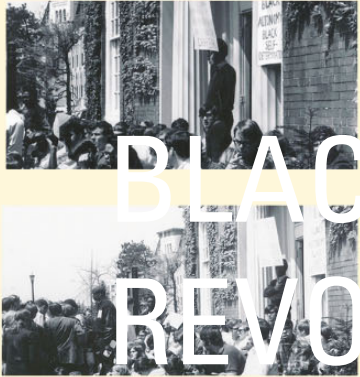




AFST B101:

WEEK 1

ORIGINS/NEW BEGINNINGS



BLACK REVOLUTION ON CAMPUS

- Federal policy changes modestly increase Black undergraduate enrollment.
- Early student struggles break out at historically Black colleges.
- Activists meet with lethal state violence in Orangeburg, SC, and endure a massive police assault at Texas Southern University in Houston.
- Student activists win a major organizing victory at Howard University.
- April 1968: Martin Luther King Jr. is assassinated, deeply shaking the movement.
- May 3, 1968: 100 Black students take over the Northwestern University library office, successfully negotiating an administrative settlement.

- Campus protests continue at a lesser intensity into the early 1970s.
- Activists face harsh reprisals, police infiltration, and criminal charges.
- Black student unions are targeted by the FBI's Counterintelligence Program.
- Unrest rocks Southern Black colleges as students fight to preserve their schools.
- November 1972: Law enforcement opens fire on fleeing students at Southern University in Baton Rouge, killing two young men and quelling active student resistance.



CAMPUS

MID-1960s: THE TRANSITION & SHIFT IN CONSCIOUSNESS

1967 - 1968: THE CRISIS & INITIAL SURGE

LATE 1968 - 1969: THE REVOLUTIONARY EXPLOSION

EARLY 1970s: BRUTAL BACKLASH & INSTITUTIONALIZATION

THE MID-1970s & BEYOND: THE PERMANENT LEGACY

- Small numbers of Black athletes and middle-class students attend white colleges.
- Students grow increasingly impatient with "token integration."
- The Autobiography of Malcolm X and Stokely Carmichael inspire a new politics of Black Power, racial pride, and institutional self-determination

THE BLACK REVOLUTION ON CAMPUS: A TIMELINE

- Black students organize direct action protests across nearly 200 U.S. campuses.
- Demands center on African American inclusion, not the Vietnam War.
- Nov 1968: The Black Student Union at San Francisco State College launches a 5-month strike, demanding that all Black applicants be admitted.
- The SF State strike draws national media attention; over 800 students are arrested.
- Spring 1969: A 2-week student occupation occurs at City College in Harlem.
- Protests at City College and Brooklyn College reshape New York City admissions.
- CUNY institutes a radical transformation of admissions requirements, marking the largest structural shift in opportunity during the civil rights era.

- Black undergraduate enrollments shoot up 56% from 1970 to 1974.
- Affirmative action and financial aid policies permanently expand nationwide.
- Hundreds of African American Studies programs and departments are established.
- Early Black Studies functions as an internationalist, diaspora-focused discipline.
- Rigorous internal scholarly debates emerge, featuring Marxist and feminist critiques.
- Systemic attention to gender gives rise to the field of Black Women's Studies.



MAY 3, 1968: NORTHWESTERN UNIVERSITY BASAR TAKEOVER

In 1968, more than 100 Northwestern students peacefully occupied the Bursar's Office to protest the black student experience. The occupation lasted 38 hours, ending with a negotiated resolution (*The May 4th Agreement*) in which the administration responded to a list of student demands.

"We had to make a way out of no way."

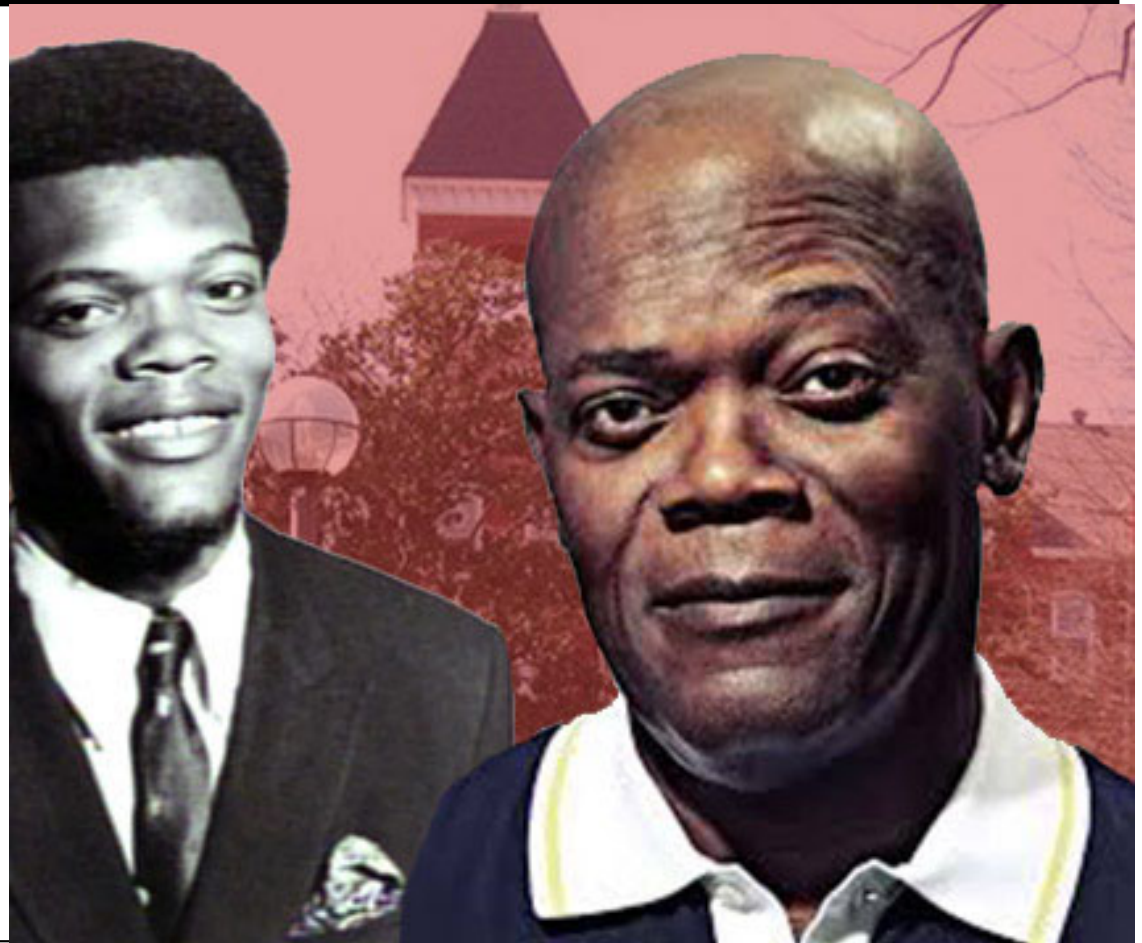
– Judge Stanley Lewis Hill Sr. ('70)

1969: ACTION JACKSON & THE MOREHOUSE COLLEGE PROTEST

In 1969, actor Samuel L Jackson was expelled from historically black Morehouse College for locking board members in a building for two days in protest of the school's curriculum and governance. Included in this group of people who were held hostage was Martin Luther King Jr.'s very own father, Martin Luther King Sr.

"I was angry about the assassination, but I wasn't shocked by it. I knew that change was going to take something different – not sit-ins, not peaceful coexistence."

– Samuel L. Jackson ('72)



1969: CUNY AND THE “UNIVERSITY OF HARLEM”

In NYC, 1969, , tensions also boiled over. when more than 200 Black and Puerto Rican students padlocked the gated of CUNY that April, renaming it the University of Harlem. The students demanded more diverse admissions, strengthening of remedial programs, and more resources and supports to prep students of color for a college education.



THE KIDS ARE ALRIGHT...

According to Biondi, Black Studies was not established through traditional academic consensus, but through student strikes, coalition-building, and direct confrontation with university leadership. Why did it take undergraduate students, rather than established faculty or administrators, to force universities to rethink what counts as legitimate knowledge, and what does that reveal about the university as an institution?

So, what *is* Black Studies?

YAMAHTTA-TAYLOR & KELLEY (2023) – THE EPISTEMOLOGICAL BREAK

- “The way that we teach it, in the way that I came up, is **really about examining Black lives: the structures that produce premature death, that make us vulnerable; the ideologies that both invent Blackness and render Black people less than human; and, perhaps most important, the struggle to secure a different future.** And so, therefore, a lot of it’s about interrogating racial categories, understanding the persistence of inequality, how this is shaped by the very foundations of Western thought, which is to say, it’s not about making Black people feel better. It’s not about your accomplishments...**as a scholarly endeavor, it tries to understand how Black people came into being in the modern world**—how that process through kidnapping, enslavement, the extraction of labor, the extraction of ideas, was foundational to the modern world.”
 - "It’s easy to allow someone to come in, in the name of Black status, and say, 'We’re going to talk about ancient Africa, and the great achievements of the Kush of ancient Egypt.' That’s not a threat—not as much as the idea of critical race theory saying that **no matter what policies and procedures and legislation are implemented, the structure of racism, embedded in a capitalist system, embedded in a system of patriarchy, continues to create wealth for some and make the rest of our lives precarious.**"
 - "...the subject of African American studies, even before it was called that, has been **not just the condition of Black people but the condition of the country.** And not just narrating that oppression and understanding it and not just trying to think about ways to move beyond it—to transcend it, to come up with strategies to try to live—but also understanding what’s wrong with this country, with the system.“
 - "We’re not just interrogating our lives; **we’re interrogating knowledge production itself...** we could talk about the actual physical brutality that this country is built on. But it’s also built on the scholarship or the mythologies that are written in texts and taught in schools at every single level, that keep reproducing the same structure of knowledge. Black studies is supposed to be an epistemological break, and that’s why it’s dangerous—because **it actually wants to try to figure out a way to make this country not racist.**"
-

THE STRUCTURES THAT PRODUCE PREMATURE DEATH: A SHORT STORY

Chattel Slavery

- Chattel slavery commodified Black bodies, extracting labor through legal and physical violence.
- At the end of the Civil War, the 13th Amendment abolishes slavery.

Except as punishment

Adaption: Mississippi 1865

- To maintain the socioeconomic control of the Antebellum South, Mississippi implemented the Black codes to regulate Black life.
- The Black Codes used the 13th Amendment to continue imprisoning Black folks and forcing them into penal labor.

Jim Crow

- Civil Rights Act of 1866 (14th and 15th amendments) grant citizenship, equal protection, and voting rights.
- State laws adapt to enable voter suppression.

War on Crime & Mass Incarceration

- Civil Rights Movements and Black Power Movements strongarm the Civil Rights Act of 1964 and Voting Rights Act of 1965.
 - Funding shifts from social programs to policing and the prison industrial complex.
-

YAMAHTTA-TAYLOR & KELLEY (2023) CONT.

- “The way that we teach it, in the way that I came up, is **really about examining Black lives: the structures that produce premature death, that make us vulnerable; the ideologies that both invent Blackness and render Black people less than human; and, perhaps most important, the struggle to secure a different future.** And so, therefore, a lot of it’s about interrogating racial categories, understanding the persistence of inequality, how this is shaped by the very foundations of Western thought, which is to say, it’s not about making Black people feel better. It’s not about your accomplishments...**as a scholarly endeavor, it tries to understand how Black people came into being in the modern world**—how that process through kidnapping, enslavement, the extraction of labor, the extraction of ideas, was foundational to the modern world.”
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HIGHER EDUCATION

UT-Austin to consolidate race, ethnic and gender study programs

More than 800 students are pursuing degrees in the affected departments, which include African, Latino and gender studies.

BY SNEHA DEY

FEB. 12, 2026, 11:05 A.M. CENTRAL UPDATED FEB. 13, 2026, 11:53 A.M. CENTRAL

REPUBLIC  SHARE

February 2026

LPM Investigations

Digging In: U of L Pan-African Studies at risk, professor says

Louisville Public Media | By Jess Clark

Published February 20, 2026 at 1:43 PM EST



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February 2026

 PBS NEWS HOUR

DeSantis defends blocking African American studies course in Florida schools

Jan 23, 2023 6:35 PM EDT

LEADERSHIP > EDUCATION

31 Universities Agree To End Their Partnership With The PhD Project

By [Michael T. Nietzel](#), Senior Contributor. © Michael Nietzel, former college president, writes on higher education



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Published Feb 19, 2026, 11:53am EST, Updated Feb 19, 2026, 01:23pm EST

February 2026

THE EPISTEMOLOGICAL BREAK

In your own life, what are some ways of learning and understanding the world (ex. family stories, oral traditions, community organizing, music, lived observation) that traditional schools often dismiss as 'not real academic knowledge'? Why does the traditional university privilege written textbooks over these living forms of knowledge?

KILSON (2000)

- "The militant black studies advocates' belief that an academic regime in this field would produce and should produce activist cadres for black urban communities was rather shortsighted too. **The academic organization of black studies was not, I believe, anything like the appropriate locale for forging political and neighborhood mobilizers. While the need for such mobilizers was genuine, their effective production should be undertaken elsewhere, I thought—in the context of black neighborhood voluntary associations, black churches, black civil rights organizations, etc.** As it happened, this activist use of black studies programs proved a dead end." (p. 173)
 - "...what the first-generation cohort of black studies intellectuals taught us, **with their balanced interface with progressive ideological commitment to black realities, on the one hand, and a nonethnocentric orientation, on the other hand**, was this: that the serious study of the history and contemporary experiences of black peoples—worldwide or in the United States—will produce a bewildering mixture of things that can evoke pride, criticism, ambivalence, or even revulsion...**the history of all peoples is morally checkered!**" (pp. 172–173)
 - "...most progressive black intellectuals have also recognized that what I call the 'mobile sector' among black Americans—as contrasted with the 'static sector' of weak working-class and poor households—**have an obligation to fashion ways and means for intervening in the crises facing the black static sector.** It is here, then, where a revival of the Du Boisean Negro studies focus in the context of our mature phase of black studies could, I think, produce important outcomes..." (p. 176)
-

KARENGA (2000)

- “And, therefore, we should welcome these struggles, for the struggle to defend and develop Black Studies offers similar possibilities of development in the academic as well as social world...**the need, then, is for bold and critical thought, and planning, greater intellectual production, more vital research, effective organization, systematic exchange and development with other scholar of similar understandings of the world.** And in fact, we must even discourse with those that oppose us.” – (p. 163)
 - “What I want to do is pose five fundamental projects I think are important for this challenge: (1) the ongoing dialogue with African Culture; (2) **the expansion of our internal dialogue**; (3) the continuous development of a new language and logic; (4) **new models of social and human possibilities represented in social policy emphasis**; and (5) social engagement, the practice that process and make possible everything.” – (p. 164)
 - “And, finally, **Black studies finds its grounding and meaning in its ongoing contribution to the critique, resistance, and reversal of one of the greatest problems of our time, the progressive Europeanization of human consciousness...** the systematic invasion and effective transformation of the cultural consciousness of the various peoples of the world by Europeans through technology, education, and the media.” – (p. 165)
-

THE 7 PRINCIPLES OF KAWAIDA THEORY



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.

Ujima (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

HOW WILL I GROUND MY PRACTICE?

Martin Kilson (2000)

- Black Studies is an interdisciplinary social science that produces rigorous research; organizing should take place in communities with the knowledge produced by academia.

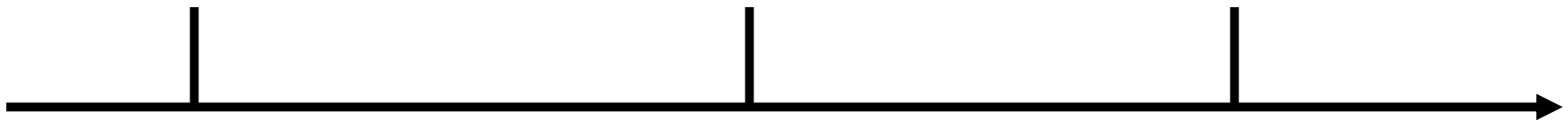
Maulana Karenga (2000)

- Black Studies is an Afrocentric discipline focused on humanizing society; intellectual freedom supports political freedom.

Keeanga-Yamahtta Taylor & Robin D. G. Kelley (2023)

- Black Studies is an “epistemological break,” a complete deviation from Western ways of thinking, and critique of racial capital and power; academia and organizing should inform one another.

*How do you want to ground your practice? How do
you want to do Black Studies?
Which framing resonates the most with you? Why?*



CONTINUED DISCUSSION...

- Kilson (2000) **Should a Black Studies department focus strictly on academic research, or should it train community organizers and activists? Can it do both inside a traditional university?**
 - Taylor & Kelley (2023) **How does examining the United States from the perspective of Black struggle reveal structural realities that traditional American history courses might overlook?**
 - Karenga (2000) **Why does Karenga argue that "criticism alone" is not enough for Black Studies? What is the difference between simply dismantling an oppressive idea and building an alternative world?**
-

THE WHY...

"I always tell my students, **'I don't need you to think like me, I need you to think for yourself. And I'm here to help you think critically about everything, and to ask a million questions and try to figure out how to answer them.'** It is the right that is actually saying, 'Don't read this book, don't listen to this person, don't have this conversation.' ...what we actually have is an onslaught by the right wing to control what we read, who we talk to, and what we talk about." – Taylor, 2023

What is the difference between teaching and "indoctrinating" students?

TRISH'S TEACHING PHILOSOPHY

- There is no universal way to understand any one thing; all thoughts are welcome here so long as they come from a space of self-reflection and curiosity.
 - This is a brave space for learning: just say it the “*wrong*” way and we’ll explore the “*right*” way to say it.
 - My teaching philosophy is rooted in Critical Pedagogy and Black Feminist Thought; this means I value collaborative learning environments where power is shared, dialogue is central, and students are active co-creators of knowledge.
 - I identify strongly with Karenga (2000) and Taylor & Kelley (2023) and believe in more radical departures from traditional academic disciplines; I believe that storytelling, discussion, embodying the process of learning by grounding it in the self are all scientific processes that produce legitimate knowledge.
 - I have no desire to influence any of you one way or another; all I can do is present new ways of knowing and allow you to decide what to do with that information.
-