

The Survey on Issues in Africana Studies: A First Report

Fabio Rojas

Executive Summary

The Survey on Issues in Africana Studies collected data on the attitudes, backgrounds, perceptions, social contacts, and pedagogical practices of African-American/Africana Studies professors. Using data from 221 respondents, I found that Africana Studies professors tend to see their programs as having a well-established place in the university. They report that enrollments are stable and faculty size is increasing. As their discipline resembles many social science and humanities fields, African-American Studies professors are evenly divided between men and women, and they are politically liberal. I found that respondents believed that the field has its own research tools and core ideas. Respondents agree that African-American Studies should become part of a larger African Diaspora Studies field, which suggests that the Diaspora perspective has gained acceptance within Africana Studies. Respondents were divided about undergraduate student involvement in departmental decision-making. A set of questions regarding key texts in the field show that only one book has achieved a nearly unanimous status as a canonical text, W. E. B. Du Bois' *The Souls of Black Folk*.

Introduction

African-American Studies (AAS) occupies a contentious place in American academia. On the one hand, AAS programs are seen as the vanguard of a broader multiculturalism. AAS programs are supposed to be centers of learning about the African-American experience; they are meant to promote racial understanding, support African-American undergraduates, and promote ethnic diversity among the professoriate.¹ For these reasons, AAS attracts the attention of the major media in discussions of race in the academy. On the other hand, the

1 Harris, Robert L., Darlene Clark Hine, and Nellie McKay. *Three Essays: Black Studies in the United States*. New York: The Ford Foundation, 1990. Huggins, Nathan Irving. *Afro-American Studies: A Report to the Ford Foundation*. New York: The Ford Foundation, 1985. Baker, Houston. *Black Studies, Rap and the Academy*. Chicago, IL: U of Chicago P, 1995. See Part I of Norment, Nathaniel, ed. *The African-American Studies Reader*. Durham, NC: Carolina Academic Press, 2001; and Aldridge, Delores, and Carlene Young. *Out of the Revolution: The Development of Africana Studies*. Lanham, MD: Lexington Books, 2000.

field's visibility has also attracted criticism from those who see AAS programs as havens for "tenured radicals."² According to critics, AAS programs are bastions of Marxists, feminists, and strident nationalists who use the promise of diversity as a guise for low academic standards and extremist politics.

Most discussions of AAS suffer from a fundamental problem—a lack of data about AAS programs and the professors who teach in them. Critics and supporters alike fail to bring systematic evidence to most of their arguments. Although AAS generates heated debate among cultural commentators and educators, few have bothered to collect systematic data about the nature of AAS programs and the individuals who teach in these programs. At the current time, it is simply impossible to answer the most basic questions about AAS and its position in the academy. For example, nobody knows for certain how many AAS professors are African American or African. Similarly, nobody knows how many of these professors have PhDs or in what fields they specialize. Without concrete data about AAS programs and professors, the simplest questions about the field can't be answered with any confidence.

This report discusses the results of a survey conducted in the spring, summer, and fall of 2004. The Survey of Issues in Africana Studies is a study that collected data on the demographic and social characteristics of AAS professors. The survey has two goals: (1) to understand AAS as an academic discipline and (2) to answer general sociological questions about educational institutions and academic disciplines.

This report discusses some of what I have learned about AAS from the survey. I share some of the basic findings about the discipline with the hope that education researchers and university administrators can use this knowledge to understand how AAS might be developed and promoted. I also hope that the information discussed in this report can shed light on how academic disciplines evolve and scientific knowledge is developed. More sophisticated analyses will be reported in future academic publications.

Acknowledgements

The Department of Sociology and the College of Arts and Sciences at Indiana University at Bloomington deserve much credit. My colleagues showed

2 For examples, see Syke, Charles. *Profscam: Professors and the Demise of Higher Education*. Regnery Publishing, 1989; or D'Souza, Dinesh. *Illiberal Education: The Politics of Race and Sex on Campus*. Glencoe, IL: The Free Press, 1991. The latter targets multiculturalism more generally.

great enthusiasm for the project and were willing to provide me with a generous research budget so that I could conduct this study. Jessica Hernandez-Wideroff, Violet Yebei, Suzanna Crage, Susan Platter, Karen Hughes, and Michelle Yarde all provided crucial help by collecting data, stuffing envelopes, and performing other office tasks. Jack Martin guided me through human subjects review, and the human subjects committee was always quick to process the approval for the study and the subsequent modifications. John Kennedy of the Center for Survey Research and his chief programmer Kevin Tharp designed a highly readable instrument. Many thanks go to my colleague Michael T. Heaney, who helped me design the survey and encouraged me to complete the project. I would like to thank my spouse, Elizabeth Pisares, who helped stuff envelopes and provided indispensable moral support. Finally, I'd like to express my most profound thanks to all the respondents and the wider Africana Studies community, who took time out from their busy schedules to participate without compensation. Without them, this project would not be possible.

History of the Survey

Surveys have long been part of AAS. Soon after the creation of AAS in the late 1960s, numerous individuals and organizations conducted surveys of AAS programs.³ Usually, researchers were interested in how AAS was organized on college campuses. Surveyors would ask program chairs basic questions about their academic unit. For example, chairs would be asked if the program offered a degree. Surveys would ask about the total number of faculty members and the number of courses taught. One survey asked if the department was created in response to student protest.⁴

To the best of my knowledge, no survey focused on individual AAS professors. This is the first study that attempts systematically to collect data about the entire population of AAS professors. The surveys that I found focused on AAS units within colleges and universities. Therefore, there is a general lack of knowledge about the individuals who became professors in AAS and how they earned their position within the university.

3 Many articles and reports have used survey data about AAS. See for example: Ford, Nicholas Aron. *Black Studies: Threat or Challenge?* Port Washington, NY: Kennikat Press, 1973; Smith, William. "Black Studies: A Survey of Models and Curricula." *Journal of Black Studies* 1.3 (1971): 259-272.

4 Blake, Elias, and Henry Cobb. *Black Studies: Issues in Their Institutional Survival*. Washington, DC: Department of Health, Education and Welfare, Office of Education, 1976.

My interest in AAS grew from my doctoral dissertation in sociology.⁵ The dissertation analyzed the growth of academic disciplines from a sociological perspective. The emergence of an academic discipline, such as AAS, was treated as a form of organizational change. I tested hypotheses about the factors that would correlate with the creation of an academic program at individual universities. For example, I found that there was a “domino effect”—universities were likely to create an AAS program if other similar universities had done so.⁶ My subsequent research focused more closely on AAS and its evolution.⁷ This survey is my attempt to understand AAS as a professional group and its position within American higher education.

Research Questions

The Survey on Issues in Africana Studies focused on five issues:

(1) What is the demographic composition of the AAS professoriate? How many AAS professors are African-American? What is the gender balance in AAS? What political affiliations do AAS professors have? What class backgrounds do AAS professors have?

(2) How do AAS professors view their own field and African-American issues in general? Do AAS professors view AAS as part of a larger Diaspora Studies? How do AAS professors feel about their own departments?

(3) What is the professional background of an AAS professor? Are they mostly social scientists or humanities scholars? How many AAS professors are appointed only in AAS and how many have joint appointments?

(4) What books are considered “canon” in AAS? Are canonical books assigned in AAS classes? What determines whether a text is canonical AAS?

5 Rojas, Fabio. “Organizational Decision Making and the Emergence of New Academic Disciplines.” Department of Sociology, University of Chicago, Chicago, 2003.

6 Rojas, Fabio. “Social Movements, Organizations and the Diffusion of Black Studies, 1968-1998.” Unpublished manuscript. Indiana University, Bloomington, 2004.

7 E.g.: Rojas, Fabio. Forthcoming. “Faculty Development Problems in a Department of African-American Studies.” *Unleashing Suppressed Voices on College Campuses: Diversity Issues in Higher Education and Student Affairs*. Eds. Mary-Howard Hamilton and O. Gilbert Brown. New York: Peter Lang Publishers; Rojas, Fabio. “The Institutionalization of Black Studies.” Unpublished manuscript. Department of Sociology, Indiana University, Bloomington, 2005; and Rojas, Fabio. “The Ford Foundation’s Mission in Black Studies, 1968-1994.” Unpublished manuscript. Indiana University, Bloomington, 2005.

(5) With whom do AAS professors interact? What kinds of academic networks do AAS professors participate in?

Research Design

With the assistance of network researcher/political scientist Michael T. Heaney of Yale University's Institution for Social and Policy Studies and John Kennedy of Indiana University's Center for Survey Research, I developed a survey that asked respondents about their demographic characteristics, attitudes, pedagogical practices, and social networks. To help me develop questions for the survey, I also discussed my research goals with AAS program chairs and colleagues. In these discussions, I developed a sense of the pressing issues in AAS and the texts that might be considered "classics" in the field.

In the fall of 2003 and winter 2004, my graduate student research assistants compiled a list of every single degree-granting AAS program in the United States. I included bachelor's, master's, and doctoral degree programs in my study. We included any program listed as "Africana Studies," "African-American Studies," "Afro-American Studies," "Black Studies," "Black World Studies," and "Pan-African/a Studies." My assistants used higher education reference guides, such as the College Board's Index of College Majors, to create the list. I focused on degree-granting programs because they are stable, independent academic units with curricula leading to a recognized AAS degree. I acknowledge that there are other forms of AAS, such as nondegree courses of study or concentrations within other degree programs. For the purposes of this study I focused on the most institutionalized forms of AAS with free-standing instructional units, professors of AAS, and at least a major course of study.

My assistants and I compiled a list of every person who teaches in a degree-granting AAS program. We created the list of AAS professors by downloading the faculty roster from every program's Web site. When there was no Web site, we contacted the program's office or the course catalog for a faculty listing. We found 866 individuals who were AAS professors. Later, we found that some of these individuals had retired or were deceased, or the listing was in error. This reduced the number of AAS professors to 855.

From March 2004 to January 2005, I attempted to contact all of these individuals through e-mail, letters, and in a few cases phone calls. I also paid for an advertisement in the newsletter of the National Council for Black Studies and posted messages to the "H-Afro" electronic mailing list. At the time of this writing, 220 individuals have responded to the survey. 185 individuals completed the

survey in its entirety, and many more completed large portions of the survey. Therefore, a little more than one-quarter (26%) of all AAS professors participated in the study. This response rate is typical for a survey of employees within an organization, such as a university, which yields response rates of between 20% and 40%,⁸ and for a survey conducted through e-mail and Web browsers.⁹ The response rate is also typical of a target population composed primarily of an ethnic minority.¹⁰

Individuals were asked to use their Web browser to complete the survey on the Indiana University Web site. The Web site is www.africanasurvey.indiana.edu. Interested readers were directed to the Web site if they wanted to examine the questions in detail. A few individuals asked for the survey to be administered over the phone, and a handful preferred to complete a paper version of the survey. Responses to the telephone and paper versions of the survey were entered into the database using the Web site.

Subjective Impressions

Before presenting survey results, I would like to discuss my subjective impressions from conducting this study. First, I found that AAS is a relatively small field. The entire population of AAS professors is smaller than the faculty of my own institution, the Indiana University at Bloomington. Furthermore, the field includes many professors with joint or courtesy appointments in AAS

-
- 8 Church, A.H., and Waclawski, J. *Designing and Using Organizational Surveys: A Seven-Step Process* (1st ed.). San Francisco: Jossey-Bass, 2001.
 - 9 Sheehan, Kim. "Email Survey Response Rates: A Review." *Journal of Computer Mediated Communication*. 6.2 (2001). Web. Professor Sheehan has informed me via e-mail that it is now extremely difficult to conduct Web-based surveys through e-mail solicitations because of the huge volume of "spam" that individuals receive.
 - 10 Survey researchers are familiar with the problem of recruiting African-American and minority respondents. The Indiana University Center for Survey Research recently completed a survey of participants in the American Sociological Association's Minority Fellow Program, a program aimed at doctoral students. This survey achieved a response rate of 25%. Much of our knowledge about African-American survey and study recruitment comes from medical research, although the issue is by no means limited to medical research. For a review of these issues, see: Hatchett, Bonnie, Karen Holmes, Daniel Duran, and CuJan Davis. "African-Americans and Research Participation: The Recruitment Process." *Journal of Black Studies* 30 (2000): 664-675; Thompson, E. E., H. W. Neighbors, C. Munday, and J. S. Jackson. "Recruitment and Retention of African-American Patients for Clinical Research." *Journal of Consulting and Clinical Psychology* 64.5 (1996): 861-7.

who have infrequent interactions with their program. For example, the faculty roster of one AAS program includes the president of the university as a courtesy appointment. A number of respondents told me that they were not “really” in AAS. Much to my surprise, I found that many AAS professors did not identify themselves as an AAS professor. Even though many professors were happy to complete the survey, a few would tell me that they did not consider themselves to be regular participants in AAS. They were happy to teach the occasional course and hold a joint appointment in AAS, but they did not see themselves as part of the activist tradition that originated the field in the 1960s. Another source of nonidentification with AAS was that some professors were African or specialized in African topics. Therefore, they were not likely to see themselves as AAS professors. Rather, they were African scholars who happened to teach within AAS units.

Presentation of Selected Research Results

The Survey of Issues in Africana Studies is a relatively complex survey; it has both closed-form and open-ended questions. I also asked respondents to upload their own curriculum vita, which describes the respondent’s educational and work career. Coding responses to open-ended questions is a difficult and lengthy task, as is coding curricula vitae. In this report, I focus on closed-form questions. That is, I present data from questions in which respondents had to choose from a limited set of responses. Future publications will focus on other parts of the data such as the curriculum vita data and the social network data. These publications will be available upon request, and they will be available on my university Web site, www.fabiorojas.com, which is under construction.

Demography and Political Attitudes

Table 1 reports the basic demographic characteristics of the respondents. Approximately 180 respondents provided information about their various demographic characteristics. The findings are intuitive and are consistent with other research on the academy. There are slightly more women (56%) than men (44%) in the sample, as is to be expected in a study of social science and humanities scholars. The age distribution is also intuitive. The average age is 49 years. The youngest respondent was 29 years old, and the oldest respondent was 84 years old. Since professors usually have PhDs, it is to be expected that most respondents would be at least in their early 30s or in their 40s and 50s.

Table 1. Selected Demographic and Political Characteristics of Respondents

Demographic Characteristics	
Male	44%
Female	56%
Average age at time of survey	49 years
Youngest respondent	29 years
Oldest respondent	84 years
Black	78%
White	14%
Hispanic heritage	2.69%
Born in the United States	80.75%
Born outside the United States	19.25%
Born in Africa	8%
Political Beliefs	
Liberal to strongly liberal	65%
Conservative to strongly conservative	2.24%
Democrat to strongly Democrat	67%
Republican to strongly Republican	0.55%

The racial identification data show that, unsurprisingly, most of the respondents consider themselves to be black or African-American. About 14% consider themselves white, and the remainder consider themselves Asians, Native Americans, or of mixed race ancestry, or they decline to answer. Less than 3% reported Hispanic identity, which is a little surprising considering that much AAS research concerns the Caribbean and adjacent areas. About 81% of the respondents reported that they were born in the United States, and 19% were born in other countries. About half of foreign-born respondents were born in an African nation. These individuals reported that they were born mostly in West Africa—Nigeria, Ghana, and Sierra Leone—while a few reported that they were born in other places like Egypt and Uganda. Foreign-born non-Africans reported their nation of birth as Jamaica, the United Kingdom, Denmark, and Guyana.

Most respondents report that they consider themselves to be liberal and identify themselves with the Democratic party. A small number of respondents decline to state their orientation. In private communications with me, a few respondents felt that liberal/conservative and Democrat/Republican scales did not adequately capture their political opinions. They identified with a radical

politics that they considered to be poorly described as liberal. I suspect that many respondents who declined to state their political orientation shared this view. The political orientation of the respondents is not surprising and is consistent with other research on the political orientation of the American academy.¹¹

Overall, the data from the survey suggest that AAS is demographically and politically somewhat similar to other social science and humanities fields. Most respondents are American born, politically liberal, and in their 30s, 40s, and 50s. The gender composition is similar to fields such as sociology, history, literary studies, and the humanities, in which women have achieved or surpassed the numbers of men. The major and obvious exception is that respondents are mostly black or African-American and a few are African or Caribbean. In a sense, the ethnic composition parallels that found in traditional social science and humanities areas in which most professors are American-born whites, with a small proportion coming from Europe and other parts of the world.

Attitudes toward Africana Studies

The survey asked about the respondent's attitudes toward issues in AAS. I developed a list of questions based on my understanding of AAS and discussions with other AAS scholars. I presented each respondent with a list of statements, and I asked them to express their agreement or disagreement with each statement using a scale from 1 ("strongly disagree") to 5 ("strongly agree"). Respondents also had the option to indicate "don't know" or to skip the question. Approximately 200 respondents answered each of the questions below. Table 2 presents the results.

The first six items address issues regarding the legitimacy and operation of AAS programs. As is to be expected, most respondents believed that AAS does have core ideas. Respondents also agreed that AAS is a distinct enterprise that required its own methodological tools. These two findings are important because they indicate that AAS professors regard AAS as a field going beyond the traditional concerns of the social sciences and humanities. One might interpret these findings as evidence for the presence of afro-centric points of view in AAS, which rejects intellectual traditions rooted exclusively in Western thought for an emphasis on indigenous knowledge.

Surprisingly, respondents also tended to agree that AAS should be reformulated as part of a broader field of African Diaspora Studies. Although

11 Lipset, Seymour Martin. "The Academic Mind at the Top: The Political Behavior and Values of Faculty Elites." *Public Opinion Quarterly* 46 (1982): 143-168.

this perspective has gained many adherents in recent years, I did not expect to find the level of support so high. I interpret this finding as evidence that arguments about the international nature of the African-American community have been persuasive. The finding is interesting from another perspective: the activist tradition that originated AAS often formulated the mission of AAS as service to the African-American community.

Table 2. Respondents' Attitudes toward Issues in Africana Studies

Statement	Average Response	Closest Category of Average Response
AAS as a Discipline		
AAS has core ideas	4.34	Agree
AAS needs its own methodological tools	3.94	Agree
AAS should be incorporated in "Diaspora Studies"	3.87	Agree
Student Participation		
Undergraduates should shape AAS's agenda	2.84	Neither Agree nor Disagree
Undergraduates should serve on department committees	3.2	Neither Agree nor Disagree
Graduate students should serve on department committees	3.86	Agree
Hip-Hop/Rap		
Hip-hop/rap has positive effect on African-American community	2.95	Neither Agree nor Disagree
Hip-hop/rap has positive effect on African-American community's image	2.26	Disagree
Hip-hop/rap glamorizes negative aspects of African-American community	3.76	Agree

Note: 1= "Strongly Disagree" to 5= "Strongly Agree"

I included three items that measure attitudes toward student participation in AAS because students were a driving factor behind the creation of AAS in

the 1960s. In general, respondents are less likely to agree that students should have a role in managing AAS programs by serving on committees or shaping the field's intellectual program. Respondents were divided about the participation of undergraduate students. Unsurprisingly, there was substantially more support for graduate students serving on department committees. These findings are consistent with the view that curriculum decisions have become the domain of the AAS professoriate, with less input from undergraduate students.

A number of AAS program chairs recommended that I include a question about hip-hop, since rap and hip-hop have become points of contention within the field. I could not settle on a single question, so I asked three different questions about hip-hop and its effects on the African-American community. The results show that respondents have a relatively negative view of hip-hop and rap. They disagree with the statement that hip-hop and rap have positive effects on the African-American community and its image. They agree that hip-hop glamorizes negative aspects of the community. Contrary to what some commentators claim, hip-hop's impact is viewed poorly by the majority of AAS professors.

To summarize, responses to the attitude items show that AAS is a field in the process of developing a distinct Diasporic identity and has adopted a professional stance toward students that affords them a smaller place in the development and management of an academic institution. The survey data also show that hip-hop and rap are viewed with some suspicion by the AAS community.

Perception of Work Conditions

The survey included a number of items asking respondents about their working conditions. A constant theme in discussions with AAS faculty is that programs are marginalized and poorly supported within their university. A fuller exploration of this issue would require more extensive data collection on budgets, enrollments, salaries, and hiring practices. In the current survey, I measured the respondents' perception of their program by asking them if they agreed or disagreed with a number of statements about the department or program in which they worked. Table 3 summarizes the responses to these questions. The table uses data from 180 respondents who answered these questions.

The data show that AAS, while a small field, is actually rather stable. The overwhelming majority of the respondents felt that their program was not going to be eliminated. Enrollments were stable or increasing. Furthermore, a majority of respondents reported that the total number of faculty positions had been increased in the recent past, which is a sign that their program is growing.

Rather than showing a field on the verge of elimination or even marginalization, the results of this study show that AAS has a limited, but comfortable, place within American higher education. Earlier generations of AAS scholars have reported that they felt their program might be eliminated because it was viewed as illegitimate by administrators and other faculty members. However, it should be noted that most respondents felt that acquiring resources—perhaps research funds and equipment such as computers and travel allowances—remained a difficult task. Therefore, it should be said that AAS still has to fight to gain access to funds, as would most academic programs in a competitive university environment.

Table 3. Respondents' Perceptions of Their Own Program

Statement	Agree
Program might be eliminated	9%
Program has declining enrollments	18%
Program has trouble getting resources	55%
Program is well supported with resources	27%
Program has recently expanded faculty size	55%

The African-American Studies Canon

Humanities scholars call a book “canonical” if it is regarded by scholars, writers, and the highly educated as a text of extremely high quality that is worthy of continuous study, discussion, and analysis. Informally, a book is canonical if most members of an intellectual community believe that “everybody” should have read the book. I believe that any analysis of AAS is incomplete if it doesn't attempt to measure what might be considered canon within AAS. I wanted to understand what books were considered to be of high quality by professors whose main teaching and research obligations are in AAS programs.

There are many ways one could study canon. For example, one could select a book and trace its critical reception over time, or one could ask AAS professors to provide examples of books they thought to be canonical. I chose to develop a list of books and ask respondents if they considered each book to be seminal. This method has the following advantages: (1) Books that were certain to be canonical could be included as benchmarks to which other books would be compared. (2) The same list could be presented again and I could ask different questions, which would allow me to see if the canonical stature

of a book correlates with other aspects of the book. (3) Certain books could be included in the list to test specific hypotheses about the prominence of certain ideas in AAS. For example, one could include an example of black feminist scholarship to assess the presence of feminism in the AAS canon.

Table 4. Estimated Importance of Eighteen Black Studies Texts

Text and Author	Average Rating
<i>The Souls of Black Folk</i> by W. E. B. Du Bois	4.88
<i>Beloved</i> by Toni Morrison	4.13
<i>A Raisin in the Sun</i> by Lorraine Hansberry	3.91
<i>Woman, Race and Class</i> by Angela Davis	3.86
<i>The Interesting Narrative of the Life of Olaudah Equiano</i>	3.85
<i>The Black Atlantic</i> by Paul Gilroy	3.71
<i>The Black Metropolis</i> by St. Clair Drake	3.64
<i>The Afrocentric Idea</i> by Molefi Asante	3.44
<i>A Shining Thread of Hope: The History of Black Women in America</i> by Darlene Clark Hine	3.31
<i>Introduction to Black Studies</i> by Maulena Karenga	3.29
<i>Pan-Africanism or Communism?</i> by George Padmore	3.04
<i>Black Marxism</i> by Cedric Robinson	3.02
<i>Between God and Gangsta Rap</i> by Michael Eric Dyson	2.64
<i>Black Noise</i> by Tricia Rose	2.47
<i>Ethnic America: A History</i> by Thomas Sowell	2.38
<i>Introduction to African-American Studies: A People's Primer</i> by Abdul Alkalimat	2.22
<i>Afrocentric Thought and Practice: An Intellectual History</i> by Cecil Gray	1.99
<i>The Racial State</i> by Richard Goldberg	1.92

Note: 1= "Unfamiliar Title" to 5= "Of Seminal Importance"

I developed a list of eighteen books and asked respondents if they had read the book or assigned it in a class. I also asked them to rank the book's importance on a scale of 1 ("unfamiliar title") to 5 ("of seminal importance").

Three factors went into developing the list: (1) My own knowledge of AAS. Having written a dissertation addressing AAS and having read many books and journals, I felt that I had enough knowledge to select at least a few books that were almost certain to be regarded as canonical. I also had a sense of what the major schools of thought were, such as black feminism and afro-centric theory, so I knew it would be important to include books from those traditions that might be regarded as canonical. (2) An exploratory study in which I asked AAS program chairs and my colleagues to provide examples of books that they thought were canonical, or that defined important traditions within AAS. (3) Survey considerations: I thought that highly educated and computer literate respondents would be willing to respond to a list of ten to twenty books in the context of a Web-based survey. Longer lists might tire respondents, who were also expected to complete other lengthy survey questions. In the end, I settled on a list of eighteen books that covered a few “classics,” feminism, black Marxism, Diaspora Studies, history, novels/literature, afro-centrism, and black conservatism. Some books I expected to rank highly, while I expected books with more specialized audiences to yield lower rankings.

Table 4 shows the results of the canonical stature question in the survey. Approximately 180 respondents rated each of the texts. Remember that each respondent was presented a list of all eighteen books and asked to rate each book’s importance on a scale of 1 to 5, where “1” designates “not familiar with this book” and “5” denotes that the respondent believes the book to be “of seminal importance.” The wide range of book rankings suggests that the list contained books that might be plausibly thought of as canonical, as well as books of more limited interest. The book rankings illustrate the range of status among texts.

There are a number of obvious and interesting findings. For example, W. E. B. Du Bois’ *The Souls of Black Folk* is the only book from my list that clearly has canonical status in AAS. It is the only book that the average respondent believes to be “of seminal importance.” While other books were recognized as seminal by some respondents, only *Souls* was rated by all respondents as being at least of “specialized importance.” Not a single respondent admitted that they had never heard of the book or claimed that the book was “of limited interest.” Compare *The Souls of Black Folk* with Toni Morrison’s *Beloved*, which ranked as the second most canonical book. Although the book is considered a milestone of twentieth century literature, *Beloved* scored only 4.13 compared to *Soul*’s 4.87. More interestingly, 3% of respondents admitted that they were not familiar with the book, and about 7% considered it to be of “limited interest.” That is, 10% of

respondents felt that *Beloved* was not at least of importance to either specialists or the broader scholarly community.

Another finding is that key feminist, afro-centric, and Marxist texts were considered to be at least of “specialized importance.” That is, respondents felt that these books were important to a specialized audience, although they didn’t have the same broad appeal as books like *Souls* or *Beloved*. This finding suggests that substantial parts of the AAS community believe that these scholarly traditions still have a place within AAS and that these books continue to attract attention.

The last finding I would like to address is the relatively high ranking of Paul Gilroy’s *The Black Atlantic*, a book arguing for a global and transatlantic approach to Black Studies. *The Black Atlantic* scores higher than key afro-centric texts, Marxist texts, and some influential social science texts such as St. Clair Drake’s *The Black Metropolis*. It ranks almost as highly as key feminist texts and novels. This finding suggests that the Diaspora perspective has become a focal point of thinking within AAS that might become more important than some other perspectives. This is consistent with the finding that a large number of respondents believe that AAS should be re-conceptualized as part of African Diaspora Studies. The evidence from the canonical stature question bolsters the view that the Diaspora perspective has redefined the landscape in AAS.

Summary

The Survey on Issues in Africana Studies shows a small, interdisciplinary community that has found a niche in American higher education. The AAS community, except for its ethnic composition, resembles the rest of academia. Respondents claim that their program has experienced growth and stability in faculty size and enrollments. Respondents, on the average, view AAS as distinct from other academic disciplines and believe the field should be considered part of a broader study of the African Diaspora.

Only one book examined in this study has unambiguously achieved canonical status in the field—Du Bois’ *The Souls of Black Folk*. Other texts enjoyed a great deal of popularity but none the unqualified stature of Du Bois’ text. This might be due to Du Bois’ eloquent and insightful analysis of both African-American cultural forms and institutions, which lends itself to appreciation by scholars in both the humanities and social sciences. The other texts that were ranked as at least of “specialized importance” included books by feminists, afro-centrists, and Diaspora scholars, indicating that the AAS community feels that these perspectives constitute important elements of scholarly discourse.

Future analysis will examine these issues in more detail. For example, I did not discuss why individuals might unfavorably view hip-hop, nor how a book might achieve canonical status in the field. Continuing research can answer these questions and test hypotheses with more data from the survey and sophisticated statistical models. Further research results will be available upon request and from my Web site, which is currently under construction.

Africana Studies in the US

Abdul Alkalimat

Acknowledgments

This research has been a wonderful journey over several years at the University of Toledo. Most of the labor came from students, mostly first generation college educated African Americans from the post industrial Midwest. First shout out has to go to the secretary of African Studies who was always on point and focused on productivity. The students included Rene Dunnavant, Loumeecha Gooch, Sarah Haughe, and Brian Zelip. And last, to my colleague and partner Kate Williams.

Introduction

We are now entering the third stage of Black Studies since it began in the mid 1960s. This has been a precedent setting transformation of higher education over the last 40 years. The first stage of Black Studies was as a social movement, the Black power movement engaging higher education to transform to become not only a hospitable institution for Black students, faculty, and staff, but an institution that has practical utility for the transformation of the conditions of life faced by the Black community. The second stage was Black Studies becoming an academic profession, in which faculty and students could produce programmatic activity that met the highest standards of scholarship. Now, the third stage is Black Studies becoming a knowledge network. In this new stage the main tasks, based on the new information technologies, can be summed up in three terms: collaboration, production, and globalization.

This report is an empirical summary of the current state of Africana Studies as of 2007 in the USA. This research is necessary because there are widely divergent assessments of Black Studies, including differences over basic facts as well as debates over interpretation. The conflict over facts is quite apparent when one reviews the answers to the basic empirical questions: how many Black Studies programs are there and has this number been increasing or decreasing? Almost on an annual basis an article comes out declaring that Black Studies is in crisis and the number of programs are in decline. However, all of this seems rather farfetched as there has not been an empirical census so that we have had

no baseline data to determine whether or not the general trend is to increase or decrease or remain the same. In my own work over the past couple of years I have gone from a guesstimate of 500 programs, to the 400s, and now with an empirical database I can confidently say that the actual number is in the low 300s. Recent research using government statistics even went so far as to say in a forthcoming book that there are only a little more than 100 institutions granting degrees in Africana Studies. The main point is that the journalistic assessment has not been based on empirical research. This we are now correcting.

There are also debates over the interpretation of the meaning of Black Studies. The mainstream focuses on general negative points of view that are repeated in the news media: “aren’t Black Studies programs being eliminated”; “aren’t these programs exclusionary and segregationist and only appealing to Black people”; “haven’t we moved past racism and shouldn’t we have just programs that include everybody in higher education”; “aren’t there more important issues to deal with; haven’t we dealt with this question already.” All of these mainstream views have been engaged, but the debate has primarily been a policy debate based on ideological positions. This research enables us to engage these questions in an empirical way based on universally credible data.

There is also debate within the Black Studies movement. “Ideology is the key; it’s all about a correct interpretations.” “We have our way of doing it on our campus and we see no need or basis for conforming to national professional standards.” “We need to stop hearing from the founders who are biased with a 60s orientation, and adjust to the new world we’re living in.” These positions have proven to be useful by some in order to initiate activity on each campus, however, the debate today is not so much to continue the debates of yesterday but to ask the question, how do we need to change our approach so we can consolidate our resources and advance the discipline and profession. The key is to make a distinction between what Black Studies is, versus what we would like it to be, because on that basis we can actually change Black Studies from what it is to what we want it to be.

There is also a debate regarding the nature of graduate study in the field. First and foremost there is the question of what constitutes the core body of knowledge and set of methods around which the field maintains its consensus. There is also the question of what organizations, courses, and faculty make up Black Studies as a whole, only really defined by an empirical survey such as we are presenting in this report. A major concern is to consolidate the field because then it can be constituted as an organized labor market. Every graduate student in Black Studies is interested in getting a degree so that they can become

a professional in the field of Black Studies, in other words to get a job in their profession. This national survey is the first opportunity in recent times to define the labor market.

And last of course is the issue of public accountability. We are in need of transparency so that the campus becomes a reference point for the public. The public support needed to create Black Studies must be transformed into the public support we need for the sustainability of Black Studies. This can only occur with maximum transparency and accountability to the community.

In sum, comprehensive empirical data is necessary information for organizing an academic discipline. In fact, developing discipline of any kind requires organization, and the precondition for good organizing is to have factual data on who is to be in or under the discipline. This kind of data serves multiple constituencies:

1. People looking for a degree program;
2. Planners and policy makers in education;
3. Graduate students looking for enrollment or employment;
4. Faculty looking to relocate and/or find colleagues;
5. Community activists looking for relevant research and/or academic collaboration.

No research such as in this report can be error free as we are measuring a moving target. We intend to update our data base as new information is accessed so we hope readers will collaborate with us to improve this data base.

Method

Our general approach to this study is based on the D-7 method of research designed as part of the transition from Black Studies to eBlack Studies. This name change indicates that information technology is central to the new paradigm for the field. As the chart indicates, the D-7 method stands for Definition of the Research Problem, Data Collection, Digitization, Discovery, Design, Dissemination and Difference.

Table 1. The D-7 method

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

D1: Definition

Our basic question is “What is Black Studies?” Our definition of the problem is simply the need to describe the basic features of academic degree programs that focus on the Black experience. The problem is that no one has constructed a solid empirical database on Black Studies. Our discourse has been ideological. This has been a focus in the field for some time, although there has never been an empirical data set that has been constructed for general use by scholars in the field. Our solution is not only to gather and report some basic data, but also to make it available to the research community for repeated use. In addition, we hope that this data set will be enhanced and expanded by subsequent research so that we can have adequate trend data for a more rigorous study of the history of the field.

These data will be on the US. It is essential that we also include on our research agenda for future reports the forms of academic study outside of the US that focus on the African American, from the UK, France and Germany to Africa, the Caribbean and in Central and South America. In addition to this academic focus on the US it is also necessary to map and analyze the global academic study of Africa and the African Diaspora. If knowledge can be power then this knowledge must be available to the community.

D2: Data collection

Our data collection began with the list of postsecondary educational institutions provided online in each case by the Board of Higher Education (or Regents). A survey of the Web sites of these institutions was done to find which ones offered degrees focusing on the Black experience—specifically African Americans. Once these were identified we had to conduct several additional searches to complete our data collection:

1. We downloaded and printed the web site of the academic program.
2. We downloaded and printed every course listed as part of the curriculum of the program.
3. We identified every faculty member and did an Internet search for background information.
4. We used the Census Bureau web site to find socioeconomic and demographic information about the communities in which the academic institutions were located (www.census.gov).
5. We obtained data from the *Chronicle of Higher Education* web site.
6. We used email to request help in building the data set.

D3: Digitization

Our data sources were online so some of our work was a cut-and-paste operation, taking from one Web site and placing it into one of our worksheets. The data was coded and represented numerically allowing for statistical analysis. The data set is organized into three spreadsheets—institutions, curriculum, and faculty, and all data manipulation and analysis was in Excel.

D4: Discovery

This is a descriptive study that sets forth basic empirical parameters of Black Studies as an academic discipline. There are definite findings to be reported, but perhaps more important is that this report will serve as the base for future studies that can add additional variables to the data set, and measured trend data over time. Toward that end everyone who reads this study is invited to contribute their criticisms and especially new data. This first report is merely a work in progress until it meets our collective standards for accuracy, clarity, and policy relevance.

D5: Design

This initial report will report some basic findings. A monograph will present all of the analysis including the empirical tables. This monograph will be posted on the Web site www.eblackstudies.org and distributed via email to appropriate lists like H-Afro-Am. The second format will be a journal article that concentrates the findings and integrates them into the general literature.

D6: Dissemination

We will distribute this report at national professional meetings and to all institutions involved. A final revised edition will be widely sent out via the Internet. The journal article will be submitted to a refereed journal in Black Studies. We will also propose discussion of this report in all graduate studies-level programs throughout the country.

D7: Difference

We intend for Black Studies professionals and relevant campus administrators to use this report to make better decisions to position their campus within the national framework. We want to place our findings in the hands of policy makers who can assist with funding and other forms of support for the sustainability of Black Studies. Also, we hope to counter the annual Black Studies obituary in the popular media by demonstrating the scope and achievements of these programs, their continuity and sustainability.

Research note

It is important to contextualize this report. In the recent literature on Africana Studies several distinct research foci can be described.

1. Theoretical/ideological models (e.g. Asante, Karenga, Alkalimat)
2. Anecdotal historical narratives (e.g. Perry, James, Rooks, Joseph)
3. Archive-based case studies (e.g. Small)
4. Anthologies (e.g. Norment, Azevedo, Aldridge & Young)
5. eBlack Studies Research (e.g. Rojas, Weissinger, Alkalimat)

All of these distinct approaches are making contributions in various ways. However, until now, none have laid a solid empirical foundation for research on the discipline. Our intention is to begin using this report as the research data base we need.

Finally, it is important to clarify what is not in this report: (A) Social context. Community, (B) Institutional Context—Campus, (C) Course Enrollments, (D) Course Content, (E) Student Involvement, (F) Faculty Evaluations, (G) Black Cultural Centers, (H) Campus Connection to Africa and the African Diaspora, and (I) Campus Political Culture.

The focus of this report is to present baseline empirical information in answer to five basic questions.

1. How many Black Studies programs exist?
2. What is their substantive focus?
3. What is their administrative structure?
4. What degrees can you get?
5. Where are the specific programs throughout the country?

Each of these questions is addressed by specific tables that will be included in the analysis of this report.

The research and policy development we need in terms of future work might include the following:

1. What curriculum foci can be the basis for collaborative unity in curriculum development?
2. To what extent are Black Studies programs a labor market (jobs) for graduates of Black Studies PhD programs?
3. How many students get degrees in the field and what is the pattern of flow between BA, MA, and PhD degrees?
4. What patterns of collaborations exist between institutions?
5. What patterns of using information technology have emerged and what are our best practices regarding this?
6. What is the relationship of campus programs to local regional and national Black communities?

Research report

1. How many institutions grant degrees in Africana/Black Studies?

As table two indicates, there are 311 degree granting institutions in the field of Black Studies. However they are not randomly distributed throughout the US. The two regions with states having the smallest Black populations have

the largest number of institutions that grant degrees in Black Studies, the East and the West. This is because of the leading role played by New York and California. Of the six states that have at least ten degree granting institutions, two are in the East (Massachusetts and Pennsylvania), two in the South (Florida and Georgia), and two in the Midwest (Illinois and Ohio).

At the other end of the spectrum there are nine states with no degrees in the field of Black Studies: Alaska, Hawaii, Idaho, North Dakota, South Dakota, Utah, Vermont, West Virginia, and Wyoming. Every state should at least have a minor offered at the flagship public institution of that state. This is a national responsibility to give students an option to study a national curriculum and not one narrowly limited to the demographics of a state.

In terms of population several states can be identified as either ahead or behind the number of degree programs we would expect. Of course both New York and California lead the country in both total number of Black people and the total number of institutions that grant degrees in Black Studies. Leading in both is what we would expect. However, among the other fifteen states with at least one million African Americans three states stand out as falling short of our expectations. Texas has 3 institutions that grant degrees with population of 2,493,057. Louisiana has 2 institutions that grant degrees with a Black population base of 1,468,317. Mississippi has 1 institution that grants a degree and a population of 1,041,708 African Americans. On the other hand two states far exceed our expectations. Massachusetts has 17 institutions and a population of 398,479. Maine has 3 institutions with a population base of 9,553.

Table three lists the states alphabetically and ranked by number of degree granting institutions. This can be the basis for discussions within each state to determine whether Black Studies has its market share of academic turf.

Table 2. Number of Africana degree granting institutions and Black population, by state.

	Programs	Black population	Black population as percent
Connecticut	6	339,078	10.0%
Maine	3	9,553	0.7%
Massachusetts	17	398,479	6.3%
New Hampshire	1	12,218	1.0%
New Jersey	7	1,211,750	14.4%
New York	58	3,234,165	17.0%
Pennsylvania	14	1,289,123	10.5%
Rhode Island	2	58,051	5.5%
Vermont	0	4,492	0.7%
East subtotal	108	6,556,909	12.2%

Africana Studies in the US

Illinois	12	1,937,671	15.6%
Indiana	6	538,015	8.8%
Iowa	4	72,512	2.5%
Kansas	4	170,610	6.3%
Michigan	7	1,474,613	14.8%
Minnesota	2	202,972	4.1%
Nebraska	2	75,833	4.4%
Ohio	15	1,372,501	12.1%
Wisconsin	4	326,506	6.1%
Midwest subtotal	56	6,171,233	10.8%
Alabama	3	1,168,998	26.3%
Arkansas	1	427,152	16.0%
Delaware	1	157,152	20.1%
District of Columbia	3	350,455	61.3%
Florida	11	2,471,730	15.5%
Georgia	10	2,393,425	29.2%
Kentucky	3	311,878	7.7%
Louisiana	2	1,468,317	32.9%
Maryland	4	1,525,036	28.8%
Mississippi	1	1,041,708	36.6%
Missouri	5	655,377	11.7%
North Carolina	8	1,776,283	22.1%
Oklahoma	2	284,766	8.3%
South Carolina	3	1,200,901	29.9%
Tennessee	5	953,349	16.8%
Texas	3	2,493,057	12.0%
Virginia	6	1,441,207	20.4%
West Virginia	0	62,817	3.5%
South subtotal	71	20,183,608	19.1%
Alaska	0	27,147	4.3%
Arizona	2	185,599	3.6%
California	60	2,513,041	7.4%
Colorado	5	190,717	4.4%
Hawaii	0	33,343	2.8%
Idaho	0	8,127	0.6%
Montana	1	4,441	0.5%
Nevada	1	150,508	7.5%
New Mexico	1	42,412	2.3%
North Dakota	0	5,372	0.8%
Oregon	3	72,647	2.1%
South Dakota	0	6,687	0.9%
Utah	0	24,382	1.1%
Washington	3	238,398	4.0%
Wyoming	0	4,863	1.0%
West subtotal	76	3,507,684	5.4%
Total	311	36,419,434	12.9%

Table 3. Number of Africana Studies degree programs in each state, ordered alphabetically (left) and by number of programs (right).

Alabama	3	California	60
Alaska	0	New York	58
Arizona	2	Massachusetts	17
Arkansas	1	Ohio	15
California	60	Pennsylvania	14
Colorado	5	Illinois	12
Connecticut	6	Florida	11
Delaware	1	Georgia	10
District of Columbia	3	North Carolina	8
Florida	11	Michigan	7
Georgia	10	New Jersey	7
Hawaii	0	Connecticut	6
Idaho	0	Indiana	6
Illinois	12	Virginia	6
Indiana	6	Colorado	5
Iowa	4	Missouri	5
Kansas	4	Tennessee	5
Kentucky	3	Iowa	4
Louisiana	2	Kansas	4
Maine	3	Maryland	4
Maryland	4	Wisconsin	4
Massachusetts	17	Alabama	3
Michigan	7	District of Columbia	3
Minnesota	2	Kentucky	3
Mississippi	1	Maine	3
Missouri	5	Oregon	3
Montana	1	South Carolina	3
Nebraska	2	Texas	3
Nevada	1	Washington	3
New Hampshire	1	Arizona	2
New Jersey	7	Louisiana	2
New Mexico	1	Minnesota	2
New York	58	Nebraska	2
North Carolina	8	Oklahoma	2
North Dakota	0	Rhode Island	2
Ohio	15	Arkansas	1
Oklahoma	2	Delaware	1
Oregon	3	Mississippi	1
Pennsylvania	14	Montana	1
Rhode Island	2	Nevada	1
South Carolina	3	New Hampshire	1

Africana Studies in the US

South Dakota	0	New Mexico	1
Tennessee	5	Alaska	0
Texas	3	Hawaii	0
Utah	0	Idaho	0
Vermont	0	North Dakota	0
Virginia	6	South Dakota	0
Washington	3	Utah	0
West Virginia	0	Vermont	0
Wisconsin	4	West Virginia	0
Wyoming	0	Wyoming	0
Total	311	Total	311

Table four indicates that a majority of institutions that grant degrees are in the public sector. On a regional basis this is true for every region except the East. Institutions in the West are twice as likely to be in the public sector than the East. In general this follows the general trend in higher education for private institutions to be more concentrated in the East.

Table 4. Number of public institutions with Africana Studies degree programs, by region, also showing public institutions as a percent of all institutions with programs.

	Public institutions	As percent of all institutions
East	38	35%
Midwest	37	66%
South	50	70%
West	60	79%
Total	185	59%

2. What is their identity/focus?

Table five gives the distribution of the names of the 311 institutions that grant degrees in Black Studies. About 83% have names that connect with the African Diaspora. This is a high level of consensus on the focus and identity of the field.

It is also interesting to note that a majority of the institutions that use Ethnic in their name are located in California and New York (24 of 42, or 57%). This suggests that the majority of the country has a greater level of consensus, and that the demographic diversity of these border states accounts for unity programs with Latinos and the Caribbean.

Table 5. Names of academic units offering Africana Studies degrees.

African American or Afro-American	100 32%
Africana	63 20%
African and African American	45 14%
Black	37 12%
Pan African	7 2%
African	5 2%
Africology	1 0%
Diasporic names subtotal	258 83%
Ethnic	43 14%
American	5 2%
Multicultural	2 1%
Latin America	2 1%
Interdisciplinary	1 0%
Other names subtotal	53 17%
Total	311 100%

Table six clarifies this further as it indicates a high level of consensus on a Diasporic focus for the field. The West is the one region that deviates from this general pattern with slightly more than half of the institution with a Diasporic focus.

Table 6. Percent of academic units which use a Diasporic name, by region.

	East	Midwest	South	West	Total
	N = 108	N = 56	N = 71	N = 76	N = 311
Percent with					
Diasporic names	91%	91%	93%	57%	83%

3. What is the administrative structure?

Table seven indicates that one third of all institutional structures are departments. In table eight, regional data are reported. Both the South and the West deviate the most. The South has less and the West has more departments than expected. The South remains a region with the greatest concentration of

African American population. It also retains a legacy of racist repression hence it is not a surprise that the fight for Black Studies would have achieved less permanence here than elsewhere. In the west on the other hand it appears that the demographic imperative for coalition politics to unite Blacks and Latinos has led to the pattern of greatest permanence. There is wisdom in these numbers.

Table 7. Structure of academic units.

Department	100 32%
Program	168 54%
Center or Institute	15 5%
Other	28 9%
Total	311 100%

Table 8. Percent of academic units organized as departments, by region.

	East	Midwest	South	West	Total
	N = 108	N = 56	N = 71	N = 76	N = 313
Percent organized as departments	29%	39%	11%	51%	32%

4. What degrees are granted?

There are a full range of degree programs. The ratio that stands out is the number of PhD programs to the total number of institutions. This ratio sets up parameters for the Black Studies labor market, how many jobs will be needed and how many people are in the PhD pipeline. For example, if the 311 institutions have 100 job openings a year (25 tenure track, 25 contract for a year, 50 to teach one or more courses). There would be a need for 25 people with the PhD degree, and 75 people such as graduate students or ABDs. There are fewer than 10 PhDs granted in Africana Studies each year.

Additionally there is a generational sea change taking place among the faculty. After 30 to 40 years of service the founding generation is retiring. Over the next 10 years there will likely be a 20-30% faculty turnover. This removes a senior layer and opens up a junior layer. Black Studies as a labor market deserves more attention.

Table 9. Highest degrees offered by academic units.

Doctoral degree	9
Master's degree	21
Bachelor's degree (major)	158
Bachelor's degree (minor)	88
Associate's degree	10
Other	25
Total	311

Table ten indicates that there is relative comparability across the regions with South only lagging slightly behind.

Table 10. Percent of academic units offering a bachelor's degree, or major, as highest degree offered, by region.

	East	Midwest	South	West	Total
	N = 108	N = 56	N = 71	N=76	N=313
Percent offering bachelor's degree (major) as highest degree	50%	52%	44%	58%	51%

5. What graduate study opportunities exist?

There is dynamic growth in the number of institutions offering advanced study of the African American experience. At the PhD level there are three main kinds of degree administrative structures:

1. A formal unit dedicated to Africana Studies (e.g. Temple University)
2. A formal unit dedicated to Ethnic Studies (e.g. UC San Diego)
3. Within or partnering with a discipline (e.g. Yale)

Strictly speaking then there are 6 PhD departments or programs in Africana Studies and another four or more with this expanded definition. There would be even more if we included PhD minors, certificates, and so on.

Africana Studies in the US

Table 11. Graduate programs.

Institution	Program	Highest degree
Harvard University	Afro-American Research	PhD
Michigan State University	African American and African Studies	PhD
Morgan State University	African American and African Diaspora	PhD
Northwestern University	African-American Studies	PhD
Temple University	African American Studies	PhD
University of California, Berkeley	African American Studies	PhD
University of California, San Diego	Ethnic Studies	PhD
University of Massachusetts-Amherst	Afro-American Studies	PhD
University of Southern California	African American Studies	PhD
Yale University	Afro-American Studies	PhD
Boston University	African Studies	MA
Clark Atlanta University	African and African American Studies	MA
Columbia University	African-American Studies	MA
Cornell University	Africana Studies	MA
Florida International University	African-New World Studies	MA
Graduate Center City University of New York	Africana Studies	MA
Indiana University	Afro-American Studies	MA
New York University	Africana Studies	MA
Ohio State University	African American and African Studies	MA
Syracuse University	African American Studies	MA
University at Albany SUNY	Africana Studies	MA
University of California, Los Angeles	Afro-American Studies	MA
University of Chicago	African and African American Studies	MA
University of Iowa	African American Studies	MA
University of Louisville	Pan-African Studies	MA
University of South Carolina	African American Studies	MA
University of South Florida	Africana Studies	MA
University of Texas at Austin	African Diaspora Studies in Latin America	MA
University of Wisconsin-Madison	Afro-American Studies	MA
University of Wisconsin-Milwaukee	Africology	MA
University of Virginia	Afro-American and African Studies	post-doctoral program, no degree offered

Appendix: Directory of Africana Studies academic programs

State

Institution	Program
Alabama	
Birmingham-Southern College	Latin American Studies
University of Alabama	African American Studies
University of South Alabama	African American Studies
Arizona	
Arizona State University	African and African American Studies
University of Arizona	Africana Studies
Arkansas	
University of Arkansas	African American Studies
California	
California Polytechnic State University	Ethnic Studies
City College of San Francisco	African American Studies
Claremont Graduate University	Africana Studies
Claremont McKenna College	Black Studies
Contra Costa College	African American Studies
Cosumnes River College	Ethnic Studies
CSU Dominguez Hills	Africana Studies
CSU East Bay	Ethnic Studies
CSU Fresno	Africana and American Indian Studies
CSU Fullerton	Afro-Ethnic Studies
CSU Long Beach	Black Studies
CSU Los Angeles	Pan-African Studies
CSU Northridge	Pan-African Studies
CSU Sacramento	Ethnic Studies/Pan-African Studies
CSU San Bernardino	Ethnic Studies
CSU San Marcos	Ethnic Studies
CSU Stanislaus	Ethnic Studies
Humboldt State University	Ethnic Studies
Los Angeles City College	American Cultures
Los Angeles Mission College	African American Studies
Los Angeles Valley College	Ethnic Studies
Loyola Marymount University	African-American Studies

Africana Studies in the US

Mendocino College	Ethnic Studies
Merritt College	Ethnic Studies
Mills College	Ethnic Studies
Orange Coast College	Ethnic Studies
Pepperdine University	African-American Studies
Pitzer College	Black Studies
Pomona College	Black Studies
Riverside Community College	History, Philosophy, Humanities and Ethnic Studies
Sacramento City College	Ethnic Studies
San Diego City College	Black Studies
San Diego Mesa College	Black Studies
San Diego Miramar College	Black Studies
San Diego State University	Africana Studies
San Francisco State University	Black Studies
San Jose State University	African-American Studies
Santa Ana College	Ethnic Studies
Scripps College	Black Studies
Solano Community College	Ethnic Studies
Sonoma State University	American Multicultural Studies
Southwestern College	African-American Studies
Stanford University	African and African American Studies
UC Berkeley	African American Studies
UC Davis	African American and African Studies
UC Irvine	African American Studies
UC Los Angeles	Afro-American Studies
UC Riverside	Ethnic Studies
UC San Diego	Ethnic Studies
UC Santa Barbara	Black Studies
UC Santa Cruz	American Studies
University of La Verne	Ethnic Studies
University of Redlands	Race and Ethnic Studies
University of San Diego	Ethnic Studies
University of San Francisco	African Area Studies
University of Southern California	American Studies and Ethnicity

Abdul Alkalimat

University of the Pacific	Ethnic Studies
Ventura College	African-American Studies
West Los Angeles College	African-American Studies
Yuba College	Ethnic Studies
Colorado	
Colorado College	Black Studies
Colorado State University	American Ethnicity
Metropolitan College of Denver	African American Studies
University of Colorado	Ethnic Studies
University of Northern Colorado	Africana Studies
Connecticut	
Connecticut College	Africana Studies
Fairfield University	Black Studies
University of Connecticut	African American Studies
University of Hartford	African American Studies
Wesleyan University	African American Studies
Yale University	African American Studies
Delaware	
University of Delaware	African Studies
District of Columbia	
George Washington University	Africana Studies
Georgetown University	African American Studies
Howard University	Afro-American Studies
Florida	
Florida A&M University (HBCU)	African American Studies
Florida Atlantic University	Ethnic Studies
Florida International University	African-New World Studies
Florida State University	African American Studies
Nova Southeastern University	Latin and Caribbean Studies
Rollins College	African/African American Studies
St. Petersburg College	African American Studies
University of Central Florida	African American Studies
University of Florida	African American Studies
University of Miami	African American Studies
University of South Florida	Africana Studies

Africana Studies in the US

Georgia

Agnes Scott College	Africana Studies
Clark Atlanta University	African and African American Studies
Emory University	African American Studies
Georgia College and State University	African Studies and Black Studies
Georgia Institute of Technology	African American Studies
Georgia Southern University	Africana Studies
Georgia State University	African American Studies
Morehouse College	African American Studies
Savannah State University	Africana Studies
University of Georgia Institute for	African American Studies

Illinois

Augustana College	African-American Studies
Bradley University	African-American Studies
Eastern Illinois University	African-American Studies
Loyola University Chicago	Black World Studies
North Park University	Africana Studies
Northern Illinois University	Black Studies
Northwestern University	African-American Studies
Southern Illinois University Carbondale	Black American Studies
University of Chicago	African and African American Studies
University of Illinois-Chicago	African-American Studies
University of Illinois-Urbana-Champaign	Afro-American Studies
Western Illinois University	African American Studies

Indiana

Ball State University	African American Studies
Indiana State University	Africana Studies
Indiana University	Afro-American Studies
Purdue University	African American Studies
University of Notre Dame	African and African-American Studies
Valparaiso University	Ethnic Studies, Interdisciplinary

Iowa

Coe College	African American Studies
Grinnell College	Africana Studies

Abdul Alkalimat

Iowa State University	African American Studies
University of Iowa	African American Studies
Kansas	
Emporia State University	Ethnic and Gender Studies
Fort Hayes State University	Ethnic Studies
University of Kansas	African and African American Studies
Wichita State University	Ethnic Studies
Kentucky	
Kentucky State University	African American Studies
University of Kentucky	African American Studies
University of Louisville	Pan-African Studies
Louisiana	
Louisiana State University	African and African American Studies
Tulane University	African and African Diaspora Studies
Maine	
Bates College	African American Studies
Bowdoin College	Africana Studies
Colby College	African American Studies
Maryland	
Frostburg State University	African American Studies
Morgan State University	African American Studies
University of Maryland	Afro-American Studies
University of Maryland Baltimore County	Africana Studies
Massachusetts	
Amherst University	Black Studies
Boston College	Black Studies
Boston University	African Studies
Brandeis University	African and Afro-American Studies
College of the Holy Cross	African American Studies
Harvard University	Afro-American Research
Mount Holyoke College	African-American and African Studies
Northeastern University	African-American Studies
Salem State College	African-American Studies

Africana Studies in the US

Simmons College	Africana Studies
Tufts University	Africa and the New World
University of Massachusetts-Amherst	Afro-American Studies
University of Massachusetts-Boston	Africana Studies
University of Massachusetts-Dartmouth	African and African American Studies
Wellesley College	Africana Studies
Wheaton College	African, African American, Diaspora Studies
Williams College	Africana Studies
Michigan	
Eastern Michigan University	African American Studies
Grand Valley State University	African/African American Studies
Michigan State University	African American and African Studies
University of Michigan-Ann Arbor	AfroAmerican and African Studies
University of Michigan-Dearborn	African and African American Studies
University of Michigan-Flint	Africana Studies
Wayne State University	Africana Studies
Minnesota	
Carleton College	African/African American Studies
University of Minnesota	African American and African Studies
Mississippi	
University of Mississippi	African-American Studies
Missouri	
Missouri State University	African American Studies
Truman State University	African/African American Studies
University of Missouri	Black Studies
University of Missouri-Kansas City	Black Studies
Washington University-St. Louis	African and Afro-American Studies
Montana	
University of Montana	African American Studies
Nebraska	
University of Nebraska-Lincoln	African American and African Studies
University of Nebraska-Omaha	Black Studies
Nevada	
University of Nevada	Afro-American Studies

New Hampshire

Dartmouth University African and African American Studies

New Jersey

Adelphi University African American Studies

Drew University Pan-African Studies

Princeton University African American Studies

Rowan University African American Studies

Seton Hall University Africana and Diaspora Studies

The College of New Jersey African American Studies

William Patterson University African, African American, and Caribbean

New Mexico

University of New Mexico African American Studies

New York

Adelphi University African-American and Ethnic Studies

Albany SUNY Africana Studies

Bard College Africana Studies

Barnard College Africana Studies

Baruch College CUNY Black and Hispanic Studies

Binghamton SUNY Africana Studies

Borough of Manhattan Community College CUNY Ethnic Studies (African-American Studies)

Brockport SUNY African and Afro-American Studies

Brooklyn College CUNY Africana Studies

Buffalo State College SUNY African and African American Studies

Buffalo SUNY African American Studies

City College CUNY Black Studies

Colgate University Africana and Latin American Studies

College of Saint Rose American Studies

College of Staten Island CUNY African American Studies

Columbia University African-American Studies

Cornell University Africana Studies

Cortland SUNY African American Studies

Daemen College Black Studies

Empire State College SUNY African American Studies

Africana Studies in the US

Fordham University	African and African American Studies
Fredonia SUNY	African American Studies
Graduate Center CUNY	African Diaspora in the Americas and the Carribean
Hamilton College	Africana Studies
Hartwick College	Ethnic Studies
Hobart and William Smith College	Africana Studies
Hofstra University	Africana Studies
Hostos Community College	CUNY Humanities
Hunter College	CUNY Black and Puerto Rican Studies
Ithaca College	Culture, Race, and Ethnicity
John Jay College CUNY	African American Studies
Lehman College CUNY	African and African American Studies
Manhattanville College	African Studies
Medgar Evers College CUNY	Interdisciplinary Studies
Nazareth College	Multicultural Studies
New Paltz SUNY	Black Studies
New York City College of Technology CUNY	African American Studies
New York University	Africana Studies
Niagara University	Black Family Studies
Oneonta SUNY	Africana and Latino Studies
Oswego SUNY	African/African-American Studies
Pace University	African and African-American Studies
Plattsburgh SUNY	Africana/Minority Studies
Potsdam SUNY	Africana Studies
Purchase SUNY	Global Black Studies
Queens College CUNY	Africana Studies
Sarah Lawrence College	Africana Studies
Siena College	Multicultural Studies
St. John Fisher College	African American Studies
St. John's University	Africana Studies
St. Lawrence University	United States Cultural and Ethnic Studies
Stony Brook SUNY	Africana Studies
Syracuse University	African American Studies

Abdul Alkalimat

Union College	Africana Studies
University of Rochester	African and African-American Studies
Vassar College	Africana Studies
Wells College	American Studies
York College CUNY	African American Studies
North Carolina	
Duke University	African and African American Studies
Elon College	African American Studies
North Carolina State University	Africana Studies
University of North Carolina-Asheville	Africana Studies
University of North Carolina-Chapel Hill	African and Afro-American Studies
University of North Carolina-Charlotte	African and African American Studies
University of North Carolina-Greensboro	African American Studies
University of North Carolina-Wilmington	African American Studies
Ohio	
Antioch University	African/African-American Studies, Cultural and Interdisciplinary Studies
Bowling Green State University	Africana Studies
Central State University	African Studies
Cleveland State University	Black Studies
College of Wooster	Black Studies
Denison University	Black Studies
Kent State University	Pan-African Studies
Kenyon College	African and African American Studies
Miami University	Black World Studies
Oberlin College	African American Studies
Ohio State University	African American and African Studies
Ohio University	African American Studies
University of Cincinnati	African American Studies
University of Toledo	Africana Studies
Youngstown State University	Africana Studies
Oklahoma	
University of Oklahoma	African and African American Studies
University of Tulsa	African American Studies

Africana Studies in the US

Oregon

Oregon State University	Ethnic Studies
Portland State University	Black Studies
University of Oregon	Ethnic Studies

Pennsylvania

Bryn Mawr College	Africana Studies
Chatham College	African-American Studies
Drexel University	Africana Studies
Franklin and Marshall University	Africana Studies
Gettysburg College	Africana Studies
Haverford College	Africana and African Studies
Indiana University of Pennsylvania	Pan-African Studies
Lafayette College	Africana Studies
Lincoln University	Black Studies
Shippensburg University of Pennsylvania	Ethnic Studies
Swarthmore College	Black Studies
Temple University	African American Studies
University of Pittsburgh	Africana Studies
Villanova University	Africana Studies

Rhode Island

Brown University	Africana Studies
Providence College	Black Studies
South Carolina	
Clafin College	Black Studies
Clemson University	African American Studies
University of South Carolina	African American Studies

Tennessee

Middle Tennessee State University	African American Studies
Tennessee State University	Africana Studies
University of Memphis	African and African American Studies
University of Tennessee-Knoxvill	Africana Studies
Vanderbilt University	African-American Studies

Texas

Southern Methodist University	Ethnic Studies
University of Houston	African American Studies

University of Texas at Austin	African and African-American Studies
Virginia	
George Mason University	African American Studies
Old Dominion University	African American Studies
University of Virginia	Afro-American and African Studies
Virginia Commonwealth University	African American Studies
Virginia Tech	Africana Studies
William and Mary	Black Studies
Washington	
Eastern Washington University	Africana Studies
University of Washington	American Ethnic Studies
Washington State University	Comparative Ethnic Studies
Wisconsin	
University of Wisconsin-Madison	Afro-American Studies
University of Wisconsin-Milwaukee	Africology
University of Wisconsin-OshKosh	African-American Studies
University of Wisconsin-Whitewater	Race and Ethnic Cultures

Bibliography

- Aldridge, Delores, and Carlene Young, eds. *Out of the Revolution: The Development of Africana Studies*. New York: Lexington Books, 2000.
- Alkalimat, Abdul. *The African American Experience in Cyberspace*. London: Pluto Press, 2004.
- . *Cyberorganizing*. 2003. E-Book Available: www.eblackstudies.org.
- . *Introduction to Afro-American Studies*. 2002. E-Book Available: www.eblackstudies.org.
- Asante, Molefi Kete. *Afro-Centricity: The Theory of Social Change*. Rev. ed. Chicago: African American Images Press, 2003.
- Asante, Molefi Kete, and Abd S. Abarry, eds. *African Intellectual Heritage: A Book of Sources*. Philadelphia, PA: Temple UP, 1996.
- Azevedo, Mario, ed. *Africana Studies: A Survey of Africa and the African Diaspora*. Durham, NC: Carolina Academic Press, 1993.

Africana Studies in the US

- Joseph, Peniel, E. "Dashikis and Democracy: Black Studies, Student Activism, and the Black Power Movement." *Journal of African American History* 88.2 (2003): 182-203.
- Karenga, Maulana. *Introduction to Black Studies*. Inglewood, CA: Kawaida Publications, 1982.
- . "Black Studies and the Problematic of Paradigm: The Philosophical Dimension." Rpt. in *The African American Studies Reader*. Ed. Nathaniel Norment. Durham, NC: Carolina Academic Press, 2001.
- Rojas, Fabio. "Academic Philanthropy and the Ford Foundation's Sponsorship of Black Studies, 1968-1994." Unpublished Article. <http://mypage.iu.edu/~frojas/research.html>
- . *From Black Power to Black Studies: How a Radical Social Movement Became an Academic Discipline*. Baltimore, MD: Johns Hopkins Press, forthcoming. <http://mypage.iu.edu/~frojas/research.html>
- . "Social Movement Tactics, Organizational Change, and the Spread of African-American Studies." *Social Forces* 84.4 (2006): 2139-2158.
- . *The Survey on Issues in Africana Studies: A First Report*. Department of Sociology, Indiana University, 2005. <http://mypage.iu.edu/~frojas/research.html>
- Rooks, Noliwe M. *White Money Black Power: The Surprising History of African American Studies and the Crimes of Race in Higher Education*. Boston, MA: Beacon Press, 2006.
- Small, Mario. "Departmental Conditions and the Emergence of New Disciplines: Two Cases in the Legitimation of African-American Studies." *Theory and Society* 28.5 (1999): 659-707.
- Weissinger, T. "Black Studies Scholarly Communication: A Citation Analysis of Periodical Literature." *Collections Management* 27 (2002): 45-56.
- . "Defining Black Studies on the World Wide Web." *The Journal of Academic Librarianship* 25.4 (1999): 288-293.