

DIGITAL BLACKNESS

GUIDELINES FOR THE ARCHIVE SUBMISSION

At the course website, you will see a main page with the name of our current week: **Black Archive**. There you will see an A-Z list of many archives. Choose one website and spend some time there. Make an IG postcard for it and do a 200-word write-up. You can also choose your own archive. This is submission #2 and counts for three points like all submissions. The only difficult part of the assignment is designing

something for IG size: 1080px by 1080px at a 1:1 aspect ratio. (You won't get a guide for most submissions this semester. Hopefully, this helps ease any anxiety you might have about next submissions.)

Here are your tasks:

- Work on some kind of design app to make a postcard. It can be a SINGLE PPT or google slide that you save as an image/JPG or PDF. It can be Adobe photoshop. Or, you can work in an online app like postermymwall.com (my favorite). PosterMyWall will allow you to choose the IG size/template from jump and is free.
- Make sure you size this postcard as 1080px by 1080px at a 1:1 aspect ratio. You can go back and re-size a JPG if you don't use postermymwall.com. Google the directions for that.
- Your image should be original and look something like a collage (this helps keep you safe, somewhat, from copyright infringement). Use the archive's logo if they have one. Blend in other images. Create a background. Make it feel like the archive.
- Include the title of the archive and its URL. Write a short sentence about what this archive is about.
- In 200 words (in regular word doc or in a D2L post), discuss why you chose this archive and why you think this archive is significant for Black cultures. What is its role?

Imagine posting this "digital card" on IG to drive more traffic to the site. Please remember that there is no right or wrong way to do this assignment. You are LITERALLY the first person who has ever created the thing you are making. You are the blueprint. Don't let that intimidate you. Just let your brilliance shine through. It already has in just the letters that you wrote for the first submission.

The History of the Black Archive	
"Black people in the United States have participated in various forms of archival production since the onset of slavery. From authoring hymns that recounted the brutality of captivity to the	<i>Your Comments</i>

Harlem Renaissance and the construction of jazz, performative expressions of Black social life have long constituted a critical modality of Black historiography. Although Black communities have integrated writing practices into these archival processes, the majority of the Black people who survived the transatlantic slave trade emerge from the oral and improvisational shibboleth of the Yoruba people. Demonstrative customs such as music, poetry, and theater thus inform past and present modes of Black record-keeping. In many ways, the legacy of Black archival production reflects a dominant form of Black historiography that refuses to divorce education and ethics from the personal and performative. While a large part of Black historiography is grounded in a genealogy of performance, written text has accompanied the Black demonstrative tradition from as early as the 1800s, with formally established Black historiographic method taking shape in the early nineteenth century...

[Carter G.] Woodson spearheaded systematic Black archival theory... In Black schoolhouses across the United States, Woodson helped to institutionalize Negro History Week, an annual holiday akin to Black History Month. During these seven day celebrations, students of all ages explored their cultural heritage through the performance of folklore, Negro spirituals, and canonical Black poetry; they were also given the opportunity to showcase original works of art. For Woodson, enacting personal and political expressions of Blackness was ancillary to historical production.”

~These are the words of Sukhai Rawlins in “Archival Interventions: Instagram and Black Interiority” (this reading is optional and is available to you on the website. **For Rawlins, Black knowledge transmission = social change = performative = personal.**

Black History Month began in 1926 when Carter G. Woodson launched Negro History Week in the second week of February to coincide with the birthdays of Abraham Lincoln and Frederick Douglass. Woodson's concept was later expanded into Black History Month.