

- MLK
 - He was a C student at Morehouse and plagiarized papers, he was a womanizer and made sexist comments
 - MLK and Malcolm X contributed toward the push toward racial progress
 - MLK day should be a day of service and of enjoying the freedoms that liberation from Jim Crow was able to provide such as traveling on a highway.
- Tomorrow at 4pm in LDC 104, Chantelle Johnson a former member of Posse will be giving a speech on her survival from gun violence as well as the creation of a community called great color.
- New question to the form added on respectability politics - engage from your own perspective.
 - Was it a viable strategy toward racial reform?
 - 20% for participation - 10% in-class discourse, 10% forum participation.
 - Should at least respond to 5 questions - think of it as 2% per response.
 - As long as you support your thesis, you're fine
- January 24th 1 or 2 page single-spaced, response papers due
- Great Migration - First phase 1930-1940, second phase 1940-1970.
 - You are free to argue success, you are free to argue failure, and you are free to argue a more nuanced response. But you should base your argument on the lecture and readings.
- What Isabelle Wilkinson views about the South is in line with what Mike Hughes views about the South, but there is a difference in how they assess the North.
 - In an attempt to validate the migration she points to more of the successes than challenges that African-Americans confronted.
 - Harlem and One-Way Ticket are written in close proximity to each other but the South isn't.
- African-Americans are not completely naïve - they understand the North as a promised land.
 - The North is seen as having possibilities but they are unsure; it's not hearsay; the South is so committed to white supremacy that the North (which has demonstrated Lincoln and a greater capacity for black acceptance) [is preferable].
- Willis Ward: has absolutely no memory of the South as he left at age 3. His stories are entirely based off of stories that he has heard.
- For African-Americans who came of age in the North, their understandings of racial restrictions that African-Americans had to

face in the South are going to be based off of stories that were passed down.

- African-Americans' decision to leave the South is an act of agency.
 - It's hard to resettle, it's a very hard thing to do. If they could have [achieved a good life in the South then they would have].
 - It is bittersweet
- The Migration radically reshapes the country and it does so in this particular way: the North has Northern racial liberalism and espouses notions of racial egalitarianism but it doesn't have a test for those things. It has the idea but the idea has not been tested. So what the Migration does is it allows this supposed notion of racial egalitarianism to be tested.
- What happens when you have a law that promotes integration in the North but then African-Americans run into discriminatory practices (example: sent into nigger heaven in a theatre)?
- [Can use those laws such that the whites do not cede any ground in the de facto racial order].
- For the Southern economy, African-American slave labor is vital. It is dependent on slave labor.
 - African-Americans are a dependent form of labor.
- Ideas that come out of the reading: Northern racial liberalism is significant.
 - Baldwin and King are great scholars but do not do a good job of defining terms.
- Politics of respectability
 - Respectability politics is the strategy by which marginalized groups attempt to engage in the particular type of behavior and way of interacting that is intended to reflect the values of the dominant culture - an attempt to show compatibility between the values of African-American people and the social values of the dominant culture.
 - In essence, what African-Americans are attempting to do (or anyone who is engaging in respectability politics) is rather than pointing out differences, to say you need to accept difference (in this case racial diversity) to show that our value system falls on the same continuum as the value system of the dominant culture.
- Racial uplift
 - Aside from respectability politics (how you dress, how you talk, your vernacular, your level of coupe), uplift is like a cousin to respectability politics. In essence, uplift is an attempt to rely on an ideology of self-help to improve the material and moral conditions of black people such that you will be able to win

white people over with moral persuasion. African-Americans are trying to uplift the race - to better the conditions that they face, ameliorate them - through a sense of self-help: I'll lift my fellow brother and sister up, I'll show them the way, I'll make sure that the [moral and] material conditions that they face are better.

- o It will help to diminish racialism because they will say we are not a lazy and backward people.
- o You're trying to win whites over with moral (per)suasion.
- Slumming
 - o Slumming is not merely white people coming to visit black neighborhoods or red-light districts. Slumming is crossing beyond the demarcated (drawing a distinction that this is a point of racial and class separation) class and racial boundaries of middle- and upper-class life and its perceived respectability (upwardly mobile) into socially (can also think of it as racially) marginalized districts for charitable purposes, cross-cultural encounters, and curiosity.
- How can you commit yourself to constructing a black metropolis if settlers are by and large engaging in commercial leisure? - Sean
 - o Socially / racially marginalized districts certainly offered the opportunity for commercial leisure - you have white pleasure seekers / thrill seekers encroaching on these communities to play out their own sense of racial and sexual lust, they want to see what jazz music is all about.
 - o Some white people come in because they are sociologists and come in for participant observation [as they say].
 - o Some are committed to [social] progress and they also encroach on these communities. Committed to cross-racial progress.
 - o Some are espousing communist or socialist ideas (overlap with group 3).
- Aside from the amusement of slumming there is also Bohemian [radicalism]. Able to engage in grass-roots labor and political organizing that the cabaret aside from providing an opportunity for people to live out their sexual proclivities, you also get a chance to engage in, for the first time, cross-racial dialogues about the state of American life. In that context, that space becomes in the context of political organizing as it does pleasure seeking.
- Significant commercial and cultural changes emerge out of that space.
 - o Attire and other [features of American life] are previewed in those red-light districts.
 - o Able to be freely gay in those red-light districts in a way that you cannot outside of those spaces. During the day those spaces are very much a sign of the kind of inequalities that exist. You cannot ignore what those spaces reveal in terms of various racial

inequalities. The night has a way of masking those racial inequalities because individuals who would not dare coming into those communities at day would go there at night - because of the cloak that these red-light districts are providing it gives people a chance to say that there isn't really anything wrong with black or white people.

- o African-Americans are able to interact with immigrants and white in a fairly innocuous way while exploring creative energies, political and sexual ideas, and are able to see the struggles of working-class people. The struggles that white working-class deals with, African-Americans also deal with.
 - o Sites for intellectual interest in art, literature and politics.
- Communists and Socialists come in in two ways.
 - o These groups are very much committed to trying to welcome and move black workers into trade unionism. But aside from that kind of infiltration of those unions, you also see communists and socialists moving into those red-light districts where they are able to indoctrinate African-Americans into those leftist ideas.
- In the period of the Migration where you have the red summer and red scare, Lenin argues in the period of Bolshevism that what the Russian peasants are dealing with is not any different from what black sharecroppers are dealing with; when African-Americans are going to fight off in the war, Woodrow Wilson is in fear that black soldiers will bring those leftist ideas of Bolshevism back home.
 - o You get a sense of an internationalist movement not only in terms of pan-Africanism and nationalism but there is also a commitment to working-class black radicalism across the board. Anarchism, socialism, reproductive freedom - there are all kinds of ways in which those spaces become highly political and lead to conversations that will hopefully lead to political equality, sexual equality.
- In the era of Prohibition, the one space you could definitely go into and have as many brews as you wanted to and for a while (not forever) escape the kind of scrutiny you would otherwise receive is in those black red-light districts. Because you have those vice agencies that are on the lookout for individuals who are violating prohibition.
 - o It's important to realize that these individuals are engaging in more than the exotic colored sensuousness that negroes are supposed to invoke.
- Major ideas out of the reading: slumming, uplift, respectability. Communist/socialist influence. Black labor activism as African-Americans are dealing with a sense of racial marginality. Commercial leisure as a site of political organizing. Northern racial liberalism is a theme. The idea of blacks testing out liberalism in the North through migration and through their expectations of what the North is supposed to provide.
- Derrick Bale.

- o Convergence: in order for African-Americans to achieve their interests, their interest has sometimes to line up with the interests of the dominant culture.
 - o In order for African-Americans to achieve their interests or at time in history when African-Americans have achieved their interest, it is because their interest converged with the interest of the United States.
 - o So African-Americans want shorter work days and higher wages [and this aligns with the interest of those who control the labor economy for the benefit of white workers].
- You have white landholders in Harlem that are having all different kinds of racial disputes.
- Chicago has the black belt, Detroit has the black bottom. New York is a totally different geographical landscape. Chicago, Detroit, Cleveland are very industrialized. In New York you have African-Americans working as elevator operators and janitors. In terms of housing there's not much space available for anyone [in New York].
 - o It's hard to maintain a sense of racial homogeneity in [places like] New York.
- Gave us an article about formation of American ghettos prior to the Migration.
 - o Notion of a hidden migration: scholars have [pointed out] the exodus from Kansas.
 - King readings: King keeps saying the pre-World War I migration (he's really saying pre-Great migration). There's a 66% population increase in African-Americans in New York. [87?] are living smack-dab in Manhattan.
 - o Chicago is unique in that you have different communities for different ethnic groups (Poles, Italians, African-Americans).
- African-Americans are again able to exploit disputes between landowners.
- New settler mentality, old settler [aversion], King discusses how the New York age lauded black achievement.
 - o Economic assimilationism: Coining this term. What it would be is seeking to use black achievement in business to demonstrate what African-Americans have the capacity to do when placed on equal footing.
 - o Community rights: construction of a metropolis.
 - o Black nationalism
 - o Role of black women in augmenting the power of a black community
 - o Influence of West Indian populations that migrate to New York in terms of radically reshaping the city and African-Americans' role

(vis-à-vis) union organizing as well as the pursuit of racial equality.

- o Community rights.
- Are community rights the same as civil rights as defined by King?
 - o African-Americans have the Right to vote, serve on juries, accommodation.
- P. 14 King:
- Community rights go a step beyond the basic rights and privileges that an individual ought to enjoy as a citizen.
- Rights that are inherent in the constitution and considered to be inalienable (as the Declaration of Independence put it) rights are civil rights. I ought to be enjoy the same rights as a citizen that are afforded to the person next to me regardless of race, color, or creed.
- Right to vote is the right to participate in the existing democracy as we have shaped and constructed it, to enjoy freely what it means to be an American as outlined in the Constitution and subsequent laws that have been passed to and/or formed to reiterate the Constitution but also give legitimacy to what it means to be a citizen of this country.
- Human rights get us into a different territory
- It's the fundamental human rights with which every human is bestowed.
- King is using community/civil rights interchangeably.
 - o That movement to reshape the way in which African-Americans are treated not only in society but with respect to the existing laws in this society is a pursuit of civil rights.
 - Once you deny a set of people those rights based on the document of the Constitution, any claims to deny individuals those rights becomes a movement, a civil rights campaign.
 - Community rights are different because beyond the rights we should all enjoy as citizens of this country are ways in which the community should provide certain services and commitment that go beyond my ability to go down to a ballot box and cast my vote (example).
 - Latino communities - sanitation is a community right.
 - King headed down to Memphis to organize sanitation workers, a community right.
 - Can people pursue work?
 - Employment is not a civil right until you deny people employment on the basis of race. Having a community in which there is adequate employment, adequate housing, and adequate healthcare, those things are

critically important to [the formation of a healthy community].

- African-American bourgeoisie argue that because of respectability, [communities] are fit to have the same rights [as others].
- New Orleans - 30% of city contracts went to African-Americans who represented [70%] of the population.
- From an employment standpoint, the community should reflect positively on the people living in that community - that is essentially what community rights are about.
- Balwin is exclusively dealing with the old settler versus the new settler mentality. The King and Balwin books are essentially the same book, writing about New York versus Chicago.
 - King is less concerned with the way in which the old settler and the new settler are interacting, he casually deals with it but doesn't look at it as a point of difference between the black bourgeoisie and the [migrants] who have to be taught to be [viable] in these new cities.
 - Relationship between black proprietors and black patrons is discussed in a similar way [in terms of] old settler / new settler mentality.
 -