

Afrocentrism Mythical Pasts And Imagined Homes

Decolonizing the Academy asserts that the academy, is perhaps the most colonized space. At the same, time the academy is a place of knowledge and, transformation. As we move into the 21st century, it is becoming clear that the academy is one of, the primary sites for the production and, reproduction of ideas that serve the interests of, colonising powers. This collection of essays, argues the possibility of re-engaging the, decolonizing process at the level of knowledge and, asserts that this is an ongoing project worthy of, being undertaken in a variety of fields.

This two-volume reference seeks to capture the ways in which the tenets and foundations of African American culture have given rise to today's society. Approaching the field from a "street level" perspective, these two volumes cover topics of universal interest in America: rap music, sports, television, cinema, racism, religion, literature, and much more. The Encyclopedia of African American Society is also the first comprehensive yet accessible reference set in this field to give voice to the turbulent historical trends—slavery, segregation, "separate but equal"—that are often ignored in favor of mere facts. This is a definitive, reliable, and accessible entry point to learning the basics about African

American society.

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 objectives, 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 serious 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/Africana Communication Theory assembles skilled communicologists who propose uniquely Black-driven theories that stand the test of time. Throughout the volume's fifteen chapters theories including but 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.

Revisits the arguments supporting separate black statehood from the mid-

nineteenth century to the present.

Achieving Blackness

Evolution in Reference and Information Services

African Americans and the Classics

The Global Intercultural Communication Reader

Decolonising Childhoods in Eastern Africa

Afrocentricity and the Academy

Afrocentrism

This book proposes to examine French and Francophone intellectual history in the period leading to the decolonization of sub-Saharan Africa (1945-1960). The analysis favours the epistemological links between ethnology, museology, sociology, and (art) history. In this discussion, a specific focus is placed on temporality and the role ascribed by these different disciplines to African pasts, presents, and futures. It is argued here that the post-war context, characterized, inter alia, by the creation of UNESCO, the birth of *Pr é sence Africaine* and the prevalence of existentialism, bore witness to the development of new regimes of historicity and to the partial refutation of a progress-based modernity. This investigation is predicated on case studies from West and Central Africa (AOF, AEF and Belgian Congo) and, whilst adopting a postcolonial methodology, it explores African and French authors such as Georges Balandier, Cheikh Anta Diop, Frantz Fanon, Chris Marker, Joseph Ki-Zerbo, Claude Lévi-Strauss, Alain Resnais, Jean-Paul Sartre and Placide Tempels. This study explores the intellectual legacy of

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the 'long nineteenth century' and the difficulty encountered by these authors to articulate their anti-colonial agenda away from the modern methodologies of the 'colonial library'. By focussing on issues of intellectual alienation, this book also demonstrates that the post-WW2 period foreshadowed twenty-first century debates on extroversion, racial inequalities, the decolonization of history, and cultural (mis)appropriation.

African-American writer Richard Wright (1908-1960) was celebrated during the early 1940s for his searing autobiography (*Black Boy*) and fiction (*Native Son*). By 1947 he felt so unwelcome in his homeland that he exiled himself and his family in Paris. But his writings changed American culture forever, and today they are mainstays of literature and composition classes. He and his works are also the subjects of numerous critical essays and commentaries by contemporary writers. This volume presents a comprehensive annotated bibliography of those essays, books, and articles from 1983 through 2003. Arranged alphabetically by author within years are some 8,320 entries ranging from unpublished dissertations to book-length studies of African American literature and literary criticism. Also included as an appendix are addenda to the author's earlier bibliography covering the years from 1934 through 1982. This is the exhaustive reference for serious students of Richard Wright and his critics.

This book presents the diverse, expansive nature of African American Studies and its characteristic interdisciplinarity. It is intended for use with undergraduate/ beginning graduate students in African American Studies, American Studies and Ethnic Studies. Section I focuses on the historical development of the field and the diverse theoretical perspectives utilized in African American Studies. Section II examines African American Studies' commitment to community service and social activism, and includes exclusive interviews with acclaimed

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actor/activist Danny Glover and renowned scholar, Manning Marable. Section III presents international perspectives. Section IV includes selected areas of scholarship: Oral History as an important research methodology; African American Philosophy; African Aesthetics (song and dance); perspectives on Womanism, Black Feminism and Africana Womanism with a focus on literature; and African American Religion. The book concludes with African American Studies' strengths and

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Black Athena Comes of Age

African American Writers and the Challenge of History, 1794-1861

Handbook of Black Studies

African Diasporas in the New and Old Worlds

Redressing Wounds of Injustice

The Nubian Past

Encyclopedia of the World's Minorities

With close readings of more than twenty novels by writers including Ernest Gaines, Toni Morrison, Charles Johnson, Gloria Naylor, and John Edgar Wideman, Keith Byerman examines the trend among African American novelists of the late twentieth century to write about black history rather than about their own present. Employing cultural criticism and trauma theory, Byerman frames these works as survivor narratives that rewrite the grand American narrative of individual achievement and the march of democracy. The choice to write historical narratives, he says, must be understood historically. These writers earned widespread recognition for their writing in the 1980s, a period of African American commercial success, as well as the economic decline of the black working class and an increase in black-on-black crime. Byerman contends that a shared experience of suffering joins African American individuals in a group identity, and writing about the past serves as an act of resistance against

essentialist ideas of black experience shaping the cultural discourse of the present. Byerman demonstrates that these novels disrupt the temptation in American society to engage history only to limit its significance or to crown successful individuals while forgetting the victims.

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.

Religious institutions are among the most segregated organizations in American society. This segregation has long been a troubling issue among scholars and religious leaders alike. Despite attempts to address this racial divide, integrated churches are very difficult to maintain over time. Why is this so? How can organizations incorporate separate racial, ethnic, and cultural groups? Should they? And what are the costs and rewards for people and groups in such organizations? Following up on Michael O. Emerson and Christian Smith's award-winning *Divided by Faith, Against All Odds* breaks new ground by exploring the beliefs, practices, and structures which allow integrated religious organizations to survive and thrive despite their difficulties. Based on six in-depth ethnographies of churches and other Christian organizations, this engaging work draws on numerous interviews, so that readers can hear first-hand the joys and frustrations which arise from actually experiencing racial integration. The book gives an inside, visceral sense of what it is like to be part of a multiracial religious organization as well as a theoretical understanding of these experiences. *Diasporic Africa* presents the most recent research on the history and

experiences of people of African descent outside of the African continent. By incorporating Europe and North Africa as well as North America, Latin America, and the Caribbean, this reader shifts the discourse on the African diaspora away from its focus solely on the Americas, underscoring the fact that much of the movement of people of African descent took place in Old World contexts. This broader view allows for a more comprehensive approach to the study of the African diaspora. The volume provides an overview of African diaspora studies and features as a major concern a rigorous interrogation of "identity." Other primary themes include contributions to western civilization, from religion, music, and sports to agricultural production and medicine, as well as the way in which our understanding of the African diaspora fits into larger studies of transnational phenomena.

The Palgrave Handbook of African Philosophy

History in Black

From Kennedy to The X Files

An Archaeology of the Sudan

Essays on Theory and Practice

Alternative Approaches to Educational Thought and Practice

Race and Reconciliation

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Afrocentricity is a philosophical and theoretical perspective that emphasizes the study of Africans as subjects, not as objects, and is opposed to perspectives that attempt to marginalize African thought and experience. Afrocentricity became popular in the 1980s as scores of African American and African scholars adopted an Afrocentric orientation to information. The editor of this collection argues that as scholars embark upon the 21st century, they can no longer be myopic in their perceptions and analyses of race. The seventeen essays examine a wide range of variations on the Afrocentric paradigm in the areas of history, literature, political science, philosophy, economics, women's studies, cultural studies, ethnic studies and social policy. The essays, written by professors, librarians, students and others in higher education who have embraced the Afrocentric perspective, are divided into four sections: "Pedagogy and Implementation," "Theoretical Assessment," "Critical Analysis," and "Pan Africanist Thought."

Examining the profusion of ways in which the arts, culture, and thought of Greece and Rome have been transmitted, interpreted, adapted and used, *A Companion to Classical Receptions* explores the impact of this phenomenon on both ancient and later societies. Provides a comprehensive introduction and overview of classical reception - the interpretation of classical art, culture, and thought in later centuries, and the fastest growing area in classics Brings together 34 essays by an international group of contributors focused on ancient and modern reception concepts and practices Combines close readings of key receptions with wider contextualization and discussion Explores the impact of Greek and Roman culture worldwide, including crucial new areas in Arabic literature, South African drama, the history of photography, and contemporary ethics

What can managers around the globe learn from the indigenous African term "Ubuntu"

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(humane-ness)?For the first time ever, "African management" advocates, interpretative scholars, and academic skeptics, are brought together in a unique book, displaying the richness of the debate on Afrocentric management vision. This debate is characterized by polarization, cultural protest, emancipatory aspiration, mystification and opportunism. Prophecies and Protests offers a broad spectrum of remarkably diverse views from different backgrounds, and could be seen as an important step to foster the dialogue between protagonists and critics, between practitioners and academics. Especially today, the central theme of the book is relevant, in an era of worldwide cultural diffusion, and a longing for authenticity and romanticized histories.

Afro-Eccentricity explores three overlapping stories of Black Religion: the Soul, Black Church, and Ancestor Narratives. Hart contends that these narratives dominate most accounts of Black Religion that, collectively, he calls the "Standard Narrative of Black Religion."

Liberation Historiography

Afrocentric Reform, Urban Youth & the Promise of Hip-hop Culture

The Case against Afrocentrism

Contemporary Critical Thought in Africology and Africana Studies

The Impact of the Internet

A History of Fascination, Obsession and Fantasy

An Annotated Bibliography of Criticism and Commentary, 1983–2003

Hatch develops a robust rhetorical theory of reconciliation and applies it to contemporary national and global efforts to redress the racialized wounds and injustices created by slavery. What emerges from this work is a profound vision for

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the prospects of meaningful reparation, forgiveness, and reconciliation in American race relations.

This book deconstructs Eurocentric narratives and showcases local voices to re-examine childhood in Eastern Africa. Moving away from portrayals of eastern African childhood as characterised by want, the author argues for a differentiated and pluralist nature of the eastern African childhood. Taking a chronological approach, the author provides a multidisciplinary critical reading of Africanist research on childhood in eastern Africa, drawing from anthropological and cultural studies, while examining writings from the pre-imperial and colonial periods. Moving into the contemporary period, the book reveals the continuity, tensions and ruptures of these portrayals in humanitarian, legal, and journalistic discourses, before exploring postcolonial writings on childhood in works by Eastern African novelists. Based on such a multidisciplinary perspective, this book will be of interest to scholars of African literature, eastern African history, critical childhood studies, museums and Africanist epistemologies.

Postcolonial discourses on African Diaspora history and relations have traditionally focused intensely on highlighting the common experiences and links between black Africans and African Americans. This is especially true of Afrocentric scholars and supporters who use Africa to construct and validate a monolithic, racial, and culturally essentialist worldview. Publications by Afrocentric scholars such as Molefi Asante, Marimba Ani, Maulana Karenga, and the late John Henrik Clarke have emphasized the centrality of Africa to the construction of Afrocentric essentialism.

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In the last fifteen years, however, countervailing critical scholarship has challenged essentialist interpretations of Diaspora history. Critics such as Stephen Howe, Yaacov Shavit, and Clarence Walker have questioned and refuted the intellectual and cultural underpinnings of Afrocentric essentialist ideology. Tunde Adeleke deconstructs Afrocentric essentialism by illuminating and interrogating the problematic situation of Africa as the foundation of a racialized worldwide African Diaspora. He attempts to fill an intellectual gap by analyzing the contradictions in Afrocentric representations of the continent. These include multiple, conflicting, and ambivalent portraits of Africa; the use of the continent as a global, unifying identity for all blacks; the de-emphasizing and nullification of New World acculturation; and the ahistoric construction of a monolithic African Diaspora worldwide.

This collection focuses fresh attention on the relationships between "homeland" and "diaspora" communities in today's world. Based on in-depth anthropological studies by leading scholars in the field, the book highlights the changing character of homeland-diaspora ties. *Homelands and Diasporas* offers new understandings of the issues that these communities face and explores the roots of their fascinating, yet sometimes paradoxical, interactions. The book provides a keen look at how "homeland" and "diaspora" appear in the lives of both Israeli Jews and Israeli Palestinians and also explores how these issues influence Pakistanis who make their home in England, Armenians in Cyprus and England, Cambodians in France, and African-Americans in Israel. The critical views advanced in this collection

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should lead to a reorientation in diaspora studies and to a better understanding of the often contradictory changes in the relationships between people whose lives are led both "at home and away."

African-Americans in Search of an Ancient Past

Prophecies and Protests

Holy Lands and Other Places

Black Nationalism in American Politics and Thought

Black/Africana Communication Theory

Race, Black Nationalism, and Afrocentrism in the Twentieth Century

History, Religion, Identity

"This book presents, one by one, the different groups of Black Jews in Western central, eastern, and southern Africa and the ways in which they have used and imagined their oral history and traditional customs to construct a distinct Jewish identity. It explores the ways in which Africans have interacted with the ancient mythological sub-strata of both western and African ideas of Judaism."--Résumé de l'éditeur.

This text provides a brief yet comprehensive overview of a number of non-Western approaches to educational thought and practice. Its premise is that understanding the ways that other people educate their children--as well as what counts for them as "education"--may help us think more clearly about some of our own assumptions and values, and to become

more open to alternative viewpoints about important educational matters. The value of this informative, mind-opening text for preservice and in-service teacher education courses is enhanced by "Questions for Discussion and Reflection" and "Recommended Further Readings" included in each chapter. New in the Third Edition: *Chapter 2, "Conceptualizing Culture:" 'I, We, and The Other,' is new to this edition. It is a response to feedback about the problems inherent in our general discourse about "culture," and in addition provides an example of a culture that is near to us but nevertheless alien-the culture of the Deaf-World. *Chapter 9-which deals with Islam and traditional Muslim education-has been substantially revised. *The subtitle of the Third Edition has been changed to Indigenous Approaches to Educational Thought and Practice, reflecting not so much a change in the emphases found in the book, but rather, a recognition of the growing scholarly interest in indigenous peoples, their languages, cultures, and histories. *Various points throughout the text have been expanded and clarified, and chapters have been updated as needed.

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.

Although traditional academic circles rarely celebrate the work of African or African American thinkers because performers and political figures were more acceptable to narrating histories, this work projects the ideas of several writers with the confidence that Africology, the Afrocentric study of African phenomena, represents an oasis of innovation in progressive venues. The book brings together some of the most discussed theorists and intellectuals in the field of Africology (Africana Studies) for the purpose of sparking further debate, critical interpretations and extensions, and to reform and reformulate the way we approach our critical thought. The contributors' Afrocentric approach offers new interpretations and analysis, and challenges the predominant frameworks in diverse areas such as philosophy, social justice, literature, and history.

Past Imperfect

Literary and Cultural Representations

Time and African Decolonization, 1945-1960

Negotiating Culture in Transnational Migration

African Diaspora Studies

Diasporic Africa Conspiracy Culture

Conspiracy theories are everywhere in post-war American culture. From postmodern novels to *The X-Files* and from gangsta rap to feminist polemic, there is a widespread suspicion that sinister forces are conspiring to take control of our national destiny, our minds, and even our bodies. Conspiracy explanations can no longer be dismissed as the paranoid delusions of far-right crackpots. Indeed, they have become a necessary response to a risky and increasingly globalized world, in which everything is connected but nothing adds up. Peter Knight provides an engaging and cogent analysis of the development of conspiracy culture, from 1960s' countercultural suspicions about the authorities to the 1990s, where a paranoid attitude is both routine and ironic. *Conspiracy Culture* analyses conspiracy narratives about familiar topics like the Kennedy assassination, alien abduction, body horror, AIDS, crack cocaine, the New World Order, as well as more unusual ones like the conspiracies of patriarchy and white supremacy. *Conspiracy Culture* shows how Americans have come to distrust not only the narratives of the authorities, but even the authority of narrative itself to explain *What Is Really Going On*. From the complexities of Thomas Pynchon's novels to the endless mysteries of *The X-Files*, Knight argues that contemporary conspiracy culture is marked by an infinite regress of suspicion. Trust no one, because we have met the enemy and it is us.

Following in the footsteps of Chinua Achebe's *Things Fall Apart*, the tenor of the postcolonial African culture has been justifiably anti-imperialist. In the 21st century, however, there has been a gradual but certain shift away from the “write-back” discourse paradigm, towards more integrative, globally inflected cultural interpretive models in Africa. This book celebrates the emergence of new interpretive paradigms such as in African philosophy, gender studies and literature.

Genealogy has long been one of humanity's greatest obsessions. But with the rise of genetics, and increasing media attention to it through programs like *Who Do You Think You Are?* and *Faces of America*, we are now told that genetic markers can definitively tell us who we are and where we came from. The problem, writes Eviatar Zerubavel, is that biology does not provide us with the full picture. After all, he asks, why do we consider Barack Obama black even though his mother was white? Why did the Nazis believe that unions of Germans and Jews would produce Jews rather than Germans? In this provocative book, he offers a fresh understanding of relatedness, showing that its social logic sometimes overrides the biological reality it supposedly reflects. In fact, rather than just biological facts, social traditions of remembering and classifying shape the way we trace our ancestors, identify our relatives, and delineate families, ethnic groups, nations, and species. Furthermore, genealogies are more than mere records of history. Drawing on a wide range of evidence, Zerubavel introduces such concepts as

braiding, clipping, pasting, lumping, splitting, stretching, and pruning to shed light on how we manipulate genealogies to accommodate personal and collective agendas of inclusion and exclusion. Rather than simply find out who our ancestors were and identify our relatives, we actually construct the genealogical narratives that make them our ancestors and relatives. An eye-opening re-examination of our very notion of relatedness, *Ancestors and Relatives* offers a new way of understanding family, ethnicity, nationhood, race, and humanity.

In this ground-breaking book, Stephen C. Ferguson addresses a seminal question that is too-often ignored: What should be the philosophical basis for African American studies? The volume explores philosophical issues and problems in their relationship to Black studies. Ferguson shows that philosophy is not a sterile intellectual pursuit, but a critical tool to gathering knowledge about the Black experience. Cultural idealism in various forms has become enormously influential as a framework for Black studies. Ferguson takes on the task of demonstrating how a Marxist philosophical perspective offers a productive and fruitful way of overcoming the limitations of idealism. Focusing on the hugely popular Afrocentric school of thought, this book's engaging discussion shows that the foundational arguments of cultural idealism are based on a series of analytical and historical misapprehensions. In turn, Ferguson argues for the centrality of the Black working class—both men and women—to Black Studies.

Richard Wright

Ubuntu in Glocal Management

Antiquity, Abolition and Activism

African Diaspora Identities

Ancestors and Relatives

Non-Western Educational Traditions

Decolonizing the Academy

This handbook investigates the current state and future possibilities of African Philosophy, as a discipline and as a practice, vis-à-vis the challenge of African development and Africa's place in a globalized, neoliberal capitalist economy. The volume offers a comprehensive survey of the philosophical enterprise in Africa, especially with reference to current discourses, arguments and new issues—feminism and gender, terrorism and fundamentalism, sexuality, development, identity, pedagogy and multidisciplinary, etc.—that are significant for understanding how Africa can resume its arrested march towards decolonization and liberation.

The land of pyramids and sphinxes, pharaohs and goddesses, Egypt has been a source of awe and fascination from the time of the ancient Greeks to the twenty-first century. In *Egyptomania*, Ronald H. Fritze takes us on a historical journey to unearth the Egypt of the past, a

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place inhabited by strange gods, powerful magic, spell-binding hieroglyphs, and the uncanny, mummified remains of ancient people. Walking among monumental obelisks and through the dark corridors of long-sealed tombs, he reveals a long-standing fascination with an Egypt of incredible wonder and mystery. As Fritze shows, Egypt has exerted a powerful force on our imagination. Medieval Christians considered it a holy land with many connections to biblical lore, while medieval Muslims were intrigued by its towering monuments, esoteric sciences, and hidden treasures. People of the Renaissance sought Hermes Trismegistus as the ancient originator of astrology, alchemy, and magic, and those of the Baroque pondered the ciphers of the hieroglyphs. Even the ever-practical Napoleon was enchanted by it, setting out in a costly campaign to walk in the footsteps of Alexander the Great through its valleys, by then considered the cradle of Western civilization. And of course the modern era is one still susceptible to the lure of undiscovered tombs and the curses of pharaohs cast on covetous archeologists. Raising ancient Egyptian art and architecture into the light of succeeding history, Fritze offers a portrait of an ancient place and culture that has remained alive through millennia, influencing everything from religion to philosophy to literature to science to popular culture.

This study of minorities involves the difficult issues of rights,

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justice, equality, dignity, identity, autonomy, political liberties, and cultural freedoms. The A-Z Encyclopedia presents the facts, arguments, and areas of contention in over 560 entries in a clear, objective manner. For a full list of entries, contributors, and more, visit the Encyclopedia of the World's Minorities website.

This cutting-edge synthesis of the archaeology of Nubia and Sudan from prehistory to the nineteenth century AD is the first major work on this area for over three decades. Drawing on results of the latest research and developing new interpretive frameworks, the area which has produced the most spectacular archaeology in sub-Saharan Africa is examined here by an author with extensive experience in this field.

The geographical range of the book extends through the Nubian north, the Middle Nile Basin, and includes what has become the modern Sudan. Using period-based chapters, the region's long-term history is traced and a potential for a more broadly framed and inclusive 'historical archaeology' of Sudan's more recent past is explored. This text breaks new ground in its move beyond the Egyptocentric and more traditional culture-histories of Nubia, often isolated in Africanist research, and it relocates the early civilizations and their archaeology within their Sudanic Africa context. This is a captivating study of the area's history, and will inform and enthrall all students and researchers of Archaeology and Egyptology.

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Mythical Past and Imagined Homes

Philosophy of African American Studies

Encyclopedia of African American Society

Black in School

Beyond the Standard Narrative of Black Religion

Genealogy, Identity, and Community

Afro-Eccentricity

Describes the introduction of an Afrocentric curriculum into an Oakland, California, high school during the 1990s.

As the story of the United States was recorded in pages written by white historians, early-nineteenth-century African American writers faced the task of piecing together a counterhistory: an approach to history that would present both the necessity of and
A new wave of research in black classicism has emerged in the 21st century that explores the role played by the classics in the larger cultural traditions of black America, Africa and the Caribbean. Addressing a gap in this scholarship, Margaret Malamud investigates why and how advocates for abolition and black civil rights (both black and white) deployed their knowledge of classical literature and history in their struggle for black liberty and equality in the United States. African

Americans boldly staked their own claims to the classical world: they deployed texts, ideas and images of ancient Greece, Rome and Egypt in order to establish their authority in debates about slavery, race, politics and education. A central argument of this book is that knowledge and deployment of Classics was a powerful weapon and tool for resistance-as improbable as that might seem now-when wielded by black and white activists committed to the abolition of slavery and the end of the social and economic oppression of free blacks. The book significantly expands our understanding of both black history and classical reception in the United States.

This is a comprehensive study of Afrocentrist historical writing, which places the black race at the centre of human history, set against a broad background of creative histories from ancient times onward.

Egyptomania

The Black Jews of Africa

Postcolonial Imagination and Moral Representations in African Literature and Culture

Nothing Left of Blackness

A Reader

Homelands and Diasporas

A Companion to Classical Receptions

This book positions the identities that African ZmigrZs negotiate in transnational migration. It seeks to investigate the structure and modalities of the broader social contexts and parameters underpinning how these identities are constructed and rationalized. The identities African immigrants depict are transnational, resilient, enterprising, altruistic, and based upon a yearning desire for economic opportunities and total incorporation in global affairs. Their migratory identities are structured to finding solutions to ameliorate the myriad of pressing issues facing Africa.

For centuries, racist, colonial, and Eurocentric bias has blocked or distorted knowledge of Africans, their histories and cultures, resulting in a counter mythology claiming the innate superiority of African-descended peoples. In this provocative study, historian Stephen Howe challenges this Afrocentric rewriting of African history. 16 photos. Copyright © Libri GmbH. All rights reserved.

In the humanities, the term 'diaspora' recently emerged as a promising and powerful heuristic concept. It challenged traditional ways of thinking and

invited reconsiderations of theoretical assumptions about the unfolding of cross-cultural and multi-ethnic societies, about power relations, frontiers and boundaries, about cultural transmission, communication and translation. The present collection of essays by renowned writers and scholars addresses these issues and helps to ground the ongoing debate about the African diaspora in a more solid theoretical framework. Part I is dedicated to a general discussion of the concept of African diaspora, its origins and historical development. Part II examines the complex cultural dimensions of African diasporas in relation to significant sites and figures, including the modes and modalities of creative expression from the perspective of both artists/writers and their audiences; finally, Part III focusses on the resources (collections and archives) and iconographies that are available today. As most authors argue, the African diaspora should not be seen merely as a historical phenomenon, but also as an idea or ideology and an object of representation. By exploring this new ground, the essays assembled here provide important new insights for scholars in American and African-American Studies, Cultural Studies, Ethnic Studies, and African Studies. The collection is rounded off by an annotated listing of black autobiographies.

Remembering the Past in Contemporary African American Fiction

Consciousness and Imagination
African American Studies