

Black Critical Thought

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Spring Marc-July 2022

Thursday 10:00-12:00

Course: 192-2-42

Credit 2

Course Description

Critical Thought as a theory is a “general” concept that is regularly proposed as an unmarked, transparent, and universal point of view. In practice, it mainly presents a point of view of western white male thought. Black Critical Thought or theory is an analytical theoretical tool. It is part of a broader field of “Black Studies.” This field of study is also known as “African-American Studies” mainly in the United States. The theory was developed from the life experiences and point of view of “Black Diaspora” thinkers, African scholars in Western societies. Black Critical Thought, like gender theories and feminism seeks to expand and develop the understanding of reality, from the perspective of a black person.

Black Critical Theory is a tool for analyzing a variety of fields of knowledge, such as sociology, anthropology, literature, philosophy, history, and more. African critical thought as a theory of Black studies are most widely studied in the social sciences and humanities at universities and colleges around the world. In Israel, Black studies, as part of the post-colonization discourse, are not yet studied as a theory. The course “Black Critical Thought” is one of the first attempts to present this viewpoint as a theory that stands on its own. In a diverse society like Israel, theory should be a key term for understanding reality.

Course Objectives and Topics Covered:

- a) **What is the “Black Critical Thought Theory” in the broader sense?** How is such theory different or similar compared to similar theories, such as theories of gender, feminism, and general critical theory?
 - b) **Introduction to influential thinkers:** We shall study theorists, philosophers, writers, and opinion leaders in Black studies and their ideas: W.E.B. Du Bois, Aimé Césaire, Léopold Sédar Senghor (the Negritude group), Frantz Fanon, and others.
 - c) **Key concepts and terms in Black studies and African studies:** We shall study key concepts in black studies through a variety of disciplines: philosophical discussions, poetry, and literature, politics, and more, from both the African continent and the diaspora.
 - d) **Blackness as a concept and expression:** We shall examine how blackness manifests itself as existence, culture, and life in general.
 - e) **Links between Jewishness and Blackness:** Throughout this study, we shall examine the relationships between the two fields. As a case study, we will focus on Ethiopian Jews in Israel and the meanings of the terms “Black” and “Blackness” in Israeli society.
- In general, our discussion will focus on Israel's academic community and society from the viewpoint of racial and color-blind theories. The concept of color-blindness will be discussed both as a social concept and as a convenient term associated with race and

color. The course offers a multidisciplinary perspective through the concepts, ideas, and writings of African intellectuals and writers from around the world and from Africa. The course will offer discussion and questions such as what does it mean to be black? We shall ask from both a global and a local perspective, what does 'becoming black' or 'making black' mean?

Assignment and final grade components

The final grade of the course will contain three elements: two writing assignments and a general evaluation. Students are required to submit two work papers throughout the semester, Midterm assessment and final assignment. Both papers shall be based on topics, articles, key words learned, or reading requirement. The lecturer will assign the subject.

- a) **Midterm assessment** -This part of the assignments will **provide 30%** of the final grade. This task must be two pages long (about 670 words) is **due on 10.05.2022.**
- b) **Final course completion assignment**- It can be related to one or more figures, or a central topic will be discussed using key terms covered during the semester. This part will be seven pages long (2,560 words) shall **submit on 21.06.22.** This task will **constitute 60%** of the final grade.
- c) Attendance, active participation, and completing the reading assignments will **account for 10%** of the final grade.

All students must complete assignments independently and submit it by e-mail as attachments file, word document :David Foot ,size ,12 double space in normal margin

Syllabus- Black Critical Thought (192-2-42)

- Aldridge, D. P. (1984). Toward a new role and function of Black studies in White and historically Black institutions. *Afro-American and African Studies*, 53(3), 359-367.
- Anderson, R., Jones, C. E., Barber, T. E., Gaskins, N., Guthrie, R., Gipson, G., . . . Brooks, L. A. (2015). *Afrofuturism 2.0: The Rise of Astro-Blackness* (R. A. a. C. E. Jones Ed.). Lanham • Boulder • New York • London: Lexington Books.
- Arndt, S. (2002). Perspectives on African feminism: defining and classifying African-feminist literature. *Agenda: Empowering Women for Gender Equity*, 17(54), 31-44.
- Asante, M. K., & Mazama, A. (2009). Encyclopedia of Black studies.
- Baldwin, J. (1965). White man's guilt. *Ebony* 20, 47-48.
- Ben-eliezer, U. (2007). Becoming a black Jew: cultural racism and anti-racism in contemporary Israel. *Social Identities*, 10(2), 245-266. doi: 10.1080/1350463042000227371
- Brodin, K. (1994). *How Jews Became White Folks and what that Says about Race in America*. New York, London: Rutgers University Press.
- Contee, C. G. (1970). Ethiopia and the Pan-Africana Movement 1945-1963. *Negro History Bulletin*, 33(5), 122.
- Earle, J. L. (2018). African Intellectual History and Historiography. *Oxford Research Encyclopedia of African History*. doi: 10.1093/acrefore/9780190277734.013.305
- Gilroy, P. (2013). Paul Gilroy Interview—2 June 2011. 27(5), 744-756.
- Gordon, L. R. (2013). Introduction: Africana philosophy in context. In *Africana philosophy and philosophy in black* (Vol. 43, pp. 46-51).
- Hall, S. (1990). Cultural Identity and Diaspora. In J. Rutherford (Ed.), *Identity Community, Culture, Difference* (pp. 222-237). London: Lawrence and Wishart.
- Fred, L. H., & Jonathan, S. L. (2016). *I Am Because We Are reading In Africa philosophy*. University of Massachusetts Press. <http://lcn.loc.gov/2015051165>.
- Huffel, M.-A. P.-V. (2020). Blackness as an ontological symbol: The way forward. *Review and Expositor*, 117(1), 101-113. doi: 10.1177/0034637320904718
- Kasanda, A. (2016). Exploring Pan-Africanism's theories: from race-based solidarity to political unity and beyond. 28(2), 179-195.
- Lajul, W. (2020). A critical analysis of political philosophy in Africa. *Madcrave, Volume 4*. doi: 10.15406/ahoaj.2020.04.00168
- Martin, G. (2012). *African political thought*: Springer.
- Martin, G., & Young, C. (1984). The Paradox of Separate and Unequal: African Studies and Afro-American Studies. *The Journal of Negro Education*, 53(3), 257. doi: 10/bm8zzx
- Mawere, M., & Mubaya, T. R. (2016a). *African philosophy and thought systems: A search for a culture and philosophy of belonging*. Langaa Research & Publishing CIG Mankon, Bamenda.
- Mawere, M., & Mubaya, T. R. (2016b). Pan-Africanism and the Search for Africa's Framework for Sustainable Development. In *African philosophy and thought systems* (pp. 111-139). Cameroon: Langaa Research & Publishing CIG Mankon, Bamenda.
- Mills, C. W. (1997). Dark anthologies: Blacks, Jews, and white supremacy. In *Blackness Visible: Essays on Philosophy and Race* (pp. 131-168): Cornell University Press.
- Ndaguba, E. A., Ndaguba, O. J., Tshiyoyo, M. M., & Shai, K. B. (2018). Rethinking corruption in contemporary African philosophy: Old wine cannot fit. *The Journal for Transdisciplinary Research in Southern Africa*, 14(1), 1-10.
- Roth, B. (2003). Second wave Black feminism in the African diaspora: news from new scholarship. *Agenda Feminist Media*, 17(58), 46-58.
- Rothberg, M. (2001). W.E.B. DuBois in Warsaw: Holocaust Memory and the Color. *The Yale Journal of Criticism*, 14(1), 169-189. doi: <https://doi.org/10.1353/yale.2001.0012>
- Wainaina, B. (2006, 20.03.2013). How to Write about Africa *rata*, 92, 92-95.
- Womack, Y. L. (2013). *Afrofuturism: the world of black sci-fi and fantasy culture* (Vol. Chicago, Illinois). United States: Lawrence Hill Books.
- Yancy, G. J. B. B., White Gazes: The Continuing Significance of Race. (2008). The Elevator Effect: Black Bodies/White Bodies.

	Subject		Reading Materials
Week/unit	Black bodies/white gaze: Double Consciousness		
Session 1	22.03	Outline contents of the course: Presentation: requirement required and Recommended Articles	
Session 2	29.03	Background and overview: growth of the black criticism as an idea, The founders of Black Studies. Familiarity with the course glossary in African studies and Black studies like Black Atlantic, "Black Diaspora"; "Pan-Africanism" "colonization" "de-colonialism"; etc.	(Earle, 2018) (Aldridge, 1984) (Arndt, 2002) (Asante & Mazama, 2009)
Session 3	05.04	The object of criticism: Historical and contemporary responses about white gaze on the black body.	(J. E. m. Baldwin, 1965); (Gilroy, 2013; Wainaina, 2006; Yancy, 2008)
Unit 2	Major Black Diaspora Thinkers		
Session 4	12.04	Major thinkers and their thoughts: Marcus Garvey, W.E.B. Du Bois. Martin Luther King. Frantz Fanon, Paul Gilroy, <i>Stuart Hall</i> ; Toni Morrison, bell hooks. The Negritude movement figure like: Aimé Césaire, Léopold Sédar Senghor and others	(Hord, 2016; Martin & Young, 1984)
Session 5	26.04	Africana Philosophy as existentialism: Black Diaspora thought, perspective about African-Thinking, writing about your Identity, culture in the colonizer language.	(Gordon, 2013) (Hall, 1990; Huffel, 2020; Mawere & Mubaya, 2016a)
Session 6	03.05	Pan-Africanism rebuilding Nation: African Leaders, their character, Historic Mark for their own state, the continent and for the world. Nelson Mandela, Kwame Nkrumah, Julius Nyerere, Haile Selassie Ahmed Sekou Touré.	(Contee, 1970; Kasanda, 2016; Lajul, 2020; Martin, 2012; Mawere & Mubaya, 2016b)
Session 7	10.05		
Session 8	17.05	Diversity and similarities in Africa -Based on slavery, colonialism and apartheid, western discourse often refers to sub-Saharan Africa as a class of as a single nation. The Session will discuss differences and similarities in Africa	(Hord, 2016; Mawere & Mubaya, 2016a; Ndaguba, Ndaguba, Tshiyoyo, & Shai, 2018)
Session 9	24.05	Feminism- in African	(Arndt, 2002; Roth, 2003)
Session 10	31.05	Afrofuturism -Writing Black Utopia	(Anderson et al., 2015; Womack., 2013)
Unit 3	Jewishness & blackness. what is the color of Black Jews?		
Session 11	07.06	The common History between Black & Jews: Ideology, Suffering, and: Historical Intersections of Blacks and White Jews	(J. Baldwin, 1965; Mills, 1997; Rothberg, 2001)
Session 12	14.06	"Middleness" - How white person Considered as black? "White Negro"- Western jews as Black & white	(Brodkin, 1994; Mills, 1997)
Session 13	21.06	Jews in Ethiopia "Black" in Israel- The case of Ethiopian Jews in Israel	(Ben-eliezer, 2007)