

AN ADDENDUM TO BLACK STUDIES CURRICULUM DEVELOPMENT IN THE 1980s: Its  
Patterns and History

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# AN ADDENDUM TO BLACK STUDIES CURRICULUM DEVELOPMENT IN THE 1980s: Its Patterns and History

by Gerald A. McWorter  
and Ronald Bailey

Because of space limitations, the article "Black Studies Curriculum Development in the 1980s: Its Patterns and History" by Gerald McWorter and Ronald Bailey appearing in the March-April 1984 issue of *The Black Scholar* was edited by *The Black Scholar*. Important information not included appears below:

(1) The article was excerpted from a 58-page report prepared for The Black Studies Curriculum Project of the Institute of the Black World. The report was a critique of reviews by Black Studies specialists of course outlines focused on the Black experience from scholars throughout the U.S. It was circulated for comments as Afro-Scholar Working Paper No. 17 by the Afro-American Studies and Research Program at the University of Illinois in Urbana.

The authors identified six alternative intellectual foci which they felt should be included in all Black Studies courses, establishing a framework with which they analyzed and rated how 28 Black Studies syllabi covered these six areas.

## ALTERNATIVE INTELLECTUAL FOCI IN BLACK STUDIES COURSES

1. *Theoretical Review of Literature*
  - A. Critique of mainstream work
  - B. Review of Radical thought
  - C. Black intellectual history
2. *Summation of Practical Experience*

- A. Empirical data analysis (section deleted from article)
  - B. Policy and contemporary issues
  - C. Black liberation movement
- (2) A substantial concluding section entitled "Developing a Paradigm for The Study of The Black Experience" was deleted. Drawing on the work of Thomas Kuhn in *The Structure of Scientific Revolutions*, this section suggested:

"The development of a theory of the Black experience—grand theory, to use the language of Robert Merton—has a high priority in the field. It is absolutely critical if Black Studies is to consolidate and claim a more permanent and productive place in higher education, one that can impact and cross-fertilize all other fields of study as well, that intellectual coherence be established.

"Concretely, this goal of contributing to a theory of the Black experience is currently taking the form of a *paradigm* for Black Studies as a field of study. Somewhat differently stated, our aim is to encourage a more conscious formulation and exploration of alternative theories within a paradigmatic framework which can guide the systematic search and ordering of knowledge about the Black experience."

It also reviewed recent research by Black Studies scholars and suggested two components of a broad paradigm (a) *historical periodization*: that the Black Experience has developed in four model periods of social

cohesion—Africa, slavery, rural-agricultural and urban-industrial, with each separated by periods of transition or social disruption—the slave trade, Emancipation, and the migrations; (b) *conceptual tools*: four major tools for the holistic analysis of the Black Experience were suggested: *race* (biology), *class* (economy), *nationality* (social institutions/organization and culture), and *consciousness*. When combined, these two components produce the following schemes as a first step toward a more comprehensive treatment of the Black Experience.

(3) The essential thrust of the article is embodied in a new revised edition of *The Peoples College Introduction to Afro-American Studies* (1984). The text is a ten-year collaborative effort which has been widely used throughout the U.S. and abroad.

(4) The footnotes which should have accompanied the article follow:

1. This is our assumption. Further, we think there is more evidence for optimism than the annual doom and gloom found in summary articles in the popular media. In general the activities of the current Black Studies movement is best reflected in newsletters. The key newsletter is the *Afro-Scholar Newsletter* (available from Afro-American Studies and Research Program, University of Illinois, Urbana, Illinois 61801) and it contains a listing of others. For treatments of the history of Black Studies, consult the following: Armstead Robinson, ed., *Black Studies in the University: A Symposium* (1969); John Blassingame, ed., *New Perspectives in Black Studies* (1971); and Nick Aaron Ford, *Black Studies: Threat or Challenge* (1973); Ronald Bailey, "Black Studies in Historical Perspective," *Journal of Social Issues* (Vol. 29, No. 1, 1973).
2. Racism can be understood as being individual, institutional, and societal. Each of these types follows a logic of development and must be dealt with in its specific focus. The key level is society, because to the extent that the society is racist is the extent to which racism on the institutional and individual levels are considered legitimate. See Thomas F. Pettigrew, ed., *The Sociology of Race Relations: Reflection and Reform* (1980).
3. There are two articles that discuss the origin of A.H.S.A.: John Henrik Clarke, "The African Heritage Studies Association: Some Notes on the Conflict with the African Studies Association and the Fight to Reclaim African History," *Issue: A Quarterly Journal of Africanist Opinion* (Volume VI, Number 2/3, Summer/Fall 1976, pages 5-11) and Cyprian Lamar Rowe, "Crisis in African Studies: The Birth of the African Heritage Studies Association," *Black Academy Review* (Volume I, Number 3, Fall 1970, pages 1-8).
4. The symposium was called "Imperialism and Black People." The Chairperson was Abdul Alkalimat, and the two speakers were Dawolu Gene Locke (ALSC) and James Turner (AHSA). The panelists included Owusu Sadaukai, Imam Amiri Baraka, Ron Walters, and Leonard Jefferies.

5. The National Council for Black Studies, Inc., Memorial Hall East 129, Indiana University, Bloomington, Indiana 47405.

6. This journal literature is described in Gerald A. McWorter, ed., *Guide to Scholarly Journals in Black Studies* (1981).

7. G. Franklin Edwards, ed., *E. Franklin Frazier on Race Relations* (1968), pp. 267-282.

8. Earl E. Thorpe, *Black Historians: A Critique* (1958).

9. Harold Cruse, as quoted in Abdul Alkalimat, "Ideology of a Black Social Science," *The Black Scholar* (December, 1969).

27. Ralph Bunche, *The Political Status of the Negro in the Age of FDR* (1940-1973).

28. See Lorenzo Morris, *Elusive Equality, the Status of Black Americans in Higher Education* (ISEP, 1979).

29. Some of this is suggested by the themes of graduate thesis and dissertation work. See Harry Green, *Holdings of Doctorates Among American Negroes* (1946).

30. W.E.B. DuBois, *Dusk of Dawn* (1968), p. 64.

31. Carter G. Woodson is quoted from Kelly Miller's biographical introduction to Woodson's *The Negro in Our History* and cited in Thorpe's *Black Historians*, p. 109.

32. St. Clair Drake, "In the Mirror of Black Scholarship: Allison Davis's Deep South," *Harvard Education Review*, Summer 1967.

33. John Hope Franklin, "The Dilemma of the American Negro Scholar," in Herbert Hill, ed., *Soon, One Morning: New Writings by American Negroes, 1940-1962* (Knopf, 1963), p. 76.

34. This early edition is still available from the authors of this paper. This publication is in its 4th experimental edition and will be available in a fifth edition in August 1984. All editions are available from Peoples College Press (P.O. Box 7696, Chicago, Illinois 60650).

35. Quoted in *A Community of Scholars*, a report of a Faculty Planning Committee at Northwestern University in 1968.

36. An accessible source for reviewing the impact of computers on education are recent and current issues of *The Chronicle of Higher Education*.

37. All of the preparatory material on this conference can be obtained from the Afro-American Studies and Research Program, University of Illinois. See also National Institute of Education, *Computers in Education: Realizing the Potential—Report of a Conference* (1983) and Office of Technology Assessment, U.S. Congress, *Informational Technology and Its Impact on American Education* (1982).

38. The theme "Academic Excellence and Social Responsibility" was first used in a conference on Black Studies in 1977 at the University of California at Santa Barbara. The general acceptance of this strategic orientation is reflected by its being adopted by the Executive Board of the NCBS (Princeton, 1983) as the permanent conference theme.

39. James Turner, "Sociology in Black Studies," *Black Studies Curriculum Development Course Evaluations, Conference II: Culture and Social Analysis* (Institute of Black World, 1982).

40. The key document in this struggle was Abdul Alkalimat and Nelson Johnson, *Toward the Ideological Unity of ALSC* (1974).

41. Earl E. Thorpe, *Black Historians*, p. 200.

42. James Turner, *op. cit.*

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A full copy of the article and related work by the authors can be secured by writing

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(b) To teach sophomore-level Organic Chemistry and freshman-level General Inorganic Chemistry. the junior-level Biochemistry course and the senior-level Advanced Biochemistry course.

*Note:* Both positions require computer literacy and familiarity with modern chemical instrumentation and pursuit of research interests are expected.

**Drama** (1): Theatre generalist with a specialty in acting and directing. Must direct two productions per year; must have experience in three or more of the following areas: history, dramatic literature, theory, oral interpretation, reader's theatre, voice and diction, and playwriting; must be interested in creative research in drama related to blacks and women.

**Economics** (1): General Economist to teach quantitative economic courses including Mathematical Economics, Intermediate Microeconomics Theory and Managerial Economics.

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(b) To teach Comparative Literature and assist in the development and coordination of a required World Literature course.

**Foreign Languages** (2): (a) To teach basic courses in Spanish. *Note: This is a tenure-track position.*  
(b) To teach basic courses in Spanish. *Note: This is a temporary position available January, 1985–May, 1986.*

**History** (1): (a) To teach World Civilization and Far Eastern History.