eBlack Studies: Rediscovering our origins as we look to the future …Sankofa …Reboot

Abdul Alkalimat
University of Illinois
AFAS @ ACRL
Chicago, July 2009
I got the mind of a hacker
I got the heart of a hustler
I got the blood of my mother
And the soul of my father

Cause i ain’t going back to slanging in the street
Gotta find a better way to keep sneakers on my feet
Cause i ain’t back to selling dope no more
I use to be the first one in front of the corner store
Wit bags of the raw i use to keep it gully like mudusa
Staying out all night still crowing with the roosters
But i ain’t putting my self down in the ho
Gotta find better wayz to stack my dough

Mommy taught me real nice stupid dump quick
She said son you’re my favorite son
I said ma i’m your only son
She said son stop playing around cause going to have to be your on king if you wanna crown risen as high and as bright as the horizon
Keep your feet on the ground so i connect intellects on the internet
Doing thing and places i havn’t even seen yet and this i achieve you can believe holding cyberspace down with nothing but seeds that grow strong! Through growth and development but u ain’t feeling my style that comes from deep in the essence
But daddy didn’t bother came around a couple years after college
My only sun see my polish to the capitol p yeah soon to be my prodigy
Studying to master the schools of geometry the greater and lesser tricks of tricknology after all this information technology it goes a little something like
Mic check
Information techoledge

Unfortunately they have us caught in a digital divide using yesterday information portals is leaving us a step behind we’re our biggest supporters
We’re in danger
Help your self

Somebody get me ope a radical approach to philosophy
My bizzno the message board is on the thirteen floor of my mental absorb these essential fibers vitamins and minerals

Word perfect 33 circuit the surgeon general study etamology
Breakdown the tricks in the twisted e-conomy
Html wwww i can excel i came up the ocean of the internet
As an amateur now i’m clowning browsen surfing like a master
New e-conomy got reading like britainica you can byte like eight bits a single character
Information technology is the future
We must be ancient to the future to survive
The forth chapter the mind hacker furthermore keying in on
Cyber wars for the cause using open source documenting all thought and behavior due your neighbor a favor and pass the message to a player like senga this is the beginning of the end the alpha and omega

The digital divide the crucial conflict is now right here don’t let your mouth run off at a thousand per hour while your brain is on vacation
This our future and it’s for the taken
It’s for the taken and we can make it no matter whatever it is
They’re going to keep on doing their bizz and keep on leaving us behind for getting our kids it’s up to us to connect and build a bridge if we going to head to the future we can’t sustain
We got deal right now come on maintain simple and plain
Don’t go against the grain
It’s up to us to make the connection into the future
Outline

• Introduction: some autobiographical comments with a comment on culture

• The three historical stages of Black Studies

• The impact of information technology on Black Studies

• The crisis of imagination at the cusp of the next leap in the information revolution: Broadband to the premise
ART can be beautiful, historical, and educational

John Biggers 1921-2001
African retention is a vital aspect of African American culture. Basic aesthetics, religion, language, food, music and dancing, hair care and styling, and much more.
Art and culture always reflects the social conditions and individual experiences of the artists and people involved. African American art and culture is based in the historical periodization of the African American people.
1995: Technological change is fundamentally changing society, creating a new class of people permanently excluded from employment, health care, and all form of social security. This is class that is outside of capitalism.

We learned that this change was creating opportunities for great social progress.
1998: Public computing (especially the community technology center or cyber-café) is the new organizational hub for poor and working people to organize and advance their interests and culture in the information age.

We learned that our people could build their own bridges over the digital divide.
2001: The 21st century requires a reorganization of how to build a movement of social resistance to racism and class exploitation, rooted in culture and tied to the spontaneous inclinations of the communities throughout the country, indeed the entire world.

We learned to find the theory we needed in our practice and historical analysis.
2004: As the building of digitized African American content increases, it is essential to map cyberspace to build unity by linking and creating a network, a network capable of representation, organization, mobilization, and change.

We learned who was in cyberspace, who we needed to network with and build unity.
We are witnessing an information revolution – a revolution that is leading global transformation. People of African descent have always played pivotal roles in the history of technological revolutions – sometimes as innovators and inventors, more frequently as laborers – and whose labor permitted the wealth that spurred further technological advances. The social consequences of today's information revolution include suffering and economic insecurity for African Americans and others in the African Diaspora, and also dislocations among others in society. Our communities have been digitally divided but we are dedicating ourselves to serve as a bridge over the river of that divide. Our social values are cyberdemocracy, collective intelligence, and information freedom. We embrace the information revolution and dedicate our scholarship to academic excellence and social responsibility. We welcome others to join us in this endeavor. **The Urbana eBlack Manifesto, 2008.**
“Each generation has a mission. It can fulfill it or betray it.” Frantz Fanon

1. **Black Studies as social movement**: The Black liberation movement and the Black Student movement united to fight racism and transform higher education. 1960s.

2. **Black Studies as academic profession**: The faculty and students of Black Studies achieve excellence based on the universal standards for scholarship. 1980s.

3. **Black Studies as knowledge network**: The Internet enables Black Studies to become a virtual knowledge network, a global information commons. 2000s.

The third generation of Black Studies has a clear mission
Historical origins of Black Studies

1. The basis of Black Studies has always been in the Black community
2. There was also a Black academic community
3. Black power gave birth to the 1960’s Black Studies Movement
Black Studies in the community

Chicago:

1. Nationalist movements
   a. Nation of Islam
   b. Moorish Science Temple

2. Black book stores
   a. Hammurabi
   b. Curtis Ellis

3. Museums and libraries
   a. South Side Community Art Center
   b. DuSable Museum
   c. Vivian Harsh Collection

New York:
Black Studies in the community, cont’d

4. Publications
   a. Ebony/Negro Digest
   b. Defender
   c. Muhammad Speaks

5. Organizations
   a. ANECA (American Negro Emancipation Centennial Authority)
   b. OBAC (Organization of Black American Culture)

6. Individuals
   a. Ish Flory
   b. Margaret Burroughs
   c. Hoyt Fuller
   d. John Sengstacke
The Black academic community

1. HBCUs
   a. Howard University (1867)
   b. Fisk University (1866)
   c. Atlanta University (1865)
   d. Tuskegee Institute (1881)

2. In the mainstream
   a. St. Clair Drake (Roosevelt University)
   b. Lorenzo Turner (Roosevelt University)
   c. Allison Davis (University of Chicago)
The dialectics of Black Power

1. The ideological break with the Civil Rights Movement
   a. Nonviolence v. violence (self defense)
   b. Leadership and alliances
   c. Reform and revolution

2. The importance of Malcolm X
   a. The polarity to Martin Luther King
   b. Black consciousness
   c. Black struggle as epicenter of the global struggle

3. Third world revolutions
   a. China 1949
   b. Cuba 1959

4. Nationalist ideology and national liberation

5. Marxist analysis and class struggle
University of Illinois: Project 500

1967: 372 Black Students out of 30,400
1968: Martin Luther King assassinated
1968: 565 new African American and Latino students admitted
1968: Institutional racism, 240 Black students arrested

Post 1968:
Bruce Nesbitt Black Cultural Center
African American Studies and Research Program, BA major and minor, PhD 2010
Black Studies as academic profession: selected examples

Organizations
a. National Council for Black Studies
b. Chicago Council for Black Studies

Journals
a. Black Scholar
b. Journal of African American History
c. African American Review

PhD degree granting institutions
a. Temple
b. Northwestern
c. Michigan State
Black Studies has three literatures

1. Mainstream scholarship e.g. *American Historical Review*
2. Radical literature critical of the mainstream e.g. *The Radical Historical Review*
3. African American intellectual production e.g. *Journal of African American History*
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<tr>
<th>Ideology</th>
<th>Theoretical foci</th>
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<tr>
<td>Panafricanism</td>
<td>African diaspora</td>
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<td>Nationalism</td>
<td>Black community</td>
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<tr>
<td>Liberation theology</td>
<td>Black church</td>
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<tr>
<td>Feminism</td>
<td>Gender</td>
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<tr>
<td>Socialism</td>
<td>Social revolution</td>
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Three great debates in Black intellectual history

The emancipation debate e.g. National Negro Convention Movement 1830-1864

The self-determination debate e.g. Booker T. Washington, W. E. B. DuBois, and Marcus Garvey 1890s-1930s

The Black liberation debate e.g. Martin Luther King and Malcolm X 1960s
The Black Studies community nationwide, $N = 311$

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<td>Latin America</td>
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<td>1%</td>
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<td>Interdisciplinary</td>
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What can we learn from New York and California?

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<th>New York</th>
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<td>Africana Studies faculty</td>
<td>604</td>
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<td>Africana Studies courses</td>
<td>1886</td>
<td>1657</td>
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<td>Percent of units which are academic departments</td>
<td>50%</td>
<td>29%</td>
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<td>Percent of units which are at public institutions</td>
<td>75%</td>
<td>50%</td>
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## Studies of Black icons

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<tr>
<th>Individual</th>
<th>New York</th>
<th>California</th>
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<tr>
<td>Malcolm X</td>
<td>5</td>
<td>3</td>
<td>8</td>
</tr>
<tr>
<td>M. L. King</td>
<td>4</td>
<td>4</td>
<td>8</td>
</tr>
<tr>
<td>Toni Morrison</td>
<td>4</td>
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<td>8</td>
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<tr>
<td>Alice Walker</td>
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<td>0</td>
<td>3</td>
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<tr>
<td>Frantz Fanon</td>
<td>0</td>
<td>3</td>
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<td>James Baldwin</td>
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<tr>
<td>Ralph Ellison</td>
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Consensus in the curriculum

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<th>Topic</th>
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<th>California</th>
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<tr>
<td>Women</td>
<td>79%</td>
<td>67%</td>
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<tr>
<td>Activism/change</td>
<td>69%</td>
<td>43%</td>
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<tr>
<td>Intro courses</td>
<td>60%</td>
<td>60%</td>
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<tr>
<td>Research</td>
<td>34%</td>
<td>47%</td>
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<tr>
<td>Theory</td>
<td>21%</td>
<td>25%</td>
</tr>
<tr>
<td>Senior seminar</td>
<td>21%</td>
<td>27%</td>
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Curriculum issues in Black Studies

Course standardization in the digital age

1. Basic core courses:
   a. Introduction to Black intellectual history
   b. Methods of analysis
   c. Senior seminar

2. Alternative foci for specialization
   a. Humanities
   b. Social sciences
   c. History

3. The discipline
   a. Articulation between institutions
   b. Transition to grad school
The logic of Black history

Chronology (sequencing) vs. dialectics

Structure (slice of life) vs. process (trends)

Modes of social cohesion:
trans-generational continuity

Modes of social disruption:
a generational break from the old to the new
The logic of Black history:
Modes of social cohesion, modes of social disruption

- Africa
  - Slave trade
- Slavery
  - Emancipation
- Rural tenancy
  - Great migrations
- Urban industry
  - Structural crisis
- Information society
Three contemporary anthologies


Content of the three anthologies
4167 pages
308 selections
14 selections in common
Emancipation debate

Olaudah Equiano
1745-1797

David Walker
1795-1830

Maria Stewart
1803-1879

Frederick Douglas
1818-1895

Frances Harper
1825-1911
Self-Determination debate

Booker T Washington 1856-1915
Anna J. Cooper 1858-1964
Ida B. Wells 1862-1931
W. E. B. Du Bois 1868-1963
James Weldon Johnson 1871-1938
Marcus Garvey 1887-1940
Black Liberation debate

Malcolm X
1925-1965

Martin Luther King
1929-1968

Amiri Baraka
1934-
# Technology and Black history

<table>
<thead>
<tr>
<th>Historical periods</th>
<th>Communications innovations</th>
<th>Examples</th>
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<tbody>
<tr>
<td>Africa</td>
<td>speech and song, writing and number systems, the drum</td>
<td>Chaka Zula, Queen Nzinga, Kimathi</td>
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<tr>
<td>Slavery</td>
<td>secret codes, quilts, newspapers</td>
<td>Nat Turner, Frederick Douglass</td>
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<tr>
<td>Rural tenancy</td>
<td>radio, telephone</td>
<td>Ida B. Wells, W. E. B. DuBois</td>
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<td>Urban industry</td>
<td>TV</td>
<td>Martin Luther King, Malcolm X</td>
</tr>
<tr>
<td>Information society</td>
<td>fax, computers, internet</td>
<td>Million Marches, Black Radical Congress</td>
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Locating eBlack as a focus for engaged scholarship

- Community
- Black Studies
- Social Informatics
Information society’s promise: three fundamental values

Cyberdemocracy: everyone can connect

Collective intelligence: everyone can produce

Information freedom: everyone can consume
# eBlack as a Practical Project: The Toledo Experience

<table>
<thead>
<tr>
<th>Professional Discourse</th>
<th>Black Studies</th>
<th>eBlack Studies</th>
<th>The Toledo Experience</th>
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<tbody>
<tr>
<td>Conference (face to face discussions)</td>
<td>Listserv discussions</td>
<td>H-Afro-Am</td>
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<table>
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<th>Curriculum Development</th>
<th>Classroom based campus courses</th>
<th>Distance learning</th>
<th>Joint project with University of Ghana</th>
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<table>
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<th>Research Productivity</th>
<th>Hard copy publications</th>
<th>Research web sites</th>
<th>Malcolm X: A Research Site</th>
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<table>
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<th>Public Policy</th>
<th>Consulting and internships</th>
<th>Advocacy web sites and petitions</th>
<th>1998 Black Radical Congress</th>
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<table>
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<tr>
<th>Community Service</th>
<th>Volunteering in an actual community</th>
<th>Building a virtual community</th>
<th>Toledo Black Church web project</th>
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### D7 method

<table>
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<th>Step</th>
<th>Description</th>
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<tr>
<td>D1. Definition</td>
<td>Defining the problem, summing up the relevant literature, formulating the research question and/or hypothesis</td>
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<tr>
<td>D2. Data collection</td>
<td>Operationalizing the variables, drawing a population sample, collecting data regarding the variables</td>
</tr>
<tr>
<td>D3. Digitization</td>
<td>Inputting, scanning, otherwise putting the data on a computer, organized in a useful way</td>
</tr>
<tr>
<td>D4. Discovery</td>
<td>Analysing the data to test the hypothesis or answer the research question</td>
</tr>
<tr>
<td>D5. Design</td>
<td>Laying out the data and analysis in text, tables, and figures to convey the findings to various audiences</td>
</tr>
<tr>
<td>D6. Dissemination</td>
<td>Sharing the findings with the various audiences as widely and effectively as possible</td>
</tr>
<tr>
<td>D7. Difference</td>
<td>Using the research to make a difference in your research community or the larger world</td>
</tr>
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Three great digitizations

Digitization of discourse:
online communication for education, organization, and mobilization

Digitization of scholarship:
linking Black Studies scholarship online for global transparency and accessibility

Digitization of experience:
virtual community of everyday life including the struggles for survival and liberation
Culture always involves hair
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<th>Address</th>
<th>Phone #</th>
<th>E-mail</th>
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<tbody>
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<td>123 Hair</td>
<td>904 Nebraska Ave. Toledo, OH 43607</td>
<td>242-6592</td>
<td><a href="mailto:jazzydhotcurls@blackvoices.com">jazzydhotcurls@blackvoices.com</a></td>
</tr>
<tr>
<td>Alina &amp; Co. Hair Studio</td>
<td>3433 Monroe St. Toledo, OH 43606</td>
<td>292-0606</td>
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<tr>
<td>All In One Beauty Salon</td>
<td>912 Junction Ave. Toledo, OH 43607</td>
<td>242-3294</td>
<td>n/a</td>
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123 Hair

Address: 904 Nebraska Ave. Toledo, OH 43607
Phone #: 242-6592
E-mail: jazzydhotcurls@blackvoices.com
Working Hours: Tuesday - Friday: 9am-7pm;
Saturday: 9am-4pm
Appointments: Both
Owner: LaDena Jones
Employees: 3: June Allen; Christal Brooks; LaDena Jones
Price range:
Driving Directions: Mapquest Map
Additional Info:
BLACK PEOPLE'S HAIR

AFRO COMB EXHIBIT

The Afro-comb: a black hair care tool

Combs are among the ancient tools we still use on a daily basis. Every cultural group and class applies its aesthetic values to its level of scientific and technological development and produces tools that express economic relations as well as society itself. The history of Africa and its Diaspora is imbedded in the history of its combs.

There are four stages in the historical development of the Afro-comb as a hair tool among African-Americans, especially women:

1. Traditional African Combs: The traditional African comb is a pick, a tool for hair sculpting. It is usually made of wood and sometimes other materials, e.g., ivory or bone. There are three parts: the handle, the body, and the points. The size and shape of these three parts, especially the designs involved, give the comb its cultural meaning.

2. Industrial Comb of African Diaspora: The comb of the industrial era was created in the African Diaspora. It is made of metal and used to straighten and cut hair. This is often the same comb used for threading hair. It is sometimes used for threading hair as a brush.

3. Modern Comb: The modern comb is made of plastic and is used for styling and combing hair. It is often used for straightening and cutting hair. This is often the same comb used for threading hair as a brush.

4. Future Comb: The future comb is made of advanced materials and is designed to meet the needs of the modern African-American community. It is often used for straightening and cutting hair. This is often the same comb used for threading hair as a brush.
Black Studies unites with hip hop and open source partnership with cultural movements.
Hip hop a major force in society

...dominates innovation in popular culture
Information technology…

…requires a cultural revolution
We build labs where we live – our music represents our best energy.

Basements, Bedrooms, and the best we can do.
Basements
Bedrooms
and the best we can do
We may have friends with state-of-the-art means of production…but it can be too costly.
Does this look like the inner city...

...is digitally divided?
The “ghetto” is engaged....

...in its own digital revolution
We may not have it all together...

...but together we can have it all!
HOLDERS OF DOCTORATES AMONG AMERICAN NEGROES
AN EDUCATIONAL AND SOCIAL STUDY OF NEGROES WHO HAVE EARNED DOCTORAL DEGREES IN COURSE, 1876-1943
By HARRY WASHINGTON GREENE
Director of Teacher Education
West Virginia State College

CROFTON PUBLISHING CORPORATION
NEWTON, MASSACHUSETTS
1974
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<th>Middle Name</th>
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<th>M.A. or M.S. Inst.</th>
<th>Highest Degree</th>
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<th>Institution</th>
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<td>Alexander</td>
<td>Sadie</td>
<td>Tanner-Mossel</td>
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<td>University of Pennsylvania, M.S.</td>
<td>Ph.D.</td>
<td>1921</td>
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<td>Issac</td>
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<td>Joseph</td>
<td>C.</td>
<td>University of Chicago, Ph.B.</td>
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Sociology of eBlack: A research framework

Social polarization thesis
Afrocentric thesis
Antiracist thesis
Social cyberpower thesis

Cyberspace
Social origin
Cyberpower
Access to information technology
H-Net

Humanities and Social Sciences Online
Pioneer, Peer-Edited Discussion Lists

160 Networks
600+ Editors
150,000 Participants
90 countries

H-Afro-Am
African-American Studies
H-Net Archives

Scholarly value
  Current users
  Future scholars

Scale
  3 GB of text
  One million messages
Current Search Capabilities

By
• Date
• Author
• Subject
• Words in Text

What’s missing?
• Multi-Thread
• Multi-List
• Cross-Temporal
• Etc…
Gateway to African Studies on H-Net

H-Africa
African History & Culture

H-SAfrica
South African History

H-AfroAm
African-American Studies

H-AfrPol
Current African Politics

H-AfrTeach
Teaching African Studies

H-AfrArts
African Expressive Culture

H-AfrLitCine
African Literature & Cinema

H-WAfrica
West Africa History & Culture

H-AfResearch
Research in African Primary Sources
H-Afro-Am Discussion Logs for July 2008

2008-07-25
- Felicity Northcott <fnorthcott@iss-usa.org>
- James M. Zulu <jzulu@imma.com>
- Kimberly Brown <kbrown@tamu.edu>
- Paul Finkelman <paulfinkelman@law.wisc.edu>
- Robert Hinton <robertt@nyu.edu>
- Julie Gallagher <jgallag@pugetsound.edu>
- Robin Coleman <rcoleman@umich.edu>

Re: African-American Children adopted abroad
Re: Advancing the African Renaissance: Global Peace Leadership Summit
Re: Joseline Baker in South Africa?
Re: McKinney/demesne announces presidency
Re: McKinney/demesne announces presidency
Re: The Black Male Aesthetic and Gay Male Femininity

2008-07-24
- "Schaffer, Dana" <dana.schaffer@yale.edu>
- Akil Houston <a@phipshodium.org>
- Paul Finkelman <paulfinkelman@law.wisc.edu>
- William Dickerson-vahed <william.dickerson-vahed@hotmail.com>
- Kimmatt1@memphis.edu Martin <kimmatt1@gmail.com>
- Kimberly Ellis <kellimellis@gmail.com>
- William Dickerson-vahed <william.dickerson-vahed@hotmail.com>
- "Wardlaw, Carolyn" <cw@uwm.edu>

Re: Finalists Announced for the 2008 Frederick Douglass Book Prize
Re: McKinney/demesne announces presidency
Re: re-enacting the middle passage with K-12 children
Re: The New Black Male Aesthetic and Gay Male Femininity
Re: re-enacting the middle passage with K-12 children
Re: A book of plays for African American youth

2008-07-23
- asmith12059@gmail.com
- zkmh@ymail.com
- Eric Johnson <ejohn@4/universityofvirginia.edu>
- "D'bole, David" <sudito@kenyon.edu>
- David Hildebrand (hildebrand@bpck12.mil) - Western High
- Haifa Arais <charlie8@hotmail.com>
- Robert Hinton <robert.hinton@nyu.edu>
- Warren E. Longwell <warren@wolfram.net>
- derek.mugreza <derek.mugreza@gmail.com>
- John McCarthy <jimccarthy@armenics.com>

Re: McKinney/demesne announces presidency
Re: McKinney/demesne announces presidency
Re: McKinney/demesne announces presidency
Re: re-enacting the middle passage with K-12 children
Re: BK 12: commuter school
Re: re-enacting the middle passage with K-12 children
Re: re-enacting the middle passage with K-12 children
Re: re-enacting the middle passage with K-12 children
Re: McKinney/demesne announces presidency
Re: Burial Practices

2008-07-22
- roseme.adams@wonderhill.edu
- Paul Finkelman <paulfinkelman@law.wisc.edu>
- catswill@earthlink.net
- Kevin Davison@uwm.edu

Re: Seeking Conference Chair/Comment on Gender, Labor & Emancipation
Re: McKinney/demesne announces presidency
Re: re-enacting the middle passage with K-12 children
Re: Burial Practices

2008-07-21
- Thomas Karenga <tkarenga@csuf.edu>
- Susan Moskowitz <susanmoskowitz@hotmail.com>
- Ana Luna <analuna.sara@gmail.com>
- Lionel Mandy <lmmandy@csulb.edu>

Re: "Self-Reflection & Denunciation"
Re: Call for Authors: Multicultural America
Re: Programme of the Summer Institute - Aix-en-Provence - August 22-26 2008
Re: McKinney/demesne announces presidency
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<td>Abdul Alkaliat</td>
<td><a href="mailto:AAalkali@UTNet.UTOledo.Edu">AAalkali@UTNet.UTOledo.Edu</a></td>
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<td>Jamarhl Crawford</td>
<td>[<a href="mailto:prophet@CYBERCOM.NET">mailto:prophet@CYBERCOM.NET</a>]</td>
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<td>[<a href="mailto:cdj@ucla.edu">mailto:cdj@ucla.edu</a>]</td>
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<td>Williams, Johnny</td>
<td>[<a href="mailto:Johnny.Williams@TRINCOLL.EDU">mailto:Johnny.Williams@TRINCOLL.EDU</a>]</td>
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<td><a href="mailto:Davepilgri@aol.com">Davepilgri@aol.com</a></td>
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<td>Re: The Uses of the Folk</td>
<td>Ellen Noonan</td>
<td>[<a href="mailto:men8572@is.nyu.edu">mailto:men8572@is.nyu.edu</a>]</td>
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Wikipedia and Black Studies

Revolution hidden in plain view

Wikipedia: Largest site on the web
   - Created 2001
   - 283,000 contributors
   - 17.4 million articles (2.9 million in English)

Wikipedia: Most popular Black information site
   - In top five on all search engines
   - Allows for the silenced to be heard
   - Limited only by our own scholarship and hard work
Who defines the Black experience?

- In wiki we have an equal opportunity to define ourselves and the meaning of our history

What is self-determination?

- In wiki we can unite to create an intellectual basis for the Black experience to be fully appreciated as part of the human experience
## Wikipedia articles in African languages

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15 more languages with 20 to 100 articles
Three key battles in Wikipedia

Against silence
   a. Migration of knowledge from our space to their space
   b. Radical democracy means our opinions count

Against error
   a. Fact checking is part of the life style of the scholar
   b. Knowledge is a function of documentation and consensus

Against lies
   a. The ideological struggle is on with us or without us
   b. The main 21st century battlefield is information in cyberspace
Toward the Afro-Wiki

1. The Black Studies organization
   Searching for the editorial board

2. The Black Studies classroom
   From consumption to production

3. The Black Studies graduate student
   Becoming a public scholar of record

4. The Black Studies community activist
   Projecting voice to the world
Cooperative Research Network

• Towards the democratization of knowledge production
• Building on the work of
  – W. E. B. DuBois
  – Carter G. Woodson
  – Monroe Work
  – Charles Johnson
A distributed research network

- Distributed – multiple sites in a single project
- Research – supervised data collection, analysis and popular distribution
- Network – people working together and sharing resources
Five levels of Cyberchurch

1. Digital directory of community institutions
2. Digital institution
3. Voice of the institution
4. Community technology center in the institution
5. Cyberministry
Geocoding/mapping churches

Champaign-Urbana Area Churches
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Toward a national research program

• Every Black Studies program should be engaged in the community
• A collaboration with religious institutions is the most universal possibility
• Service learning/community research is a unique contribution we can make
• Cyber church: a class project, a unit in a class, independent study, etc.
• Giving this to the community is a great goal
Current state of Cyberchurch as a distributed research project

**Current cities in the database**
1. Toledo
2. Chicago
3. Oberlin
4. Ann Arbor
5. Akron
6. Alton
7. Champaign/Urbana

**Current research teams**
1. Illinois (University of Illinois at Urbana-Champaign)
2. Georgia (Savannah State University)
3. North Carolina (University of North Carolina at Charlotte)
The Recovery Act appropriated $7.2 billion and directed the Department of Agriculture’s Rural Utilities Service (RUS) and The Department of Commerce’s National Telecommunications Information Administration (NTIA) to expand broadband access to unserved and underserved communities across the U.S., increase jobs, spur investments in technology and infrastructure, and provide long-term economic benefits.

The result is the RUS Broadband Initiatives Program (BIP) and the NTIA Broadband Technology Opportunities Program (BTOP).

BIP will make loans and grants for broadband infrastructure projects in rural areas. BTOP will provide grants to fund broadband infrastructure, public computer centers and sustainable broadband adoption projects.

For details on the definitions and requirements of the BIP and BTOP programs, please refer to the Notice of Funding Availability (NOFA) for Broadband Initiatives Program and Broadband Technology Opportunities Program. (HTML version of NOFA)

For details on the definitions and requirements of the State Broadband Data and Development programs, please refer to the Notice of Funding Availability (NOFA) for the State Broadband Data and Development Grant Program.

For details on the "Buy American" waiver for the NTIA broadband initiative, please refer to the July 1 Federal Register notice.

The National Telecommunications and Information Administration (NTIA) of the U.S. Department of Commerce is soliciting experts to serve as panelists to evaluate grant proposals for the $4.7 billion Broadband Technology Opportunities Program (BTOP). Please click here for more information.

Applications and Guides are now available. Please refer to Download Application or Information Library.

$7.2 billion for high speed internet

The target?
The communities of the un-served and the under-served

The key players?
The anchor social institutions and every household in the target area

The biggest crisis we face?
Imagination with tons of sweat equity
Information society’s promise:
three fundamental values

Cyberdemocracy:
everyone can connect

Collective intelligence:
everyone can produce

Information freedom:
everyone can consume
From Panther to Spider

When spiders unite, they tie up lions!

¡Cuando las arañas se juntan, immovilizan leones!