Dissertation Abstracts: JPAS 2011 Selections

Selected by Itibari M. Zulu

A Case Study of Resilient African American Adults: What Should School Leaders Know? by Ebony Johnson. Ed.D., The University of Oklahoma, 2011, 139 pages; AAT 3490284.

For many years, there have been scientists, educators and researchers who have studied the concept of resilience. Resilience is defined as a dynamic process that individuals exhibit positive behavioral adaptation when they encounter significant adversity or trauma (Luthar, Cicchetti, Becker, 2000). Through interviews, focus group discussion, journaling and artifact reflections, this study attempted to determine the role that efficacy played within the lives of resilient African Americans who grew up in poverty. A qualitative case study method was used in order to get a vivid account of the six participants' experiences and to capitalize on the dismal conditions that affected the participants who all grew up in the same zip code as children and youth. The extensive literature regarding resilience and the historical information regarding the city in which the participants resided rendered the following five factors that constitute the protective factors for the study: societal and socio-economic factors such as supportive adults at home, at school, and in the community; rigorous and challenging educational experiences that meet the academic, social and cultural needs of the child; opportunities for continuous engagement and focus through extracurricular after-school, Saturday, and summer enrichment programs; a network of achieving peers; and a strong belief in and sense of oneself. The ways in which these protective factors relate to sources of efficacy information were identified and analyzed.

A Change Is Gonna Come: Critical Race Theory and African American Community College Faculty Narratives by Tara Yvonne Carter. Ph.D., Walden University, 2011, 127 pages; AAT 3450043.

Limited studies based on the perspectives of African American community college professors about their underrepresentation in community college faculties are available to administrators and search committees as they select faculty to serve an increasingly diverse student body. Using critical race theory, this narrative inquiry addressed the gap in the literature by examining African American faculty members. thoughts and experiences. Questions addressed their underrepresentation in community colleges to better understand the historical and social contexts of the American community college professoriate, to hear the revelations about their underrepresentation, to elucidate thematic meanings derived from the collection of narratives, and to infer what these narratives suggest about the future of the community college professoriate. Purposeful sampling was used to select the 12 African American community college instructors to interview.

Participants experiences were captured in structured interviews, constructed into a composite narrative, and validated through member checking. The narratives were coded manually by using open, axial, and selective coding processes and arranged thematically. The findings revealed: (a) racial discrimination is prevalent; (b) institutional commitment to diversity is lacking; (c) there exists a need to clarify the meaning of diversity, so it can be operationalized; and (d) recruitment and retention efforts must be strengthened, all of which are the first steps to addressing the underrepresentation. A catalyst for social change in community colleges, the results of the study could enable faculty recruitment committees to promote better representation of African American faculty in the community college professoriate.

A Culture-Based Design Pedagogy for Nigerian and South African Spatial Forms by Abimbola Oluwatoni Asojo. Ph.D., The University of Oklahoma, 2011, 300 pages; AAT 3488023.

Previous authors have discussed non-Western design forms with regards to the significance of integrating global issues, diversity issues in design curricula, and designing in diverse cultural settings. However, there are few studies that examine instructional approaches that use non-Western African design forms. The purpose of this study was to develop and test instruction on Nigerian and South African spatial forms in an Interior Design studio in a Southwestern University (N=17). The study focused on how students responded to the instruction, their ability to synthesize design ideas for different cultural settings using design theories, their utilization of examples from non-Western perspectives as references for discussing design, and their ability to solve design problems in a different cultural setting. The hope was that the extent to which their skills improved will significantly prepare them for a diverse and global society.

The instruction was developed using one facet of ACT-R learning theory (Anderson, 1995), anthropological methods (Creswell, 2009; Hall, 1966; Kingsolver, 1998; O'Reilly, 2005; Silverman, 2005), and Grant's pedagogical approaches (Grant, 1991). The distinction between declarative and procedural knowledge was used to help students learn about Nigerian and South African spatial forms and how to apply those forms. Anthropological methods were used to elucidate information about Nigerian and South African design aesthetics. Grant's (1991) pedagogical approach of introducing diversity in design education was embedded in the instruction using three steps: the inclusion, contribution, and transformational approaches.

An ethnographic study which combined a case study methodology from educational research and the comparative method from anthropology encapsulated the experiences of participants. The data sources were pre- and post-test questionnaires, observational data, video recording, actual design projects developed by participants, and interview data.

Multiple data sources indicated the instructional design process was successful in helping students problem-solve in a different cultural setting. It highlighted the importance of helping students with the development of declarative knowledge on Nigeria and South Africa, teacher-centered and discovery methods, and constant feedback as a way to foster automatization (Anderson, 1995).

Participants responded positively to the instruction. The data showed they used a combination of abstract and concrete themes derived from Nigerian and South African cultures to develop their design solutions. Participants demonstrated their understanding of diverse background of design theories in their creative thinking, critical thinking and decision-making processes during the study. This was evident in how the different student groups articulated their spatial organization, implemented aspects from the cultures artistic expressions in their solutions, and demonstrated an understanding of color and materials from the different cultures. Evidence from different data sources such as the questionnaires, observational data, and interviews show that students were able to use examples from non-Western perspectives as references for discussing design ideas. Additionally, through multiple data sources, students report being better at solving design problems in a different cultural setting.

A Process of Becoming: U.S. Born African American and Black Women in a Process of Liberation From Internalized Racism by Tanya Ovea Williams, Ed.D., University of Massachusetts Amherst, 2011, 227 pages; AAT 3465244.

Internalized racism is a contributing factor to the inability of African Americans to overcome racism. (Speight, 2007) Because this is a cognitive phenomenon over which individuals can have agency, it is important to study, understand, and seek out ways that African Americans are able to gain a liberatory perspective in the midst of a racist society. By using colonization psychology and post-traumatic slave psychology to define the phenomenon, and Jackson's Black identity development model theory to ground and analyze participants' process of liberation, this study used phenomenological in-depth interviewing to understand the experiences of African American and Black women who have gained more consciousness of their internalized racism. The researcher interviewed 11 U.S. Born African American and Black women for an hour and a half to gain their understanding of internalized racism and liberation. The study found that Black and African American women in a process of liberation (1) move from experiencing lack of control to an experience of having agency; (2) gain agency from developing greater knowledge and pride of a positive black identity; (3) replace negative socialization with a knowledge of self; and 4) are supported in their liberation by a systemic analysis of racism. The study also found that (1) internalized racism and liberation are complexly defined phenomena, (2) participants continued to practice manifestations of internalized racism while practicing a liberatory consciousness, which confirms the theories of the cyclical nature of identity, and (3) racial identity development models offer a framework for understanding a transition from internalized racism towards liberation but lack clarity about how transformation actually occurs.

The Academic Success of First-Generation African American Male College Students Attending Predominantly White Institutions of Higher Education by Venus Hewing, Ph.D., Union Institute and University, 2011, 200 pages; AAT 3489097.

A quantitative, correlational design was utilized in this study to examine the relationship between academic self-efficacy, racial identity, and the academic success of first-generation African American male college students at Predominantly White Institutions of higher education. The study comprised 89 first-generation African American male college students attending five public institutions of higher education in the northern geographical region of the United States. The data were collected using the Academic Self-efficacy Scale (ASES), Black Racial Identity Attitude Scale (BRIAS), and a demographic questionnaire. The study employed three hypotheses: (a) academic self-efficacy would independently predict GPA; (b) racial identity would independently predict GPA; and (c) academic self-efficacy and racial identity combined would predict GPA. Of the three hypotheses, racial identity was the only variable that did not significantly predict GPA. This research potentially can add to the existing body of retention literature on first-generation African American male college students, most particularly on predominantly White campuses. It might also prove useful for parents, educators, and community leaders wishing to develop strategies and techniques that will foster academic resiliency among this student population. The findings from this study generated questions that warrant further investigation.

Access, Quality, and Opportunity: A Case Study of Zambia Open Community Schools (ZOCS) by Michelle Mwalimu. Ph.D., Michigan State University, 2011, 252 pages; AAT 3453608.

Community schools and other approaches to Alternative Primary Education or APE have increased access to primary education for underserved populations in Africa, Asia, and Latin America as a major goal of the Education for All (EFA) movement. In Zambia, a country where an estimated 20 percent of the basic education enrollment now attends community schools, such efforts are undoubtedly the most significant responses to the Zambian government's incapacity to provide a sufficient number of school places to primary-aged children. While community schools make meaningful contributions to the goals of EFA by increasing access for various populations, it remains unclear how Zambia's estimated 2,500 community schools are monitored and evaluated. Indeed, while advocates have praised community schools more generally for their focus on disadvantaged children, community control, and relevance to students' everyday lives, critics argue that these schools are "second-rate education for second-rate students" that perpetuate a system of inequality in which country governments play a minimal role in ensuring both access and quality for all students.

In this case study, I attempt to understand how various community schools in Zambia function, raising questions about why some families send their children to community schools and what lies ahead for community school students upon completion. In addition, I assess various successes and challenges faced by Zambia's largest community school organization, (Zambia Open Community Schools or ZOCS) analyzing perceptions, expectations and outcomes of schooling among students, teachers, and representatives of agencies who work directly or indirectly with ZOCS specifically and other community schools more generally. Considering multiple actors and perspectives within schools, communities, and ZOCS as an organization, I apply my understanding of community schools within Zambia's larger social, political, and economic context to argue that despite national statistics illustrating the discouraging odds of progression through public secondary school and onto college or university, community school students in Zambia's urban and rural areas maintain a steadfast belief in the power of schooling to ultimately improve their living conditions by securing access to higher education and skilled employment. Utilizing interview and survey data collected over 14 months in the context of literature to date, I build a case for both praise and critique of community schools and the role of educational non-governmental organizations (NGOs) in a southern African context.

Acculturation and Psychosocial Adjustment of African Adolescent Refugees in the United States: The Role of Social Support by Bellah Nanjekho Kiteki, Ph.D., The University of North Carolina at Greensboro, 2011, 227 pages; AAT 3457552.

The ongoing wars around the world have led to an ever increasing exodus of refugee populations for resettlement in developed countries, including the U.S. Importantly, it has been estimated that the bulk of these refugees in resettlement countries are comprised of children and adolescents under the age of 18 (Halcon et al., 2004; United Nations High Commissioner for Refugees, UNHCR, 2007). Previous research (e.g., Ellis, Macdonald, Lincoln, & Cabral, 2008; Layne et al., 2001; Smith, Perrin, Yule, Hacam, & Stuvland, 2002) mainly has focused on past traumatic experiences, diagnoses, and treatment modalities. An important link between acculturation, social support, and adolescent refugees' adjustment within new environments has been established (e.g., Kovacev & Shute, 2004). These aspects have not been examined, however, with African adolescent refugees in the U.S.

Using a sample of African adolescent refugees (N = 70) in a mid-sized city in the Southeast, this study examined acculturation, social support, and psychosocial adjustment among African adolescent refugees from different African countries resettled in the U.S. Results indicated a strong relationship between social support and psychosocial adjustment. Both peer and parental support were central in the adjustment of adolescents. Furthermore, exploratory analyses showed there were main effects for time lived in the U.S. Results showed that, overall, for both boys and girls, time spent in the US was associated with higher scores.

African American Literary Counter-narratives in the Post-Civil Rights Era by Tifffani A. Clyburn. Ph.D., The Ohio State University, 2011, 196 pages; AAT 3493257.

African American Literary Counter-Narratives in the Post-Civil Rights era is situated at the intersection of 20 th and 21 st century African American literature and Critical Race Theory while also being attentive to the continuity of the historic engagement between African American literature and the law through the exploration of the law as a trope in the works of African American authors of the post-Civil Rights era. In exploring these critical connections, I argue that African American authors construct counter-narratives that challenge color-blind narratives of racial progress using the familiar language of the law and posit various modes of legal and extra-legal storytelling as a way of aggregating the varied and often alienating experiences of race in America.

Since the election of the first African American president in 2008, there has been a boom of self-congratulatory proclamations that his election marked the destruction of the final racial barrier in the United States. I argue that these post-racial proclamations are nothing new and are, in fact, rooted in a longstanding trend of American nationalist discourse so often deployed as a distraction from the continued subjugation of marginalized groups. My project examines how African American authors of the post-Civil Rights era challenge color-blind rhetoric by writing narratives about African Americans who live in the shadows of the lofty narratives of racial progress.

The counter-narratives I examine paint a nuanced picture of African American characters struggling to comprehend, cope with, catalyze and counter the most recent manifestation of white supremacy. However, far from simply representing a community in pain or positing "solutions" to the sufferings of African Americans, these authors instead portray an array of possibilities and pitfalls that shape the black experience in America.

African American Faculty and Administrator Success in the Academy: Career Mentoring and Job Satisfaction at Predominantly White Institutions by Clyde Beverly, III, Ph.D., Lehigh University, 2011, 146 pages; AAT 3456096.

The factors that influence success for African American faculty and administrators at Predominantly White Institutions (PWIs) have been scarcely researched. The research which has been conducted has consisted primarily of structured interviews and other qualitative research methodologies (Alfred, 2001; Fenelon, 2003; Paitiu et. al, 2000; Stanley, 2006; Turner, 2003). Four major themes have emerged from the literature regarding the professional experiences of African American faculty and administrators at PWIs: (1) Career Mentoring, (2) Campus Climate, (3) Views of Diversity, and (4) Progress Barriers. This investigation explored these four themes more in depth and identified other critical aspects of African American scholars' professional lives.

Furthermore, this research investigated the relationships between how African American faculty and administrators feel about their career mentoring, relate to the climate at their institution, and their reports of overall job satisfaction. This research was conducted in two studies and utilized a sequential exploratory mixed methods strategy (Creswell, 2009; Morgan, 1998; Morse, 1991) in which the data obtained in Study 1 was used to support and/or confirm the appropriateness of the variables and the measures identified for use in Study 2. Study 1 was qualitative in nature and addressed the objective of further exploring the four major themes identified in the literature. Results of semi-structured qualitative interviews indicated that the four major themes were indeed salient to the experiences of African American scholars at PWIs as well as identified other critical areas of importance for African American faculty and administrators at these institutions. Results of quantitative statistical analyses conducted in Study 2 indicated that there was a significant positive relationship between how individuals experience their campus climate and their overall job satisfaction. Analysis of data also indicated that there were no significant differences between how African American faculty and African American administrators experience life at PWIs respectively. Results of this investigation suggest that the overall job satisfaction of African American professionals at PWIs may lie in how they experience the climate at their respective institutions. Furthermore, results suggest that networking and career mentoring may play an integral role in the overall career success of African American scholars at PWIs.

African Americans' Perceptions of the "N-Word" in the Context of Racial Identity Attitudes by Keya Wiggins, Ph.D., Indiana State University, 2011, 139 pages; AAT 3453922.

The "N-word" has been a pop-culture topic of interest which has fueled many heated discussions within the African American community. Given the history of the word nigger in America, the use of the word nigga among some African Americans may cause confusion among those who do not understand the phenomenon of African Americans' perceptions of the "N-word." The present research was conducted to explore the phenomenon of African Americans' perceptions of both the words nigger and nigga in the context of racial identity attitudes. A primarily qualitative embedded mixed method model was utilized to gather information about feelings of group membership and African Americans' perceptions of the words nigger and nigga. The Cross Racial Identity Scale (CRIS) was used to identify participant's racial identity attitudes, and all of the participants in this study strongly agreed with attitudes associated with internalized identities. A qualitative analysis resulted in three themes including: (a) nigger is a universally negative and unacceptable term, (b) nigga is acceptable when used by African Americans, and (c) the public use of nigga is inappropriate. An overall profile interpretation of each identity type resulted in the finding that several of the attitudes associated with Cross's Nigrescence Theory, specifically assimilation, racial self-hatred, anti-White, Afrocentric, and multiculturalist inclusive, were reflected in the qualitative themes. Implications for theory, research, and practice are addressed.

Africans in Arabia Felix: Aksumite Relations with Himyar in the Sixth Century C.E. by George Hatke, Ph.D., Princeton University, 2011, 453 pages; AAT 3437755.

This dissertation argues that Ethiopia had a greater role in South Arabian history in late pre-Islamic times than scholars have hitherto believed. The two states involved in the power struggle in the southern Red Sea during this period were the Christian kingdom of Aksum in northern Ethiopia and the Jewish kingdom of H[dotbelow]imyar in Yemen. Aksum invaded South Arabia several times during late antiquity, the invasions of 518 and 525 in the reign of the Aksumite king Kaleb being the main focus of this dissertation. It is contended here that the Aksumite-H[dotbelow]imyarite conflict in the sixth century was not, as is often assumed, a series of proxy wars through which the Romans and Sasanids sought to gain rival spheres of influence in South Arabia, with the Romans supporting their Ethiopian coreligionists against an alleged H[dotbelow]imyarite-Sasanid axis. Rather, the evidence indicates that there was no competition between the Romans and Sasanids for influence in South Arabia either before or during the period 518-525. In place of a "Great Game" theory that explains Red Sea history in terms of the Romano-Sasanid conflict, this dissertation posits that Kaleb simply sought to establish Aksumite supremacy on both sides of the sea, and that he used both religious and irredentist rhetoric to justify what was nothing more than a war of Aksumite expansion into South Arabia. The evidence for the use of religious rhetoric survives in Syriac texts as well as in Ge'ez inscriptions erected by the Aksumites themselves, in which Kaleb's invasions of H[dotbelow]imyar are compared to the Israelite invasions of Canaan or are said to be inspired by religious zeal. Kalab's irredentist claims to South Arabia are evident in his use of H[dotbelow]imyarite royal titles, as well as in his orders that copies be made of an inscription in which a third-century Aksumite king records in Greek his conquests in Arabia. By emphasizing the role of politics and ideologies specific to the sixth-century Red Sea region, this dissertation seeks to give credit to non-western Christendom--in this case Ethiopia--in shaping the geopolitical map of Arabia on the eve of Islam.

The Black College Experience: Immigrant and Native Black Students on Campus by Audrey Alforque Thomas, Ph.D., Harvard University, 2011, 308 pages; AAT 3462092.

In order to examine the Black college experience, I analyzed data from the University of California Undergraduate Experience Survey (n = 51,819) and collected 39 interviews with Black undergraduates at one University of California campus. The prominent work on Black students in college was done during the time of Affirmative Action. In this post-Affirmative Action era, I found that Black students have low levels of intellectual integration into the university, which has a deleterious effect on their persistence. The extant literature suggests that African Americans (native Blacks) differ from Black immigrants and children of Black immigrants (immigrant Blacks) in their ethnic identities, social networks, perceptions of discrimination, and educational outcomes.

I contribute to this growing body of work, showing that there is no difference between these two groups. Although interview respondents have the expected narratives of cultural difference between immigrant and native Blacks, regression analyses and the interview data point to similarities in college experiences and outcomes. The findings from this study also address the timely question of the color line. Researchers are struggling with the place of the post-1965 immigrants and their descendants in contemporary U.S. society, given the differences from the immigrant wave in the early 1900's. Based on regression analyses across ethnic groups, I found that Black students have a unique college experience. These findings suggest that, on college campuses, the color line is drawn between Black and non- Black. I conclude with suggestions on how the university can improve the intellectual integration and overall college experience of Black students. There is a Black college experience; it transcends immigrant generation; it has an impact on the academic attainment; it is less favorable than the experiences of non-Black students; and it can be ameliorated by institutional policies.

Black Fists and Fool's Gold: The 1960s Black Athletic Revolt Reconsidered by Jamal Ratchford, Ph.D., Purdue University, 2011, 386 pages; AAT 3481130.

This dissertation analyzes the historical, racial, athletic, and social contexts that defined track and field in 1960s America. It is a story about the continuity of protest and civil rights in that sport. My thesis asserts that black athletes in the 1960s battled racial discrimination, debated the role of protest, and extended a long tradition of black activism that tested the limits of American participatory democracy. I divide the dissertation into three broad sections and a total of 11 chapters. In section one I argue black athletes used competition as a protest mechanism that confirmed their humanity, reasserted racial pride, and defined citizenship. In section two the scene shifts from national to a local context at San Jose State. By the late 1960s, campus protests at San Jose State became the first instance when collegiate black athletes successfully led a resistance movement in sport and society. In doing so they became an important component of the broader student and black freedom movement of the era, and added activism as an addendum to competition as the sole avenue of protest that tested the limits of American participatory democracy. Section three shifts the scene back to national and international contexts. As did participants in the 1960s black freedom movement, black athletes also grappled with the merits of Black Power. For athletes and non-athletes, debates on the merits of Black Power in sport and its relation to human rights and American participatory democracy engulfed the nation. Also similar to participants in the 1960s black freedom movement, black athletes, spectators, administrators, and politicians were not monolithic in their interpretations of Black Power and activism as protest mechanisms in sport. What culminated in 1968 was the total engagement of American society on debates related to sport, nation, gender, citizenship, and ideology.

Black Magic Woman: Towards a Theory of Africana Women's Resistance by Iyelli Ichile Hanks, Ph.D., Howard University, 2011, 192 pages; AAT 3460670.

This study uses African sacred cultures and cosmologies as a framework with which to reveal more about enslaved black women's participation in organized resistance. The Akan diaspora in the Americas provides a uniquely fruitful case study, due to the fact that pre-colonial Akan culture is matrilineal, and in many regards, matrifocal. Enslaved Akan women's roles in resistance are compared with those played by women of other and intermingled African ethnicities.

Towards the goal of excavating the stories of enslaved African women from the margins of mainstream American history, this examination attempts to contextualize their roles as spiritual and political leaders, based on relevant African cosmologies. Three major aspects of women's resistance emerged from the investigation: (1) African women acted as queens and queen mothers, activated at key moments to galvanize enslaved people seeking not only freedom, but sovereignty; (2) In maroon communities, women's maintenance of African cultural traditions, agricultural production and motherhood made long-term settlements possible; (3) As priestesses and "conjurers," women attacked slaveholders with their spiritual gifts and knowledge, in ways that were sometimes more effective than direct, military confrontation, and were often coordinated to work in tandem with armed conflict.

A critical reading of both the primary source documentation and the historiography of slave resistance reveals the tendency to dismiss African beliefs and practices as superstition, to demonize them, to diminish their importance, or to ignore them completely. Furthermore, the legal and social measures taken to eliminate African-based spiritual traditions indicate whites' belief in and fear of them. These anxieties are not only linked to sexist, racist views of African people; most of the negative characteristics ascribed to African spirituality originate in Euro-American folkloric witchcraft.

Throughout the African Diaspora, black women played critical roles in organized resistance. Indeed, in Africans' struggle to maintain their humanity, the presence of women--as half of the human whole--increased the threat and revolutionary potential of these movements.

Black Masculinities as Marronage: Claude McKay's Representation of Black Male Subjectivities in Metropolitan Spaces by Jarrett Hugh Brown, Ph.D., The College of William and Mary, 2011, 218 pages; AAT 3445608.

This dissertation explores the representation of black masculinities in Claude McKay's novels, Home to Harlem (1928), Banjo (1929) and Banana Bottom (1933). I use the trope of marronage to theorize McKay's representations of black male subjectivities across a range of African diasporan spaces in the Caribbean, the USA and Europe, arguing that McKay's male characters negotiate these diasporan spaces with the complex consciousness and proclivities of maroons. I then examine the ways in which careful attention to the migration and settlement in various diasporan spaces of McKay's black male characters exposes some critical manifestations that profoundly alter how we think about the formation of black male subjectivities. McKay's representations predate by more than sixty years the present currency of difference, hybridity and multiplicity in postmodernist and postcolonial discourse, yet almost throughout the entire 20th century his work was not recognized in this context either in the USA or the Caribbean, both places where he has some degree of iconic stature. In fact, the maroon consciousness of McKay's men produces new insights on the issues of cosmopolitanism, race, nation, and migration in terms of how these affect black male subjectivity but more so how black male subjectivities work upon these concepts to expand their definitions and produce particular kinds of diasporan masculinity. Through the trope of marronage, the project will demonstrate how McKay's male characters use their maroon conditions to map, explore and define a black diasporan experience -- one, moreover, that is shaped by "creolizations"-- the various pushes and pulls of multiple forms of psychological and cultural crossover.

The Introduction places marronage in its historical and cultural contexts and defines who the Maroons were and what particular characteristics managed their existence. The trope of marronage, as an organizing frame for McKay's texts, is intricately tied to the understanding of how "creolization," a term that is integrally associated with the Caribbean experience of hybridity, as both an experience and a concept, structures McKay's sensibility and representations. Marronage and creolization are integral in understanding the range of black male subjectivities that performed under the umbrella of class, race, nation and gender, even as those same performances were producing, underground as it were, "other" narratives about black identity and migration during the 1920s-30s, the period in which McKay wrote. Furthermore, the term "subjectivities" rather than "identity" or the singular form, "subjectivity" merges so as to give texture and form to the ambiguities that abound in McKay's representation of the individual and collective experience of the characters in his novels.

Chapter One offers an interpretation of Home to Harlem as a narrative in which black masculinity is as much a subjectivity driven by the search for home as it is itinerancy. Chapter Two seeks to analyze McKay's Banjo or a Story without a Plot, through an examination of the protagonist Banjo, to see how his migrant or vagabond characters live as cosmopolites in Marseilles' metissage inclined port city. Finally, Chapter Three proposes to examine how Banana Bottom's Bita Plant represents a "masked" McKay, or McKay in drag, looking critically at a colonial Jamaica that restricted her/him with certain conservative ideas but which still appeals to McKay artistically because of its rich pastoral sensibilities.

Black Mosaic: Expanding Contours of Black Identity and Black Politics by Candis S. Watts, Ph.D., Duke University, 2011, 272 pages; AAT 3453308

The increasing ethnic diversity among Black people in the United States is growing at a near exponential rate due to the migration of Afro-Caribbean, Afro-Latino, and African immigrants to the United States. This study is an endeavor to understand how this increasing diversity in ethnicity among Blacks in the U.S. will influence the boundaries of Black identity and Black politics. I ultimately aim to gain a sense of the processes by which Black immigrants come to embrace or reject a racial identity, the mechanisms by which African-Americans become more accepting of "cross-cutting" political issues, and the extent to which an intraracial coalition and a broader, more inclusive racial consciousness--a diasporic consciousness--might develop among Black immigrants and African Americans. This study utilizes survey data, in-depth interviews with African Americans and Black immigrants, and controlled experiments to examine the questions presented here. This study finds that African Americans and Black immigrants are accepting of a Black identity that is inclusive of ethnic diversity, largely due to shared racialized experiences. Moreover, this study concludes that while group consciousness influences the behaviors and attitudes of Black immigrants and African Americans in very similar ways, there are important differences between the groups that will need to be considered in future Black politics studies. Finally, this study finds that there are obstacles to raising a more inclusive racial consciousness because African Americans and Black immigrants do not see eye-to-eye on what issues should be prioritized on a unified Black political agenda.

Black Nativism: African American Politics, Nationalism and Citizenship in Baltimore and Philadelphia, 1817 To 1863 by Andrew Keith Diemer, Ph.D., Temple University, 2011, 400 pages; AAT 3457877.

This dissertation is a study of free African American politics, in the cities of Baltimore and Philadelphia, between 1817 and 1863. At the heart of this black politics were efforts to assert the right of free African Americans to citizenship in their native United States. Claims on the ambiguous notion of citizenship were important to free blacks both as a means of improving their own lives and as a way to combat slavery. The dissertation begins with the organized black protest against the founding of the American Colonization Society. The contest over the notion, advanced by the ACS, that free blacks were not truly American, or that they could not ever be citizens in the land of their birth, powerfully shaped the language and tactics of black politics. The dissertation ends with the enlistment of black troops in the Civil War, a development which powerfully shaped subsequent arguments for full black citizenship. It argues that in this period, free African Americans developed a rhetorical language of black nativism, the assertion that birth on American soil and the contribution of one's ancestors to the American nation, had won for African Americans the right to be citizens of the United States. This assertion was made even more resonant by the increasing levels of white immigration during this period; African Americans pointed to the injustice of granting to white immigrants that which was denied to native born blacks. This discourse of nativism served as a means of weaving the fight for black citizenship into the fabric of American politics. The dissertation also argues that the cities of Philadelphia and Baltimore were part of a distinctive borderland where the issues of slavery and black citizenship were particularly explosive, and where free African Americans, therefore, found themselves with significant political leverage.

Capturing Democracy: Black Women Activists and the Struggle for Equal Rights, 1920s-- 1970s by Courtney L. Thompson, Ph.D., Purdue University, 2011, 311 pages; AAT 3477653.

The concept of democracy has served routinely as the topic of intense public and private debate, the catalyst for organized and spontaneous resistance, and the basis of sustained national and international conflict. Seldom have materializations of democracy evaded some degree of scrutiny. For Black women activists, the fight for democracy proved to be a constant struggle. In their quest for equal rights, Black women activists demonstrated a critical awareness of the chasm between democracy as pledged and democracy as practiced; as a consequence, the legacy of many Black women activists is typified by their tireless efforts to actualize democratic ideals.

Within the scope of this dissertation, I investigate Black women's social activism in the United States, and I argue that from the standpoint of Black women activists working to affect change in their lives, communities, and throughout the nation, democracy remained an unfinished system or, as Rosa Parks aptly stated, "work to be done." Using Black women's ongoing struggles against race, gender, and class inequalities as a lens, this project traces and interrogates the democratic process as it continues to unfold.

As an interpretive lens, Black women's delineations of their activist lives in their autobiographies and oral histories offer a glimpse of U.S. democracy from a point of view traditionally relegated to the periphery. As a consequence, in the past Black women's voices and by extension their stories have routinely gone unheeded. Yet, in Constituting Americans: Cultural Anxiety and Narrative Form Priscilla Wald maintains, "Untold stories press for a hearing" and, true to form, in the context of this study, the stories that Black women activists tell, which I construe as signifying a collective challenge to the "official story" regarding democracy, can be heard. More simply, this study grants Black women the authority to speak their truths by centering and thereby legitimizing their life stories, and it uses these stories as a basis for thinking about democracy as a gradual process.

Ciphering Nations: Performing Identity in Brazil and the Caribbean by Naomi Pueo Wood, Ph.D., University of Minnesota, 2011, 204 pages; AAT 3465157.

This dissertation explores the interaction of theories of hybridity, mestizaje, mestiçagem and popular culture representations of national identity in Cuba, Brazil, and Puerto Rico throughout the 20th century. I examine a series of cultural products, including performance, film, and literature, and argue that using the four elements of Hip Hop culture--deejay, emcee, break, graffiti--as a lens for reading draws out the intra-American dialogues and foregrounds the Africanist aesthetic as it informs the formation of national identity in the Americas.

Hip Hop, rather than focus solely on its characteristic hybridity, calls attention to race and to a legacy of fighting racism. Instead of hiding behind miscegenation and aspirations of romanticized hybridity and mixing, it blatantly points out oppressions and introduces them into popular culture through its four components--thus reaching audiences through multiple modalities. Tropes of mestizaje or branqueamento --racial mixing/whitening--depoliticize blackness through official refusal to cite cultural contributions and emphasize instead a whitened blending. Hip Hop points blatantly to persistent social inequalities. Diverse and divergent in their political histories, the geographic and nationally bound sites that form the foci of this study are bound by their contentious relationships to the United States, an emphasis on the Africanist aesthetic, and a rich history of intertextual exchanges. Rather than look at individual nation formation and marginalized bodies' performances of subversion, this study highlights the common tropes that link these nations and bodies and that privilege an alternative way of constructing history and understanding present day transnational bodies.

Color Blocked: A Rhetorical Analysis of Colorism and its Impact on Rap Lyrics in Hip Hop Music from 2005 to 2010 by VaNatta S. Ford, Ph.D., Howard University, 2011, 140 pages; AAT 3460664.

This study is an examination of how Black women are portrayed in hip hop music by an investigation of colorism within the rhetoric. Despite established literature surrounding the image and portrayal of Black women in hip hop music videos (Emerson, 2002; Morgan, 2002; Conrad, Dixon, & Zhang, 2009), a gap exists in literature that investigates colorism in the lyrics of rap music. There is extensive research on the prevalence and effects of colorism within the African American community (Hughes & Hertel, 1990; Hunter, 1998; Thompson & Keith, 2001), as well as literature exploring sexism and misogyny in hip hop music. There has not been, however, a rhetorical examination of the ways in which colorism impacts rap lyrics. Utilizing the method of critical discourse analysis, this research examines the lyrics of 20 rap songs recorded between 2005 through 2010 to analyze the function and role of color references in popular rap lyrics. This study extends previous examinations around the rhetorical messages in hip hop music and illuminates specific messages that are related to colorism and its impact on hip hop music and the African American community. The research advances conventional examinations of hip hop music to facilitate new understandings of the genre's content and message.

The Cultural War Against Black Intellectualism: Fighting for aad Dying Over Knowledge, Dope, and Hip Hop in Pursuit of Black Liberation by Garrett Evan Bane Thompson, Ph.D., University of Southern California, 2011, 281 pages; AAT 3487996.

Since the 1960s, Black intellectual thought and activism have been the driving force in the Black liberation struggle for human rights. American institutionalized racism and the system's aggressive resistance to Black liberation have historically targeted Black intellectual thought on several fronts including: legislation forbidding the literacy of Blacks, faulty scientific research regarding Black intelligence, federal programs to squelch Black resistance, and grossly stereotypical media depictions of Black people. These factors have collaboratively aided the rewriting, downplaying and negation of Black intellectual contributions. The Black Power Movement of the 1960s gave rise to the emergence of the Black Public Intellectual, led to the institutionalization of the Black Academic and inspired a renewed surge of Black intellectualism surrounding the introduction of hip hop scholarship in the 1990s. This project will focus on the ways these shifts in Black intellectualism have manifested culturally, since the 1960s, in film, television, and music, significantly shaping American popular cultural aesthetics to date.

Detroit Blues Women by Michael Duggan Murphy, Ph.D., Wayne State University, 2011, 230 pages; AAT 3466668.

"Detroit Blues Women" explores how African American "women's blues" survived the twentieth century relatively unscripted by the image-makers of the male-dominated music industry. In the 1920s, African American blues queens laid out a foundation for assertive and rebellious women's blues that the many musical heirs who succeeded them in the twentieth century and into the first decade of the twenty first century sustained, preserved and built upon. The dissertation argues that women's blues, which encouraged women to liberate themselves and seek sexual, social and political freedom, survived into the twenty-first century despite facing the formidable obstacles of racism, capitalism and patriarchy.

The story of African American women's blues in the twentieth century relates to two different types of migration, the first being the very physical and concrete Great Migration of 1910 to 1930 that brought blues music and many southern African Americans north. The second migration was the more abstract, aesthetic, transcendent journey that took blues women, and their blues across barriers of race, class and gender. Both of these migrations were crucial to the ongoing formation of women's blues and to the development of the women who sing the blues.

Some blues scholars often emphasize that, with the exception of the 1920s blues queens, blues music has been predominantly masculine territory, in terms of its audiences and performers, and masculinity has become almost synonymous with authenticity in the blues. Female blues scholars, like Daphne Duvall Harrison, Angela Y. Davis, Hazel V. Carby, Sandra Leib, and Marybeth Hamilton, have begun in recent decades to examine and assess both the concept of women's blues and the role of blues women in African American society and in the United States. The concept of women's blues remains controversial, even among some of the women interviewed for this study.

This study also seeks to discount notions that the blues queens of the 1920s, or any era, were, to a large degree, the creation of the music business. They emerged from African American working-class traditions and innovations; the most prominent innovation was blues music itself, which appears to have been a late nineteenth century African American invention that built upon many then popular African American musical elements. Through the world of blues music, African American women and the working-class black Americans who initially supported them, had a great impact on the American music business, which in many ways was forced to adapt to the burgeoning African American market.

A major argument embedded in "Detroit Blues Women" holds that women's power and control over defining their own sexuality through the medium of blues music did not die out following that brief period in which women's blues stood at the forefront of African American popular entertainment. At least within the realm of blues music, black women have continued to formulate and portray a more inner-directed sexuality that both challenges and resists patriarchal, racist, and class-based assumptions regarding a black woman's place.

Economic Mobility and the Transnational Practices of West Africans in Catalonia, Spain
by Ermitte St.Jacques, Ph.D., University of Florida, 2011, 223 pages; AAT 3480481.

This study investigates the transnational behaviors of Senegalese and Gambian (Senegambian) immigrants in Spain in relation to their employment and immigration status, or economic integration. Contrary to suggestions that transnationalism is a response to the downward mobility that nonwhite immigrants encounter in post-industrial countries, ethnographic data shows that engagement in cross-border activities increases with upward mobility in the labor market. The transnational practices of Senegambian immigrants who do not possess work permits and are involved in low-wage seasonal agricultural work are limited to telephone calls and remittances. Whereas, the transnational activities of immigrants who have work permits and are employed in less-skilled construction or factory work are more developed and include return visits, land purchase and home construction. The acquisition of a work permit is a significant variable for mobility in the labor market and engagement in transnational activities. After obtaining a work permit, immigrants usually abandon agricultural work for less-skilled employment in construction, services and factories that provide higher wages. Length of residence in Spain is also an important variable for economic mobility. With time in Spain, immigrants are able to regularize their status and improve their employment. The transnational activities of immigrants also vary according to the life course. When families are reunited, the transnational practices of couples are curtailed to meet financial demands in Spain. Immigrant men who remain single or maintain their wives and children in Senegal or Gambia show greater transnational activities than those who have their families in Spain. As children become independent, transnational activities increase as immigrants make plans to retire in Senegal or Gambia. Variations in the transnational practices of Senegambian men and women are largely an outcome of their different rates of participation in the labor market. Differences between the economic integration of Senegambian men and women are consequences of the gender composition of migration to Spain, the family reunification policy of Spain, and the lack of opportunities for Senegambian women in the labor market. The case of Senegambian immigrants in Spain illustrates the need to reassess the relationship between transnationalism and integration in host countries.

The Effects of an Africentric Theory, Africentric Counseling Program, and Their Developments with African American College Students by Hassiem Avele Kambui, Ph.D., North Carolina State University, 2011, 174 pages; AAT 3497199.

Academic achievement continues to be a concern for many students of African descent in the United States. In addition, there is further concern regarding many of the students' poor psychosocial behaviors. Various dimensions of poor academic achievement and psychosocial behavioral outcomes among many of these students affect various educational settings. Some effective innovative theories and counseling treatment intervention programs exist that can promote student academic achievement and positive psychosocial behavioral outcomes, as well as the notion of utilizing African initiation rites programs that encompass basic African social rules and custom. In order to bring about better academic and psychosocial behaviors among students of African descent, various African initiation rites of programs are derived from various Africentric theories. The current study is an action research study. The purpose of this study was to evaluate the impact of both Ashanti's Africentric Pan-African theory, and an Africentric African Rites of Passage counseling treatment intervention program with African American college students (N=91). Several dependent variables were explored prior to treatment and following the treatment. The treatment spanned over a 13-week period and explored the following effectiveness of the program across the following dependent variables: (a) GPA, (b) academic/grade concerns, (c) future career cognitions, (d) feelings of anger, and (e) self-confidence. Overall, both quantitative and qualitative findings suggest the Ashanti Africentric Pan-African theory to be effective in developing an Africentric personality by enlightening and inspiring students' African racial, ethnic, and cultural heritage knowledge. A dependent t-test also indicated significant differences following the Africentric counseling treatment program across all dependent variables. The findings of this study suggest a need for further exploration of the relationships between an Africentric personality, academic achievement, and psychosocial behavioral outcomes. Furthermore, continued development and implementation of Africentricity rooted in Ashanti's Africentric Pan-African Theory is warranted.

Engendering Subjectivities: Narratives of African Immigrant Girls in Public High Schools by Betty Akinyi Okwako, Ph.D., Michigan State University, 2011, 231 pages; AAT 3469370.

The goal of this study was to illuminate the educational experiences of one of the least researched immigrant groups - African girls. I relied mainly on narratives of four African immigrant girls in public high schools to elucidate how these girls defined their learning environment. Out of school observations were used to supplement in-depth phenomenological interviews. I drew from four theoretical concepts - academic achievement, social and cultural capital and boundary work to elucidate the strategies these four girls used in their attempt to achieve academic success.

This study was also about identity. Banks & Banks (2010) assert that in order to understand the academic outcomes of minority students, we have to also know their identification processes. To this end, my goal was illuminate how this group of girls constructed their identity as they navigated high school, and how these processes shaped their academic outcomes.

The premise of this study is that African girls are not a monolithic group. While participants in the study share an "African" heritage, they have other distinguishing features which can lead to a range of schooling experiences. African girls can be differentiated by their immigration stories, countries of origins, family background, among other distinguishing factors. In this regard, I argue for the inclusion of diverse experiences in the discussion of girls' education, with the hope that this research will challenge mainstream perspectives that have for a long time taken the experiences of White-middle class girls as the universal experiences of all girls.

While this study confirmed challenges faced by immigrant students in school, it also revealed a more nuanced pattern in how these girls viewed and experienced school. Participants acknowledged negative experiences but showed resilience in the face of these adversities. As such, agency became a major determining factor in how they constructed and negotiated their identity within the school context.

Finally, in this study, I offer an alternative narrative about immigrant students in public school, who often time are depicted as having negative educational experiences. Participants' narratives showed that while these girls faced challenges in school, they did not dwell in the negative aspects of their schooling. For the most part, these girls were positive about their school, their teachers and peers. Equally, they were optimistic about their future educational and occupational prospects. My hope is that this study will contribute to our understanding on how immigrant students experience school the way they do.

Ethnography of the Howard School: Art of Agency, of Resistance and Syncretism by Edward Jesse Shaw, Ph.D., University of Florida, 2011, 615 pages; AAT 3467590.

I postulate that the processes by which Diaspora people negotiate their social, cultural, and ethnic identities within their new environments will be evidenced within the work of the artists in the society. On examination, it appears that a group of African Diaspora visual artists, "The Howard School of Artists" in Washington, D.C., cognitively and collectively seeks to resist cultural absorption. The group continues to hold fast to the legacies of their ancestry, utilizing these legacies to divulge cultural cognition to their audience.

Given that creative visual expression (art) is a viable and resourceful route to investigating cultures, this study of The Howard School of Artists focuses on the application of art as cultural retentive agent. The research documents agency in the work of the group. The visual form as seminal narrative of cultural expression is pursued across several anthropological theories applicable to the study of cultural processes related to Diaspora issues.

The study is concerned with the larger questions related to migration and displacement and is central to any study of the African Diaspora experience, as well as that of all Diaspora peoples. I strategize its point of entry in visual culture, dialoguing through the lens of Visual Anthropology. The study provides a useful template based on the potential of the material culture of visual artistic expression for the continued examination of the experiences of diverse Diaspora people. Defined by cross-disciplinary studies and praxis for moderating social change, it opens another page within the Diaspora discourse.

Freedom is Indivisible: The Student Nonviolent Coordinating Committee (SNCC), Cold War Politics, and International Liberation Movements by Julia Erin Wood, Ph.D., Yale University, 2011, 356 pages; AAT 3467852.

This transnational history analyzes the Student Nonviolent Coordinating Committee (SNCC), its relationship with international liberation struggles, and the place of Cold War politics in defining civil rights from 1960 through the early 1970s. Most accounts of SNCC focus on the organization's grassroots work throughout the American South; on voter registration and nonviolent direct action; and on the organization's later turn to Black Power. Yet SNCC's April 1960 founding conference also emphasized solidarity with international struggles, and my work seeks to restore the organization's broad vision to scholarly attention. I place SNCC's creation within the context of worldwide decolonization movements and independence struggles, arguing that these international shifts were crucial to SNCC's formation.

My project highlights the development of SNCC's Cold War critique of U.S. racial practices as part of the organization's push for civil and human rights. SNCC connected many of its activities in the American South - the 1964 Mississippi Summer Project, for example - with international ideas and movements, and with the potential of Cold War damage to the United States if the country did not create and enforce an America that reflected its proclaimed global values. My project also reveals how decolonization and African independence defined SNCC's domestic civil rights fight. SNCC sought inspiration and practical strategies from struggles in Ghana, Guinea, South Africa, and elsewhere, and I show how SNCC in turn served as a resource for political movements outside the United States. Even as members devoted great energy to domestic fights for political, social, and economic justice, SNCC also turned outward, connecting racial discrimination in the United States to the treatment of people of color throughout the world.

SNCC leaders linked global transformations to changes in the United States, and its organizers and writers emphasized the parallels between domestic racism and colonialism abroad. By 1966, organization leaders called for a Third World alliance to unite black Americans with colonized Africans, Asians, and Latin Americans, forging a link between their own civil rights movement and international liberation struggles. Throughout the end of the 1960s and into the 1970s, SNCC activists increased their identification with African liberation struggles and independence movements throughout the Third World, realizing the "indivisible nature" of the global struggles against racism, colonialism, and apartheid.

By tracing the internal debates, public pronouncements, and changing organizing strategies that defined this leading civil rights organization, my dissertation fills a critical historical gap. Following scholars such as Mary Dudziak, James Meriwether, Brenda Gayle Plummer, and Penny Von Eschen, who have shown how international connections defined earlier civil rights efforts, and building upon pioneering histories of SNCC by Clayborne Carson and others, I argue that international currents proved critical to SNCC's fight for domestic civil rights and global human rights. My work is part of larger effort by a number of scholars, remapping the chronology and geography of one of the most profound moments in American history. An intellectual, social, and political history of a key decade in United States and world history, my dissertation contends that SNCC demanded social change within and beyond the borders of the United States, and that a better understanding of SNCC furthers the internationalization of U.S. history, and a new retelling of the Black freedom struggle.

From Black Power to the New Millennium: The Evolution of African Centered Education in Detroit, Michigan 1970—2000 by Kefentse K. Chike, Ph.D., Michigan State University, 2011, 200 pages; AAT 3482343.

This research examines the birth and evolution of the Independent Black School Movement which evolved into the Contemporary Independent African Centered Education Movement. The Independent Black School Movement emerged from the Community Control of Schools Movement during the Black Power era in the late 1960's. The architects of this movement withdrew from the Community of Control of Schools Movement and established several private schools that were independently own and operated by African Americans. These schools were established and operated within the philosophical and ideological context of Black Power and Black Nationalism. The first Independent Black Schools emerged on the East coast in New York, Philadelphia, New Jersey and Washington, D.C. Within a short period of time Independent Black schools were established within cities throughout the United States. The independent Black School Movement came to be known as the African Centered Education Movement.

The objective of this work is to examine and document the inception and evolution of the Independent Black School Movement/Contemporary Independent African-centered Education Movement in Detroit, Michigan from 1970 until 2000. Moreover, this study seeks to determine the degree that the founding goals of nation-building and the related ideologies of Black Nationalism and Black Power were sustained as the movement evolved. This study examines the growth and evolution of the Independent Black School Movement to the Contemporary Independent African-centered Education Movement in four phases; the Pre-Formal Phase 1962-1972, the Independent Phase 1970-1990, the Public/Independent Phase 1990-1995, and the Public Phase 1994-2000.

From Strong Black Woman to Womanist: An Afrocentric Approach to Understanding Perspectives of Strengths, Life Experiences, and Coping Mechanisms of Single, African American Custodial Grandmothers by Ozie White Jackson, Ph.D., The University of Utah, 2011, 246 pages; AAT 3452837.

As there is an absent generation of parents due to the current ills of society such as drug and alcohol addictions, the AIDS/HIV epidemic, parental neglect and abandonment, incarcerations, mental illness and the deaths of parents, there will be an absent generation of grandparents - grandmothers in particular - for the present generation of grandchildren when they, themselves, become parents. State and other agencies will become more overburdened with assuming the care for the children of this present generation of grandchildren. This descriptive and exploratory study was designed to explore the life experiences, values, beliefs, coping mechanisms, and strengths of single, mostly low-income, African American grandmothers who are raising their grandchildren.

These custodial grandmothers are raising their grandchildren without either parent in the home. The grandmothers live in an urban, inner city area of Las Vegas, Nevada, in an area known as the Westside. Data were collected through individual interviews and focus group discussions. The study found that many of the grandmothers prefer not to accept needed assistance from social services agencies or engage with helping professionals because of their belief that no one is interested or concerned about their perceptions; their experiences, values, and beliefs; how they manage to care for the grandchildren; or their strengths. They believe that they do not have a voice in policies and procedures that affect them and their grandchildren. To assist themselves, they agreed to adopt the methods of slave women where many had to raise their children without the benefit of a spouse or other assistance. The participants in this study were willing to engage with each other as a strengths-based, self-help support group within their community, offering each other their strengths, suggestions, and solutions to what they perceive as problematic.

Globalizing Kenyan Culture: Jua Kali and the Transformation of Contemporary Kenyan Art: 1960—2010 by Margaretta Swigert, Ph.D., Loyola University Chicago, 2011, 378 pages; AAT 3454970.

In an age of globalization, when as a result of enhanced telecommunication and global media, the world's population is more interconnected than ever, the public at large still tends to associate Africa with poverty, disease and political instability. Yet keen observers of the social landscape have observed that despite Africa's legacy of woes, cultural productivity in the region is on the rise, leading scholars to refer to the phenomenon as an African Renaissance. This is particularly the case in Kenya where a contemporary art movement is flourishing through both local and global art networks. But the question remains: how in the midst of poverty and political instability can there be so much cultural productivity? Based on field research involving participant observation and interviews with more than 200 artists and cultural workers in Kenya's capital city, I argue that it is due largely to an 'emergent cultural practice' given the Kiswahili term jua kali. By virtue of jua kali artists 'making do' with minimal resources and maximum ingenuity, imagination, originality and entrepreneurial acumen, they are creating new art forms or bricolage, the clearest evidence of which is what Kenyan artists call 'junk art'; which is made from global garbage garnered from dump sites, then recycled into original artworks, and finally shown/sold in local and transnational art markets, thus reflecting global flows. This genre of contemporary Kenyan art defies stereotypical myths of "tribal art" and "the primitive other." These hegemonic myths still pervade most Western art markets, but jua kali artists--working through both local and transnational networks -- are striving to debunk them by their works with increasing success.

Historical Influences on the Development of Indigenous Jamaican Maroon Ethnomedicine: Comparisons with West African and Arawak Ethnopharmacopoeia by Summer Austin Ragosta, Ph.D., University of Hawai'I at M.noa, 2011, 365 pages; AAT 3475746.

The ultimate objective of this dissertation is to better understand the distribution of ethnobotanical knowledge across space and time and to honor the people whose fate was influenced, but not completely determined by the trans-Atlantic slave trade. Jamaican Maroon oral histories recognize an ancestry of African and indigenous origins, and this is supported by empirical evidence in the form of material culture, specifically the uses of plants as medicine. Through identification of non-universal patterns of plant selection and use among distinct cultures, combined with the recognition of local and global perceptions of cultural development in Diaspora societies, intercultural variability is measured using a variety of both quantitative and qualitative techniques.

Results suggest that Jamaican Maroon societal development was influenced by the massive movement of people, plants across oceans and continents during the trans-Atlantic slave trade era. This led to an evolution of Jamaican Maroon ethnomedicine that has maintained aspects of West African Akan culture - such as plant species selection and their traditional use of this flora, including medicine preparation technologies. This cultural dispersal was coupled with the additional adoption of unique practices, as well as some associated with Amerindian groups.

How African American Teachers' Beliefs About African American Vernacular English Influence Their Teaching by Gregory Jones, Ph.D., George Mason University, 2011, 243 pages; AAT 3472557.

Schools are failing to meet the educational needs of African American Vernacular English (AAVE) speakers. Consequently, the academic achievement of AAVE speakers, and African American students in general, trails that of grade-level peers. Teachers are key components to students' school success. However, many educators lack knowledge of students' cultural and linguistic backgrounds, which can positively or adversely influence student achievement. Nevertheless, some African American teachers working with AAVE speakers find ways to value the rich cultural and linguistic patterns this group brings to school, thus positively impacting student achievement (Foster, 2002).

Using cultural ecological theory and social reproduction as theoretical frameworks, this study examines African American teachers' perceptions, attitudes, and beliefs toward AAVE and AAVE speakers, as well as the classroom practices teachers employ to support the learning of students who come to school with AAVE as their first language. Numerous studies have investigated teacher attitudes toward AAVE, but to date, no research has been conducted to illustrate how, if at all, African American teachers' beliefs/perceptions of AAVE shape their classroom practices. In doing so, this study moves beyond existing research literature focused primarily on reporting teachers' attitudes toward AAVE on various language attitude surveys (Blake & Cutler, 2003; Hoover, et al.,1996a; Pietras & Lamb, 1978; Taylor, 1973). As evidenced in this study, there are inconsistencies in the expressed beliefs of teachers toward AAVE and their actions. Research participants' language attitudes toward AAVE are not consistently aligned with the classrooms behaviors they employ with AAVE speakers, that is, what teachers say about AAVE and what they actually do in the classroom, with respect to their perceptions, is not always in sync. As educators continue to ignore or discount the rich cultural capital AAVE speakers bring with them to schools, a fundamental implication of this research is that teachers need training to address their lack of knowledge of students' cultural and linguistic backgrounds.

The Influence of Afrocentric Phenotype on Promotion Decisions for African American Males by Jeanne Johnson Holmes, Ph.D., University of South Carolina, 2011, 124 pages; AAT 3454380.

Although there are conflicting empirical findings regarding whether race has a significant impact on individual outcomes in the 21st century workplace, African Americans are still less visible in top leadership positions than would be expected on the basis of population base rates (The Alliance for Board Diversity, 2005; Corporate Board Initiative, 2006; Fortune, 2006; McCoy, 2007; Thomas & Gabarro, 1999). One potential explanation for these equivocal results is that much of this research assumes that race has an equal impact within a given racial group. Little attention has been given within the management literature to intra-racial differences, which may influence how and to what extent racial stereotypes are activated. This dissertation examines the role of feature-based bias in promotion evaluations. Specifically, Afrocentric phenotype bias is explored to gain a better understand of how within-category, feature-based differences influence promotability evaluations. This dissertation utilizes self-categorization theory (SCT: Turner, 1985, 1987) and Heilman's (1983, 1995, 2001) lack of fit model to examine the consequences of Afrocentric phenotype bias within the employment context. Finally, the availability of cognitive resources is investigated as a potential moderator of the influence of Afrocentric phenotype bias on promotion-related rating.

Interpreting Participation in Resistance: Memories of the Mau Mau War by Felistas Njoki Osotsi, Ph.D., University of Virginia, 2011, 309 pages; AAT 3459451.

This dissertation investigates the memories of the people who participated in the Mau Mau "Land and Freedom Army" during the 1950s freedom struggle in Kenya, dubbed the Mau Mau war. The Mau Mau war between Kenyans and the British colonial government lasted between 1952 and 1960. The freedom fighters were mainly based in the forests of Mount Kenya and Nyandarua Range of mountains. This dissertation explores the way the former men and women fighters remember their 1950s lived experiences in present-day Kenya, how they define themselves and each other, and the factors that seem to largely shape their memories of the freedom struggle.

Talking to Kenyans today, one gets the impression that the ghost of Mau Mau is still current in the people's every day. For this reason, this dissertation interrogates the present social-political circumstances in Kenya and how these resonate with the former fighters' representations of Mau Mau. I investigate the relationship between the contemporary Gikuyu memories of 1950s Kenya and global sociopolitical and economic constructions: can the current memories of Mau Mau be understood merely as a local occurrence, fully independent of on-going global socio-political events? Have the former freedom fighters' representations of the 1950s war interacted with global representations of Mau Mau and/or the ongoing globalization experience?

I attempt to study the memories of the former fighters with an emphasis on the place of women both in villages and in the forest army. On the one hand is the frequent political discourse on Mau Mau in the Kenyan media, as well as a continuous production of popular music extolling both the departed men and women fighters. On the other hand is the dominant historical narrative in which women in the Mau Mau forest army are invisible: they are excluded as equal combatants in the forest army. By investigating the women's participation as a fellow warrior group and equal combatants to the male fighters, this study attempts to restore women's place in the Mau Mau historical narrative. This dissertation is a result of fieldwork and archival studies carried out in Kenya between 2005 and 2007.

Kamili Ville: A Community of Urban African Youth's Journey to Self-Love and Liberation by Tabora A. Johnson, Ed.D., Mills College, 2011, 235 pages; AAT 3457897.

Education in the United States has always been problematic for African children. Before Reconstruction following the Civil War, education was denied to people of color, women, and poor Whites. In the postwar era, education was theoretically made available to all individuals; however, schools were racially segregated, and African children received inferior education until the Supreme Court ruling of 1954 (Brown v. Board of Education) called for integration, after which significant changes began to occur.

Yet, Africans have always considered education to be the key to liberation and a possession that the oppressor could not take away. In the segregated era, African teachers considered their positions as a calling to provide vital tools to the children, and consequently, improve their communities. However, with integration, although African children were theoretically now able to partake of the same quality of education as White children, they found themselves in yet another disadvantaged position: They had lost the care and call for liberation that characterized the teachers in their segregated schools. In addition, the lack of understanding of their now predominantly White teachers, coupled with overt and covert expressions and attitudes of Black inferiority, has resulted in the abysmal failure of Africans, both young and old, in the U.S. and internationally. While some attempts have been made to rectify this problem, no quick fixes have been successful.

In this researcher's opinion, there is one solution: namely, African-centered education. This pedagogy uses a holistic approach, grounded in the cultural and historic worldview of Africans as subjects, not objects, and its curriculum engages students in the educational process in more viable ways. African-centered education aims to create a new social order by developing positive, self-determined young people who are liberated from White cultural hegemony.

This current research project encompassed the design and implementation of a yearlong afterschool program in Oakland, California, entitled Kamili Ville. The goal was to explore, develop, and better comprehend the impact of African-centered education on African children. The program was very successful in a number of ways and had a positive impact on the participants. Youth found a community where they were able to express themselves without judgment, and also connect with themselves as spiritual beings. In addition, they felt the safety and security of a caring community where they were able to thrive as whole beings.

Kusamira Ritual Music and the Social Reproduction of Wellness in Uganda by Peter Hoesing, Ph.D., The Florida State University, 2011, 329 pages; AAT 3477235.

Ritual healing has fascinated ethnographers and historians for several decades. Over the last twenty-five years, ethnomusicologists have begun to examine the cognitive, performative, and phenomenological aspects of ritual and trance. Based on seventeen months of ethnographic field research over the last five years, this study examines ritual healing and spirit mediumship in two regions of southern Uganda, Buganda and Busoga. The groups living in these regions, the Baganda and Basoga, speak mutually intelligible languages respectively called Luganda and Lusoga. The performance of healing rituals involves kusamira , or what this study defines as flexible personhood, which has been termed elsewhere spirit possession or trance. Through the release of a usual sense of self to spirits in kusamira ritual, practitioners called basamize and baswezi create atmospheres for social interaction with ancestral and patron spirits. These interactions not only articulate categories of illness and wellness; they also become sites for manipulating and negotiating trajectories of mediumship and healing. Ritual adepts conceive of holistic wellness in these contexts, obulamu obulungi, as crucially dependent upon blessings from the spirits, emikisa , and the eradication of negative spiritual energy, ebibi . "Carrying spirits," okukongojja , facilitates the kind of social interaction between humans and spirits necessary to pursue these blessings in ritual and sacrifice.

This dissertation offers the first ethnographic narrative on the music of kusamira . Through linguistic and musical research, performance with project participants, and other subjective ethnographic experience, it engages kusamira adherents at the level of verbal art and performative meaning. Specific methods include analysis of song texts, assessment of the place song in ritual contexts, examination of intercontextual references, and musical analysis. These approaches to kusamira ritual redress a major gap in the literature on ritual healing in Interlacustrine East Africa: although earlier studies have often mentioned the presence of music in this kind of ritual, they have failed to account for its significance or examine its meanings beyond a cursory level.

Kusamira practitioners promote and control flexible personhood through musical performance as an essential technology of ritual interaction. Their social aesthetic is one of conviviality, which they cultivate among numerous frictions at the local, national, and regional levels. The tenacity of these practices reveals something beyond an aesthetic priority: although dismissed by colonizers, missionaries, and many modern Ugandans, they constitute a valuable form of expression, a widely used form of primary health care and maintenance, and an intersubjective--even intercorporeal--mode of being-in-the-world. For these reasons, kusamira involves indigenous knowledge on the level of an African gnosis. Professional basamize and baswezi healers and musicians keep and actively maintain this gnosis through the performance of kusamira ritual, which promotes the social production and reproduction of wellness.

In contrast to strongly visualist representations of ritualists in contemporary Uganda, this project approaches kusamira according to its total sensory appeal. Among these I prioritize close listening to song texts, which reveals details about Kiganda and Kisoga spirit pantheons, ways of promoting convivial social relations with them, and the benefits of performing ritual for holistic wellness. By examining the ways in which basamize and baswezi use these texts in performance, this study finds such benefits to be dependent on creative capacities, the mutual dependence of humans and their patron spirits, and the agency of both entities in the ritual production of social wellness.

Life Pathways of Haitian-American Young Adults in South Florida by Patricia N. Vanderkoov, Ph.D., Florida International University, 2011, 249 pages; AAT 3472038.

This research examines the life pathways of 1.5 and second generation Haitian immigrants in South Florida. The purpose of the research is to better understand how integration occurs for the children of Haitian immigrants as they transition from adolescence to adulthood. Building upon a prior study of second-generation immigrant adolescents between 1995 and 2000, a sub-set of the original participants was located to participate in this follow-up research. Qualitative interviews were conducted as well as in-depth ethnographic research, including participant observation. Survey instruments used with other second-generation populations were also administered, enabling comparisons with the Children of Immigrants Longitudinal Study (CILS). The results indicate that educational and occupational achievements were markedly below the participants' original expectations as adolescents. Gender figures prominently in participants' familial roles and relationships, with men and women distinctly incorporating both Haitian and American cultural practices within their households. Contrary to previous research, these results on the identification of participants suggest that these young adults claim attachment to both Haiti and to the United States. The unique longitudinal and ethnographic nature of this study contributes to the ongoing discussion of the integration of the children of immigrants by demonstrating significant variation from the prior integration trends observed with Haitian adolescents.

The results cast doubt on existing theory on the children of immigrants for explaining the trajectory of Haitian-American integration patterns. Specifically, this research indicates that Haitians are not downwardly mobile and integrating as African Americans. They have higher education and economic standing than their parents and are continuing their education well into their thirties. The respondents have multiple identities in which they increasingly express identification with Haiti, but in some contexts are also developing racialized identifications with African Americans and others of the African diaspora.

Living Politics: Practices and Protests of 'the poor' in Democratic South Africa by Kerry Ryan Chance, Ph.D., The University of Chicago, 2011, 246 pages; AAT 3487601.

This dissertation examines governance and political mobilization in townships and shack settlements, following the rapid reconfigurations of both state and slum after apartheid, in liberal democratic South Africa. Based in the South African city of Durban, an epicenter of recent protests and home to some of the largest slums in the world, I conducted research with the poor peoples' movement, Abahlali baseMjondolo (isiZulu for "people who live in shacks"). Since the election of Nelson Mandela in 1994, the ruling African National Congress (ANC) has endeavored to demobilize the street politics that characterized the late liberation struggle by cultivating civic participation in formal democratic institutions, such as voting, applying for social grants, and joining local ward committees. Protests by poor residents, annually on the rise since the late 1990s, have been officially condemned and met with brutality by police and private security forces. Townships and shack settlements - commemorated in liberation histories as heroic battlegrounds and shameful testaments to apartheid - have been recast in public discourse as 'slums,' sites of de facto criminality earmarked for clearance or development. Residents have referred to everyday interactions with state officials, and the kinds of practices that slum dwelling engenders, as 'living politics,' or ipolitiki ephilayo. 'Living politics' has arisen in reaction to both a lack of formal housing and basic services in townships and shack settlements, and to the active management of slum populations by means of routine episodes of police violence and forced evictions. The idea borrows from some now-criminalized practices of the liberation struggle as well as from new powers invested in recently desegregated state structures, notably the courts. This politics, focusing in a number of ways on attaining the means of reproducing viable urban livelihoods after apartheid, is premised upon collective identification as 'the poor' through shared material conditions across historically race-based communities. By examining the interactions, practices and logics that constitute 'living politics,' my dissertation demonstrates how the legitimate domains of political life are redefined, as is the extent of the public sphere, how state sovereignty is forcibly enacted, and how the production of new forms of citizenship and identity congeal at the intersections of race and class.

The Long Wait: African Migrant Communities And The Production Of Local Identity In Istanbul, Turkey by Ricky D. Knight, Ph.D., Washington State University, 2011, 305 pages; AAT 3460399.

For nearly twenty years Turkey has been a transit location for sub-Saharan African migrants traveling to Europe. The majority of African migrants cannot immediately proceed onward to Europe, and spend months or years in Turkey, usually Istanbul, before they are successful in traveling onward. During this time migrants become temporary members of communities that are organized around shared identities, of which nationality is only one of many constituent elements. These communities operate not only to serve the material and informational needs of their members, but to transform members' identities in ways that speak to their experiences in Turkey. This dissertation follows Stuart Hall in contending that identity is not a fixed product of the past, but rather positional in that they are situated within discourses, and strategic in that they are responses to localized contingencies. A practice theory-based analysis shows that African migrant communities perform identity work within three critical fields of social encounter: relationships between the various African migrant communities themselves, encounters with a regime of migration control in which intersubjectivity is masked by a dominant discourse of legal objectivity, and the experience of alterity within Turkish national discourses on ethnicity and multiculturalism. This dissertation argues that migrant communities strategically manage identity within each of these fields in different ways. In relation to other migrant communities, the focus lies in competition or avoidance depending whether economic, social, and cultural capital produces greater or lesser degrees of power. In relation to the migrant control regime the focus in on successfully performing the role of refugee based on limited understandings of the works of the regime. In relation to a position of alterity within Turkish society, the focus is on spatial identities that limit public scrutiny. Although these strategies are divergent, they are linked by a unifying need to reduce the unpredictability and uncertainty that results from African migrants' inability to meaningfully control their day-to-day lives or their futures.

Loud Silence: Black Women in the Academy Life Histories and Narratives by Chamara Kwakye, Ph.D., University of Illinois at Urbana-Champaign, 2011, 395 pages; AAT 3500347.

" Loud Silence: Black Women in the Academy Life Histories and Narratives " analyses the life histories of three Black women faculty at predominantly white institutions. Using Womanist theory as a theoretical framework this project pays particular attention to the ways in which the participants story their lives and make sense of their multiple identities inside and outside the academy. In addition, the project uses their narratives as a foundation to discuss the impact of gender, class, race, ability and sexuality particularly in academia and in society as a whole.

Messages in the Medium: The Relationships Among Black Media Images, Racial Identity, Body Image, and the Racial Socialization of Black Youth by Valerie N. Adams, Ph.D., University of Pennsylvania, 2011, 259 pages; AAT 3463041.

Despite modest research relating racism and media (Tynes & Ward, 2009; Ward, 2004), how Black youth interpret negative stereotype images of Black people promulgated in the media as part of their racial identity and the influence of racial socialization experiences has not adequately been explored. This dissertation study examines the relationships among exposure to Black media images, racial identity, racial socialization, body image and self-esteem for 14- to 21-year old Black youth.

This study occurred in two phases. Data from 65 focus group participants and survey data from 113 Black adolescents ages 14-to 21 was collected and analyzed. Phase one was the administration of focus groups to learn about how Black youth interpret Black media images and whether they could identify negative stereotype messages. The data was used to develop and refine the Black Media Messages Questionnaire (BMMQ). Phase two was the collection of survey data to pilot the BMMQ and to examine the relationships among Black media images, racial identity, racial socialization, body image and self-esteem scores of Black youth.

The results of the focus group analyses suggests, although this generation of youth is living in a more culturally diverse society then prior generations and has access to multiple media platforms that feature Black people, they perceive that persistent negative messages about Black people still exist and influence youth perspectives of Black people.

Confirmatory factor analysis of the BMMQ revealed a 3 scale (Black Media Message Belief, Black Media Message TV Frequency and Black Media Message Magazine Frequency) six-factor solution. The BMMQ factors were found to have significant correlations with age, body image, Black History Knowledge, racial identity and racial/ethnic (R/E) socialization.

ANOVA models also resulted in significant differences in identifying media messages as positive or negative for females versus males, significant differences in identification and endorsement of negative stereotype Black media images between males and females and between 14-to 17-year olds and 18 to 21-year olds. Younger youth identified more positive media images than older youth. Body image variables were also found to have significant relationships with racial identity and endorsement of negative stereotype media images.

Although there were few significant ANOVA findings for racial/ethnic socialization MANOVA analyses resulted in significant relationships among age, gender, R/E coping and R/E stereotypical socialization. Boys who received higher amounts of R/E stereotypical socialization were more likely to endorse negative stereotype media images.

A four cluster racial identity solution resulted in distinct profiles that were found to have significant interactions with gender, age, body image, Black history knowledge, endorsement of negative stereotype media messages and racial ideology scores. The findings suggest racial identity, racial socialization and Black History knowledge play a role in whether Black youth identify and endorse stereotypical media images of Black people.

Perceptions of African American Females: An Examination of Black Women's Images in Rap Music Videos by Marquita Marie Pellerin, Ph.D., Temple University, 2011, 262 pages; AAT 3457930.

Utilizing an Afrocentric methodological framework, this dissertation research seeks to examine the general public perceptions of African American women as reflected in rap music videos, and to determine how African American females perceive the images that are presented of them in rap music videos. This study explores Black women's representation through analyses of top ten rap music videos from January to September 2010 and conceptualizes the effects of these representations on Black female viewers. This study also explores the reception of Black women's images in rap music videos as they are potentially exported to other cultures. This project is a multi-method examination including questionnaires and focus group sessions, exploring the effect of rap music video content on the representation of African American women, society's perceptions of African American females, and how when given an opportunity to construct their own media image, how would African women be represented.

Persisting at Predominantly White Institutions: African Caribbean College Students Narrate Their U.S. Academic Experiences and Administrators' Perspectives by Annjanet Woodburn, Ed.D., Fordham University, 2011, 173 pages; AAT 3461908.

Retention and graduation rates for minorities, especially African Americans, tend to be lower than for their White peers. Although much research exists on retention and factors that affect retention of African American students, very little seems to address African Caribbean students. The rationale for this qualitative study grew out of the researcher's desire to learn about African Caribbean students and their experiences at predominantly White institutions of higher education in the United States. The researcher hoped that the findings on the persistence of African Caribbean students may lead institutions and administrators to re-examine the current supports they now provide as they attempt to improve student retention for all students.

The data collection methods included interviews, observations, and document analysis. The research sample included 10 African Caribbean students between the ages of 18 and 28 pursuing undergraduate degrees (Bachelors) and 3 administrators at two predominantly White institutions located in the New York area.

Nine findings emerged from the data and provided insight on how African Caribbean students persist at predominantly White institutions of higher education and on administrators' perspectives. The findings related to factors that could improve retention include: (a) having access to and having a relationship with faculty; (b) involvement in extracurricular activities, such as organizations, clubs, and sports; (c) being prepared for college; (d) the support of their families and friends; (e) students' understanding and use of the social and cultural capital of their Caribbean background; (f) fitting in at the predominantly White institutions; (g) positive interactions with administrators; (h) positive and upbeat attitudes about their future; and (i) administrators' positive perspectives. Most of these findings found support in the extant literature as having an impact on the retention of African American students. However, what was unique for the African Caribbean students was the social and cultural capital that they used as motivation for their persistence.

The researcher offered 10 recommendations for administrators, faculty, and staff for improving student retention based on the experiences of the African Caribbean students as well as other student populations.

Power Brokers: A Study of African American Female Leaders' Community Participation Using Networks and Collaborative Partnerships by Patricia Ann Harris, Ph.D., Capella University, 2011, 172 pages; AAT 3489766.

Community participation using networks is an effective method of connecting people to the political process. Power brokers are the leaders who operate as unofficial intermediaries or behind the scenes to accomplish their goals. Some power brokers are skillfully able to exert strong political or economic influence to achieve their goals to make their communities better. This qualitative phenomenological study with African American female leaders as participants provided the descriptions and meanings of their community participation using networks and collaborative partnerships in a Southern metropolitan city. Three main reasons emerged to explain why the leaders participate in their communities: to give back, help others in need, and do the work that needs to be done. The participants stated that they had a responsibility to lead within the communities where they serve and to mentor others by providing direction. They also expressed the importance to them of being a voice for those who need someone to speak for them. They communicated that their advocacy and ability to connect with others through networks and collaborative partners made them social capital generators. The study revealed the attributes of an effective network and necessary actions that ensure the preservation of the network's value. The participants shared how they used collaborative partnerships to extend their reach into communities to address problems like housing, health and wellness, HIV/AIDS, substance abuse, domestic violence, job training, services for children and seniors, as well as small business development.

The Price of Adaptation: Hybridization of African Music and Dance from Village to International Stage by Habib Chester Iddrisu, Ph.D., Northwestern University, 2011, 212 pages; AAT 3488480.

Dance companies burgeoned in West Africa following independence from the late 1950s through the 1960s, including the establishment of the Ghana Dance Ensemble (GDE), Le Ballet National du Senegal, and Les Ballets Africains of Guinea. These companies, among others, played major roles in spreading African music and dances across ethnic and international boundaries. These intercultural exchanges and the growth of folklore troupes derived from the policies set forth by newly elected African leaders, such as Kwame Nkrumah of Ghana, Léopold Sédar Senghor of Senegal, and Sékou Touré of Guinea--to mention a few--in response to European colonialism and African independence. With Ghana's independence in 1957, specific indigenous Ghanaian music and dance forms proliferated across ethnic and international boundaries from 1962 onward. In this dissertation, I concentrate on the GDE and the Dagomba ethnic group (they prefer to be called Dagbamba) in the Northern Region of Ghana within the context of African nationalism and globalization. In particular, I examine how indigenous performance practices change when adapting to new situations as they travel from village to village, from the rural to the urban, from ritual to stage show and, most broadly, from Ghana and West Africa to the world at large. To accomplish this, I draw on the body of literature on African and Ghanaian nationalism, archival research specifically on the GDE, ethnographic field research on performance (music and dance) of the Dagbamba people and veteran performers of the GDE (many of whom have founded dance companies in the U.S.), and my own experience as a dancer and musician, first growing up in a Dagbamba town and becoming a professional member of the University of Ghana's Abibigromma touring company, and as well as many other performing groups on the national and international stage.

(Re)membering Revolution, Imagining Blackness: The Haitian Revolution in the Black Cultural Imaginary by Babara Ceptus, Ph.D., University of California, Davis, 2011, 181 pages; AAT 3456813.

2004 marked the bicentennial of the Haitian Revolution. In the effort to understand the significance of a successful slave revolution on the modern world, scholars turned to early Saint-Domingue to consider the impact of Black Republic on the West. Within this burgeoning field of Haitian Revolutionary studies there is a tendency to pronounce the success of the slave revolt as silenced in U.S. history. This dissertation intervenes on this trend by turning the attention to African American scholars, artists, and writers of the nineteenth to the first half twentieth century who used Haiti's history not only to resist silencing of the Haitian Revolution but also to develop a collective identity through the establishment of an honorable past.

The articles, lectures, popular and professional histories, travelogues, and ethnographies of John B. Russwurm, Samuel M. Cornish, James McCune Smith, Augustus Straker, T.G. Steward, Ana Julia Cooper, James Weldon Johnson, Langston Hughes and Zora Neal Hurston, stakes claims about the capacity of black people for liberty, citizenship, and self-determination. Current historians of Haiti's legacy must contend with the historiographies of early black scholars in order to fully appreciate the way the Haitian revolution was not silenced, but remained intimately present for writers and scholars trying to develop a unified black identity.

Representations of History in African Diasporic Literatures and the Politics of Postmodernism by Minna Johanna Njemi, Ph.D., State University of New York at Buffalo, 2011, 228 pages; AAT 3475354.

"Representations of History in African Diasporic Literatures and the Politics of Postmodernism" examines four novels published by African American and African authors in late 1970s and early 1980s. Literary criticism set narrow terms for literary production during these politically urgent times on both sides of the Atlantic Ocean, and it remains my argument that all of these novelists, via the usage of postmodern narrative forms, criticize the particular literary and cultural establishments of their time as they broaden the ways in which contested pasts are represented in fiction. In addition, all of the novels examined in this study crucially link the examination of a violent past to their contemporary political, cultural and social situations, marked and haunted by the same past. I argue that, particularly by utilizing non-linear narrative forms, they are better equipped to illustrate the ways in which the present intersects with the past it often seeks to avoid.

The first part of the dissertation discusses how, in the context of African liberation movements in late 1970s and early 1980s, Somali author Nuruddin Farah and South-African author J. M. Coetzee examine the ways in which the history of colonialism keeps informing the present. Farah's Maps refuses to clearly distinguish between the earlier colonial destruction and the contemporary Somali nationalist will for territorial expansion. Instead the novel--in its fragmented, postmodern narrative form--clearly illustrates how a disruptive colonial history haunts present-day society via the territorial wars, including the Ogaden war, it depicts. Coetzee's essays, as well as his novel *Waiting for the Barbarians*, are examined in the context of Theodor Adorno's reading of the notion of autonomous art vs. politically committed art. He refuses to straightforwardly reflect society in his work, even if resistance literature was expected to do so in the context of apartheid politics. Instead, his work takes distance from this depiction of reality in order to further examine the relationship between art and politics.

The second part of the dissertation examines representations of the past in the context of postmodern African American literature published in the 1970s and early 1980s. Both Ishmael Reed and Andrea Lee criticize the too-narrow expectations set for literature written at the time. Reed's Flight to Canada relates its examination of chattel slavery to the critique of contemporary commodity culture, as it draws parallels between the two and shows how the history of slavery haunts the present. In so doing, he, contra to his earlier works and challenges the Afrocentric approach to literature, which, in its examination of history, creates mythologized notion of the past rather than examining the ways in which the violent past remains to inform the present. Lee's Sarah Phillips criticizes the narrow expectations set for black women's writing in the context of black feminist criticism of the 1970s and 1980s. Lee's novel draws from earlier traditions--African American modernism and particularly Nella Larsen's work--as Lee revives earlier modernist traditions as well as broadening the ways in which black women's history is narrated in 1980s.

Rethinking Pan-Africanism in the AU (African Union)-led Regional Integration of Africa: Identity Politics in the Diaspora Involvement, Afro-Arab Relations and Indian Ocean Islands by Setsuko Tamura, Ph.D., Rutgers The State University of New Jersey - Newark, 2011, 286 pages; AAT 3457496.

African regional integration has its ideological roots in Pan-Africanism, which aims for the unity of African states and African people on the continent and in the diaspora. In terms of the institutional development, the formation of the AU in 2003 has been positively viewed as a big step forward for a deeper integration among its member states. Critically, I argue that Pan-Africanism can be divided to the two conceptual dimensions that are: (1) racial-cultural affinity; and (2) geographical connection. In the racial-cultural dimension, Pan-Africanism is deemed to engender pride and solidarity among Blacks inside and outside the continent. In the geographical discourse, racial and cultural diversity within the continent is subject to the notion of Africa as a single regional bloc.

In the post-Cold War global politics the identity issue appears to be a determinant factor in maintaining global/regional security and arguably promoting regional integration. A major objective of my research is to analyze the two different dimensions of Pan-Africanism and assess their ideological influence on the institutionalization of the AU-led regional integration of Africa. Specifically, my research seeks to answer the two major research questions that follow: (1) Can African diasporas play any significant role in the AU-led integration process?; and (2) How have the intergovernmental relations among the member states of the Northern Arab region, sub-Saharan Black African region and Indian Ocean region shaped the institutional development process of the AU-led African integration? The topic of African identity appears to receive little attention, or is presupposed as Black African identity. Therefore, my dissertation attempts to explore this under-theorized issue, applying racial-cultural state identity as an analytical tool in discussing the AU-led African regional integration.

In terms of research methodologies, this research consists of: (1) Relevant literature review; (2) Primary and secondary data analysis; (3) Historical and contemporary document analysis; (4) Archival research at the AU Archives in Addis Ababa, Ethiopia; and (5) Data collection through interviews with the AU officials and diplomats of African states and donor states in Addis Ababa, Ethiopia and New York

Saudades de Itapuaa: Music, Black Identity, and Community in Salvador, Bahia, Brazil by Nakisha Tamia Nesmith, Ph.D., University of California, Los Angeles, 2011, 239 pages; AAT 3486567.

This dissertation provides an ethnographic account of the role of music in the construction of Black identity, cultural resistance, community, and consciousness-raising in Salvador Bahia, Brazil. It focuses primarily on two African-Brazilian cultural groups, Malê Debalê and As Ganhadeiras in Itapud, a coastal community on the periphery of Salvador. In emphasizing the role played by these groups and the Black Bahian cultural movement in the development of Black ideology grounded in African Diasporic principles, I defend the claim that African-Brazilian cultural organizations have shaped Black communities in Brazil, particularly with respect to racial, gender, and class discrimination struggles, and Black collective claims to cultural citizenship. My research responds to two major questions: 1) What are the contributions and social impacts of community-based cultural groups like Malê Debalê and As Ganhadeiras in contemporary Brazil? 2) How have both Black women and music been effective in the construction of Blackness, legitimacy, authenticity, and historical continuity in contemporary Black communities in Brazil? By exploring the role of women's cultural work, I expand an understanding of Black women's leadership in communities as intertwined with the central roles they play in preserving African traditions and politicizing urban communities.

This dissertation analyzes issues such as Black cultural movement building, Blackness, community identity, and the role of African-Brazilian music in these processes. In addition, this dissertation contributes to the documentation of Black women's contemporary history as cultural producers and political agents in Brazil. This research is intended to promote a better understanding of the intricate relationships between Black culture, community-based politics and the dynamics of culture, power, gender, protest, and music in constructions of Black Bahian identity and contemporary performance.

Searching for Knowledge in the Belly of the Beast: Diversity, Social Equity and the African Graduate Student Mother's Experience in US Higher Education by Jane-Frances Yirdong Lobnibe, Ph.D., University of Illinois at Urbana-Champaign, 2011, 141 pages; AAT 3496637.

Diversity has become a buzz word in public discourse and in educational circles. Higher education institutions in the US have increasingly used this word as a cornerstone of their mission statements and have made increasing efforts to attract students from different backgrounds. As part of the increase in diversity efforts among US colleges, is a significant rise in the number of international students. Attracting international students has become a priority for U.S. universities regardless of size or location. This study examines the intersection between the structure of American educational environment and the blended identities of African Graduate Student Mothers. Within the context of contemporary diversity efforts in US educational institutions, this study examines both the structural environments and the sociocultural constructs that affect the experiences of African graduate student mothers.

Based on a qualitative research interview design, a total of nineteen African graduate student mothers at a Mid-Western University in the US were interviewed individually and in groups over a six weeks period.

Results from this study show that apart from the difficult and often dehumanizing treatment African student mothers endure from immigration and consular officials in their various countries and ports of entry, they often find themselves at the margins of their various programs and departments with very little support if any. This is because most of them enroll into graduate programs after arriving as dependants of their spouses; a process that does not allow them to negotiate for departmental commitments and support prior to their arrival.

Not only do these women face racial discrimination from white professors, staff and fellow students, but they also experience discrimination and hostilities from African Americans and other minority groups who see them as threats to the limited resources that are often set aside for minority groups in such institutions.

Skin Bleaching in Jamaica: A Colonial Legacy by Petra Alaine Robinson, Ph.D., Texas A&M University, 2011, 319 pages; AAT 3471238.

Light skin color sits within a space of privilege. While this has global significance and relevance, it is particularly true in Jamaica, a former British colony. The majority of the population is of African descent, yet there is an elevation of Eurocentric values and a denigration of Afrocentric values in many facets of life, specifically in the promotion of light skin as an indicator of beauty and social status. The purpose of this study was to examine the psychological and socio-cultural factors that influence the practice of skin bleaching in the postcolonial society of Jamaica. Additionally, the study outlined the nation's efforts to combat the skin-bleaching phenomenon.

The naturalistic paradigm of inquiry was used to frame the study and to collect and analyze data. The sample consisted of fifteen participants--twelve participants (six males and six females) with a history of skin bleaching; a retailer of skin lightening products; a local dermatologist who has written and published in local newspapers on the practice; and a representative from the Ministry of Health who was integrally involved in the national educational efforts to ban the practice. Data came from three sources: in depth interviews with respondents; observation of participant's skin-bleaching practices; and a review of local cultural artifacts from popular culture and the media. Data from the audio recorded and transcribed interviews were analyzed using a thematic analysis.

Some of the findings reveal that there are multiple and inconsistent definitions of bleaching; skin bleaching enjoys mixed reviews--much attributed to economic and social class distinctions; bleachers demonstrate and boast of their expertise in managing the bleaching process suggesting, that because of this expertise, they are immune to any negative side-effects of the practice; the bleaching practice was found to be intermittent, time consuming and laborious, costly and addictive; there are several motivations for the skin-bleaching practice, and these are primarily connected to issues of fashion, beauty, popularity, self-image and acceptability; there is a certain level of defiance towards the government's efforts to ban bleaching yet an expressed sense of responsibility among bleachers.

The overall findings show that there is a bias in Jamaica for light skin over dark skin and these values are taught in non-formal and informal ways from very early in life. The practice of skin bleaching is of social and public health concern, and this study has implications for national policy, practice and theory.

Soul Generation: Radical Fashion, Beauty, and the Transnational Black Liberation Movement, 1954—1980 by Tanisha C. Ford, Ph.D., Indiana University, 2011, 330 pages; AAT 3466337.

Employing the term "soul culture" to describe the hairstyles, clothing, music, and leisure activities of black women coming of age in the 1960s and 70s, this dissertation argues that black women activists in the U.S. and in London used the space of the Black Liberation movement to self-fashion their own modern, liberated identities that were influenced by Pan-African cultures and political tactics. The project explores how Africana women's notions of what was soulful-- and thus beautiful and powerful--changed from the late 1950s to the early 1980s as they gained visibility in movement organizations and in the media. Expanding the temporal framework of soul illuminates the multiple and often contradictory meanings that soul culture had for women such as Nina Simone, Miriam Makeba, Angela Davis, Olive Morris, and Stella Dadzie, all of whom were influential in making soul culture a globally recognized form of black expression.

Black women used the media to publish articles that highlighted women's diverse roles in the movement, to debate on whether or not women should wear natural hairstyles, and to question notions of an "authentic" blackness. They also fostered political networks between black women activists on both sides of the Atlantic, helping to create an international black movement.

Many of the stories of black women's contributions have been omitted from the historical discourse, because much of the history of the Civil Rights movement has, to this point, focused on more traditional forms of political organizing. Shifting the focus away from lunch counters and public transportation reveals the ways in which spaces such as beauty salons and black-owned fashion boutiques were nodal points that connected grassroots community activists, celebrities, and ordinary people in an international dialogue about race, gender, and liberation. These sites of resistance, which were often deemed "women's spaces," were just as critical in the fight for black liberation as buses and lunch counters because while most blacks were not involved in formal political organizing, many were invested in beauty culture and fashion. The battle for liberation was waged through black people's everyday encounters with one another and their white counterparts and through cultural practices, making the semiotics of beauty and style an arena for struggle alongside formal politics.

Towards the Development of a Culturally and Contextually Relevant Model of Coping for Low-Income, Urban, African American Youth by Kristin J. Carothers, Ph.D., DePaul University, 2011, 203 pages; AAT 3464268.

Low income, urban African American adolescents are exposed to disproportionately high rates of stressors in their everyday lives (Allison, Burton, Marshall, Perez-Febles, Yarrington, & Kirsh, 1999; Attar, Guerra & Tolan, 1994; Gaylord-Harden, Gipson, Mance & Grant, 2008). In order to succeed in their own context and beyond, these adolescents must learn to cope effectively with the stressors they face. Little of the extant coping intervention literature has incorporated low income, urban African American adolescents, even though these youth could benefit from such interventions. The following research develops a model of the culturally and contextually relevant factors that contribute to coping for low-income, urban, African American youth. It is hoped that such a model will inform the development of coping interventions for these youth.

In this mixed methods research, a total of nine focus groups were conducted at a public elementary school in a large Midwestern city with a student population that was predominantly low income and African American. Focus groups were conducted across three stakeholder groups (fifteen parents, nineteen adolescents in the 7 th and 8 th grades, and eight teachers and staff members) to determine the culturally and contextually based coping strategies employed by youth.

Adolescents, teachers and parents contributed their perceptions of the types of skills adolescents should learn to cope with stressors associated with an impoverished, urban context. Additionally, participants provided information about the ways in which a coping intervention could best meet the needs of low income, urban African American adolescents.

Based on these findings, a culturally relevant and contextually based model of coping was developed to inform the development of future coping interventions. The model suggests that aspects of coping influenced by culture include religion and spirituality, interconnectedness, knowledge of cultural heritage, and emotion focused strategies. Aspects of coping influenced by a low income, urban environment include neighborhood stressors, limited protective settings, compromised relationships, and pressure for survival or adaptation. These cultural and contextual influences were integrated into a conceptual coping model based on cognitive, behavioral and social elements of coping. Cognitive components included cultural strategies such as prayer to accept problems and religious reframes. Cognitive components related to context included perspective taking in relationships with neighbors. The behavioral components of the model included cultural strategies distracting action defined as the use of rhythm, dance and music for expression. Contextually based behavioral included avoidance in some community contexts and portraying a tough image for self-preservation. Social components of the model linked to culture included seeking advice from religious figures and family members, and relying on family connections. Social components linked to context included seeking support from limited protective settings. Based on these findings, culture and context play an important role in coping for low income, urban African American adolescents. Future research should incorporate specific aspects of culture and context to increase the relevancy of coping interventions for these youth.

In terms of specific recommendations for intervention development, study participants' suggested that the intervention utilize active and engaging methods to teach coping strategies. In terms of the mentorship, participants suggested that mentors have knowledge of the community. Participants also suggested that the coping intervention incorporate a parent component that would enable parents to learn coping skills. Additionally, participants indicated that protective settings were limited and youth should be linked to both protective settings that exist in the community (i.e. churches or community centers) and protective settings outside the community.

"Where the Spirit of the Lord Is, There is Freedom": Black Spirituality and the Rise of the Antislavery Movement, 1740—1841 by Dianne Wheaton Cappiello, Ph.D., Cornell University, 2011, 289 pages; AAT 3485095.

This dissertation traces the evolution of black abolitionism in colonial North America and the United States from 1740 to 1841. Focusing primarily on reformers, theologians, and activists, it examines specifically the ways in which spiritual beliefs shaped black opposition to slavery. It places black abolitionists in an international context and analyzes the transatlantic connections they developed and maintained in their battle against slavery and prejudice.

Inspired by eighteenth-century pietistic revival, a West African cosmological heritage, and the Enlightenment emphasis on natural rights, men and women of African descent began protesting slavery publicly during the colonial era. With the onset of the American Revolution, they located republican egalitarianism within a sacred framework and underscored the contradiction inherent in a slaveholding polity allegedly predicated on Protestant Christianity. After 1800, many black activists adapted the pietistic model of itinerancy and evangelism to agitate against both slavery and racial discrimination. During the 1820s, black antislavery reformers, disillusioned by the nation's rejection of abolition and angered by the American Colonization Society's 1817 plan to send free blacks to Africa, embraced more radical measures. By 1829, they demanded immediate emancipation and after 1830 consolidated their strategies into a full-fledged radical movement.

This study relies on three investigative methods. First, it employs untapped or underutilized archival and textual sources that uncover a biracial transatlantic network of activism as early as the 1780s. Second, it contextualizes familiar documents including newspaper reports, fugitive slave advertisements, conversion narratives, and public orations more finely. Finally, it draws on black intellectual productions rarely used in discussions of abolitionism.

This dissertation intervenes in the historiography of African American history and culture, abolitionist literature, and transatlantic intellectual history. By placing people of African descent central to the emergence of abolitionism, it offers an important interpretation for how one of the most significant social reform movements in American history developed. The dissertation argues that the call for immediate emancipation that gained currency after 1830 originated in black reformers' collective efforts to put into practice their spiritual convictions.

Yoruba Indigenous Knowledges in the African Diaspora: Knowledge, Power and the Politics of Indigenous Spirituality by Elizabeth Temitope Adefarakan, Ph.D., University of Toronto (Canada), 2011, 263 pages; AAT NR77736.

This study investigates how Yoruba migrants make meaning of Yoruba Indigenous knowledges in the African Diaspora, specifically within the geopolitical space of dominant Canadian culture. This research is informed by the lived experiences of 16 Africans of Yoruba descent now living in Toronto, Canada, and explores how these first and second generation migrants construct the spiritual and linguistic dimensions of Yoruba Indigenous identities in their everyday lives. While Canada is often imagined as a sanctuary for progressive politics, it nonetheless is also a hegemonic space where inequities continue to shape the social engagements of everyday life. Hence, this dissertation situates the historical and contemporary realities of colonialism and imperialism, by beginning with the premise that people in diasporic Yoruba communities are continuously affected by the complicated interplay of various forms of oppression such as racism, and inequities based on language, gender and religion. This study is situated within a socio-historical and cosmological context to effectively examine colonialism's impact on Yoruba Indigenous knowledges. Yet, inversely, this study also involves discussion of how these knowledges are utilized as decolonizing tools of navigation, subversion and resistance. The central focus of this research is the articulation of colonial oppression and how it has reconfigured Yoruba Indigenous identities even within a purportedly 'multicultural' space. First, the historical dis/continuities of the Yoruba language in Yorubaland are investigated. This strand of the research considers British colonization, and more specifically, the Church Missionary Society's (CMS) efforts at translating the Bible into Yoruba as pivotal in the colonial project. What kinds of categories does missionary education create that differ from pre-colonial categories of Yoruba Indigenous identity? How are these new identities shaped along lines of race and gender? In other words, what happens when Yoruba cosmology encounters colonialism? The second strand of this research investigates how these historical colonialisms have set the framework for enduring contemporary colonialisms that continue to fracture Yoruba Indigenous knowledges.

This dissertation offers insights relevant to diversity and equitable pedagogy through careful consideration of the complicated strategies used by participants in their negotiations of Yoruba identities within a context of social inequity and colonialism.