

Northeastern University Department of History
Fall 2002

HST 3509 — The African Diaspora

Wednesday, 7:00 - 9:30 p.m.
September 25 - December 4, 2002
206 Meserve Hall

Patrick Manning

This graduate-level course provides an exploration of Africa and the African diaspora in the modern period. The elements of the diasporan frame of reference go back to the earliest days of the migration across the Atlantic, when Africans and Europeans each commented on the network of ties over this region — even though most of the migration was enforced by enslavement. In the intervening centuries a large body of evidence and interpretation has accumulated on slavery, slave trade, cultural survival and change among diasporan populations, anti-slavery campaigns, religious beliefs and practices, and campaigns for civil rights and national identity. With post-World War II decolonization, civil rights movements and the rise of area studies, the publications relevant to African diaspora studies increased rapidly in volume. In the 1970s and 1980s a group at Howard University, led by Joseph E. Harris, sought to formalize the framework of the African diaspora. Their approach included an emphasis on maintaining the African continent as part of the unit of analysis (rather than just consider the overseas diaspora), focusing on issues of African cultural survival in the sixteenth to eighteenth centuries, and tracing on pan-Africanism in the nineteenth and twentieth centuries. In the globalization-centered atmosphere of the 1990s, a flood of new publications began appearing, in which authors adopted the related but distinct frameworks of African diaspora and Black Atlantic.

For graduate students in a world history program, study of the African diaspora may yield both analytical and empirical benefits. First, studies of the African diaspora provide a relatively well-developed corpus of trans-regional and interconnected analysis. This literature

provides a platform for analysis of large regions in comparative and interactive terms. The framework of the African diaspora addresses all the main issues of world history in the past five centuries, seen through the experience of a large group of peoples defined by region and race. Second, study of the African diaspora provides an opportunity to explore the literature on Africa and the Americas, regions that are generally underemphasized in global interpretations of history. Third, it provides a framework for studying race and racialism in history. In a world where so much has been interpreted in terms of putative racial distinctions, the course takes as its framework the homeland and diaspora of black peoples. As such, it allows for analysis of how much in that history consists of additional instances of the common history of mankind, how many of the historical patterns of Africa and the diaspora are distinctive, and how much of the observed distinctiveness is because of race.

The course is set with three broad objectives:

- First, it is organized to permit a systematic overview the large literature on this major section of humanity — especially in English, but with some hints at the literature in other languages.
- Second, the course provides an opportunity to explore patterns in major social issues throughout the diaspora: oppression and resistance; family structures and gender relations; nation-building and civil rights; racial identity, racial hierarchy, and race-mixing; and industry and agriculture.
- Third, and of particular interest to the instructor, the course addresses the patterns in cultural change, and especially the development of popular culture in Africa and the diaspora.

To meet the first objective of providing a systematic overview of relevant literature, the course and its materials have been organized along five axes:

- a. **Time.** The chronological development of life in Africa and the African diaspora, as organized into four periods: to 1650, 1650–1800, 1800–1950, since 1950. The course will devote two weeks to each of these periods. Trans-Atlantic slave trade had begun by 1500, 1650 was the beginning of large-scale sugar production in the Caribbean, 1800 was the liberation of Haitian slaves and the rise of a strong anti-slavery movement, and 1850 was civil rights victories and decolonization. (I avoided the temptation to mark a boundary of periods at 1900 with the colonial conquest of Africa and the peak of

racial segregation, and instead treated this moment as a midpoint in a longer set of transformations.)

- b. **Place.** The balance and interconnection of experience in several regions: principally Western and Central Africa, and the diaspora in Latin America, the Caribbean and North America; secondarily Northern and Eastern Africa and the diaspora in the Mediterranean, the Indian Ocean, and in Europe.
- c. **Theme.** The balance between historical issues in society (politics, economy, family, class, ethnicity), and issues in culture (race, identity, tradition, modernity, material culture, expressive culture, reflective culture, and intellectual life). The course will alternate weeks, focusing one week on society and the next week on culture.
- d. **Orientation.** The historiographical and analytical balance between two approaches: *community-focused* studies, analyzing the patterns and processes within and among black communities in Africa and the diaspora (e.g., religious traditions); and *context-focused* studies, addressing the interplay of black communities with the context adjoining or encompassing them (e.g. slavery and colonialism). Required readings for the course are balanced between community-focused and context-focused studies.
- e. **Dynamic.** The analytical balance between focusing on independent invention and cross-community connection as the source of social and cultural change.

Course Activities and Assignments.

The course will proceed through reading and discussion.

1. A common set of required readings forms the initial basis for discussion.
2. Each week, students will present oral reports on additional readings: each student will report on two readings in the first half of the course, and on one reading in the second half of the course, for a total of three oral reports. Readings marked “Strongly Recommended” are particularly urged as selections for oral reports.
3. For as many as five of the ten weeks, the class will have guest speakers, who are authors of materials being discussed during the class.

4. Written work for the course consists of two papers of about ten pages each, due October 24 and November 27. The papers are to be delivered as Word files, and will be placed on a members-only website where they will be available to the class for comment. The first paper is historiographical, and the second is interpretive — both papers focus on the ties between social realities and cultural production across the African diaspora.

First paper, due October 24: historiography. What have authors assumed to be the dynamics of cultural production and change in African and diaspora communities? In particular, what have authors seen as the relationship between social conflicts and cultural output? What have they seen as the balance of African heritage and diasporic encounters in fertilizing cultural output? Your paper should be focused on a segment of literature defined in time and space for its authors and for their subject matter. The paper should address significant connections across the diaspora.

Second paper, due November 27: interpretation. In your opinion, how has cultural production of African and diasporan communities reflected the social preoccupations of the members of those communities? Your paper should address a defined time and space in its subject matter, and should address significant connections across the diaspora.

Texts for Purchase.

- A. **Books.** The following texts are required reading, and have been ordered at the Northeastern bookstore:

Blakely, Allison. *Blacks in the Dutch World*.

Butler, Kim D. *Freedoms Given, Freedoms Won. Afro-Brazilians in Post-Abolition São Paulo and Salvador*. 1998.

Cohen, Robin. *Global Diasporas in History*. 1997.

Gomez, Michael A. *Exchanging our Country Marks: The Transformation of African Identities in the Colonial and Antebellum South*. 1998.

Hountondji, Paulin. *African Philosophy*.

Mann, Kristin, and Edna G. Bay, eds. *Rethinking the African Diaspora: The Making of a Black Atlantic World in the Bight of Benin and Brazil*. 2001.

Thornton, John. *Africa and Africans in the Making of the Atlantic World*. 1992

Vansina, Jan. *Art History in Africa*. 1984.

Walters, Ronald W. *Pan Africanism in the African Diaspora*.

B. Reading Packet. A packet of articles and book chapters has been prepared to accompany the course, and may be purchased at Gnomon Copy on Huntington Avenue.

[Packet tentative contents: Manning, "Navigating World History," Chapter 13; Yai article; Hunwick and Powell; Gilroy; Lovejoy 2000; ASR 43 (2000);

C. More Books. In addition the following texts are strongly recommended though not required. They may be purchased through local bookstores or on-line.

Blier, Suzanne Preston. *African Vodun: Art, Psychology, and Power*. 1995.

Brereton, Bridget. *History of Modern Trinidad*.

Diop, Cheikh Anta. *Nations nègres et culture*.

Fanon, Frantz. *Wretched of the Earth*. 1961.

Gilroy, Paul. *The Black Atlantic*.

Jahn, Jahnheinz. *Muntu, the New African Culture*.

Manning, Patrick. *Slavery and African Life*. 1990.

Powell, Richard J. *Black Art and Culture in the 20th Century*. 1997.

Stuckey, Sterling. *Going Through the Storm: The Influence of African American Art in History*. 1994.

Background.

For general introductions to African history and the African diaspora, see any of the following volumes; all but Curtin are on Reserve.

Conniff, Michael, and Thomas J. Davis. *Africans in the Americas*.

Curtin, Philip D., et al. *African History*.

Gomez, Michael. *The African Diaspora*. Forthcoming 2003.

Freund, Bill. *The Making of Contemporary Africa*.

Huggins, Nathan. *Harlem Renaissance*.

Kilson, Martin L., and Robert I. Rotberg, eds. *The African Diaspora: Interpretive Essays*. 1976.

Manning, Patrick. *Francophone Sub-Saharan Africa, 1880-1995*. 1998.

- Thompson, Vincent Bakpetu. *The Making of the African Diaspora in the Americas, 1441-1900*.
- Segal, Ronald. *The Black Diaspora: Five Centuries of the Black Experience Outside Africa*. 1995.
- Segal, Ronald. *Islam's Black Slaves: the other black diaspora*. 2001.
- Thompson, Vincent Bakpetu. *Africans of the Diaspora: The Evolution of African Consciousness and Leadership in the Americas*. 1999.

1. Wednesday, September 25. Introduction: Homeland and Diaspora.

The course begins with a discussion of the African diaspora project at Howard, and the outlines of the long tradition of thinking of Africa and the African diaspora as a unit of historical inquiry. The Cohen reading provides a review of the idea of diaspora in general.

Required Reading:

- Cohen, Robin. Global Diasporas in History
- Harris, Joseph E., ed. Global Dimensions of the African Diaspora [packet]

Optional Reading

- Curtin, Philip D. The Atlantic Slave Trade: A Census
- DuBois, W. E. B. The Negro
- DuBois, W. E. B. The World and Africa
- Johnston, H. H. The Negro in the New World

2. Wednesday, October 2. To 1650 - Society.

African society at the time of its expanded oceanic connections to the rest of the world; the early days of diaspora societies; and the changes brought to African political, economic, and social life by the new connections.

Required Reading:

- Thornton, John. Africa and Africans in the Making of the Atlantic World

Optional Reading:

- Berlin, AHR
- Bowser, Frederick. The African Slave in Colonial Peru
- Forbes, Jack. Africans and Native Americans: the language of race and the evolution of Red-Black peoples.
- Palmer, Colin. Slaves of the White God

Vansina, Jan. Paths in the Rainforest

3. Wednesday, October 9. To 1650 - Culture.

An exploration of cultural production in Africa and the diaspora up to 1650, focusing especially on visual art, emphasizing the patterns and connections in the production and appreciation of cultural output.

Required Reading:

Vansina, Jan. Art History in Africa. 1984.

Optional Reading

Niane, D. T. Sundiata, an Epic of Old Mali

4. Wednesday, October 16. 1650-1800 - Society.

In the diaspora, the principal focus here is on slavery, resistance, and social transformation in diaspora communities. For Africa, studies of this period show the transformation of life as slavery expanded.

Required Reading:

Gomez, Michael A. Exchanging our Country Marks: The Transformation of African Identities in the Colonial and Antebellum South. 1998.

Strongly Recommended

Manning, Patrick. Slavery and African Life: Occidental, Oriental and African slave trades

Optional Reading:

Berlin, Ira. Many thousands Gone: The First Two Centuries of Slavery in North America. 1998.

Bush, Barbara. Slave Women in Caribbean Society. 1650-1838.

Carney, Judith A. Black Rice: The African Origins of Rice Cultivation in the Americas. 2001.

Craton, Michael. Testing the chains: resistance to slavery in the British West Indies

Eltis, David. The Rise of African Slavery in the Americas. 2000.

Frey, Sylvia. Water from the rock: Black resistance in a revolutionary age

Gomez, Michael.

- Hall, Gwendolyn. Africans in Colonial Louisiana: The Development of Afro-Creole Culture.
- Harms, Robert. River of Wealth, River of Sorrow
- Herskovits, Melville. The Myth of the Negro Past
- Hiskett, Mervyn. The Sword of Truth
- Hunwick, John)., and Eve Trout Powell. The African Diaspora in the Mediterranean Muslim World. 2002.
- James, C. L. R. The Black Jacobins: Toussaint l' Overture and the San Domingo Revolution. 1938.
- Klein, Herbert S. African Slavery in Latin American and the Caribbean
- Kulikoff, Allan. Tobacco and Slaves
- Law, Robin. The Slave Coast of West Africa
- Lovejoy, Paul E. Transformations in Slavery.
- Mattoso, Katia M. de Queiros. To be a slave in Brazil
- Miller, Joseph C. Way of Death: Merchant Capitalism and the Angolan slave trade, 1730-1830. 1988.
- Walvin, James. Black Ivory: A History of British Slavery. 1994.
- Walvin, James. Making the Black Atlantic: Britain and the African Diaspora. 2000.
- Wood, Peter. Black Majority: Negroes in South Carolina from 1670 through the Stono Rebellion
- Zilversmit, Arthur. The first emancipation: the abolition of slavery in the North.

5. Wednesday, October 23. 1650-1800 - Culture.

The cultural representations of the experiences of slavery, especially in communities of Africa and the diaspora, but also in the minds of those dominant in Atlantic communities.

FIRST PAPER DUE IN CLASS, IN WORD, FOR DOWNLOAD FROM WEB.

Required Reading:

Blakely, Allison. Blacks in the Dutch World: The Evolution of Racial Imagery in a Modern Society.

Strongly Recommended

Jahn, Jahnheinz. Muntu, the New African Culture.

Optional Reading:

- Equiano, Olaudah. The Interesting Narrative of the Life of Olaudah Equiano, in Henry Louis Gates, ed., *The Classic Slave Narratives*
- Holloway, Joseph, ed. *Africanisms in American Culture*.
- Manning, Patrick. "Primitive Art and Modern Times," *Radical History Review*
- Thompson, Robert Farris. *Flash of the Spirit*.
- Thornton, John K. *The Kongolese Saint Anthony: Dona Beatriz Kimpa Vita and the Antonian Movement, 1684–1706*. 1998.
- Washington, Margaret. *A peculiar people: slave religion and community-culture among the Gullahs*

6. Wednesday, October 30. 1800–1950 - Society.

The period opened by the first great liberation of slaves and closed by the beginnings of civil rights victories was a complex mix of processes. In the first half of this period, slavery expanded as much in some areas as it contracted in others; in the second half of this period, racial segregation reached all-time peaks, and the numerous moves to build black nationhood met more defeats than victories.

Required Reading:

- Butler, Kim D. *Freedoms Given, Freedoms Won. Afro-Brazilians in Post-Abolition São Paulo and Salvador*. 1998.

Strongly Recommended

- Brereton, Bridget. *History of Modern Trinidad*

Optional Reading:

- ASAC. *Pan-Africanism Reconsidered*.
- Asante, S.K.B. *Pan-African Protest: West Africa and the Italo-Ethiopian Crisis, 1934–1941*.
- Bittle, William E. *The Longest Way Home*.
- Blackett. *Building an Antislavery Wall*.
- Blyden, E. W. *Christianity, Islam and the Negro Race*.
- Blyden, Nemata Amelia. *West Indians in West Africa, 1808–1880: The African Diaspora in Reverse*. 2000.
- Casely Hayford, J. E. *The Truth about the West African Land Question*
- Cooper, Frederick, Thomas C Holt, and Rebecca J. Scott. *Beyond Slavery: Explorations of race, labor, and citizenship in postemancipation societies*. 2000.

- Cronon, E. David. *Black Moses: The Story of Marcus Garvey and the UNIA*. 1955.
- Curtin, Philip D. *Two Jamaicas: the role of ideas in a tropical colony, 1830–1868*
- Degler, Carl N. *Neither Black nor White: Slavery and Race Relations in Brazil and the United States*. 1971.
- De Graft Johnson. *Toward Nationhood in West Africa*.
- Delany, Martin R. *Official Report of the Niger Valley Exploring Party*. 1861
- DeWitte, Philippe. *Les Mouvements negres en France, 1919–1939*. 1985.
- DuBois, W.E.B. *Black Reconstruction*.
- Esedebe, P. Olisanwuche. *Pan-Africanism*
- Fyfe, Christopher. *Africanus Horton, 1835–1883*.
- Gaspar, David Barry, and Darlene Clark Hine, eds. *More than Chattel: Black Women and Slavery in the Americas*. 1996.
- Geis, Imanuel. *The Pan-African Movement*.
- Harding, Vincent. *There is a River: The Black Struggle for Freedom in America*. 1981.
- Hargreaves, John D. *Sir Samuel Lewis*.
- Harlan, Louis. *Booker T. Washington*. 1972.
- Harris, Joseph. *African-American Reactions to the War in Ethiopia, 1936–1941*.
- Hill, Robert. *The Marcus Garvey and UNIA Papers*. Volume 1.
- Hine, Darlene Clark. *Hine Sight: Black Women and the Re-Construction of American History*. 1994.
- Hine, Darlene Clark, and Jacqueline McLeod, eds. *Crossing Boundaries: Comparative History of Black People in Diaspora*.
- Holt, Thomas. *The problem of freedom: race, labor, and politics in Jamaica and Britain, 1832–1938*
- Hooker, James R. *Black Revolutionary: George Padmore's path from communism to pan-Africanism*
- Hooker, James R. *Henry Sylvester Williams: imperial Pan-Africanist*.
- Hünefeldt, Christine. *Paying the Price of Freedom: Family and Labor among Lima's Slaves, 1800–1854*. 1994.
- James, Winston. *Holding Aloft the Banner of Ethiopia: Caribbean Radicalism in Early Twentieth-Century America*. 1998.
- Jayasuriya, Shihan De S. *The African Diaspora in the Indian Ocean*. 2002.
- Johnson, G. Wesley. *The Emergence of Black Politics in Senegal*.
- Kimble, George H. T. *A Political History of Ghana*.

- Knight, Franklin W. *The Caribbean: The Genesis of a Fragmented Nationalism*, 2nd ed. 1990.
- Langley, J. Ayodele. *Pan Africanism and Nationalism in West Africa, 1900–1945*
- Langley, J. Ayodele, ed. *Ideologies of Liberation in Black Africa, 1856–1970*.
- Lewis, David Levering. *W.E.B. DuBois*.
- Lewis, Marvin. *Afro–Argentine Discourse: Another Dimension of the Black Diaspora*. 1995.
- Lovejoy, Paul E. and Robin Law. *Baga...*
- Lynch, Hollis. *Edward Wilmot Blyden, Pan–Negro Patriot*.
- Makonnen, Ras. *Pan–Africanism from Within*
- Manning, Patrick. *Slavery, Colonialism and Economic Growth in Dahomey*.
- Oxaal, Ivar. *Black intellectuals and the dilemmas of race and class in Trinidad*
- Oxaal, Ivar. *Race and revolutionary consciousness; a documentary interpretation of the*
- Padmore, George. *Pan–Africanism or Communism?*
- Robinson, Cedric. *Black Marxism: The Making of the Black Radical Tradition*
- Rodney, Walter. *A History of the Guyanese Working People*
- Rodney, Walter. *How Europe Underdeveloped Africa*. 1972.
- Scott, Rebecca. *Slave Emancipation in Cuba: The Transition to Free labor, 1860–1899*. 1895.
- Shepherd, Verene, et al, ed. *Engendering History: Caribbean Women in Historical Perspective*. 1995.
- Shepherd, Verene, ed. *Working Slavery, Pricing Freedom Perspectives from the Caribbean, Africa and the African Diaspora*. 2002.
- Shepperson, George. *Independent African*.
- Terborg–Penn, Rosalyn, and Andrea Benton Rushing, eds. *Women in Africa and the African Diaspora: A Reader*. 1987.
- Trotter, Joe W. *The Great Migration in Historical Perspective: New Dimensions of Race, Class, and Gender*. 1991.
- Watkins–Owens, Irma. *Blood Relations: Caribbean Immigrants and the Harlem Community, 1900–1930*. 1996.
- Weisbord, Burton. *Ebony Kinship*.
- Wheeler, Douglas, and René Pelissier. *Angola*.
- Whitten, Norman E., and Arlene Torres, eds. *Blackness in Latin America and the Caribbean: Social Dynamics and Cultural Transformations*. 1998.
- Wilks, Ivor. *Asante in the Nineteenth Century*

Woodward, C. Vann. *The Strange Career of Jim Crow*

7. Wednesday, November 6. 1800–1950 – Culture.

As the ideology of racism developed to contest the growing pressures to dismantle the system of slavery, African culture became a target for opprobrium from the increasingly hegemonic cultures of empire. The cultural production of Africa and the diaspora continued to express the ancestral culture and its evolution, and also its encounters with Europeans and native Americans. Especially in the diaspora, but also in Africa, this era saw the development of popular arts, in many media, that eventually came to be adopted by a much wider range of communities

Debates over identity, reflected in the changing names that black people gave to their communities, included efforts to define the nature of freedom, citizenship, nationhood, race, color, ethnicity, and cultural group.

Required Reading:

Mann, Kristin, and Edna G. Bay, eds. *Rethinking the African Diaspora: The Making of a Black Atlantic World in the Bight of Benin and Brazil*. 2001.

Strongly Recommended

Stuckey, Sterling. *Going Through the Storm: The Influence of African American Art in History*. 1994.
 Gilroy, Paul. *The Black Atlantic: Modernity and Double Consciousness*.

Optional Reading:

Barrett, Leonard. *The Rastafarians*
 Berger, Renato. *African dance: afrikanischer Tanz in Vergangenheit und Zukunft: Ursprung und Diaspora: Afrika, karibik, Brasilien, USA*.
 Césaire, Aimé. *Discourse on Colonialism*.
 Curtin, Philip D. *The Image of Africa*.
 Dathorne, O. R. *African Literature in the Twentieth Century*. 1974.
 Dillard, J. L. *Black English: Its History and Usage in the United States*. 1972.
 Ellison, Ralph. *Invisible Man*.
 Erlman, Veit. *African Stars: Studies in Black South African Performance*. 1991.

- Foster, Frances Smith. *Written by Herself: Literary Production by African American Women, 1746–1892*. 1993.
- Franklin, John Hope. *George Washington Williams: A Biography*. 1985.
- Franklin, V. P. *Living our Stories, Telling our Truths: Autobiography and the Making of the African–American Intellectual Tradition*. 1995.
- Fredrickson, George M. *Black Liberation: A Comparative History of Black Ideologies in the United States and South Africa*. 1995.
- Goldwater, Robert. *Primitivism in Modern Art*. 1938.
- Huggins, Nathan Irvin. *Harlem Renaissance*. 1971.
- Hughes, Langston. *The Big Sea*.
- James, C. L. R. *Beyond a Boundary*. 1963.
- July, Robert. *The Origins of Modern African Thought*.
- Kesteloot, Lilyan. *Les Ecrivains noirs de langue française : naissance d' une littérature*. 1963.
- Levine, Lawrence W. *Black Culture and Black Consciousness: Afro–American Folk Thought from Slavery to Freedom*. 1977.
- Locke, Alain, ed. *The New Negro: Voices of the Harlem Renaissance*. 1925.
- Lovejoy, Paul E., ed. *Identity in the Shadow of slavery*. 2000.
- Martin, Phyllis M. *Leisure and Society in Colonial Brazzaville*. 1995.
- McMurry, Linda O. *George Washington Carver: Scientist and Symbol*. 1981.
- Meier, August. *Negro Thought in America*.
- Nketia, J. H. Kwabena. *The Music of Africa*. 1974.
- Okpewho, Isidore, et al, ed. *The African Diaspora: African Origins and New World Identities*.
- Price, Sally and Richard. *Maroon Arts: Cultural Vitality in the African Diaspora*. 2000.
- Rampersad, Arnold. *The Life of Langston Hughes*. Vol. 1, 1902–1941. 1986.
- Ramsey, Guthrie P. *Race Music: Migration, Modernism, and Gender Politics in Black Popular Culture*. 2003.

8. Wednesday, November 13. 1950–2000 - Society.

Decolonization and civil rights movements, accompanied by expanded education, brought major improvements in the social conditions and the respect accorded to many people of Africa and the diaspora. Connections among regions of the African diaspora expanded dramatically. Yet there remained wars of national liberation against recalcitrant regimes, dictatorships on every continent, and emerging struggles between newly

powerful black elites and peasants, workers, and students. The increased recognition of black people by the global powers was balanced by the expansion of neocolonialism and controlling international organizations, as new techniques developed for politico-economic marginalization of the nations dominated by black people, and social marginalization of black people within powerful nations.

Required Reading:

Walters, Ronald. Pan-Africanism and the African Diaspora. Detroit, 1993.

Strongly Recommended

Fanon, Frantz. Wretched of the Earth. 1961.

Optional Reading:

Cabral, Amilcar. Revolution in Guinea

Carmichael, Stokely. Stokely Speaks

Cooper, Frederick. Decolonization and African Society: The labor question in French and British Africa. 1996.

Fanon, Frantz. Toward the African Revolution. 1964.

Fitch, Bob, and Mary Oppenheimer. Ghana: The End of an Illusion.

Foner, Philip. The Black Panthers Speak.

Haley, Alex. The Autobiography of Malcolm X.

Hargreaves, John D. Decolonization in Africa, 2nd ed. 1996.

Lomax, Louis E. When the Word is Given ... 1963.

Mandela, Nelson. No Easy Walk to Freedom

Moodie, T. Dunbar. Going for Gold: Men, Mines and Migration. 1994.

Morgenthau, Ruth Schachter. Political Parties in French-Speaking West Africa

Nkrumah, Kwame. Africa Must Unite

Nyerere, Julius. Freedom and socialism.

1970 Black power revolt in Trinidad

Seale, Bobby. Sieze the Time.

Silberman, Charles. Crisis in Black and White.

Wright, Richard. Black Power.

Amate, C. O. C. Inside the OAU: Pan-Africanism in Practice. New York, 1986.

9. Wednesday, November 20. 1950–2000 - Culture.

In this era, several formulations of popular culture — as developed within black communities throughout Africa and the diaspora —

became widespread and almost hegemonic in their influence. These forms include highlife, jazz and swing, Afro-Cuban music and dance, soukous, samba, Motown, films, plays, novels and poetry in several languages and regions, and of course music videos. Our task is to link these forms and their wide acceptance to the broader history of the African diaspora.

Required Reading:

Hountondji, Paulin. African Philosophy.

Strongly Recommended

Blier, Suzanne Preston. African Vodun: Art, Psychology, and Power. 1995.

Manuel, Peter. Caribbean Currents: Caribbean Music from Rumba to Reggae. 1995.

Powell, Richard J. Black Art and Culture in the 20th Century. 1997.

Optional Reading:

Atwood, Jane. Capoeira: A Martial Art and a Cultural Tradition. 1999.

Branch, William B. Black Thunder: African American Drama. 1992.

Branch, William B. Crosswinds: An Anthology of Black Dramatists in the Diaspora. 1993.

Brandon, George. Santería from Africa to the New World: The Dead Sell Memories. 1993.

Diawara, Manthia. African Cinema: Politics and Culture. 1992.

Diawara, Manthia. Black American Cinema. 1995.

Irele, Abiola. African Expression in Literature and Ideology. 1990.

Irele, Abiola. The African Imagination: Literature in Africa and the Black Diaspora. 2001.

Mirzoeff, Nicholas, ed. Diaspora and Visual Culture: Representing Africans and Jews. 1999.

Monson, Ingrid T. The African Diaspora: A Musical Perspective. 2000.

Murphy, Joseph M. Working the Spirit: Ceremonies of the African Diaspora. 1995.

Society of African Culture. Colloquium on Negro Art. 1968.

Tulloch, Carol. The Birth of Cool: Dress Culture of the African Diaspora. 2002.

Wauthier, Claude. L' Afrique des Africains: Inventaire de la Négritude. 1977.

Wilentz, Gay. Binding Cultures: Black Women Writers in Africa and the Diaspora. 1992.

10. November 27. No class --- Thanksgiving Holiday.

SECOND PAPER TO BE SUBMITTED TO THE INSTRUCTOR, IN WORD, FOR DOWNLOAD FROM WEB.

11. Wednesday, December 4. African Identities.

Racism and slavery have not yet ended, but they are now overlaid with other sorts of inequality. Most black people are now literate citizens of recognized nations, though many of their nations are held virtually in receivership by the World Bank and the IMF.

Identities for the future seem indeterminate, as the categories of race and ethnicity are increasingly questioned and complicated. At the conclusion of this course, we may consider what impact will arise from the heritage of the African Diaspora, to influence those who are within it and those who are influenced by it.

Required Reading:

To be selected.

Optional Reading:

To be selected.