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

From *Sun Goddess*, Columbia Records 1974

**Personnel:** Ramsey Lewis.

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Week 10 Agenda: Wednesday April 7, 2021

- Introduce agenda
- Course announcements
  - First paper DUE
- College announcements: scholarships
- Event announcements
- BRIEF REVIEW: last class topics
- 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

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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
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

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.
Week 8 Review: some key points

*Chapter 6, Black Sociology*

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

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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)

- Culture
- Social Organization
- Economics
- Politics
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
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.

**Break:** 15 minutes

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

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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)