



Tradition: Improvisational heritage of political culture & consciousness

Lecture #4: Abdul Alkalimat, University of Illinois



Lecture 1: IDEOLOGY

The ideological framework

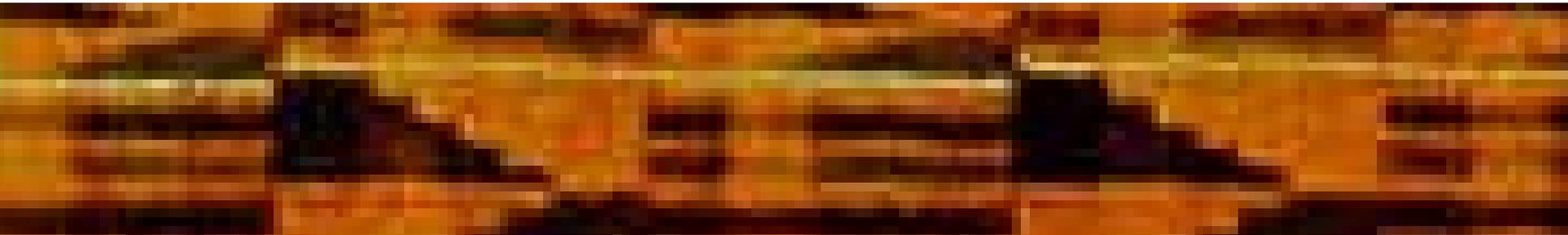
Identity

Analysis

Commitment

Program

Action





Lecture 2: Methodology

The D-7 Method

D1: Definition

D2: Data

D3: Digitization

D4: Discovery

D5: Design

D6: Dissemination

D7: Difference



Lecture 3: **History**

Dialectics

Production forces

Production relations

Modes of society

Social cohesion

Social disruption

Modes of Social cohesion

Modes of Social disruption

Africa



Slave trade

Slavery



Emancipation

Rural



Great migrations

Urban



Crisis

Information

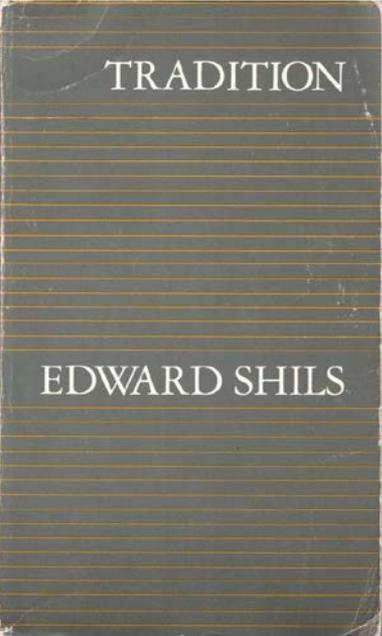


The basic difference is trans-generation continuity

Lecture #4: Tradition

- Tradition in the political culture of everyday life
- Tradition in ideological frameworks

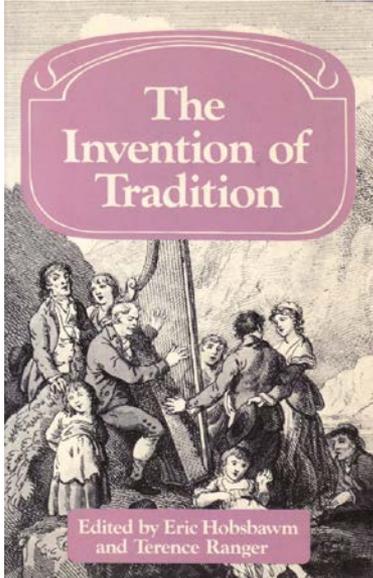


The image shows the front cover of the book 'Tradition' by Edward Shils. The cover is dark with horizontal lines. The title 'TRADITION' is printed in white capital letters at the top. The author's name 'EDWARD SHILS' is printed in white capital letters near the bottom.

TRADITION

EDWARD SHILS

The past does appear in the present and it does so against the obstacles of death and birth. Those who bore the things from the past within themselves die and the past things are left without anyone to possess them unless the newly born, who did not begin by possessing them are induced to take them up. The succession of generations is the moving biological ground over which the past endures into the present or Fades away as its possessors change and die. (p 35)

The image shows the front cover of the book 'The Invention of Tradition' edited by Eric Hobsbawm and Terence Ranger. The cover features a purple title box at the top with the title 'The Invention of Tradition' in white. Below the title is a black and white illustration of a group of people in historical attire, including a man playing a harp. At the bottom, there is a purple box with the editors' names in white.

The
Invention of
Tradition

Edited by Eric Hobsbawm
and Terence Ranger

Inventing traditions, it is assumed here, is essentially a process of formalization and ritualization, characterized by reference to the past, if only by imposing repetition. (p 4)

Four notes on a theory of the African American Tradition

1. Internal forces:

Modes of social cohesion represent trans-generational continuity

Mode

Work experience

Slavery

Field work (Plantation)

Rural

Field work (tenancy)

Urban

Factory wage labor



Four notes on a theory of the African American Tradition

2. Internal forces:

Modes of social disruption necessitate improvisational transformation



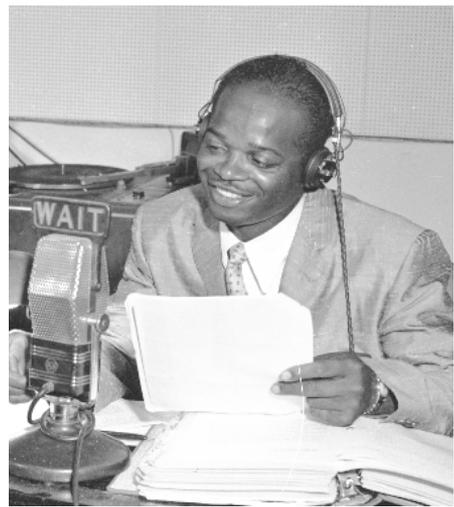
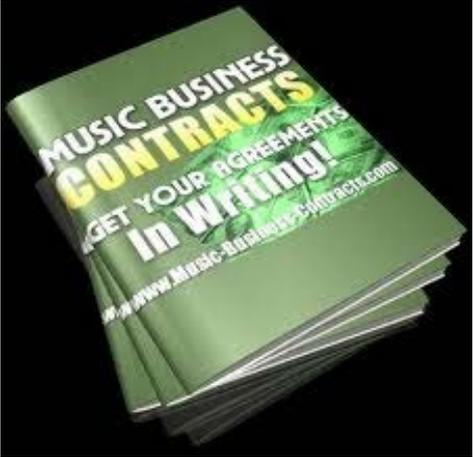
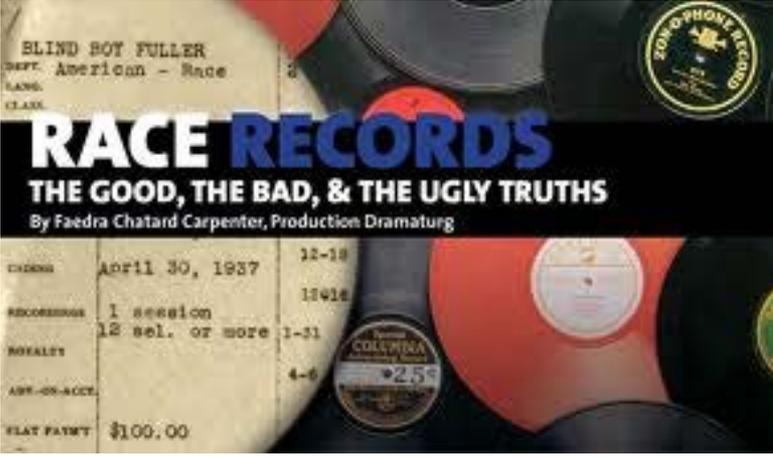
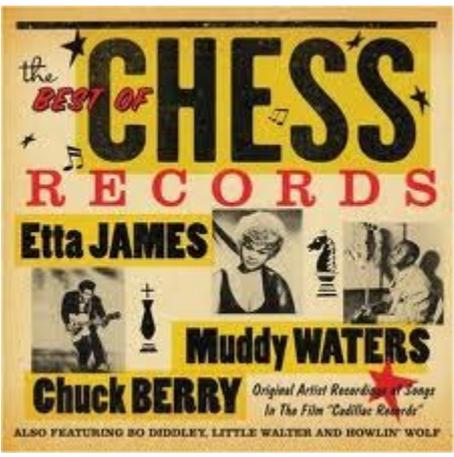
**From slave spirituals, to
Gospel of freedom**

**From rural blues, to
Urban jazz**

Four notes on a theory of the African American Tradition

3. External forces :

Commodification and market domination



Four notes on a theory of the African American Tradition

4. External forces:

Racist elimination, emulation, evaluation



Blacks were made to act out stereotypes, while whites often stole Black creativity! Everyone believes Southern means white.

Two fundamental temporal/spatial references for African American traditions

Back home: to what extent can we find survivals of African cultural heritage?

Down home: to what extent is the rural experience of the South continuing today?



Slave trade: approximately 350 years of captured Africans being enslaved with their traditions and the survival impulse that required the affirmation of humanity at a basic level.



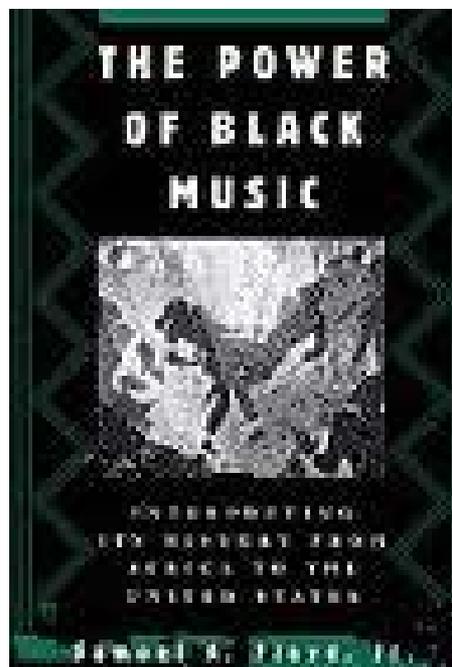
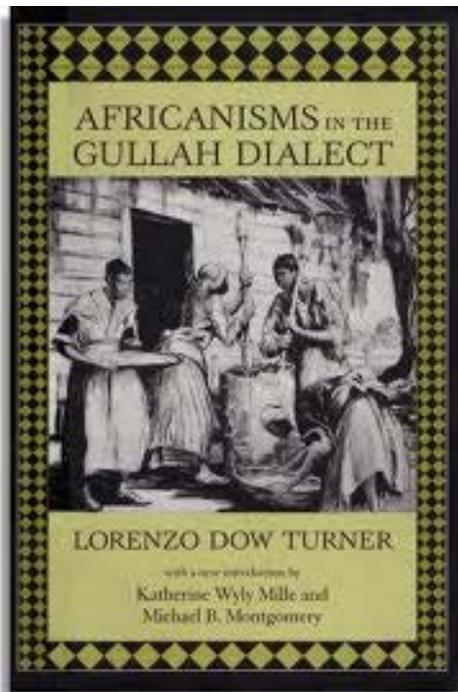
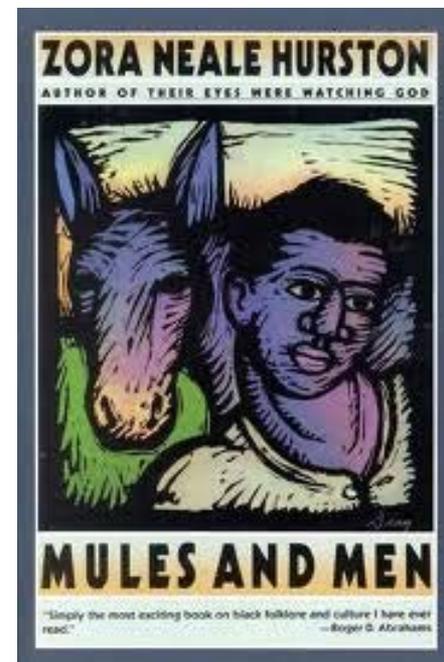
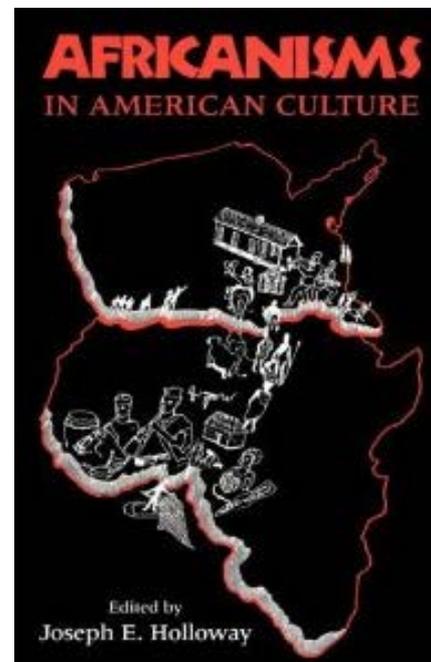
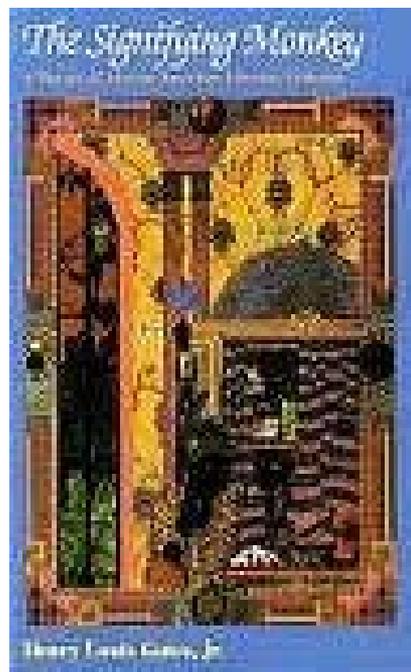
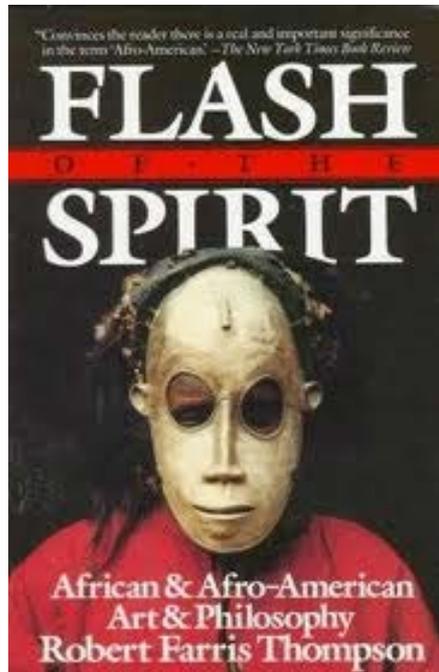


Lorenzo Turner
Melville Herskovits



E Franklin Frazier
Robert Park









MAULANA KARENKA

KAWAIDA



AND
QUESTIONS
OF LIFE
AND
STRUGGLE



NGUZO SABA

(The Seven Principles)



Umoja (Unity)

To strive for and maintain unity in the family, community, nation and race.



Kujichagulia (Self-Determination)

To define ourselves, name ourselves, create for ourselves and speak for ourselves.



Ujamaa (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.



Ujamaa (Cooperative Economics)

To build and maintain our own stores, shops and other businesses and to profit from them together.



Nia (Purpose)

To make our collective vocation the building and developing of our community in order to restore our people to their traditional greatness.



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.

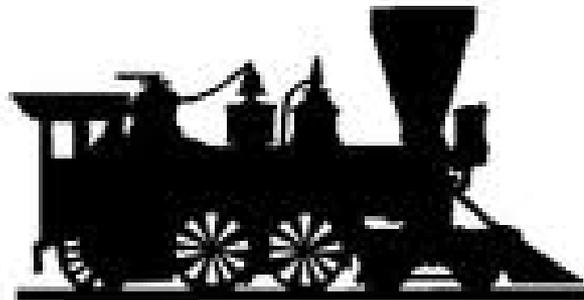
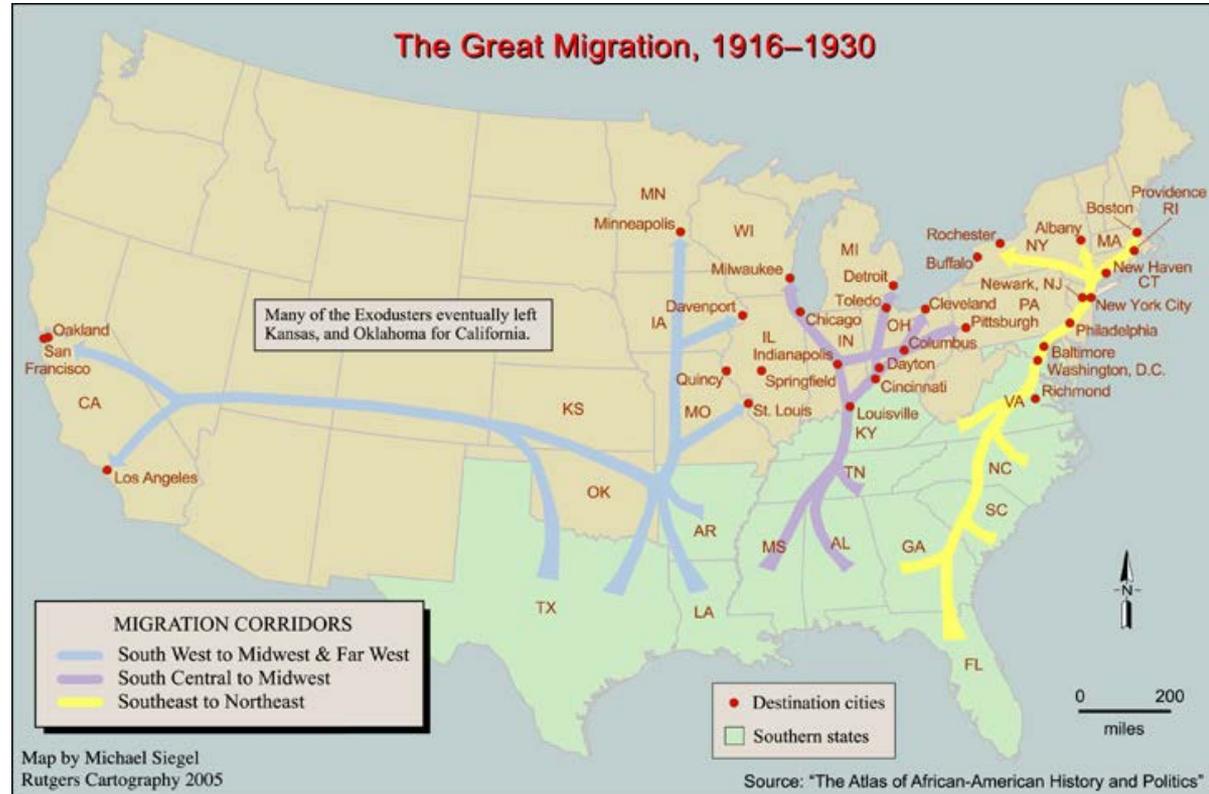
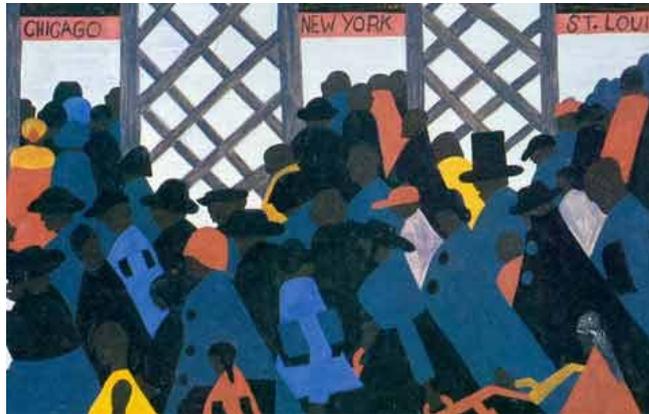


Imani (Faith)

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

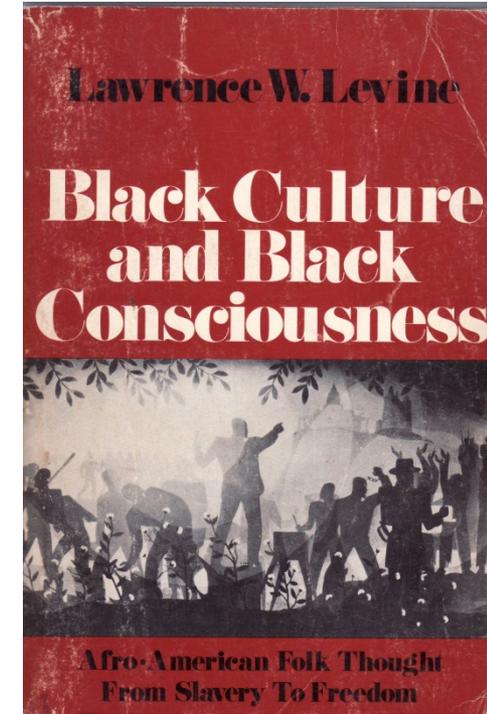
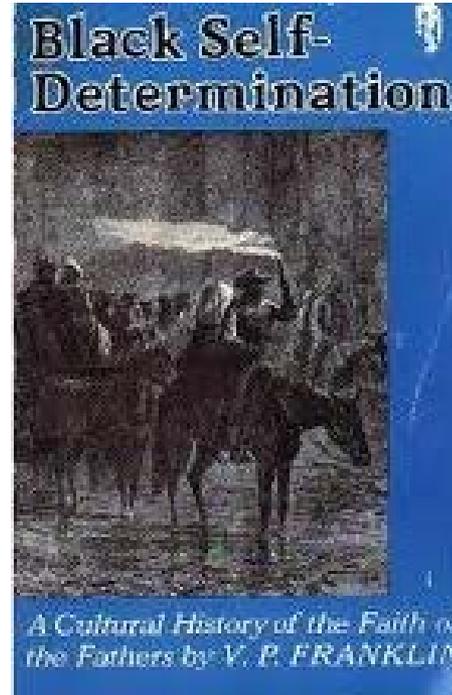
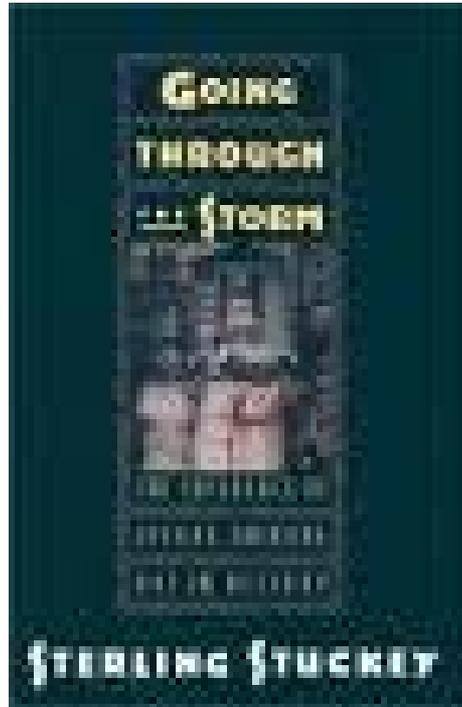
Regional patterns to African American Migration

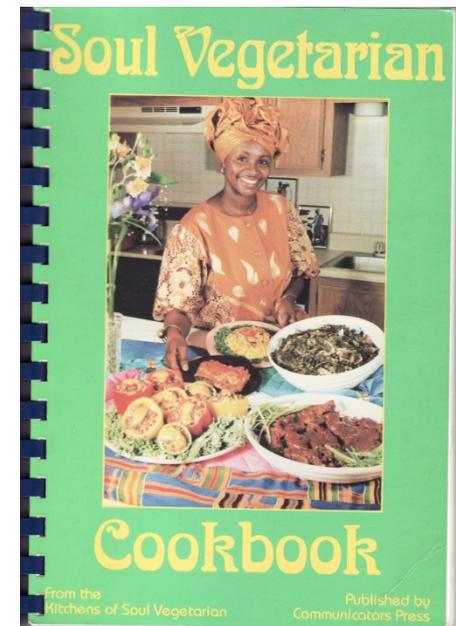
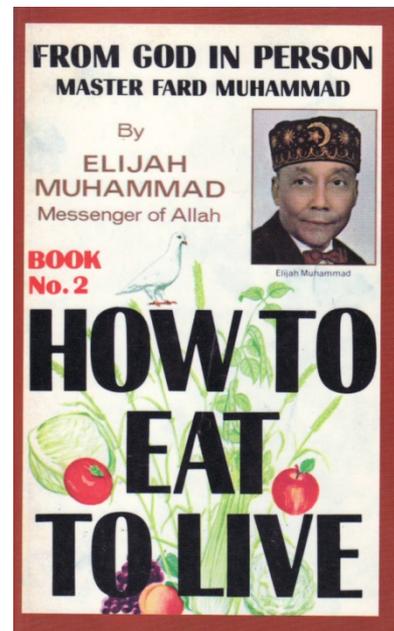
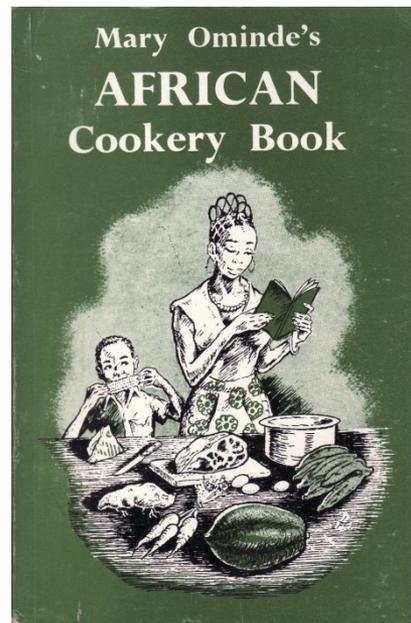
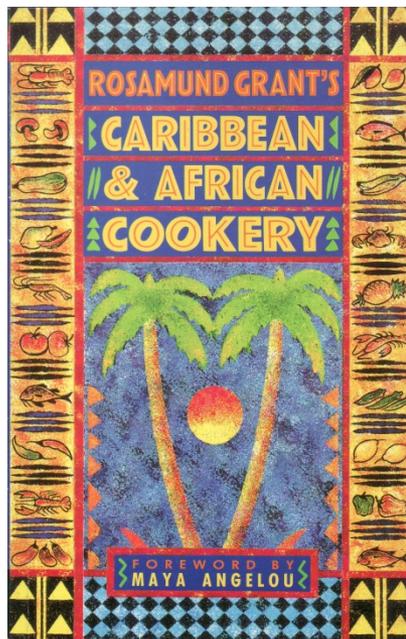
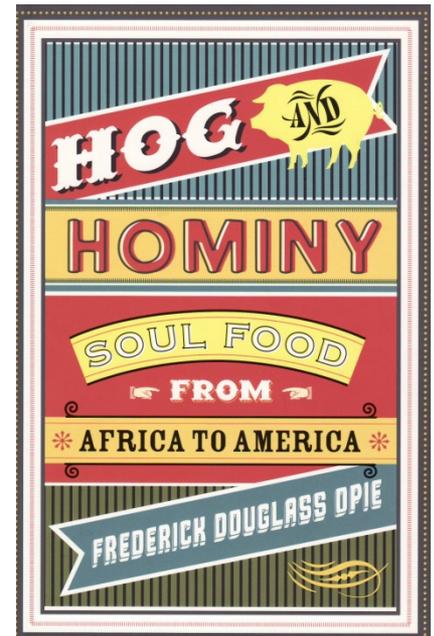
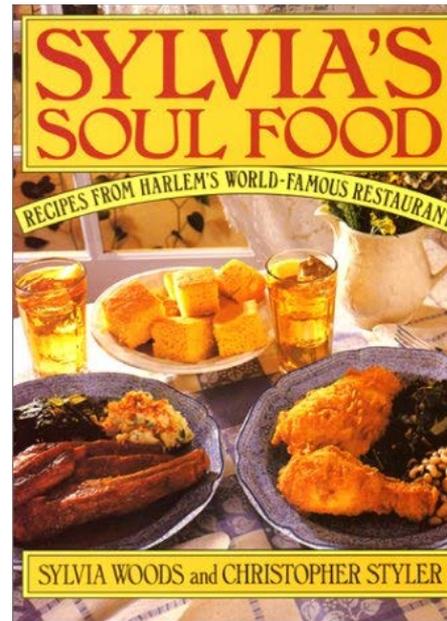
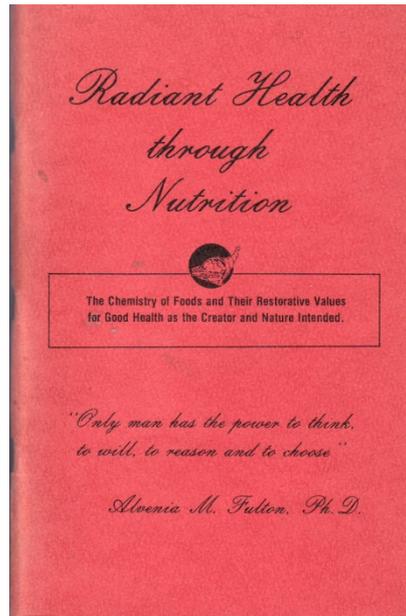
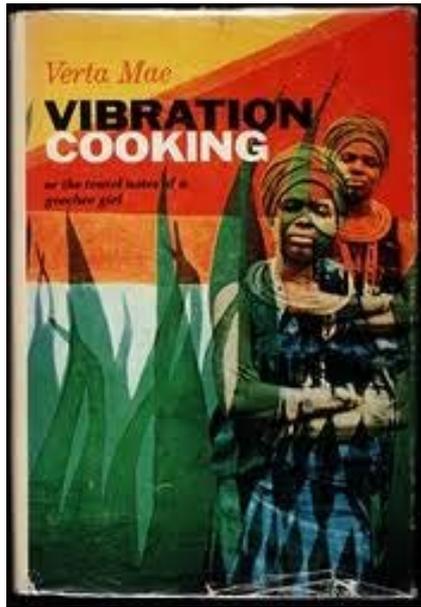


Black traditions of everyday life:



Food
Names
Speech
Hair
Stories





Food production → distribution → consumption
Pork has been a staple
from Africa til today

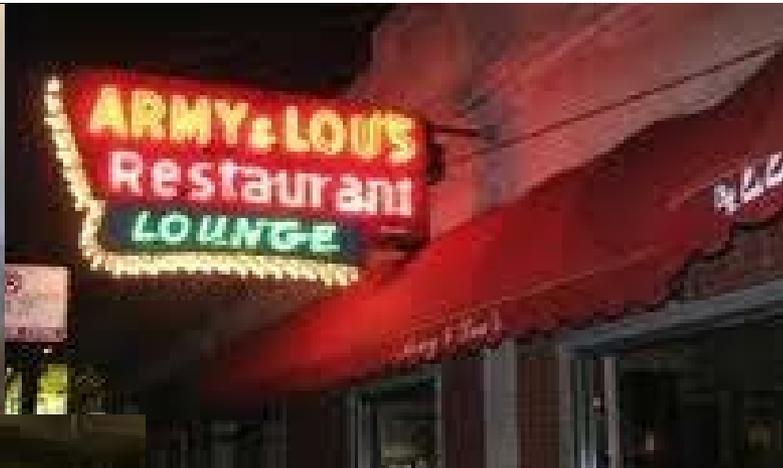


Chicken became popular after emancipation: Sunday frequency named it the “Gospel Bird”

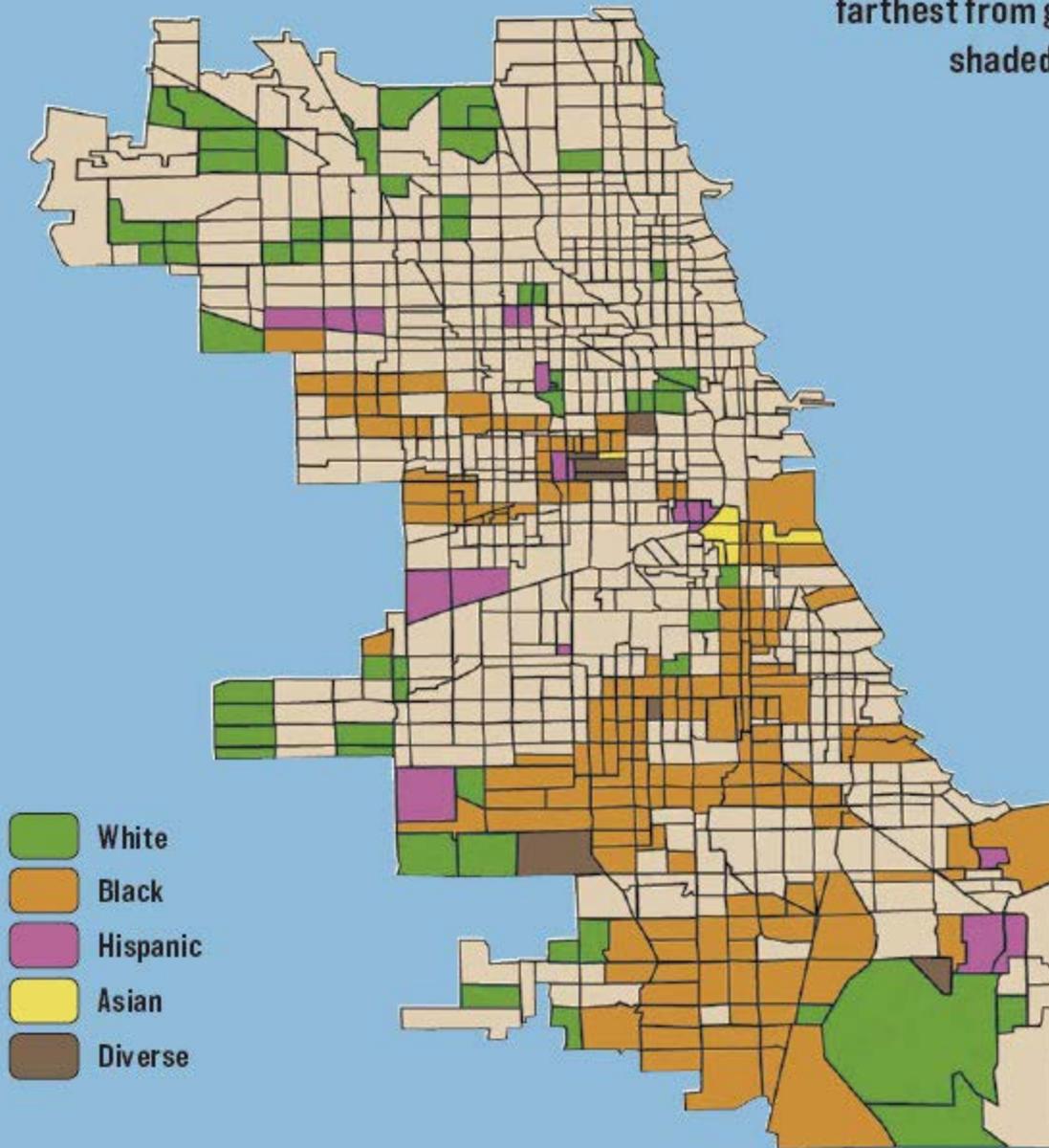


Small and slow during the slave and rural period has been replaced by large scale factory production and poor food quality. The crisis has been fought since emancipation, against fried food and against meat over vegetables. Survival culture vs factory system.

Urban segregation → “Soul Food” restaurants



Areas of Chicago that are
farthest from grocers,
shaded by race



**We face a crisis
of food deserts in
the inner-city.**

**Fast food
poisoning is
epidemic.**

**Cultural traditions
are in ads but
they are lies.**

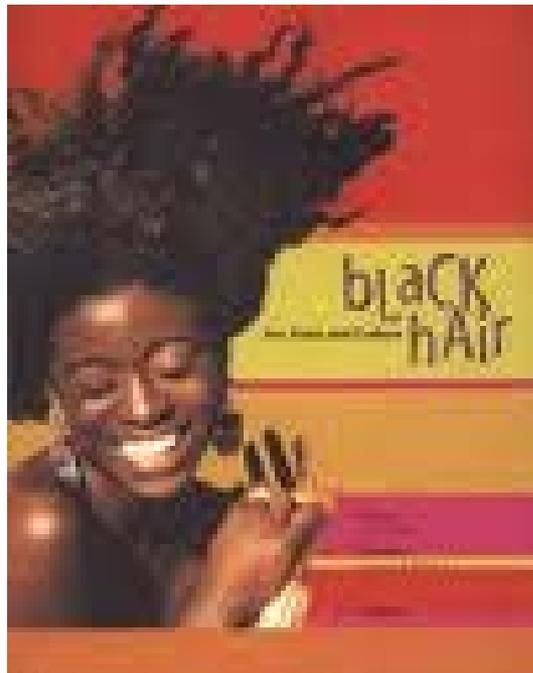
**Time now is
for food
rebellion!**



Natural Black Hair

A family of women succeed in reliving natural around to style their own curly to kinky afro hair

published by The FrontAwkward Media Group



Ingrid Banks

hair matters

Beauty, Power, and Black Women's Consciousness

HAIR RAISING

Beauty, Culture, and African American Women

NOLIWE M. ROOKS

AFRICAN TRADITIONAL HAIRDOS

By Titus Ogunwale

400 YEARS WITHOUT A COMB

The Unfold Story

By Willie L. Morrow

HAIR STORY

UNTANGLING THE ROOTS OF BLACK HAIR IN AMERICA

PLAITED GLORY

FOR COLORED GIRLS WHO'VE CONSIDERED BRAIDS, LOCKS, AND TWISTS

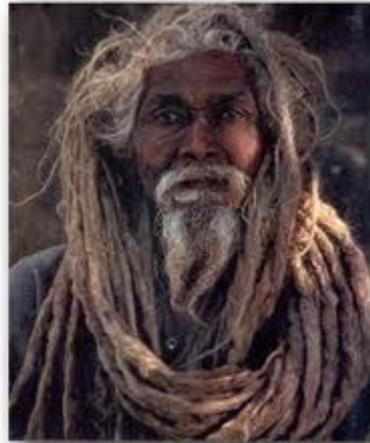
LOANNICE BRITTENUM BONNER
AUTHOR OF GOOD HAIR



1.



2.

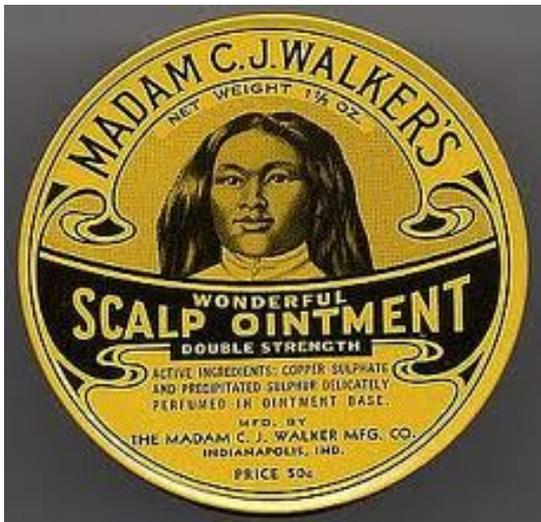
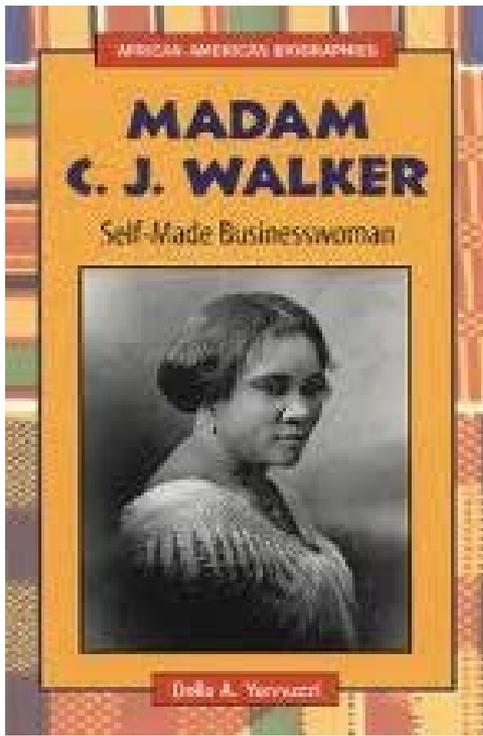


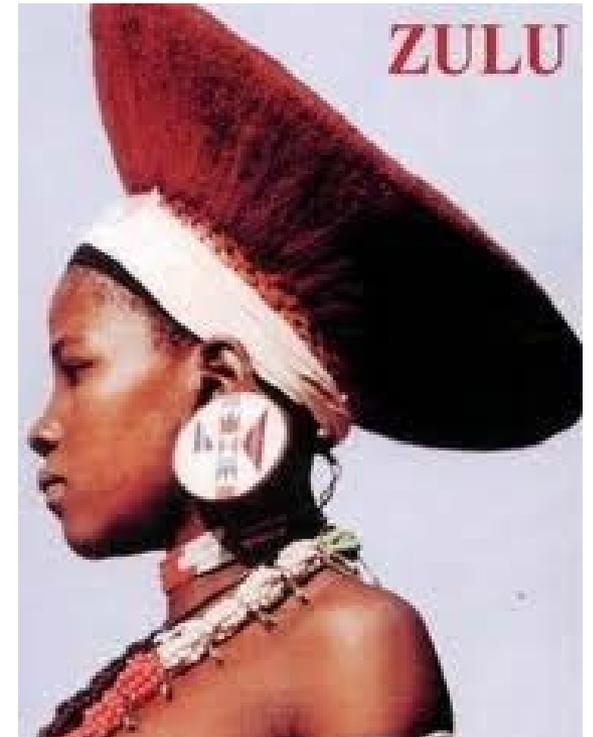
3.



4.

1. Traditional African comb
2. Industrial “hot” comb
3. PanAfrican comb
4. Global comb







100% VIRGIN HUMAN HAIR SUPPLIER.

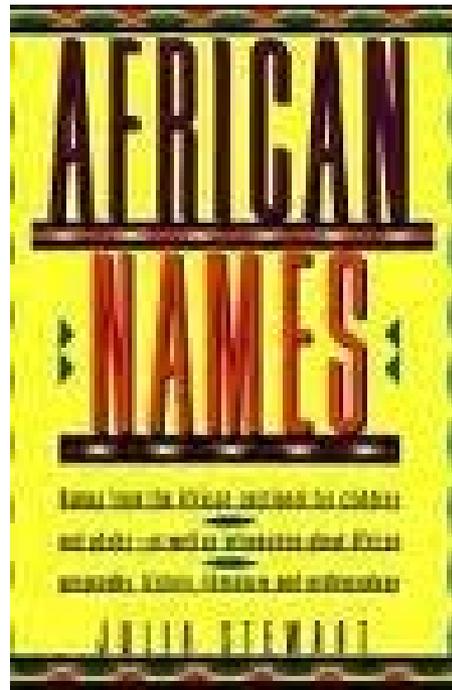
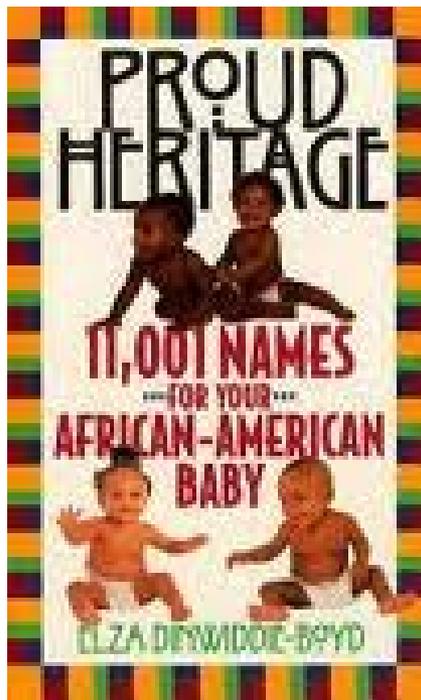
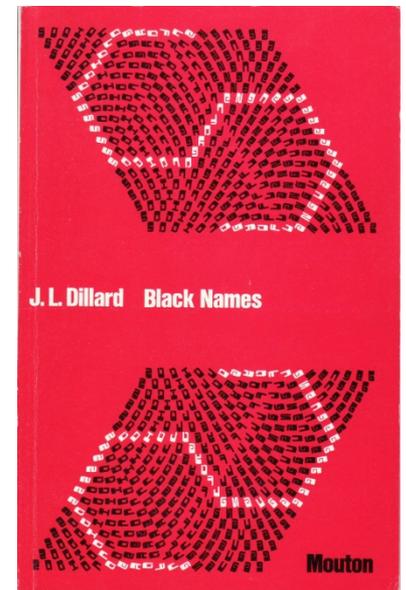
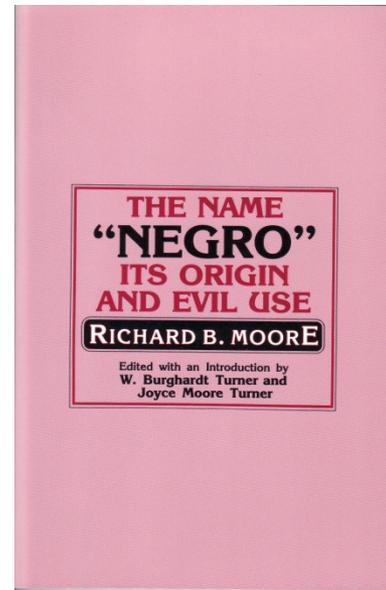
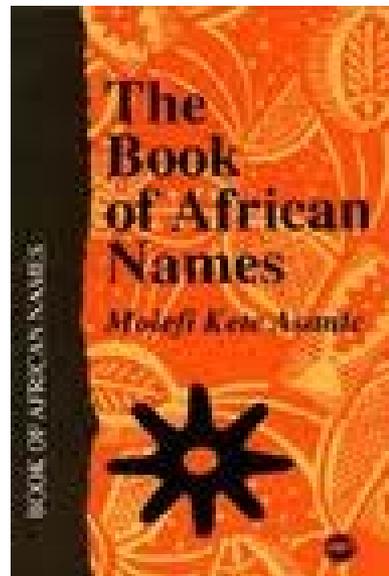
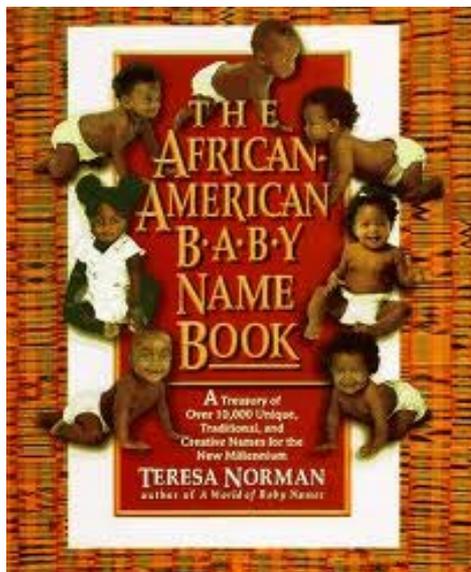


\$50 SEW-IN WEAVES



678-697-4907





There is some evidence that direct African name identity never was completely eliminated.

CAROLINA SLAVE NAMES

535

TABLE 1

AFRICAN NAMES GIVEN TO CAROLINA SLAVES AT BIRTH

	<i>Total No. of Births</i>	<i>Pure African Names</i>		<i>All Names of Probable African Origin or Influence*</i>	
Prior to 1750	190	27	(14%)	48	(25%)
1770-1779	267	35	(13%)	56	(23%)
1800-1809	485	48	(10%)	94	(19%)
1830-1839	584	56	(9%)	91	(15%)
1860-1865	208	10	(5%)	29	(14%)

*These figures do not include classical or Anglo-American names whose connection with African names is purely conjectural.

From Negro to African American (Names = Nationality)

Table 1. Preferred Racial Term by Associations^a (Percentages)

	Pre-1940 ^b	1940-49	1950-59	1960-69	1970-79	1980-89	1990	Don't Know
African American	0	0	50	0	3.7	6.4	100	(0)
Afro-American	0	0	50	9.1	3.7	2.1	0	(0)
Black	4.3	0	0	72.7	91.5	91.5	0	(3)
Colored	21.7	0	0	0	0	0	0	(1)
Negro	73.9	100	0	18.2	1.2	0	0	(0)
N	(23)	(5)	(2)	(33)	(82)	(47)	(1)	(4)

^a Based on a count of organizations listed in Burek (1991). This excludes associations that are inactive or defunct or that used the terms in a nonracial context and international organizations using "African" to refer to non-American matters.

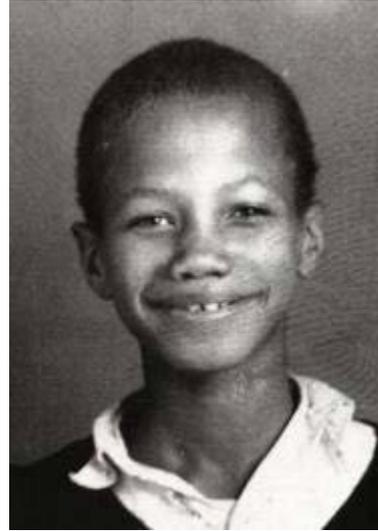
^b Year in which the racial term was adopted. If an organization renamed itself and adopted a second racial term, it will be listed twice: when it adopted the original term and when it adopted the revised term.

Table 2. Preferred Racial Term for Blacks among Blacks

	5/1969	6/1974	1979-80	3/1982	6/1989	9/1989	7/1990	6/1991G	6/1991L
Percentage preferring:									
African American	...	...	...	...	9	22	25	18	34
Afro-American	10	6	1	6	...	...	...	...	...
Black	19	65	72	53	36	66	59	19	42
Colored	20	9	12	5	...	...	...	...	...
Negro	38	10	9	6	...	...	...	...	...
Other	...	4	4	...	...	...	8	...	1
None; no difference	6	...	2	31	46	9	...	61	18
Don't know	7	9	...	...	9	2	8	2	5
N	(977)	(219)	(2,069)	(503)	(165)	(371)	(221)	(303)	(...)
Ratio of:									
Black to Afro/African American	1.9:1	10.8:1	72:1	9.1:1	4:1	3:1	2.4:1	1.1:1	1.2:1
Black to Negro	.5:1	6.5:1	8:1	9.1:1	...	...	...	...	...
Black to Colored	.95:1	7.2:1	6:1	11.4:1	...	...	...	...	...

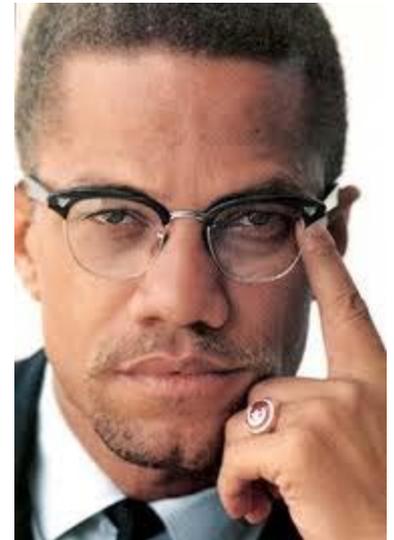
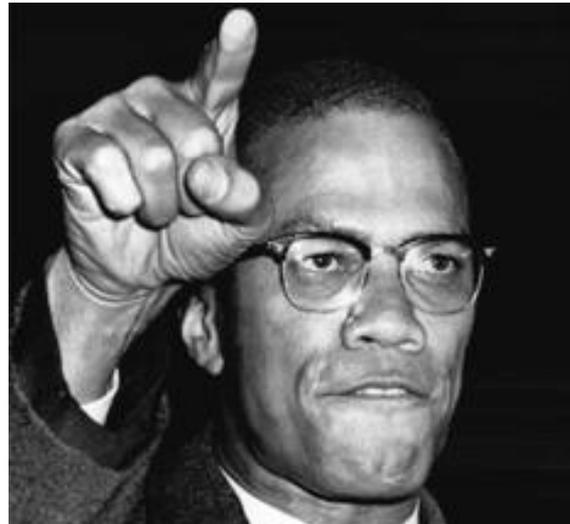
Malcolm's names define a pattern

1. Malcolm Little



2. Detroit Red

3. Malcolm X



4. Malik Shabazz

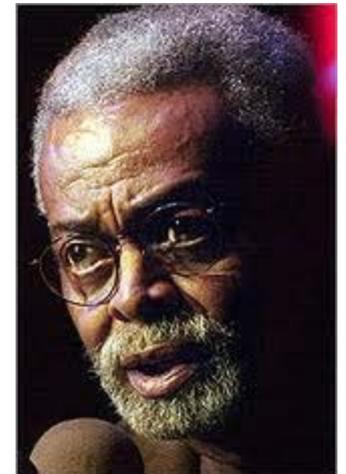
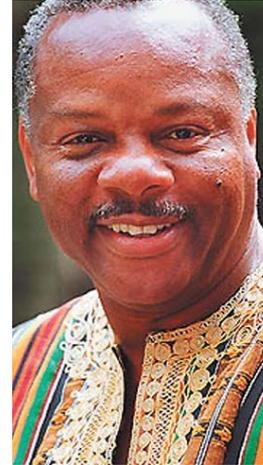
Many African Americans change names to reconnect with past identity as protest and celebration.

From Stokely Carmichael to *Kwame Toure*

From LeRoi Jones to *Amiri Baraka*

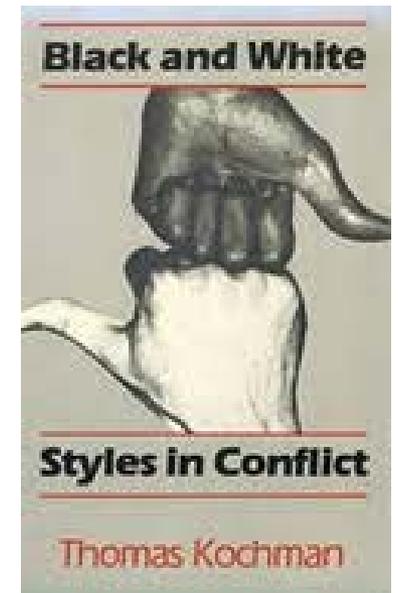
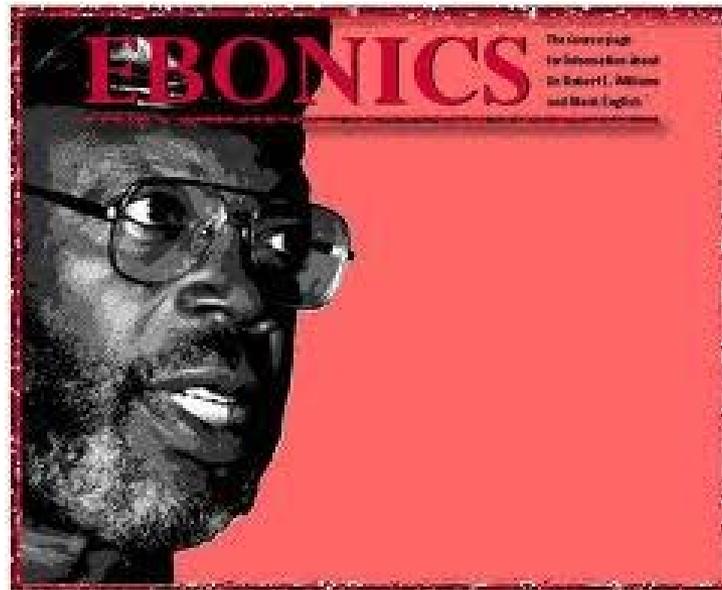
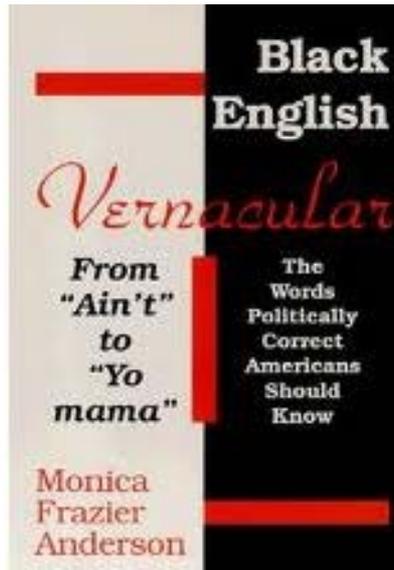
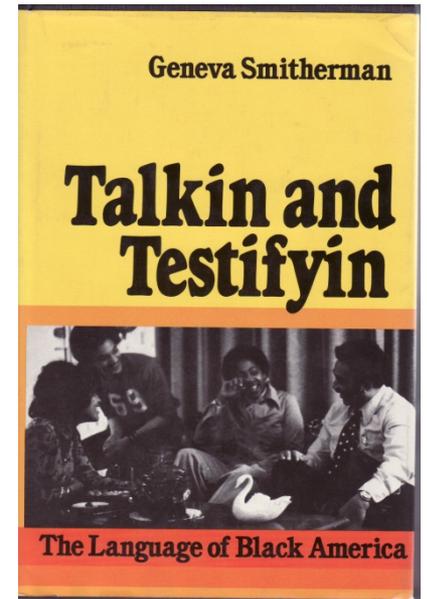
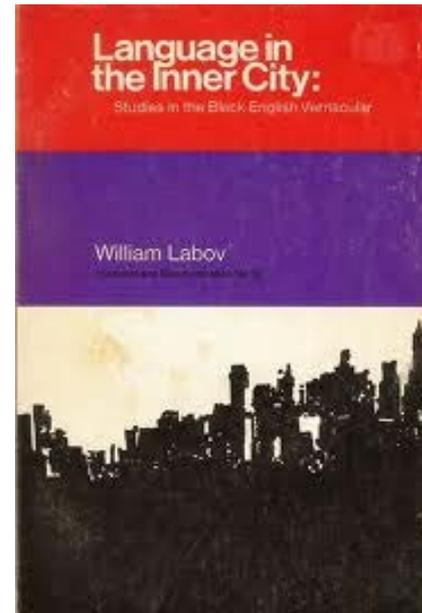
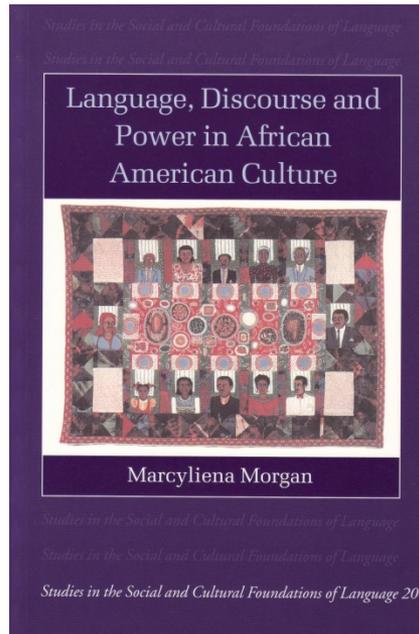
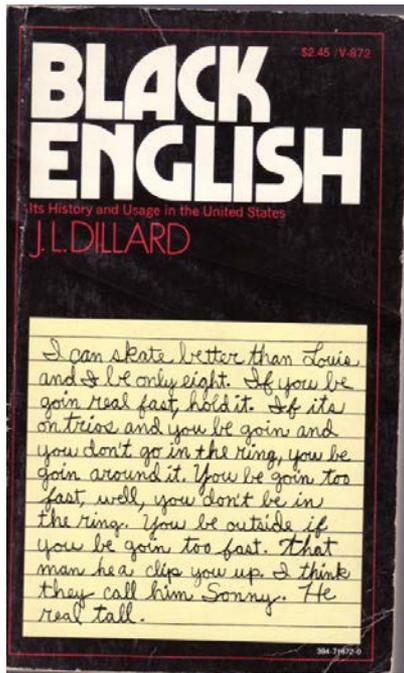
From Arthur Smith to *Molefi Asante*

From Gerald McWorter to *Abdul Alkalimat*



Bill Cosby created a controversy by rejecting the improvisational naming practices of many Blacks.

Are you not paying attention, people with their hat on backwards, pants down around the crack. Isn't that a sign of something, or are you waiting for Jesus to pull his pants up (laughter and clapping). Isn't it a sign of something when she's got her dress all the way up to the crack...and got all kinds of needles and things going through her body. What part of Africa did this come from? (laughter). We are not Africans. Those people are not Africans, they don't know a damned thing about Africa. With names like Shaniqua, Shaligua, Mohammed and all that crap and all of them are in jail. (2004)



**Lorenzo Turner
(1890 – 1972)**



Theories of language change

There are two main hypotheses about the origin of AAVE. One is the [dialect hypothesis](#) and the other is the [creole hypothesis](#). The dialect hypothesis is the belief that African slaves, upon arriving in the United States, picked up English very slowly and learned it incorrectly, and that these mistakes have been passed down through generations. In other words, AAVE is just "bad English." The creole hypothesis, however, maintains that modern AAVE is the result of a [creole](#) derived from English and various West African Languages. Slaves, who spoke many different West African languages, were often thrown together during their passage to the New World. To be able to communicate in some fashion they developed a [pidgin](#) by applying English and some West African vocabulary to the familiar grammar rules of their native tongue. This pidgin was passed on to future generations, and as soon as it became the primary language of its speakers it is classified as a creole. Over the years AAVE has gone through the process of [decreolization](#) and is beginning to sound more like [Standard English](#).

<http://bryan.myweb.uga.edu/AAVE/>

Critical issues:

Code switching

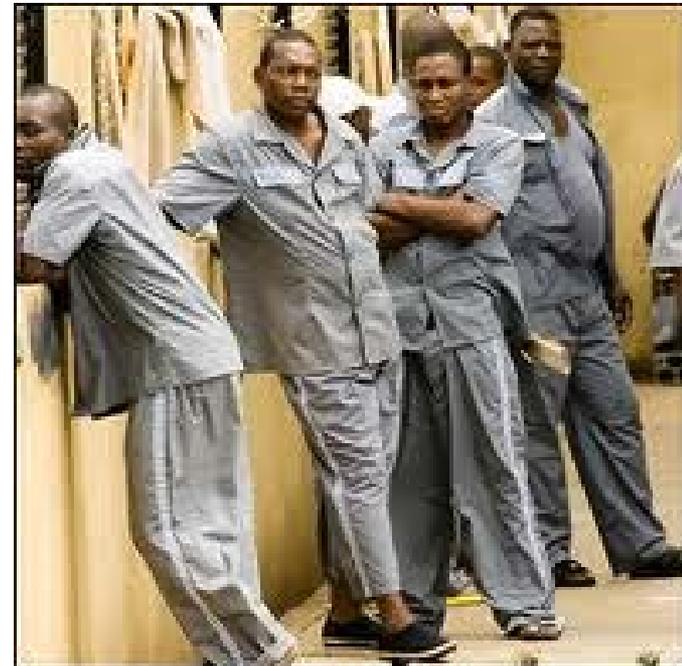
High school drop out rates

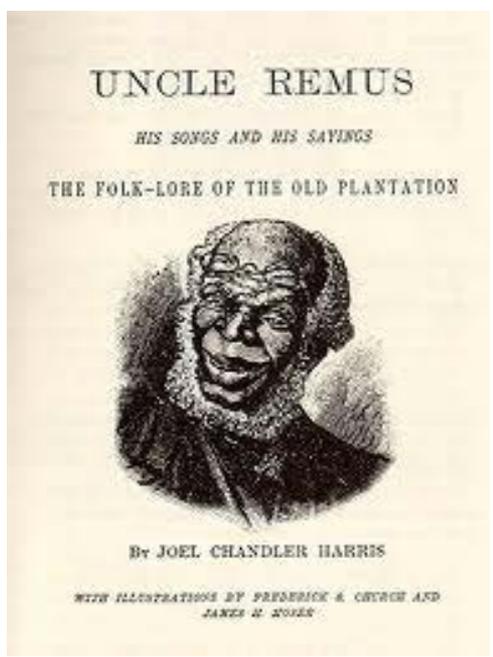
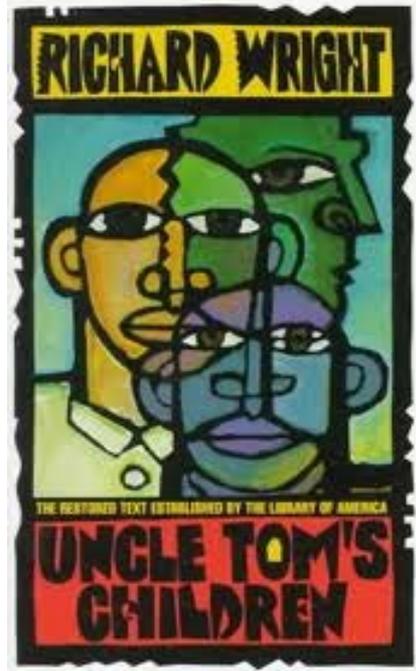
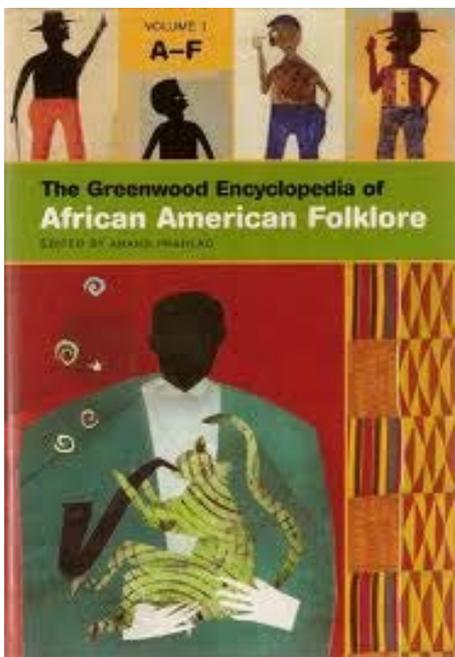
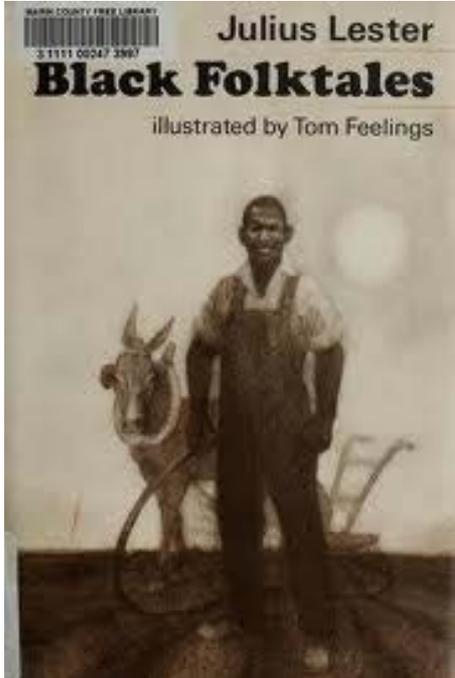
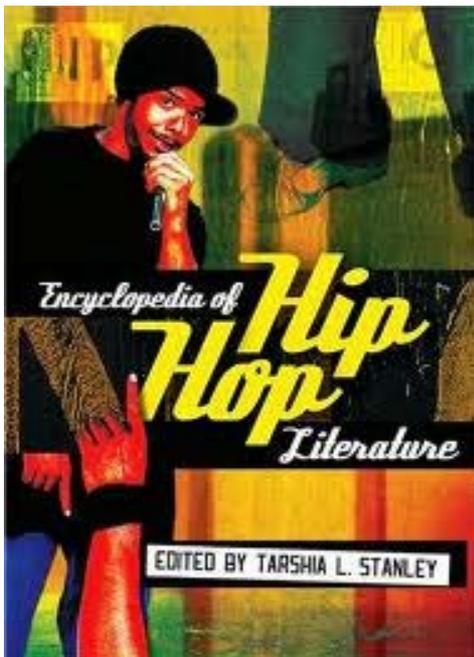
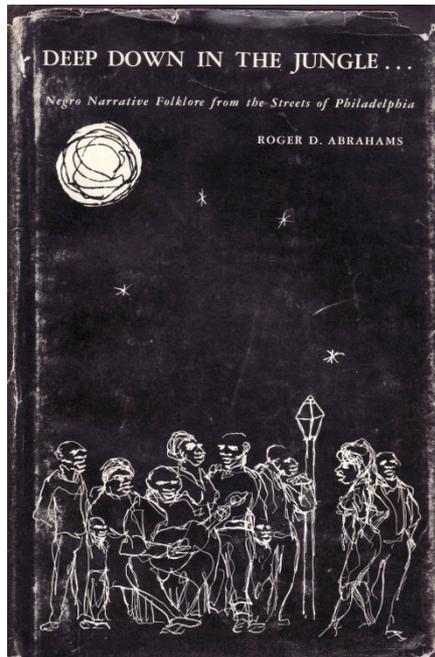
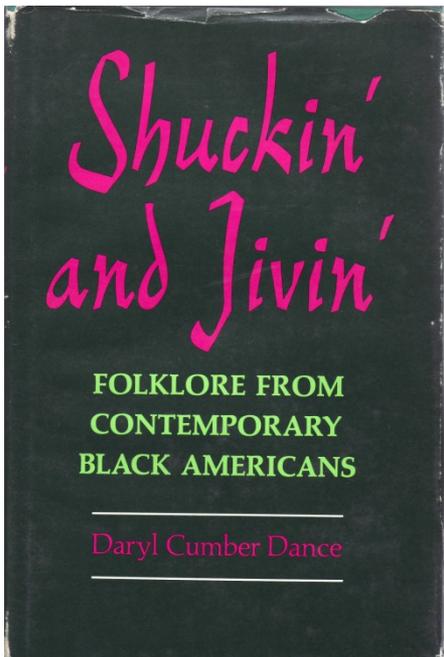
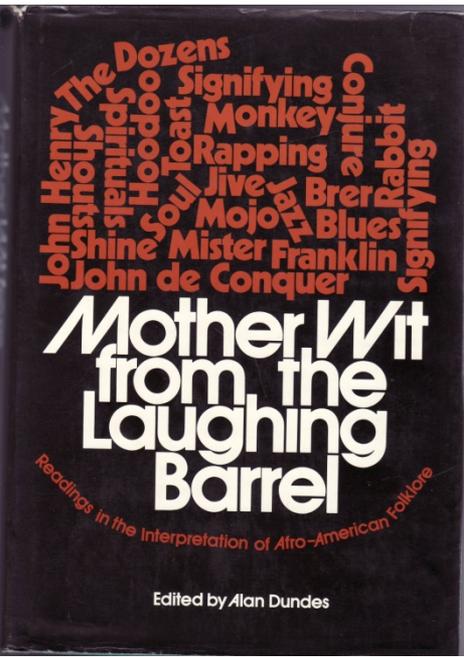
Pop culture

Class polarization

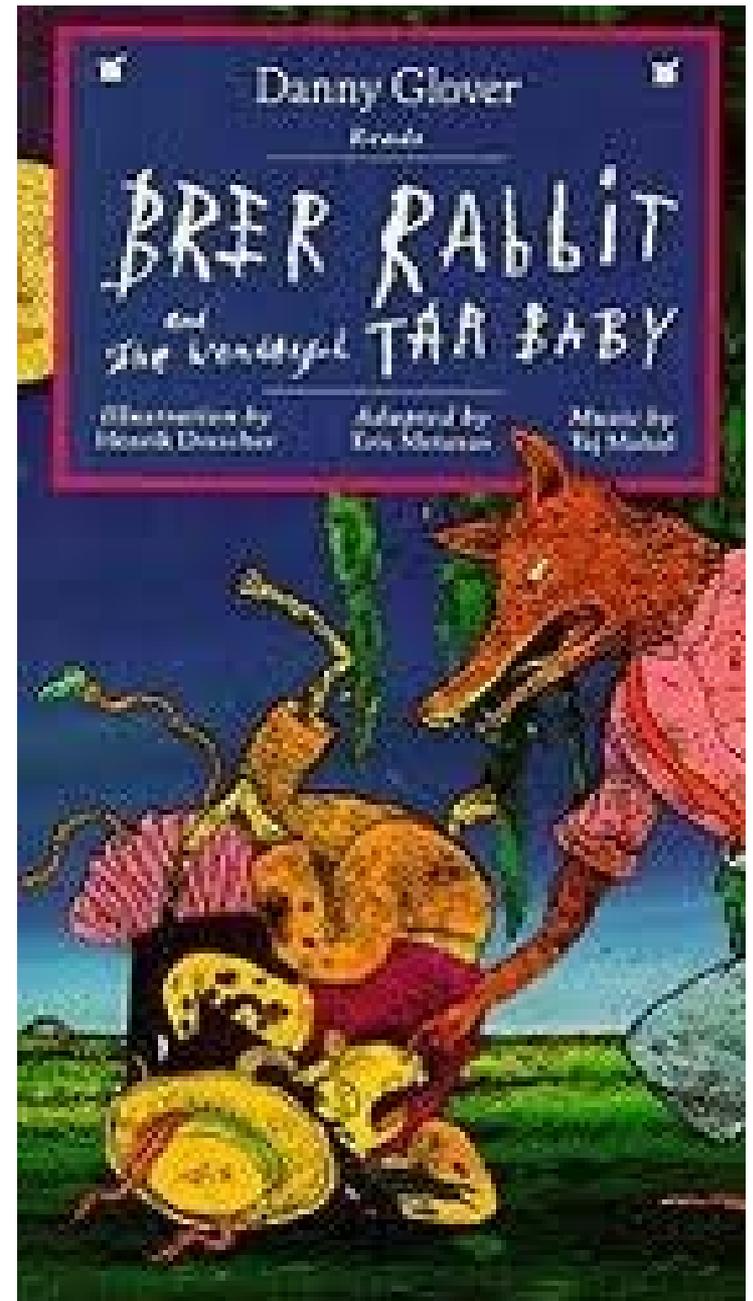
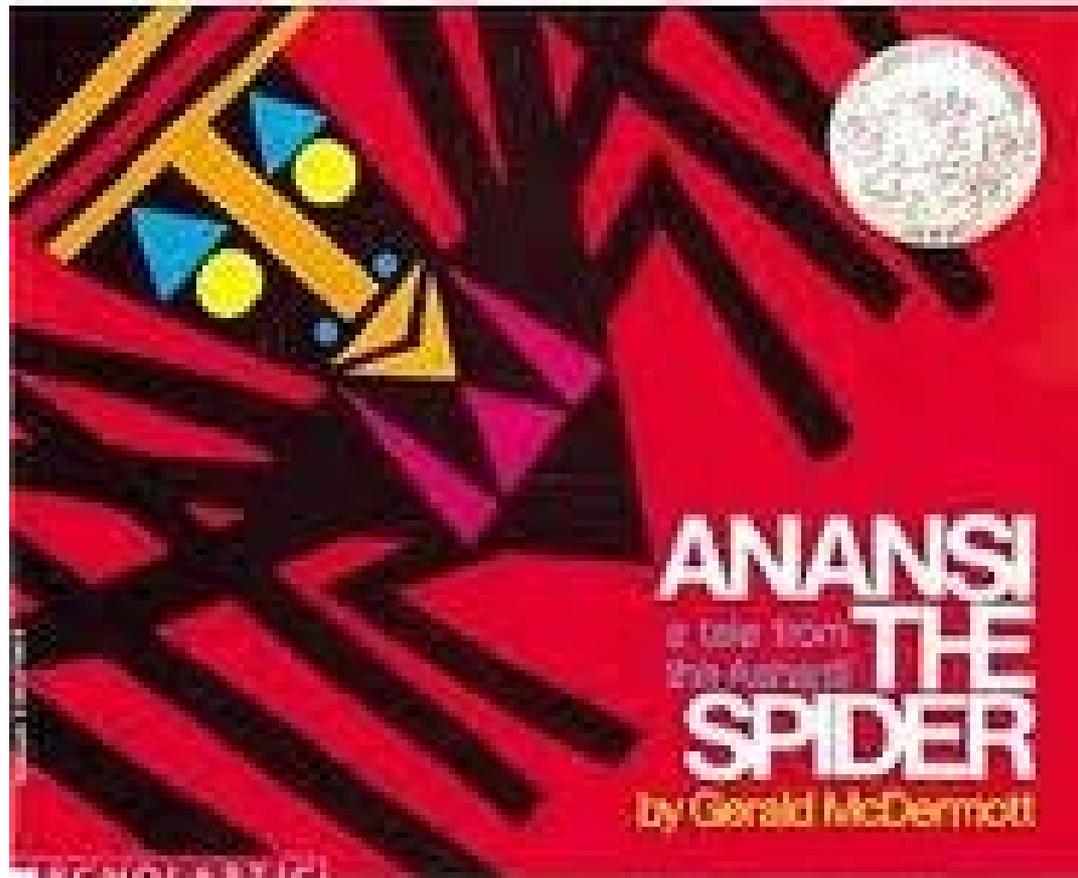
Prison culture spreading

Unemployment rates





**Animal stories survive
The slave trade and
were developed
through improvisation.**



The Negro Speaks of Rivers (1921)

I've known rivers

**I've known rivers ancient as the world and older than the flow
of human blood inhuman veins.**

My soul has grown deep like the rivers.

I bathed in the Euphrates when dawns were young.

I built my hut near the Congo and it lulled me to sleep.

I looked upon the Nile and raised the pyramids above it.

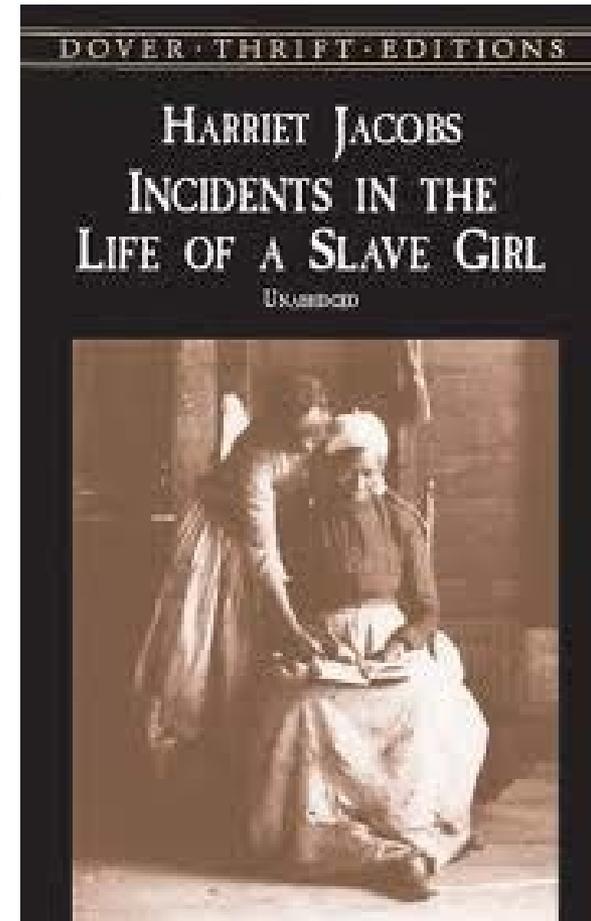
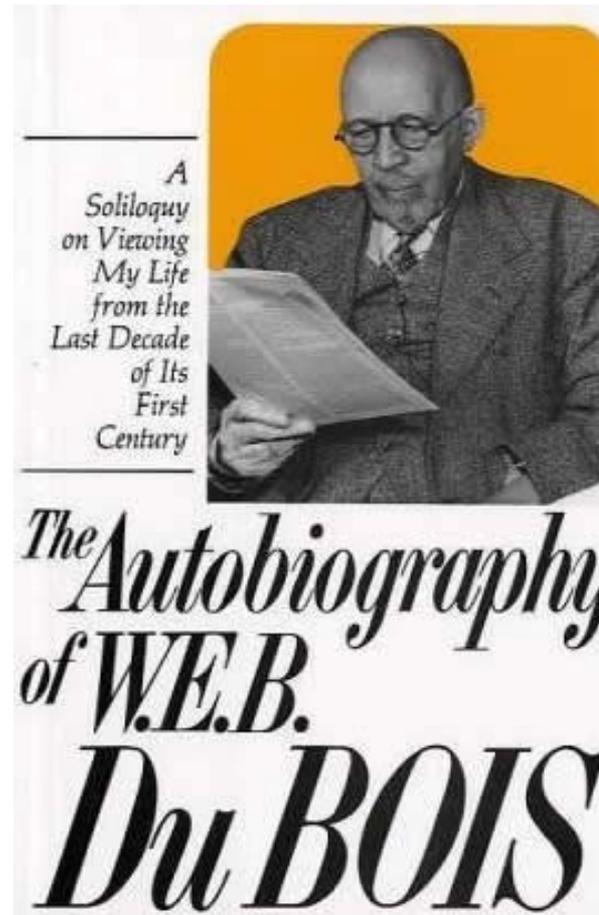
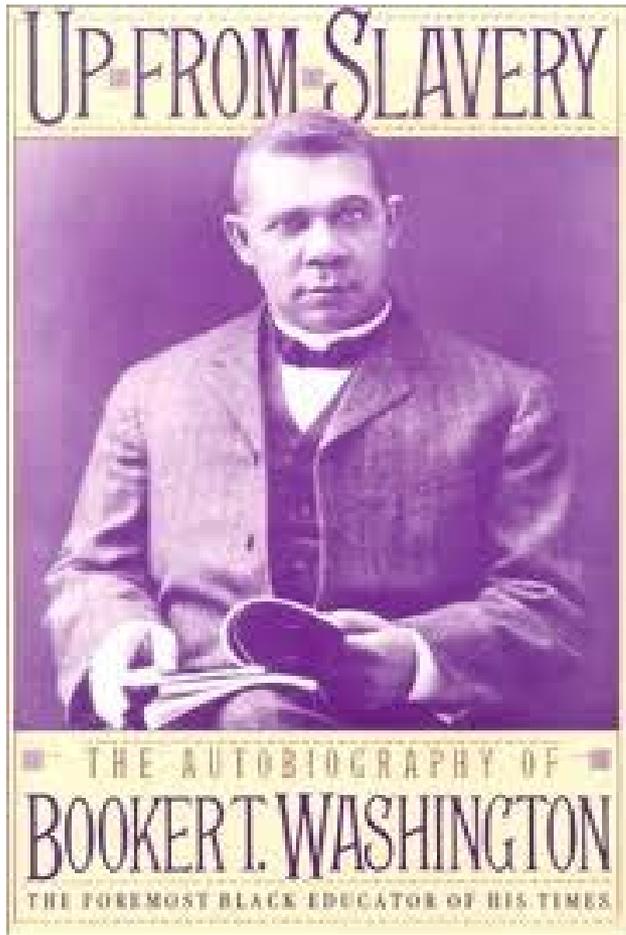
**I heard the singing of the Mississippi when Abe Lincoln went
down to New Orleans, and I've seen its muddy bosom turn
all golden in the sunset.**

I've known rivers.

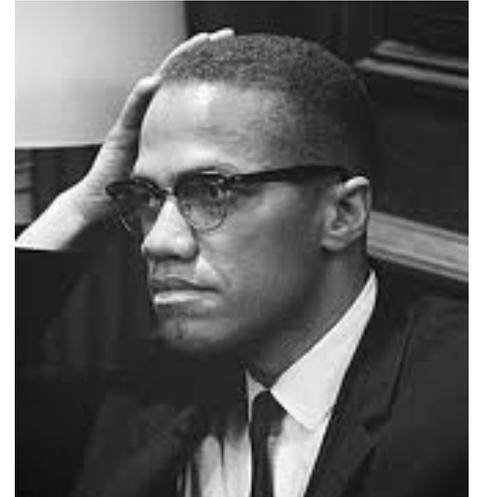
My soul has grown deep like the rivers.

Langston Hughes (19 years old)

Autobiography is the strongest tradition of story telling.

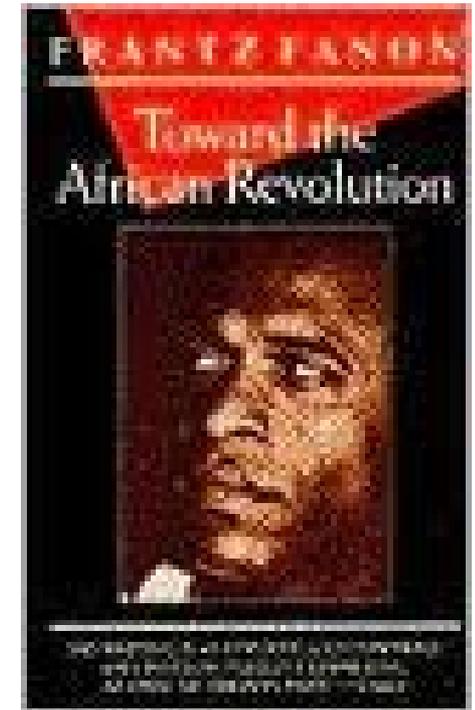
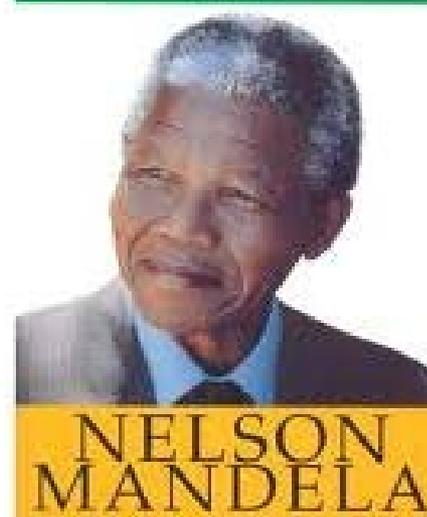
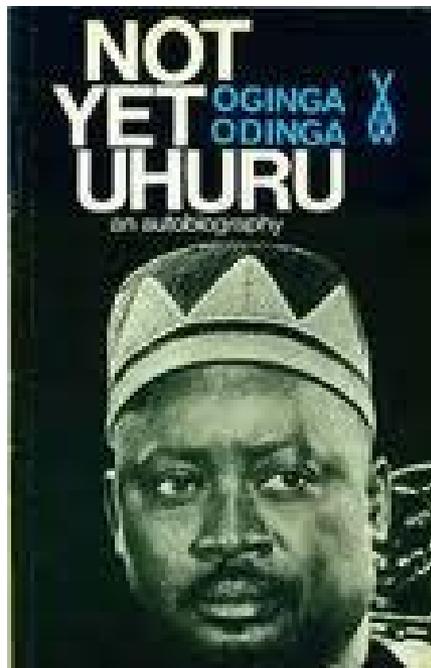
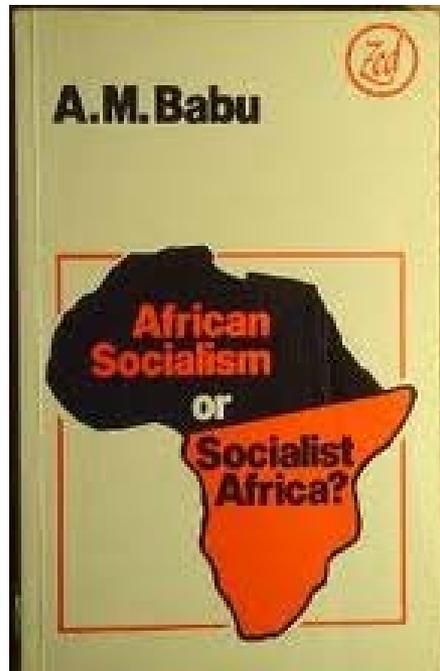
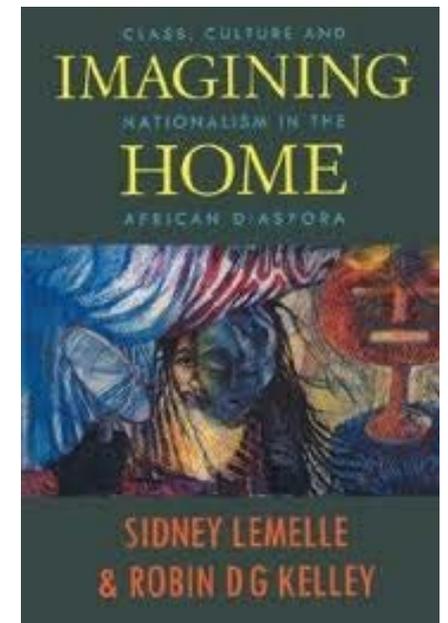
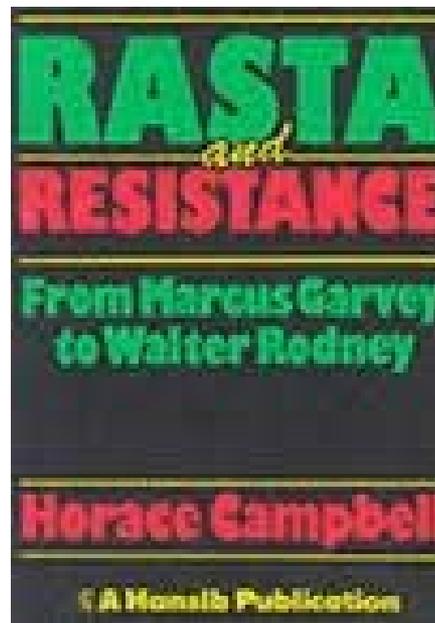
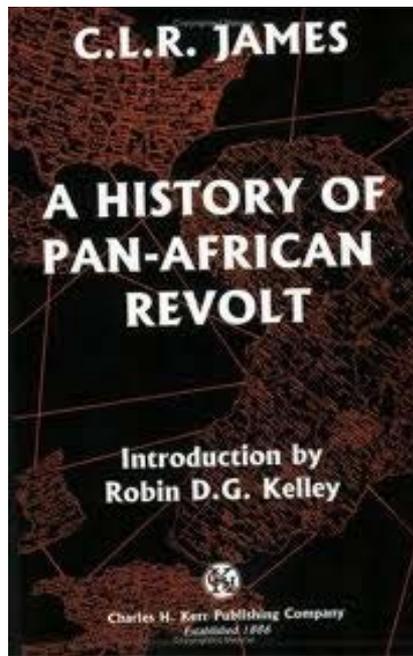
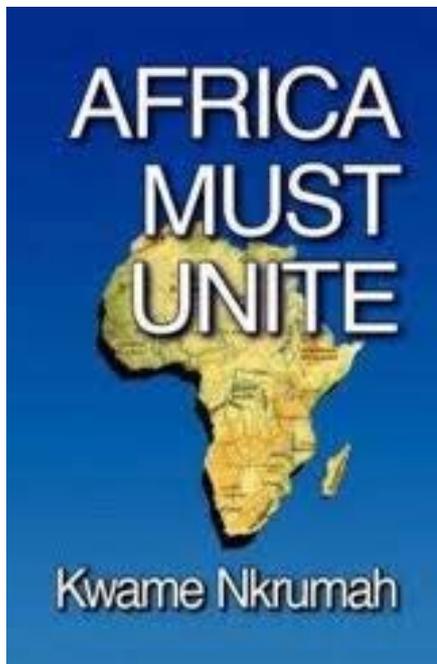


Traditions of consciousness as ideological frameworks



Panafricanism Nationalism

Liberation theology Feminism Socialism

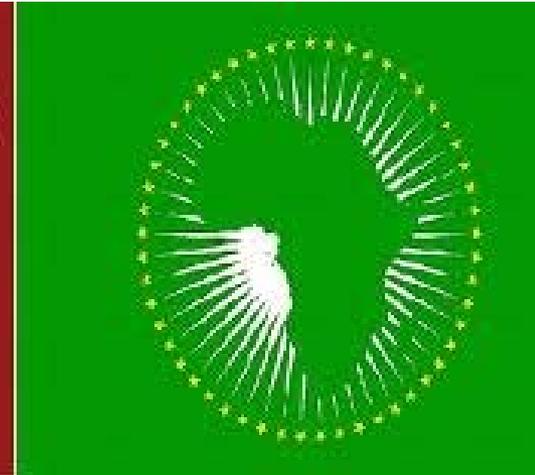
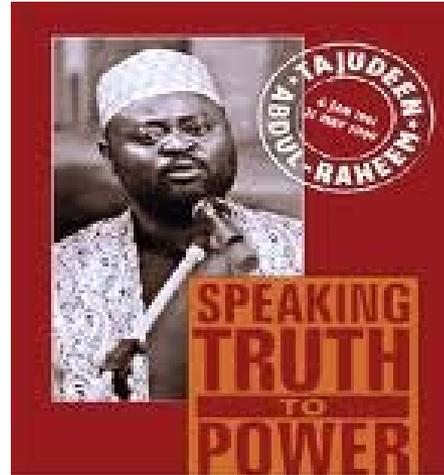


Fundamental dialectic of African Americans And Africa

Forced relocation
but memory remains

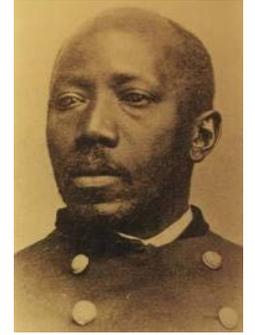
Degradation of Africa
produces shame

Africa awakens &
decolonizes creating
pride, identity



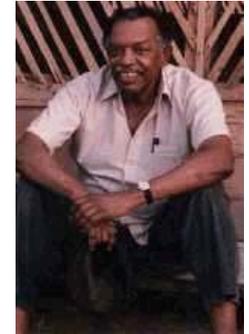
Three faces of Panafricanism

Back to Africa →



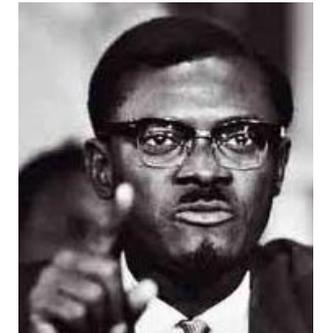
Edward Wilmot Blyden, Marcus Garvey, Martin Delany

Global struggle →



Sylvester Williams, W. E. B. Du Bois, A. M. Babu

Unite the continent →



Kwame Nkrumah, Julius Nyerere, Patrice Lumumba

Organizational History of Panafricanism

Panafrican congresses

1919 Paris

1921 London

1923 London/Lisbon

1927 New York

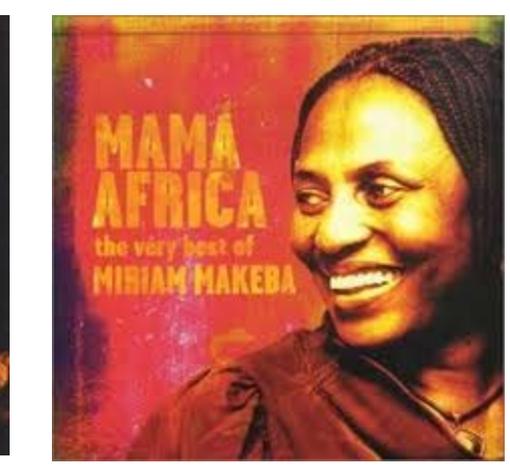
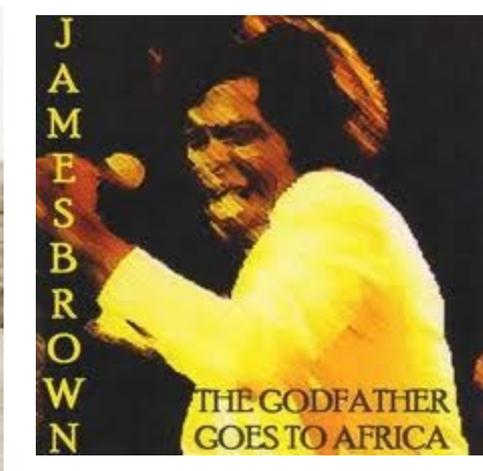
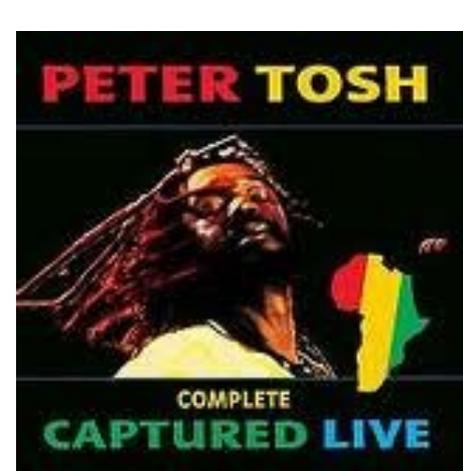
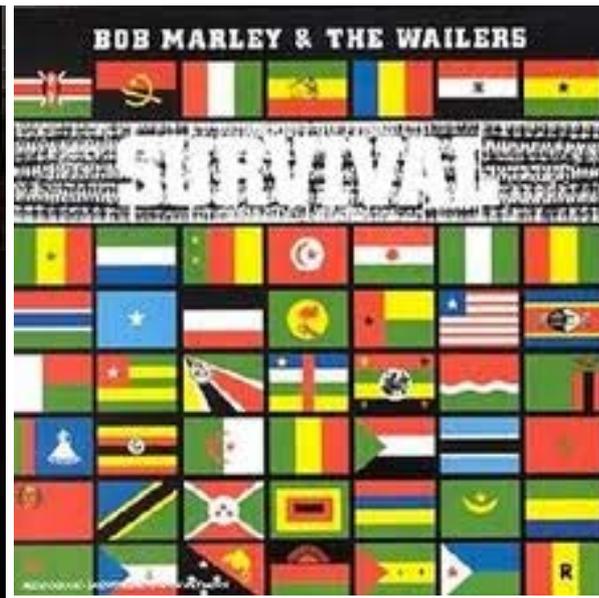
1945 Manchester

1974 Dar es Salaam

1994 Kampala



Our music connects us to Africa



New migrations make a difference

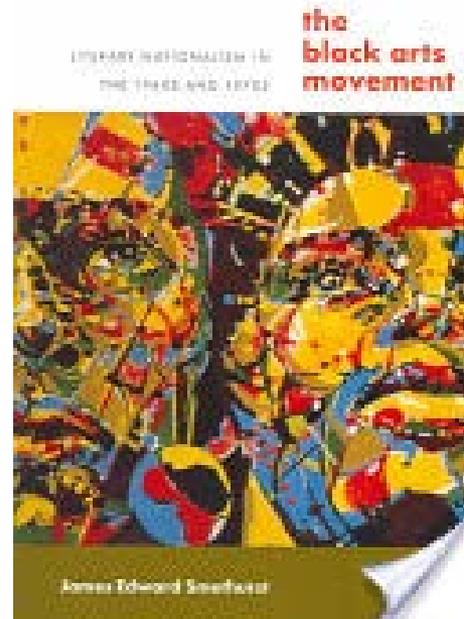
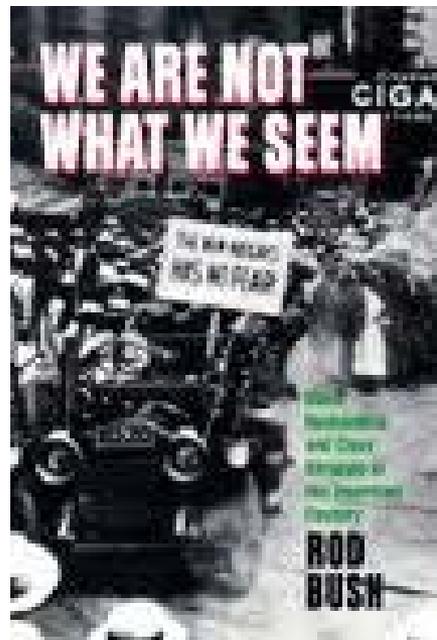
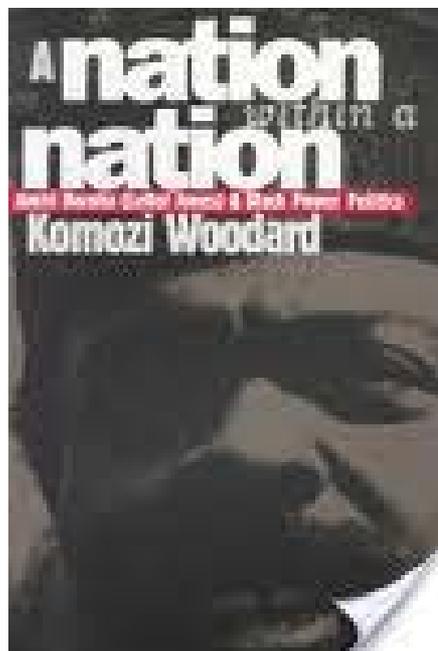
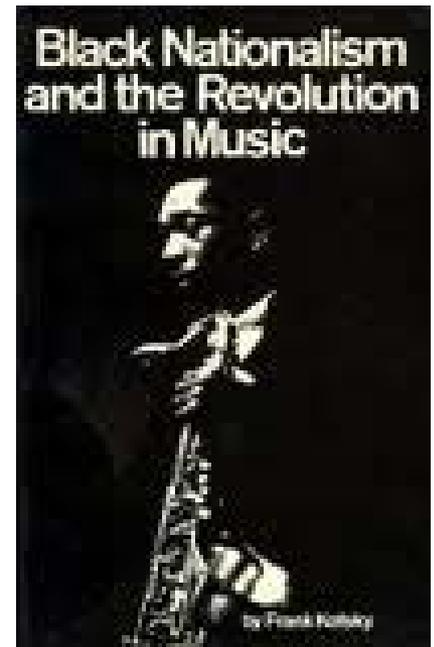
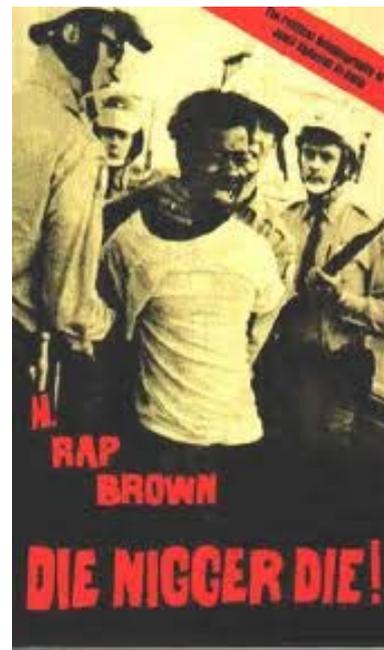
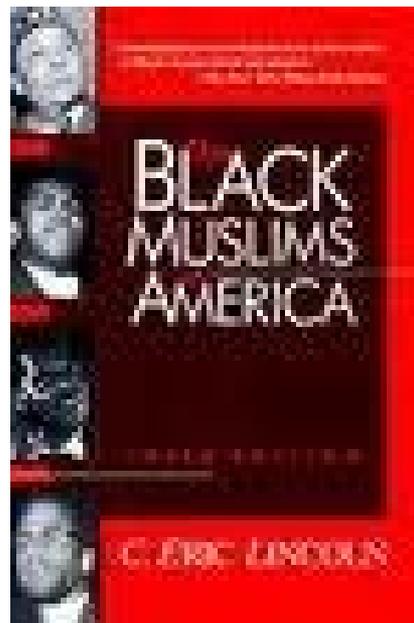
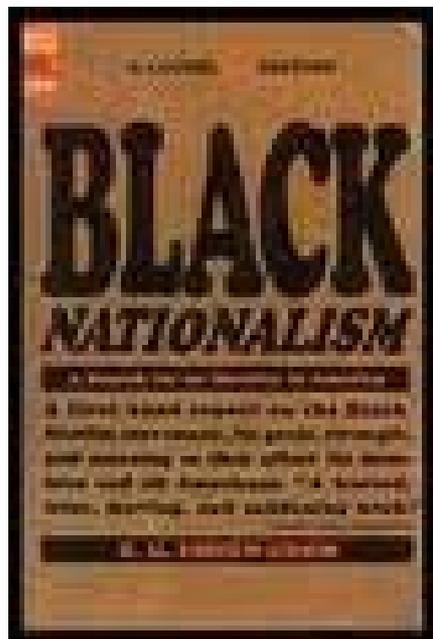
(2010 Census)

Metropolitan Areas	African born population	Ranking by African American population
New York-Northern New Jersey-Long Island, NY-NJ-PA	212,000	1
Washington-Arlington-Alexandria, DC-VA-MD-WV	161,000	4
Atlanta-Sandy Springs-Marietta, GA	68,000	2
Los Angeles-Long Beach-Santa Ana, CA	67,000	10
Minneapolis-St. Paul-Bloomington, MN-WI	64,000	33
Dallas-Ft. Worth-Arlington, TX	61,000	9
Boston-Cambridge-Quincy, MA-NH	60,000	21
Houston-Sugar Land-Baytown, TX	50,000	7
Philadelphia-Camden-Wilmington, PA-NJ-DE-MD	48,000	5
Chicago-Joliet-Naperville, IL-IN-WI	43,000	3
Seattle-Tacoma-Bellevue, WA	39,000	40
Baltimore-Towson, MD	31,000	11
Columbus, OH	29,000	27
San Francisco-Oakland-Fremont, CA	23,000	15
Providence-New Bedford-Fall River, RI-MA	22,000	na

New migrations make a difference

(2010 Census)

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Dallas-Ft. Worth-Arlington, TX	61,000	9
Boston-Cambridge-Quincy, MA-NH	60,000	21
Houston-Sugar Land-Baytown, TX	50,000	7
Philadelphia-Camden-Wilmington, PA-NJ-DE-MD	48,000	5
Chicago-Joliet-Naperville, IL-IN-WI	43,000	3
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Columbus, OH	29,000	27
San Francisco-Oakland-Fremont, CA	23,000	15
Providence-New Bedford-Fall River, RI-MA	22,000	na



Nationalism is a dialectical reality

External – racist forces of segregation

forced isolation on Black people

Internal – unity of common experience

and need for defense to survive



1925 march of the Klu Klux Klan (KKK) in Washington, D.C. The Stars and Stripes was the KKK's flag of choice until after the late 1940's when the Klan highjacked use of the Confederate battle flag.

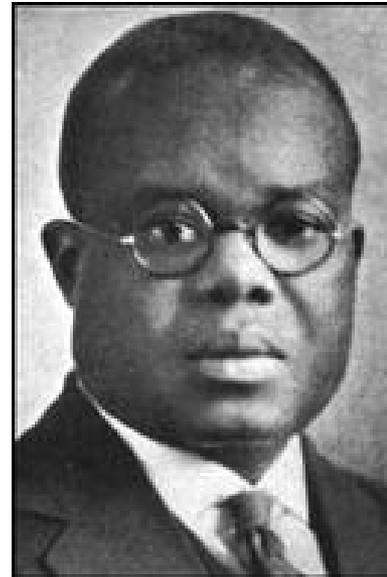


1963

Dogma drives ideological tradition

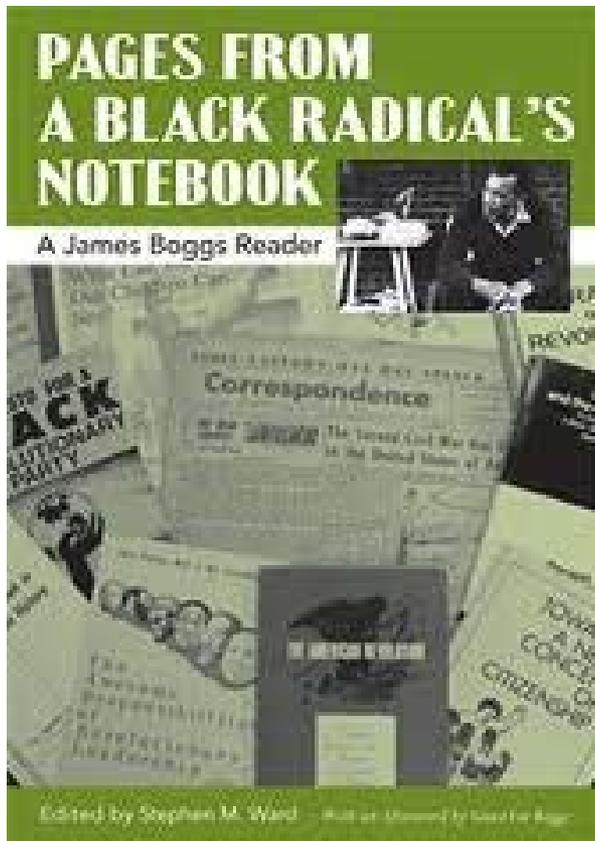


Elijah Muhamad, Wallace D. Ford, Marcus Garvey



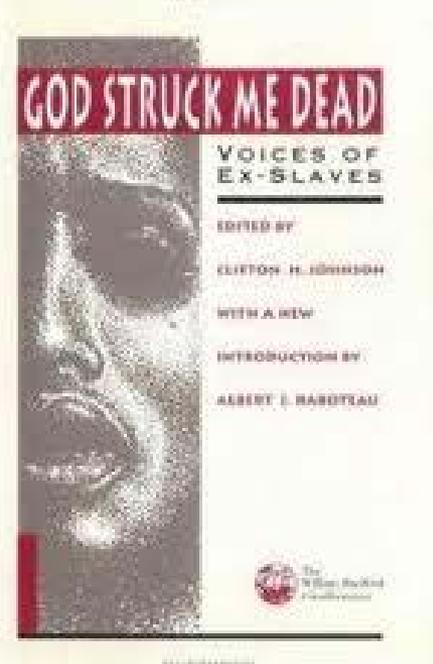
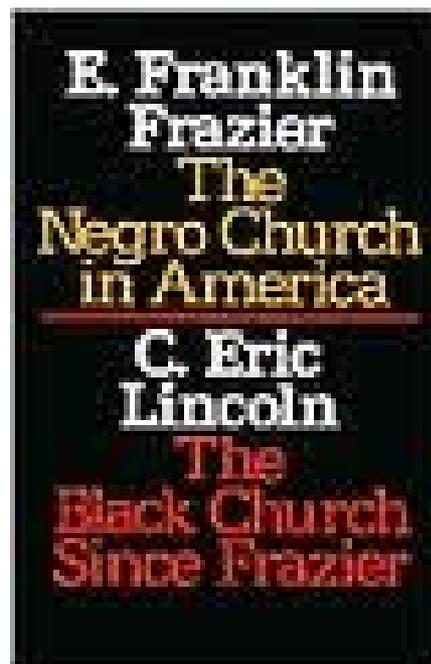
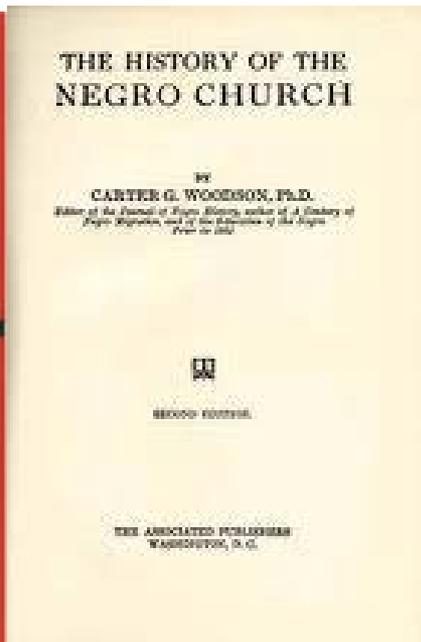
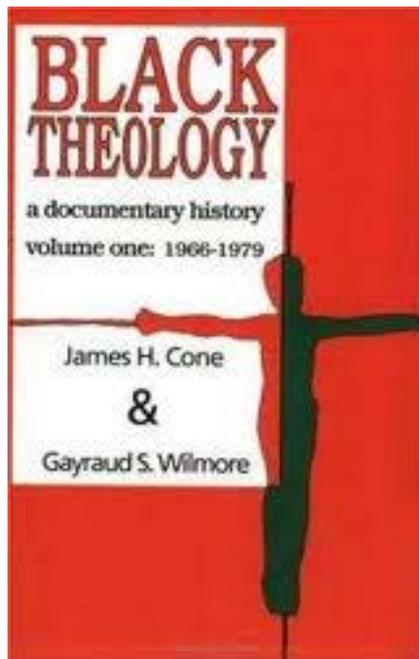
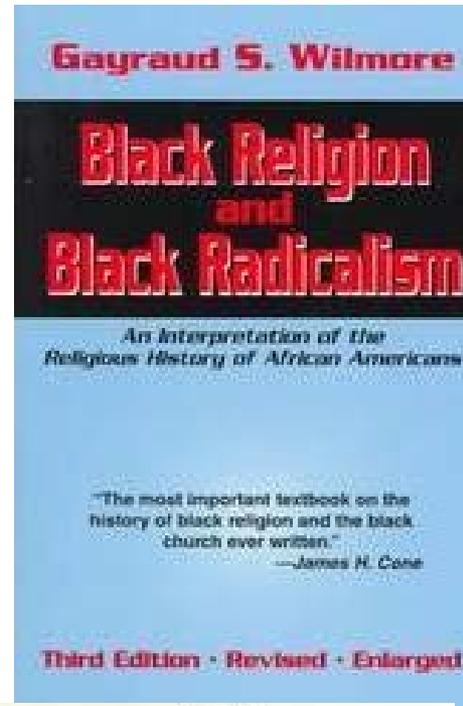
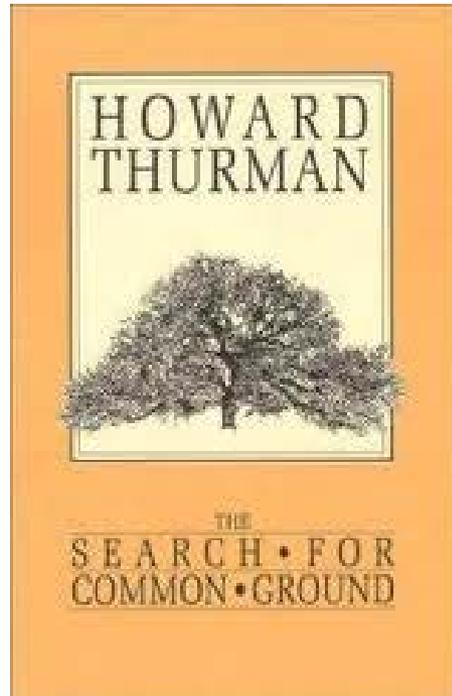
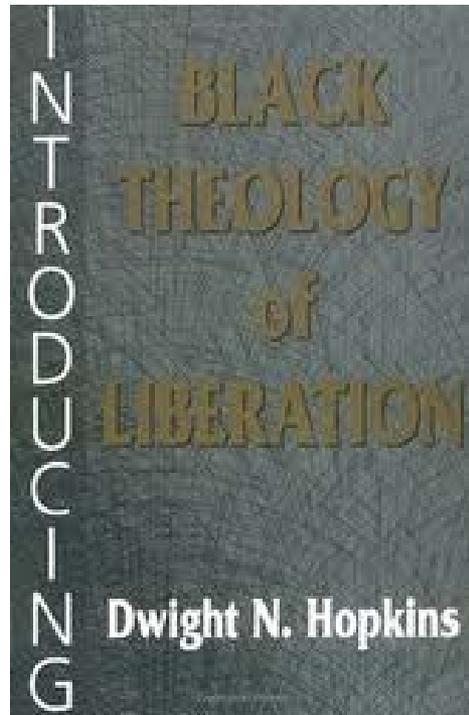
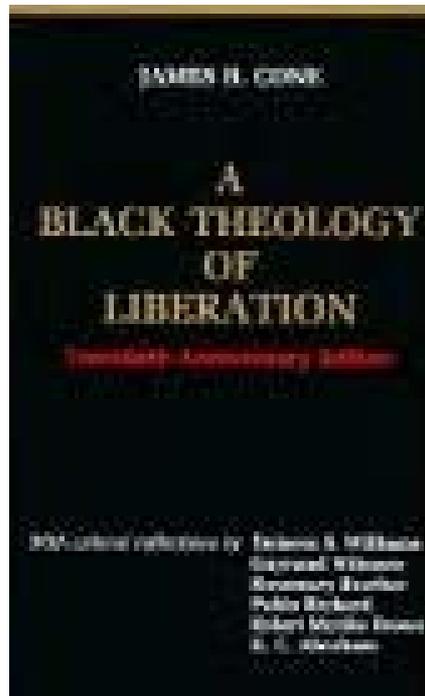
Above: Noble Drew Ali,
Left: Hubert Harrison

From the Black Belt into the cities: Black power began to be expressed on the street, at the ballot box and at the cash register



Cities with Largest Black Percentage of Population	
City	Percentage of Total Population
Gary, IN	85.3%
Detroit, MI	82.8%
Birmingham, AL	74.0%
Jackson, MS	71.1%
New Orleans, LA	67.9%
Baltimore, MD	65.2%
Atlanta, GA	62.1%
Memphis, TN	61.9%
Washington, D.C.	61.3%
Richmond, VA	58.1%

Source: U.S. Census, 2000



**African
religion
survived
in the
west
Voodoo
Santeria
Candomble**



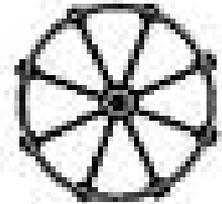
Liberation theology



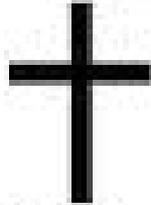
Bahai



Buddhist



Buddhist



Christian



Christian



Confucian



Confucian/Taoist



Hindu



Judaic



Judaic



Judaic



Islamic



Sikh

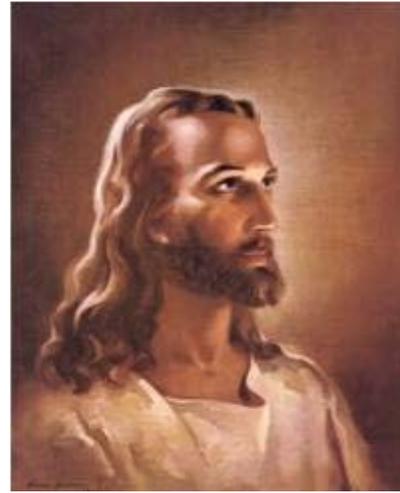
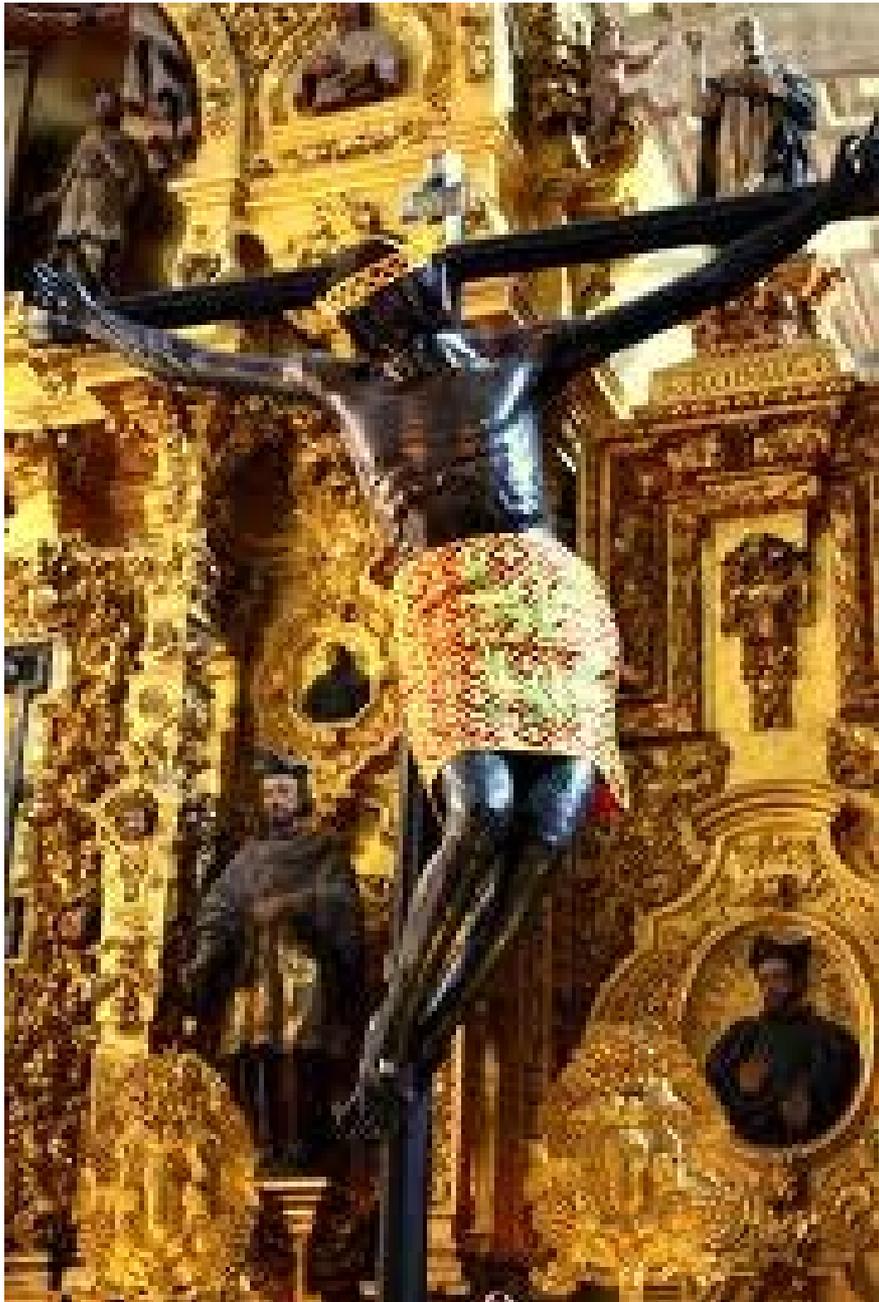


Shinto

Organization history of the Black church

Invisible institution
Institutional church
donated land,
rented store front
bought church
built church





**Was Jesus Black?
Does it matter?
Does it matter that
Religion has been
used to oppress?**

**The Black church has been a site of liberation.
King was an example. But how many Kings?**



The church is the major independent social institution in the Black community.

Where do families gather every week?

Who helps the sick and shut in?

Who develops programs for the youth?

Who feeds the hungry?

Who develops leadership skills?

Where do we sing every week?

Where is the greatest real estate?

Who is the community spokes person?

Where can the community meet in crisis?

Where do we marry? Mourn our dead?

PATRICIA HILL COLLINS

BLACK FEMINIST THOUGHT

KNOWLEDGE,
CONSCIOUSNESS,
AND THE
POLITICS OF
EMPOWERMENT

THE ANCHOR LITERARY LIBRARY

BLACK WOMEN WRITERS (1950-1980)

A Critical Evaluation
Edited by
Mari Evans

Maya Angelou • Toni Cade Bambara
Gwendolyn Brooks • Alice Childress
Lucille Clifton • Mari Evans
Nikki Giovanni • Gayl Jones
Audre Lorde • Paule Marshall
Toni Morrison • Carolyn Rodgers
Sonia Sanchez • Alice Walker
Margaret Walker

Introduction by
Stephen Henderson,
Ph.D.

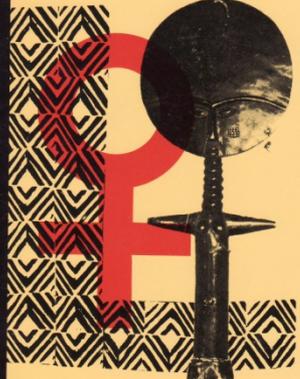
ON OUR OWN TERMS

RACE, CLASS, AND GENDER
IN THE LIVES OF
AFRICAN AMERICAN WOMEN

LEITH MULLINGS

AIN'T I A WOMAN

black women and feminism



by bell hooks

AN IMPORTANT NEW VISION OF THE AMERICAN BLACK WOMAN FROM THE 17TH CENTURY TO TODAY

WHEN AND WHERE I ENTER

THE IMPACT OF BLACK WOMEN ON RACE AND SEX IN AMERICA

PAULA GIDDINGS

"History at its best—clear, intelligent, moving. Paula Giddings has written a book as priceless as its subject!"
—Toni Morrison



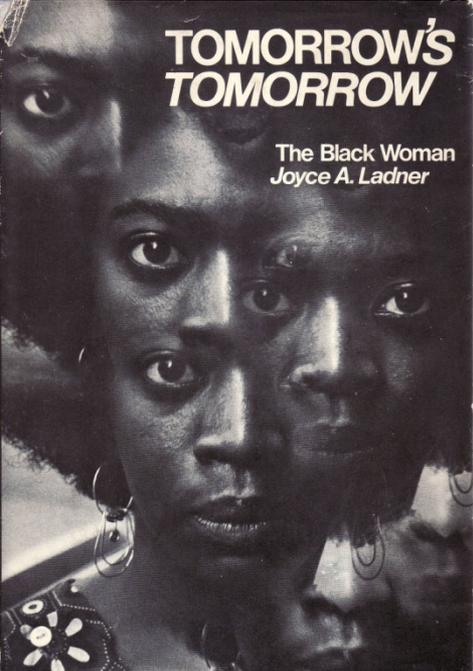
99.99

All the Women Are White, All the Blacks Are Men, But Some of Us Are Brave

Black Women's Studies



Edited by Gloria T. Hull,
Patricia Bell Scott, and Barbara Smith



TOMORROW'S TOMORROW

The Black Woman
Joyce A. Ladner

The History of Black Women in America



SHINING THREAD OF HOPE

DARLENE CLARK HINE

KATHLEEN THOMPSON

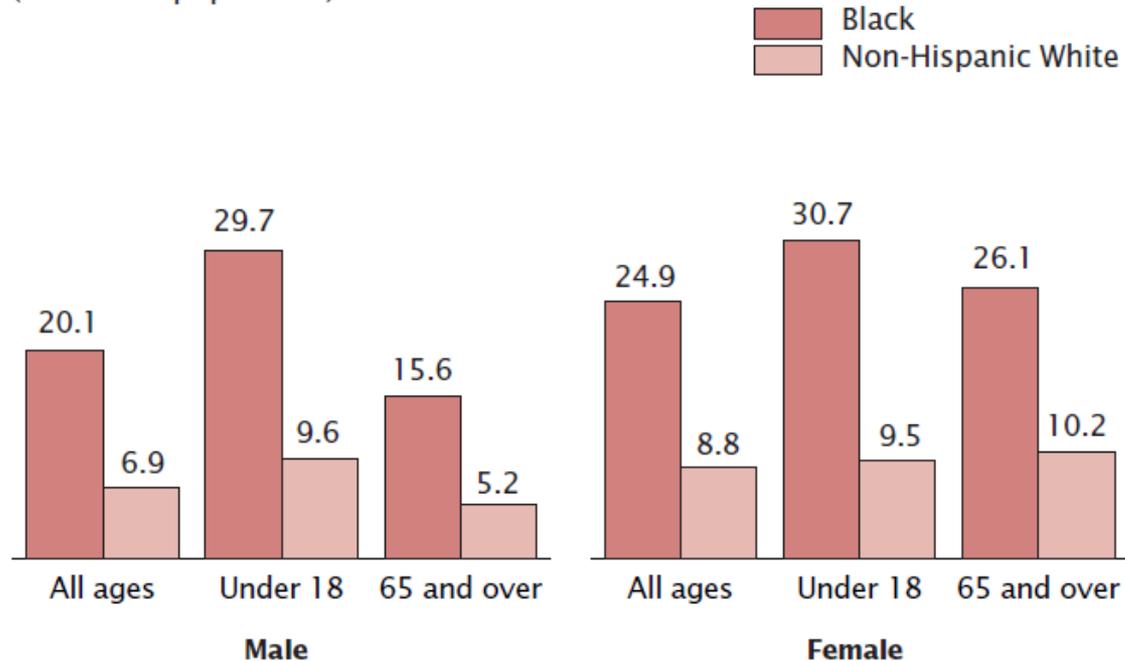
Triple oppression

nationality, class, gender

Figure 10.

Poverty Rate by Age, Sex, and Race: 2001

(Percent of population)



Source: U.S. Census Bureau, Annual Demographic Supplement to the March 2002 Current Population Survey.

The black woman is demanding a new set of female definitions and a recognition of herself of a citizen, companion and confidant, not a matriarchal villain or a step stool baby-maker. Role integration advocates the complementary recognition of man and woman, not the competitive recognition of same.

Third World Women's Alliance 1970

**Feminism:
Dynamic Black women
Have always been
ideologically strong**



Sojourner Truth



Ida B. Wells, Fannie Lou Hamer, Ruby Doris Robinson



QUEEN LATIFAH

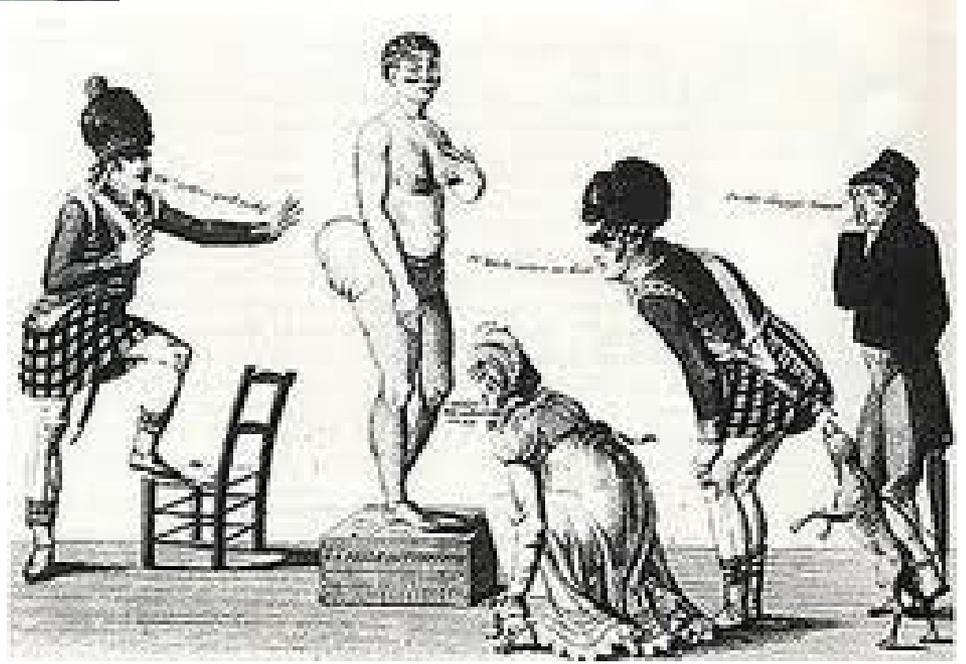


COMING FROM THE SOUTH

COMING INTO THE HOUSE

Featuring MO'NIE LOVE

A promotional poster for Queen Latifah's album "Queen Latifah". The central image shows Queen Latifah in a black suit, standing with her arms outstretched. The text "QUEEN LATIFAH" is at the top in large, bold letters. Below the image, there are two colored boxes: a red one on the left that says "Featuring MO'NIE LOVE" and a green one on the right that says "COMING INTO THE HOUSE". A circular logo with a map of Africa is also visible on the right side of the poster.



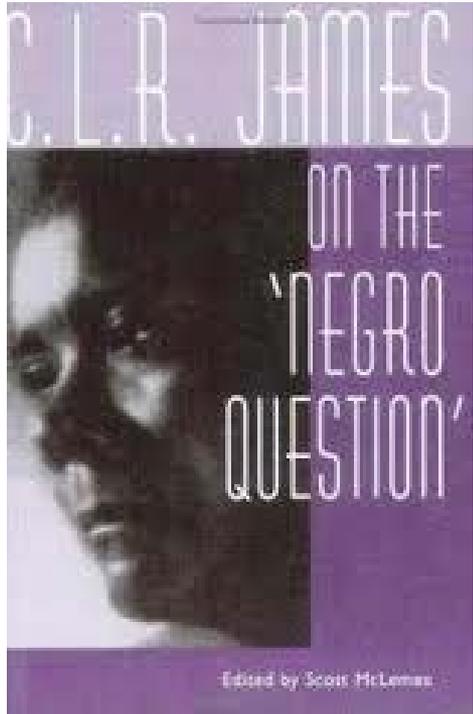
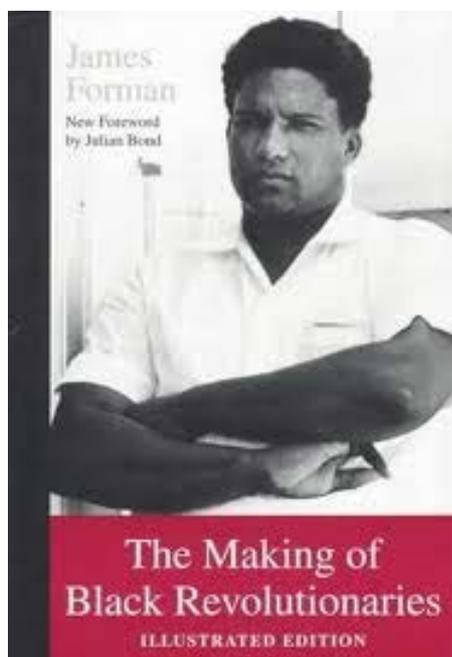
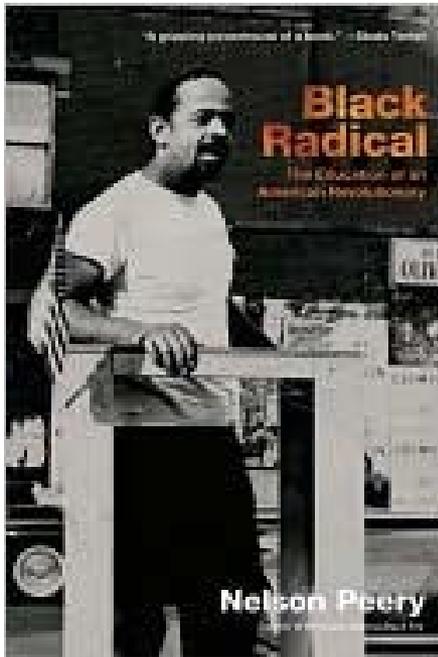
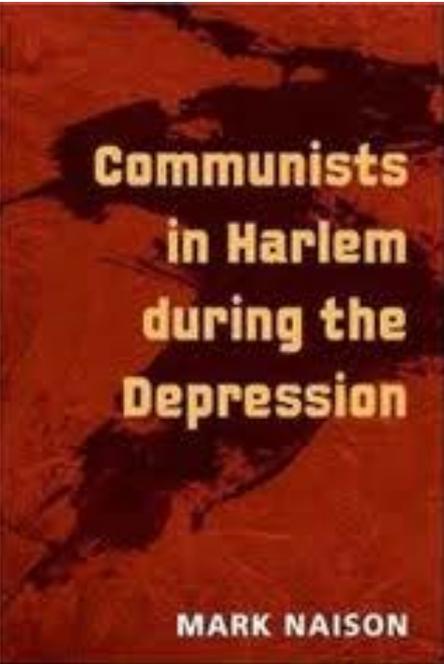
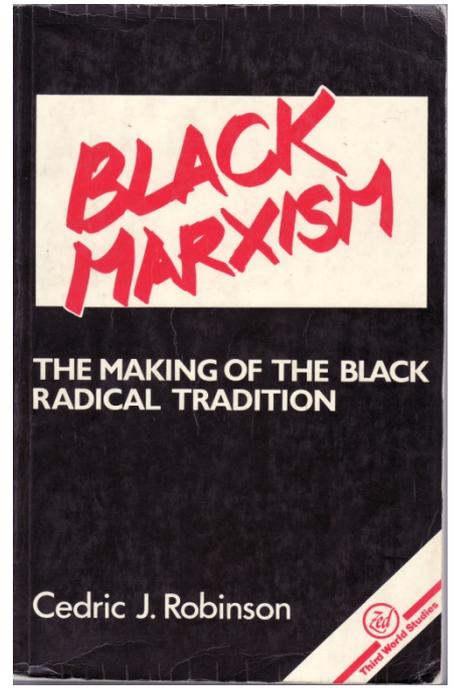
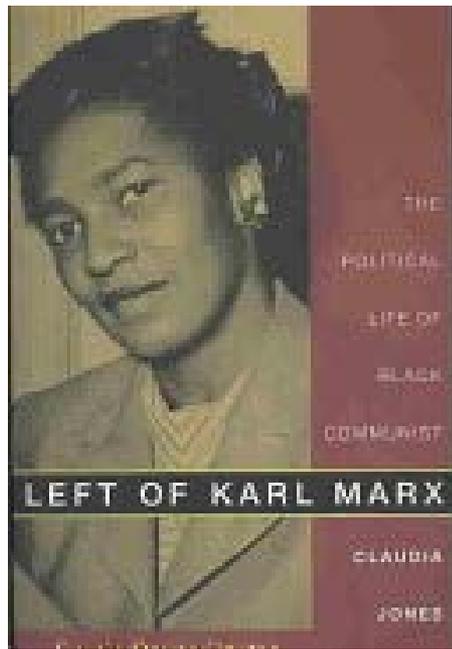
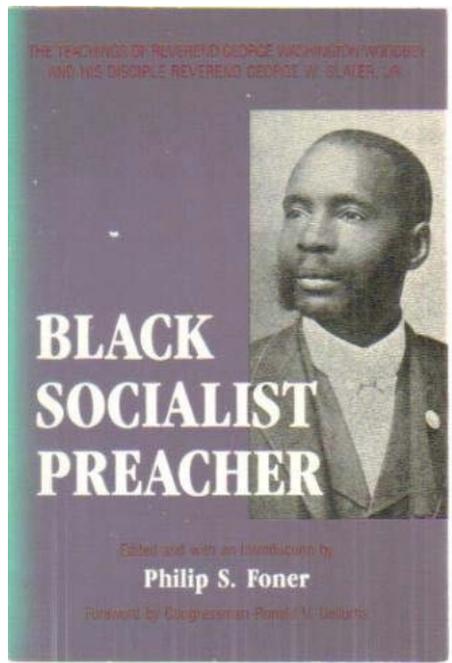
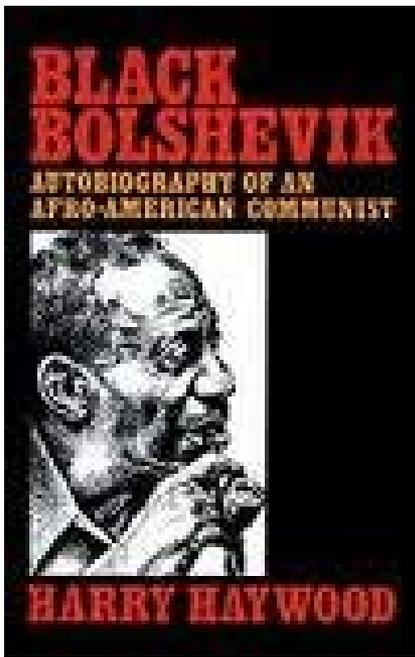
**Who will defend
Our little girls?**

**Where are the
New Role models?**

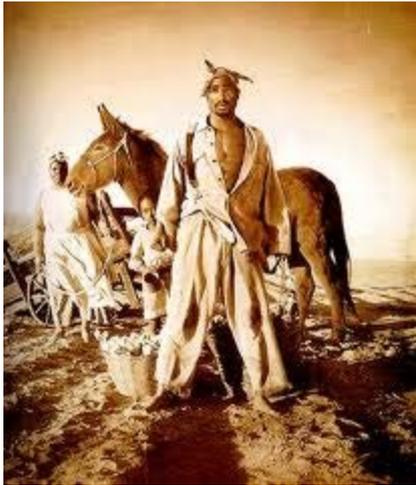
**Will the new
Multiculturalism
Provide a strong
Black identity?**



GETTY IMAGES/MICHELLE HARRIS AND TONY POLYAK FOR PERC



Freedom from slavery meant becoming part of a capitalist society. But Black people never got 40 acres and a mule!



What does freedom mean?

Freedom from capitalism meant workers taking power. It hasn't happened yet!

Power flows from the industries of the land. The working class must organize to take the industries and operate them in the interest of all.





A REVOLUTION BOOKS EVENT

**The Ascendancy of Obama...
and the Continued Need for
Resistance and Liberation:**

A DIALOGUE BETWEEN
CORNEL WEST AND CARL DIX

TUESDAY, JULY 14, 7:00PM

HARLEM STAGE at AARON DAVIS HALL
150 Convent Avenue at West 135th Street
1 train to 137th Street or A, B, C, D to 125th Street

Muhammad Afimad
(Maxwell Stanford, Jr.)

**WE WILL RETURN IN THE
WHIRLWIND**

Black Radical Organizations
1960-1975

Introduction by John Bracey

Radical Black Tradition



Panafricanism
Nationalism
Black Liberation
Feminism
Socialism

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

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



Thank you for watching.

Please send comments to

H-Afro-Am

African-American Studies

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