

Past and Present African-Centered African American Scholar Activists in the African American Community: An Introductory Biographical Résumé

by

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We must bring the community to the campus and the campus to the community. Because education belongs to the people and the idea is to give it back to them.

---- Nathan Hare

“War on Black Colleges” in *The Black Scholar*, vol. 9, May/June 1979, p.18.

Abstract

This work primarily provides a descriptive biographical profile of African-centered scholar activists in higher education with past or present direct links in their communities via the establishment of independent educational-cultural organizations or a general influence in the African American community. Second, the paper reviews commendable scholar activists, and suggests how to ensure a sustainability posture for those who wish to engage in an activist-intellectual tradition, to develop an ongoing synthesis of the best of African thought and practice in constant exchange with the world, hence, a *Kawaida* articulation. The presentation also draws on personal observation, involvement and knowledge of several community organizations through direct participation and interactions with the leadership since 1974, and finally it suggests ways that one can become a productive scholar activist to self-consciously create and influence human social change via a protracted African-centered synergy.

Introduction

Part of the original mission of Black Studies was to engage the Black community in cultural-political empowerment and public policy formation. Some units have made the mission a reality, while others have engaged themselves in other activities in higher education usually focused on disciplinary construction within academe, often at the expense of the Black community. Yet, some members of the faculty at particular institutions decided to take Black Studies into the community by creating independent/non-profit community-based public organizations. This exercise is a review of the latter, considering that it has been suggested that the discipline has slowly diminished its relationship with the broader Black community (Jones 2010: 55; Davidson 2010: 96-97).

Historically, Nathan Hare (founding publisher of *The Black Scholar*), the first director of a university Black Studies Department in the U.S. via San Francisco State College (now San Francisco State University) in 1968 proposed a dual mission for Black Studies academics and involvement in the Black community. He writes (as shown above) that “We must bring the community to the campus and the campus to the community. Because education belongs to the people and the idea is to give it back to them”, a perplexing set of challenges when he wrote it, and even today. Hence, a communiversity conceptualization involving a liaison between a college or university and the community where it is located, a program now popular at several universities like Clark Atlanta University, a comprehensive, private, urban, coeducational institution of higher education with a predominately African-American heritage that connects with its neighboring community and university center to offer community-focused learning opportunities that enrich the lives of individuals, strengthen the workforce, and enhance the community (<http://aucenter.edu/tag/communiversity/>). In the same context, this survey argues (as many have before) that Africology (the Afrocentric study/research of the life, culture and history of Africa and African people everywhere, a name proposed as the new name for Black Studies at a symposium held April 24, 1987 at the University of Wisconsin at Milwaukee) must be involved in the African American community as a developmental partner to enhance the community, and therefore, the college or university (Asante 1990: 197). Thus, in this configuration, there is hopefully a mutual respect for each unit (community and university), and a possibility for an opportunity to build an African-centered (cultural-social ideas and ideals based on the history and culture of Africa) relational application of the moral ideal and ethics of Maat (the seven cardinal virtues) via the ancient Kemet (Egypt) concern for truth, justice, propriety, harmony, balance, reciprocity and order (Karenga 2010:197).

In this commentary, the concern is essentially with African-centered scholar activist leaders (particularly in the U.S.) who have or had direct links in their local communities via their establishment of independent educational-cultural organizations, and scholarly associations. And indeed, within this scope is the progressive lived experiences of other scholars within other philosophical areas not opposed to African agency in a multicultural world community, and thus, they are acknowledged and welcomed in this discussion, upon further reflection, research, synthesis and analysis.

Thus, within this understanding, the scholar activist is defined as a person who has done advanced study in a special field or a learned person who advocates or practices activism by being involved in or in support of actions (e.g., public protest) that are in opposition to one side of a particular (often controversial) issue. And interestingly, Keatts (2011) argues that Martin Luther King meet all of the requirements for inclusion in the scholar activist paradigm, and therefore his writings should be considered for inclusion into discussions concerning ‘Africana Studies’ and scholar activist theoretical constructions.

Hence, the overall intent here is to profile Afrocentric scholar activists in hope that their work will assist others willing to engage social activism into their academic lives, and thereby energize the body of principles, perspectives and practices instituted by scholars in Africology to progressively allow for a greater appreciation, duplication of context and knowledge in the contours and options of the activist-intellectual that can demonstrate that they are “...dedicated to community service and development rather than vulgar careerism”, hence, a cadre that can cultivate and maintain a “ ... continuous expansion of a mutually beneficial relationship between the campus and the community (Karenga 2010:18).” And consequently, this presentation will: (1) review relevant literature; survey the experiences (rites of passage) of the author in relation to the topic, and (3) present a biography and commentary on Walter Rodney in reference to his Pan African scholar-activism; (4) highlight the commendable activism of Maulana Karenga, Haki R. Madhubuti, John Henrik Clarke, Yosef ben-Jochannan, Molefi Kete Asante, and Melina Abdullah; (5) discuss African-centered scholar activists in relationship to five national African-centered organizations; (6) provide biographical content on scholar activists in four regions of the U.S.; (7) review and provide suggestions on how one can become an effective scholar activist, and (8) conclude with suggestions and recommendations for further study.

Literature Review

Interestingly enough, there is a tiny amount of discourse on the contemporary scholar activist via an African-centered focus in relationship to Africology. However, there are texts like Banks (1996) *Black Intellectuals: Race and Responsibility in American Life that begin with the arrival of the African enslaved*, “... when medicine men and conjurers held ancient wisdom...” that quickly moves to discussing prominent figures like Alexander Crummell, Frederick Douglass, and Anna Cooper to drift to intellectuals like W.E.B. Du Bois, Alain Locke, E. Franklin Frazier, Toni Morrison, and Henry Louis Gates, Jr., but with no solid examination of the African scholar-activist tradition, except by default, should one connect them to ancient African history. And in 1997 (Carruthers) the Association for the Study of Classical African Civilizations produced *African World History Project: “The Preliminary Challenge”*, a work designed to provoke African-centered scholars to develop a basic tool for the liberation of the African mind arguing that most African historians trained in foreign universities have been shackled with non-African theoretical frameworks, historiographies, and methodologies, and that African-centered scholars should avail themselves of any methods that would benefit the ‘liberation of the African mind’

by first seeking African ways of thinking and searching before embracing foreign epistemes, which may not be needed and which may defeat the objectives of the project. Thus, Carruthers argues that the volume sets a precedent of letting the African conversation unfold as there is an attempt to forge a consensus on methodology for African-centered intellectual endeavor. The contributors to the volume included a national host of African-centered scholar-activists in the African American community, hence: Jacob H. Carruthers (Jedi Shemsu Jehewty), Anderson Thompson, Theophile Obenga, Vulindlela I. Wobogo, Rekhety Wimby Jones, Asa G. Hillard, Leonard Jefferies, Jr., Adisa A. Ajamu, Mario H. Beatty, Valetia Watkins, Greg Kimathi Carr, and Nzinga Rathibisha Heru (In Memory of Queen Nzinga Ratibisha Heru: 2011). Then, in 2000 Marable (2000) in *Dispatches from the Ebony Tower: Intellectuals Confront the African American Experience* holds an interesting debate with Henry Louis Gates, Jr. on the role of activism in Black Studies; however, the book ignores African-centered scholars-activists like Maulana Karenga, Amiri Baraka, or Molefi Kete Asante. But all is not lost; Marable, although not African-centered, argues in the interview with Gates that Black Studies must be prescriptive, and thus:

It must be in the forefront of providing solutions to real problems that Black people have in their daily lives. If Black Studies does not go into the prisons, where over a million Black men and women are, what good is it? If Black Studies is not going to the community to focus on voter education and registration and mobilize people around issues such as police brutality, or environmental racism, or of the devastating absence of public healthcare, then what good is it?

Here Marable (a self-described ‘public intellectual’) moves discussion beyond the ivory tower to the lived experiences of Black people, but not by excluding others, but in recognition of the special meaning and purpose of Black Studies in what it has for Black people that goes to the heart of culture, tradition, and heritage, a reality than cannot be denied (Davidson 2010: 97).

However, there is no mention of the scholar activist tradition by Marable. But in juxtaposition, in 2003 Kershaw (2003:36) wrote about “The Black Studies Paradigm: The Making of Scholar-Activists” in *Afrocentricity and the Academy: Essays on Theory and Practice* to help in articulating a clear role of the Black Studies scholar when he wrote that he/she must be centered, critical, empowering and a scholar activist, an argument he also presented in “Scholarship and the Emerging Scholar-Activist Paradigm in Black Studies” in the *International Journal of Africana Studies* in 2008. In this vein, Kershaw (1952-2015) of the University of Cincinnati was working to establish the first Ph.D. in Africana Studies that would include the workings of the scholar-activist in an overall paradigm in Africology, utilizing an interdisciplinary approach to the development of knowledge and social theory that could be used for group/community empowerment and social change.

The plans of Kershaw for a scholar-activist curriculum didn't materialize at the University of Cincinnati, however, it should have inspired some discussion and attempt to approach Africology from a scholar-activist framework, but it didn't, and instead, it remained a dry topic in academe, although the discipline was born from the dynamics of activism (Kershaw 2008, Karenga, Stewart 2015, Zulu 2008).

Perhaps the desert conditions on discourse and research on the African-centered scholar activist can be remedied through greater outreach by implementing departmental requirements for tenure/promotion that would credit faculty who: (1) attend or host community-based social/cultural justice events, (2) encourage student thesis/dissertation topics on scholar activism, and (3) conduct local oral history via interviews with active scholar-activists (this author has done the latter with Adjoa A. Aiyetoro, Kwaku Person-Lynn, James B. Stewart, Molefi Kete Asante, Charles P. Henry, William H. L. Dorsey, and Rosemari Mealy since 1987, and it has been a rewarding experience).

In light of the arguments/positions of Marable and Kershaw, Smith (2018) has a new book on the late Ronald W. Walters (1938-2010) that combines history and biography to interpret the last half century of Black politics in America, represented in the life and work of Walters, a pivotal African American public intellectual and activist who from his leadership at the first modern lunch counter sit-ins at age twenty to his work on African American reparations at the time of his transition at age seventy-two, therefore, placing Walters at the cutting edge of African American politics in the U.S. Hence, Smith (2018) contends (and rightfully so) that Walters was a preeminent scholar, activist, and media commentator who helped shape Black Studies in the academy (Howard University, Brandeis University, etc.), and also that Walters was an early strategist of congressional Black political power. The book and other similar works should aid in the production of more scholarship on the African American tradition of intellectual activism (scholar activism) generally, and in the arena of African-centered scholar activism, specifically.

Considering the dull history of the scholar-activist tradition in Black America, perhaps the work of Kilson (2014) in *Transformation of the African American Intelligentsia, 1880–2012* which outlines that after Reconstruction, African Americans found themselves free, yet largely excluded from politics, higher education, and the professions, can help. And in spite of the latter, there is indeed a sufficient history to explore how a modern African American intelligentsia developed in the face of institutionalized racism as he surveys the origins, evolution, and future prospects of the African American world-class, to argue for the ongoing necessity of Black leaders in the tradition of W.E.B. Du Bois, who summoned the “Talented Tenth” to champion Black progress; and that Black leaders who assumed this obligation helped usher in the civil rights movement. And most applicable to the concern here is that he asserts that a revival of commitment to communitarian leadership is essential for the continued pursuit of justice at home and around the world (Kilson 2014).

And additionally, in a general context, the work of Sudbury and Okazawa-Rey (2009) may help in outlining a scholar-activist tradition as they argue that scholars can generate knowledge and pedagogies that bolster local and global forms of resistance to U.S. imperialism, racial/gender oppression, and the economic violence of capitalist globalization to explore what happens when scholars create active engagements between the academy and communities of resistance to suggest a new direction for antiracist and feminist scholarship, rejecting models of academic radicalism that remain unaccountable to grassroots social movements, hence, relevant to the African-centered scholar-activist tradition in that it explores the community and the academy as interlinked sites of struggle.

Rites of Passage: Consciousness Raising

There are many ways of coming into an African consciousness (i.e., a state or quality of being aware of one's social, political and cultural surrounding as an African person), and one way for many in the Black community has been through participation in education, civil and religious formations.

Thus, it should be of no surprise that many in the modern era of the U.S. came to consciousness through organizational affiliations, as did many before via the rise of the Garvey movement, the Civil Rights and Black Power movement, and other social, political and cultural movements in America (Cross 1971, 1991:189-223). This writer came into this psychology (science of behavior, thought and mind, conscious and unconscious in phenomena) through family discussions about the Civil Rights movement, televised reports of the Civil Rights movement, and the rise of the Black Panther Party in Oakland, California to the close of its official operation. And thereafter, there was the advent of Pan Africanism in the internalization of Blackness (African Liberation Day, Free South Africa Movement, the Black Studies movement, etc.), and via a host of exposures to political thought from Mao Tse-tung (1893-1976) to Frantz Omar Fanon (1925-1961) to El Hajj Malik El Shabazz (1925-1965), and others. During the era (1970's), such an exposure was not unusual, especially in the San Francisco-Oakland metropolitan area with the rise of the Black Power movement, a regular dose of critical thinking on current Black issues presented by Howard University and University of California law school graduate Khalid Abdullah Tariq Al-Mansour (founder of the Afro-American Association and a weekly KDIA radio host), juxtaposing the birth of the Black Panther Party. Thus, in 1971, this writer, like others, decided to work and advocate for the cause of one organization, hence he joined the Afro-American Institute at the Malcolm X Unity House in San Francisco, California which later became the Pan African People's Organization and then branched into the Pan African Secretariat of North America after the 6th Pan African Congress in Tanzania in 1974, later returning fulltime to the mission of the Pan African People's Organization, and today operating in the formation of the Afrikan Children's Advanced Learning Center (www.acalc.org), a private independent school located in Oakland, California designed to instill academic excellence, discipline and positive self-esteem through tough love, and a focus on African-centered values.

Thus, the above experiences guided the author to create the California Institute of Pan African Studies, a non-profit educational unit of the *Journal of Pan African Studies* (now *Africology: The Journal of Pan African Studies*), edit the Pan African Secretariat of North America newsletter, co-create Amen-Ra Theological Seminary, create the Los Angeles Black Book Expo (2004-2013), and become vice president of the African Diaspora Foundation (www.theadf.org), when he was a member of the faculty at California State University at Fresno (1988-1992), UCLA Extension (2005), and Mesa Community College in Mesa, Arizona (2006-2011). And also, he co-founded The Bennu Institute of Arizona, an African-centered non-profit think tank and educational collective in April 2010 with colleague Gershom Williams while employed at Mesa Community College. The organization holds its regular meetings at the *New Times* historic building upstairs in the boardroom named the "memorial room", dedicated to what used to be the Booker T. Washington Elementary School, built in 1926 to serve Black school children in Phoenix, Arizona that the news magazine moved into in 1980, keeping the history of Booker T. Washington (1856-1915) intact, with the walls covered with pictures of the past school that include Booker T. Washington himself (Waltz 2018).

And overall, the activities of the Bennu Institute of Arizona are focused on the study of current non-fiction books and films on or relevant to the African world experience, hence, all consistent with its *Facebook* profile to “advance human consciousness about the African experience around the world through progressive discussion, study and research” (<https://www.facebook.com/The-Bennu-Institute-of-Arizona-14514044222836/>).

Walter Rodney: A Revolutionary Intellectual Activist

Perhaps the most well-known Pan Africanist and commendable modern scholar activist in the African intellectual tradition was Walter Rodney (1942-1980), and although he was not African American, he was involved in the Institute of the Black World in Atlanta, Georgia, and concerned about the plight of the African American experience, and thus, he was part of “a list of people who supported, planned, organized, and wrote on the behalf of the Institute of the Black World (White 2011).” He was an intellectual and a scholar, and thus, recognized as one of the Caribbean’s most brilliant minds. His academic record is filled with awards, open scholarships and honors. He attended Queen’s College, the top male high school in Guyana, and in 1960 he graduated first in his class, winning an open scholarship to the University of the West Indies (UWI). He pursued his undergraduate studies at UWI Mona Campus in Jamaica, where he graduated with 1st class honors in History in 1963. He then attended the School of Oriental and African Studies in London where, at the age of 24, he received his Ph.D. with honors in African history (Chung 2012).

Rodney combined his scholarship with activism and became a voice for the under-represented and disenfranchised – this distinguished him from his academic colleagues. His interest in the struggles of the working class began at a young age with an introduction to politics by his father, and continued with his involvement in debating and study groups throughout his student years. His Ph.D. thesis illustrated his duality as an intellectual and activist as he challenged the prevailing assumptions about African history and put forth his own ideas and models for analyzing the history of oppressed peoples. Influenced by the Black Power Movement in the U.S., third world revolutionaries and Marxist theory, Rodney began to actively challenge the status quo. He taught at the University of Dar es Salaam in Tanzania (1966-1967), and in 1968, while a UWI professor in Jamaica, he joined others to object to the socio-economic and political direction of the government. Unlike his counterparts, he got involved with the working class, including the Rastafarians. His speeches and lectures to these groups were published as *Grounding with My Brothers*, and became central to the Caribbean Black Power Movement.

Rodney's activities attracted the Jamaican government's attention, and after attending the 1968 Black Writers' Conference in Montreal, Canada, he was banned from re-entering the country, a decision that had profound repercussions, sparking widespread unrest in Kingston, Jamaica.

As the Working People's Alliance gained popularity and momentum, the People's National Congress began a campaign of harassment including police raids, house searches, and beatings. And in 1972, Rodney's most influential book, his magnum opus, *How Europe Underdeveloped Africa*, was published. In the early-mid 1970s, he participated in discussions and lectures with the African Heritage Studies Association at Howard University; the Institute of the Black World in Atlanta, GA (as mentioned above); the African Studies and Research Center at Cornell University; and the State University of New York at Binghamton.

In 1974, Rodney returned to Guyana from Tanzania to take up an appointment as professor of History at the University of Guyana, but the government rescinded the appointment. However, he remained in Guyana, joined the newly formed political group, the Working People's Alliance, and between 1974 and 1979, he emerged as the leading figure in the resistance movement against the increasingly authoritarian People's National Congress government. He gave public and private talks all over the country that served to engender a new political consciousness in the country. During this period he also developed his ideas on the self emancipation of the working people, people's power, and multiracial democracy.

On July 11, 1979, Rodney, together with seven others, was arrested following the burning of two government offices. Rodney and four others (known as the "Referendum Five") faced fabricated charges of arson, but without proof and due to scrutiny from international supporters, the government was forced to drop these charges. The persecution, however, continued: two party members were killed, and the government denied Rodney and others permission to travel.

Despite this, Rodney continued his political work and attended Zimbabwe's independence celebrations in May 1980. On June 13, 1980, he was assassinated by a bomb in Georgetown, Guyana. He was 38 years old. And although he lived with constant police harassment and frequent threats against his life, he managed to complete four books in the last year of his life.

Much has been written and discussed about Rodney; however, Nangwaya (2016) best outlines Rodney's scholar activist ethos, as he states:

- Rodney was not an armchair revolutionary who sequestered himself on the academic plantation theorizing on what must be done to transform society. He waded into the messy, complicated and threatening world of practice to facilitate resistance to the violent forces of oppression.
- Rodney has shown the world through his action that the revolutionary intellectual option is a possibility for academics and students who would like to become active agents of social transformation.
- Rodney used the platform of the university to engage in the production and dissemination of oppositional ideas and scholarship. He entered the wider society to educate and mobilize the working-class for self-organization. His legacy of principled commitment and activism is something with which activists or organizers should become fully aware.
- Rodney has affirmed the possibility of engaging in intellectual work that is directed at the struggle for emancipation, while taking part in the said process of bringing into being the classless, stateless and self-organized society.

And finally, he argues that "The progressive or radical intellectuals should not confine their contribution to the academic realm. They must become members of social movement organizations and work with the people in building their capacity for self-organization or self-emancipation."

Exemplary and the Commendable

The late Walter Rodney was indeed an exemplary scholar activist wherein he had no fear, ambivalence or uncertainty about his choice to be a revolutionary intellectual activist in the best tradition of African liberation, a choice others have also taken with perhaps less direct governmental pressure, but all the same, with some scarifies in hope of a better tomorrow.

And with this in mind, a biographical introduction to some of the African-centered scholar activist leaders in the U.S. is warranted, hence, first the exemplary (hence, worthy of praise) and the commendable (Maulana Karenga, Haki R. Madhubuti, John Henrik Clarke, Yosef ben-Jochannan, Molefi Kete Asante, Melina Abdullah), because they have and in many cases continue to serve as a model, representing the best of what it means to be African and human in the world today.

Maulana Karenga

First, there is Maulana Karenga, an activist-scholar of national and international recognition, the creator of the holiday Kwanzaa, executive director of the African American Cultural Center (Us) in Los Angeles, California; professor and chair of Africana Studies at California State University at Long Beach (1979-1982, 1989-present), he has previously taught at the University of California at Riverside (1984-1989), San Diego State University (1984; 1975-1977); University of Washington (1983-1984); California State University at Dominguez Hills (1982-1983); United States International University, San Diego (1977-1978); Grossmont College (1976-1977); San Diego City College (1977); Stanford University (1977); University of Nebraska at Omaha (1980), and elsewhere.

He is co-chair of the Black Community Clergy and Labor Alliance (an independent and social activist organization based in Los Angeles, California dedicated to representing, promoting, and protecting the economic, political, and social interests and well-being of the Black community and Black workers and to working with labor unions on issues of shared interests and mutual benefit in the joint struggle for racial, social and economic justice) and national chairman of The Organization Us and the National Association of Kawaida Organizations. He holds of two Ph.D. degrees, the first in Political Science with an emphasis in theory and practice of nationalism from United States International University (now Alliant International University), and the second in Social Ethics with an emphasis in classical African ethics of ancient Egypt from the University of Southern California in Los Angeles, California, and an honorary doctorate from the University of KwaZulu-Natal in South Africa. He is the author of *Essays on Struggle: Position and Analysis* (2016), *Kawaida and Questions of Life and Struggle* (2008), *Maat, The Moral Ideal in Ancient Egypt: A Study in Classical African Ethics* (2006), *Introduction to Black Studies* (2010), *Kwanzaa: A Celebration of Family, Community and Culture* (1998), *Odu Ifa: The Ethical Teachings* (1999), *Selections From the Husia: Sacred Wisdom of Ancient Egypt* (1984), *Kawaida Theory: An Introductory Outline* (1980), several other books, many articles, and he is the subject of a biography by Molefi Kete Asate titled *Maulana Karenga: An Intellectual Portrait* (2009).

Dr. Karenga has been involved in Black community development since the founding of the Organization Us in 1965 and in the tradition of the ancient and modern African intellectual-scholar; he has maintained a balance of scholarship and service, without compromise or retreat. And furthermore, he has argued that although Black Studies formally began throughout the U.S. in the 1960s, it draws on the rich resources of the African past, both ancient and modern and therefore, it builds on:

“... the activist-intellectual tradition of African culture” that extends back to ancient Egypt via its model of the “... socially conscious and activist intellectual, the *sesh*, who understood themselves in both moral and social terms and constantly expressed a commitment to use their knowledge and skills in the service of the people, or what was termed, doing *Maat*, truth, justice and righteousness in the world.” (Karenga 2010: 7-8).

And in modern times, he continues, stating that the activist-intellectual tradition was maintained and developed via the intellect of people such as Maria Stewart, Martin Delany, W.E.B. Du Bois, Anna Julia Cooper, Ella Baker, Septima Clark, El Hajj Malik El Shabazz (Malcolm X), Martin Luther King, Jr., Kwame Ture, et al who used their knowledge and skills to aid the people and address critical issues of the day, a discourse and practice “... grounded in the African activist-scholar or activist-intellectual tradition” that reaffirms the mission of Black Studies, and therefore, links to some of the general objectives around the quest to: create intellectuals who are dedicated to community service and development; advocate for Black intellectuals who are conscious, capable and committed to Black liberation and a higher level of human life; and for the cultivation, maintenance and continuous expansion of a mutually beneficial relationship between the campus and the community”, as mentioned above (Karenga 2010: 8, 18).

Haki R. Madhubuti

Next, Haki R. Madhubuti, the founder of Third World Press in 1967, the co-founder of the Institute of Positive Education/New Concept Development Center (established in 1969; Madhubuti 1991), co-founder of the Betty Shabazz International Charter School (established 1998) in Chicago, Illinois; co-founder and director emeritus of the Gwendolyn Brooks Center for Black Literature and Creative Writing at Chicago State University and the former director of the Master of Fine Arts in Creative Writing program at the same institution, and the formerly the Distinguished University Professor at Chicago State University, a delegate to the Sixth Pan-African Congress convened at the University of Dar es Salaam in Tanzania hosted by the Tanganyika African National Union in 1974; and the author of more than 31 books is another icon in the tradition of the African-centered activist-scholar, bagging a distinguished forty-three-year teaching career which includes faculty positions at:

Columbia College of Chicago, Cornell University, University of Illinois at Chicago, Howard University (the first poet-in-residence: 1970-1978), Morgan State University, the University of Iowa and Chicago State University, and in 2010-2011 a post as the Ida B. Wells-Barnett University Professor at DePaul University, a private university in Chicago, Illinois. He earned a M.F.A. from the University of Iowa, and in 1996 he received an honorary doctorate from DePaul University. Like Karenga, and others, Dr. Madhubuti works for Black community development as his business and personal life is based in the community. He is also one of the architects of the Black Arts Movement, he was involved in the formation of African Liberation Day (1970-1980), he was the founder and editor of *Black Books Bulletin* (1970-1994), a key journal documenting the literature, scholarship and conversations of African American voices; he received the African Heritage Studies Association Community Service Award (1994), co-founded the Barbra A. Sizemore Middle School and the DuSable Leadership Academy (2005). And he received his third honorary doctor of letters from Spelman College in 2006. In 2016 he was a keynote speaker at the Black Arts Movement conference at Dillard University in New Orleans, Louisiana. In his book *Claiming Earth: Race, Rage, Rape, Redemption; Blacks Seeking a Culture of Enlightened Empowerment* (1994), in reference to the role of the Black intellectual in the community, he wrote:

“The role of the Black intellectual is not only to understand the text, but to write his/her story, to teach the youth the positive objectives of life, but to be involved at the community level --- where theory is never tested --- in making real and substantive, long-term change in the lives of those who are truly suffering.” Madhubuti (1994: 17).

John Henrik Clarke and Yosef ben-Jochannan

The act of bringing the text to the community from the 1960s forward mentioned above by Madhubuti seemed to be a national mantra within the national African American community. In Atlanta, there was the Institute of the Black World, “... a gathering of Black intellectuals who are convinced that the gifts of their minds are meant to be fully used in the service of the Black community” in an experiment with scholarship in the context of struggle (Harding 2007: 788, Zulu 2018). The think tank has been dubbed one of the most important Black liberation organizations to emerge in the aftermath of the assassination of the Rev. Dr. Martin Luther King Jr. that sought to answer King's question of "Where do we go from here?" which the organization sought to answer by organizing a broad array of leading Black activists, scholars, and intellectuals to find ways to combine the emerging academic discipline of Black Studies with the Black political agenda (White 2012).

And among the governing board of the organization was John Henrik Clarke (1915-1998), a leading African-centered intellectual-activist, the author, contributor, or editor of 24 books who in 1968 along with the Black Caucus of the African Studies Association founded the African Heritage Studies Association, and in 1969 he was appointed as the founding chairman of the Black and Puerto Rican Studies Department at Hunter College in New York City; and notwithstanding, he played an important role in the early history of Cornell University's Africana Studies & Research Center wherein he was a Distinguished Visiting Professor of African History at the Center in the 1970s. In 1986, the Africana Library at the Center was named in honor of Clarke, who was widely recognized as a pioneer in the field of Africana Studies (Acree 2015, Person-Lynn 2014). And also, he taught African history at community centers in the Harlem area (a large neighborhood in the northern section of the New York City borough of Manhattan, that since the 1920s, has been known as a major African American residential, cultural and business center) for over twenty years, with a seventeen-year assignment at Hunter College (Clarke 1991:138-139). And alongside John Henrik Clarke was Yosef Alfredo Antonio ben-Jochannan (1918-2015: Yosef ben-Jochannan, affectingly referred to by his admirers as "Dr. Ben"), and according to many (even the *New York Times*), a powerful orator, prolific author, and one of the most vital and radical African-centered scholar-activist voices of his generation. In the 1960s, as a disciple of Marcus Garvey and a confidant of El Hajj Malik El Shabazz (Malcolm X), he emerged as a prominent intellectual figure, arguing that the foundations of Western civilization have an African origin as he regularly lectured to crowded auditoriums, held impromptu lectures in city squares and talks at community centers, as he later began teaching at Harlem Prep, an experimental school at Malcolm-King: Harlem College Extension; hence, in 1973 he joined Cornell University's Africana Studies and Research Center as a visiting professor, eventually becoming an adjunct in his 15-year affiliation with Cornell, and as part of his community work, he took thousands of African Americans on 15-day tours of the Nile Valley to visit the pyramids and temples of ancient Egypt, where he always took special care to point out the faces on the statues and the shapes of the figures in hieroglyphs. ben-Jochannan wrote and published over forty-nine books and papers (Delices 2016, Kestenbaum 2015, Rashidi 2016). Burroughs (2015) solidifies ben-Jochannan as he writes that:

Among those who followed the "street universities" in Black communities during the 20th century, ben-Jochannan was known as the hardcore, blunt face of African-centered thought to the sometimes more gentle public façade of his longtime friend and oftentimes lecturing partner, John Henrik Clarke (1915-1998). Both taught members of the Harlem community through ben-Jochannan's "First World Alliance" lecture series, which operated on weekends from 1977 through the 1990s. The series, which started in ben-Jochannan's home, was moved to a local church when it grew in popularity. On the street, in community meetings, in speeches and in articles in Black newspapers and magazines, "Dr. Ben" was often named in the same breath as Clarke, his fellow historian. But the staunch race-first Garveyite claimed he had strong ideological differences with his longtime broad-based African-centered leftist friend.

Indeed, the African tradition of community-based scholar activism found a space in Harlem, within the home of ben-Jochannan, then to a local church to later grow into the “First World Alliance” lecture series, operated on weekends from 1977 through the 1990s. Such an effort is commendable, and indicative of a love for scholarship, regardless of economic gain or official approval by the academy.

Molefi Kete Asante

Thus, bold new understandings and articulations were needed to challenge and change aspects of the academy, and out of the history of African consciousness (scholar/intellectual activism) came the intellectual enterprise of Afrocentricity (a theoretical process that examines and analyses data on or related to the experiences of Africa and African people from a critical African centered position) via the synthesis of African ideas and thoughts formulated by Molefi Kete Asante in *Afrocentricity: The Theory of Social Change* (1980) which called for an examination of African people as subjects rather than objects, especially from the intellectual and applied oppression of African history, philosophy, culture, politics, and education. And subsequently, a raging debate on its merits, aims and goals has been waged with no resolution as its supporters organize themselves in academe, with Temple University as a center of advocacy and production in 1988, ready and equipped to address critiques and speculation while they have simultaneously built a full undergraduate and graduate program designed to encourage students to engage in service learning, internships and study abroad in an African-centered context, hence, a context which echoes Asante’s definition of Afrocentricity as “... a consciousness, quality of thought, mode of analysis, and an actionable perspective where Africans seek, from agency, to assert subject place within the context of African history” (Asante 2007: 16, Asante 2016, Zulu 2002:111). And in his 1988 revised edition and 1989 second printing of *Afrocentricity* (1988), he writes that the marks of the truly Afrocentric personality are intelligence and boldness, and with a non-egotistical assertion, Afrocentric intelligence becomes intellectual activism (Asante 1988: X).

Dr. Asante is currently professor and chair of the Department of Africology and African American Studies at Temple University; he is considered by his peers to be one of the most distinguished contemporary scholars, with over 500 articles and 83 books to his credit, with books such as *Revolutionary Pedagogy* (2017), *An Afrocentric Manifesto* (2007), *The History of Africa* (2014), *As I Run Toward Africa* (2011), *Maulana Karenga: An Intellectual Portrait* (2009), *African Pyramids of Knowledge: Kemet, Afrocentricity and Africology* (2015), *Facing South to Africa: Toward an Afrocentric Critical Orientation* (2016), and others. Also, he serves as the international organizer for Afrocentricity International, he is a guest professor at Zhejiang University in Hangzhou; professor extraordinarius at the University of South Africa, he serves on the Thabo Mbeki African Leadership Council at University of South Africa, co-founder the *Journal of Black Studies* (1969), and in 1995 he was made a traditional king, Nana Okru Asante Peasah, Kyidomhene of Tafo, Akyem, Ghana.

He completed his B.A. at Oklahoma Christian College (Oklahoma Christian University of Science and Arts, truncated to Oklahoma Christian University), the M.A. at Pepperdine University, and received his Ph.D. from the University of California in Los Angeles at the age of 26, and he was appointed a full professor at the age of 30 at the State University of New York at Buffalo. At Temple University he created the first Ph.D. program in African American Studies in 1987. He has directed more than 120 Ph.D. dissertations making him the top producer of doctorates among African and American scholars (Conyers 2017).

In regards to specific links in the community, Asante has hosted a radio program, been a consultant to school districts, and has been a newspaper writer. He has received many awards and honors for his scholarship and political activism; he regularly consults with heads of state in Africa and he has become one of the most sought after lecturers on the topic of the 'United States of Africa.' In 2011, he became president of the Molefi Kete Asante Institute for Afrocentric Studies, a nonprofit nonpartisan public policy organization based in Philadelphia that conducts social science and cultural studies research in education, economics, municipal governance, African American quality of life indices, African policy, language policy, and cultural development, domestically and internationally. Hence, the aim of the Institute is to provide practical, innovative, and agency-centered analyses, critiques and reports to encourage and support a more secure, safe, and productive national society as well as to positively impact the ordinary lives of African people. Thus, a strong cadre of Ph.D. scholars, intellectuals, and culturalists are associated with the Institute, and the organization distributes articles, reports, books, pamphlets, and newsletters to a wide range of audiences including domestic and international policy makers, social experts, community leaders, and educational directors. And in juxtaposition to the above, Asante is also a co-founder (in 1988) of the Cheikh Anta Diop International Conference, an organization created to promote Afrocentric scholarship built upon the research of Cheikh Anta Diop (1923-1986) with a guiding philosophy of Afrocentric scholarship, the upliftment of African people, and the betterment of the world community.

Melina Abdullah: Womanist Scholar Activist

Next among this list of commendable/exemplary cadre of scholar activists is California State University at Los Angeles professor and chair of the Department of Pan African Studies, Melina Abdullah, one of the Black women who helped start the Los Angeles, California chapter of Black Lives Matter (founded in part by students and faculty from the Department of Pan-African Studies at California State University at Los Angeles), and thus, she now serves as one of its chief organizers. She earned her Ph.D. and M.A. from the University of Southern California in Political Science and a B.A. from Howard University in African American Studies. Her research focuses on power allocation and societal transformation, she has authored several articles and book chapters, and she defines herself as a womanist scholar-activist, recognizing that the role that she plays in the academy is intrinsically linked to broader struggles for the liberation of oppressed people.

Dr. Abdullah is the recipient of many awards, such as the 2016 Racial Justice Award presented by the YWCA, the Fannie Lou Hamer Award for outstanding community service presented by the Coalition of Mental Health Professionals, the 2016 Fannie Lou Hamer Award presented by the National Conference of Black Political Scientists, the 2016 Sacred Sistahs Award, the 2016 California Teachers Association Human Rights Award, and others. In March 2018, she received an award for her activism at the National Council for Black Studies conference in Atlanta, Georgia.

Also, Abdullah is a leader in the fight for Ethnic Studies in the K-12 and university systems in California, and she was a part of the historic victory that made Ethnic Studies a requirement in the Los Angeles Unified School District, she is co-host and co-producer of the weekly radio program *Beautiful Struggle* which airs on KPFK (part of the Pacifica radio network), she also serves on boards for the Black Community, Clergy and Labor Alliance; California Faculty Association-Los Angeles; Los Angeles African American Women's Public Policy Institute; Los Angeles Community Action Network; National Association for Ethnic Studies; Reverence-Wellness Salon, and the Strategic Concepts in Organizing and Policy Education.

Hence, she is committed to ending state-sponsored and police violence towards all people, and especially Black people, and she has been particularly active in the resistance movement that emerged following the killings of Oscar Grant (1986-2009), Trayvon Martin (1995-2012) and Michael Brown, Jr. (1996-2014) in California as well as in Ferguson, Missouri, and again, in the African scholar intellectual tradition; she is linking theory to practice while seeking/demanding social justice via a systematic investigation of the history, culture, social relationships, political economy, literature, arts, and languages of peoples of African descent and their contribution to world civilization, grounded in critical thinking and socio-cultural analysis, combined with in-depth and transnational approach to the study of the African world community experience.

Scholarly Associations

Now that at least seven African-centered scholar activists have been mentioned, biographically, a focus on four scholarly associations that they are involved in is important. And as one reviews the dynamics of the African-centered scholar activist, it is important to note that they usually operate in the same circles, thus, forming ideological and overlapping relationships wherein some of the face-to-face meetings resemble a national family reunion, despite regional differences in folkways, age, gender, disability, religion, sexual orientation, occupational specialization, income, family history, language usage, outlook and attitude with linking association affiliations, such as the: African Heritage Studies Association, Association for the Study of African American Life and History, Association for the Study of Classical African Civilizations, Association of Black Psychologists, Council for Independent Black Institutions, National Black United Front, National Coalition of Blacks for Reparations, National Conference of Black Lawyers,

National Council for Black Studies, the World African Diaspora Union, and others that are worthy of mention, but perhaps too many for this presentation to be manageable (hence, an opportunity for future discussion).

For example, the Association for the Study of Classical African Civilizations, an independent study group founded in 1984 by John Henrik Clarke, Asa G. Hilliard, Leonard Jeffries, Jacob H. Carruthers, Rkhty Amen, Yosef ben-Jochannan, and Maulana Karenga, is an organization devoted to the rescue, reconstruction, and restoration of African history and culture. Hence, the organization provides an opportunity for an activist intelligentsia to educate African people about their culture, unrestricted in regards to class or occupational status with chapters in the U.S., Africa, the Caribbean, and Europe (Carruthers 2002). Hence, in this work, the Council of Independent Black Institutions (Hotep 2001), the African Heritage Studies Association; the Association for the Study of Classical African Civilizations, and the Kemetic Institute of Chicago will receive a preliminary informational review.

First, is the Council of Independent Black Institutions (<http://www.cibi.org/>), founded in 1972 by Pan African nationalist oriented independent schools in the U.S. historically linked to the Black Power and Black Arts Movements (Ogbor 2004, Salaam 2016). Two of its scholar activists that operate within an African-centered paradigm have been Kofi Lomotey, the Bardo Distinguished Professor in the Department of Human Services and in the Educational Leadership Program at Western Carolina University, and Mwalimu J. Shujaa, a professor and dean of the College of Education and Human Development at Southern University in New Orleans, Louisiana. Lomotey holds a Ph.D. and M.Ed. from Stanford University, a M.A. from Cleveland State University, and a BA from Oberlin College. For more than 40 years, he has been a scholar and practitioner focused on the education of people of African descent; in higher education, he has been a university professor, department chair, provost, president and chancellor, and also a founder, teacher and administrator at three independent African-centered schools.

Likewise, Mwalimu J. Shujaa is also steeped in the Afrocentric domain, and he holds an Ed.D. (as mentioned above) in the anthropology of education from Rutgers University; he is a professor and dean of the College of Education and Human Development at Southern University in New Orleans, Louisiana; and founding executive director of the African World Studies Institute at Fort Valley State University which successfully led to the launch a degree program in African World Studies at the university. He held joint appointments in the Department of Educational Leadership and Policy in the Graduate School of Education and in the Department of African American Studies at the State University of New York at Buffalo, his scholarly interests focus on the intersections between schooling, education, and culture; African-centered education; and educational policy. In 1994, he edited the popular text *Too Much Schooling, Too Little Education: A Paradox of Black Life in White Societies* (1994) which attempts to demonstrate some of the ways African-Americans can use their cultural base to educate children based on the Afrocentric school of thought that aims to develop subject-centered analysis and solutions for children. The book argues that education is a cultural imperative for all African-American people who aspire to be truly self-determining.

The book is divided into five parts with sixteen chapters, featuring work by Shujaa, Haki R. Madhubuti, Molefi Kete Asante, Jacob H. Carruthers (Mzee Jedi Shemsu Jehewty; 1930-2004), Beverly M. Gordon (associate professor of Curriculum Studies at The Ohio State University), and Ronald E. Butchart (Distinguished Research Professor, Department of Educational Theory and Practice at the University of Georgia).

Second, is the African Heritage Studies Association, founded in 1969 as an association of scholars of African descent, dedicated to the exploration, preservation and academic presentation of the heritage of African peoples in Africa and in the African world. For more than four decades, the association has been the major challenger of the Eurocentric view of Africa and African Studies, and a leader in the struggle to ignite an African cultural reawakening. The current president is Lisa Aubrey, an associate professor of African and African American Studies and political science at Arizona State University, and founder of Roots and Reconnection, an organization established to study the truths about the transatlantic enslavement enterprise from an African-centered perspective. In addition to her scholarship, she has also been doing community-embedded work related to reconnecting peoples of the African Diaspora to their heritage in Cameroon, Nigeria, and Ghana, with a recent focus on Bimbia, Cameroon, a site of the transatlantic enslavement enterprise based on the destruction of African people, constituting research on forgotten sites of the enslavement business in Cameroon that links ship records to current family history research (*Villages d’Afrique*: 2015:42). And in her African-centered scholar-activist work, she is a key player in the Mastercard Foundation Scholars Program (a program recognized by the United Nations for its leadership in education) that has brought 30 promising young scholars from African nations to study at Arizona State University. Dr. Aubrey has a Ph.D. and M.A. from The Ohio State University in political science, and a B.A. in political science from Southern University in Baton Rouge, Louisiana. The past presidents of the association have included: John Henrik Clarke, James Turner, Ronald Walters, Leonard Jeffries, W. Ofuatye-Kodjoe, Charshee McIntyre, William “Nick” Nelson, Jr., LaVerme Gyant, Leslie Alexander, and Abdul Nanji, a basic who’s who in Afrocentric thought and scholar activism since the founding of the organization. Dr. Ife Williams is the vice president, a Lincoln University alumna and graduate of Clark Atlanta University, and she produced a documentary entitled *Africa is not a Zoo* on the displacement of indigenous people for game parks in Arica while teaching at the University of Dar es Salaam in Tanzania. She has been affiliated with a number of academic and social activist organizations, and she has taught Political Science and History for approximately 25 years and is presently a professor at Delaware County Community College and an adjunct professor at Cheyney University of Pennsylvania, the first historically Black university in the U.S. (founded in 1837).

And third (returning to the above mentioned), is the Association for the Study of Classical African Civilizations (founded in 1984), an organization that provides a body of knowledge that continuously contributes to the rescue, reconstruction, and restoration of African history and culture with a purpose to promote the study of African civilizations for the development of an African world view, and with an aim to build African-centered study groups and strengthen existing institutions.

Mario Beatty is the president of the association, and chair and associate professor of the Department of Afro-American Studies at Howard University in Washington, D.C., and a former chairperson of the Department of African American Studies at Chicago State University. He has a Ph.D. in African American Studies from Temple University, a M.A. in Black Studies from The Ohio State University, and a B.A. in Black World Studies from Miami University. The first vice president of the same association is Greg Kimathi Carr, an associate professor and the former chair of the Department of Afro-American Studies at Howard University; a member of the adjunct faculty at the Howard School of Law, and a former member of the executive board of the National Council for Black Studies. He holds a Ph.D. in African American Studies from Temple University, and a J.D. from The Ohio State University College of Law. He is also a co-founder of the Philadelphia Freedom Schools Movement, a community-based academic initiative that has involved over 13,000 elementary, high school and college students. His publications have appeared in (among other places), *The African American Studies Reader* (2007), *Socialism and Democracy*, and *Malcolm X: A Historical Reader* (2008). And the 2nd vice president of the association is Dr. Joye Hardiman, the former executive director of the Evergreen State College's Tacoma Campus in the state of Washington from 1991 to 2007 (during her tenure, the campus had a retention and graduation rate of more than 89%). She currently creates keynotes, workshops and institutes for community colleges, college districts and for state, regional and national consortiums. She is a Fulbright Scholar and has done extensive research on African history, culture and spirituality in Egypt, Ethiopia, Kenya, Uganda, Mali, The Gambia, Ghana, Senegal, Ivory Coast, South Africa, India, the Yucatan, Trinidad, Brazil, Panama and Cuba, using literary and worldview analysis as her primary methodologies. She holds a B.A. in Literature from the State University of New York at Buffalo, and a Ph.D. in Applied Literary Studies and Education from The Union Institute (now the Union Institute & University).

Nationally, the association is divided into five regions, with members throughout the U.S. It held its national conference in March 2018 on the theme of "Intellectual Warfare Against the Assault on African Humanity." Some of the scholar activists at the conference included Latif A. Tarik and Asar Imhotep. Latif A. Tarik is an archivist for the U.S. Army Center of Military History and is an adjunct professor of Africana Studies at University of Maryland, Baltimore County in Baltimore, Maryland. He holds a B.A. from Norfolk State University, a M.Ed. from Regent University, and a Ph.D. from Howard University in African Studies. And Asar Imhotep is a software developer, author and founder of the Madu-Ndela Institute for the Advancement of Science and Culture in Houston, Texas. He is a frequent contributor and presenter at the Cheikh Anta Diop International Conferences (he received the DISA Award for "Intellectual Initiative and Academic Action" in 2015), he has a B.A. in Computer Information Systems from the University of Houston (with a minor in African-American and African Studies), and he is currently continuing his education in Computer Science with a concentration in Artificial Intelligence.

Fourth is this discussion of African-centered scholar activist associations is the Kemetic Institute of Chicago, a research organization concerned with the restoration and reconstruction of African civilization through scholarly research, African-centered education, artistic creativity and spiritual development. The organization takes its name (i.e., Kemetic) from ancient Egypt. The association grew out of the organizational and scholarly efforts of what may be called the “Chicago Group,” a group of African-centered thinkers, which included Drs. Anderson Thompson, Harold Pates, Bobby Wright, Mr. Lorenzo Martin, and others. Prior to the establishment of the Kemetic Institute, the group launched the Communiversity, the Association of African Historians and the Association of Afro-American Educators. The first entity that led to the development of the Kemetic Institute was its research component, founded by Dr. Jacob H. Carruthers, A. Josef Ben Levi, Dr. Anderson Thompson and Dr. Conrad Worrill in 1978. Shortly afterwards, Ms. Deidre Wimby, then a Ph.D. candidate in Egyptology at the University of Chicago, joined the group. Hence, Dr. Carruthers, a political scientist, historian and Egyptologist, became the founding director in association with the leadership of A. Josef Ben-Levi, Rosetta Cash, Ifé Carruthers, and Charles Grantham.

Accordingly, A. Josef Ben-Levi is a founding member and an associate director of the Kemetic Institute, the facilitator for the research/study group of the Kemetic Institute, and an instructor at Northeastern Illinois University in the Philosophy and Educational Leadership & Development departments and at the University’s Jacob Carruthers Center for Inner City Studies. He has taught Mdw Ntr, and his areas of study include Hebrew, Arabic, and Meroitic, the history of Christianity, Judaism, and the history of ancient Egypt and Nubia. Rosetta Cash has been a member of the Institute since 1986, and thus, chair of the Creative Productions committee, a member of the Education, Editorial and Publishing committees, and coordinator of technology. She has a M.A. in Inner City Studies Education and Communication, Media and Theater from Northeastern Illinois University; she is also an instructor at the Carruthers Center for Inner City Studies in the Inner City Studies Education program, and a member and minister of music at the Temple of the African Community of Chicago. Ifé Carruthers is the chair of the Education Committee of the Kemetic Institute (a member since 1984), and she is a 26-year member of the Temple of the African Community of Chicago. She is retired from the Chicago Public schools, after 34 years as a history teacher. And Charles Grantham (a member of the Kemetic Institute since 1980) is a lecturer in the Teaching about Africa program of the Kemetic Institute, a founding member of the board of the Midwest Region of the association, and an instructor at Olive Harvey College and the Jacob Carruthers Center for Inner City Studies in Chicago, Illinois.

These and other associations have been the glue that has kept an independent Pan African nationalist voice of self-determination alive in the U.S., in contrast to organizations and associations that advocate for a post-Black society based in part on discussions in a 1978 book titled *The Declining Significance of Race: Blacks and Changing American Institutions* (1978, 1980) by Harvard University professor William Julius Wilson that sparked controversy with its contentious thesis that race was becoming less of a deciding factor in the life chances of Black people in the U.S. than class.

Nevertheless, the historic nationalistic (nation-building) *element in Black society in America has been in conflict with the wish or practice of assimilation (degeneration) into a mainstream and dogmatic Euro-centric culture, despite an ongoing physical and psychological battle to honor the dignity and human rights of people of African heritage in the world's third or fourth-largest country by total area in the world, hence, the third-most populous country, the United States of America.*

Geography of the Scholar Activist

The geographic diversity of the African-centered scholar activist in the U.S. is wide based on the above survey, however, a regional synopsis may further assist in a greater appreciation and understanding of the regional dimensions of the associations and people involved in articulating the African-centered paradigm, hence, selectively organized here in a non-comprehensive manner, grouped into four regions of the U.S. (the West, the Midwest, the South, and the Northeast) as used by the United States Census Bureau, excluding the U.S. territories of American Samoa, Guam, the Northern Mariana Islands, Puerto Rico, and the U.S. Virgin Islands.

The West: Theory and Practice

In the West (Alaska, Arizona, California, Colorado, Hawaii, Idaho, Nevada, Oregon, Utah, Washington, Wyoming), in addition to Lisa Aubrey, Maulana Karenga, Melina Abdullah as mentioned above, there are others that represent the African-centered scholar activist tradition, hence, eight are profiled here. The first is the late Malachi Andrews, a professor of physical education and kinesiology at California State University at East Bay (then California State University, Hayward), author of *Psychoblackology* (Achebe Enterprises, 1973), and *Black Language* [with Paul T. Qwens] (Seymour-Smith, 1976). He was an energetic grassroots personality (known to this writer) always ready to challenge the status quo, especially in confronting the evils of white racism and white supremacy; and in the community, he was the founder and director of a research center devoted to sports sociology on E.14th Street (now International Boulevard) in Oakland, California, and thus, he encouraged his students and others to examine the sociology of sports. And second in the rites of passage of this writer as mentioned above is the leadership of ‘warrior/scholar’ Oba T’Shaka, a professor emeritus in the Department of Africana Studies at San Francisco State University and co-founder of the Afro-American Institute which later became the Pan African People’s Organization who during his 38 years in academe, worked as a scholar, public speaker (2018 African Liberation Day [Oakland, California], Million Man March), workshop leader (theoretician, National Black United Front), author, community organizer (San Francisco-Oakland, California: African Liberation Day), and he is also the author of several books, including *Political Legacy of Malcolm X* (1983), *The Art of Leadership* (1990), *Return to the African Mother Principle of Male and Female Equality* (1995), and *The Integration Trap: The Generation Gap* (2005).

He is a graduate of San Francisco State University, a former law school student, and he holds a Ph.D. from the Western Institute for Social Research in Berkeley, California, a multicultural and social change-oriented intuition that encourages scholar activism in higher education.

Third in this quandary is Wade W. Nobles (Ifagbemi Sangodare, Nana Kwaku Berko I, Bejana, Onebune), an experimental social psychologist with a Ph.D. from Stanford University, professor emeritus in the Department of Africana Studies at San Francisco State University (colleague of T'Shaka), founder and executive director of the Institute for the Advanced Study of Black Family, Life and Culture, Inc. in Oakland, California, and a founding member and past president (1994-1995) of the Association of Black Psychologists. As the director of the Institute for the Advanced Study of Black Family Life & Culture, Inc., he has served as the leader of numerous community based development initiatives; he has written and conducted over 67 funded community-based research, training and development projects. His specific research interests include: African-centered education, African psychology, Black self-concept, racial identity formation and human authenticity, cross-cultural and ethno-human functioning, socio-political systems and psycho-cultural development, African-American family dynamics, psychological aspects of mythology, Black child development and parenting, systems of human transformation, African spirituality and traditional African healing systems. Dr. Nobles is also the author of over 100 articles, chapters, research reports, a book titled *Seeking the Sakhu: Foundational Writings for an African Psychology* (2006), a book on the history and principles of African-centered psychology which explores the development of the African American mindset in society and reveals the thought processes of the African mind in America; and *The Island of Memes* (2015), a book on the blending of African-centered historiography with an analysis of the role of consciousness formation and identity fragmentation as the unfinished revolution that provides an intellectual discourse on the understanding of human psychology, cultural studies, traditional African spirituality, political science, and race relations which argues that the remembering or re-experiencing of an African meaning of consciousness is essential to the liberation of the African mind and the development, empowerment, and revitalization of African people worldwide (Hopkins 2013, Jamison 2017).

In 1992 Dr. Nobles was initiated into the Ifa spiritual system by Babalawo Ifayemi Elebuibon, the Awise of Osogbo in Nigeria. The Ifa named him Ifagbemi (Ifa blesses me) Sangodare (Sango protects me). In 1996 he received the high honor of being enstooled as the Nkwashene (Development Chief) of the Akwasiho-Kwahu region of Ghana, and thus, reintegrated back into the ancient clan system of the royal chieftancy of the Akan civilization. His stool name is Nana Kwaku Berko I. During his enstoolment ritual, the traditional priest of Akwasiho devined and informed the village elders that the ancestors revealed to them that Dr. Nobles was the reincarnation of the spirit of "Wadee", the co-founder, along with Berko of Akwasiho.

Fourth is Anyim Palmer, the late founder of the Marcus Garvey School in Los Angeles, California, organized in 1975 with his life savings while a tenured professor in the Pan African Studies Department at California State University at Los Angeles. He held a doctorate in Secondary Educational Administration and Political Science from the Claremont Graduate School. He, like several others, decided to work in an applied Africology setting, hence, in the educating of the next generations, away from the often overly theoretical posture of the academy.

In recognition of an applied focus, some African-centered scholar activists like Cheryl Tawede Grills has placed an emphasis on community psychology, hence, Dr. Grills is a clinical psychologist with a emphasis in community psychology, with a solid foundation in the academy wherein she has been on the faculty of Loyola Marymount University in the Psychology Department since 1987, in addition to being national past president of the Association of Black Psychologists, founder of Imoyase Community Support Services, and serving as a Los Angeles County Commissioner on the Sybil Brand Commission for Institutional Inspections, which focuses on conditions and practices within county jails, probation and correctional facilities, and group homes for children. Also, she is part of the leadership of a team consisting of the Community Healing Network and The Association of Black Psychologists to establish a Community-Defined Evidence Projects (CDEP) for people of African ancestry as her research interests includes: publications, African psychology, African-centered models of treatment engagement with African-Americans; substance abuse prevention and treatment; community psychology; community mental health, prevention, and action research; and program evaluation with community based organizations engaged in social action, community change and prevention on a host of issues. Hence, her interventions via African-centered psychology involves motivational interviewing using cultural awareness and the theory of interconnectedness along with self-awareness which include elements of community or social justice. And like others in this survey, her credentials are sound; she completed her undergraduate education at Yale University with a double major in psychology and African American Studies and later, she earned a master's degree and a Ph.D. from the University of California at Los Angeles.

And sixth, there is David L. Horne, a Pan African activist-scholar with over forty years of Pan African organizing via: the Sixth Pan African Congress in Tanzania in 1974, his participation in the All African People's Revolutionary Party, a newspaper columnist post, articulation of 'applied Pan Africanism', and through his contribution to organizing the African Diaspora as the Sixth Region of the African Union. Horne has chaired the Pan African Studies Department at California State University at Northridge, served as editor of the *Journal of Pan African Studies* of the Department of Africana Studies at California State University at Northridge, and the *Journal of African Studies* (1999-2007). He holds a Ph.D. in History from the University of California, Los Angeles, a M.A. in History from the University of Florida, a M.P.A. from California State University at San Bernardino, and a B.A. in Psychology from the University of Florida.

He has participated in United Nations Human Rights Commission Conferences on racism, xenophobia, and intolerance, and presented at conferences in the U.S. Virgin Islands, and South Africa, and he is the author of *Straight to the Point: A Primer of Critical Thinking* (2005) and *Meeting Ma'at: An African-Centered Approach to Meetings and Gatherings* (2004). In 2014 Horne assisted in hosting the Pan African International 2014 Leadership Symposium at California State University at Northridge in association with *Journal of Pan African Studies* (www.jpanafrican.org), the California Institute of Pan African Studies and the Department of Africana Studies at California State University at Northridge.

The above examples of African-centered scholar activists in the West involve people in California; however, there are also others in the region like Julian E. Kunnie, a professor of Religious Studies/Classics at the University of Arizona. He is the author *Black and Brown: An Afro-Latino Journey* (2006), which explores the ancient African presence in Mexico. He is a member of the board of directors of the National Council for Black Studies and formerly professor and director of Africana Studies at the University of Arizona. He completed his doctorate in systematic philosophy and theology (specialized in Black theology, politics, and African religions) at the Graduate Theological Union at the University of California, Berkeley, and he received his master's in religion and society from Pacific School of Religion in Berkeley. At the community level, he has served as a member of the African American Advisory Board of African American Studies at Tucson Unified School District and their Multicultural oversight committee in Tucson, Arizona. And in the state of Washington there is Peruvian-born Monica Rojas-Stewart, the assistant director of African Studies at the University of Washington in Seattle, a recognized community artist and activist wherein she has combined her academic and artistic skills to launch and direct two community wide arts education organizations called DE CAJÓN Project and MÁS-Movimiento Afrolatino Seattle, both dedicated to promoting and educating about the cultural contributions of people of African descent in Peru and in Latin America, respectively. Rojas-Stewart earned her doctorate degree in Cultural Anthropology from the University of Washington (de la Fuente 2018; Rohrleitner 2015).

Midwest: The Chicago Group and Beyond

The Midwest (Illinois, Indiana, Iowa, Kansas, Michigan, Minnesota, Missouri, Nebraska, North Dakota, Ohio, South Dakota, Wisconsin), like the West, has a host of outstanding contributors to the tradition of the scholar activist within an African-centered fashion, hence in this geographical turn involves six public scholar activists: Jacob H. Carruthers (Mzee Jedi Shemsu Jehewty) of Chicago, R. I. Mutope A-Alkebu-lan of Detroit, Anderson Thompson of Chicago, Linda James Myers of Columbus, Ohio, Conrad Worrill of Chicago, and Justin Hansford of Washington, D.C.

And again, like in other regions of the U.S., there is a synergy of activity in a particular location, and in this case, Chicago, Illinois, the third most populous *city* in the U.S. with over 2.7 million residents, thus, the most populous *city* in both the state of Illinois and the Midwestern region of the United States, with the third largest urban African American population in the nation, although many are leaving the city for other states in the U.S. for employment and a better quality of life (Eltagouri 2017). And interestingly, the African American population in Chicago in 2014 was 17% of the population (approximately 1,620,641 people), while in 2010 the African American population was 32% (Black Demographics 2018). In this selected review, there is no attempt to draw links between the size of a local African American population center and the level of scholar activism, but it could be reasoned that one would be more inclined to engage in African-centered scholar activism in a sizable Black community than in a smaller Black community, if only for the comfortability of movement within the community (hence, another topic for research in exploring the geography of the African-centered scholar activist in the U.S. in the African American community).

In the Midwest, Milwaukee is the largest city in the state of Wisconsin and the fifth-largest city in the Midwest, and according to the 2010 U.S. Census, 44.8% of the population was White (37.0% non-Hispanic white), and 40.0% was Black or African American which is an indicator of the dynamics of race and culture in the city. And within this environment is the University of Wisconsin, Milwaukee, a public research university located in Milwaukee, Wisconsin, the largest university in the Milwaukee metropolitan area and a member of the University of Wisconsin System, one of the two doctoral degree-granting public universities (and the second largest university in Wisconsin), and the home of the first doctoral program in Africology in the world designed by the late Winston A. Van Horne, a professor of Africology who began his career at the University of Wisconsin, Milwaukee in 1978 where he taught courses in African-American history, political philosophy and urban problems (prior to his arrival at UWM to chair what was then the Afro-American Studies program, he taught at The Ohio State University and Ohio University in the Center for Afro-American Studies). Some of his contributions include navigating the Afro-American Studies program to the Department of Africology; chairing the Department of Africology three times and being credited with articulating the word Africology in the U.S. (Flemming 2017); serving as principal author of the Ph.D. program in Africology; serving a long dedicated term on the University faculty senate; and directing the University of Wisconsin's Institute on Race and Ethnicity for ten years. And in addition to the above, Van Horne in the scholar-activist tradition was co-founder of the Community Brainstorming Conference (communitybrainstorming.org) founded in 1986 in the conference center at Saint Matthews C.M.E. Church in Milwaukee, Wisconsin, a community-based organization designed for the purpose of "brainstorming" about an array of problems, issues, and concerns regarding the African-American community in the Milwaukee metropolitan area. It was decided (in 1986) that the group should meet the fourth Saturday of each month, and the participation of the broader community would be sought.

Thus, the Community Brainstorming Conference and its now well-known and very highly regarded "Fourth Saturday Breakfast Forums" is proud of: its openness, the integrity of its programming, its "James Howard Baker Award", and that since August 2012 it has held 318 consecutive breakfast forums, with over 50,000 participants wherein the organization has been able to realize one of its fundamental and animating purposes, namely, a continuous drawing together of the visible and voiced and the invisible and voiceless in the community for the sake of advancing the interests and good of African Americans in particular, and the city in general.

Van Horne received a doctorate (Ph.D.) in political science from the University of California, Los Angeles. His writings have appeared in periodical literature such as the *Journal of Black Studies* (vol. xxxvii, no. 3, January, 2007), *The Journal of Religious Thought* (vol. xliii, no. 1, Spring-Summer, 1986), *The Review of Metaphysics* (vol. xxxv, no. 4, June, 1982), *Journal of Caribbean Studies* (vol. iv, nos. 2 & 3, Winter, 1984), his paper "Africology: A Theory of Forces" was published posthumously in the September 2014 edition of *The Journal of Pan African Studies*; and in book format via the *Encyclopedia of Black Studies* (2005), *Contemporary Africana Theory, Thought and Action* (2007), *Law, Culture & Africana Studies* (2008), and *Global Convulsions: Race, Ethnicity, and Nationalism at the End of the Twentieth Century* (1997).

As a center of Black life in the Midwest, the city of Chicago is a foundational site of African-centered scholarship and activism. For example, Jacob H. Carruthers (Mzee Jedi Shemsu Jehewty) [1930-2004] of Chicago was a founding member and priest of the Temple of the African Community of Chicago and founding member and director of the Kemetite Institute of Chicago, a research organization concerned with the restoration and reconstruction of African civilization through scholarly research. And interestingly, the Kemetite Institute of Chicago grew out of the organizational and scholarly efforts of what may be called the "Chicago Group," this being a group of African-centered thinkers, which included Dr. Anderson Thompson, Dr. Harold Pates, Lorenzo Martin, Dr. Bobby Wright, among others, hence, the same group that had launched the Communiversity, the Association of African Historians and the Association of Afro-American Educators, thus, a research component founded by Jacob H. Carruthers, A. Josef Ben Levi, Anderson Thompson and Conrad Worrill in 1978, and shortly afterwards including Ms. Deidre Wimby, then a Ph.D. candidate in Egyptology at the University of Chicago.

Undoubtedly, Jacob H. Carruthers was the spark that ignited this engine of Afrocentric intellectual determination which began in 1968 when Carruthers joined the faculty of the Department of Inner City Studies Education at Northeastern Illinois University, and thus, he became a professor of history and education at the Center of Inner City Studies for thirty-two years wherein his leadership pioneered the development of both undergraduate and graduate degrees in Inner City Studies Education, which influenced the development of hundreds of students who sought careers working in the urban environment of the inner city.

In the arena of publishing, Carruthers authored *Intellectual Warfare* (1999) which argues that the foundation of modern Western thought, theory, and practice can be traced back to ancient African thought, theory, and practice, and therefore, there is a cultural preservation need for scholars and others to defend and honor in reference to the role of ancient African civilizations in the history/culture of the world.

Also, in an applied manner, Carruthers served as the founding president of the Association for the Study of Classical African Civilizations for five years, and in that capacity, he led a group of 1,000 Black teachers, students, artists and scholars from the U.S. to the Nubian Cultural Center in Aswan, Egypt for a two-week conference and tour of Nubia and Egypt, an unprecedented action in human history. His formal education included a B.A. from Samuel Houston College, an M.A. from Texas Southern University, and a Ph.D. in political studies from the University of Colorado.

The “Chicago Group”, as mentioned above, represented an influential group of African-centered thinkers, especially through the Jacob H. Carruthers Center for Inner City Studies of Northeastern Illinois University, an unapologetically focal point for the African-American community in Chicago that offers undergraduate and graduate degree programs in Inner City Studies to “prepare students to act upon the expressed interests of the residents of Chicago and to participate fully in the richness of the African and African-American cultures” with a curriculum that “re-examines every research issue, assumption and question from an African-centered perspective.” And notwithstanding, the Center is located on the South Side in Chicago's historic Bronzeville neighborhood, and it “takes pride in being an African-centered institution that provides educational opportunities within a culturally comfortable and easily accessible setting” (www.neiu.edu/academics/carruthers-center/).

In this environment, African-centered scholar activists blossomed, giving rise to Anderson Thompson, a former high school principal (1963-1967), and a former senior member of the faculty of the Jacob H. Carruthers Center for Inner City Studies of Northeastern Illinois University from 1966 until his retirement in 2011. He is a charter member of the Association for the Study of Classical African Civilizations wherein he sits on the International Board as chairman of the Research Commission, he is a member of the Kemetic Institute of Chicago; he has lectured extensively throughout the world on African history and culture. He has published several articles and essays over the years, including in the *African World History Project: The Preliminary Challenge* (2002) and *The Best of the Kemetic Voice* (2007). And in his formal education, he attended Wilson Junior College, he received his bachelor of education at Chicago Teachers College, he earned a master of education degree from Loyola University; he was a doctoral candidate at the University of Chicago, and later received a Ph.D. from Union Graduate School (now the Union Institute & University).

Second in the “Chicago Group” is Conrad Worrill, the former director and professor at Northeastern Illinois University’s Jacob H. Carruthers Center for Inner City Studies at Northeastern Illinois University, a longtime activist and scholar whose goal is to advance the cause and concept of African independence and self-determination; he writes a syndicated weekly column titled “Worrill’s World” widely read in African American newspapers across the U.S.; he was a founding member of the National Black United Front when the organization formed in June of 1980 in Brooklyn, New York, and thus, he served as chairman of the Chicago Chapter of the organization from 1980 until 2009, as national secretary from 1981 until 1985, and as national chairman from 1985 until 2009.

To this end, he was at the forefront of the movement for slavery reparations due to the enslavement of African people, and thus, he was elected economic development commissioner of the National Coalition of Blacks for Reparations in America, the premiere mass-based coalition of organizations and individuals organized for the sole purpose of obtaining reparations for African descendants in the United States, established in 1987. And furthermore, he was as a key organizer of the grass-roots effort that swept the late Mayor Harold Washington (1922-1987) into office, the first African-American to be elected mayor of the city of Chicago. He holds a Ph.D. from the University of Wisconsin at Madison. The effective organization of African-centered scholar activists in Chicago is commendable, and indeed, worthy of further study (Rocksborough-Smith 2018).

Also in the Midwest, as mentioned above, is the work of others, such as R. I. Mutope A-Alkebulan, Linda James Myers, and Justin Hansford. First, R. I. Mutope A-Alkebulan is co-founder of The Eye of Heru Study Group, Inc., formerly of Wayne State University in Detroit, Michigan. He holds a Th.D. from Amen-Ra Theological Seminary; graduate certificates in Economic Development and Archival Administration from Wayne State University, and his M.L.I.S. and B.A., also from Wayne State University. Second, is Linda James Myers, a past president of the Association of Black Psychologists, a professor in the Department of African American and African Studies at The Ohio State University in Columbus, Ohio. She is internationally known for her work in the development of a theory of Optimal Psychology; author of *Understanding an Afrocentric World View: Introduction to an Optimal Psychology* (1993), and co-editor of *Recentering Culture and Knowledge in Conflict Resolution Practice* (2008), a collection of essays by scholars and practitioners of conflict resolution and grassroots members of communities whose contributions are not commonly recognized. Dr. Myers has received numerous honors and awards for excellence in research and scholarship, including being named Distinguished Psychologist by the Association of Black Psychologists; the recipient of the Bethune/Woodson Award for Outstanding Contributions in the Development of Promotion of Black Studies from the National Council of Black Studies; Oni Award by the International Black Women’s Congress; and, the Building to Eternity Award from the Association for the Study of Classical African Civilization, among others.

She holds a B.S.E. from Kansas State Teachers College in Psychology and Special Education, a M.S. from Kansas State Teachers College (Emporia State University) in School Psychology, and a Ph.D. from The Ohio State University in Clinical Psychology. And third is Justin Hansford, a member of the Howard University law faculty and executive director of the Thurgood Marshall Civil Rights Center. In the wake of the killing of Michael Brown in Ferguson, Missouri, Hansford worked to empower the Ferguson community through community-based legal advocacy. He co-authored the Ferguson to Geneva human rights shadow report and accompanied Ferguson protesters and Mike Brown's family to Geneva, Switzerland, to testify at the United Nations.

He has served as a policy advisor for proposed post-Ferguson reforms at the local, state, and federal level, testifying before the Ferguson Commission, the Missouri Advisory Committee to the United States Civil Rights Commission, the President's Task Force on 21st Century Policing, and the Inter-American Commission on Human Rights. And although the work of Hansford may not fully fit criteria for an African-centered scholar activist, he clearly is a scholar activist with a solid curriculum vita wherein he was previously a Democracy Project Fellow at Harvard University, a visiting professor of Law at Georgetown University Law Center, and an associate professor of Law at Saint Louis University. He has a B.A. from Howard University and a J.D. from Georgetown University Law Center, where he was a founder of the *Georgetown Journal of Law and Modern Critical Race Perspectives*, in addition to receiving a Fulbright Scholar award to study the legal career of Nelson Mandela and serving as a clerk for Judge Damon J. Keith on the United States Court of Appeals for the Sixth Circuit. Hansford is indeed a scholar-activist that African-centered scholar-activists should pay attention to, especially by those who aspire to become an African-centered scholar-activist or general scholar-activist, because his scholarship and activism thus far in the areas of critical race theory, human rights, and law and social movements has been focused on Black liberation, and thus he states "I'm committed to fighting for human liberation on all fronts, especially using the law, especially as part of the Black freedom struggle. #BlackLivesMatter (www.justinhansford.com)."

In this introductory review of mainly African-centered scholar activists, a dedication to service and community engagement is obvious, and hopefully a point of encouragement for those wishing to plan their life around the workings of academe and African world community development.

The South: Land of Intense Civil Rights Struggle

In the South (Alabama, Arkansas, Delaware, the District of Columbia, Florida, Georgia, Kentucky, Louisiana, Maryland, Mississippi, North Carolina, Oklahoma, South Carolina, Tennessee, Texas, Virginia, West Virginia), nine scholar activists have been identified: Asa G. Hilliard, Samori Camara, E. Curtis Alexander, Ayo Lashaunda Craddock, Adjoa A. Aiyetoro, Akinyele Omowale Umoja, Michael Simanga, Obadele Williams, Mtangulizi Sanyika, and Katherine Bankole-Medina.

First, is Asa G. Hilliard III (Nana Baffour Amankwatia, III, 1933-2007), a founding member of the National Black Child Development Institute and a founding member and past vice president of the Association for the Study of Classical African Civilizations. He wrote and co-wrote several books, including *SBA: The Reawakening of the African Mind* (1998), *The Maroon Within Us: Selected Essays on African American Community Socialization* (1995); *The Teachings of Ptahhotep: The Oldest Book in the World* (2012) with Larry Williams and Nia Damali, and *African Power: Affirming African Indigenous Socialization in the Face of the Culture Wars* (1989).

For his formal education, he attended the University of Denver where he earned his bachelor's and an Ed.D. in educational psychology and a master's in counseling (he is also a recipient of honorary degrees from several institutions). He went on to teach in Denver, Colorado public schools and serve on the faculty at San Francisco State University for 18 years, where he became dean of education. From 1980, until his death, he was the Fuller E. Callaway Professor of Urban Education at Georgia State University in Atlanta, with joint appointments in the Department of Educational Policy Studies and the Department of Educational Psychology and Special Education. Dr. Hilliard was a consultant to Atlanta schools during the implementation of training guides known as the "African-American Baseline Essays" developed by educators in Portland, Oregon. In 2001, Hilliard was enstooled as Development Chief for Mankranso, Ghana and given the name Nana Baffour Amankwatia, II, which means "generous one." Dr. Hilliard spent more than thirty years leading study groups to Egypt and Ghana as part of his mission of teaching the truth about the history of Africa and the African world. He co-chaired the First National Conference on the Infusion of African and African- American Content in the School Curriculum in Atlanta; and also, he was a key advisor for the African Education for Every African Child Conference, held in Mali, sponsored by the government of Mali. He died in Egypt, when he was on an annual study tour with students. In 2013 the book *Asa: Honoring His Life and Work* was published in his honor (Young 2013).

Second, is E. Curtis Alexander (Mwalimu Imara Mwadilifu), a writer, publisher, independent African heritage book exhibitor, college professor, and a senior pedagogical specialist at the Carter G. Woodson Education Center in Chesapeake, Virginia (the only African-centered educational institution in the state of Virginia offering instruction for African children and their parents). He has an A.B. degree in Sociology/Social Sciences from Virginia State College, a master's of science degree in education from Bank Street Graduate School of Education in New York, NY, and an Ed.M. and Ed.D. from Teachers College of Columbia University. Next is Samori Camara, the founder of Kamali Academy, an African-centered school, and a professor of History at Dillard University in New Orleans, Louisiana. He holds a Ph.D. in American History from the University of Texas at Austin. Fourth is Ayo Lashaunda Craddock, an adjunct faculty of West African dances at the Virginia Commonwealth University, a public research university located in Richmond, Virginia in the Department of Dance and Choreography.

She is the executive director of Culture4MyKids, Inc, a nonprofit organization dedicated to providing a cultural, historical, academic and artistic outlet for youth of all ages; and the artistic director of Taaluma Youth Performance Company. She has a bachelor's degree in English, a minor in African American Studies, and a master's degree in Interdisciplinary Studies.

Continuing, in the arena of law, there is Adjoa A. Aiyetoro, emeritus professor of Law at University of Arkansas at Little Rock via the William H. Bowen School of Law (2004-2016), the founding co-chair of the National Coalition of Blacks for Reparations in America (the premiere mass-based coalition of organizations and individuals organized for the sole purpose of obtaining reparations for African descendants in the United States, as mentioned above). And notwithstanding, Aiyetoro is the former chair of the organization's Legal Strategies Commission, the former chief legal consultant to the National Coalition of Blacks for Reparations in America, a former visiting professor and scholar in residence (2003) at the University of California, Santa Barbara, and a past adjunct professor (1997-2002) at Washington College of Law at American University (Zulu 2016).

Like Chicago, Atlanta, Georgia is the largest city in the state, and the African American population is 32.4% of the population, and it has long been regarded as a "Black Mecca" for its role as a center of Black education, political power, wealth, and culture, although over half a million African Americans have moved to other parts of the metro area (U.S. Census 2010 vs. 2000 population estimates by race). And while the "Black Mecca" label still holds, Hobson (2017) argues that Atlanta's political leadership has governed by bargaining with white business interests to the detriment of ordinary Black people who live there to portray a striking schism between the Black political elite and poor city-dwellers, complicating the long-held view of Atlanta as a Mecca for Black people. Indeed a complex situation, and in the mix, as mentioned above, Asa G. Hillard developed as others have. For example there is Akinyele Omowale Umoja, an educator and scholar-activist, currently professor and chair of the Department of African-American Studies at Georgia State University. He is a founding member of the Malcolm X Grassroots Movement, an organization of African people in the U.S. whose mission is to defend the human rights of African people and promote self-determination in the African community (it was chapters in Atlanta, Jackson, MS; Brooklyn, NY; Washington, D.C., Oakland, CA; and Philadelphia, PA), and the New Afrikan People's Organization, he has developed African-centered curriculum for public schools and community education programs, and he is author of *We Will Shoot Back: Armed Resistance in the Mississippi Freedom Movement* (2013) which argues that armed resistance was critical to the Southern freedom struggle and the dismantling of segregation and Black disenfranchisement, and as the civil rights movement developed, armed self-defense and resistance became a significant means by which the descendants of enslaved African people overturned fear and intimidation and developed different political and social relationships between Black and White Mississippians. The book is one of a few that provides a historical narrative that reconstructs the armed resistance of Black activists, hence, their challenge of racist terrorism, and their fight for human rights.

And also, he is the lead co-editor of *Black Power Encyclopedia: From “Black Is Beautiful” to Urban Uprisings* (2018), a two-volume set that defines Black Power as the promotion of Black self-determination, Black consciousness, independent Black politics, and the practice of armed self-defense which changed communities, curriculums, and culture in the U.S., and served as an inspiration for social justice internationally to show how the concepts of the movement continue to influence contemporary Black politics, culture, and identity as the entries examine key players, organizations and institutions, trends, and events of the period. In May 2018, Umoja participated in Día de la Afrovenezolanidad in the República Bolivariana de Venezuela; he holds a Ph.D. and M.A. from Emory University in Atlanta, Georgia, and a B.A. in Afro-American Studies from California State University at Los Angeles.

Atlanta also as is Michael Simanga, an activist writer, cultural worker, scholar and educator. He came of age in Detroit as an organizer and artist for civil and human rights, Black political empowerment and development. As a cultural worker he is an advocate of art as an instrument of social justice, thus, his work involves building and supporting community based cultural institutions. He teaches in the Department of African American Studies at Georgia State University and is the former Executive Director of the National Black Arts Festival, and consultant with the Center for Civil and Human Rights. He received his Ph.D. in Interdisciplinary Studies from the Union Institute & University in Cincinnati, Ohio. He has written, edited and published fiction, poetry, drama, essays and memoir about the African American experience. Dr. Simanga has also produced, presented and directed more than 200 artistic projects including plays, exhibitions, concerts, readings and festivals. He has also produced music with Cassandra Wilson, Sonia Sanchez and others. He is the author of several books including *Amiri Baraka and the Congress of African People: History and Memory* (2016); the critically acclaimed novel *In the Shadow of the Son* (1998); and co-editor of the anthology, *44 on 44: Forty-Four African American Writers on the Election of the Forty-Fourth President, Barack Obama* (2011). His recent books include *No One Can be at Peace Without Freedom* (2017); *The Identity Imperative and Black Liberation*; and *David Franklin: The Art Politics and Business of Black Empowerment*.

Corresponding to the above African-centered scholar activism in Atlanta was the life work of Larry Obadele Williams. For over 30 years he was active in researching African and African-American historical studies as a lecturer, curriculum consultant, journalist and archivist. He was a correspondent for the international journal *Africa Must Unite* published by the Arusha-Konakri Institute under the editorship of Ruwa Chiri. In his student years at the University of Chicago, he was active in the Black Student Union and editor of the Black student newspaper, *Black Rap*. He also attended classes taught by the late pioneering Black psychologist Bobby E. Wright, author of *The Psychopathic Racist Personality* and Anderson Thompson at the Black Community in Chicago, Illinois during the 1970s. From 1973-1978, he was instrumental in organizing local Atlanta Marcus M. Garvey celebrations along with Akiba Adande and Khusu Wanzu. As a photo-journalist, he covered both African Liberation Day celebrations and the 1st Martin Luther King, Jr. National Holiday March and Birthday celebrations.

During 1976-1978, he served as a staff volunteer at the Institute of the Black World. Between 1978 and 1980, he became a member of the Shrine of the Black Madonna of the Pan African Orthodox Christian Church and tutored Basic Training members in African history. In 1983 he coordinated the "Return to the Source Conference" featuring Charles B. Copher, Asa G. Hilliard III, Charles S. Finch III, Runoko Rashidi, Walter Palmer and Charlyne Harper-Bolton sponsored by the Bennu Study Group and Morris Brown College. As a writer, his articles have appeared in the *Journal of African Civilizations*, the *Atlanta Voice* newspaper, *Return to the Source*, *History*, *the Bible* and *Blackman* magazine, *IFA News*, the *Atlanta Inquirer* newspaper, *Kwanzaa Resource Guide* and *RAW* magazine.

In 1984, he was co-convenor of the historic Nile Valley Conference held at Morehouse College that brought over 2500 attendees as its central theme was to highlight the African origin and contributions to early civilization. Scholars such as Cheikh Anta Diop, Ivan Van Sertima, Jan Carew, John Pappademos, Asa G. Hilliard III, Beatrice Lumpkin and Hunter H. Adams were presenters. And in 1985, he documented Cheikh Anta Diop's first visit to the U.S., and thus, he was a key archivist and co-editor of the definitive treatment of Diop's work on the African origin of civilization titled *Great African Thinkers, Vol. 1: Cheikh Anta Diop*. As a warrior-activist in African Studies and research in 1986 along with Asa G. Hilliard III, he founded the Atlanta chapter of the Association for the Study of Classical African Civilizations (ASCAC). Through his organizing expertise, the Atlanta chapter hosted the 1986 Southern Regional ASCAC Conference, and in 1988, the ASCAC Education for Liberation Mini-conference in Miami, Florida. As a co-editor with Nia Damali and Asa G. Hilliard III, he published *The Teachings of Ptahhotep: The Oldest Book in the World, To Be African* with Kwado Burnett Gallman and Marimba Ani, and *The Struggle to Bring True African History into Being* (1992) with Asa G. Hilliard III, an ASCAC critical commentary. In 1987, he traveled to Egypt to present the paper "The Kemetic Origins of the Greco-Roman Gods And Goddesses," later published by the University of Sankore Press in *Reconstructing Kemetic Culture* edited by Maulana Karenga. With increased interest and efforts to create an African-centered curriculum in elementary and high schools, he served as a curriculum consultant in the Portland and Atlanta Public School's African-American Curriculum programs. Hence, a ten-volume set of videos titled *African-American Culture: A Second Look* was produced through the collaborative efforts of Williams, Asa G. Hilliard III and Marti Chitwood.

As an outgrowth of national efforts to infuse African American history into school curricula, Williams was selected along with Herman L. Reese, Asa G. Hilliard III and Lucretia Payton-Stewart to coordinate the National Infusion Conferences of 1990-1992. He was the chief force behind the publication of *Proceedings of the National Infusion Conference*, 1990 published by Aaron Press and republished by Third World Press. In conjunction with Nancy Harris, Charlyn Harper-Bolton and Asa G. Hilliard III, he co-authored the Portland Public school monograph, *From Ancient Africa to African-Americans Today*; he served as African-American curriculum consultant for in-service training for teachers at the Atlanta Public Schools from 1992-1995, and during that time he edited the *Atlanta Public Schools African and African-American Curriculum*

Content Program Guide along with compiling the *Supplemental Readings/Support for the African-American Curriculum Infusion Project* (1990). Furthermore, the award-winning documentary, *John Henrik Clarke: A Great and Mighty Walk*”, featured video and slides from Williams’ private archival collection of African history of 40 years (he had one of the world’s most extensive collections of articles, books, photos, audio-tapes and videos of John Henrik Clarke). Williams, as a bibliophile researched and created bibliographies of leading scholars in Africology, such as: Cheikh Anta Diop, Wade W. Nobles, Na’im Akbar, Frances Cress Welsing, Charles S. Finch III, Ivan Van Sertima, Runoko Rashidi, Jacob H. Carruthers, Chancellor Williams, Hubert H. Harrison, J.A. Rogers, etc.

By contrast, he was one of the most active African-centered scholar activists in Atlanta, considering that in addition the above, he was also a co-founder of the Bennu Study Group and the coordinator of the ASCAC Study Group of Atlanta; a member of the board of directors and southern regional president of the Association for the Study of Classical African Civilizations; the recipient of the ASCAC Presidential Award (1989) and the Positive Image Award (1990), co-author of *Egypt is in Africa: Activity & Coloring Book* (1991) with Janet Wallace, and he was honored by being selected as an elder in the Jegna Collective of the Metro-Atlanta area (In Memory: Larry Obadele Williams; 2016).

Obviously unmatched in his dedication and service to African-centered thought and action, Larry Obadele Williams should be remembered in all libation activity in the African-centered community in Atlanta. And in a larger context, no sincere African-centered scholar activist should be overlooked, regardless of his/her geography or formal credentials recognized by the power-elite.

In the lived experiences of the scholar-activist, there is also the example of Mtangulizi Sanyika (especially for those who doubt the applicability of the African-centered paradigm): a retired professor of African World Studies, lead faculty for the Global Issues Honors Consortium at Dillard University, a *Texas Southern University political science professor, the 1968* founder of the Black Unitarian Universalist Caucus (a Black Power organization within the Unitarian Universalist Association), and the manager emeritus of the African American Leadership Project (a small group of Black professionals and activists who aim to encourage other African Americans to get involved in politics). And currently, he serves as an activist for the African American community and for the recovery efforts of New Orleans after hurricane Katrina in 2005 (one of the costliest natural disasters and one of the five deadliest hurricanes in the history of the United States), and in 2017 he addressed the General Assembly of the Unitarian Universalist Association in New Orleans at the invitation of Black Lives of Unitarian Universalism.

Next in this region is Katherine Bankole-Medina, a professor of History in the Department of Humanities at Coppin State University in Baltimore, Maryland. She teaches face-to-face and online courses in: African American history to and since 1865, United States History to and since 1865; and she has served the community in various areas (educational access, historical and cultural competency in Africana Studies, diversity, public health, race relations, labor studies, and social justice). She founded two Black women's community associations in the 1980s and 1990s and has also served as a consultant in conflict mediation with secondary school students and adults; and she developed and supervised three Black heritage academies for K-12 youth. She earned a B.A. in History with a concentration in African American and United States history from Howard University in Washington, D.C. and an M.A. and a Ph.D. in African American Studies with concentrations in history from Temple University.

In addition to the above, she is also involved in the Cheikh Anta Diop International conference, the Diopian Institute for Scholarly Advancement, and the founding editor of the academic journal, *Africalogical Perspectives: Historical and Contemporary Analysis of Race and Africana Studies*.

And last in this region is Jared A. Ball, a scholar-activist who is a professor of communication studies (multiplatform production) at Morgan State University in Baltimore, Maryland (research professor, Institute for Urban Research); the founder and producer of FreeMix Radio: The Original Mixtape Radio Show, curator of imixwhatilike.org, author, husband and father. He is a member of the advisory board of the Organization for Propaganda Analysis, a member of the editorial board of *The Black Scholar* journal, and a founding member of The Fanon Project, and other community organizations. And notwithstanding, Ball has a Ph.D. in Journalism and Mass Communication from the University of Maryland at College Park, a M.P.S. in Africana Studies from Cornell University, and a B.A. in History from Frostburg State University, a public university in Frostburg, Maryland.

The Northeast

Last in our geography of the scholar activist is the Northeast (Connecticut, Maine, Massachusetts, New Hampshire, New Jersey, New York, Pennsylvania, Rhode Island, and Vermont). The Northeast has the second largest population of African Americans, only behind the South with most of the population in the region living in New York (the largest city and metropolitan area in the U.S.), Pennsylvania, or New Jersey. And interestingly, New York has more Black people than any other state, Pennsylvania is ranked tenth in the number of African Americans, and New Jersey is ranked fifteenth. Massachusetts and Connecticut also have large Black populations. The Northeast also contains the bulk of African people born in Africa in the U.S. The region indeed has a particular history (like the others); however, the methodology of the African-centered scholar activist there may be different, but overall the perspectives and approaches to knowledge and research is generally uniform.

In discussing the Northeast, one is usually concerned with its size and reach in terms of influence and resources in the U.S., and in other parts of the world. Thus, a global focus is needed to see and understand the complexities of the region and its people, and therefore, this section is primarily focused on the state of New York.

Perhaps the most controversial person in Black Studies besides Nathan Hare (the first hired and fired director of a Department of Black Studies in the U.S.) is Dr. Leonard Kweku Jeffries (born January 19, 1937), co-founder and vice president of the World African Diaspora Union, a Pan African organization focused on unifying and empowering the African Diaspora politically, culturally and economically, and thus, an integral part of Africa envisioned by the Elombe Brath in 2003 as a response to the African Union call for the African Diaspora to help rebuild Africa (James Small, Leonard Jeffries, Del Jones, etc. launched the organization in October 2004 at the Conference of African Intellectuals in Dakar, Senegal). He holds a master's and doctorate degree from Columbia University, he is a founding director of the Association for the Study of Classical African Civilizations, the former president of the African Heritage Association, and possibly best known for being the former chair and professor of Black Studies at the City College of the City University of New York. Nevertheless, Dr. Jeffries has weathered the storm of critique, and he continues to lecture throughout the U.S. and abroad on critical issues that concern African growth and development.

Also in New York is James Small, chief executive officer of Sanaa Lodge Enterprise, Ghana, Ltd.; chief executive officer and president of the African-American Management Company, Ghana, Ltd.; president of the Organization of Afro-American Unity; a priest of Oya, Babalorisha, Ifa tradition; co-founder of Cultural Heritage African Tours; vice-president of the World African Diasporan Union, and past president of the Association for the Study of Classical African Civilization. He joined the organization of Afro-American Unity founded by the legendary Malcolm X (El Hajj Malik El Shabazz). In 1967, he became Imam (minister) of the Muslim Mosque Incorporated, also founded by Malcolm X (El Hajj Malik El Shabazz). In 1975 he traveled to Mecca in Saudi Arabia to make his holy pilgrimage, the Hajjah. For eleven years he served as principal bodyguard to the late Ella L. Collins, the sister of Malcolm X (El Hajj Malik El Shabazz), the then president of the Organization of Afro-American Unity (1966-1980), he held membership in the Student Non-violent Coordinating Committee, the NAACP, and the Uhuru fighters. When he was president of the Eastern Region of the Association for the Study of Classical African Civilization, he worked and studied with Drs. John Henrik Clarke, Yosef A. A. ben-Jochannan, Leonard Jeffries, Ivan Van Sertima, Asa Hilliard, Wade Nobles, Amos Wilson, and Dr. Frances Cress Welsing, just to name a few. And additionally, he taught for fifteen years at the City University of New York with 13 years at the City College of New York's Black Studies Department, and two years at New York City Technical College. He holds an honorary doctor of divinity from Amen-Ra Theological Seminary in Los Angeles, California, and he is currently conducting educational and cultural tours throughout Africa, Haiti and the United States.

Retrospectively, active before both Jeffries and Small was Preston Wilcox (1923-2006), a community activist and scholar in Harlem, New York; from 1958 to 1964 he worked as a tenant organizer, director of the East Harlem Project; and as a program consultant to the East Harlem Summer Festival. Between 1963 and 1973 he authored some 200 articles, position papers and essays on public education and community empowerment, published in professional journals and as chapters in books.

He also taught courses in social work theory and community organization at Columbia University's School of Social Work between 1963 and 1968, and at Atlanta University, Medgar Evers College (he assisted in the founding of Medgar Evers College) and other institutions of higher learning in the 1970s. He founded Afram Associates in 1968, which was a public service agency that included the Afram Library, an organization that set out to provide technical assistance to community groups in the areas of education, economic development and consumer rights. From 1970 to 1975, he developed and maintained an extensive collection of newspapers, periodicals, magazines, and other sources on African American social progress. Wilcox earned a number of awards from community organizations and received special recognition from the New York City Council and the Congressional Black Caucus. He completed his B.S. in Biology at the City College of New York, and a master's degree in Social Work from Columbia University.

And in a similar vein, Adelaide Sanford, a community activist, assisted in establishing the Upper Manhattan Empowerment Zone, the Dr. John Henrick Clark meeting house, and she created the Board for the Education of People of African Ancestry. She studied at Brooklyn College and earned a bachelor's degree in 1947; while attending the college, she met classmate Shirley Chisholm (1924-2005), who later became the first Black woman in America to be elected to the United States Congress. Sanford continued her studies at Wellesley College and earned a master's degree in 1950. That same year, she started a teaching career in the New York public school system wherein she was appointed principal at Crispus Attucks School in Brooklyn, and while serving as principal, she established a reputation of promoting excellence (under her leadership her school achieved the highest reading scores of any urban school in New York State). Shortly after she retired as a primary school principal, she was elected to the Board of Regents of the State University of New York in 1986, and during her tenure, she kept current with the latest educational practices, and was on the faculty at Baruch College and Fordham University, and also served as a visiting practitioner and teaching fellow at The Principal's Center at Harvard University Graduate School of Education, and later she was a visiting lecturer at Church Teachers' College in Mandeville, Jamaica. Sanford's outstanding work in the field of education has earned her honorary doctorates from the Bank Street College of Education, Mercy College, St. Johns University and the Five Towns College. She also received the Humanitarian Award from the Congressional Black Caucus Foundation, the Distinguished Alumna Award from Brooklyn College, and the Distinguished Black Alumna Award from the African Studies Department at Wellesley College.

James B. Stewart, a professor emeritus of Labor and Employment Relations, African and African American Studies, and Management and Organization at Pennsylvania State University where he served as vice provost for Educational Equity and Director of the Black Studies Program is also worthy of mention in this survey via his association affiliations and scholarship throughout the years. He is associate editor of the *International Journal of Africana Studies*, and is a member of the advisory board of *Africology: The Journal of Pan African Studies*; he has served as editor of *The Review of Black Political Economy*, president of the National Economic Association, president of the National Council for Black Studies, and president of the Association for the Study of African American Life and History, and the former president of the National Economic Association. He is co-author of *Introduction to African American Studies: Transdisciplinary Approaches and Implications* (2015) with the late Talmadge Anderson. Hence, he has written over seventy articles and has authored and co-authored, or edited/co-edited ten books, one of which is a collection of essays about Africana Studies titled *Flight in Search Of Vision* (2004) which chronicles the evolution of Black Studies and explores its potential for spearheading contemporary efforts to confront various intellectual and social challenges. The essays challenge persisting misconceptions that African Studies is simply the uncoordinated study of the experience of people of African descent. Stewart holds a Ph.D. in Economics from the University of Notre Dame, a M.A. in Economics from Cleveland State University, and a B.S. from the Rose-Hulman Institute of Technology (formerly the Rose Polytechnic Institute) in Terre Haute, Indiana.

Next, steeped in political strategy is Ron Daniels, an essayist, commentator and founder and president of the Institute of the Black World 21st Century [www.ibw21.org], a progressive African-centered (cultural-social ideas and ideals based on the history and culture of Africa), action-oriented resource center dedicated to empowering people of African descent and marginalized communities. He is a veteran social and political activist who was an independent candidate for President of the United States in 1992, executive director of the National Rainbow Coalition in 1987 and the Southern Regional coordinator and deputy campaign manager for the Jesse Jackson for President Campaign in 1988. He holds a B.A. in History from Youngstown State University, a M.A. in Political Science from the Rockefeller School of Public Affairs in Albany, New York and a Ph.D. in Africana Studies from the Union Institute & University in Cincinnati, and he served as Distinguished Lecturer at York College at the City University of New York. From 1993-2005 he served as the first African American executive director of the Center for Constitutional Rights when it emerged as a major force fighting against police brutality and misconduct, church burnings, hate crimes, voter disenfranchisement, environmental racism and the threats to civil liberties posed by the U.S. government's response to the September 11, 2001 terrorist attack. In June of 1995, Dr. Daniels led an African American fact finding and support delegation/mission to Haiti. As a result, the Haiti Support Project was created to mobilize ongoing political and material support for the struggle for democracy and development in Haiti.

And last among this section of African-centered scholar activists in the Northeast is Kwasi Konadu and Patrick Delices. Kwasi Konadu is a professor at the Center for Ethnic Studies at Borough of Manhattan Community College of the City University of New York in the city of New York, the author of *A View From The East: Black Cultural Nationalism and Education in New York City* (2009) which tells the story of the East organization, a cultural and educational center for people of African ancestry founded in 1969 by dedicated educators and progressive activists who came of age during the era of the Black Power movement; the book draws on extensive interviews and primary research with insight into Uhuru Sasa Shule, an independent African-centered school whose curriculum and pedagogy were rooted in Kwaiaida philosophy and concepts of education for self-reliance at the heart of the organization. Konadu received his Ph.D. in African Studies from Howard University, and his master's in African and African American Studies from Cornell University. And finally (and respectfully), there is Patrick Delices, a scholar, activist, and public intellectual who has taught the History of Haiti, Caribbean politics, Black politics, and African-Caribbean international relations at Hunter College in the Department of Africana and Puerto Rican/Latino Studies. He has over 20 years of experience working in higher education and social services primarily as a career services/job placement professional where he successfully provided job trading and secured jobs for students, alumni, and community residents. He has facilitated research in Haiti and led a group of college students for humanitarian relief/aid work to one of the poorest regions in the Dominican Republic. He earned a B.A. in International Relations and Black Studies along with an M.S. in Educational Administration and Supervision from the City College of New York, and also an Ed.M. in Higher Education Administration from Teachers College, Columbia University; a M.B.A. in Quantitative Finance, Business Law, and Global Business from New York University, and an M.P.A. in International Economics Policy and Management from Columbia University. And moreover, Delices holds a certificate in Performance Measurement and Management from Harvard University, a certificate in Decolonial Studies from the Universitat Autònoma de Barcelona in Spain; a certificate in Critical Islamic Theology and Muslim Liberation Studies from the Universidad de Granada in Spain, and he received the Distinguished Alumni Award from New York University and the Outstanding Alumni Award from Teachers College at Columbia University. Both of these scholar-activist have roots in the community, and like those mentioned above, they represent the diversity of geography and approaches to being an effective African-centered scholar activist in the U.S.

Models for Being a Scholar Activist

Recognizing that it is often difficult to be a scholar-activist, Rockquemore (2016) has outlined a path for a person to "... to experience success in your academic career, engage in meaningful work for change and have a full and healthy personal life." Hence, she suggest that one must manage their time well, a tool I am sure our scholar-activist leaders have utilized but may have not publically expressed to their colleagues and those wishing to be a scholar-activist.

Specifically, she has five models to stimulate thought processes to assist a person in selecting whatever makes the most sense for them which includes to: alternate between a nine-month and a summer job; work two jobs; reframe the definition of activism; bloom where you are planted; and to simply choose one.

The first (alternate between a nine-month and a summer job) is based upon the premise that some scholar-activists manage their time and identity by compartmentalizing their activities; thus, to support this model, they use their nine-month faculty contract as a vehicle for compartmentalization. In other words, academics that choose this model make it work by being a professor in the traditional sense during the academic year and then using their summer months to focus on their activism. Second, to work two jobs is in her opinion the most common model in which a person would work two jobs, thus work the first job during the day (as a professor) and then spend nights and weekend on the second job (activism). Third, is to reframe the definition of activism as one may realize that the problem isn't one of time management but of how one can conceptualize what qualifies as activism. Hence, Rockquemore (ibid.) writes that the main feature of this model is to integrate the work one is hired to do as a faculty member with the changes a person want to see in the world, a model that works well for faculty members whose commitments are related to their research and teaching.

Next, Rockquemore (ibid.) suggest that for tenure-track faculty whose scholarship and teaching are wholly unrelated to the social changes they want to work toward, they can concentrate on making a particular change on their campus which can be focused on something specific, concrete and achievable. Second, it shifts energy from critique to creation (or from problem identification to solutions). And third, it gets a person in communication with campus-based allies who can collectively work for positive change, it expands the group of senior faculty who can serve as sponsors, and it buffers any negative impact on personal activism. And last in her model, she writes that once some scholar-activists reflect on the challenges to holding a hybrid identity, they may resolve it by choosing to focus on one (and only one) aspect of that identity for now, which for some, it means focusing exclusively on being a scholar until tenure and promotion is won. And for others, it means leaving their faculty position to take a job that allows them to work full time on the issues that matter most to them as an activist.

Indeed, each of the above mental models can and has aided in advancing the needs and ideals of the scholar activist. And in addition to the models listed above, I suggest that scholar-activists maintain some level of financial independence wherein he/she is not financially dependent on an institution that may not fit or approve of his/her activism that reach beyond the geography of a college/university environment.

Conclusion

In addition to the above mentioned aims of this presentation, it is also intended to advance scholarly discussion and scholarship in Africology, based on a solid body of principles and practices implemented by African-centered scholar-activists who have made their claims about the world in a valid and as trustworthy way as possible. And within this, it is the opinion of this writer that the regular attending or hosting of public events in the African American community is as important as the scholarly method and solid body of principles and practices in the discipline. The second observation is that there is seemingly a gap in the literature concerning the African-centered scholar-activist, and therefore, the scholar-activist tradition is being overlooked, especially in regards to the African-centered scholar-activist, a cadre who have demonstrated an ability (past and present) to lead/guide people and organizations (institutional formations) in the African American community. And while the above is concerning, there is also an ongoing search for methods that will systemically advance the teaching, research, and practice of Africology via rigorous inquiry (Mitchell 2012). Therefore, the hope of this preliminary exercise is significant wherein it can be replicated and elaborated upon to create a scholar-activist research methodology (a unit of research the late Terry Kershaw was developing as a part of a proposed Ph.D. program in Africana Studies at the University of Cincinnati) that may include the Afrivisual, an action-oriented visual arts-based and culturally relevant educational tool developed by Daniel E. Mitchell (ibid.), the Afrocentric (the act/thought of placing African ideas, ideals, history, culture and the overall ethos of the African experience at the center of human phenomena), and the ethnographic, phenomenological, narrative based, grounded theory/strategy, or case studies approaches to discover new data, which may also include a larger sample size (and gender balanced) than presented here so perhaps one can be able to generalize, make recommendations based upon the findings, and last, a study that can hopefully decipher the commendable scholar activist (one worthy of praise), and the exemplary scholar activist (one serving as a desirable model; representing the best of its kind).

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