

Maulana Karenga An Intellectual Portrait

Warren Edward Armstrong Jabali was my hero. In the hearts of his family and friends across the country, he was a superstar. Known for his basketball feats at Central High School (1962-1964), Wichita State University (1964-1968), and in the American Basketball Association (ABA) 1968-1976, this book presents an uplifting story of how a man, labeled as "one of the two meanest men in the ABA," overcame the vilification of his character. By positively channeling his energy on the educational empowerment of African American youth, he became an extraordinary role model and father figure for many in South Florida. Divided into two sections, the first part of the book is Warren's incomplete manuscript. He described the wide ranging cultural attitudes, political environment and social conditions which motivated his actions and profoundly affected his basketball career. It is supplemented by newspaper articles and interviews in which he discussed various controversial topics and elaborated on the skills and legacies of his contemporaries. The last half is written by the "love of his life." A very complex and private person, the section illustrates multiple aspects of his personality which portray an intimate understanding of him that only someone he cherished could ever reveal. This narrative validates the strength of his character as he boldly faced personal challenges. It demonstrates his unwavering commitment to education as he persevered in his lifelong pursuit for equality. Additionally, it highlights how benevolent his interpersonal relationships were as he journeyed along the road less traveled

This book engages deeply with the epistemologies and methodologies that have emerged from Mwalimu Molefi Kete Asante's work on Afrocentricity.

DivScientific research has now established that race should be understood as a social construct, not a true biological division of humanity. In *Imagining Black America*, Michael Wayne explores the construction and reconstruction of black America from the arrival of the first Africans in Jamestown in 1619 to Barack Obama's reelection. Races have to be imagined into existence and constantly reimagined as circumstances change, Wayne argues, and as a consequence the boundaries of black America have historically been contested terrain. He discusses the emergence in the nineteenth century—and the erosion, during the past two decades—of the notorious "one-drop rule." He shows how significant periods of social transformation—emancipation, the Great Migration, the rise of the urban ghetto, and the Civil Rights Movement—raised major questions for black Americans about the defining characteristics of their racial community. And he explores how factors such as class, age, and gender have influenced perceptions of what it means to be black. Wayne also considers how slavery and its legacy have defined freedom in the United States. Black Americans, he argues, because of their deep commitment to the promise of freedom and the ideals articulated by the Founding Fathers, became and remain quintessential Americans—the "incarnation of America," in the words of the civil rights leader A. Philip Randolph./div

Maulana Karenga An Intellectual Portrait John Wiley & Sons

A Global History

Rooming in the Master's House

Scattered Assets

Black Power

The Cambridge Guide to African American History

Travel and the Pan African Imagination

African Pyramids of Knowledge

Ultimately, Black Power reveals a black freedom movement in which the ideals of desegregation through nonviolence and black nationalism marched side by side.

Discusses the origins, values, and celebrations of Kwanzaa, and offers historical and cultural background information

Scattered Assets seeks to be a conduit for facilitating a much-needed and provocative dialogue on optimal 21st Century Pan-African development, through understanding the leverage and power of resource use; a selected, 8-work anthology of the authors speeches and writings (from the vantage points of human capital, sociotechnology, culture, and economics) is used to discuss empowerment. The notion of African-Americans and the African continent becoming mutual resources is a major, recurring and explained theme. Also, the book offers a fresh perspective and analysis and thus, a new conversation on empowering African people and associated interests through prudent use of existing tools and assets.

The alienating nature of the dominant curriculum in African schools and universities is an issue which simmered just below the surface in the 2015 student protests that swept through the South African higher education sector. The collection of essays found in this timely publication, offers compelling arguments for the deliberate embrace of the African culture to advance African knowledge and enhance African lives. It proposes fresh perspectives on what shape and form a decolonised curriculum should take on.

A Celebration of Family, Community, and Culture

Black Power Music!

An Intellectual Portrait

By Any Means Necessary

How Black Women Transformed an Era

A Memoir

The Black Intellectual Tradition

This book emphasizes blacks' agency and achievements in the nineteenth and twentieth centuries, notably outcomes of the Civil Rights Movement. To consider the means or strategies that African Americans utilized in pursuing their aspirations and struggles for freedom and equality, readers can consult subjects delineating ideological, institutional, and organizational aspects of black priorities, with tactics of resistance or dissent, over time and place. The entries include but are not limited to Afro-American Culture; Anti-Apartheid Movement; Anti-lynching Campaign; Antislavery Movement; Black Power Movement; Constitution, US (1789); Conventions, National Negro; Desegregation; Durham Manifesto (1942); Feminism; Four Freedoms; Haitian Revolution; Jobs Campaigns; the March on Washington (1963); March on Washington Movement (MOWM); New Negro Movement; Niagara Movement; Pan-African Movement; Religion; Slavery; Violence, Racial; and the Voter Education Project. While providing an important reference and learning tool, this volume offers a critical perspective on the actions and legacies of ordinary and elite blacks and their non-black allies.

The Encyclopedia of African Cultural Heritage in North America provides an accessible ready reference on the retention and continuity of African culture within the United States. Our conceptual framework holds, first, that culture is a form of self-knowledge and knowledge about self in the world as transmitted from one person to another. Second, that African people continuously create their own cultural history as they move through time and space. Third, that African descended people living outside of Africa are also contributors to and participate in the creation of African cultural history. Entries focus on illuminating Africanisms (cultural retentions traceable to an African origin) and cultural continuities (ongoing practices and processes through which African culture continues to be created and formed). Thus, the focus is more culturally specific and less concerned with the broader transatlantic demographic, political and geographic issues that are the focus of similar recent reference works. We also focus less on biographies of individuals and political and economic ties and more on processes and manifestations of African cultural heritage and continuity. FEATURES: A two-volume A-to-Z work, available in a choice of print or electronic formats 350 signed entries, each concluding with Cross-references and Further Readings 150 figures and photos Front matter consisting of an Introduction and a Reader's Guide organizing entries thematically to more easily guide users to related entries Signed articles concluding with cross-references

Considering the development and ongoing influence of Black thought From 1900 to the present, people of African descent living in the United States have drawn on homegrown and diasporic minds to create a Black intellectual tradition engaged with ideas on race, racial oppression, and the world. This volume presents essays on the diverse thought behind the fight for racial justice as developed by African American artists and intellectuals; performers and protest activists; institutions and organizations; and educators and religious leaders. By including both women's and men's perspectives from the U.S. and the Diaspora, the essays explore the full landscape of the Black intellectual tradition. Throughout, contributors engage with important ideas ranging from the consideration of gender within the tradition, to intellectual products generated outside the intelligentsia, to the ongoing relationship between thought and concrete effort in the quest for liberation. Expansive in scope and interdisciplinary in practice, The Black Intellectual Tradition delves into the ideas that animated a people's striving for full participation in American life. Contributors: Derrick P. Alridge, Keisha N. Blain, Cornelius L. Bynum, Jeffrey Lamar Coleman, Pero Gaglo Dagbovie, Stephanie Y. Evans, Aaron David Gresson III, Claudrena N. Harold, Leonard Harris, Maurice J. Hobson, La TaSha B. Levy, Layli Maparyan, Zebulon V. Miletsky, R. Baxter Miller, Edward Onaci, Venetria K. Patton, James B. Stewart, and Nikki M. Taylor

The African American People is the first history of the African American people to take a global look at the role African Americans have played in the world. Author Molefi Kete Asante synthesizes the familiar tale of history's effect on the African people who found themselves forcibly part of the United States with a new look at how African Americans in later generations impacted the rest of the world. Designed for a range of students studying African American History or African American Studies, The African American People takes the story from Africa to the Americas, and follows the diaspora through the Underground Railroad to Canada, and on to Europe, Asia, and around the globe. Including over 50 images documenting African American lives, The African American People presents the most detailed discussion of the African and African American diaspora to date, giving student the foundation they need to broaden their conception of African American History.

Malcolm X : Real, Not Reinvented : Critical Conversations on Manning Marable's Biography of Malcolm X

Transforming Humiliation into Humility

African American Thought in the Twentieth Century

Maat, the Moral Ideal in Ancient Egypt

Remaking Black Power

Black Studies and the Democratization of American Higher Education

Branches of Asanteism

As I Run Toward Africa is Molefi Kete Asante's memoir of his extraordinary life. He takes the reader on a journey from the American South to the homes of kings in Africa. Born into a family of 16 children living in a two bedroom shack, Asante rose to become director of UCLA's Centre for Afro American Studies, editor of the Journal of Black Studies and university professor by the age of 30. The government of Ghana designated Asante as a traditional king in 1996. Asante recounts his meetings with personalities such as Wole Soyinka, Cornel West and others. This is an uplifting real-life story about hope and empowerment.

Africa is the birthplace of humanity and civilization. And yet people generally don't want to accept the scientific impression of Africa as the birthplace of human civilization. The skeptics include Africans themselves, a direct result of the colonial educational systems still in place across Africa, and even those Africans who acquire Western education, particularly in the humanities, have been trapped in the symptomatology of epistemic peonage. These colonial educational systems have overstayed their welcome and should be dismantled. This is where African agency comes in. Agential autonomy deserves an authoritative voice in shaping the curricular direction of Africa. Agential autonomy implicitly sanctions an Afrocentric approach to curriculum development, pedagogy, historiography, literary theory, indigenous language development, and knowledge construction. Science, technology, engineering, mathematics?information and communications technology (STEM-ICT) and research and development (R&D) both exercise foundational leverage in the scientific and cultural discourse of the kind of African Renaissance Cheikh Anta Diop envisaged. "Mr. Francis Kwarteng has written a book that looks at some of the major distortions of African history and Africa's major contributions to human civilization. In this context, Mr. Kwarteng joins a long list of thinkers who roundly reject the foundational

Eurocentric epistemology of Africa in favor of an Afrocentric paradigm of Africa's material, spiritual, scientific, and epistemic assertion. Mr. Kwarteng places S.T.E.M. and a revision of the humanities at the center of the African Renaissance and critiques Eurocentric fantasies about Africa and its Diaspora following the critical examples of Cheikh Anta Diop, Ama Mazama, Molefi Kete Asante, Abdul Karim Bangura, Theophile Obenga, Maulana Karenga, Mubabingo Bilolo, Kwame Nkrumah, Ivan Van Sertima, W.E.B. Du Bois, and several others. Readers of this book will be challenged to look at Africa through a critical lens." Ama Mazama, editor/author of Africa in the 21st Century: Toward a New Future "There are countless books about the evolution of European intellectual thought but scarcely any that captures the pioneering contributions of Africans since the beginning of recorded knowledge in Kemet, a.k.a. Ancient Egypt. Well, that long drought has ended with the publication of Kwarteng's An Intellectual Biography of Africa: A Philosophical Anatomy of Advancing Africa the Diopian Way. Prepare to be educated." Milton Allimadi, author of Manufacturing Hate: How Africa Was Demonized in the Media

In this book, the most prolific contemporary African American scholar and cultural theorist Molefi Kete Asante leads the reader on an informative journey through the mind of Maulana Karenga, one of the key cultural thinkers of our time. Not only is Karenga the creator of Kwanzaa, an extensive and widespread celebratory holiday based on his philosophy of Kawaida, he is an activist-scholar committed to a "dignity-affirming" life for all human beings. Asante examines the sources of Karenga's intellectual preoccupations and demonstrates that Karenga's concerns with the liberation narratives and mythic realities of African people are rooted in the best interests of a collective humanity. The book shows Karenga to be an intellectual giant willing to practice his theories in order to manifest his intense emotional attachment to culture, truth and justice. Asante's enlightening presentation and riveting critique of Karenga's works reveal a compelling account of a thinker whose contributions extend far beyond the Academy. Although Karenga began his career as a student activist, a civil rights leader, a Pan Africanist, and a culturalist, he ultimately succeeds in turning his fierce commitment to truth toward dissecting political, social, and ethical issues. Asante carefully analyzes Karenga's important works on Black Studies, but also his earlier works on culture and his later works on ethics, such as The Husia, and Odu Ifa: The Ethical Teachings.

This book aims to expand what scholars know and who is included in this discussion about black studies, which aids in the democratization of American higher education and the deconstruction of traditional disciplines of high education, to facilitate a sense of social justice. By challenging traditional disciplines, black studies reveals not only the political role of American universities but also the political aspects of the disciplines that constitute their core. While black studies is post-modern in its deconstruction of positivism and universalism, it does not support a radical rejection of all attempts to determine truth. Evolving from a form of black cultural nationalism, it challenges the perceived white cultural nationalist norm and has become a critical multiculturalism that is more global and less gendered. Henry argues for the inclusion of black studies beyond the curriculum of colleges and universities.

How African-Americans & Other Resources Can Shape 21st Century Pan-African Empowerment

As I Run Toward Africa

Handbook of Black Studies

A Philosophical Anatomy of Advancing Africa the Diopian Way

Power and Privilege in the Rise of Black Conservatism

In Pursuit of an African Traditional Dance

Indigenous Perspectives and Theories

The Afrocentric Praxis of Teaching for Freedom explains and illustrates how an African worldview, as a platform for culture-based teaching and learning, helps educators to retrieve African heritage and cultural knowledge which have been historically discounted and decoupled from teaching and learning. The book has three objectives: To exemplify how each of the emancipatory pedagogies it delineates and demonstrates is supported by African worldview concepts and parallel knowledge, general understandings, values, and claims that are produced by that worldview To make African Diasporan cultural connections visible in the curriculum through numerous examples of cultural continuities—seen in the actions of Diasporan groups and individuals—that consistently exhibit an African worldview or cultural framework To provide teachers with content drawn from Africa's legacy to humanity as a model for locating all students—and the cultures and groups they represent—as subjects in the curriculum and pedagogy of schooling This book expands the Afrocentric praxis presented in the authors' "Re-membering" History in Teacher and Student Learning by combining "re-membered" (democratized) historical content with emancipatory pedagogies that are connected to an African cultural platform.

Black Power Music! Protest Songs, Message Music, and the Black Power Movement critically explores the soundtracks of the Black Power Movement as forms of "movement music." That is to say, much of classic Motown, soul, and funk music often mirrored and served as mouthpieces for the views and values, as well as the aspirations and frustrations, of the Black Power Movement. Black Power Music! is also about the intense interconnections between Black popular culture and Black political culture, both before and after the Black Power Movement, and the ways in which the Black Power Movement in many senses symbolizes the culmination of centuries of African American politics creatively combined with, and ingeniously conveyed through, African American music. Consequently, the term "Black Power music" can be seen as a code word for African American protest songs and message music between 1965 and 1975. "Black Power music" is a new concept that captures and conveys the fact that the majority of the messages in Black popular music between 1965 and 1975 seem to have been missed by most people who were not actively involved in, or in some significant way associated with, the Black Power Movement.

The Afrocentric method seeks to transform human reality by ushering in a human openness to cultural pluralism that cannot exist without the unlocking of our minds for acceptance of an expansion of consciousness. I seek to overthrow parochialism, provincialism, and narrow Wotanic visions of the world by demonstrating the usefulness of an Afrocentric approach, based on beginning with ancient Kemet, to questions of knowledge. Without a plausible ideology we can never march in the same direction; Afrocentricity is essential for the collective vision. I must alert you to the overpowering value of realizing an Africa truth that has been staring us in the face for thousands of years: the permanence of the pyramids. There is nothing profound in such a

pronouncement, there have been similar pronouncements by various other writers, but what is different, I hope, is the identification of the principal cause of the failure in those other formulations. In the West there have been theories and critiques that are fraught with problems whether you call them by the names of existentialism, phenomenology, structuralism, post-colonialism, or deconstruction. What we have come to know is that the proponents of these views have hedged their bets in a European worldview that is moribund when it comes to looking at the outside world. They cannot truly grasp the significance of a revolutionary idea that would challenge the Eurocentric projection of its method as universal. However, the time has come for a total re-evaluation of both intellectual privilege and the assertion of European dominance in knowledge.

Maat is the moral ideal of ancient Egypt whose texts contain information on Egypt's moral standards, its concepts of right from wrong, codes of behaviour and obligations. Written by a teacher of the tradition of Maat, this study is the first philosophical book that is based on a philologically and historically critical treatment of first-hand Egyptian material'. Focusing on the Maatian ideal rather than moral practices, Karenga discusses what Maat is and its place within the genre of philosophical ethics and morality, asking what it can contribute to modern African culture and values. Extracts are transcribed and translated into English.

The Afrocentric Praxis of Teaching for Freedom

A Study in Classical African Ethics

Protest Songs, Message Music, and the Black Power Movement

Maulana Karenga

The African American People

Black Power Encyclopedia: From "Black is Beautiful" to Urban Uprisings [2 volumes]

Africanising the Curriculum

Maatian Ethics in a Communication Context explores the ethical principle of Maat: the guiding principle of harmony and order that permeated classical African political and civil life. This book provides a rigorous, communication-focused account of the ethical wisdom ancient Africans cultivated and is evidenced in the form of recovered written texts, mythology, stelae, proverbs, speech, and the hieroglyphic system of writing itself. Moving beyond colonial stereotypes of ancient Africans, the book offers insight into the African value systems that positioned Maat as inextricably embedded in nature, and communication theory that anchors good communication in careful listening habits as the foundational moral virtue. Expanding on the work of Molefi Kete Asante, Karenga, Molefi Kete Asante and other groundbreaking scholars, the book presents a picture of civilizations with a shared lust for life, a spiritual connection to scientific speech, and a sense of ancestors as deeply connected to the pursuit of wisdom. Offering an examination of Maat from a specifically communication ethics perspective, this book will be of great interest to students of Communication Ethics, African philosophy, Rhetorical theory, Africana Studies and Ancient History.

In 1927, Beatrice Cannady succeeded in removing racist language from the Oregon Constitution. During World War II, Rowena Moore fought for the right of black women to work in meat packinghouses. In 1942, Thelma Paige used the courts to equalize the salaries of black and white schoolteachers across Texas. In 1950 Lucinda Todd of Topeka laid the ground for a landmark Supreme Court decision *Brown v. Board of Education*. These actions—including sit-ins long before the Greensboro sit-ins of 1960—occurred well beyond the borders of the South and East, regions most known as the home of the civil rights movement. By considering social justice efforts in western cities and states, *Black Americans and the Civil Rights Movement* convincingly integrates the West into the historical narrative of black Americans' struggle for civil rights. From Iowa and Minnesota to the Pacific Northwest, and from Texas to the West Coast, westerners initiated a wide array of civil rights activities in the early to late twentieth century. Connected to national struggles as much as they were tailored to local situations, these events prefigured events in the East and South. In this collection, editors Bruce A. Glasrud and Cary D. Wintz bring these moments into sharp focus, as the contributors note the ways in which the regional and ethnic diversity of the West shaped a specific kind of African American activism. Concentrating on the far West, the mountain states, the desert Southwest, the upper Midwest, and the southern and western, the contributors examine black westerners' responses to racism in its various manifestations, whether as school segregation in Dallas, job discrimination in Seattle, or bias in San Francisco. Together their essays establish in unprecedented detail how efforts to challenge discrimination impacted and changed the West and ultimately the United States. Most Western-driven theories do not have a place in Black communicative experience, especially in Africa. Many scholars interested in articulating and interrogating Black communication scholarship are therefore at the crossroads of either having to use Western-driven theory to explain a Black communication dynamic, or have to use hypothetical rules to achieve their goals since they cannot find compelling Black communication theories to use as reference. Colonization and the African slave trade brought with it assimilationist tendencies that have dealt a heavy blow on the cognition of most Blacks on the continent and abroad. As a result, their interpersonal as well as in-group dialogic communication had witnessed dramatic shifts. *Black/African Communication Theory* assembles skilled communicologists who propose uniquely Black-driven theories that stand the test of time. Throughout the volume's fifteen chapters theories are not limited to Afrocentricity, Afro-Cultural Mulatto, Venerative Speech Theory, Africana Symbolic Contextualism Theory, HaramBuntu-Government-Diaspora Communications Theory, Consciencist Communication Theory and Racial Democracy Effect Theory are introduced and discussed.

The Intellectual Roots of Contemporary Black Thought examines the ways in which the intellectual production of notable historical figures of Africa Diasporan Thought has shaped, and continues to shape, social and political discourses in relation to peoples of African descent. With an internationalist approach, this volume places the philosophies of intellectuals and activists from various regions in cross-generational dialogues. The work studies seminal publications from the 1700s to the late 1800s, including monographs, manifestos, speeches, and letters, analyzing the influence of such publications on the works of later thinkers and scholars of the 1900s. Hinged in qualitative and critical analysis, it investigates the extent to which the intellectual production of the nineteenth and twentieth centuries have influenced education and institutions over time, scrutinizing the multifaceted contemporary outcomes of historical practices through the theoretical

knowledge. The excerpts and translations in the text engage readers in informed and meaningful interactions, with the philosophies of liberation, reparation, and rehabilitation. This book contributes to the fields of intellectual historiography, human rights, political philosophy, social thought, and critical race theory and will be of interest to students and scholars of history, political philosophy.

Essays in African American Biography

Imagining Black America

Handbook of Urban Education

Black Lives: Essays in African American Biography

Cheikh Anta Diop

Kemet and the African Worldview

Essays on the Transformative Thought of Lewis R. Gordon

Compiled as a response to Manning Marable's controversial new biography of Malcolm X, more than 30 noted scholars from the African American community offer their opinions on Marable's portrayal of the man whose short life still inspires speculation of what might have been. Contributors include: Imam Al-Hajj Talib Abdur-Rashid, Mumia Abu-Jamal, Abdul Alkalimat, Molefi Kete Asante, Rick Ayers, Bryonn Bain, Amiri Baraka, Aslaku Berhanu, Amir Bey, Todd Steven Burroughs, Ta-Nehisi Coates, William Jelani Cobb, Karl Evanzz, Iyaluua and Herman Ferguson, Bill Fletcher, Jr., Glen Ford, Rhone Fraser, Wil Haygood, Kelly Harris, Errol A. Henderson, Fred Hord, Peter James Hudson, Ezra Hyland, Regina Jennings, Peniel E. Joseph, Clyde Ledbetter Jr., Fred Logan, Kevin McGruder, Starla Muhammad, Nell Irvin Painter, Imani Perry, Gregory J. Reed, Sonia Sanchez, Diane D. Turner, Ilyasah Shabazz

An invaluable resource that documents the Black Power Movement by its cultural representation and promotion of self-determination and self-defense, and showcases the movement's influence on Black communities in America from 1965 to the mid-1970s. • Gives students and general readers a comprehensive overview of the Black Power Movement and an understanding of its importance within the turbulence and politics of the 1960s and 1970s in the United States as well as in the context of modern-day civil rights • Provides insight into important concepts such as Black self-determination, Black consciousness, independent Black politics, and independent institutions • Features contributions from premier Black Power scholars as well as Black Power activists • Offers topical and biographical entries, a timeline of events, and a bibliography of key print and nonprint sources of additional information

The chapters in this text comprise biographical sketches of previously unknown (or lesser known) African-Americans, among them General Daniel Chappie James Jr; William Levi Dawson (composer); Vinnette Carroll (director and playwright); and Elizabeth Ross Haynes (political speaker and activist).

Offers a new conceptual framework rooted in mythological analysis to ground the field of Africana cultural memory studies. Winner of the 2021 CLA Book Award presented by the College Language Association Black Cultural Mythology retrieves the concept of "mythology" from its Black Arts Movement origins and broadens its scope to illuminate the relationship between legacies of heroic survival, cultural memory, and creative production in the African diaspora. Christel N. Temple comprehensively surveys more than two hundred years of figures, moments, ideas, and canonical works by such visionaries as Maria Stewart, Richard Wright, Colson Whitehead, and Edwidge Danticat to map an expansive yet broadly overlooked intellectual tradition of Black cultural mythology and to provide a new conceptual framework for analyzing this tradition. In so doing, she at once reorients and stabilizes the emergent field of Africana cultural memory studies, while also staging a much broader intervention by challenging scholars across disciplines—from literary and cultural studies, history, sociology, and beyond—to embrace a more organic vocabulary to articulate the vitality of the inheritance of survival. Christel N. Temple is Associate Professor of Africana Studies at the University of Pittsburgh. Her books include Transcendence and the Africana Literary Enterprise; Literary Spaces: Introduction to Comparative Black Literature; and Literary Pan-Africanism: History, Contexts, and Criticism.

Black Americans and the Civil Rights Movement in the West

The SAGE Encyclopedia of African Cultural Heritage in North America

The Global Intercultural Communication Reader

Kwanzaa

An Afrocentric Historical Study of Buum Oku Dance Yaounde

Rethinking Prison Reentry

The Intellectual Roots of Contemporary Black Thought

This volume brings together leading scholars in urban education to focus on inner city matters, specifically as they relate to educational research, theory, policy, and practice. Each chapter provides perspectives on the history and evolving nature of urban education, the current education landscape, and helps chart an all-important direction for future work and needs. The Handbook addresses seven areas that capture the breadth and depth of available knowledge in urban education: (1) Psychology, Health and Human Development, (2) Sociological Perspectives, (3) Families and Communities, (4) Teacher Education and Special Education, (5) Leadership, Administration and Leaders, (6) Curriculum & Instruction, and (7) Policy and Reform.

"This book explores the African Atlantic world as a productive theater or space where modernity, racialized dominance, and racialized resistance took form. The book examines Black Power ideology, Pan Africanism, dilemmas facing the racialized imagination of African world community figures, and the discipline of Africology"--

Discusses how African slaves would identify with their master if given a role in the house and would seem to turn against their fellow man, and argues that this pattern can still be seen within the black conservative communities.

The Global Intercultural Communication Reader is the first anthology to take a distinctly non-Eurocentric approach to the study of culture and communication. In this expanded second edition, editors Molefi Kete Asante, Yoshitaka Miike, and Jing Yin bring together thirty-two essential readings for students of cross-cultural, intercultural, and international communication. This stand-out collection aims to broaden and deepen the scope of the field by placing an emphasis on diversity, including work from authors across the globe examining the processes and politics of intercultural communication from critical, historical, and indigenous perspectives. The collection covers a wide range of topics: the emergence and evolution of the field; issues and challenges in cross-cultural and intercultural inquiry; cultural wisdom and communication practices in context; identity and intercultural competence in a multicultural society; the effects of globalization; and ethical considerations. Many readings first appeared outside the mainstream Western academy and offer diverse theoretical lenses on culture and communication practices in the world community. Organized into five themed sections for easy classroom use, The Global Intercultural Communication Reader includes a detailed bibliography that will be a crucial resource for today's students of intercultural communication.

Black/Africana Communication Theory

THANKS TO YOU

Black Existentialism

Black Cultural Mythology

Radical Politics and African American Identity

Connecting Culture to Learning

Rethinking Prison Reentry: Transforming Humiliation into Humility describes a prison-based education pedagogy designed to address a prevalent racial politics of shaming, self-segregation, and transgenerational learned helplessness. So many incarcerated black men face insurmountable psychosocial obstacles when attempting to make the successful transition back into ownership of their lives. Tony Gaskew confronts the issue of redemption and reconciliation head-on by critically examining the “ triads of culpability ” when it comes to crime and justice in America: (1) of those who commit crimes; (2) of those who enforce criminal laws; and (3) of those who stand by and do nothing. He explores the growth of a black counterculture of crime that has created modern-day killing fields across urban neighborhoods and challenges the incarcerated black men trapped within its socially constructed lies, helping them to draw upon the strength of their cultural privilege to transform from criminal offender into incarcerated student.

In this comprehensive history, Ashley D. Farmer examines black women's political, social, and cultural engagement with Black Power ideals and organizations. Complicating the assumption that sexism relegated black women to the margins of the movement, Farmer demonstrates how female activists fought for more inclusive understandings of Black Power and social justice by developing new ideas about black womanhood. This compelling book shows how the new tropes of womanhood that they created--the "Militant Black Domestic," the "Revolutionary Black Woman," and the "Third World Woman," for instance--spurred debate among activists over the importance of women and gender to Black Power organizing, causing many of the era's organizations and leaders to critique patriarchy and support gender equality. Making use of a vast and untapped array of black women's artwork, political cartoons, manifestos, and political essays that they produced as members of groups such as the Black Panther Party and the Congress of African People, Farmer reveals how black women activists reimagined black womanhood, challenged sexism, and redefined the meaning of race, gender, and identity in American life.

Africa is rich in (neo) traditional dances; yet, not much exists in the form of written literature on the subject. Even worse, existing documents date back to the colonial period and are often disparaging. Dance to Africans is what martial arts are to Asians. Embedded in them are some of the solutions to many of the problems wracking the African diaspora: gang violence, drug addiction, and high school dropout rates, etc. When Guinea's Ballets Africains first bursts on the international scene in the late fifties and sixties, the black revolution in the US was in full swing. The troupe's emancipatory message enkindled in African Americans a new sense of cultural pride and a return to their African roots. For once, dance became something else other than the ballet. With that burst of enthusiasm came the need to introduce African dances in the academia. Most of the research, however, focused mainly on dances which use drums (djembe). Departing from that tradition, in this detailed and richly choreographed ethnography on the Buum Oku Dance Yaounde, Thomas Jing's investigation into a xylophone-based dance opens up new research avenues and exposes the challenges involved. An Afrocentric theoretical framework to the research counters imperialist notions of African dances, thus setting them up as a tool for emancipation.

Offering a critical examination of Lewis Gordon ' s work by international scholars engaging in radical epistemological transformation for social change, this volume explores the importance of radical theory and thinkers to push for projects of change in the area of Black Existentialism.

Maatian Ethics in a Communication Context

Research, Rescue and Restoration

Nascent Political Philosophies

Kemet, Afrocentricity and Africology

An Intellectual Biography of Africa

Fighting for Us

This is the story of the influential black nationalist organization--the Us Organization--and its leader Maulana Karenga, the man who invented Kwanza.

The Handbook of Black Studies is the first resource to bring together research and scholarship in the field of African-American studies in one volume. Editors Molefi Kete Asante and Maulana Karenga, along with a pre-eminent group of contributors, examine various aspects of the field of Black Studies. Organized into three parts, this Handbook explores historical and cultural foundations, philosophical and conceptual bases, and critical and analytical concepts.