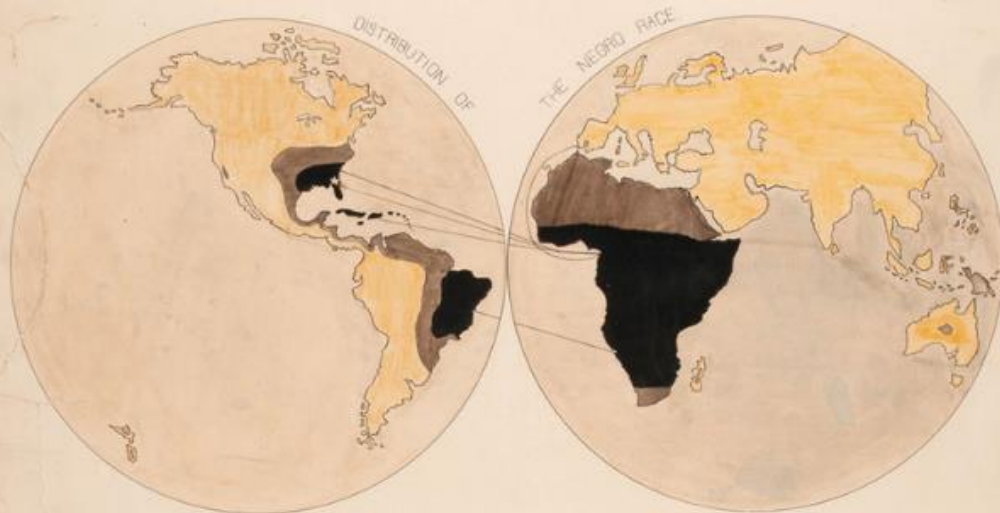


# DU BOISIAN SCHOLAR NETWORK

CONVENING REPORT  
MAY 3-5, 2019

PREPARED BY THE 2019 DBSN LOCAL COMMITTEE

## THE GEORGIA NEGRO . A SOCIAL STUDY BY W.E. BURGHARDT DU BOIS .



≡ ROUTES OF THE AFRICAN SLAVE TRADE.

● THE STATE OF GEORGIA.

THIS CASE IS DEVOTED TO A SERIES OF CHARTS, MAPS AND OTHER DEVICES DESIGNED TO ILLUSTRATE THE DEVELOPMENT OF THE AMERICAN NEGRO IN A SINGLE TYPICAL STATE OF THE UNITED STATES.

"THE PROBLEM OF THE 20<sup>TH</sup> CENTURY IS THE PROBLEM OF THE COLOR-LINE."

Dear Du Boisian Scholars,

The Du Boisian Scholar Network (DBSN) held its second convening at Brown University from May 3-5, 2019. Growing in attendance from the prior year, the second convening brought together approximately 200 individuals to discuss topics and strategize efforts on how we uplift and support scholarship at the service of emancipation and liberation.

In this report, we provide summaries for all plenaries and breakout sessions that took place throughout the three days. The plenaries invited discussion to reconsider the norms by which we organize within and beyond the academy. The plenaries asked participants to consider what the Network does; what intellectual agenda the Network aims to uplift, create, and support; how we understand and care for communities; and how we build an ethic of solidarity, care, help, and accountability within and beyond the Network. Participant volunteers and notetakers provided invaluable administrative support in each of these sessions; the notes that resulted from their efforts can be accessed through the following links:

- Organizational Townhall and Convening
- Developing the Intellectual Agenda
- Community Engagement
- Building Practices of Solidarity, Care, Mutual Help, and Accountability

The ten thematic sessions on Saturday aimed to generate dialogue and ideas on specific thematic issues and were facilitated by participant volunteers. Volunteer notetakers documented these discussions. Often these conversations do not take place at our home institutions, and Saturday provided an opportunity for scholars and activists with similar interests to come together and discuss common experiences, issues, and successes. The Saturday sessions, with notes linked, included:

- Feminisms of Color
- Global Du Bois: Empire and Anticolonial Thought
- Teaching Du Bois/Du Boisian Pedagogy
- The Imperial University & Communities
- Speaking Truth to Power through Art
- Incarceration and Deportation
- Whiteness, Surveillance, and the Shifting Color Line
- Doing Du Boisian Research
- Indigenous Theory and the Black Radical Tradition
- Du Bois and Black Economic Development

On Sunday, participants channeled these conversations into three breakout sessions, each of which spoke to the Network's mission statement. Unlike the Saturday sessions, which focused more on ideological connections and communities, the Sunday sessions were focused on translating these ideas into a sustainable and dynamic praxis. In choosing which session to attend, participants were asked, "*Which aspect of enacting our vision are you willing to lend your labor?*" This is a recurring ethos that pervaded the weekend. Thanks to the work of participant facilitators and notetakers, notes on these sessions can also be found linked:

- Developing the Intellectual Agenda
- Community Engagement
- Building Practices of Solidarity, Caring, Mutual Help, and Accountability

In addition to these more extensive notes, this report includes concise summaries that provide insights into the range of topics discussed within each session. In addition, these sessions produced action items that the participants committed to as well as the associated point people for those items (names are linked to email

addresses). To easily identify the action items, we include a collected list of action items and relevant point persons below, followed by a list of collective endeavors. These collective endeavors are not assigned to any set of individuals, but are points of natural synergies between the Network's goals and our existing work. We recommend all participants review these lists and identify efforts you would like to join. Anyone who is listed as a point person should also review the list to find areas of potential synergy. If you have any questions on how to contact individuals or if you would like to get more involved, please reach out to any member of the interim board, whose names and contact information are listed online.

The DBSN National Executive Committee and point leaders will be following up with individuals over the course of the next year. As progress is made on these communal efforts, we will provide updates to the Network to share these resources and continue the momentum and passions that have defined our Network.

Finally, we wish to extend our gratitude to the sponsors and many volunteers who made this convening possible. We thank Brown University's Office of the Provost, the Center for the Study of Race and Ethnicity in America, the Departments of Africana Studies and Sociology, and the Swearer Center for Public Service. for their generous support. This convening would not have been possible without the labor of volunteers whose tireless efforts designed the program, coordinate speakers and brought this community together.

In solidarity,  
The DBSN 2019 Local Committee

---

## **ACTION ITEMS**

### ***Saturday, May 4, 2019***

#### *Global Du Bois: Empire and Anticolonial Thought*

- [Ricarda Hammer](#) as point person for questions regarding this session
- CLR James Journal as a powerful resource for these discussions
- DBSN to produce a reading list on anticolonial thinkers

#### *Teaching Du Bois/Du Boisian Pedagogy:*

- Develop the Atlanta School Syllabus created by Mai Tai, and provide sample syllabi in the following folder: <http://bit.ly/DBSNPedagogyView>

#### *Indigenous Theories and the Black Radical Tradition*

- DBSN will produce a reading list (started it [here](#))

#### *Du Bois and Black Economic Development*

- To develop an agenda driven by existing research to translate policy suggestions to electoral candidates ([Deirdre Royster](#) & [Orly Clerge](#))

### ***Sunday, May 5, 2019***

#### *Community Engagement*

##### Media engagement

- Op-ed collection ([Kalfani Turé](#))

## Community IRBs

- Establish community review boards (build on examples); the DBSN can create an endorsable process ([Ja'Delle Davis](#))
- Do a SWAT Analysis (marketing term from [Nicole Gonzalez Van Cleve](#)) for community IRBs to ensure the processes we create do not backfire

## Inward facing work (DBSN)

- Survey + Form ([Georgina Manok](#), [George Greenidge](#), [Nabila Islam](#))
- Add Community Engagement folder to Pedagogy ([Laura Garbes](#))
- Identifying what are DBSN members' multiple communities and how they position themselves; this applies to academics and activists ([Crystal Eddins](#))
- Different social justice institutions - fleshing out/ auditing what the landscape looks like at various universities ([Pamela Oliver](#))
- Create a group chat/communal group to mobilize easily to partner with progressive movements/initiatives ([Nabila Islam](#); [Crystal Eddins](#))

## *Envisioning our Intellectual Agenda*

### Administrative:

- [Luna White](#) and [Michael Rodriguez-Muñiz](#) are key point people for entire session

### Speaker series:

- Begin a speaker series that invites DBSN scholars to campus ([Fatma Müge Göçek](#), Michigan team)

### Publications:

- We propose special issues on Du Boisian scholarship ([Zine Magubane](#))
- Black Social Theory special issue ([José Itzigsohn](#) and [Dee Royster](#))
- Write to editors of top-tiered journal, alerting them of a network of Du Boisian scholars who can serve as reviewers ([Fatma Müge Göçek](#), [Zine Magubane](#), [Margo Mahan](#), [Kenya Goods](#))
- CLR James Journal is a great resource for these issues and places Du Bois in conversation with CLR James and other anticolonial writers ([Paget Henry](#))

### Reading lists:

- DBSN website and/or online group to serve as a repository for reading lists ([José Itzigsohn](#), [Amy Chin](#), [Glenn Bracey](#))
- Collect the reading list taught by the department faculties on the foundational sociological theories, see what has changed and what has not, what stereotypes are still perpetuated ([Kenya Goods](#))

### Podcasts/Interviews:

- Put videos on YouTube in order to ensure dissemination that goes beyond the academy ([José Itzigsohn](#), [Glenn Bracey](#), [Milanika Turner](#), [Orly Clerge](#), [Anjanette Chan Tack](#))

### Workshops:

- Workshops on the practices of how to talk about race in different perspectives towards different audience ([Glenn Bracey](#))

### General:

- Academics on call ([Carla Shedd](#))
- More functional website ([Karida Brown](#))

## *Building Practices of Solidarity, Caring, Mutual Help, and Accountability*

### Solidarity

- Encouraging language more approachable to non-academics ([Dominique Morgan](#))
- Encouraging more intentional, useful interactions (e.g., making interactions more useful for activists) ([Dominique Morgan](#))
- Redistributing campus resources to incarcerated communities ([Anthony Williams](#))

- Working on a "Do No Harm" kind of oath ([Kara Young](#), [Kayla Thomas](#), [Barbara Combs](#), [Dominique Morgan](#))
- Creating a citations list of DBSN scholars ([Yvonne Chen](#))
- Creating a reading list of DBSN materials (including scholars that Du Bois himself denied) ([Elizabeth Adetiba](#))
- Creating (or expanding a pre-existing) Twitter list of students interested in public scholarship ([Nicole Bedera](#))
- Expanding a pre-existing support group for sexual violence scholars ([Nicole Bedera](#))

#### Caring

- Digital Resource Sharing: people who can provide knowledge, tools & skills, things that have been created & shared for us, practices of care ([Chris Chambers](#) (content collection), [Harleen Kaur](#) (platform creation))
- DBSN webinar series/virtual 6-month reconnection ([Zuri Murphy](#))
- Template for organizing within the department ([Harleen Kaur](#))

#### Mutual Help

- Accessibility and equity (e.g., sharing google drives of information, grant writing for the DBSN data archive) ([Jennifer Jones](#), [Zawadi Rucks-Ahidiana](#), [Rod Martinez](#))
- Accessibility of information and labor and resources ([Kali Tambree](#))
- Giving/Committing to 2 non-academy audience talks a year - community academy ([DeAnna Smith](#))
- Diversity working group: Pitch it as departmental benefit. Focus on recruitment and retention ([Jennifer Jones](#))

#### Accountability

- Thinking about the representativity of the board and other organizing bodies in terms of the power differentials within the network (adjuncts, graduate students, independent scholars, activists, non-academics, tenure track or tenured scholars, emeriti etc.) ([Anthony Williams](#) & [prabhdeep singh kehal](#))
- Mapping or index of the various institutions in the network in order to visualize our resources and limits: what is lacking & present at each & how they can be connected) ([Gwen Prowse](#))
- Building of an evaluative template for departments in regards to questions of diversity and emancipatory research, departments could eventually call for a DBSN "audit": audit group - evaluative assessment of what is happening at the dept & the research within it ([Nnaemeka Ekwelum](#), [Chrystel Oloukoji](#))
- restorative justice template to deal with harm within the network: means both building a normative structure for interpersonal relations within the network and ways with dealing with breach of that structure ([Christina Chica](#), [Jennifer Mueller](#))

---

## **COLLECTIVE ENDEAVORS**

#### Administrative:

- DBSN to create a database of DBSN-affiliated scholars that lists their research interests as well as other skills (how to get grants, professionalization advice etc.)

#### Conferences:

- Put on panels at ASA (early deadlines) as well as SSHA
- Create awards to recognize other scholars denied, even within existing ASA section awards, for faculty as well as graduate students
- A proposition for future DBSN meetings: focus on thinkers beyond Du Bois

#### Speaker series:

- Speaker series can also offer mentoring workshops to students during their institutional visits
- Make sure that talks are webcast online in order to involve communities beyond the academy

#### Media engagement

- Create digital information repositories and public communication like podcasts, campus media
- Partnering with journalists - the researcher is the resource for data and ideas; both give them access to information/stories and invest in relationships with them by reading their other work

#### Engaging Community in conversation

- Move the convening off-campus to places like churches, community centers, and other publicly accessible places (a suggestion to future local convening planning committees)
- Develop data sharing agreements with community groups
- Engage artists
- Create accessible archives that are based in the community

#### Workshops:

- Organize workshops on grant and proposal-writing (locally-based)
- Promote regional Du Boisian networks and committees
- Form writing groups to support one another (local)

#### Podcasts/Interviews:

- Focus the podcasts around key concepts that are central to Du Boisian scholarship
- Create a space to discuss research methods in the Du Boisian vein and reach out to those who employ “unconventional” research methods
- Emphasize the importance of intergenerational knowledge transfer, so podcasts could be one way to capture this knowledge
- Use class assignments to ask students to interview scholars denied on their campuses

#### General:

- Seniors scholars can put research ideas in the community so that the young scholars can assist, develop collaboratively, and develop in their own spaces where they may have lacked legitimacy or courage to do so
- Think about how to use the existing leadership in our home institutions to bridge the resources
- Bake-offs: bring students together at the end of the semester, use one day and a half to open up and talk about research "ideas" (what you want to do), then research questions (how to frame) (local)

---

### **A NOTE OF SPECIAL THANKS**

We wish to extend a special thanks to the following individuals for their service in making the convening come to life, as either organizers, notetaker volunteers, session facilitators, and administrative and custodial support.

The custodial staff, Jonathon Acosta, Liz Adetiba, Claire Andrade-Watkins, Amanda C. Ball, Tuti Baker, Jocelyn Bell, Lisa Biggs, Karida L. Brown, Julian Chambliss, Christina Chica, Amy Chin, Cedric de Leon, Aidea Downie, Zophia Edwards, Kevin Escudero, Amanda Figgins, Laura Garbes, Fatma Müge Göçek, Nicole Gonzalez van Cleve, George Greenidge, Saida Grundy, Shanelle Chambers Haile, Ricarda Hammer, Paget Henry, Nabila Islam, José Itzigsohn, Eric Jones, Harleen Kaur, prabhdeep singh kehal, Michael Kennedy, Demar Lewis, Zine Magubane, Georgina Manok, Brian Meeks, Dominique Morgan, Aldon Morris, Jennifer C. Mueller, Pamela E. Oliver, Emily A. Owens, Tina M. Park, Gabrielle L. Peterson, Brunilda Pizarro, Kate Porter, Nic Ramos, Michael Rodriguez-Muñiz, Deirdre Royster, Michael Schwartz, Saher Selod, Abigail A. Sewell, Carla Shedd, Jody Soares, Betsy Valle, Renetta Walcott, Dee Walls, Xiaoqian (Clare) Wan, Alexandre White, Luna White, Anthony James Williams, and Tukufu Zuberi.

## Breakout Session Summaries

### Friday

#### *Organizational Plenary*

The organizational plenary was divided into two parts. The first part aimed to give the participants a sense of the history of the Network and what it has been doing since the last convening. Four points were emphasized. First, this is a network in the making and that those who participate are going to shape it. Second, we have been working hard on the incorporation of the Network as a non-profit (501c3) organization. Third, we have raised funds that will go towards building a digital infrastructure for the Network (the website and perhaps an App that will allow communication and coordination between the members). Fourth, we are working on creating a governance structure, that is, rules for membership and for electing the leadership of the organization. The final part of this session aimed to start a dialogue between the participants and to set a deliberative mode for the weekend.

---

### Saturday

#### *Developing the Intellectual Agenda Plenary*

The Intellectual Agenda Plenary started an exciting day of deliberations. The plenary emphasized the global and intersectional character of Du Boisian sociology. The speakers pointed out how global capitalism was built on the slave trade, racism and colonialism: The modern world was built on Africa and by the African diaspora. The speakers pointed to several points that follow from this claim. First, the problem that the social sciences were trying to address from the beginning was what to do with and how to discipline free Black people. The second is that modernity entailed the reproduction of neo-European societies all around the world. The speakers emphasized that the question for the social sciences has been and continues to be who counts as human and how to be human. Therefore, Du Boisian sociology has to transform Du Bois's call to study Black communities to a call to study humanity. Also central for Du Boisian sociology is the study of the forms of violence applied against racialized and colonized people around the world. This is also relevant for the study of gender. The panel emphasized the connections between racial and gender formations and the co-construction of gender and racial violence.

#### *Community Engagement Plenary*

This plenary focused on how to connect scholars and communities and how to conduct research with communities. The focus of the panel was the question of incarceration and the carceral state. The panel emphasized a number of points for Du Boisian scholars and scholar-activists to consider. The first is the need to approach knowledge production as an open dialogue. The incarcerated and the non-incarcerated, the researcher, and the contributors are learning from each other. The second point was to plan projects with people in the community that will help serve the purposes of those in the community. The panelists emphasized the importance of respecting the people who have a PhD in life as much as those with academic credentials – the need to acknowledge the incarcerated and formerly incarcerated as scholars, as thinkers, and as knowledge producers. The panel emphasized that writing on these topics, is about reinstating humanity and rendering justice where it has been denied. We have a responsibility to write well and to be intentional and bold about packaging our research into legible tools for transformative justice. The panel also pointed out that when academics engage with activists, they need to give full payment and proper credit to those who are part of the marginalized. Finally, the panel stressed that we should use our methods to not only look at the marginalized, but also focus on those who create conditions of marginality.

### *Feminisms of Color*

Facilitators: Emily Owens & Amy Chin

This breakout session started a conversation of what “feminism of color” is to our participants. A common theme that arose was an emphasis on joy as a form of liberation, and a need to take seriously pleasure and pain. The participants invoked Ossie Davis, who once expressed that being black is a thing of joy. Someone also pointed out that womanism, feminism of color, and black feminism all recognize love and joy as acts of liberation and ways to get free. One participant pointed out that the designation WOC often dilutes or even erases the work of black feminism or womanism, and that we should be mindful of this when discussing feminisms.

The participants moved to how feminists can engage with Du Bois, and in particular how to contend with Du Bois’s relationship to black women intellectuals and mistreatment of women, to ensure that a Du Boisian sociology does not repeat Du Bois’s blind spots in both, his scholarship and his interactions with women. One particularly fruitful thread was the consideration that Ida B Wells and Anna Julia Cooper held Du Bois accountable, and that perhaps feminism of color runs parallel to a Du Boisian sociology and works to hold it accountable. Folks in the room also pointed out that Du Bois’s work includes an extension beyond the discipline of sociology, particularly in his work at the NAACP, which could be seen as a practice compatible with feminisms of color.

The session split up into groups to discuss representation, and the fact that you do not need a PhD to be a Du Boisian feminist; joy, and the potential of beginning with the body to understand the social world; and engagement, reclaiming marginalized knowledges, and looking at engaged scholarship as work that is not only public facing, but nourishes one’s spirit internally. With these points in mind, participants moved to consider how to be a feminist in this space. The group discussed how a decolonial framework might aid us in seeing how feminist struggles are intertwined globally. In addition, a feminist lens brings to bear a recognition of power in the current space of academia, from maleness as an embodiment of legible intellectuality, to the understanding of a need for solidarity or at least allyship among different levels of structural power in academia (student, adjunct, tenure track, emeritus, etc., and the differences therein).

### *Global Du Bois: Empire and Anticolonial Thought*

Facilitators: Brian Meeks & Ricarda Hammer

The session discussed the global dimensions of Du Boisian thought and practice and the anticolonial intellectual networks in which he was embedded. It focused on racial capitalism and Pan-Africanism and its legacies, and on bringing these global frames to the Network’s work. The room provided a space for participants to discuss anticolonial action and imperial legacies across generations; uniting those who bore witness to the anticolonial movements of the past century to those who attempt to tackle imperial legacies and continuing neo-colonial structures. The facilitators pointed to the tensions and similarities in Du Bois’s and Garvey’s approaches and explained the relationship of Du Bois’s work to African liberation. They emphasized the importance of anticolonial political categories, including the need to think beyond nation-centric political independence and showed how Du Bois and other anticolonial thinkers predicted the pitfalls of contemporary neocolonial relations. The session discussed the emancipatory potential of thinking beyond nation state categories and analytical bifurcations between us and them, as well as questioning the temporal separation between an “imperial past” and a “national present.” The session also analyzed how empire recreates itself through contemporary racial capitalist structures and the ability for capital to impose counter-revolutions in the wake of resistance. Others pointed out how empire persists in language and mind-sets, erasures in history, and our inability to acknowledge foundational colonial violences. The concept of “violence” creates a lens through which one can compare the logics of power beyond artificially imposed borders, while remaining attentive to differences and differential racializations and histories. The session concluded that the resistance of the future has to break down national boundaries.



*Teaching Du Bois/Du Boisian Pedagogy*

Facilitators: Nic John Ramos & Laura Garbes

This breakout session focused on two main topics: (1) including Du Bois in the syllabus; and (2) creating a Du Boisian syllabus.

The facilitators began with two prompts. First, when participants first encountered Du Bois and how some, particularly senior faculty, were introduced to Du Bois after graduate school, while some newer scholars had been introduced in undergraduate and graduate courses. In either case, Du Bois was not central to the curriculum if he were placed at all in the sociological canon. Mai's Atlanta School syllabus, created as a result of last year's breakout sessions, serves as a helpful resource for those who would like to get started in educating themselves or in building a syllabus that has work by, about, or related to Du Bois. Participants stressed that these works can be infused across not only introductory courses and courses on the sociology of race, but in subfields that have largely not explicitly engaged Du Bois.

Once participants considered ways of making Du Bois prominent in both introductory theory courses in sociology and beyond, the group moved to consider ways that one could have a Du Boisian syllabus beyond the placement of Du Bois in the syllabus. In particular, participants stressed the need to engage meaningfully with the Black women that were Du Bois's contemporaries but continue to be overlooked in sociological engagement. Another consideration of a Du Boisian syllabus would be works that emphasized a Du Boisian practice of doing sociology and making it public. In particular, folks pushed back against the idea that there is sociology, and then public sociology; rather, scholarship should be a community enterprise with real stakes at all times, and a Du Boisian pedagogy should reflect that.

*The Imperial University and Communities*

Facilitators: Clare Andrade Watkins & prabhdeep singh kehal

The facilitators opened with commentary that prompted participants to re-engage with imagining alternative universities. Drawing on inspiration from Du Bois and Anna Julia Cooper, the facilitators highlighted the fundamental link between democracy and education from the perspective of racial subjugation, contrasting these perspectives to Dewey's multicultural perspectives. In focusing on the subjugation, education could be altered or conceived of to serve empire rather than democracy. To ground this in the local community, the facilitators also showed a local artist and professor's documentary on the displacement of Cape Verdean communities in Providence as Brown University grew and began spreading its developmental reach into residential locales. With this provocation, the participants ultimately explored three lines of questioning: (1) identifying a shared language to understand contexts of imperialism, (2) how to define "community" and its relationship to higher education, and (3) how to understand a university's boundaries and a community's boundaries on the university.

When discussing a shared language, participants noted this shared language needed to attend to the many potential imperial formations between universities and their communities. Some examples that were discussed included the role universities play in exporting knowledge that the university values, and the movement of students through the US without ever having to understand US imperialism. Participants noted that imperial relations would also better explain the commonplace, fraught university relationships with locally marginalized communities, as well. Within the university, a shared language would encompass analysis of how scholarship of imperialism is siloed in different departments, how universities create political knowledge projects, what is the role of policing communities by private university police, and how students can be used as agents of empire.

To understand community, participants shared thoughts on how "community" (as a concept) is often based on the exclusion of specific others; identifying who creates these exclusion parameters is important. When

used as a way to discuss those who are not part of the university, community – participants noted – is used as a way to homogenize distinct challenges from outside the university, especially when it entails pushing back on university development projects. In contrast, universities also identify beneficial communities, those that provide funding. Participants noted the increasing relationships between extremely wealthy donors and the increasing demands these donors make on faculty hiring and endowments.

Finally, when discussing how local communities could assert their own boundaries on universities, participants highlighted an immense power imbalance. This power imbalance included the university's imperial gaze, by which universities have a linear narrative of their past and can foresee their continuity into the future, especially elite institutions. For any sort of power shift to occur, participants discussed what type of accountability structure would be needed to prevent further extraction from communities.

### *Speaking Truth to Power Through Art*

Facilitators: Lisa Biggs & Julian Chambliss

With Brown University's Lisa Biggs and Michigan State University's Julian Chambliss, the session discussed speaking truth to power through art. Lisa discussed her play, *AFTER/LIFE*, a portrait of the 1967 rebellion in Detroit, based on original research among those who remember the events. Julian moved our discussion of Afrofuturism not only with reference to the transformative powers of Black Panther, in comic and in film, but also with the inspiration of those of his MSU students who expressed the AfroFantastic.

The ensuing discussion was rich, exploring the relationships among various kinds of artistic expression, affect and emotion, archives and acknowledgement, and the relationship of the arts to academic work in sociology and beyond. With so many creators in the room, the session considered how subsequent meetings could make these creators' works more explicitly available with websites for moderators, as here provided, but also for other useful venues, as for *Imagining America* <https://imaginingamerica.org/>. Indeed, this very example raises the question about how DBSN might 1) recognize its kin projects; and 2) figure out how they adjoin and reinforce each other. Some issues are distinctive to the Du Boisian sociological project, while others – like the place of the arts in more social scientific discussions – could be placed in other traditions, even if its place in a conventional sociology is less clear.

### *Incarceration and Deportation*

Facilitators: Dominique Morgan & Kevin Escudero

This session continued the conversation around how to build solidarity against the carceral state. The session expanded the discussion to also include the predicament of undocumented people and the question of deportation. The panel cautioned that we often leave affected folks' desires outside of what we actually do, especially as researchers/academics. Participants also emphasized that solidarity is about consistency and truth and that in the case of incarcerated people, it is important to make personal connections and concrete promises with clearly defined time periods. The focus should not solely be on the material because there are too many potential changes in incarcerated people's lives. The session suggested that any action of true solidarity requires consistency and truth. Participants also highlighted the importance of teaching inside prisons. On this point the participants emphasized the centrality of building personal connections and not focusing entirely on the material because there are lots of changes and any class could be their last class. The participants also stressed the importance of allowing students to use the classroom space to build community.

In terms of deportation, the participants pointed to the importance of policy education on a 1-on-1 basis: helping folks understand policy (for example, how changes to immigration policy are impacting people). To start policy education, the participants emphasized the need to follow policy shifts as the start, do research on them, and then connect to different organizations by allowing ourselves to get immersed in the world they inhabit. Also, participants pointed to the importance of translating court events or volunteer for citizenship clinics and using privilege as a "legal" citizen to help folks without legal status.

### *Whiteness, Surveillance, and the Shifting Color Line*

Facilitators: Saher Selod & Jennifer Mueller

The facilitators opened the session suggesting that studying whiteness as the location of power enables scholars to focus on the perpetrators of structural violence. Participants wanted to understand whiteness and space in the context of college campuses, and the promotion of diversity on campuses that are still grounded and governed institutionally in white logics. Participants were interested in discussing how whiteness is beyond the visual, and how it pervades other senses.

Across the topics related to whiteness, participants wanted to broaden out to understanding how whiteness shifts over time, how whiteness is global, how the nation-state plays a role, and what the resurgence of white nationalism on a global scale means. Participants also sought to explore what Du Bois has to offer in less obvious texts (i.e. beyond "Souls of White Folks" or the "White Worker" chapter) to help understand the study of whiteness from a Du Boisian perspective.

Complementary to the discussion on whiteness was a discussion on surveillance, and how there is generally a lack of language about surveillance in sociology. How do surveillance and whiteness work together to subjugate communities of color? How does this occur across different spaces, both digital and physical? And how can we study the experience of being surveilled? The session participants were interested in methodology as well- how can one be critical about the fact that research can also be used as a tool for surveillance? And how have non-white communities already documented whiteness? How have communities resisted surveillance?

There were key takeaways for studying surveillance. Participants suggested studying comparatively to see how surveillance works in different contexts. There were calls to consider how surveillance extends to sexuality, and queerness. In addition, participants focused on how surveillance manifests in the process of gentrification, in the continued surveillance of indigenous peoples.

There were also key takeaways studying whiteness: participants brought up key citations, such as James Baldwin's concept of "those who believe they are white," and Cheryl Harris's "Whiteness as Property": who gets to claim whiteness, who gets to utilize and usurp it? One direction is a focus on the mundane actions to understand how whiteness manifests as power - a white women's assumed purity or innocence can at any point be used to villainize the black community and the black body itself. In addition, participants expressed a need to start learning about how the subaltern defines whiteness - so in the US context, how do non-white people define whiteness (will help to get a clearer picture of what whiteness means in a way that we do not have right now).

The discussion led to considering who we use theoretically to understand surveillance and whiteness. Scholars studying surveillance could bring Octavia Butler in as a sociologist, recognize Anna Julia Cooper, and use existing theoretical insights from Black feminism in the study of surveillance. Whiteness scholars can begin to identify the Black Tradition that began during Du Bois's time period - all of the black writers and intellectuals that were writing about white people.

### *Doing Du Boisian Research*

Facilitators: Abigail Sewell & Carla Shedd

The facilitators opened this session with a prompt to imagine a research question, devise a research design to assess the question, and identify the methodological issues with enacting this work within a Du Boisian framework. Participants identified three streams of inquiry: identifying analytical concepts and measuring the empirical, working with history, and questioning how one "captures" whiteness (capture here is meant to signify a way of analysis that does not solely rely on positivist assumptions)?

The challenges in these three inquiries were centered on questions of methodology. While participants valued the existing methodologies within and outside sociology, there was a desire to think beyond these concepts and metrics. Participants noted that these existing methods often relied on an ahistorical conception of race and other axes of oppression, and that they were concerned with reifying the same issues within existing methodologies. For example, questions emerged on how to capture well-being in not solely quantitative methods and on how to capture the omitted variable about what happened in the past. Participants agreed on the importance of bringing history back into sociological methods, but shared questions on how to effectively design a project to capture linkages of legacies or persistent effects. Namely, how does one understand and explore history in the process of a sociology project that is not necessarily historical by nature?

This naturally led to a discussion on the distinction between "policy relevant work" and the "partisan politics"/"politics driven" work, the last of which scholars of color are often accused of doing. Participants noted that much of the work we do is policy relevant and that much of this gets discounted because of the overt personal politics of wanting liberation for oppressed people. Participants noted that Du Boisian research is Du Boisian *because* it is policy relevant; Du Bois regularly made the connection between scholarship and policy. The challenge was not that our work had to become policy relevant, but that we had to help make the connections clearer to policies while remaining accountable to the research question orienting the exploration.

#### *Indigenous Theories and the Black Radical Tradition*

Facilitators: Tuti Baker & Alexandre White

Tuti Baker (Brown University) and Alexandre White (Johns Hopkins University) placed Indigenous Theories and the Black Radical Tradition in conversation, seeking to establish a dialogue between these anticolonial traditions. Indigenous theories are grounded knowledges and practices, and the session discussed how to think of indigeneity as an organizing principle. Specifically, participants reflected on the question: *Where is your homeland?* Our answers brought forth a series of stories: Some struggled as to where home and a homeland might be and explained their reasoning for why that was a difficult question to answer, others reiterated their commitment to their lands. It was revealing how much settler colonialism, transatlantic slavery, and nation state structures rendered us root-less and separated us from a world that is not human. The session reflected on diverse historical experiences between dispossession and displacement, and the diverse histories of racialization which have made black people hypervisible and native people non-visible. To end, we discussed the possibilities for anticolonial solidarities to build an imagination of the future where "many worlds fit."

#### *Du Bois and Black Economic Development*

Facilitators: Paget Henry & Zophia Edwards

This session discussed how we can leverage Du Boisian frameworks to understand questions of economic development. Du Bois demonstrated how those who are marginally racialized are best equipped to study colonial and neo-colonial structures and racialized modernity. This opposes the common assumptions that studying economic development in the places we are from is "illegitimate" or "mesearch." Instead, Du Bois studied the lived experiences of the oppressed, not because they were "understudied" but because he believed that his scholarship can emancipate Black people from the systems of oppression that are dominating them. When approaching questions of economic development, the Network needs to ground these studies in histories and social processes of colonialism and racialized capitalism. Even though academia often incentivizes individuals to divest from community initiatives and organizing, this session discussed how the Network can stand in solidarity with global communities when conducting scholarship. In short, the Network need to practice "wesearch" as a practical and epistemological enterprise. Du Boisian scholarship also shows how the US economy is a segregated economy, whereby, for example, *The Philadelphia Negro* describes a community in the grip of colonialism. Du Bois saw the pitfalls of accepting a racialized capitalist economy on white people's terms; and the dangers of creating Black capitalists that buy into the cycle of economic

exploitation in a system of racial capitalism. The speakers explained how the US' post-slavery economy functions as a poverty trap and how Du Bois recognized the counter-revolution of capital in the face of activism. The session also discussed contemporary oppressive economic structures, including predatory lending and home foreclosures and the possibilities of black owned real estate, black entrepreneurship or efforts to democratize the economy. Finally, the session touched on the question of reparations and the black middle class' mixed perspectives of who is deserving of reparations, nationally, or internationally.

---

## Sunday

### *Building an Ethic of Solidarity and Accountability Plenary*

This plenary reflected on how to work to build a different kind of relationship between people in the academy and between the academy and the community. The panel stressed a number of complementary ideas. First, those of us who are in a position of authority and command over resources have an obligation to work for those who do not. We owe this to our younger selves; we ought to do it so those who come after us do not have to go through the same kind of struggles and hurdles that we had to go through. Second, we need to mobilize to advance our collective agenda, but that this is not enough. Alongside mobilization, we ought also to care for each other. A practice of mobilization is not enough without an ethics of caring. The panel, however, also pointed out that although we may see ourselves as accountable to communities, there is a big difference between feeling accountable and being accountable. Those of us who are in protected positions in the academy are seldom accountable to communities, or to our students, and we need to remember that if we are to develop a true practice of solidarity. The panel also discussed the possibility of building a Network's collaborative database that the Network's members can use to advance our intellectual and community engagement agendas.

### *Community Engagement*

Facilitators: Georgina Manok & George Greenidge

This session discussed ways to support ethical community engagement, and community-based scholarship. Action items are listed below based on topic with contact information in parentheses:

#### Media engagement

- Op-ed collection ([Kalfani Turé](#))

#### Community IRBs

- Establish community review boards (build on examples); the DBSN can create an endorsable process ([Ja'Delle Davis](#))
- Do a SWAT Analysis (marketing term from [Nicole Gonzalez Van Cleve](#)) for community IRBs to ensure the processes we create do not backfire

#### Inward facing work (DBSN)

- Survey + Form ([Georgina Manok](#), [George Greenidge](#), [Nabila Islam](#))
- Add Community Engagement folder to Pedagogy ([Laura Garbes](#))
- Identifying what are DBSN members' multiple communities and how they position themselves; this applies to academics and activists ([Crystal Eddins](#))
- Different social justice institutions - fleshing out/ auditing what the landscape looks like at various universities ([Pamela Oliver](#))
- Create a group chat/communal group to mobilize easily to partner with progressive movements/initiatives ([Nabila Islam](#); [Crystal Eddins](#))

### *Envisioning our Intellectual Agenda*

Facilitators: Amy Chin & Ricarda Hammer

This session discussed ways to support, grow and disseminate Du Boisian intellectual agendas (see inspirations for theorizing [here](#)). Action items are listed below based on topic with contact information in parentheses.

#### Administrative:

- [Luna White](#) and [Michael Rodriguez-Muñiz](#) are key point people for entire session

#### Speaker series:

- Begin a speaker series that invites DBSN scholars to campus ([Fatma Müge Göçek](#), Michigan team)

#### Publications:

- We propose special issues on Du Boisian scholarship ([Zine Magubane](#))
- Black Social Theory special issue ([José Itzigsohn](#) and [Dee Royster](#))
- Write to editors of top-tiered journal, alerting them of a network of Du Boisian scholars who can serve as reviewers ([Fatma Müge Göçek](#), [Zine Magubane](#), [Margo Mahan](#), [Kenya Goods](#))
- CLR James Journal is a great resource for these issues and places Du Bois in conversation with CLR James and other anticolonial writers ([Paget Henry](#))

#### Reading lists:

- DBSN website and/or online group to serve as a repository for reading lists ([José Itzigsohn](#), [Amy Chin](#), [Glenn Bracey](#))
- Collect the reading list taught by the department faculties on the foundational sociological theories, see what has changed and what has not, what stereotypes are still perpetuated ([Kenya Goods](#))

#### Podcasts/Interviews:

- Put videos on YouTube in order to ensure dissemination that goes beyond the academy ([José Itzigsohn](#), [Glenn Bracey](#), [Milanika Turner](#), [Orly Clerge](#), [Anjanette Chan Tack](#))

#### Workshops:

- Workshops on the practices of how to talk about race in different perspectives towards different audience ([Glenn Bracey](#))

#### General:

- Academics on call ([Carla Shedd](#))
- More functional website ([Karida Brown](#))

### *Building Practices of Solidarity, Caring, Mutual Help, and Accountability*

Facilitators: prabhdeep singh kehal & Renetta Walcott

The facilitators set up a structured brainstorming session in which participants began thinking about what they would be willing to do for solidarity, caring, mutual help, or accountability. Then, they pair-shared this idea with someone else who was interested in the same topic (solidarity, caring, mutual help, or accountability). The goal was to find synergies in what people were willing to take on themselves and then aggregate these individual tasks into overarching projects that were more communal and structural. Action items are listed below based on topic with contact information in parentheses.

#### Solidarity

- Encouraging language more approachable to non-academics ([Dominique Morgan](#))
- Encouraging more intentional, useful interactions (e.g., making interactions more useful for activists) ([Dominique Morgan](#))
- Redistributing campus resources to incarcerated communities ([Anthony Williams](#))
- Working on a "Do No Harm" kind of oath ([Kara Young](#), [Kayla Thomas](#), [Barbara Combs](#), [Dominique Morgan](#))

- Creating a citations list of DBSN scholars ([Yvonne Chen](#))
- Creating a reading list of DBSN materials (including scholars that Du Bois himself denied) ([Elizabeth Adetiba](#))
- Creating (or expanding a pre-existing) Twitter list of students interested in public scholarship ([Nicole Bedera](#))
- Expanding a pre-existing support group for sexual violence scholars ([Nicole Bedera](#))

#### Caring

- Digital Resource Sharing: people who can provide knowledge, tools & skills, things that have been created & shared for us, practices of care ([Chris Chambers](#) (content collection), [Harleen Kaur](#) (platform creation))
- DBSN webinar series/virtual 6-month reconnection ([Zuri Murphy](#))
- Template for organizing within the department ([Harleen Kaur](#))

#### Mutual Help

- Accessibility and equity (e.g., sharing google drives of information, grant writing for the DBSN data archive) ([Jennifer Jones](#), [Zawadi Rucks-Ahidiana](#), [Rod Martinez](#))
- Accessibility of information and labor and resources ([Kali Tambree](#))
- Giving/Committing to 2 non-academy audience talks a year - community academy ([DeAnna Smith](#))
- Diversity working group: Pitch it as departmental benefit. Focus on recruitment and retention ([Jennifer Jones](#))

#### Accountability

- Thinking about the representativity of the board and other organizing bodies in terms of the power differentials within the network (adjuncts, graduate students, independent scholars, activists, non-academics, tenure track or tenured scholars, emeriti etc.) ([Anthony Williams](#) & [prabhdeep singh kehal](#))
- Mapping or index of the various institutions in the network in order to visualize our resources and limits: what is lacking & present at each & how they can be connected) ([Gwen Prowse](#))
- Building of an evaluative template for departments in regards to questions of diversity and emancipatory research, departments could eventually call for a DBSN "audit": audit group - evaluative assessment of what is happening at the dept & the research within it ([Nnaemeka Ekwelum](#), [Chrystel Oloukoi](#))
- restorative justice template to deal with harm within the network: means both building a normative structure for interpersonal relations within the network and ways with dealing with breach of that structure ([Christina Chica](#), [Jennifer Mueller](#))