

**Intro to Africana Studies**

**AAS 166**

**Prof. Williams**

**Intro to Black Studies**

**Chapter 6, Part 2: Black Women, Men, and Relationships**

**Spring 2021 Week 10**

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# Zoom wait music: Ramsey Lewis/Earth Wind & Fire “Sun Goddess”

From *Sun Goddess*, Columbia Records 1974

Personnel: Ramsey Lewis.



<https://africanastudiesintrocourse.wordpress.com>

# Week 10 Agenda: Wednesday April 7, 2021

- Introduce agenda
- Course announcements
  - First paper DUE
- College announcements: scholarships
- Event announcements
- BRIEF REVIEW: last class topics
- NEWS STORY: From NPR's *Morning Edition* 3/23/21
- DISCUSSION: *Introduction to Black Studies* chapter 6
- BREAK: Listening: "Why the King of Love is Dead" by Nina Simone
- CONTINUE DISCUSSION: *Introduction to Black Studies* chapter 6
- Intro next week's topic
- END
- Individual Q&A



Image: *The Family*. Elizabeth Catlett, 2002.

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37TH ANNUAL NATIONAL CONFERENCE OF

# The Association for the Study of Classical African Civilizations

VIA ZOOM

THEME

**The Classical African Worldview During  
Post-Pandemic Times: Leaving Footprints  
for the 21st Century and Eternity**

**April 9-17, 2021**

MORE INFORMATION

To register: [ascac2021.eventbrite.com](https://ascac2021.eventbrite.com)



RACE

# Illinois City's First-In-The-Nation Reparations Program Draws Complicated Reactions

April 2, 2021 · 5:00 AM ET  
Heard on [Morning Edition](#)

ARACELI GOMEZ-ALDANA

**3-Minute Listen**

[+ PLAYLIST](#)



Evanston, Ill., will make reparations available to Black residents in what's believed to be the first program of its kind in the U.S. They could get up to \$25,000 for down payments or home repairs.

Henry  
 DF Deven  
 Angel  
 BM Brand  
 Diana  
 ES Edward  
 EN Erika  
[Invite](#)

# Week 8 Review: some key points

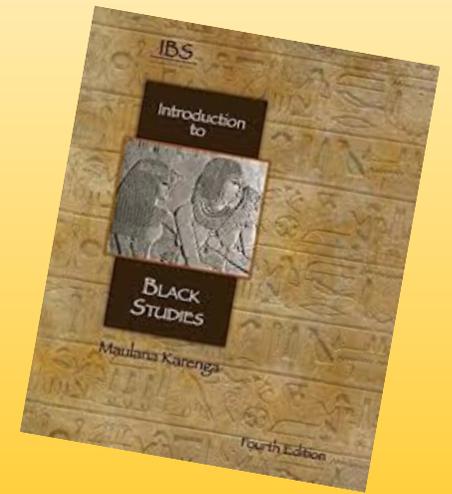
## *Chapter 6, Black Sociology*

- Research methodology
- Social “deviance”
- Challenge to mainstream sociology

# Pathological-Pathogenic School

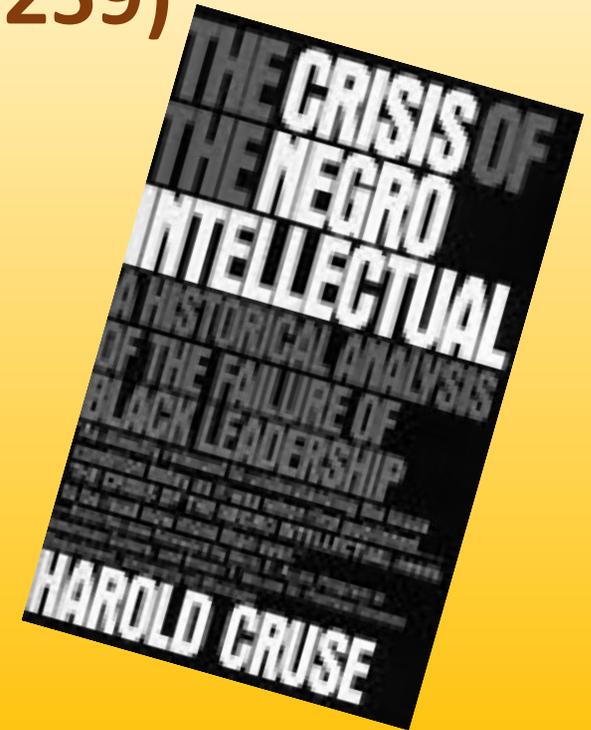
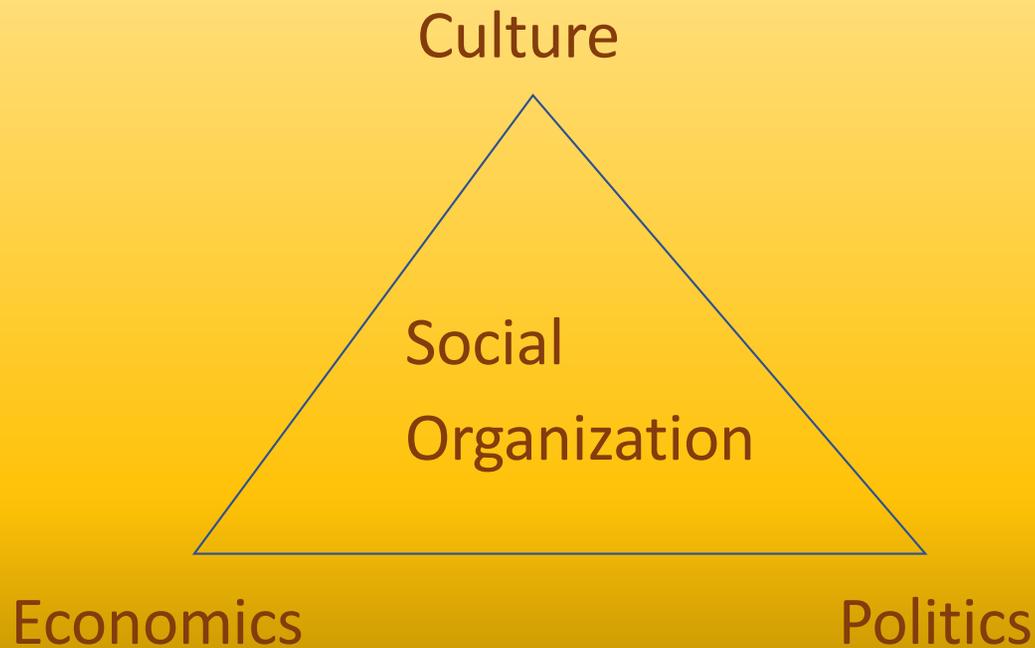
**E. Franklin Frazier:** enslavement, urbanization, racism destroyed Black family relations and ability to function

**Daniel Patrick Moynihan:** “at the heart of the deterioration of the fabric of (Black) society is the deterioration of the Black family.”



# Crusian Cultural Paradigm (258-259)

Harold Cruse: *The Crisis of the Negro Intellectual* (1967)



# Key Concepts

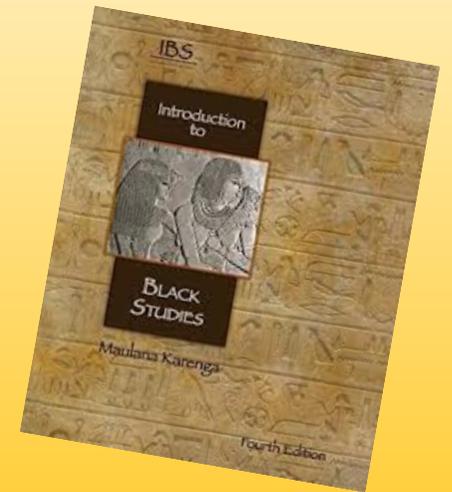
Culture

Worldview

Ideology

Relationships

Gender Relations



# Black Women's Studies (from Ch. 2)

Key factors:

- 1 Increased advocacy in the 1990s (44)
- 2 Key role women played in building discipline-specific academic organizations
- 3 Creative tension and discourse between Black womanist and feminists and White feminists and between Black Studies and White women studies (47)
- 4 Criticism of relations in Black Freedom Movement (47)

# Womanist/Feminist Discourse Significance (268)

- 1 Value of women's voices
- 2 Necessary **corrective** to male-dominant social order
- 3 **Complementarity** with male voice and vision

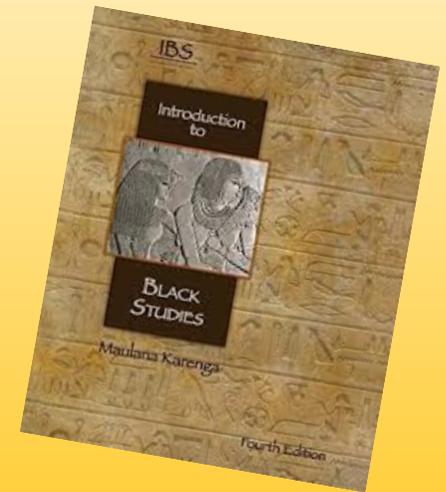


# Dogon Tradition/Insights (Chapter 5)

## *African-centered Approach:*

*Complementary means that which completes or makes whole. Thus, the male and female complete and make each other whole as a human being. (194)*

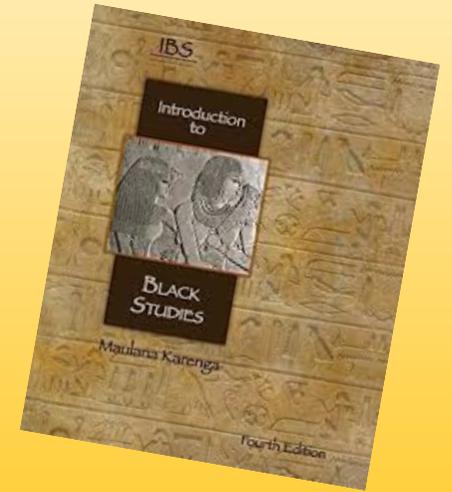
*This is essentially an African dialectic, posing **complementary** opposites as necessary to the explanation and functioning of the world. In fact, each opposite explains and necessitates the other (195)*



# Ancient African Sources (269)

Chimbuko Tembo & Tiamoyo Karenga's scholarship highlights points in *Odu Ifa* and *Husia*.

- 1 Divine inclusiveness of male & female principles
- 2 Woman & man in God's image



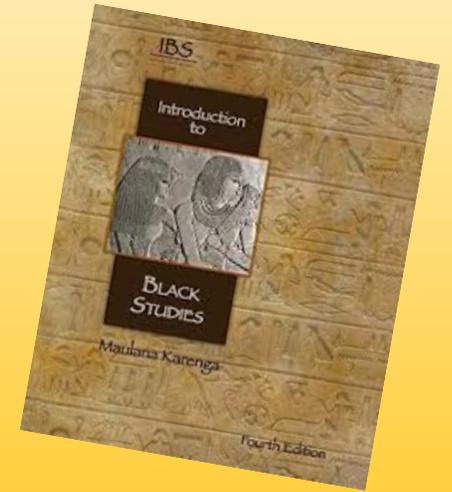
# Feminist/Womanist Approaches (275)

Afrocentric Womanism

Feminist Womanism

Christian Womanism

Muslim Womanism



# Listening: Nina Simons “Why the King of Love is Dead”

From *Tell it Like it is: Rarities and Unreleased Recordings* Sony/BMG Music  
2008

Personnel: Nina Simone: vocals.

Approx. 13 minutes

**Break:**  
**15 minutes**

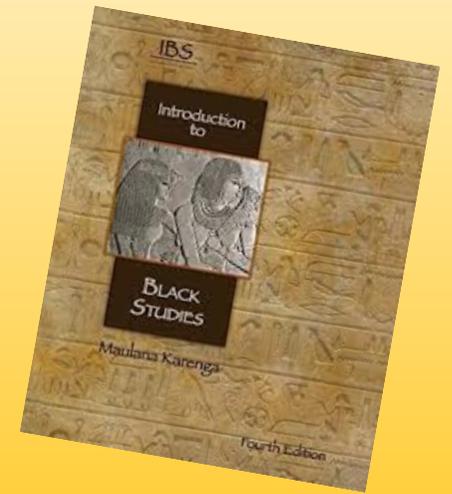
*(Be right back! 7:35 PM)*



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# Fundamental Facts to Black Relationships (278)

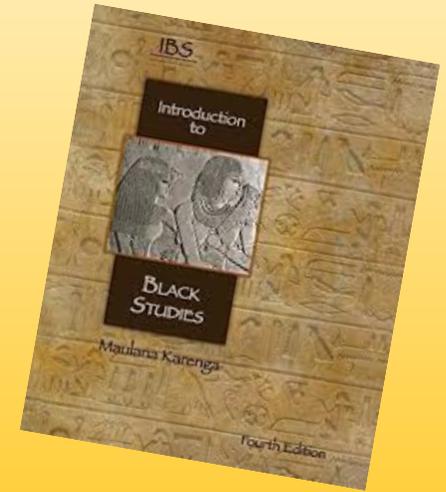
- 1 Black relationships no more problematic than white ones; often seen as more severe
- 2 Real life involves problem solving
- 3 Not all Black relationships are in trouble
- 4 Criticism of Black relationships is critique of social basis



# Social Basis of Black Relationships (279)

## *Racism, Capitalism, Sexism:*

“**Capitalism**, then, turns relationships and parts of relationships into commodities, things to buy and sell, and utilitarian arrangements. **Racism** engenders self-hate, self-doubt and pathological fixation on the White paradigm. And **sexism** encourages artificial personal power over women as a substitute for real social power over one’s destiny and daily life. The result of these three structural and value strains on Black male/female relationships expresses itself as a transformation of the relationships into what can best be described as connections”



# Connections vs Quality Relationships (279)

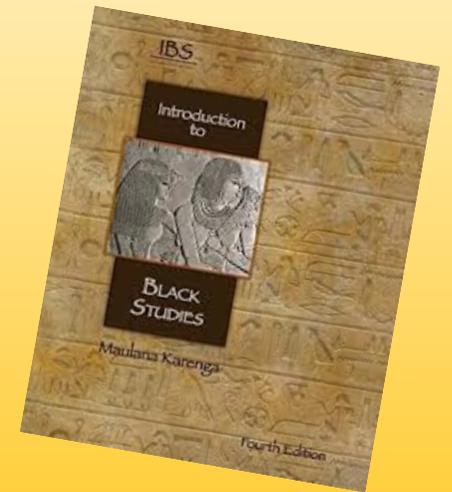
**Connection:** short-term or tentative association which is utilitarian and alienated and is designed primarily for the mutual misuse of each other.

**Quality Relationship:** long-term, stable association defined by its positive sharing and a mutual investment in each other's happiness, well-being and development



# The Connections (280-281)

- 1 Cash
- 2 Flesh
- 3 Force
- 4 Dependency



# Toward Solutions (281)

## *Personal/Individual:*

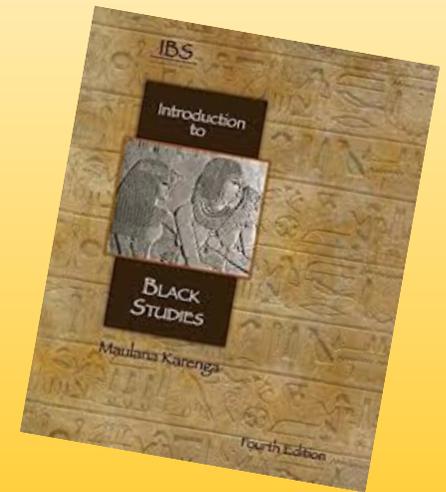
“Real relationships must begin with terms clearly stated, then grow and are reinforced by common values, common interests and aspirations, quality commitment, support structures, continuous renewal, and **common struggle** for liberation and a higher level of human life.” (282)



# Toward Solutions (281)

## *Social/Community*

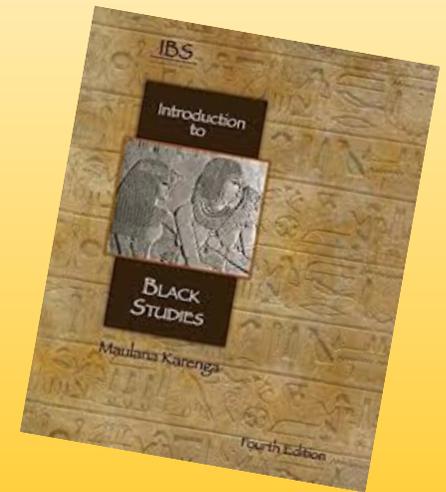
“The solution to different relations then, is rooted in the creation, acceptance and practice of a **value system** which produces the **attitudes** and **practices** necessary to build and sustain quality relationships.”

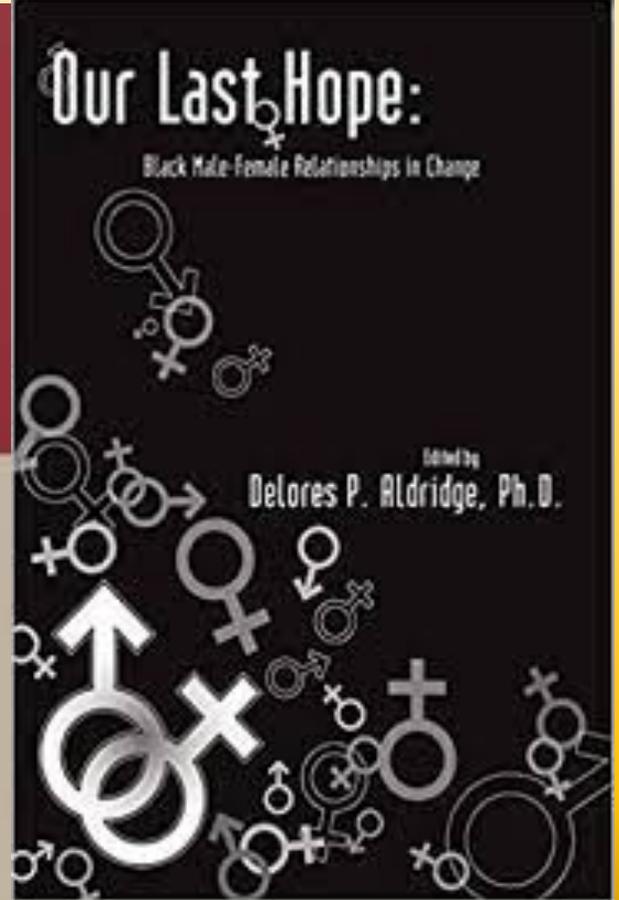
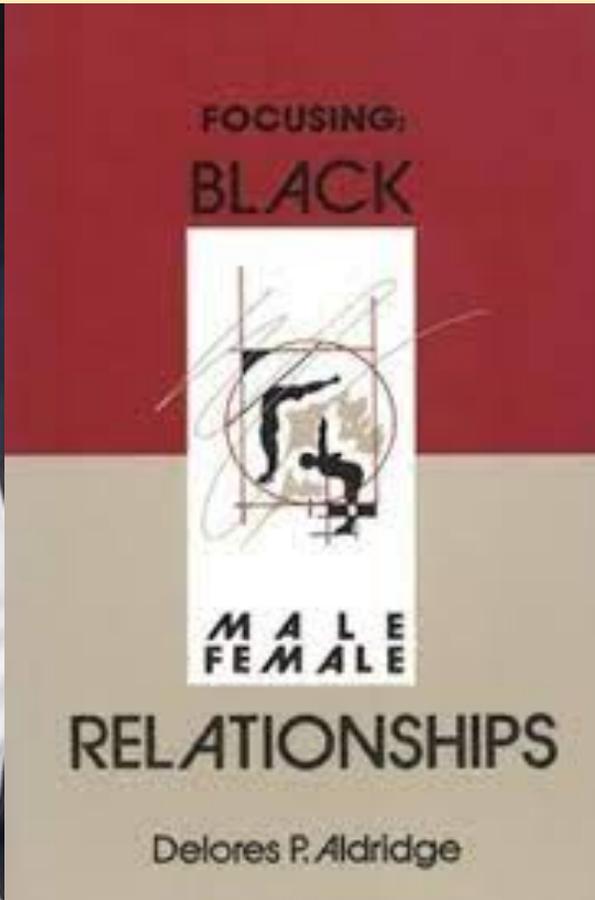


# Toward Solutions (282)

## *Social/Community*

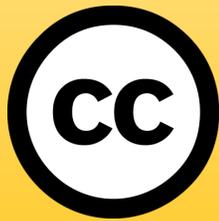
[A]ny solution that evolves must be a **collective** and community-affirming solution, one that honors the moral demands of equality, mutual respect and reciprocity. It is this conception of the person-in-community, being of equal worth, rights, and respect that stands at the center of any Afrocentric conception of man/woman relations.” (282)





*Revised April, 2021*  
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