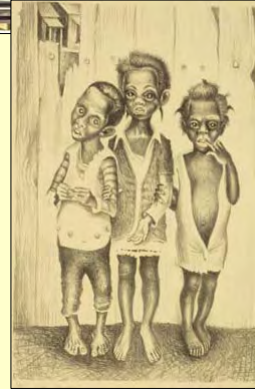




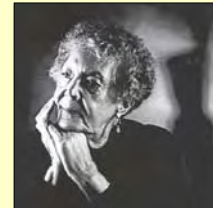
ART can be beautiful, historical, and educational



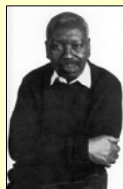
John Biggers 1921-2001



Historical periodization



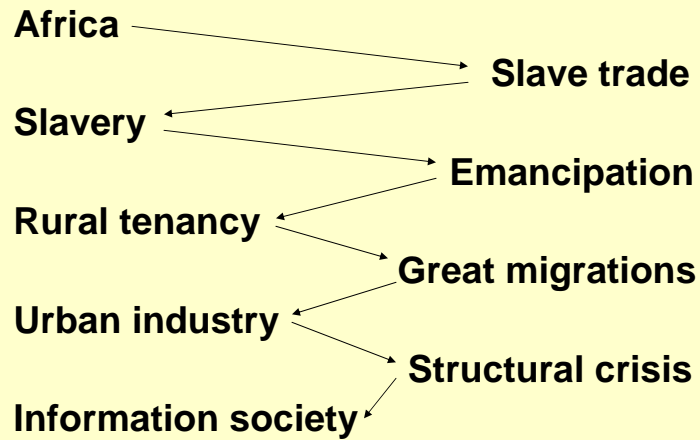
Elizabeth Catlett 1915-



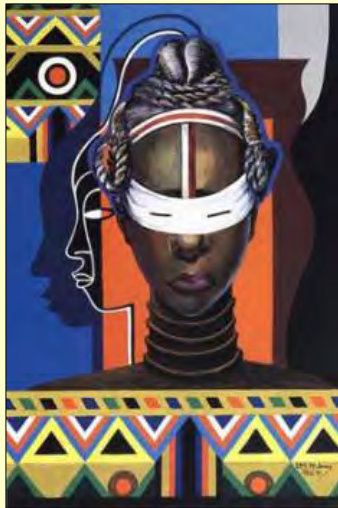
**Jacob Lawrence
1917-2000**

Art and culture always reflects the social conditions and individual experiences of the artists and people involved. African American art and culture is based in the historical periodization of the African American people.

The logic of Black history: modes of social cohesion, modes of social disruption



African retention is a vital aspect of African American culture



Lois Mailou Jones
1905-1998



Basic aesthetics, religion, language, food, music and dancing, hair care and styling, and much more

Kwanzaa

Some African cultural practices have been imagined and created by African Americans in search of their past. A 1960's movement called cultural nationalism utilized the search for a value system to anchor their cultural views in African tradition. Karenga was a major figure in popularizing a seven point system and a holiday ritual to replace Christmas.

NGUZO SABA (The Seven Principles)



December 26th. Umoja (Unity)
To strive for and maintain unity in the family, community, nation and race.



December 27th. Kujichagulia (Self-Determination)
To define ourselves, name ourselves, create for ourselves and speak for ourselves.



December 28th. Ujima (Collective Work and Responsibility)
To build and maintain our community together and make our brother's and sister's problems our problems and to solve them together.



December 29th. Ujamaa (Cooperative Economics)
To build and maintain our own stores, shops and other businesses and to profit from them together.



December 30th. Nia (Purpose)
To make our collective vocation the building and developing of our community in order to restore our people to their traditional greatness.



December 31st. Kuumba (Creativity)
To do always as much as we can, in the way we can, in order to leave our community more beautiful and beneficial than we inherited it.



January 1st. Imani (Faith)
To believe with all our heart in our people, our parents, our teachers, our leaders and the righteousness and victory of our struggle.

Maulana Karenga

Karenga video

<http://video.google.com/videoplay?docid=8350545555560382614&q=karenga&total=11&start=0&num=10&so=0&type=search&plindex=1>

Cultural innovation during slavery



Cotton production and brutality conditioned Black people to harness their emotions and focus on describing their suffering, while praising God.

The “Negro spiritual” was the greatest cultural genius during slavery



M. PORTER, E. W. WATKINS, H. D. ALEXANDER, F. J. LOUDIN, T. RUTLIN,
JENNE JACKSON, MABEL LEWIS, ELLA SHEPPARD, MAGGIE CARNES, AMERICA W. ROBINSON.

Original Fisk University Jubilee Singers

The low moans and melodies of Black Christians revealed the soul of a new people, out of Africa and being reshaped by the pain of white racism and creative Black genius. The Fisk Jubilee singers popularized these songs all over the world.

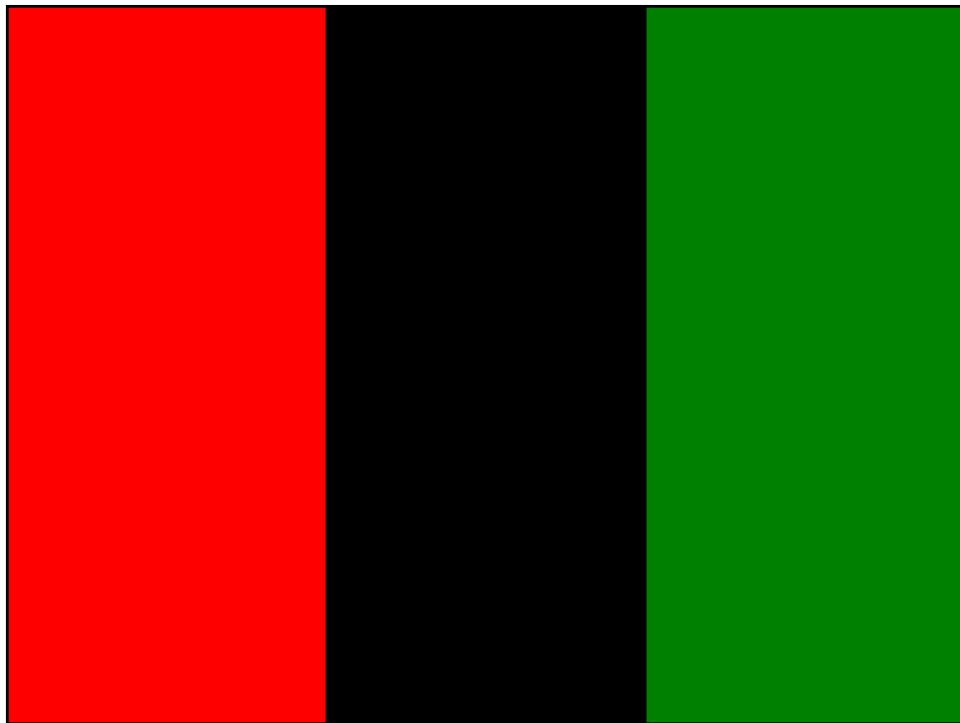


Culture of the Black Belt Nation



R.L. Burnside
Holly Springs, Mississippi 1990

BLUES – the musical foundation of African American culture and all of American popular music. This music is important as musical composition, as poetry and as philosophy. The harder the life, the better the blues.



JAZZ (Black classical music): The culture of the Black metropolis



Edward "Duke" Ellington
1899-1974



Duke Ellington,
Jazz Piano.

Seventeen classic tunes in authentic Ellington style. New piano solo arrangements by Stephen Davis based on the original big-band recordings. Complete with chord symbols.

The Harlem Renaissance, 1920's



This is the Black counterpart to the "Roaring 20's" as Black people were expressing a breakout cultural impulse. These were bold and exciting times. The activists were called "New Negroes," with a militant attitude and freedom on their mind. Harlem was the capital of Blacks in the US during this period.

The Weary Blues

Droning a drowsy syncopated tune,
Rocking back and forth to a mellow croon,
I heard a Negro play.

Down on Lenox Avenue the other night
By the pale dull pallor of an old gas light
He did a lazy sway . . .
He did a lazy sway . . .

To the tune o' those Weary Blues.
With his ebony hands on each ivory key
He made that poor piano moan with melody.
O Blues!

Swaying to and fro on his rickety stool
He played that sad raggy tune like a musical fool.
Sweet Blues!

Coming from a black man's soul.
O Blues!

In a deep song voice with a melancholy tone
I heard that Negro sing, that old piano moan—
"Ain't got nobody in all this world,
Ain't got nobody but ma self.
I's gwine to quit ma frownin'
And put ma troubles on the shelf."

Thump, thump, thump, went his foot on the floor.
He played a few chords then he sang some more—
"I got the Weary Blues
And I can't be satisfied.



Langston Hughes 1902-1967

Got the Weary Blues
And can't be satisfied—
I ain't happy no mo'
And I wish that I had died."
And far into the night he crooned that tune.
The stars went out and so did the moon.
The singer stopped playing and went to bed
While the Weary Blues echoed through his
head.
He slept like a rock or a man that's dead.

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 deathblow!
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
1890-1948

The Chicago Renaissance, 1940's



Richard Wright 1908-1960

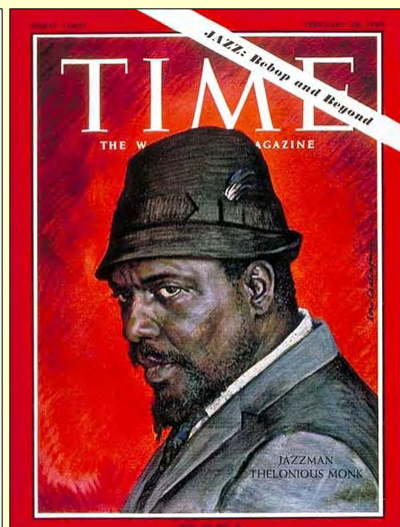
The Harlem Renaissance was a celebration of the middle class, while the Chicago Renaissance of the 1940's was a celebration of the working class.

Wright wrote: "...the Negro writer must create in his readers' minds a relationship between a Negro woman hoeing cotton in the South and the men who toil in swivel chairs in Wall Street and take the fruits of her toil."

Bebop was new music in the 1940's



WILLIAM P. GOTTlieb *The Golden Age of Jazz*



Charlie Parker and Miles Davis (above), Thelonious Monk (right)

The Black Arts Movement, 1960's



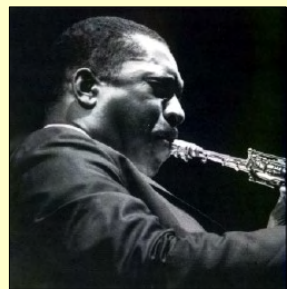
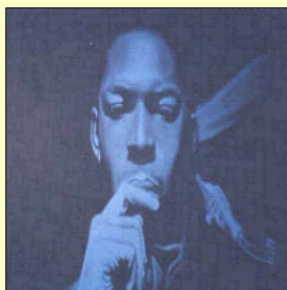
The Black arts movement was the cultural arm of the Black Power movement. Jeff Donaldson said, "We wanted to try to establish an aesthetic that reflected our heritage as people of African descent in the United States, an aesthetic that also reflected social responsibility and technical excellence."



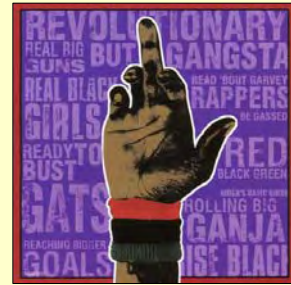
Jeff Donaldson
1932-2004

Black Power was expressed in the music of

John Coltrane



Hip Hop emerged as the next major cultural movement after the 1960's –conscious victims of the American dream.



Corporate takeover of Black culture

The carnival festival: originally a slave ritual protest, expression of freedom




Now Mardi Gras and Carnival is controlled by city governments and police to protect the financial interests. Is hip hop any different?






Stevie Wonder answers the American nightmare
<http://www.youtube.com/watch?v=aAthMi5Kz5g>

Black Studies approach to culture



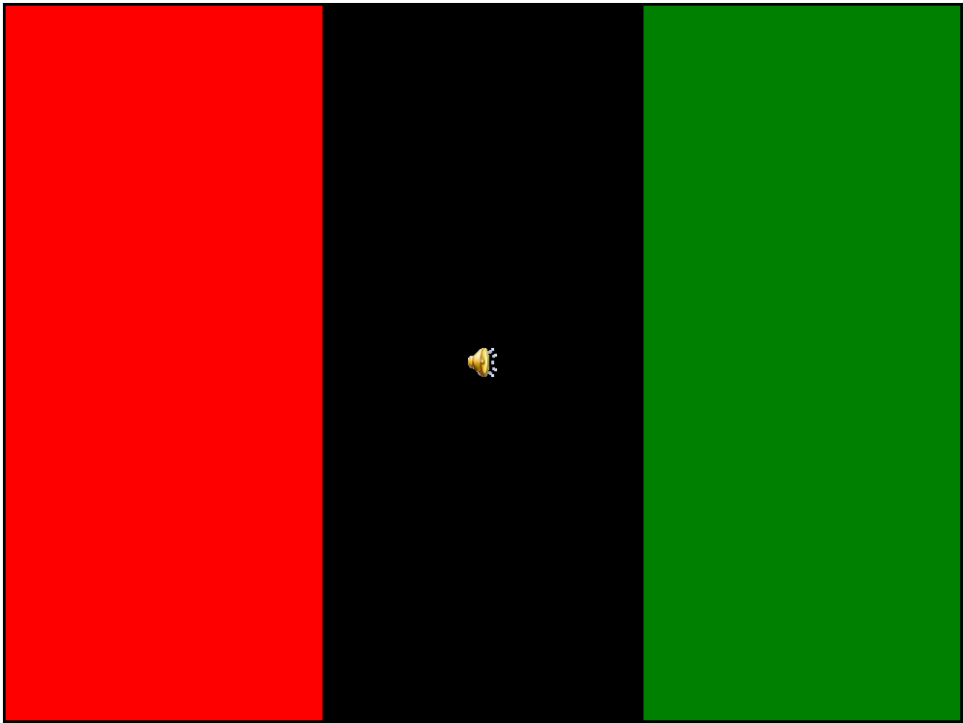
1. Always include the culture of everyday life as well as the arts—popular culture and the museums.
2. Always contextualize art and culture in terms of the historical and economic forces shaping artists and their audience
3. Identify African retentions
4. Clarify how the people interpret their own cultural expression

WE INSIST! 8002
MAX ROACH'S - FREEDOM NOW SUITE



**FEATURING ABBEY LINCOLN
COLEMAN HAWKINS, OLATUNJI** CANDID

**Afro 100
CONSCIOUSNESS**



Buzz group time



Elizabeth Catlett

New rules: each *buzz* group must have four people, so move if that's what it takes to be in a group. Take 10 minutes.

Question: What is more important: color (biology), class (political economy), or culture (values and style)? Why?

The Black Experience

Objective

Color (Biology)

Class (Political economy)

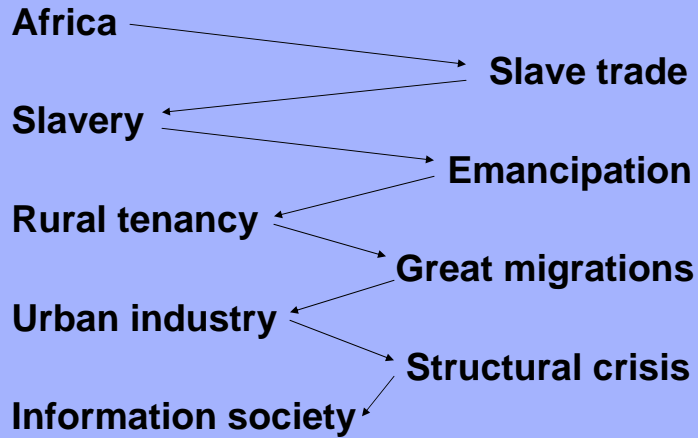
Culture (Community)



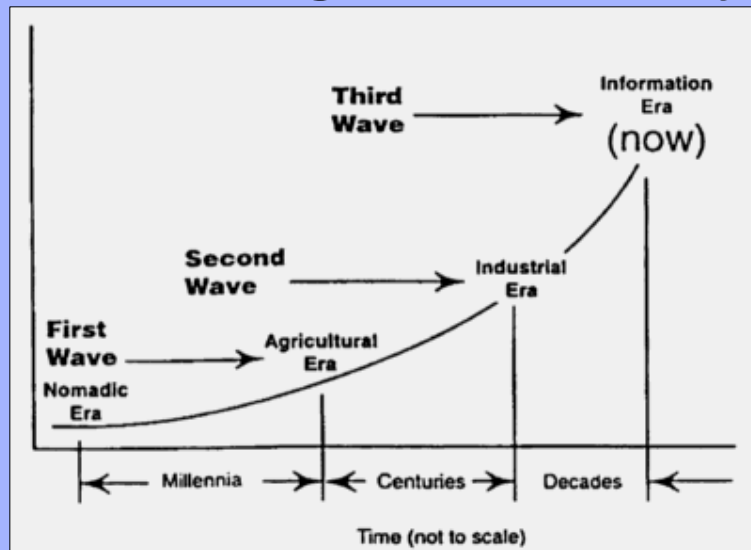
Subjective


Consciousness (Psychology, Philosophy)

The logic of Black history: modes of social cohesion, modes of social disruption



Historical periodization of the dominant global economy






Epistemology

Perception \leftrightarrow Cognition

Sankofa

The Sankofa symbol is a stylized black bird with its head turned back, holding an egg in its beak. The bird's body forms a large, open 'C' shape. It has two legs and two feet with claws. The symbol is set against a light blue background.

Two perspectives on consciousness



Theory

Opinion: the ideas and thoughts all of us have about a great many things.

Ideology: systematic thinking and a commitment to action.

The word 'Theory' is written in a large, bold, red serif font. A red arrow starts from the top left, goes right, then down, then right again, ending in a downward-pointing arrowhead that points directly at the word 'Theory'.



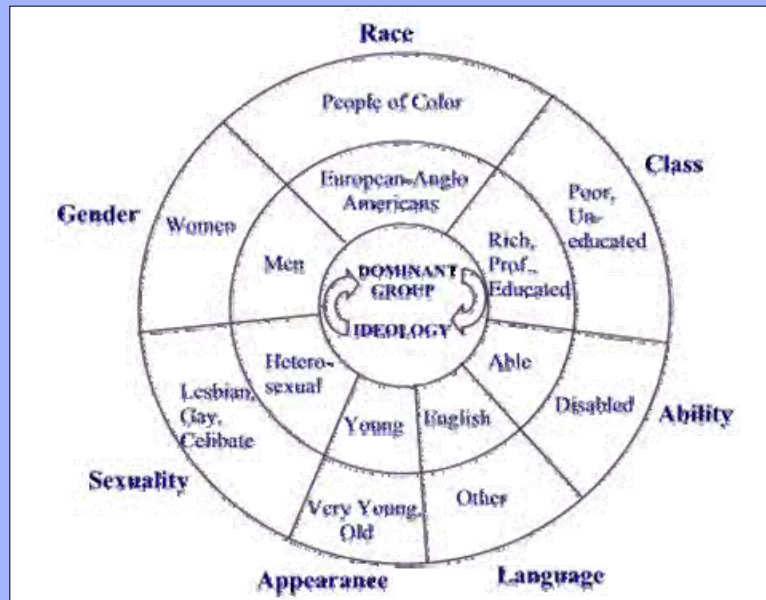
Many Black people wonder what would happen if we could flip the script, and reverse roles with white people. 🗣️

The public opinion poll:

The Gallup Poll

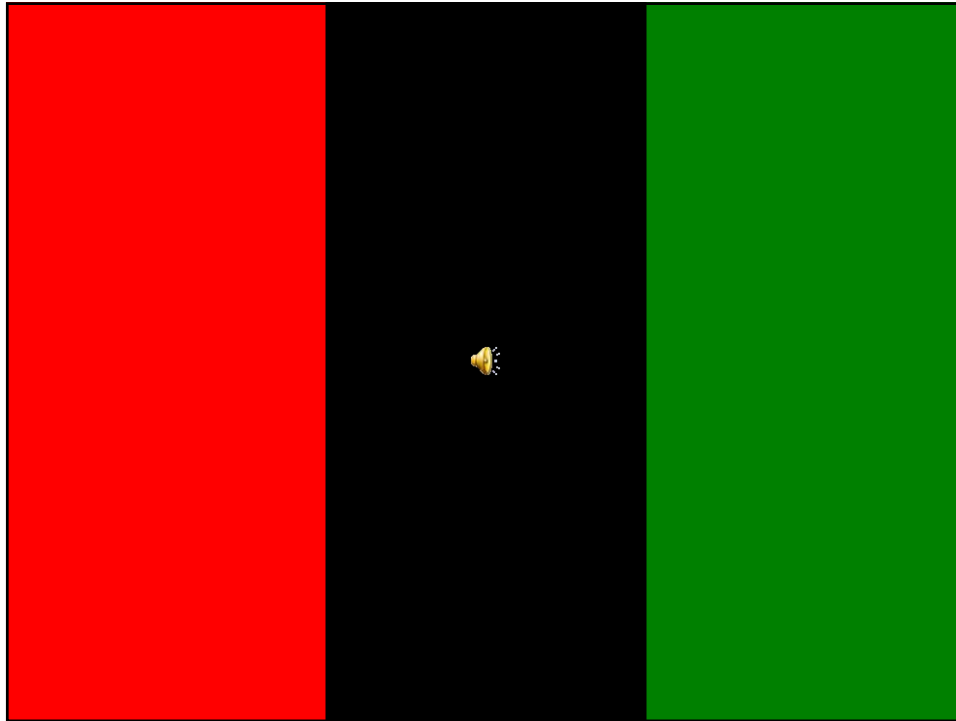
1. The website <http://www.gallupoll.com/>
2. The data
 - a. Annual survey on race relations
<http://www.gallupoll.com/videoArchive/?CI=23869&VAP=0&VASRCH=race>
 - b. Marriage
<http://www.gallupoll.com/videoArchive/?CI=28420&VAP=0&VASRCH=race>
 - c. Katrina
<http://www.gallupoll.com/videoArchive/?CI=18529&VAP=0&VASRCH=race>
 - d. Bush
<http://www.gallupoll.com/videoArchive/?CI=17359&VAP=1&VASRCH=race%20youth>

Ideology and hegemony



Class and mainstream consciousness

Capitalist class	Form the mainstream
Middle class	Perform the mainstream
Working class	Reform the mainstream
Anti-class	Transform the mainstream



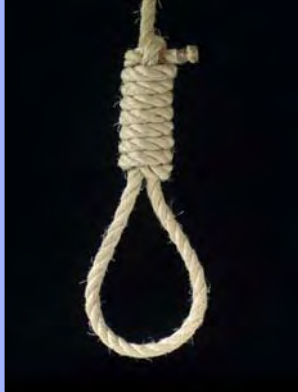
Lynchings 1882-1968

Mississippi	539
Georgia	492
Texas	352
Louisiana	335
Alabama	299
All states	3,446



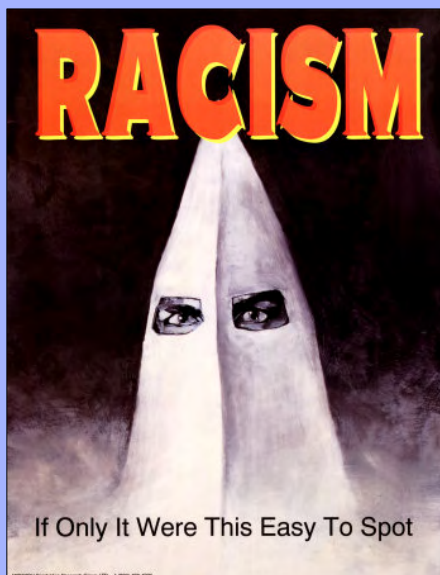
Photograph from Bettmann/Corbis

2006 background to “Jena 6” case



<http://video.google.com/videoplay?docid=7127547183812349110&q=jena&total=3476&start=0&num=10&so=0&type=search&plindex=0>

2007 current racist reaction



<http://video.google.com/videoplay?docid=8738697166704947023&q=jena+klan&total=57&start=0&num=10&so=0&type=search&plindex=2>

Critical issues



1. The population
2. The political economy
3. The political leadership
4. The media
5. The “crimes” or “pranks”
6. The forces of racism
7. The federal government
8. The forces of justice
9. Jena in Urbana/Champaign
10. The future

Main Black ideologies of change

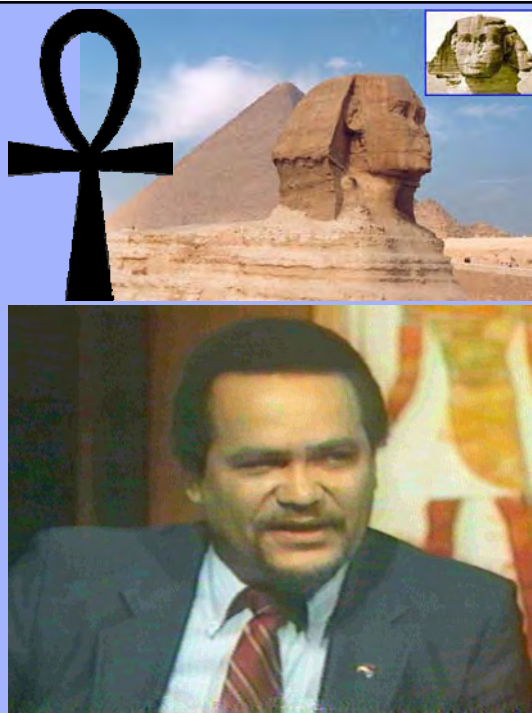
- Black liberation theology
- Panafricanism
- Nationalism
- Womanism
- Socialism





The end of Eurocentrism

<http://www.columbia.edu/cu/ccbh/mxp/video/mx0031v.ram>



The rise of Afrocentrism

<http://video.google.com/videoplay?docid=620260175283933669&q=molefi+asante&total=5&start=0&num=10&so=0&type=search&plindex=0>

Asa Hilliard 1933-2007

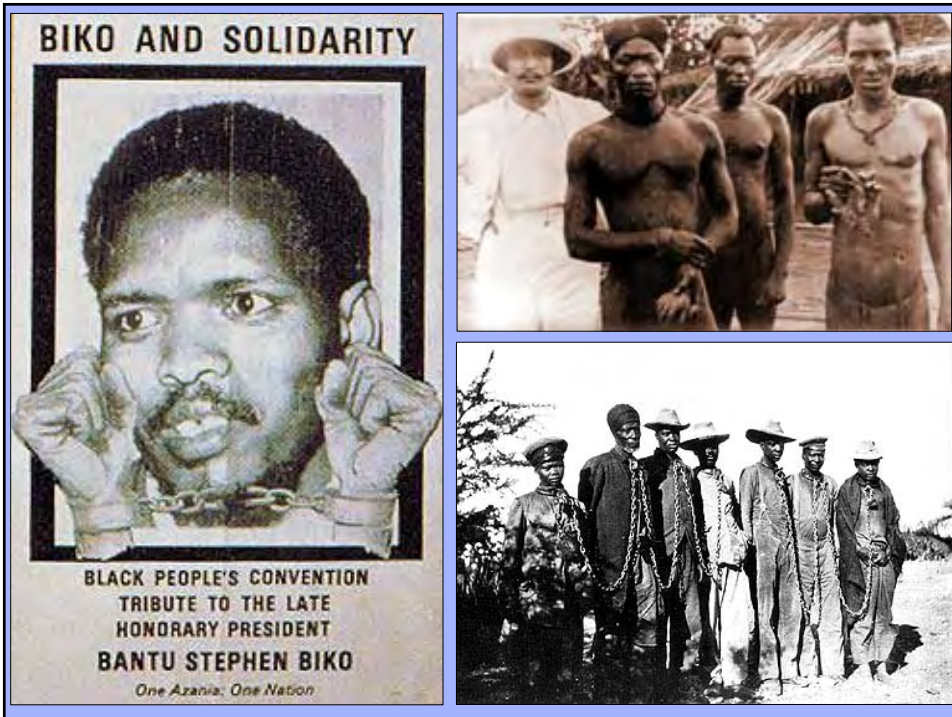
**AKAN DAY NAMES
(Ghana) →**

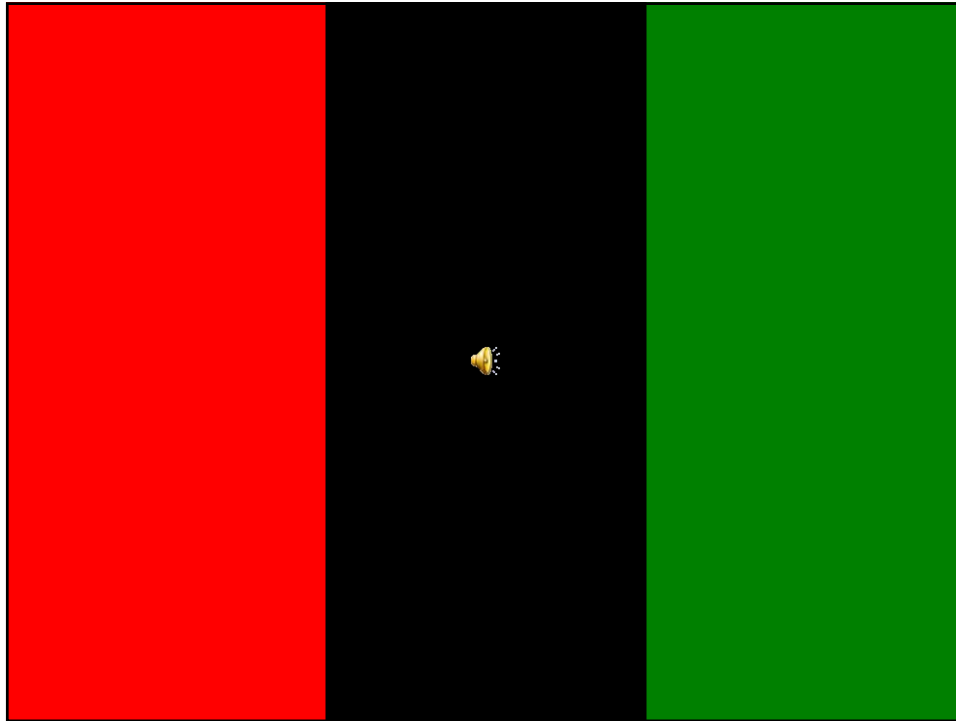
**On what day of
the week were
you born?**

**If you were from
Ghana what
would be your
name?**

<http://www.paulsadowski.com/BirthData.asp>

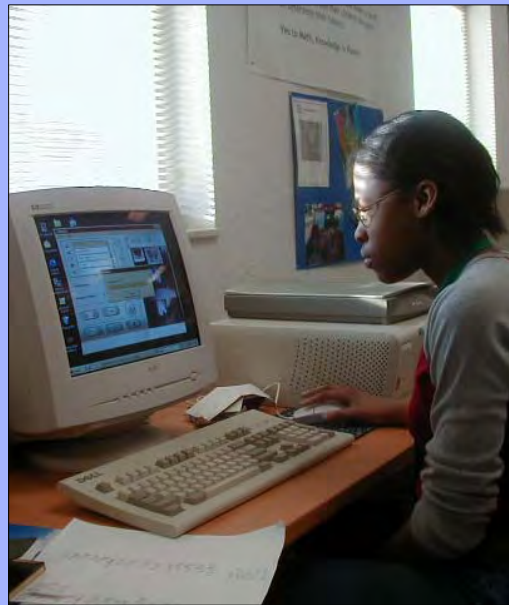
<i>Day of birth</i>	<i>Female</i>	<i>Male</i>
Monday	Adwoa, Adzo, Ajoba, Ejo	Bobo, Jojo, Kobie, Kojo, Kwodwo
Tuesday	Abena, Abla, Araba	Ebo, Kobena, Kwabina
Wednesday	Aku, Akuba, Ekua, Ekuwa, Kuuukuwa	Kuuku, Kwaku, Kweku
Thursday	Aba, Yaa, Yaaba, Yaayaa	Ekow, Yao, Yaw, Yokow
Friday	Afi, Afua, Efie, Efua	Fifi, Kofi, Yoofi
Saturday	Ama, Awo	Ato, Atoapem, Kwame, Kwamena
Sunday	Akosua, Esi, Kisi	Akwasi, Kwesi, Siisi






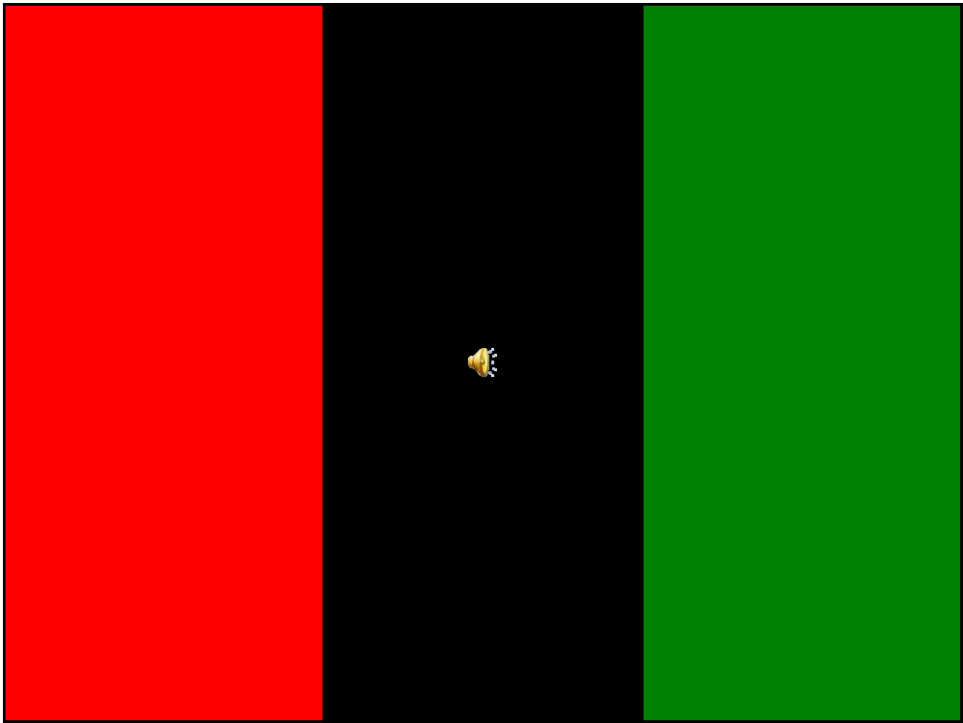
What is 21st century consciousness?

1. The language of the past is insufficient, because people have changed – check the opinion polls.
2. The ideologies of the past continue as the foundation of Black social thought.
3. How can we change our thinking from what was relevant in the industrial society to relevance in the information society?





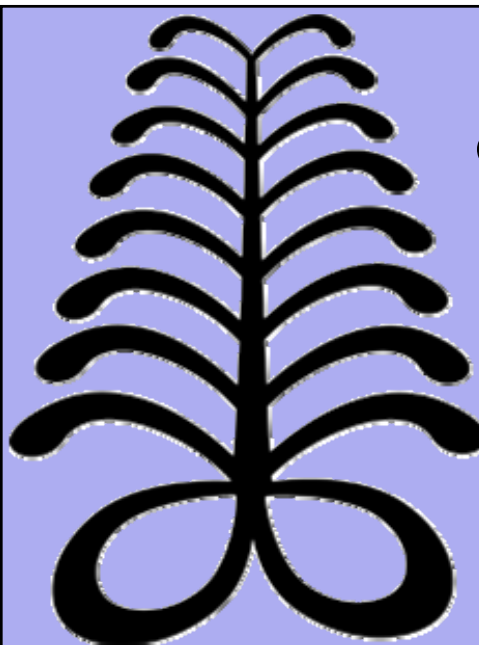
AFRO 100: What is Black History?



What is the relationship between the past, present and future?



Our main concern is always the present-future, but to study and prepare for this we focus on the present-past.



The process of creating historical consciousness

The past: **Memory**

The present: **Perception**

The future: **Imagination**

Aya, the fern
(endurance and resourcefulness)

Dialectics of historical method

Qualitative method

Subjective ... the evaluative narrative



Quantitative method

Objective ... measured variables

Philosophy of history: models of historical change



Chronology: sequencing events by time

Metaphysics: teleology or a set pattern

Dialectics: conflicting forces produce change

Modes of historical experience

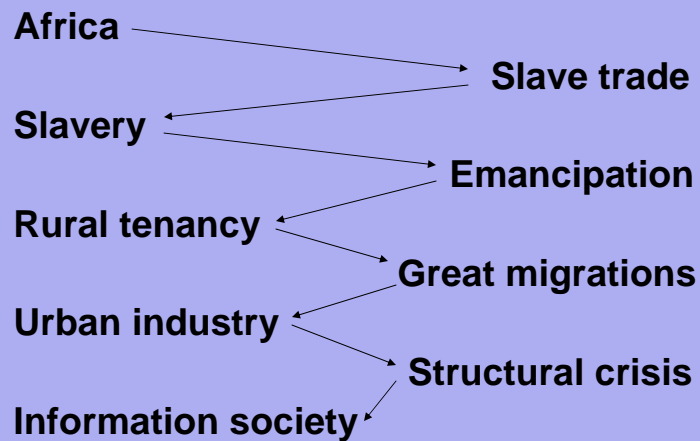
Modes of social cohesion: The critical process is social reproduction. This is about how each generation is able to reproduce itself and thereby maintain continuity into the future.



Modes of social disruption: The critical process is conflict, the relationship between destruction and construction, ending the past and creating the future.

The logic of Black history:

modes of social cohesion, modes of social disruption



Toward a paradigm of unity

Logic of change	<i>Social cohesion</i>	Traditional Africa		Slavery		Rural life		Urban life
	<i>Social disruption</i>		Slave trade		Emancipation		Migrations	
Units of analysis	Ideology	A1	B1	C1	D1	E1	F1	G1
	Nationality	A2	B2	C2	D2	E2	F2	G2
	Class	A3	B3	C3	D3	E3	F3	G3
	Race	A4	B4	C4	D4	E4	F4	G4



Sam Cooke, “A change gonna come”



1931-1964

<http://video.google.com/videoplay?docid=5637156470133305003&q=black+history&total=6062&start=0&num=10&so=0&type=search&plindex=0>

W. E. B. DuBois (1868-1963)

Africa

The World and Africa (1947)

Slavery

*The Suppression
of the African Slave Trade* (1896)

John Brown (1909)

Black Reconstruction in America (1935)



Rural

*The Negroes of Farmville,
Virginia* (1898)

*The Negro Landholder of
Georgia* (1901)

The Negro Farmer (1906)



Urban

The Philadelphia Negro (1899)

Carter G Woodson (1875-1950)

Africa

African Heroes and Heroines (1939)

Slavery

Free Negro Owners of Slaves (1924)

Free Negro Heads of Families (1925)

The Mind of the Negro 1800-1860 (1926)

*The Education of the Negro prior to
1861* (1915)



Rural

The Rural Negro (1930)

Urban

A Century of Negro Migration (1918)

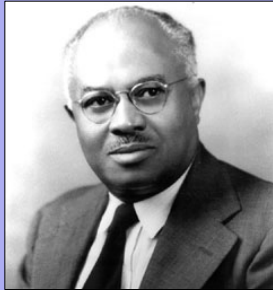
The Negro as Businessman (1929)

The Negro Wage Earner (1930)

The Negro Professional Man (1934)



E. Franklin Frazier (1894-1962)



Africa

*Race and Culture Contacts
in the Modern World (1957)*

Slavery

The Free Negro Family on Chicago (1932)

Urban

The Negro Family in Chicago (1932)

Negro Youth at the Crossways (1940)

Black Bourgeoisie (1955)

Institutions

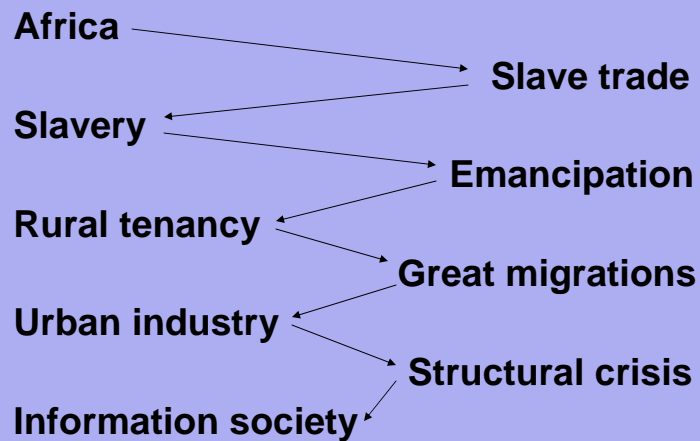
The Negro Family in the United States (1939)

The Negro Church in America (1964)

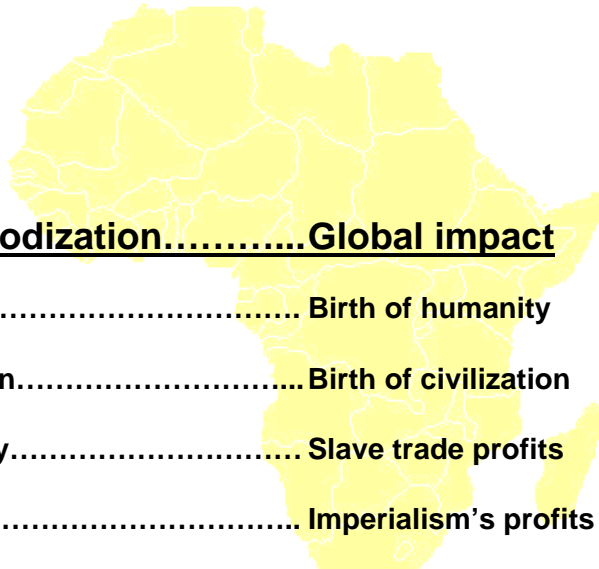


The logic of Black history:

modes of social cohesion, modes of social disruption



AFRICA



Historical periodization.....Global impact

Origins..... Birth of humanity

Ancient civilization..... Birth of civilization

Traditional society..... Slave trade profits

Industrial society..... Imperialism's profits

Globalization..... Genocide

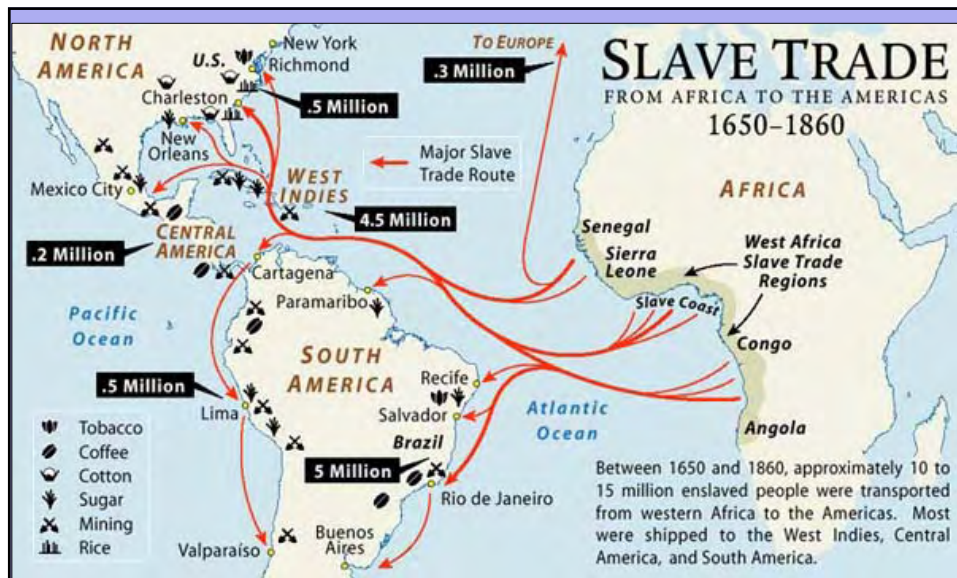


Gil Scott Heron on Africa and history

<http://video.google.com/videoplay?docid=-4031062613202550105&q=black+history&total=6062&start=0&num=10&so=0&type=search&playlist=8>



(1949-)



The European slave trade: multiplication of profits by relocating forced slave labor (Europe, Africa, New World)
The US slave trade: same profits (US, Africa, Caribbean)



Slavery

The slave as a commodity.

Land,
Labor,
Capital

Slave produced cotton as a commodity.





Historical consciousness:

The class dialectics of the slave community

Malcolm X

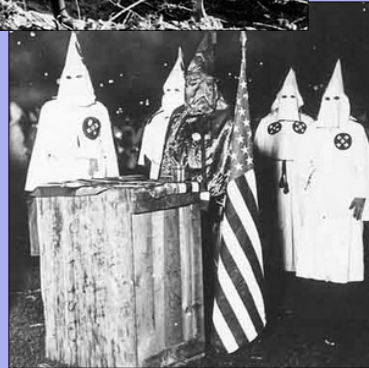
<http://video.google.com/videoplay?docid=-5645134060750722969&q=malcolm+x+history&total=129&start=0&num=10&so=0&type=search&plindex=6>

Rural tenancy

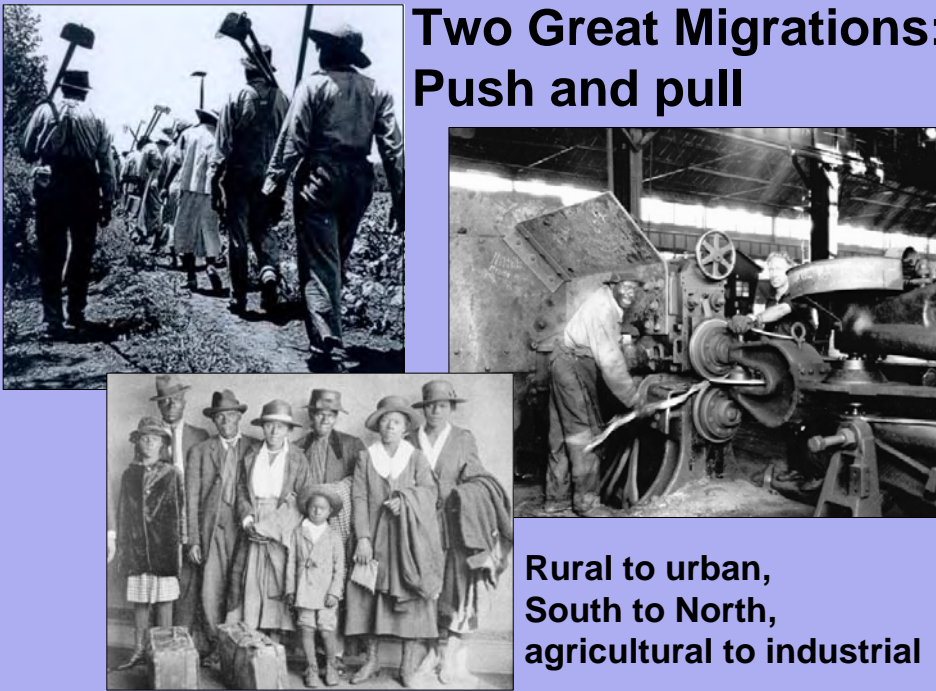
Renting:
cash deal

Sharecropping:
living on credit

Peonage:
using indebtedness to
reinvent slavery



**Two Great Migrations:
Push and pull**



**Rural to urban,
South to North,
agricultural to industrial**

Industrial city

On the job (occupation)
and in the community (neighborhood):
the dialectics of color, class, and culture



How do you write history?

- 1. Identify what you want to write about**
- 2. Build bibliography and webliography**
- 3. Gather as much data as possible**
- 4. Establish its chronology**
- 5. Propose a periodization**
- 6. Find organic voices**
- 7. Apply political economy analysis**
- 8. Apply cultural analysis**
- 9. Search for audio-visual material**
- 10. Write up using narrative and numbers**

How do you write your next assignment?

- 1. Read the question and think about the concepts**
 - a. 19th century? But slavery or tenancy?**
 - b. Your life? Decades, years, or days?**
- 2. Choose something specific, concrete, and what you know about – everyday culture, politics, family, food, music, etc.**
- 3. Describe in detail the past and the present that you are comparing. Use specifics, including pictures and graphics.**
- 4. Analyze what you are comparing using material from the previous weeks, especially class culture and consciousness. Use the Paradigm of unity to make sure you are using all the information you need to fully analyze your subject.**

Toward a paradigm of unity

Logic of change	<i>Social cohesion</i>	Traditional Africa		Slavery		Rural life		Urban life
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	Nationality	A2	B2	C2	D2	E2	F2	G2
	Class	A3	B3	C3	D3	E3	F3	G3
	Race	A4	B4	C4	D4	E4	F4	G4



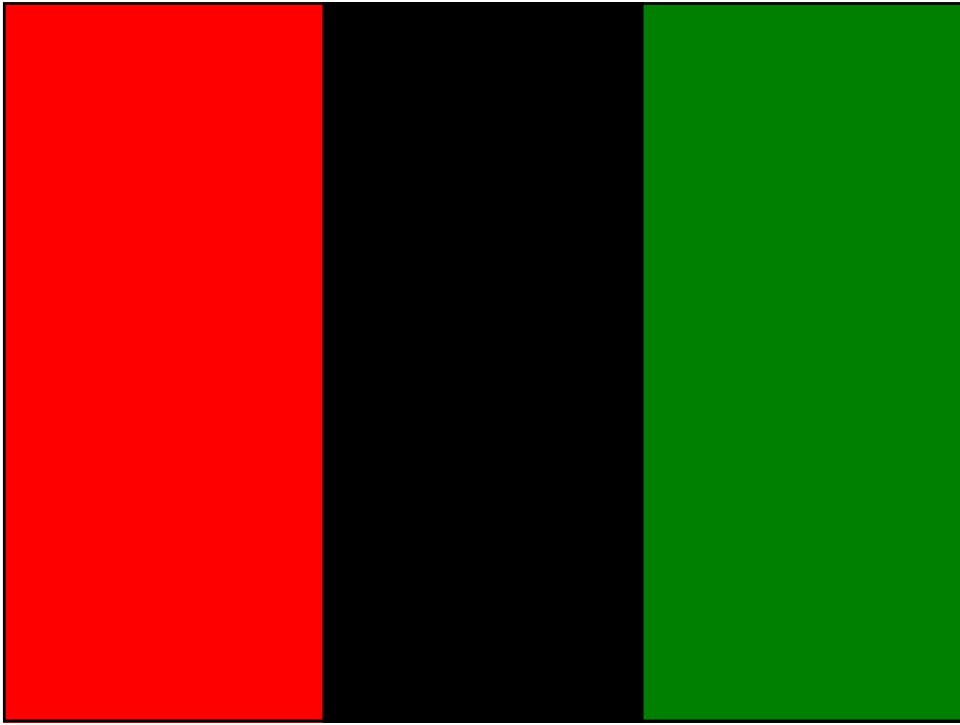
19th Century

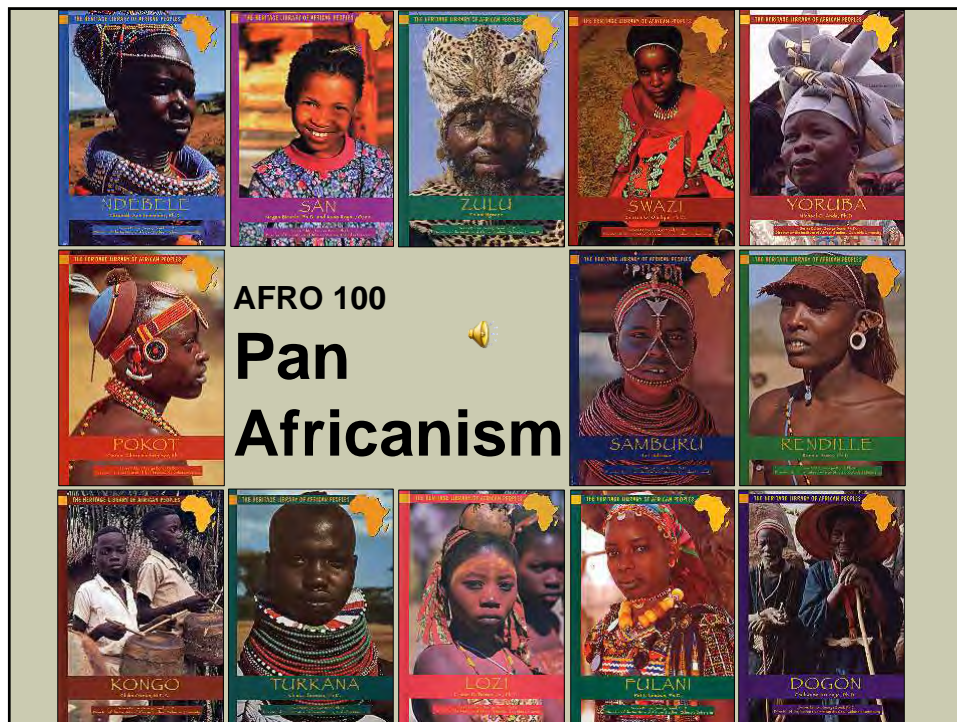


Dig deep, find similarities and differences with the past – you (whoever you are) need to compare yourself with Black people of the 19th century. Just how free are you?



21st Century





Intellectual production is one of the greatest achievements of human society. Your weekly papers are setting a pace that if followed will lead you to an academic career of success. This is halfway, so you need to take stock of yourself and challenge yourself to take your work to another level. This is the change of seasons. Fall becomes winter, so some will fade and fall behind. Some people get comfortable with a 3 or 4. But who has the heart to go for straight 5's?

This is your time. Act like who you want to be. Turn in your papers now.

<http://video.google.com/videoplay?docid=-7716846244734244744>

The dialectics of defining Africa



What is Africa?

Biology versus Culture/class

Where is Africa?

The entire continent versus only South of the Sahara

Who is African?

The indigenous versus the settlers versus the Diaspora

When was Africa?

Ancient versus the traditional versus the colonial

Why is Africa?

Is the future one of liberation or continued oppression?

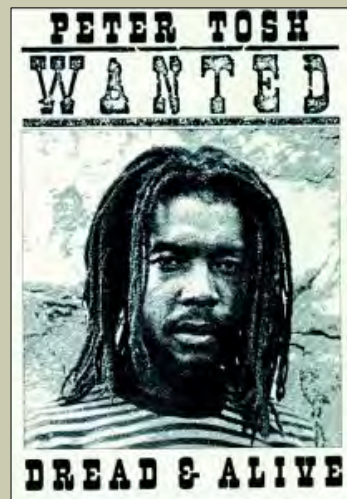
PanAfricanism is a basic ideology

Analysis: What is the problem facing African peoples everywhere?

(“was” and “is”, the present-past)

Vision: What is the solution to ending class/race oppression? (what “ought” to be, historical imagination for the future)

Program: What is the plan to create the future that we want? (organization and methods for action, the present-future)



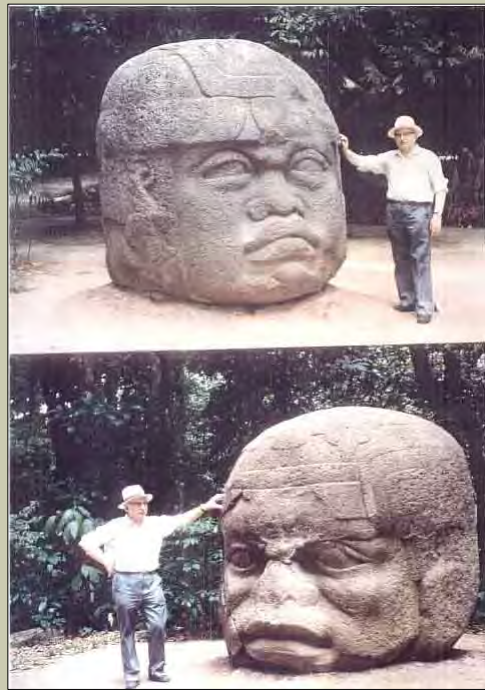
1944-1987





Ivan Van Sertima
(1935-)

<http://video.google.com/videoplay?docid=4272420413485485287&q=ivan+van+sertima&total=27&start=0&num=10&so=0&type=search&plindex=7>



The African Diaspora:
Global in scope, concentrated in the Americas



Identity: the deepest quest for self-consciousness

Remembering Africa

Imagining Africa

Returning to Africa

Adopting African culture



Back to Africa: Common form, opposite meaning

“The American Colonization Society (ACS) was formed in 1817 to send free African-Americans to Africa as an alternative to emancipation in the United States. In 1822, the society established on the west coast of Africa a colony that in 1847 became the independent nation of Liberia. By 1867, the society had sent more than 13,000 emigrants.”

<http://www.4uth.gov.ua/usa/english/facts/afhist/afam002.htm>



1884-1885

The infamous Berlin Conference



“The Berlin West African Conference was held against the backdrop of European territorial advances in Africa, which began to pick up momentum from 1875 onward. The conference established **rules** for the “**scramble for Africa**” in order to **prevent armed conflict among Europeans**. Africans were not invited to attend. Both the Belgians and the French moved into the lower Congo basin in this era; the French also expanded their presence along the upper Niger. At the conference, Britain, France, Germany, and Portugal negotiated colonial frontiers in Africa. In doing so, they both regulated and accelerated the scramble.”

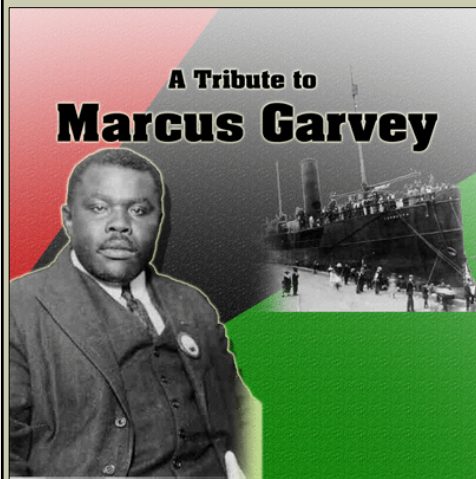
<http://www.bartleby.com/67/1517.html>

ONE AFRICA!
ONE NATION!

Black Power
in the 21st Century



Black liberation has always included African Liberation



http://www.youtube.com/watch?v=EAI_xHY6yWo



1887-1940



Declaration to the Colonial Peoples of the World

Fifth Pan-African Congress

Manchester, England, 1945

Written by Kwame Nkrumah

We believe in the rights of all peoples to govern themselves. We affirm the right of all colonial peoples to control their own destiny. All colonies must be free from foreign imperialist control, whether political or economic. The peoples of the colonies must have the right to elect their own government, a government without restrictions from a foreign power. We say to the peoples of the colonies that they must strive for these ends by all means at their disposal.



On left, Kwame Nkrumah (1909-1972);
right, W. E. B. DuBois (1868-1963)



FAWOHODIE
"Independence"

Kwame Nkrumah and Ghana's 1957 Independence

<http://video.google.com/videoplay?docid=-269758001221524571&q=nkrumah&total=62&start=0&num=10&so=0&type=search&plindex=1>

1958: All African Peoples Conference

(Ghana, 300 people, 200 organizations)

1. That the All-African People's Conference vehemently condemns colonialism and imperialism in whatever shape or form these evils are perpetuated.
4. That independent African States should pursue in their international policy principles which will expedite and accelerate the independence and sovereignty of all dependent and colonial African territories.
5. That fundamental human rights be extended to all men and women in Africa and that the rights of indigenous Africans to the fullest use of their lands be respected and preserved.
6. That universal adult franchise be extended to all persons in Africa regardless of race or sex.
10. That the All-African People's Conference in Accra declares its full support to all fighters for freedom in Africa, to all those who resort to peaceful means of non-violence and civil disobedience, as well as to all those who are compelled to retaliate against violence to attain national independence and freedom for the people. Where such retaliation becomes necessary, the Conference condemns all legislations which consider those who fight for their independence and freedom as ordinary criminals.

1960

Armed struggle in Africa
Mass movement in the US South

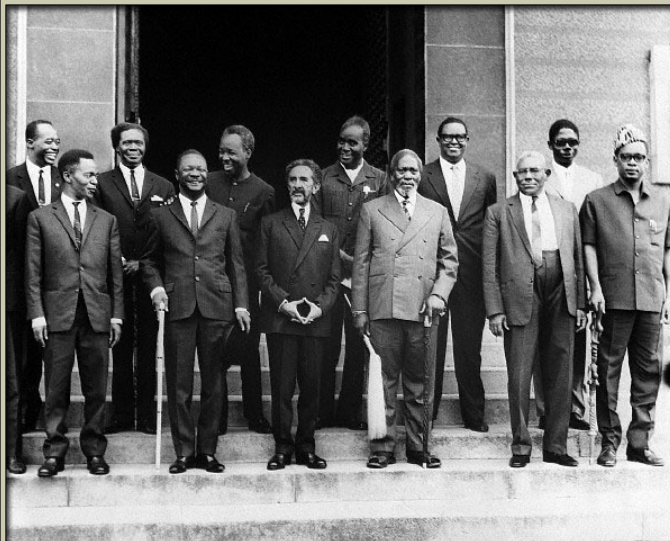


South Africa



USA

1960: Africa year 1963: The Organization of African Unity



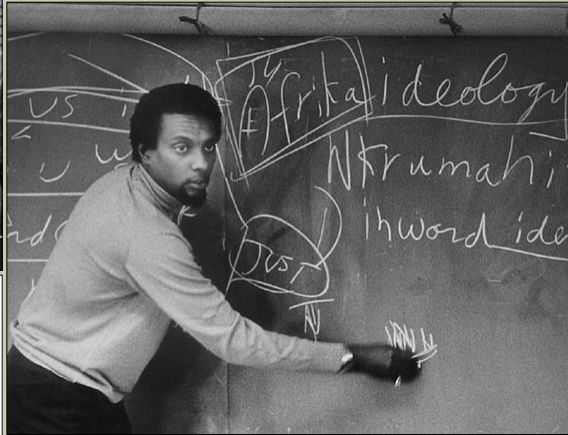
Leaders of neo-colonial African countries who represented political independence but also economic domination

1968

<http://www.youtube.com/watch?v=NLLsn1f7Tdc>



Stokely Carmichael and Bobby Seale
at a Free Huey rally in Bobby Harton Memorial Park



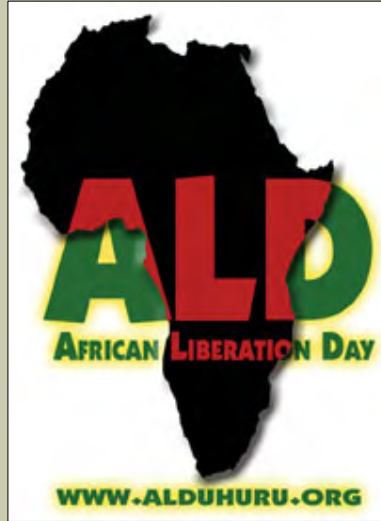
Stokely Carmichael / Kwame Toure
(1941-1998)



1972-1977

African Liberation Support Committee

Black liberation organizations revived African Liberation Day and turned it into a day of mass demonstrations in support of African Liberation/The great Marxist-nationalist debate emerged among Pan-africanists.



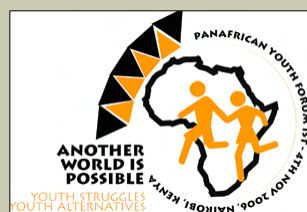
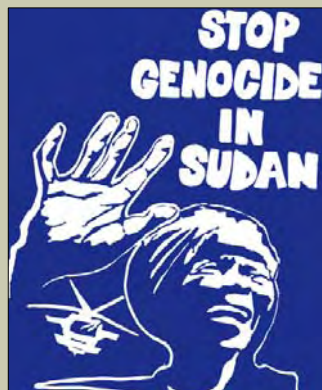
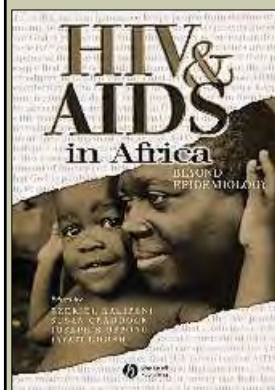
1982-1995



I am an African.
 I am born of the peoples of the continent of Africa.
 The pain of the violent conflict that the peoples of Liberia, Somalia, the Sudan, Burundi and Algeria is a pain I also bear.
 The dismal shame of poverty, suffering and human degradation of my continent is a blight that we share.
 The blight on our happiness that derives from this and from our drift to the periphery of the ordering of human affairs leaves us in a persistent shadow of despair.
 This is a savage road to which nobody should be condemned.
 This thing that we have done today, in this small corner of a great continent that has contributed so decisively to the evolution of humanity says that Africa reaffirms that she is continuing her rise from the ashes.
 Whatever the setbacks of the moment, nothing can stop us now!
 Whatever the difficulties, Africa shall be at peace!
 However improbable it may sound to the sceptics, Africa will prosper! (1996)



Thomas Mbeki
 President
 Republic of South Africa



Critical issues:

1. Globalization's impact on Africa
 - a. From cold war neocolonialism to re-colonization
 - b. War, military rule and social melt down of civil society
 - c. Religious fundamentalism

2. New relations
 - a. New wave of immigration
 - b. Dual citizenship
 - c. Global discourse

3. New wave of resistance
 - a. Cuba
 - b. Venezuela
 - c. Brazil

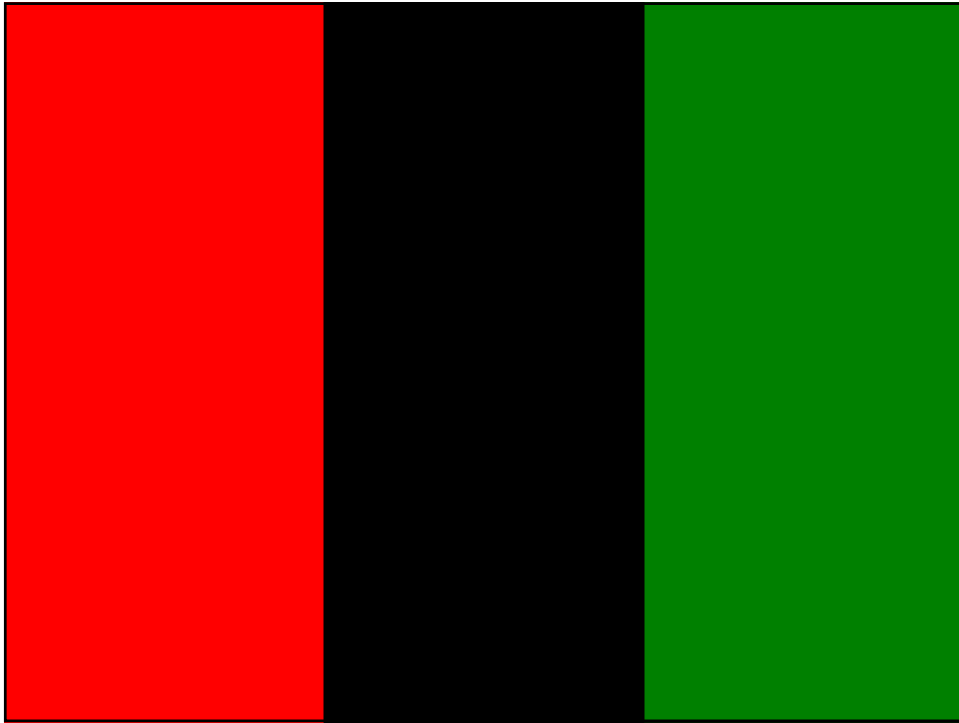


http://www.brothermalcolm.net/2002/mx_1990/index.html

Miriam Makeba Mayibuye (Come back Africa)



<http://video.google.com/videoplay?docid=-5527191754711988306&q=miriam+makeba+mayibuye&total=1&start=0&num=10&so=0&type=search&plindex=0>



AFRO 100 Black Nationalism 🇳🇪

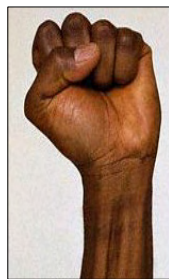
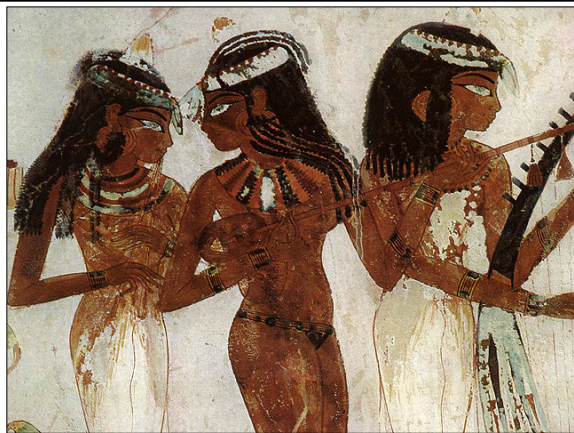


The paper you are turning in today completes the first half of your assigned papers. It is time to take stock of what level of work you are doing and to decide if it is possible for you to do any better. Of course this is a decision for you to make. If you are doing as well as you want to do, then fine. If you are not interested and want to take a minimal grade then fine. If you want to learn as much as you can, maybe make the most of your college, then now is the time to make it work and raise the level of your effort.

We will discuss the final at the end of class today. Turn your papers in now. Also, pick up a newspaper about Malcolm X.



Black is Beautiful

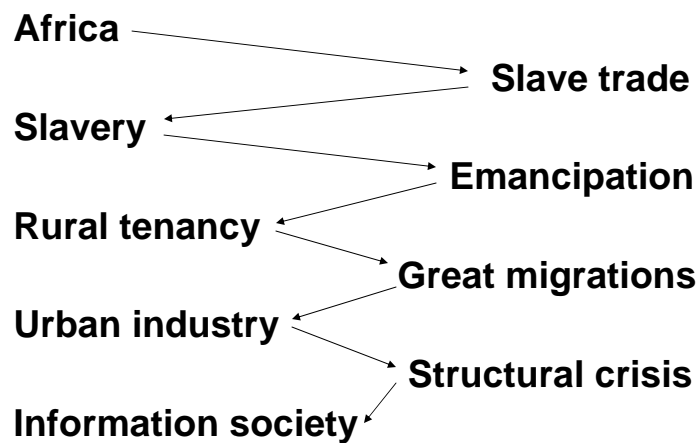


Malcolm x on black nationalism

<http://video.google.com/videoplay?docid=5543511831352860214&q=black+nationalism&total=231&start=0&num=10&so=0&type=search&plindex=0>



The logic of Black history: modes of social cohesion, modes of social disruption



What is a nation?

A nation is a historically constituted stable community of people who share common characteristics:

1. Common territory
2. Common language
3. Common culture
4. Common identity



Nation

Nationality

Ethnic group

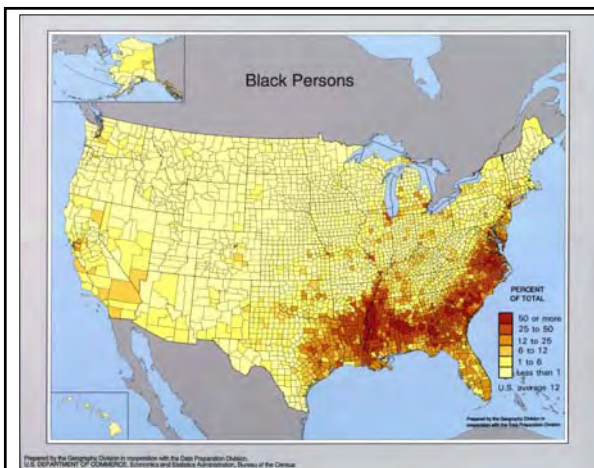
Minority

Community

People

State

Tribe



Nina Simone

<http://video.google.com/videoplay?docid=8234457234919861974&q=nina+simone+mississippi&total=12&start=0&num=10&so=0&type=search&plindex=0>

Mississippi Goddamn!

The two faces of Black nationalism:

a. The Black masses:
spontaneity for self
defense (the fight for
reform and revolution)

*b. The Black middle
class:* ideology for
economic and political
leadership (the fight for
reform)



A collage of five images related to the Black Panther Party. Top left: A painting of a man with a chest wound, likely a reference to the assassination of Dr. Martin Luther King Jr. Top middle: A woman wearing a headscarf and a blue jacket, possibly a member of the party. Top right: A black and white photograph of a woman in a white apron working in a kitchen. Bottom left: A photograph of a protest with a sign that reads "ARE YOU NEXT?". Bottom right: A close-up photograph of a man wearing a headlamp, likely a member of the party.

Staple Singers
<http://video.google.com/videoplay?docid=3510650740024287155&q=stples+singers&total=43&start=0&num=10&so=0&type=search&plinde x=0>

Toward a paradigm of unity

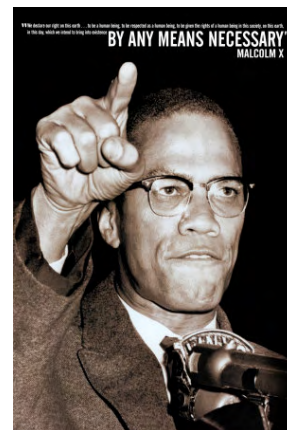
Logic of change	<i>Social cohesion</i>	Traditional Africa		Slavery		Rural life		Urban life
	<i>Social disruption</i>		Slave trade		Emancipation		Migrations	
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	Class	A3	B3	C3	D3	E3	F3	G3
	Race	A4	B4	C4	D4	E4	F4	G4



Malcolm X as Nationalist Icon

In the tradition:

1. Father and mother
2. Elijah Muhammad
3. Political culture of Harlem
4. Black Power movement
5. African Liberation Movement
6. Black Arts Movement
7. The Autobiography

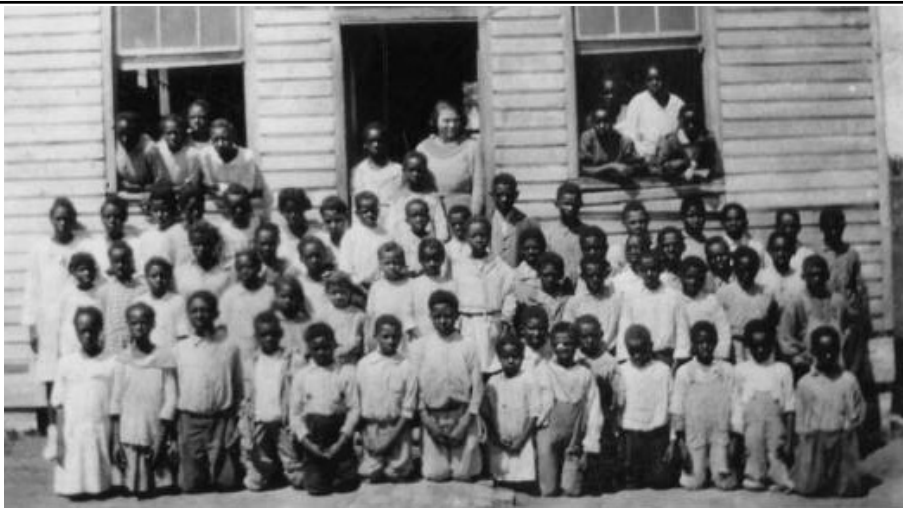


Group Rights vs Individual Rights



Individual problems: Some people succeed and some fail.
Individual solutions: Try hard to be all you can be
http://www.youtube.com/watch?v=1GqDe6zN_mk

Group problems: African Americans were victimized as a group
Group solutions: Black liberation movement
<http://video.google.com/videoplay?docid=-2939762518320194477&q=malcolm+x&total=1094&start=50&num=10&so=0&type=search&plindex=4>



After the Civil War Black people had a group demand for education. They did not get Black education, they went beyond that. Black people solved their problem by getting free public education for everyone!

The final is to prepare a book of over 100 pages. This involves rewriting everyone of your 14 papers.

Original assignment (14 papers, 3 pages each = 42 pages)

Final (rewrite 14 pages adding one page = 56 pages)

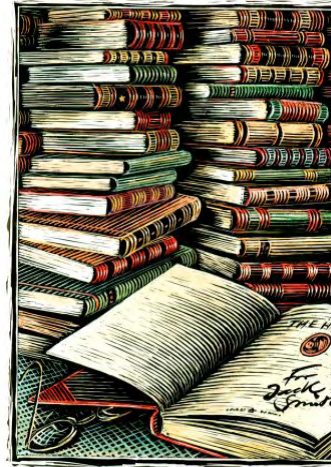
Cover, title page, table of contents = 3 pages

Introduction = 3 pages

Bibliography/webliography = 3 pages

TOTAL = 107 pages

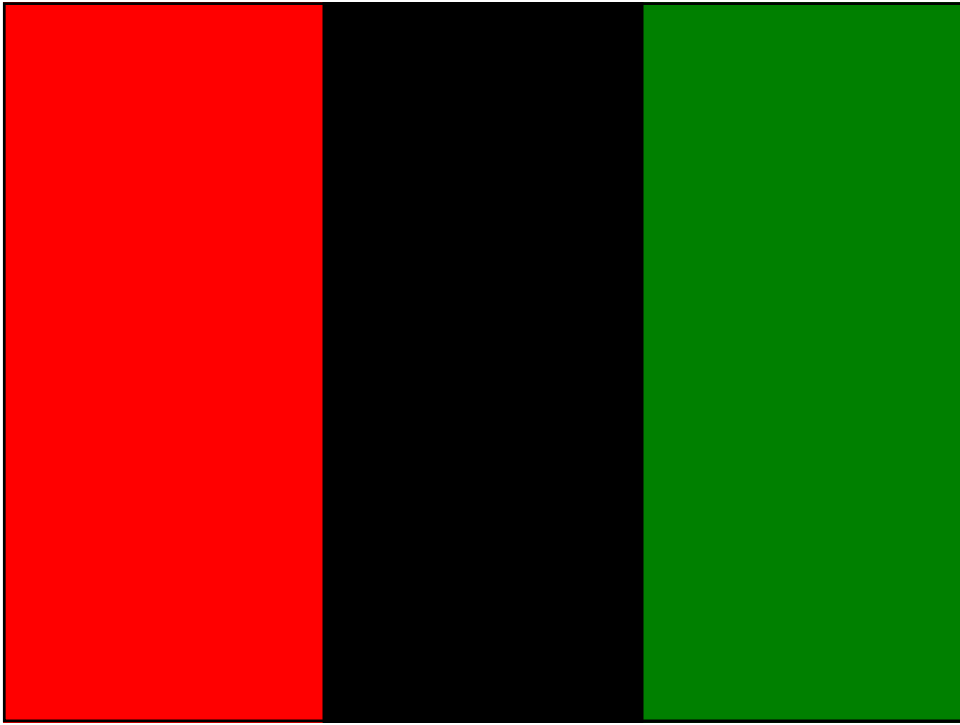
The Final



For most of you this will be your first book.

Guidelines

- 1. If you are at an average of 3.5 or greater you can still get an A**
- 2. Final rewrites will be based on your use of lectures and assigned readings**
- 3. Design counts so be creative in naming your book and designing the cover**
- 4. Respond to the grading comments**
- 5. Each week write one and rewrite one**
- 6. Qualitative and quantitative**





“The most fundamental beliefs encoded in all human cultures include religious beliefs. People cling to their religious beliefs to stabilize the meaning of life in an otherwise confusing world of conflict and ambiguity. This is certainly true for African American people who have their religion to anchor the foundation of community cultural and social life. The Black church is where Black music is based, where cultural practices are mastered from such diverse activities such as cooking, organizing meetings, and leadership skills. The Black church is the universal meeting place for the community, and the minister is almost always a leader in the community, both for internal matters and out in the wider society. To know the Black community it is imperative to know the Black church and its activities.”

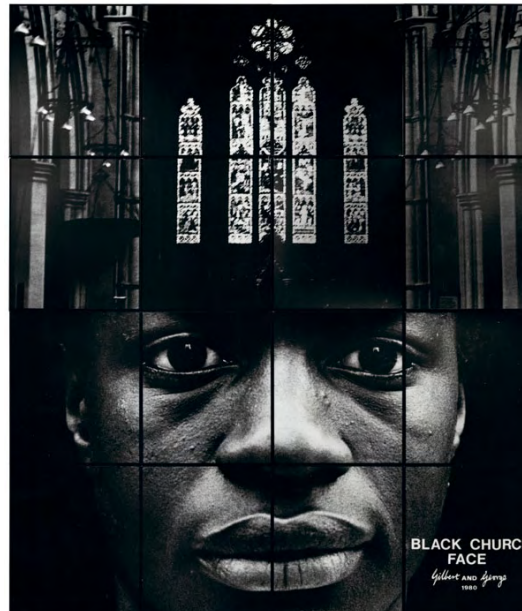
Alkalimat, The African American Experience in Cyberspace, page 159



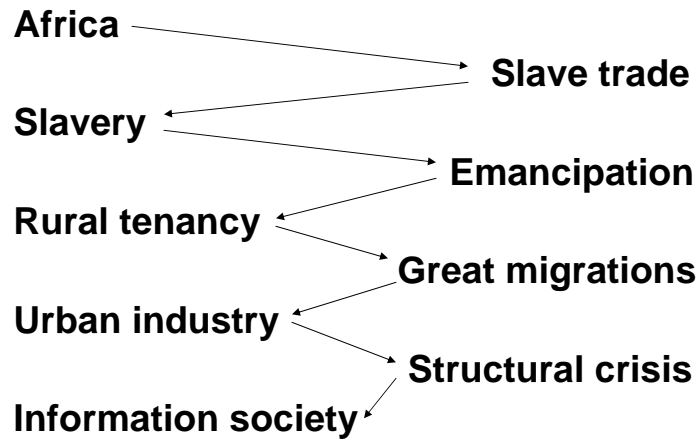
RELIGION: More questions than answers
<http://video.google.com/videoplay?docid=7824361008702936179&q=nigeria+religion&total=73&start=0&num=10&so=0&type=search&plindex=3>

Religion/church are in society/culture.

1. We have to consider historical periodization.
2. We have to identify Black traditions and Black agency for change.
3. We have to identify the impact of social and political conditions.
4. We have to listen to Black theologians and religious leaders.



The logic of Black history: modes of social cohesion, modes of social disruption



Memory of slavery and the will of the Gods:
The present-past

1. Where?
2. Who?
3. What?
4. When?
5. Why?

<http://video.google.com/videoplay?docid=-3598744069585719049&q=religion+yoruba&total=25&start=0&num=10&so=0&type=search&plindex=2>

Fundamentals of the
YORUBÁ
RELIGION
(*ÒRÌṢÀ WORSHIP*)



Chief FAMA
(Chief/Ms' Fàròunbi Àiná Mosúnmólá Adéwálé-Somadhi)

The Yoruba Religion and the African Diaspora

a.Nigeria

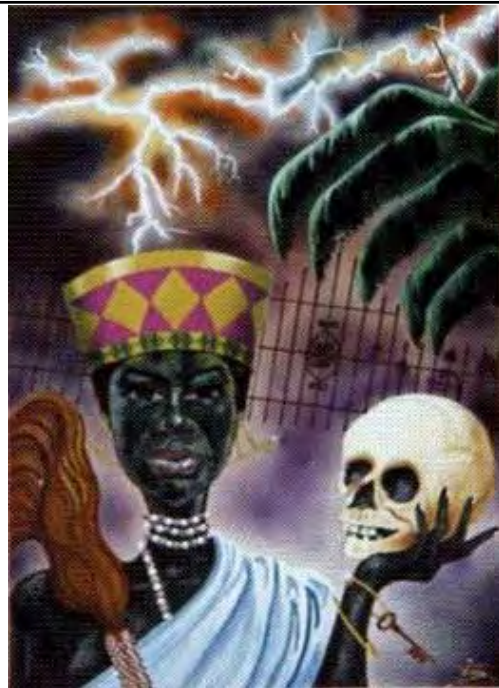
<http://video.google.com/videoplay?docid=-9170637692759197968&q=nigerian+priestess&total=8&start=0&num=10&so=0&type=search&plindex=0>

b.Cuba

<http://video.google.com/videoplay?docid=-8700817069476397151&q=shango+religion&total=5&start=0&num=10&so=0&type=search&plindex=0>

c.Brazil

<http://video.google.com/videoplay?docid=8789067618909923863&q=shango+religion&total=5&start=0&num=10&so=0&type=search&plindex=4>



The Present:

Religion and/as cultural experience



<http://video.google.com/videoplay?docid=9116090842156364815&q=T+D+Jakes&total=926&start=10&num=10&so=0&type=search&plindex=3>

The slave experience and the slave church

The visible institution



The invisible institution



The Free African Society in America 1787



Richard Allen, 1760-1831

Founder of the African Methodist Episcopal Church
1816, Philadelphia (Mother Bethel, 1794)



Absalom Jones, 1746 - 1818

Founder of the African Protestant Episcopal Church
1794

The Black church:

Institutional foundation of the Black community

1. The buildings
2. The budget
3. The organization
4. The leadership
5. The community service
6. The regular meetings
7. The cultural performances
8. The morality
9. The literacy
10. The tradition



The African American church in the urban context

1. The storefront church



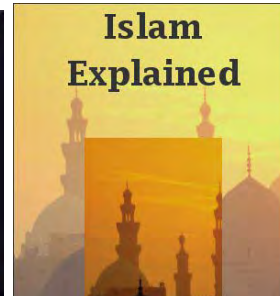
2. The bought church



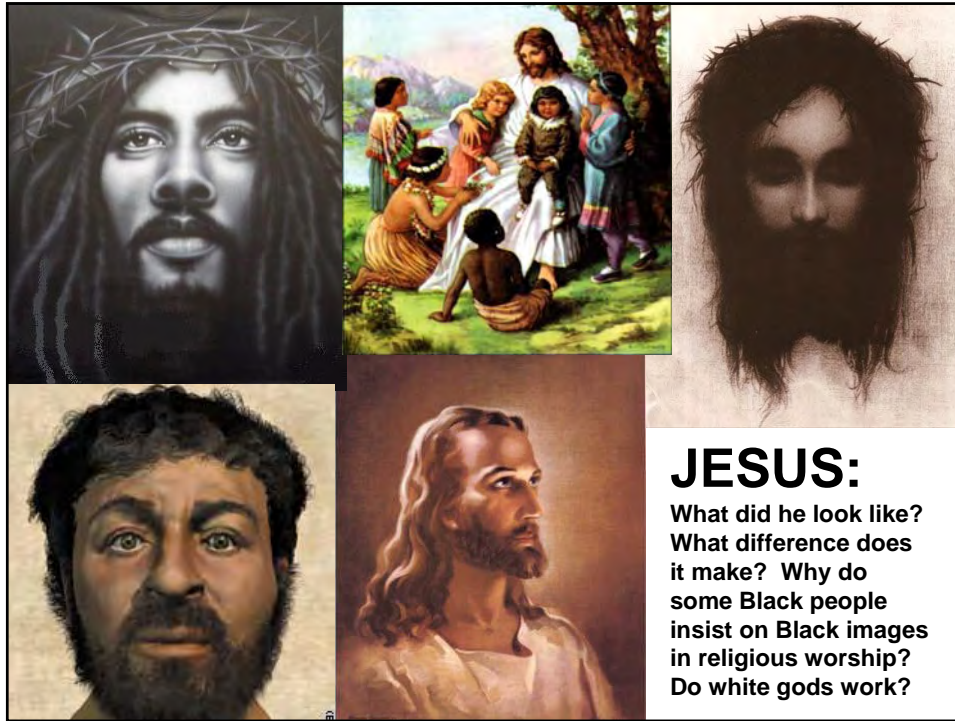
3. The built church



Black Power gave birth to Black Liberation Theology



1. Rethink Africa in the history of religion
2. Rethink the identity of Jesus
3. Rethink the relationship between politics and religion
4. Rethink the relationship between body and spirit
5. Rethink the importance of traditional African religion
6. Rethink the importance of the African Diaspora
7. Rethink the role of women in religious leadership



JESUS:

What did he look like?
 What difference does it make? Why do some Black people insist on Black images in religious worship?
 Do white gods work?



DAY ON...NOT A DAY OFF

REMEMBER! CELEBRATE! ACT!

MARTIN LUTHER KING JR.

<http://video.google.com/videoplay?docid=-825131597890389087&q=martin+luther+king+god&total=111&start=0&num=10&so=0&type=search&plindex=8>

Malcolm X

<http://www.columbia.edu/cu/ccbh/mxp/video/mx0026v.ram>

PHILIP DIXON

22843

Black Nationalist Movement

NATION OF ISLAM

to Mecca

ISLAM

GARVEY

ELIJAH

Muhammad

HISTORY, PHILOSOPHY

SOCRATES, AESOP

SUBMIT TO ALLAH

MALCOLM X

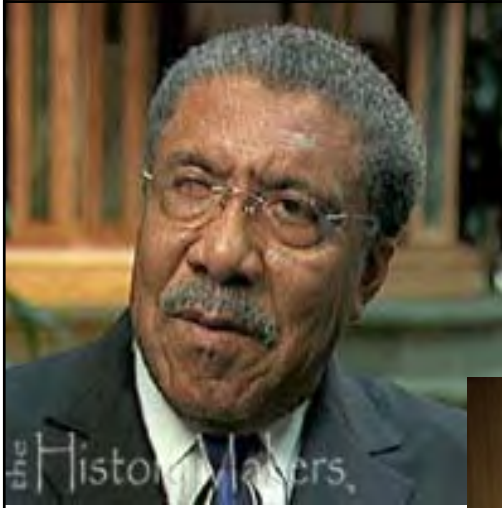
FEBRUARY 21, 1965

audubon Ballroom

BETTY SHABAZZ

MALCOLM X



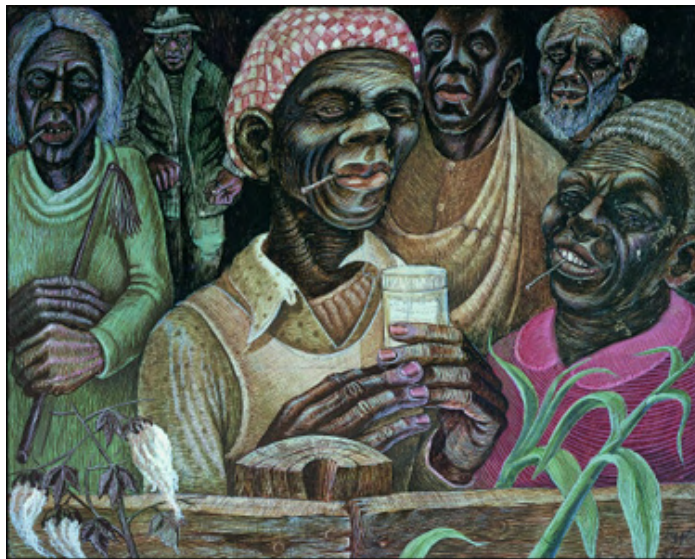
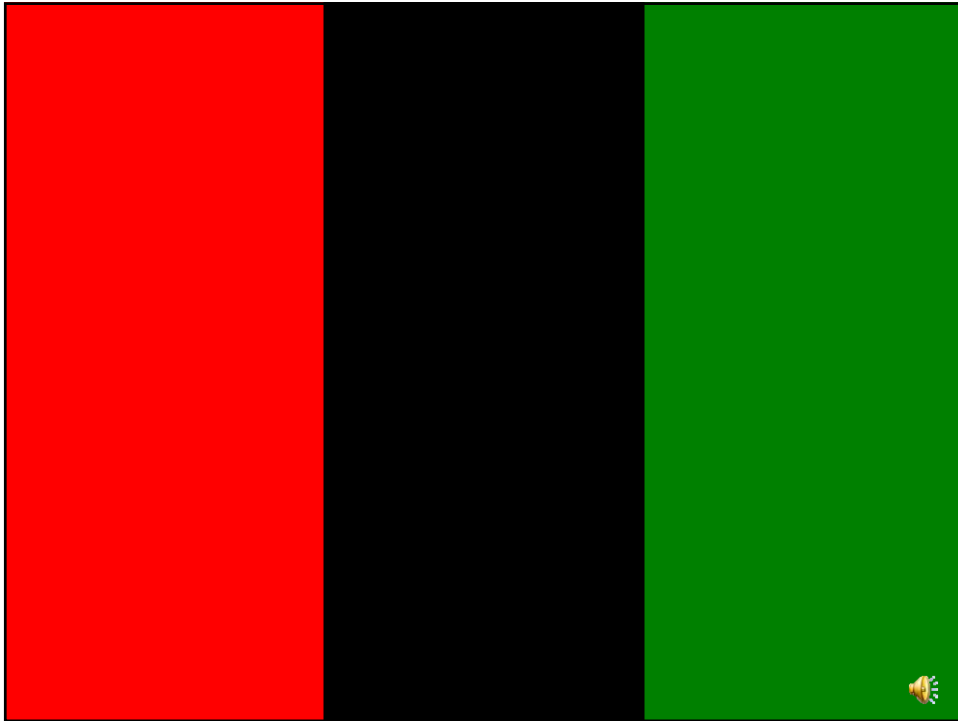


Martin Luther King + Clay Evans =
Jesse Jackson

Clay Evans

<http://video.google.com/videoplay?docid=6047384369450592235&q=clay+evans&total=109&start=0&num=10&so=0&type=search&plindex=4>





Women have been the foundation of community social and institutional life. They lead in production and the social reproduction. This amounts to two fulltime jobs. However, within the community male supremacy is a major problem today.

<http://www.youtube.com/watch?v=rPBH57BWhpE>



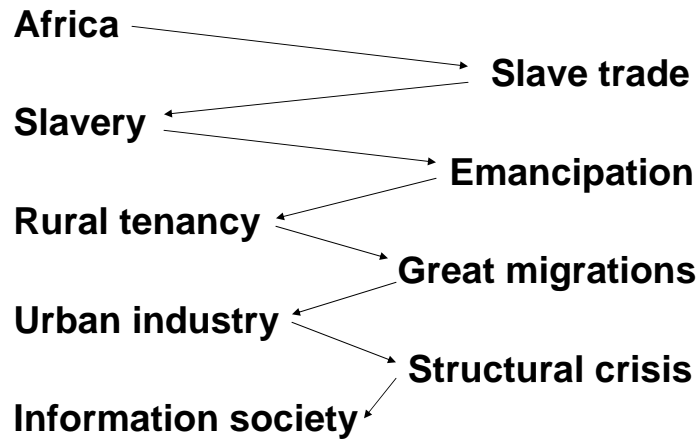
Black Women's Liberation

What are the issues?

<http://video.google.com/videoplay?docid=4886543361055468440&q=angela+davis&total=130&start=20&num=10&so=0&type=search&plindex=1>

A collage of five images related to Black women's liberation. The top left is a large, dark, grainy close-up of a woman's face. To its right is a smaller photo of two young girls smiling. Further right is a photo of a woman in a blue jacket speaking at a microphone. The bottom left shows a group of six Black women standing together outdoors. The bottom right shows a woman in a pink shirt reading a red book.

The logic of Black history: modes of social cohesion, modes of social disruption



The slave experience of Black women (Intro, Chapter 11)

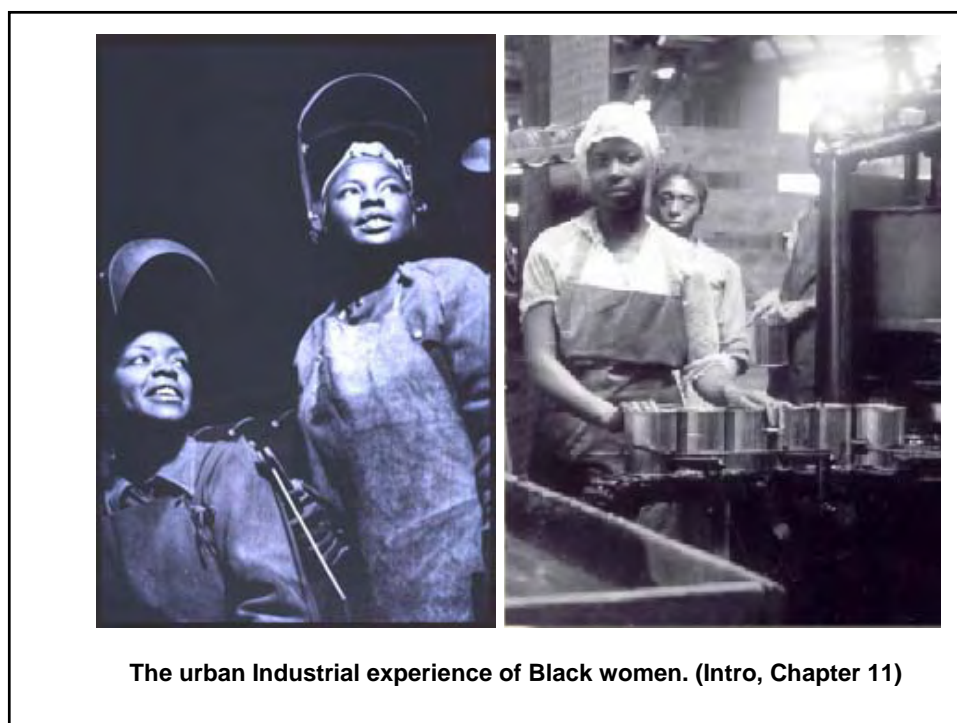
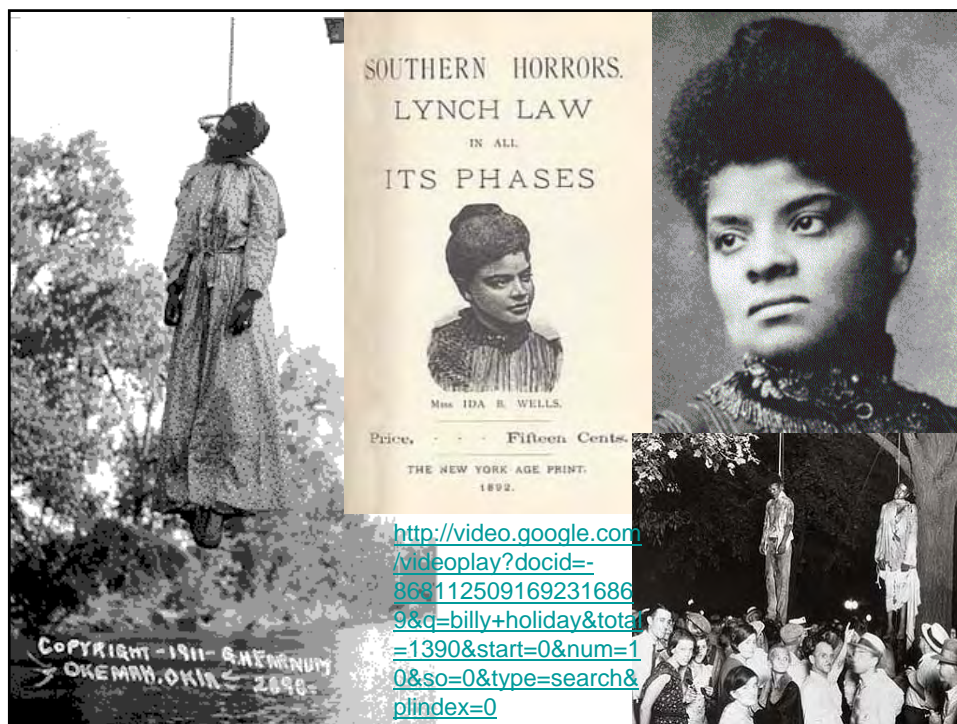


Harriet Tubman (1820 – 1913, on the far left)

<http://video.google.com/videoplay?docid=2934891348710328601&q=harriet+tubman&total=67&start=0&num=10&so=0&type=search&plindex=3>



The rural tenant experience of Black women (Intro, Chapter 11)



The urban Industrial experience of Black women. (Intro, Chapter 11)



Fannie Lou Hamer 1917 - 1977

<http://video.google.com/videoplay?docid=-8445976437086533723&q=fannie+lou+hamer&total=10&start=0&num=10&so=0&type=search&plindex=2>



**Shirley Chisholm
(1924 – 2005)**

<http://video.google.com/videoplay?docid=-4536778843292734101&q=shirley+chisom&total=13&start=0&num=10&so=0&type=search&plindex=0>

Bachelor's degree or higher

	White	Black
Male	33%	17%
Female	29%	19%

\$75,000 or more annual income (\$15,000 or less)

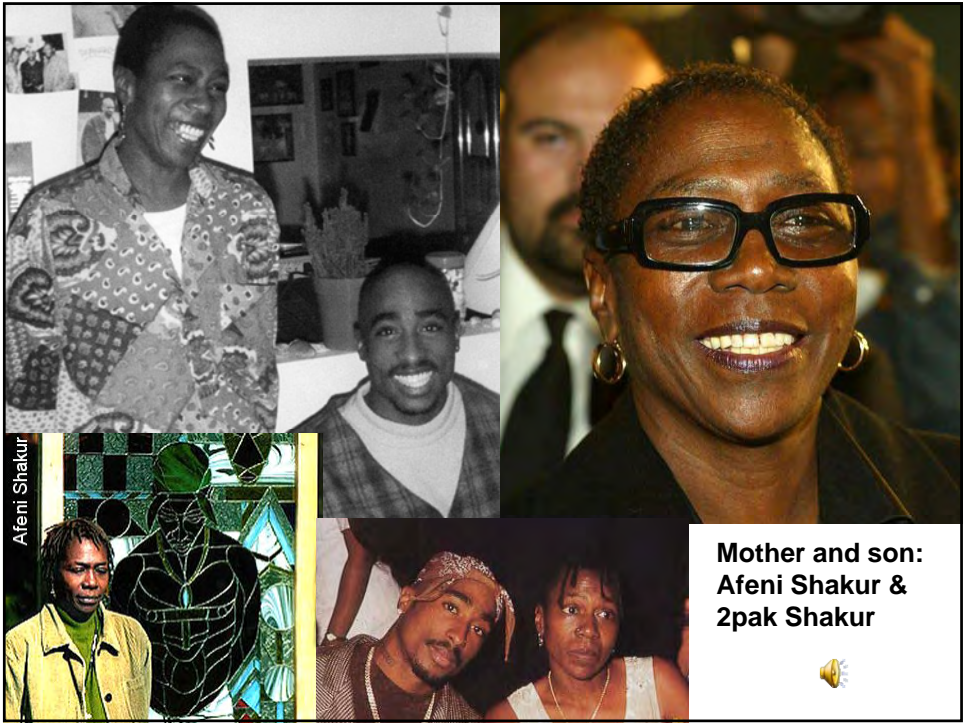
	White	Black
Male	21% (5%)	8% (8%)
Female	8% (9%)	4% (14%)

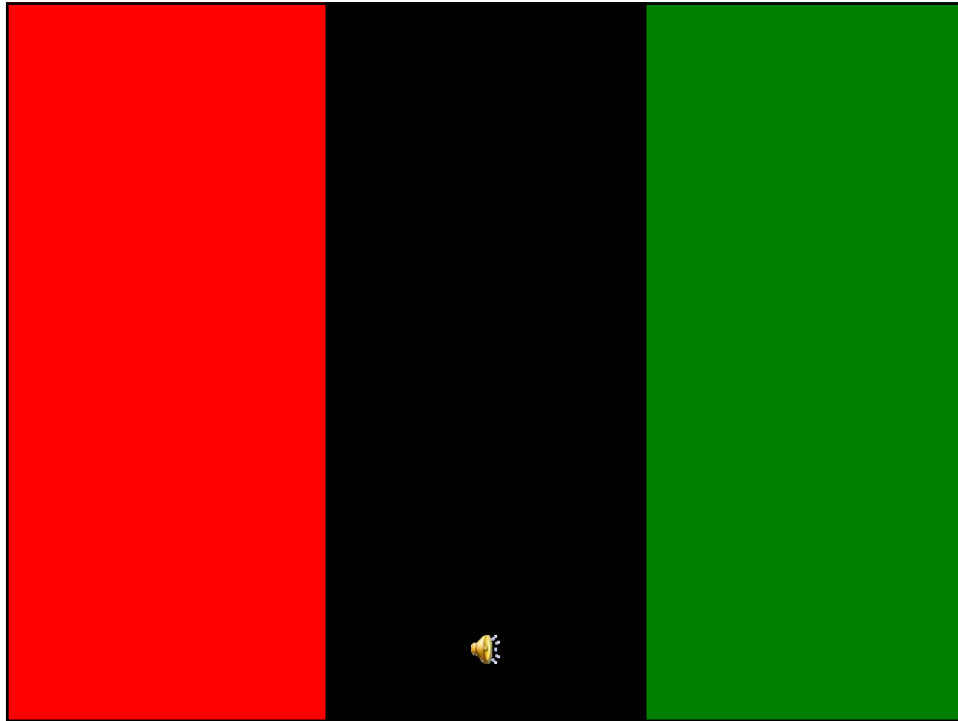
Occupations	White male	White female	Black male	Black female
Management, Business, and Financial	18.6	14.7	8.1	9.8
Professional and Related	18.3	26.8	13.6	21.2
Service	10.4	16.7	21.2	27.4
Sales and Related	12.4	12.3	8.5	9.7
Office and Administrative Support	5.8	23.7	9.3	22.3
Farming, Fishing, and Forestry	0.8	0.2	0.6	0.1
Construction and Extraction	9.9	0.3	7.2	0.3
Installation, Maintenance, and Repair	6.8	0.3	5.1	0.4
Production	8.2	3.3	9.9	5.7
Transportation and Material Moving	8.8	1.6	16.5	3
TOTAL	100	100	100	100

www.census.gov

Does the tradition of Black women in the freedom struggle continue?

<http://video.google.com/videoplay?docid=5769839856218175726&q=assata+shakur&total=28&start=0&num=10&so=0&type=search&plindex=1>





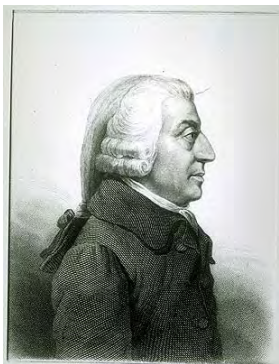
Buzz group

**Does capitalism work for
African Americans?
Why are so few rich and
so many poor?**



AFRO 100 Socialism

The most dynamic battle of systems in the 20th century was between capitalism and socialism.



Adam Smith
1723 - 1790



What will be the battle in the 21st century – the same battle or a new one?

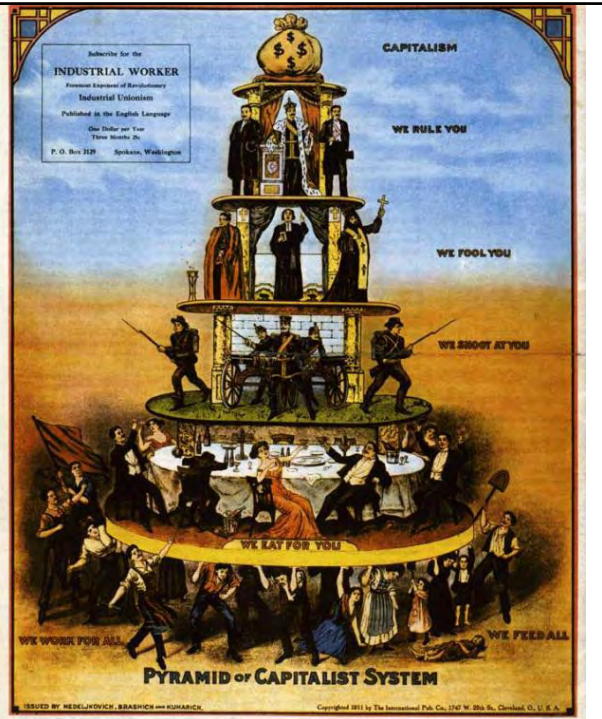


Karl Marx
1818 - 1883



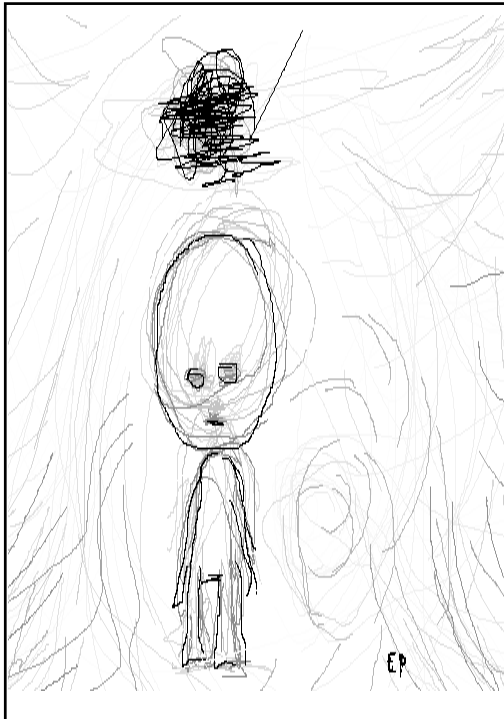
Does capitalism work?

<http://video.google.com/videoplay?docid=-4570350677296230641&q=how+does+capitalism+work&total=53&start=0&num=10&so=0&type=search&plindex=0>



Mumia abu Jamal on Bush, Capitalism and Africa

<http://video.google.com/videoplay?docid=8349072045620395565&q=how+does+capitalism+work+for+african+americans&total=6&start=0&num=10&so=0&type=search&plindex=0>



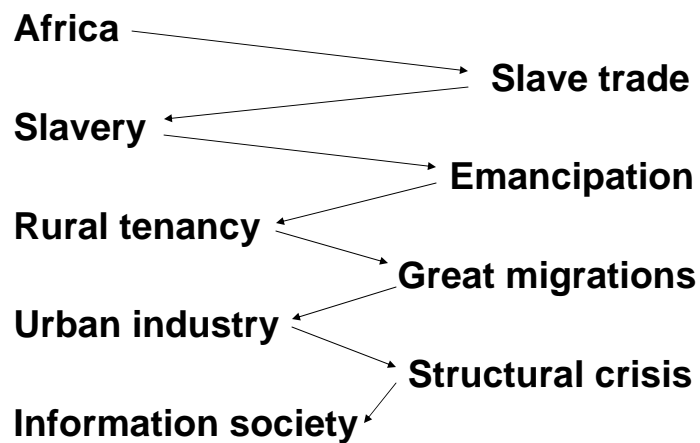
How do we think about capitalism?

- 1. It is an economic system**
- 2. It is an ideology**

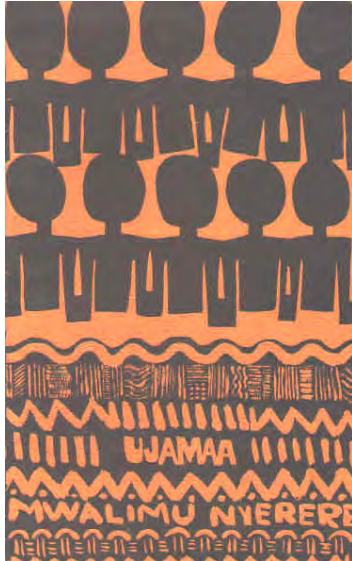
However in both cases the question is from who's perspective – capital or labor?

The logic of Black history:

modes of social cohesion, modes of social disruption



Panafricanist tradition – foundations for socialism in African culture

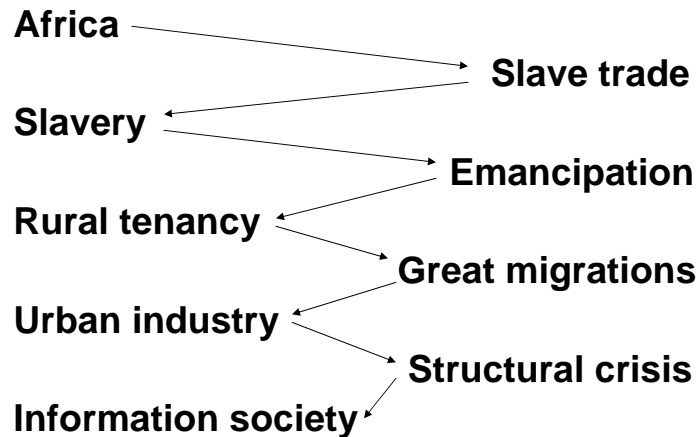


Under slavery the fight was to get into the capitalist system.

This was a revolutionary struggle that took two stages to complete:

- a. **The Civil War (1861-1865) destroyed one form of property and created another, from chattle slave to free worker. This was a political change, but no 40 acres and a mule.**
- b. **The vote was won in the 15th amendment (1870) but could not be take advantage of until after basic economic change.**
- c. **The mechanical cotton picker (1940's) was the technological change that led to the transformation of agricultural production from labor intensive to capital intensive. The value of labor in agriculture declined.**
- d. **Black people entered the industrial capitalist system just as it was being transformed from imperialism (under the industrial system) into globalization (based on the information revolution). Today the value of industrial labor has declined. For the first time in history the mass labor of Black people is no longer needed to drive the system (21st century). 🗣️**

The logic of Black history: modes of social cohesion, modes of social disruption



What capital have Black people ever had?

Slavery ?

Rural tenancy?

Urban industry?

Information society?



What is capital? It is a profit making investment, not money.

How is profit made – buy cheap, sell dear. The two battle grounds are natural resources and labor.

1. The vast majority of Black people have been working people, owning little productive property, and just a little personal property.
2. The Black middle class used to be small entrepreneurs (self employed and family labor) but not full fledged capitalists.
3. There have been some few exceptions. There have been Black capitalists.
4. Today the Black middle class is more located in the professions and in some form of corporate business not autonomous ownership (e.g. McDonalds).



"The artist must elect to fight for freedom or for slavery. I have made my choice. I had no alternative."

—Paul Robeson
Voice of the People
Apr 9, 1898 - Jan 23, 1976

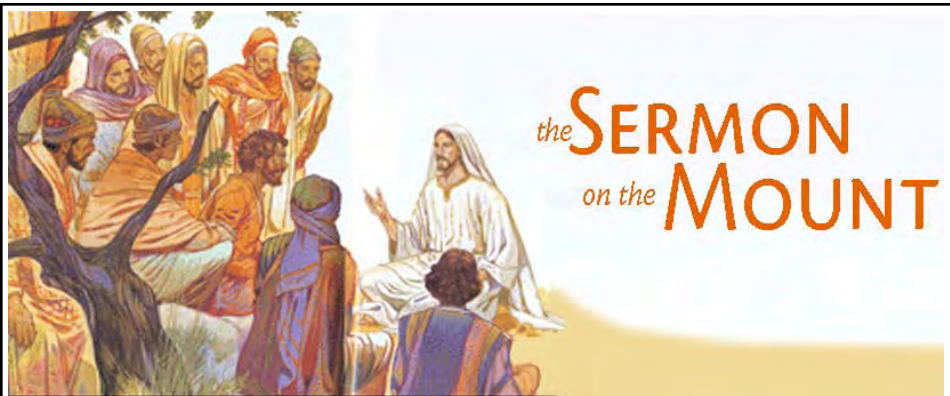


Paul Robeson

<http://video.google.com/videoplay?docid=2247802606838347642&q=paul+robesson&total=395&start=0&num=10&so=0&type=search&plindex=1>

The essay is really about why do people with no capital commit to capitalism?

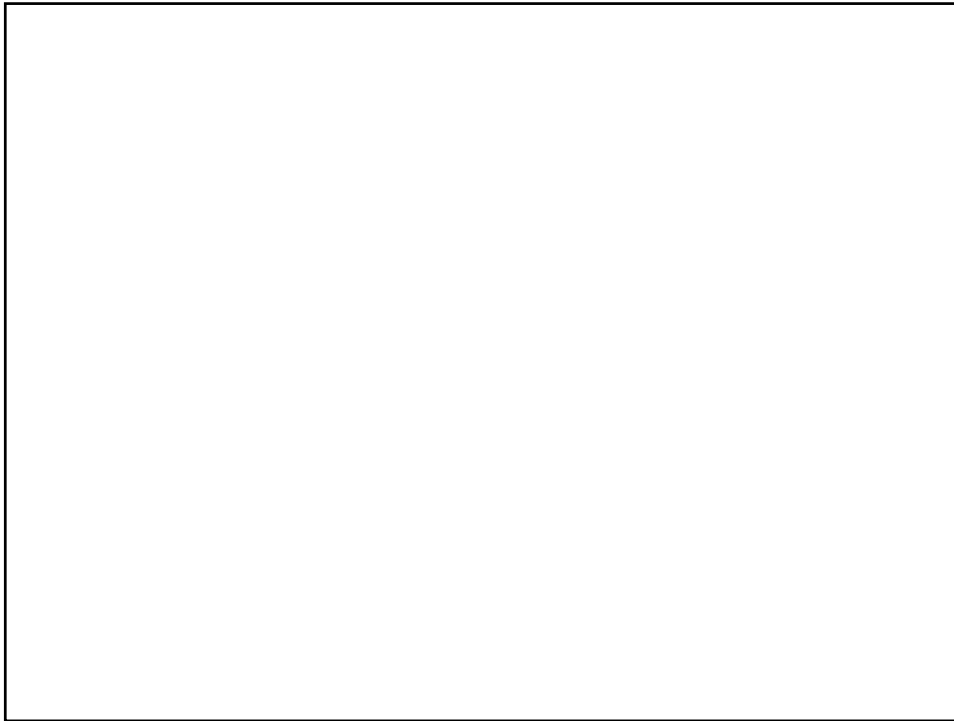
- a. Better to have a system that benefits a few and not the many?
- b. Can we evaluate US capitalism only within its borders or also how people live in places controlled by the US?
- c. Its the best we can do.
- d. Things will get better for everyone.



*Heal and feed the people,
judge not lest ye be judged,
the meek will inherit the earth*

The spirit of socialism

<http://video.google.com/videoplay?docid=2077994787368492862&q=w+e+b+dubois+socialism&total=2&start=0&num=10&so=0&type=search&plindex=0>

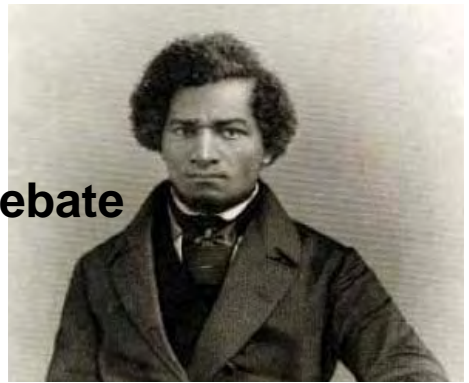
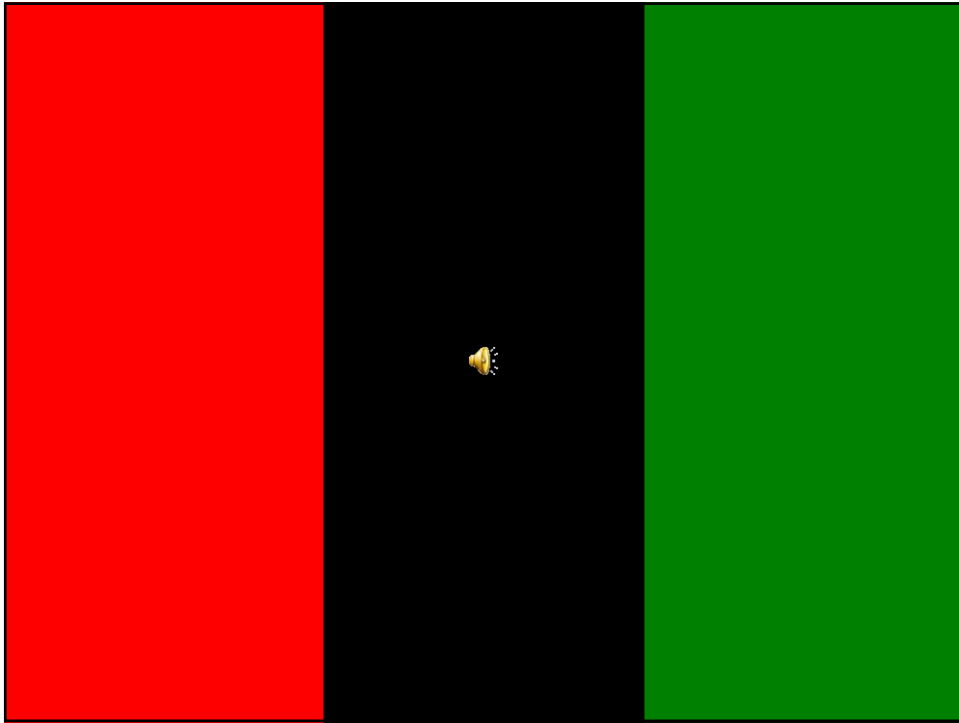


Buzz group:

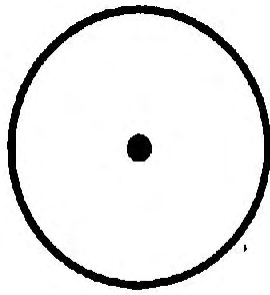
Does capitalism help everyone? Why not?

Was Jesus more of a socialist or a capitalist?





The Emancipation Debate
AFRO 100

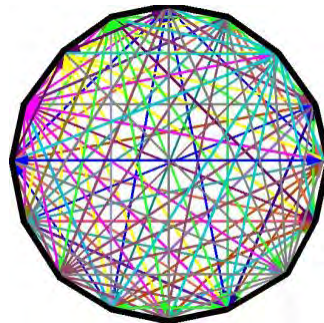


Modes of social cohesion – ideological dogma

- 1. Panafrikanism
- 2. Nationalism
- 3. Liberation Theology
- 4. Feminism/womanism
- 5. Socialism

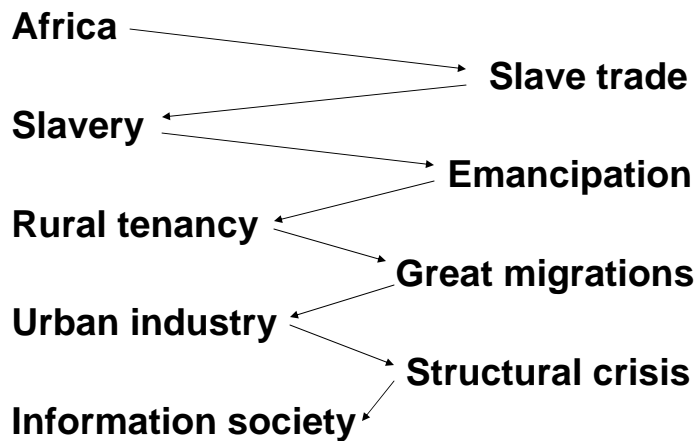
Modes of social disruption – ideological debate

- 1. The emancipation debate
- 2. The self-determination debate
- 3. The Black liberation debate



The logic of Black history:

modes of social cohesion, modes of social disruption



Census Year	# Slaves	# Free blacks	Total black	% free blacks	Total US population	% black of total
1790	697,681	59,527	757,208	7.9%	3,929,214	19%
1800	893,602	108,435	1,002,037	10.8%	5,308,483	19%
1810	1,191,362	186,446	1,377,808	13.5%	7,239,881	19%
1820	1,538,022	233,634	1,771,656	13.2%	9,638,453	18%
1830	2,009,043	319,599	2,328,642	13.7%	12,860,702	18%
1840	2,487,355	386,293	2,873,648	13.4%	17,063,353	17%
1850	3,204,313	434,495	3,638,808	11.9%	23,191,876	16%
1860	3,953,760	488,070	4,441,830	11.0%	31,443,321	14%
1870	0	4,880,009	4,880,009	100%	38,558,371	13%

Source: <http://www.census.gov/population/documentation/twps0056/tab01.xls>



William Lloyd Garrison
1805 - 1879

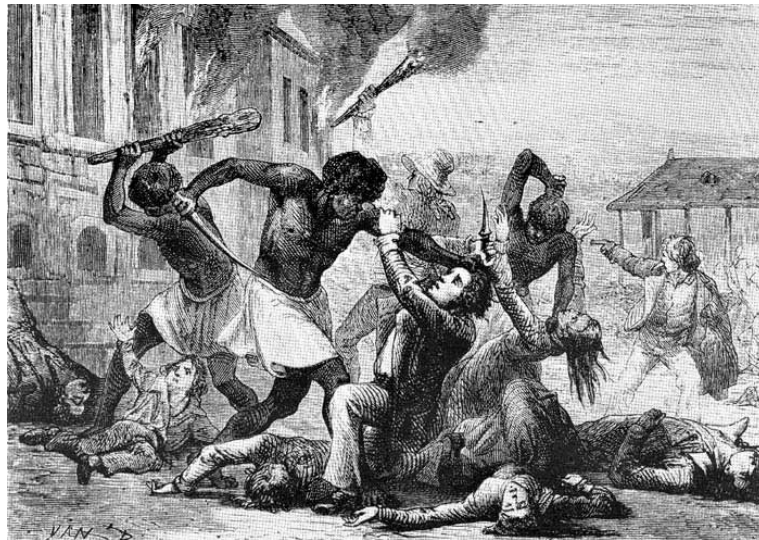
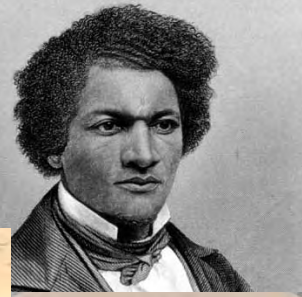
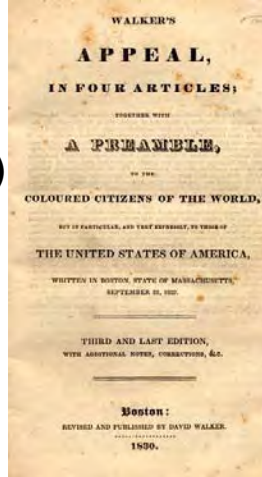
I am aware that many object to the severity of my language; but is there not cause for severity? I will be as harsh as truth, and as uncompromising as justice. On this subject, I do not wish to think, or to speak, or write, with moderation. No! no! Tell a man whose house is on fire to give a moderate alarm; tell him to moderately rescue his wife from the hands of the ravisher; tell the mother to gradually extricate her babe from the fire into which it has fallen; – but urge me not to use moderation in a cause like the present. I am in earnest – I will not equivocate – I will not excuse – I will not retreat a single inch – AND I WILL BE HEARD. The apathy of the people is enough to make every statue leap from its pedestal, and to hasten the resurrection of the dead.

Main political options (Free)

1. Negotiate
(Frederick Douglass)

2. Emigrate
(Martin Delaney)

3. Fight
(David Walker)



David Walker

<http://video.google.com/videoplay?docid=5345695403913825685&q=david+walker+appeal&total=9&start=0&num=10&so=0&type=search&plindex=0>

Main political options under slavery:

1. Negotiate (Frank McWorter)
2. Emigrate (Sojourner Truth and Harriet Tubman)
3. Fight (Nat Turner and the slave rebellions)

THE CONFESSIONS OF NAT TURNER THE LEADER OF THE LATE INSURRECTION IN SOUTHAMPTON, VA.
 AS TOLD AND CONFESSED BY HIM TO THOMAS B. GRAY,
 In the prison where he was confined, and as now related by him when read before the General Assembly of the Commonwealth, on the 26th of December, 1831, in his trial.

ALSO,
 AN AUTHENTIC ACCOUNT OF THE WHOLE INSURRECTION WITH
 Lists of the Whites who were Murdered AND OF THE Negroes brought before the Court of Southampton, and there sentenced, &c.

Nat Turner
<http://video.google.com/videoplay?docid=6100744439773233687&q=nat+turner+slave+revolt&total=5&start=0&num=10&so=0&type=search&plindex=0>

HORRID MASSACRE IN VIRGINIA

Key questions:


1. Is there a difference between running away versus escaping?
2. How did the slave system define its property?
3. How did Black ideology define Black identity?
4. What difference did ideology make in the actual struggle of the day?



It's calm yet wild the style that I speak Just filled with facts and you will never get weak in the heart In fact you'll start to illuminate, knowledge to others in a song Let me demonstrate the force of knowledge, knowledge reigned supreme The ignorant is ripped to smithereens What do you mean when you say I'm rebellious 'Cause I don't accept everything that you're telling us What are you selling us the creator dwellin' us I sit in your unknown class while you're failing' us I failed your class 'cause I ain't with your reasoning You're tryin' make me you by seasoning Up my mind with see Jane run, see John walk in a hardcore New York It doesn't exist no way, no how It seems to me that in a school that's ebony African history should be pumped up steadily, but it's not and this has got to stop, See Spot run, run get Spot Insulting to a Black mentality, a Black way of life Or a jet Black family, so I include with one concern, that You must learn

I believe that if you're teaching history Filled with straight up facts no mystery Teach the student what needs to be taught 'Cause Black and White kids both take shorts When one doesn't know about the other ones' culture Ignorance swoops down like a vulture 'Cause you don't know that you ain't just a janitor No one told you about Benjamin Banneker A brilliant Black man that invented the almanac Can't you see where KRS is coming at With Eli Whitney, Haile Selassie Granville Woods made the walkie-talkie Lewis Latimer improved on Edison Charles Drew did a lot for medicine Garrett Morgan made the traffic lights Harriet Tubman freed the slaves at night Madame CJ Walker made a straightenin comb But you won't know this is you weren't shown The point I'm gettin' at it it might be harsh 'Cause we're just walkin' around brainwashed So what I'm sayin' is not to diss a man we need the 89 school system One that caters to a Black return because You must learn 🌟

Advertisement for a run away slave



ONE HUNDRED DOLLARS REWARD
 —RAN AWAY from the subscriber on the 16th instant, a NEGRO BOY, named GEORGE STEWART, a slave for life. The said boy is about 20 years of age, five feet in height, of a bright mulatto color. Had on when he left, a pair of blue mixed pants, black frock coat, black hat, and coarse shoes.

The above reward will be paid if said boy is taken out of this State, and lodged in jail; or FIFTY DOLLARS if apprehended within the State and secured.

Baltimore County, September 17th, 1852.
 NICHOLAS M. BRIAN,
 Stammer's Run Post Office.

18-1tW&3rd

Characteristics: gender, age, height, color, clothes

Slaves—Slaves.
 The subscriber has just received and offers for sale at his old stand, No. 7 Moreau street, Third Municipality, New Orleans, the largest lot of NEGROES in the city, consisting of house servants, field hands, and mechanics. They will be sold on reasonable terms for cash or good paper. (mb3—2m) W. M. F. TALBOTT

TWENTY-FIVE DOLLARS REWARD—Will be paid for the apprehension of the mulatto boy DANIEL, aged about twenty three years and about five feet five inches high. He left his master's plantation in Iberville on the evening of the 9th inst. and came to this city on the steamboat E. D. White. The above reward will be paid for his delivery at the parish jail, or to
 W. M. GREENWOOD,
 40 Old Levee street.

TWENTY-FIVE DOLLARS REWARD—Ran away in the early part of February, the negro man RINGGOLD. He is about 34 years old, about 5 feet 3 or 4 inches high; is a griff; can speak a little French; is a carpenter, whitewasher, &c. The public are cautioned against employing or harboring said boy. Any person delivering the said boy to me at McDonoghville, shall receive the above reward.
 mb18—st* CHARLES KORNER.

TEN DOLLARS REWARD—Ran away on the 15th January, my negro woman ROSETTA, black, 36 years of age, 5 feet 5 or 6 inches high. She belongs to the estate of Mr. Isaac Pipkin, deceased. I will give the above reward to any one who will apprehend and deliver her up at Warwick & Martin's trading yard, Common street.
 mb18—lf W. B. MUSE, agent for the heirs.

TWENTY DOLLARS REWARD—Ran away on the 6th inst. from the plantation of A. Armistead, on Bayou Lafourche, the negro man JOP, about 40 years of age, 5 feet 6 inches high, dark griffe very stout and broad shouldered, heavy dull manner and a husky voice when speaking, has a sore on his left shin bone not yet quite well. He is in all probability to be found about the steamboats, having been hired by his former owner, Capt. D. Kinney, as a fireman on the tow boats. We will give the above reward to any one arresting him and putting him in jail, and advising us of the same.
 mb18—10t CAMMACK & SQUIRES.

\$200 Reward.

RAN AWAY from the subscriber, on the night of Thursday, the 20th of September

FIVE NEGRO SLAVES,

Two of one Negro name, five with, and three blacked out. The one by the name of JIM, is about 20 years old, 5 feet 6 inches high, copper color, mustache and whiskers, had on when he left a suit of white fulled cloth, a brown wool hat, and a pair of black shoes. The other four are of the same name, but of different ages, colors, and heights. They were all taken from the subscriber on the 20th of September, and he is offering a reward of \$200 for their recovery, and will pay \$50 for each if taken in the State, and one hundred dollars if taken out of the State, and secured so that I can get him.

\$100 Reward!

Runaway from the subscriber, living in Independence, Mo., on Tuesday the 10th inst., one negro man named

NELSON,

about 21 years of age, five feet 10 inches high, copper color, mustache and whiskers, had on when he left a suit of white fulled cloth, a brown wool hat, and a pair of black shoes. I will pay \$25 reward if taken in the county, \$50 if taken in the State, and one hundred dollars if taken out of the State, and secured so that I can get him.

HENRY J. BROWN.
 Independence, Mo., December 12, 1861.

METHOD FOR ANALYSIS OF AD FOR ESCAPEES FROM SLAVERY

ad	source	date	color	gender	class	culture	consciousness
one							
two							
three							
four							
five							

Use an excel spreadsheet to aggregate your data

1. You should find five ads
2. Indicate where you found the ads (e.g., the URL)
3. When was the date of the ad?
4. List all characteristics of each person
5. Make sure one characteristic is the same for all five

The 12th essay

1. Select five advertisements that all share one feature – gender, age, color, skill, etc. Give the source for each ad, and include a copy of the ad in an appendix.
2. What interpretation might be given about these escapees based on each of the five ideological positions:
 - a. Panafricanism
 - b. Nationalism
 - c. Liberation theology
 - d. Feminism
 - e. Socialism
3. Don't speak in general terms. Give an analysis of your specific ads.





Bob Marley, Redemption song

[http://video.google.com/videoplay?docid=-](http://video.google.com/videoplay?docid=-2805162139319335653&q=freedom+songs&total=9720&start=0&num=10&so=0&type=search&plindex=5)

[2805162139319335653&q=freedom+songs&total=9720&start=0&num=10&so=0&type=search&plindex=5](http://video.google.com/videoplay?docid=-2805162139319335653&q=freedom+songs&total=9720&start=0&num=10&so=0&type=search&plindex=5)

Timetable for the end of term

November 27	TODAY, 13th Lecture, <u>Turn in 12th paper</u>
November 29	13th Discussion, Return graded papers
December 4	14th and final lecture, <u>Turn in 13th paper</u>
December 6	14th Discussion, <u>TURN IN 14TH PAPER,</u> Return graded papers
December 7	FRIDAY – PICK UP 14TH PAPER AT NOON, AFRO HOUSE, 1201 NEVADA
December 10	1:30 TURN IN FINAL PROJECTS AT AFRO HOUSE, 1201 NEVADA

REWRITE: This includes the following:
respond to all comments on your paper
add graphics and numbers to all papers
cite at least the text and/or the lecture in each paper
add one additional page to each paper

INTRODUCTION: Answer four questions in at least 2 pages:

To what extent did this course meet your expectations, did you learn?

Evaluate your experience with writing weekly papers?

How would you improve the course?

Finally, did you discuss any aspect of this course with your family or friends, and how did that turn out?

BINDING: Kinkos (6th and Wright) use coil binding.



Title Page

Title (in all caps)

**By
Your name**

**Submitted in partial fulfillment of the requirements
for the course AFRO 100 Introduction to African American Studies
in the African American Studies and Research Program
in the College of Arts and Sciences of the
University of Illinois at Urbana-Champaign**

**Professor Abdul Alkalimat
Teaching Assistant NAME
date**

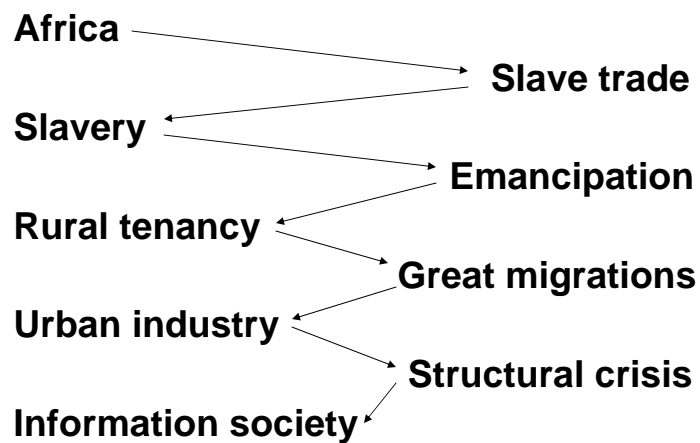
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1. Introduction (3 pages)
2. Revised Papers (1 - 14)
(add one page to each)
3. Original Papers (1 - 14)
4. Bibliography
5. Webliography

UIUC Thesis Handbook
<http://www.grad.uiuc.edu/thesis/thesis-handbook/appendixB.asp>



The logic of Black history: modes of social cohesion, modes of social disruption



The national question

- 1. Africans in America became African Americans over two centuries in the US South.**
- 2. African Americans were also forced to live in urban ghettos.**
- 3. Special problems require special solutions (group or individual solutions?).**
- 4. Who should decide on the solution?**

<http://video.google.com/videoplay?docid=-7146193359930662123&q=black+college+students&total=628&start=0&num=10&so=0&type=search&plindex=0>

Nations and self-determination

- 1. The US was the first colonized nation to fight and get free in the modern era – 1776. But slavery did not end!**
- 2. International law and morality gives every nation the right of self-determination.**
- 3. What is self determination?**
- 4. What is national self-determination in the era of globalization?**

Black Self-Determination and Social Revolution

1. **Black oppression has always been the most severe but never the only group oppression, e.g., other nations, gender, etc.**
2. **When Black people organize and mobilize to fight for democracy and justice other groups activate to solve their problems as well.**
3. **There is a difference between reform and revolution.**
 - a. **Reform – changing some thing, but the basic system stays intact.**
 - b. **Revolution – a fundamental change in the system.**
4. **There have been two revolutionary moments in Black history:**
 - a. **Middle of the 19th century – the end of slavery**
 - b. **Beginning of the 21st century – the end of capitalism**

Giants of the African American Self-determination Debate

W. E. B. DuBois



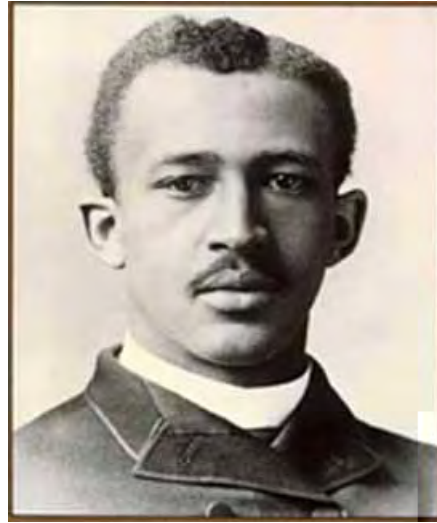
Booker T. Washington



Marcus Mosiah Garvey



“In the course of his long, turbulent career, W. E. B. DuBois attempted virtually every possible solution to the problem of twentieth-century racism – scholarship, propaganda, integration, cultural and economic separatism, politics, international communism, expatriation, third world solidarity.” David Lewis



William Edward Burghardt DuBois
1868 - 1963

He wrote 22 books, five novels,
and established four journals



W. E. B. DuBois

Culture and biography

<http://video.google.com/videoplay?docid=860389765422460547&q=w+e+b+dubois&total=62&start=0&num=10&so=0&type=search&plindex=5>

Chronology of W. E. B. DuBois

Africa

1868 Born, Great Barrington, Mass.

1888 Graduates from Fisk, BA

1890 2nd BA from Harvard

1895 PhD Harvard

1909 Founder of NAACP



1919 Begins leading the PanAfrican Congress Movement

1945 Begins the Encyclopedia project

1951 Federal trial for being a revolutionary

1961 Leaves the US for Ghana

1963 dies a citizen of Ghana

©EnchantedLearning.com



In his own words...

<http://www.international.ucla.edu/africa/mgpp/sound.asp>

Chronology of Marcus Garvey

1887 Born, St. Ann's Parish Jamaica

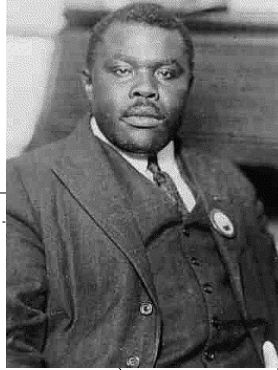
1900 Became a printers apprentice

1907 Elected President of Printers Union

1914 Founded the UNIA

1915 Corresponds with Booker T Washington but he dies before Garvey can visit.

Africa



1916 Arrives New York, visits DuBois

1918 Founds The Negro World

1920 UNIA claims 4 million members, Convention of 25,000 at Madison Square Garden

1923 Garvey Sent to prison

1940 Garvey dies

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Marcus Mosiah Garvey *Culture and biography*

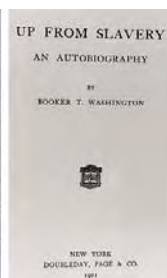
<http://video.google.com/videoplay?docid=6731754975745425990&q=marcus+garvey&total=315&start=0&num=10&so=0&type=search&plindex=1>



Legacy

Marcus Garvey

<http://video.google.com/videoplay?docid=-2302608850097366357&q=marcus+garvey&total=316&start=10&num=10&so=0&type=search&plindex=1>



“Think about it: We went into slavery pagans; we came out Christians. We went into slavery pieces of property; we came out Americans citizens. We went into slavery with chains clanking about our wrists; we came out with the American ballot in our hands....Notwithstanding the cruelty and moral wrong of slavery, we are in a stronger and more hopeful condition, materially, intellectually, morally, and religiously, than is true of an equal number of Black people in any other portion of the globe.”

Chronology of Booker T. Washington

1856 Born, Hale's Ford, Virginia

1872 enrolls, Hampton Institute

1881 open Tuskegee as first Principal

1895 Atlanta Compromise speech

1896 Harvard University honorary MA

1900 founds National Negro Business League

1901 autobiography *Up From Slavery*

1912 began working with Rosenwald Fund, led to 5,000 schools

1915  died

1940 1st African American on a US stamp



BOOKER T. WASHINGTON AND HIS FAMILY.

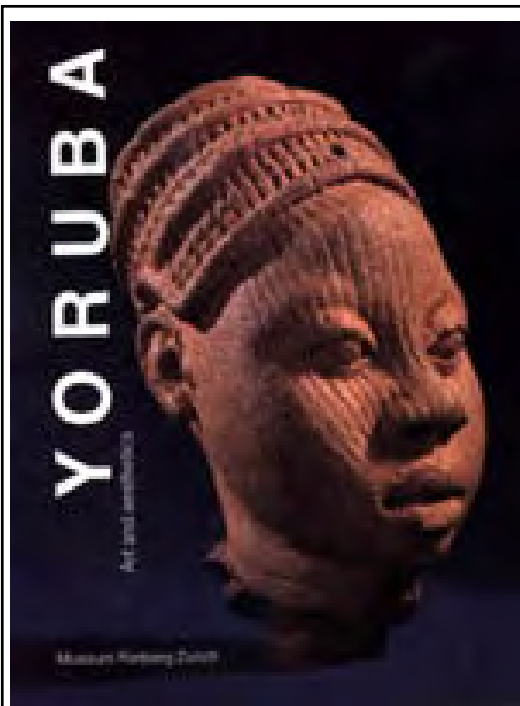
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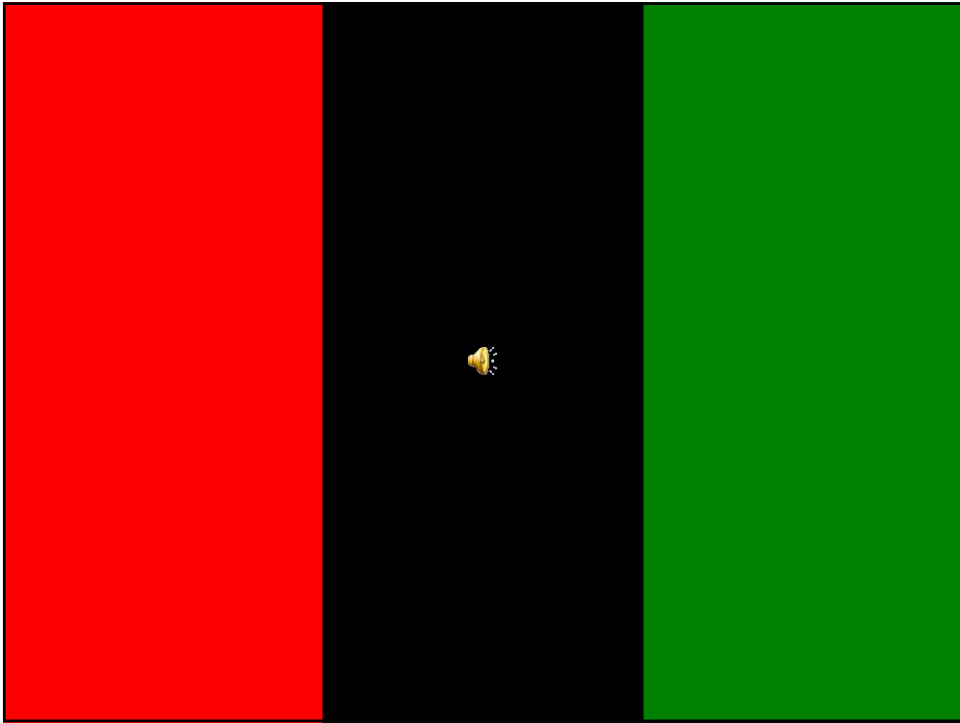
The ideological debate

	DuBois	Garvey	Washington
Nationalism	+	+	+
Liberation theology	+	+	+
Panafricanism	+	+	-
Socialism	+	-	-
Feminism	-	-	-





Critical issues:

1. Segregation seemed a permanent part of the American system.
2. Black people needed some way of solving problems
3. Three options:
 - a. Accept segregation and disenfranchisement but build an economy for self sufficiency. (BTW)
 - b. Fight for Civil Rights and social justice (WEBD)
 - c. Emigrate to Africa (MG)



AFRO 100

Black Liberation  



Ancient African manuscript archive in Timbuktu
(Documents dating from the 1500's)

TIME-table for the end of term

- December 4** **14th and final lecture, Turn in 13th paper**
- December 6** **14th Discussion, TURN IN 14TH PAPER,
All (9, 10, & 11) at AFRO House**
- December 7** **FRIDAY – PICK UP 14TH PAPER AT
NOON, AFRO HOUSE, 1201 NEVADA**
- December 10** **1:30 TURN IN FINAL PROJECTS 📢
AFRO HOUSE, 1201 NEVADA**



All Thursday Discussion Sections

December 6th

CHANGE OF LOCATION

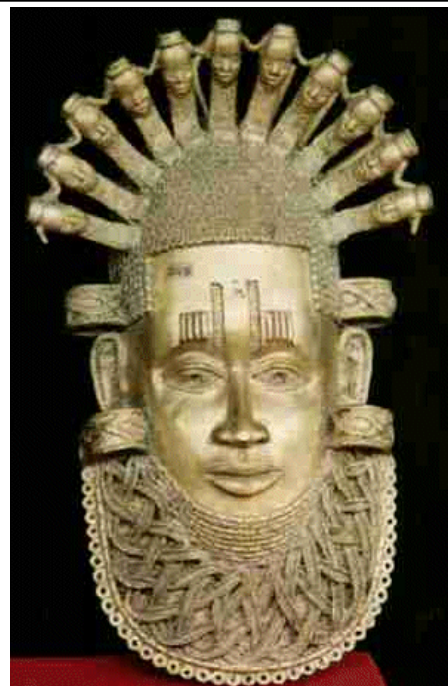
9, 10, and 11 am sessions to

AFRO House, 1201 Nevada (at Goodwin)

REWRITE: This includes the following: respond to all comments on your paper, add graphics and numbers to all papers, cite at least the text and/or the lecture in each paper, add one additional page to each paper

INTRODUCTION: Answer four questions in at least 2 pages: To what extent did this course meet your expectations, did you learn? Evaluate your experience with writing weekly papers? How would you improve the course? Finally, did you discuss any aspect of this course with your family or friends, and how did that turn out?

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Title Page

Title (in all caps)

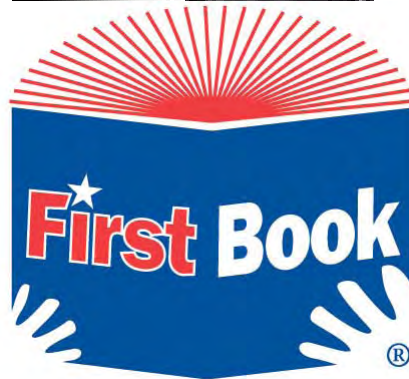
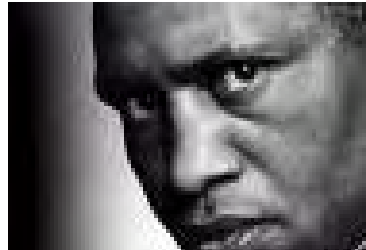
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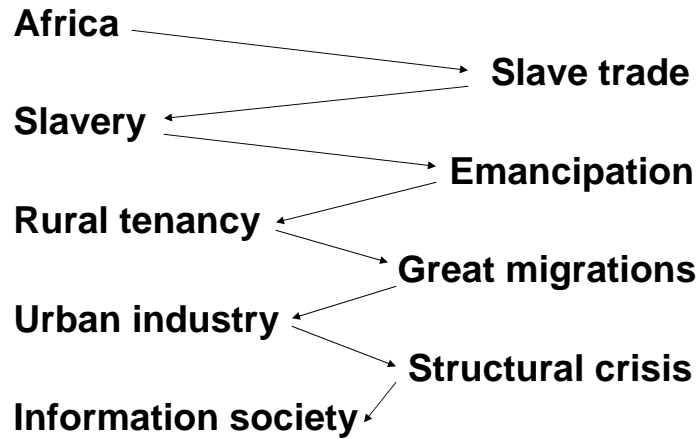
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<http://www.grad.uiuc.edu/thesis/thesishandbook/appendixB.asp>

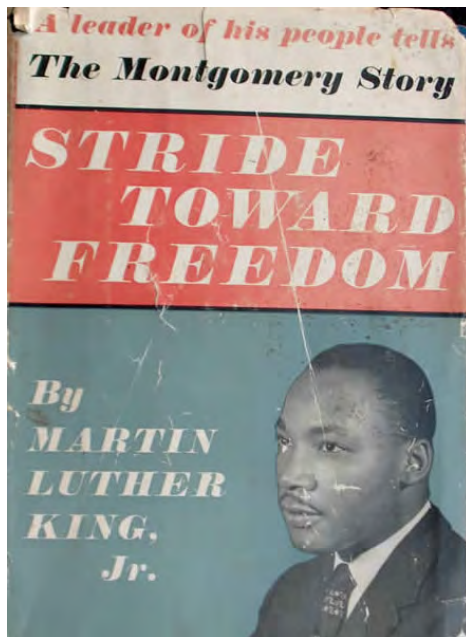


The logic of Black history:

modes of social cohesion, modes of social disruption



Martin Luther King



- 1929 born in Atlanta, Georgia
- 1948 graduated from Morehouse College
- 1955 PhD and MIA
- 1957 Ghana independence, SCLC
- 1963 March on Washington
- 1968 Assassinated

Martin Luther King, The March on Washington Speech

1. Lincoln's promise, 100 years later
 - a. Segregation and discrimination
 - b. Poverty
 - c. Exiled at home
3. Goal
 - a. Democracy
 - b. NOW
 - c. Being satisfied
4. I have a dream
 - a. An American dream
 - b. Color of skin vs content of character
 - c. Sisters and brothers
 - d. Despair vs hope
5. Let freedom ring!



<http://video.google.com/videoplay?docid=-3628026720413462032&q=i+have+a+dream&total=16558&start=0&num=10&so=0&type=search&playlist=1>



Charles Moore/Black Star

King had a critique of this country

http://www.stanford.edu/group/King/popular_requests/voice_of_king.htm

<http://video.google.com/videoplay?docid=3675650126403269785&q=martin+luther+king&total=3465&start=30&num=10&so=0&type=search&plindex=7>

King comments on criticisms from Malcolm X in interview with Kenneth Clarke



*Ideological struggle/political unity
Is the untold story*



Chronology of the Life and Activities of Malcolm X

[1919](#) • [1920](#) • [1921](#) • [1922](#) • [1923](#) • [1924](#) • [1925](#) • [1926](#) • [1927](#) • [1928](#) • [1929](#) • [1930](#) • [1931](#) • [1932](#) • [1933](#) • [1934](#) • [1935](#) • [1936](#) • [1937](#) • [1938](#) • [1939](#) • [1940](#) • [1941](#) • [1942](#) • [1943](#) • [1944](#) • [1945](#) • [1946](#) • [1947](#) • [1948](#) • [1949](#) • [1950](#) • [1951](#) • [1952](#) • [1953](#) • [1954](#) • [1955](#) • [1956](#) • [1957](#) • [1958](#) • [1959](#) • [1960](#) • [1961](#) • [1962](#) • [1963](#) • [1964](#) • [1965](#) • [1966](#) •



1925 born, Omaha,
Nebraska
1946 sent to prison
1948 converts to
Islam, joins NOI
1964 leaves the NOI,
Hajj to Mecca
1965 assassinated



Ballot or the Bullet

<http://video.google.com/videoplay?docid=-5916092872599389145&q=malcolm+x+ballot+or+bullet&total=11&start=0&num=10&so=0&type=search&plindex=5>

Introduction
 Index
 Chronology
 Family
 Speeches
 Photographs
 Bibliography
 Webliography
 Study Guide
 Conferences
 Words
 Radical Black Tradition
 Legacy of Malcolm X
 Search
 What's New
 Research Organizations

MALCOLM X

The Detroit Speeches of MALCOLM X

The Speeches: Introduction

1963 *Message to the Grass Roots*
 TEXT AUDIO STUDY GUIDE

1964 *Ballot or the Bullet*
 TEXT AUDIO STUDY GUIDE

1965 *Fighting on All Fronts*
 TEXT AUDIO NOTES

The Legacy

NOTES ON NAVIGATING THIS BOX



Malcolm X at Oxford University

<http://video.google.com/videoplay?docid=1039445762812766324&q=malcolm+x&total=1271&start=0&num=10&so=0&type=search&plindex=6>



7. Instructions for final project

AFRO 100 FALL 2007 FINAL

The final project should be delivered to AFRO House (1201 Nevada) at the scheduled time for the final

Monday, December 10th at 1:30 p.m. (FREE PIZZA)

REWRITE: This includes the following:

- respond to all comments on your paper
- add graphics and numbers to all papers
- cite at least the text and/or the lecture in each paper
- add one additional page to each paper

TITLE PAGE:

Be creative with the title. Make a statement about you and the content of the course.
Use a graphic or some kind of design

TABLE OF CONTENTS:

- Introduction
- Final papers (then list one to fourteen, a - n)
- Original papers (then list from one to fourteen)
- Bibliography
- Webliography

INTRODUCTION: Answer four questions in at least 2 pages:

To what extent did this course meet your expectations, did you learn?

Evaluate your experience with writing weekly papers?

How would you improve the course?

Finally, did you discuss any aspect of this course with your family or friends, and how did that turn out?

BINDING: Kinkos (6th and Wright) use coil binding

Remember, use a specific form of scholarly writing (form) because this is a formal project and therefore pay attention to the form and structure of your paper, including footnotes, references, etc. Think of yourself as a scholar when you write this.

NOTE: When you deliver your final project we will be taking a picture of you with your book,

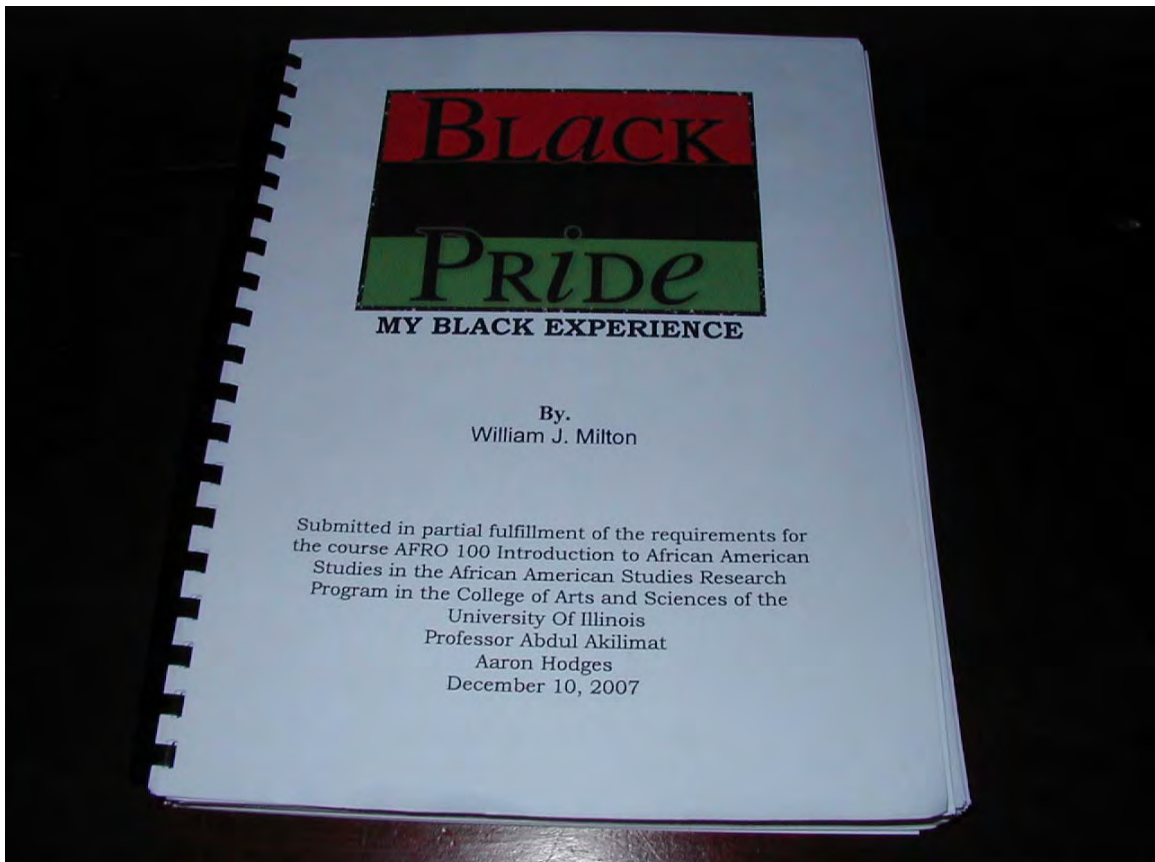
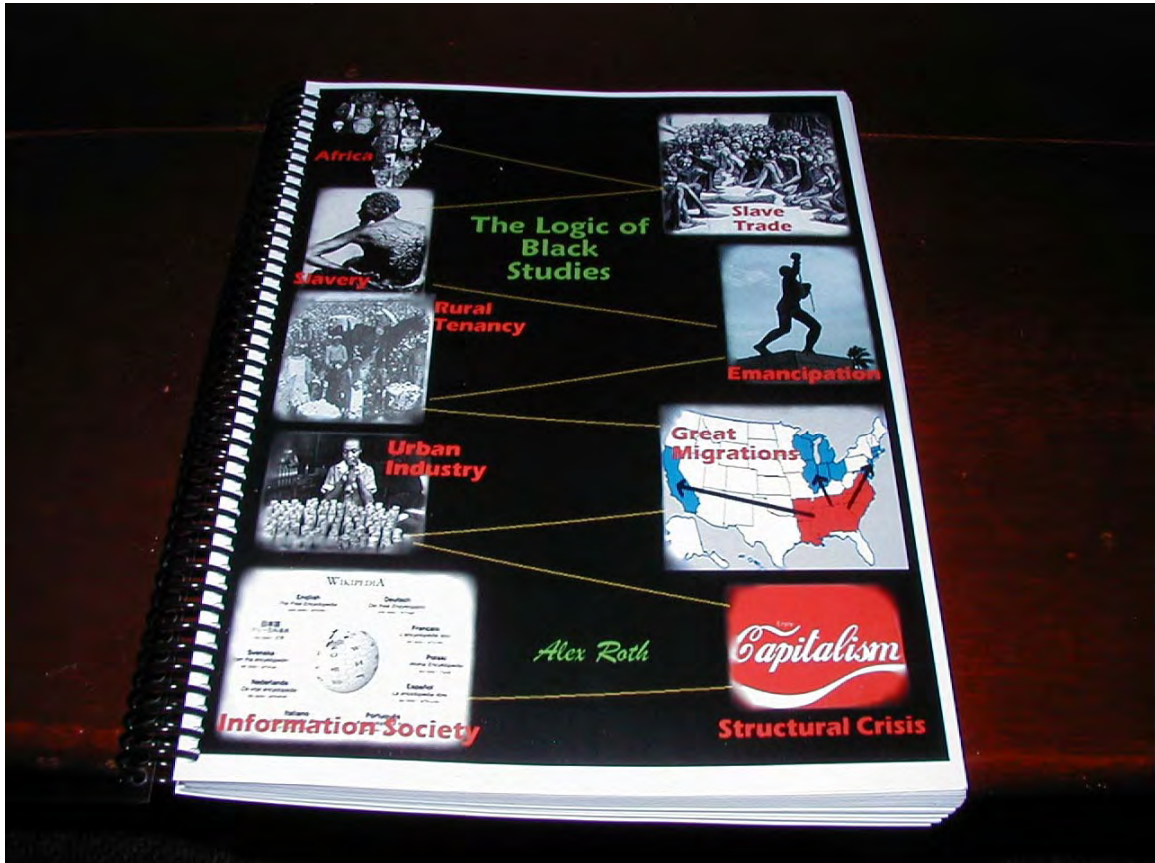
so come prepared to be photographed with your final.

FOR THE BEST PAPERS:

We will be asking students with the ten best papers to allow us to enter them into the annual contest for best student work at AFRO, and to finally deposit them in a special archival collection of excellent work by students.

This is voluntary so you can choose to participate or not.

8. Final projects photo gallery



THE LIFE AND TIMES OF BLACK
FOLK



By: Fafa Opoku

AFRICAN AMERICAN BELIEFS,
STRUGGLES AND ACCOMPLISHMENTS



PROFESSOR ABDEL ALKALIMIT • TEACHING ASSISTANT SHYWAY BERRY • DECEMBER 18, 2007

PRESENTED BY
MK
MELISSA KRESIN

MY PEOPLE, MY PEOPLE

By: Sameerah Platt



Submitted in partial fulfillment of the requirements
for the course AFRO 100 Introduction to African American Studies
in the College of Arts and Science of the
University of Illinois of Urbana-Champaign

Professor Abdul Alkalimat
Teaching Assistant Shywon Berry
December 10, 2007

MY BLACK EXPERIENCE

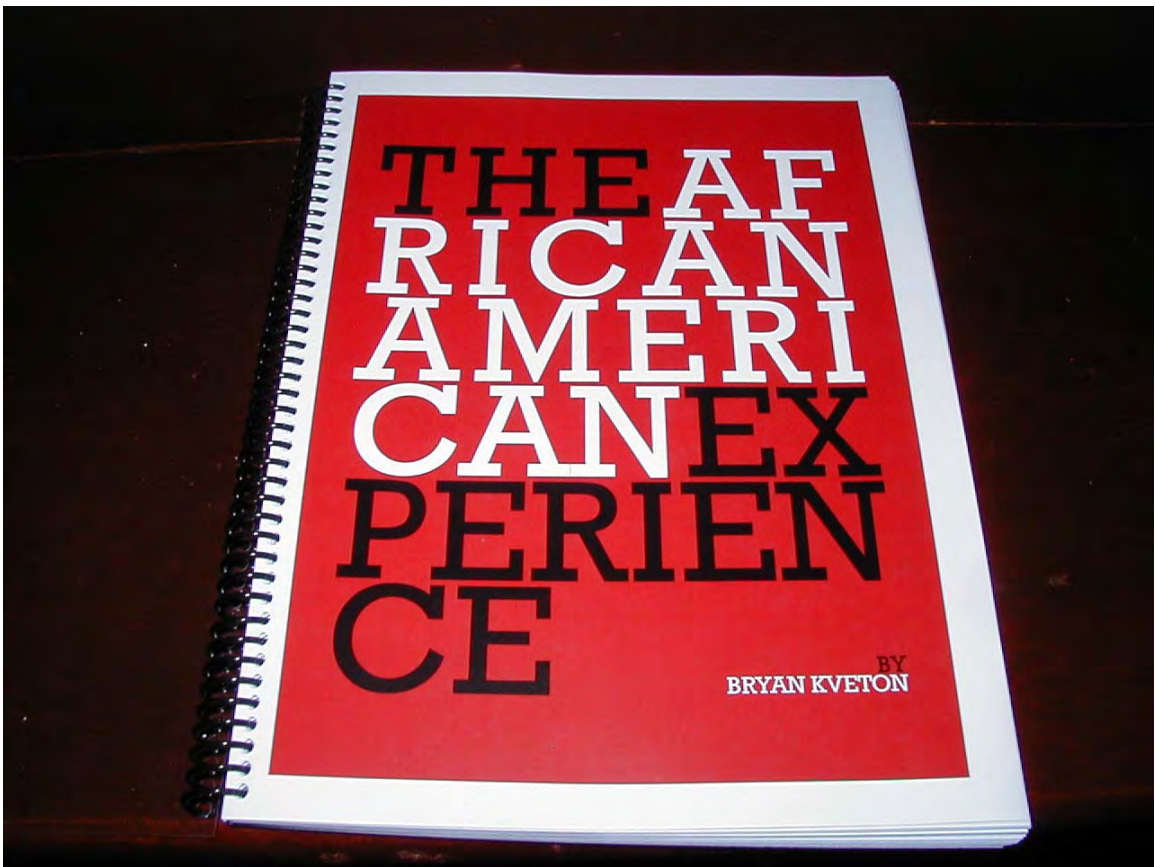
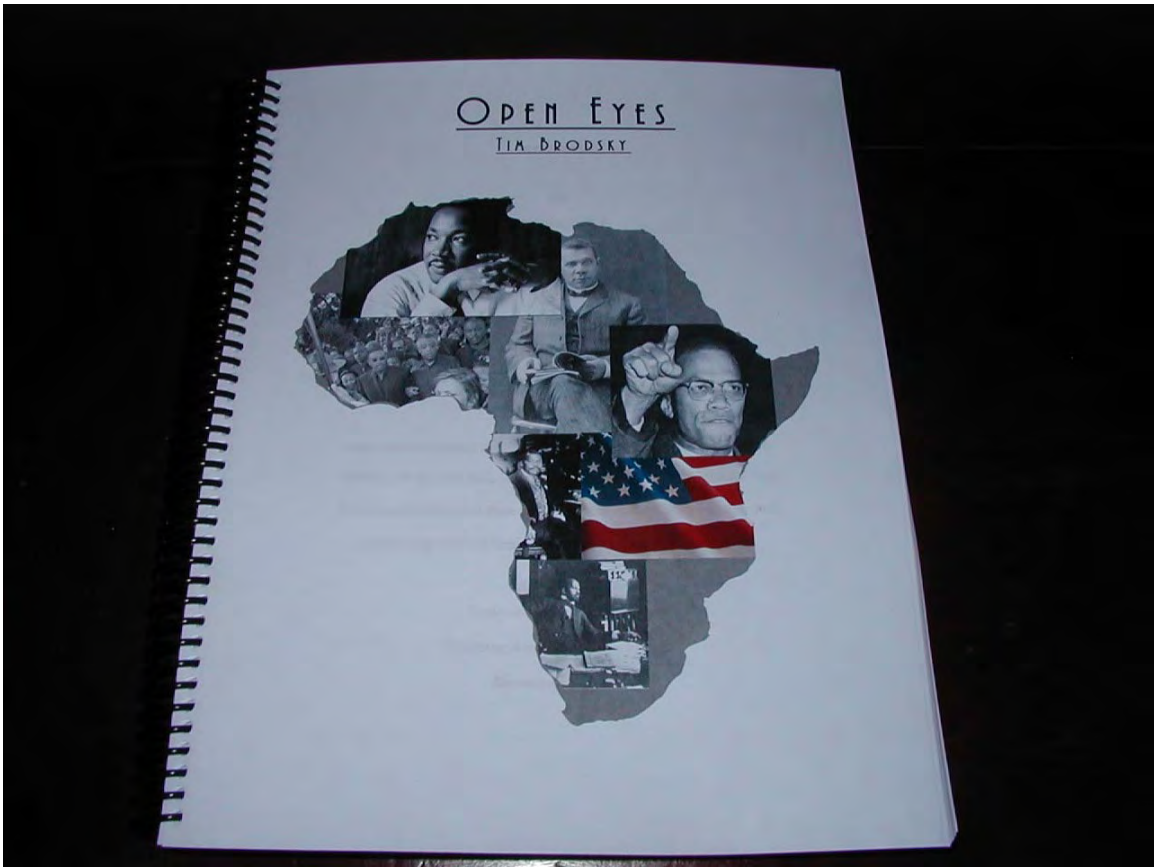


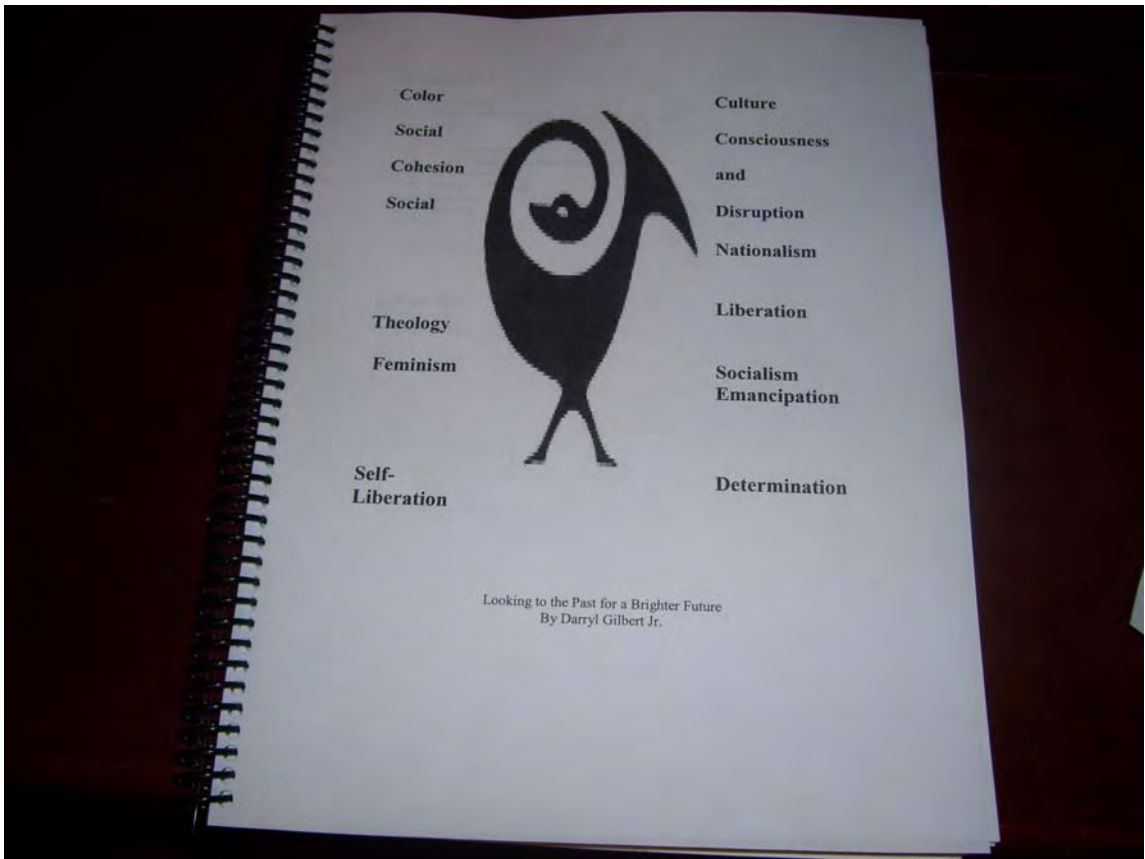
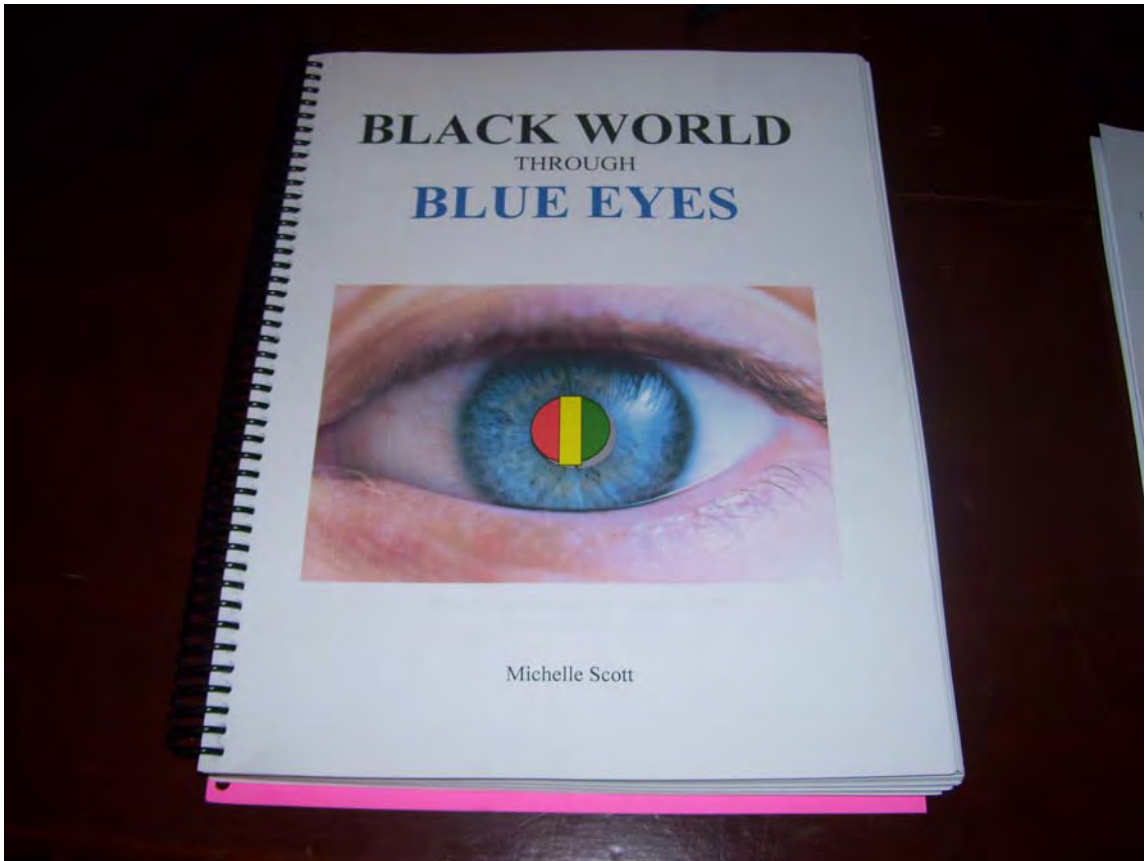
By
Matthew Kornblatt

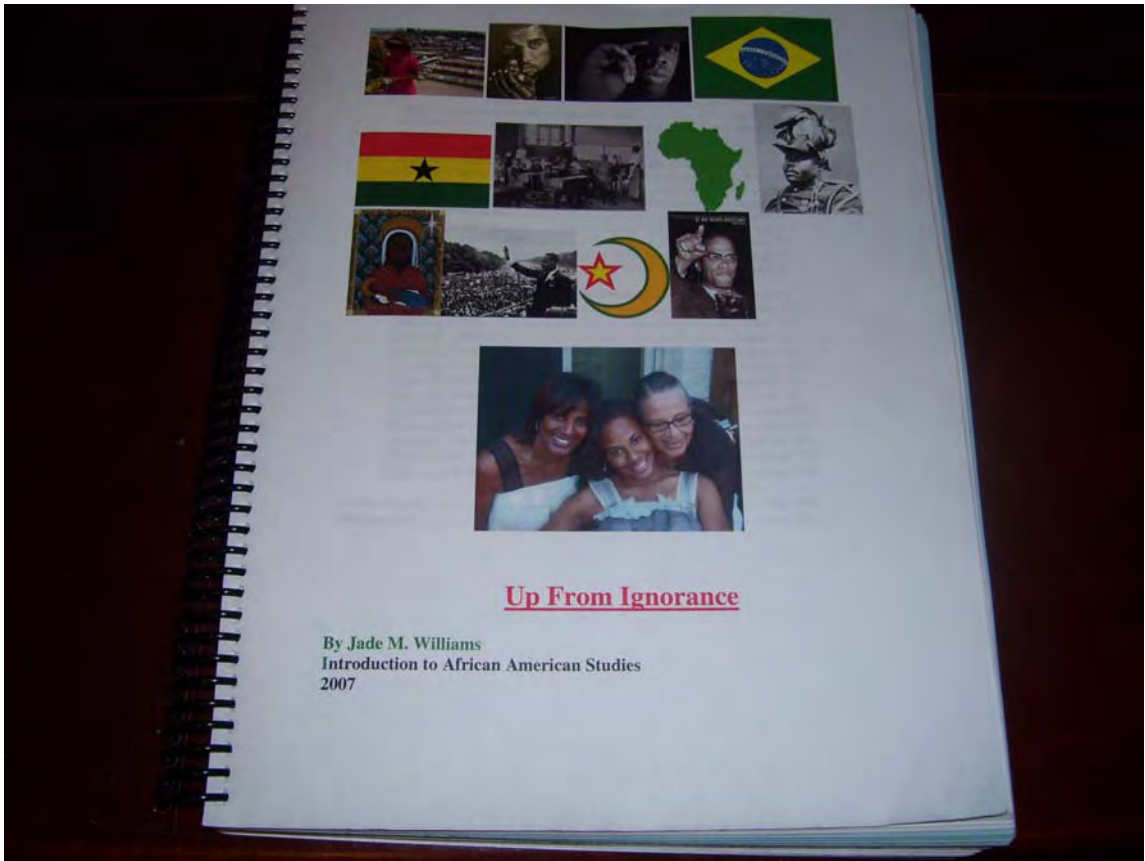
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Professor Abdul Alkalimat
Teaching Assistance Aaron Hodges
December 10, 2007







Up From Ignorance

By Jade M. Williams
 Introduction to African American Studies
 2007

