

African-centered Economics and Africana Studies: Theory, Methodology and Curriculum Development

by

Justin Gammage, Ph.D.
Department of Pan African Studies
California State University, Northridge

Justin Gammage (justin.gammage@csun.edu) is currently a Lecturer in the Department of Pan African Studies at California State University, Northridge. He recently earned a doctorate in African American Studies at Temple University. His research interests are in the area of Black Political Economy with a specific focus in the history of social movements, past and present, that address factors challenging the social, political and economic security of people of African descent.

Abstract

This research critically examines the collaborative efforts of African-centered Economists and Africana Studies scholars to establish and incorporate African American economics within the Africana Studies curriculum. In addition, this article expands on the intellectual movement to solidify an African-centered methodological approach to engage Africana people's collective economic realities. Lastly, this article offers a model for an Africana Economics concentration for the discipline of Africana Studies. The central purpose of this research is to offer an alternative method of interpreting Black economics and highlight existing models that worked well at addressing the crux of African American economic development.

Economic equality is the unfinished business of the civil rights struggle. This notion is generally agreed upon, although exactly what is meant by economic equality and how to achieve such equality is not. An investigation into the ways African American students are being trained in economics, and the limitations of this training, suggests that we are not preparing them (or youth in general) to adequately address this unfinished business or to become economic movers and shakers.

-Jessica Gordon Nembhard (Nembhard, 2008: 758)

Introduction

The discipline of Africana Studies has maintained an extensive intellectual and activist legacy on an institutional level, but remains diametrically rooted in the Black liberation movement that gained popularity in the 1950s and 1960s. The discipline's origin gave birth to an intellectual enterprise committed to a dual function of scholarship and social activism (Hare, 1969; Allen, 1974; Steward, 1997). The balance and marriage between academic excellence and activism is the essential component that distinguishes Africana Studies from traditional disciplines. In addition, its revolutionary foundation serves as the impetus and framework for which the discipline's role, mission and purpose are shaped. Ultimately, Africana Studies serves as the academic arm of the Africana liberation struggle and must remain devoted to actively engaging and interrogating issues confronting African people to positively impact the reality and lives of people of African descent. Africana Studies not only exemplifies a shift in intellectual discourse in institutions of higher education; its emergence marks a sociopolitical victory for the Black Studies Movement, Black consciousness movement, Black Arts movement, and the Black Power movement (Fenderson, Stewart & Baumgartner, 2012; Karenga, 2002).

As the discipline of Africana Studies continues to evolve, it is essential for scholars to broaden the field's theoretical and methodological scope along with strengthening its conceptual analysis; this is especially true for the study of Africana economics. Africana economics is an extension of the Black Political Economy paradigm in that it seeks to provide a comprehensive investigation of the dynamics (social, political, and economic) that shape the economic status of people of African descent in their respective communities (Steward & Coleman, 2005). One purpose of this essay is to critically examine the collaborative efforts of African-centered economists and Africana Studies scholars to establish and incorporate economics in the Africana Studies curriculum. A second objective is to expand on this intellectual movement to solidify an African-centered methodological approach for engaging Africana people's collective economic realities. Lastly, this work offers recommendations for infusing an economic concentration with the current Africana Studies graduate curriculum. Ultimately, this research seeks to create an institutionally based, systematic investigation of Africana economics that offers an alternative method of interpreting Black economics and highlights existing models that have worked well at addressing the core of Africana economic development.

Assessing Economics in Africana Studies Curriculum

The insecurity of African people's collective economic status demands that the discipline of Africana Studies give special attention to training scholars that are proficient in exploring the issue of economic development in Africana communities. The contemporary global economic landscape of the Africana community is severely unstable. For example, there are African countries that have established business relationships with foreign companies that drain their

national resources and heighten civil conflict (McDougal, 2009). In addition, the reliance on foreign aid in the form of high interest loans has had devastating effects for many African nations' economies; the effects also include a diminished national currency within most African countries. This, coupled with corrupt politics and a fragmented consciousness, has left many Africana communities vulnerable to external and internal attacks.

Communities throughout the African Diaspora have suffered from similar institutional ills. In the United States, a comparative analysis of African American people's collective economic state reveals that African Americans' socioeconomic conditions in the 21st century are very similar to 20th century conditions - impoverished, marginalized, and neglected (Anderson, 2001). Currently, African Americans make up slightly more than 12 percent of the total American population, but collectively control less than 3 percent of the nation's net worth and only 1.3 percent of the nation's net financial assets. Even more alarming, 79 percent of African American households live with precarious resources and more than 63 percent retain zero or negative net financial assets (Oliver & Shapiro, 2006). The Survey of Income and Program Participation (SIPP), a national survey, tells us that 73 percent of all African American children grow up in households without financial resources (Oliver & Shapiro, 2006). These findings become much more alarming when statistics suggest that individuals whose parents do not have access to financial resources are disproportionately more likely not to control wealth accumulating assets themselves (Gammage, 2011; Chiteji & Stafford, 1999).

The collective economic reality of the Africana community demands an institutional commitment to investigate and prescribe African-centered recommendations for improving their global economic status. More importantly, Africana Studies must establish itself as the intellectual vanguard for research conducted on African people's social, political, economic and psychological reality. Therefore, the discipline of Africana Studies must develop an economics concentration to ensure that the appropriate methodological and theoretical approaches are utilized when creating analysis and recommendations for Africana economic development.

In 2008, Patrick Mason and Mwangi wa Githinji reported that the presence of economists as faculty members and economic content in courses at "prominent" Africana Studies programs throughout the nation is marginal and relatively nonexistent. The authors pulled from the National Council of Black Studies' (NCBS) official website to compile and categorize Africana Studies departments. The programs included in the report consisted of all departments that offered a masters and/or doctoral degree in Africana Studies along with other "influential" departments in 2004.¹ Mason and Githinji's (2008) research revealed that "only 1.72 percent of the faculty members in leading Africana Studies departments [were] economists, and economics course content among Africana Studies programs [were] anemic" (732). Among the departments assessed, 629 core and affiliated faculty members were employed but only 11 were economists. It must be noted that of the 11 economists, the majority specialized in developmental economics and few focused on Africana economics is particular. Departments offering courses with

economic content were less than 1 percent. Statistics and economics courses accounted for 2 of 82 courses offered by the Africana Studies programs surveyed. In addition, the authors assessed the amount of economic driven research published in journals associated with the discipline. Data demonstrated that in 2004 little economic content was published in journals within Africana Studies, particularly peer-reviewed journals.

To assess the growth of Africana Studies programs, this researcher assessed ten Africana Studies departments that offer a doctoral degree to gage the number of economic courses or courses that incorporate economic content.² This work also explored the number of Africana Studies faculty (core and affiliate) that were economists or had economics as their primary research interest. An analysis was conducted solely on departments that offer the doctoral degree because these programs are expected to mold and develop the next generation of scholars in the discipline. Students seeking to obtain a doctoral degree in Africana Studies should have a vested interest (literally and figuratively) in the discipline and are trained to become experts that possess an in-depth knowledge of the theories, methodologies, and approaches offered in Africana Studies. Theoretically, these programs play a central role in charting the course of the field's future and directly impact the shape (rigor and efficiency) of the field moving forward.

Course descriptions posted on each department's website was utilized to categorize and determine the course content. Focus was placed on each department's graduate curriculum and included their core requirements as well as their electives. The evaluation revealed that there are a total of ten economic courses offered among the ten doctoral programs assessed. Of the ten courses, four were cross-listed with Economics or Government departments. It is worth noting that five of the ten courses focus solely on African countries. The number of core or affiliate faculty members that are economists or who identify economics as a primary research interest was also insignificant. 8 of 279 core and affiliate faculty members (2.8%) were economists or had a research interest in economics. 4 of the 8 economists serve as affiliate faculty members.

It is clear that economics and courses that incorporate economic analysis are limited and in most cases non-existent in Africana Studies graduate programs. As a result, Africana Studies students are rarely exposed to critical examinations of economic theory, rendering these students unprepared to engage Africana economic realities. To better equip professionals (experts) in the discipline with the tools needed to understand, engage and create economic theories and methodological approaches, it is imperative to infuse economics within the Africana Studies curriculum. Equally important, departments need to make concerted efforts to employ faculty members with the training to teach economics courses. The work of numerous scholars clearly outlines the necessity and challenges entailed in infusing economics with Africana Studies (Stewart, 2008; Nembhard, 2008; Mason & Githinji, 2008). However, as the dynamics of the African Diaspora become more and more sophisticated, the discipline of Africana Studies must continue to evolve as a multidimensional enterprise committed to researching, analyzing and

prescribing transformative initiatives that offer solutions to the Africana community's greatest challenges.

Discourse on Black political economy and revolutionary economic theory and analysis is not new to the Africana intellectual and activist community. The influential work of Marcus Garvey (1923, 1925), Carter G. Woodson (1933), W.E.B Du Bois (1986), E. Franklin Frazier (1962,1973), Ron Walters (1973), and Cornel West (1993) have challenged Black economic theorists to create alternative models to challenge dominate economic systems (Tauheed, 2008). More importantly, demands for institutional space to grapple with the economic issues that confront the Africana community, as well as the global community, have been a central facet of the Africana liberation movement.

To frame this portion of the discussion this essay begins by exploring Harold Cruse's central critique in his pivotal text *Crisis of the Negro Intellectual* (1967). During the height of the Black Studies movement, Cruse challenged the Black intelligentsia to strategically investigate economic theory and produce alternative economic ideologies to address Africana economic development (Tauheed, 2008: p. 693). Within its historical context, Cruse's work diverges from traditional economic theorists by prioritizing the creation of new economic theory that functions independent of capitalism, socialism, and Marxist theory. As mentioned above, there has been a wealth of thinkers that engage economic discourse; however, Cruse's revolutionary approach engages theory building in the field of economics and charges African-centered economists to actively explore creating transformative economics. Although Cruse's analysis primarily focuses on the politics and economy of Harlem, he targets the Black intellectual leadership at the apex of the Black Studies Movement. *The Crisis of the Black Intellectual* is an assessment that attempts to usher the Africana intellectual movement toward a multidimensional project geared toward the application of radical theory and practice in the field of economics.

Methodological Approach

Since the inception of Africana Studies, there has been an intellectual movement consisting of African-centered economists and Africana Studies scholars to incorporate economics and/or Africana (Black) political economy content into the Africana Studies curriculum (Malveaux, 2008; Conrad, 2005; Ijere, 1972). As this movement continues to gain momentum, the charge to create courses that develop students' proficiency in providing economic analysis and challenging existing economic theories has remained a quandary for Africana Studies programs. As illustrated above, there is a constituency of contemporary scholars that have taken on the task of assessing the state of Africana economics. Concluding a panel at the 2005 National Economic Association Conference, a group of African-centered economists generated healthy discussion around the need for a new methodological approach to

economics (Nembhard & Forstater, 2008).

The inability of the neoclassical mainstream economic analysis to offer Africana communities, on a micro or macro level, any sufficient means for structural change, demonstrates the need for alternative economic models. Unfortunately, Africana economists have remained committed to existing economic ideologies. Thus the methodological approach this work recommends is a synthesis of an Afrocentric methodology and Cruse's challenge to economists in his previously mentioned work.

Articulating a Afrocentric Methodology

The historical practice and the current state of white supremacy gravely contribute to the historical and cultural displacement of the Africana community. The Eurocentric intellectual project has been highly successful in standardizing European's cultural and methodological approach to understanding the universe and studying human inquiry. Moreover, research employing a Eurocentric orientation has consistently misunderstood Africana phenomena and has failed to prescribe effective recommendations for addressing the issues confronting Africana communities.

To adequately explore the dynamics of Africana people's economic conditions, this research recommends that an Afrocentric methodological approach be employed. The Afrocentric methodology combats the negative effects of insufficient modes of evaluation by placing people of African descent at the center of analysis (Asante 1990, 2003). More importantly, an Afrocentric methodology maintains that African people's historical experiences and culture serve as the essential ingredient for making sense of African phenomena. This research uses Wade Nobles' definition of culture, which is defined as "a general design for living and patterns for interpreting reality," (Nobles, 1985: p. 102). African culture provides African people with a framework that defines, promotes, and defends their belief systems, norms, values and morals. Kobi Kambon (2003) refers to African culture as the survival thrust of African people. Thus, African culture promotes and defends African people's way of life.

The Afrocentric methodological approach is informed by the Afrocentric paradigm. According to Asante (2003) "Afrocentricity is a philosophical perspective associated with the discovery, location, and actualizing of African agency within the context of history and culture" (2). Asante (1990) argues that "The Afrocentric enterprise is framed by cosmological, epistemological, axiological, and aesthetic issues. In this regard, the Afrocentric methodological approach pursues a world voice, distinctly African-centered in relationship to external phenomena" (8). Moreover, African's way of ordering and understanding the universe and ways of constructing knowledge and value systems must be centrally located when analyzing African realities. The Africana community has a multitude of norms, values, and shared beliefs. These

should be the linchpins of any methodological and theoretical approach utilized to make sense of the African experience.

An Afrocentric approach, as it relates to economics, challenges the validity of neoclassical mainstream economic paradigms in explaining the persistence of racial inequality in wealth, the operation of labor and capital markets, and the competitive process in acquiring wealth (Nembhard, 2008: p. 772). To advance the economic analysis of Africana communities, this work offers four Afrocentric methodological principles: 1) Feefeemuni; 2) Hu Hia; 3) Boa no; and 4) Adwenkyere.

Feefeemuni

The first Afrocentric methodological principle recommended is feefeemuni, a West African Akan term that refers to the researcher. The Feefeemuni principle requires that researchers immerse themselves in the community that is being observed. Researchers must acquire an intimate understanding of the community's unique norms, values, and ways of being. Feefeemuni is a guideline that rejects the notion of objectivity. The Afrocentric methodological approach acknowledges that all researchers carry a cultural bias; thus, feefeemuni seeks to maintain a level of authenticity when collecting and interpreting data. This methodological principle aims to secure that communities will be assessed on their own terms. More importantly, feefeemuni seeks to safeguard against incongruent analysis among the community being researched and the researcher.

Hu Hia

The second methodological principle proposed is Hu Hia, another West African Akan term that exemplifies the centrality of the community's experience. Like the Afrocentric paradigm, this principle stipulates that a thorough examination of the community's historical experiences be conducted and included in any analysis or interpretation of the findings. According to Ruth Reveire (2001) "... the experiences of community members are the ultimate authority in determining what is true and, therefore, are the final arbiter of the validity of research about their lives" (713). Hu Hia requires that a proper historical context is needed to produce an adequate analysis.

Boa no

The third Afrocentric methodological principle is Boa no, a West African Akan term that refers to the method used to gather/collect data. Boa no necessitates that researchers utilize methods that are appropriate for collecting data from the targeted population. Furthermore, researchers are encouraged to use a multi-method research model that would aid in creating a multidimensional analysis. Methods used to collect data must not be intrusive for participants.

Researchers are encouraged to utilize both qualitative and quantitative methods, which would aid in creating a more accurate picture.

Adwenkyere

The fourth and final Afrocentric methodological principle is Adwenkyere, a West African Akan term that refers to the obligation of the researcher to provide meaningful recommendations for the community that is being researched. Adwenkyere requires that the researcher gear his/her research endeavors toward advancing the target population and society as a whole. Thus, research must be liberatory.

The four above Afrocentric methodological principles will aid in advancing research in the area of Africana economics. To further advance the Afrocentric methodology, this study explores Cruse's methodological principles (McDougal, 2011; Carroll, 2008).

Articulating Cruse's Methodological Points

Harold Cruse's challenge to economic theorists to create new models and theories geared toward economic development is at the core of his methodological approach. Cruse introduces the concept of "New Institutionalism," which refers to a multidimensional approach to Africana economics. Cruse defines "*New Institutionalism*" as the necessity for Black economic theorists to develop "a new and dynamic synthesis" of "politics, economics, and culture for the studied creation of new economic forms" (Cruse, 1967; Tauheed, 2008: p. 706). Cruse suggests that Africana economists have not taken seriously the challenge of separating themselves from "White economics" (ideologically and in the practical application) and attributes this largely to their academic training. The methodological assertions outlined in Cruse's work present a conceptually sound framework that complements the previously discussed Afrocentric methodology. Cruse's framework offers two key factors that strengthen the Afrocentric methodological approach: 1) Its call for a radical approach to engage an economic theory that synthesizes politics, economics, culture, and historical context; and 2) It promotes the utilization of a culturally specific perspective in developing and applying radical social theory. A methodology that includes politics, economics, culture and historical context positions Africana economic theorists at a vantage point to chart the appropriate course of action. Regarding collective consciousness, Cruse argues that without a culturally specific economic analysis and agenda, the Africana intelligentsia will be conceptually lost. He argues

... this dilemma rests on the fact that America, which idealizes the rights of the individual above everything else, is in reality, a nation dominated by the social power of groups, classes, in-groups and cliques – both ethnic and religious. The

individual in America has few rights that are not backed up by the political, economic and social power of one group or another. (Cruse, 1967: p.7)

Therefore, Cruse contends that a collective group consciousness is the foundational component for Africana intellectual leadership. It is also an imperative concept for Africana researchers as they contextualize the state of the African community. Cruse advances his point by articulating three crucial methodological considerations:

1. The orientation of [Africana] leadership and Black economic theorists toward racial integration, and their fear of being labeled nationalist or separatist limits their ability to lead the [African] Community in the development of a Black economy.
2. The proper historical basis for the development of economic models for a Black economy must start with an updating of the economic programs of Booker T. Washington and W. E. B. Du Bois.
3. The development of a viable Black economy requires the theorization and creation of new economic institutional forms, a new institutionalism, resulting in a new and dynamic synthesis of politics, economics, and culture not bound by the limited theoretical choices of the standard (American capitalist or Marxist) models. (694-95)

Cruse's methodological points strengthen the Afrocentric methodological guidelines, by infusing a historically and culturally specific lens toward economics. While his points focus on the African American social and political leadership, they offer a framework that compliments a Pan African approach. In addition to Cruse's methodological points Tuaeheed offers three guiding dimensions for Africana economic theorists:

1. Analysis – is indicative of the community's need for knowledge rather than speculation about a perceived problem and the community economist's role in data gathering, data processing, analysis, and reporting.
2. Facilitation – Supports the community's self-directed actions in using knowledge generated during analysis for planning and sets the community economist's role in facilitating rather than leading this process.
3. Consulting – defines the community economist's role in doing advocacy research to support the community in policy development, program implementation, evaluation and adjustment. (Tuaeheed, 2008)

Cruse's methodological points lead to a construction of four additional methodological principles that complete this proposed research methodological construction.

1. Africana economic history must be analyzed within the appropriate social, political, and cultural environmental context.
2. The Africana community must be the dominant voice and be the representative for any analysis that portrays that community's economic reality.
3. Research must provide raw data and outcomes for any application of economic theory.
4. While communities are given a local analysis of their economic realities, theorists must evoke a collective consciousness when offering recommendations and initiatives.

These four principles coupled with the Afrocentric methodological principles articulated above, provides African-centered economists and Africana Studies scholars with a framework to engage Africana economics.

Late great thinker Jacob Carruthers (1999) accurately charts the direction of future scholarship when charging African intellectuals with the task of equipping themselves to engage in intellectual warfare. The use of inappropriate methodological approaches in studying African phenomena has led to ineffective economic programs, the physical displacement of Africana communities, and a systematic assault on the Africana community's spiritual, cultural, social, political, and economic space. Historically, intellectual warfare has been waged in the academy primarily around the issues of structural inequality, intellectual integrity and cultural hegemony. Afrocentricity as a methodological approach affords the researcher the autonomy to appropriately investigate Africana people's complex economic state. More importantly, Afrocentricity stresses the use of African cultural characteristics as a reference point for recommendations for economic development.

Incorporating Economics in the Africana Studies Curriculum

As early as 1972, Martin O. Ijere proposed an academic model for an economic focus in the Africana Studies curriculum that consisted of four concentrations: 1) Black contribution in American economic history; 2) Economics of the ghetto; 3) Problems of human capital formation; and 4) Economic problems of the Third World (Ijere, 1972: p. 150). Ijere's model establishes a good foundation to build from, however it does not offer students a global approach. In addition, it is deeply rooted in a capitalist framework and does not offer much space for exploring alternative approaches outside the standard economic models. While Ijere's model primarily focuses on Black economic conditions in the United States, it is worth examining to measure its capacity to expand in scope and conceptual depth. The intent is to preserve the integrity of his proposal while reconfiguring the theoretical approach.

First, utilizing a Pan African approach should broaden the scope of course content. In addition this research incorporates suggestions on how to expand the model's conceptual scope as it relates to course content and objectives. For example, the model should examine the Africana economic condition and identify the strengths and weaknesses (contextualize Africana people's status in local, national, and global markets). Ijere's first concentration, "Black contribution[s] in American economic history" is articulated as a historical recovery division. Ijere suggests that this concentration should offer courses that explore influential African American figures (innovators and inventors), organizations, and institutions. He contends that courses should examine influential philosophical economic thinkers and emphasize their respective role in advancing entrepreneurial economics. Ijere (1974) proposes

A course in economic history should give full attention to the role of the Black entrepreneur in American history. In doing so, scholarship can be brought to bear on the various functions of the entrepreneur. By a systematic examination of how these apply to the Black, a good selection can be made suitable for academic study. (151)

In addition to the courses proposed, this research recommends that the concentration be reconfigured into "The Africana community and Global Economics." Courses would incorporate prominent Africana economic philosophies and examine the practical application of these philosophies. Courses would also examine case studies of local movements geared toward resolving economic problems. Courses would examine the problems that communities organized around, the ideological principles that these movements were based on, the movement's leadership, methods of protest, the movement's goals, what the movement accomplished, how efficient the movement was and the movement's shortcomings. These courses would provide students with a body of knowledge rooted in economic history with a focus on prominent economic philosophies and labor movements. The concentration would be expanded to include a global analysis of Africana economic theory and social activism. This particular concentration will expose students to Africana activity in various economic systems. More importantly, students will be able to identify parallels between Africana economic social movements, which will help to foster a collective consciousness.

Ijere's second proposed concentration, "Economics of the Ghetto," focuses on conducting research geared toward solving economic problems of the ghetto. He recommends that courses in this concentration provide students with national examination of "underdevelopment or poverty so that students will appreciate that American poverty is not unique and that there are many other kinds of ghettos in the world" (Ijere, 1974: p. 157). Ijere (1974) explains

It is imperative to investigate, analyze, and present the complexities of ghetto life, without having it crowded out in the general treatment of the other two above

courses. It should employ the same techniques as they, but the illustrations should draw from the ghetto and not from the advanced economy Ghetto economics embraces a field of "pocket" underdevelopment, with peculiar poverty-linked characteristics surrounded by a region of abundance or affluence. (157)

This researcher's recommendations are two-fold: 1) This concentration be re-termed "Africana Political Economy: Economic Development and the Complexity of Poverty;" and 2) In addition to researching the nature and severity of poverty in Africana communities, this essay recommends exploring social, political, historical, and institutional causal factors that contribute to Africana community's dire economic conditions. Like the previous concentration, courses would explore case studies that chart the economic status of Africana communities throughout the globe. Students will also be challenged to immerse themselves (in regards to class assignments) in local impoverished communities to study conditions of unemployment, underemployment, substandard housing, the question of industries, transportation, social welfare, professional training and the politics of race and professional mobility.

Ijere's third concentration, "Problems of Human Capital Formation," offer courses that explore the "training, utilization, and deployment of Africana labor" (Ijere, 1974: p.159). In addition, Ijere (1974) recommends that courses examine the application of the "theory of manpower and womanpower planning, the role of education in Black economic development, different programs to eliminate underemployment and unemployment and to obviate human waste" (159). This research recommends that this concentration be re-termed "Africana Labor and Professional Development." Course content will remain the same; however, it is recommended that the scope of the concentration be expanded to include other African Diasporic communities.

The fourth and final concentration proposed by Ijere is "Economic Problems of the Third World." Ijere (1974) suggests that courses in this concentration should examine "international trade relations and industrial economics" (159). In addition, he contends that courses should focus on the "economic problems of developing countries, key concepts of capitalism, communism, and socialism and how the allocation of resources is carried on within these systems" (159). This research recommends that the fourth concentration be re-termed "Economic Theories and Ideologies: Excavation in Theory Construction." It is suggested that courses focus on critically examining the leading economic systems as well as global economic relations between nations with a particular focus on Africana nations. Courses will explore relationships that African countries have with other nations and examine the dynamics of those relationships. Furthermore, courses should also offer students a thorough treatment of new radical theories for Africana economic development. Course content in this concentration will attempt to gage the economic state of Africana communities and explore local movements that address systemic barriers.

Ijere thus proposes a detailed economic model for Africana Studies. Ultimately, his model is heavily geared toward the African American experience and the capitalist economic framework. This work recommends that Ijere's model be expanded in scope to present a Pan African approach to the study of Africana economics. More importantly, this research incorporates a component that seeks to explore radical alternatives to existing economic models. In all, this essay attempts to expand the model to create one that embodies the role, mission and purpose of Africana Studies while providing a proficient study of Africana economics. This model coupled with the methodological approach articulated above helps to advance the dialogue of incorporating Africana economics within the Africana Studies curriculum.

Conclusion

In conclusion, the discipline of Africana Studies must take positive steps toward incorporating an Africana economic concentration. The collective economic state of the global Africana community would greatly benefit from an Afrocentric examination/analysis of Africana economics. In addition, the discipline of Africana Studies must engage and explore all facets of Africana phenomena to serve as a transformative agent for African liberation and the study of economics is crucial to this process. While the discipline is fairly new, it is imperative that it continues to evolve and expand in scope. The next major step of its evolution is the institutionalization of Africana economics within disciplinary curriculum.

An Afrocentric methodology will aid in producing solution based scholarship that targets and addresses African economic development. The methodological component articulated in this research is a synthesis of Afrocentric methodological principles and Harold Cruse's methodological points. The methodological construct advanced in this work seeks to guide researchers toward an appropriate (as it relates to historical and cultural context) and holistic treatment of Africana economics.

The economic model proposed by Martin Ijere provides the field with a strong foundation to build upon. While the infusion of economics or political economy has been difficult, Ijere lays the groundwork for a study of the American economy and the Black community. As informed by Afrocentricity, this research recommends that the model be expanded to incorporate a Pan African perspective to investigate the Africana global economic reality. The model is grounded in economic history, economic theory construction and the examination of the interworking of economic systems. This study contends that this model activates the role, mission and purpose of Africana Studies and honors the field's commitment to social activism.

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¹ Additional programs included in the study were the University of Pennsylvania, University of Michigan, Purdue University, Pennsylvania State University, University of Virginia, Duke University, University of North Carolina at Chapel Hill, California State University at Long Beach, University of Illinois at Chicago, University of Pittsburgh, and the University of Texas.

² Departments assessed were Temple University, University of Massachusetts-Amherst, University of California-Berkeley, Harvard University, Michigan State University, Northwestern University, Virginia Tech, University of Wisconsin Milwaukee, Yale University, and Indiana University – Bloomington.