



National Council For

Black Studies

Impacting On Black Community Empowerment

“BLACK PEOPLE have been denied their past. Black Studies is one tool for retrieving our lost history and reclaiming our living heritage. As a child, growing up in Michigan City, Indiana...I knew something about what we have come to call Black folk culture...the culture Dr. [W.E.B.] DuBois poetically described as our three gifts to America...‘A gift of story and song—soft, stirring melody in an ill-harmonized and unmelodious land; the gift of sweat and brawn to beat back the wilderness, conquer the soil and lay the foundations of this vast economic empire two hundred years earlier than their weak hands could have done it; the third, a gift of the spirit.’”

—Mayor Richard G. Hatcher
(From a 1976 speech)

For more than a decade, American education has been affected profoundly by the phenomenon of Black Studies. Growing fundamentally out of the Civil Rights Movement of the 1960's, Black Studies has fostered the meticulous examination of the Black experience worldwide. One Black community-building organization alone stands between the rapid demise of Black studies and its perpetuation as a viable instrument for Black community empowerment. This organization is the National Council of Black Studies (NCBS).

The National Council for Black Studies is recognized nationally as the most authoritative body that speaks on behalf of Black Studies. Its fundamental purpose is to define, promote and enrich the field of Black studies as a vehicle to further the development of people of African descent.

As such, NCBS attempts to integrate scholarship and social responsibility from a Black perspective to affect public policy in the United States and to contribute to the liberation of Black people in Africa and throughout the diaspora.

Early Black Studies

BLACK STUDIES is not a new discipline. The importance of research, study and teaching of the experiences of Pan African people was advocated during the late 19th and 20th century by many Black scholars and social activists. Leadership roles in the early Black Studies movement were assumed by such scholars as W.E.B. DuBois, Carter G. Woodson, Charles S. Johnson, St. Clair Drake, E. Franklin Frazier and Alain Locke. These scholars and others were the harbingers of the Black Studies movement that erupted on the campuses of American colleges and universities during the height of the Civil Rights Movement of the 1960's and in the aftermath of the assassination of Dr. Martin Luther King Jr.

To cite two examples: W.E.B. DuBois and Carter G. Woodson produced major studies on the Afro-American experience. DuBois' doctoral dissertation, *The Suppression of the African Slave Trade to the United States of America, 1638—1870*, was published in 1896 as the first volume of the Harvard Historical Studies. His most controversial work, *Black Reconstruction, an Essay Toward a History of the Part which Black Folk Played in the Attempt to Reconstruct Democracy in America,*

1860—1880, was published in 1935. Many claim that the Atlanta University Studies, which DuBois inaugurated in 1896, were the early beginnings of Black Studies. DuBois intimates this when he wrote in his autobiography, *Dusk of Dawn*, “Between 1896 and 1920 there was no study [about the Black experience] in America which did not depend in some degree upon the investigations made at Atlanta University; often they were widely quoted and commended.”

W.E.B. DuBois inspired Carter G. Woodson, who made a major contribution to the development of Black Studies when he founded the Association for the Study of Afro-American Life and History in 1915. The Association established a company to publish books about Blacks. Woodson edited and issued quarterly the *Journal of Negro History*, which has served as a forum for research on the Afro-American experience for 60 years. The inauguration of Black History Month was another factor in the early development of Black Studies.

The Turbulent 60's

BLACK STUDIES programs were conceived during a period of extreme social and political turmoil, which was often attended by violence. The demand for Black Studies arose in the late 1960's when substantial numbers of Blacks enrolled as students, for the first time, at America's predominantly White colleges and universities. This demand represented an expression of the feelings of neglect,

oppression and isolation experienced by these Black students, but more importantly, it was a response to the unconscionable neglect of a major field of scholarship. Black student alliances were organized on several campuses with the mission of establishing equitable education programs for Black Americans.

The birth of some Black Studies programs was accompanied by incidents of violence. At Cornell University, about 100 Black students armed with guns and knives took over the administration building. At Harvard, several hundred protesters (mostly White) occupied the central administration building and ousted several deans. A bloody confrontation between the students and the police ended the occupation. Takeovers also occurred at Columbia, the City College of New York and Brown University.

To quell the unrest, academic administrators made hasty decisions to meet the “demands.” In some instances, on a few days' notice, faculty committees on Black Studies were appointed to recommend appropriate action. Some committees like the one at Harvard University appreciated the urgency of the actions they recommended to the full faculty. The Harvard committee concluded that “We are dealing with 25 million of our own people with a special history, culture and range of problems. It can hardly be doubted that the study of Black men in America is a legitimate and urgent academic endeavor.” Despite this glowing recommendation, the committee's proposal was vetoed by the Harvard faculty.

In a 1975 article in *The Educational*

Review, Dr. Joseph J. Russell, current Executive Director of NCBS, shared these insights:

Although conditions in Black education during this development period were basically the same throughout the country, there were sufficient variations that different approaches were developed to meet the “non-negotiable” demands of Black student activists. The more speed with which many Afro-American Studies programs were “pulled” together suggested that they were being offered as pacification programs to quell campus unrest, rather than as serious academic innovations in the educational process. As such, only minor administrative attempts were made to provide these programs with sound academic support with full sanction. A number of the “courses” were to be designed and taught by students and non-professionally trained persons from Black communities. Course listings read like a “supermarket” shopping guide offering specials on the achievements of isolated minority heroes such as Crispus Attucks, Malcolm X and Jackie Robinson.

Elsewhere, Russell reports that many so-called Black Studies programs were instituted “without any real interest by the universities in how long they would remain on campus. Black and White students both took the courses because they were a fad. Now the universities find their funds are cut back, and the first programs to go are the peripheral ones like Black Studies, which were not intended to last in the first place.”

Few institutions of higher learning

escaped the effects of what came to be called the Black Studies Movement. Efforts to redress the former imbalances took three directions.

1. Colleges and universities with small Black student populations simply added a few courses on Black subjects to the regular academic departments.
2. Some colleges and universities established Black Studies Centers or Black Studies Programs. These efforts were usually funded from sources other than the regular academic budget and included lecture series, counseling and community involvement. The seriousness of decisions in this phase of development was tragically emphasized when two students at the University of California at Los Angeles were killed over the direction of the new Black Studies Center.
3. A small number of institutions accorded Black Studies full departmental status with the authority to organize majors and grant degrees.

At first, Black Studies programs were regarded with both fear and hostility by many traditional scholars. Jay Saunders Redding, a distinguished Black historian, educator and literary critic, for example, thought that “the concept ‘Black Studies,’ conceived in frustration and bitterness by an articulate and highly emotional minor-

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Hints For Homemakers/Inez Kaiser

Softer, Smoother Skin Yours For The Asking

DEAR INEZ: I am a woman in my 30's and I'm getting more and more concerned about the appearance of my face. Soap makes my skin all tight and dry. Shouldn't I be able to clean my face and leave it soft and smooth at the same time?
—CONCERNED CONNIE

DEAR CONCERNED CONNIE: You're not the only woman who is concerned about how soaps dry out your skin. Fortunately, this is one important grooming problem that has an easy solution waiting for you in your nearest supermarket. I'm talking about DOVE, the beauty bar that contains one-quarter moisturizing cream plus mild cleansing agents which leave your skin feeling soft and smooth.

More and more women these days are discovering that DOVE is not a soap even though it looks and feels like one. Soap dries your skin by stripping away your skin's natural moisturizers.

On the other hand, DOVE is made very differently and has moisturizing cream, which keeps your skin softer and smoother.



One sure way to convince yourself of DOVE's great virtue is to give up your ordinary soap and take the DOVE seven-day test. In just one week you, too, can learn firsthand about the wonders of DOVE.

Just wash your face with DOVE for seven days. You'll then be ready to join the growing army of women across the country who report that DOVE beauty bar leaves their skin feeling softer and smoother.

Now I realize that people who have washed their faces with soap all their lives may feel funny breaking the habit. But once they realize that soap is a principal cause of their dry skin problems and then see how DOVE makes their skin feel so soft and smooth, they're sure to become DOVE fans.

In fact, DOVE's super mildness has been demonstrated by Dr. Albert M. Kligman of the University of Pennsylvania who conducted a study to check the irritating quality of 18 well-known toilet bars and their effects on skin.

The study singled out DOVE as the only bar tested that could truly be called “mild.” That's good enough for me—and so is DOVE.

THICK AND RICH, REGULAR OR LITE

THIS IS THE TIME of year, getting colder by the minute with maybe more snow on the way, that we all look forward to good-tasting, hearty breakfasts.

That means family favorites like pancakes, waffles and French toast served off a hot griddle. And what better way to top them off than with MRS. BUTTERWORTH'S syrup.

Buttery-tasting MRS. BUTTERWORTH'S ensures a great breakfast because it's thick and rich. It's twice as thick as maple syrup and so it doesn't run all over the plate like some other syrups when poured over a stack of pancakes.

Another reason people, including my three grandchildren, like the taste of MRS. BUTTERWORTH'S syrup is that it is made with Grade A butter. In fact, it's the butter that makes MRS. BUTTERWORTH'S so special.

There's more good news about this popular product. Lever Brothers has introduced a new version called MRS. BUTTERWORTH'S LITE. It has the same buttery taste but with 45% less calories and sugar than regular syrup.

The new MRS. BUTTERWORTH'S LITE is also the only lite syrup made with Grade A butter. So there's a good choice—regular MRS. BUTTERWORTH'S syrup or MRS. BUTTERWORTH'S LITE. You can't lose either way.

FRESH BREATH, WHITER TEETH

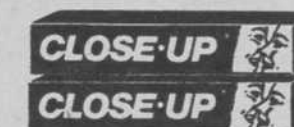
EVERYONE WANTS TO BE LOVED. But in order to be loved, you have to be lovable—and that means attractive. You become attractive by the way you act and the way you dress and, maybe most important, by the way you groom yourself—your breath, hair, teeth, body fragrance, and so on.

When it comes to close-up situations that enliven your social life, CLOSE-UP toothpaste really counts. You can always count on CLOSE-UP for whiter teeth and fresh breath.

That's because CLOSE-UP contains a real mouthwash that helps keep your breath nice and fresh. It also has special whiteners to get your teeth their whitest. And CLOSE-UP provides as much fluoride protection as the leading fluoride toothpaste.

CLOSE-UP toothpaste, a great-tasting gel, is an important asset in helping to make you more attractive as well as more confident in social situations.

So stop worrying about your social life and start doing something to improve it. Make CLOSE-UP a part of your personal strategy to become a real winner.



“Pulling Ourselves Up By Our Own Bootstraps”

...A Series