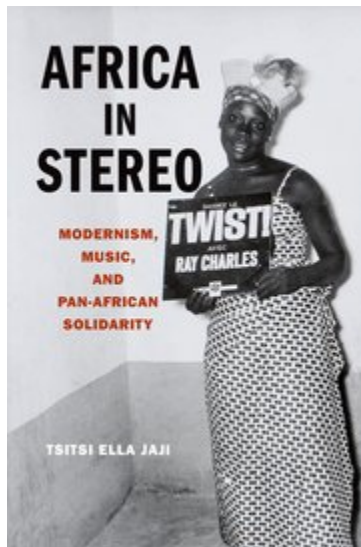
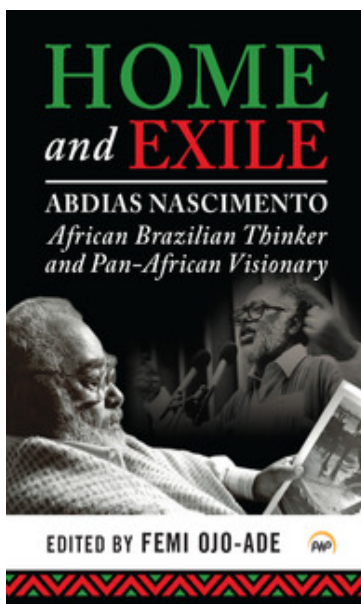


Books of Interest

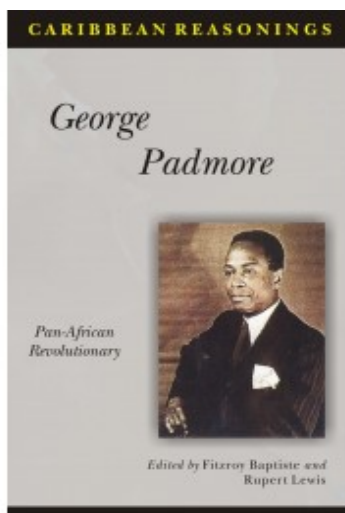


Africa in Stereo: Modernism, Music, and Pan-African Solidarity by Tsitsi Ella Jaji (Oxford University Press, 2014) analyzes how people in Africa have engaged with African American music and its representations in the twentieth century (1890-2011) to offer a cultural history attesting to Pan-Africanism's ongoing and open theoretical potential. The author argues that African American popular music appealed to continental Africans as a unit of cultural prestige, a site of pleasure, and most importantly, as an expressive form already encoded with strategies of creative resistance to racial hegemony. Thus, Ghana, Senegal and South Africa are considered as three distinctive sites where longstanding Pan-African political and cultural affiliations gave expression to transnational Black solidarity. Attending to the specificity of various media through which music was transmitted and interpreted—poetry, novels, films, recordings, festivals, live performances and websites the author suggest accounts for the role of cultural practice in the emergence of solidarity, tapping music's capacity to refresh an understanding of twentieth-century Black transnational ties.



This volume *Home and Exile: Abdias Nascimento, African Brazilian Thinker and Pan-African Visionary* edited by Femi Ojo-Ade (Africa World Press, 2014) presents the singular world of Abdias Nascimento to English readers in the second year of his crossing over via a range of contributors who shine some critical light into the multiple spaces of Nascimento's activities as he made significant contributions to the contradictory aspects of Brazilian race relations and thus, locates him within an international comparative framework. The book shows how his work took him from Brazil to other Latin American countries, the USA, and continental Africa at a time when such interconnectedness was not self-evident, and before the recent and increasing articulations of people of African descent. For those already familiar with some of Nascimento's intellectual, artistic, and political myriad of activities that might temporarily forget his sheer range, this volume locates him in Nigeria, on the campus of Obafemi Awolowo University, Ile-Ife, engaging the disputations about the representation of the

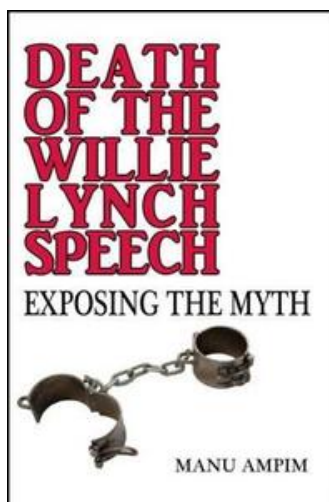
African-Brazilian voice, culminating in fireworks and confrontation at FESTAC 1977 between official and unofficial Brazil at the Festival in Lagos.



Caribbean Reasonings: George Padmore, Pan-African Revolutionary edited by Fitzroy Baptiste and Rupert Lewis (Ian Randle Publishers, 2014) was borne out of a 2003 conference marking the centenary of George Padmore's birth. The essays highlight and explore the varying facets of Padmore. Hence, his development from student activist to political figure via C.L.R. James, his role as journalist and organizer, and his friendships that formed a path to Black liberation. In examining Padmore, the book also contextualizes the struggle he was a part of and how he dedicated his life as a militant revolutionary, political thinker and anti-colonial champion to contribute to laying the foundation for a movement that would act as a catalyst for the independence of nations in Africa and the Caribbean.

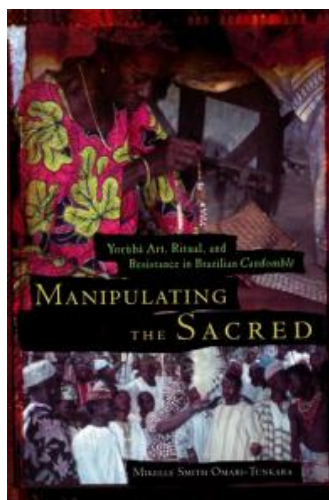


Black Power in the Caribbean edited by Kate Quinn (University Press of Florida, 2014) highlights the unique origins and causes of Black Power mobilization in the Caribbean and its relationship to Black Power in the United States, ultimately situating the historical roots and modern legacies of the movement in a wider, international context. Kate Quinn is chair of the Society for Caribbean Studies and a lecturer in Caribbean history at the Institute of the Americas at University College London.



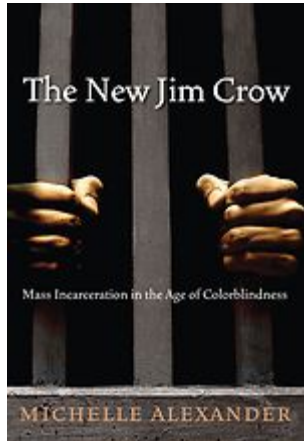
Death of the Willie Lynch Speech: Exposing the Myth (Black Classic Press, 2013). Supposedly given in 1712, the *Willie Lynch Speech* is widely believed to be authentic. Actually, as revealed in this book, it is an amateurish and malicious hoax. Unfortunately, many people taken in by this hoax have spread and championed it. An extreme example of this championing occurred in 1995 at the Million Man March when it was dramatically repeated in one of the speeches. Marchers and millions around the world who witnessed the March through television and radio were presented with this hoax as fact and history. Here, the author, Manu Ampim exposes the myth of Willie Lynch by documenting the 20th century origin and fraudulent history of the *Willie Lynch Speech* and speculating, correctly, about the author's identity, forcing the admitted hoaxer to confess. This volume contains the fake *Willie Lynch Speech*, correspondence between the

author and the admitted hoaxer, and the admitted hoaxer's confession.



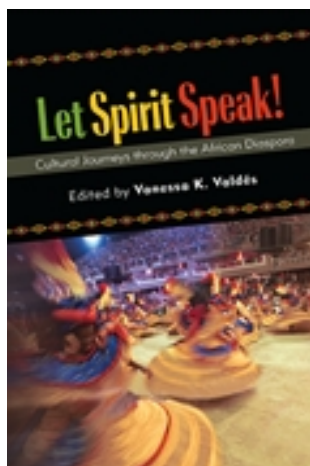
Manipulating the Sacred Yorùbá Art, Ritual, and Resistance in Brazilian Candomblé (Wayne State University Press, 2005) by Mikelle S. Omari-Tunkara contributes strikingly rich insights as a participant/observer in the African-based religions of Brazil. She focuses on the symbolism and function of ritual objects and costumes used in the Brazilian Candomblé (miniature "African" environments or temples) of the Bahia region, which combine Yorùbá, Bantu/Angola, Caboclo, Roman Catholic, and/or Kardecist/Spiritist elements. An initiate herself with more than twenty years of study, the author is considered an insider, and has witnessed how practitioners manipulate the "sacred" to encode, in art and ritual, vital knowledge about meaning, values, epistemologies, and history. She demonstrates how this manipulation provides Brazilian descendants of the former enslaved with a sense of agency—with a link to their

African heritage and a locus for resistance to the dominant Euro-Brazilian culture.



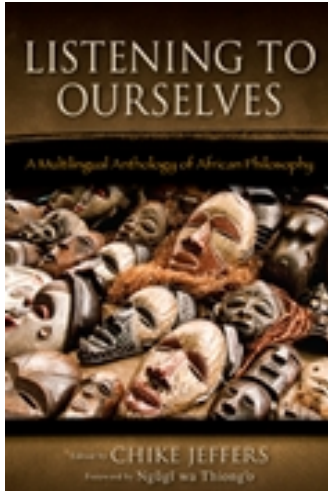
The New Jim Crow: Mass Incarceration in the Age of Colorblindness by Michelle Alexander (The New Press, 2010). As the United States celebrates the nation's "triumph over race" with the election of Barack Obama, the majority of young Black men in major cities in the U.S. has been locked behind bars or has been labeled felons for life. Although Jim Crow laws have been wiped off the books, an astounding percentage of the African American community remains trapped in a subordinate status—much like their grandparents before them. In this incisive critique, the author argues that a racial caste system in America is alive, although it has been redesigned to target Black men and decimating communities of color, and thus, the U.S. criminal justice

system functions as a contemporary system of racial control, even as it formally adheres to the principle of color blindness.



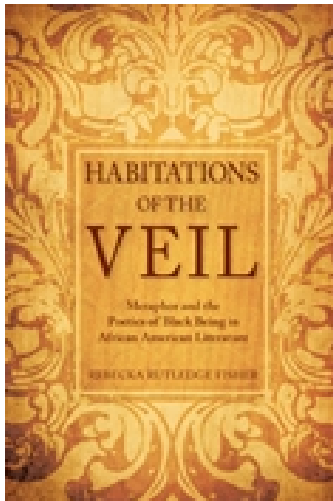
Let Spirit Speak!: Cultural Journeys through the African Diaspora (State University of New York Press, 2012) edited by Vanessa K. Valdés. In this collection, writers, critics, historians, and poets celebrate the cultural contributions of members of the African diaspora in the Western Hemisphere. Beginning with the cries and prayers of Gina Athena Ulysse to the Haitian *loa* Erzulie in the aftermath of the earthquake in Haiti, each writer in the collection engages in the recovering of the past, highlighting that which has been buried in the history of time. The contributors look at a wide range of artistic productions, from poetry and fiction, to art, music, and film, and martial arts produced in Cuba, Colombia, Brazil, Haiti, and the United States. Haitian Creole, Spanish, and English are brought together, giving a vivid sense of the multiplicity of voices in the African

diaspora, focused on the multiple sites of origins in the Americas, as African Diaspora legacies are found throughout the continent.

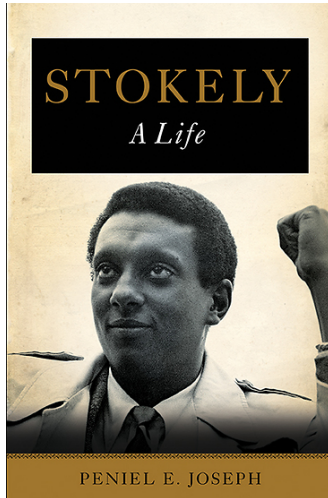


Listening to Ourselves: A Multilingual Anthology of African Philosophy (State University of New York Press, 2013) edited by Chike Jeffers (forward by Ngugi wa Thiong'o) presents a collection of philosophical essays written in indigenous African languages by professional African philosophers with English translations on the facing pages—demonstrating the linguistic and conceptual resources of African languages for a distinctly African philosophy. Hailing from five different countries and writing in six different languages, the seven authors featured include some of the most prominent African philosophers today. They address a range of topics, including the nature of truth, different ways of conceiving time, the linguistic status of proverbs, how naming practices work, gender equality and inequality in traditional society, the relationship between language and thought, and the extent to which morality is universal or

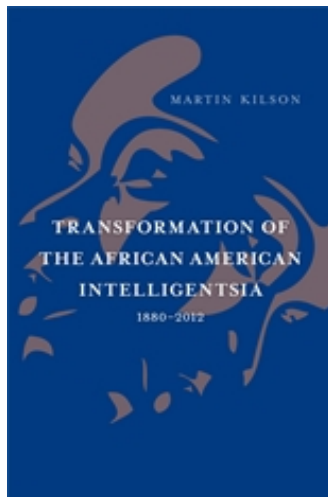
culturally variable.



In *Habitations of the Veil: Metaphor and the Poetics of Black Being in African American Literature* (State University of New York Press, 2014), Rebecka Rutledge Fisher uses theory implicit in W. E. B. Du Bois's use of metaphor to draw out and analyze what she sees as a long tradition of philosophical metaphor in African American literature. She demonstrates how Olaudah Equiano, Frances Ellen Watkins Harper, Zora Neale Hurston, Richard Wright, and Ralph Ellison each use metaphors to develop a critical discourse capable of overcoming the limits of narrative language to convey their lived experiences. Fisher's philosophical investigations open these texts to consideration on ontological and epistemological levels, in addition to those concerned with literary craft and the politics of black identity.

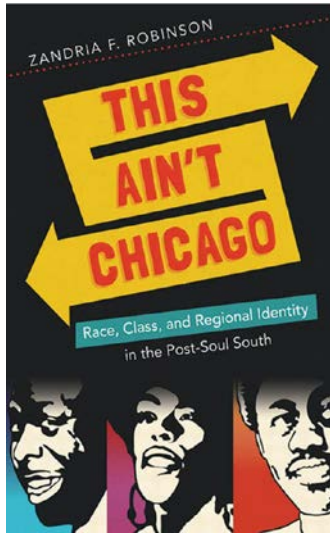


In *Stokely: A Life* (Basic Civitas Books, 2014), Peniel E. Joseph (Professor of History, Tufts University) presents a biography of Kwame Ture (Stokely Carmichael), using his life as a prism through which to view the transformative African American freedom struggles of the twentieth century. The book captures the life of the man whose uncompromising vision defined political radicalism and provoked a national reckoning on race and democracy.



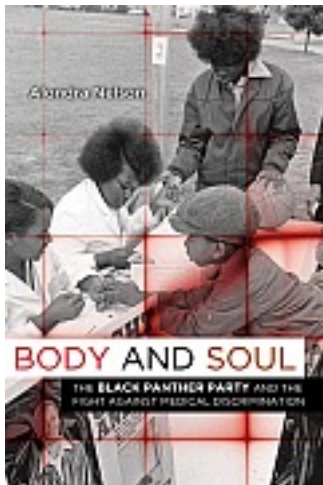
Transformation of the African American Intelligentsia, 1880–2012 (Harvard University Press, 2014) by Martin L. Kilson (foreword by Henry Louis Gates, Jr.) explores how a modern African American intelligentsia developed in the face of institutionalized racism. In this survey of the origins, evolution, and future prospects of the African American elite, the author makes a passionate argument for the ongoing necessity of Black leaders in the tradition of W. E. B. Du Bois, who summoned the “Talented Tenth” to champion Black progress. Among the many dynamics that have shaped African American advancement, Kilson focuses on the damage—and eventual decline—of color elitism among the Black professional class, the contrasting approaches of Du Bois and Booker T. Washington, and the consolidation of an ethos of self-conscious racial leadership. In this work, Kilson also asserts that a revival of

commitment to communitarian leadership is essential for the continued pursuit of justice at home and around the world.



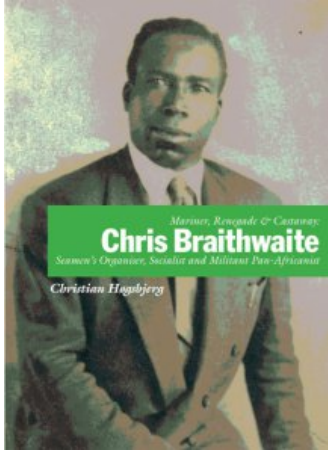
When Zandria Robinson returned home to interview African Americans in Memphis, she was often greeted with some version of the caution "I hope you know this ain't Chicago." In this work (University of North Carolina Press, 2014), Robinson critiques ideas of Black identity constructed through a northern lens and situates African Americans as central shapers of contemporary southern culture. Analytically separating Black southerners from their migrating cousins, fictive kin, and white counterparts, Robinson demonstrates how place intersects with race, class, gender, and regional identities and differences. She grounds her focus on Memphis--the first big city heading north out of the Mississippi Delta. Although Memphis sheds light on much about the South, Robinson does not suggest that the region is monolithic. Instead, she attends to multiple Souths, noting the distinctions between southern

places. Memphis, neither Old South nor New South, sits at the intersections of rural and urban, soul and post-soul, and civil rights and post-civil rights, representing an ongoing conversation with the varied incarnations of the South, past and present.



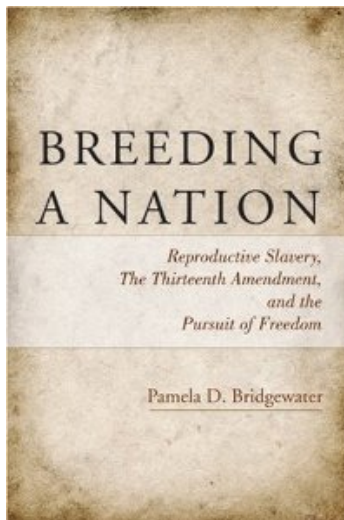
Body and Soul: The Black Panther Party and the Fight against Medical Discrimination (University of Minnesota Press, 2013) by Alondra Nelson reports on a lesser-known aspect of The Black Panther Party's broader struggle for social justice: health care. The Black Panther Party's health activism—its network of free health clinics, its campaign to raise awareness about genetic disease, and its challenges to medical discrimination—was an expression of its founding political philosophy and also a recognition that poor Black people were underserved by mainstream medicine and overexposed to its harms. Drawing on extensive historical research as well as interviews with former members of the Black Panther Party, Nelson argues that the Party's focus on health care was both practical and ideological; building on a long tradition of medical self-sufficiency

among African Americans, hence, the Panthers' People's Free Medical Clinics administered basic preventive care, tested for lead poisoning and hypertension, and helped with housing, employment, and social services which exposed the racial biases of the medical system in the U.S. that had largely ignored sickle-cell anemia (in 1971, the Black Panther Party launched a campaign to address sickle-cell anemia), a disease that predominantly affect people of African descent.



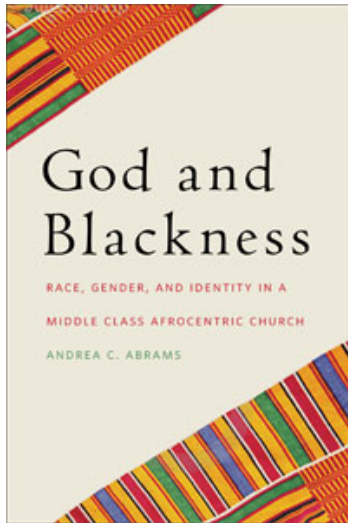
Chris Braithwaite: Mariner, Renegade and Castaway-Seamen's Organizer, Socialist and Militant Pan-Africanist (Socialist History Society/Redwords, 2014) by Christian Høgsbjerg is a biography of Chris Braithwaite (1885-1944), a leading organizer of colonial seamen in inter-war Britain of African descent from Barbados. Braithwaite was a campaigner for the Scottsboro Boys in 1931 when nine Black teenagers were accused and framed for rape in Alabama by an all-white jury, and an agitator against fascist Italy's invasion of Ethiopia in 1935. And he also played a critical role in the Pan-Africanist and wider anti-colonial movement alongside figures such as C.L.R. James and George Padmore. In this work, the author recovers Braithwaite's long overlooked life as a Black radical and organizer, and suggests his determined struggle for working class

unity in the face of racism and austerity is relevant today.

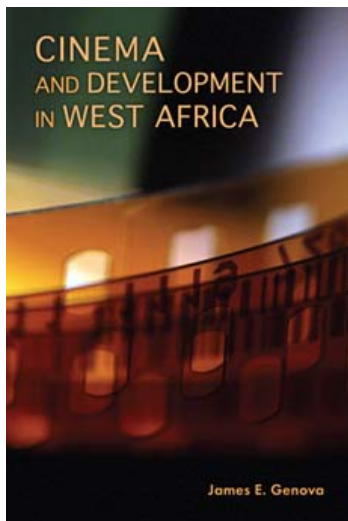


Breeding A Nation: Reproductive Slavery and the Pursuit of Freedom (South End Press, 2014). In this work, Law professor and activist Pamela D. Bridgewater argues that the lawmakers who wrote the 13th Amendment with the intent of ending slavery, understood that human breeding—forcing women to have babies—was a central element of slavery. Knowing that it was politically dangerous to name reproductive slavery in the Amendment, they framed the Amendment with enough scope to restrain the government from ever again requiring women to give birth, or preventing them from doing so. The book also explores a much-denied episode in US history—the deliberate "growing" of humans as a crop for sale. In 2008, two hundred years have passed since transatlantic human trade was outlawed—ironically a victory that caused massive escalation in reproductive coercion. Once the flow of new African people to the U.S. was cut off, the only way to

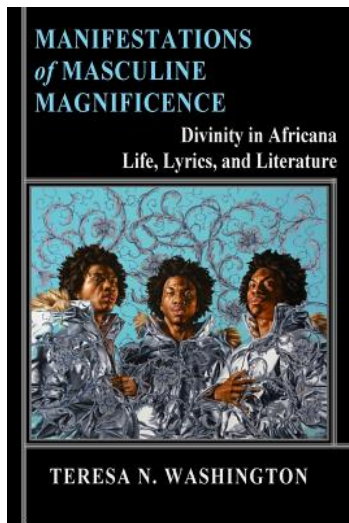
maintain the economy was to aggressively and even systematically to breed new people from the men and women already enslaved. Some plantations even stopped growing crops so they could focus entirely on human-breeding. In essence, human-breeding for enslavement became a vital feeder industry for agribusiness, and the massive wealth it produced undergirds America's position as a global superpower in the world today.



God and Blackness: Race, Gender, and Identity in a Middle Class Afrocentric Church (New York University Press, 2014) by Andrea C. Abrams offers an ethnographic study of blackness as it is understood within the First Afrikan Church, a middle-class Afrocentric congregation in Atlanta, Georgia. Hence, the book examines the question of political identity, religious expression and gender dynamics in the Black church. Drawing on nearly two years of participant observation and in-depth interviews, the author investigates how this community has employed an African centered paradigm and Black theology to negotiate thoughts and ideals that are a part of being Black in America.

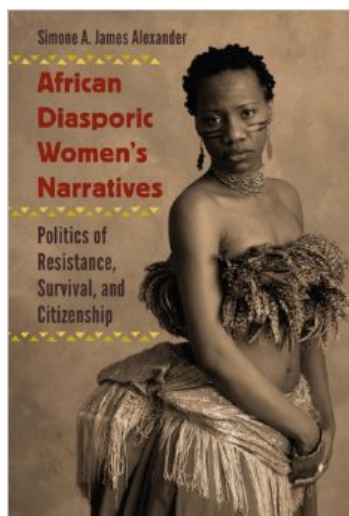


Cinema and Development in West Africa (Indiana University Press, 2013) by James E. Genova shows how the film industry in Francophone West Africa played an important role in executing strategies of nation building during the transition from French rule to the early postcolonial period. Thus, the author argues that the construction of African identities and economic development was a major theme in the political literature and cultural production of the time. Focusing on film both as industry and aesthetic genre, the book demonstrates its unique place in economic development and provides a comprehensive history of filmmaking in the region during the transition from colonies to sovereign nationhood.



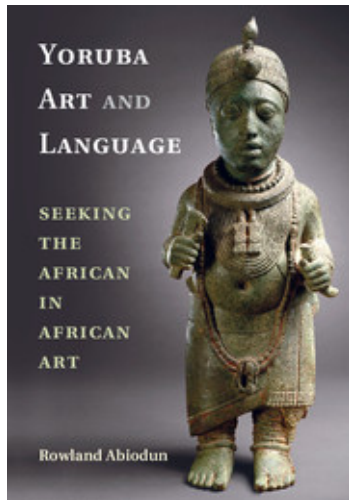
Manifestations of Masculine Magnificence: Divinity in Africana Life, Lyrics, and Literature (Oya's Tornado, 2014) by Teresa A. Washington eschews popular culture's pimp myths and thug sagas and traces the Africana man's power, creativity, and consciousness to his inherent divinity. Hence, the book takes the reader to the source of power with an analysis of African Divinities and divine technologies, exploring the permanence and proliferation of African Gods from oppressive plantations to the empowering proclamations of such leaders as W. D. Fard, Marcus Garvey, Father Divine, and Allah, the Father. Washington analyzes the summonses to and from the Gods that resonate in the music of such artists as Erykah Badu, The RZA, Sun Ra, X Clan, and Rakim, using literary analysis as a prism to display the diversity of Africana divinity to reveal that the literature of such writers as August Wilson, Walter Mosley, Toni Morrison, Ngugi wa Thiong'o, and Ishmael Reed are three-way

mirrors that eternally reflect and project the Gods, their myriad powers, and their weighty responsibilities.



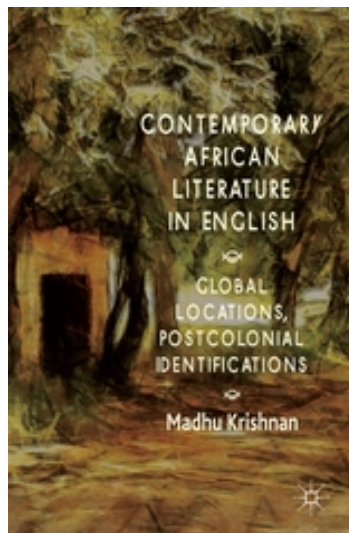
Using feminist and womanist theory, *African Diasporic Women's Narratives: Politics of Resistance, Survival, and Citizenship* (University Press of Florida, 2014), Simone Alexander analyzes literary works that focus on the Black female body as the physical and metaphorical site of migration. She shows that over time Black women have used their bodily presence to complicate and challenge a migratory process often forced upon them by men or patriarchal society. And through in-depth study of selective texts by Audre Lorde, Edwidge Danticat, Maryse Condé, and Grace Nichols, Alexander challenges the stereotypes ascribed to Black female sexuality, subverting its assumed definition as diseased, passive, or docile as she also addresses issues of embodiment as she analyzes how women's bodies are read and seen; how bodies "perform" and are performed upon; how they challenge and disrupt normative

standards. In short, the book is a multifaceted contribution to studies of gender, race, sexuality, and disability issues that engages a range of issues as it grapples with the complex interconnectedness of geography, citizenship, and nationalism.



Yoruba Art and Language: Seeking the African in African Art (Cambridge University Press, 2014). In this book, which merges the methods of art history, archaeology, and anthropology, Rowland Abíódún offers new insights into Yorùbá art and material culture by examining them within the context of the civilizations cultural norms and values and, above all, the Yorùbá language. He begins by establishing the importance of the concepts of oríkì, the verbal and visual performances that animate ritual and domestic objects, such as cloth, sculpture, and dance; and àṣẹ, the energy that structures existence and that transforms and controls the physical world. Both concepts served as the guiding principles of Yorùbá artistic production. Through analysis of representative objects, Abíódún also demonstrates how material culture expresses the key philosophical notions at the heart of the Yorùbá worldview. The book includes a companion website with audio clips of the Yoruba language,

helping the reader better grasp the integral connection between art and language in Yoruba culture.



Contemporary African Literature in English (Palgrave Mcmillan, 2014) by Madhu Krishnan draw on works by Chimamanda Ngozi Adichie, Aminatta Forna, Brian Chikwava, Ngũgĩ wa Thiong'o, Nuruddin Farah, Chris Abani and many more to examine the gap between aesthetic and political notions of representation in order to interrogate the role of the literary text in the circulation of a global image of Africa. By questioning the demarcations of global and local, as identifications, the book also highlights the intersection between power, creativity and authority through which the very category of African literature emerges with chapters focusing on the construction of racialized identities, gender and conflict, the re-inscription of mythologies and strategies of address, it address a broad range of issues and questions which shape the way that Africa is performed on a global stage, thus, highlighting the contradictions and continuities of transnational literary production.