

## CHAT 9/9

The Black hair care industry documentary shows the encroachment of other ethnic groups (e.g., Koreans) in urban areas.

<https://youtu.be/L3e5MuBO8xY?si=IE2qX9nANUBgmWC9>

Also include Black fashion designers. Every Black Designer who showed & Presented at this year's New York Fashion Week (September 2023):

<https://tinyurl.com/39sa3uj5>

Another aspect of Black American culture: Hoodoo, Conjunction, Witchcraft, Rootwork (5-Volume set) by Hyatt, Harry Middleton - A five- volume series consists of 13,458 separate magic spells and folkloric beliefs, plus lengthy interviews with professional root doctors, conjures, and hoodoos.

PDFs of the above VERY EXPENSIVE set is available FOR FREE at Internet Archive: <https://tinyurl.com/9k7rksyv>

Jeffery Parry did a multi-volume work on Hubert H. Harrison. Parry passed last year, I think

The Harlem Renaissance and Transatlantic Modernism: February 25–July 28, 2024  
Upcoming at The Met Fifth Avenue, Gallery 999

Today is Sonia Sanchez's birthday!

John Coltrane on Giant Steps: [https://www.youtube.com/watch?v=ZF0EvYd\\_Bgw](https://www.youtube.com/watch?v=ZF0EvYd_Bgw)

The 5th element of hip-hop is knowledge

We Insist: A Century Of Black Music Against State Violence:

<https://tinyurl.com/yc3zxf9>

One of the more recent POSITIVE strains of Hip Hop is Afrikan Insurrection Music (AIM). Here is an AIM playlist:

[https://www.youtube.com/playlist?list=PLQoutbEsQB4If3Q\\_ebZbjJg8iROUG1KSF](https://www.youtube.com/playlist?list=PLQoutbEsQB4If3Q_ebZbjJg8iROUG1KSF)

Black Wall Street aka Little Africa in Greenwood is an example of the possibilities

Sankofa Books and Music: <https://www.sankofa.com> Universal Write Publications: <https://www.uwpbooks.com>  
Third World Press: <https://thirdworldpressfoundation.org>

Can you comment on John O'Killens as artist /writer?

He created the Black Writer's Conference at Fisk.

There is a “conversation” happening around the distinctiveness of African American culture [in many spaces, even in spaces that seek to limit it] ... with the pivot of these conversations on the ‘perception of uniqueness’ ... Is African American culture distinct from African culture or could it be argued that African American culture is built from the evolutionary nature [the application of creativity that is innate in African people’s polyrhythmic nature - the ability to find continuity in multiple phenomena, paying attention to the contradictions in order to find ways of connectivity ... duality vs. binary ways of being] ... this questions intention is to center the practice of continuity ...

My thoughts are generated from this definition of culture: the evolutionary accumulation of knowledge, standards, mores, and values that guide, structure, and/or determine thoughts and behaviors within a group of people, towards other groups of people as well as their relationship with nature [ecology/environment] and the universe [spirituality/religion] ... as a platform for engaging ‘culture’

The massive post WWI Black migration to the cities began a new period on the cohesion/stability side of the diagram that Abdul showed early in today’s lecture. The rapidity of the development of cultural revitalization, identified as the Harlem Renaissance, a movement that was found in cities all across the nation, not just New York City.

The rise of all the movements, substantial historical change, and widening of militancy and periodic renewal of race pride throughout the 20th century grow out of the concentration of Black folk in urban communities, a stark change from the dispersal characteristic of rural and small-town community.

You should read THE AFRICAN by Harold Courlander.

As one who spent his Freshman year as a Psych major, switching to Sociology-Anthropology in my second year and Sociology grad school, I focus on the nonmaterial components of culture.

Thus, in my analysis, the core of culture resides in the concept of worldview, the concatenation of values, the sum of which constitute “value orientation,” essentially a summary of prescriptions for proper conception, thought and behavior regarding self, others, Nature and the universe. As broken down in Black Psychology, the philosophical characteristics of axiology, epistemology and logic, each of which have been shown to be quite distinct between the central tendencies of Euro-American and Africentric culture and peoples. One of the core distinctions concerns the underlying understanding of the relationship of the individual to everything else, with the Eurocentric creating a perceived separation between self and All contrasted with the Africentric that has the individual included in the All

Tiya Miles might have some useful work on the complex relationships between Africans and Native Americans

Dr. Alkalimat did an OUTSTANDING job of weaving together the various strands of Africana/Black expressive culture. The presentation totally reflects Black culture and culture-making: fluid, rich, dynamic, sentient.

Africans and Native Americans by Jack D. Forbes; Black Indians by William Katz

Please comment on the role that culture plays in Black Studies research. How does culture impact the research questions and methods?

CLR James, The Black Jacobins, of course. There is an important essay about how and why James wrote this book in the Boston Review. I will send the article to Abdul.

C. L. R. James’s Radical Vision of Common Humanity  
<https://www.bostonreview.net/articles/c-l-r-jamess-radical-vision-of-common-humanity>

Working class culture and black culture—see Clyde Wood, ARRESTED DEVELOPMENT—the blues in Mississippi

<https://www.crvp.org/publications/Series-II/9-Contents.pdf>

The Concept of Struggle and the Genealogy of Black Struggle as extension of Liberation. Leonard Harris wrote the Philosophy of Struggle.

Culture impacts research questions in a very dynamic way. For example, research questions must address the values, norms, and material products that are being passed down from one generation to another in Black culture(s). As W.E.B. Du Bois pointed out, it is important for research methods to engage and include direct observation of social phenomena in Black culture(s).

National Liberation and Culture, Amilcar Cabral, Transition, No. 45 (1974)

CLR James admired Toussaint Louverture and managed to undermine the founder of Hayti, Jacques Dessalines. Here in the U.S., we need to read more about Jacques Dessalines (or Jean-Jacques Dessalines) who was really the great leader that led to the Haitian Revolution. In an attempt to decolonize Haitian Studies and Black Studies, we need more academic work and lectures, and events on Jean-Jacques Dessalines, Emperor Jacques Dessalines.

Everything But the Burden By Greg Tate

The New Auction Block: Blackness and the Marketplace, Hazel V. Carby

The only way to fight "cultural appropriation" is to fight capitalism. The issue is exploitation

Everything But the Burden: What White People Are Taking from Black Culture, Greg Tate

The New Auction Block: Blackness and the Marketplace:  
<https://onlinelibrary.wiley.com/doi/abs/10.1002/9780470996645.ch10>

The best way to fight an alien and oppressive culture is to embrace your own. - African proverb

Cultural appropriation as a process to experience humanity.

Chuck Berry's roots and Appalachia

Is it cultural appropriation when Black women don long blond hair/weave or is that something else? I'm more concerned about that and the way that it transmits values in the Black community than other races adopting our culture.

abduls list is a weekly post on various topics in black history and culture:  
<http://alkalimat.org/abdulslist>

On another note, we ALSO have to deal with the reductive and depreciative strains (i.e., challenges) within popular Black culture. Here is a good example of a troubling strain in modern Black American culture: 30 Underrated Female Rappers You Should Listen to in 2023 - <https://www.okayplayer.com/music/female-rappers-2023-list.html>

@Valerie Johnson that deserves nuance because of the various phenotypes of Africoid peoples. The indigenous Australians have blonde hair but conceptual understanding in society ascribes blonde hair as a European phenotypical manifestations. Interesting topic though

[https://books.google.com/books/about/Between\\_Two\\_Worlds.html?id=yZH4swEACAAJ](https://books.google.com/books/about/Between_Two_Worlds.html?id=yZH4swEACAAJ)

I did raise the question with my student about whether a Black women wearing a weave is cultural appropriation. her response was basically that Black women are oppressed and white women are not.

Jolivette's question last week about Memory is also important,

there is also Pan African intimacy which is also "from below"

Porche Spence(Direct Message) : your work is so important!!! Environmental --> climate --> black people in fence line (front line) communities whether it be petrochemical or hurricanes coming

my wife, Yoknyam Dabale has published some stuff on Black Folks and environmental justice  
[https://drive.google.com/file/d/1421vHpdbc1287MuRHw0\\_5CseDCIPlyk-/view?usp=drivesdk](https://drive.google.com/file/d/1421vHpdbc1287MuRHw0_5CseDCIPlyk-/view?usp=drivesdk)

it would be great if you could run a webinar/ Zoom conversation on the fact that many European countries (Germany for example) are returning to Africa their original artifacts. What is your take on that?