

# AFRICAN AMERICAN STUDIES AND THE BLACK INTELLECTUAL TRADITION

Semester No 7	LA-412	Credit Hours 3-0
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## COURSE OBJECTIVES:

1. To grapple with key questions, concerns, and problems (i.e. agency, resistance, culture, etc.) that have preoccupied scholars of African-American history, culture, and politics.

2. To engage in specific social formations (i.e. migration, urbanization, globalization, etc.), significant cultural/political developments (i.e. uplift ideologies, nationalism, feminism, Pan-Africanism, religion/spirituality, etc.), and hallmark moments/movements (i.e. Harlem Renaissance, Civil Rights movement, etc.)

1. Students will be expected to possess a working knowledge of major themes/figures/traditions, alongside a range of cultural/political practices and institutional arrangements, in African-American Studies

## COURSE LEARNING OUTCOMES:

Upon successful completion of the course, the student should be to:

1. To facilitate an understanding of the black intellectual tradition that has emerged as a result of African-American thinkers' attempts to develop a unified response to an understanding of the black condition.

2. To consider the way that period-specific intellectual phenomenon-such as Modernism, Marxism, Pan-Africanism, and Feminism-combined with a host of social realities.

3. How do race, gender, class, and sexuality intersect within the politics of African American culture? What can we expect to learn from these literary works

## PRESCRIBED TEXT:

1. Du Bois, W.E.B., The Souls of Black Folk

2. Baldwin, James, The Fire Next Time

3. Morrison, Toni, Beloved 4. Raboteau, Albert, Slave Religion

## PREREQUISITES:

NIL

## COURSE LEARNING OUTCOMES:

From the arrival of enslaved Africans to the recent election of President Barack Obama, black people have been central to the story of the United States, and the Americas, more broadly. African Americans have been both contributors to, and victims of, this “New World” democratic

experiment. To capture the complexities of this ongoing saga, this course offers an interdisciplinary exploration of the

development of African-American cultural and political life in the U.S. but also in relationship to the different African diasporic outposts of the Atlantic world. The course will be organized both chronologically and thematically, moving from the “middle passage” to the present so-called “postracial” moment— drawing on a range of classical texts, primary sources, and more recent secondary literature. This course introduces students to the field of African American Studies through an examination of the complex experiences, both past and present, of Americans of African descent. Through a multidisciplinary perspective, it reveals the complicated ways we come to know and live race in the United States. Students engage classic texts in the field, all of which are framed by a concern with epistemologies of resistance and of ignorance that offer insight into African




American thought and practice.




#### **ASSESSMENT SYSTEM:**



Quizzes	10 %
Assignments	10%
Final Term Paper	20%
Mid Term	20%
ESE	40 %

**Weekly breakdown of course contents is as follows:**

WEEK	TOPICS	QUIZZES	ASSIGNMENTS
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1 -3	<p><b>Course Introduction</b></p> <p> <b>The Figure of the African-America Intellectual</b></p> <p> <b>Intellectual Production</b></p> <ul style="list-style-type: none"> <li>• Harold Cruse, The Crisis of the Negro Intellectual (1967) [selections] {R}</li> <li>• Davarian Baldwin, Introduction: „Chicago Has No Intelligentsia?": Consumer Culture and</li> <li>• Intellectual Life Reconsidered," "Mapping the Black Metropolis: A Cultural Geography of the</li> <li>• Stroll," and "The Crisis of the Black Bourgeoisie: What if Harold Cruse had Lived in Chicago?"from Chicago's New Negroes: Modernity, The Great Migration, and Black Urban Life (2007), 1-53, 233-242.</li> <li>• Cornel West, "The Dilemma of the Black Intellectual" and bell hooks, "Black Women Intellectuals," in West and hooks, eds., Breaking Bread: Insurgent Black Intellectual Life (1985), 131-46, 147-65. {R}</li> <li>• W.E.B. Dubois, "The Talented Tenth" (1903) available at:</li> <li>• <a href="http://teachingamericanhistory.org/library/index.asp?document=174">http://teachingamericanhistory.org/library/index.asp?document=174</a></li> </ul>	01	01
	<p> <b>African-American Social Scientific Thought, in and of the World</b></p> <ul style="list-style-type: none"> <li>• Andrew Zimmerman, Alabama in Africa: Booker T. Washington, the German Empire, and the Globalization</li> </ul>	01	01

5-6	 <b>African-American Print Culture with James Danky</b> <ul style="list-style-type: none"> <li>James Danky, "The Talking Book and the Talking Book Historian: African American Cultures of Print-The State of the Discipline," <i>Book History</i> (2010), 251-308.</li> <li>James Danky, "Reading, Writing and Resisting: African American Print Culture," in <i>A History of the Book in America</i>, volume 4, <i>Print in Motion, The Expansion of Publishing and Reading in the United States, 1880-1940</i> (2009), 339-358.</li> <li>Henry Louis Gates, Jr. "Foreword," and James Danky, "Brief History of the Project," and "Introduction: The Black Press and White Institutions," in <i>African-American Newspapers and Periodicals: A National Bibliography</i>, James P. Danky, editor (1998), ix-x; x1-xii; xxxixxxxv</li> </ul>		01
7-8	 <b>African-American Folk Thought</b> <ul style="list-style-type: none"> <li>Lawrence Levine, <i>Black Culture and Black Consciousness: Afro-American Folk Thought From Slavery to Freedom</i> (1978)</li> <li>Mia Bay, "'Devils and Good People Walking De Road at De Same Time': White People in Black</li> <li>Folk Thought," in <i>The White Image in the Black Mind, 1830-1925</i> (2000)</li> </ul>		
9	<b>Mid Term</b>		
10-12	 <b>Religion in African-American Intellectual Life</b> <ul style="list-style-type: none"> <li>Barbara Dianne Savage, "Biblical and Historical Imperatives: Toward a History of Ideas about the Political</li> </ul>	01	01

	<p>Role of Black Churches,” Vincent Wimbush, ed. African Americans and the Bible: Sacred Texts and Social Textures (2001) {R}</p> <ul style="list-style-type: none"> <li>• Kwame Anthony Appiah, “Old Gods, New Worlds,” from In My Father’s House: Africa in the Philosophy of Culture (1992), 107-36.</li> <li>• Hubert Harrison, “On a Certain Conservatism in Negroes,” (n.d.) available at:  <a href="http://www.archive.org/stream/negronation00harr#page/40/mode/2up">http://www.archive.org/stream/negronation00harr#page/40/mode/2up</a></li> <li>• Martin Luther King, “A Tough Mind and a Tender Heart,” from Strength to Love (1983), 1-10.</li> </ul>		
13- 14	<p> <b>Black and Blue: From Existentialism to Black Power</b></p> <ul style="list-style-type: none"> <li>• Frantz Fanon, Wretched of the Earth, Preface by Jean-Paul Sartre (1961)</li> <li>• William, Van Deburg, “Precursors and Preconditions: Why Was there a Black Power Movement?” from New Day in Babylon: The Black Power Movement and American Culture, 1965-1975 (1992), 28-62</li> </ul>	01	
15- 16	<p> <b>Comparative Diasporas: Zionism and its Critics</b></p> <ul style="list-style-type: none"> <li>• Brent Hayes Edwards, The Practice of Diaspora: Literature, Translation, and the Rise of Black Internationalism (2003) (Plus review: Edwards’s essay at:  <a href="http://socialtext.dukejournals.org/cgi/reprint/19/1_66/45.pdf">http://socialtext.dukejournals.org/cgi/reprint/19/1_66/45.pdf</a>) • Robert A. Hill, “Black Zionism: Marcus Garvey and the Jewish Question” in African Americans and Jews in the Twentieth Century, eds. V. P. Franklin, et. al., (Univ. of Missouri Press, 1998), 40-53.</li> <li>• Edward Blyden, “The Jewish Question” (1898), 5-24.</li> </ul>		

	<ul style="list-style-type: none"> <li>• George Shepperson, “The African Abroad or the African Diaspora,” in Emerging Themes of African History, T.O. Ranger, ed. (Nairobi, 1968), 152176.</li> </ul>		
17	Revision		
18	<b>END SEMESTER EXAMINATION</b>		