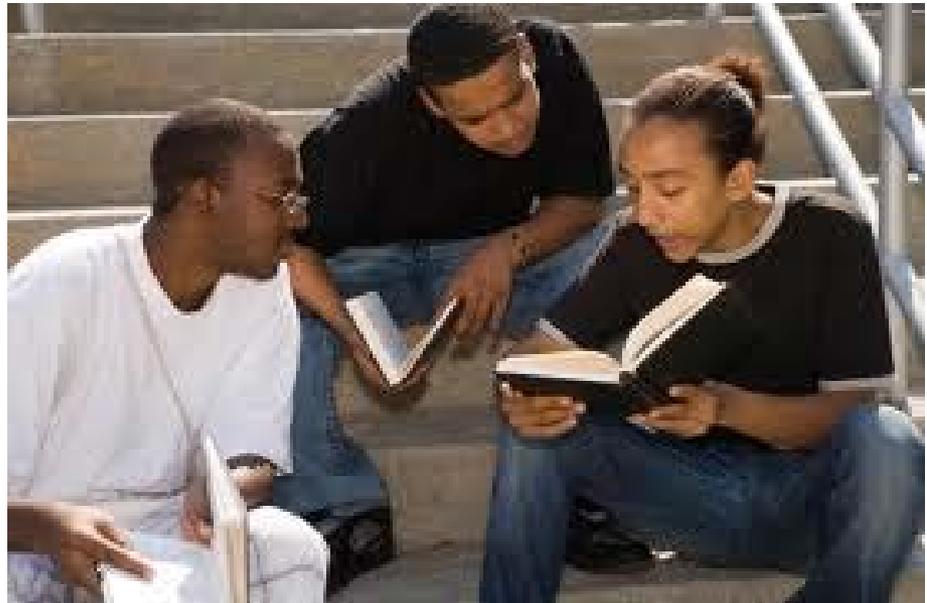


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Lecture #1

Black Studies Ideological Framework

1. Identity
2. Analysis
3. Commitment
4. Program
5. Action



Lecture #2; What methods ... are in Black intellectual history? ...do we need today?



Lecture #2: Method

What is method in Black Studies?

The dialectics of method
The crisis of racism
Key debates over Black
agency



What is the D – 7 Method we need?

What is method?

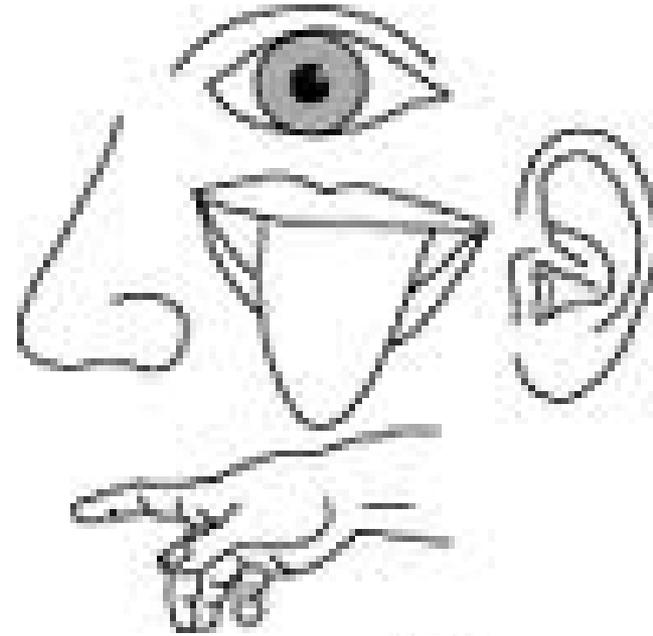
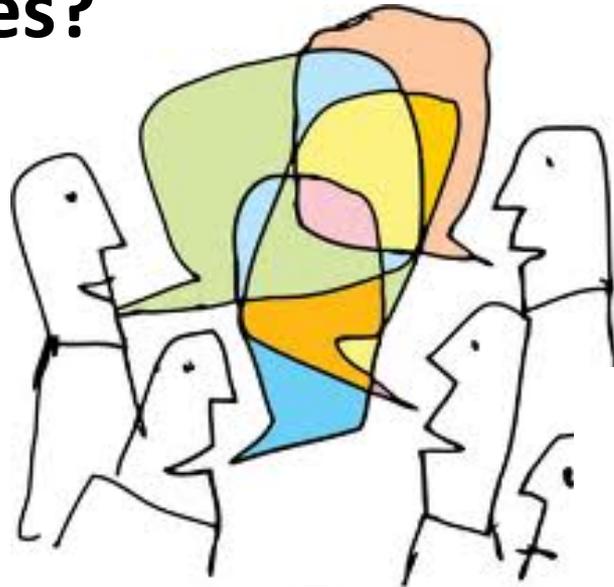
Specifically, what is method
for the production of knowledge
In Black Studies?

Epistemology

Sociology

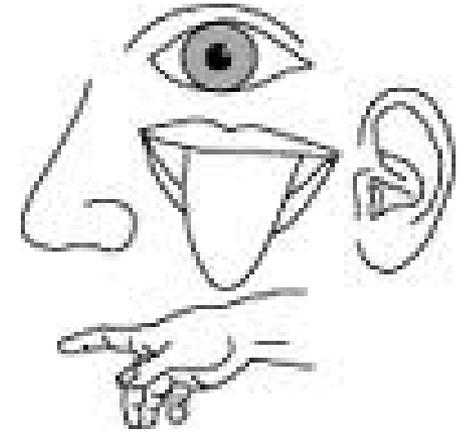
History

Comparative



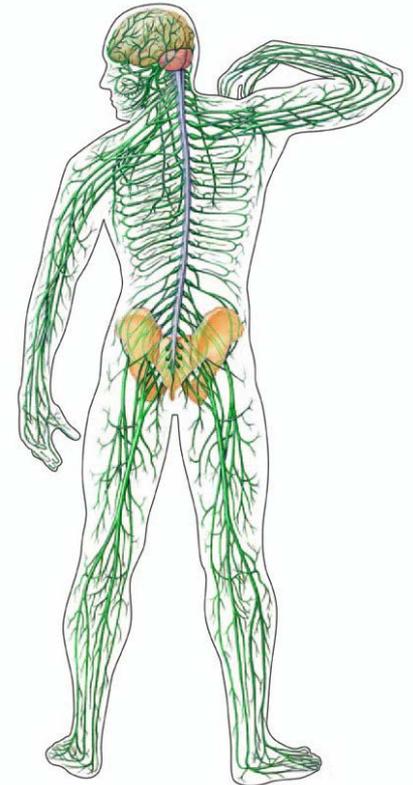
Epistemology: a theory of knowledge

a. Perceptual knowledge – using our five senses to gather sense perceptions of the world around us



b. Rational knowledge – using our brains to analyse (name and code) these perceptions to find meaning

c. Practical knowledge – verification by using rational knowledge in practical application



**Sociology helps us understand
that knowledge production is
a social process**



Peer review



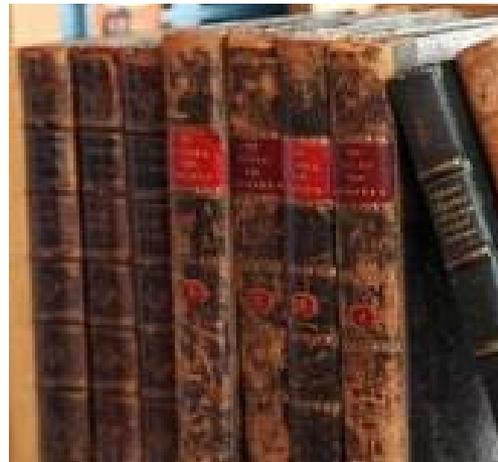
Consensus



Unity of action



**Historical analysis
helps us to understand
that knowledge forms
change over historical time**



**Oral
history**



**Written
history**



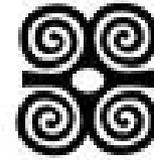
**Digital
history**

**Comparative study
helps us maintain a
global perspective**



There are five domains or sources of knowledge

1. Science – academic scholarship
2. Production – economic development
3. Social struggle – society
4. Culture – values of everyday life, art
5. Archive - institutionalized memory



Strength



Adaptability



Energy



Freedom and
Emancipation



Supremacy
of God



Harmony



Intelligence



Power of Love



Peace



Transformation



Unity in Diversity



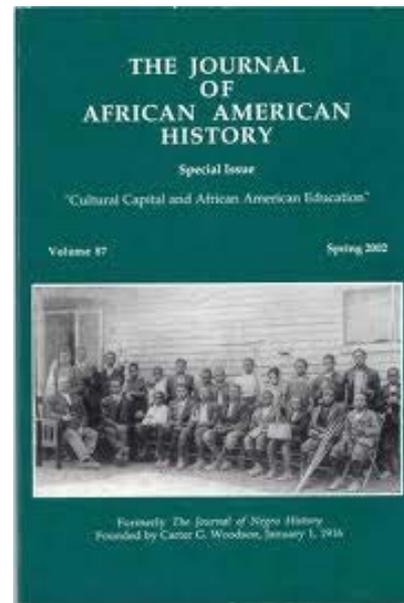
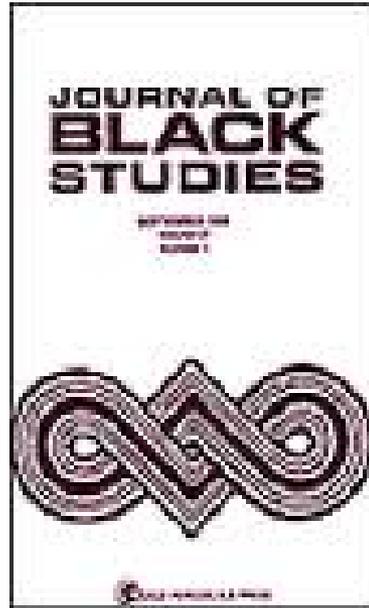
Universe



The Black experience:

Production
Social Struggles
Culture
Archives

Black Studies
Academic scholarship

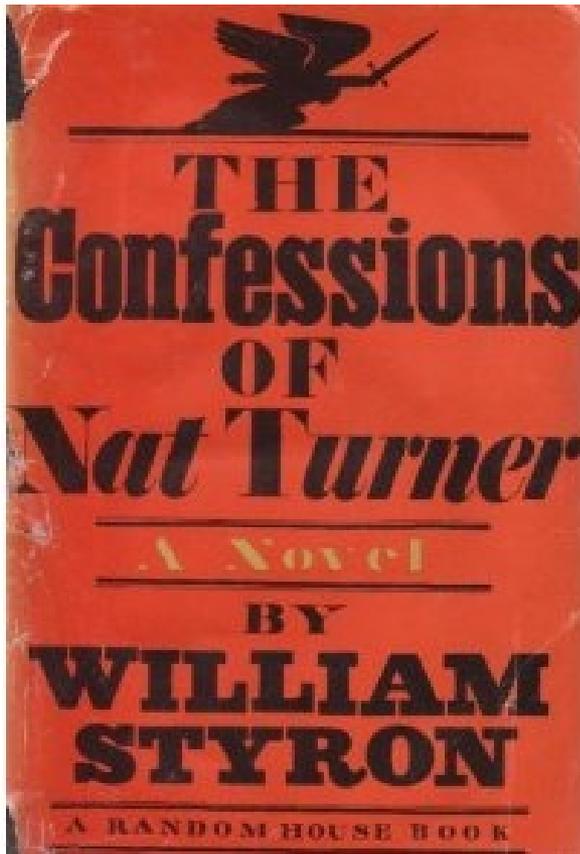


Racism:

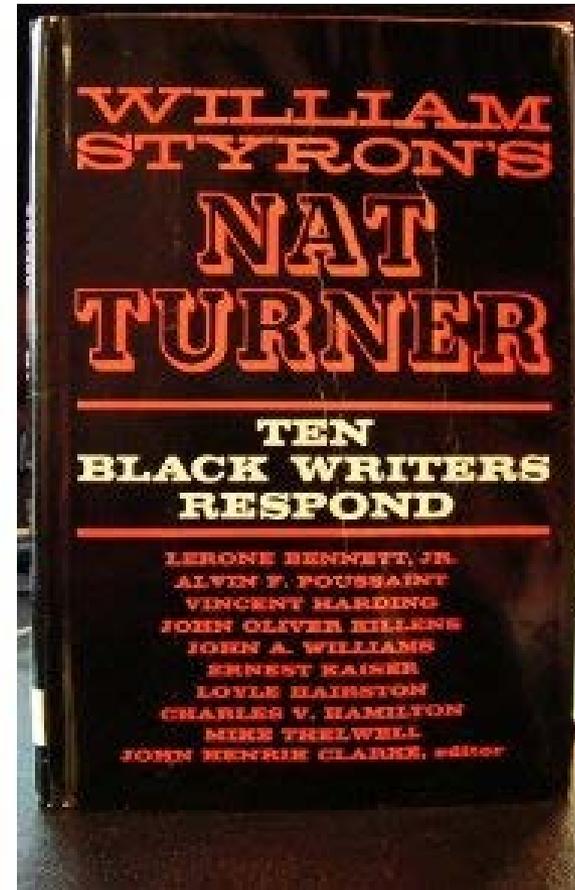
The crisis of knowledge production



Four late 20th century critical debates against racism in academic scholarship: #1



1966



1969

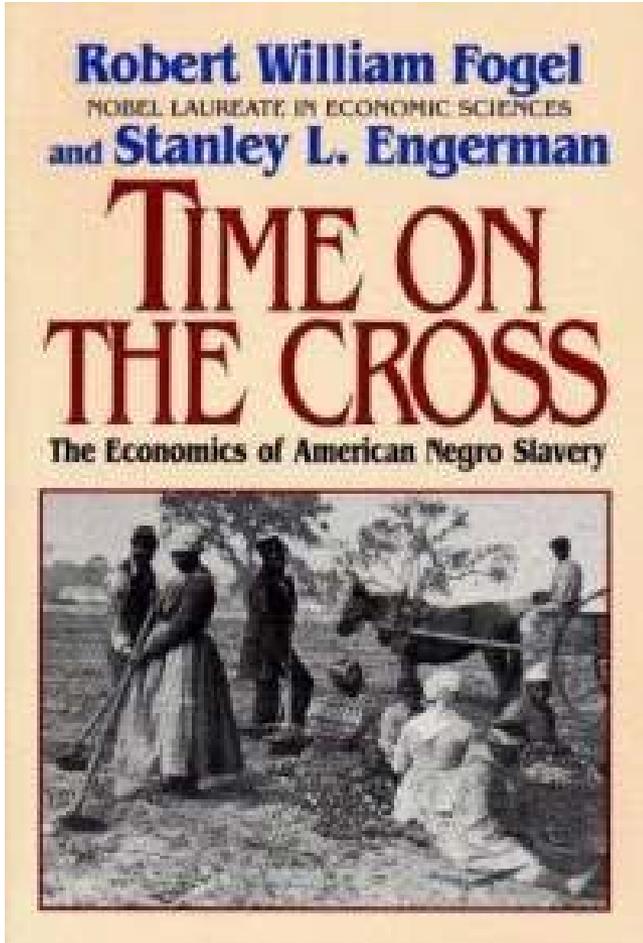
**The historical Nat Turner:
“dangerous religious
lunatic, . . . a
psychopathic monster.”
William Styron**



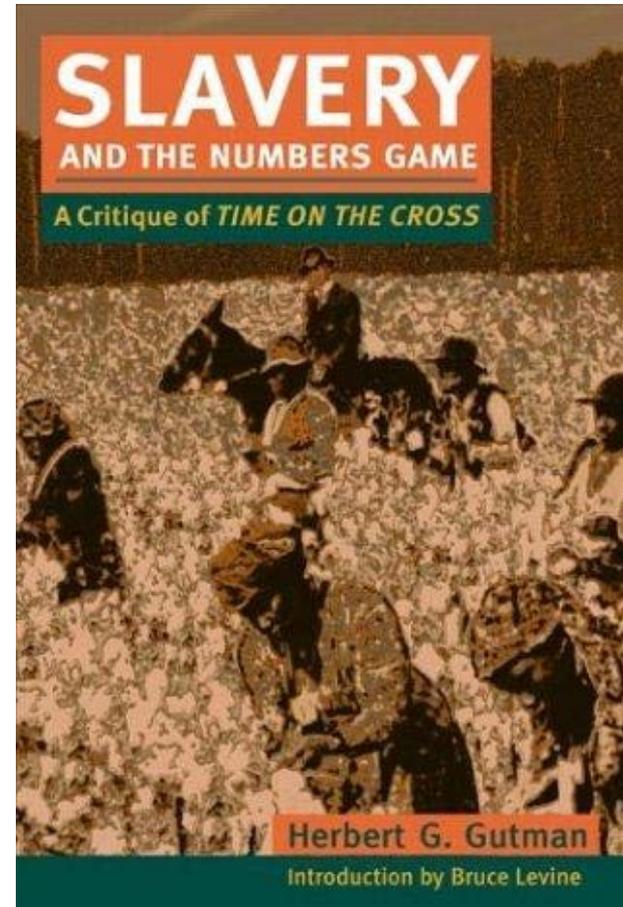
According **to** the historical data, the real Nat Turner was a virile, commanding, courageous figure. Styron rejects history by rejecting this image of Nat Turner. In fact, he wages literary war on this image, substituting an impotent, cowardly, irresolute creature of his own imagination for the real **black** man who killed or ordered killed real white people for real historical reasons. The man Styron substitutes for Nat Turner is not only the antithesis of Nat Turner; he is the antithesis of blackness.

Lerone Bennett

Four late 20th century critical debates against racism in academic scholarship: #2



1974



1975

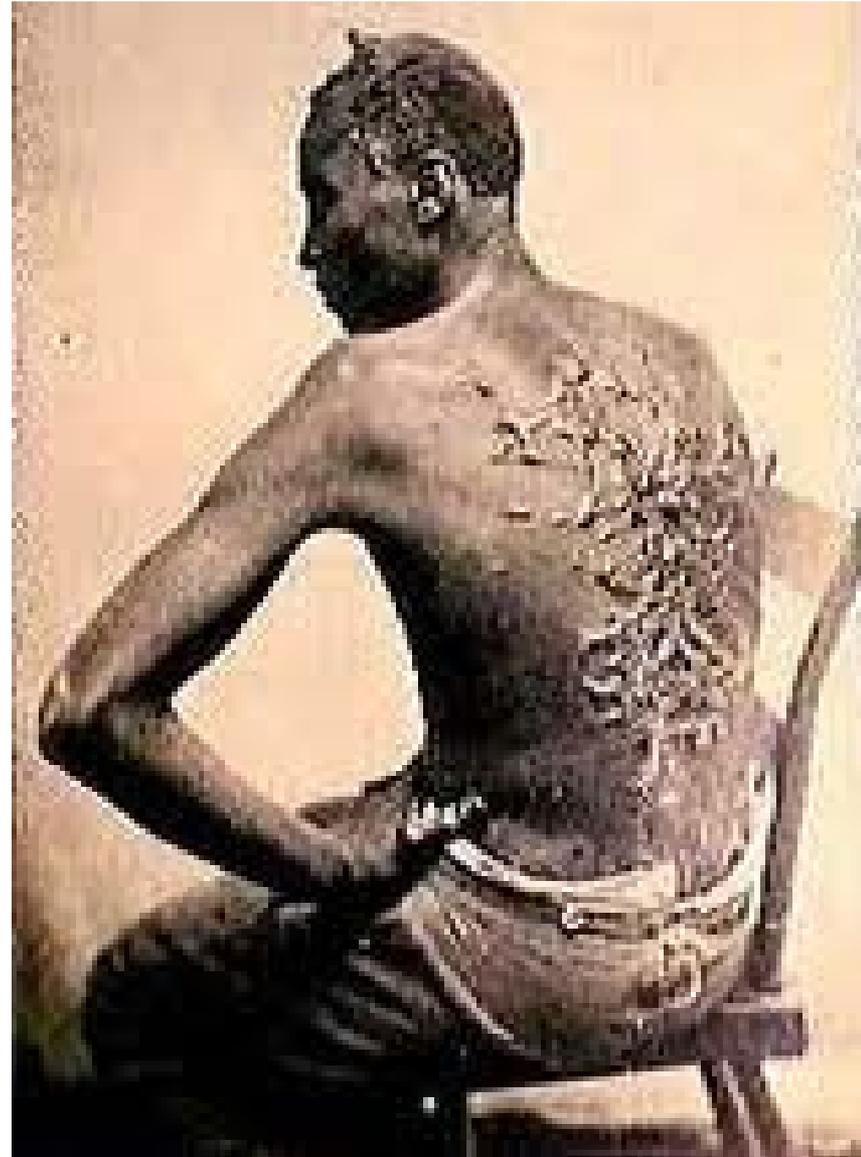
The challenge of using statistical data

Slaves experienced "an average of 0.7 whippings per hand per year."

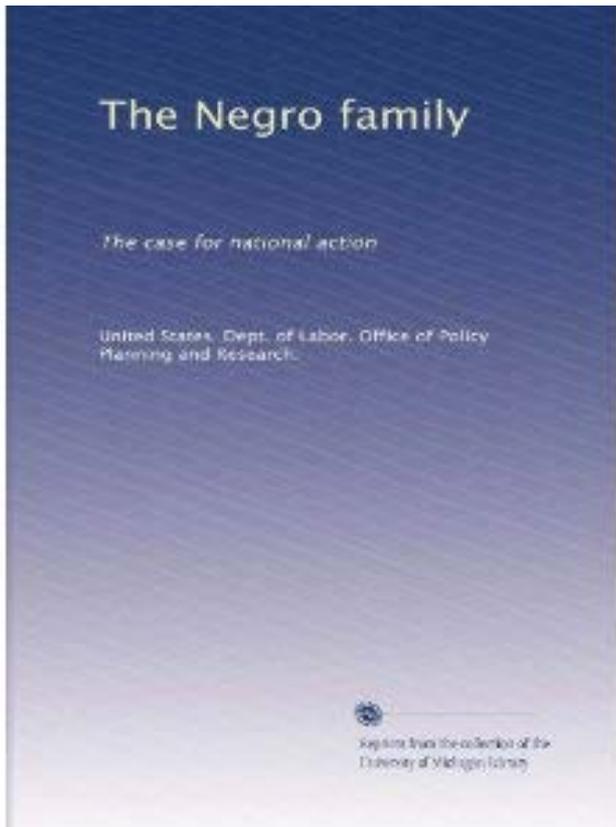
Fogel and Engerman

"A slave -- on average -- was whipped every 4.56 days."

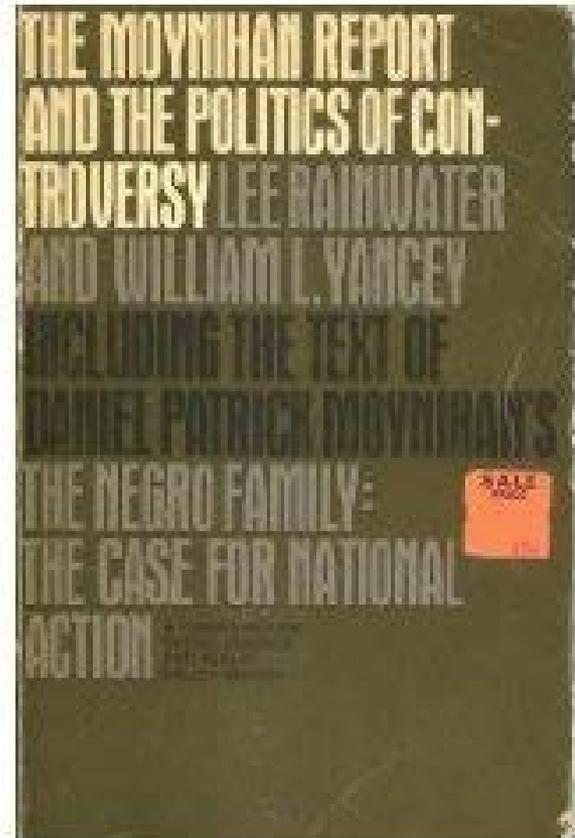
Herbert Gutman



Four late 20th century critical debates against racism in academic scholarship: #3



1965



1967

Pathology versus “Strength of Black families”

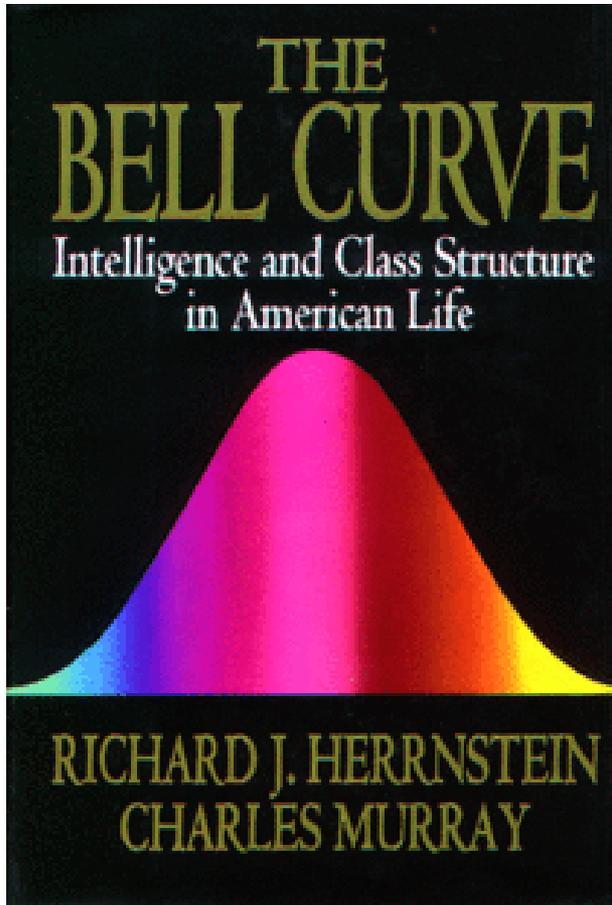
“At the heart of the deterioration of the fabric of Negro society is the deterioration of the Negro family. It is the fundamental source of the weakness of the Negro community at the present time.” **Daniel Patrick Moynihan**

Our departure from the “pathological” approach to black family life is an attempt to adopt an earlier perspective evident in the works of Du Bois, Johnson, and Drake and Cayton, which has been reasserted by such contemporary scholars as Billingsley, Herzog, Lewis and Valentine:⁴

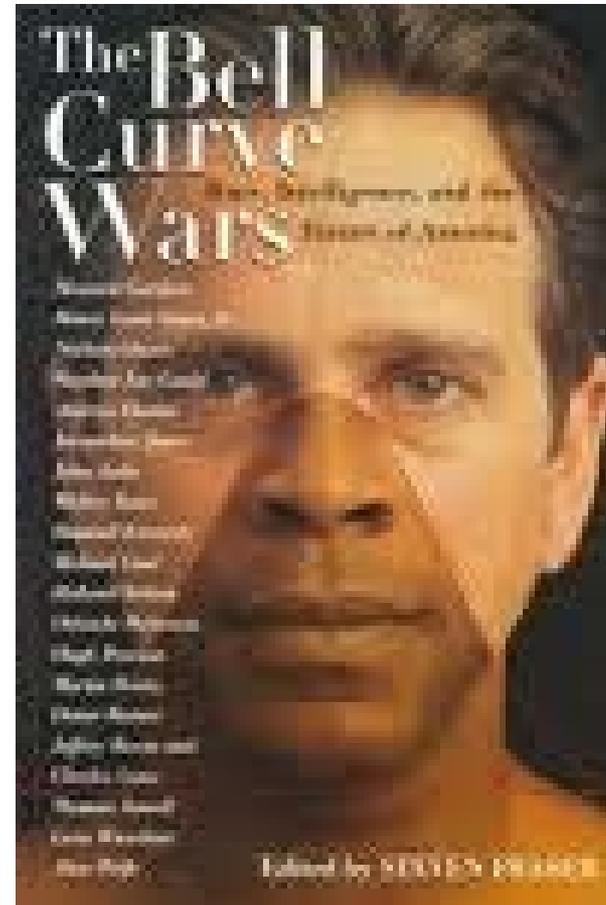
..... we do not view the Negro family as a causal nexus in a tangle of pathology which feeds on itself. Rather, we view the Negro family in theoretical perspective as a subsystem of the larger society. It is, in our view, an absorbing, adaptive, and amazingly resilient mechanism for the socialization of its children and the civilization of its society.
(Billingsley 1968: 33)

Robert Hill

Four late 20th century critical debates against racism in academic scholarship: #4



1994



1995

Race and IQ:

Both anti-scientific concepts run amok

Putting it all together, success and failure in the American economy, and all that goes with it, are increasingly a matter of the genes that people inherit.”

Richard Herrnstein and Charles Murray

There is certainly no such support for a genetic interpretation... . It is sometimes suggested that the Black/ White differential in psychometric intelligence is partly due to genetic differences (Jensen, 1972). There is not much direct evidence on this point, but what little there is fails to support the genetic hypothesis.”

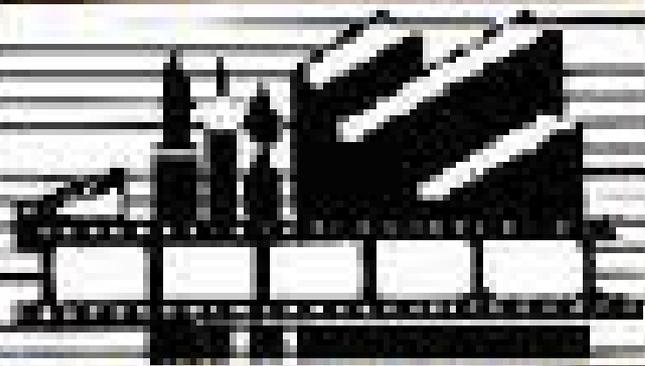
American Psychological Association

Disturbing as I find the anachronism of The Bell Curve, I am even more Distressed by its pervasive disingenuousness. The authors omit facts, misuse statistical methods, and even seem unwilling to Admit the consequences of their own words.”

Stephen Jay Gould



MOORLAND
SPINGARN



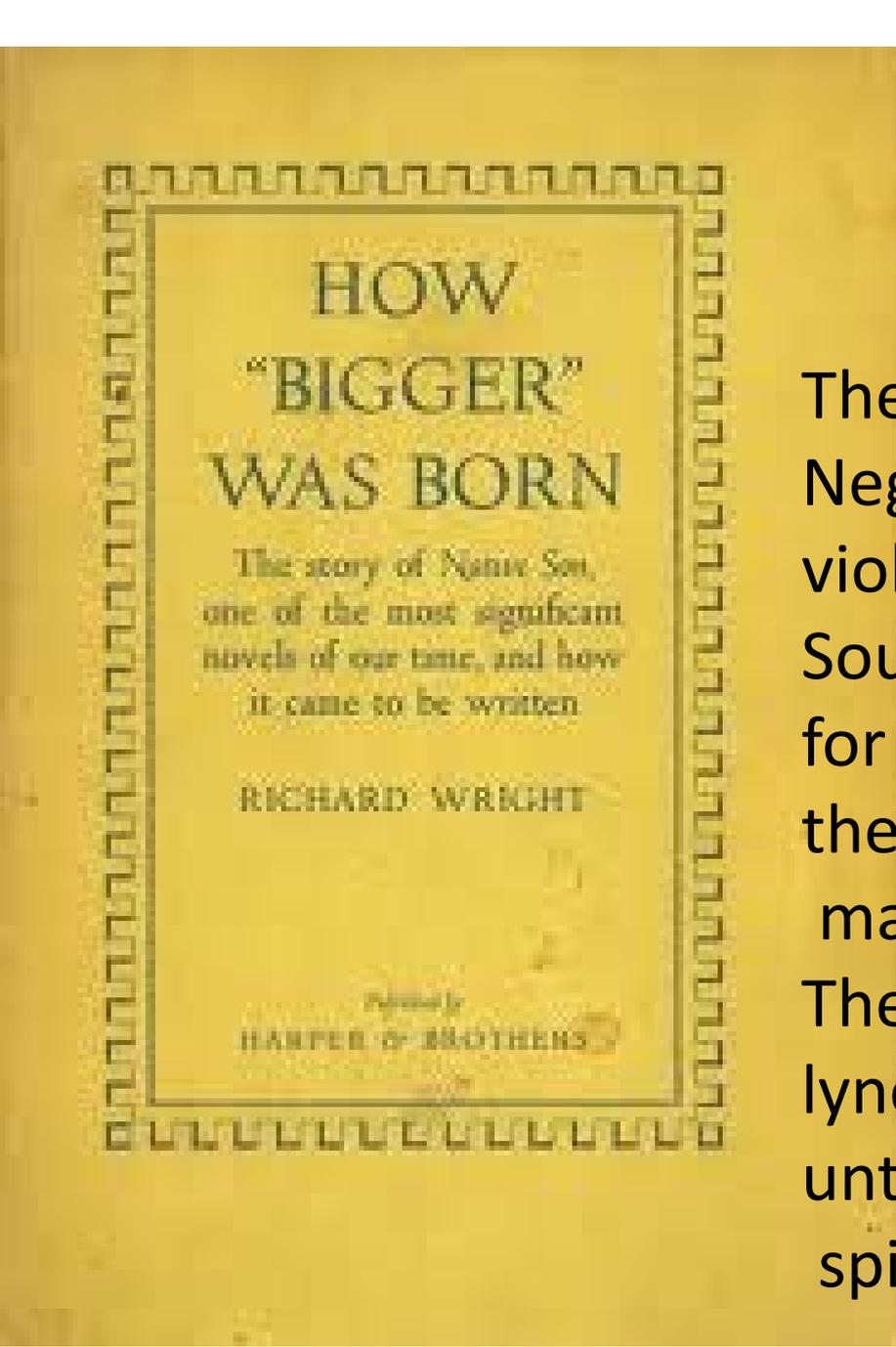
RESEARCH
CENTER

SCHOMBURG CENTER
FOR BLACK RESEARCH IN
CULTURE
THE NEW YORK
PUBLIC LIBRARY
ASTOR, LENOX AND TILDEN FOUNDATION



Richard Wright (1908 – 1960)

The Bigger Thomases were the only Negroes I know of who consistently violated the Jim Crow laws of the South and got away with it, at least for a sweet brief spell. Eventually, the whites who restricted their lives made them pay a terrible price. They were shot, hanged, maimed, lynched, and generally hounded until they were either dead or their spirits broken

The image shows the front cover of the book 'How Bigger Was Born' by Richard Wright. The cover is a light yellowish-tan color with a decorative border of small, repeating geometric patterns. The title 'HOW "BIGGER" WAS BORN' is printed in large, bold, black, sans-serif capital letters. Below the title, there is a smaller line of text: 'The story of Nativ Son, one of the most significant novels of our time, and how it came to be written'. The author's name 'RICHARD WRIGHT' is printed in a smaller, bold, black, sans-serif font. At the bottom, the publisher's name 'HARPER & BROTHERS' is visible in a small, black, sans-serif font.

HOW "BIGGER" WAS BORN

The story of *Nativ Son*,
one of the most significant
novels of our time, and how
it came to be written

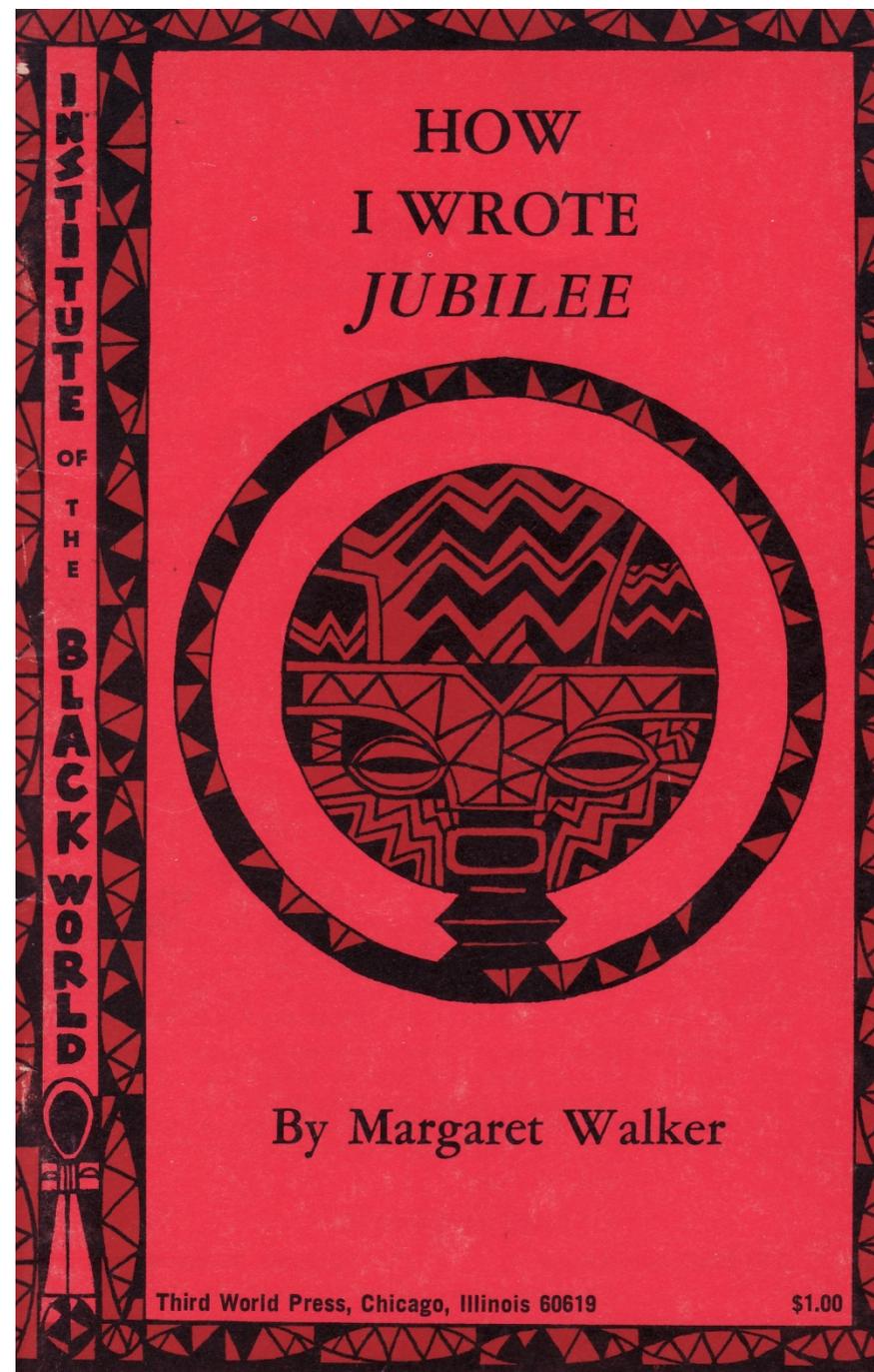
RICHARD WRIGHT

Harper & Brothers

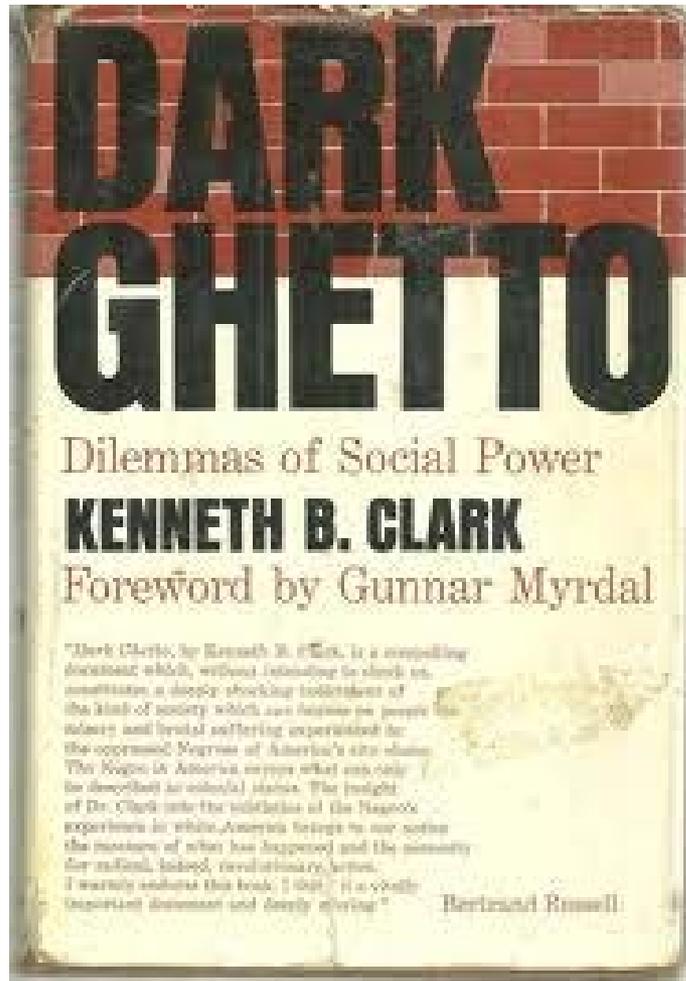
Margaret Walker

(1915 – 1998)

I always intended Jubilee to be a folk novel based on folk material: folk sayings, folk belief, folkways. As early as 1948 I was conceiving the story in terms of this folklore. I also wanted the book to be realistic and humanistic. I intended this twin standard to prevail, and I wanted to press this leit-motif of the biblical analogy of Hebrews in Egypt with Black folk in America.



The utility of Black Agency: Getting inside the Black experience



“The method of study has much in common with the more traditional methods of a participant observer.... The role of the **“involved observer”** however differs...in that it demands participation not only in rituals and customs but in the social competition with the hierarchy in dealing with the problems of the people he is seeking to understand.” (1967)

The debate over Black agency:



**Insiders versus
outsiders**

**Analysts versus
advocates**

**The ad hominem
fallacy**

Gender bias

W. E. B. DuBois (1935)

What is the object of writing the history of Reconstruction? Is it to wipe out the disgrace of a people which fought to make slaves of Negroes? Is it to show that the North had higher motives than freeing black men? Is it to prove that Negroes were black angels? No, it is simply to establish the Truth, on which Right in the future may be built. We shall never have a science of history until we have in our colleges men who regard the truth as more important than the defense of the white race, and who will not deliberately encourage students to gather thesis material in order to support a prejudice or buttress a lie.



DuBois with Mao Tse-Tung.

Langston Hughes (1926)



We younger Negro artists who create now intend to express our individual dark-skinned selves without fear or shame. If white people are pleased we are glad. If they are not, it doesn't matter. We know we are beautiful. And ugly too. The tom-tom cries and the tom-tom laughs. If colored people are pleased we are glad. If they are not, their displeasure doesn't matter either. We build our temples for tomorrow, strong as we know how, and we stand on top of the mountain, free within ourselves.

The D-7 Method:

A framework for Black Studies methodology

D-1 Definition: What is the research question?

D-2 Data: What material is being studied?

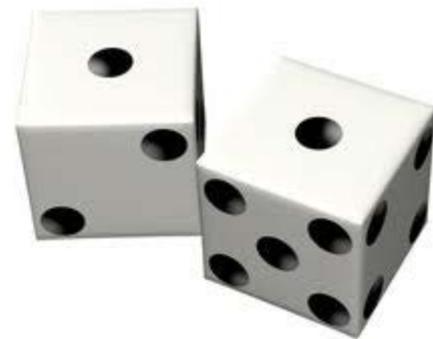
D-3 Digitization: How to put the data into cyberspace

D-4 Discovery: What are the findings?

D-5 Design: Who is your audience?

D-6 Distribution: How do you spread the word?

D-7 Difference: So what?



D-1: Definition

Where do questions come from?

- a. Friends and family**
- b. Academic discussion**
- c. Community debate**
- d. Scholarly literature**



What are they made of?

- a. Concepts**
- b. Propositions**

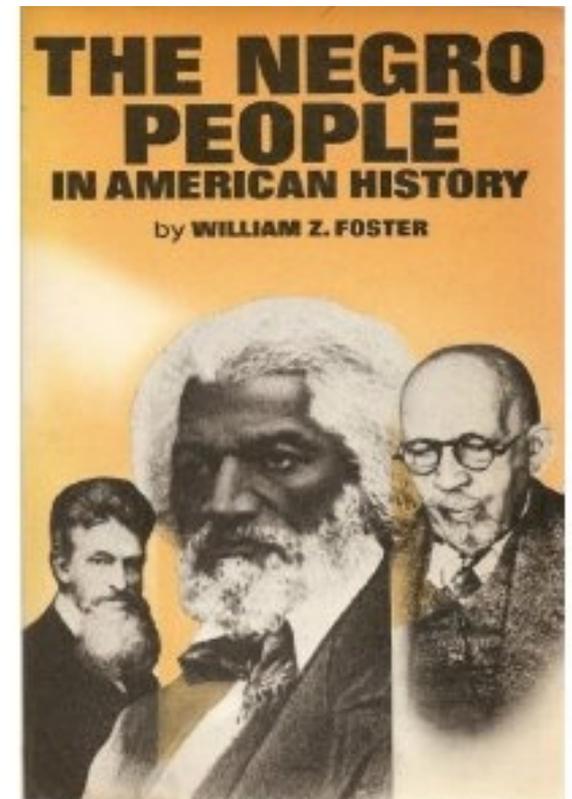
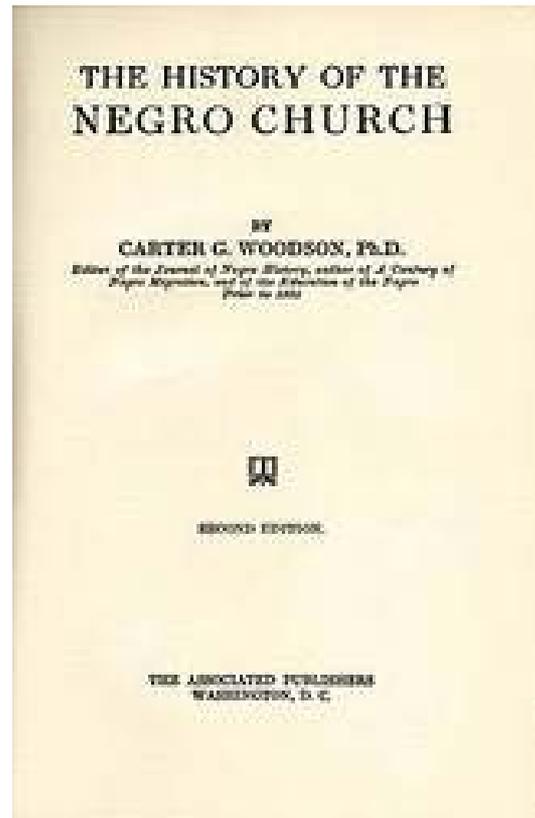
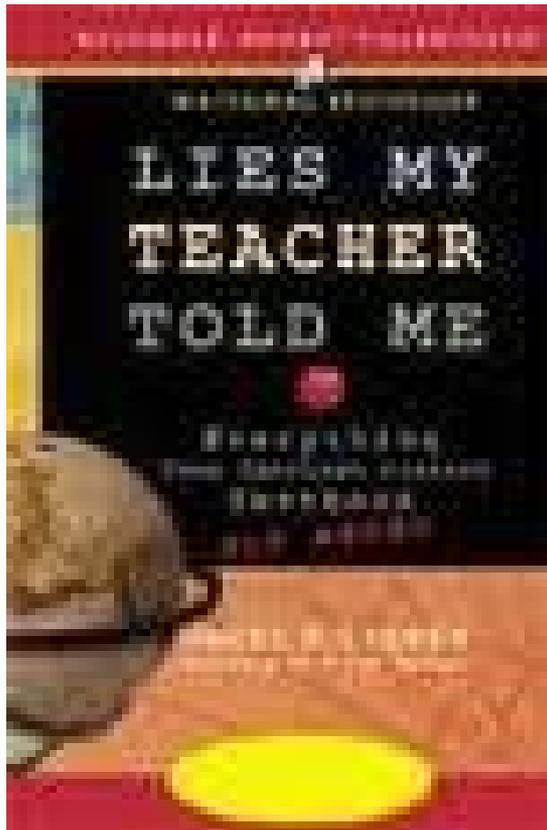


Lit review requires three sources:

African American intellectual history

Mainstream academic scholarship

Radical critiques



**Definition of a research problem
means turning concepts into variables
for analysis**

- a. Dependent variable
- b. Independent variables
- c. Operationalize variables



D-2: Data

All of our research is based on empirical evidence

1. Artifacts
2. People
3. Social situations



Research on artifacts:

1. What:

- a. Written material
- b. Material culture
- c. Audio-Visual documents
- d. Digital records

2. Where:

- a. Contemporary social life
- b. Archives and libraries
- c. Cyberspace
- d. Archeological digs

(By Black people is more Important that about them)



Research on people:

1. Interviews
2. Focus group
3. Observation
(listening to and respecting
the voice of Black people)



Research on social situations

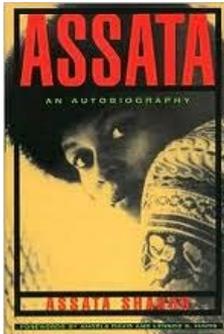
Living moments

Movements/events

Total immersion in institutional settings

internal life of the community

access to the Black “normal”



D-3: Digitization

Our work can be guided by three values:

1. Cyberdemocracy
2. Collective intelligence
3. Information freedom

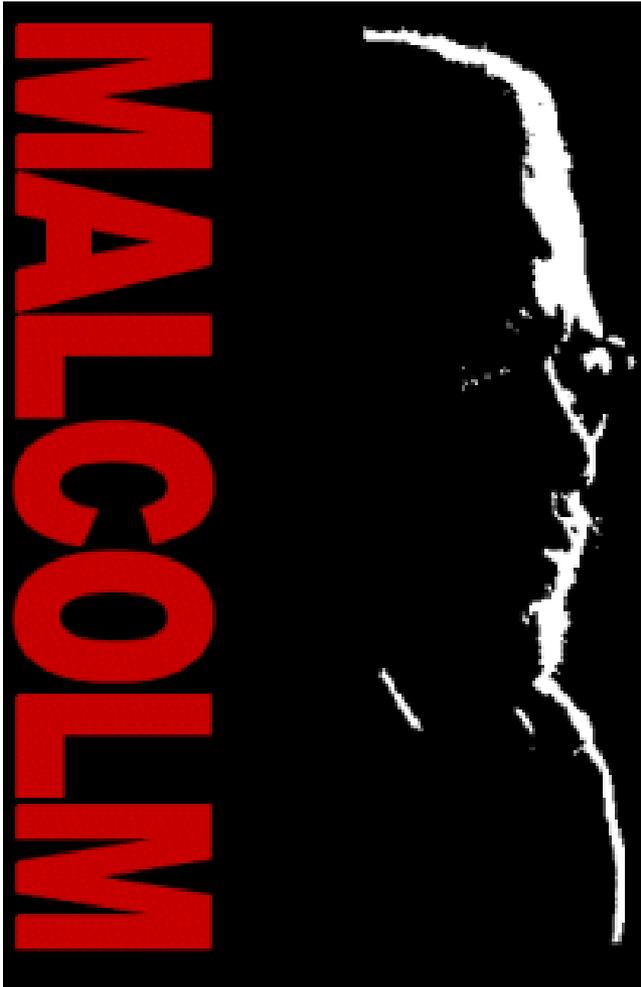


Three kinds of digitization

Digitization of scholarship

Digitization of experience

Digitization of discourse



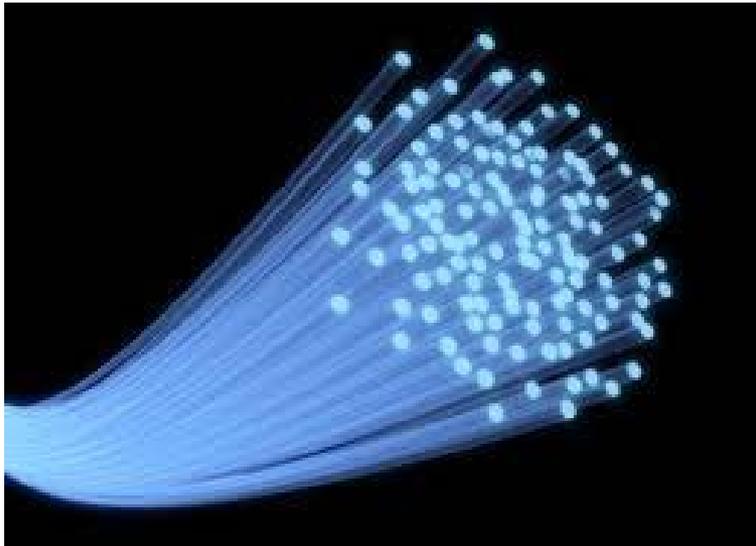
H-Afro-Am

African-American Studies



What's new by going digital?

- a. Greater collaboration/sharing
- b. Distance doesn't matter
- c. File management & retrieval
- d. Faster
- e. Cheaper



D-4: Discovery

We answer research questions
in both quantitative and
qualitative terms



We test our finding by what
is peer reviewed in African
American intellectual history



We evaluate how our findings
impact the community
quality of life



There are three kinds of results from all research

Affirm existing findings

Refute existing findings

Fill a silence in the literature



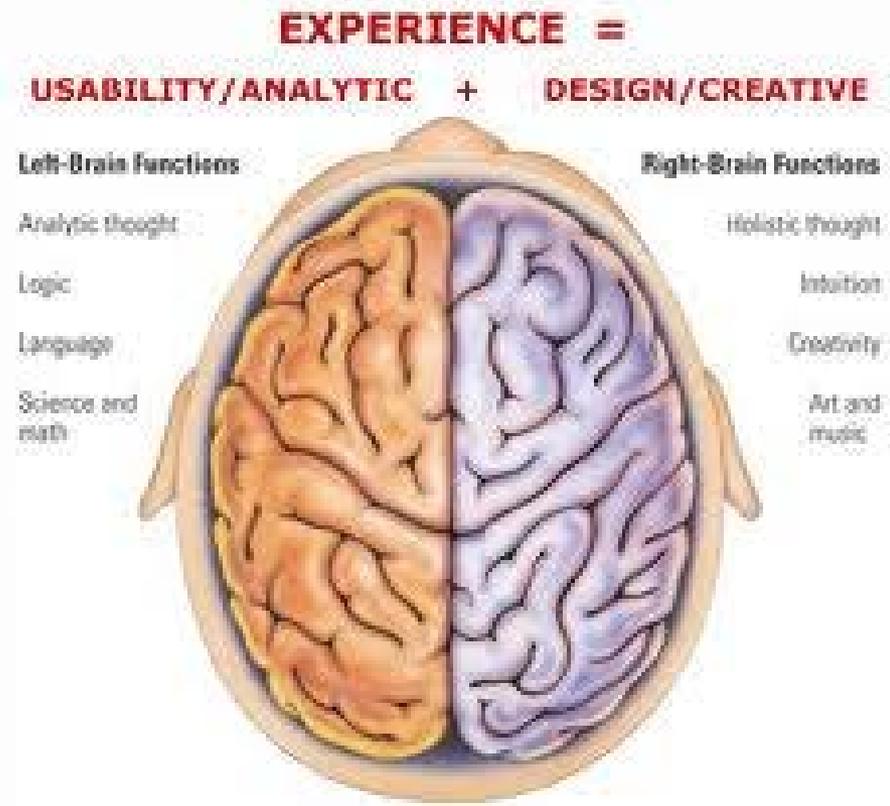
The dialectics of discovery

Three steps:

1. Description
2. Explanation
3. Generalization

Two sides of your brain:

1. Reason (logic)
2. Emotion (feeling)



Faces of state power	Date	Critical reform action
1. The Voter	1982	Community activists file lawsuit and win liberalization of voter registration procedures, so activists can become registrars and undertake registration at locations such as welfare offices, unemployment centers, and in public housing units. As of the 1982 general election Black surpassed whites in registration (86.7% to 78.3%) and turnout (55.5% to 54.0%).
2. The Mayor	April 1983	Harold Washington was elected mayor with 50.6% of the votes against one opponent. He got 98% of the Black vote, 74% of the Latino vote, and 12% of the white vote. In the primary he got 38% of the total vote against 2 opponents: 79% of the Black vote, 25% of the Latino vote, and 2% of the white vote.
3. The Bureaucracy	June 1983	Political patronage is eliminated by the Shakman decision, so only 400 of 40,000 jobs are directly controlled by Washington on a political basis, but new hiring policy begins to increase % of minority and women city employees.
4. The City Council	April 1986	Reapportionment of political boundaries leads to change and increase in Black and Latino city council representation, from an anti-Washington council (29-21) to a pro-Washington council (25-25 with the mayor having the tie breaking vote).
	April 1987	Washington elected to a second term.
5. The Party	June 1987	After Washington's reelection and consolidation of firm leadership in the council, his arch rival E Vrdolyak is forced to resign as chairperson of the county Democratic Party, and he eventually becomes a Republican.

Table 6. Faces of state power: the Chicago electoral model of political reform.⁵⁸

D-5: Design form of presentation

Text

Article

Poster

Op-ed

Film

Performance

Lecture

Panel

Interview

concert



e **BLACK C-U: A Collaborative Portal on African-American History and Culture in Champaign-Urbana**
Poster by Noah Lenstra and Abdul Aikalimat
nlenstr2@illinois.edu and mcworter@illinois.edu www.eBlackCU.net

INTRODUCTION
The goals of eBlackCU are to: 1) Centralize dispersed information on local African-American history and culture into an interactive web portal; 2) Connect this information to a community of scholars, activists and citizens interested in learning and creating knowledge; 3) Involve past and present community residents in the production of knowledge by incorporating their memories, texts and images into the portal; and 4) Develop the best-practices to scale this project up to the state-level in the implementation of eBlackIllinois: A Comprehensive Database on the Black Experience in Illinois.

BLACK STUDIES MOVEMENT

PRINCIPLE ONE: Cyberdemocracy. eBlack depends on everyone having access to and becoming an active user of cyber technology.
PRINCIPLE TWO: Collective Intelligence. eBlack depends on all intellectual production being collected, analyzed, and utilized.
PRINCIPLE THREE: Information Freedom. eBlack depends on intellectual production being freely available to everyone.

The entire text of the 2009 eBlack Manifesto is available online at: www.eblackstudies.org/workshop/manifesto.html.

CONNECTING CAMPUS-COMMUNITY-COLLECTIONS

CAMPUS
By uniting graduate students engaged in research involving Champaign-Urbana's historical African-American community, eBlackCU creates and sustains a group of budding scholars that can combine disciplinary perspectives for addressing community concerns. This group meets monthly and will host a public symposium in early Fall 2010 open to all.

COMMUNITY
Ongoing engagement with a community church, business association, artist and interested citizens demonstrates the power of digital technology for sharing and celebrating the past with the present and the future. Digitization training workshops will build the skills necessary to sustain community collective intelligence and eBlackCU.

COLLECTIONS
Champaign-Urbana's African-American community has been documented in an uncoordinated fashion. Publicly accessible information is dispersed among many different archives, libraries, museums and websites, not easily accessible nor easily integrated. By working with all the stakeholders in the "information professions" we work to bring this information together and use it to address community needs.

CONNECTING
The information revolution has digitally divided our communities. By connecting campus, community and collections we bring the information of the past and the citizens of the present online. Our vision is to expand the local connections made in eBlackCU into a statewide network named eBlackIllinois.

Design history of a Black Studies textbook

Technological History of <i>Introduction to Afro-American Studies: A Peoples College Primer</i>			
Year	Format	Production	Distribution
1970	Study guide, hand folded and stapled	typing stencils for mimeograph	hand delivered and mailed
1978	Two volume anthology, paper bound	typed copy, offset printing; photo slides	direct mail, campus and movement bookstores
1984	Single volume text, cloth and paper bound	computer generated text for photo offset	direct mail, campus and movement bookstores
2000	eBook	conversion from printed pages to html via scan and optical character recognition	World Wide Web
2007	Online lecture series	powerpoint, digital video, MP3 audio	World Wide Web

D-6: Distribution means publishing How?

- 1. Always start with a digital file**
- 2. Journal article is supreme**
- 3. Share draft with colleagues**
- 4. The Listserv is fastest to the most**
- 5. Multiple formats and reprinting**
- 6. Campus and community**
- 7. Always share with family & friends**

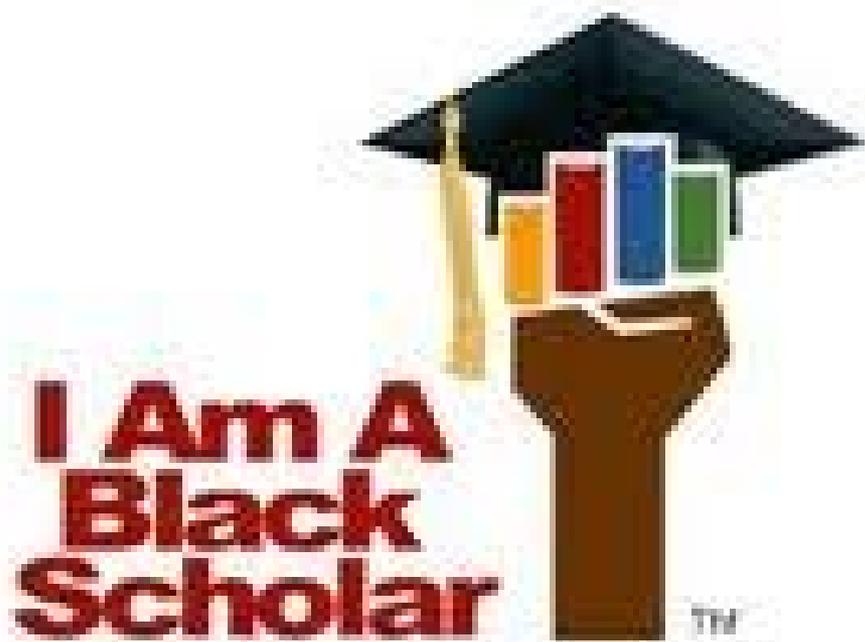
Perishing is not an option!

D-7: Difference

We have to answer the question,
“So what?”



D-7: Remember the mission:
Academic excellence
And
Social Responsibility



The D-7 Method

A framework for Black Studies methodology

- D-1 **Definition:** What is the research question?
- D-2 **Data:** What material is being studied?
- D-3 **Digitization:** Put data into cyberspace
- D-4 **Discovery:** What are the findings?
- D-5 **Design:** Who is your audience?
- D-6 **Distribution:** How to spread the word?
- D-7 **Difference:** So what?

Papers for further study:

BRAIN: Black research archive on the Internet

<http://murchisoncenter.org/acrl/>

Harold Washington and Black Studies Methodology

<http://eblackchicago.org/HAROLD/pdf/2.pdf>

Cyberorganizing

<http://eblackstudies.org/grbk/>

Thank you for watching.

Please send comments to

H-Afro-Am
African-American Studies

H-Afro-Am@H-Net.msu.edu