



Notes for Mental Liberation

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Introduction

Writers attempt to entertain, enlighten, influence, and inform. It is the latter that has driven me to produce this work. I would like to think that each review herein has been a critical analysis of the work(s) of the author; however, that is hardly the case. The majority of the reviews are simply a few highlights of the book under review and my thoughts concerning each of them. Many of the reviews were written long before I began my pursuit of higher learning in an American based formal educational system. A system, I must add, that I had avoided because of my belief that Black people place far too much emphasis on educational attainment and validation in a system that is essentially Eurocentric in nature and imperialistic by design. The validation I seek has always been of and from those who have retained or reclaimed, to the extent possible, their African-centered worldview. It is my belief that people and the world are better understood when one is grounded in their own history and culture as opposed to being a participant in someone else's extraneous vision. These are not meant to be harsh words; they only serve to convey my personal truth.

It has been my experience in the majority of discussions or debates I have been involved in that my perspective was largely ignored when it was discovered that I did not have university approval. Interestingly enough, after earning several degrees my message of self-empowerment has changed little, but the response to that message has been 100-fold more receptive. I find this turn of events disturbing because it speaks directly to a learned reliance on Eurocentric validation. This must change for people of African descent if we ever intend to fully embrace an Africentric vision. Thus, the motivation behind this work is simply to generate interest in these and other books so as to stimulate curiosity that leads to reading and opens a pathway toward a deeper understanding of African American's racial history and culture as well as its present day sociological, economic, religious and psychological relationships, both positive and negative, within the populace of the United States of America, and perhaps globally.

Notes for Mental Liberation contains approximately 10% of the African American related books I have read. Whenever I read a book I write a book review or general comments so that when I return to its pages I will have a personal point of reference based on my feelings and understanding at that time. Over the years I have lost, misplaced, accidentally deleted or given away reviews. I find, even now, that I am running across reviews that were misplaced. All of the books included in *Notes for Mental Liberation* have helped to shape my perspective. My only regret is that I was not able to include every book I have had the privilege to explore along the way.

On another level, to varying degrees, identical racial relationships and similar racial histories whenever darker skinned people and light skinned people are in continuous contact can be seen in the interactions of most of the countries of the world as they relate to African diaspora people; thereby, exposing a global phenomenon and pattern of racial relationships applied to people of color. Some of the books included focus specifically on the physical and mental evolutionary development of the human species. They set the stage for, and provide foundational information concerning, human origin and biological diversity, biological determinists, and

physical/biological anthropology. However, the majority of the reviews focus specifically on the history and current issues of importance within the African American community. There are thousands of books that could be included in *Notes for Mental Liberation*, unfortunately it is not feasible for any one individual to read and report on them all. Therefore *Notes for Mental Liberation* can be viewed as a general guide for establishing a basic knowledge and understanding of African, African American, and African Diaspora histories. Individual interests will direct the choices the reader makes in deciding which direction and in what order to navigate the literature of, for and about people of color.

Scholars tend to write for other scholars; thereby, making the work for non-scholars difficult and often tedious. After all, they have the dual burden of advancing their career and status within their academic community as well as reaching out to the larger community. Admittedly, some scholars do an excellent job of conveying their message and findings to the mass of the reading public. I, on the other hand, have attempted to, as much as I can, avoid a scholarly approach in my writing in an effort to connect with the non-academic world. Only time will tell if I have succeeded.

I have chosen to order this work by author in order to avoid title or category as the sole reference point. Too often we find ourselves aware of a book title or a category without knowing who the author may be. Therefore, I have made a modest attempt to acknowledge the authors and editors of the work(s) they have so painstakingly labored over. They deserve the utmost credit for their work.

In a world of information overload it is often difficult, if not impossible, to keep up with every new, or past event, development, or milestone. I have attempted only to spread the word and hopefully create interest in the work of those who have presented research and information that I believe is crucial to the mental liberation of the collective African American mind. It too has been racialized. Those of you that require more information, additional readings can be found in the books reviewed.

Immediately following a number of reviews I have included a list of words and definitions that some readers may find unfamiliar. This is done to help facilitate quicker and/or easier reading. These lists are by no means comprehensive. It is impossible to know everyone's grasp or understanding of the English language. It is, however, hoped that readers will find them helpful. The reviews included were produced over several decades and future updates to *Notes for Mental Liberation* will include additional works –space and time permitting. Any shortcomings in this work are my own.

Acknowledgements

I would like to thank everyone who encouraged and guided me toward this finished work: to Dr. Patricia Hicks for her editorial assistance, unfaltering pleasant personality and insightful comments that served in helping me to adjust my perspective on so many issues; to Dr. Scooter Pégram, Michael Bullock, BGS; and Carolyn Jordan, MPA I thank you for your inspiration and help along the way. You have all been safe havens in my tumultuous journey; to Dr. Earl R. Jones for continued inspiration, advice, suggestions, and seeing the need for my work; to Harvey C. Johnson, Jr. for his curiosity and genuine desire to know more about himself and his people, and showing me that this type of work is appreciated; to Bryan Bullock, Esq. and Dr. M. Thandabantu Iverson for constantly tending the fires of positive change, physically and mentally, in the minds and hearts of African American and poor and disadvantaged communities worldwide. You are both the highest example of positive human spirit; to the late Dr. Ivan Van Sertima and to Anthony T. Browder, your quiet kindness and actions gave me the courage to continue and for that you have my gratitude. Special thanks to Kokayi Animashaun for his enthusiastic and unwavering encouragement and hours of editorial assistance from beginning to end and to my children, Wesley D. Gunn and Alesha M. Gunn, I give thanks for demonstrating to me that anything is possible. Finally, to 'lil' Nate (Nathan Q.P. Miller, Jr.) for daily walking my 120lb. America Bulldog (Oogu) so that I could continue reading and working with fewer interruptions.

John W. Gunn, Jr., MPA CDUS
Gary, Indiana
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Table of Contents

Introduction.....	05
Acknowledgements.....	07
Table of Contents.....	08
Authors/Editors.....	08
Ratings/Categories.....	16

Authors/Editors

Na'im Akbar	17
Breaking the Chains of Psychological Slavery	
Chains and Images of Psychological Slavery	
Abu 'Uthman' Amr Ibn Bahr Al-Jahiz	20
The Book of the Glory of the Black Race	
Delores P. Aldridge	22
Focusing: Black Male-Female Relationships	
E. Curtis Alexander	22
African Historical Religions: A Conceptual and Ethical Foundation for Western Religions	
Michelle Alexander	24
The New Jim Crow: Mass Incarceration in the Age of Colorblindness	
Jehuti E.-Malik Amen-Ra	29
Shattering the Myth of the Man who Freed the Slaves: A True Account of Abraham Lincoln's Failure to Free Enslaved Africans in America	
John J. Ansbro	30
Martin Luther King: The Making of a Mind	
Ayi Kwei Armah and Aboubacry Moussoa Lam	30
Hieroglyphics for Babies: A Drawing and Writing Manual for Preschoolers, Parents and Teachers	
Auset BaKhufu	31
The Six Black Presidents: Black Blood: White Masks U.S.A.	
James Baldwin	33
The Evidence of Things Not Seen	
The Fire Next Time	
Ishakamusa Barashango	36
Afrikan People and European Holidays: A Mental Genocide, Book I	
Afrikan People and European Holidays: A Mental Genocide, Book II	
Afrikan Woman the Original Guardian Angel	
God, the Bible and the Black Man's Destiny	
Richard A. Barrett	38
Culture and Conduct: An Excursion in Anthropology	
Yosef ben-Jochannan	41
A Chronology of the Bible: A Brief History of the Development of the Old and New Testaments from Their African and Abu Simbel to Ghizeh	
Africa: Mother of Western Civilization	
Our Black Seminarians and Black Clergy without a Black Theology: The Tragedy of Black People/Africans in Religion Today	

The African called Rameses (The Great) II and the African Origin of Western Civilization

Martin Bernal	46
Black Athena: The Afroasiatic Root of Classical Civilization: The Fabrication of Ancient Greece, 1785-1985; Volume I	
Martin Bernal and Nicole Genaille	52
Black Athena: The Afroasiatic Root of Classical Civilization, Volume II: The Archaeological and Documentary Evidence	
William Bigelow	52
Strangers in their Own Country: A Curriculum Guide on South Africa	
Nelson Blackstock	53
COINTELPRO: The FBI's Secret War on Political Freedom	
Michael Bradley	54
Chosen People from the Caucasus	
The Columbus Conspiracy: An Investigation into the Secret History of Christopher Columbus	
The Iceman Inheritance: Prehistoric Sources of Western Man's Racism, Sexism and Aggression	
George Breitman	63
Malcolm X: By Any Means Necessary	
Linda Brent	63
Incidents in the Life of a Slave Girl	
Anthony T. Browder	64
From the Browder Files: 22 Essays on the African American Experience	
From the Browder Files, Vol. II: Survival Strategies for Africans in America: 13 Steps to Freedom	
Nile Valley Contributions to Civilization: Exploding the Myths – Volume I	
Tony Brown	69
Black Lies, White Lies: The Truth According to Tony Brown	
Madeleine Burnside & Rosemarie Robothan	71
Spirits Passage: The Transatlantic Slave Trade in the Seventeenth Century	
Geoffrey Canada, adapted by Jamar Nicholas	71
Fist, Stick, Knife, Gun a Personal History of Violence: A True Story in Black and White	
Wayne B. Chandler	72
Ancient Future	
John Henrick Clarke	74
Christopher Columbus & the Afrikan Holocaust: Slavery & the Rise of European Capitalism	
James H. Cone	75
Martin & Malcolm & America: A Dream or a Nightmare	
Raymon M. Corbin	76
1,999 Facts about Blacks: A Sourcebook of African-American Accomplishment	
J.C. deGraft-Johnson	76
African Glory: The Story of Vanished Negro Civilizations	
John DeSantis	77
The New Untouchables	
Cheik Anta Diop	78
The African Origin of Civilization: Myth or Reality	
Black Africa: The Economic and Cultural Basis for a Federated State	
The Cultural Unity of Black Africa	
Civilization or Barbarism	
Towards the African Renaissance: Essays in Culture and Development 1946-1960	
St. Clair Drake	85
The Redemption of Africa and Black Religion	
Dean Dudley	86
History of the First Council of Nice: A World's Christian Convention, AD 325 with the Life of Constantine	
Joycelyn Elders and David Chanoff	86
Joycelyn Elders, M.D.: From Sharecropper's Daughter to Surgeon General of the United States of America	
Frantz Fanon	86

Black Skins, White Masks	
Cain Hope Felder	89
Troubling Biblical Waters: Race, Class and Family	
Philip S. Foner	91
W.E.B. Dubois Speaks: Speeches and Addresses 1890 to 1919	
John H. Franklin & Alfred Moss, Jr	91
From Slavery to Freedom: A History of African Americans	
Hoyt W. Fuller	92
Journey to Africa	
Neely Fuller, Jr.	93
The United Independent Compensatory Code/System Concept: A Textbook/Workbook for Thought, Speech and/or Action for Victims of Racism (White Supremacy)	
Beatrice Garrett	94
A Bite of Black History	
David J. Garrow	94
The FBI and Martin Luther King, Jr.: From "Solo" to Memphis	
Marcus Garvey	96
The Tragedy of White Injustice	
Eugene D. Genovese	96
Roll Jordan Roll: The World the Slaves Made	
James C. Giblin	108
The Riddle of the Rosetta Stone: Key to Ancient Egypt	
Ralph Ginzburg	108
100 Years of Lynchings	
James R. Granger	109
A Black Man's Bible	
Adam, the Altaic Ring and the Children of the Sun	
Kersey Graves	112
The World's Sixteen Crucified Saviors or Christianity before Christ	
Marcel Griaule & Germaine Dieterien	113
The Pale Fox	
Herbert G. Gutman	116
The Black Family in Slavery and Freedom: 1750-1925	
Alex Haley	122
The Autobiography of Malcolm X	
William Leo Hansberry, edited by Joseph E. Harris	122
Pillars of Ethiopian History: African History Notebook, Volume I	
Vincent Harding	124
There is a River: The Black Struggle for Freedom in America	
Nathan Hare	124
The Black Anglo-Saxons	
Nathan & Julia Hare	126
Bringing the Black Boy to Manhood: The Passage	
Marvin Harris	127
Cows, Pigs, Wars, and Witches: The Riddle of Culture	
Ernest Harsch	127
South Africa: White Rule Black Revolt	
Pascoe G. Hill	127
Fifty Days on Board a Slave-Vessel: In the Mozambique Channel April and May, 1843	
Robert B. Hill	128
The Strengths of Black Families	
Asa Hilliard, Larry Williams, Nia Damali	129

The Teachings of Ptahhotep: The Oldest book in the World	
Dursilla Dunjee Houston	129
Wonderful Ethiopians of the Ancient Cushite Empire	
Langston Hughes	130
The Ways of White Folks	
Belinda Hurmence	130
My Folks Don't Want Me to Talk About Slavery	
Before Freedom: When I Just Can Remember	
Earl Ofari Hutchinson	132
The Assassination of the Black Male Image	
Betrayed: A History of Presidential Failure to Protect Black Lives	
International Defence and Aid Fund for Southern Africa	133
Children under Apartheid	
Portrait of a People: A Personal Photographic Record of the South African Liberation Struggle	
Women under Apartheid	
John G. Jackson	134
Ages of Gold and Silver and Other Short Sketches of Human History	
Black Reconstruction in South Carolina	
Ethiopia and the Origin of Civilization	
Hubert Henry Harrison: The Black Socrates	
The Golden Ages of Africa	
Introduction to African Civilization	
Man, God and Civilization	
C.L.R. James	142
A History of Negro Revolt	
George G. M. James	144
Stolen Legacy: Greek Philosophy is Stolen Egyptian Philosophy	
Clifton H. Johnson	146
God Struck Me Dead: Voices of Ex-Slaves	
Jeffery M. Johnson	148
The Endangered Black Male: The New Bald Eagle	
Del Jones	149
The Black Holocaust: Global Genocide	
Earl Jones, John W. Gunn, Jr., William Hill & Jihad T. Muhmmad	150
Midtown the Central District: Life, History and Culture: The Historic African American Community, Gary, Indiana: Tour Guide	
James H. Jones	150
Bad Blood: The Tuskegee Syphilis Experiment: A Tragedy of Race and Medicine	
Baruti K. Kafele	152
A Black Parent's Handbook to Educating Your Children	
Maulana Karenga	153
Introduction to Black Studies	
William Loren Katz	153
Flight from the Devil: Six Slave Narratives	
The Invisible Empire: The Ku Klux Klan's Impact on History	
Randall Kennedy	158
Race, Crime and the Law	
Dennis Kimbro	159
Think and Grow Rich: A Black Choice	
Martin Luther King, Jr.	160
Martin Luther King, Jr.: Why We Can't Wait	
Stride toward Freedom: The Montgomery Story – Birth of Successful Nonviolence Resistance	
Where Do We Go from Here: Chaos or Community	

Y.N. Kly	161
A Popular Guide to Minority Rights	
Jan Knappert	161
The A-Z of African Proverbs	
Zak Kondo	162
A Crash Course in Black History: 150 Important Facts about Afrikan Peoples	
Jonathan Kozol	163
Savage Inequalities in America’s Schools	
Jawanza Kunjufu	165
Countering the Conspiracy to Destroy Black Boys	
Countering the Conspiracy to Destroy Black Boys, Vol. II	
Countering the Conspiracy to Destroy Black Boys, Vol. III	
Motivating and Preparing Black Youth to Work	
Developing Positive Self Images and Discipline in Black Children	
Lessons from History: Elementary Edition A Celebration in Blackness	
Lessons from History: Jr.-Sr. High Edition A Celebration in Blackness	
Indus Khamit Kush	169
What They Never Told You in History Class	
Betty LaDuke	171
Africa through the Eyes of Women Artist	
Tim C. Leedom	172
The Book Your Church Doesn’t Want You to Read	
Richard Leonard	172
South Africa at War: White Power and the Crisis of Southern Africa	
Rupert Lewis and Patrick Bryan	172
Garvey: His Work and Impact	
James W. Loewen	173
Lies My Teacher Told Me: Everything Your American History Textbook Got Wrong	
Nat Love	174
The Life and Adventures of Nat Love	
Acklyn Lynch	174
Nightmare Overhanging Darkly: Essays on Black Culture and Resistance	
David Mac Ritchie	174
Ancient and Modern Britons, Vol. I	
Haki R. Madhubuti	176
Black Men: Obsolete, Single, Dangerous? The Afrikan American Family in Transition, Essays in Discovery, Solution, and Hope	
Earthquakes and Sun Rise Missions: Poetry and Essays of Renewal 1973-1983	
Bernard Makhosezwe Magubane	179
The Ties that Bind: African American Consciousness of Africa	
Estella Conwill Majozo	183
Jiva: Telling Rites	
Winnie Mandela	183
Part of My Soul Went with Him	
Manning Marable	183
How Capitalism Underdeveloped Black America: Problems in Race, Political Economy and Society	
Tony Martin	184
The Jewish Onslaught: Dispatches from the Wellesley Battlefield	
Gerald Massey	187
Ancient Egypt the Light of the World, Vol. II: A Work of Reclamation and Restitution	
The Historical Jesus and the Mythical Christ: A Lecture	
Walter Arthur McCray	189
The Black Presence in the Bible: Discovering the Black and African Identity of Biblical Persons and Nations (A Teacher’s	

Guide): Volume I

The Black Presence in the Bible and the Table of Nations: Genesis 10:1-32: With Emphasis on the Hamitic Genealogical Line from a Black Perspective: Volume II

Reginald McKnight	189
African American Wisdom	
Sterling M. Means	190
Black Egypt and Her Negro Pharaohs	
Theresa A. Mohamed	190
Essays in Response to Bill Cosby's Comments on African American Failure	
William Mosley	192
What Color was Jesus	
Chief Musamaali Nangoli	193
No More Lies About Africa	
Kwame Nantambu	194
Egypt and Afrocentric Geopolitics	
National Association for the Advancement of Colored People	195
Burning at the Stake in the United States: A Record of the Public Burning by Mobs of Five Men, during the First Five Months of 1919, in the States of Arkansas, Florida, Georgia, Mississippi, and Texas	
A. Maria Newsome	196
Bridging the Gaps: An African American Guide to Health and Self-Empowerment	
Théophile Obenga	196
African Philosophy: The Pharaonic Period: 2780-330 B.C.	
Julian C.R. Okwu	201
Face Forward: Young African American Men in a Critical Age	
Nell Irvin Painter	201
The History of White People	
Thomas A. Parham	210
Psychological Storms: The African American Struggle for Identity	
George Wells Parker	210
The Children of the Sun	
Joan Potter & Constance Claytor	210
African American Firsts: Famous Little-known and Unsung Triumphs of Blacks in America	
Richard Potts & Christopher Sloan	212
What Does it Mean to be Human?	
V.T. Rajshekar	214
Dalit: The Black Untouchables of India	
Randy Roberts	215
Papa Jack: Jack Johnson and the Era of White Hopes	
Joel A. Rogers	215
100 Amazing Facts about the Negro with Complete Proof	
Africa's Gift to America: The Afro-American in the Making and Saving of the United States	
The Five Negro Presidents: According to what White People said they Were	
From "Superman" to Man	
The Ku Klux Spirit	
Nature Knows No Color Line	
The Real Facts about Ethiopia	
Sex and Race, Vol. I: Negro-Caucasian Mixing in all Ages and all Lands: The Old World	
Sex and Race: A History of White, Negro, and Indian Miscegenation in the Two Americas, Vol.II: The New World	
Sex and Race, Vol. III: Why White and Black Mix in Spite of Opposition	
World's Greatest Men of Color, Volume I: Asia and Africa, and Historical Figures before Christ, Including Aesop, Hannibal, Cleopatra, Zenobia, Askia the Great, and Many Others: Vol. I and World's Great Men of Color Book 2	
Your History: From Beginning to the Present: Fascism of 1940	
E.C. Rowlands	222
Teach Yourself Yoruba: A Complete Course for Beginners	

Esi Sagay	222
African Hairstyles: Styles of Yesterday and Today	
M.A. Scally	222
Walking Proud: The Story of Dr. Carter Godwin Woodson	
Edward Scobie	223
Black Britannia: A History of Blacks in Britain	
Benjamin Scott	225
The Assimilation of the White Man	
Ann Seidman	226
The Roots of Crisis in Southern Africa	
Charles C. Seifert	226
The Negro's or Ethiopian's b to Art	
Ivan Van Sertima	227
Nile Valley Civilizations	
Blacks in Science: Ancient and Modern	
Black Women in Antiquity	
The Golden Age of the Moor	
Great African Thinkers, Vol. I: Cheikh Anta Diop	
Great Black Leaders: Ancient and Modern	
They Came Before Columbus	
African Presence in Early Europe	
Egypt Revisited	
African Presence in Early America	
Egypt Child of Africa	
Rebecca Skloot	241
The Immortal Life of Henrietta Lacks	
Mary Sood	243
African American Parent's Guide: Raising Culturally Aware Children	
Kenneth M. Stampp	244
The Peculiar Institution: Slavery in the Ante-Bellum South	
Robert Staples	252
The Black Family: Essays and Studies	
Merlin Stone	252
When God was a Woman	
Clifton L. Taulbert	253
Once Upon a Time When We Were Colored	
Velma Maia Thomas	253
Lest We Forget: The Passage from Africa to Slavery and Emancipation: A Three-Dimensional Interactive Book with Photographs and Documents from the Black Holocaust Exhibit	
Ralph Cheo Thurmon	254
The Future and Other Stories	
Peter Tompkins	255
Secrets of the Great Pyramid	
Askia M. Touré	255
From the Pyramids to the Projects: Poems of Genocide and Resistance	
C.F. Volney	256
The Ruins, or, Meditations on the Revolutions of Empires: and the Law of Nature	
Martin de Porres Walsh	257
The Ancient Black Christians	
Eugene Walton	257
A Memo to America: From Gratz v. Bollinger to Reparations: The Next Big Issue in American Society	
Francis Cross Welsing	259
The Isis Papers	

Chancellor Williams	260
The Destruction of Black Civilization: Great Issues of a Race from 4500B.C. to 2000A.D.	
The Re-Birth of African Civilization	
Amos N. Wilson	265
The Falsification of Afrikan Consciousness: Eurocentric History, Psychiatry and the Politics of White Supremacy	
Jay Jay Wilson and Ron Wallace	269
Black Wall Street	
Milford Wolpoff and Rachel Caspari	269
Race and Human Evolution: A Fatal Attraction	
Carter G. Woodson	271
The History of the Negro Church	
The Mis-Education of the Negro	
The Negro in our History	
Bobby E. Wright	272
The Psychopathic Racial Personality and other Essays	
Thomas A. Wright	272
Business Straight Talk for the African American Entrepreneur	
Malcolm X	273
Malcolm X: On Afro-American History	
Malcolm X: Talks to Young People: Speeches in the United States, Britain, and Africa	
Samuel F. Yette	274
The Choice: The Issue of Black Survival in America	
Howard Zinn	276
A People's History of the United States	
The Twentieth Century: A People's History	

Ratings/Categories

The ratings for the books in this catalog are a general guide. Ratings are based on Content, Coherency, Readability, and Writing Style, Consideration is also given to the time-period in which each book was written as well as book design and layout.

***** (Excellent)

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*

X NOT RATED

A	African Culture/Studies
AA	African American Culture/Studies
AB	Autobiographies/Biographies
AD	African Diaspora Studies
AE	Anthropology/Evolution/Fossils
AC	Afro-Caribbean Culture/Studies
C	Conspiracy
CL	Crime/Law/Criminal Justice
CR	Civil Rights
E	Education
EC	Economics
F	Family
G	Politics/Political Science
H	History
J	Journal
K	Egyptian Culture/Studies
M	Memoir
MD	Medicine
O	Other
P	Philosophy
PO	Poetry
PS	Psychology/Psychiatry
PV	Police Violence
R	Relationships
RA	Race/Racism
RE	Religion
RV	Revisionist History
SC	Science
S	Slavery/Antislavery
SO	Sociology
UE	Urban Experience
UV	Urban Violence

A people's view of themselves as well as the world has to be a long one if they are to be more than a footnote in history. To reconstruct memory is to invoke possibilities and accent permanence. How do a People forget? ...The Middle Passage was the key, turning the memory lock. The ocean was a destroyer, a supreme separator of body from soil, spirit from soul, and mind from source... The long road to amnesia begins when a man is forced to view the rape of his women; the dismantling of his family and nation; the forceful sprinkling of his children worldwide and the occupation of his land by foreigners unlike any people he has known... In order to survive, one had to give up something, and if that something was not the body, the only explainable substitute was the mind.

Haki R. Madhubuti
Earthquakes and Sun Rise Missions

Na'im Akbar

Breaking the Chains of Psychological Slavery (PS***)**

Dr. Na'im Akbar

ISBN: 0935257055

Mind Productions & Associates

Many years ago, I read *Chains and Images of Psychological Slavery* by Dr. Akbar. It is a telling and introspective look at the problems plaguing African American communities across America. It turned out to be an excellent guide toward understanding the origins of these problems, but more importantly it helped to clarify and identify a constant feeling of dread many African Americans begin to develop early in life –they know that something is terribly wrong in, and outside of their community, but they struggle to understand the source.

Now, some 30 years later Akbar has added significant insights to the previous version as well as suggested ways to begin to solve these persistent and vexing problems in, *Breaking the Chains of Psychological Slavery*. Ultimately, the starting point for solving any problem begins within the individual. Therefore, Akbar's book becomes even more important because while it is about African Americans, it speaks directly to any reader! Akbar has penned a number of important works covering a wide range of subjects dealing with various aspects of the complex issue of race relations in America. He does this in a fashion that is clear and simplistic. In fact, these two features are what make *Breaking the Chains of Psychological Slavery* so valuable.

No longer is there an excuse for not knowing who African Americans are, where they have been, how their current circumstances came to be or how these circumstances contribute to keeping African Americans locked into a catch 22 situation. The experience of slavery in the western hemisphere has played a major role in distorting the psyche of African American people, but understanding what and how the lingering effects of slavery impact the African American community now, is as Akbar states, *the beginning of the healing process*.

In chapter 1, Psychological Legacy of Slavery, the reader is given clear well-defined examples of attitudes, which continue to plague the African American community. Attitudes toward work, property, leadership, inferiority, family, skin color, and color discrimination are shown to have their origin in the making of a slave. While it is true that the physical chains have been largely

removed and physical movement is not nearly as restricted as it once was, African Americans are still impeded by chains that only they can remove –mental chains!

In chapter 2, Liberation from Mental Slavery, the reader is led to the threshold of a new beginning. A beginning wrought with possibilities, which African Americans must create. They must remember that the term *new beginning* is not the same as *instant beginning*. They must work hard to right past wrongs and free their minds. Akbar states:

we must understand that the current consciousness of Black people is the consequence of over four centuries of direct intervention and even longer efforts to destroy the indigenous institutions of African people which developed and sustained their independent human consciousness. We cannot expect that this process will be reversed at the end of a year or by reading [a] this book.

Akbar examines human beings by comparison to other life forms, and shows the unique position we occupy, how we function and why. He explains that when we are unable to remain in contact with those traditions, institutions, and belief systems, which we strive to perfect, we begin to breakdown physically and mentally. African Americans must begin to seize opportunity when it arises; seek to fix what is broken so that they can achieve their full potential as human beings through knowledge of self, unity, faith, African centered celebrations, and other forms of self-awareness. Only the brave need apply, is an interesting phrase; however, far too many of us talk-the-talk and are found lacking when it comes to walking-the-walk. Akbar says,

it is one thing to sing songs of freedom and to dream dreams of one day having it, but to take the responsibility to claim one's freedom is not for the faint of heart.

In chapter 3, Racial Religious Imagery and Psychological Confusion, Akbar examines the effects of racial images on African Americans. His presentation is logical and straightforward. Every reader should read this chapter two or three times.

There is much to be learned in *Breaking the Chains of Psychological Slavery*. The importance of this book lies in its ability to convert complex social issues into simple easy to understand concepts. Akbar has provided an outstanding service to his community by identifying and addressing specific attitudes in such a way that everyone can partake in the value of his knowledge, insights and constructive challenge to return to themselves.

Breaking the Chains of Psychological Slavery Word List

Allegory – a story in which the characters and events are symbols that stand for ideas about human life or for a political or historical situations

Anthropomorphic – described or thought of as having a human form or human attributes

Cognizant – aware of something

Dialectic – a method of examining and discussing opposing ideas in order to find the truth

Dregs – the most undesirable parts

Deleterious – harmful often in a subtle or unexpected way

Determinism – a theory or doctrine that acts of the will, occurrences in nature, or social or psychological phenomena are causally determined by preceding events or natural laws

Disparagement – to describe (someone or something) as unimportant, weak, bad, etc.

Exegesis – an explanation or critical interpretation of a text

Extrapolated – to form an opinion or to make an estimate about something from known facts

Griots – any of a class of musician-entertainers of western Africa whose performances include tribal histories and genealogies

Iconoclast – a person who criticizes or opposes beliefs and practices that are widely accepted

Inordinate – going beyond what is usual, normal, or proper

Insidious – causing harm in a way that is gradual or not easily noticed

Liturgy – a fixed set of ceremonies, words, etc., that are used during public worship in a religion

Morbid – relating to unpleasant subjects

Obelisk – a tall, four-sided stone column that becomes narrower toward the top and that ends in a point

Prostrate – stretched out with face on the ground in adoration or submission; completely overcome and lacking vitality, will, or power to rise

Sisyphus – a legendary king of Corinth condemned eternally to repeatedly roll a heavy rock up a hill in Hades only to have it roll down again as it nears the top

Tabula rasa – the mind in its hypothetical primary blank or empty state before receiving outside impressions

Transcendent – going beyond the limits of ordinary experience

Volition – the power to make your own choices or decisions

Chains and Images of Psychological Slavery (PS***)**

Dr. Na'im Akbar

ISBN: 093382100X

New Mind Productions

Is the plantation ghost just a myth, or are black people still haunted by the effects of 300 years of chattel slavery in America? According to Akbar, the ghost of the plantation is alive and well today and can be readily identified in many aspects of the daily lives of African Americans.

Chains and Images of Psychological Slavery details two issues that are of great importance to black people. The first is the impact of slavery as a continuing influence on the psychology of African Americans today. The second deals with the influence of racial religious imagery on the psychology of people of color. Akbar is able to cut through the technical jargon of his profession and give the reader a clear understanding of the psychological warfare that is being waged against black America.

Chains Images of Psychological Slavery Word List

Adage – an old and well-known saying that expresses a general truth

Antecedents – something that came before something else and may have influenced or caused it

Anthropomorphic – described or thought of as having a human form or human attributes

Deleterious – harmful often in a subtle or unexpected way

Dialectic – a method of examining and discussing opposing ideas in order to find the truth

Disparagement – to describe (someone or something) as unimportant, weak, bad, etc.

Iconoclast – a person who criticizes or opposes beliefs and practices that are widely accepted

Indicative – showing something: indicating something

Mania – mental illness in which a person becomes very emotional or excited; extreme enthusiasm for something that is usually shared by many people

Sisyphus – a legendary king of Corinth condemned eternally to repeatedly roll a heavy rock up a hill in Hades only to have it roll down again as it nears the top

From Mis-Education to “Education” (E*)**

Dr. Na'im Akbar

ISBN13: 9780933821019

New Mind Productions

This pamphlet by Akbar is an excellent abbreviated version of Dr. Woodson's text, *The Mis-Education of the Negro*. It is a good introductory text to the problem of black education in America. The author provides possible solutions.

Abu 'Uthman' Amr Ibn Bahr Al-Jahiz

The Book of the Glory of the Black Race (R)**

Abu 'Uthman' Amr Ibn Bahr Al-Jahiz

ISBN: 9780939222001

Translated by: Vincent J. Cornell

Preston Collection

In today's world, racism as an institution is so pervasive that it reaches to the very core of modern civilization. Many people today suffer from a variety of physical afflictions, as well as social retardation caused by those who actively practice racism, and by those who benefit from its existence. From the perspective of those who suffer, the specter of racism, created and nurtured by mankind, requires close investigation so that its inherent weaknesses can be found, and its effects neutralized.

To this end, it is imperative that students who take on the challenge of raising a “dead nation” seriously study the history of this phenomenon. To facilitate such an undertaking, historical

documents needed for analysis must be uncovered. Although much of the evidence has been reduced to dust by the ravages of time, and destruction by the sustainers of the lie and their agents, there still remain many bits and pieces, from which a reasonable portion of the story can be reconstructed. One such source of reliable information can be found in the writings of Uthman Amr an African Muslim who lived in Basra Iraq during the 9th century A.D.

Uthman's writings characterize, in an extremely poignant and insightful way, many of the attitudes and folklore of the Arab people of his day. In his work *The book of the Glory of the Black Race*, Uthman provides information that is proof positive that racism, similar to that which prevails today, was not only alive and well in the Arab world of the 9th century, but likely predated the advent of Islam.

Originally entitled *The Book of the Glory of the Blacks over the Whites*, this work primarily focuses on the active racism that pervaded the Arab world following the emergence of Islam in the 7th century A.D. This aspect of life in the heart of the Islamic world is an anathema to the precepts taught in the Qur'an; wherein believers are taught the equality of men and particularly the brotherhood of Muslims; that there should be no discrimination due to the color of one's skin or due to one's relative wealth or lack thereof.

From Uthman's writings, it is apparent that most Arabs, the vast majority of who were Muslims, found it preferable that blacks fill the social role of servants or slaves; blacks definitely were not thought of as equals, nor considered of equal potential with those in power. In this regard, Uthman recounts a saying amongst blacks when overtly confronted by this attitude of the Arabs:

...From your ignorance you considered us as belonging to you as you considered your women [property]...

the theme of Arab humiliation of black people is reiterated in several places in the book.

Today many students of African history, when questioned about the period of the early development of Islam throughout the known world, have a negative impression, especially with respect to Islam in Africa. Their study of history shows that the Arabs swept through Africa, converted by the sword those Africans who would submit, and crushed under foot those who resisted. Those proclaiming a "holy war" obliterated people, their culture, tradition, religion, and history. This, although a historical fact, must be put into the proper context. From Uthman's description in *The Book of the Glory of the Black Race*, it was made very clear that it was not the religion of Islam that swept through Africa and converted by the sword. On the contrary, it was the self-righteous Arabs who made this transgression against the peoples of Africa. It is said that:

...divine knowledge is given to a people to manifest...by nature and volition...

In a much broader historical sense, *The Book of the Glory of the Black Race* actually offers us insights into the evolution of early western attitudes because the west was greatly influenced by Arab culture. In addition to accounts of rampant racism, Uthman also provides the reader with startling and vivid accounts of notable persons he proclaims were black, but who today are widely thought to have been Arabs.

The Book of the Glory of the Black Race although written in the 9th century, is also timely for the sojourner in the western world of the 21st century. This ancient book records fact, wisdom, and seemingly spans the bounds of time.

Delores P. Aldridge

Focusing: Black Male-Female Relationships (R*)**

Dr. Delores P. Aldridge
ISBN: 9780883781401
Third World Press

This survey propels our understanding of African American men and women beyond the crossroads: Aldridge's insight and vision place male/female relationships in a liberating framework from which blacks can initiate the crucial tasks of reclaiming themselves, restoring their traditions, and reconstructing the African world.

E. Curtis Alexander

African Historical Religions: A Conceptual and Ethical Foundation for Western Religions (RE***)**

Dr. E. Curtis Alexander
ISBN13: 9780938818052
ECA Associates Press

For those who perpetually search for truth in religious history *African Historical Religions* is a primer that will augment your basic understanding of the roots of western religion. For those who contemplate religious teachings but are unenlightened about the specific and extensive history of religious evolution it is a tool for education. It does not, by any means, fill in all the blanks of history. That is not its purpose. The function it serves is to look at religious historical facts from an African centered perspective. It also supplies valid information about western religions that demands prudent consideration.

African Historical Religions brings forth comprehensive material on the religious aspects of Africans in antiquity. It describes how and when western religions exegetically studied African theocracy, theosophy, theology and were able to assimilate or modify them and call them their own. Alexander asserts that there is a common thread in Islamic, Judaic and Christian religions. This thread is essentially African. It should be apparent that no religion started with all of its component parts intact. Religions developed and grew from long standing ideas and practices that are locked in the origins of man, origins that today can be traced directly to Africa. If we bear in mind that the oldest known religious practices came out of the Nile Valley we will at once recognize Nile Valley civilizations as the spreaders of religious philosophy long before corrupted versions were returned to the African continent.

Alexander tells us that African historical religions developed out of the Egyptian-Ethiopian Nile Valley High Culture (both of which are well documented with a remarkable number of writings and monuments). African traditional religions developed and moved toward the continents interior and were based in African thought. The importance of ancient documents and monuments stems from the fact that the history of the Nile Valley goes back to a more remote age. He also gives evidence, authenticated by ancient and contemporary sages, which reveal that the likeness of ancient Buddha, Egyptians and Ethiopians attest to their Africanism. The father of European history, Herodotus, made no apologies when he wrote:

there can be no doubt that the Colchians are an Egyptian race. Before I heard any mention of the fact from others, I had remarked it myself. . . . My own conjectures are founded, first, on the fact that they are black skinned and have woolly hair. . . .

Contrary to what most western minds have been taught, the Egyptians believed in one God, virgin birth, and eternal life. They too had a moral code –the 42 negative confessions. The present day Ten Commandments, one of the cornerstones of modern religion, are very much like the negative confession. Just as much of the Bible must be read with a critical eye toward the truth so must we remember that religious doctrine has been around for a long time and it was, is and will be subject to the tampering of men. For example, the Council of Nicea held in 325 A.D. selected the material for inclusion in the Bible. The Emperor Constantine of the “unholy” Roman Empire influenced this council greatly. In order to understand the far reaching implications of this statement one should study the economics, politics, and morality of the ruling power of Rome during Constantine’s reign. Modern western religion was brought to Africa under the assumption that Africans had no religion. Jomo Kenyatta states:

the missionaries endeavored to rescue the depraved souls of the Africans from the ‘eternal fire;’ they set out to uproot the African, body and soul from his old customs and beliefs, put him in a class by himself, with all his tribal traditions shattered and his institutions trampled upon. . . . [the African] after having been detached from his family and tribe, was expected to follow the white man’s religions without questioning, whether it was suited for his condition of life or not.

It has been shown repeatedly that indigenous religions fashion their God(s) after themselves and that colonial religions fashion their God(s) after themselves (oppressors). This information alone tells us something about black theology in America. Millions of African Americans suffer from the effects of colonial religions willingly because they are products of a European mind set which blinds them to the positive values of their blackness. Once blacks are aware and understand the historical truths of western religion it will no longer serve as a spiritual divider among African people. Remember, faith is a wonderful idea that will help to carry us forward in times of great difficulty; however, faith was never intended to be a substitute for a lack of wisdom. Its function was to be an escape from those ideas and realities that have not yet yielded their secrets to man. Do not let faith be your excuse for circumventing the laborious tasks of acquiring knowledge.

African Historical Religions: A Conceptual and Ethical Foundation for Western Religions Word List

Theocracy – government ruled by or subject to religious authority

Theosophy – religious philosophy or speculation about the nature of the soul based on mystical insight into the nature of God

Michelle Alexander

The New Jim Crow: Mass Incarceration in the Age of Colorblindness (AA/CL/RA***)**

Michelle Alexander, Esq.

ISBN13: 9781595586438

The New Press

Slavery in the United States of America, along with its shackles and brutality, has ended. It was replaced by an era of offensive race-based Jim Crow laws that maintained the physically damning and constrictive chains of mental slavery. It too has ended. Each formed, during its time, the basis of a system of coercion and detrimental social control that was directed against Africans and their progeny. Today the United States of America finds itself in a post-slavery, post-Jim Crow era. The popular buzz-word in much of the hegemonic literature used to describe an attribute of this era is colorblindness. Thus, it would seem that America has come full circle in the area of race relations and that all is well. Nevertheless, it would be wise for those who believe in egalitarianism to carefully examine current governmental policies and behaviors and ask: Does a racially redeemed America really exist? Michelle Alexander says, no! She contends that the United States of America has developed another form of racially tainted social control even more insidious than those of the past. She puts forth the argument that the confining and inhumane lessons of America's past racial history have been replaced by a new perilous mechanism designed to keep Black people "in their place?" *The New Jim Crow: Mass Incarceration in the Age of Colorblindness* lays bare a national system of social control that was legislatively created and supported by the executive, judicial and legislative branches of government under the banners of law and order. It is maintained, in large part, by the criminal justice system and highlighted by public ignorance due to the duplicitous nature of its functioning. This system, she writes, is the basis of the creation of a subordinate racial caste fueled by The War on Drugs –mass incarceration.

The New Jim Crow is a sobering look at the politics, policies, enforcement, economics, and social attitudes that work reciprocally to keep the bulk of poor and the politically powerless, particularly Blacks, locked out of full participation in mainstream America. Alexander outlines and examines the historical context and motivation behind the persistent rhetoric aimed at creating a political platform that supported the prevailing perception that politicians demonstrate a strong sense of one-upmanship when debating their position on crime and punishment. In fact, in the ever-escalating competitiveness for political control, republicans and democrats alike emphasized punishment for criminals and used it as a major talking point in their campaigns. During the mid to late 1990s when criminal activity surged, combined with rising public fear that crime was out of control in urban areas, the danger of the perception that one running for political office was weak in terms of his/her position on crime essentially equated to political suicide. This perception was and still is exacerbated by mass media and the never-ending rivalry to "scoop" the competition and provide viewers with shocking antisocial behavior via the repetitive nature of news reporting. In today's environment it is this repetitive reporting style that

continues to inundate the American public with similar images, sound bites and stories featuring Blacks as criminals that has negatively influenced non-Blacks toward much of the African American community. Alexander provides examples of how unverified information continues to misinform, deceive, and manipulate the American public seemingly in order to safeguard the restraints in place that work to impede any real progress toward an egalitarian society.

The New Jim Crow also examines specific reasons for racial phenomenon in America and argues that conscious and unconscious racial sentiment is at the root of divisiveness in public life. Racial sentiment does not come cheap. The cost of the War on Drugs has been staggering – especially when compared to its stated objectives and current results. For example, Alexander notes that the Department of Defense antidrug allocations increased from \$33 million in 1981 to \$1,042 million in 1991.¹ More importantly, she argues that while civil rights and other public organizations debated and strategized how best to address issues of fairness, equality and immutable human rights in the areas of education, housing, health, and employment they have allowed the criminal justice system to quietly morph into a devastating form of social control.

Alexander tells a brief story about Jarvis Cotton and the males in his family.² Jarvis cannot vote and she tells of the obstacles his father, grandfather, great grandfather and great, great grandfather faced in reference to suffrage. What is important is that regardless of the circumstances surrounding each of these men the outcome at the polls is identical. It is through the use of examples like this one that the reader is able to clearly see that social control placed against the backdrop of the ever changing political, social and economic environment has been manipulative and has proven to be extremely detrimental to those who have little or no political, social or economic power.

Alexander examines each president's contribution to mass incarceration, through "The War on Drugs," from Nixon to Obama. She explains that the tenure of former president Bill Clinton was one of the defining presidential terms in the establishment of the current racial under-caste. She notes, "Drug offenses alone account for two-thirds in the rise in federal inmate population and more than half of the rise in state prisoners between 1985 and 2000."³ She exposes several myths concerning the stated objectives of the drug war, specifically, 1) the drug war is aimed at capturing and prosecuting drug "kingpins" and large volume drug dealers, and 2) the drug war focus is on dangerous drugs. Her analysis of these two points convincingly demonstrates the fallacy inherent in this political rhetoric. She then moves on to how the rules of the game play out within poor and minority communities. In large measure the rulings of the U.S. Supreme Court and its interpretation of the 4th Amendment has afforded law enforcement agencies a free hand in violating "the right of the people to be secure in their persons, houses, papers, and effects, against unreasonable search and seizures..."⁴

Today police agencies and their officers do not need a warrant to conduct a search and can bypass the 4th amendment requirement of probable cause if they have reasonable suspicion that someone is dangerous or about to be engaged in criminal activity. This has led to a number of legal challenges that the Supreme Court has either overturned or denied. For example, the stop and frisk rule, pretext stops, and consent searches are all legal. When reviewing the case of *Ohio v. Robinette*, which essentially was based on a pretext stop, the Ohio Supreme Court adopted the position that officers tell motorist that they are free to leave before asking for consent to search

their vehicles. The U.S. Supreme Court struck down this requirement as unrealistic. The court further endorsed arrests for minor traffic offenses and the use of drug sniffing dogs if a person refuses a consent search. The court has ruled that walking a dog around someone's vehicle or luggage does not constitute a search. In addition, the Supreme Court ruled in *Atwater v. City of Lago Vista* that refusal to consent to a search may lead to the arrest and incarceration of motorist for minor traffic violations even if the statutory penalty for the violation is a fine.⁵ Most citizens seem to believe these are appropriate procedures, especially when they yield results; they often forget or are unaware of the thousands of "non-search-searches" that serve only to inconvenience and embarrass innocent people. For example, in a report by New York Attorney General Eric Schneiderman only 3 percent of some 2.4 million New Yorkers stopped between 2009 and 2012 ended in a guilty plea or conviction at trial. And of these, just one in ten had a sentence of 30 days or more. In 2011 in New York City alone there were 685,724 stops conducted on mostly Black and Hispanic men even though they do not make up the majority of the population.*

Alexander examines the use of military grade hardware and cash incentives for law enforcement agencies and how they have changed the way SWAT teams are deployed in America. These interdiction units are now used at an astonishing rate to conduct internal terrorism on the poor and minorities. According to the Cato Institute, in 1997 alone, the pentagon distributed over 1.2 million pieces of military equipment to local police departments. Alexander provides disturbing examples and reference material concerning property damage and the traumatization innocent people have endured. Moreover, as Alexander explains, monetary incentives ensure that police agencies will target drug offenders, at all levels, and opens the door for corruption. She cites that in 1984 the federal government modified the Comprehensive Drug Abuse Prevention and Control Act to allow state and local law enforcement agencies to keep up to 80% of asset forfeitures value during drug raids. The rapid increase in these types of raids is directly related to these incentives. In 1972 a few hundred paramilitary drug raids were conducted each year, by 2001 that number had soared to 40,000.⁶ Alexander supports these contentions with shocking examples including some in which police confiscated as little as eight cents and others in which innocent people have lost their lives.⁷ The examples are mindboggling and could lead one to ask: Is this really happening in the United States of America? The announced targets of SWAT teams—drug kingpins and high level drug dealers—appear to be a myth. The vast majority of those convicted or self-convicted (plea bargaining) are low level, poor and minority individuals.

More astonishing are stories of the lack of legal representation and associated costs transferred to many of those accused of drug crimes, a problem that seems even more acute in cases involving teenagers. Drug cases in which the charges were later dropped have had a devastating effect on the lives of individuals (Black, Latino and white); however, the disproportionate arrest rates clearly put African Americans and Latinos in the crosshairs of drug enforcement. It would seem that this would be difficult to explain given that the majority of drug users and sellers nationwide are White. The contention that violent crime adequately explains why so many African Americans are incarcerated flies in the face of all known evidence to the contrary. Even when violent crime rates are in decline, incarceration rates for African Americans continue to rise. Alexander also examines results of cases that fall under the preview of mandatory sentencing.⁸ These stories are a sad and unfortunate commentary on America's criminal justice system. Further examination of the criminal justice system demonstrates the existence of conscious and

unconscious racism, flaws in the jury selection process as well as the inordinate amount of discretion bestowed upon prosecutors. Throughout *The New Jim Crow* Alexander exposes rulings by the United States Supreme Court that make it nearly impossible to successfully challenge racial discrimination within the criminal justice system.

Chapter 4 gets to the heart of *The New Jim Crow*. It is an astonishing examination of the impediments that convicted felons must face in their attempt to reintegrate themselves into society. While all that has been presented up to this point in *The New Jim Crow* can be seen as shocking, what follows is no less so and even shameful. The argument that once an individual has served their time their debt to society has been paid holds very little value when compared to the technological reality and institutional roadblocks that have been constructed by federal, state, and local governments as well as private institutions. Alexander provides ample examples of the often overwhelming challenges convicted felons must face. In the United States of America many felons, even those convicted of minor offenses, face a never ending punishment that can only be described as an extraordinarily manipulative form of social control/alienation.

In a world of complicated analysis *The New Jim Crow* makes a significant contribution toward understanding the transition from slavery to Jim Crow to mass incarceration and all that it means to African American communities across the nation. It is an informative look at how race is a factor in every stage of the criminal justice system and an examination of U.S. Supreme Court decisions that have allowed the potential for discriminatory practices to flourish. *The New Jim Crow* probes the logic of the court as well as the power held by state prosecutors and law enforcement agencies that defend the criminal justice system as being nonbiased. The comparison between the social resultants of Jim Crow and mass incarceration is remarkable. *The New Jim Crow* exposes the hypocrisy of the criminal justice system, racism in America and the manipulative and persuasiveness power of mass media. It also strikes at the mentality of a perceived colorblind society that allows one to turn a blind eye to injustice.

Sadly, the majority of the American public seems to see the current system as appropriate if not always fair. From the Bacon Rebellion (1676) to the modern Civil Rights Era that culminated in The Civil Rights Act of 1964 and Voting Rights Act of 1965 the quest for a more egalitarian society has been undermined by America's political, social and economic elite in an effort to protect and maintain their privileged status in society. In a contemporary sense the rallying cry of elitist protectionism has changed from "the natural right to enslave heathens" to "segregation forever" to "law and order." There has never been and may never be a colorblind society in the United States of America. Colorblindness is a misnomer for shifting responsibility for one's fellow citizen from the individual to the state, thereby allowing the individual to detach himself/herself from the plight of other individuals or groups of people entangled in an unforgiving system of mass incarceration. Alexander places enormous emphasis on racism as the prime motivator for the divisiveness in American society; however, during the late 1950s through the 1990s class has emerged as a strong contender for divisiveness. Thus, it is a combination of racism and class distinctions that have reinforced the divide between those who have and those who do not. While Alexander argues that proponents of racial hierarchy have implemented a racial caste system by collapsing resistance across political lines by appealing to the racism and vulnerability of lower class Whites, I would argue that a large segment of the middle class, both Black and White, find the racial caste system appealing purely on the basis of

class status. After all, those who would support such a system are those who believe they have the most to lose.

After reading Alexander's examination of the strategies, propaganda and politics that have transformed racial oppression –at least for the poor and people of color– into an acceptable and enormously popular era of colorblindness I can only sum up by saying: the rules and players may have changed; however, the game remains the same. *The New Jim Crow* is well worth reading. It gives voice to the injustice millions of American citizens are faced with in the so-called era of post-racial America.

1. Alexander, Michelle. *The New Jim Crow: Mass Incarceration in the Age of Colorblindness*. New York: The New Press, 2012. Pp. 49.
2. Ibid. Pp. 1.
3. Ibid Pp. 60.
4. Ibid. Pp. 61.
5. Ibid. Pp. 69.
6. Balko, *Overkill*, 11, citing Peter Kraska, "Researching the Police-Military Blur: Lessons Learned," *Police Forum* 14, no.3 (2005).
7. Alexander, Michelle. *The New Jim Crow: Mass Incarceration in the Age of Colorblindness*. New York: The New Press, 2012. Pp. 81.
8. Ibid. Pp. 89-93

The New Jim Crow Word List

Ancillary – subordinate

Angst – a feeling of anxiety

Commodification – to turn into a treat as a commodity

Conflated – to combine into one whole

Exculpatory – to clear of guilt and blame

Existential – based on experience; empirical

Hegemonic – the predominant influence of one state over others

Hyperbole – an exaggerated or extravagant statement used as a figure of speech

Intractable – difficult to manage or govern

Intransigent – refusing to moderate an especially extreme position

Inviolable – not violated or profane

Libels – a written, printed or pictorial statement that damages a person by defaming his character or reputation

Obfuscation – to render obscure

Ostracism – the act of banishing or excluding

Pecuniary – consisting of or pertaining to money; requiring the payment of money

Polemic – a controversial argument, especially one refuting or attacking a specific opinion or doctrine

Punitive – inflicting or aiming to inflict punishment, punishing

Redux – brought back, returned

Seditious – conduct or language inciting rebellion against the authority of the state

Tacit – implied or inferred in action or statements

Jehuti El-Malik Amen-Ra

Shattering the Myth of the Man who Freed the Slaves: A True Account of Abraham Lincoln's Failure to Free Enslaved Africans in America (AA/G)**

Jehuti El-Malik Amen-Ra

ISBN: n/a

IVth Dynasty Publishing Company

What was the greatest accomplishment of former United States of America President Abraham Lincoln? Over the years, this question has produced a variety of responses; however, most African Americans will answer: *he freed the slaves*. On the other hand, there is a segment of the African American community that will state, *Lincoln did not free the slaves* and thirdly there are those who are convinced that Lincoln is partially responsible for the African's freedom in North America. Nevertheless, there is only one truth and anything other than that truth is misinformation – a lie.

It is from the above variations in response that a very important group of questions evolved which challenges the validity of each. This development is good because the truth will endure and survive the test of inquiry while inaccuracies will not. Did Lincoln free the slaves, and what was his intent and desires for the Africans in North America? These questions have been tested and retested until the clarity of the answer is no longer in doubt. So, how and why did one truth develop into three different schools of thought within the African American community? What was done to clear up the confusion that existed over this issue? Why is truth in connection to this question important to African American people? *Shattering the Myth of the Man Who Freed the Slaves* answers these questions and puts to rest the myths surrounding the Emancipation Proclamation.

People believe what they have been taught. It matters little if what is being taught is true or not if there is no available contradictory evidence. It is a fact that truth in reference to historical events is grounded in reality, based on fact and provable by irrefutable evidence, all other cases contain different degrees of conjecture or interpretation. Why then in the face of overwhelming proof is the myth of Lincoln freeing the slaves perpetuated, for what purpose, to what end? *Shattering the Myth of the man who Freed the Slaves* gives a remarkable degree of insight to these questions; it

provides the best verifiable evidence possible for this particular case, former President Lincoln's own words.

Amen-Ra tells us that we grow up thinking that President Lincoln freed the Africans in North America and because of this, our children see themselves and us as spectators of our liberation. To combat this myth he details not only parts of President Lincoln's debates with Judge Stephen Douglass, but also Lincoln's remarks to Border State representatives, Black leaders, James Conkling, Andrew Johnson, Ulysses Grant and others. All doubt as to Lincoln's intent and desires are erased after reading his speech's and letters. The picture drawn is perfectly clear. The civil war was not fought over liberating black men, women and children. As a matter of fact, the Emancipation Proclamation was a last ditch political and military maneuver. Aside from the major thesis of this work, it contains analysis of historical events about President Lincoln by Dr. Martin Luther King, Jr., Lerone Bennett, Jr., Minister Malcolm X, Fredrick Douglass and other great African American leaders and intellectuals.

To truly appreciate history all of the facts must be presented because when they are not we develop and maintain precepts that put us in conflict with those more informed. *Shattering the Myth of the Man who Freed the Slaves* has brought this historical picture back into focus.

Shattering the Myth of the Man who Freed the Slaves: A True Account of Abraham Lincoln's Failure to Free Enslaved Africans in America Word List

Expository – a statement or rhetorical discourse intended to give information about or an explanation of difficult material

Magnanimity – the trait of showing kindness or forgiveness

Vacillation – to be unable to choose between different courses of action or opinions; waver

John J. Ansbro

Martin Luther King, Jr.: The Making of a Mind (AA/CR***)**

John J. Ansbro

ISBN: 0883443333

Orbis Books

The theory of nonviolence as used in the civil rights struggle, King's Vietnam War stance and his commitment to people oppressed around the world are exemplified in this book. *The Making of a Mind*, more than any other book, demonstrates the depth of commitment Dr. King had to ensuring justice was accorded all citizens in the United States of America.

Ayi Kwei Armah and Aboubacry Moussoa Lam

Hieroglyphics for Babies: A Drawing and Writing Manual for Preschoolers, Parents and Teachers (K**)**

Ayi Kwei Armah and Aboubacry Moussoa Lam

ISBN: 2911928024

Per Ankh s.a.r.l. The African Publishing

Hieroglyphics for Babies is an entertaining and informative journey into the ancient African writing system commonly known as hieroglyphics. It is also a succinct educational tool that briefly outlines the importance of writing in human history. So important in fact that writing is the major factor in the demarcation between pre-history and history and it is the catalyst for a number of theoretical hypotheses that have, over the centuries, demeaned and castigated non-European countries. The abuse promoted by theoretically backward thinking has perpetuated a division in ancient as well as modern societies due to a supposed lack of a writing system.

Hieroglyphics for Babies is part of an effort to spread new historical knowledge based on documented facts in order to change the false perceptions grounded in inaccurate information, speculation and opinion. It presents 24 hieroglyphic alphabetical signs each with explanations in English and French for the instructor and large colorful drawings for the child.

Hieroglyphics for Babies: A Drawing and Writing Manual for Preschoolers, Parents and Teachers Word List

Apartheid – a policy or practice of separating or segregating groups

Charlatanism – a person who makes elaborate, fraudulent, and often voluble claims to skill or knowledge; a quack or fraud

Demarcation – the setting or marking of boundaries or limits

Determinative – a factor, circumstance, etc., that settles or determines

Dogma – a doctrine or a corpus of doctrines relating to matters such as morality and faith, set forth in an authoritative manner by a religion

Egyptology – the study of the culture and artifacts of the ancient Egyptian civilization

Historiography – the writing of history based on a critical analysis, evaluation, and selection of authentic source materials and composition of these materials into a narrative subject to scholarly methods of criticism

Syllabic – pronounced with every syllable distinct; Designating a sound that is or can be the most sonorant segment of a syllable

Quintessentially – of, relating to, or having the nature of a quintessence; being the most typical

Unaspirated – *phonetics* not aspirated or pronounced with an initial *h*

Auset BaKhufu

The Six Black Presidents: Black Blood: White Masks U.S.A. (AA/H/RA*)**

Dr. Auset BaKhufu

ISBN: 1880187000

PIK² Publications

Prior to the election of Barack H. Obama to the office of President of the United States of America can any other president be considered to be of African descent? Dr. Auset BaKhufu answers: yes! She has analyzed letters, books, television documentaries, court and government records as well as literature to come to her conclusion. The critical turning point when answering this question turns on what characteristic(s), by generally accepted definition, constitute a person's racial designation. *The Six Black Presidents* is an exploration into the ancestral history of six former United States of America presidents. Each of the presidents discussed in *The Six Black Presidents* are examined beginning with their early family life. Their deeds, misdeeds and those of family members are chronicled along with what the author calls "tidbits of information" about numerous historical personages and events during their lives.

The Six Black Presidents includes numerous historical events that occurred during the lives of these men. These "tidbits" give perspective and adds context to their terms in office. The title of the book can be somewhat deceptive to readers depending on one's understanding of the terms black, African, African American, and mixed race. Dr. BaKhufu provides defined terms, plausible explanations, and historical facts to make *The Six Black Presidents* a unique view of racial politics in America. When one considers the widely held belief in the United States of America that one-drop of African blood allows for an individual to be classified as "Negro" it can be deduced that a rather wide racial brush stroke has been applied

The tidbits of information in *The Six Black Presidents* is extremely helpful in providing and clarifying a mental timeline of historical fact. For that reason alone I would rate these tidbits as important, if not more so, than the multisource information about each president.

The Six Black Presidents: Black Blood: White Masks U.S.A. Word List

Chirography – handwriting; penmanship

Conscientious – guided by or in accordance with the dictates of conscience; principled

Epistemology – the branch of philosophy that examines the nature of knowledge, its presuppositions and foundations, and its extent and validity

Etiology - the study of causes or origins

Exogenous – originating externally

Guffaw - a hearty, boisterous burst of laughter

Hegemony – the predominance of one state or social group over others

Hypochondria - the conviction that one is or is likely to become ill, often involving symptoms when illness is neither present nor likely

Hysterectomy – surgical removal of part or all of the uterus

Laconic – using or marked by the use of few words; terse or concise

Nostrums – a medicine whose effectiveness is unproved and whose ingredients are usually secret; a quack remedy

Officiousness - marked by excessive eagerness in offering unwanted services or advice to others

Paroxysms – a sudden outburst of emotion or action

Piqued - to cause to feel resentment or indignation

Predilection – a special liking for something; a preference

Proclivity - a strong natural liking for something that is usually bad; a tendency to do something that is usually bad

Prostrate – throw flat with the face down, as in submission or adoration

Repudiated - to refuse to accept or support (something); to reject (something or someone)

Ribald – characterized by or using coarse indecent humor

Schizoid – changing frequently between opposite states

Unpretentiously – not having or showing the unpleasant quality of people who want to be regarded as more impressive, successful, or important than they really are

Varioloid - a modified mild form of smallpox occurring in persons who have been vaccinated or who have had smallpox

Zouave - a member of a French infantry unit originally composed of Algerians wearing a brilliant uniform and conducting a quick spirited drill

James Baldwin

The Evidence of Things Not Seen (AA/CL/RA**)**

James Baldwin

ISBN: 0805039392

Holt, Rinehart, and Winston

James Baldwin uses the Atlanta child-murder cases to investigate the social, moral, and philosophical predicament of black people in the United States of America. The viewpoints are Baldwin's but much of what he writes is worth thinking about. "Wayne Williams" writes Baldwin:

was not charged with twenty eight murders, but with two... once he was condemned to prison, for life, seven cases were closed, leaving him guilty, then, of twenty one murders... for which he was not arrested.

This book is well worth reading as Baldwin spans the void of an astonishing court case to extract larger factors that affect the black American dream.

The Evidence of Things Not Seen Word List

Abdication – to relinquish (power or responsibility) formally

Anathema – banished, exiled, excommunicated

Anatomize – dissect

Antigone – the daughter of Oedipus and Jocasta. She performed funeral rites over her brother's body in defiance of her uncle Creon

Banality – something that is trite, obvious, or predictable; a commonplace

Bereft – deprived of something

Casbah – a North African castle or fortress

Coda – a conclusion or closing part of a statement

Convolution – something that is very complicated and difficult to understand

Craven – vanquished

Docudrama – a drama dealing freely with historical events especially of a recent and controversial nature

Epiphany – a sudden insight or intuitive understanding

Exasperated – to make (someone) very angry or annoyed

Gothic – barbarous; crude

Hermetic – completely sealed, especially against the escape or entry of air

Ignobly – characterized by baseness, lowness, or meanness

Implacable – impossible to placate or appease

Incipient – beginning to exist or appear

Indolent – disinclined to exert oneself; habitually lazy

Inexorability – not able to be stopped or changed

Inquisition – a harsh and unfair investigation or series of questions

Inscrutable – causing people to feel curious or confused

Intransigent – refusing to moderate a position, especially an extreme position; uncompromising

Labyrinth – intricate

Laconic – using or marked by the use of few words; terse or concise

Leitmotif – a dominant recurring theme

Manifest Destiny – a future event that is sure to happen; a destiny that can be clearly seen and that cannot be changed

Mercurial – changing often; very changeable

Metaphor – an object, activity, or idea that is used as a symbol of something else

Oedipus Rex – (Greek mythology) a tragic king of Thebes who unknowingly killed his father Laius and married his mother Jocasta; the subject of the drama 'Oedipus Rex' by Sophocles

Paradox – something (such as a situation) that is made up of two opposite things and that seems impossible but is actually true or possible

Paroxysm – a sudden strong feeling or expression of emotion that cannot be controlled

Pogrom – an organized, often officially encouraged massacre or persecution of a minority group

Pottage – a thick soup of vegetables and often meat

Terminus – the end of something

Ubiquitous – being or seeming to be everywhere at the same time; omnipresent

Vertiginous – turning about an axis; revolving or whirling

Vicissitudes – variations, changes, shifts, changes of fortune, life's ups and downs

The Fire Next Time (AA/UE****)

James Baldwin

ISBN: 067974472X

Vintage Books

James Baldwin's *The Fire Next Time* is a passionate and personal story about being black and growing up in American society. The material in this book should be read by the whole of the American public. Baldwin's unique ability to explain the conditions and social situations that he and most other black Americans face is amazing. If you have read this book –read it again. If you have never read this book –buy it and cherish it. *The Fire Next Time* exposes the soul of the urban black experience.

The Fire Next Time Word List

Assuaged – make (something, such as an unpleasant feeling) less painful, severe

Conundrum – a confusing or difficult problem

Dolt – a stupid person

Impertinent – rude and showing a lack of respect

Implacable – opposed to someone or something in a very angry or determined way that cannot be changed

Intrinsic – occurring as a natural part of something

Mortify – to cause (someone) to feel very embarrassed and foolish

Pathos – a quality that causes people to feel sympathy and sadness

Priapic – relating to or preoccupied with virility or male sexual excitement

Tenuous – not certain, definite, or strong; flimsy, weak, or uncertain

Truculent – easily annoyed or angered and likely to argue

Unctuous – revealing or marked by a smug, ingratiating, and false earnestness or spirituality

Visceral – coming from strong emotions and not from logic or reason

Ishakamusa Barashango

Afrikan People and European Holidays: A Mental Genocide, Book I (AA*)**

Dr. Rev. Ishakamusa Barashango

ISBN: 1930097522

Lushena Books

Afrikan People and European Holidays is one of the most important books discovered in the 1980s. Barashango presents the historical roots of Thanksgiving and Christmas and discusses the dangers associated with black people continuing to celebrate them. According to Barashango when African people celebrate European holidays, they glorify images of European culture while neglecting their own. The tragedy of this kind of behavior manifests itself in the confusion it sets up in children. To help remedy this situation Barashango offers alternative celebrations that emphasize African culture and identity.

Afrikan People and European Holidays: A Mental Genocide, Book I Word List

Genocide – the deliberate killing of people who belong to a particular racial, political, or cultural group

Mesolithic – of, relating to, or being a transitional period of the Stone Age between the Paleolithic and the Neolithic

Reformation –act or process of improving something or someone by removing or correcting faults, problems, etc.

Afrikan People and European Holidays: A Mental Genocide, Book Two (AA*)**

Dr. Rev. Ishakamusa Barashango

ISBN13: 9781602810013

Afrikan World Books

Afrikan People and European Holidays, Book Two is another interesting publication by Barashango. It deals almost exclusively with the historical basis of America's celebration of the Fourth of July, the day on which the founding fathers of the United States of America declared their independence from Great Britain. The Barashango presents a narrative outline of the history of the British Empire from an Afrocentric perspective. Readers are given a general background on the roots of the British Empire and their colonial expansion so that they can better appreciate the events leading up to the American Revolution. The beauty of *Afrikan People and European Holidays, Book Two* is in its presentation of the history of western civilization. A few of the many things European writers decided to leave out of the text books about themselves are presented here. This text will help in setting the historical records straight and assist in clarifying many, heretofore, confusing and seemingly contradictory events.

Afrikan People and European Holidays: A Mental Genocide, Book Two Word List

Reprobate – unprincipled, wicked

Self-Aggrandizement – widen in scope, extend

Afrikan Woman the Original Guardian Angel (AA/K**)**

Dr. Ishakamusa Barashango

ISBN13: 9781602810037

Afrikan World Books

What is a guardian angel? When did the very first angelic concept appear and what proofs can be offered to support its origin and development? Is there a feminine connection, ancient or modern, in angelology? Why is a fundamental understanding of the development of the angel beliefs important to African Americans?

Barashango uses archaeology, anthropology and historical documentation as the foundation for his study of angelology. Armed with proofs from the past he makes a convincing argument for the African origin and female orientation of the angelic concept. Understanding that angelology was introduced to many different religions, and has consistently emerged with attributes germane to each he explains where remnants of the original angelic paragon still exist. Barashango writes,

...all Black women...being the sheer essence of feminine pulchritude. For long extended periods of human history, the whole world revered and literally worshipped the Afrikan Woman. In fact, the first sacerdotal objects of veneration were replicas of the female anatomy.

He then presents information, interpretation, and analysis from an Afrocentric perspective that stimulates, enlightens, and creates a fundamental understanding of the realities of angelic origin.

Whenever the term angel is encountered in *Afrikan Woman the Original Guardian Angel*, it is referring not only to the lowest order of immortal spiritual beings attendant upon God, it also encompasses the medieval orders as well: seraphim, cherubim, thrones, dominations, virtues, powers, principalities, archangels and angel (listed from highest to lowest order). Barashango elucidates angelic mythological formulation, use, and development with succinctly candid, impressive facts. He explains how it would have been impossible for the concept of angels to begin with the Bible and explains that documentation indicates that the idea of angels began to circulate in ancient times, some 1,000,000 years ago, a time in history prior to the existence of the first Hebrew. He also shows how the corruption of angelic mythology came about in Euro-Christian theology. As the author states,

...at the second council of Nicea, convened in 187 CE, it was conceded that though angels were not to receive divine worship they might receive reverential treatment. But until that time, Christians were bowing down to and worshipping angels....In fact, they were bowing down to just about everything.

Barashango explains the spiritual meaning and divine function of guardian angels. The ideas he postulates are interesting as well as informative. The reader will have to grapple with his/her personal religious teaching regarding this matter; however, the clarity of his position and the

facts of history should make this task easier. One of the main story lines in *African Woman the Original Guardian Angel* is the belief that an individual must do and is responsible to do all that he/she can to initiate, develop and maintain a reasonable level of security, be it mental or physical, in their lives. Divine intervention brought by angelic messengers is not the policy of the Lord. In other words God helps those who help themselves. This belief being as ancient as the concept of religious thought itself.

The historical significance of angels in ancient Kemetan high-culture is examined and correlations are drawn between allegorical texts and real life circumstances. The transformation and transfiguration from allegory to reality is clearly visible. Throughout the book Barashango pieces together some interesting material and overlays it with a purely Afrocentric perspective. In many cases, he has merely brought to light those ideas, principles, and beliefs that have always been important to many African people.

If you would like to elevate your understanding of this aspect of religion or have an interest in the signs and symbolism of human spirituality, religious lore, or this aspect of African history then *African Woman the Original Guardian Angel* is a good start.

God, the Bible and the Black Man's Destiny (R)**

Dr. Rev. Ishakamusa Barashango
ISBN: 1930097433
Lushena Books

Rev. Barashango begins by stating:

God, the self existent, eternal, divine intelligence, who created and maintains by His mighty power, all good things in the universe, is Black.

He continues, expressing his theological vision as he combines historical data, all of which bear the mark of his particular interpretation in demonstrating that GOD IS BLACK. There is little doubt as to what his assertions are because he brings them forth with such striking clarity. However, this reader was at times unable to ascertain if an opinion, biblical information, historical data, or scientific fact was being presented. In this type of book, readers are usually seeking insights to questions which require careful study and in some cases answers supported by insurmountable evidence. Although this work provides some insight it seems to raise more questions than it answers. *God, the Bible and the Black Man's Destiny* is definitely not for everyone. Rev. Barashango has taken on a noteworthy task in producing this work, but it leaves this reader somewhat incomplete, unsatisfied, and often perplexed.

Richard A. Barrett

Culture and Conduct: An Excursion in Anthropology (AE***)**

Dr. Richard A. Barrett
ISBN: 0534147240
Wadsworth Publishing Company

Cultural Anthropology is the study of living people ideally, through the lens of firsthand observation called fieldwork. Fieldwork is usually performed in a manner that prevents the observer from allowing their ethnocentrism from prejudicing their writing about the culture under study. This is accomplished by employing cultural relativism (the position that the values and standards of cultures differ and deserve respect and can only be understood in that particular milieu.) or subjective understanding (attempting to understand other cultures from the inside, the natives' point of view).

Culture and Conduct is a very succinct exploration of Anthropological ideas and insights. The writing balances contradicting arguments under fundamental cultural headings. The profound arguments in *Culture and Conduct* are pathways to a deeper understanding of western thought and culture as viewed from the above mentioned perspectives. Barrett aptly explains the symbolic basis of culture and then begins to decipher and compare distinctions between cultural codes and individual action. He examines culture as adaption and intertwines cultural persistence into an already fascinating subject. With each explanation and example he leaves the reader believing that he has summed up human behavior. It is at this point he brings in a counter argument as plausible as the first.

Barrett explains “cultural persistence” and notes that:

People do not, except under special circumstances, discard customs or cultural preferences easily, even when viable alternatives are available. We are all familiar with those ethnic enclaves in American cities in which the people continue to eat-at considerable expense-the foods they learned to like as children and reject the more accessible and cheaper foods around them. The same occurs with language, elements of dress, and recreational and religious preferences.

Explanations like this help to bring understanding to the conceptual nature of Anthropological theory.

Barrett also discusses integration as an impediment to change e.g., the social past and cultural crystallization. His examination explains, to a large degree, why change in a society is generally a very slow process. He moves on to intracultural variation and sources of conformity. He explains the need for flexible behavior and restraints on behavior that lead to conformity while demonstrating how they work as a cultural balancing mechanism. In fact, most of *Culture and Conduct* can be viewed as contradicting parts required to necessitate a whole, the importance of each part hinging on individual perspective. *Culture and Conduct* is an eye opening look at culture as a powerful and often unnoticed influence on individual and group behavior.

Culture and Conduct: An Excursion in Anthropology Word List

Acquiescent – tending to accept or allow what other people want or demand

Adduce – to mention or provide as evidence or proof to support an argument

Altruism – feelings and behavior that show a desire to help other people and a lack of selfishness

Anchorite – a religious person who lives apart from other people

Approbation – praise or approval

Assiduously – showing great care, attention, and effort

Bellicose – having or showing a tendency to argue or fight

Bullock – a young bull that has had part of its sex organs removed so that it cannot breed

Concatenate – linked together

Decorous – correct and polite in a particular situation

Deleterious – damaging or harmful

Dour – serious and unfriendly; silent and gloomy

Efficacious – having the power to produce a desired result or effect

Enculturation – the process by which an individual learns the traditional content of a culture and assimilates its practices and values

Epiphenomenal – a secondary phenomenon accompanying another and caused by it

Exigency – something that is necessary in a particular situation

Facile – too simple, not showing enough thought or effort; done or achieved in a way that is too easy

Grist – something turned to advantage or use

Immanent – being within the limits of possible experience or knowledge

Impolitic – unwise

Imputation – attribution

Infra – an act that breaks a rule or law

Insuperable – impossible to solve or get control of; impossible to overcome

Inveterate – always or often happening or existing

Martinet – a person who is very strict and demands obedience from others

Modal – containing provisions as to the mode of procedure or the manner of taking effect

Moribund – no longer active or effective; close to failure

Multifarious – of many and various kinds

Nubile – sexually attractive

Occidental – of, relating to

Pariah – a person who is hated and rejected by other people

Polemics – the art or practice of using language to defend or harshly criticize something or someone

Prescience – the ability to know what will or might happen in the future

Protean – able to change into many different forms or able to do many different things

Rebus – a riddle or puzzle made up of letters, pictures, or symbols whose names sound like the parts or syllables of a word or phrase

Redounds – to have a particular result

Sine qua non – something that is absolutely needed

Stultifying – to cause to appear or be stupid, foolish, or absurdly illogical

Tabula Rasa – the mind in its hypothetical primary blank or empty state before receiving outside impressions

Taciturn – tending to be quiet; not speaking frequently

Timorous – easily frightened

Yosef ben-Jochannan

A Chronology of the Bible: a brief history of the development of the Old and New Testaments from their African and Asian origins to their European-American revisions, versions, etc. (RE**)**

Dr. Yosef A.A. ben-Jochannan

ISBN: 0933121288

Black Classic Press

ben-Jochannan (affectionately known as Dr. Ben) is a master teacher with a forceful command of ancient and contemporary history. Among the many books written by ben-Jochannan *A Chronology of the Bible* (first published in 1972) is perhaps his most popular work. Originally prepared at the request of a group of Harlem-based ministers, *A Chronology of the Bible* documents the African origins of Judaism, Christianity, and Islam. ben-Jochannan traces significant influences, developments, and people that have shaped and provided the foundation for the holy books used in these religions. *A Chronology of the Bible* lists at least 27 versions of the Bible and explains each version's inception.

For most readers this will be their first time reading anything like this booklet. It will also be the first time their understanding of the origins of the bible has been explained in terms of how it was produced, who produced it, why and how the Christian world has arrived at the current version of the most popular book in history. Those of you who would like to know the history of the Bible in regards to its evolution will find this pamphlet extremely valuable because it orders bible evolution within the context of world history in order to present an accurate relationship with other worldly events.

Abu Simbel to Ghizeh (A/H/K***)**

Dr. Yosef ben-Jochannan

ISBN: 093312127X
Black Classic Press

This guide book is primarily designed for Africans, and their descendants and those who do not wish to become inundated by a European-American-British tourist-oriented Egypt. In a secondary sense, it serves a similar purpose for any person or group of people who seek to understand the ethnic significance of the artifacts and monuments that remain from the first known educational and ecclesiastical system developed by mankind –the Mysteries. In the words of Dr. Ben, people of African heritage:

...will not find the generally Eurocentric-oriented travel guides efficient in terms of their historical understanding of Egypt as an African country...

Abu Simbel to Ghizeh aides greatly in bringing about a bridge between Ta-Merry (now called Egypt) and the indigenous African Ta-Marrians of antiquity. It also serves as an educational tool, reference manual, and source of Africentric information.

For those touring Ta-Merry this guide describes the importance and history of many of the monuments, obelisks, temples, pyramids, and statues along the Nile River. From Abu Simbel (adjacent to Lake Nasser between the 5th and 6th cataracts) to Ghizeh (at the base of the Nile Delta), Dr. Ben has compiled impressive information that demonstrates and explains the African origin of ancient Nile Valley civilizations. He quotes often from the Papyrus of Hunefer, written by the ancient indigenous Ta-Marrians (Egyptians) and Ta-Nehisians (Nubians) for their own identification:

we came from the beginning of the Nile where God Hapi dwells, at the foothills of the Mountain of the Moon [Kilimanjaro between Kenya and Tanzania, or Rwenzori in Uganda]...

The area being referred to is present day Uganda, Kenya, Tanzania, and Somalia –these being the ancient lands of Puanit.

Abu Simbel to Ghizeh makes interesting reading, and is written much like the formant used when preparing a term paper. It is full of illustrations (Gods and Goddesses of Egypt-Nubia/floor plans of various temples, etc.), photographs (RE-Horakhty/Rameses II/temple of Queen Nefertari, etc.) and tables (dynasties and monarchs along the Nile Valley/major events of modern Ta-Nehisi and Moroe) which serve to enhance its worth. The redundancy of this work is most inviting because of the amount of information provided; it aides in keeping the reader's train of thought on the subject at hand so that one is not bogged down with large amounts of once seen data, dates, definitions and historically rooted Africentric perspectives. From the first Pharaoh Aha/Narmer/Menes to the Nubian exhibit in the Egyptian Museum of Antiquity at Cairo, this book provides the reader/tourist with a wealth of information. As Dr. Ben states, our Nubian guides must repeat almost verbatim what they were told by European and/or American-trained teachers of Egyptology –remember the conqueror writes history for the conquered to read. It is hardly ever the other way around. If we are to break the chains of mental bondage we must after having acquired this knowledge seek to correct, from the foundation, the misrepresentations of

existing institutions, instructions, and processes that continually bind the minds of millions of Africa's descendants.

Africa: Mother of Western Civilization (A/H**)**

Dr. Yosef A.A. ben-Jochannan

ISBN: 0933121253

Black Classic Press

Dr. ben-Jochannan has tackled in *Africa: Mother of Western Civilization* some of the most difficult questions pertaining to the view that African high-culture with all of its trappings is the foundation for much of western civilization. He also explains that African high-culture is the substructure for the three principal western religions (Judaism, Christianity and Islam). From the outset to the end of this dynamic book, ben-Jochannan never falters in demonstrating how, why, where and by whom ancient African high-culture was used, borrowed, stolen or disguised as a means to prove that Africans and their descendants contributed nothing of value to world civilization. Through the utilization of essays, maps, chronological charts, illustrations, and exhaustive research ben-Jochannan has made his points clear, understandable, and indubitable.

In the first lecture-essay, The Dawn of Civilization, he takes the reader to the Tigris and Euphrates valleys of Southern Asia, originally believed to be the vicinity of the primordial development of man and discloses how this theory has been proven false. He reminds us that by changing this long held belief about man's original home numerous problems were created for the rulers of western civilization. The reason this change was so problematic was that for centuries western civilization had connected itself historically as a race, to the high-culture of Persia and Kimit (Egypt). With recent day proofs indicating Tanganyika (Tanzania) and other parts of East-Central Africa as the place of the origin of man it became necessary for modern western historians, Anthropologists, Archaeologists, Paleontologists, and Egyptologists to change the location of the origin of the Indo-European, Aryan and Semitic people. The question then becomes, why? ben-Jochannan bluntly explains why these changes were made.

A point which deserves special attention in black communities throughout the world is the word *Negro* and the misidentification of originators of ancient African artifacts. ben-Jochannan expertly explains the origin and connotations associated with the word Negro and how it has been used as a sword to cut the ties of Africans and their descendants from ancient Nile valley high-culture. He argues that the Negro has no history before the early 17th century.

Secondly, many, if not most ancient African artifacts have been claimed in western history as products of Semite people, Aryans, and Indo-Europeans. Even the discovery of the oldest known human remains, *Zinjanthropus-boisie*, in central Africa has been challenged as not belonging to the indigenous people of the African continent but rather to dark-skinned whites. Aside from claiming that these so-called dark-skinned whites roamed and controlled North and East Africa in ancient times, the indigenous people of the African continent have been labeled by European researchers to the extent that they can now tell us that the Khoisans or Kalaharis (Bushmen and Hottentots) of South Africa are not black people. Men of immense scholarly background perpetuated this type of historical nonsense and what is worse is that it was taught to new generations of young people. ben-Jochannan uncovers the European myth of the dark skinned

whites (Caucasians, Caucasoid, Semite, and Hamite) who reportedly roamed North and East Africa in ancient times.

Under the heading of Who Were/Are the Africans of Ancient Alkebu-lan, ben-Jochannan starts with a quote from a former secretary of the Oxford University Delegacy for Extra-Mural studies, Thomas Hodgkin. It reads in part:

It is no doubt flattering to our vanity to imagine that the peoples of Africa were 'primitive' and 'barbarous' before the penetration of the Europeans, and that it is we who have 'civilized' them. But it is a theory that lacks historical foundation...

ben-Jochannan analyzed books and articles of major western scholars on the subject of Africa and her people. He exposes the seemingly inherent racism of their work. Men like Sir Harry Johnston, M.D.W. Jefferys, Henri Junod and C.P. Groves are responsible for many of the archaic views that the world holds toward Africa and things African. The expanding and contracting empire of ancient Egypt, Nubia, and Punt are looked at in great detail and ben-Jochannan gives a simple chronology of the reasons for the fall of these empires.

ben-Jochannan presents essays, examples, history, and research on religion. They are intriguing. Did you know that most writers label the origins of western religions as just that –religion; however, when they write about African religions they label them as cults. Who are the black martyrs of the Christian church? How and when did Latin become its official language? Who is responsible for most of the tenets of present day Christendom? Africans existed long before the story of Ham, what then is the basic contradiction that arises from this fact? How was religion used as an excuse to colonize much of Africa? European religious leaders hid behind the doctrines of the church in order to claim the wealth of the African continent for the church and themselves? Why, when, how and by whom was the infamous slave trade supported by the church? Did you know that the *Teachings of Amen-en-eope* and *The Proverbs of Solomon* are basically identical, and that the *Teachings of Amen-en-eope* are older? One of the most gratifying points in *Africa: Mother of Western Civilization* is the fact that ben-Jochannan, uses maps, charts, chronological ordering, and references so that the reader can easily compare and analyze materials and data.

The exploration of Africa is another interesting subject that ben-Jochannan examines. Read this section carefully and it will become evident that many of the European discoveries in Africa were not discoveries at all. They should be more correctly labeled *sightseeing trips*. How does one discover a people at home or a place that is inhabited? Why have western writers claimed the discovery of everything on the planet in the name of European countries?

The depth of African history is astonishing to those who have been lead to believe otherwise. Students in the United States of America know little or nothing about the history of African people or their descendants. They are however educated in world history that emphasizes the greatness of the British empire, the Persian empire, the Ottoman empire, the French revolution, the Spanish inquisitions, Vikings, Greeks, Germans, and Dutch, etc. This type of education in not relevant for the self-esteem of African American students.

African Americans that are no longer in school should read and learn about the African past so that they can begin to destroy the psychological chains of slavery that still inhibit their mind. It is more responsible to be able to answer children's questions with historically accurate information as opposed to how Europeans and their descendants discovered, invented, created or otherwise fashioned everything of value in the world. Most importantly, it is about time that the truth of history be told.

Our Black Seminarians and Black Clergy without a Black Theology: the Tragedy of Black People/Africans in Religion Today (P/RE**)**

Dr. Yosef A.A. ben-Jochannan

ISBN: 0933121628

Black Classic Press

Our Black Seminarians takes a very critical look at Christian theology which most African Americans have accepted as their religious philosophy. Dr. Ben discusses the racism found in the images and dogmas associated with existing Christian theology and the need for the development of a black one. The author also presents evidence to support his contention that Judaism, Christianity, and Islam originated through the manipulation and plagiarism of ancient African philosophical teachings. Dr. Ben also analyzes the Christian account of the life of Jesus. This book presents some unique ways of looking at some very old beliefs regarding the relationship between African people and the concept of religion.

The African called Rameses the Great II and the Origin of Western Civilization (A/K*)**

Dr. Yosef A.A. ben-Jochannan

ISBN: 1592323464

African Tree Press

Dr. ben-Jochannan examines, in part, the lives of 19th dynasty Egyptian pharaohs, particularly Rameses II and his legacy of architectural restoration, militarism, and achievements in the areas of religion, scholarship, and the arts. He argues that Egyptian history is, in fact, African history. This view is contrary to western teaching in general that is supported to a great extent by contemporary African-Arab- Egyptians. He specifically targets remarks made by Egypt's Cultural Emissary Adel-Latif Aboul-Ela that Egypt's denies an African Heritage and ancestry in the Egyptian people.

He makes an interesting point when he states:

....Arabs are in Egypt (Misr) from 638-640 C.E. (18 or 20 A.H.), a period 1349-1351 years; yet not a solitary one of them publicly calls himself or herself, ... "African!" ...No "conqueror" [sic] ever accepted his/her "conquered people" as his/her equal! The Arabs in Egypt are no exception as Egyptians (Africans).

The African called Rameses contains approximately 100 illustrations, a word list and a foreword by Dr. John Henrik Clarke. The illustrations include a chart of the dates of the Egyptian dynasties by Mantho (280BC), Champollion-Figeac (?AD), Lepsius (1858AD), Brugsh (1877BC), and Mariete (?AD), a Nile year calendar, Medunetcher (hieroglyphic) alphabet, the royal background of Pharaoh Rameses II, numerous temple site/floor plans, and map of the pyramid fields.

As usual Dr. Ben's work can be somewhat chaotic due his basic disregard for writing in a European structured scholarship style. All of the photos are black and white, most are too dark or too grainy to provide good detail. Some illustrations are difficult to read; nonetheless, *The African called Rameses* contains a wealth of information and is certainly a springboard for a more intense investigation of Egyptian history and its relationship to the rest of Africa.

The African called Rameses the Great II and the Origin of Western Civilization Word List

Ankh –one of the most sacred symbols of ancient Nile Valley worship of the deity

Cartouche – the container in which names of royalty and deity appear

Cataract – a rocky, and otherwise, obstruction in the river

Erudition – knowledge acquired by study, research, etc.; learning; scholarship

Etrusca – the original name of ancient Rome

Fabulist – a composer of fables

Felluca – a small Arabian-type single mast sailing boat

Haribu – original name for Hebrew people

Peripatetic – of or relating to the philosophy or teaching methods of Aristotle, who conducted discussions while walking about in the Lyceum of ancient Athens

Plenary – complete in all respects; unlimited or full

Pluralistic – having multiple aspects or parts

Sanhedrin – the highest judicial and ecclesiastical council of the ancient Jewish nation

Syncretism – reconciliation or fusion of differing systems of belief, as in philosophy or religion

Misr – the romanized Arabic name for Egypt

Nomes – an administrative division within ancient Egypt

Theosophy – systems of esoteric philosophy concerning, or investigation seeking direct knowledge of, presumed mysteries of being and nature

Martin Bernal

Black Athena: The Afroasiatic Root of Classical Civilization: The Fabrication of Ancient Greece, 1785-1985; Volume I (H***)**

Dr. Martin Bernal

ISBN: 0813512778

Rutgers University Press

Black Athena is an amazing piece of literary scholarship. Those who are not mentally prepared for the depth of information contained in *Black Athena* will only waste their time. It is, without a doubt, written for individuals who have a substantial understanding of European and African history along with the ability to synthesize and analyze complex data. The 73-page introduction contains more information and insight than many books present from start to finish. It is a powerfully technical examination of African influence throughout the Mediterranean in general, and Thessaly, Parygia, Lydia, Caria in particular. After about 100 pages, the book becomes less complicated as the wording begins to facilitate a sense of easier understanding (relatively speaking).

Black Athena Challenges the quick rise of the modern day Aryan model of history and examines how it was able to overthrow the long-standing ancient model. It also proposes a revised ancient model as a more correct approach to linguistic cultural study. Bernal, explores the change in models through the lens of the origins of Greek Civilization. He begins with how Classicalist, Hellenist and Greeks (of the 5th century B.C. through the 5th century A.D.) saw their distant past.

In order to have an accurate understanding of African American history one must also understand in detail the external influences that helped to shape that history. Most of us comprehend written history in terms of actual events that have been recorded. From this information, we may know how significant human encounters with nature and other humans have been played out and by whom. We give little, if any, thought to motives or motivations of the writer. Certainly none is given to the influences and beliefs that the writer must bring to bear on his/her writing. Although it is sad to say, it has been shown time and time again that the reconstructions of historical events by different people of the same race are often diametrically opposed. These historians whether right or wrong have put their reputations on the line and find it difficult to concede to any errors in their work whether by omission or ignorance. Instead of gracefully giving way, especially when interpretation of ancient artifacts is involved, to new evidence that refutes their interpretations they have formed bastions of intellectual refuge. It is from these safe houses that they can continue to debate, bicker, and fight to maintain their perceived self-importance.

We have seen oral and written attacks on one group by another for centuries and the battle continues to rage. It is a difficult thing for one to reject accepted belief. As the author puts it:

...it is customary for students to be introduced to their fields of study gradually, as slowly unfolding mysteries, so that by the time they can see their subject as a whole they have been so thoroughly imbued with conventional preconceptions and patterns of thought that they are extremely unlikely to be able to question its basic premises.

This can apply to all of us at some level. Nevertheless, it speaks to the power of nationalist indoctrination a factor which is most critical to understanding the accuracy of African American historical influence and the racial character of a nation. New and more up to date histories are based in large part on older ones. Because of the racial friction that has and still pervades American society, it can be shown that racism has been a major influence in the writing of history. Interestingly *Black Athena* goes well beyond the established racism of North America by examining racist theories and attitudes throughout Europe –the focal point of mature racial bigotry.

Black Athena is by no means the final word on the development of the theory of racial superiority in a historical context, and it would be insane to believe that African Americans would bear the full weight of untangling white racism for whites; however, Bernal has begun to do what only whites can because the responsibility for the task rests squarely on Caucasian shoulders. It is better that black intellectuals speak to the historical correctness of their people in a way that penetrates the ignorance that so many of them possess. The intelligencia of Germany, France, England, America and other Caucasian countries have conceived, nurtured and brought into maturity a historical monster that must be tamed.

Black Athena is a marvelously intriguing view of history. Like so many books beneficial to African American history it reads at times like fiction. This is because the basis of racism rests on such fantastically absurd and fragile interpretation. It is amazing that any logical human mind could believe in such ludicrous rubbish. The fact that many Europeans do tells us something –it is not good.

Because Bernal works from within the established system of academia his approach and writing style is nonstandard for the public. By this I mean he has been labeled an expert by the very system which continues to maintain a racially biased history. His expertise will not have its greatest impact on the same system. More than likely, he will be labeled a radical or worse. Nevertheless, those who judge him will do so by different standards than the African American community. *Black Athena* has reached a level of recommended reading for those who are no longer neophytes to African American history and require a broader worldview to enhance their understanding of the importance and external influences to that history. In other words, it is not a starting point but rather an intermediate oasis along the way.

**Black Athena: The Afroasiatic Root of Classical Civilization: The Fabrication of Ancient Greece, 1785-1985;
Volume I Word List**

Abecedarium – an alphabet

Acrostic – a poem or other form of writing in which the first letter, syllable or word of each line, paragraph or other recurring feature in the text spells out a word or a message

Agglutinative – the formation of words from morphemes that retain their original forms and meanings with little change during the combination process

Anathema – a formal ecclesiastical ban, curse, or excommunication

Animadversin – strong criticism

Antipathy – extreme dislike; aversion or repugnance

Antiquarian – one who studies, collects, or deals in antiquities

Apotheosis – exaltation to divine rank or stature; deification

Arianism – the doctrines of Arius, denying that Jesus was of the same substance as God and holding instead that he was only the highest of created beings, viewed as heretical by most Christian churches

Autarky – a policy of national self-sufficiency and non-reliance on imports or economic aid

Autochthonous – native to a particular place; indigenous

Axiomatic – self-evident

Cachet – a mark or quality, as of distinction

Codification – to organize or arrange systematically, especially in writing

Cogent – appealing to the intellect or powers of reasoning; convincing

Congeries – A collection; an aggregation

Corpus – a large and structured set of texts

Cuneiform – of or relating to any of various related writing systems of the ancient Near East having characters formed by the arrangement of small wedge-shaped elements and used to write Sumerian, Akkadian, Elamite, Hittite, Old Persian, and other languages

Deism – a religious belief holding that God created the universe and established rationally comprehensible moral and natural laws but does not intervene in human affairs through miracles or supernatural revelation

Demiurge – a concept from the Platonic, Neopythagorean, Middle Platonic, and Neoplatonic schools of philosophy for an artisan-like figure responsible for the fashioning and maintenance of the physical universe

Dendrochronology – the study of climate changes and past events by comparing the successive annual growth rings of trees

Derision – ridicule, laughingstock

Dilettante – a lover of the fine arts

Doyen – a man who is the eldest or senior member of a group

Eleusinian Mysteries – the ancient religious rites celebrated at Eleusis in honor of Demeter

Empiricism – the view that experience, especially of the senses, is the only source of knowledge

Entrepôt – a place where goods are stored or deposited and from which they are distributed

Epistolary – of or associated with letters or the writing of letters

Especial – of special importance or significance; exceptional

Eytma (pl.)/**Eytmon** – an earlier form of a word in the same language or in an ancestor language

Euhemerism – a theory attributing the origin of the gods to the deification of historical heroes

Europocentric – adjective (Eurocentric)

Exiguous – extremely scanty; meager

Excrescences – an outgrowth or enlargement

Exculpate – to clear of guilt or blame

Faïence – earthenware decorated with colorful opaque glazes

Font – an abundant source

Gnosticism – the doctrines of various religious sects flourishing especially in the 2nd and 3rd To clear of guilt or blame subordinate power or powers rather than of the perfect and unknowable Divine Being, and that the soul can transcend material existence by means of esoteric knowledge

Heliocentricity – of or relating to a reference system based at the center of the sun

Hermeticism – the belief in magical, mystical and philosophical power of the hermetic texts

Heuristic – of or relating to a usually speculative formulation serving as a guide in the investigation or solution of a problem

Iconoclastic – one who attacks and seeks to overthrow traditional or popular ideas or institutions

Immolation – to kill as a religious sacrifice

Lexical – of or relating to the vocabulary, words, or morphemes of a language

Literati – the literary intelligentsia

Manoeuvre – act in order to achieve a certain goal

Metatheses – transposition within a word of letters, sounds, or syllables, as in the change from Old English *brid* to modern English *bird* or in the confusion of *modren* for *modern*

Moribund – on the verge of becoming obsolete

Morphology – the form and structure of words in a language, esp. the consistent patterns of inflection, combination, derivation and change, etc., that may be observed and classified

Obdurate – not changing in response to argument or other influence; obstinate or intractable

Obeisance – gesture or movement of the body, such as a curtsy, that expresses deference or homage

Obverse – serving as a counterpart or complement

Orphic – of, relating to, or characteristic of the dogmas, mysteries, and philosophical principles

Paeon – a song or lyric poem expressing triumph or thanksgiving

Paideia – in the culture of ancient Greece, the term *paideia* referred to the rearing and education of the ideal member of the polis

Palatial – of or suitable for a palace

Palliative – alleviating the symptoms of a disease or disorder

Pantheism – a doctrine identifying the Deity with the universe and its phenomena

Paracelsus – German-Swiss alchemist and physician. He held that illness was the result of external agents attacking the body rather than imbalances within the body and advocated the use of chemicals against disease-causing agents

Paradigm – one that serves as a pattern or model

Pelasgian – a member of a people living in the region of the Aegean Sea before the coming of the Greeks

Philhellene – one who admires Greece or the Greeks

Philology – literary study or classical scholarship

Physiocrats – a follower of Quesnay's doctrines of government, believing that the inherent natural order governing society was based on land and its natural products as the only true form of wealth

Polity – the form of government of a nation, state, church, or organization

Polygenesis – development from more than one source

Positivism – a doctrine contending that sense perceptions are the only admissible basis of human knowledge and precise thought

Rake – a usually well-to-do man who is dissolute or promiscuous

Reliquary – a receptacle, such as a coffer or shrine, for keeping or displaying sacred relics

Rosicrucianism – a member of one of several international organizations such as the Ancient Mystical Order Rosae Crucis, devoted to the study of ancient mystical, philosophical, and religious doctrines and concerned with the application of these doctrines to modern life

Ructions – row, to-do, trouble, storm, dispute, scrap

Sceptics – variant of skeptic

Semaphore – a visual signaling apparatus with flags, lights, or mechanically moving arms, as one used on a railroad

Sophism – in the modern definition is a specious argument used for deceiving someone. In ancient Greece, *sophists* were a category of teachers who specialized in using the techniques of philosophy and rhetoric for the purpose of teaching arete—excellence, or virtue

Stasis – a condition of balance among various forces; motionlessness

Statism – the practice or doctrine of giving a centralized government control over economic planning and policy

Sic – thus; so. used to indicate that a quoted passage, especially one containing an error or unconventional spelling, has been retained in its original form or written intentionally

Sinophile – someone who admires China, its culture, or its people

Suzerain – a nation that controls another nation in international affairs but allows it domestic sovereignty; a feudal lord to whom fealty was due

Syncretism – reconciliation or fusion of differing systems of belief, as in philosophy or religion, especially when success is partial or the result is heterogeneous

Tarnta – any of a comparatively recent class of Hindu or Buddhist religious literature written in Sanskrit and concerned with powerful ritual acts of body, speech, and mind

Taxonomy – an ordered arrangement of groups or categories

Teleology – the philosophical interpretation of natural phenomena as exhibiting purpose or design

Tergiversation – to use evasions or ambiguities; equivocate

Theogonist – a writer on Theogony

Tripartite – composed of or divided into three parts

Urheimat – the location where a people or language originated

Volk – the people or nation

Xenophobia – the irrational or unreasoned fear of that which is perceived to be foreign or strange

Zeitgeist – the spirit of the time; the taste and outlook characteristic of a period or generation

Dr. Martin Bernal and Nicole Genaille

Black Athena: The Afroasiatic Root of Classical Civilization, Volume II: The Archaeological and Documentary Evidence (H***)**

Dr. Martin Bernal and Nicole Genaille

ISBN: 081351584X

Rutgers University Press

This volume is the second in a projected four part series concerned with the competition between two historical models of the origin of Greek civilization. Volume II is concerned with the archaeological, documentary evidence of contacts between Egypt and the Levant, and the Aegean during the Bronze Age from 3400 B.C. to 100 B.C. These approaches are supplemented by information from later Greek myths, legends, religious cults, and language. The authors conclude that contact between the two regions was far more extensive and influential than is generally believed. They also devote a chapter to the discussion of the role the invading Hyksos played in Egyptian history.

William Bigelow

Strangers in their Own Country: A Curriculum Guide on South Africa (**)**

William Bigelow

ISBN: 08654301001

Africa World Press

Strangers in their own Country is an excellent teaching guide for all ages on the realities of South African life under apartheid. If taught in its entirety this curriculum takes about six weeks. A one, two and three week teaching structure is also included. Included with each lesson are handouts to enhance the material covered. Upon completion of the text you will be able to appreciate a variety of problems arising from the past structural inequality of South Africa, be able to make interpretations based on facts, reflect on economic interests involved in South Africa, evaluate some of the different arguments for and against South Africa's "multinational development" strategy, gain answers to the effect of the pass law system, gain an

understanding of the unique historical experiences which have shaped the Afrikaner consciousness in South Africa, become familiar with commonly used terms, understand why some people in the South African resistance movement have chosen to use violence to end apartheid, gain an understanding of the similarities of South Africa and Namibia, and analyze the effects of U.S. corporate investment in South Africa. A bibliography of selected books, pamphlets, newsletters, periodicals, films, and music about South Africa is included.

Nelson Blackstock

COINTELPRO: The FBI's Secret War on Political Freedom (AA/C***)**

Nelson Blackstock
ISBN: 0873488776
Pathfinder Press

Rumors can be a nasty little part of life. Conspiracies, secret societies, organizational cover-ups, and even plain old gossip can, at one time or another, fall under this dubious heading. For most individuals rumors of any magnitude (with the exception of trivial personal episodes) are often difficult to validate because: 1) we are now a nation of presumably busy people, busy working and surviving, busy relaxing and enjoying, busy building and living the American dream. Therefore, we do not have the time or energy to seek validation, besides someone else will do it for us or so we think. 2) Rumors have a way of superseding truth and when left to run their course validation is often ignored and we become influenced by our subconscious desires and fears.

However, validation is a procedure or process for confirmation or proof, well grounded in principles and evidence supported by justness, soundness, and fact. It is an absolute must for those who seek truth. From time to time rumors are validated and the truth and depth of such information can be more than just a little disconcerting. After all, you have the option of dismissing as false, denying or ignoring a rumor. When validation strikes, the peaceful haven of ignorance, disbelief, or naiveté must give way to the reality of the facts. But there are still people who try to encourage you to believe that what you see, hear, taste, touch and smell is not what really is (the sad part is they have on occasion succeeded).

COINTELPRO possesses some aspects of all of the above. Nevertheless, before we continue, we must ask ourselves: What is COINTELPRO and why should we care? The answers are simple but the reality is much more complex as are the effects of COINTELPRO operations on the lives of individuals and organizations. COINTELPRO is an acronym for an FBI operation called the counterintelligence program. Much of the evidence for this program came to light through a lawsuit by the Socialist Workers party (SWP) and Young Socialist Alliance (YSA) against the FBI in 1973-1975.

The revelations in the COINTELPRO documents most likely do not tell the whole story, but what they do say should be of great concern to all people of African descent. Did the FBI conspire and implement actions to weaken, disrupt, “neutralize” and destroy the American socialist organizations, the Civil Rights Movement (NAACP, CORE, SCLC, and SNCC), black

nationalist organizations (Nation of Islam and Black Panther Party, etc.), the antiwar movement (Students for a Democratic Society, Wethermen, and National Coordinating Committee to End the War in Vietnam) and other activists who were opposed to some government action through proactive means? In the name of justice did the FBI violate the civil liberties of those who had committed no crime? Was the FBI involved in an operation that ended in the death of Black Panthers Fred Hampton and Mark Clayton? Was the FBI directly involved in plots to instigate violence and even murder in some cases? Was the Washington, D.C. headquarters of the FBI aware of these subversive actions and were they wide spread? The answer to all of these questions is YES!

COINTELPRO documents FBI activities through the bureau's own memos and letters while demonstrating its intent, attitude and goals in dealing with what it saw as a threat to the "powers that be." In other words, the axiom of political life held true –the preservation of privilege and power by any means necessary. The criminal programs of the FBI during the 1960s were simply an extension of past practices. The Kennedy, Johnson, and Nixon administrations all engaged in domestic propaganda but there was a substantial increase in scale under Reagan, therefore, the question before us today is twofold: has all of the information about COINTELPRO operations been released and the program terminated? The most reasonable answer is, NO! You should be concerned about this program because it is a flagrant display of the abuse of power, violations of civil liberties, misplaced trust, and deception. However, until the entire story becomes known we will never know. The FBI's secret war against political freedom is an opportunity and a wakeup call. It is an opportunity to advance beyond the realm of rumor and into the light of validation and it is a wakeup call to those who cling to the rhetoric and apologies of the established political power.

In the 1980s and 90s "spin-doctoring" was a more sophisticated version of an old story –red baiting). The government smears its targets as subversive, manipulators, agitators, militants, ganstas or whatever else would appeal to the prejudices of its intended audience. We now live in a world of perception, not realities, and government falsification of facts has been raised to an art form. Our problems are now so severe that unless we can marshal a principled collective and creative response to all the threats of genocide –political, economic, and social survival will continue unabated. Remember, much of what is revealed in COINTELPRO has yet to be released. What has been released thus far is chilling. If the entire story were known this could be one of the greatest tragedies in the history of American politics.

Michael Bradley

Chosen People from the Caucasus (RV*)**

Michael Bradley

ISBN13: 978-0883781746

Third World Press

In 1978, Michael Bradley's book, *The Iceman Inheritance*, was published. It was without a doubt, an interesting analysis of the historical evolution of humankind within the restricted parameters of environment. Since that time, there have been many published variations on the

theme of Bradley's book. An article that comes to mind is a two part series, which details Dr. Leonard Jefferies's *Ice vs. Sun Theory*, by Clinton Moon. It appeared in the 1990 Aug/Sep and Oct/Nov issues of Upscale Magazine. While there are some variations to the overall content of the *Ice vs. Sun Theory* and *The Ice Man Inheritance*, one significant idea is essentially the same – cold climates are largely responsible for the evolution of significantly more aggressive people than warmer climates. The implications of this statement are important not only from a historical point of view but for the future as well. *Chosen People from the Caucasus* is an examination of the mental forces that must evolve that define humankind's behavior when thrust into extreme environments.

In his latest book, *Chosen People from the Caucasus*, Bradley presents a well-documented work that asks and answers questions about the influence of Jews on the development of western civilization. *Chosen People from the Caucasus* uses *The Iceman Inheritance* as part of its foundational material to support the thesis that, among all of the ethnic variations of Caucasians, one group is far more aggressive (in contemporary terms – have become more successful) than others. In fact, they have managed to influence much of the esoteric and metaphysical knowledge in the world today –Hebrews.

Bradley's focus is on the two separate groups of people who emerged from the Caucasus Mountains of the Middle East, the people who comprise the vast majority of modern Jewry, and who converted to Judaism about 740 A.D. and the biblical Hebrews who emerged 2,700 years earlier. Bradley claims that biblical Hebrews were later pushed into Central and Eastern Europe by Mongol invasions. He contends that the people and cultures emerging from the Caucasus Mountains would have remained highly aggressive and psychologically maladapted.

However, before Bradley delves into his subject he has some cleaning up to do. He begins by momentarily touching upon the psychosexual confusion, frustrations and violent tendencies of all of humankind so that he can set the record straight for those who have read *The Ice Man Inheritance* and may have developed precepts that are not conducive with the books intent. After this short but intriguing interruption he examines some interesting contemporary historical events, e.g., African American influence on Caucasian American culture, the city of Toronto's use of street signs, the Jewish foundation of the three major western religions (Judaism, Christianity, and Islam) and an analysis of Einstein's motivations behind the development of the atomic bomb. This is done as a prelude to his views on human spatial and physical territories. Initially, this information seems to have little connection with the books thesis; however, in a relatively short time, Bradley expertly interlocks these events so that they not only enhance his work, but they also leave the reader with some excellent mental fodder for future study.

Bradley does an adequate job bringing into focus the need and importance for humankind to be territorial and dominant. He uses examples from the animal world to clarify this point, and he adds to this what he calls the *cronos complex* (a more detailed account of the *cronos complex* can be found in Bradley's book by the same name). Simply stated, it develops when a creature conceives the abstraction of time as a racial environment. He then shows with an example how dominance and the *cronos complex* span more than just the physical world of human beings.

After firmly establishing these ideas, Bradley details part of man's ancient history with specific interest on Neanderthal's adaptation to his often-glacial environment. He challenges the belief that Neanderthals completely disappeared from the face of the earth. His arguments clearly show the progression of Neanderthal evolution up to the stage of the development of Neanderthal-Caucasian. He ends this section with an overview of Vladimir Khakhlov's expedition to remote areas of Eurasia to survey the flora and fauna. The importance of this expedition and the follow up expedition some 50 years later are key to part of Bradley's argument.

Following chapters revolve around the ice ages and human adaptation to these glacial conditions. Bradley challenges the myths of Uniformitarianism and pokes holes in the theories of, 1) varying solar output, 2) cosmic dust, and 3) irregularities in earth's orbit as causes for the dawning of the ice age. He then puts forth information to support his views concerning the cause of the earth's glacial past. He strongly supports the theory of James H. Campbell in order to explain the most recent ice ages. Campbell's theory is intriguing and takes on the aspects of a science fiction novel. However, it is supported by facts that tend to show the relative complexity of celestial dynamics.

From here, Bradley makes a rather speculative jump by stating the various positions the earth's crust may have occupied in times past in order to show where the biblical Garden of Eden may have existed. He pieces the speculation together by following geological changes that are known to have occurred. He explains the cause and effect occurrences, which lead to the destruction of Eden, and ties all of his previous arguments together so that Neanderthal evolutionary direction (location, migration, miscegenation, maladaptation and aggression) is plausible.

Bradley does some excellent work in the areas of home grown and borrowed Jewish myth. He dissects Jewish origins and traces the lineage of Jesus and Mohammed to Abraham. The Ethiopian claim of birthright to the house of Solomon is also examined. All of this, in addition to other very important factors, tend to show that the historical data is more or less cohesive but not necessarily complete when nature, maladaptive psychosexual behavior, and racial perception are factored into the equation. If taken on the whole as true, however, a very interesting twist exposes itself—Eastern European Jewry or Ashkenazim, “the Khazars” as they are called are a people who have converted to Judaism. They make up the vast majority of present day Jews. The story of their discovery, development and spread is an interesting and little known saga. According to Bradley's arguments, their location fits nicely into his theme of the development of Neanderthal-Caucasians. In fact, the history and locale of the “Khazars” distinctly parallels his expectations. In 1960 the number of “Khazars was estimated at 11,000,000 as opposed to the 500,000 estimate for “Sephardims” (Jews with a legitimate claim to a genetic and historical connection to Palestine). This means that most Jews, in the world today, have no genetic or historical connection with biblical Jews or Palestine. Once again, the implication is staggering.

Finally, Bradley outlines the roles played by “Khazars” and “Sephardims” in some of humanities most exploitative endeavors. He says that from Columbus' exploration, to slaving and genocide the “Khazars” have played an extraordinarily large role. As you will see, their power and influence has been demonstrated by their attacks in 1991 on Dr. Leonard Jefferies, Chairman of the Department of Africana Studies in the City College of New York, their control of Hollywood, electronic media, and influence in the Gulf War. *Chosen People from the Caucasus*

moves from traditionally limited views by bringing a wider base of knowledge to its readers. It expands the world in one's mind, and it liberates through examination and analysis a very special ancestor in human history heretofore stereotyped as half-man, half-beast –Neanderthal.

The Columbus Conspiracy: An Investigation into the Secret History of Christopher Columbus (RV*)**

Michael Bradley

ISBN: 188131611-4

A & B Books Publishers

Who was Christopher Columbus? What was his background? Where was he from? Who were his parents? What was his role in the Moorish surrender of Grenada? Why was he seemingly concerned with controlling any new lands that might be discovered? In all honesty, no one really knows the answers to these questions. How can that be? We have a man who is so famous much of the western world knows his name, what he did that made him so important in history and when he did it. Yet there are a multitude of mysteries surrounding his life?

Bradley offers possible solutions to many of the unanswered questions of the Columbus mysteries in his book, *The Columbus Conspiracy*, solutions that are incredibly fantastic. If Bradley's speculations are correct, then the Columbus myth will have to be rewritten. *The Columbus Conspiracy* reads like a well-researched detective story, and in part, it is. The evidence supporting *The Columbus Conspiracy*, while not truly cohesive, allows for another possibility for the origin of Columbus and the discovery of the new world. He has opened another can of worms the world, as a whole, may not be ready for.

Bradley argues that the inhabitants of North and South America with all of their surrounding islands contained civilizations that were old before Columbus was born (older than Europe for that matter). These people were not lost, nor were they wandering aimlessly looking for some long forgotten place to return to; therefore, they were not in a position to be discovered unless we redefine the word discovery. Millions of people who ultimately faced extinction (genocide) at the hands of Europeans and their diseases inhabited these lands.

Aside from these known facts there is evidence, sketchy at best, which suggests that both Africans and Europeans had visited the new world (North and South America) prior to 1492. So what did Columbus discover, or more aptly, what did the people of Europe learn from Columbus' voyage? Did they learn of new undiscovered lands to their west across the great ocean? No! Did they discover any heretofore-unknown people? No! Did they do anything that had not been done before? Yes and No! So, what did they do? Bradley states, what they relearned was the secret of the ocean key. This one simple fact allowed mariners of Columbus' time, under the control of Spain and Portugal, and later all the European kingdoms to swiftly cross and re-cross the Atlantic Ocean. It is on the merit of this rediscovery that all else would succeed or fail.

What was at stake? For the Monarchs of Europe vast amounts of wealth and expanded empires could be the prize. For the individual adventurers and conquistadors, freedom from prosecution, anticipated fortunes, and the experience of a lifetime awaited. However, for Columbus,

according to Bradley, it was all of these things and more, much more. To grasp the magnitude of *The Columbus Conspiracy*, Bradley goes back to the time of the Christian attempt to take control of the Holy Land from the Islamic Arabs. He then exposes the secret goal of the leaders of the first Christian crusade. A goal, which would have stunned the majority of crusaders who believed their sole mission was to take the Holy Lands out of the hands of the infidels. The story Bradley weaves is riveting and shows through meticulous research and detail how and why the secret could have been passed from generation to generation. Furthermore, it seems that life for the protectors of the secret was no bed of roses at different points in history and their story is no less amazing.

The Iceman Inheritance: Prehistoric Sources of Western Man's Racism, Sexism and Aggression (RV**)**
Michael Bradley
ISBN13: 1879831607
Kayode Publications

Michael Bradley bluntly states on the opening page of *The Iceman Inheritance*:

There is no way to avoid the truth, the problem with the world is white men.

It is from this starting point that he delves into the history and psychology of western man (Caucasoid) to build his case. He views potentially catastrophic contemporary issues (water, air, and soil pollution, other degradative environmental components, resource depletion, nuclear hazard, and the pandemic spread of disease, etc.) as products of white, or as he calls it, Caucasoid aggression. He says, a Caucasoid maladaptive psychology has led to extreme aggressive behavior and distorted values that begin to be unleashed on the rest of the world during the European Age of Enlightenment. He traces the source of this behavior and psychology to a period in Caucasoid history in which glacial evolution was taking place during the last ice age (Würm I). He goes on to point out that the European attempt to dominate the world through racism has manifested itself in some of the most barbaric atrocities the world has ever known and continues to resonate socially, spiritually, and economically in the lives of non-European people today. Despite his considerable information, and later, warning, many Europeans and their descendants argue that the benefits of western civilization largely outweigh any damage that it has caused.

First and foremost he credits the western concept of progress as an excuse to exercise and to vindicate Caucasoid aggression throughout the world. An aggression that permeates every human endeavor and that has brought mankind, and continues to do so, to the brink of localized and global disaster. He examples literacy, medicine, industrialization, and military research, etc. as proof of a maladaptive Caucasoid behavior pattern. Bradley further states that progress in western culture has had a disproportionate negative impact on non-western countries and that progress is used as a defense mechanism against all of the harm it causes. He calls the idea that progress ameliorates its own destructive path “the materialist conception of hope.” He provides numerous interesting examples in a number of fields (climate change, ethics, religion, medicine, etc.) to explain and expand his position.

Bradley states that:

Man applied territorial and social dominance behavior to a new dimension: time.

According to Bradley the dimension of time required new psychological and cultural tools. It necessitated tools that would allow man to inhabit, assert, and defend this new territory (time). As it turns out a useful and important tool would be communication, both past-present and present-future. Bradley goes on to explain how communication in “time” allowed man’s temporal aggression to pit itself against the past (ancestral) and the future (progeny) so as to preserve the uniqueness, in the present, of the individual.

Enter progress. Communication in “time” allowed man to surpass, in function and thought the achievements of the past and restricts the same for future generations, thereby, preserving the present. From there Bradley argues that because Caucasoid history was short and lackluster when compared to African and Asian history, etc., white men invented for themselves a history as a response to temporal awareness (territorial defense). This entire process he calls the Cronos Complex. He claims that the glacial environment of Caucasoids demanded special adaptations which resulted in an extreme aggressive psychology and intense psychosexual conflict. He suggests that in a temporal world such behavior creates alienation (the concept of individualism and separation) which in turn is acted out through aggression toward each other and later toward the rest of the world.

Bradley states that more than anyone else white people are concerned with the significance of race and sex. Modern racism stems from the “justification of slave economics” in order to justify their aggressive behavior. He shows that European contact with other people during the Age of Enlightenment was initially favorable and that in a century or less that favor changed for the benefit of exploitation. Thus, the development of distinctions between Europeans and all others, particularly Africans, came to be the standard belief and motivation for the abuses heaped upon the non-European of the world. Thus, racism and by extension slavery was one of the most useful and savage tools used to shape and under-grid the structure of the Caucasoid worldview.

We need not go into details about the nuances and/or brutality of world slavery or the Atlantic Slave Trade; however, it is safe to say that both dimensions of slavery, physical and psychological, were used to manipulate, promote, and maintain the interests of non-slave elites and Europeans worldwide. With the legal end of slavery the psychological components (racial superiority and inferiority) remained. It is this psychological component that people of the world must recognize and cope with today. He then proceeds to demonstrate that difference between so-called races is genetically superficial and that the term race is a misnomer that is used as a target to heap any number of social stigmas upon.

He then presents plausible arguments for human evolution and discusses crossing the threshold of sapience. He concludes by claiming men can be divided into two groups: Caucasoid and everybody else. More importantly he declares that the shared quality that makes the two groups different from one another is the extraordinary level of aggression the Caucasoid exhibits. Bradley gleans anthropological data in the fossil record from Europe to Eurasia to speculate on the possible movement of the original Eurasian people. He reminds the reader that movement was away from the glacial advance toward warmer climes and that the Neanderthal-Caucasoid had physical adaptations which allowed him to better cope with the cold of the Würm I ice age.

He argues that new and more aggressive adaptations, particularly aggressive psychological, extreme Cronos, and intense psychosexual conflict, developed over time. As the glaciers receded, the return of the Eurasian-Caucasoid led to admixture with Neanderthal-Caucasoid and their offspring retained vestiges of traits from their Neanderthal parents. At this point Bradley turns to Paleoanthropology as well as cultural anthropology to support his theory. He cites big head babies, big hipped females, hairy men, wormian bones, short, squat, heavy boned bodies as likely proof of Neanderthal attributes. He even explores the possibility of Neanderthals or at the very least people or isolated groups with Neanderthal vestiges living in the Pamises-Hindu Kush-Elbure-Causus mountain chain.

Bradley draws upon initial western contact with Africans and Amerindians to show a pattern of continued extreme aggression by Europeans. Throughout *The Iceman Inheritance* Bradley provides some interesting if not always compelling examples to support his position. Nonetheless, they make possible entertaining as well as introspective reading. However, the gist of *The Iceman Inheritance* argues that the current direction of human manipulation of the planet and all of the lifeforms it contains is not sustainable and can only lead to disastrous results for the future.

In the main, Bradley attempts to explain the source of western aggression toward the people, and resources of the world. Most of the book deals with the “ice” aspect of a modified “Fire and Ice Theory,” but its value seemingly is twofold: 1) It exposes to some extent the global danger of Caucasoid aggression, and 2) it contributes to the conversation on European and American racism and sexism.

One book cannot capture the essence of one’s personal thought, particularly if one’s search is for support or verification of information that has already been internalized. For many the main point that they will come away with is what Bradley postulates as the ice man’s source of aggression and while aggression cannot be denied there is much more for the reader to consider (some practical and others fantastical). At any rate, he continually emphasizes the lack of sustainability of the present course of action by those in power and the seemingly benign nature of populations that are purposely kept in the dark through racism, sexism and a psychology of alienation.

The Iceman Inheritance: Prehistoric Sources of Western Man’s Racism, Sexism and Aggression Word List

Abbevillian – of or relating to the earliest Paleolithic archaeological sites in Europe, characterized by bifacial stone hand axes

Acheulean – of or relating to a stage of tool culture of the Lower Paleolithic Period between the second and third interglacial periods, characterized by flaked bifacial hand axes

Acromegaly – a chronic disease of adults marked by enlargement of the bones of the extremities, face, and jaw that is caused by over activity of the pituitary gland

Adz – an ax-like tool for dressing timbers roughly, with a curved chisel-like steel head mounted at a right angle to the handle

Amalgam – a mixture or combination

Anthropometric – the study of human body measurement for use in anthropological classification and comparison

Antithetical – being in diametrical opposition

Aphorism – a brief statement of a scientific principle

Asceticism – the doctrine that the ascetic life releases the soul from bondage to the body and permits union with the divine

Aurignacian – of or relating to the Old World Upper Paleolithic culture between Mousterian and Solutrean, associated with early modern humans and characterized by artifacts such as figures of stone and bone, graphic artwork, the use of dress and adornment, and flaked stone blades

Bailiwicks – a person's specific area of interest, skill, or authority

Beetling – jutting; overhanging

Calipers – an instrument consisting of two hinged legs, used to measure

Castigate – to punish or rebuke severely

Cathar – a member of a Christian sect flourishing in western Europe in the 1100s and 1200s, whose dualistic belief, embracing asceticism and identifying the world as the creation of a satanic Demiurge, was condemned by the Church as heretical

Cephalic – of or relating to the head

Concordant – harmonious; agreeing

Desiccate – to dry out thoroughly

Detritus – disintegrated or eroded matter

Dimorphism – the existence of two different forms of a species

Discordance – the state or an instance of disagreement; discord

Ephemeral – lasting for a markedly brief time

Epicurean – devoted to the pursuit of sensual pleasure, especially to the enjoyment of good food and comfort

Etymology – the origin and historical development of a linguistic form as shown by determining its basic elements, earliest known use

Foramina – an opening, orifice, or short passage, as in a bone

Fratricide – the killing of one's brother or sister

Gestalt – something that is made of many parts and yet is somehow more than or different from the combination of its parts

Glabella – the smooth area between the eyebrows just above the nose

Homogeneity – composition from like parts, elements

Ilium – the broad, upper portion of either hipbone

Immutable – not subject or susceptible to change

In toto – as a total or a whole

Jackdaw – a common black and gray bird of Eurasia and northern Africa that is related to but smaller than the carrion crow

Lebensraum – adequate space in which to live, develop, or function

Morphologically – the branch of biology that deals with the form and structure of organisms without consideration of function

Pacific – peaceful or helping to cause peace

Pallidly – having abnormally pale or wan complexion

Parietal – a parietal part, such as a wall or bone

Paroxysms – a sudden attack, recurrence, or intensification of a disease

Pedantic – characterized by a narrow, often ostentatious concern for academic knowledge and formal rules

Pejorative – disparaging; belittling

Perfunctory – characterized by routine

Petulance – contemptuous in speech or behavior

Platy – either of two tropical American freshwater live-bearers that have a highly variable often brilliant color and are popular aquarium fishes

Proclivity – a strong natural liking for something that is usually bad; a tendency to do something that is usually bad

Proffer – to offer for acceptance; tender

Prognathous – having jaws or mouthparts that project forward to a marked degree

Proselytize – to attempt to convert someone to one's own religious faith

Ramus – a bony process extending like a branch from a larger bone, especially the ascending part of the lower jaw that makes a joint at the temple

Ratel – a carnivorous mammal of Africa and Asia, having short legs and a thick coat that is dark below and whitish above; *honey badger*

Sacrum – a bone resulting from the fusion of two or more vertebrae between the lumbar and the coccygeal regions, in humans being composed usually of five fused vertebrae and forming the posterior wall of the pelvis

Sentience – the quality or state of being sentient; consciousness

Shabbos – the Sabbath

Solicitude – an attitude expressing excessive attentiveness

Supraorbital torus – a ridge on the frontal bone above the eye socket

Tarsier – small chiefly nocturnal and arboreal carnivorous primates of the Malay Archipelago that have large round eyes, long legs, and a long nearly hairless tail

Tautology – needless repetition of an idea, statement, or word

Typology – the study or systematic classification of types that have characteristics or traits in common

Vicissitude – a usually unforeseen change in circumstance or experience that affects one's life, especially in a trying way

George Breitman

Malcolm X: By Any Means Necessary (AA/RA**)**

George Breitman

ISBN: 0873487540

Pathfinder Press

Malcolm X: By Any Means Necessary is a collection of important speeches by Malcolm X. Also included in its pages are interviews with Malcolm and a letter Malcolm wrote, August 19, 1964 while in Cairo, Egypt. Each selection in this book is prefaced by notes reporting the time, place and date of the interviews and speeches. Malcolm comments on racism, the importance of African American youth, black leadership, segregation, solidarity, and other topics of importance to the African American community. The speeches in this book reveal a flexible but determined man intently interested in demanding the respect of the world stage for black people everywhere.

Malcolm X believed that nonviolent approaches were fine. He also believed in an eye for an eye. In short, Malcolm X could be perceived as believing “do unto others as they do unto you.” The history of Malcolm X is viewed from the time of his departure from the Nation of Islam until his death, February 21, 1965, in New York City. *By Any Means Necessary* is a companion volume to *Malcolm X Speaks* and includes the political and ideological perspective of Malcolm’s thoughts the year he was assassinated.

Linda Brent (Harriet Ann Jacobs)

Incidents in the Life of a Slave Girl (S/RA/RE***)**

Linda Brent (Harriet A. Jacobs)

ISBN13: 9780486419312

Dover Publications, reprint

Linda Brent learned, under the most difficult circumstances, to read and write. She was a slave. Her defiance of the danger her knowledge imposed upon her life is why we can, at this late date, read the story of her life. *Incidents in the Life of a Slave Girl* is a story surrounded by fear, cruelty, and frustration. It is also a story of courage and faith. This book is one of the few existing testimonies of the experience of American slavery from the point of view of a female victim.

First published in 1861 by abolitionist, the events of Linda Brent's life all but come alive as they unfold. No analysis of the motives of the master-slave relationship is needed because each encounter with the cruel realities of slavery speaks for themselves. Her honest, yet blunt responses to the conditions of slavery and those of her relatives and friends all mesh to form a picture that is both chilling and tragic. The tenacity of will displayed by Linda Brent in her efforts to be free is underscored by the fear she endured throughout most of her life.

Incidents in the Life of a Slave Girl stands as a written monument to all those who could not commit their stories to paper and serves as a pathway by which present day African Americans can experience the lives of and connection to their great-great-grand relatives whom they can only know through her work.

Reading *Incidents in the Life of a Slave Girl* will not be easy for some because many African Americans harbor a desire to forget, others are simply in denial. For the readers who can endure the pages of this book the experience can be liberating. The power of words to enrich the mind, touch the emotions, and stimulate the soul becomes evident with the turn of each page. *Incidents in the Life of a Slave Girl* is recommended reading for anyone seeking to begin to understand the dynamics of racism, religion, and the unique position of women in slavery.

Anthony T. Browder

From the Browder Files: 22 Essays on the African American Experience (A/K/AA***)**

Anthony T. Browder

ISBN13: 9780924944000

The Institute of Karmic Guidance

The mind of man does not mystically acquire new information. It is attained through the apprehension of an object, thought, or emotion by the senses or mind, and through active participation in activities leading to the accumulation of knowledge. However, newly discovered information is influenced by a person's beliefs. This is often done to ensure that new information fits comfortably into one's personal perspective. The road to informational reality can be made more reliable by informational guide signs –bits of information that lead to a greater awareness and understanding, without personal preference. *From the Browder File* is a collection of such signs. His essays form a pathway to a much higher awareness of the African American experience. In the introduction, Browder states:

Educational systems are designed to control the thinking of people through the control and manipulation of images and information.

He is referring to the fact that many African Americans have been so mis-educated that they defy the evidence of Africa's past in the face of overwhelming scientific and historical data. Denial is understandable because African and African American history is rarely taught in primary and secondary schools. It is not a serious requirement at most universities and it has historically been infested with myths and falsehoods. This denial can be equated to fear. Fear of the unknown in

regards to the African and African American past is the single greatest deterrent to the emancipation of African American minds.

Browder deals with The Creation of the Negro as the topic of his first essay. In it he maps the progression of African American self-consciousness. There are other books that deal expertly with this topic; he lists three as references. In The Mother of Mankind he relies heavily on scientific data and ancient documentation to point out the need for reinterpreting old ideas from an Africentric point of view. The references listed are excellent resources, particularly the *Newsweek* cover story dated January 11, 1988.

Browder continues by tackling the negative connotations associated with the color black – specifically, the concepts of bad and evil. Although this essay lacks the power of most of his essays, it is conceptually and psychologically a very important issue. The references listed will more than adequately add the required substance to the subject.

Browder explains in another essay that the United States of America owes its legacy to Africa's descendants for 400 years of free labor. He tells us that ideals of free masonry are tied to the foundation of American law, ideals that are distinctly African. On page 16, the importance of re-Africanizing African American minds is expertly posed. He states:

this must be done with an awareness of the importance of this specific train of thought:
Your philosophy determines your thought pattern; your thought pattern determines your attitude; your attitude determines your behavior pattern and your behavior pattern determines your actions.

Browder's sixth essay probes the importance of black role models, while essay number nine, Youth's Responsibility to the Future, points out problems created in the minds of African American youth due to a lack of proper education at home. The following three essays serve to enhance central themes in the lives of African American youngsters. The third of these, Reflections of a Boy Gone Bad, deals directly with the psychosis of the legendary Michael Jackson. Mr. Jackson serves as a role model for millions of African American youngsters; therefore, it is an important look at the distortion of mental foundations by information that is not Afrocentric in nature.

The remainder of *From the Browder Files* falls under the common topic of "Exploding Myths." Nine essays discuss little known facts about religion, astrology, diet, melanin, etc. *From the Browder Files* is an interesting road map toward mental and spiritual awakening as well as an effective tool for the establishment of very strong African American historical and cultural foundations.

From the Browder Files, Vol. II: Survival Strategies for Africans in America: 13 Steps to Freedom (AA**)**

Anthony T. Browder

ISBN13: 9780924944109

The Institute of Karmic Guidance

From the Browder File, Vol. II: Survival Strategies for Africans in America was reviewed with great expectations. In this book Browder captures and maintains great clarity, chronology and vision. He gains the readers' full attention and is able to create a simple yet extremely important connection. This type of connectedness is not easily found. It is impressive that Browder is able to bring this all-important and much needed at-oneness to his analysis of examining and coping with racism and the retelling of historical events. *From the Browder File, Vol. II* maintains the same strength of vision as his previous work; however, the writer-reader connection is slightly weaker as he weaves in and out of his message.

From the Browder File, Vol. II is a little too sterile because it alternates between talking at you and talking to you. This approach is problematic because talking at you involves very little engagement with the reader. On the other hand, talking to you personalizes the experience to the extent that the reader becomes engrossed in the content of the book. After a few brief flirtations with ambiguity, Browder gets back on track throughout the remainder of *From the Browder File, Vol. II*. He informs the reader of his 13-step program to achieve freedom from racism and white supremacy. Steps 1 through 5 are explained in part 1: Mind. Steps 6 through 9 are covered in part 2: Body and self-empowerment and in the final four steps are covered in part 3: Spirit.

Part I: Mind

Step 1

This step makes the reader aware of the fallacies and truths of race and white supremacy from the time of British colonial involvement in North America to the present. Browder briefly examines the effects colonization had on Africans and as Browder puts it:

It is necessary to understand the roots of racism and white supremacy in order to correctly interpret current events and formulate meaningful plans for the future.

He touches upon the concept of race, the history of the evolution of modern man (homo sapien sapien), and mans' changing physical relationship with the earth. He provides an important review of generally known views, e.g., *The Fire and Ice Theory* and *The Cress Theory of Color Confrontation*, etc. At the end of this step, he includes a list of questions, which serve to personalize the effects of racism. This approach has a tendency to initiate a proactive response toward dealing with the issues raised.

Step 2

Step two is an excellent look at media power and influence. Examples pertaining to Time Magazine, AT&T, the Indiana State Medical Association, Newsweek, Jet Magazine, Time-Warner, MTV, VH1 and others make for interesting reading. These examples demonstrate the power of imagery. Step 2 is a very instructional look at racism and could very easily be titled *How to Read Underlying Messages in Media*. The photographs included in this section help to add an extra dimension that forms a more enduring impression of this lesson. The exercises at the end of this section allow the reader to make their own comparisons of media messages.

Step 3

Step 3 is a short but interesting look at the words that mold perception. Browder provides good examples, sound logic and non-threatening explanations. Even the most conservative reader will be able to appreciate this information.

Step 4

Browder acknowledges the need for balance between knowledge and power, or as he states, *each without control [lack of balance] is detrimental*. Step 4 also examines the Santa myth and Carl Lewis as the visual spokesperson in Pirelli Tire advertisements.

Step 5

Step 5 presents a case of how two people observing the same facts, phenomena, or event can have varying, even have diametric views due to the effects of different cultural orientations or geographic locations. This is an extremely well written section.

Part Two: Body

Steps 6 and 7

Both discuss understanding our physical uniqueness and developing cultural as well as holistic approaches to health.

Step 8

Step 8 discusses mind/body relationships. Browder discusses energy flow and provides an example to help explain this concept. The explanation although clear, concise and interesting is too brief.

Step 9

Step 9 is a discussion of the uniqueness and differences of Melatonin and Serotonin.

Step 10

Step 10 is a very well-constructed discussion of the trinity as well as the Islamic and Christian conflict. Imagery is particularly important here.

Step 11

Honor your Ancestors: This is a great section that discusses holidays and other cultural celebrations. It also takes a brief look at the psychology behind the document supposedly penned by William Lynch, *Let's Make a Slave* and a proverb of central significance.

Step 12

Be prepared to discuss the influence of Africa on modern day precepts.

Step 13

This is a discussion vested in knowledge of African American history, which examines surface views among people which appear the same but when one looks beyond the surface...

The key to the effectiveness of *From the Browder File, Vol. II* is in the countless proactive gestures provided by its readers after having being motivated by its words. *From the Browder File, Vol. II* is an important example of how words can be used to initiate positive action in individuals.

Nile Valley Contributions to Civilization: Exploding the Myths - Volume I (A/K***)**

Anthony T. Browder
ISBN13: 9780924944031
Publisher: The Institute of Karmic Guidance

From origin to the present, how do African Americans fit into the historical evolution of humankind? Who are they? Do they have a legacy and, if so, exactly what is it? Most literature that deals with these questions can only offer a partial explanation to these questions because of the unique circumstances of the African American past and the vastness and diversity of its historical roots. Each part, when understood, helps to reassemble the whole of African American existence and is, therefore, an important factor in the present day cicatrisation of their psychological, physiological and physical selves. It is with this end in mind that an additional fragment has been reclaimed. It is called *Nile Valley Contributions to Civilization*.

Nile Valley Contributions to Civilization rediscovers a portion of African history. More specifically, it examines the ancient history of the African people of the Nile Valley. Browder, in his own style, manages to succeed in an arena that far too many historians have only attained partial success. He has, in a straightforward manner, made this history accessible and understandable to a larger audience of readers.

Many historians and experts on various facets of Africa, list bare facts, dates, events and then give brief explanations of their data. Unfortunately, raw data requires detailed clarification for the novice. Book space and size restraints do not always allow for extensive particulars; therefore, reading material of this type is often of very little value unless one has a substantial background in the necessary areas of expertise. Additionally, the summaries tend to be too technical for pleasurable reading. Browder has managed to circumvent this dilemma with his clear, concise, cohesive, well-structured examination of Nile Valley development (empirical and metaphysical).

Nile Valleys Contribution to Civilization's design not only lends itself to easy reading and understanding, it contains over 300 photographs and illustrations. These visual aids assist in enhancing the learning process and are accompanied by an abundance of marginalia. The notes serve to enhance points of importance in the body text. Browder covers a very broad spectrum of African history; however, this is done in smooth transition and with a stimulating approach that allows for a more detailed study of each chapter. The primary vehicle used to facilitate a broader more extensive awareness of the information contained in *Nile Valleys Contribution to Civilization* is an excellent Afrocentric bibliography. Many of the books listed in the bibliography are outstanding reads. The reader will be able to quench his/her curiosity in a more detailed vein by calling upon the referenced materials. Browder has ascended to three very important plateaus in the process of writing this book:

- 1) He has developed and excellent book of history dealing with the evolution of the Nile Valley Region of Africa (including European contact and influence).
- 2) He has presented an educational text with crucial outlets for expanded learning and given it enormous visual appeal.

- 3) He has opened the sometimes technical and tedious trappings of classical and contemporary historians and the historian want-to-be to the general reading public on a level conducive to self-interest, self-respect and self-education.

Many books accomplish some of these objectives, but not with the ease of access Browder has managed to obtain. Now, there is no excuse for being ignorant of facts we should all be aware of –where we came from and who we are. For many, the difficulty in accepting the writing of Browder will be in accepting new facts that conflict with western educational pedagogy. Simply stated, these obstacles can be overcome by verifiable records and artifacts (many still exist) and a greater understanding of the forces which have worked throughout modern history to traumatize the minds of millions of Americans black and white.

Tony Brown

Black Lies, White Lies: The Truth According to Tony Brown (CR/G/RA**)**

Tony Brown

ISBN: 0688132707

William Morrow and Company, Inc.

On the surface, Brown's book, *Black Lies, White Lies* is an insightful look into American society and the politics of the African American community as an entity functioning within the larger political framework. On a deeper level, it is an examination of the failure of African American leadership, white liberal intervention, a politically dysfunctional African American community, and an analysis of the political manipulation of the African American community by Blacks and Whites while pursuing personal agendas and maintaining the status quo.

Brown's status within the African American community is such that, any book penned by him demands that he analyze: 1) the politics of African American life, 2) viable solutions to what he perceives as weakness' in governmental policy, and 3) the failure on the part of black leadership to create and implement a workable political agenda for all African Americans. He examines and offers solutions to these issues in a straightforward manner. Brown echoes a message that has become a mantra among many within the African American community

...Black people should let White people go, and solve their own problems.

This sentiment is not new. Booker T. Washington, Marcus Garvey, Malcolm X and others have had a similar message, however, it seems to have taken on greater significance and urgency in the '90s. He goes on to say,

...I will share my realistic and workable ideas for solving those problems...

Again Brown offers nothing new, others have offered their ideas as solutions in order to rectify known wrongs or inadequacies in our society and political system. The true test of this critique and solutions is (at least in the short term), is whether or not those black leaders who have wavered in their sociopolitical commitment, can see the wisdom and value of Brown's analysis,

and more importantly, show a willingness to incorporate these truths when defining an African American agenda. Brown further states:

America's Black leadership sees its primary function as blaming Whites for the dire problems of the Black community and demanding more government intervention as the sole solution to this predicament.

Even when the government responds with more opportunity –education, welfare, preference programs for the middle class-these leaders are too shortsighted to mobilize the public largesse into a private self-help initiative to attack the collective problems of the Black community. No amount of government intervention can solve the problem of an inept, failed leadership.

It is understood by most African Americans that no man, nor is any race an island unto itself. To effectively implement an African American agenda, the white political establishment has a role to play. Brown recognizes this when he states:

... [we must work together] not as Black or Whites, but as a team of Americans.

I am sure this statement makes good sense to some African Americans, but for others, in asking African Americans to once again put faith in the existing political machinery is asking a lot (maybe too much). There are indeed a growing number of African Americans who have taken a *lassie faire* attitude toward this approach and are willing to meet the challenge of the community finding solutions to its own problems. They have taken the position that if positive change is going to come to the African American community; the community has to bring it. If drugs, crime, poverty, inferior education, AIDS (see the chapter called "Bad Medicine," Brown puts forth a very interesting analysis of the politics of epidemic), is going to be arrested, the community has to arrest it. Brown echoes this belief by further stating that the solution lies not in the hands of African American leadership, but in the community itself. Brown goes on to say,

...in a world that sets us apart because of the shade of our skin, we are all we've got, and if we don't stick together, we are doomed.

What he states above, has been said time and time again throughout history.

If we don't stand together, we'll fall apart.

United we stand, divided we fall.

If we don't hang together, we'll surely hang separately.

His view of the proactive response or lack thereof by black leadership toward the problems in the African American community, and how they have typically dealt with these woes is well worth reading. He gives the reader a perspective from an informed insider's view, rather than the traditional hindsight vista that has become the norm, and in so doing, makes sense out of what has come to be a very perplexing, complex and distorted often ignored function of the leadership in the African American community –taking care of black folks business. Many of Brown's arguments are convincing and inspire action. Only time will tell if his message is understood and appreciated, and to what extent it will and can be implemented. Maybe this time, with the help of Brown's wisdom, we will get it right.

Madeleine Burnside and Rosemarie Bobothen

Spirits Passage: the Transatlantic Slave Trade in the Seventeenth Century (S*)**

Madeleine Burnside and Rosemarie Robothen

ISBN13: 9780684818191

Simon & Schuster

The discovery of the British owned ship, Henrietta Marie, 35 miles off the coast of Key West occurred when divers were treasure hunting. Instead of gold they found almost 100 pairs of shackles. They had found the oldest known slave ship thus far uncovered. By the time it sank in seventeen hundred 36,000 African slaves were arriving in the Americas every year. *Spirits Passage* examines the many manifestations of slavery from ancient Roman times up until the eighteenth century.

Geoffrey Canada adapted by Jamar Nicholas

Fist, Stick, Knife, Gun a Personal History of Violence: A True Story in Black and White

(M/UV****)

Geoffrey Canada adapted by Jamar Nicholas

ISBN: 9870807044490

Beacon Press

The original *Fist, Stick, Knife, Gun* published in 1995 is a telling perspective of block and school violence and how it affected author Geoffrey Canada his brothers and school age children in sections of Bronx, New York. It begins by detailing the life of four brothers, Dan age 6, John age 5, Geoffrey age 4 and Reuben age 2 as they grow and learn the rules, as determined by the older kids, of the block. The focus of the book is on Geoffrey and clearly shows the influence of confusion, fear and peer pressure as determinants in behavior in order to feel accepted.

The adaptation of *Fist, Stick, Knife, Gun* by Jamar Nicholas transforms the original version into a comic book format that creates a medium through which younger children, with the aid of an adult, can begin to understand the dynamics of life on the streets. *Fist, Stick, Knife, Gun: A True Story in Black and White* is a story of juvenile social rules that are seen as survival techniques and are played out in far too many urban areas in environments controlled by strength, physical ability, courage and sometimes teamwork. The end product is a misinformed, uninformed set of beliefs and practices that do not mesh well with the social expectations of the majority of society.

The self-replicating cycle of violence is presented in a manner that many urban kids should be able to understand and relate to. The lessons taught, in *Fist, Stick, Knife, Gun* are straightforward and clear and make up the backbone of expected behavior that opens to the door to acceptance or rejection.

Wayne B. Chandler

Ancient Future (K/P**)**

Wayne B. Chandler

ISBN13: 9781574780017

Black Classic Press

Black Phoenix Rising is an enlightening and interesting look at the seven Hermetic principles of ancient Egypt. In view of the fact that many books are currently being published which deal, technically and in general, with metaphysical and spiritual issues one must ask two questions: What does *Black Phoenix Rising* provide which makes reading it worth the time and effort, and how may its information be put into practical use? The answers to these questions are made plain and they make reading *Black Phoenix Rising* an enjoyable and worthwhile endeavor.

The discussions contained in *Black Phoenix Rising* are written in an easy to follow format that allows the reader to readily grasp the concepts presented. It imparts knowledge on a facet of life which is important to us all –spirituality. The application of the principles therein would require minimal adjustment to one’s spiritual life and in all honesty most of them already exist in our lives at some level of consciousness participation. It provides the reader with a comforting and information rich vehicle, by which philosophical and spiritual edicts of an ancient time can be understood, compared, analyzed and then used as models by which to experience and envision the universe.

Black Phoenix Rising is a mini-chronicle of, what may be called, antediluvian history and mythology from an ancient Egyptian perspective that contains aspects of other cultural and social belief systems, most of them seemingly derived from the older Egyptian system. More specifically, the Egyptian sage Thoth, or Tehuti or Hermes (as renamed by the Greeks) was born during this period and he was the principle lawgiver of Egypt. It was Tehuti who freed his higher consciousness from its bodily senses and was then able to communicate with the All (God) or the Infinite Mind of the Universe. From this encounter, Tehuti gave the *Seven Hermetic Principles* to the world. The following is a very brief look at each:

The principle of MENTALISM explains that the All (God) is the unseen reality on which all visible manifestations stand. An interesting point here is the idea that human beings define the unknowable and indefinable by assigning finite human attributes to an infinite and incomprehensible concept. In so doing humans create an imperfect reality to represent a perfect divine reality. If this is true, what is the foundation of the human religious experience? In addition, if the perceived religious reality is imperfect, does not any analysis and evolution of this imperfect reality take us further and further from truth? Chandler neatly clears up this confusion.

The principle of CORRESPONDENCE looks at the relationship of macrocosm and microcosmic realities as a function of the natural science of universal procedure. Once again, the reader is confronted with a remarkably fluent discussion. The examples used to drive this point home are straightforward, simple and serve to create a clear means of understanding.

The principle of VIBRATION is extremely intriguing and is based on the intellectual development of mankind. It is also the most scientific. Modern physics has shown time and time again the validity of this principle. The fact that contemporary science has just now begun to understand the truth of this principle, which was verbalized without the aid of the technological advancements of current times, should be overwhelming only to the degree of one's understanding of the totality of the seven Hermetic principles.

The principle of POLARITY is essentially the doctrine of opposites. It is the manifestation of the duality of the universe. A correlation is drawn between the I-Ching (reputed to hold the key to creation) and the Tablet of Destiny (said to contain the mystery of heaven and earth) which attempts to demonstrate that both are one and the same. Whatever the case, the information is absorbing.

The principle of GENDER examines the masculine and feminine principles within all of creation. This analysis makes for interesting reading and hopefully a greater understanding of the relationship of these two aspects of the same principle that are keys to immortality. Furthermore, the absence of balance in this principle in western culture is viewed as a result of the patriarchal customs of a male dominated society.

The principle of RHYTHM can be expressed in modern science as "for every action there is an opposite and equal reaction" or as is often expressed in African American neighborhoods "what goes around comes around." Chandler states,

one lesson of this law is that there is no absolute rest, no cessation from the cyclic experience of universal rhythm.

There exists a universal law that balances all actions

The principle of CAUSATION the seventh principle can be expressed as,

everything happens because of the influences exerted by everything else.

In other words, there is no chance, but rather the term chance is used to indicate "cause" as existing but not recognized. This law in conjunction with the others allows us to understand why things happen in a specific fashion, and it shows that the output can be changed if the input is changed.

The underlying message in *Black Phoenix Rising* seems to be that humankind is in the midst of a headlong plunge toward its own destruction. A lack of or infantile understanding of the spiritual component to the universe brings about this destruction. Chandler has written a book that provides a service to the world community in general and more specifically to the descendants of Africans long since deceased by showing the correlations, interpretations, analysis, relationships and importance of their roles within nature and spirit. *Black Phoenix Rising* is a beacon that illuminates a pathway that leads toward a personal, simulating and reflective philosophical journey.

John Henrick Clarke

Christopher Columbus & the Afrikan Holocaust: Slavery & the Rise of European Capitalism (H/S*)**

Dr. John Henrick Clarke

ISBN: 10881316149

A & B Books Publishers

Conventional wisdom has popularized the 1492 voyage of Christopher Columbus in the minds of Europeans and North Americans for over 500 years. On the surface Columbus was typical of European explorers, exploiters, and adventurers in all respects except one –he is known as the first to cross the Atlantic Ocean to the new world. Well, at least that is what we have been led to believe even in the face of evidence that does not support this claim. However, whether he was first, second or even third is not what is important here. What is important are the myths surrounding the Columbus voyage. In order to dispel the myths one must first dispel the popularity of the man; not because his achievements were not of monumental consequence but because many of them are untrue.

The zeal of Columbus promoters to elevate his name in the historical consciousness of the world has overshadowed a tragedy that has been largely ignored by the academic community. Clarke exposes the myths of what he calls the Columbus era (1400 to 1600) with common sense logic and relevant historical facts. He says that during the Columbus era the combined European military machine did not have the manpower to take over Africa, India, the Caribbean Islands, and North and South America. So how was Europe able to subdue three continents and then some? The answer is simple. They did it by colonizing not just the land but by colonizing the minds of those they encountered, and they continue to do so by colonizing the information of history today.

What then does this mean with respect to Columbus? In 1486, Columbus set in motion an era of exploration and brutality outside of the boundaries of Europe never before imagined. Columbus himself was probably not completely aware of the level of human suffering and genocide that was about to be unleashed upon the world stage. What is amazing is that conventional information about this era merely highlights achievements of Columbus as a boon for all mankind and civilization in the western hemisphere. Clarke demonstrates how the tragedy that came along with the so-called magnificent achievements of Columbus has been neatly swept under the rug of time.

Clarke says that there exist myths that must be attacked so that the effects of the Columbus voyage can be properly understood, e.g., *The myth of a people waiting in darkness for another people to bring them to light?* -Clarke effectively deals with this myth and opens the door on those who would otherwise tout European technological advancements and the bringing of civilization to the peoples they encountered. *The myth of a people without a God* –again Clarke makes short work of destroying the myth through examination and comparison of European African/Native American beliefs. *The myth of the primitive and aborigine* –when viewed from a European perspective these words are derogatory, but what do they really mean and how did people encountered by Europeans view themselves? These questions have profound answers.

The myth of invader and conqueror as civilizer –a quick thought about this one will immediately reveal its contradictions. Clarke provides ample information to show the fallacy of this claim.

Christopher Columbus and the African Holocaust contains excerpts from Columbus' log that the reader will find interesting. It is through these excerpts that we glimpse the man. His attitude and actions toward the indigenous people of the lands he encountered are a reflection of the lives of the conquistadors and other adventurers. Their primary mission seemed to be the exploitation of natives in a search of gold. We can all agree that from Africa to North and South America, Columbus and those who assumed his role have forever changed the world. However, the entire story needs to be told and Clarke contributes to this totality by filling in some of the omissions of the Columbus era.

James H. Cone

Martin & Malcolm & America: A Dream or a Nightmare (P/RA/RE***)**

James H. Cone

ISBN: 1570759790

Orbis Books

The question: who were Martin Luther King, Jr. and Malcolm X (Little)? The answer: Read *Martin & Malcolm & America* by James Cone. More than anything else Cone destroys the popular myth that Martin and Malcolm were ideological opposites. He demonstrates through their speeches how their socialization, environment, religions and personal beliefs combine to mold them into two different sides of the same coin. Moreover, just like a well-worn coin he points out the events that wore down perceived distinctions between these two great freedom fighters.

Cone notes that the single most important image builder of both men was the white controlled media. In large part, it shaped the public view, acceptance and rejection of what was an appropriate approach to solving the issues of African American disenfranchisement in the south, institutional racism in America, and poverty. Because of the enormous impact of mass media both men were often misunderstood or served as icons or banners for causes that sometimes misrepresented their views and values through implied association.

The core points of *Martin & Malcolm & America* compare and contrast the growth, experiences, and vision of Martin Luther King, Jr. and Malcolm X from childhood to the end of their lives. It explores the ideological conflicts, misinterpretations, and misunderstandings that lead to each view being seen as diametrical in comparison. It demonstrates how they evolved over the course of the civil rights movement and came to moving closer and closer toward a more realistic posture in fighting for human dignity, rights, and freedoms.

Each man was particularly critical of the Black Church and its obligation to the struggle for freedom. One believing that it needed to do much more to help and the other believing it had done too much to harm the self-respect of the masses or African Americans nationwide.

Cone examines the position of each toward the African American bourgeoisie, underclass and white liberals and their impact on their thinking. The growth of resistance among southern blacks toward “Jim Crow Laws,” Black Nationalism, and racial attitudes in the 1950s and 60s all underlie the thinking of Martin and Malcolm. The greatest contrasts were integrationist thought vs. nationalistic thought, views of nonviolence, American unity of all races working together to end racism and their religious backgrounds. All of these points make interesting reading. Each gives depth and insight into the men and the time in which they lived.

Raymond M. Corbin

1,999 Facts about Blacks: A Sourcebook of African-American Accomplishment (AA*)**

Raymod M. Corbin

ISBN: 0931761069

Beckham House

1,999 Facts about Blacks is an interesting source of information in four categories: Literature and Arts, Sports, History, and Entertainment. Written mostly as a series of questions followed by an answer section *1,999 Facts about Blacks* is a quick reference resource for facts of African American achievement.

J.C. deGraft-Johnson

African Glory: The Story of Vanished Negro Civilizations (A/AD**)**

J.C. deGraft-Johnson

ISBN: 0933121024

Black Classic Press

African Glory is a chilling embodiment of events that represent a partial history of North, West, Central and East Africa. It examines the rise and fall of earlier African empires (Ghana, Mali, and Songhai) and the relationship of untold numbers of African descendants in Europe, the Americas, Greater and Lesser Antilles as well as the history of at least 100,000,000 Africans who died due to the brutality of the slave trade.

European intervention in Africa played a significant part in shaping its history; therefore, Europe's role is examined in detail. The chapter, The Kormantee Negro at Home, contains letters written as far back as 1854 by British and African officials that demonstrate the complex interaction between the two. The letters and responses on both sides are indicative of the attitudes of European and African countries and expose diplomacy for what it really is—a methodology used to delay physical confrontation. J.C. deGraft-Johnson outlines the impact of the Portuguese presence in West Africa from initial exploitation through the slave trade. He also discusses the difficulties and tragedies of the middle passage, e.g., during one trip from West Africa to the new world 2,053 Africans of the 7,904 aboard ship died. Overall *African Glory* is

an informative and useful source of information regarding the early encounters between Africans and Europeans.

John DeSantis

The New Untouchables (CL/CR***)**

John DeSantis

ISBN: 1879360314

The Noble Press

The old television series *The Untouchables* conjures up visions of G-men investigating and hunting down the nations bad guys in order to bring them to justice. Since the advent of this program we associate the words protection and safety with the terms untouchables and justice; however, things change and what once was may be no more.

DeSantis' latest offering, *The New Untouchables*, is a provocative, riveting and frightening examination of psychological and physical factors which can, at times, foster indifference that leads to brutality, and this brutality has often been directed toward the civilian population by those sworn to serve and protect –police officers! By examining the causative factors of this growing problem DeSantis adds a dimension to his work that can be appreciated by giving the reader a perspective (not often seen or understood) from within the system that is guaranteed to protect our civil and constitutional rights. While it may be true that many Americans see cases of excessive force as a minor problem, it is usually because they have little or no contact with law enforcement agencies other than an occasional viewing of a television representation. In addition, news coverage or criminal activities are likely to be enough to convince many viewers to look the other way when the police department oversteps the line of reasonable force. Some segments of the population claim excessive force is nothing new. The questions to be asked are is excessive force really a problem within our police departments or are a few bad apples tarnishing the good name of the many? Can a problem like excessive force be adequately addressed or is it a necessary byproduct of police work? Are there patterns which are discernible that can give us insight into dealing with a subject as volatile and emotionally charged as excessive force? Should we even try?

DeSantis clearly seems to understand the importance of a strong, well-educated, well-trained and well-paid police force. He does not haphazardly criticize and support cases of poor judgment, administration or inadequate laws. Rather, he examines the current enforcement infrastructure within the parameters and power of law enforcement in conjunction with its inadequacies in a sensitive and purposeful manner. DeSantis objectively balances the needs of police officers with those who they must protect, and more specifically, he uses, *The New Untouchables* to focus on the use of excessive force.

The two most important points discussed in *The New Untouchables* are 1) excessive force cases that tend to indicate how and why excessive force is used, and 2) citizen redress or the lack thereof in such cases. Political forces and a middle-class American mind-set that finds it difficult to charge, get indictments or prosecute police officers are paramount to understanding the

inherent difficulties when attempting to determine excessive use of force. DeSantis writes very frankly of the so-called blue wall of silence that is often used to make investigations into allegations of excessive force difficult to investigate. Many times, through no fault of their own, police officers find themselves in a difficult situation when internal investigations are forthcoming. This situation appears to be a result of a *cover your ass attitude* at all levels of departmental responsibility. More times than not the beat officer is hung out on his/her, own to bear the brunt of defense and responsibility for any alleged misconduct. DeSantis gives the reader a chilling and personal view of the frustrations that must be endured by family members and officers alike when a questionable death occurs.

The New Untouchables is elevated to another level by DeSantis' investigative thoroughness and quiet intensity as he delivers vivid portraits of alleged excessive force. Many remain unresolved or are not investigated. The events surrounding the cases, public response, internal police investigations, media coverage and the political flavor of the time (both state and federal) all combine to make these cases truly shocking. These microcosms of a larger story are, without a doubt the backbone of *The New Untouchables*. They serve as a mini reference resource which have been well presented and they give an inside view of these very difficult situations, ranging in magnitude from easy to understand to mind-blowing.

Within some communities, the unspoken belief is that, most cases that involve excessive force are unnecessary and more prevalent than the public has been lead to believe. This view is given some credibility through the work of John DeSantis. Many of the details of such cases do not show up in the papers and they are less likely to be discussed on television unless they are truly spectacular. The vast majority of Americans eventually hear about high profile cases, i.e., Rodney King, Malice Green, etc., but what about the cases that only generate local interest or statewide interest? What about the intricate after-the-fact details that can have an enormous impact on the outcome of a case? What about the policy, attitude and willingness of agencies to investigate their infrastructure and police themselves?

An interesting and thought provoking examination of key elements which produce high levels of stress when an individual finds him/herself in dangerous situations is enhanced when they are viewed through the eyes of the most important element of the police department –the beat cop. Public opinion, education, training, pay and longevity are all influential aspects of a sometimes difficult job. They all figure as prominent players when analyzing the performance of those given the responsibility of protecting the common good.

Cheikh Anta Diop

The African Origin of Civilization: Myth or Reality (A/H/K/RA***)**

Dr. Cheikh Anta Diop

ISBN13: 978-1556520723

Edited and translated by Mercer Cook

Lawrence Hill Books

The late Dr. Cheikh Anta Diop, Senegalese historian, physicist, philosopher, and trained Egyptologist has embarked on a massive study of the anthropological and cultural traits of ancient Pharaonic Egyptian civilization. Diop has demonstrated through his research that the ancient Egyptians were a Negroid civilization. This opinion is an arduous one to acknowledge for minds trained in western schools of thought. It is especially disheartening when contemplating the number of blacks who have waded through the tomes of the western educational system and are now conditioned to respond unbelievably to non-western teachings. Fortunately, not all who study at, and graduate from western institutions are satisfied with a Eurocentric perspective of history. This dissatisfaction arises from insufficient data to corroborate theories, inconsistencies in accountability and reliability, and perceptual differences due to personal experiences. Eurocentrism ultimately translates into personal bias and sometimes a flagrant lack of information in reference to other races –particularly Africans.

The information furnished by Diop will make the strength of such a historically lacking education flimsy in the light of indisputable facts. Diop refutes old theories presented by his professional peers based only upon the reputation of the authorities citing them, theories that he will show have no firm basis in truth. He thereby makes himself a controversial element in the study of Black and World History. He declares that there are three factors that form a collective personality of a people: psychic, literary and artistic. All three are commonly used as a means of black expression. Diop notes that historical and linguistic factors can be approached scientifically, and they are the focus of Diop's work.

The African Origin of Civilization becomes intense as Diop meticulously picks apart fabricated history –unsupported by fact or proof of any kind. The true excitement of Diop's work is in how he went about reexamining and reinterpreting history. His methods and depth of knowledge are truly extraordinary. He has shown through scientific research, ancient relics, and quotes from ancient historians the fallacies of commonly held beliefs about Africa. Through the careful study of Diop's work it is now impossible for such falsifications to stand up to the informed mind. In effect, Diop has examined, challenged, interpreted, and reshaped the thought of informed generations concerning black history.

The African Origin of Civilization is a translation of the major sections of Diop's two books, *Nations negres et culture* (1954), and *Anteriorite des civilisations negres* (1967). Diop states and supports with facts the historical, archeological and anthropological evidence that supports the thesis that the civilization of ancient Egypt was actually Negroid in origin. By addressing the historical and linguistic factors using scientific methods, Diop has been able to enlighten millions of Black people who have been taught a history conceived in the west –which under close investigation has not been objective enough to teach African history accurately. In short, Diop has created a problem for the western world their problem now becomes how to discredit verifiable data so that it presents no challenge to established western historical teachings.

When Africans reword and reconstruct the national personality of their people distorted by colonialism it is considered backward; nonetheless, Europeans have been doing the very same thing for centuries while ignoring the outcries of other races. Diop challenges old beliefs, reinterprets known information, exposes omissions and additions to history and generally polices the history of blacks -ancient and modern- with an eye toward dismantling faulty analysis. He

also examines the so-called proofs of the origin of a white civilization on the African continent by continuing his examination into theories of migrating whites creating African civilizations and moving on or becoming absorbed into the native population. Imagine an unknown white race providing the spark of civilization(s) on the African continent at a time when Europe was steeped in barbarism. Diop finds no proof such civilizations existed except in the minds of those anthropologists who cannot accept the origin of civilization having its base in the Negroid race. He tackles each problem one at a time –explaining and creating an easy-to-understand picture of the events under discussion.

Beginning with chapter 1, What Were the Egyptians, the reader is shown through eyewitness accounts (Herodotus-known as the father of history, Diordorus of Sicily, Strabo, and Mantho, etc.) that the Egyptians were black. The bible states that Egypt was peopled by the offspring of Ham, ancestor of the blacks; other descendants of Ham are Kush or Chus –father of Nimrod, Phut, Canaan and Mesraim. Ham, son of Noah, is cursed, blackened and made the ancestor of Negroes. However, Ham is whitened whenever anthropologists seek the origin of civilization because he would then be the father of the first civilized country in the world. As Diop puts it:

It is impossible to link the notion of Hamite, as we labor to understand it in official text books, with the slightest historical, geographical, linguistic or ethnic reality. No specialist is able to pinpoint the birthplace of the Hamites (scientifically speaking), the language they speak, the migratory route they followed, the countries they settled, or any form of civilization they may have left. On the contrary, all the experts agree that this term has no serious content, and yet not one of them fails to use it as a kind of master key to explain the slightest evidence of civilization in Black Africa.

In the chapter, Modern Falsifications of History, the reader is treated to the assumptions, fantasies, and facts about ancient Egypt, from the time that the hieroglyphics were deciphered by Champollion the younger in 1822 until after his death in 1833. Egyptologists gradually began to recognize Egypt as the most ancient civilization, the civilization that had engendered all others. This was a time when Egypt was considered a Negro country. To say the least this created a problem! To solve this problem, Egyptology needed to destroy the memory of Negro Egypt. By asserting that the Negro was enslaved in Egypt, Mesopotamia or Arabia, they have designed a history that is totally false –it nonetheless contributes to alienating Black consciousness. Diop further states:

To explain the settlement and civilization of Egypt, specialists invoke four hypotheses, corresponding to the four points of the compass. The most natural of all –a local origin- is the one most often challenged.

This latter hypothesis, in turn, could be localized in two different places: Upper or Lower Egypt. In the case of Lower Egypt, it would be a question of what is now called the ‘preponderance of the Delta.’ Despite the absence of any historical evidence, it is a back door attempt to create a white civilization in Egypt. This is the view which is generally held by most who place the start of Egyptian civilization outside of Egypt –whether in Asia or in Europe. If the pioneers of civilization came from abroad, and if they were forced by geography to cross the Delta, it is logical to assume that the Delta was civilized before Upper Egypt. Not only is it impossible to demonstrate this theory, but even to find valid historical documents to support it.

The reader is treated to theory which does all it can to deny the link between ancient Egypt and Negroes. Blacks in search of the truth of their history must wade through arguments of Dark Red Hindu and Egyptian races that dominated culturally the Black, Yellow and White races. What happened to the Dark Red race? Diop provides the reader with enough information to show that this Dark Red race is actually a subgroup of the Black race; thereby, demonstrating that in reality no Dark Red race existed.

Some theories/proposals even deny the black race of its major characteristics; Champollion-Frgeac advanced, as a decisive argument to refute the thesis of Count Volney (The Origin of Civilization belongs to a Negroid Race) by stating:

Black skin and wooly hair do not suffice to characterize the Negro Race.

However, thirty-six lines later in the same document Champollion-Frgeac contradicts himself by writing:

Frizzy, wooly hair is the true characteristic of the Negro race.

It is under such prejudicial circumstances that honest historians must ferret out the truth and reality of the past. It is interesting to note that under the definition of Champollion-Frgeac the two most identifiable characteristics of the black race can also belong to the Caucasoid and Mongoloid races as well.

It is true that the Egyptians carried their racial pride so far as to establish a distinction between themselves and their native African neighbors, sometimes via color in their paintings and sculptures (Dark Red as opposed to Black) just as the British, Germans and French make distinctions between themselves. These distinctions, however, make them no less white. Moreover, the Egyptians represented their God in a Negro color, their own image: coal black!

Because of the enormous scope of the subject matter under investigation Diop urges continued work in the areas he has covered as well as others:

- a. Continued work on supporting evidence tying ancient Egypt to a Negro civilization thereby restoring the historical consciousness of African people all over the world.
- b. Continued study of the Semitic world during protohistoric times. They are a mixture of White and Black skinned people of western Asia and are important in the sense that one should have a better understanding of the Mesopotamian, Judaic and Arabic worlds which constantly refer to their underlying Black reality.
- c. Continued work on the monogenetic thesis of humanity (Dr. Leakey).
- d. Intensive study on the African sociopolitical structures in order to explain the direction of African historical evolution.

Diop examines theories of possible origins of Egyptian civilization with starting points at the Delta and Asia. Both lead to unacceptable ends. Although scientifically attractive, the hypothesis that man existed everywhere at the same time is highly unlikely so long as we fail to find fossilized man in America. It is unlikely that the living conditions were identical in present day

Iceland as those in present day Togo during the emergence of man; therefore, one would be hard pressed to expect or explain the global simultaneous appearance of man.

In addition, arguments for and against an African origin of Egypt are examined. Detailed examination of the Political and Social evolution of ancient Egypt provides the reader with a broader base for understanding the evolution of the Nile Valley. This examination extends from peacetime, internal upheavals and to strife at Egypt's borders. Egypt continually had to defend its borders against the thrust of white-skinned peoples from the north, east and the sea. Egypt began to contract its military responsibility to surrounding hordes in addition to the use of slaves in its military. In time, the Egyptian army began losing its nationality, becoming a force of mercenaries and semi-slaves commanded by national officers. This was happening at a time when feudalization was reappearing and undermining Egyptian society. From 1090 to 720 B.C., Egypt sank into feudalistic anarchy that lasted about three centuries. The country divided into two camps: in the north white rebels and former slaves, in the south, the authentic Egyptian nation. In 661 B.C., Ashurbanipal attacked Egypt and pillaged Thebes. The fall of the most venerable city of all antiquity marked the end of the Nubian Sudanese 25th Ethiopian Dynasty and marked the decline of African (Black) political supremacy in antiquity and in history.

The contributions of Ethiopia, Nubia and Egypt to civilization have been enormous and these contributions are examined in chapter XI along with convincing information on the origin of African civilization. Fifty photos are used to enhance this book, they include: The Sphinx, The God Osiris, Menes, Ramses II, Egyptian Heads, Narmer's Tablet, The Tower of Babel, The Great Pyramid, The Hottentot Venus, and a Sahara cave painting: Negro Woman.

At the First World Festival of Negro Arts, in 1966 Diop shared an award with W.E.B. DuBois. This award was presented to the writers who had exerted the greatest influence on "Negro thought" in the twentieth century. The award was richly deserved because this is truly a great work worthy of the attention of anyone interested in origin, rise and decline of ancient civilizations.

Black Africa: The Economic and Cultural Basis for a Federated State (A/EC***)**

Dr. Cheikh Anta Diop

ISBN: 0882080962

Lawrence Hill Books

The aim of *Black Africa: The Economic and Cultural Basis for a Federated State* is to divulge how Africa as a federated state can become a world power equal to or greater than the United States and the former Soviet Union. Diop believes this is possible through the emergence of an Africa working together and climbing the ladder of political, economic, and international power due to the combined and coordinated development of the continent's natural resources. Diop laconically and authoritatively investigates the necessity to restore, fortify and promulgate the historical consciousness of Africa. He affirms the significance of linguistic and political unity of the African on a continental scale. In his own words,

West Africa alone, if federated, has an economic potential greater than that of France and England combined...

The fundamental force behind this envisioned development of Africa is energy. The author states

...In the beginning is energy all else flows there from.

It is with this belief firmly in hand that Part II of *Black Africa the Economic and Cultural Basis for a Federated State* is based. The potential for hydraulic, solar, atomic, thermonuclear, wind, thermal, tidal, global thermal, volcanic thermal and geothermal energy is scrutinized. It is from this examination one learns that Black Africa leads the world in hydraulic energy reserves, about one-half of the total world reserves. The amounts of other energy reserves are as staggering. Each of the above-mentioned topics is briefly expanded by definition, location, and relationship to the industries they would support.

Part III, The Industrialization of Black Africa informs the reader which countries would be the hubs of iron, cobalt, chromium, tantalum, cadmium, vanadium, manganese, tin, copper, zinc, lead, silver, diamond, gold and uranium production. Ores have applications in chromium steels, cobalt steel, magnesium steel, etc. From ores to steel to automobiles and naval vessel production Diop clarifies these ideas with great care and reason. He further states the possibilities of a massive lumber industry and chemical derivatives used in making dyes. In addition, oleaginous plants (Palm trees), hevea (rubber), cotton, sugar cane, coffee, cacao, tropical fruits, as well as other cash crops, are also discussed. The multiplicity of possibilities is enormous. Diop describes the potential of the following locations in an interesting and well thought out manner: The Zaire River Basin; The Gulf of Benin Region, Ghana and The Ivory Coast; Guinea, Sierra Leone, Liberia; Tropical zone (Senegal, Mali, Niger), Nilotic Sudan, Great lakes, Ethiopia; Zambezi River Basin; and the Union of South Africa.

This book is a noteworthy fountainhead of information and facts about specific territories on the African continent. *Black Africa the Economic and Cultural Basis for a Federated State* is great as a reference book and an invaluable source of material for book reports as well as a thought provoking read.

The Cultural Unity of Black Africa (A***)**

Dr. Cheik Anta Diop

ISBN13: 9780907015444

Karnak House Publishers

In this text, Diop demonstrates the cultural unity that exists among African people's historical, linguistic, and traditional patterns. He explains why almost all African societies were at one time matrilineal and why European society is predominantly patrilineal. *The Cultural Unity of Black Africa* gives one reason to reflect on the origins of tradition, cross-cultural borrowing, and similarities borne out of shared experiences of African people.

Civilization or Barbarism (A/K***)**

Dr. Cheikh Anta Diop

ISBN: 1556520484

Chicago Review Press

The culmination of over thirty years of multidisciplinary research, *Civilization or Barbarism* is Diop's final contribution to the reconstruction of African and World History from an Afrocentric perspective. Here he broadens the project that he began in the book *African Origin of Civilization*, which has profoundly influenced thinking about Africa around the world. Diop offers a critical challenge to orthodox scholarship's interpretation of Egypt as a white civilization, which arose during the nineteenth century to reinforce European racism and imperialism. Amassing evidence from the linguistic to the archaeological, from the historical to the philosophical, he demonstrates that Egypt was a black civilization and that blacks are the rightful heirs to Egypt's proud legacy. Massive in scope and containing more than seventy-five illustrations, *Civilization or Barbarism* will be recognized by general readers and scholars alike as an unprecedented effort to restore Africa's past and its place in world history.

Towards the African Renaissance: Essays in Culture and Development 1946-1960 (A***)**

Dr. Cheikh Anta Diop

ISBN: 0907015808

Red Sea Press

Towards the African Renaissance is a collection of essays that were written prior to most African countries break from the yoke of European colonialism. They detail the importance and necessity of cultural unity among the peoples of African nations and countries as a means of building a strong Africa capable of becoming a major partner in world affairs. These essays are an insightful analysis of Africa's potential and begins with two essays that explore the origin of the Wolof language. In the essay titled, *When can we talk of an African Renaissance*, Diop expounds the importance of African languages as a basis for building a strong sense of nationalism. He clearly understands that literary works written in foreign languages by Africans are of marginal value to Africans as a whole. According to Diop,

Every literary work necessarily belongs to the language in which it is written: works written by Africans in Foreign languages thus belong first and foremost to those foreign literatures and cannot justifiably be considered as monuments of an African literature. It is not possible to write for two publics as different from each other as the European public is from what can generally be called the African public.

He further states,

It is absolutely indispensable to destroy this attachment to the prestige of European languages in the greater interest of Africa.

In *Towards an African Political Ideology* Diop provides an outline of necessary awareness that leads to attitudes that must be developed for Africans to sharpen their worldview based on understanding the significance of their cultural and historical past. This task he argues can only be accomplished once the social and psychological obstacles of colonialism have been overcome. He notes that,

The African is unaware that his ancestors, who adapted themselves to the material conditions in the Nile Valley, are humanity's most ancient guides on the paths of civilization.

Diop analyses the underdeveloped resource potential of the African continent and makes comparisons between Africa and some western countries. These comparisons demonstrate the dire need for Africans to develop and assert their collective resource and political strength in order to reduce external exploitation. From mineral and energy resources to contrasting population densities he makes a case for future pressures that could be detrimental to the African continent if political unity is not obtained. He particularly warns of the dangers of western consumption and the potential effects it poses to Africa. He quotes the Wolof proverb,

In the absence of power one must work with the mind.

Diop briefly looks at comparisons between the Arab world and black Africa, American involvement in black Africa and policy reform. The overall impact of *Towards the African Renaissance* is the insightfulness provided by one of the great African thinkers of all time.

Towards the African Renaissance: Essays in Culture and Development 1946-1960 Word List

Bicameral – Composed of two legislative branches

Epistolary – Of or associated with letters, letter writing

Marabout – Muslim hermit

Proselytize – Convert from one belief to another

Realpolitik – A usual expressionist national policy having as its sole principle the advancement of national interest

Sceptical – Variant of skeptical

Sequelae – Something that follows

Temporal – Pertaining to, concerned with, or limited by time

Tertiary – Third in place, order, degree or rank

St. Clair Drake

The Redemption of Africa and Black Religion (H/RE**)**

St. Clair Drake

ISBN: 0883780178

Third World Press

The study of black religion, from the early days of the slave trade to the formal introduction of Christianity is a story of religious evolution.

The slaves brought with them the belief that their lives were controlled by fate or destiny, but that an individual, within the broad outline of his predestined fate could determine specific courses of action... and could take responsibility for his own affairs. This concept was eventually replaced by that of a God “who’s got the whole world in his hands” and who, at the end of time, “will judge all men...”

For many the cause and effect of the evolution of religion in black America remains a mystery. *The Redemption of Africa and Black Religion* examines the social and political climate of past times and shows how and why the evolution of black Religion has developed. Richard Allen, Prince hall, and William Whipper represented the dominant views among educated Negro clergy during the early 19th century. The evolution of these views up until 1960 had a major influence on black America. *The Redemption of Africa and Black Religion* holds interesting insights concerning the development of these views as well as black Religion generally.

Dean Dudley

History of the First Council of Nice: A World's Christian Convention, AD 325 with the Life of Constantine (H/RE**)**

Dean Dudley

ISBN: 1881316033

EWorld, Inc.

“Great dissensions had arisen in the church of Egypt about the nature of Christ, and the time to celebrate Easter...” These dissensions troubled the Roman Emperor Constantine who held sway over most of the known world. “He therefore ordered a convention to be held at Nicara in Bithynia, to which bishops were invited from all parts of the world, hoping that harmony might result from the decision of such a universal assembly of the chief Christians of the world.” *History of the First Council of Nice* looks at the process, decisions, and outcomes of this important Christian assemblage as well as the influences and occurrences that helped to shape the thinking and behavior of Emperor Constantine.

Joycelyn Elders and David Chanoff

Joycelyn Elders, M.D.: From Sharecropper's Daughter to Surgeon General of the United States of America (AA/MD**)**

Dr. Joycelyn Elders and David Chanoff

ISBN: 0380786486

Harper Perennial

Amid the controversy surrounding the confirmation, tenure, and resignation of Dr. Joycelyn Elders as Surgeon General of the United States little has been written about her life before she entered the political fray. The great granddaughter of slaves and the impoverished child of sharecroppers, she later rose to the highest medical position in the country, but her success was not without tragedy. Elders breaks her silence and shares both the travails and the triumphs of her life including those surrounding her forced resignation by President Clinton in 1994 and its backlash.

Frantz Fanon

Black Skin, White Masks (AD**)**

Frantz Fanon

ISBN13: 9780802143006

Grove Press

Does the African who has experienced the realities of colonial injustice conduct himself in a different fashion when in the presence of his peers than when in the presence of his colonizers? The obvious answer, for most blacks, is yes. The more probing question is, why? Since being liberated from colonization has the behavior of present day blacks continued to be a carbon copy of the past and is culture an important factor in this cause and effect cycle? Once again, the obvious is before us. How do those who have been colonized and those who have been colonizers view each other and what events shape these views? Do they perceive each other as equals or are colonial attitudes alive and well only camouflaged? Does each group need the other and how can embedded stereotypes affect the thought and lives of each group? Is the African, after hundreds of years away from African soil and culture, still an African? Is he some new anomaly in a strange land? Are blacks in America Africans or are they Africans living in America? The analyses of these and other questions in *Black Skin, White Masks* will serve as a fountainhead of knowledge for centuries to come.

With psychoanalysis, metaphysics, literature, and poetry Fanon lays bare the pathological traits of Europeans as they relate to Africans. He also exposes the psychic of what he calls the “recultured” Africans. More specifically, he examines the pathological traits of Africans transplanted from the Antilles to France. Generally speaking, however, these traits can be applied to any situation where Africans have been colonized by groups of whites. Fanon states:

There is a fact: White men consider themselves superior to Black men. There is another fact; Black men want to prove to white men, at all costs, the richness of their thought, the equal value of their intellect.

He contends that white cultural mastery, particularly in language, brings the black man closer to that particular cultures definition of humanity. He further states:

a man who has a language consequently possesses the world expressed and implied by that language.

This being true, African Americans have had their cultural links destroyed by the dehumanizing events of the slave trade, and were subjected to the cultural evolutions of the United States of America, which were, without a doubt, European in nature. They became something that they were not –changed, something approaching whiteness. Those who mastered the culture (language) best were deemed to be more than their peers. He supports his point of view with some very interesting examples.

Fanon maps the problem of racial prejudice between different groups of Africans due to the adoption of white values by one or both groups. He postulates that any group of blacks that believe they are more in line with the cultural teachings of a colonizing group tend to feel superior to other groups of blacks, and to validate the superiority beliefs of whites, Fanon looks at the issues involved in this process. He also notes the adult-child syndrome that whites use

when they engage in conversation with blacks. He contemplates a very thought provoking issue when he considers the reaction of Europeans when they are exposed to each other's cultures. What makes the issue of European cultural contact interesting is the dissimilarity of reaction when Europeans encounter African cultures.

Fanon uses an entire chapter to examine the psychological workings of colonized women of color, and their relationship to white men. His analysis and examples are thought provoking and blunt. In another chapter, his analysis of men of color and white women is just as stimulating. He examines the revenge, power, and assimilation concepts of black male and white female relationships. He explores the myths of black male sexuality, and how it affects both groups. In his discussion on the development of, and the problems of Negrophobes he states:

...It is not hatred of the Negro, however, that motivates them; they lack the courage for that... hate is not inborn; it has to be constantly cultivated, to be brought into being, in conflict with more or less recognized guilt complexes. Hate demands existence, actions and behavior; in a sense he has to become hate. That is why the Americans have substituted discrimination for lynching.

Fanon further states that, *a given society is racist or it is not*. There is no middle ground. Statements that give credit to being less racist in one part of society as opposed to another are the thoughts of men who do not completely understand racism. It is, in a way, a method for them to live with the guilt of being in a racist society. He shows that racism is not always a product of the majority (colonizer) toward the minority (colonized). The Union of South Africa is a good example. Fanon tells us that if one studies the examples of history they will find that the financial and intellectual elite of Europe are responsible for colonial racism. *It is the racist who creates his inferior*. Inferiority based once again on false science and religious dogma. He states:

As long as black man is among his own, he will have no occasion, except in minor internal conflicts, to experience his being through others. It is when the black man is in contact with the white man that he must be black in relation to the white man. This truth stems from color prejudice. Sir Alan Burns in his book, *Colour Prejudice*, states, It (colour prejudice) is nothing more than the unreasoning hatred of one race for another, the contempt of the stronger and richer peoples for those whom they consider inferior to themselves and the bitter resentment of those who are kept in subjection, and are so frequently insulted. As colour is the most obvious outward manifestation of race it has been made the criterion by which men are judged, irrespective of their social or educational attainments. The light-skinned races have come to despise all those of a darker colour.

Each society has a channel through which forces of aggression, of that society, can be released. Examples of this would be children games (football, cowboys and Indians), adventure stories (Tarzan, most comic books), and cartoon characterizations (all of them). It truth, the majority of the magazines, books, and cartoons in the United States are put together by white men for little white men. The devil, the bad man, the savage, and all forms of evil are often either portrayed by the Indian, and the black man, directly or inferred. Black children can very easily become the hero of such stories, and end up facing and defeating the terrible danger of the cannibal (black man). This in turn has the effect of teaching the black child at a very early age to despise his culture. This is because his culture glorifies the deeds of American and European explorers, pioneers, and military almost all of whom are white. Given the absence of substantial African American and African role models, the child develops a false reality in relationship to self. At

school when he has to read stories of savages, he always thinks of Indians (noble savages) and Africans (wild jungle savages). The problem with this is as he grows he will recognize that he too is attached to the wild jungle savages he has rejected through education. Fanon States:

man is human only to the extent to which he tries to impose his existence on another man in order to be recognized by him. As long as he has not been effectively recognized; by the other, that other will remain the theme of his actions. It is on that other being, on recognition by that other being that his own human worth and reality depend. It is that other being in whom the meaning of his life is condensed.

Moreover, when he encounters resistance his freedom of life is threatened.

Black Skin, White Mask is an interesting book explaining the motives, psychology, attitudes, pathological traits, and intellectual guises behind racism. It seems however, to miss the point of historical connections that are sorely needed in the lives of black people everywhere. If this were not true it would not contain in its pages,

I am convinced that it would be of greatest interest to be able to have contact with Negro literature or know that a correspondence had flourished between some Negro philosopher and Plato. But I can absolutely not see how this fact would change anything in the lives of the eight-year-old children who labor in the cane fields of Martinique or Guadeloupe.

It is in the long run that these historical links will prove to be important for they are part of the cultural cement that will bind the lives of Africans no matter what their locale.

Cain Hope Felder

Troubling Biblical Waters: Race, Class and Family (F/RE/SO***)**

Dr. Cain Hope Felder

ISBN: 00883445352

Orbis Books

How important is the Bible in understanding the black religious experience? What was the practical and spiritual relevance of the Bible in ancient Africa? What is it today? How does that relevance apply to Africa's people worldwide? Why have post-biblical writers diminished the role of blacks in the Bible? Why do Blacks view their cultural involvement in the history of salvation as a relatively recent occurrence? Felder, the author of *Troubling Biblical Waters* examines and analyzes biblical and extra biblical texts in order to provide answers to these and other questions. This book demands that 1) the words of the Bible be re-examined and understood within the framework of the spiritual, social, economic, and political influences of their era, and 2) then re-examined within the scope of an Africentric view.

Troubling Biblical Waters serves a threefold purpose for the African American community:

1) It is a sounding board for rational thinking in black religious history, and a resource for understanding, more clearly, the role of blacks in the Bible.

2) It lends, to some extent, credibility to the Bible as a tool for black social, economic and political liberation.

3) It provides a stronger foundation for continued black intellectual inquiry and theory in the arena of religion.

The presence of blacks in the Bible and questions of race are reassessed in chapters 1 through 3. Chapter 1 examines the history of blacks in the Bible. Who were the inhabitants of Qeys (Cush/Ethiopia), Punt (Nubia/Sudan), and Ta-Merry (Egypt/Kmt)? We now know that ancient Africa was inhabited by blacks –a fact that had been obscured by modern European and American historians even though they were in direct conflict with the writings of ancient historians. In fact, Herodotus the so-called “father of history” clearly attests to the Negroid features of the people from Cush, Sudan and Kmt. With this in mind, new meaning can be derived from passages like Ps105:23:

...Israel came to Egypt; Jacob sojourned in the land of Ham.

Nevertheless, European scholars largely ignored the importance of African influence on Kmt. Felder states:

The bible is the foundation for the Word of God, but Black people must take a more critical stance toward current exegetical methods and hermeneutical conclusions and not deify the Bible as the definite and exclusive word of God.

Interestingly, the gospels and epistles, which were omitted or ignored in the formation of biblical text, are an excellent example of human manipulation of holy wisdom. As Felder states:

the challenge today is to rediscover how the Bible impels us toward d new international African identity...

Chapter 2 examines one of the most popular myths of Ethiopia and the Middle East, The Queen of Sheba. This story serves as a constant reminder of how, over time, Africans have been relegated to minor or subordinate roles in biblical literature –not to mention being omitted altogether. Chapter 3 compares racial motifs between the old and new testaments.

Part II of *Troubling Biblical Waters* is comprised of four chapters. They amplify and analyze the question of class through Biblical mandates on justice and social class. In addition, epistle to the Galatians and the epistle of James are used to show a change in Biblical thought, practice and evolution. Both epistles deny class as a fundamental part of religion. The epistle of the Galatians focus’ on problematic aspects of freedom and class-consciousness and it demonstrates how men sometimes shed their responsibilities in favor of legalistic religion by religious law. The epistle of James tends to abandon such an approach and is concerned with the *conventional expediency*, *not gospel* that social intercourse is governed by.

Lastly, Part III consists of three chapters. Combined they take a look at the Bible in relation to gender, family and the household of God. These chapters are intensely interesting in that they focus on more immediate or more easily identifiable controversies. Chapter 8 deals primarily

with the contributions and status of the woman in ancient biblical and extra biblical texts. In chapter nine the author shows that the Bible presents diverse family patterns, not just what has become to be called the nuclear family. The comparisons of family in chapter 9 relates directly to modern day considerations in black family life. Finally, chapter 10 concerns itself with the role of the church as a peace maker in the age of nuclear weapons.

A companion study guide can be purchased in addition to the book itself. Each study guide chapter contains an outline of covered material, a set of discussion questions, terms labeled “key concepts” (which help to reinforce the ideals behind the words), the objectives of each chapter (which can be used as a general teaching guide for instructors or independent thinkers), and scriptures which are to be read as part of the lesson. A glossary beginning on page 63 serves well in defining the religious language used; however, keep your personal dictionary close at hand.

Philip S. Foner

W.E.B. Dubois Speaks: Speeches and Addresses 1890 to 1919 (AA***)**

Edited by Dr. Philip S. Foner

ISBN13: 9780873481816

Path Finder Press

This is a chronological text of speeches and addresses covering a wide range of problems faced by the black community. Dr. DuBois has eloquently written speeches, which call for action via the systematic examination of these problems. This text is rich in the history of its time and gives the reader a greater understanding of the social conditions to which blacks were exposed. Most often books are written about specific problems and offer no meaningful solutions or framework from which to start a constructive transmutation of present social conditions. *W.E.B. DuBois Speaks, Vol. I*, does both.

John H. Franklin and Alfred Moss, Jr.

From Slavery to Freedom: A History of African Americans (AA/H/S*)**

Dr. John H. Franklin and Dr. Alfred Moss, Jr.

ISBN: 0072295813

McGraw-Hill Higher Education

From Slavery to Freedom is a comprehensive historical journey into the African American experience in the New World (the Americas) with a focus on events in the United States of America. It covers a wide range achievements, conflicts, failures, successes, and initiatives of Africans through the socially transformative American colonial period until the early 1990s.

From Slavery to Freedom begins with a brief overview of some of the most well-known African empires (Ghana, Mali, and Songhay, etc.). These empires are discussed in terms of their political, economic, social and religious institutions. After examining the history and diversity of the African backdrop Franklin and Moss open the door to the early interactions between Africans,

7Europeans and Asians as they struggle to adapt to the changing conditions, and dangers of what turned out to be a horrifically lopsided power relationship. It captures the historical reality of the steps that lead to distorted race relations between Africans and foreigners and all else that was to come.

From Slavery to Freedom is a powerful information filled work that should be explored by anyone with an interest in the history of African diaspora people and United States of America history. It challenges historical misconceptions and brings voice to the perspective of Africans in America.

From Slavery to Freedom: A History of African Americans Word List

Chafe – to wear away; to annoy

Countenance – appearance, especially the expression of the face; to give support or approval

Huguenot – a member of the Reformed or Calvinistic communion of France in the 16th and 17th centuries; French Protestant

Insular – circumscribed and detached in outlook and experience; narrow or provincial

Quaker – a member of the Religious Society of Friends, a Christian sect founded by George Fox about 1650, whose central belief is the doctrine of the Inner Light. Quakers reject sacraments, ritual, and formal ministry, hold meetings at which any member may speak, and have promoted many causes for social reform

Hoyt W. Fuller

Journey to Africa (A/M*)**

Hoyt W. Fuller

ISBN: 0883780186

Third World Press

Fuller begins by briefly setting the stage for the reader in order to show the differences in diplomatic, social, and economic realities from which developing African nations and western countries operate. In this particular case Fuller is referring to Sékou Touré and the then emerging nation of Guinea. After providing some background about the man and the country, Fuller begins his story. The year is 1958 and the country is France –he explains his significant racial encounters and is more than capable of using the force of a few well-chosen words to convey his message.

There is as much intellect in this book as there is emotion and the contrasts and comparisons of French thought and behavior with respect to its former colonies in French West Africa is an apparent clone of White Americas thoughts and behavior toward African Americans. Fuller's description of his trip is the true treasure of *Journey to Africa*. From the people he travels with to those he meets along the way he shows that the well-being of Africa and her people will only be in their best interest when African people demand and control all of the internal and external forces that affect their lives. With the above statement in mind, Fuller makes an interesting

observation about the tendency of Africans who occupy the middle class, justifying European domination within their lives.

Journey to Africa is a refreshing change from the scholarly works on Africa and her people. It is a celebration of African people, and Fuller's feelings about this trip and his keen awareness of himself in relationship to the people of Africa.

Neely Fuller

The United Independent Compensatory Code/System/Concept: A Textbook/Workbook for Thought, Speech and/or Action for Victims of Racism (White Supremacy) (RA*)**

ISBN: n/a

Neely Fuller, Jr.

Self Published

The United Independent Compensatory Code/System/Concept is a 335 page book that attempts to provide, a non-white person that is a victim of racism and a non-racist white person, a guide and/or generally structured response to racist thought, speech, and action. First produced in 1957 and revised four times since then, it remains one of the single most comprehensive texts on coping with white supremacy with the ultimate aim of eliminating functional racism through the actions of a person(s) and replacing it with, in the words of the author, "truth, justice and correctness."

Fuller contends that truth leads to justice; justice leads to correctness, and combined the end result is peace. He explains that there are nine major areas of what he calls "people activity" in which racism is practiced, expanded, and refined (Economics, Education, Entertainment, Labor, Law, Politics, Religion, Sex, and War). He also states there are four motivating factors to people behavior. He outlines, and explains each before moving on to the five major "political isms" in which people can be categorized and gives us his view that there are two classes of people –the powerful and the powerless. He continues to categorize and explain specific aspects of human thought and behavior until he has covered each one that is woven into the instruction of *The United independent Compensatory Code/System/Concept*.

The main body of *The United independent Compensatory Code/System/Concept* contains suggestions for combating white supremacy in the nine major areas he has put forth. The use and/or practice of any of these suggestions will require a wholesale shift in the lives of most people who have become accustom to contemporary western lifestyles because they involve minimizing and eliminating the distractions and divisiveness that have polarized the thinking and understanding of how racism functions. Some sections of Fuller's work can be difficult to follow; however, overall his message of combating white supremacy comes through loud and clear. Fuller ends by defining and explaining words and terms most often used in his work. His explanations are direct, straightforward, and are of the either/or variety. There is little room for middle ground in *The United Independent Compensatory Code/System/Concept*.

Beatrice Garrett

A Bite of Black History (AA*)

Beatrice Garrett

ISBN13: 9780962988714

Bosck Publishing House

A Bit of Black History is an interesting, reflective, eye-opening and entertaining look about the history of African American people. The poetry of Beatrice Garrett sheds the sometimes tedious baggage of formal historical instruction and replaces it with words that open the mind to the past and present lives of people of African descent. Every poem is based on an actual event and contains clarity, dignity and a positive outlook that can only benefit future generations. More books of this type are sorely needed. *A Bit of Black History* has broken new ground for those who must ultimately follow.

David J. Garrow

The FBI and Martin Luther King, Jr.: From “Solo” to Memphis (H/CR***)**

ISBN: 0393015092

David J. Garrow

W.W. Norton & Company

The FBI and Martin Luther King, Jr. is an eclectic review of the sociopolitical facts concerning the FBI and its investigation of the Southern Christian Leadership Conference (SCLC) and Dr. Martin Luther King, Jr. When combined these facts begin to illuminate the reasons for the initiation and intensification of FBI investigations into SCLC activities, Dr. King's personal life and his nascent political strength. *The FBI and Martin Luther King, Jr.* is also an analysis of the three phases and types of intelligence sought in these investigations over the period from 1958 to 1968 –subversive (Communist Infiltration-COMINFIL and Counterintelligence Program-COINTELPRO), personal (FBI Division Five), and political. It examines the disparate motivations behind each phase of the investigations and examines the logic used to justify them.

The FBI and Martin Luther King, Jr. is an analysis that displays indirectly the psychological underpinnings at work within the African American community during most of the Civil Rights Movement. It verifies rumors of negative governmental intervention in the Civil Rights Movement; thereby, reaffirming the historical wariness and distrust toward the federal government felt by many African Americans. It stands as a reminder of the depth of racial animus in the United States of America and its reach beyond random street level interactions and into the preview of federal authority. And it outlines the hopes and frustrations inherent in attempting to bring to fruition the high-ideals of American social democracy while sketching milestones that tend to lead away from the slow pace of change through pacifistic engagement. Ultimately, it can be inferred that this text seeks to impart the who, what, where and why of the FBI's actions in general toward the Civil Rights Movement and particularly Dr. King. It demonstrates that the driving factors behind the FBI's decisions and tactics may very well have been based on puritanical ideological grounds, ethnocentrism and paternalism.

Prior to 1961 the FBI's interest in Martin Luther King, Jr. was minimal; however, the FBI's interest took on a more serious tone beginning May 1961. As such, *The FBI and Martin Luther King, Jr.* offers conceptually two perspectives the author believes must be employed when examining the FBI in order to understand how the FBI's Division Five could act as it did – autonomy and homogeneity. As noted by Garrow, since the story of FBI investigations were brought to the public's attention, “very little effort has been devoted to explaining why such offenses occurred.” On the other hand much has been made about the FBI's dirty tricks in press reports, government investigations, academic studies, congressional inquiries and the chatter between streetwise commentators. In short, they were quick to detail FBI misdeeds with little or no analysis of the core issues that shaped the ideological direction of the agency.

Central to the above theme is the emphasis or blame heaped upon on one man for the behavior of the FBI –J. Edgar Hoover. This is absolutely true for FBI officials who survived the Hoover administration. It became a clear pathway for them to deflect blame and remain secure in their careers by claiming they were only following the orders of Mr. Hoover. However, the “Hoover did it” excuse comes on the heels of questions concerning the legality of the agencies actions. Stated otherwise, did the FBI violate presidential orders, congressional statutes, Supreme Court decisions or constitutional guarantees? To date, such questions tend to scapegoat J. Edgar Hoover while avoiding meaningful analysis of FBI conduct. Garrow notes that:

The bureau's desire for autonomy as opposed to a larger budget or increased manpower allowed the agency to perform as it did. He states, “Hoover sought with consistent success to maximize the autonomy of the FBI, and it was this pursuit that produced a situation where external controls or checks on the bureau were virtually nonexistent.

Homogeneity is the other factor that goes a long way toward summing up the “how” and “why” of the FBI. Garrow states:

The FBI recruited mostly white men with small town backgrounds, parochial educations, and strongly conservative political views...

Thus the superiors in the agency tended to hire clones of themselves and buttress these agents socialization into the bureau with reinforcing social practices that mirrored their own views thereby creating a homogeneous clique. Nonetheless, the FBI's attempts to discredit Dr. King publicly via the dissemination of personal information to newspapers, religious organizations, the State Department and numerous military offices et.al., emphasis' the scope of its influence. Further, an example of the framework from which the agency worked can be seen in a list from a spring 1968 memo to all field offices from the FBI's Division Five detailing its long range goals toward what it termed Black Nationalist Hate Groups COINTELPRO.

1. Prevent the coalition of militant black nationalist groups....An effective coalition of black nationalist groups might be the first step toward a real “Mau Mau” in America, the beginning of a true black revolution.
2. Prevent the rise of a “messiah” who could unify and, and electrify, the militant Black Nationalist movement. Malcolm X might have been such a “messiah”; he is the martyr of the movement today. Martin Luther King, Stokely Carmichael and Elijah Muhammad all aspire to this position. Elijah Muhammad is less of a threat because of his age. King could

be a very real contender for this position should he abandon his supposed “obedience” to “white, liberal doctrines” (nonviolence) and embrace black nationalist. Carmichael has the necessary charisma to be a real threat in this way.

3. Prevent violence on the part of Black Nationalist groups. This is of primary importance.

4. Prevent militant Black Nationalist groups and leaders from gaining respectability, by discrediting them to...the responsible Negro community...the white community....[and] in the eyes of Negro radicals.

5. A final goal should be to prevent the long-range growth of militant Black Nationalist organizations, especially among youth.

SCLC with Dr. King, the Student Nonviolent Coordinating Committee (SNCC) with Stokely Carmichael and H. Rap Brown, the Nation of Islam (NOI) with Elijah Muhammad, and the Revolutionary Action Movement (RAM) with Maxwell Stanford were among those targeted. Ultimately the xenophobic approach of the FBI toward Dr. King can be seen as a reflection of America’s dominant cultural, social and political stance. When viewed in this light the FBI can be seen as a representative bureaucracy loyal to the established order against adversarial challenges while Dr. King and SCLC can be viewed as radical threats.

Marcus Garvey

The Tragedy of White Injustice (RA**)**

Marcus Garvey
ISBN: 0933121083
Black Classic Press

In this publication, Marcus Garvey features three essays: Africa for the Africans, Hail! United States of Africa, and The Tragedy of White Injustice. Although Garvey explains in the foreword, “this is not verse... orthodox prose... it is a kind of mean adopted for... conveying the desired thought...” one can only be reminded of the poetic style used in each essay. In 1927, while in jail, Garvey wrote these essays with the aim of inspiring Black men and women to act against race prejudice and exploitation.

Eugene D. Genovese

Roll Jordan Roll: The World the Slaves Made (AA/S**)**

Genovese, Eugene D.
ISBN: 0394716523
Vintage Books

Eugene D. Genovese argues that “the slaves, as an objective social class, laid the foundations for a separate black national culture while enormously enriching American culture as a whole. But that separate black national culture has always been American, however much it has drawn on African origins or reflected the distinct development of black people in America. White and

black southerners, [particularly in plantation settings and paternalist aspects] however different they may claim to be and in some ways are, have come to form one people in vital respects.”

Genovese begins by stating: “Cruel, unjust, exploitative, oppressive, slavery bound two peoples together in bitter antagonism while creating an organic relationship so complex and ambivalent that neither could express the simplest human feelings without reference to the other.” It is from this viewpoint that Genovese claims the seigniorial world of master and slave evolved and as it did it manifested itself as a paternalistic ideology that circumscribed the existence of both and represented the ante-bellum South’s *fiat accompli*.

He defines the limits of distribution of slave labor throughout the south for farms, plantations and big plantations based on contemporary benchmarks. Plantations it is noted were units of 20 slaves or more and they accommodated 50% of all slaves in the southern United States. The other 50% lived on small farms. Big plantations were units of 50 slaves or more. Thus, the management of the slave population, good or bad, was shared equally among farms and plantations. Genovese provides historical testimony by master class ideologues, overseers, slaves and former slaves, et al, along with his own generalizations in order to present a clear sense of the often convoluted logic that acted as a catalyst and guide for the evolution of slavery in the United States of America.

Some avenues of Genovese’s research involve perceptions as expressed, in words and actions, of poor whites. Their overall relationship to the slave population is critical to understanding the dynamics of the social interplay between themselves and the master class. “Ex-slaves later recalled poor whites as ‘one of our biggest troubles.’ Those poor whites would encourage slaves to steal and then cheat them in trade; would steal themselves and blame slaves; would seduce impressionable young slave girls; and above all, provided the backbone of the hated slave patrols...”

Genovese looks at the relationship between the law and the slaves and traces the slow and grueling transformation of slave identity in a system that regarded them as personal, movable property with no human attributes to the recognition of their humanity albeit in a restricted context. “As the master saw it, the working out of the legal system drove the slaves deeper into an acceptance of paternalism. As the masters did not see, it did not drive them into an acceptance of slavery as such.” Nonetheless, those enslaved faced horrific penalties in law and were not entirely safe from the lawless—slave patrol laws, lack of opportunity to testify in court and the differential treatment toward whites accused of the same or similar crimes, especially murder and rape demonstrate that in most cases the blindfolded Lady Justice’s 20/20 vision was not completely obstructed. As an ex-slave, referring to white males so aptly put it when commenting on anti-miscegenation laws: “He made that law himself and he is the first to violation.”

Roll Jordan Roll gives much time and attention to social reform during slavery and notes that “the steady progress of anti-emancipation sentiment went hand in hand with demands for amelioration and greater humanity.” This appears to be true in the areas of protection of family life, marriage, literacy, living conditions, and the quality of food. *Roll Jordan Roll* shows by comparison the differences in the living conditions of southern ante-bellum American slaves and European and Asian industrial workers and peasants. The conditions in Germany, England,

Hungary, Poland, Italy, China, India and Russia bring into focus comparative realities that provide an interesting contrast. For example, slaves generally received weekly one half pound of low grade pork. In some cases they could hunt, fish and/or raise chickens. When these rations are compared to parts of Europe and Asia Genovese finds that, "In England prisoners and paupers on relief were eating better than many in the working class... In Holland the moderately well-to-do seldom ate meat once a week, while peasants and workers were lucky to have meat once a month." These comparisons and others are compelling indications that throughout the world the enslaved, poor and disadvantaged continuously found themselves at the mercy of socially unbalanced and disruptive systems.

Cruelty or the lack thereof (depending on one's view of slavery) is examined. This section speaks for itself; however, the arguments and counter arguments are a source for gauging the attitude and thinking of southerners born-into or introduced into a system that perpetuated inhuman treatment and distorted values. "Southern slave owners saw their participation in the slave system as a duty and a burden—a duty sanctioned by God and country and a burden in the sense of obligation to their slaves" e.g., providing food, clothing, and medical care. In the 18th century such atrocities as ear cropping, branding, and castration began to decrease as punishments prescribed by law; "...sadistic slaveholders could no longer exercise their will with impunity." However, during the late ante-bellum period many slaveholders in an attempt to maintain slavery as an institution and explain away charges of brutality "denounced cruelty to slaves" and denied that it existed.

A considerable amount of effort is also used to examine, explain and draw conclusions about religion and its role in slavery. The examples and analysis is nothing short of eye-opening. As noted by the author: "the truth of religion comes from its symbolic rendering of man's moral experience, it proceeds intuitively and imaginatively. Its falsehood comes from its attempt to substitute itself for science and to pretend that its poetic statements are information about reality." A look at Anglican, Baptist, Methodist, Calvinist, Catholic, Presbyterian et.al., attitudes toward slavery in North and South America and the West Indies exposes the wide contrast in actions and views of the church during the ante-bellum period.

Genovese discusses white and black preachers and specific obstacles each faced in the administration of their service. The slaves overall attitude toward white preachers had roots that reached deep into the black psyche and culminated in a general distrust. Language and style presented problems; however, on a more heterogeneous level, communication notwithstanding, credibility was a major issue for a number of reasons. Thus, many slaves could not directly reconcile the contradiction in the behavior of many white ministers during the week and the "Word" they delivered on Sundays. In fact, Genovese notes that contradictions in the administration of the "Word" itself created a sense of deceitfulness on par with the "Roman Theologian, Spina, who, never worried whether the Inquisition's victims were guilty. Father Spina explained to his squeamish associates that even if those executed were innocent, they deserved death anyway by reason of original sin."

Black preachers appear to have garnered greater popularity within the slave community than their white counterparts; however, hostility, suspicion and cynicism by whites in general surrounded their vocation. Black preachers seemed to know that it was important to speak in the

language of their audience and not mimic the tone and intonations of the white clergy. Genovese relates: "The people must hear God's Word spoken in their own language. With this one stroke the preachers have brought God to black people as their own, not as some remote white father-image." He further notes that "The slave's Christianity cannot be understood as a façade behind which the countryside practiced pagan rites or wallowed in something called superstition. Nor, alternately, can the beliefs and practices of the folk religion be understood as having corrupted the slaves' Christianity. Folk belief, including the belief in magic, constituted a vital element in the making of the slaves' own version of Christianity, and does not appear to have introduced any greater distortion into a supposedly pure Christianity than did the folk beliefs of ancient, medieval, or even modern Europe which steadily helped shape the formation of the high religion." Southern Voodoo commonly referred to as Hoodoo, practiced by some southern slaves, had a limited impact on slave society. It arose during the 18th century with the arrival of slaves from Africa and the West Indies and it established itself in New Orleans and a few other cities as well as spotty distribution among small farms. Nonetheless, conjurers invoked strong resentment among the master class.

Genovese examines the use of black herb doctors and the faith slaves placed in these practitioners. The hostility displayed toward white physicians by slaves is understandable considering the level of ignorance that circumscribed the medical profession at the time. Slaves were also aware of the tendency of white physicians to use them as medical guinea pigs. Thus, black herb doctors whose patients survived illness were elevated socially within the slave community.

Roll Jordan Roll looks into some common stereotypes that have been attributed to slaves, some of which have survived to contemporary times. Genovese examines *Work Ethic* and the notion that African slaves were inherently lazy. With a critical eye he explains that "African tradition, like European peasant tradition, stressed hard work and condemned and derided laziness in any form." He adds that, "routinized work as a moral duty was discounted" and notes that when given the opportunity "slaves worked harder and with great satisfaction when they worked for themselves" which indicates that they were "aware that they are being exploited." He uses as examples, corn shucking, hog killing, log rolling, cotton picking and sugar grinding to demonstrate that no aversion to hard work existed.

Work in the *Big House* took an exacting toll on house servants, but generally gave them opportunities that were not extended to slaves that worked in the fields. Genovese examines the psychological and physical impact of these opportunities. An intriguing aspect of life in the big house is the way "house servants tried to raise their image in society and also narrow the distance between black and white." Genovese states that, "they felt superior to the poor whites and even some solid yeomen; their identification with their masters, far from representing an acceptance of inferiority, gave them a device for asserting superiority over many whites."

Genovese also looks at the social connections of class within the slave community. He examines the role of the overseer who was generally white and responsible in many cases for the daily operation of plantations. When the slaveholder lived on the plantation the overseer was most often responsible for the maintenance and productivity of the slaves. Drivers (who were generally black) were responsible for the productivity of groups of slaves and answerable to the

overseer. “The leadership that the drivers gave to the quarters reflected the contradictory nature of their loyalties, experience, and social position.” Preachers, conjurers, drivers, practitioners, artisans, house servants and field hands were the basis for slave class distinctions.

Among slaves, particularly in the colonial period, slave artisans made major contributions to the upkeep and development of plantations. Africans brought skills to the Americas. They were also taught other skills –blacksmithing, carpentry, masonry, etc. During the late ante-bellum period approximately 10% of the slave population at any given time was hired out, in effect, creating a pseudo-self-work system. Genovese outlines this process and its effects on the individual and the system.

Roll Jordan Roll investigates a number of areas of interest that are topic-specific and add to the overall completeness of the work, such as:

SUFFERAGE-LAW

Amazingly, free Negroes had the right to vote until 1835 in North Carolina and Tennessee. In Delaware and Louisiana they could, albeit with some restrictions, testify against whites. Some free Negroes owned slaves, usually a wife, husband or other relative that the laws made difficult to manumit. A few, particularly in South Carolina and Louisiana, were large slaveholders.

MISCEGENATION

According to the U.S. Census 13% of the black population of 1860 had white ancestry. However, according to Genovese estimates in 1850 were 37%. Most miscegenation occurred in the towns where racist codes were lax compared to the countryside. Genovese addresses the postbellum idea that blacks envied mulattoes and notes that, “distinctions of class, income, and education remained weak during slavery.”

COMMUNICATIONS

The slaves spoke English which had its roots in the pidgin that arose during the slave trade. Much has been made of black speech even though it is a dialect as defined by most linguists. Slaves learned English from those whom they labored for and borrowed from them dialectic forms that they combined with their own. Thus, word pronunciations such as: “*get* as ‘git,’ *ask* as ‘ax,’ *boil* as ‘bile’ . . . *master* as ‘marster’ . . . were common usages in the southern part of England during the seventh century.” We also find that “‘gwine’ for *going* and ‘ain’t’ for *isn’t* antedates the coming of Negroes to the south.” In short, some word pronunciations commonly referred to as inventions of Black English have their roots elsewhere.

NAMING

Genovese examines slave narratives to gauge the importance of naming. In 1827 the Supreme Court of Louisiana declared, “Slaves being men are to be identified by their proper names.” Genovese argues that slaves took surnames and that even some pressured their masters to allow them the “privilege.” He further states that this occurred most frequently on large plantations; because they had the greatest degree of stability. After the Civil War slaves took surnames for a variety of reasons and some even changed their first name. As one former slave explains, “us’n change our names, so effen the white folks get together and change their minds and don’t let us be free any more, then they have a hard time finding us.”

FAMILY

The myth that slavery emasculated black men and prevented the development of a strong sense of family is addressed in the section “The Myth of the Absent Family.” Aside from punishment and/or the threat of punishment most slaves ran away in search of relatives they had been separated from due to sale.

SEXUALITY-MARRIAGE

Genovese tackles sexuality and marriage among slaves. He states that part of “African heritage was based on the life-affirming spirit of traditional African religions and that the sense of sin was a moral offense to the community rather than God.” Further examination takes a cursory look at the differing views between African tradition, the slave community and European American beliefs toward sex, particularly beliefs concerning prenuptial sex.

Marriage as understood by the slave population was a time of planning and joyous celebration. However, conditions did not always allow for belief to overtake reality. Moreover, many slaves saw a problem with weddings because of “... the collapse of the Christian message during the exchange of vows.” If nothing else they understood that wedding vows ended with the words “til death do you part.” Therefore it should come as no surprise that “they were bound to react grimly to the absence of such words in their own ceremonies. Not many blacks could have thought it clever when a white minister offered ‘until death or distance do you part.’”

MALE/FEMALE ROLES

“Husbands and Fathers” as well as “Wives and Mothers” looks at the male and female roles in relationships inhibited by slavery. The effects on each as well as children provide some understanding of the behavioral anomalies experienced by both. Genovese states, “The struggle to become and remain men...included some unattractive male aggression.” Slave women, on the other hand, raised their children as best they could under daunting conditions. Treatises on children and the aged complete the discussion of slaves by specific group.

HOME

Genovese looks at the makeup of the slave home (cabins) as a function of family comfort, security and pride. He includes gardens and clothing as extensions of the home and makes interesting comparisons between European peasants and the working poor.

EDUCATION

Education for the slave population was less than unsatisfactory; however, slaves did learn and some with excellent result. Nonetheless, even though slaveholders argued that slaves were incapable of profiting from education, they understood the latent power of an uneducated people. Genovese states that “the Puritans asserted that learning meant power” and that the master class learned this lesson well. They did all that they could to withhold most educational opportunities from the enslaved. “In England a president of the Royal Society spoke out against education for the working class in plain terms:

However, specious in theory the project might be, of giving education to the labouring class of the poor, it would in effect be found to be prejudicial to their morals and happiness; it would teach them to despise their lot in life,

instead of making good servants in agriculture, and other laborious employments to which their rank in society had destined them; instead of teaching them subordination, it would render them fractious and refractory....It would enable them to read seditious pamphlets, and....would render them insolent to their superiors..."

REVOLTS

Slave revolts in the Caribbean and Brazil are examined in order to gain some understanding as to why slaves in the Old South were unable to establish a revolutionary tradition. Genovese gives recognition to 1811 slave uprising in Louisiana (300-500 slaves), the Nat Turner Rebellion (about 70 slaves), Gabriel Prosser and Denmark Vesey (planned rebellions), 1712 uprising in New York City (about 25 slaves) and the Stono Rebellion (50-100 slaves). By comparison these were minor events in the general history of Rebellion in the Americas. He shows that the island of St. John, Venezuela, Cuba, Jamaica, the Guianas and even Barbados had significantly larger numbers of Africans involved in revolts and they maintained a more cohesive slave community than in the United States, e.g., Tacky's Rebellion in 1760 (Jamaica) involved about 400 slaves and for 50 years the *quilombos* of Palmares (Brazil) waged war against the Dutch and Portuguese (about 3,000 slaves). Genovese adds detail to the United States slave rebellions and provides solid logic for the lack of major revolts.

REVENGE

Much has been written about how slaves challenged the racist system that informed their lives. The two most common approaches toward "pay back" have been theft and arson, but other measures such as work slowdowns, equipment breakage, and livestock damage played an ongoing part in economically hurting the master class. Occasionally a slave that could take no more killed the master, mistress or overseer. Nonetheless, revenge seemed not to be a major preoccupation unless some immediate personal crisis arose.

A convincing argument can be made that *Roll Jordan Roll* should be read by anyone with a serious or even causal interest in African-American history. It is an expansive critique of slavery as an institution, in the "Old South" along with the ideologies and mental and physical survival practices of the slave population and master class. It stands not only as an impressive historical work, but also as evidence of professional dedication and commitment to understanding the external and internal forces, influences and strictures that accompanied slavery in the United States of America. Genovese has produced a historical work that necessitates careful study and review because it details the psychological and physical functioning of American slavery as a coherent system of class superiority, stratification, survival and syncretism. He has captured with exceptional clarity a matrix of interactions and thinking of both the master class and slave population and shows how combined they created an irresistible influence on each other.

On the surface the traditional but obvious historical relationship between classes should be easily recognizable; however, Genovese sharpens the readers perfunctionary outlook by presenting historical records, quotes and letters followed by reasoned interpretations, generalizations, and conclusions that take one beyond the veil of general understanding; thereby, creating a comprehensive and insightful look at the "peculiar institution" and its immediate effects on social control in southern society. Nonetheless, some of Genovese's conclusions are questionable at best, for example:

Genovese attempts to frame the master-slave relationship, expressly in the south, and more subtly in the overall American way of life within the functional reality of social systems theory. He puts much emphasis on the paternalistic nature of the master-slave relationship, its acceptance by the enslaved and its positive aspects based on rates of reproduction and the growing population of mulattos; however, paternalism based on economic foundations immediately creates conceptual distortion that may best be described as maladaptive. The good of the oppressed individual or group most often must be sacrificed in favor of profit at the expense of human needs. Paternalism, in fact existed in the life of slaves, however, it could not have reached far beyond the closed doors of slave cabins because no matter the level of oppression, men and women are not mindless automatons without thoughts, ideas and beliefs that direct their behavior. And it is those glints of intelligence, set free, away from the prying eyes and ears of the master class that ultimately challenge oppressive systems, especially in times of personal crisis and prolonged isolation from hegemonic participation. Thus, Genovese's contention that "In its positive aspect this accommodation represented a commitment, shared by most peoples, however oppressed, to the belief that a harsh and unjust social order is preferable to the insecurities of no order at all" is questionable.

When Genovese discusses "good" and "bad" management of the slave population the reader should keep in mind that "good" and "bad" are relative terms and therefore reflect the view of an individual or group of individuals relative to their social status to any particular issue. What may be good for one class of individuals may necessarily be seen diametrically by another class.

The fact that many slaves ran away in search of relatives is certainly an indication of the strength of family ties amongst the slave population. Even slaveholder boasts that promoted the idea that "after the initial stress of the sale, slaves were indifferent and adjusted well to the situation" sounds strangely suspect even without the contradictory evidence presented by Genovese. Similarly the argument that some slaves pressured their masters to allow them the privilege of obtaining a surname seems to be a nonissue in terms of importance. If this was the case as Genovese states it could have only been for mixed public consumption. Resistance to the institution of slavery came in many forms and the acquisition of a surname would have been one of the simplest forms of protest especially in and around the slave quarters.

The argument that no revolutionary tradition existed among the slaves of the "Old South" can be challenged on the grounds of definition. If the number of slaves participating in open rebellion or the number of deaths are used the benchmarks for determining revolutionary tradition then Genovese may be correct. However, when the effects on the slaveholding population in terms of cost, work time lost and its impact on production, pilfered goods and other forms of sabotage are factored into the equation a different story emerges.

These basic truisms shed light on the fact that most slave owners felt utterly betrayed during the Civil War when "their people" fled to Union lines. Betrayal or not approximately 80% of all slaves stayed on their farms and plantations. However, the effect of the rapid departure of some of the most trusted slaves was expressed by the master class in anger, tears, fright, and indignation, but most of all slaveholders were angry.

Finally, Herbert G. Gutman, in his book, *The Black Family in Slavery and Freedom: 1750-1925* finds among other things no evidence to support Genovese's conclusion that "slaves did not separate marriage or sex itself from love" but instead "held to the theory that good Christians [*sic*] did not sin by sleeping together out of wedlock, for they were pure and therefore could not defile each other."

Genovese has written an informative well organized book that would be a valuable asset to any historical collection. *Roll Jordan Roll* contains a wealth of information and points the way to hundreds of resources. It is a pathway for continued study, and raises questions for future researchers. *Roll Jordan Roll* does not answer all of the questions concerning slavery in the United States, no book can, but it does provide interesting and thoughtful analysis of a wide range of topics that add to the picture of ante-bellum American and African American history.

Roll Jordan Roll Word List

Abnegation – self denial

Adroitness – skillful or adept under pressing conditions

Ancillary – subordinate; servant

Anemic – listless and weak

Anomalous – deviating from the normal or common order, form or rule

Antinomianism – a member of a Christian sect holding that faith alone is necessary to salvation

Antipathy – aversion; repugnance

Apostrophizing – to address by or speak or write

Approbation – praise

Asceticism – a person who renounces the comforts of society and leads an austere life of self-discipline, esp. as an act of religious devotion

Asperity – ill-temper; irritability

Bagatelle – an unimportant or insignificant thing; trifle

Beldames – an old widow

Bibliolatry – excessive adherence to a literal interpretation of the Bible

Blithely – filled with gaiety

Capers – a wild escapade or prank

Caul – a portion of a membrane that surrounds a fetus and that sometimes covers the head at birth

Condescension – patronizing behavior or manner

Consanguineous – related by blood

Convivial – fond of feasting and drinking and good company; sociable

Corvée – labor exacted by a local authority for little or no pay or instead of taxes, esp. in the maintenance of roads

Dialectical – the contradiction between two conflicting forces viewed as the determining factor in their continuing interaction.

Dialectic – the art or practice of arriving at the truth by disclosing the contradictions in an opponent's argument and overcoming them.

Disparate – entirely dissimilar

Ebullient – boiling

Epicures – a person with refined taste in food and wine

Epitome – a representative of a class type

Equanimity – the quality of being calm

Eschatology – the branch of theology that is concerned with the ultimate or last things, such as death

Excoriated – to censure strongly; denounce

Exegetical – analytic

Exigencies – urgent requirements; pressing need

Fiat accompli – an accomplished and presumably irreversible deed or fact

Fogyism – indistinct; bewildered; perplexed

Gaucheries – an awkward or tactless action or manner, or expression

Gesticulation – a deliberate and vigorous motion or gesture

Hegemony – the predominant influence of one state over another

Imperious – arrogantly domineering or overbearing

Imprecation – a curse

Impudent – disrespect

Impugn – to oppose or attack as false

Indubitably – to appear to be doubted

Intransigence – refusing to moderate

Jacobinism – a radical republican during the French revolution; extreme leftist

Jeremiads – an elaborate or prolonged lamentation or tale of woe

Knavery – dishonest crafty dealing

Laconically – terse, concise

Lascivious – of or characterized by lust

Lethan – oblivion; loss of memory

Madeira – a fortified dessert wine

Malignity – evil in nature or intent

Manicheanism – the syncretic dualistic religious philosophy taught by the Persian prophet Manes combining elements of Zoroastrian, Christian and Gothic thought

Millenarian – pertaining to a thousand

Moravian – a member of a protestant sect founded in Saxony in 1722 by Hussite emigrants from Moravia

Myopia – short sightedness

Nabobs – a man of wealth and prominence

Nihilists – rejection of all distinction of moral value

Nostrums – a favorite but untested remedy for problems or evils

Obsequious – full of or exhibiting servile compliance

Obviating – to prevent by anticipating; make unnecessary

Opprobrium – shameful conduct

Ostensible – represented or appearing as such; seeming

Padrone – an owner or manager

Palliation – to make a crime or offence seem less serious

Paucity – smallness of number

Peccadillos – a small sin or fault

Pecuniary – pertaining to money

Petulance – unreasonably irritable or ill-tempered

Pernicious – causing great harm

Pique – a feeling of resentment or vexation arising from wounded pride or vanity

Polemics – a controversy or argument

Polyandry – the practice of having more than one husband at a time

Polygyny – the practice of having more than one wife at a time

Precocity – unusually early development or maturity

Prig – smug; or narrow minded

Pro forma – done or carried out in a perfunctory way

Propitious – favorable circumstances

Proselytize – to convert from one faith or belief to another

Puritanical – rigors in religious observance; marked by stern morality

Purloined – to commit thief

Recalcitrant – stubbornly resistant to authority, domination or guidance

Repine – plunder

Sagacity – wise

Schism – a separation or division into factions, esp. a former branch of union within a Christian church

Seigniorial – a man of rank, esp. feudal lord

Servility – slavish in character or attitude

Sinecure – a position of office that requires little or no work but provides a salary

Solicitude – concern

Sops – a bribe

Specious – deceptively attractive

Stoical – seemingly indifferent or unaffected by pleasure or pain; impassive

Strictures – something that limits

Succor – help

Summum bonum – the greatest or supreme good

Superannuated – retired or ineffective because of advanced age

Superordination – a taxonomic category ranking between a class

Supine – indisposed to act or object; lethargic

Sybarites – a person devoted to pleasure and luxury

Temerity – foolhardy or heedless disregard for danger

Temporal – limited by time

Truculent – savage and cruel

Vacuosity – empty

Vagaries – flight of fancy; an extravagant or erratic notion or action

Veracity - truthfulness

James C. Giblin

The Riddle of the Rosetta Stone: Key to Ancient Egypt (H/K**)**

James Cross Giblin

ISBN: 0064461378

Harper & Row, Publishers, Inc.

Over five thousand years ago Ancient Africans devised scripts for recording events, names, and places. With the passage of time these scripts fell into disuse until no one alive could write or read these ancient scripts. They essentially became a dead language. *The Riddle of the Rosetta Stone* is a simplified, easy to understand explanation of how these ancient African scripts (Egyptian hieroglyphs, hieratics, and demotics) were demystified after the discovery of the Rosetta Stone. The book contains photographs, prints, and drawings from the British Museum, New York Public Library, The Metropolitan Museum of Art, Musée du Louvre, and The Brooklyn Museum.

Ralph Ginzburg

100 Years of Lynchings (AA**)**

Ralph Ginzburg

ISBN: 0933121180

Black Classic Press

Racial violence against African Americans is on the rise in the United States of America. Although the methodology of such violence has changed over the years it remains a major issue in the African American community. In general, the typical American response has been to ignore this problem, which can only be resolved through defensive vigilance and an awareness of the scope and nature of the problem. Through ‘Ralph Ginzburg’s *100 Years of Lynchings* we gain insight and understanding as to the magnitude of racial violence over the course of 100 years. First published in 1962 this book is as relevant today as it was then. It presents the reader with vivid newspaper accounts of the “record of America’s racial atrocities.” Through them, we witness a history of racial violence that we cannot afford to forget. Ginzburg skillfully selected articles from a wide range of papers, large and small, radical and conservative, white and black. Through them, he has created a documentary of lynching. *100 Years of Lynchings* has been on the wanted list of many readers concerned with social justice in American society. This edition assures continued access to this important work and stands as a constant reminder of the tragic history it chronicles.

James R. Granger

A Black Man's Bible (RA/RE*)**

James R. Granger

ISBN: 0945023022

Uraeus Publishing, Inc.

The title, *A Black Man's Bible*, immediately stirs controversy. Minds are captured by the audacity of its words. Without reading the text the potential readers begin to interpret its meaning in relationship to their social and spiritual indoctrination. Thus influenced, different interpretations will lead to different levels of belief and understanding. It is through instruction and extensive conversation that readers will eliminate or lessen the force of difference that exists among them; nevertheless, the title will awaken the dormant forces behind the ideals of religion, and the text will challenge those forces relentlessly.

If you have picked up *A Black Man's Bible* so that you might give in to relaxation, pleasure, and musing, PUT IT DOWN! It is not for the mind that is on pause. If your intent is to ignore the brief message of the title you will be passing up a chance and a challenge to understand in a better light, religion in the black community. If you propose to discredit, criticize, and rebuke, through objective analyses and clearly defined facts the words of *A Black Man's Bible*, you hold the spark of intellect that must be brought to bear on this work. The author accepts your counter challenge. However be aware that objective truth cannot be swayed by groundless rhetoric, – bring reason and logic into the arenas of philosophical and religious debate or be devastated.

Granger writes

...to these eyes, the failure of the world black community to come to grips with serious philosophical issues is manifested in the miserable existence of black people around the world.

At present, as well as in the past, blacks have wasted enormous amounts of energy debating philosophical issues that are of little or no value to the black community. If philosophy is, as Granger relates, *a set of accepted truths*... then African Americans do not agree as to what those truths should be. Ideas that are logically sound are accepted on one hand and totally ignored on the other. What does this mean? Simply put, it is a sign of a confused people. *A Black Man's Bible* will test this hypothesis.

According to the author, most African Americans have an affiliation with one of the three major white religions –Judaism, Christianity or Islam. These same people have very little knowledge of the religions of their ancestors. Ancestral information in the field of religion is often viewed with skepticism and disbelief because the influence of present day white religious indoctrination is a powerful force in controlling the thought process. Granger asks,

...so what, if none of the white world's religions represents our ancestral religion? Suppose these philosophies include advancements over what our ancestors knew. Suppose they provide superior ethical standards of behavior over what our ancestors knew. Suppose these white philosophies produce societies of justice superior to our ancestral societies, should we then adopt one of these new developments? Clearly, the answer is 'yes.'

He further explains that we should be concerned with the question, *does it work?* He is saying that there is an evolution to religious philosophy; however, if the path of this evolution is not providing for the spiritual and physical well-being of all (does not work) then a re-examination of those things that do work is in order. Waiting for a just reward in the land of God is by no means reason for accepting misery on earth. If God plays no favorites, then it is the purity of the heart and not the amount of suffering that helps insure a place by God's throne. It is a shame that so many in the black clergy preach this "be cool, reward in heaven speech" –but it is a fact of life, your life!

...Africa, Australia, India, the Americas and Western Europe have all had their non-white (especially black) populations either eliminated or brought to the brink of extinction by white people, generally white people professing one or another of the three major religions....the murder of non-white populations is generally glorified....in white 'religious' literature and history books...

Examples of such occurrences are evident in today's world. Some specific examples are provided in *A Black Man's Bible*.

The Book of what Black Philosophy Is, examines black philosophical thought without the trappings of American-European influence. From the Egyptian mysteries to present day Dogon religious ceremonies, the question so vividly asked is, Who or What did black people view as God? Granger answers with a clear sense of direction and a sound logical retort. His reply will help to free some minds from the confusion encountered by words and analyses born out of ignorance and misunderstanding. By no means is *A Black Man's Bible* an answer-all, however, it pushes the mind to consider and explore the many possibilities which exist.

Granger tackles three pertinent concepts in theology –the soul, reincarnation and prayer. His approach to the existence of the soul contains elements of the original beliefs in black theology, e.g., spirit equates to *invisible*, and spiritual equates to, *pertaining to the invisible*. Briefly stated he says,

the eternal soul was not a given in black societies. In order to achieve 'immortality,' one had to study to understand how to preserve the ordered energy that represents one's consciousness...

Granger entertains the possibility of achieving consciousness outside of the body when discussing reincarnation, but then gives too little information to truly enthrall one interested in this subject. The discussion of reincarnation is followed by an examination of prayer as it relates to traditional black societies.

In The Book of Sins of Black Folks he does not deal with sinning in the currently understood sense of western religion. Instead, he examines the equation; sin is equal to *illogical acts*. Pay very close attention to the discussions in this chapter. It contains elements of interest to anyone with a casual or serious interest in theology.

Lastly, The Book of what could Be outlines the two major agendas of African Americans as seen by the author. *A Black Man's Bible* is surely food for thought and hopefully fuel for action. This

is not a book to be taken lightly. It is a book that could strengthen, alter, or stimulate the need for change in existing religious beliefs.

Adam, the Altaic Ring and the Children of the Sun (H/P/RA/RE**)**

James R. Granger, Jr.

ISBN: 0945023006

Uraeus Publishing, Inc.

James R. Granger, Jr. states:

...some will find my interpretation... 'unorthodox.'

I respond by saying, at times an unorthodox approach to a problem, especially one that seems unsolvable, is exactly what is needed. Unorthodox or not, Granger makes a direct challenge to the African American psyche. He dares theologians, scientists, historians and skeptics to humble his ideas before facts that refute his hypothesis. Simply put, he asks to be proven wrong.

Granger's work represents a circumscribed re-interpretation of the world's social, political and economic history within the framework of a natural history predicated upon Immanuel Velikovsky's cataclysmic Natural History. The Velikovsky Theory states that because of near collisions with heavenly bodies and interactions with their electromagnetic fields, earth has experienced at least four worldwide cataclysms within the past 6,000 years. Ganger groups his interpretations under the heading, Megahistory, and defines this term using the words of W.E.B. DuBois:

the history of the world is the history, not of individuals, but of groups; not of nations, but of races. He who ignores or seeks to override the race idea in human history ignores and overrides the central idea of all history. What then, is a race? It is a vast family of human beings, generally of common blood and language, always of common history, traditions and impulses...

Velikovsky's theory of natural cataclysms, the Judeo-Christian Pentateuch, and personal research are the foundational components of Megahistory, and megahistory supports the thesis for *Adam, the Altaic Ring and the Children of the Sun*. Granger's interpretation of the scriptures is the most controversial aspect of the text, and he argues forcefully against a literal interpretation of Moses' biblical pentad. He traces the path of Adam (Europeans) as he moves from his home, in Central Europe down to the northern most parts of Africa, and explains that this migration resulted in the first major contact between Africans (the children of the sun), and Adam. His metaphorical interpretations are interesting, his points are clear, and his conclusions are astounding. He says, Approximately 6,000 years ago... a cataclysm occurred that changed the social history of this planet... What happened? How did it happen? Why did it happen? These are questions, each of which represents a puzzle with many pieces. It is this author's opinion that through the work of many scholars, it is now possible to tell a story that needs telling.

Armed only with a neglected theory, and a solid understanding of history, Granger challenges the validity of the context in which contemporary interpretations of world history are based, and

begins his development of Megahistory. The first five chapters of Adam re-interpret world history. The topics that follow are:

- 1) A major natural cataclysm occurred around 4, 000 B.C. that prompted the Europeans to migrate from their home in Central Europe, southward toward the area defined today by the geopolitical designation “the Middle East.”
- 2) The biblical character, Adam, is the symbolic patriarch of the Caucasian race.
- 3) Around 2,300 B.C. another cataclysm occurred affecting the entire planet. The great flood referred to the Bible is a byproduct of this upheaval.
- 4) The Sahara desert is the result of a cataclysmic event that occurred less than 5,000 years ago.

Granger relies heavily on Velikovsky’s works as his primary source. He also refers to many ancient texts that offer support to the belief in the cataclysmic nature of earth. Later chapters discuss the fate of American society and the willingness of the descendants of Adam to prolong its inevitable decline. He also discusses the options that are available to African Americans; however, the novelty of this book lies in its attempt to connect the social, political, and economic history of the world to natural history. This approach provides interesting explanations for historical events, which, until now were totally perplexing.

Those who have not had the environment or encouragement to welcome unrestricted reasoning will find *Adam* a stunning test of their intellect. It will cause quite a fuss in traditional circles of authority in the African American community, particularly the hub of the community –the church. Nevertheless, this book promotes thought, encourages discussion, and necessitates research.

Kersey Graves

The World’s Sixteen Crucified Saviors or Christianity before Christ (RE**)**

Kersey Graves

ISBN13: 9781631820410

Lushena Books

First published in 1875, this is a popular discussion of the Saviors, Messiahs, or Sons of God preceding the Christian era, and the rituals and religions that surrounded them. It represents a spirited criticism of the orthodox Christian claim to exclusive revelation. In spite of attempts to suppress this work, it has been a clandestine best seller for nearly a century. The author leans heavily of Godfrey Higgins’ momentous work *Anacalypsis* for much of the book’s foundational support. This book is must reading for anyone seeking to better understand the concept of religion and its use and evolution throughout the ages.

Marcel Griaule & Germaine Dieterien

The Pale Fox (A/RE***)**

Marcel Griaule & Germaine Dieterien

ISBN: 0939118025

Afrikan World Press

Originally written in French, this renowned scholarly work, *Le renard Pale*, gives a detailed investigation of Dogon tribal religious beliefs. At the onset, it should be noted that, *The Pale Fox* is the type of material used by savants, for advanced edification, research, reference and as a substructure to support known information and customs relating to Dogon society. It is hoped, that aside from scholars, a much larger audience will find this book appealing. The appeal of *The Pale Fox* should find its way into circles of curious information seekers and intellectuals interested in African civilization and development (archaeology and sociology), religious evolution (comparative, astronomy and mythology), and social development (black studies and oral traditions). Even those already captivated by the intricate workings of the binding forces that make up the Dogon's entire cultural superstructure will find this book gratifying.

The Pale Fox is, without a doubt, the most accomplished study of Dogon religious thought, cosmology, and social organization to date. The Dogons, in the not-so-distant past, have enjoyed a degree of fame due to the so-called *Sirius Mystery*. American television presented a number of programs which dealt with the astonishing circumstances surrounding the Dogons, and how with the unaided eye, they have known of the existence of two companion stars for centuries; one of which cannot be seen without the aid of a modern telescope. To some scientific minds, the *Sirius Mystery* is no mystery at all. These scholars believe the Dogons acquired this knowledge through recent contact with western society. It was not until 1844, that information with respect to Sirius being a binary star initially became known to the western world. The companion star was subsequently seen through a telescope by astronomer Alvan Clark in 1862, this implies, the Dogons would have had to acquire the information as early as 1844, or some time thereafter, if reports of contact with western civilization are to be believed. I must concede that it is possible a European astronomer imparted this information to the Dogons prior to 1844 (possible but not likely).

However, what makes this an unlikely proposition is the mystery astronomer would have had to divulge his theories to the Dogon tribes before putting forth his binary star concept to the western scientific community. The most convincing snag in the contact with western civilization theory is that in 1931 Marcel Griaule and Germaine Dieterien were shown a cave in *Ibi* where the Kanaga masks for that area were stored. It is the Dogon custom to carve one of the masks for each *Sigui Ceremony* held every sixty years. These ceremonies are related to Sirius and its companion star. At the time, 1931, there were nine masks in the cave, while the place of three more, which had crumbled to dust, could easily be recognized. This would date the ceremonies back to the thirteenth century. Once again, we are faced with the dilemma of how the Dogons knew of the Sirius binary star system more than 300 years before it was seen with a telescope. What then could be the explanation of this knowledge?

Professor Griaule feels that Dogon wisdom equaled the traditions of the classical Mediterranean cultures. I feel that in many aspects it exceeded it. You, the reader, must be the final judge. Ida P. Moffett, in part, eloquently states in the introduction to the English translation of *The Pale Fox*, the simplicity and spiritual awareness obtained by the Dogon people:

Thus, while to most of us the grains that make up our daily bread are merely the impersonal product of agro business, to the Dogon they are lives endowed with a soul to be preserved between the harvest and the next seeding. Allied, moreover, to the grains that played a role in the creation process, they are both nourishment and sacrament.

The stars and galaxies are viewed by few people in the west as no more than accumulations of chemical compounds sweeping in their orbits through an empty space. To the Dogon they are inspired compliments of a dynamic whole among which there is a constant exchange of energies; for like the ancient astronomer/astrologers, such as the Chaldeans, Chinese, Celts, Mayans, and other Amerindians, the Dogon are scientists and hierophants at the same time and thus concerned with both the physical and metaphysical realities of the universe.

The role of man in the framework of Dogon religious belief is that of a microcosm. As in many other cosmogonies, man's body furnishes the representation in which the complex creative processes are manifested. This is a classic technique of teaching because the human being is held to contain an expression of all the forces and energies of the universe. It should be noted that if the Dogons speak more in sexual terms than do other traditions, it is because they regard the reproductive organs and functions as representative of the cosmic generative and creative forces. It is from direct contact with the Dogon and extensive investigations with the surrounding populations –Bozo, Marka, Bambara, etc., that the knowledge of the Dogon has been obtained and recorded. The principle cults of the Dogon religion are:

- 1) Amma (the supreme God and creator)
- 2) Ancestors of man, the first living creatures created by Amma, i.e., the four Nommo monitors (similar to western angels). Part of the management of the universe was entrusted to the first three Nommos (Nommo die, Nommo titiyayne, and O Nommo). Nommo die and Nommo titiyayne reside in heaven; O Nommo is the father of man. He was sacrificed to atone for the bad behavior of the fourth Nommo, his twin, Nommo Ogo.
- 3) The ancestors, sons of the sacrificed and resurrected Nommo –Amma Serou, Lebe Serou, Binou Serou, Dyongou Serou and their female twins. They alone make up the eight ancestors of the four Dogon tribes.

Chapter 1 deals with Amma –from creation and morphology of the signs through the role of the signs, destruction of the first world, Amma's egg, creation of the eight seeds, the formation of the Nommo Anagonno to the development of the second world. It is where the detailed and interesting story of creation unfolds beginning with, *in the beginning, before all things, was Amma, God, and he rested upon nothing*. The 266 signs of Amma, called mother signs, are classified into categories which sum up the essence of Amma's thought. The development of the beings and things of the universe is prefigured by the modifications and progression of the form

of the sign that will lead to the realization of the thing or being. Lastly, Amma's egg is transformed into his placenta, which becomes the *solid fire* a source of creation and the formation of the Nommo Anagonno.

Chapter 2 describes Nommo Ogo and his risky activities. Ogo one of the eight twins, demonstrated anxiety and impatience with Amma's plan and therefore became the source of disorder in the universe. Ogo and Amma display the classic signs of Order vs. Disorder, Good vs. Evil and Authority vs. Subordination. The misdeeds set in motion by Ogo require the cleansing and purification of the universe through the sacrifice and resurrection of this twin, O Nommo.

O Nommo was emasculated and sacrificed as a hermaphrodite and brought back to life in the form of a mixed pair of human twins. They represent the human ancestors of man. In addition, the different stages of the Nommo's emasculation and sacrifice determined the formation and future motion of the stars. It is said of the planets, all the stars [planets and satellites] that turn separately are the blood of the sacrificed things. The fixed stars are related to the parts of the sacrificed Nomo's body.

Chapter 3 concerns itself with the Nomo's sacrifice and resurrection, which constitutes one of the states in developing the second universe. For man, the sacrifice and resurrection denotes development from fetal to adult. This development includes the evolution of the child [male and female] until circumcision. Until that time children are considered to be of either sex. All customs beliefs, institutions, and rites of the Dogon are representative of the Nommo's divided body.

Chapter 4 details the creation of the female *po pilu*, along with the classifications of elements in the *po pilu*. The *po pillu* is of great importance in Dogon religion and is the object of many representations, i.e., the iron rhombus, the manufacture of millet beer during the collective ceremonies, and the form of some totemic sanctuaries. The work performed by the female *po pilu* is remembered in rites performed during the sowing celebration called *bulu* in which the entire community participates.

Chapters 5 and 6 complete the events of creation from the classification of the elements to the stars and calendars and to Amma closing himself. Amma gave all his powers to the Nommos, his deputies, to whom he entrusted the growth of the universe. Nommo die is guardian of the spiritual principles of food plants, Nommo titiyayne carries out Nommo dies orders, and O Nommo holds the spiritual principles of people, his descendants. People in all situations and in all their prayers will invoke Amma, but, for the most part, he will not intervene directly. He retains only the duty of taking care of the dead.

The Pale Fox is an interesting and complicated book. The information contained therein is not for everyone, but it is hoped that those with a deep and honest interest in the spiritual connection of man and his environment will now have another outlet to help sate their thirst for religious information.

Herbert G. Gutman⁷

The Black Family in Slavery and Freedom: 1750-1925 (AA/F/H/S**)**

Herbert G. Gutman

ISBN: 0394724518

Vintage Books

The Black Family in Slavery and Freedom is “a study of the Afro-American family between 1750 and 1925 as well as the origins and early development of Afro-American culture” and the process of social and cultural adaptation. It examines oppressed lower-class population’s adaptive capacities of several generations of men and women in order to focus on family and culture and the process and manifestation of cultural beliefs and behaviors. Gutman argues that “if enslavement caused the widespread development among Afro-Americans of ‘a fatherless matrifocal family’ sufficiently strong to be transmitted from generation to generation, thereby affecting the beliefs and behavior of descendants of eighteenth-century African slaves who lived in mid-twentieth-century northern urban ghettos, such a condition should have been even more common among Afro-Americans closer in time to slavery.”

Gutman’s thesis is a direct challenge to the conclusion of Daniel P. Moynihan’s *The Negro Family in America: The Case for National Action* (1965). Moynihan concluded that “deep-seated structural distortions” caused by three centuries of “injustice” had left a tangled pathology resulting in the disorganization of the “black family.” He argues that this “[situation or] ‘tangle of pathology’ should have been as severe (if not more severe) in 1850 and 1860 as it was in 1950-1960.” Further, Gutman’s work is at odds with E. Franklin Frazier’s contention that “poor urban blacks had no institutional life and were losing their family cohesion...” In summing up this view Frazier writes:

“The widespread disorganization of family life among Negroes has affected practically every phase of their community life and adjustments to the larger white world. Because of the absence of stability in family life, there is a lack of traditions. Life among a large portion of the urban Negro population is casual, precarious, and fragmentary. It lacks continuity and its roots do not go deeper than the contingencies of daily living. This affects the socialization of the Negro child.”

Gutman also finds Alexis de Tocqueville’s treatise on the adaptive capabilities of the enslaved lacking. De Tocqueville writes:

“There exists, indeed, a profound and natural antipathy between the institution of marriage and that of slavery. A man does not marry when he cannot exercise marital authority, when his children must be born his equal, irrevocably destined to the wretchedness of their father; when, having no power over their fate, he can neither know the duties, privileges, the hopes, nor the cares which belong to the paternal relation. It is easy to perceive that every motive which incites the freedman to a lawful union is lost to the slave by the simple fact of his slavery.”

Gutman notes that “Frazier and de Tocqueville did not misperceive the oppressive nature of enslavement but underestimated the adaptive capacities of the enslaved...” He further challenges aspects of studies on slave beliefs, values and behavior as put forth by scholars Kenneth M. Stampp, Stanley M. Elkins and Eugene D. Genovese.

The Black Family in Slavery and Freedom supports two central arguments: 1) Two parent families, augmented by blood ties and fictive kin, were the norm for black people during and after slavery, and 2) Family organization developed from the black slave experience and was not the outcome of slaveholder imposed restrictions and imitation. *The Black Family in Slavery and Freedom* is present in two parts. Part one examines the lives of slaves and Part two examines mostly ex-slaves and their descendants up until 1925.

Gutman begins with the period during and just after the Civil War. He notes that prior to emancipation many slave marriages or living arrangements were dissolved by involuntary means (sale, death and property transfer). However, large numbers of slaves lived in double-headed households. He examines the development of the slave family, kin networks (blood and fictive), and sexual practices and says that distinctive rules applied to each. Upon closer examination of the generalities concerning slaves, in their own words, and more importantly their perspective and behavior as they relate to previous generations and the transmission of culture he, finds that distinct lines of cultural transmission can be discerned.

Gutman looks at exogamy, endogamy, extended family, promiscuity, the pressures of natural increase and long term relationships and other factors in the life of slave families. He draws a connection between familial beliefs/behaviors after 1830 to adaptive slave practices from an earlier period and in doing so he argues that these beliefs/behaviors were transmitted generationally.

One of the most ambitious aspects of *The Black Family in Slavery and Freedom* is Gutman's reconstruction of slave familial composition and kin networks in a variety of settings while examining relevant variables, e.g., plantation, large plantation, owner resident, non-owner resident, type of crop grown (some crops required heavier labor), age and involuntary breakup of families, etc., in an effort to determine how they affected family life and kinship relations. Gutman shows that similar slave values existed throughout the south regardless of specific situations (variables). He disagrees with Frazier's conclusion that sexual, familial and social disorganization and pathology thrived on large plantations. He notes that slave belief and behavior was not tied primarily to the influence of the slave owning class. In short, he concludes that blood cousins did not marry, prenuptial intercourse was common and had a negligible effect on marriage prospects and that most children grew up in conventional families.

He examines slave naming practices in order to understand the significance slaves attached to kin groups. He notes that, "kin obligation was transformed into an enlarged slave conception of social obligation which, in turn, served as the underlying social basis of developing slave communities." He shows that in many cases when a slave took a surname it too was a cultural device by which they identified with a family of origin that reinforced given-name practices. He notes that, "The naming of children for their fathers was a particular slave naming practice sufficiently powerful to affect behavior in the immediate post-emancipation decades. It strongly disputes frequent assertions that assign a negligible role to slave fathers and insist that 'patriarchal' status came only after black men 'acquired property' or assimilated 'American attitudes and patterns of behavior' following emancipation and the 'breakdown of social isolation.'"

Gutman takes exception to some of the overall contentions of previous historians concerning the slave family when he examines the attitudes and behavior of slave and ex-slave parents and kin groups. For example, Genovese argues that slave surnames demonstrate social and community stability particularly in regions with the largest plantations. However, Gutman notes that naming practices emphasized the importance of enlarged kin groups and “symbolized separation from an owner over time.”

In chapter 7 Gutman’s findings show that some aspects of life and behavior as put forth by previous historians have created inaccurate perceptions of the slave family. In particular he singles out Frazier, Stampp, Elkins and Genovese. Frazier writes that the crisis of emancipation “tended to destroy all traditional ways of thinking.” “Promiscuous sexual relations and constant changing of partners became the rule” “when the yoke of slavery was lifted.” “Drifting masses were left without any restraint upon their vagrant impulses and wild desires. The old intimacy between master and slave, upon which the moral order of the slave regime had rested, was destroyed forever.” Stampp writes in *The Peculiar Institution* (1956) that the slave’s condition “inevitably made much of the white caste’s family pattern meaningless and unintelligible—and in some ways impossible—for the average bondsman” and that the adult males “only crucial function within the family was that of siring offspring.” “Most fathers and even some mothers regarded their children with indifference” and that “sexual promiscuity” was “widespread.” Elkins writes in *Slavery: A Problem in American Institutional and Intellectual Life* (1959) concerning slaves, “much of his past had been annihilated...not that he had really ‘forgotten’ all these things—his family and kinship arrangements, his language, the tribal religion, the taboos, the names he had once borne, and so on—but none of it carried much meaning. The old values, the sanctions, the standards, already unreal, could no longer furnish guides for conduct, for adjusting to the expectations of a completely new life.” “In the absence of a meaningful family unit, neither the skills, the status, the standards, nor the psychological leeway could very easily be transmitted to his sons...” It is statements such as these that Gutman takes issue.

He examines slave beliefs between 1861 and 1867 by studying the behavior of slave soldiers during the Civil War. It is important to understanding how these soldiers’ roles as husband and father often dominated their allegiance under very difficult times. In addition, he examines their beliefs and attitudes concerning marriage, legal marriage, sexual behavior and child apprenticeships. Lastly he compares “marriage rates” between ex-slaves and southern whites and finds no significant difference between the two groups.

Kentucky slaves joined the Union Army in greater numbers than slaves from any other state. There existed difficulties between the army and previous owners and whites in general and black soldiers and their families. Those who served in the Union Army were granted their freedom and the wives and children of these men were later granted their freedom. After freedom the problem of uniting families centered on remarriage. Gutman further explores the obstacles involved in interracial attachments and abuse, attempts to retrieve children from whites, and problems caused due to polygamy.

Gutman compares urban and rural southern black households in 1880 and 1900 and in New York City in 1905 and 1925 using data from the federal and state manuscript censuses. He finds no

indication of “family breakdown.” These example, as well as many others uncovered by Gutman, of what is commonly held to be true and what is actually proven to be true places many beliefs concerning slavery in a tainted light.

The Black Family in Slavery and Freedom 1750-1925 is a study of black familial and cultural adaptive capabilities during slavery and how those adaptive capabilities manifested themselves during the post ante-bellum period immediately following emancipation. Gutman’s study uses traditional as well as cliometric research methods to support his thesis and show that some aspects of previous analysis of the social relationships between the master class and the slave class has been distorted or at best was founded on faulty interpretation of fact.

It appears that aside for dispelling the assertion made by Daniel P. Moynihan in *The Negro Family in America: The Case for National Action* (1965) that “the deterioration of the Negro family,” is “rooted in a historical process that had its origins in the enslavement of 17th and 18th century Africans,” earlier monographs relied too heavily on the assumption that pre-slavery values, behaviors and beliefs were utterly destroyed and reborn as something quite new to the unfortunate victims of enslavement. Gutman systematically argues that this was not the case and that family life no matter how constricted was the foundation and source for transmitting long held beliefs, cultural values and family stability. It is therefore reasonable to assume that slavery had a modifying effect on traditional African beliefs and behavior; however, it in no way completely erased, but rather retarded their beliefs, values and behavior.

Gutman correctly notes that common patterns of gender and familial relations that originated in West Africa survived the strictures and brutality of slavery. He shows that kinship patterns were the basis for status, rights and privileges. The strength of kinship networks breeched the limitations imposed by the master-class and became the linkage between kin (fictive and blood), generations, locations and in many cases friendships.

Ultimately Gutman finds that the typical familial condition of ex-slaves differed from the assertions of previous historians and social scientist who argued that the ‘crisis of emancipation’ invalidated traditional ways of thinking and behavior. Gutman notes that ‘enslavement was harsh...but it did not destroy their [the slaves] capacity to adapt and sustain the vital familial and kin associations and beliefs that served as the underpinning of a developing African American culture.’

On the negative side Gutman’s research wears thin after the ante-bellum period. Although he provides data to support his contentions it is sketchy at best and requires further study. On the whole *The Black Family in Slavery and Freedom 1750-1925* is an outstanding revisionist look at slavery and its impact on the slave culture, particularly familial traditions and marriage.

The Black Family in Slavery and Freedom Word List

Abortifacient – choosing abortion

Abrogated – to abolish or annul by authority

Affinity – a natural personal attraction

Agglomerations – a confused or jumbled mass

Amalgamation – a consolidation

Arduous – difficult

Camphor – compound extracted from the camphor tree wood

Cleric – a clergyman

Cliometric – the study of history using advanced mathematical methods of data processing and analysis

Coitus – the physical union of male and female sexual organs, leading to orgasm and ejaculation of semen

Commiseration – to feel or express sorrow or pity for; sympathize with

Conjuration – the art of conjuring; a magic spell or incantations

Connubial – of marriage or the married state

Coquette – a woman who flirts with men

Cupidity – excessive desire for wealth; avarice

Decoction – boil down

Decollate – to separate the copies from

Delectation – pleasure; delight

Demonology – the study of demons

Diachronic – of or concerned with phenomena esp. language, as they occur or change through time

Dialectics – the art or practice of arriving at the truth by disclosing the contradictions in an opponent's arguments and overcoming them

Dyad – two units regarded as a pair

Dyadic – twofold

Emmenagogues – a medicine that induces or hastens the menstrual flow

Endogamy – marriage within a group, caste, class or tribe in accordance with set custom or law

Enumerator – to determine the number of; count

Explicit – expressed with clarity and precision

Groschen – 1/100 of a Schilling (Austria)

Hegemony – the predominant influence of one state over others

Imperious – urgent; pressing

Implicit – implied or understood although not directly expressed

Inexplicable – incapable of being explained or interpreted

Intractable – difficult to manage or govern

Inveigh – to give vent to angry disapproval; attack

Inviolate – not violated or profaned; intact

Kopek – 1/100 or a Rouble (USSR)

Licentiousness – lack of moral discipline or sexual restraint

Mantua – a loose gown, open in the front to reveal an underskirt worn in the 17th and 18th centuries

Matrifocal – mother-centered

Militated – to have force or influence

Mimetic – of or pertaining to imitation; imitative

Monogamic – the custom or condition of being married to one person at a time

Monographic – a scholarly book, article or pamphlet on a specific and usually limited subject

Orgiastic – characteristic of an orgy

Polygyny – plural marriage in which a man has more than one wife

Prenuptial – pre-wedding ceremony/marriage

Profligacy – recklessly wasteful; wildly extravagant

Protean – readily taking on different shapes and forms

Ramifying – to divide into or cause to extend into tree like branch parts

Remunerate – to make payment for

Reticence – reserved

Rue – plant of the genus Ruta

Salacious – sexually appealing or stimulating

Shtetl – small eastern European Jewish community of former times

Synchronic – studying the events of a particular time without consideration of historical data

Tacit – not spoken; implied or inferred by actions or statement

Tansy – plant of the genus tanacetum

Tithable – a tax or assessment of one tenth

Tutelary – being or serving as a guardian or protector

Unctuous – characterized by affected, exaggerated, or insincere earnestness

Unilineal – matrilineal or patrilineal descent

Vicissitudes – a change or variation

Alex Haley

The Autobiography of Malcolm X (AB***)**

Alex Haley

ISBN: 9780345350688

Ballantine Books

The Autobiography of Malcolm X is a compelling story of survival, a story of the rise of a black revolutionary from his humblest beginnings up until his finest hour. Malcolm X was a dynamic and energetic man who had the ability to move audiences to an emotional response. He could do this because he said publicly what most blacks only thought or passively mumbled. He challenged authority when most blacks sought to avoid authority at any cost. He worked for his people and in his later years, all people –black and white- when individual concern was centered around attaining a piece of the American dream. Malcolm’s speeches were strong, laced with statements intended to shock his audiences into reality and out of the semi-comfortable, second-class environment, they envisioned as the American dream.

In the eyes of some, he dared to “rock the boat,” and in the eyes of others, he was the long overdue voice of the silent rage that burned in the hearts of men ill at ease with racist attacks against black humanity. Time and history will write the final chapter on the life of Malcolm X, his impact on humanity and his courage and grit. If men in the distant future have put aside their differences based on skin color, Malcolm X will stand as a symbol of man’s inherent desire to weed out and destroy any psychological or physical chains imposed on him by forces other than nature.

William Leo Hansberry

Pillars in Ethiopian History: African History Notebook, Volume I (A*)**

Dr. William Leo Hansberry, edited by Joseph E. Harris

ISBN13: 97808825580906

Howard University Press

The late William L. Hansberry (1894-1965) was a black pioneer in African studies. In 1922, as professor at Howard University, he instituted the establishment of three courses in *Negro Civilizations of Ancient Africa*. This direction was not the norm; therefore, professor Hansberry was engaged in what was considered, at the time, controversial and risky material –African Studies was not yet considered an important academic endeavor. In fact, two of Howard’s most famous professors complained that professor Hansberry,

was endangering the standards and reputation of the university by teaching matters for which there is not foundation in fact.

Professor Hansberry understood that there was an abundant amount of published literature about Africa and African people. He was determined to make this information available to the public-at-large in order to dispel the belief that Africa had always been a backward continent, and to show African Americans that they had an ancient, and illustrious tradition of high culture. He cited four reasons why the public, African Americans and so many educators knew so little about these publications, and their content, they were:

- 1) The information has never been made accessible to the public.
- 2) It was technical in character and was written for specialists.
- 3) Most of the historical data were collected and described incidentally, or were indirectly concerned with African history, and to extract from these required a working knowledge of the basic principles and techniques of the specialists and their nomenclature.
- 4) The many national origins of the authors meant that much of the data appeared in a variety of languages, including Amharic, Arabic, Ethiopic, Coptic, and Syriac.

In view of the above information, it is little wonder why African History had gone virtually unknown to the vast majority of the public. Professor Hansberry believed that all persons of African descent needed to know about their heritage. To that end he lectured, taught, and wrote on African history throughout his life. *Pillars of Ethiopian History* is one of the many products of his efforts. It is divided into four essays and has a profile of Professor Hansberry that highlights his accomplishments and disappointments. The essays are The Queen of Sheba: A Source of National Identity in Ethiopia, Ezana the Great and the Emergence of Ethiopia as a Christian State, Ethiopia's Early Development as a Christian State, and Prester John and Diplomatic Communications with European Powers.

In the first essay, The Queen of Sheba he examines the physical link between the people of Ethiopia and the biblically known King David of Israel. The circumstances and events that make Ethiopians direct descendants of King David are directly traceable through history, legend, and Ethiopian tradition. Of all the data that supports this fact, none is more widely known than the story of the *Queen of Sheba*. The Ethiopian Queen Makeda was believed to be the renowned Queen of Sheba. Supporters of this view include Saint Augustine, Flavius Josephus the famous Jewish historian, Saint Anselm Abu Salih the Armenian historian, Father Toledo the Portuguese historian, explorer James Bruce, and Louis J. Morie the French historian, among others. Professor Hansberry guides the reader through the story, and its variations, and he points to reality vs. fantasy, and incompleteness pertaining to this legend. *Pillars in Ethiopian History* is well worth the cost for this examination alone

The Development and Emergence of Ethiopia as a Christian State begins with the fourth century Emperor, Ezana, and his brother. Ezana is credited with making Ethiopia an official Christian state. Professor Hansberry evaluates the role of this great leader and the importance of his reign. Some of the events of Ezana's reign have been passed to us through inscriptions on stone tablets

(stelae) that he had set up in his capital city –Axum. It is through historical data of this type that professor Hansberry presents his most influential proofs.

Ethiopia's Early Development is scrutinized in the years after Christianity had become the state's official religion. Missionary works, church policy and the continued support of the reigning Ethiopian King allowed Christianity to flourish. All three of the above points are examined in some detail and prove to be most interesting when viewed in relationship to each other.

The Great Prester John is the focus of the final essay along with communications between Ethiopia and Europe. With the advances in the middle Ages and later centuries of the Seljuk Turks into the eastern provinces of the Byzantine Empire in the eleventh century; Saladin, and his Mameluk successors in the twelfth, and thirteenth centuries the power of the European crusaders was broken in Palestine, and Syria. The Christians from the west were engaged in conflict with the Muslims when the overpowering hordes of Genghis Khan appeared and overwhelmed much of Russia, Poland, and Hungary. It was in the face of adversity on all fronts that the legend of Prester John appeared on the European continent; the legend that advances new insights into the religious and political position of Europe at the time.

Vincent Harding

There is a River: the Black Struggle for Freedom in America (AA/CR/H***)**

Vincent Harding

ISBN: 0394711483

Vintage Books

There is a River is a fantastic reinterpretation of black people's struggle for freedom in America. Beginning with the arrival of the slave ships on the African coastline and traversing time up to the end of the Civil War, Harding traces the river of struggle by African brethren. He gives new life to men like David Walker and Nat Turner. The reader feels the tension in the air in Southampton County as Harding describes the events leading up to the night of Turner's rebellion. *There is a River* shows that black people have always maintained a desire for nothing short of total freedom and that the river of struggle has never stopped flowing, even during the most repressive times. There are always black heroines and heroes ready to take the battle to the enemy.

Nathan Hare

The Black Anglo-Saxons (AA/PS***)**

Dr. Nathan Hare

ISBN: 0883781301

Third World Press

This is one of those down to earth "blow your mind" books. It examines the phenomenon of black skins with white minds. Written in 1965, *The Black Anglo-Saxons* is still a relevant

chronicle of the psychological traits and physical manifestations in African American people. Most of readers will begin to visualize people they know while reading this book. The most compelling question the reader must ask is who are the black Anglo-Saxons? Hare has broken African American behavior down into a dozen categories, e.g., those who mimic, those who become super citizens, exiles, sociables, etc. He has clearly done an excellent job examining the behavioral and psychological response of Africa Americans to racism, integration, and separation in the United States of America.

While the issue of cultural identity continues to divide the African American community, the leaders of the community (political and religious) are often seen as the blame for the communities disjointed efforts to assert itself. This is partially true because selfishness in leadership pervades, at all levels, the rank and file of African American life. The vast majority of the African American population is also to blame. Hare's book gives, in clear terms, descriptive pictures of the different physical manifestations of a problematic American subculture. It removes the vagueness associated with the jargon and ideology of those who blame everything on the elusive "them or they." "Them and they" now have a general character, attitude, and mode of operation due to the work of Hare and can now be more clearly identified. Their actions can be more accurately predicted and their plight can now be more easily understood. In order to overcome a problem it must first be understood. For all of you who have a problem with the actions or inactions of African American leaders Hare has provided a means by which to understand the specific problems that plague African American leadership. For those who do not completely comprehend the motives and actions of some grass roots individuals, here too is a chance to gain insight into why they behave the way they do. No longer do you have to describe vaguely the actions of those who do not seem to always have the best interest of the African American community at heart, but profess that they do. Hare brings us an important message. One that is often misunderstood, vague, confusing or ignored. There is now no excuse for being uninformed, unaware or unconnected to the truth of African American behavior, particularly leadership.

The Black Anglo-Saxons Word List

Abnegation – to deny to oneself; renounce

Caprice – an impulsive change of mind

De trop – too much or to many

Ignominious – characterized by shame or disgrace

Inimical – injurious or harmful in effect, adverse

Insular – pertaining to; or constituting an island

Isomorphic – related by an isomorphism (similarity of form)

Paroxysm – a sudden outburst of emotion or action

Peregrination – to journey or travel from place to place

Polyvalent – containing, sensitive to, or interacting with more than one kind of antigen, antibody, toxin, or microorganism

Titular – bearing a title, related to or arising from a title

Torpor – a condition of mental or physical inactivity or insensibility

Ubiquitous – existing or being everywhere at the same time; omnipresent

Nathan Hare & Julia Hare

Bringing the Black Boy to Manhood: The Passage (AA/PS**)**

Drs. Nathan & Julia Hare

ISBN13: 9780961308612

The Black Think Tank

In *Bringing the Black Boy to Manhood* the authors immediately inform the reader that there appears to be something wrong in the attitude of blacks in terms of their accountability to themselves, their families, their communities and their perception of their role in society. Nowhere in black society is this more discernible than among young black males. This has been made evident by the lack of respect shown for elders, the high rate of criminal behavior in the community, the delinquency rates in schools, the unparalleled use of drugs, and the undeniable disrespect for black females as evidenced by rape.

No doubt this had been said many different ways and times before and the “something wrong” has been identified in just as many terms. Once identified however, the response is often to place blame, but blame is no a solution; another response so often heard is the giving of statistical data in support of the identified problem, again statistical data provides no solution. Much energy and time is invested in finger pointing, collecting, correlating, and analyzing data. Identification and analyzing have an important place in the problem solving process however much more emphasis needs to be placed on rectification and actualization. *Bringing the Black Boy to Manhood* tackles this seemingly overlooked problem with a view toward outlining concrete steps for corrective action.

Bringing the Black Boy to Manhood examines nurturing the ethical development of young black males and serves as a model for developing programs designed to assist black males in recognizing and understanding the responsibility of their manhood. It strives to lay the groundwork for establishing guidelines that adults can use to take the initiative and responsibility for young black male early development. This responsibility is gradually transferred to the child so that he develops a sense of pride, accomplishment, importance, and a strong psychological foundation based on confidence. Building a strong psychological foundation for black children is one of the many important tasks of parenthood. Each step under the heading the “rites of passage” is outlined and explained in enough detail to be useful to every reader. *Bringing the Black Boy to Manhood* is an important book and should be read by those who care enough to become involved.

Marvin Harris

Cows, Pigs, Wars, and Witches: The Riddles of Culture (AE***)**

Marvin Harris

ISBN: 0679724680

Random House, Inc.

Cows, Pigs, Wars and Witches is an extremely important book because it seeks to expand the narrow vision that one's culture imposes. Culture tends to provide accepted rules and processes that allow one to move through a society with minimum friction. Those who choose to ignore these rules find themselves overwhelmed by cultural stopgaps designed to bring them back into the fold or remove them from society altogether. Thus, culture is a key factor in all aspects of social organization.

One of the interesting things about culture is that individuals tend to view other cultures through the lens of their own culture; thereby, limiting their ability to understand and learn from other cultures (cultural confusion). Harris attempts to breach this chasm by providing insights into various cultural behaviors from different groups of people from around the world that at the onset may seem bizarre, irrational and even counterproductive to those outside of these cultural spectrums.

Ernest Harsch

South Africa: White Rule Black Revolt (A/RA**)**

Ernest Harsch

ISBN: 091346077X

Monad Press

South Africa: White Rule Black Revolt is the story of South Africa's black majority. It takes you from Dutch colonialism of 1652 to the apartheid regime of the 1980s. This is an excellent book for the individual who wishes to obtain an understanding of the history of South Africa and its present day political and social situation. The news media loosely used names of people, places and organizations in South Africa without giving you any historical foundation, geographic location of their relative association. This text eliminates the name-calling mystery. It defines for you who Nelson Mandela was, what the shantytown of Soweto represents and the African National Congress (ANC).

Pascoe G. Hill

Fifty Days on Board a Slave-Vessel: In the Mozambique Channel April and May, 1843

(A/S*****)

Rev. Pascoe G. Hill

ISBN13: 9781631821981

Lushena Books

Since the legislative termination of the European slave trade, we have all developed personal scenarios of the actual events. They include physical, psychological and spiritual components that allow us, in one form or another to live with or hide from, the gambit of questions that this significant part of American history causes to gush forth. We answer or avoid these questions by anchoring ourselves mentally in those events that cause us the least amount of pain. Shame, pride, anger, forgiveness and intellectual escapism allow us to acquiesce to varying degrees of polite detachment or the brutal realities of being part of a group of people who have been involved in the lives of the kidnapped and enslaved. Nevertheless, they are all, for better or worse, flawed.

The true nature of the facts of such a time in history can only be set forth by those who participated in the actual event and even then, there are two sides to every story –the slaver and the enslaved. *Fifty Days aboard a Slave Vessel* is not about the middle passage. It is not about the buying and selling of human cargo from the point of departure or the destination. Nor is it a commentary on the goodness of the British Empire’s attempt to prevent slavers from entering what they considered their domain at that point in history.

It is about the faceless one hundred and eighty nine men, forty five women, and two hundred and sixteen boys who by virtue of their capture found themselves shackled and at sea. It is about their fear, their desolation, their treatment, and living conditions aboard a ship that in the course of a few months would take them back to the land of their birth. *Fifty Days aboard a Slave Vessel* is a brief but powerful testament of a very minute portion of a war waged against Africans in the cause of European domination.

Robert B. Hill

The Strengths of Black Families (F**)**

Dr. Robert B. Hill

ISBN13: 9780761824688

UPA

The Strengths of Black Families embodies the fundamental views of the adaptivity-vitality school. Hill defines family strengths as:

those traits which facilitate the ability of the family to meet the needs of its members and the demands made upon it by systems outside the family unit.

The Strengths of Black Families is organized into five chapters: Strong Kinship Bond, Strong Work Orientation, Adaptability of Family Roles, Strong Achievement Orientation, and Strong Religious Orientation. Each chapter gives a wealth of statistical data on the black family. This data is placed in 22 tables that make for easier understanding. At the end of the text is a summary of the author’s findings. These findings challenge some of the stereotypical beliefs held regarding the black family.

Asa G. Hilliard, Larry Williams, and Nia Damali

The Teachings of Ptahhotep: The Oldest Book in the World (A/K***)**

Edited by Dr. Asa G. Hilliard, Larry Williams, and Nia Damali

ISBN: 0945708025

Blackwood Press

There are many documented first. There are even more unknown firsts. The unknowns are cloaked in ignorance until rediscovered. *The Teachings of Ptahhotep* is a documented known first. It therefore must await the dawning of an unknown in order to lose its status. It can be looked upon, read, studied, and analyzed as the first complete book in human history. It is fourteen pages of papyrus called *The Book of Ptahhotep* or *Prisse Papyrus*. It is 2,500 to 3,100 years old and it sets forth the values or codes of behavior to be lived by in order to insure one's place with their ancestors and the Gods after death. Why its contents have not been generally available to the reading public can be seen in the following quote:

because we now have the actual words of ancient Africa available to us today we can understand better the hysterical attack of Roman politicians and some of the early Christian church fathers who ordered the closing of the ancient Egyptian University or 'mysteries system,' the world's original system of higher education....clearly the restoration of these writings destroys forever the myth of Africa that was created by greedy colonizers to justify their wanton destruction of Africa's cultural competitors, the capture of their national wealth and the theft of their intellectual legacy as well.

The Teachings of Ptahhotep provides the reader with proof of the intellectual advancement of ancient Africans and it helps to destroy the long held beliefs of Europeans that little of value was produced in ancient Africa. It stands as testimony to the sameness of the foundation of much of western civilization, secular and spiritual.

Drusilla Dunjee Houston

Wonderful Ethiopians of the Ancient Cushite Empire (A/AD**)**

Drusilla Dunjee Houston

ISBN: 0933121016

Black Classic Press

Drusilla Dunjee Houston, (1876 – 1941), produced this marvelous book when topics such as ancient African origins were rarely written about. She builds a strong foundation for the Cushite's broad expansion across Africa, Arabia, Europe and Asia. This book is interesting and extremely important to the history of Africans and people of African descent because it deals with data not usually analyzed from a black perspective. Many books have been written about the origin and spread of black people the world over; unfortunately, most of these books have not been very objective in their analysis of some historical facts. Drusilla Dunjee Houston has waded through vast amounts of information and written an analysis that is easy to understand in order to bring you another view. It is a view that well worth reading.

Langston Hughes

The Ways of White Folks (AA***)**

Langston Hughes

ISBN13: 9780679728177

Vintage

This book of stories captures classic relationships between blacks and whites in the early years of the 20th century. It reveals values, attitudes, and beliefs that predominated social climates during the time. Each of the 14 stories in this book is an adventure that is well worth taking.

Belinda Hurmence

My Folks Don't Want Me to Talk about Slavery (AA/AB/S***)**

Belinda Hurmence

ISBN: 0895870398

John F. Blair Publisher

My Folks Don't Want to Talk about Slavery is a collection of biographical oral histories of former slaves. These histories were collected during the Federal Writers Project in the late 1930s; 2,000 narratives were recorded from 14 states during the project. The full collection of narratives can be located at the U.S. Library of Congress. Of the 170 narratives collected in North Carolina, Hurmence has selected 21 brief but powerful narratives all of which give insight into the institution known as American slavery, and the varying reactions of emancipated slaves to federal troops as they brought the news of freedom. Hurmence explains that the biographies have been edited for the sake of clarity when they appeared to be rambling (sentence order); however, all of the words are those of the ex-slaves themselves.

Many of the stories will surprise you. Others will touch your heart but all of them will give an interesting picture of the good times and bad times of people who had been held in bondage so completely that they identified with the plight of those who restricted their lives. When slavery ended many slaves stayed on the plantations, some came back to the plantations after having left, and others left never to return. What were the reasons for such varying behavior? How did those who had envisioned freedom as a cherished prize fare after and up to the time of these biographies? *My Folks Don't Want Me to Talk about Slavery* is a bridge to the ideas and images believed to be the lives of slaves in their own words. It confirms or denies rumors of the slave experience as well as brings us a step closer to the truth.

The following quote from ex-slave Patsy Mitchner brings to light one of the realities, at least from her perspective, of slavery: "Slavery was a bad thing, and freedom, of the kind we got, with nothing to live on, was bad. Two snakes full of poison. One lying with his head pointing north, the other with his head pointing south. Their names was slavery and freedom. The snake called slavery lay with his head pointed south, and the snake called freedom lay with his head pointed north. Both bit the nigger, and they was both bad."

My Folks Don't Want to Talk about Slavery Word List

Seine – a large fishing net made to hang vertically in the water by weights at the lower edge and floats at the top.

Before Freedom: When I Just Can Remember (AA/AB/H/S***)**

Belinda Hurmence

ISBN: 089587069X

John F. Blair Publisher

Before Freedom is a collection of biographical oral histories of former slaves. These histories were collected during the Federal Writers Project in the late 1930s; 2,000 narratives were recorded from 14 states during the project. The full collection of narratives can be located at the U.S. Library of Congress. Of the 284 narratives collected in South Carolina Hurmence has selected 27 brief but powerful narratives all of which give insight into the institution known as American slavery, and the varying reactions of emancipated slaves to federal troops as they brought the news of freedom. Hurmence explains that the biographies have been edited for the sake of clarity when they appeared to be rambling (sentence order); however, all of the words are those of the ex-slaves themselves.

The narratives are a tragic and sometimes humorous learning experiences about an era that haunts the thoughts of many African Americans. *Before Freedom* validates the memory of those caught in the jaws of slavery as no scholarly historical analysis can. Because *Before Freedom* personalizes the events of the time it requires that the reader broaden their understanding of those who speak relative to present day expectations. These narratives are the legacy of the heroes of ignorance, mis-education, deception, greed and trickery. They are the stories of our forefathers and mothers and the foundation of the voice of South Carolina's Africa American communities.

Before Freedom: When I Just Can Remember Word List

Accommodate – to bring into agreement or harmony; to reconcile; to compose; to adjust; to settle

Adherent – sticking; clinging

Aspirations – a will to succeed

Authenticity – undisputed credibility

Bucolic – a country person

Eluded – to avoid slyly, by artifice, stratagem, or dexterity; to escape from in a covert manner

Facsimile – an exact copy or reproduction

Intimidated – made timid or fearful as by threats

Manuscript – an original literary or musical composition written by the author, formerly with the hand, now usually by typewriter or word processor

Meager – destitute of richness, fertility, strength, or the like; defective in quantity, or poor in quality; poor; barren; scanty in ideas; wanting strength of diction or affluence of imagery

Nostalgia – longing for something past

Scrim – a kind of light cotton or linen fabric, often woven in openwork patterns, -- used for curtains, etc.

Seine – a large fishnet that hangs vertically, with floats at the top and weights at the bottom

Subsequently – at a later time; afterwards

Subsist – support oneself

Transcribing – to write over again, or in the same words; to copy

Earl Ofari Hutchinson

The Assassination of the Black Male Image (AA***)**

Dr. Earl Ofari Hutchinson

ISBN: 0684831007

Simon & Schuster

Black male bashing has become a growth industry in America. The media promotes the numbers: one out of four young black males is in prison, on parole or on probation; one out of three young black males drop out of school; and one out of two young black males grow up in single family households. From the extraordinary coverage of the O.J. Simpson trial to waiting to exhale-style anti-black man propaganda, America has taken black male bashing to new levels. In *The Assassination of the Black Male Image*, commentator and syndicated columnist Dr. Earl Ofari Hutchinson cogently counters the racial and sexual stereotypes of African American men promulgated by the press, Hollywood, the music industry, comedians, some black feminists and authors.

Hutchinson explores the history of black male bashing, concentrating on the past century, during which the media and entertainment industry, especially, have turned it into a fine art. He says:

The image of the malevolent black male is based on a durable and time-resistant bedrock of myths, half-truths and lies.

Myths, half-truths and lies, he says, that can be traced to the European conquest of Africa. Many have profited from the image ever since, including plantation owners, scientists, politicians, and talk radio personalities. To support his argument, Hutchinson uncovers the sometimes subtle, sometimes obvious bias in news and sports stories from major newspapers and magazines. He exposes the hypocrisy of some African American icons who secure lucrative book, movie and TV deals by perpetuating anti-black male stereotypes. He eloquently argues that the racial and sexual stereotyping of the black male has been skillfully manipulated by America's power elite to maintain economic power and control. Topics include: Anita Hill, Louis Farrakhan, Ronald Reagan, and the drug war. In the never before published chapters of the Simon & Schuster edition of the book, Hutchinson also examines the one dimensional treatment of blacks in Hollywood (as typified by *Boyz in the Hood*), the use of the word *nigger* by blacks, and the never ending saga of O.J. Simpson (I get sick of hearing many whites and some blacks hotly deny that

race was an issue). Lastly, Hutchinson proposes ways for readers to counter the terrifying image of the black male, including inviting reporters to cover positive news stories about African Americans, establishing a black presence on the internet (the communications tool of the future), and boycotting exploitative, demeaning films, TV shows and music. Astute, often profound, and always brutally honest, Hutchinson provides a much-needed antidote to a social problem that has plagued America for far too long.

Betrayed: A History of Presidential Failure to Protect Black Lives (AA/CL/CR**)**

Dr. Earl Ofari Hutchinson
ISBN13: 9780813324661
Westview Press

This riveting history shatters the myth that American presidents have safeguarded the rights of African Americans. In this timely and eye-opening book, noted political analyst and media commentator Dr. Earl Ofari Hutchinson traces the root cause of the White House's failure to protect the rights of African American citizens. Drawing extensively from public and private presidential papers, private correspondence, personal interviews, and national archive documents Hutchinson gives a rich historical account of the racial philosophy, policies, and practices of successive presidents from Warren G. Harding to Bill Clinton.

Franklin D. Roosevelt is an interesting example. The popular view is that Roosevelt was a friend to blacks because of his enactment of New Deal Programs. Nevertheless, he was also a prisoner of the biased racial thinking of his time. He refused to actively support anti-lynching legislation and repeatedly curried political favor with racist southern democrats. Lyndon Johnson is yet another example. He is known as a champion of civil rights, but Hutchinson details two crucial moments when Johnson shrank from using the full force of executive power to push congress to enact new and tougher federal criminal civil rights statutes to punish racist violence.

In this book, Hutchinson reveals that no American president has ever signed into law a federal anti-lynching bill despite a 50-year campaign by the NAACP for presidential and congressional action. He documents how Nixon, Reagan, and Bush rolled back civil rights and affirmative action, failed to fully enforce equal protection provisions of the fourteenth amendment against police abuse and racial violence, encouraged conservative legal obstructionism, and fueled the rise of a repressive domestic security state. These actions in turn have reinforced institutionalized racism and continued the historic pattern of devaluing black lives in law and public policy. Finally, Hutchinson warns that the century of failure by the White House to enforce federal law to protect black lives still has dangerous consequences for American society.

International Defence and Aid Fund for Southern Africa

Children Under Apartheid (A**)**

ISBN: 0904759318

International Defence and Aid Fund for Southern Africa, in co-operation with the United Nations Centre Against Apartheid

Children Under Apartheid contains over 100 photographs of children living in South Africa and shows the effects of the apartheid system on their lives in terms of health care, homelessness, resettlement, exile, child labour, and schools. It is a tragic photo-essay of the extreme realities of injustice on one hand and an example of the power relationship that exists between light-skinned and dark-skinned people worldwide.

Portrait of a People: A Personal Photographic Record of the South African Liberation Struggle (A***)**

Eli Weinberg

ISBN: 0904759423

International Defence and Aid Fund for Southern Africa, in co-operation with the United Nations Centre Against Apartheid

It has been said that a picture is worth a thousand words. If this statement is true, *Portrait of a People* speaks volumes about the black liberation struggle in the Republic of South Africa. These descriptive photographs, along with their interesting copy, tell a story of living conditions, labor practices, educational problems, and the many other obstacles black South Africans face daily under the system of apartheid. The photos show the abject poverty of shantytowns, the unsafe, unsanitary, and grueling conditions of the work place, the humiliation, and despair of the Pass Law System from which no black South African is safe. They also show the pride of a people struggling to be free, the heroic involvement of the women's league and the defiance of the majority of South Africans under one of the most brutally dehumanizing systems of government in the world. *Portrait of a People* is an amazingly instructive photographic view of the inside world of South Africa.

Women Under Apartheid (A***)**

ISBN: 0904759458

Lawrence Hill & Company

Women under Apartheid is an in-depth pictorial essay of the daily struggle of women in South Africa. It examines the effects of the apartheid system on their lives and documents efforts of resistance to an unjust social/political system.

John G. Jackson

Ages of Gold and Silver and Other Short Sketches of Human History (A**)**

John G. Jackson

ISBN: 0910309906

American Atheist Press

Ages of Gold and Silver was written by Jackson at the age of eighty. He retraces world history while pointing out, with numerous examples, that civilization had its roots in African soil. Jackson discusses what he calls the golden ages of Mother Africa and the many empires that flourished in her bosom. He also discusses Egyptian influence on the development of Greek society. Jackson demonstrates that the Greeks borrowed heavily from the Egyptians in all facets

of life. Jackson examines with great detail Greco-Roman relationships, historical treatments of Islam and Christianity, and studies of ancient India, China, and the Americas. An underlying theme of *Ages of Gold and Silver* is the conflict between religion and philosophy and religion and science. The concluding chapter contains comments on the future of civilization.

Black Reconstruction in South Carolina (AA/G**)**

John G. Jackson

ISBN: 0910309388

American Atheist Press

Black Reconstruction in South Carolina brings the reconstruction era in South Carolina (1861 to 1877) into focus with powerfully written quotations, and critical analysis. At the start, Jackson quotes from Claude G. Bowers', *The Tragic Era: the Revolution after Lincoln*, 1929; Brigadier General James S. Pike's, *The Prostrate State; South Carolina under Negro Government*, 1874; and an article written by Pike when he was a reporter for the New York Tribune, 1929. The writings of Bowers and Pike point to the racist attitudes of many post-civil war authors.

On November 7, 1861 Union forces landed on Hilton Head Island, and captured or were joined by 7,000 slaves; a number which was to swell to 30,000 by the end of the war. The stories of slaves escaping to join Union camps attest to the desire of men and women wanting to be free. Robert Smalls was one such man. The events of his life as a military and political figure have been reconstructed throughout *Black Reconstruction in South Carolina*. Other such figures include Robert B. Elliott (lawyer/journalist), Richard H. Cain (delegate to the South Carolina Constitutional Convention), and Joseph H. Rainey (first black admitted to the federal congress). At one point, the valor of the many Blacks who fought against and survived the injustices of slavery was almost overshadowed by the indifference shown toward their situation by then president Andrew Johnson. Johnson's attitude can be better understood by the following quote,

...since the ex-slave was now free, he deserved nothing else from the government...whether they progressed or regressed was entirely their own problem. It was no concern of the government of the United States...

Their own problem, as Johnson called it, was little or no money, land, education, and political influence. Blacks had nothing and were expected to produce under the unrelenting pressures of racial prejudice at all levels of life.

The Reconstruction Act of 1867 opened voter registration books to all male citizens regardless of race or color. Because of this, 76 of the 124 delegates at the South Carolina Constitutional Convention in 1868 were black. This in turn helped fuel the bigoted writing of the South Carolina press. Many of the black delegates were, in fact, illiterate –but not all. By 1870, Johnson H. Rainey was elected to the federal congress. A first, he was followed by Robert B. Elliott in 1871. Blacks initiated laws to protect themselves as well as all citizens from the injustices of past laws and current lawlessness. Blacks introduced bills for mandatory free public schools, new social legislation, and helped to give South Carolina a democratic form of government.

Along with the emergence of capable black political reformist, white allies were just as courageous in their effort to achieve equality for all citizens of the United States. Senator Charles Sumner of Massachusetts introduced a Civil Rights Bill in 1870 that would make it unlawful for public inns or places of amusement to discriminate due to race, color, or previous condition. This bill would also bar discrimination in public transportation and schools. The bill was defeated. However, it sparked intense debate. The Honorable Robert B. Elliott responded to the diatribes of white speakers with firm opposition and logic. Other orators are accounted for in this work and the speeches are outstanding examples of early black political thought.

One of the most interesting accounts in *Black Reconstruction in South Carolina* is the story of the Hamburg Massacre of July 8, 1876. The versions of what actually happened, along with an eyewitness account, stand as a monument to the tragic event in Hamburg. The presidential election of 1876 ended in a deadlock. The Republican Hayes, and the Democrat Tilden settled for a compromise that put Hayes soundly in the presidential seat. The cost of the compromise to blacks in the south was disastrous. It is from this point that black political power in South Carolina (as well as the rest of the country) began to vanish. Jackson gives examples of the diminishing capacity of blacks in politics as cited by James Davis, Professor George B. Tindall and Ellery M. Brayton.

Finally, the debates between blacks and whites over a new state constitution are held up for examination. The conversation is brilliant. This section will give a clearer picture of the literary and oral capabilities of blacks in politics as well as the outlandish assaults they faced on a daily basis.

Black Reconstruction in South Carolina Word List

Cavil – to argue or find fault over trivial matters; raise petty objections

Diatribes – a bitter, abusive denunciation

Peculate – to embezzle (funds) or engage in embezzlement

Profligacy - given to or characterized by reckless waste; wildly extravagant

Sanguine - cheerfully confident; optimistic

Ethiopia and the Origin of Civilization (A*)**

John G. Jackson

ISBN: 1592326099

African Tree Press

Herodotus wrote:

that both the Western Ethiopians, who lived in Africa, and the Eastern Ethiopians, who dwelled in India, were Black in complexion, but the Africans had curly hair, while the Indians were straight-haired.

This booklet makes a strong case for Ethiopia residing at the seat of modern civilization.

Hubert Henry Harrison: The Black Socrates (A/RE*)**

John G. Jackson
ISBN: 0910309355
African Tree Press

This is an interesting article by educator, lecturer, and author John G. Jackson. It sketches the life, accomplishments, and views of a little known but profoundly dedicated black man to the cause of enlightenment –Hubert Henry Harrison. The greatest value of this booklet is it keeps the memory of Hubert Henry Harrison and his demonstrated accomplishments alive in the minds of present day readers.

On page two Harrison’s response to why he rejects Christianity is simple yet thoughtful. For his age, he had made some remarkable things happen in his life that are well worth noting. As for current times, his stand on religion and his association with atheist organizations would brand him as an undesirable to many. He would be seen as a threat to the minds, souls, and hearts of those who have bet their lives on a doctrine of the “hereafter” based on learned Eurocentric values.

The Golden Ages of Africa (A/K*)**

John G. Jackson
ISBN: 1592326471
African Tree Press

The Golden Ages of Africa is an excellent summary of ancient Egyptian history including the post dynastic period of foreign rule. Early in this booklet Jackson uncovers a few interesting stories dealing with contemporary scholars in order to show how bias and misinformation can enter the writings of supposed authorities (experts) of history, e.g., Professor Arnold J. Toynbee and his book *A Study of History, Vol. I*, p.234.

The black race has not helped to create any civilization, while the Polynesian white race has helped to create one civilization, the brown race, two, the yellow race, three, the red race and the Nordic white race, four apiece, the alpine white race, nine and the Mediterranean white race ten.

This statement should initiate a multitude of questions (most of which Toynbee would have not been able to answer with any sense of logic or proof). It shows how ignorance/misinformation can come from prejudice, pride and external pressures within society. An even more revealing story is unveiled when Egyptologist and Harvard Professor George A. Reisner tells his class that the ancient Egyptians were white in direct contradiction to eyewitness reports by the so-called father of history –Herodotus.

The analogy of sardines and Negroes in *The Golden Ages of Africa* is a very simple yet effective way of getting a point across concerning who is or is not a Negro. *The Golden Ages of Africa* should be included on the *must read* list of every student of Egyptian and African American history.

Introduction to African Civilizations (A***)**

John G. Jackson
ISBN: 0806521899
The Citadel Press

It is amazing that some men can wade through piles of reports, studies, books, and letters in order to try to reach their goal of reconstructing the past. In all honesty, the task of putting the pieces of the puzzle together sounds, on the surface, to be boring and tedious. Jackson has solved the problem of boredom in history books. *Introduction to African Civilizations* is very well written, easy to follow and at the same time very enlightening. It is rich with adventure, excitement, culture, mystery, pride, and most importantly, historical information.

In 1871, Charles Darwin's *Descent of Man* was published, and in it, he produced impressive evidence that man and the anthropoid ape could be traced to a common ancestor. Unlike most of his contemporaries, he favored Africa as the most likely place to have been the cradle of mankind. In 1921, Dr. Albert Churchward's *The Origin and Evolution of the Human Race* argued that the earliest members of the human species appeared in Central Africa two million years ago. He further stated that these early men wandered down the Nile Valley, settled in Egypt, and then spread out and colonized the entire world. As these early Africans wandered over the world, they differentiated into the various human subspecies that now inhabit the globe. Men in the tropics retained their dark complexions and men in temperate zones lost some of their pigmentation. Dr. Churchward's theories were not favorably received. Churchward was asked to present some evidence that the initial members of our human family were African. His stand was eventually proven to be quite sound due to discoveries like *Australopithecus africanus* (Southern ape of Africa) in 1924 and L.S.B. Leakey's discovery of *Kenyapithecus Wickeri* (Wicker's Kenya ape) in 1968. As it turns out the situation two million years ago has Africa and Asia as the home of a number of types of "near man" while Africa was also the home of another type, *Homo habilis*, who was the ancestor of *Homo sapiens*. At present, the African ancestry of the human race is now generally accepted as fact.

Establishing these facts, Jackson does a marvelous job introducing the various tribes and divisions of people on the African continent. He effectively makes *Introduction to African Civilizations* come alive as presented in the following excerpt:

Most of our school histories teach us that the prevalent belief, before the circumnavigation of the globe by Magellan in 1591, was that the world was flat. This popular view is entirely false, for the Moors in their schools taught geography from globes long before Magellan was born...

Jackson further states, El Idrisi, a Moorish scientist, wrote a book on geography about the middle of the twelfth century. In that work there appears the following passage:

What results from the opinion of philosophers, learned men, and those skilled in observation of the heavenly bodies, is that the world is round as a sphere of which the waters are adherent and maintained upon its surface by natural equilibrium. It is surrounded by air, and all created bodies are stable on its surfaces, the earth drawing to itself all that it has in the same way as a magnet attracts iron. (cited by Lady Lugard in *A Tropical Dependency*)

Jackson takes the reader from one ancient empire to the next, from formation to destruction, and from achievements to failures. Jackson takes us through the evolution of African culture spanning religion, commerce, and society. In so doing, he effectively makes the book come alive. *Introduction to African Civilizations* is an excellent reference book, and excellent book for casual reading, and is an excellent book of history.

Man, God and Civilization (AE/H/RE***)**

John G. Jackson

ISBN: 1930097174

Lushena Books

Once again, it is a privilege to critique a book that leaves its readers assured that noteworthy books are not a thing of the past. Jackson has written a commendable book that explains the evolution of man, the development of man's search for an omnipotent consciousness (God) and the creation, annihilation and recreation of civilizations. Jackson explores the natural phenomenon, physical limitations, and mental attitudes, which influenced the direction of change in these three areas. *Man God and Civilization* is the type of book many people need but far too many possess. Readers who are thirsty for knowledge will find that its pages will hold them spellbound.

Man, God and Civilization carefully guides the reader from theories on creation through the development of earth. Jackson examines the beginning of life in the warm primeval ocean that started with the evolution of chemicals capable of assimilating carbon. He follows with an explanation of the Ice ages being significant and the reader is given a breakdown of the enormous eras of geological time. From the Paleozoic era (age of the fishes) to the Cenozoic, the reader can envision the earliest vertebrates, the formation of land, the emergence of fish, swamps, and insects. The appearance of reptiles, birds, and mammals are covered with commensurate detail in order to complete the early picture of evolution. The age of the dinosaurs, as the dominant life form on the planet is discussed from its wellspring through its wane, followed by the onset of the age of mammals –an age that extends to the present. Having set the stage with evolution theory Jackson examines the six principal theories of evolution:

- 1) natural selection
- 2) use and disuse
- 3) mutation
- 4) orthogenesis
- 5) isolation
- 6) hybridization

The explanations given serve to pose a clearer understanding of the facts, which are essentially the evidence of evolution. As an example in the following quote from Dr. R. Quinton a noted physiologist on the origin of blood and body fluids:

Our naked ancestors dwelt immersed in a saline fluid; each of their cells was consequently, saturated with salt water. When, with the advent of a protective and enclosing membrane or skin, the cells got shut off from direct contact with the sea water, they retained some of it as their vital fluid, which, circulating, became the blood and lymph systems ...without the regular and constant presence of this miniature salt sea, not one of our cells could live a moment. An amoeba or a human blood corpuscle placed in pure water, dies immediately.

The evidence of evolution then leads the reader into the history of man. This history is a deeply interesting and informative review of the process and progress of the theories of a beginning to the dawn of the age of metals. Jackson has done an outstanding job keeping this section comprehensible. He has made available to all a story that should be known to everyone. However, the story does not end here. Social organization and its necessary outgrowths and Totemism are examined next.

The implementation of social organization followed by Totemism (the division of a people into several clans, each of which has one or more totems) is reviewed and considered the initial starting point when looking for the roots of religion. The totem is normally an animal, plant and occasionally a natural object. A kinship is believed to exist between the clan and its totem thereby the clan respects the totem as one of its own. A member of the Bear Clan claims as his remote ancestor all bears, a member of the Wolf Clan will tell you that the original progenitor of his clan was a wolf. The theories of totemic origin are discussed with great care and ultimately lead to concepts that are more advanced than man's understanding or lack thereof of nature and the universe. Religion, as Hierologist, Sir James G. Frazer puts it:

Is a propitiation or conciliation of powers superior to man which are believed to direct and control the course of nature and human life.

Using this definition religious evolution is traced through animism (the belief in spirits) to polytheism (the belief in gods). In pyramid texts of ancient Egypt, it is recorded that beings were more ancient than the Gods and the same belief was held by the Brahmans of India. The evolution of religion and the ancient Gods is an intriguing story. The major religions of the world are shown to be natural outgrowths from even more remote and primitive beliefs. Next, the myth, folklore and legend in religion are touched upon. Professor Alan W. Watts relates:

A book on Christian mythology ...is one of extreme delicacy and complexity, not because of the actual material, but because the whole problem is in a very special way touchy.

Jackson tackles this touchy subject with understanding, logic and scientific evidence as his guide. *Man, God and Civilization* also shows man's attempt to explain the origin of death in primitive times by reviewing the stories of:

- 1) the perverted message
- 2) the cast skin

3) the composite of the perverted message and the cast skin

The reader is offered information on the miraculous births of fifteen saviors who lived prior to the Christian era, i.e., Krishna, Hours, Zoroaster, Adonis, Yu, etc. What is extremely interesting is that we find that nearly every nation had a festival near December 25th in honor of the birth of a divine being. A parallel chronology of events is made with various religions and more detailed comparison is made with Jesus and Krishna. The reader will find this comparison very interesting; a segment of it is included here:

- a) Krishna was born while his foster father, Nanda, was in the city to pay his tax to the King.
- b) Jesus was born while his foster father, Joseph, was in the city to pay his tax to the governor.
- c) King Kansa sought the life of the Indian Christ by ordering the massacre of all male children born during the same night as Krishna.
- d) King Herod ordered the slaughter of innocents as stated in the gospel according to Matthew, 11:16.
- e) Nanda was warned by a heavenly voice to flee with the infant Krishna across the Jumna River in order to escape from King Kansa.
- f) Joseph was warned by a voice in a dream to flee into Egypt with the Christ-child so as to escape from King Herod.

Because the foundation of much religious doctrine is faith, a conflict is unavoidable when pure logic is introduced into most religious discussions. The scientists as well as most analytical thinkers are hard pressed to align themselves with an investigation into a subject that ignores scientific method and linear logic. Albert Einstein when asked if he believed in God replied that he believed in the God of Spinoza. Spinoza believed that God was just another name for Nature.

When organized Christianity was at its prime, it crushed heresy by killing the heretics. Today it lacks this power, so it resorts to ostracism and other forms of harassment. The following quote would have been enough to cause its author's life to be forfeit in earlier times but today it can be accepted as an opinion that may or may not have merit. The English historian, Winwood Reade, in 1872 wrote:

We must beg to observe again that we describe not the actual Creator, but the popular idea of the Creator. It is said that the Creator is omnipotent and also that he is benevolent. But one proposition contradicts the other. Again, either sin entered the world against the will of the Creator, in which case he is not omnipotent, or, it entered with his permission, in which case it is his agent, in which case, he is sinful. It is certain that the feelings of the created have in no way been considered.

After ending his treatment of religion, Jackson embarks on an examination of the earliest civilizations. The origin of civilization is discussed as an evolution from the Lower Middle, and Upper Stages of savagery and barbarism. Because every known civilization is a collection of

ideas and practices from some more remote time in combination with the current environment and new social developments, they advance at different rates and times in history. Jackson treats this subject in chapters that give rise to the following localities: Ethiopia, Egypt, Western Asia, India, Crete, Phoenicia, Greece, Rome, America, and Arabian and Moorish cultures. In his analysis of these diverse civilizations, the reader will begin to see some of the influences older civilizations had on newer ones. The forces, which acted to create, sustain and destroy these civilizations, are also examined.

Finally, Jackson provides a summary, which draws conclusions and implications some will find, to say the least, difficult to accept. This is understandable, because in many major academic circles world histories are based mainly on European civilizations. Few students become aware of the fact that, historically speaking, European civilization is a product of the recent past and it too is derived from the older civilizations of Africa and Asia.

C.L.R. James

A History of Negro Revolt (A/AD***)**

C.L.R. James

ISBN: 0948390042

Research Associates School Times Publications

The death of C.L.R. James in 1989 caused renewed interest in his writings. This work expresses his ideological preferences and experiences from birth to 1938 (1901-1938), within the framework of his analysis of black revolutionary struggles in Africa, the Caribbean, and the Americas. While it is clear that James was deeply influenced by Marxist ideology, the greatest influence of Marxist dogma manifests itself in James' writing whenever he talks about class and race. It is not necessary in this review to discuss James, the man, because *A History of Negro Revolt* contains a 22-page introduction by Dr. Tony Martin introducing the reader to James during his formidable years.

The most striking characteristics of *A History of Negro Revolt* are the explanations and factors which lead to each revolt. The analysis he gives of the revolts combined with the obvious self-imposed limitations of the people in conjunction with colonial obstacles reads somewhat like an espionage novel full of intrigue and drama –it is not.

James has done an adequate job gathering data and an excellent job explaining events, however, he lacks in his analysis of the critical psychological issues which had to be overcome by each revolutionary group a completeness that leaves the reader satisfied. This becomes obvious when he looks into the revolt at Stono plantation, a series of revolts in South Carolina and Virginia, and the Nat Turner rebellion. He incorrectly states, *the slaves gained nothing by these revolts*. This is actually a short-sighted view that is used to support his claims. If he defines *nothing* as wages, kinder treatment, better living conditions, involvement in terms of decision making about how the plantation was to be run, or even freedom –then he is correct, at least for the moment.

The effectiveness of revolts/rebellions of an oppressed people seeking to throw off the shackles of domination forced on them by another group of people can only be evaluated in light of the sum total of their revolutionary efforts. Each act of defiance, no matter how large or small, is merely a stepping stone to the next level of action. Each act ignites an ember that grows. Each new effort is often an extension of a learning process of the previous attempts. Each adds to and expands the concept of revolution as a means of liberation. This sometimes rambling revolutionary pathway begins to straighten out as people gain more support due to two things:

- 1) the many objectives of an oppressed people are concentrated into one combined goal
- 2) they become focused on that objective in all actions in their lives

James looks into the history of revolt in San Domingo, the United States of America, and Africa. The following are brief summaries of these examinations:

San Domingo

James claims that the roots of this revolt in 1789 *lay deep in the French Revolution*. He further states that without the French Revolution, its success would have been impossible. I disagree. It is a fact that the external and internal forces can serve to change the time table of events that lead towards an ultimate end, in this case revolution, but the dissatisfaction must first exist. There has never been a revolution of satisfied people, nor is there likely to be. Revolution is the supreme manifestation of a need for life changing actions, often hostile, by a system of government, institution, a people or a person toward another system of government, institution, people or person. It is generally stoked by unkind treatment, be it physical, psychological, economic, or social. It is an effort to reverse, modify, and overbalance that which is wrong in people's lives. By attempting to give credit to the French Revolution for the success of African rebellions James does a disservice to himself and those whose revolutionary zeal made these events possible, effective, and binding (before, during and after the French Revolution). Nonetheless, this story along with the others stands as an important record of African resistance.

The Old United States

While this is obviously James' weak suit it too examines notable historical stories worth recording. Interestingly enough, James brings out an important point in terms of African rebellions in the western hemisphere that I will paraphrase here:

although slaves revolted in the islands and elsewhere, not one revolt improved the slaves lot. From the beginning slaves believed that poor whites would join them and seemed to have no idea of the power of their numbers once organized.

His most interesting look at the United States is the chapter entitled The Civil War. James explains the politics and economics that finally put into motion a war that would alter the lives of captured Africans throughout North America. He sees the end of slavery as part of an economic process to expand and maintain a growing industrial process. He does not see that continued immigration of Europeans to the Americas would provide the same results.

Africa

Chapter 4, *Revolts in Africa* provides a brief look at the cause and effect relationships between people who have bowed to the sheer force of external power (colonial forces and stronger neighbors). The same power which ultimately served to bring their dissatisfaction, resentment and hatred to the surface. The amount of fury from the classes of these people (urban and rural) varies due to the level of westernization each group has assimilated. The examination of these class relationships proves to be valuable data for understanding some of the many variables in the making of a revolution. Here is where James seems to believe class is more important than race. James examines the conflicts in Sierra Leone, Nigeria, Gambia, Belgian Congo, South Africa, Kenya, the Gold Coast and Ghana, as well as revolts with the Bondelzwarts and Mau Maus.

Marcus Garvey

James also tackles the largest protest of people of African descent in history and its leader, Marcus Garvey. Although James brings to light some important points he does not always do them justice. Possibly his political views are clouded by his misunderstanding of black nationalist movements or his lack of experience or participation within them. These factors caused him to believe class was more important than race. It is apparent from his writings that James believed Garvey's programs were not good for black people, especially since they did not include much in the way of industrial organization. James' claim that much of what Garvey wanted to do was absurd and even compares Garvey's tactic to the ones used by Adolph Hitler some 20 years later. In short, he argues that Garvey was confused, had no plan, was an opportunist, and set unrealistic goals. James further argues African Americans and descendants of Africans in the Caribbean could not claim race as a unifying factor with Africans due to having undergone the process of westernization.

A History of Negro Revolt is a flawed but interesting look at African rebellion on a global scale. It is a history that has had to struggle with racism, poor economics, poor timing, ignorance and just plain old academic stupidity to reach its present level of visibility. As previously stated, the explanation of these revolts will be the most important issue for most readers. Scholars will dig deeper into the psychological, political, economic and societal effects of these actions and perhaps a truly gifted individual will pen them for general consumption. But until then, we are still left with some very intriguing historical material.

George G.M. James

Stolen Legacy: Greek Philosophy is Stolen Egyptian Philosophy (H/P***)**

George G.M. James
ISBN: 0865433615
Africa World Press

Stolen Legacy is a perspicacious work that systematically examines the flaws, discrepancies, and eclecticism (a system of borrowed ideas) in Greek philosophy. It draws an irrefutable link between ancient Egyptian and Greek philosophy, showing that Egyptian philosophy is the parent tenet of the latter. This book seeks to eradicate the mental bondage created in the minds of those

who for centuries have been given a biased assessment of history. Asa G. Hillard, a Fuller E. Calloway Professor of Urban Education at Georgia State University, writes,

...mental bondage will be 'self contained.' Nor only will [a] ...person fail to challenge beliefs and patterns of thought which control him, he will defend and protect those beliefs and patterns of thought virtually with his last dying effort.

The dual intent of the author is to indoctrinate and eradicate. Indoctrinate the mis-educated and the undereducated with so-called Greek Philosophical thought through the verifiable evidence of ancient philosophical evolution, and eradicate the mental bondage of history formed by the corrupt passions of those writers of western society who have been less than fair in dealing with the contributions of Africans and African nations concerning the advancement of mankind.

Napoleon once said, *history is a fable agreed upon*. James demonstrates the truth of this assertion through conflicts throughout ancient and modern times by showing how the Egyptian Mystery System (educational and ecclesiastical) traveled from Egypt to Athens in Greece. He explains how and why the pre-Socratic philosophers, as well as Socrates, Plato and Aristotle have been recognized as the originators of philosophy. Because there is doubt, among historians whether the pre-Socratic philosophers did in fact exist, special emphasis is placed on the doctrines of this trio as proof of eclecticism from the Egyptian Mystery System. Had James pointed to one or two discrepancies in the history of philosophical evolution or had he only found insignificant references on the subject he could be dismissed –this is not the case.

The Greeks rejected and persecuted philosophy owing to the fact that it came from an outside and foreign source and contained strange ideas with which they were unacquainted. This prejudice led to the policy of persecution. Hence Anaxagoras was indicted and escaped from prison and fled to Ionia in exile. Socrates was executed, Plato fled to Megara ...Aristotle was indicted and escaped into exile. This policy of the Greeks would be meaningless, if it did not indicate that philosophy was alien to Greek mentality.

Any claims of Greek authorship of these same doctrines which they had rejected and persecuted, must therefore be regarded as unfounded. The author further states,

Greek Philosophy ...is a misnomer, for there is no such philosophy in existence. The ancient Egyptians had developed a very complex religious system of salvation.

James traces the source of Greek philosophy from Ionian students (pre-Socratic philosophers) who were first Egyptian subjects and later became Persian subjects then finally Greek citizens. These Ionians (the few who seem to have actually existed) received their education from Egyptian priests and subsequently returned to Italy. Exploration into the background of these philosophers is intriguing because ancient and modern historians seem to have little knowledge about their early education.

These Greek philosophers are represented as teachers in history, who had grown up from childhood to manhood, and had taught pupils, and are ... [virtually] unknown, without early domestic or educational traces.

Finally, the Memphite Theology is an inscription on a stone containing the cosmology, theology and philosophy of the Egyptians. Its importance lies in the fact that it is an authoritative source of

Egyptian philosophy, Cosmology, Religion and it is proof of the Egyptian origin of Greek philosophy. African redemption the aim of which is mental and social redemption should take a giant step forward every time this book is read. North Africa, as *Stolen Legacy* will reveal, gave the foundation of philosophy to the modern world. *Stolen Legacy* uncovers what has been kept from view. It exposes,

[that] ...which has been set in motion by (a) Alexander the Great, (b) Aristotle and his school and (c) Emperors Theodosius and Justinian whose edicts abolished the Egyptian Mysteries: the Greatest Educational and Ecclesiastical System that the world has ever known and established Christianity as its perpetual rival.

Clifton H. Johnson

God Struck Me Dead: Voices of Ex-Slaves (AA/AB/RE/S**)**

Clifton H. Johnson
ISBN: 0829809457
The Pilgrim Press

God Struck Me Dead is an ethnographic collection of interviews with ex-slaves. The collection was conducted by the Fisk University Social Science Institute, between 1928 and 1940, as a project to gather and publish primary records of black life in order to further the empirical study of African Americans and race relations. Andrew P. Watson, a member to the institute team, sought to understand 1) the nature of the religious experience of the older generation [of ex-slaves], and 2) what was the nature of the adaptation of older Negroes, more specifically those who had once been slaves, to the new order of things with which they were faced.

During slavery the physical world of the slave literally became hell on earth. Any chance of adapting to the external world was essentially obstructed due to a lack of respect and attitudinal discrimination¹ by the dominant culture. The slave was demoralized to the point that the only place a set of values and self-worth could be established was internally through spirituality and even then spirituality, at best, was a bastardized version of the Anglo-American Puritan tradition integrated with whatever remnants of African traditions remained at the time. Such values were the source of their strength in an otherwise inimical environment. Thus, the narratives of the conversion experiences of former slaves describe a turning inwards and syncretistic combination of Christianity and African traditions. Because there existed no liturgical order to apply to this integration, uniquely developed by ex-slaves, it made Christianity acceptable as a practical form of self-expression. These values, defined by slaves, encompassed ideas and even symbols from Africa and they served as a substitute for European American ideas and icons. In the words of institute member, Dr. Paul Radin: "The ante-bellum Negro was not converted to God. He converted God to himself" and "Only in an inner world could the Negroes develop a scale of values and fixed points of vantage from which to judge the world around them and themselves."

¹ In anthropology, discrimination against members of a group because of prejudice toward that group.

There is a distinct line of familiarity in these conversion experiences that brings a kind of universality to them, e.g., “the little man”, “looking to the east,” “at the dark gates of hell,” and “the whiteness of things heavenly.” It is in this familiarity that the reader begins to see and hopefully understand the value of conversion experiences to the Negro. *God Struck Me Dead* contains more than forty conversion experiences and six mini autobiographies. The autobiographies act as interesting insight into life as a slave under varying conditions and personalities of the master class. They lay open the dilemma and the hope of the American Negro in the decade following the civil war.

God Struck Me Dead Word List

Analogues – similar or alike in a way that permits the drawing of an analogy

Asceticism – renouncing the comforts of society and leading a life of austere discipline

Besmirchment – to soil

Cardinal – of foremost importance

Concomitant – existing or occurring concurrently; accompanying

Conundrum – a riddle in which a fanciful question is answered by a pun

Coterie – a small group of persons who share interests and associate frequently

Dialectical – the art or practice of arriving at the truth by disclosing the contradictions in an opponent’s argument and overcoming them

Exempla – plural for example

Heterodox – not in agreement with accepted beliefs, esp. departing from church doctrine or dogma

Individuation – the act or process of individuating, esp. the process by which social individuals become differentiated from one another

Inimical – injurious or harmful in effect; adverse

Iniquity – wickedness

Intransigence – refusing to moderate an especially extreme position

Itinerant – traveling from place to place

Jeremiad – an elaborate or prolonged lamentation or tale of woe

Liturgical – the prescribed form of a public religious service

Malevolence – having or exhibiting ill will

Mendicant – depending on alms for a living; practicing begging

Monasticism – the monastic life or system

Neuroses – any of various functional disorders of the mind or emotions without obvious organic lesion or change and involving anxiety, phobia, or other abnormal behavior symptoms

Perennial – lasting an indefinitely long time

Piety – religious devotion or reverence to God

Proscriptions – prohibition

Puerile – belong to childhood; juvenile

Shoat – a young pig just after weaning

Suppliant – asking humbly and earnestly

Travail – strenuous physical or mental exertion; tribulation or agony

Jeffery M. Johnson

The Endangered Black Male: The New Bald Eagle (AA**)**

Dr. Jeffery M. Johnson

ISBN13: 9780317904710

Management Plus Consulting

The Endangered Black Male is designed to make the public cognizant of the unmistakable dilemma of the black male in America. It suggests a framework of practical interactions involving every level of the community. It attempts to trigger a response that will set civic leaders, businessmen, politicians, and private citizens on a course to help save the black male from becoming the *new bald eagle*. *The Endangered Black Male* will most assuredly challenge the intellect of its readers.

Johnson begins his book with the argument that when the bald eagle was threatened with extinction, America took positive steps to ensure its existence and that the black male in America is quickly becoming the new bald eagle. He backs up his statements with impressive statistical data on life expectancy, unemployment, drug use and rates of imprisonment. He probes the effects of adult male absence in black families and explains how this condition works to the disadvantage of young black males. Johnson also examines the plight of the black female who is left floundering below the poverty line with limited options as a consequence of male desertion.

Included in *The Endangered Black Male* are interviews with 22 selected prison inmates at the District of Columbia Correctional Facility located in Lorton, Virginia. Johnson states that incarcerated black males make up the largest category of the *endangered* nationally; therefore, interviews were done to ascertain the attitudes, and perceptions of prison inmates on the topic of black males. The topics covered included, levels of family support, education, and drugs. Based on the interviews Johnson was able to recognize the negative factors that helped lead to incarceration.

In Part IV, the readers are given an action outline so they can effectively deal with the black male endangerment. It begins with problem identification after which it explains that once having identified the problem(s) they must be eradicated by setting goals, which are attainable, and preservation oriented. In this section are ideas and suggestions that are helpful in increasing public awareness through involvement by the community and local power structures. In the final analysis, black males must ensure their own survival through leadership, and taking advantage of opportunities geared toward self-improvement. The black male is ultimately responsible for whether he is to become the new bald eagle.

Del Jones

The Black Holocaust: Global Genocide (AA/RA*)**

Del Jones

ISBN: 0963999583

Eye of the Storm Communications, Inc.

Reality in the raw is one way to describe *The Black Holocaust*, but is that what it really is? Truth would be another more appropriate moniker. *The Black Holocaust* is not a place to look for structured intellectual politeness but rather the heart and soul of African American neighborhoods being ravished by racism. In 1992, Jones wrote a powerful and compelling book and 24 years later it has all of the relevance it ever had. The lessons are many. The examples are almost unbelievable, but they are all true –African people are under global attack.

What is even more amazing than the truth, *The Black Holocaust* exposes the ignorance, denial and apathy within the without the hood about the seriousness of Jones charges. Even as he explains why African Americans as a people are slow to react to racism in any positive or significant way, it is still hard to believe they can be so blinded by misinformation in an age of information intensive explosiveness. It would do little good to go into detail about *The Black Holocaust* because this review would be trying to reinvent the wheel. In order to get the full effect of this courageous little book you will have to read it for yourself. I can tell you this:

- 1) Jones is deadly serious about his work.
- 2) He has put together some very interesting information.
- 3) This information can only raise the level of one's awareness of global events.
- 4) It will also help one to look for the relationship of these events to Africa and people of African descent.
- 5) An awareness of these relationships could translate into positive steps toward the survival of African people globally.

Often, we ignore messages that do not come from mainstream media or academic circles. In this case, that would be a mistake. At the core of *The Black Holocaust* is the historical proof and

points of reference that demonstrate the ruthlessness of violent European behavior towards people of color on a global scale.

Earl Jones, John W. Gunn, Jr., William Hill & Jihad T. Muhammad

Midtown the Central District: Life, History and Culture: The Historic African American Community, Gary, Indiana: Tour Guide (AA**)**

Dr. Earl Jones, John W. Gunn, Jr., MPA, William Hill, and Jihad T. Muhammad, MS CED
ISBN: 978061524384

African American Studies Academic Publishing

Midtown the Central District is a pictorial-essay story and tour guide of the development, growth, life, decline and struggle to revitalize a Midwestern African American community in Gary, Indiana. The lure of escaping the social and economic hardships of the deep south in the early 1900s for the promise of better treatment and economic stability offered by U.S. Steel and related industries in Northwest Indiana, in part, created the birth and rise of a notable African American community. By the mid-1900s Gary's African American community was an interesting and exciting place to live. Job opportunities were excellent and city government, at times, showed signs of being progressive. However, everything began to change with the election of the city's first black Mayor, Richard G. Hatcher and the eventual mass reduction of unskilled jobs due to automation, and relocation. Other significant factors are intertwined in the decline of the now rust-belt city. *Midtown the Central District* also outlines a plan for change that, if implemented, may turn the city around.

James H. Jones

Bad Blood: The Tuskegee Syphilis Experiment: A Tragedy of Race and Medicine

(AA/RA/MD*****)

James H. Jones

ISBN: 002916690X

The Free Press

Imagine being unable to afford basic medical care and finding out you have the good fortune of receiving free medical services from the Federal Public Health Service (renamed the Center for Disease Control). Imagine doctors diagnosing a disease during your examination and not telling you about it. What if the diagnosed disease was life threatening and there existed a known treatment, yet you were not treated?

Don't say it couldn't happen. It already has! *Bad Blood* builds to a climax. It is one of those books, which from beginning to end grabs your attention and refuses to relinquish its hold. Horrifying and frightening this powerful story of the Tuskegee Syphilis Experiment, otherwise known as the Tuskegee Study, will leave you in shock and disbelief.

Bad Blood documents a program intentionally designed to observe and examine (while alive and by autopsy after death) African American males who had contracted syphilis, without ever intending to provide treatment. It is difficult for most Americans to imagine the United States Government purposely conducting dangerous experimentation on private citizens. What is even more difficult to believe is the Public Health Service not only knowingly risked the health and lives of the participants of the Tuskegee Study, it did not have the participants consent. In fact, had consent been requested and granted the Tuskegee Study would have been a dubious endeavor at best.

The Public Health Service actually used inducements and deception to cloud the aims of the experiment in order to get enough participants. The people directly involved in the Tuskegee Study had no idea what the real purpose of the study was. They perceived no danger; moreover, they believed they were receiving medical aid from a government that had, up until that time, shown little interest in them. One of the most astonishing facts uncovered about the Tuskegee Study was that it was conducted without a serious threat of opposition for forty years. From 1931 until 1972, the Public Health Service maintained the Tuskegee Study to discover the effects of untreated syphilis on African American males.

How could more than 600 men in and around Macon County Alabama, Tuskegee Institute, the Macon County Medical Society, Macon County Health Department, Alabama State Department of Health, and a host of influential doctors allow the Tuskegee Study to go unchecked? Was the experiment morally right or wrong? Was its conception brilliant or deranged? Were the procedures scientific or hopelessly reckless? These questions open the door to a Pandora's Box about race relations, medical standards, governmental powers, and human frailties in American life.

Jones reconstructs the events, which lead to the Tuskegee Study, and takes you on an unbelievable investigation of medical arrogance, malpractice, bigotry and betrayal. He gets to the core of the who, what and why of the physicians, technicians, administrators and their colleagues who believed information derived from this so-called scientific research was more important than the lives of the men in the experiment

In the 1930s, syphilis was by no means a new disease. Scientists understood how it was transmitted, and how it attacked the body. They had a clear understanding of its effects on the human anatomy. Why then was this experiment necessary? Jones says after the experiment was exposed in 1972:

apologists for the Tuskegee Study contend that it was problematic whether the syphilitic subjects [men in the Tuskegee Experiment] could have been helped... 1930s treatment... often produced serious, occasionally fatal reactions...

This statement is the cornerstone of the argument presented by Public Health Service officials when challenged about the validity of the Tuskegee Study. By the 1940s, the primary mode of treatment had gone through some amazing changes; the "miracle drug" penicillin was found to be effective in halting the spread of spirochetes microbes which cause syphilis in humans). At no time in the 1940s did the Public Health Service attempt to administer penicillin to the men in the study. If as the Public Health Service and the Center for Disease Control maintains, the 1930s

treatment was questionable –why didn't the Public Health Service intentionally deny treatment to other segments of the population? If the focus of the experiment was to determine through autopsies the effects of syphilis on African American males, was treatment ever intended? Or as the author asks:

why was the Public Health Service interested in studying syphilis in African Americans, or were they using African Americans to study syphilis? ...would penicillin have benefited the men when it became available in the 1940s? ...Why did Tuskegee Institute and the Veterans Hospital in Tuskegee, both all-black facilities ...cooperate with the study?

Bad Blood addresses these questions and others in an attempt to present the truth in the Public Health Services' syphilis experiment.

The Tuskegee Study raised more questions than were answered, thus the importance of this highly critical, informative and gut wrenching book. Jones expertly examines the climate of race and medicine from the 1930s to the 1970s. His research has allowed him to tap into the social consciousness of white America at the time of the experiment. The doctors conducting the experiment represented a microcosm of a consciousness so strong it allowed them to act in the so-called interest of science with a total disregard for African American life on the one hand while claiming to seek potential health benefits for all humankind on the other. These trained physicians believed African Americans were affected differently by syphilis [and a host of other diseases] than whites. They believed that by observing the effects of untreated syphilis on African American males and making comparisons to these unproven beliefs, they could obtain physical evidence that would verify their feelings.

To some Americans this type of thinking is not surprising; it has historically been used to falsely support the conclusions and actions of many fringe groups, organizations, societies, and clubs. *Bad Blood* looks at these attitudes in medical practice, briefly examining beliefs about differences in African Americans and whites. These attitudes, steeped in unfounded racial myth, seem to have led to the unconscionable acts of the Tuskegee Study.

Apart from supposed difference in races, it appears that when some segments of American society could not provide conclusive physical evidence of inferiority in African Americans, they blamed the victims for their plight. This anomaly is explained with interesting examples and in their proper historical perspective. Jones has done a commendable job, from the first to the last page explaining the main points as well as the supporting material for *Bad Blood*.

Baruti K. Kafele

A Black Parent's Handbook to Educating Your Children (E/F*)**

ISBN: 0962936901

Baruti K. Kafele

Baruti Publishing

A Black Parents Handbook to Educating your Children was written to provide black parents with ideas, suggestions, strategies and techniques in educating "their" children. Since education is

much more than sending children off to state sponsored or private school *A Black Parents Handbook to Educating your Children* explores ways in which parents can enhance the learning process and teach children the most important lessons in life. The rapid changes in technology require requisite changes in skillsets needed to be successful in today's environment. However, consideration must be given to learning style, support structures, and social interactions. *A Black Parents Handbook to Educating your Children* is a reminder that the responsibility of a child's primary education belongs to their caregiver while formal instruction, while important, is supplemental.

Maulana Karenga

Introduction to Black Studies (AA/P***)**

Maulana Karenga
ISBN: 0943412307
Sankore Publishing

Introduction to Black Studies offers a comprehensive introduction to the study of African American people in the United States of America. Chapter 1 introduces the discipline as a whole through discussion of its origins, relevance and scope. The main body of the text follows and is organized into seven chapters: Black History, Black Religion, Black Social Organization, Black Politics, Black Economics, Black Creative Production and Black Psychology. The final chapter examines major challenges facing African Americans and includes suggestions as to how they may be met. At the end of each chapter, there are study questions and references that encourage and facilitate inquiry and analysis by the reader. Overall *Introduction to Black Studies* is an important work particularly in the area of African philosophical thought.

William L. Katz

Flight From the Devil: Six Slave Narratives (AB/S***)**

William L. Katz
ISBN: 086543414X
Africa World Press

Flight From the Devil is a collection of Six Slave Narratives. The narratives are by: Lunsford Lane, James W.C. Pennington, William A. Brown, Jacob Stroyer, Moses Grandy, and Linda Brent (Harriet Jacobs). Each narrative illuminates an individual personal experience as a slave in the southern United States. "The importance and value of *Flight from the Devil* is this: It is not written from the perspective of those who benefited or had the potential to benefit (socially and economically) from slavery, but rather from the perspective of those who suffered the greatest physical, emotional and psychological trauma—former slaves. Therefore, it adds to the truth a dimension that has been for the most part missing, misrepresented or ignored."

According to Katz, "This lack of accurate information largely stemmed from the power of the slaveholding elite, its control of the White House, the Congress, the Federal judiciary and its

influence on the print media of the day.” Katz further explains that the “slavocracy imposed its world view on the press... [through] censorship of educational, popular and religious publishers in the 1840’s and 1850’s:”

School books for children and readers for youth were especially vulnerable. Lyric poetry, including Psalm and hymns for public worship, were purged of references to the slave and slavery. Novels, memoirs, history books, devotional literature, religious tracts, magazines suffered various forms of expurgation, suppression and intimidation. The accommodation of Northerners to these practices was demonstrated by the publishing activities of religious societies such as the American Tract Society, the American Sunday School Union and the American Bible Society; of denominational publishing houses such as the Methodist Book Concern and the Presbyterian Board Of Publication; and of secular publishers like Harper and Brothers. Editors, compilers, revisers, abridgers and even authors showed themselves willing to respect the feelings of the of the South by removing anti-slavery sentiments.²

Lunsford Lane’s narrative is one of purchasing his freedom and the formidable twists and turns he encountered before and after his manumission. He adds to his narrative his attempts to purchase his wife and seven children from a North Carolina plantation. Inspired by words of gospel, Lane sets out to *hire out his time* (It was, at the time, illegal in the state of North Carolina for a slave to control his own time, but this practice was sometimes ignored if the slave creates no problems and follows the decorum of the southern habit and appears not to be making any money.) so as to procure the money to achieve his goal. He affords himself an opportunity, unavailable to most slaves, as an entrepreneur in the tobacco business. At different times he has to cope with mobocratic environs, accusations of incendiary behavior and he is even tarred and feathered for pursuing his dream of freedom. From Boston, Massachusetts to Raleigh, North Carolina Lane provides an amazingly clear and insightful depiction of his and his family’s life under the pall of the peculiar institution.

James J.C. Pennington’s narrative is a powerful and moving glimpse at the difficulties of escape, avoiding capture and obtaining his freedom. Pennington constructs a tale that is fascinating and desperate with such clarity as to be profound and shocking. He conducts his narrative in seven small chapters and each makes an interesting point and describes his personal experience with slavery with verve and aplomb.

William Wells Brown’s narrative is an insightful and terrifying look at slavery in the southern United States. Brown suffers the indignity of observing the brutality of the slave system at a very early age. He feels the pain of separation as his family is sold off to different masters. It is in the depths of his pain and despair that he escapes toward freedom in the Promised Land—Canada. Unfortunately he is caught and returned to endure more of the American nightmare. Brown escapes again while traveling with his new master in Ohio and ultimately makes it to Canada. From there he helps sixty-nine fugitives from slavery cross Lake Erie into Canada. His narrative is remarkable, intensely interesting and a testament to the strength and fortitude of the human spirit.

Jacob Stroyer’s narrative of some of his life experiences during slavery, particularly childhood experiences, followed by a host of short sketches of slave experiences is intriguing. These

²Robert Trendel, “The Expurgation of Antislavery Materials by American Presses,” *Journal of Negro History*, LVII, 3, July, 1973, 271-275.

sketches give voice and personality to life as a slave: “Joe and the Turkey,” “The Custom of Christmas,” “Punishment and Sale of Monday,” “The Story of James Hay,” and others piece together and overall picture of slavery with its physical, psychological and emotional ups and downs. The sections that detail Stroyer’s experiences during the Civil War are fascinating and convey a deep seated sense of outrage and hope.

Moses Grandy’s narrative is as tragic as it is interesting. He was duped into buying himself on three separate occasions before finally securing his freedom. The trials and tribulations of Grandy are not atypical but the fact that he was able to overcome them and get his narrative in print is impressive. He weaves a story of challenge, brutality, fear, ingenuity and bravado with excellent result.

Linda Brent, under the most difficult circumstances, learned to read and write. Her defiance of the danger her knowledge imposed upon her life is why we can, at this late date, read the story of her life. *Incidents in the Life of a Slave Girl* is a story surrounded by fear, cruelty, and frustration. It is also a story of courage and faith. This narrative is one of the few existing testimonies of the experience of American slavery from the point of view of a woman.

First published in 1861 by abolitionists, the events of Linda Brent’s life all but come alive as they unfold. No analyses of the motives of the master-slave relationship are needed because each encounter with the cruel realities of slavery speaks for themselves. Her honest, yet blunt responses to the conditions of slavery and those of her relatives and friends all mesh to form a picture which is both chilling and tragic. The tenacity of will displayed by Linda Brent in her efforts to be free is underscored by the fear she endured throughout most of her life. *Incidents in the Life of a Slave Girl* stands as a written monument to all those who could not commit their stories to paper and serves as a pathway by which present day African Americans can experience the lives of and connections of their great-great-great grand-relatives whom they can only know through her work.

It can be stated without fear of contradiction that until very recently the history of mankind has been written by the intellectual elite of dominating cultures. They in turn have justified the decisions, actions and relationships between the economic, social and military elite of their culture as well as defined the legitimacy and faults of the cultures which they have dominated. Thus, history so written is skewed in favor of their interest. In fact, historical truth has indeed been supplanted by more than a trace of self-justification and omission in order to give the appearance of historical balance and accuracy.

Each narrative is an enlightening view of American slavery. They literally are the other side of the historical story of slavery as seen from the perspective of the slave.

Flight from the Devil Word List

Approbation – praise; official approval

Augured – to predict or prognosticate as from signs and omens

Chevaldefrise – an obstacle composed of barbed wire or spikes attached to a wooden frame, used to block enemy advancement

Compendium – a short, complete summary; abstract

Contumely – rudeness or contempt; n behavior or speech; insolence

Corpulency – the condition of being excessively fat; obesity

Dirks – a dagger; to stab with a dirk

Exigencies – urgent requirements

Imprecations – a curse

Incendiary – one who creates or stirs up; factionist or sedition

Monocratic – political control by a mob

Odious – exciting hatred or repugnance

Inveterate – firmly established by long standing; deep-rooted

Palliation – to make an offense seem less severe

Parapet – a low, protective wall or railing along the edge of a roof, balcony or similar structure

Pecuniary – consisting of or pertaining to money

Pillory – to expose to ridicule or abuse

Recreant – unfaithful or disloyal to belief or duty or cause

Remonstrance – an expression of protest; opposition

Riven – to rend or tear apart

Skein – a length of thread or yarn wound in a loose elongated coil

Veracity – adherence to the truth

The Invisible Empire: The Ku Klux Klan's Impact on History (H**)**

William Loren Katz

ISBN: n/a

Open Hand Publishing, Inc.

An unknown writer once wrote:

When I works, I work hard; when I sits, I sit loose; When I thinks, I fall asleep.

These words, as silly as they may be, should be a shocking reminder of the danger inherent in allowing the mind to stagnate. It is through the delicate workings of the brain that information is compiled, manipulated, classified, stored, and retrieved. Information thus organized leads to the state of knowing (knowledge), which in turn facilitates a more complete understanding of others and self. It is from knowledge that we draw viable views of reality and our strength of reason.

Knowledge, in and of itself, is neither good nor bad. How knowledge is used and for what purpose usually determines if it is being used for better or worse. It is with this view in mind that African Americans should read books like *The Invisible Empire*. It contains the how, where and when of the theory of white supremacy. This particular book is intriguing because there is more here than hate, abuse, and deceit. Within its pages lie the intricate workings of prejudice –cause and effect- and stories of African/African American heroes, martyrs, and champions of liberty.

Millions of African Americans ignore most books on white supremacy. Some of these books merely present facts -undistorted and bare- allowing the reader to make his or her own judgment. *The Invisible Empire* does this fairly well. It must be remembered that there are men who write what they think they know without ever discovering the facts of their story. By doing so they have enhanced the coffers of one group of men at the expense of others and destroyed the fabric of truth. Still others have enriched the souls of men mired in their own self-importance and helped speed them down a road of degradation. To them I say, you have violated the privilege of language, and stampeded across the hallowed chambers of the mind. It is time to erase the effects of your crime.

The Invisible Empire opens old wounds, forces us to look at current wounds, and heightens our awareness toward accepting or rejecting our future. Divided into three periods it spans over 100 years of historical data. In Birth of an Invisible Empire: 1866 to 1875 the early history of the Ku Klux Klan is reviewed. A point of profound interest is the position former President Andrew Johnson took on issues concerning black people. As Katz says, President Johnson was:

...a poor, uneducated, white apprentice, [who] had learned the lessons of white supremacy well...

In short, at the time of Andrew Johnson's presidency, the confederacy had lost the war but the confederacy had not disappeared.

Katz explains how the activities of the Klan have altered American history and morality from the very first known racially motivated incident of violence in the mid 1800's in Athens, Alabama to the 1987 murder of Lemeuel Penn near Athens, Georgia. The legacy of subterfuge and brutality left in the wake of Klan violence is an important reminder, to all, of the extent individuals are willing to carry racial hatred.

The historical workings of the Klan in terms of politics are discussed from the advent of the Klan as a violent arm of the Democratic party during the presidential campaigns of U.S. Grant (republican) and Haratio Seymore (democrat). In addition, the legal system, including sheriffs and judges is shown to be the other side of an intimidating force which, after a time completely dominated the South and parts of the North. The importance of the "Black Militias" in dealing with the Klan shows that even under continued adverse conditions blacks continued to fight the fight of freedom.

In a New Klan for a New Time: 1915 to 1929 the focus is on the resurgence of the Klan. With an expanded number of targets for Klan aggression (Catholics, Jews, Chicanos, Italians, etc.) the invisible empire was to create the largest known "hate group" in the history of the United States. Until recent times the vast majority of Klan members were white Protestants and their influence

was everywhere. Even the president of the United States was not immune to the ideologies of white supremacy. Former president Teddy Roosevelt proclaimed:

we must take Hawaii in the interests of the white race.

An interesting analysis is done in chapter 8 on the American movie classic *The Birth of a Nation*. This movie represented the Klan as adventurous, romantic, Christian members saving the South from the so-called savage Africans whose sole purpose in life was to murder, steal, and rape. Former president Woodrow Wilson said when speaking of the film:

terribly true...history written in lightning.

Former U.S. Supreme Court Chief Justice Edward White told the film's writer:

I was a member of the Klan, Sir.

It is amazing given this type of testimony that African Americans could still believe so deeply in the American system of justice and fair play.

The Modern Invisible Empire: 1929 to Today brings the reader closer to the present day realities of Klan activities. From union busting, school desegregation, religious persecution, the Klan has been destructive, violent and consistently shown irrational behavior. This book holds knowledge that should be in the front of the minds of men and women who cherish freedom and liberty. It should be in the hands of those who need to increase their knowledge of racial history in the United States of America, and it should be in the hearts of all of us.

Randall Kennedy

Race, Crime and the Law (AA/CL/CR***)**

Dr. Randall Kennedy

ISBN: 0517284588

Random House Value Publishing

The criminal justice system in the United States of America works to maintain balance in a society of inequities that suffuse all human activity. When the element of race is introduced into the system of justice the blind folded icon of this discipline seems to change in character. Dr. Randall Kennedy asserts that the criminal justice system has a long and ugly history of failing to protect African American citizens. And in doing so he brings to light facts that glaringly support his contention.

Kennedy begins early by stating, ...blacks have suffered more from being left unprotected or under protected by law enforcement authorities than from being mistreated as suspects or defendants, although it is allegations of the latter that now typically receive the most attention. Kennedy provides noteworthy examples and intensely interesting commentary.

Dennis Kimbro

Think and Grow Rich: A Black Choice (AA/E**)**

Dr. Dennis Kimbro

ISBN: 0449906124

Ballantine Books

What is success? Who has the potential for becoming successful? Wanting and achieving success are two different dreams. What is the critical difference between those who dream and those who act on their dreams? Without a blueprint to follow how do we formulate a plan, which provides us the highest probability of being successful? How can we tap into our individual potential for self-fulfillment and achieve our goals? Kimbro, armed with the works of Napoleon Hill, and after much painstaking research says, he can answer these questions.

In *Think and Grow Rich*, Kimbro has effectively combined his own analysis and unique insights with practical African American success stories, in order to address concerns about success and the lack thereof within the African American community. He declares that by applying the principles outlined in his book all barriers on the road to success can be overcome. All of the “success principles” introduced in this book are stated and explained in clear, concise reference to successful African Americans. These individuals are used as a relevant resource to demonstrate the effectiveness of Kimbro’s words when put into action.

Kimbro injects new life into how we view success by using the outlined “success principles” as a skeletal structure to support their explanations. These explanations in turn make up the body of his message and the examples used serve to animate both. In short, his style of presentation allows *Think and Grow Rich* to be a how to book for the inquisitive mind, a book of motivation for the emotionally drained, and a book of reassurance for the self-doubting. Overall it is a pragmatic book, a practical book, a book for everyone –a blueprint! The following is an excerpt:

A time bomb is in your possession. It is ticking away, moment by moment, bringing you closer and closer to the day when either success or failure will be written beside your name. The time bomb is your life span. How you utilize your time will determine either success or failure. Your knowledge and your ability to make the most of your time is the vital factor that determines what you will achieve on this road cooed LIFE. And time waits for not one!

By opening new vistas of excellence, he demonstrates that many of us have denied ourselves opportunities because we harbor self-limiting ideas and do not properly exercise what he calls, “mental laws.” These laws are required to prepare our minds to use the principles of success. Step-by-step instruction is provided to forever erase these self-inflicted negative influences.

One of the most important negative aspects of success is failure; therefore, it would be difficult to have a meaningful analysis of success without discussing failure. Kimbro does so with a refreshing perspective. He offers sound advice about failure and lists the 10 major causes that lead to failure. But, even more interesting is his contention that if put in the proper perspective failure can serve as the inspiration for the development of new problem solving approaches, greater resolve and as a valuable tool to be used in reaching our goals.

Lastly, Kimbro dismantles the “I can’t make it when I have so many disadvantages” myth. He uses African American paradigms to show that these principles when applied, do work. It is through the understanding and use of the “mental laws” and “success principles” in *Think and Grow Rich* that anyone can begin to become successful. He allows no excuses to impede the progress of those who are determined to succeed.

Martin Luther King, Jr.

Martin Luther King, Jr.: Why We Can’t Wait (AA/CR***)**

Rev. Dr. Martin Luther King, Jr.

ISBN: 0451627547

Signet Books USA, Inc.

Why We Can’t Wait exposes the social dynamics and pressures at work during the civil rights movement without literary distraction. The implications of the movement are revealed and examined. Included are the text of Dr. King’s Memphis speech and the presidential remarks to the nation on the death of the civil rights leader. The words in *Why We Can’t Wait* answer, with staggering effectiveness, the questions posed by those who would ask African Americans to wait for equality, wait for the government, wait for the courts, wait for the churches, cities and towns to provide African Americans equal treatment under the law.

Stride Toward Freedom: The Montgomery Story – Birth of Successful Nonviolence Resistance (AA/CR***)**

Martin Luther King, Jr.

ISBN: 0062504908

Harpercollins Children’s Books

This is the first book written by Dr. Martin Luther King, Jr. It is an account of the events surrounding the Montgomery bus boycott, which sparked the nonviolent resistance movement of the late fifties and early sixties. The King gives the reader a background history of himself and the town of Montgomery. He writes about the problems of unity in the city’s African American community and the evil forces of segregation that were determined to maintain the status quo at all cost. The wisdom King displays in this work, at such an early age was unrivaled by most of his contemporaries.

Where Do We Go from Here: Chaos or Community? (AA/CR/RA***)**

Martin Luther King, Jr.

ISBN13: 9780807000670

Beacon Press

Where Do We Go from Here is the last book written by King. It was published approximately one year before his assassination. It is divided into six chapters, Where are We, Black Power, Racism and the White Backlash, the Dilemma of the Negro Americans, Where We are Going, and the World House. King reviews the Black race’s struggle for equality in America and

identifies the traditional forces that have tried to perpetuate their state of inferiority and dependence. He discusses the pros and cons of Black Power, and the sickness of racism that still haunts every aspect of American society. King speaks of the immorality of America's involvement in the Vietnam War and the need for a revamping of this country's ideals concerning other nations around the world.

Y.N. Kly

A Popular Guide to Minority Rights (AA**)**

Y.N. Kly

ISBN13: 9780932863195

Clarity Press, Inc.

This book will help minorities to fully understand their rights, and the systemic solutions providing for minority empowerment that have led to equality and social harmony in other countries. It includes Aviam Soifer on nondiscrimination in U.S. courts, Ronald Walters and Y.N. Kly on American minorities, recent recommendations of UN special rapporteurs on minority protection and reparations -international human rights instruments as they concern American national minorities; and recent instances of state -instituted minority socioeconomic and politico-legal empowerment. It also includes proceedings of the historic 1993 IHRAAM/Hamline University Conference on African Americans and the Right to Self-determination, the IHRAAM Petition to the UN concerning gross human rights violations of African Americans, and an easy to read question and answer section on minority rights.

Jan Knappert

The A-Z of African Proverbs (A*)**

Jan Knappert

ISBN: 0907015395

Karnak House

The A-Z of African Proverbs is an inspiring collection of African proverbs from around the continent. The moral rules of a people, as expressed in proverbs, act as a catalyst for personal growth and awareness. Proverbs are an expression of the sagacity of a people. They contain the experience of generations. The proverbs in *The A-Z of African Proverbs* are listed under of number of rubrics in order to give the reader an understanding their social context. Proverbs as noted by the author are, "the most important expression of human wisdom and knowledge of nature, psychology and reality for the peoples of Africa. Even amongst the literate peoples of Africa, such as the Zulu, Yoruba, Swahili and the Arabs of South, West, East and North Africa respectively, a proverb is a vital part of the conversation in everyday life. It contains the condensed experience of past generations, couched in flowery language....They are a true expression of African philosophy. This philosophy is, of course, clad in very different garments by the various peoples as they are constantly at work to give shape to their creative spiritual activity."

The A-Z of African Proverbs Word List

Nubile – ready for marriage; of a marriageable age or condition

Rubric – a part of a manuscript of a book, such as a title, heading or initial letter

Sagacity – wisdom

Zak A. Kondo

A Crash Course in Black History: 150 Important Facts about Afrikan Peoples (AA*)**

Zak A. Kondo

ISBN: 0961881518

Nubia Press

History is an accurate record of past events. When the events of the past are recorded incorrectly or modified, people in the present are left with a history that is untrue. Incorrect historical data that is unintentionally recorded is usually due to poor research methods or carelessness. However, sometimes the reasons are much less innocent but just as damaging. In Kondo's *A Crash Course in Black History*, he calls inaccurate historical data about black men, women, and children his-story. He maintains that Europeans have deliberately distorted history to the detriment of the world's Black population. He also maintains that this is no recent occurrence; therefore, true historians must dig deep into the past to correct the damage done by those of lesser virtue.

Kondo begins his book with a brief examination of his-story and history. He states:

...his-story contends that nearly everything of significance is due to European creativity, imagination, intellect, and labor...

Kondo's emphasis on his-story vs. history focuses on awareness and understanding –awareness of the differences between the two and an understanding of how each has affected our thoughts. He believes that his-story has promoted black inferiority by denying legitimate African civilizations their Africanism, and by attributing ancient African creativity to outside influences, thereby, continuing to promote the incorrect assumption that blacks received their knowledge of the universe from European civilizations –an assumption that does not hold up under historical scrutiny. He also maintains that his-story omits the race of some ancient inhabitants of Africa by concluding their race was unknown. In some extreme cases, the invention of a group of people commonly referred to as “dark whites” has been used to fill the ethnic gaps in his-story. In short, he is saying that most African Americans have been sold a defective view of African people's accomplishments.

Kondo asserts that history has shown that no natural advantage has been supplied to any race of men resulting in superior and inferior positions. In other words, history is the most effective medicine for curing the illness of his-story. Kondo's modest offering takes on significant meaning in the struggle to erase his-story from the minds of African American people. *A Crash*

Course in Black History is fashioned after Joel A. Rogers' *100 Amazing Facts about the Negro* (1957). It is essentially a logical, easy to understand addition to its predecessor. By no means is it an in-depth look at black history, nor does it examine the political, economic, social, psychological, and spiritual ramifications that his-story has had on the black community. Rather, *A Crash Course in Black History* is a grouping of facts in a format that lends itself to easy understanding. It contains 150 abbreviated entries of historical facts about African people. Readers who want concise, easy to find information concerning the black past without reading volumes of history will appreciate this handy resource. Those who require additional background information will appreciate the source material provided for each entry.

Science, art, sports, government, mathematics and philosophy are among the 20 topics under which Kondo organizes his facts. This book is a stepping-stone toward the discovery of people, events and ideas from the black experience. It serves as a catalyst for a cohesive black consciousness and cultural awareness by stimulating interest in black historical areas of importance. Most of the books listed as references can be easily found on the shelves of African American publishers, bookstores or through mail-order stores that specialize in books written by, for, and about people of African descent.

The many examples of historical data used in this book do not begin to scratch the surface of past and present black achievements. They do however, point the way toward a fuller awareness of these accomplishments. For example, who developed the Far Ultraviolet Camera for the Apollo 16 mission? What are the two art forms that originated in America? Are the oldest human remains found in Portugal and Spain from African people? Two thousand years before Galileo, where was the telescope in use? What did the original version of the U.S. Constitution say about Africans? What is the "temple toggle?" What people developed 700 plus natural cures for diseases and injuries? Whose assassination did former President Dwight D. Eisenhower order? Zak A. Kondo answers these questions and many more when you read *A Crash Course in Black History*.

Many of the people and events mentioned in *A Crash Course in Black History* are rarely mentioned on other publications. At a time when we reaffirm a positive image of Blackness worldwide, it is good to know that the accomplishments and heroics of blacks continue to receive the recognition they are due.

Jonathan Kozol

Savage Inequalities: Children in America's Schools (E*****)

Jonathan Kozol

ISBN: 0060974990

Crown Publishers

What does the future hold for children who are enrolled in American resource poor public elementary and high school educational systems? Is the quality of their life opportunities diminished when supporting public services and social, economic, and physical environment are factored into assessing such opportunities? What role does politics play in maintaining or

correcting the inadequacies in urban public education? *Savage Inequalities* takes a look at schools in East St. Louis and Chicago, Illinois, New York City, New York, Camden, New Jersey, Washington, D.C., and San Antonio, Texas and discerns a disturbing trend in public education that appears to occur mainly in minority and poor neighborhoods. It recounts story after story of how inadequate funding and other resources that serve to cripple American children's chances at improving their quality of life when they attend schools in communities least able to assert their right to a quality education. Additional factors, chronic poverty, dysfunctional socialization, political apathy, poor public services and typical city maladies –drug abuse, violence and sexual abuse, combine to dismantle any type of significant learning environment.

Kozol provides a shocking description of the effects of poverty on children's education, recreation, and social life. He documents buildings that are in severe need of repair, unsanitary, and a hazard to young children attempting to learn. He includes public services that play a role in fostering negative consequences in the educational process –lack of transportation, substandard or no medical/dental care, erratic sewage systems and garbage collection, etc. *Savage Inequalities* gives the reader a glimpse of the magnitude of the dysfunction in urban education and in poor communities throughout the United States of America.

Kozol begins with a heart-wrenching saga of East St. Louis, Illinois in the late 1980s. If one did not know better his description of East St. Louis would bring to mind the worst learning environment of some undeveloped countries. The description of the school in East St. Louis fares no better. It shows the horrific conditions under which children are placed. They include, major building damage, inadequate heating and cooling systems, mold, shortfalls in basic supplies and specialty items, including texts, broken bathroom fixtures and windows, and substandard recreational facilities.

The East St. Louis story is followed by an examination of North Lawndale, Illinois (Chicago). It too suffers from problems similar to East St. Louis; however, state and city politics are exposed as a major source of inequity by marginally supporting schools in the poorest neighborhoods. As a result, children grow up disconnected from understanding even the basic needs of survival in U.S. society. For example: Kozol writes that an interviewer when talking to a 16-year-old female dropout the interviewer asks: "How much money would you like to make in a year?" Her reply: "About \$2,000.00."

Next Kozol visits schools in New York City, New York. It seems that New York City has a large number of children placed in special education based on diagnoses of emotionally handicapped, neurologically impaired, learning disabled and educable mentally retarded. These classes are disproportionately African American. On the other hand classes for speech, language, and the hearing impaired are disproportionately Hispanic. Why? The stories outlined that contribute to this situation are, to say the least, shocking. One can only wonder how the parents of these students can allow this type of stereotyping to continue.

From New York City Kozol goes to Camden, New Jersey, Washington, D.C., and San Antonio, Texas. Each of these cities, as well as the ones mentioned prior, has unbelievable stories and statistics that do not bode well for urban public education. To gain a better insight into the

problem, that is, urban public education each chapter should be read and considered in the totality of the physical and mental barriers that have led to the results that Kozol describes.

Kozol makes comparisons between urban schools and suburban schools in well-to-do neighborhoods in the same general area. The differences are striking. One would like to think that parents, politicians, civic leaders and institutions would be doing more to equalize the imbalance in urban education; however, the disparities in most locations remain unchanged.

Reading *Savage Inequalities* shows that the problems of urban public education lie more with parents and politicians than with school administrators and teachers. While it is true that other factors account for the dismal condition of public education it is equally true that there is more than enough blame to blanket every one of us. A wholesale fix is needed for the systemic problems facing America's schools. *Savage Inequalities* will tug on the reader's emotions and it is well worth reading. It adds immensely to understanding the problems of America's poorest schools.

Jwanza Kunjufu

Countering the Conspiracy to Destroy Black Boys (AA***)**

Dr. Jwanza Kunjufu

ISBN: 0913543004

African American Images

Kunjufu examines what he calls a subtle conspiracy to deny African American boys the skills necessary for manhood and African American male development. *Countering the Conspiracy to Destroy Black Boys* is very complex view of African American male development. Active participants in this conspiracy are drug dealers, gang members, street hustlers, etc. These active players are usually easy to identify and their interaction with youngsters and teens in the community is cause for concern. The passive players are much harder to identify as individuals; however, as a group it can be surmised that they are in the majority. Passive participants are parents, teachers, liberals and anyone who allows the conspiracy to persist by doing nothing to prevent it.

Countering the Conspiracy to Destroy Black Boys, Vol. II (AA***)**

Dr. Jwanza Kunjufu

ISBN: 0913543039

African American Images

Chapter one of this book examines idealism vs. realism in developing responsibility in young black males. In chapter 2, an analysis of the effects of early educational development with respect to interaction between female teachers and black male students is presented. Kunjufu also examines the reasons why black male students succeed or fail in the classroom as well as in social environments. In later chapters, relevant curriculums for black males are outlined. *Countering the Conspiracy to Destroy Black Boys, Volume II* is an excellent book for those who

would like to play a more active role in their male child's development. This book is both instructive and informative.

Countering the Conspiracy to Destroy Black Boys, Vol. III (AA**)**

Dr. Jawanza Kunjufu

ISBN: 0913543209

African American Images

Do boys and girls mature at different rates? Do they have different learning styles? How can we reduce the number of African American boys placed in Special Education? Would African American boys benefit from an African American male classroom taught by African American men? How can rites of passage programs compete against negative peer pressure, gangs, and drug dealers? How can we turn a confused 18-year-old male around? These are the questions addressed in *Countering the Conspiracy to Destroy Black Boys, Vol. III*.

Motivating and Preparing Black Youth to Work (AA)**

Dr. Jawanza, Kunjufu

ISBN: 0913543020

African American Images

A lack of motivation has often been cited as a problem inflicting far too many American teenagers. This lack of motivation can be carried for years into what should be the most productive time in an individual's life. In some cases, it can be a constant throughout life. Therefore, it is important that any lack of motivation be viewed as a condition threatening a large segment of American society and not as a malady suffered solely by teens. The most effective way to combat this growing crisis is to attack it at its roots, which are buried deep within the early educational and value systems of children. Although this problem influences all levels of American society, minority parents should have a stake in it because the forces that can wreak havoc with their children's self-esteem, confidence, and values are very complex and ever present. On average, minority youngsters seem to have a much more difficult time overcoming obstacles to proper motivational development. Some of the problems that must be overcome in order to motivate youngsters, black youngsters in particular are examined in *Motivating and Preparing Black Youth to Work*.

Chapter 1 looks at conditions/situations that help to foster a lack of motivation. At the very heart of the chapter, we find that education is instrumental in protecting children, as well as adults, from the negative influences that tend to stifle motivation. By education, I mean:

- 1) Values taught at home
- 2) Elementary and secondary schooling
- 3) Social activity
- 4) Community responsibility

5) Active parental involvement in items one through four

Through encouragement, insistence, and home education parents should build a foundation for their children that schools and outside educational agencies can compliment. Kunjufu says,

Parents must view education as their responsibility until their child is of age to assume the task of learning.

Motivating and Preparing Black Youth to Work offers suggestions, for adults, in formulating plans to assist youngsters in their development. Because the time of childhood is for learning and from what they learn, see and do they develop ideas, most of which, will stay with them forever; it is important that parents become involved in the development of their children. Kunjufu states,

...many adults blame the victim for his plight without considering all pertinent factors. The issues may be that ...Black parents do not know what to do with their youth.

Commonly perceived stereotypes effect children, sometimes in a positive manner but most often in a negative sense and Kunjufu gives examples of this. If in fact parents are not aware of the actual data concerning different stereotypes they cannot pass this information to their children. If a child sees these negatives as true, with no hope of escape, the beginning of a distorted attitude toward their community, their home and most importantly themselves is born.

In the chapter entitled, The Development of Talents into Career, the importance of using time constructively, developing self-satisfying hobbies, and community service projects, is examined. The author states,

Today's generation of children are uncomfortable with free time. ...if parents monitored television and often told them [children] to turn it off, many children would say, There is nothing to do and I'm bored. What they really mean is ...I don't know how to do anything.

Kunjufu has included a list of activities which can counter the I'm-bored syndrome. Value systems are discussed and shown to be a strong foundation for the development of motivation. Once again, emphasis is put on the importance of time vs. other less qualitative items. Examples are used to express the concept of how values can be molded through approaches to solving the problem of low motivation among young people and finally suggestions are made which in the long run will help to develop a sound value system based on understanding, self-confidence, and a sense of self-worth.

A number of interesting statistics and tables are given which show black employment numbers in selected occupations. From the statistical data presented, we see that high-tech occupations, which require a math or science background, are in the forefront of rapid growth companies. Finally, other statistics show states with low job growth rates and those with high growth rates. All of the charts contain information useful in preparing for employment in the present and projected job market.

As stated earlier, part of the problem is that black adults do not know what to do with black teenagers. It is from this premise we must deduce that if we cannot establish a solid foundation of values in children through experience and teaching it then becomes evident that we cannot

hope to develop the talents that lie within the child. Motivating and preparing youngsters to work should be a paramount priority; not just from the point of view of the child but the adult as well. For those who are at a loss as to what to do there are many helpful publications available that should be explored, *Motivating and Preparing Black Youth to Work* is one of the many that can help.

Developing Positive Self Images and Discipline in Black Children (AA**)**

Dr. Jawanza Kunjufu

ISBN: 0913543012

African American Images

Kunjufu very effectively outlines the problems confronting black children in their development of positive self-images and self-esteem. He pinpoints specific areas of the community and environment (home, peer groups, school, church, television and media) and explains their positive and negative impact on black children.

Lessons from History: Elementary Edition A Celebration in Blackness (AA)**

Dr. Jawanza Kunjufu

ISBN: 0913543047

African American Images

Lessons from History: Jr.-Sr. High Edition A Celebration in Blackness (AA)**

Dr. Jawanza Kunjufu

ISBN: 0913543071

African American Images

Jawanza Kunjufu's book fills a tremendous void, because there were few comprehensive texts written for children from an African frame of reference. As a result, if teachers wanted to teach African American history to elementary and high school children, they would have to extrapolate from adult books, copy or pass around children's supplementary books and cut out articles from magazines and newspapers. Many teachers would run around the city during Black History month trying to piece together an educational experience. This placed a burden on the classroom teacher. In addition, the approach did not allow for even the minimum of curriculum standardization –some teachers taught some features of history, while others taught other features.

Lessons from History: A Celebration in Blackness is a 116-page book that goes beyond providing just names, dates, and events, but expands into concepts, which look at avoiding mistakes and reinforcing strengths. The book has seven chapters that include:

Africa, the beginning of Civilization

The Invaders

The Search for liberation

We call them Brave

The African Contribution

African Culture

Lessons from History

It is frequently remarked that black people should teach their history to their children; many comparisons are made about the Jewish community that teach their children in the synagogue. In the past, the problems were lack of literature for children and adult commitment. Kunjufu has solved the first problem –now we must solve the latter.

Indus Khamit Kush

What They Never Told You in History Class (E/H)**

Indus Khamit Kush

ISBN: 1617590702

Eworld, Inc.

What did they teach you in history class? Did they teach you that Lewis Latimer was an inventor who helped make the industrial revolution possible? Mr. Latimer solved the problem of transforming electric current cheaply into light through the invention of a durable filament for the electric bulb. Did they teach you that the Egyptians came up with the idea of letting a symbol represent an unknown quantity in algebra? Did they teach you that while most authorities agree that the Pythagorean Theorem was known to the ancient Mesopotamians 2,000 years before Pythagoras, he is not known to have proved the theorem; he merely announced it? Did they teach you that 2,000 years before steel was produced in Europe, Africans had produced carbon steel in preheated forced-draft furnaces, a method that was technologically more sophisticated than any developed until the mid-nineteenth century?

Many of us can barely recant the lessons of World or American history as taught at the elementary and high school levels. What then is the theme of history taught in western education? That theme, in far too many cases was –all of the significant discoveries, contributions, and enhancements, which helped to create and develop civilization, were produced by people other than Africans or their descendants. That briefly, is what is most likely remembered about history at the primary level.

The majority of the time, with a vast measure of external assistance, we are capable of vaguely recalling stories of romantic Spaniards, noble and proud Indians, adventurous Vikings, Portuguese and Spanish explorers, and the British, French and Dutch Empires. We are also reawakened to some of the important figures of history. A partial listing would include, Jesus, the Greek philosophers, George Washington, Charles Darwin, and Thomas Edison. However, when it came to black men and women we were only left with a question. What had blacks contributed to the creation, growth, and development of civilization?

What They Never Told You in History Class delivers answers to this nagging question. It is a conglomeration of facts that unquestionably were left out of elementary and high school curriculums. These facts are presented in brief paragraphs and they cover historical documents, eyewitness accounts, and scientific research pertaining to a variety of subjects, including the following:

- 1) Civilization
- 2) Religion
- 3) Christianity
- 4) Mathematics
- 5) The alphabet
- 6) The university
- 7) Architecture
- 8) Art
- 9) Philosophy

What They Never Told You in History Class does not start by spewing historical data. It begins with statements made by some well-known people, past and present, from around the globe: President Abraham Lincoln in a debate with Stephen Douglass, President Thomas Jefferson, Evangelist Billy Graham, Karl Marx in a letter to Friedrich Engels, missionary Albert Schweitzer, and William K. Coors of Adolph Coors Brewing Company. The comments prove to be interesting because they show a side of these individuals that was rarely seen and never discussed, e.g.:

In an interview in *Playboy Magazine*, John Wayne was quoted as having said, *I believe in white supremacy until blacks are educated to a point of responsibility. I don't believe in giving authority, positions of leadership and judgment to irresponsible people.*

Former President Thomas Jefferson once said, *Never yet could I find that a black had uttered a thought above the level of plain narration...*

Evangelist Billy Graham to Stephen Olford, *if it weren't for you wretched Britishers we wouldn't have any Negroes in this country anyway; we wouldn't have this mess!*

For the most part these tidbits appear to be designed to activate the mind and emotions of the reader; to prepare the reader for an unusual journey through history. A journey so unusual, in fact, mis-educated minds will find much of its content hard to believe! It is easy to understand such a reaction, for most of us, 13 years of primary schooling did not address the information contained in *What They Never Told You in History Class*. On the other hand, the reader should consider that some form of history was required for most of those 13 years, why? Is there something important in establishing the historical doctrine of a people in the minds of young children?

Overall, this book is an interesting collection of creative analysis, science, and history. *What They Never Told You in History Class* motivates those who read its pages to embark on a search for information to fill the void in areas of concern. Each paragraph gives the name of the publication in which it can be found, along with the author's name, and most give the day, month and year of the publication. Information, without such references, can be concluded to be the work of the author. Aside from the subjects previously mentioned, *What They Never Told You in History Class* covers:

- 1) The origins of the Gods

- 2) The first saviors
- 3) Earliest messiahs
- 4) Popes
- 5) Astronomy
- 6) Aeronautics
- 7) Inventors of steel

It also contains data on the first inhabitants of different land masses and the first people of various cultures, they include:

- 1) Ethiopians
- 2) Egyptians
- 3) Mesopotamians
- 4) Chinese
- 5) Hebrews
- 6) Greeks
- 7) Romans
- 8) Britons
- 9) Americans

There are however, two drawbacks to *What They Never Told You in History Class*. They are:

- 1) The picture quality is not great
- 2) The print leaves much room for improvement

Even with these flaws, it is still an informative book that can be used as a reference guide, especially for the novice. *What They Never Told You in History Class* can be an invaluable tool as a stepping-stone to a fuller understanding of history, as a reference guide, as a teaching aid, and as a yardstick for comparison against other books of similar type, written from a different perspective.

Betty LaDuke

Africa through the Eyes of Women Artist (A*)**

Betty LaDuke
ISBN: 086543199X
Africa World Press

Africa through the Eyes of Women Artist is a look at the history and contemporary ideas of African women artist. This book brings together their unique vision through a variety of mediums and creates an intriguing tapestry of work grounded in the female experience. *Africa through the Eyes of Women Artist* is a beautifully crafted adventure into the creativity and artistic talents of African women.

Tim C. Leedom

The Book Your Church Doesn't Want You to Read (RE)**

Tim C. Leedom

ISBN13: 9781617590894

Eworld, Inc.

The basis for *The Book Your Church Doesn't Want You to Read* is that religious beliefs held by many people in the United States of America and other countries are totally unfounded. The editor and authors who have spent years of study, research and investigation would hope that you bring an open mind free to inquiry and judge for yourself the validity of their work. It is an inquiry into crucial issues of churches of today with historical information and analysis not often found.

Richard Leonard

South Africa at War: White Power and the Crisis of Southern Africa (***)**

Richard Leonard

ISBN: 088208108X

L. Hill

In *South Africa at War*, Richard Leonard shows that the enduring effect of the white government's attempt to preserve apartheid was to increase the militarization of the country. This text gives a relatively comprehensive look at the black struggle for freedom, the war in Namibia and regional aggression, the components of the South African military forces, the source of its arsenal and military supply, the government's propaganda war, and the total strategy behind South Africa's conduct. We now know that the old apartheid is no more, but we must ask, is what impact has the legacy of apartheid left on the people and institutions of the South Africa of today.

Rupert Lewis and Patrick Bryan

Garvey: His Work and Impact (A/AA/AC/AD***)**

Rupert Lewis and Patrick Bryan

ISBN: 0865432244

Africa World Press

Twenty-one articles examine the historical background to Garvey and Garveyism. The influence of Marcus Garvey has been felt worldwide, particularly in Africa, however, *Garvey: His Work and Impact* focuses on women in the movement and the importance of gender as a stabilizing and undeniable force, the influence of Garvey on Jamaican culture and the peoples of the Caribbean.

James W. Loewen

Lies My Teacher Told Me: Everything your American History Textbook got Wrong

(E/H*****)

Dr. James W. Loewen

ISBN: 0684818868

Touchstone

The History of the United States of America is important, after all it is about us. Why then do most high school students, white and nonwhite, rate history courses as their least favorite subject? The obvious answer is that history is boring. Seeing history as a boring subject explains only part of the apathy of students. Interestingly, students of color seem to possess a dislike for history above and beyond that of white students. African American, Native American and Latino students generally perform slightly worse than white students in mathematics; however, when it comes to history they fall way off the mark. What is this telling us –history is more difficult than trigonometry. While the previous conclusion is not likely, how else should we interpret this phenomenon?

Loewen says, history lacks suspense, drama, and regardless of what a student currently knows about a given event history is predictable. Students know that in the end everything will turn out fine. This optimism is fueled by their current status in the world as citizens of the United States of America. They are members of the richest, most technologically advanced society in the world. A society that consistently overcomes internal adversity, external threats and maintains a surplus of raw materials that can be used to support not only itself but when needed, its allies. They are constantly reminded they are the biggest and best in all things important and that no matter the obstacle, we will overcome. In this type of environment it is nearly impossible for the key ingredients of suspense or drama to thrive as serious challenges to the wellbeing of American society. This optimism prevents any understanding of failure other than blaming the victim.

For students of color this optimism is not as easily obtained if their family has not reached socioeconomic success. In addition, history lessons tend to omit events that cast America in a light that is not flattering. Even with this kind of fairytale history high school students come to learn that some history is written perceptively. African American students learn about slavery in America but they realize much has been glossed over. Native American students learn about manifest destiny but they realize they are given a single sided view of these events. Latino Americans learn about the settling of the west but they also are aware of strained international relationship between the U.S. and Mexico. And it is in this atmosphere that they begin to understand the dishonesty of history lessons in the public school system.

Lies My Teacher Told Me: Everything your American History Textbook got Wrong is an interesting examination of history askew with the realities of the events as they are taught at the high school level. The pleasure of *Lies My Teacher Told Me* is Loewen's inclusion of historical events often neglected as well as the reexamination of topics that are taught regularly.

Nat Love

The Life and Adventures of Nat Love (AB***)**

Nat Love

ISBN: 0933121172

Black Classic Press

The Life and Adventures of Nat Love was first published in 1907 and is reprinted in its original form. Love shares the adventures of his younger days and gives the reader a glimpse of America prior to the advent of the automobile. At the start, we are privy to Nat's days in slavery. As he grows, he becomes more and more interested in America's frontier and is finally overcome by the urge to move west. Love takes us from his introduction to the range through his ascension to an expert cowboy and sharpshooter. Love wins a shooting contest in Deadwood, South Dakota in 1876 and gains the nickname *Deadwood Dick*. He spent twenty years as a cowboy on the range and even spent time working on the railroad. The autobiographical sketch of a black man, Nat Love, is a rarity in the literature of the American west. *The Life and Adventures of Nat Love* is an enjoyable and thoughtful tale for young and old alike.

Acklyn Lynch

Nightmare Overhanging Darkly: Essays on Black Culture and Resistance (AA*)**

Dr. Acklyn Lynch

ISBN: 0883781425

Third World Press

Nightmare Overhanging Darkly is Acklyn Lynch's insightful analysis of some of the major issues, events and people affecting black culture and resistance from 1953 to 1993. This 261-page book is divided into three sections: Black Culture and Consciousness, Art and Resistance, and The Educational Imperative. Overall, the book consists of 12 footnoted chapters that focus on popular cultural icons—a moving tribute on the life of Malcolm X is one example. Another would be the continuing center of controversy of the role of black women writers. *Nightmare Overhanging Darkly* is a necessary vehicle for black empowerment. Professor Lynch calls for a renewed and sophisticated vision and analysis of problems that blacks face throughout the diaspora.

David Mac Ritchie

Ancient and Modern Britons, Vol. I (AD**)**

David Mac Ritchie

ISBN13: 9781592322251

African Tree Press

First published in London in 1884, *Ancient and Modern Britons, Vol. I.*, is a relevant chronicle of the Moorish predominance in the lineage of Scottish clans. The information detailed in this work

is not widely known in America. One of the reasons for its relative obscurity is that many American publishers assert that books dealing with history do poorly in terms of sales. Prior to 1884 and for some time thereafter, books dealing with influences made by people of color on modern civilization that portrayed, for the good, the attributes of people of color, had little chance of reaching the vast majority of the reading public.

Historians generally agree that the original people of the British Isles were troglodytes who after much miscegenation became known by other names, one of which is Australioids. Mac Ritchie states that these Australioids were men of fair stature, well developed, slender, and with chocolate-brown skin. He maintains that ultimately a blending of two types of people the Xanthochroi (fair whites) and the Melanochroi (dark whites) populated the islands. He shows that the Melanochroi resulted from miscegenation between the Xanthochroi and the Australioids and concludes that as far as complexion goes there is no uncertainty as to the presence of a large infusion of colored blood into the population of the British Isles. Mac Ritchie utilizes the resources of his time in analyzing traditions, customs, literature and language to establish the arrival and presence of Blackamoors or Moors (blacks) in the British Isles. He seems to be striving to explain that black ancestry is neither a boon nor a curse but rather, for many, a fact of history.

He comments on the attitudes of southern states in the United States of America, during this time, where a man is counted a *nigger* if he has the slightest infusion of Negro blood in his veins. He says, *nothing but the most paltry prejudice could so define him*. He argues that the word "black" in various forms, referring to earlier inhabitants of Scotland, Ireland and England, in regard to their complexion, shows up throughout their histories. These occurrences would be difficult to explain had it not been for the presence of Moors in the British Isles. The cases, of which there are many, of European coats-of-arms with black figures represented in them is presented as well. These families most often have surnames that denote color. The reason for this is that the earliest inhabitants of the British Isles were often referred to by identifiable characteristics; one of the easiest to observe being the color of the skin, therefore names like Ruari and Dougal (Black Strangers), Duff, Dow, Macduff (Black), Donns, Carrs, and Drags (Dunns, Browns, Greys, and Blacks), Douglass (Black-Swarthy), Murray, More, Moore, Morris, and Morrison (derivations of Moor, Blackamoor, etc.) are examples of this tendency.

He draws on the ancestral makeup of the Scottish Picts through history and folklore, to show them to be early descendants of a much darker race which had populated England for centuries, Mac Ritchie explains that their descendants were many, but none quite as well known as the gypsies. The Gypsies themselves attesting to their ancient Egyptian ancestry and believing it to be the source of their knowledge of astronomy (fortune telling) and science (superstition).

There is no doubt that this is an important book. It is almost impossible to find accounts of history written in America, during Mac Ritchie's era which have not been tainted by the prejudices of the time. This may be one of the few works that has avoided this pitfall. The most obvious reason for Mac Ritchie's objectiveness being that he was reconstructing and recounting the happenings of the past based on concrete information obtained by acceptable methods and in so doing he recorded his results, no matter where they lead, as the evidence dictated. He has

made and extraordinary effort to prove his argument, most of which is done without the usual conjecture and outrageous assumptions of many of his earlier and latter contemporaries.

Treatises, such as *Ancient and Modern Britons, Vol. I.*, and its companion volume, *Ancient and Modern Britons, Vol. II.*, should not be allowed to sit idle for purely financial reasons, especially when we consider that we live in an information intensive society. *Ancient and Modern Britons* is a must read book. It will stir the emotions of many and stimulate the minds of all who tackle the challenges of its pages.

Haki R. Madhubuti

Black Men: Obsolete, Single, Dangerous? The Afrikan American Family in Transition, Essays in Discovery, Solution, and Hope (AA/F**)**

Dr. Haki R. Madhubuti

ISBN: 0883781352

Third World Press

Is the black male in trouble? In simple terms, Haki R. Madhubuti's book, *Black Men: Obsolete, Single, Dangerous*, says yes! Madhubuti lists, explains and analyzes the external Euro-American cultural influences that have been internalized by black America which have contributed to the continual and rapid demise of black masculinity. Records from the U.S. Census Bureau seem to confirm Madhubuti's position. He notes that black males have,

a 1-in-21 chance of being murdered, and the black male prison population is over 50%...

In addition, black males lead in the six major causes of death –*homicide, heart attacks, cancer, suicide, strokes and accidents*. In some minds, the word “trouble” does not adequately describe the condition or situation of African American males; “endangered” is rapidly becoming a more common term for the predicament of African American men, teenagers and boys.

Why and how did African American men arrive at this juncture, and what role did they play in their own destruction? Who provided ongoing assistance, and what circumstances facilitated the current situation of the African American male? To answer these questions, Madhubuti defines the conventional parameters of African American thought and action. He says these parameters are influenced by the relational characteristics of Euro-American cultural perspectives. He then redefines these parameters from an Africentric perspective, making suggestions that could be used as a framework for what he calls, “Maximum Cultural Development.”

Wherever black people exist in large populations, we should elect representatives to air our views and decide our fate....

He goes on to say,

the only voice that can sustain a people is the inner cultural wisdom of that people. We've bought and paid doubly for the Euro-centric image; let's now try the African-centered substance and quality –bring it into our homes, jobs, campuses, prisons, pulpits, politics and institutions.

One aspect of *Black Men* the reader many find most comforting is that it offers direction for attacking the social ills faced by black people. It provides valuable assistance toward creating plans to eradicate the negative influences in the minds of African Americans.

The past performance of African American leadership is examined and Madhubuti identifies the true “power players” within the black community –religious leaders, politicians and community consumerism. He gives examples of past action or non-action by each group to demonstrate the need for more visionary and proactive approaches to seeking solutions to problems.

The explanations of the importance of functional and extended families are an excellent account of the mental, physical and spiritual values that are essential to healthy development in the African American community. One problem of particular importance that is examined is the shameful aggressive behavior black males precipitate on black females. Madhubuti clearly points to the Eurocentric influences that have led to this counter-productive behavior. Another interesting facet of Madhubuti’s work is his effort to provide solutions to the vexing problems facing black men. By defining or explaining such realities as Revolutionary Mentality vs. Accommodationist/Riot Mentality, Gender Distinctions, Education, AIDS, Considerations for Extended Families and Functional Communities, and The 12 Secrets of Life, he opens exciting psychological vistas for the black mind; thereby, assisting in producing a wealth of ideas for current and future use.

Madhubuti has incorporated a refreshing feature in *Black Men* by including a brief essay on black men who were giant visionaries of their time. He therefore brings forth and forever immortalizes, through his work, the dedication of Hoyt W. Fuller, the intellect of Bobby Wright and the greatness of Malcolm X. *Black Men* is an informative solution-oriented book that should be read repeatedly.

Let me leave you with two thoughts that come to mind after having read *Black Men*, one obvious and one not so apparent: 1) All African Americans have a common heritage. 2) We should look within ourselves, see the richness of our heritage, the beauty of our colors, the strength of our collective will and defy, combat and overcome the distorted physical, spiritual and mental barriers that exist only because others define our world.

Earthquakes and Sun Rise Missions: Poetry and Essays of Renewal 1973-1983 (PO*)**

Dr. Haki R. Madhubuti

ISBN: 0883781093

Third World Press

Reading poetry has never been rated high on my list of things to do. I attribute this fact to my primary introduction into poetry. It was centered around a high school teacher more interested in what poets were expressing than what a particular poem means to me. Moreover, the major difficulty between myself and poetry were the poems that were required reading pertained and seemed to express nothing in my realm of experience, provoked no emotions, answered none of the perplexing questions of youth and were usually written in an archaic form of which I was not familiar. The words were bland because they informed me of nothing about my identity, nothing

about my culture, nothing about my past or present and therefore gave me no insight concerning my future. After high school I vowed not to engage a book of poetry until the first manned space vehicle landed on Pluto.

My experience with poetry continued however. The reason I was unable to avoid poetry was due to the fads and fancies of society. Posters imprinted with some form of poetry during the sixties and seventies seemed to be attached to the walls of every building in America. Public bathrooms were and still are, the work sheets of many misdirected and some undiscovered talented poets. Today I find that I pick up a book of poetry with great reluctance and more apprehension than is necessary. This reluctance was growing when I decided to review *Earthquakes and Sun Rise Missions*.

From the first sentence, I began to soften my position toward doing this book. I was slowly but continually drawn into the seriousness, importance and power of poetry used as an effective tool for the expression of African American life. The ideas made in the introduction are profound and startling. Madhubuti makes an interesting case against mass media and the damage it can do any community. He writes:

there are more televisions in black homes than telephones. Blacks as a group watch more television than any other people in this country -4 to 6 hours a day.

Four to six hours of television viewing is a large part of the day when one considers the time spent sleeping, working, eating or at school. Televisions are being viewed on an average of 8 hours a day in families with children. In other words, African Americans tend to read very little. One of the reasons for this backward outlook toward reading is the reliance on television as an audio and visual brain trust -a substitute for books. Madhubuti continues by stating:

The hard fact is that the majority of Black people don't read anything other than the Bible, television guide and record charts, 'True Confessions,' girlie magazines, astrology and dream books, racing forms... We receive most of our information by way of television.

The information base of any individual should be as broad as possible. Television is merely one of the ways to acquire information and is by no means the most complete or accurate. If the old saying is true:

the best way to hide something from Black people is to put it in a book

then there are mountains of undiscovered truths and knowledge waiting to be found by those in the African American community.

The poetry of *Earthquakes and Sun Rise Missions* is divided into five sections, each directed toward a different spectrum of the black experience. Section 1, Issues and Killing Time, deals with a number of subjects pertaining to everyday awareness. Section 2, The Women, deals with poems, which exude the strength, pain, love and compassion of the female role. Section 3, The Men, is diametric to section two and just as forceful, caring and insightful. Section 4, Destiny, speaks of courage, children, pride and the future. Finally, section 5, History, Projections and New Movement, is an essay in which the author gives his views on problems to which the Black

community must respond. Although Madhubuti examines with a critical eye, he also suggests and outlines possible procedures for improvement.

Earthquakes and Sun Rise Missions speak directly to Black people worldwide. It is a source of information to people who would like to understand the intricate yet subtle workings of minority society in America. The poems of Madhubuti inspire and lay barren truths we sometimes cover with wine, dance, and song; truths which we do not see because of our ignorance or inexperience, truths some of us understand too well and feel helpless in combating, truths which are ignored but never forgotten, and truths that can spark the unmotivated to action, the apathetic to caring, those who abuse into protectors, the uninformed into scholars, and the genius of Black America to new heights. If a poem can do only one of these things, it is well worth reading, if it can do three, it is worth remembering, if it can do more it is worth living.

The poetry of Madhubuti is poetry derived from the savannah of the African American past, poetry created out of the immediacy of its present and poetry that defines the prospects of its future. As for me, I am not always sure of what a poet intended to express in their work, but I am positive of what their poem(s) mean to me. I have found that I will treasure some of the poems in this book. Perhaps you will too.

Bernard Makhosezwe Magubane

The Ties That Bind: African American Consciousness of Africa (AA/PS***)**

Bernard M. Magubane

ISBN: 0865430373

Africa World Press

The Ties That Bind is the chronicle of the destruction and rebirth of the African American consciousness as it relates directly to Africa. In the words of the author, *The Ties That Bind* examines,

the interpretation of the black man's responses to certain cultural and historical premises, established by his captors, and upon which black self-contempt was built.

The Ties That Bind is extremely significant in as much as it promotes the understanding of when and how the African American's concept of self and Africa were enveloped in the physical and psychological limitations imposed on them by a Euro-Anglo-American society. Magubane states:

The combination of various factors –enslavement, denigration, and contempt of Africa (and all it stood for), exploitation and white definitions of the black and his role world history – created severe problems of identity.

The Atlantic slave trade abruptly dumped the Africans into western civilization thereby alienating them from kin, tribe, nation, and continent. In addition, the dislocated African was hindered from constructing new ties except for those made with the colonial rulers of the new world. *The Ties That Bind* discusses black nationalism as the compelling force behind blacks

struggle toward freedom. It explains why America has never been, and may never be, the territorial base for black nationalism even though African Americans are born, raised, educated and sustained on its soil.

The long-range consequence of the Atlantic slave trade was devastation. Europe, America and Africa are to this day suffering from that period in their history. Ever since the African set foot on the shore of the New World he was told that he was enslaved because he was less than human. One example, of this type of action would be the article on the Negro in the 1791 Encyclopedia Britannica, which presented a list of alleged negative racial characteristics including:

Treachery, lying, cruelty, impudence, intemperance, and a penchant for stealing, debauchery, and profanity as common characteristics of Blacks.

Blacks were also said to be:

Strangers to every sentiment of compassion and an example of man when left to himself.

Another example which shows how blacks were systematically alienated from mainstream America can be seen when we realize that when freedom was accorded slaves it led to social rejection as opposed to social integration. Blacks felt rejected and therefore looked more and more toward the African American community for solace. Moreover, Africa became an ideology of pride and prejudice. Magubane says:

Being stereotyped the Black was portrayed as a savage with a ring through his nose, while his yellow brother was depicted as a poet of distinction, his brown brother as a fine prince and his red brother as a proud warrior.

This led Charles S. Johnson in 1923 to write:

They cannot escape being assailed on every hand from early childhood to the end of their lives with a pervading intimation of their own incompetence.

Mark Twain was more direct when he said:

When a country enslaves a people, the first necessity is to make fellow countrymen believe that the enslaved man is inferior; and then, the worst cut of all is to make that man believe himself inferior.

The slave cut off from the African past culturally, socially, and psychologically had to forge a new identity based on a distorted western reality. A reality which, due to alienation, eventually forced American blacks to look inward and to study African history in order to understand where they came from and who they were and how their current situation came to be. As Magubane points out:

History forces man to face himself in the mirror of events. History is man's autobiography and his biography. As man continues to live, history and all the ideologies of whose genesis it is the record, continue to unfold. It unfolds in the present in our actions, as we move and live in the real society of today. From the time Africans were enslaved to the

time the African continent was collectively dismembered by the Europeans, the western educated African largely has looked at himself through the eyes of Europe.

Because education (environment, experience and school) is interwoven with common sense and then called intelligence, it is impossible for two people of equal education to view the world the same. Therefore, black persons who are not suffering from the effects of mis-education reason that the role of seller and buyer of human flesh is far more contemptible than the role of blacks being forced to leave Africa for sale in the new world and Europe. Mis-educated blacks believe the opposite to be true.

Modern education does not work for blacks because it has been worked out in conformity to the needs of those who have enslaved and oppressed African people. Changes have been and are being worked out in America's educational system but, like many other things, they are slow in coming and even slower in terms of implementation. Slowness breeds impatience, impatience breeds anger, anger breeds violence, and violence breeds death. Therefore, it is in the common interest of us all to work diligently toward creating a mental, social, economic, and political environment free of petty prejudice and distorted African history. As the founder of Black History Week, Carter G. Woodson remarked:

To handicap a student by teaching him that his Black face is a curse and that his struggle to change his condition is hopeless, is the worst kind of lynching.

From mis-education to stereotyping Africa, displaced Africans were portrayed in a demeaning light to extract the approval of forced imperialism aboard.

There are many amusing things in the world, among them the White man's notion that he is less savage than other races.

This sentiment was delivered by Mark Twain and points to the fact that a clear understanding of imperialist ideas, motivations, and actions require objective scrutiny without the veil of racial prejudice. Bernard M. Magubane examines the African American consciousness of Africa by explaining it in clear terms and ends by quoting W.E.B. DuBois:

...Thus the American Black man knows: his fight here is a fight to the finish ...He will enter modern civilization here in America as a black man, on terms of perfect and unlimited equality with any white man ...There can be no compromise. This is the last battle of the West.

Magubane paints a vivid image of Africa in history as perceived by African Americans. He also delves into the mechanisms that have supported and fostered misconceptions about Africans for hundreds of years. As Magubane explains:

Negative stereotyping of the African produced among American blacks disconcerting feelings.

The Ties That Bind discusses the relationship of racism and the African American self-image. Magubane states:

The black having been part of the western world since the 16th century has been partially conditioned by the concepts which white people have had about him and the place they have assigned him. He also has been treated in accordance with the assumptions of these views. America first violated every right of humanity by their treatment of blacks and later informed them that those rights were precious and inviolable.

After years of maltreatment, mis-education, and deculturalization, Africans could only abandon their ethnic patterns of socio-cultural thought and behavior. This socio-cultural thought and behavior was replaced with Christianity (Eurocentric socio-cultural thought and behavior), which in turn raised the obedience of the African, by promising future rewards in return for a pure heart, virtuous spirit, and forgiving soul. Jim Crow laws further enhanced the whites' position and were touted as necessary to enforce what was considered God's law of nature (cheap Darwinism).

The belief in the inferiority of African people pervaded the entire American social structure from the poorest and most disadvantaged of the privileged class to the rich and powerful caretakers of Democracy. In the words of Abraham Lincoln:

...I am not, nor ever have been, in favor of bringing about in any way the social and political equality of the white and black races –that I am not nor ever have been, in favor of making voters or jurors of Negroes, nor of qualifying them to hold office, nor to intermarry with white people and I will say in addition to this that there is a physical difference between the white and black races which I believe will forever forbid the two races living together on terms of social and political equality. And inasmuch as they cannot so live, while they do remain together, there must be the position of superior and inferior and I, as much as any other man, am in favor of having the superior position assigned to the white race.

Overarching attitudes as espoused by then President Abraham Lincoln along with the physical limitations imposed by American society on blacks caused W.E.B. DuBois to express his view this way:

I was not an America, I was by long education ... continual compulsion and daily reminder, a colored man in a white world, and the world often existed primarily, so far as I was concerned, to see with sleepless vigilance that I was kept within bounds. All this made me limited in physical movement and provincial in thought and dream.

Finally, Magubane dissects Garveyism and Pan Africanism. He does a masterfully detailed job of explaining, comparing and analyzing the short range and long-term efforts and effects of each movement. Comparisons of the two movements are made in terms of conditions that existed at the time they emerged (political, economic, social and international). Garvey reawakened emotions and sentiments in the black population about their history, nationality and origins. His work allowed blacks to more clearly see the historical link to injustice of American society. Pan Africanism on the other had enlightened the intellectual community and caused an oral and written demand (most often request) for social equality in America. Magubane has presented, in an understandable form, the evolution of black identity in America. He has also strengthened the ties that bind.

Estella Conwill Majozo

Jiva: Telling Rites (PO*)**

Estella Conwill Majozo

ISBN: 0883781387

Third World Press

Majozo gives the world a collection of poetry steeped in spirituality, strength and beauty that is a reflection of female side of blackness. Her creative energy gives a vision of love and relationships, family, and self-determination. She shares words of growth, survival and the initiation of the soul. She confronts the real and frightening side of living and invites the reader to ponder the world as it is and as they would like it to be.

Winnie Mandela

Part of My Soul Went with Him (***)**

Winnie Mandela

ISBN: 0393302903

W.W. Norton and Company

Winnie Mandela, one of South Africa's most visible and articulate apartheid foes, was a "banned" person in her country. She lived under house arrest and could not address public gatherings or meet with more than one person at a time. For twenty-three years, she endured a forced separation from her husband, Nelson Mandela, the man most South Africans considered their true leader. In interviews and letters, she tells the story of her life and political development.

Manning Marable

How Capitalism Underdeveloped Black America: Problems in Race, Political Economy and Society (AA***)**

Dr. Manning Marable

ISBN: 0896081656

South End Press

The definitions of capitalism and democracy should be clearly understood by every individual in United States of America. However many people only have a vague idea as to what these two words really mean. Almost certainly, every person can name a few things associated with each word and not actually render a definition. For those of you who have doubts try this: ask three people what each word means, write down the replies and compare the answers. If you do not know what capitalism or democracy means read *How Capitalism Underdeveloped Black America*.

How Capitalism Underdeveloped Black America is a study of the development and effects of capitalism on society. Marable has taken what is for most people a complex institution and pulled it together in a fashion, which lends itself to the easy understanding of its structure, cause, effect, and trends. Primary emphasis is placed on those who benefit the least from this institution -the poor, minorities and women. Capitalism and democracy have played, and still plays, a major role in shaping our day-to-day activities, attitudes and beliefs. The importance of these words should not be underestimated. After reading *How Capitalism Underdeveloped Black America*, you will find that the idealism behind the definition does little to support the realities of those trapped at the bottom of the capitalist economic ladder.

Marable examines the effects of capitalism with respect to the judicial systems, consumer markets, entrepreneurialism, politics, religion, and education. A great deal of insight is gained from the presentation of the effects capitalism has on black and white middle classes. The black poor are discussed as being at the highest stage of underdevelopment in the United States of America. William K. Tabb correctly wrote:

The economics of the ghetto to White America closely parallels those between third world nations and the industrially advanced countries...

Marable also deals effectively with black history as it relates and interacts with capitalism in American society. He writes,

the central character and participant of Black U.S. history is the Afro-American. This is not a particularly surprising statement: The central focus of Irish history is the Irish people; Japanese history examines the people of Japan and so forth; yet there is a hidden problematic here for the political economist. The presumption here is that the people have a common social history, a collective experience, perhaps even a collective consciousness. This is the first assumption that must be challenged.

He goes on to explain why such a challenge is necessary,

The Black majority and the Black elite are often divided by language, politics, economic interests, education and religion. Yet both had created two divergent and often contradictory levels of consciousness, which represented two very different kinds of uneven historical experiences.

If the reader can get past the overdone references to Allah *How Capitalism Underdeveloped Black America* turns out to be an interesting approach to the causes of black economic underdevelopment.

Tony Martin

The Jewish Onslaught: Dispatches from the Wellesley Battlefield (AA***)**

Dr. Tony Martin
ISBN: 0912469307
The Majority Press

If you read to learn –read *The Jewish Onslaught*. If the title on the book turns you off or you believe you cannot fit this book into your reading schedule then I ask you to read only the introduction (10 pages). If after reading the introduction to *The Jewish Onslaught* you can put it down then –so be it.

First published in 1993, Martin details his continuing ordeal of public and personal attack at the hands of numerous Jewish organizations, newspapers, radio stations, television stations, and individuals. Why, because he chose to include the publication *The Secret Relationship Between Blacks and Jews* as reading material in his course in African American History at Wellesley College. While Martin's story is well written, concise, and engrossing the reaction to his choice of reading material for his class by the Jewish community borders on insane. In the words of Martin,

the Jewish reaction was a classic textbook study of organized Jewish intimidation. For those of you who will read this book you will learn much about African Americans as a people and how they react to that which threatens and retards their efforts toward self-determination and you will learn about organized intimidation at its best.

Chapter 2, entitled, Major Media is a chilling demonstration of how Jewish owned or controlled media influence can be used to attack issues and individuals that are considered by them to be anti-Semitic. From David Brinkley, Cokie Roberts, Ted Koppel, Mike Wallace and Barbara Walters and a host others the country and the world have been given half-truths, lies and some very sinister comments that are groundless or misinformation at best. In short, this is about the power and imbalance to influence others through fabrications, distortions, and access denial with the ultimate aim being to destroy the intended target. More importantly, what emerges is an outline from which the African American community can build a counter program used to disseminate the other side of such confrontations.

Martin proceeds to the heart of the matter when he looks at why African Americans find themselves in conflict over integration and segregation. Whether the discussion includes the Americanization of people of color or the multiculturalism opted for in the 80s he demonstrates the effects of a house out of sync. It can be said that the loudest disturbances come from the educational and political communities but I believe this to be incorrect thinking. Educators and politicians are a minority in the larger family of African Americans. They simply get more airtime.

The true intellect of any people comes from the grassroots. A group whose consensus is molded into the ideas and counter ideas of a proclaimed leadership. The amazing thing about this game of hide and seek is that African American leaders are often not selected by them. They are presented to them by external groups. Who are Marcellus Andres and Henry Louis Gates? When did they become responsible black leaders? Did you vote for them? Do you listen to them? You can answer these questions to yourself, then research them and you will understand why thousands of Caucasian Americans listen to them intently.

The point is our house is filled with European speaking, acting and thinking black men and women who often benefit at our psychological and emotional expense. This approach presupposes a condition of inferiority. A condition cannot exist in a people who know themselves and their environment. Most of these so-called intellectuals, particularly, those in

academic circles, give me a butt-ache every time they speak. The larger question, which ultimately overrides all of their talk, is what do we do?

Martin believes that Jewish influence within the African American community is a threat to African American goals of self-empowerment. The ebb and flow of many civil rights organizations, as well as their so-called leaders can be directly tied to Jewish involvement. Further, *The Jewish Onslaught* looks into examples of Jewish racism via the Jewish press, hate mail, etc. with an attack on Black Studies Programs and the intelligence of black students and professors. Least I sound too harsh, let me remind you –we must never forget that when dealing with human actions there are no absolutes, therefore, it goes without saying there are always exceptions.

Martin cites several situations that are food for thought. For example, he explains, Mary Lefkowitz is especially upset at George G.M. James' suggestions in *Stolen Legacy: The Greeks were Not the Authors of Greek Philosophy*, but rather the people of North Africa, commonly called the Egyptians. James states that the Greeks were guilty of intellectual larceny. Lefkowitz is probably equally upset with Herodotus, who could not have been more explicit in his allegations, in a probable reference to plagiarism by Greek philosopher Pythagoras (among others), Herodotus had this say”

The Egyptians say the Demeter and Dionysus are the chief powers in the underworld; and they were also the first people to put forth the doctrine of the immortality of the soul, and to maintain that after death it enters into another creature at the moment of that creature's birth... This theory had been adopted by certain Greek writers, some earlier, some later, who have put it forward as their own. Their names are known to me, but I refrain from mentioning them.

Martin Bernal, author of *Black Athena* found himself at the center of one of Lefkowitz' campaigns to denounce Caucasian writers who have affirmed portions of an Africentric perspective on history. The pressure of his racist contemporaries had Bernal apologetically saying....

I am sorry if my work has given encouragement to Black Racist.

This comment presupposes a condition of black racism. Bernal finds himself in the unique position of apologizing for the behavior of someone else.

Martin points out that information is often ignored, or not known by so-called experts. This ignorance is then used to support distorted ideas about the past. This is only effective if we assume the experts know in its entirety their chosen field of study. This is often a bad and dangerous assumption as we have seen from the Hercules example.

Many times those issues, which Africa Americans fought for and achieved, were supported by other ethnic and religious groups because they too benefited from the implementation. As I have said before, the overall content of *The Jewish Onslaught* is excellent. It belongs on the study list of all African American organizations, but only if the information leads to action. If this were done, Martins' contributions and the suffering of people of African descent would not be in vain.

If not, we will continue in the same old vein of absentminded tolerance –remember: knowledge for the sake of knowledge is no different from ignorance.

Gerald Massey

Ancient Egypt the Light of the World, Vol. II: A Work of Reclamation and Restitution

(A/K*****)

Gerald Massey

ISBN: 0933121342

Black Classic Press

This monumental work was written in the late 1800s. It would seem that the acquired knowledge in reference to ancient Egypt would have surpassed the need for Gerald Massey's work and thereby rendered it obsolete. Currently however, this assessment is only partially true. On the one hand, since *Ancient Egypt the Light of the World* was published the knowledge and analysis of ancient Egyptian history has flourished. On the other hand, Gerald Massey has so meticulously done his investigations on this subject matter that his book has become a cornerstone for understanding man from the Nile Valley as the progenitor of the basis of most modern institutions and philosophies. From science to religion, Massey has shown what, how, why and where ancient man initiated the theories and philosophies that in many ways continue to govern our lives today.

Education is a never-ending process; sometimes information is obtained at a rapid rate. But more often than not it is a slow process that spans many years. The material in *Ancient Egypt the Light of the World* took a lifetime to amass and would no doubt be an impossible task today. We are, therefore, presented with information and knowledge that might never have been if it had gone unobserved, untested and untouched during the life of Massey. Much of the detailed analysis of *Ancient Egypt the Light of the World* never reaches the general reading public. Therefore, it is an unexpected opportunity, which accords the reader to do more than just scratch the surface of part of the African American ancestral past. It is a welcomed bridge that links our lives to a reality few may be aware of today.

Massey begins by explaining sign language and mythology as tools of representation of thoughts and ideas. He demonstrates how and why man, at first, perceived nature in zoomorphic terms, then in his own image, and finally via principles. He gives many examples that are convincing to say the least. He also explains why animals were used as representations of moral concepts, e.g., filthy man = hog.

Massey examines totemism, tattoos and fetishism from their origins, evolution and use as sign language. He makes it absolutely clear that the importance of this area of research is to show that man communicated not only events but also ideas and groups of ideas without the luxury of modern day languages. He shows that man followed a reasonable path of symbolic development and that he was resourceful, inquisitive, and imaginative in his quest to understand nature and her laws. Massey maintains that man took the only approach he could toward amassing knowledge of the world, the universe and the mind in any and all eras of his existence –step by

step. What is interesting is that primitive man had no blue print to follow, no proven method to use, no guide whatsoever to ensure his success. Nevertheless, he found a way. The only way the essence of humankind would allow.

It is from sign language, as Massey asserts, that man was able to advance his representation of ideas and events to include elemental and ancestral spirits. The chapter that deals with this subject tests the boundaries of human thought in terms of religion. When examining present day icons Massey links the transitional periods of religious evolution to social, economic and cultural changes in the history of humankind. He demonstrates how Africans and whites had diametric cultural representations of religious beliefs, symbols, and rites. He also gives evidence of white religious dogma as being synthesized from the much earlier practices of Africans. Massey states,

the origin of the Gods was in the powers of the elementals, with a magical evocation and propitiation of these powers ever manifesting in external nature, especially as givers of food and drink, with the ritual based on blood. However, the most essential part of religion assuredly originates in the worship of the ancestral spirits.

Most of the tenets of religion today are found over and over again in Egyptian religious rites. These rites predate Christianity by thousands of years. Is it possible that people from so vastly separated areas of the world developed the same beliefs, symbols, rites and other dogma without any contact with each other? It is from religion (ideas/principles) that man made his next step. A step toward the stars –mythology of astronomical events was thus portrayed as its own unique kind of sign language. Thus, man made his eternal tie with the universe.

Ancient Egypt the Light of the World compares the wisdom of the Nile Valley Cultures with the wisdom of the Hebrews. The correlations are simple to grasp, yet, mind-boggling. For most of us, ancient history reeks of tedium and often useless information. We ask how this information can be applied to our present existence. We conclude with great swiftness, that most historical information cannot. We inadvertently pass up the chance to enhance and strengthen the mind in areas which are vital to the African American communities wellbeing. In other words, we are contributing to the very real mental obstacles we wish to overcome.

The Historical Jesus and the Mythical Christ: A Lecture (RE***)**

Gerald Massey

ISBN13: 9781516895397

CreateSpace Independent Publishing Platform

Massey is very difficult to follow because much of his work are on topics, traditions, typography, etc. unknown to most present day laymen. After about 30 pages it becomes easier, not because his writing style has changed but rather the reader becomes accustomed to it. The comparisons in this book are many and interesting. As the book continues the stories seem vaguely familiar. One would most likely do well to reread the first 30 or so pages after completing the book. Many of the comparisons in the book are made between *The Book of the Dead* and the gospel although text and the Vedas of India, Phoenician, Greek, Latin, Zoroastrians of ancient Persia, and Quetzalcoatl of Mexico are used.

Walter Arthur McCray

The Black Presence in the Bible: Discovering the Black and African Identity of Biblical Persons and Nations (A Teacher's Guide): Volume I (RE**)**

Reverend Walter Arthur McCray

ISBN: 0933176120

Black Light Fellowship

The Black Presence in the Bible helps the reader to understand and teach the black and African identity of biblical people. It gives an overview of the subject's breadth and depth and explains why it is important to know. Over a quarter of the book is devoted to studying the identity of the Hamitic and Cushite people. A study guide and research format are given by the author to assist the reader in conducting more detailed research into identifying black or the African presence throughout the in the scriptures.

The Black Presence in the Bible and the Table of Nations: Genesis 10:1-32: With Emphasis on the Hamitic Genealogical Line from a Black Perspective: Volume II (RE**)**

Reverend Walter Arthur McCray

ISBN13: 9780933176249

Black Light Fellowship

The Black Presence in the Bible and the Table of Nations examines the bible's unique historiographic literary document, Genesis 10. On the basis of its background and ancient genealogical structure the identification and identity of Hamites –Cushites, Egyptians, Putites, and Canaanites are examined, explained and gives insight into the ethnic background of these people. *The Black Presence in the Bible and the Table of Nations* is an interesting and eye-opening read.

Reginal McKnight

African American Wisdom (*)**

Edited by Reginal McKnight

ISBN: 1577311299

New World Library

African Heroes and Heroines is not a history of Africa but a biographical treatment of heroes and heroines intended to show the achievement possibilities of various fields. The individuals mentioned in *African American Wisdom* measure up to the full stature of the heroic in the histories of other nations. The sketches of the characters are given in humanistic fashion to dramatize an interesting panorama of African people. The reader finds such heroes as Sonni Ali, Askia the Great, El-hadj Omar, Ousman the Toredon, Samoir, Moshesh, Khama, Chaka, Memelik and many others.

Sterling M. Means

Black Egypt and Her Negro Pharaohs (K*)**

Rev. Sterling M. Means

ISBN: n/a

Black Classic Press

This work is a chapter from *Ethiopia and the Missing Link in African History*, published in 1945. *Black Egypt and Her Negro Pharaohs* traces the ascension of the Egyptian Pharaohs to the throne. The chronicle documents the 18th dynasty of Queen Neferti and King Aahmes through Rameses II of the 19th dynasty.

Theresa A. Mohamed

Essays in Response to Bill Cosby's Comments on African American Failure (AA*)**

Edited by Dr. Theresa A. Mohamed

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The Edwin Mellen Press, Ltd.

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Essays in Response to Bill Cosby's Comments on African American Failure is an interesting mix of essays that take a cursory look at the so-called Pound Cake Speech delivered at the NAACP's 50th anniversary celebration of the Supreme Court decision in the *Brown vs. Board of Education*. Through nine chapters scholars emphasize the deeper issues behind the reality of Mr. Cosby's remarks. In the process they bring meaning to the historical and contextual nature of African American social behavior.

It is only after the fact that comments made by Mr. Cosby are beginning to be clarified. Had such clarity been demonstrated at the NAACP dinner in Washington D.C. they would not have seemed to have been categorically a blanket indictment of all African Americans -devoid of substantive factual force.

The uproar created by Mr. Cosby's comments centered on issues of accuracy, incompleteness and presentation, at least from an academic perspective. Independent of Mr. Cosby's remarks at the NAACP dinner, these comments have been stated time and

time again throughout the African American community. Identical refrains can and have been heard on street corners, in barbershops, homes, churches, and every other place African American people congregate. In fact, intellectually these statements have been expressed in one form or another by Welsing, Parham, Karenga, Wright, Washington, Madhubuti, Kujufu, Williams, et al. for decades. The difference is that these intellectuals explore the core dynamics that create socially maladaptive behavior in the African American community and offer paradigms for positive change.

Moreover, the act of discussing detrimental behavior within the African American community is, in function, *turning the mirror around*. Unfortunately, many street corner harangues are more often than not infused with humor, sarcasm and personal theatrics that merely serve to entertain the informing process. Like many issues in the African American community dilemmas in social responsibility should be researched, organized, discussed and addressed in a disciplined manner.

This pragmatism and reasoning speaks to the overwhelming core issues the African American community must face. In other words, African Americans seem to spin their wheels debating the outcomes of social engineering as opposed to its causes. Intellectuals and high profile individuals cannot afford this luxury. Their remarks are capable of influencing large groups of individuals. It is only by attacking negative behavior embedded within the African American community at its nexus can we begin to make wholesale changes in these outcomes.

Chapter 1 asks the question: where do we go from here. It seeks to convey the purpose of this book –an informed and proactive perspective of the plight of African Americans viewed through lenses of historical, socio-cultural and socio-economic realities. Each following chapter magnifies portions of the Pound Cake Speech in the areas of Social Context, White Privilege, Linguistics, Psychology, Justice, Drugs, and Reparations, etc.

For those who argue that it is unproductive to air dirty laundry in public I can only say that they are following the same logic Mr. Cosby followed at the NAACP dinner. They too are being inaccurate, incomplete and presenting their view in poor fashion, especially if they believe that such a philosophy should enshroud any primary approach geared toward inspiring positive change. As with any absolute they, in effect, lock out consideration of any subtle or not so subtle variances that may be key to facilitating improvement.

It is no secret that much of the turmoil in the African American community is generated internally. It is also no secret that the African American community is aware of this fact. Maybe the problem is that not enough community members are aware of this fact; or potential solutions have not been implemented with the aggressiveness necessary to begin to make an appreciable difference. Whatever the reason, a solution must be found. However, agreeing that a solution must be found does not excuse a lack of knowledge, critical understanding of the problem(s), and/or decorum when presenting one's perspectives externally. There exists core issues imposed on the 50% of African Americans in the lower economic neighborhood who drop out of school (see Nathan and Julia Hare, *The Hare Plan: To Overhaul the Public Schools and Educate every Black Man, Woman and Child*, Jonathan Kozol, *Savage Inequalities: Children in America's Schools* and Asa G. Hilliard III, *Testing African American Students*, et al.), the alarming proportions of black men in prison (see Andrew Hacker, *Two Nations: Black and White*,

Separate, Hostile, Unequal and Theodore Cross, *The Black Power Imperative: Racial Inequality and the Politics of Nonviolence*, et al.), and the proliferation of black teenage mothers (see Bell Hooks, *Black Looks: Race and Representation* and Na'im Akbar, *Chains and Images of Psychological Slavery*, et al.). Sadly, undisciplined, uncoordinated and emotionally charged approaches seem to be fundamental axioms in many events in the history of African Americans. All too often the African American community opts to take the easy way out by failing to recognize the magnitude of a problem or by expressing disinterest in collective unity building in favor of individualism. Unfortunately, easy paths never seem to require discipline, full knowledge, or sound logic.

Lastly, the truth is just that –truth, no matter how sweet or ugly. As a minimum requirement of speaking truth, blanket statements should be eliminated because they only succeed in fueling unnecessary firestorms of unorganized debate, generate confusion and damage the fragile community framework that is already under enormous stress. Everyone has an opinion, few have a plan and hardly anyone has a solution. Therefore, discussions of this nature are a good thing; however, these discussions must not be allowed to meander directionless across the social landscape. If any one feels the need to expound upon the truth of socially constructed behaviors in the public arena maybe they should take note of one of the hallmarks of the American legal system and only speak –*the truth, the whole truth, and nothing but the truth*. It saves time...

William Mosley

What Color was Jesus (RE*)**

William Mosley

ISBN13: 9780913543092

African American Images

The author and scholar William Mosley has continued the legacy of James Cone and Albert Cleage in demanding we question the image of Jesus Christ. Mosley realizes this sensitive topic requires the separation from emotion and scholarship. The author provides conclusive evidence, acknowledging there was no photographs taken of Jesus, by providing his family tree, reviewing scriptures, and the location of his birth in Africa. There are five chapters in this very informative book with an enormous amount of references. The first chapter establishes that Jesus was black. The next chapter shows the relationship between white racism and the image of Jesus becoming white -1505 with Michael Angelo's model. Mosley develops the thesis that a people wishing to control the world would have to control its most important image.

The third chapter, World Perspectives on the Black Messiah, looks at Africa, Eurasia, and America from a historical perspective. A large portion of the chapter is allocated to the Shrine of the Black Madonna, which is still viewed in seven chapels in Europe. The identity of Mary becomes essential in answering the title question of this exciting book.

Chapter 4, The Psychological Significance of Jesus, captures the impact of a white Jesus on the black psyche. Many black churches have white images on the cross, windowpanes, Sunday

school books and fans. The author provides an analysis of the relationship between images and the psychological relationship between images and self-esteem.

The conclusion Jesus the liberator goes beyond this image and challenges the reader to assume his role and speak out against injustice and serve his brothers and sisters. *What Color was Jesus* is interesting reading for those concerned with religion, black culture, and psychological relationships between images and self-esteem.

Musamaali Nangoli

No More Lies About Africa (A/E/H*)**

Chief Musamaali Nangoli

ISBN: 0940385031

African Heritage Publishers

Early on in *No More Lies about Africa*, Nangoli includes a letter to the reader entitled: *Why and How I Wrote This Book*. The letter provides insight into his experience with missionary schooling in Africa vs. lessons learned at the knee of his grandfather. The diverging underlying interests between the two underscore his motive for putting pen to paper. He also reveals the profound effect his travels to Europe, Russia and North America as well as other locations dominated by whites has had on his life. In short, the letter establishes the foundation on which all else he espouses stands. *No More Lies about Africa* is composed of three parts: African History, Marcus Moziah Garvey and Towards Real Freedom: Hope for the Future. It is an interesting primer, particularly for those who have a limited understanding of African peoples and the forces that have helped to underdevelop Africa's political, social, economic and cultural base.

No More Lies about Africa is written in a simplistic style that allows the reader to easily grasp the content. Part I: African History is essentially a group of arguments based on Nangoli's personal observations and conversations. He states, "I travelled the breadths and widths of Africa researching into our past for over 10 years. I spoke to hundreds of elders and story-tellers across Africa, and each for hours, would tell me about our ways and our past. This is how this book was researched – not through a single library!"

Ultimately, Part I is somewhat disappointing in depth even in its reaffirmation of many of the informed westerner's knowledge about African history. What is lacking is specific source identification. Instead the reader is bombarded with "I know," "I was told," and "I have observed." While technically his approach to research is acceptable it is missing, in part, the usual assuredness that classical research methods provide.

Part II is an overview of the life and times of Marcus Moziah Garvey. It makes excellent reading albeit condensed when compared to many works on Garvey's life. Nonetheless, it epitomizes the life of Garvey in a fashion that is extremely palpable. Nangoli has done well in capturing the passion, dedication and single minded drive of Garvey as they relate to African people throughout the world.

Part III, Towards Real Freedom, is where *No More Lies about Africa* shines. Nangoli states, that no African, living inside or outside of Africa is truly free. His arguments are so simple and logical that they beg to be challenged. For most readers the book is worth having if for no other reason than to gain an understanding of the information contained in part III. In general *No More Lies about Africa* makes a solid addition to any library dedicated to African tradition and thought. It is an in-house look at what has now become an enormously complex and ongoing problem on the African continent.

No More Lies About Africa Word List

Abstemious – eating or drinking in moderation

Anathematic – a vehement denunciation; curse

Arrogated – to claim or take, or assume for oneself without right

Consanguinity – blood relationship

Ubiquitous – omnipresent

Weal – the welfare of the community; the general good

Kwame Nantambu

Egypt and Afrocentric Geopolitics (K***)**

Kwame Nantambu

ISBN: 0961306785

Imhotep Publishing Company

An analysis of ancient Kemet (Egypt) within the context of European Supremacy is the subject of this book. *Egypt and Afrocentric Geopolitics: Essays on European Supremacy* is written by Dr. Kwame Nantambu, an associate professor in the department of Pan-African Studies at Kent State University. The first three chapters of *Egypt and Afrocentric Geopolitics* provide the reader with a survey of Nile Valley history, Africentrism, Eurocentrism and geopolitics. The Afrikan centered critiques and analyses of contemporary world events are compiled in a collection of essays on European supremacy in the fourth chapter. All of the text is conveniently presented in a language and style that assures its readability and leaves the reader with no doubt as to “what time it is.”

Egypt and Afrocentric Geopolitics is a major contribution to the ongoing struggle for Afrikan liberation. It espouses the virtues of an Afrikan centered worldview and details the liberating effect that it has had on the Afrikan mind. Professor Nantambu describes the processes which have led to the “mis-education” of Afrikan people, and he has given us a clear understating of the relationship which exists between knowledge and power. Thus, Afrikans are encouraged to reject the “Big Lie of European Supremacy” and free themselves from the falsely constructed reality which has mentally enslaved them for the last 500 years.

These essays are about the conduct of an Afrocentric geopolitical linkage analysis of Egyptian history; more specifically, they post the contributions of ancient Kemet (Egypt) to world culture and civilization within the context of the Big Lie/Myth of European originality conterminous with the desire to ossify, perpetuate and maintain European invincibility, supremacy and global dominance.

Very rarely is a book produced that contains a plethora of information on myriad topics ranging from Ma'at to the Million Man March to an Afrocentric analysis of the O.J. Simpson case and verdict, and a startling projection of what the 21st century holds for the sons and daughters of Mother Afrika. The information that comprises the Well! What Did You Know component of *Egypt and Afrocentric Geopolitics* is sure to provide a stimulus for those who wish to broaden their knowledge of Afrikan History.

National Association for the Advancement of Colored People

Burning at the Stake in the United States: A Record of the Public burning by Mobs of Five Men, during the First Five Months of 1919, in the States of Arkansas, Florida, Georgia, Mississippi, and Texas (AA***)**

National Association for the Advancement of Colored People
ISBN: 093312113X
Black Classic Press

In the first five months of 1919, five black men were publicly burned to death by mobs in the United States of America before crowds of from 150 to 1,500 people. Women and children watched two of the burnings and witnessed the torture meted out to the victims. It is generally conceded that, at least, one of the five men was innocent of the crime with which he was charged.

The states in which the burnings occurred are Arkansas, Florida, Georgia, Mississippi and Texas. This booklet documents through headlines, news excerpts reprinted from local and national papers the torture, hanging and burning of five black men by mobs in 1919. These mob actions have never been brought to court and no one has ever been punished for these crimes. In memory of those men who were burned to death I submit their names.

Lloyd Clay – Vicksburg, Mississippi

Bragg Williams – Hillsboro, Texas

Benny Richards – Warrenton, Georgia

Frank Livinston – Eldorado, Arkansas

Judge Johnson – Castlebery, Florida

A. Maria Newsome

Bridging the Gaps: An African American Guide to Health and Self-Empowerment

(MD*****)

A. Maria Newsome, M.D.

ISBN: 0927936927

Vincom Publishing Company

Bridging the Gaps is an excellent guide to health for African Americans. It includes all of the major ailments which affect the African American community most often. This book is written by African American experts in varying fields of medical expertise with a critical eye towards helping its readers help themselves when confronted with serious issues of health –curative and preventive. Newsome has put together a much needed resource for understanding the complex issue of African American health.

Théophile Obenga

African Philosophy: The Pharaonic Period: 2780-330 B.C. (A/P***)**

Théophile Obenga

ISBN: 2911928083

Per Ankh s.a.r.l. The African Publishing Cooperative

Generally, African Americans in the United States of America display an intellectual disconnect between African and African American history. In fact, the gulf between the African American community and its history seems to widen as new generations of African Americans become ever more absorbed into the cultural idealism of western thought.

There are a multitude of individual reasons for the existence of historical imbalance in the collective psyche of the African American community, not the least of which are the effects of assimilationist policies, practices, and behaviors manifested as a result of cultural circumscription. The process of assimilation meets the needs of and is supported by government policies, practices and law; private enterprise market strategies and moral consciousness; and nonprofit institutions sense of social duty and religious affiliation as well as educational institutions that fail to incorporate African/African American historical content in curriculums while, at the same time, teaching ethnic histories, in great detail, of western nations. This lack of educational opportunity serves to diminish, particularly in African American youth, the conceptual nature of Africanism within community and individual self-esteem, pride and connectedness to the overall value system(s) propagated by previous generations of African-centered people. Combined with economic dysfunction that by its very nature tends to keep members of the African American community first among supposedly equals on unemployment rolls, first in menial or underpaid jobs and as a result first in incarceration rates, the yield has been devastating (for individuals and communities).

Since its beginning the Constitution of the United States of America created social disparities that have continued in various forms and intensity to function as a doctrine that denies and

restricts certain rights that are normally vested, not in individuals but, in identifiable groups, religions and ethnic minorities, including a group's ability to preserve its culture, to raise its children in the ways of its forebears, to continue its language and not be deprived of its economic base. Even though the Constitution and some federal as well as state laws have been amended or enacted over the years to reflect changes in sentiment and official policy many of the negative effects of prior legislation and more importantly, previous actions and unacceptable modes of thought linger in the American public's national consciousness. While it is now clear that African Americans have reached a point in history that finds them assisting in their own disadvantaged status it is, nevertheless, imperative that it is also understood that external forces have led to this maladaptive behavior.

The road to overcoming the mental, social and economic dysfunction associated with western assimilationist thought, policies and behaviors becomes an extremely confusing maze that must be traversed in an effort to achieve acceptance and integration into a social network that was neither designed or intended to be inclusive of all people, particularly African Americans. While accomplishments driven by discovery and inventive science, entrepreneurial economics, modifications to social norms, a greater acceptance of religions and educational innovation are seen as improvements along the road to establishing a politically correct multicultural base in American society they do not and cannot completely fill the void that is formed when a group's past has been truncated or obliterated through manipulation, distortion and ongoing derogatory social demands. It is therefore of great importance that all people understand, not only the history of humanity, but also the individual histories of groups of people by which they are irreversibly associated and/or identified. It is in this understanding that we begin to piece together the philosophical curtain behind which it operates.

Realizing that in contemporary terms Africans of the diaspora find themselves in a unique historical conundrum because their historical link was broken and continuously reinvented through fabrications, supported by manipulative data it is not only confusing but extremely difficult for many individuals to establish a firm approach toward building the intellectual, spiritual and emotional linkages that are fundamental to the formation of a healthy view of self and the environment. Thus, diaspora individuals must take a broad approach to reestablishing and/or strengthening these linkages that is at once collective and all-encompassing in order to form the fundamental structures required for a worldview that is self-supportive.

As a necessary starting point the history of Africa becomes the basis for materials needed to begin the search for identity, improved self-esteem and worldview. Ancient African history then becomes the fodder from which traditional African values can be understood in a context that is purely African in nature and applied to the modern world. The older the history the more expansive the base that that history relies upon and Ancient Egypt provides the oldest, most clearly documented past in African thought and achievement in all fields of human environmental engagement. *African philosophy: The Pharaonic Period: 2780-330 B.C.*, sheds light on the creation and development of that engagement in philosophy, art, science, religion, medicine, mathematics and language. As noted by the late Dr. Chiekh Anta Diop, "For us, the retrieval of the Egyptian heritage in all disciplines is a first, necessary step on the way to the reconciliation of Africa's civilisations with history."

African philosophy: The Pharaonic Period: 2780-330 BC deals with and clarifies, as the title implies, ancient Egyptian Philosophy. Simply stated ancient Egyptian philosophy contemplates and seeks to answer questions directed at the relationships between humanity and the cosmos on both physical and metaphysical levels. Relationships so defined are written in the hieroglyphs of ancient Egypt and are expressed in Egyptian cosmology, spirituality, ethics, life, and intellectual pursuits. It is a philosophy that is driven by truth and justice (Maât), normalized behavior, self-restraint and the functioning, in harmony, of all that exists. The pyramids of Gizeh were built between 2,700 and 2,600 BC. They were tomb temples and as such were venues for specific religious rites. Ancient Egyptian religion is understood as all ancient religions are, having roots in myth. Myth is connected to the beginning of humanity's consciousness of itself and of its environment. Furthermore, myth is the very structure of this knowledge of self and environment.

Egyptian thinkers of the pharaonic age reflected upon mysteries of the universe. From origin (actualization) to knowledge as a growing storehouse of information from which to draw from and add to in the quest to piece together solutions and responses to questions that have confounded humanity regardless of a groups sociopolitical typology, e.g., What prefigured the cosmos? and How did all things come to be? *African Philosophy* is an expertly detailed examination of the philosophical constructs postulated by ancient African scribes at a time when most of mankind was still steeped in barbarism, superstition and ignorance. Historically it is important to be aware of the fact that ancient Egyptian philosophy was created millennia prior to the birth and spread of ancient Greek philosophical thought. In effect, then, African philosophical tradition which, in masterly fashion, established on the African continent the systematic contemplation of the world, nature and humanity itself simultaneously and in the same process laid down the foundations of Greek philosophy.

Obenga proclaims with absolute certainty that ancient Egyptian language variants, pharaonic or Coptic, has no genetic linguistic kinship with Semitic, Berber or Indo-European languages. He states that these variants have genetic kinship affinities with other black African languages. He attacks any attempts to classify ancient Egyptian language as Hamito-Semitic or Afro-Asiatic. According to Obenga it is purely an African language and he scoffs at the notion that Africans could not have conceived and developed their language without the aid or influence of other people. He points to the 1974 UNESCO International Colloquium to support his position:

By contrast, the Egyptian language does have genetic kinship affinities with other continental black African languages, ancient and modern. That is why the 1974 Unesco International Colloquium, organized in Cairo, explicitly urged experts in comparative linguistics "to establish all possible correlations between African languages and the ancient Egyptian language," given the impossibility of identifying genetic links between the language of ancient Egypt, on the one hand, and the Semitic and Berber languages, on the other.

He defines hieroglyphics as a domestic invention developed by ancient Egyptians complete with [pictograms], ideograms, phonograms, writing medium and scribal instruments. Hieroglyphs are the key to understanding Egyptian civilization. Fortunately, Jean-François Champollion deciphered hieroglyphic writing 1822. Thus, Egyptologist have been translating hieroglyphic text for almost two centuries and in doing so has put to rest some imaginative speculation and misinterpretation put forth by less than honest or misinformed experts. *African Philosophy* includes the Egyptian alphabet along with transliterations and translations of the ancient text and

a brief overview of ancient Egyptian grammar. A more detailed explanation of Egyptian text can be found in *Egyptian Grammar* by Sir Alan Gardiner.

Throughout the book Obenga uses a variety of hieroglyphic texts to demonstrate the philosophical attachment and nature of ancient Egyptian thought and reality. From the “Pyramid Texts” through “Papyrus Moscow” *African Philosophy* provides expert commentary as well as excellent supplemental text. For example, when discussing The Pyramid Texts, §2063 a-b and speaking of the basic elements, fire, air and water Obenga notes that the earth evokes concrete substances such as water, sky, fire, air, while the word for God, refers to spiritual concepts. In ancient Egyptian philosophy, there is no opposition between “matter” and “spirit.” There, nature is a whole, within which matter and consciousness are merged.... The universe as a whole tends toward organization, and it embraces the totality of all that is, spirit as well as matter.

By comparison, Obenga states, it was the reductionism of Descartes which dichotomized matter and spirit, placing them in irreconcilable opposition. “The opposition between matter and spirit is much more recent. It did not arise before the notion of matter as something purely mechanical, that dates back to Galileo perhaps, and certainly to Descartes.... This notion of matter purged of all spiritual aspects developed mainly in France and Britain.

Here then, Obenga supports his contention of the Egyptian conceptualization of “matter” and “spirit” as components of the same whole with the writings of Aristotle, Hopfner, Legrand, Mauss, Charon, d’Espagnat, Plato and Dieterlen. Interestingly, these days we can discuss reality from a perspective freed of the constraints of classical Physics, with its mechanical approach to phenomena. Now the assumption of a subject/object duality is no longer in vogue. Object has become inseparable from subject, and the Universe is no more than a representational concept, that is to say, reality conceptualized in essentially spiritual terms. It is our reasoning mind that contemplates the world.

In Papyrus Bremner Rhind a portion of the translation reads: “Thus I came into existence in the Primal Time. After that beginning a host of ways of being came into existence, (for before then) there was no mode of existence. All that I did I accomplished alone....” In other words, That Which Is existed alone before creation and through creation is multiplied and diversified. Obenga states, by the fourth century before the Christian era, the Egyptians of pharaonic antiquity had given felicitous and refined thought to the primordial, quintessentially philosophical question: What is? (Obenga, 2004).

Old Kingdom text (2780-2260 BC) on a large granite stele, on the order of the pharaoh Shabaka, c.710 B.C. known as the Shabaka Stone, No. 498, now in the British Museum, has a description of the workings of creation according to the philosopher-priests of Memphis.... The authors of this text obviously inquired into the initial principle of creation, genesis, intelligence and the underlying order of the universe.... They did all this more than *two thousand years* (emphasis mine) before the emergence of Greek and Hebrew civilization. By the evidence of this text, the Egyptian philosophers of Memphis conceived of the universe as a totality of numerous phenomena regulated by the same order, a rational principle.

An eminent Egyptologist reached the same conclusion: This idea of the existence of a rational principle at the origin of the world is very close to the doctrine of the Logos (Wilson, 1961). He concluded his interpretation by emphasizing that this philosophical text from Egyptian antiquity “marks one of the highest peaks of pre-Hellenistic philosophy (Wilson, 1961). In addition, the construction of the pyramids, the invention of the 365-day calendar, the development of normative values and ethical codes in wisdom literature and instructional books, the clear progress made toward abstract thinking aimed at the understanding of the Whole – such are the extraordinary feats to be credited to the first dynasties of pharaonic Egypt.

Documents from the oral traditions of black Africa related to the origins of the world fit precisely into the same world-view as that of speculative pharaonic philosophy. Dogon (black Africa) and pharaonic speculative philosophy explaining the order in which things were formed provide an excellent example. An important feature of these texts is the lack of religious revelation. “That Which Is” as well as the Dogon’s “Amma” and the Egyptian “Path” are images making it possible to name a source of order, the initial rational principle. The mythical narratives are an instrument; the issue at stake is the nature of the initial creative principle.

Sections of the “Coffin Texts,” “Stele 826 (British Museum),” “Un texte astronomique ce Tanis,” “Pyramid Texts,” “Les Maximes de Ptahhotep,” and the “Papyrus Prisse” continue the exploration into ancient Egyptian philosophical discourse. These texts represent a wide range of topics, e.g., time (speed of light), the heavens, the length of night and day (at different times of the year), the sky and the salvation of humanity.

The Egyptian Code of Cardinal Virtues often referred to as the Forty Two Negative Confessions follow the previously mentioned texts. These virtues from chapter 125 of *The Book of the Dead* contained on the Papyrus of Nu ...act as an aid for the deceased on their journey to the other world. The ancient Egyptians conceived a deified cosmic order that was living and eternal. It was a combination of truth and justice which they called Maât. Thus, if one hoped to live forever they had to make a conscious effort to live by a set of rules designed to dominate death, transcending mortality and affirming life.

To achieve godhead the deceased had to acknowledge and assert their original kinship with the holy deities by declaring their innocence in front of the Maât deities. The ancient Egyptians therefore recognized morality as law. The words attributed to the deceased constituted discourse in applied morality.

The values of Maât are a philosophy of wellbeing. Death and Immortality, Destiny, Intellectual Vocation, Navigation, Chemistry, Astronomy and Mathematics round out the remainder of African Philosophy. Each topic brings to light an astonishing array of information directly related to occurrences, practices and beliefs among ancient Egyptians. The single most impressive point that treads its way through the course of the entire book is this –the time in which these thoughts, ideas, discoveries and practices occurred: 2780-330 B.C. As a resource of reconnecting with the past the information in *African Philosophy* is invaluable. It provides insight into a long and glorious history, but more importantly it provides inspiration that can lead to improved views of self.

Julian C.R. Okwu

Face Forward: Young African American Men in a Critical Age (AA**)**

Julian C.R. Okwu

ISBN13: 9780811816311

Chronicle Books

Heroism takes many forms. With the publication of *Face Forward* photographer Julian C.R. Okwu introduces us to thirty-nine remarkable individuals, each a hero in his own right. From a young father running his own construction business to the first African American to attain the title of International Chess Master, the men portrayed are a singular group of achievers who are making a positive difference in their communities. As role models, mentors, and employers, the men in *Face Forward* inspire and guide through their daily example. Many of these young men – all of whom are between the ages of 18 and 32- have overcome and in some cases continue to struggle against, sobering obstacles and discouragement.

Nell Irvin Painter

The History of White People (H/RA ***)**

Dr. Nell Irvin Painter

ISBN: 9780393339741

W.W. Norton and Company, LTD.

The History of White People traces the idea and development of the term “white” as a nomenclature attachment to Europeans and eventually others. It builds its foundation on Ancient Greek and Roman writings and compares them to pre-colonial, colonial, and contemporary books, articles and ideology concerning race, racial purity, whiteness, beauty, and the many so-called subjective racial traits. It details the expansion, maintenance and effects of whiteness as a psychological marker in the history of mankind. And it is also a historical critique of the conceptual notion of “race” vs. fact and its ever-changing influence and meaning, psychology and public reaction, over time, with specific emphasis on western racial science, theorist, and thought along with the source of the terms Caucasian and Aryan as identifiers for the world’s minority population.

Painter begins by establishing the earliest acknowledged locale of those who would later become known as Caucasian –The region in Eurasia bounded by the Caucasus Mountains to the north and Lesser Caucasus Mountains to the south between the Black and Caspian Seas. She briefly examines ancient Greek sagas of mythological proportions that are said to have occurred in the Caucasus region, (Jason and the Argonauts, the Odyssey, Prometheus, as well as the biblical account of Noah’s Ark) that demonstrate two points, 1) the propensity of fantastic literature concerning the Caucasus region and 2) the central importance of locality, climate, virility, physical stature and other readily identifiable features associated with particular groups of people. Painter states:

Voicing broad ethnic generalities, Greeks had words –*Skythai* (Scythian) and *Keltoi* (Celtic) –to designate far distant barbarians. Scythian, for instance, simply meant little known, northeastern, illiterate, Stone Age people, and Celt denoted hidden people, painted people, strange people, and barbarians to the west. We cannot know what those people called themselves, for the Greek names stuck. Nor can we know how many of those situated in northern, western, and eastern Europe, two or three thousand years ago or earlier, became biological ancestors of nineteenth-century German, English, and Irish people and twentieth-century Italians, Jews, and Slaves.

These men and women of old did not identify and/or differentiate themselves by skin color, but rather by place (Hecataeus of Miletus ca.550-490 BCE, Herodotus of Halicarnassus ca.480-427BCE and Posidonius of Rhodes ca.135-51BCE). Even some three hundred years later Romans made vague references to the identities of barbarians on the fringes of their expanding territories –people they labeled Celt, Gaul, and Germani. They named people based on culture and physique, but not skin color. We know too that Roman aggression and conquest of other peoples lead to a mixing of the gene pool wherever they went. Therefore ancestral Europeans were an amalgamation of people from the then known Roman world (France, Belgium, Switzerland, Morocco, Germany, Algeria, Tunisia, Libya, Briton, Turkey, Armenia, and Italy).

Roman historian, Cornelius Tacitus (56-after117CE) wrote:

I agree with the view of those who think that the inhabitants of Germania have not been tainted by any intermarriage with other tribes...

He comes to this conclusion because, in his words, they had:

The same physical appearance...fierce blue eyes, tawny hair, bodies that are big but strong only in attack.

Thus, he inferred the purity of Angles, Scandinavians and Jutes, ignoring European white slavery and miscegenation, while labeling ancient Germans as Saxons. Painter devotes several chapters to white slavery in order to explain the evolving idea of beauty as an attribute of peoples from the Caucasus region, the connection between population mixing in Europe and its effect on North America, Australia, the Caribbean, and South America. However, Tacitus' view becomes meaningless in light of historical migrations and genetic mixing due to internal and external pressures (food, warfare, climate, etc.). Painter notes that barbarian warriors continued to serve widely in armies of the Roman Empire. Therefore it becomes easy to deduce that no manner of racial purity existed in the Caucasus region and what was later to become known as Europe.

The earliest known concept of people described as different races comes to us from the last quarter of the 17th century when François Bernier divided humanity into 4 groups 1) Europe (which included North Africa, parts of Asia, Thailand, and Indonesia), 2) Sub-Saharan Africa, 3) Southeast Asia and China (and the lands between Russia and China), and finally the 4) Lapps. Of these groups he reveres European slaves, particularly the females of Mingrelia, Georgia, and Circassia. His personal preference, however is conflicted when he says:

I have never seen anything more beautiful

When speaking of naked, black female slave girls off the east coast of Africa. Perhaps, for him, the exotic nature of these women along with his own sexual appetite was the source of his infatuation. Nonetheless, he and those race theorist that followed him promoted the people from

the Caucas region as the most beautiful, perfectly formed, intelligent, strongest, brave, honest, etc. in the world.

Sir John Chardin (1643-1713) lambasted the habits of the people of the Caucas Mountains for their disgusting habits and cruelty when he wrote *The Travels of Sir John Chardin into Persia and the East Indies, 1673-1677*. However, it was his description of Georgian women that has endured:

The blood of Georgia is the most beautiful in the Orient, & I would have to say in the world, for I've never noticed an ugly face of either sex in this country, an some are downright angelic...

Philosophers Immanuel Kant and Johann Gottfried von Herder also jumped on the beauty bandwagon, Kant extolling the qualities of Circassian and Georgian women and von Herder doing the same for Turks. Von Herder also seems to appreciate the role of intermixing due to slavery in altering a society's personal appearance.

As the idea of ultimate beauty (Circassian) moved westward across Europe it was inevitable that it would reach the then so-called New World as exemplified by P.T. Barnum's 1864 request to his European agent to find beautiful Circassian girls for exhibit in his New York museum as:

the purest example of the white race...

Considering the Slave culture in the United States it become obvious that in America racial purity had become synonymous with physical beauty. Even the Encyclopedia Britannic played a role in promoting and perpetuating the Caucasus region as the source of superior human beauty, intelligence, and behaviors, etc. However, a general connectedness to the appropriation of "white" to mean some groups of Europeans comes from art historian Johann J. Winckelmann. In his book, *History of the Art of Antiquity*, Winckelmann idolizes Greek sculpture and saw it as the embodiment of human beauty. He claimed that white skin made these artifacts even more beautiful. Thus, having married beauty to whiteness Winckelmann's ideas spread.

Painter then gives a number of historical figures and their contribution to the uplift of ancient Greek beauty and intellectualism, i.e., Johann Wolfgang von Goethe, Johann Kaspar Lavater, Charles White, etc. Of particular interest is Johann Friedrich Blumenbach. He divided humans into four varieties and later five. He also added skin color and introduced the term "Caucasian" into human classification. In the third edition of his work, *On the Natural Variety of Mankind* (1795), he ranked skin color based on his view of beauty beginning with white, followed by yellow, copper, tawny, and finally tawny-black. The anthropological confusion of his time lead to, among other things, multiple classification schemes and a large dose of aesthetic reasoning by various scholars. For example, his colleague, Christoph Meiners, designated "handsome" and "ugly" as human varieties and in Blumenbach's own description of Caucasian he writes:

...to this first variety belong the inhabitants of Europe (except the Lapps and the remaining descendants of the Finns) and those of Eastern Asia, as far as the river Obi, the Caspian Sea and the Ganges; and lastly those of Northern Africa.

As mentioned earlier, Christoph Meiners believed “handsome” and “ugly” to be valid traits of human varieties. Thereby labeling entire groups of people with his bizarre understanding of human difference and eventually turning his attention to intra-European differences. At the top of his intra-European list stood Germans who he considered white and beautiful and all other Europeans he labeled “dirty white.” Eventually the European pseudoscience of race theorist made its way across the Atlantic Ocean and landed firmly on the shores of North America. Considering the already established slave culture of the United States of America it becomes easy to understand how racial theory could be accepted, applied, and built upon to serve the needs of the nation and new world scholars alike. Painter deftly explains the emerging problems, contradictions and circumstances of many of the faulty conclusions by racial theorist of the time.

The very first USA census in 1790 recognized six categories. Category one through five referenced free white persons and category 6 referenced slaves. Unfree white persons of which Painter says,

...there were many...

were not included.

Painter discusses the influence of Thomas Jefferson (President of the United States) and Samuel Stanhope Smith (president of Princeton College) in the perpetuation of racism, classism and sexism in the United States of America as well as rebuttals by David Walker in *David Walker's Appeal* and Reverend Hosa Easton's *A Treatise on the Intellectual Character and Civil and Political Condition of the Colored People of the U. States*—both Walker and Easton scold this early American chauvinism. Walker writes in part:

The whites have always been unjust, unmerciful, avaricious and blood thirsty set of beings, always seeking after power and authority—We view them all over the confederacy of Greece, where they were first known to be anything, (in consequence of education) we see them there, cutting each other's throats—trying to subject each other to wretchedness and misery—to effect which, they used all kinds of deceitful, unfair, and unmerciful means. We view them next in Rome, where the spirit of tyranny and deceit raged higher.... we see them acting more like devils than accountable men.

Easton writes:

It is not a little remarkable, that in the nineteenth century a remnant of this same barbarous people should boast of their national superiority of intellect, and of wisdom and religion; who, in the seventeenth century, crossed the Atlantic and practised the same crime their barbarous ancestry had done in the fourth, fifth and sixth centuries: bringing with them the same boasted spirit of enterprise; and not unlike their fathers, staining their route with blood, as they have rolled along, as a cloud of locusts, toward the west. The late unholy war with the Indians, and the wicked crusade against the peace of Mexico, are striking illustrations of the nobleness of this race of people, and the powers of their mind.

In conjunction with the attitudes and perceptions encountered so far, Painter examines the status of waves of immigrants from Europe to the United States of America. She uncovers the dangers and woes of not being of Saxon-protestant heritage. The sordid history of “white” as a race and the expansion thereof is examined through the writings and/or actions of Ralph Waldo Emerson, Sam Huston, Ulysses S. Grant, Thomas Carlyle, Elizabeth Cady Stanton, Robert Knox, Samuel George Morton, Josiah Nott, Francis Amasa Walker, Theodore Roosevelt, Edward A. Ross,

William Z. Ripley, Richard L. Dugdale, Oscar Carlton McCulloch, David Starr Jordan, Francis Galton, and others.

The intra-European classifications and attached stigmas were cause for great concern among American intellectuals and elites. They spent enormous amounts of time and energy to stave off or correct perceived immigrant (Poles, Irish, Italians, and Hebrews) feeble-mindedness and other deficiencies. These deficiencies included immigrants, particularly those from southern and eastern Europe, thought to make the American population darker in skin color, smaller in stature and as noted in *The History of White People*, prone to:

larceny, kidnapping, assault, murder, rape, and sex immorality.

Solutions to the so-called feeble-minded immigrant problem came in the form of negative eugenics via intelligence testing and denial of entrance into the country (USA) to compulsory sterilization (poor Whites, Blacks, Native Americans, and Latinos also fell victim to state sponsored sterilization).

Painter goes on to examine intelligence testing and its historically flawed conclusions as well as racism among European and American elites and scholars and their influence on politicians and the general public. From President Warren G. Harding to Calvin Coolidge to automaker Henry Ford to Saturday Evening Post editor George Horace Lorimer, and Charles Lindbergh, etc. the veil of racist ideology supported by these men contributed to the rapid rebirth of the New Ku Klux Klan.

Next, Painter provides an interesting look at the scholars that argued against the prevailing so-called race science (Franz Boas, Walter Lippmann, Horace Mann Bond, Ruth Fulton Benedict, etc.). Racial science declined in the face of its subjective nature; two of its biggest supporters changed their position (E.A. Ross and Henry H. Gaddard). While prevailing thought on race continued to influence politicians, scholars and the public it was clearly in decline. The Anglo-Saxon ideology and depiction as real Americans began to fade between 1938-1939 with the CBS broadcast of *Americans All, Immigrants All* and it became acceptable to include other Europeans into the ranks of whiteness (Poles, Italians, Jews, etc.). Unfortunately, Blacks were largely left out. The old paradigm of white America (Angle-Saxon protestant) had given way to a new paradigm of white inclusivity (All groups of European descent as well as Mexicans and Jews). This paradigm was shown support to some extent by Spiro T. Anagnostopoulos (Agnew), George Wallace, and Richard Nixon. The final chapter of *The History of White People* looks at the fourth enlargement of American whiteness with facts and analysis of the ever evolving definition of what it means, racially, to be American.

The History of White People is an intriguing example of mental dysfunction, misinformation, historical ethnocentrism, vanity, and pseudoscience. The motivation behind these ideas and behaviors in a male dominated society could surely be seen as driven by self-serving motives based in power, greed and sexual desire. Traveler's accounts in books and/or papers, etc. served, to some degree, as 17th century pornography and therefore was able to influence the idea of Caucasian beauty in Europe and America.

The influence of intra-European racial superiority can be seen as the foundation of Nazism in Germany, particularly the writings of Arthur Gobineau in the *Rise and Fall of Blue-eyed Aryan Race*, an essay on the inequality of the human race and George Vacher de Lapouge and his anti-Semitic works. Intra-European racial schemes can also be viewed as precursors to the negative attitudes directed toward enslaved Africans. Further, while the Chinese, Lapps, American Indians were sometimes ignored in racial schemes we find that Africans were always included at the lowest level.

The History of White People Word List

Acolytes – a devoted follower or attendant

Adipose – relating to, or composed of animal fat; fatty

Agog – highly impatient, eager, or curious

Amphora – a two-handled jar with a narrow neck used by ancient Greeks and Romans to carry wine or oil

Apogee – the highest or most exalted point

Assiduous – showing or characterized by persistent attention or untiring application

Batten – to thrive and prosper, especially at another's expense

Belletrists – literature that is polished and elegant and often inconsequential in subject or scope

Bellicose – warlike or hostile in manner or temperament

Besotting – to muddle or stupefy

Biometry – the analysis of biological data using mathematical and statistical methods

Bonhomie – a pleasant and affable disposition

Brigands – a robber or bandit, especially one of an outlaw band

Bromides – a commonplace remark or notion

Chartism – the principles and practices of a party of political reformers, chiefly workingmen, active in England from 1838 to 1848

Chimeras – an imaginary monster made up of grotesquely disparate parts

Circassians – adyghe people, are a North Caucasian ethnic group native to Circassia who were displaced in the course of the Russian conquest of the Caucasus in the 19th century

Compunction – strong uneasiness caused by a sense of guilt

Conflation – to bring together; meld or fuse

Connemara – a barren coastal region of W Republic of Ireland

Consanguinity – relationship by blood or by a common ancestor

Costermonger – one who sells fruit, vegetables, fish, or other goods from a cart, barrow, or stand in the streets

Coterie – a small, often select group of persons who associate with one another frequently

Craniometer – an instrument or device used to measure the skull

Cultural Relativity – ...civilization is not something absolute, but ... is relative, and ... our ideas and conceptions are true only so far as our civilization goes

Cumberers – to litter; clutter up

Cupidity – excessive desire, especially for wealth

Dint – force or effort; power

Dour – marked by sternness or harshness

Dysgenics – the belief that deterioration of the human gene pool occurs by the increased survival and reproduction of people with undesirable traits

Effeminacy – having or showing qualities or characteristics more often associated with females; unmanly

Endogamy – marrying within a particular social or cultural group in accordance with custom or law

Etruscan – of or relating to ancient Etruria or its people, language, or culture

Excoriate – to criticize harshly

Fillip – something that excites or stimulates

Halcyon – calm and peaceful; tranquil

Immutable – not subject or susceptible to change

Insouciance – blithe lack of concern; nonchalance

Invertebrate – firmly and long established; deep-rooted

Jingoism – extreme nationalism characterized especially by a belligerent foreign policy; chauvinistic patriotism

Kalmuck – a member of a Mongoloid people of Buddhist tradition, who migrated from W China in the 17th century

Laggard – a straggler

Lassitude – a state or feeling of weariness, diminished energy, or listlessness

Leitmotif – a dominant and recurring theme

Licentiousness – lacking moral restraint, especially in sexual conduct

Mañana – at an unspecified future time

Monogenesis – development from a single source, such as a cell, an ancestor, or a language

Myopic – lack of discernment or long-range perspective in thinking or planning

Nattily – neat, trim, and smart; dapper

Neolithic – of or relating to the cultural period of the Stone Age beginning around 8,000 BC

Non grata – not welcome

Nub – the essence; the core

Odalisques – a female slave or concubine in an Ottoman seraglio

Osteological – the bone structure or system of an animal

Palliative – alleviating the symptoms of a disease or disorder

Pallor – extreme or unnatural paleness

Panoply – an orderly arrangement; an array of troops in battle order

Paragons – a model of excellence or perfection of a kind

Patina – a superficial exterior layer; a coating

Patrician – a person of refined upbringing, manners, and tastes

Pelasgian – a member of a people living in the region of the Aegean Sea before the coming of the Greeks

Penology – the study, theory, and practice of prison management and criminal rehabilitation

Penumbra – an area in which something exists to a lesser or uncertain degree

Penury – extreme want or poverty

Perforce – by necessity; by force of circumstance

Peripatetic – one who walks from place to place; an itinerant

Phalanx – a formation of infantry carrying overlapping shields and long spears

Philology – literary study or classical scholarship

Phrenology – the study of the shape and protuberances of the skull, based on the now discredited belief that they reveal character and mental capacity

Physiognomy – the art of judging human character from facial features

Plenipotentiary – a diplomatic agent, such as an ambassador, fully authorized to represent his or her government

Pogrom – an organized, often officially encouraged massacre or persecution of a minority group

Polychromy – the use of many colors in decoration, especially in architecture and sculpture

Poperly – the doctrines, practices, and rituals of the Roman Catholic Church

Praxis – practical application or exercise of a branch of learning

Priggish – a person who demonstrates an exaggerated conformity or propriety, especially in an irritatingly arrogant or smug manner

Profligacy – given to or characterized by reckless waste

Prosaic – lacking in imagination and spirit; dull

Quailed – to shrink back in fear; cower

Quintessential – most typically representative of a quality, state, etc; perfect

Reville – to assail with scornful or abusive language

Sauromatians – an Iranian people of the classical antiquity period, flourishing from about the 5th century BC to the 4th century AD; they spoke Scythian, an Indo-European language from the Eastern Iranian family

Screed – a long monotonous speech or piece of writing

Splenetic – affected or marked by ill humor or irritability

Stentorian – extremely loud

Supernal – celestial; heavenly

Synecdoche – figure of speech in which the name of a part is used to stand for the whole (as *hand* for *sailor*)

Tacit – implied by or inferred from actions or statements

Tenantry – tenants considered as a group

Topology – topographic study of a given place, especially the history of a region as indicated by its topography

Torques – a collar, a necklace, or an armband made of a strip of twisted metal, worn by the ancient Celts and Germans

Trope – a figure of speech using words in nonliteral ways, such as a metaphor

Unctuous – abundant in organic materials; soft and rich

Unitarian – a person who maintains that God is one being, rejecting the doctrine of the Trinity

Urtext – the original text, as of a musical score or a literary work

Venery – the indulgence in or pursuit of sexual activity

Vernal – fresh and young; youthful

Vertiginous – inclined to change quickly

Visage – the face or facial expression of a person

Vitiated – to reduce the value or quality of

Votary – a devoted follower or admirer

Welter – confusion; turmoil

Thomas A. Parham

Psychological Storms: The African American Struggle for Identity (RA*)**

Dr. Thomas A. Parham

ISBN: 0913543349

African American Images

Psychological Storms is an introductory critique for African Americans about how to identify, prepare for and survive the psyche trauma of life in America. Throughout the book Parham draws on the similarities between the life cycle of a tropical storm (warning signs, maturity, and wake) and the process of coming to grips with the devastation African Americans must face after having grappled with the effects of racism in their American society. The chapter titles give an indication of the psyche problems he attempts to attack Pass'in, Cultural Confusion, Being Fashionably Black, Blacker than Thou, etc. Parham explains how to minimize psyche damage. However, in the final analysis he emphasizes that:

each individual must understand that the safest place to be is not in the eye of the storm, but out of the storm altogether.

George Wells Parker

The Children of the Sun (A*)**

George Wells Parker

ISBN: n/a

Publisher

The Children of the Sun traces the spread of ancient Ethiopians from their homeland to Egypt, Ur of the Chaldees, Asia, the Mediterranean, Greece, Rome, and Arabia. It is an interesting booklet that can be used as a resource for more detailed research. *The Children of the Sun* contains solid information of the earliest civilizations of man.

Joan Potter with Constance Claytor

African American Firsts: Famous, Little-known and Unsung Triumphs of Blacks in America (AA*)**

Joan Potter with Constance Claytor

ISBN: 0963247611

Pinto Press

Who was the county's first African American millionaire? What was the first university built for African American students? Who was the first African American voter? When you read the words, who, what, when and where, you become acutely aware that a demand is being thrust upon you. It is only when the complete question has been asked that you can begin to judge if

you hold sufficient knowledge to respond intelligently. Historically, these words have been particularly glaring when asked about African American achievements. With the release of *African American Firsts: Famous Little Known and Unsung Triumphs of Blacks in America*, the who, what, when and where have been greatly simplified. *African American Firsts* is an invaluable learning aid that will be noted as one of the many resources which helped forge a solid bridge across the chasm of cultural ignorance within and outside of the African American community.

African American Firsts asks who was the first African American jazz musician? Who was the first African American to fly for a commercial airline or earn a medical degree? Who was the first African American honored with a national holiday, to win a Pulitzer Prize? What was the first prime time TV show to feature an African American cast? When did a major U.S. city elect its first African American mayor? These queries set the stage for a wide range of historic demands.

Did you know the answers to any of the above questions? Do you know where to find this information? Should you know? For many, the debate over the importance of culturally specific information in a multicultural society is still being waged. Nevertheless, this information is important to many people, and the introduction to *African American Firsts* does well in explaining why:

Over the years there have been many attempts to deny African Americans their own history: school books without mention of blacks, historical records rewritten to exclude blacks, even in the 1951 movie, *Tomahawk*, the black mountain man, Beckwourth, was played by the white actor Jack Oakie. Significantly, more and more books detailing African Americans' place in American history are being published. Old documents, records, letters and family histories are being mined to provide ore that not only sets the record straight but also creates a record where there was none.

African American Firsts is an instructive glimpse of the accomplishments, past and present, of groundbreaking African Americans. Each of these brief explorations into black achievement is presented in a question and answer format. Combined, they cover a broad spectrum of human activities (15 categories in all, including business, education, history, law, government, military, music, and sports). *African American Firsts* significantly contributes to the understanding and dissemination of information concerning black achievement in America. It contains more than 400 articles along with 81 pages of photographs and drawings describing first time achievements of African American men and women. Some books do address the groundbreaking deeds of African Americans; however, many focus on a single figure. *African American Firsts* uniqueness lies in the fact that it provides, under the cover of one book, a wide range of topics and individuals who broke new ground in the United States of America. Important aspects of *African American Firsts* are: It is presented in a style that is simplistic, highly informative and immediately useful. Each achievement is concisely explained in a few paragraphs. It is a book that compels the reader to read just one more article, then another and another...

Aside from historical figures, it shows many contemporary role models in various fields of achievement. This feature is extremely important in this era of heightened cultural awareness. *African American Firsts* also helps to foster an atmosphere conducive to building a sound foundation for self-worth, self-pride and self-confidence in young minds. It avails itself as a

stepping-stone for further examination of specific autobiographies as well as being an invaluable resource for cross-referencing other subjects. Finally, *African American Firsts* is an easy read, filled with useful information. It is recommended as leisure reading for adults of all ages and as supporting material for school age children.

Richard Potts and Christopher Sloan

What Does it Mean to be Human? (AE***)**

Richard Potts and Christopher Sloan

ISBN: 9781426206061

National Geographic Society

What Does it Mean to be Human? explores the evolution of environmental, physical and behavioral factors that lead to the emergence of modern human beings. A close study of human ancestors provides invaluable insight to this very perplexing question. *What Does it Mean to be Human?* is an evolutionary journey against a changing backdrop of environmental pressures beginning with a common ancestor up to the appearance of homo sapiens. Physics, chemistry, geology, biology, genetics, etc., all play important roles in analyzing fossils and other ancient finds throughout the world. For example, genetically speaking, all modern humans are 60% genetically similar to banana trees and 75% genetically similar to chickens, but 98.8% genetically similar to chimpanzees. Just as humans cannot be considered a banana or a chicken, neither can they be considered a chimp. These percentages, based on DNA similarities, simply show how close their relationship is in the tree of life. The level of difference, however, is a test of how closely or distantly related they are.

Charles Darwin's work *On the Origin of Species* was the catalyst for the understanding that all organisms are related to each other because they share a sequence of common ancestors. He postulated that populations adapt to their environment over time via natural processes and that these adaptations lead to new species (organism diversity). Human beings share numerous traits with the other 250 species of primates currently living on earth, from opposable thumbs and fingernails to stereoscopic vision, and social connections. It is with these traits, shared and unshared, that humans go about the business of survival in an often hostile environment. Paleoanthropologist and other scientific disciplines have managed to untangle some of the story of human origins. By examining the fossil record, of which the oldest originate in Africa, they have been able to trace approximately 6.5 million years of human evolution. This fascinating story begins with a suspected ancestor to all living primates, however, *What Does it Mean to be Human?* makes clear from the outset that modern man did not evolve from monkeys or any primate living today. From the emergence of this common ancestor a number of related, but not human, ancestors arose. Sahelanthropus Tchadensis to Australopithecus Anamensis to Paranthropus Aethiopicus to Homo are explained in evolutionary steps and influencing factors which lead to adaptation. However, all but one ultimately ended in extinction.

The continuing struggle to survive is the overarching key to understanding the human place in the world. Adaptability has been the means on which this struggle depends. As it turns out the earliest known traits, bipedal locomotion and reduced canine teeth in males are important

adaptations in the history of human evolution. Humans are the only primate that regularly move around on two legs with a smooth gait. As the authors note: “walking upright laid the foundation for all that came later in our evolutionary history.”

Social interactions also provide clues to human adaptive behavior that favors survival in an ever changing environment. When compared to other primates the human reproductive rate is faster and humans live longer after their prime reproductive years. Using and making tools, particularly for processing food, controlling fire, and modifying their immediate surrounding were also important for human survival.

Adaptive physical changes, both internal and external, played significant roles in human survival. *What does it Mean to be Human* contains a wide variety of photographs that bring clarity to the points it makes, for example: When discussing body size, shape and changes it provides side-by-side comparisons of Australopithecus Afarensis, Homo Erectus and Neanderthals that graphically show the similarities and differences as the authors explain the advantages and disadvantages of each. From skeletal structure to skin surface to internal organs the comparisons breathe life into the technical aspects of evolution.

As mentioned earlier, environmental factors seem to be the cause of significant changes. Innovation and technology reliance also helped to provide opportunities that improved survival. The genetic links to understanding human evolution is powerfully descriptive and integrated throughout the text with photographic outcomes that give an enhanced view of discussion points. Finally, *What Does it Mean to be Human?* is as engrossing as it is entertaining. Anyone interested in Human origins will find this book invaluable to understanding aspects of the science of uncovering man's beginning.

What Does it Mean to be Human? Word List

Acuity – acuteness of vision or perception; keenness

Adzes – an ax like tool with a curved blade at right angles to the handle, used for shaping wood

Anthers - the pollen-bearing part of a stamen

Aurochs – a wild ox (*Bos primigenius*) of Europe, northern Africa, and western Asia that became extinct in the 17th century and is believed to be the ancestor of domestic cattle

Chimera – *Greek myth* a fire-breathing monster with the head of a lion, body of a goat, and tail of a serpent **2.** a fabulous beast made up of parts taken from various animals **3. Biology** an organism, esp., a cultivated plant, consisting of at least two genetically different kinds of tissue as a result of mutation, grafting, etc.

Calcareous – resembling, containing, or composed of calcium carbonate

Desiccated – to dry out thoroughly

Dolomite – a magnesia-rich sedimentary rock resembling limestone

Ensconce – to settle (oneself) securely or comfortably

Environmental variability hypothesis – the hypothesis that adaptation to a variable environment, rather than a static environment or directional change, has characterized human evolution

Estrus – the periodic state of sexual excitement in the female of most mammals, excluding humans, that immediately precedes ovulation and during which the female is most receptive to mating

Evince – to show or demonstrate clearly

Evolution – descent with modification

Fallow – the condition or period of being unseeded

Genome – all the genetic information in an organism

Hominin – the human evolutionary group of species, both fossil and modern

Incessant – continuing without stopping

Infirmity – a disease or illness that usually lasts for a long time

Karst – an irregular limestone region with sinkholes, underground streams, and caverns

Lithic – consisting of stone or rock

Mastication – to chew (food)

Microcephaly – neurodevelopmental disorder resulting in an abnormally small head and brain

Miocene – geologic time period ranging from about 2.3 million to 5.3 million years ago

Mitochondria – parts of a cell that generate most of its chemical energy

Neolithic – last part of the Stone Age before the origin of metal tools

Pharynx – the part inside your mouth where the passages of the nose connect to your mouth and throat

Pliocene – geologic time period ranging from about 5.3 million to 1.8 million year ago

Recursive – of, relating to, or constituting a procedure that can repeat itself indefinitely

Species – all members of a population or set of populations that actually or potentially interbreed over time

V.T. Rajshekar

Dalit: The Black Untouchables of India

V.T. Rajshekar

ISBN: 0932863051

Clarity Press, Inc.

Blacks in India have endured slavery, apartheid and ethnocide for centuries. Their story is largely unknown to the American public. Rajshekar answers the questions: what does it mean to be treated as an untouchable? Who were their Aryan conquerors –the creators of the caste system still in operation in India today? Is there a relation between Brahmanism, the modern Nazi doctrine of Aryan supremacy, the colonial U.S. and South African doctrines of white nationalism

and white superiority? *Dalit: The Black Untouchables of India* is a disturbing look at a harsh reality.

Randy Roberts

Papa Jack: Jack Johnson and the Era of White Hopes (AA***)**

Dr. Randy Roberts

ISBN13: 9780029269008

Free Press

Randy Roberts has done an extraordinary job of capturing the emotions, recklessness, pride and intensity of Jack Johnson's life. The evolution of Jack Johnson is an interesting fractious event molded by his personality in his early years and by the U.S. Government in his later years. Jack's initial contact with the sport of boxing was obtained in "Battle Royals." The single theme of these events: defeat your brother and be rewarded; join him and be humiliated. In front of white spectators, black youths would fight each other and to the victor went the pennies and nickels thrown at him by the crowd. Sometimes the youths were blindfolded, tied together, and were forced to take turns hitting each other, or were nude all to the amusement of the spectators. Dignity in these battles was out of the question.

Jack Johnson's rise to the top of his profession was not easy and his stay at the top was a troubled one indeed. However, when at the top, he responded defiantly to the status quo of white America and he enraged the attitudes of Americans and Europeans by not staying in the role they believed was cast for the Negro. In so doing he created a legend and many enemies; both would come back to haunt him.

Joel A. Rogers

100 Amazing Facts about the Negro with Complete Proof (AD)**

J.A. Rogers

ISBN: 0960229477

Helga M. Rogers

This is an interesting little quick reference source for widely known and little known facts about the Negro. Each fact is documented and the reader can acquire additional information by using the references provided.

Africa's Gift to America: The Afro-American in the Making and Saving of the United States (AA*)**

J.A. Rogers

ISBN: 0960229469

Helga M. Rogers

We must understand that history books used by most school systems are filled with information which falls into one or more of the following categories, they are:

- 1) valid (historically correct)
- 2) invalid (historically incorrect)
- 3) modified (quasi-history)

Early in our educational process, we rarely have the time, inclination or expertise to validate history for ourselves. We assume that this task has been accomplished for us by those who write and sanction our history books. For most Americans and especially African Americans this is often an assumption that should not be made.

When historical information becomes, over time, comfortably embedded into the minds of men, it tends to become more than a true, false or maybe depiction of past events. It becomes part and parcel to the building of philosophies, traditions, rites, standards, and facts that we base our lives upon, depend on, and find assurance in. Any such philosophies, traditions, etc. based on valid information is for most of us –acceptable.

However, when the basis for the historical study of man is invalid or modified some very serious problems arise. Any contradictions to commonly held ideas and beliefs tend to be met with stiff opposition because, there is a natural tendency among all of humankind to oppose change and those with a stake in current philosophies, traditions, rites, standards, and quasi-facts will defend them to the point of irrational behavior. Largely, they are the older generations or those who through education have their lives entrenched in current ideas. There are countless examples of how bitterly people have opposed any historical change in the status quo even when they are presented with a preponderance of evidence that indicates the necessity for change. This seems especially true when dealing with documentation that has historical relevance to African Americans.

Africa's Gift to America is a publication that puts forth hundreds of documented historical facts that are new to the ignorant; a group I find myself in more often than not. It is an excellent reference for understanding African American history in easy to read terms. It ties in many of the important events in American history with the accomplishments, deeds, and work of African Americans. It also serves as the perfect book for young adults who should know more about African American history.

American History often denies African American involvement in the early construction of the United States of America except for their role as slaves. There are always the few exceptions that, without fail, are discussed on special occasions and during Black History Month. Nevertheless, the large part of the African and African American's contribution to the history of the United States is denied by omission. It would be complete tomfoolery to believe that most of these omissions are accidental.

Africa's Gift to America is a very important work about the historical richness of accomplishments by African and African American's in the United States of America. John Quincy Adams wrote in 1822,

the public history of all countries and all ages is but a sort of mask, richly colored...

If this is so then is it not feasible to assume that it would be "richly colored" to suit the writers of that history? J.A. Rogers has brought together some to the accomplishments of African and African Americans listed by state, in the military during the revolutionary, 1812 and civil wars.

He has also documented the importance of Africans as an economic base in America. Information on the motives of the great emancipator, Abraham Lincoln, is thoroughly investigated and will make interesting reading. The great race riot in New York in 1862 is explained and by today's standards overshadows the riots of Watts, Detroit, and Selma. This is an excellent African American history book and goes a long way toward informing all American citizens of those points in American history that have not received the accuracy and attention due them.

As Nature Leads (AA*)**

J.A. Rogers

ISBN: 0933121156

Black Classic Press

As Nature Leads was initially published in 1919 as a sequel to J.A. Roger's first book *From Superman to Man*. It is in its own right a distinguished stand-alone literary work. Numerous manuscripts, much less sequels, do not have the validity, depth and quality of literary excellence of this work. The theme, characters, format and pace of this stunning book combine to make it a pleasure to read, a joy to understand and a wealth of information. *As Nature Leads* boldly examines the effects of, causes for and against, myths, theories, and popular ideas in respect to racial intermixture.

The prologue to *As Nature Leads* begins with a debate over a proposed national bill to forestall mixed marriages. The discussion takes place in Washington, D.C. during the early 1900s. This was a time of great turmoil in the United States of America with regard to the color question. The speeches, pro and con, are emotional. It is from the inadequacies of these speeches that a spark of private dialogue is ignited. A spark which begins one of the most fascinating and interesting discussions, that has ever been written on the subject of miscegenation; more specifically –black blood in the white race. The following is indicative of the intensity of *As Nature Leads*. A southern congressional representative relates:

Gentlemen, ...never since the day that the white man superseded the Indian, never since the day the decision was made that civilization and not barbarism should rule this Western Hemisphere, have we been called to decide a question of graver import. ...Do you realize how the venomous, diseased, jungle blood of Africa like a slow and deadly poison is creeping over your civilization and mine, turning its lily purity into Blackness. Forty-two years ago when as a boy I trod the streets of this proud and beautiful city Africans were the color they ought to be, but now you see them of all shades from Black to White. As white and blue-eyed as you and I. ...inwards they are as Black as midnight in the depths of their

native jungles. A man may be as White as the drifted snow on the inaccessible mountain peak, his eye the blue of the skies of sunny Italy, his hair of the finest silk from the loom of the Creator, his nose as perfect as the ravished dream of a sculptor of old Greece, but if one single drop of African blood pulses in his veins he is pure African. No scientist needs determine it. It will be unmistakably evident in the depravity of his morals and that lack of virtue and chastity so markedly characteristic of the colored race.

I stand here and say; choose ye this day whom ye will serve: The African or the Anglo-Saxon, night or day, light or darkness, morality or hideous immorality. You cannot serve both. If you favor Africa, you are an enemy of America...

The prologue continues with an opposition speech given by another congressman. It is from these two speeches that *As Nature Leads* begins to wind a spellbinding web of fact and incredible wisdom in tackling the problems of black and white relationships.

During the debate three friends, who are black, quietly sit and listen to the arguments. Due to the circumstance of the time, they are unable to participate in the forum in session. Afterwards, as they walk home they discuss the merits of the speeches given against and in behalf of America's black population. Unanimously they decide that a black person would better express the black view. They conclude that the doctrine of inferiority was caused by the presence of Christianity because without Christianity there had been no doctrine of Negro inferiority. Finally, they agree that this doctrine originated with the puritans in their attempt to combine greed with the teachings of Christ. Robert Hamilton, one of the three friends, puts forth his theory of miscegenation in four parts.

- 1) Attitude of native African toward union with the Caucasian and attitude of Caucasian toward union with the African, native or exotic.
- 2) The esthetics of color.
- 3) Negro characteristics: physical, spiritual, and intellectual.
- 4) The purpose and function of sex.

Each of these ideas is relevant for the following reasons. Part 1 – to determine which side desires intermarriage the strongest. Part 2 - to investigate the value of color, since so much is made of color in modern society. Part 3 – because these qualities are transmitted by miscegenation, and Part 4 – because it is the medium of intermixture. Rogers questions the why, where, and how of intermixture by crossing the rubicon of natural as well as manmade obstacles. Each section of *As Nature Leads* is expertly dissected and explained. This book will give fresh insights to age-old questions of racial identity.

The Five Negro Presidents: According to what White People said they Were (H*)**

J.A. Rogers

ISBN: 0960229485

Helga Rogers

This is an interesting booklet. It contains excerpts from old newspapers and books, which expound on the ancestry of five American presidents. Each article referenced is listed to facilitate the readers ease in continuing further research if so desired.

From “Superman” to Man (AA***)**

J.A. Rogers
ISBN: 0960229442
Helga M. Rogers

From ‘Superman’ to Man is a powerfully moving book on the issues of race relations in the United States. Written in the early 1920s this book is timeless in its treatment of such subjects as mentality, physical beauty, chastity, sex, and slavery. The uncompromisingly logical progression of each subject is no less impressive, almost every page advances some new information. If as has been said, the truth shall set you free, then *From ‘Superman’ to Man* will help to dissolve the chains of ignorance in all of humanity. Dr. W.E.B. DuBois wrote of this book:

The person who wants in small compass, in good English and an attractive form the arguments for the... Negro position should buy and read and recommend to his friends
From ‘Superman’ to Man.

The Ku Klux Spirit (H**)**

J.A. Rogers
ISBN: 0933121067
Black Classic Press

This publication is a remarkable work on the origin of the Ku Klux Klan. The Klan’s birth and evolution during the reconstruction era are dealt with in an interesting and informative manner. It is a lesson in history, human behavior, and the covert start of the second civil war.

Nature Knows No Color Line (AA/AD***)**

J.A. Rogers
ISBN: 1592322387
African Tree Press

Where did the color problem originate? What role did Black people play in ancient Europe? What are White Negroes? These questions and more are addressed in Rogers’ *Nature Knows No Color Line*. Rogers had for over 30 years engaged in anthropological and historical research on black people and has done an exhaustive study of the origins of prejudice from ancient Rome to colonial America. Rogers has detailed black ancestry in the French, Anglo-Saxon, White Americans, etc. and given ample proof of his findings by citing hundreds of books, papers, and articles.

The Real Facts about Ethiopia (A**)**

J.A. Rogers
ISBN: 0933121075
Black Classic Press

This document, originally written in 1936, portrays the general history and western aggression against Ethiopia. Count Crispi of Italy, the driving force behind much of the aggression tried desperately to establish an Italian empire on the African continent. Ethiopia, however, had other plans.

Sex and Race, Vol. I: Negro-Caucasian Mixing in All Ages and All Lands: The Old World (AA/AD**)**

J.A. Rogers

ISBN: 096022940X

Helga M. Rogers

Sex and Race Vol. I. is a milestone in the study of black people all over the globe. Rogers examines the black man's social status from the oldest known people (Negritos) to modern times. His work knows no limitations as he travels the world in search of the truth about miscegenation and the origins of black people in Palestine, England, France, Spain, Italy, and the United States. His study of the beginnings of slavery from Spain where it failed, to Portugal where it was popularized, to England where it was made into a thriving business, is outstanding. Rogers hones in on the problems of the Union of South Africa as far back as the 1920s; his insights into the chaste system in use there were as true then as they were up until the fall of apartheid. *Sex and Race, Vol. I.* is a book that defines the role of black men/women in the old world and inserts some of the missing pages of history. The information found within the pages of this work will astound some, amaze even more, and educate most.

Sex and Race: A History of White, Negro, and Indian Miscegenation in the Two Americas, Vol. 2: The New World (AA/AD**)**

J.A. Rogers

ISBN: 0960229418

Helga M. Rogers

Sex and Race, Vol. II., is an extraordinary book on miscegenation in the New World. Miscegenation in Latin America and Anglo-Saxon America is shown in detail and the development and breakdown of miscegenation laws are chronicled. Case histories and events of the time are used to parallel these laws. Excerpts of court cases from various states are cited as convincing evidence of miscegenation during the period of slavery. Chapters on: White Negro Slaves, Famous White Men and their Negro Mistresses, The Negro and White Women, Negroes (Slave and Free) as Co-respondents in White Divorce Cases, Present Day Case Histories, and Oddities of Race-Mixing combine with other chapters to bring a completeness to this work that should be appreciated.

The historical closeness of the individuals and events in *Sex and Race, Vol. II.* are sure to arouse the interest of the most apathetic reader. Articles, papers, books, letters, and miscellanea point to co-habitation as it was practiced during the time. The laws in the late 1800s to the mid 1900s are examined and reveal accurately the racial climate to which many people were subjected, both black and white. *Sex and Race, Volume II.* uncovers some of the mysteries of American history and is a book that should be on the shelves of every library.

Sex and Race, Vol. 3: Why White and Black Mix in Spite of Opposition (AA/AD**)**

J.A. Rogers

ISBN: 0960229426

Helga M. Rogers

Sex and Race, Vol. III. is a culmination of two previous works (*Sex and Race, Vol. I. & II.*). It contains an analysis of sex and race from the point of view of the law, politics, religion, and science. The revelations of the color question are profound and will deliver a heightened sense of color awareness to the reader. *Sex and Race, Vol. III.* also examines the psychology of sex and race. As the author states,

Each people creates its own God, that is, its super-representative and protector, in its own image ... Many Negroes have been reared on tales about snow-white skins, raven-tresses, beautiful golden locks; their fairy heroes are White and so are their social 'superiors,' their God, Christ and movie heroes ... With the Negro away from Africa for three centuries so impermeated not only with 'White' blood but with the 'White' outlook and education it is the height of nonsense to talk of a 'Negro psychology.'

World's Great Men of Color, Volume I: Asia and Africa, and Historical Figures Before Christ, Including Aesop, Hannibal, Cleopatra, Zenobia, Askia the Great, and Many Others: Volume I; World's Great Men of Color Book 2 (A/AD**)**

J.A. Rogers

ISBN: Vol. I: 0020813007, Vol. II: 0020813104

Collier Macmillan Publishers

This trailblazing study, in two volumes, explodes the myth that blacks played minor roles in world history. A comprehensive introduction for the general reader and a convenient reference for the researcher, it is vital reading for all Americans, black and white, who want a broader understanding of the great black personalities who have shaped our world. The first volume covers the great blacks of Asia and Africa, and historical figures before Christ, including Akhenton, Aesop, Hannibal, Cleopatra, Zenobia, Askia the great, the Mahdi, and Samuel Adjai Crowther. The second volume covers the great Blacks of Europe, South and Central America, the West Indies, and the United States, including Marcus Garvey, Robert Browning, Dom Pedro, Alexandre Dumas, Joachim Murat, Aleksander Pushkin, Alessandro de' Medici and St. Benedict the Moor.

Your History: From the Beginning to the Present: Fascism of 1940 (AD*)**

J.A. Rogers

ISBN: 0933121040

Black Classic Press

Your History is a unique book filled with illustrations and short statements depicting events in Black History. No extensive reading or research is required to appreciate the information presented. *Your History* is a quick reference guide to historical events that can aid in building a solid foundation of black Awareness.

E.C. Rowlands

Teach yourself Yoruba: A Complete Course for Beginners (A*)**

E.C. Rowlands

ISBN: 0844238430

NTC Publishing Group

Teach yourself Yoruba: A Complete Course for Beginners provides a complete introductory course in Yoruba, the mother tongue of 10 million people living in western Nigeria, parts of northern Nigeria, and in Benin. The book is concerned with the generally accepted standard Yoruba, which is widely understood even where regional dialects are spoken. The course assumes no previous knowledge of the language and every stage of self-study is illustrated with examples and exercises. Pronunciation, grammar, and syntax are comprehensively covered. *Teach yourself Yoruba: A Complete Course for Beginners* will equip you with a basic, everyday vocabulary.

Esi Sagay

African Hairstyles: Styles of Yesterday and Today

Esi Sagay

ISBN: 0435898302

Heinemann

The hairstyles of Africa are depicted in over 175 beautiful photographs. *African Hairstyles* is divided into two major sections: "Styles of Yesterday" and "Styles of Today." Styles of yesterday shows classic African hair sculpture from different regions of the continent. It also gives the reason for some of the various styles, both traditional and ceremonial. Styles of today, cornrowing (braiding) and hair threading techniques, give step-by-step instructions so that the reader may begin to try to duplicate them. A page of men's hairstyles is included as well as African hairstyles applied to Caucasian and Oriental hair. The true value of this book is in its artistic coiffures.

M.A. Scally

Walking Proud: The story of Dr. Carter Godwin Woodson (AA***)**

M.A. Scally

ISBN: 087498100X

The Associated Publishers, Inc.

Walking Proud is an excellent book of the life and times of Carter G. Woodson, the author of *The Mis-education of the Negro* and numerous other works. This book makes interesting reading for teenagers as well as anyone interested in the life of the man who was the second Black man to receive a Ph.D. from Harvard University, founded *The Journal of Negro History*, co-founded the *Association for the Study of Negro Life and History*, started *Black History Week*, and devoted

his life to presenting facts of history about black people that had been overlooked, suppressed, or biased in earlier works. Carter G. Woodson's life story is an exceptional testimony to the dedication and desire of a man with a mission and should serve as a beacon of inspiration for generations of Black Americans.

Edward Scobie

Black Britannia: A History of Blacks in Britain (AD/H***)**

Edward Scobie

ISBN: 0874850568

Johnson Publishing Company, Inc.

American History as taught throughout the United States ordinarily starts with the arrival of Columbus to the *New World*. Following the arrival of Columbus, history is swept rapidly forward to the landing of the pilgrims, the hardships of their first winter, the growth of the colony, the influx of immigrants looking for new opportunities and freedom of religion/political expression. However, the religious, political and economic evolution of the colonists provided opportunities and helped fuel the implementation and promulgation of slavery in America.

It can therefore be said that the black experience in the United States of America reaches back to the infancy of a nation not yet born. Many blacks in America view their history with a vague association to the African continent, a definite link to the introduction of slavery, and a direct vision of the black experience during the 20th century. This view, though popular, is incomplete. The history of black people, not just black Americans, was old before the discovery of America, old before the existence of Europe and old when other civilizations did not yet exist. It is against a background of selective historical teachings and the early introduction of slavery in America that a problem has been created for all black Americans. The problem as noted by Scobie is:

Blacks from the very beginning of their arrival, in the manacles of the slave trade, have been continuously and systematically deprived of their heritage and history, thereby creating a group of humanity which is adrift in a historically flat world, a group which can not see beyond the horizon of the European slave trade in America, a group which dares not step close to the historical horizon for fear of falling over the edge into an unknown void.

However, the truth of the matter is that the horizon is not the end of black history. It is the beginning. There is no void. Darkness and mystery do not exist beyond the historical horizon but rather light and knowledge. *Black Britannia* does not examine, in detail, the ancient history of blacks throughout the world. Many other books do an outstanding job in that regard. What it does do is shed light and knowledge on one aspect of the continuous black experience –the history of blacks in Britain.

Black Britannia clearly shows that the experience of blacks in early Britain is merely that which preceded the American experience and then moved forward, in parallel with it, to the current time. The fate of the Africans, enslaved in America, was not decided in Virginia, North Carolina or even Alabama. Their fate was decided in Europe. America only modified that which had been

decided. *Black Britannia* establishes the arrival, growth and conditions of blacks in Britain from the 17th to the 20th centuries.

In 1662, Charles II granted a monopoly to the Royal African Company to traffic in slaves and by 1700, this company had shipped 40,000 slaves to the colonies. The 40,000 added to the misery of the 160,000 slaves shipped by private traders. In essence, slave trafficking was sanctioned by the royal house of England because it was viewed as necessary for economic prosperity. Prior to 1662 blacks had been perceived as a cause for concern in England. On August 11, 1596, the Acts of Privy Council stated:

Her Majestie understanding that there are of late divers in this realm, of which kinde of people there are already too manie, considering God hath blessed this land with great increase of people of our own nation... Those kinde of people would be sent forth of the land...

Although this idea remained alive in people and politicians for centuries and was implemented on several occasions, it never made any significant impact on the black population in Britain.

In time England became a haven for slaves because they fared better there than in English colonies. Although it was against the law to murder slaves, they had no legal status in English colonies and could not give evidence in court and acts of murder were therefore not regarded as serious. Slaves in England could have their masters taken to court for beating them. The following example from the *Slave Papers* annotated by Edgell Rickword graphically shows the difference in behavior of Britons in the colonies as opposed to those in England.

A female slave in St. George's, Grenada fingers were cut off because she had committed some trivial offense. Her master suspended her by her hands, flogged her brutally causing cuts on her back, stomach, breast and thighs. Another house servant in Jamaica broke a plate... Her master, a doctor, nailed her by the ear to a post... Next morning he found that she had run away having torn the head of the nail through her ear. She was eventually captured and the doctor whipped her, clipped both her ears with a large pair of scissors and then sent her out to work....

These examples are only two out of thousands upon thousands and considering their severity it is little wonder why African slaves saw England as a haven from the colonies. Many slaves escaped to England and settled in Bristol, Liverpool, and London. *Black Britannia* exposes the attitude of Europeans in general, toward blacks from the days of blacks as popular curiosities and pets to the repatriation schemes in later years in great detail. Scobie takes the reader to the year 1787 and tells how the British government acquired twenty square miles of land in Sierra Leone from King Naimbanna, put up posters all over London inviting blacks who were:

desirous of settling in one of the most fertile and pleasant countries in the known world

to apply for free passage and offered 12 pounds per head subsistence during the trip in an effort to relocate blacks to Africa.

Seven hundred blacks applied, only 351 showed up for the voyage. The hardships of these volunteers and those who remained behind were monumental and Scobie does an outstanding job explaining the rigors of life in these times.

Black Britannia is divided into two parts. Part I deals with the 17th to the 19th centuries. Part II deals with the 20th century. Part II is particularly interesting because it shows the racial situation across the Atlantic Ocean up to the time of and including America's black power movement. At a time when black Americans were thinking they alone were in the struggle for equal rights and freedoms *Black Britannia* shows the commitment and desire of blacks in Britain in the same struggle. The history of blacks in Britain can be directly correlated to events in the United States of America when it was a colonial colony as well as today.

Benjamin Scott

The Assimilation of the White Man (G/RA/SO**)**

Benjamin Scott
ISBN: 0533116724
Vantage Press, Inc.

The cover design of *The Assimilation of the White Man* was a put off, but the book's size (88 pages) helped to neutralize its poor visual appeal and was the final determining factor for doing this review. Initially the title *The Assimilation of the White Man*, forced my imagination to the surface. I began to think that I knew all about this book based on the title alone. I even went one-step further; I decided I knew, generally speaking, the tone and temper of its presentation, all of this without having read the first page. I was right and wrong; right about the book cover design, but wrong about my flight into fantasy concerning the book itself. It is an honor to present a book that is well thought out, well written and well worth the effort of reading. *The Assimilation of the White Man* by Benjamin Scott is a remarkably clear analysis of the cause and effect relationships of negative social manifestations within the African America community.

Scott sometimes offers his solutions, but more often, he provides general direction toward resolving the issues raised. America must eventually come to terms with solving very difficult problems concerning race. Scott discusses some very interesting aspects of human mental and physical development in relationship to social conflicts. The discussions are brief, but give an excellent look at the presumed physical and social fabric that has shaped our lives. More discussions pertaining to race, class, economics, and politics trace their paths that have been modified by greed, bias, and ignorance to construct present day attitudes. Scott provides his views about how the dysfunctional side of these concepts can begin to be repaired. He goes on to examine American business and politics from an internal perspective and does a marvelous job of conveying his message while setting the stage for correctness vs. incorrectness when living by the principles of the so-called *Documents of Union*.

The Assimilation of the White Man examines the causes of youth violence and shows an extraordinary insightfulness into a vexing and often confusing problem that was created, maintained, and regulated by those whose job it is to monitor, prevent and cure social ills. This

book clearly conveys social problems without a lot of accusatory finger pointing. Scott focuses more on ideals than individuals and blends the two, when necessary, with amazingly sound solutions. *The Assimilation of the White Man* is solid reading material with good topics, and a terrific vision for a better tomorrow.

Ann Seidman

The Roots of Crisis in Southern Africa (A/H***)**

ISBN: 0865430268

Author: Ann Seidman

Africa World Press

What was the crisis in Southern Africa and how did it develop? What role did the U.S. play in that development and what was its past and current policy toward the region? What has been the effect of transnational corporate involvement from the U.S. and other countries on the people of Southern Africa? Why was there a record of continued U.S. resistance to sanctions against South Africa and what is constructive engagement? What were the CIA and U.S. military links to South Africa and how did they help to perpetuate the apartheid system? Whom were the top 200 U.S. corporations doing business in South Africa and Namibia and what was the dollar value of their investments? Which U.S. and other banks participated in loans to the region and how much? Why did some corporations make records on investments in South Africa, which were once public information, secret? Which U.S. transnational corporations continued to remove natural resources out of Namibia in direct violation of U.N. decree No. 1 which makes exploitation of these resources illegal without U.N. consent? All of these questions are answered in *The Roots of Crisis in Southern Africa*.

This book gives historical data as well as information and analysis on past social, economic, political, military, and agricultural conditions in the Southern Africa front line countries and the Union of South Africa. Maps, tables, charts, and essays are included, as aids to help the reader better understand what was happening during apartheid. *The Roots of Crisis in Southern Africa* is necessary reading for those with any interest in the problems of the Southern African region.

Charles C. Seifert

The Negro's or Ethiopian's Contribution to Art (A)**

Dr. Charles C. Seifert

ISBN: 0933121113

Black Classic Press

This booklet discusses some origins of African art and its influence on European art. The section entitled Art and Religion is particularly interesting from a historical as well as a religious point of view. *The Negro's or Ethiopian's Contribution to Art* provides a tidbit of African art and demonstrates its use and spread.

Ivan Van Sertima

Nile Valley Civilizations (J/K***)**

Dr. Ivan Van Sertima

ISBN: 0887386229

Journal of African Civilizations, Ltd.

Nile Valley Civilizations is a collective work of black scholars on a variety of topics relating to the achievements of civilizations of the Nile Valley. Cheikh Anta Diop, Bruce Williams, Legrand H. Clegg II, John Pappademos, Beatrice Lumpkin, Na'im Akbar, Richard D. King, Asa G. Hillard III, Charles B. Copher, Charles Finch, Runoko Rashidi, and Ivan Van Sertima present papers that are brilliantly written. The topics include prehistoric, ancient and middle history, sciences, mathematics and engineering, education and religion. Each presentation is an outstanding work by itself; together they create an outstanding tome.

Blacks in Science: Ancient and Modern (J/A/AA/AD/SC***)**

Dr. Ivan Van Sertima

ISBN: 0878559418

Transaction Publishers

The world of scientific and inventive endeavor have at some point in our lives been both intriguing and astounding because the discoveries and creations of humankind are, in part, the basis of our civil and technological understanding. The source of much of the scientific information available to us is currently in the form of books. In many of these books we read about the glory and greatness of past civilizations based on their scientific achievements. They usually speak of the inventor's nationality, thereby, giving it credit for the existence of the person if not the invention. Fortunately, the word nationality is not synonymous with race, and many scientists and inventors of African descent who have been conveniently disguised as European can now be revealed. Therefore, it is essential we all have some understanding of science history so that we can more effectively relate to our current environment and most importantly to ourselves. It is also important to keep in mind that far too many scientists have taken part in establishing this confusion by writing in the shadow of an outdated European and American worldview. A point of view that has tainted scientific history ever since race was introduced into writing. The fact that racism is imbedded in writing should not come as a surprise. All literate people have a tendency to promote the achievements of their culture and collective racial grouping through literature. It is when that promotion grows out of hand due to intentional omissions, deliberate inaccuracies and far-fetched assumptions the problem arises.

Currently, there is a change taking place that will eventually minimize, if not rid, future science publications from including the inaccuracies and omissions in historical scientific evolution. Within the past few years, more and more books are appearing which state the facts of science evolution based solely on concrete data without the burden of racial, political, or self-serving limitations. For years, far-reaching and even ridiculous explanations of inventions and discoveries have been published in direct contradiction to known facts and findings. Authors often claimed ignorance of information that convincingly challenged their assumptions. Bolder

approaches included unrealistic assessments of facts and adherence to the tunnel vision concepts of past times. We are finding that much of what was postulated as fact was in reality the invention of overactive imaginations and conjecture, based on insufficient and/or fraudulent information. In short, many of the inventions and discoveries which occurred do not coincide with the historical who, what, and where of these scientific milestones (especially discoveries in more remote times). As information and detailed analysis of ancient artifacts becomes widely spread much of what has not been put forth on strong scientific grounds will crumble giving way to new insights forging a better understanding of the past.

Blacks in Science examines new and old facts with a critical eye toward the reevaluation of the historical events of science. It is a collage of African American and African achievement. Multiple fields of science are covered in an approach that is interesting, informative, and intriguing. It addresses the missing chapters of books about invention and scientific progress with the exception of a very few African American scientists and inventors. *Blacks in Science* also assigns responsibility and proper credit to the African American inventors and co-inventors of important scientific discoveries.

In addition, it does what no other book does –it examines technology prior to the Egyptian dynasties and clearly shows that the foundation of the vast Egyptian technological era was built on African sciences that developed outside of Egypt. Anthropological evidence has shown that advances in engineering, mathematics, navigation, physics and other fields of science occurred in purely African societies long before it was previously believed possible. The discovery of steel-smelting ovens in Tanzania from 1,500 to 2,000 years ago, an observatory in Kenya dated to 300 years before Christ, cereal cultivation in the Nile Valley 7,000 years ago, the use of fire for domestic purposes 1,400,000 years ago, the use of tetracycline fourteen centuries ago and a 2,300 year old African glider have all contributed to a new and awe inspiring review of ancient African achievement.

Blacks in Science also brings us 77 pages of African American involvement in technological advancements during modern times. In 1913 alone, as many as 1,000 inventions by African Americans were patented. Consider what this number could have been had ideal social and economic conditions existed for African Americans in the United States of America. One of the causes for so few patents being held by African Americans was that in 1858 the U.S. Attorney General ruled that slaves could not have a contract with the United States government due to their lack of citizenship. This ruling alone limited the ability of most African Americans to acquire patents. It did not, however, stop the flow of black creative thought. It merely added another obstacle to be overcome in obtaining recognition and financial reward for inventive expression. The following are examples of the creative genius of blacks ancient and modern:

- 1) Between 1,500 to 2,000 years ago Africans produced carbon steel. The temperatures achieved in their steel-smelters reached approximately 1,800 degrees centigrade. This figure is 200 to 400 degrees higher than the highest temperature reached in European cold blast bloomeries during the early days of steel production. The importance of this discovery lies in the period in which it occurred –hundreds of years prior to steel production anywhere in the world. Africans were making carbon steel for utensils, ornaments, and weapons. Anthropology Professor, Peter Schmidt and Professor of Engineering, Donald Avery, both of Brown University, informed the world of this information, with proofs in 1978.

- 2) Scientists M. Lynch and L.H. Robbins of Michigan State uncovered an astronomical observatory in Kenya on the edge of Lake Turkana. From this observatory, an accurate calendar system was developed by the first millennium B.C.

- 3) Great Zimbabwe is a large stone city in Zimbabwe. It is 800 plus years old. The engineering of this city was an enormous and complex feat. Yet when this great stone city was found, Europeans who wrote books about it have been trying to prove that this architectural site, which is right in the heartland of Africa 500 miles away from the seacoast, was built by Persians, Phoenicians, Portuguese, Arabs, or Chinese. The fact that there are no prototypes for Zimbabwean architecture and art among any of these foreign peoples does not seem to bother these so-called historians.

- 4) Bantu-speaking people use the bark of *Salix Capensis* to treat musculoskeletal pains. This family of plants yields salicylic acid, the active ingredient in aspirin. In Mali, Kaolin is used to cure diarrhea, the active ingredient in Kaopectate. A traditional Nigerian doctor used *Rauwolfia* root to treat severe psychotic episodes in a patient. The plant contains reserpine, which was first used as a major tranquilizer. In Liberia, a smallpox vaccine was developed centuries before Jenner using the same principle developed vaccines in Europe.

- 5) Scientific engineer Robert E. Shurney designed space laboratories for Skylab as well as eating utensils for space vehicles. James West an experimental physicist co-invented foil eletrets (the electrical equivalent to a permanent magnet). Thomas Cannon Jr. wrote mathematical equations that described the mechanical response of a cable when pulled, bent, or subjected to other physical forces. Earl Shaw co-invented a laser, important in demonstrating optical energy can be tuned within wavelengths. In 1967 Dr. Lloyd Quarterman, a nuclear scientist, performed work essential to the production of the atomic bomb, and he also initiated work on synthetic blood.

Detailed information can be found on each topic or person mentioned and much, much more in – *Blacks in Science*. Each article is extremely well written. The authors have gone to great pains to present evidence that speaks for itself.

Blacks in Science Word List

Cautery – a very hot or very cold instrument

Celadon – a pale to very pale (green/blue)

Diffusion – the process of pouring out or spreading freely

Diploid – double or twofold

Dravidians – a member of the aboriginal population of southern India

Empirical – capable of proof or verification by means of observation or experiment

Faience – earthenware decorated with colorful, opaque glazes

Imbibed – to absorb or receive into the mind; to drink

Intuitive – known or perceived through intuition

Itinerant – to travel from place to place

Lineaments – a distinctive or characteristic feature

Megalith – a very large stone used in various prehistoric architectures. Megalithic (adj.)

Paucity – smallness or number; fewness; dearth

Tetraploid – fourfold.

Corpus – a large collection of writings of a specific kind on a specific subject

Ethnography – the descriptive anthropology of technologically primitive societies

Exponential – expressed in terms of designations of power

Immutable – not subject or susceptible to change

Inductive – causing or influence; the act or process of deriving general principles from particular facts

Maxim – a saying

Ontology – the branch of philosophy that deals with being

Transcendental – concerned with the a priori basis of knowledge

Etymologically – the origin and historical development of a linguistic form as shown by determining its basic elements, earliest known use and changes in form and meaning, tracing its transmission from one language to another, and identifying its cognates in other languages

Azimuth – the horizontal angular distance from a fixed reference direction to a position

Basalt – a hard, dense, dark volcanic rock

Constellation – a set or configuration of objects, properties or individuals

Accoutrements – the outward form whereby a thing may be recognized

Heretical – of or pertaining to hearsay or heretics

Paleolithic – beginning to or characteristic to, or designation the cultural period beginning with the earliest chipped stone tools (approx. 750,000 years ago)

Swales – a low tract of land, esp. moist or marshy ground

Hiatus – a gap or interruption in space, time, or continuity; break

Mastaba – an ancient Egyptian tomb with a rectangular base, sloping sides and a flat roof

Obelisk – a tall, four-sided shaft of stone, usually tapering and monolithic, that rises to a pyramidal point

Pawl – a hinged or pivoted device adapted to fit into a notch of a ratchet wheel to impart forward motion or prevent backward motion

Ethnocentric – belief in the superiority of one's own ethnic group

Historiography – the principles or methodology of historical study

Locus – locality; place

Ubiquitous – being or seeming to be everywhere at the same time

Dihedral – the upward or downward inclinations of an aircraft wing from true horizontal

Diminutive – of very small size; tiny

Black Women in Antiquity (J/A/H***)**

Dr. Ivan Van Sertima

ISBN: 0878559825

Transaction Publishers

Black Women in Antiquity is a compilation of excellent essays which begin to tell the truth regarding the role of the African woman in history. It is fitting and proper that of the twelve writers who contributed to the content of the journal, six are women. The text is composed of eleven essays that are organized into three parts.

Part 1, Ethiopian and Egyptian Queens and Goddesses, represents the principal component of the work. As the title suggests, the theme of these articles revolve around the influence that African Queens and goddesses had upon the civilizations of their time. The great queens of Ethiopia, who were independent rulers, are discussed in an article by Larry Williams and Charles Finch. The reader is introduced to the Cushite Queens or Candaces (Queen Mother) who ruled Ethiopia independently during the period 300 BC – 300 AD. Part 1 is concluded with discussions of the African goddesses.

Part 2 is concerned with the Black woman in ancient art. Camille Yarbrough in her essay on female style and beauty in ancient Africa presents the reader with eleven photo-plates depicting African women's styles and dress. Rosalind Jeffries raps up this section with an essay on the photo-plates of African women in cave art.

Part 3, Conquerors and Courtesan, contains essays by John Henrik Clark and Edward Scobie. Dr. Clark presents the reader with a glimpse of the African warrior queens throughout the ages, such as Hatshepsut of Egypt, Nzingha of Ndongo (Angola), and Yaa Asantewa of the Asanti. Scobie tells the reader of the influence that African women had on early European society. Many of the articles speak to the matriarchal patterns which have persisted throughout African History. According to Dr. Van Sertima The women in Africa were not seen as rib or appendage or afterthought of man but as his divine equal.

The Golden Age of the Moor (J/A/H***)**

Dr. Ivan Van Sertima

ISBN: 1560005815

Transactions Publishers

There is much more to understanding the history of a people than knowing on what date an event occurred. Their history forms the foundation for their wellspring of knowledge, becomes the source of their inspiration and the progenitor of their many intangible values. For centuries, European historians and educators have written and taught the history of Africa and her descendants to their peers and children. They have also taught these same, sometimes historicized, lessons to the descendants of the ancient Africans. This is problematic because many of these eruditions have been influenced greatly by the ecclesiastical, political and social realities of European nations. Because of this, we are able to verify many cases where the need to overshadow the accomplishments of non-Europeans has led to the less than honest assessment of historical truth. Not all European historians have followed this path. There are and has been a minority of European historians who have done well in regard to honesty while recording African history –especially in ancient times. I thank those few who have dared to brave the wrath of their contemporaries.

Currently, there is an ongoing and growing debate of over whether African history, as taught in western schools, is myth or reality. It is my opinion that it is a combination of both; nevertheless, the full weight and responsibility for correcting the myths sit squarely on the shoulders of all people of African descent. The sole requirement being that the proof of error be factual *Golden Age of the Moor* is an example of such scholarship.

Golden Age of the Moor is absorbing, well written and well documented. In three chapters, 11 essays, and other relevant material, *Golden Age of the Moor* captures much of the essence of one of the greatest historical periods in the history of humankind. Chapter 1, Race and Origin of the Moors begins with an overview of the forthcoming essays. It is followed by an impressive collaborative effort from James E. Brunson and Runoko Rashidi, which defines the terms Moor, Berber, Saracen and then examines the Moorish conquest of the expulsion from Spain. Next, Dana Reynolds looks at the origin of the term Berber in her detailed study, The African Heritage and Ethnohistory of the Moors.

Chapter 2, Moorish Contributions to European Civilization contains essays by Wayne Chandler, Jose V. Pimienta-Bay, Jan Carew, Yusef Ali, Edward Scobie and Mamadou Chinyelu. The magnitude of the contributions of the Moors is staggering. This chapter will certainly nourish the mind and soul of all those who have been waiting for a comprehensive look at the accomplishments of an African people.

Chapter 3, The Science of the Moors includes a brief but powerful essay by Beatrice Lumpkin and Siham Zitler. While it deals almost exclusively with mathematics, it is filled with fascinating examples of African ingenuity. Van Sertima returns with an essay titled The Egyptian Precursor to Greek and Arab Science. This piece was somewhat of a surprise. The surprise was not in content, but rather in style. It is an interesting treatment of what George G.M. James has coined as the *Stolen Legacy*. For all of you who require additional information, John Ravell presents an annotated bibliography of 47 pages.

It would be an understatement to say that this group of scholars has worked well together. They have given a well-rounded picture of a people who dominated North Africa, Spain, Portugal and parts of Southern France for almost 800 years. *Golden Age of the Moor* affords everyone the

opportunity to enjoy the work of these scholars because it is written for the nonprofessional; however, there are three points that should be noted:

- 1) Dana Reynolds's essay The African Heritage of Ethnohistory of the Moors and Yusef Ali's essay The Music of the Moors in Spain both contain sections that are somewhat technical in nature. Reynolds's introduction and conclusion make excellent reading. The body of her paper can be a tedious adventure for those who do not desire such exacting detail. Ali's essay goes in and out of these technicalities because of the nature of his topic. While he has brought some very interesting material to light, it would help to have a basic knowledge of musical terms.
- 2) The Arabic names do not come with a pronunciation key; however, most of them have alternates (names by which the persons were also known) that are much easier to pronounce and remember.
- 3) Because there are 11 essays, a small portion of the introductory material is redundant.

That having been said, this is without a doubt a marvelous book, worthy of much attention, thought and appreciation. So, get ready for one of the most fascinating accounts in the annals of African history –the rise and fall of the Moors.

Chancellor Williams lets us know why the blacks rest firmly on the bottom of Africa and everywhere else the African and his descendants reside. He says that the central problem of 30 million Black Americans in the United States is unity –we must unite or perish.

Great African Thinkers, Vol. I: Cheikh Anta Diop (J/A***)**

Ivan Van Sertima

ISBN: 0887386806

Journal of African Civilizations, Ltd.

Great African Thinkers is dedicated to the memory and work of the great Dr. Cheikh Anta Diop. Dr. Diop is hailed by many as one of the greatest contributors to the restoration of African culture during the twentieth century. He was scientific in his analysis of history and he never settled for anything less than rigorous examination and experimentation in support of his theories. He developed a technique, which allowed for the determination of the melanin content in the skin tissue of the mummies of the pharaohs. Van Sertima is one of the individuals responsible for helping to bring to the attention of African Americans the significant contributions of this multi-talented genius.

The first part of the text contains three essays by Dr. Diop dealing primarily with the origin and contributions of the ancient Egyptians. The major section of the text is devoted to summaries, assessments and reviews of Dr. Diop's work, which spanned nearly forty years. The final section is entitled Diop in America and it contains a number of letters, speeches and essays regarding Dr. Diop's visit to America in April in 1985.

Great Black Leaders: Ancient and Modern (J/A/AA/AC/AD***)**

Dr. Ivan Van Sertima
ISBN: 088738739X
Transaction Publishers

Great Black Leaders is the ninth in the distinguished series of studies of African civilizations edited by Dr. Van Sertima. The book focuses on great figures of Africa descent that have left their mark upon the world. It is divided into five sections that are of the following composition:

- 1) Great Black Americans: Martin Luther King, Jr. (essays by David Lewis and Wendell Beane), Malcolm X (essays by Clinton Marsh and Oba T'Shaka) and Frederic Douglass (essay by Mamad Chinyelu).
- 2) Black Rulers in the Ancient World: Queen Hatshepsut (essay by Danita Reed), Queen Tiye (essay by Virginia Simon), Imhotep (essay by Charles S. Finch) and Ramses II (essay by Runoko Rashidi).
- 3) African Military Geniuses: Shaka the Great (essay by Mazisi Kunene) and Hannibal (essay by Wayne B. Chandler).
- 4) African Revolutionary Leaders of the Colonial Era: Kwame Nkrumah (essay by Selwyn Cudjoe), Nelson Mandela (essay by Hunt Davis, Jr.) and Nzingha (essay by John Henrik Clarke).
- 5) Great Black Leaders of the Caribbean: Toussaint L'Ouverture (essay by Wilson Harris) and Marcus Garvey (essay by James G. Spady).

They Came Before Columbus (A/H***)**

Dr. Ivan Van Sertima
ISBN: 0394402456
African American Images

Dr. Ivan Van Sertima begins this remarkable story in 1493 following Admiral Christopher Columbus' first voyage to the new world. *They Came before Columbus* is an investigation, portrayal, and interpretation of the evidence that points toward a Negro-African presence, connection, and influence in ancient America. The data encompasses, in particular, the time prior to and shortly after the arrival of Columbus to the Indies.

Due to fate, on March 9, 1493, Columbus finds himself dining with the Portuguese King, Don Juan. It is in this setting that much is revealed about the admiral's relationship with the Portuguese and Spanish Crowns. For instance, Columbus was an exceedingly greedy man. He exacted from Spain one third, one eighth, and one tenth of everything found in the New World. In other words, if Columbus and his men acquired possessions that amounted to \$1,000,000 he would receive \$333,333.33 for this third, \$125,000.00 for his eighth, and finally \$100,000 for this tenth. This comes to a total of \$558,333.33, an amount that surpasses the \$447,666.67 of the Spanish crown!

We also find that King Ferdinand and Queen Isabella allowed Bobadilla to seize Columbus and his brother and drag them back, naked and in disgrace, to Spain. Why? The story of Columbus is an absorbing one. However, Van Sertima focuses on the information in Columbus' log book

during his trip to the Americas which support the reality of a Negro-African presence in pre-Columbian America.

The reader learns, among other things, that the Indians of Hispaniola [Haiti] told Columbus, there had come to them:

from the South and Southeast Negro people, who brought those spear points made of metal which they call guanine...

Columbus returned to Spain with guanines in his possession.

African guanines were alloys of gold containing copper for the sake of odor, for it seems that the Negroes like to smell their wealth. The guanines brought home by Columbus were assayed in Spain and were found to contain the same ratio of alloy as those in African Guinea.

In another instance, Spanish explorer Vasco Nunez de Balboa's expedition to the New World is described. It too is an interesting tale. The Spanish sightings of Negro-Africans in the New World and the later discovery by anthropologists of distinctive Black settlements along the American coast are only one of the many pieces of evidence of pre-Columbian contact between Africa and America. Thus, the story begins to unfold.

One of the most revealing chapters in *The Came before Columbus* is entitled African-Egyptian Presences in Ancient America. It includes a very insightful and fascinating section written about the Olmec Empire. The Olmecs make up the base of the gene pool of Mexicans and Mayans. Van Sertima does an excellent job of conveying the information of black influence on Olmec culture, religion and society. With very few exceptions, and with even fewer accomplishments, the Negro-African has been regarded merely as a slave in American history. The artifacts of the Olmec civilization attest to another role for Blacks in American history.

As Van Sertima so aptly puts it,

...should the Olmecs erect huge monuments to him [Negroes] which dwarf all other human figures in the Americas? Why should some of the Negroid representations be venerated among Maya and Aztecs as deities? Why should the finest of American potters sculpt such vivid and powerful portraits of this contemptible man... Can we imagine South African whites, erecting altars and temples to the garbage-collectors or street-cleaners of Pretoria?

The evidence left by the Olmec Empire is reality –not myth. It seems to support and confirm a Negro-African presence in America.

The giant Negroid heads found in Tres Zapotes, San Lorenzo, and La Venta are shown in photographs in chapter eight. These discoveries have been studied and radiocarbon dated. The largest of the stone heads is nine feet four inches high and made out of a solid rock –the jaw, full lips, broad fleshy nose, and facial contour all bare witness to a negro-African presence in South America.

Van Sertima shows how and when Africans could have crossed the Atlantic using the Guinea, Canary, and South and North equatorial currents. He also examines ancient sailing vessels from the point of sea-worthiness, ancient nautical knowledge, archaeological data, and ancient documents. He explains the parallels between West Africans, Olmecs, Toltecs, Mayans, and Aztecs by analyzing their symbolism, religious rituals, and cultural similarities. He examines and compares the cult of the werewolf in Mali and Mexico, and Lacando Indians (Mayans) and Africans sickle cell and malaria resistant mutant gene, animal drawings and skins unknown to South Americans, human sacrifice, crops, [bananas, cotton, bottle gourd, tobacco, and corn] burial customs, skull deformation, royal incest and the religious value of “murex purple.” All of these things point toward an Africa influence in America.

It is no coincidence that the African begins to appear in Mexico and to affect the Olmec culture at the same time of the appearance of pyramids, mummies, stelae, and hieroglyphs. This book is an important milestone in America history. It should be made a part of the broader historical document to black people all over the world. To give a brief example of the power of Van Sertima’s work, I would like to direct your attention toward the following. It brings the reader face to face with some parallels in negro-African and South American culture:

Mummification as a chemical process had been taken to such a state of refinement in Egypt that in March 1963, biologists at the University of Oklahoma confirmed that the skin cells of the ancient Egyptian princess Mene were capable of living. The ancient Egyptians, after thousands of years, had come close to the threshold of the secret of physical immortality. The chemical formula by which this remarkable state of preserving Princess Mene was achieved had been arrived at through centuries of experimentation. Yet we find in Peru not only the same manner of evisceration through the anus and the same manner of swaddling the corpse in ritual bandages but according to Professor L. Ruetter, who has made an analysis of embalming mixtures in Peru ‘the antiseptic substances [used in embalming] are identical with those used in Egypt... balsam, menthol, salt, tannin, alkaloids, saponins and undetermined resins.’ The ingredients are common enough. The formula is very complex and elusive.

What is perhaps even more astonishing is that the Egyptians buried parts of the corpse in four canopic jars. These were called Horus jars, since they were dedicated to the Horuses of the four cardinal points. Certain internal organs were placed in the North Jar (small viscera), the South Jar (stomach and large intestines), the West Jar (liver and gall), and the East jar (heart and lungs). Colors were assigned to the cardinal points. This color configuration associated with the horus jars reappears in the cardinal color scheme of ancient Mexico. Thus, we have a red north in ancient Egypt and Mexico, a white south and dark west (black in Egypt, blue in Mexico).

Some ritual practices that are almost identical in America and Egypt, which we may safely date from the Olmecs onward and which point to an outside influence, are the wearing of false beards by high priests...and a complex of royal motif in coats of arms and royal diadems... here we have not one but a cluster of closely linked parallels, some of which are unique to these two areas....

It is through parallels like the ones mentioned above that the link between America and Africa appears. A link that can no longer be ignored. Due to efforts by Van Sertima and his peers, as well as the future efforts of scholars not yet published, the history of blacks and ultimately the world continues to be more representative of ancient artifacts and eyewitness accounts.

Journal of African Civilizations (JA/AA/AC/AD/H***)**
Edited by Dr. Ivan Van Sertima

Dr. Ivan Van Sertima has been the editor of the *Journal of African Civilizations* since its inception. He has produced many very notable books that celebrate, examine, and prove the achievements of Africans throughout the world. These books are extremely important to the study of the history of Africans at home (Africa) and elsewhere in the world. They contain essays by various scholars and intellectuals who have made major and minor contributions to the clarification and understanding of African achievement. Recently, the journals included book reviews by a number of writers who have condensed some material into short overviews that serve to give the reader adequate information upon which to base their decision to purchase a particular selection. The following is a partial list of the journal titles and contributors to the *Journal of African Civilizations*.

Journal titles:

Great African Thinkers
Nile Valley Civilizations
Golden Age of the Moor
African Presence in Early Europe
Egypt Revisited
African Presence in Early America
Great Black Leaders
Black Women in Antiquity
Egypt Child of Africa

Dr. Ivan Van Sertima: The Lost Sciences of Africa, Dr. Lloyed Quarterman –nuclear scientist, Nile Valley Presence in America B.C., The Black Valhalla, The Moor in Africa and Europe, The Moor in Europe, The Egyptian Precursor to Greek and “Arab” Science, African Origin of Ancient Egyptian Civilization, Egypt is in Africa but was Ancient Egypt African?, Egypto-Nubian Presences in Ancient Mexico, The African Eve, The African Presence in Early Europe

Hunter Havelin Adams III: African Observers of the Universe-The Sirius Question

B.M. Lynch and L.H. Robbins: Namoratunga-The First Archaeoastronomical Evidence in Sub-Saharan Africa

Fred Wendorf, Romuald Schild and Angela E. Close: An Ancient Harvest on the Nile; Bayard Webster: African Cattle Bones Stir Scientific Debate

Beatrice Lumpkin: The Pyramids-Ancient Showcase of African Science and Technology, Africa in the Mainstream of Mathematics History, Ancient Egypt for Children, Mathematics and Engineering in the Nile Valley,

Pyramids-American and African, Hypatia and Women's Rights in Ancient Egypt

Molefi Asante and **Kariam Asante**: Great Zimbabwe; Khalil Messiha et.: African Experimental Aeronautics-a 2,000-year Old Model Glider

Claudia Zaslavsky: the Yoruba Number System; Frederick Newsome: Black Contributions to the Early History of Western Medicine

Charles S. Finch, the Works of Gerald Massey, the Kemetic Concept of Christianity, Black Roots of Egypt's Glory, Imhotep the Physician, Nile Genesis-Continuity of Culture from the Great Lakes to the Delta, The Evolution of the Caucasoid; Debra Shore: Steel-Making in Ancient Africa

Stewart C. Malloy: Traditional African Watercraft

John Papademos: An Outline of Africa's Role in the History of Physics, The Newtonian Synthesis in Physical Science and Its Roots in the Nile Valley, Sankofa by Niangoran-Bouah, reviewed by **Willard R. Johnson**

Clyde-Ahmad Winters: the Ancient Manding Script

Robert C. Hayden: Black Americans in the Field of Science and Invention

John Henrik Clarke: Lewis Latimer-Bringer of the Light, Nzingha, The Warrior Queen, African Warrior Queens, Cheikh Anta Diop and the New Concept of African History; Curtis M. Graves and Ivan Van Sertima: Space Science-The African American Contributions

James G. Spady: Blackspace, Marcus Mosiah Garvey

Kirstie Gentleman: African American Contributions to Information Technology

Cheikh Anta Diop: Origin of the Ancient Egyptians, Africa-Cradle of Humanity, Africa's Contribution to World Civilization, Origin of the Ancient Egyptians. Iron in the Ancient Egyptian Empire, Africa's Contribution to the Exact Sciences

Basil Davidson: The Ancient World and Africa-Whose Roots?

James Brunson: Ancient Egyptians-The Dark Red Race Myth, Ethnic or Symbolic-Blackness and Human Images in Ancient Egyptian Art, The African Presence in the Ancient Mediterranean Isles and Main land Greece

Bruce Williams: The Lost Pharaohs of Nubia, Latest Research on Nubia

Runoko Rashidi: A Working Chronology of the Royal Kemetic Dynasties, The Middle Kingdom of Kemet-A Photo Essay, The Nile Valley Presence in Asian Antiquity. Ramses the Great, Tribute to a Departed Scholar (In Memory of Chancellor Williams), Black land of Antiquity: A Brief Historical outline of Dynastic Kmt, From the Center to the Fringe-The Persistence of Racial Myths in Physical Anthropological Theory, African Goddesses, Diop on Asia

Wayne Chandler: Of Gods and Men-Egypt's Old Kingdom, Hannibal-Nemesis of Rome, The Moor-Light of Europe's Dark Age, Seven Times Seven-The Seven Hermetic Principles of Ancient Egypt, Introduction to the Study of African Classical Civilizations reviewed by **Wayne Chandler**

Asa G. Hilliard III: Waset, The Eye of Ra and the Abode of Maat, Kemetic Concepts of Education, Bringing Maat, Destroying Isfet

Legrand Clegg II: Black rulers of the Golden Age, The First Americans, The First Invaders

Phaon Goldman (Tarharka): The Nubian Renaissance

Habib Sy: Theophile Obenga-At the forefront of the African Renaissance in Philosophy

Theophile Obenga: African Philosophy of the Pharaonic Period

Maulana Karenga: Towards a Sociology of Maatian Ethics

Larry Williams: Black Women in Search of Kemet-A Bibliography, Critical Essays on, and Publications by Cheikh Anta Diop, Cheikh Anta Diop in America

Runoko Rashidi and Regina Blackburn: Glossary of Kemetic Terms, African Civilizations as Cornerstone for the Oikoumene

Na'im Akbar: Nile Valley Origins of the Science of the Mind

Richard D. King: The Symbolism of the Crown in Ancient Egypt

Charles B. Copher: Egypt and Ethiopia in the Old Testament

David Levering Lewis: Martin Luther King, Jr. and the Promise of Non-violent Populism

Wendell Charles Beane: The Essence of King's True Greatness

Clifton E. Marsh: Malcolm X-from Detroit Red to Mecca

Oba T'Shaka: Rescuing the Historical legacy of Malcolm X

Mamadi Chinyelu: Frederick Douglass-Forerunner of African American Leaders, Africans in the Birth and Expansion of Islam

Danita Reed: Hatshepsut-The Female hours, Black Madonnas of Europe

Virginia Simon: Tiye-Nubian Queen of Egypt

Mazisi Kunene: Shaka the Great-Warrior-King and Founder of the Zulu Nation

Selwyn R. Cudjoe: Kwame Nkrumah-The Man and His World

Hunt Davis, Jr.: Nelson Mandela-The Symbol of Our Struggle

Wilson Harris: An Open Letter to Toussaint L'Ouverture of the San Domingo Revolution

James E. Brunson and Runoko Rashidi: The Moors in Antiquity

John G. Jackson: The Empire of the Moors

Dana Reynolds: The African Heritage and Ethnohistory of the Moors

Jose V. Pimienta-Bey: Moorish Spain

Jan Carew: Moorish Culture-Bringers

Yusef Ali: The Music of the Moors in Spain (Al-Andalus, 711-1492 A.D.)
Origin of Andalusian Musical Art

Edward Scobie: The Moors and Portugal's Global Expansion, African Women in Early Europe, Black Popes

Beatrice Lumpkin and Siham Zitler: Cairo-Science Academy of the Middle Ages

James Ravell: An Annotated Bibliography of the Moors 711-1492 A.D.

Keith W. Crawford: The Racial Identity of Ancient Egyptian Populations based on the Analysis of Physical Remains

Dana Reynolds-Marniche: The Myth of the Mediterranean Race; Peggy Brooks-Bertram: The Sixth Napatan Dynasty of Kush

Manu Ampin: The Problem of the Bernal-Davidson School, Ra-Hotep and Nofret-Modern Forgeries of the Cairo Museum

Alexander von Wuthenau: Unexpected African Faces in Pre-Columbian America

R.A. Jairazbhoy: The Egyptian Presence in South America

Keith Jordan: The African Presence in Ancient America

Joan Covey: African Sea Kings in America

Harold Lawrence (Kofi Wangara): Mandinga Voyages Across the Atlantic

Rosalind Jeffries: The Image of Woman in African Cave Art

Camille Yarborough: Female Style and Beauty in Ancient Africa

Eloise McKinney-Johnson: Egypt's Isis

Sonia Sanchez: Nefertiti

Diedre Wimby: The Female Horuses and Great Wives of Kemet

Larry Williams and Charles S. Finch: The Great Queens of Ethiopia

Martin Bernal: Black Athena

John A. Williams: Stolen Legacy review

John W. Gunn, Jr.: Blacks in Science-Ancient and Modern review

This has been a partial listing of the articles, essays, interviews, etc. that can be found in the *Journal of African Civilizations*.

Rebecca Skloot

The Immortal Life of Henrietta Lacks (AA/MD***)**

Rebecca Skloot

ISBN: 1400052181

Broadway Books

The Immortal Life of Henrietta Lacks tells a remarkable story of social relationships, questionable bioethics, and the ever pervasive social veil of race, poverty and gender. Her story is a microcosm of power dynamics that clearly demonstrates the unequal balance between power and the lack thereof, the educated and the ignorant and those with high social status and those on the low end of the pecking order. Mrs. Lacks, born Loretta Pleasant, was an African American female whose cells, referred to as “HeLa cells,” have helped to advance the field of medicine by leaps and bounds over the course of the last 60 years.

Henrietta Lacks was diagnosed with Epidermoid carcinoma of the cervix, Stage 1. Shortly thereafter in 1951 she died. Her cells have been kept alive in laboratories all over the world. The story of Mrs. Lacks and her family is an American tragedy and triumph.

From a medical perspective it must be noted that Cervical carcinomas are divided into two types: invasive (penetration of the surface of the cervix), and noninvasive (smooth layered sheets of cells across the surface of the cervix). In 1951, most doctors believed the invasive type to be deadly and treated it aggressively but did not worry about the noninvasive variety because they believed it could not spread. Dr. Richard W. TeLinde of John Hopkins Hospital disagreed. He theorized that noninvasive carcinoma if left untreated would eventually become invasive.

His peers mainly ignored his theory concerning noninvasive cervical carcinomas. So he set out to gather data that would prove that his theory was correct. Diagnosing noninvasive cervical carcinomas had only become possible since 1941 when Greek researcher George Papanicolaou published a paper describing a test he had developed –now known as a Pap smear. It involved scraping cells from the cervix and examining them under a microscope for precancerous changes that TeLinde and a few others had identified years earlier.

One of the greatest problems the Pap smear encountered was doctors interpreting test results correctly. This was a serious matter because the doctors’ actions based on the test results determined what, if any, type of treatment was prescribed.

Dr. TeLinde believed that if he could find a way to grow normal cervical tissue and both types of cancerous tissue he could compare all three and profile the differences in the cells so that doctors could differentiate between them with greater accuracy. So he called Dr. George Gey, head of tissue culture research at Hopkins. Gey had spent three decades trying to grow malignant cells outside the body, hoping to use them to find a cure for cancer. Most cells died quickly or hardly grew at all.

However, in 1945 researchers at the National Institutes of Health, using mouse cells, proved that it was possible to grow *immortal* cells: a continuously dividing line of cells all descended from one original sample, cells that would constantly replenish themselves and never die. Gey was determined to grow the first *immortal* human cells.

The morning of Henrietta’s first treatment Dr. Lawrence Wharton, Jr. picked up a sharp knife and shaved two dime sized pieces of tissue from her cervix: one from her tumor, and one from the healthy cervical tissue nearby. A resident took the samples in a glass dish to Dr. Gey’s lab.

25 years later Henrietta's family discovered that her cells were still alive. And shockingly that they were in labs all over the world and had been used in cancer research, helped to develop drugs for treating herpes, leukemia, influenza, hemophilia and Parkinson's disease; used in studies of lactose digestion, sexually transmitted diseases, appendicitis, human longevity, mosquito mating, negative cellular effects of working in sewers and sent out in to space .

The Immortal Life of Henrietta Lacks is an intriguing true story that is well worth reading.

Mary Sood

African American Parent's Guide: Raising Culturally Aware Children (F*)**

Mary Sood

ISBN: 0963050400

Amesbury Press

There are hundreds, perhaps thousands, of books that give advice about how to raise children. Often, these books contain commonplace situations which are used as examples for demonstrating how to best utilize the concepts they represent. Many of them emphasize the majority of important points involved in the child rearing process. They seem to clearly understand the commonness that exists concerning the physical and mental nurturing of children; however, most miss the boat entirely when it comes to African American cultural awareness. Children without a solid understanding and respect for their heritage can be made to feel, to some degree, incomplete, out of place, and confused. *The African American Parent's Guide* addresses this problem.

One of the best ways to eradicate or, at the very least, minimize cultural suicide is by teaching children about their heritage. Sood provides a format for doing just that. She starts right away with an interactive quiz that is used to evaluate the child's level of cultural awareness and pride. Immediately following the quiz, suggestions are given about how to start Africentric family traditions. While there are an infinite number of occasions which one can use to begin and maintain Africentric traditions, Sood places particular emphasis on two. The first is dining,

the dinner table is the ideal place for family members to gather for physical, spiritual and emotional nourishment, and the second is Kwanzaa a time to focus on the seven principles that can change our lives for the better...

They both provide an excellent opportunity for children to participate in discussions. The interrelationships between current events in a child's life and parallel events occurring on the African continent would also make excellent topics for strengthening awareness.

Eleven family activities are listed, they include: making a family tree, creating geography projects, learning an African language, and taking an ethnic vacation. To help get you started Sood includes a list of museums, galleries and sites that have cultural significance to African Americans. It is possible that some of you will want to tailor the activities to suit your individual needs. With a little imagination, you will find that most of the projects can be as short or as long as you choose to make them. An outline for understanding the meaning of some African names

is given along with an explanation as to why they are a source of perpetual cultural unity. This is an interesting little section and it points the reader in the right direction should they like more detailed knowledge. Sood also explains that names do not have to be African in order to reflect one's heritage. Naming a child after a grandparent, for example, is also a way of maintaining family traditions. Under the heading of How to Enrich Your Child's Academic Experience Sood relates that African Americans do not focus enough attention on the accomplishments of contemporary African American high achievers. By enriching the educational experience of children through positive present day examples their belief in themselves can only be enhanced.

There are many times when parents feel they must do something to enhance the cultural awareness of their children; however, they do not always know what to do. The confusion surrounding how to proceed is disappearing due to the efforts of some very thoughtful and loving culturally aware individuals. Raising responsible children who have a healthy self-esteem, great ambitions and rock solid confidence is no small task. The steps parents may want to undertake in order to encourage their children to strive toward these goals are suggested. Cultural awareness does not come through wishful thinking; it is developed over time through active involvement. At a time when so many African American youngsters seem to be lost in the maze called the American dream, it would be nice if we all pitched in and did our part to make a commitment and become a participant in the lives of children.

Kenneth M. Stamp

The Peculiar Institution: Slavery in the Ante-Bellum South (AA/S**)**

Kenneth M. Stamp

ISBN: 0679723072

Vintage Books

The Peculiar Institution upends the benevolent picture painted by writers and historians from southern states that was widely prevalent after Reconstruction –slavery as an institution was paternalistic; thereby, beneficial to both the master class and African slave. Stamp's repudiation of the paternalistic nature of slavery is the focus of much of *The Peculiar Institution*. It shows through empirical data, research and analysis that slavery was a cruel and ignominious tragedy in American history. While Stamp admits that genuine paternalism in fact did exist; it did not overshadow the physical and psychological brutality inherent in American slavery. Stamp discusses the rise of slavery and its eventual institutionalization, the relationship between the master class and the slave and the conditions and circumstances that supported its perpetuation.

Stamp begins by dispatching the more common racial myths according to the tradition of U.S. slavery in the south. He debunks each with fact and logic:

- Negroes had to be brought to the South for labor that Europeans themselves could not perform.
- Negroes possess certain racial traits which uniquely fitted them for bondage.
- Africans were barbarians who needed to be subjected to ridged discipline and severe controls.

Stamppp notes that, “Ante-bellum Southerners attached considerable significance to, and found considerable solace in, the fact that they had not invented human bondage.” The treatment of war captives, practices of the ancient Egyptians, Athenians, Romans and the Middle Ages when European serfs were bound to the land were put forth as prime examples of slavery as a legacy in antiquity. Furthermore, European traditions derived from the actions throughout antiquity were used as the basis for legally depriving debtors, vagabonds, paupers and indentured of their freedoms. These same or similar practices were introduced shortly after the formation of the English colonies in North America. The Portuguese brought Negro servants to Brazil; the Spanish enslaved indigenous people in other parts of the New World. When other European colonies were established they too transported enslaved Africans to their colonies and participated in the slave trade “...the Dutch to Curaçao, St. Eustatius, and Tobago, the French to Guadeloupe and Martinique and the English to Jamaica and Barbados...” Moreover, Christianity and Islam “helped to revive and spread a form of servitude once justified primarily by the ancient laws of war” –slaves taken as captives. It is under this backdrop that the United States institution of imported slave labor grew from 1619 to the early 19th century and by the 1830s slavery had become an integral part of the southern way of life.³

Stamppp states, that “the great majority of agricultural units in the southern states were small and most farmers that owned slaves worked alongside them. However, masters who owned as few as six field hands tended to leave the fields and devote their time to managerial functions.” While it is certain that most slaves labored on small farms or plantations “by 1860 a half million slaves lived in southern cities and towns, or were engaged in nonagricultural occupations –“the production of wood to be used as fuel for steamships, shingles, barrels, hogshead staves [and other wood products]... turpentine production, saw mills, gristmills, quarries, fisheries and mines [gold, coal, salt, iron and lead ores]” was done using slave labor. Slaves were also engaged in building “public roads, canals, bridges, railroads, and were employed in cotton presses, tanneries, shipyards, bakehouses, laundries...”

Some Southerners promoted the development of factories employing slaves. “They believed industrialization and slavery could proceed hand in hand.” In Kentucky slave labor was used in the manufacture of iron, cordage, cotton bagging, and ‘Kentucky jeans’. In Virginia most of the thirteen thousand workers in the tobacco factories were slaves. South Carolina, Alabama and most other southern states employed slave labor in cotton mills. This expanding situation created friction between free labor (white) and slaves (black) as opposed to animosity directed toward the owners of these slaves.⁴

Stamppp tackles the issue of slaves being content with servitude. He notes that a general argument of the times went like this, “they were generally cheerful and acquiescent—because they were treated with kindness and relieved of all responsibilities; having known no other condition, they unthinkingly accepted bondage as their natural status.” In Ethan A. Andrews’ *Slavery and the*

³ It should be noted that in the 17th century the slave population grew slowly and that southern landlords relied upon the labor of white servants. In the 18th century; however, a transition to slave labor occurred as thousands of Africans were imported to the United States annually. In the early 19th century the importation of Africans was outlawed in the United States.

⁴ Factories in the south were generally small industrial units and at no time did they rival the size, number and employment capacity of factories in northern industrial cities.

Domestic Slave Trade in the United States we can find the following dialogue to demonstrate and/or affirm the slaves loyalty and contentment: “When visitors in the south asked a slave whether he wished to be free he usually replied: No, massa, me no want to be free, have good massa, take care of me when I sick, never ‘buse nigger; no, me no want to be free.” Far more comments were diametric in nature, not spoken in the presence of whites and only became known through abolitionist publications, court proceedings, diaries and post ante-bellum literature; nonetheless, promoters of slavery used comments such as these to support contentment, loyalty and kindness toward slaves. Some insight can be gained by examining the words of Frederick Douglass in his work, *My Bondage*: “Beat and cuff your slave, keep him hungry and spiritless, and he will follow the chain of his master like a dog; but feed and clothe him well—work him moderately—surround him with physical comfort—and dreams of freedom intrude. Give him a *bad* master, and he aspires to a *good* master; give him a good master, and he wishes to become his *own* master.” Essentially slaves yielded to authority because they saw no other practical choice short of severe punishment or death. However, historically the resistance to slavery, in various forms, was an ongoing process.

Stampp looks at the conflicting impulses of the slave: “a desire for the personal satisfaction gained from doing a piece of work well, as against a desire to resist or outwit the master by doing it badly or not at all.” It is from this conflict that some slaves pretended to be less intelligent than they were; thereby, creating the impression that poor or unfinished work was the result of ignorance. “A Louisiana doctor, Samuel W. Cartwright, attributed their [slaves] work habits to a disease, peculiar to negroes, which he called *Dysaesthesia Æthiopica* and which overseers ‘erroneously’ called ‘rascality’ an African who suffered from the exotic affliction was ‘apt to do much mischief’ which appears ‘as if intentional’.” According to Dr. Cartwright there was another disease peculiar to negroes that he called *Drapetomania*: ‘the disease causing Negroes to run away’.” Stampp also discusses the cognitive dissonance of both slaves and masters as exceptions rather than as a general rule.

Stampp wades into the issue of runaways with interesting insight, and he devotes an entire section to theft, arson and self-sabotage as forms of resistance to slavery. The most famous slave rebellion, the Nat Turner rebellion, and its implications and outcomes for the future treatment of slaves are examined. “On August 22, 1831 Turner and his followers killed nearly sixty whites in two days.” However, the price paid by the slave population for this rebellion was a heavy one. Rebellions as an extreme form of protest against enslavement—Gabriel conspiracy, St. John the Baptist Parish, LA., Denmark Vesey, Plymouth, NC., et al. were rare, but they invoked an enormous amount of fear in southern whites. As noted in *The Peculiar Institution*, “the most acute and widespread insurrection panics, after the Turner rebellion, occurred in 1856 and 1860, each of them resulting in part from the rise of the Republican party.”

Stampp reveals the accepted qualities masters sought in slaves and attempted to train their chattel to model themselves after them. In order to do this the master-class had to establish strict discipline, implant in the slaves a consciousness of personal inferiority, and awe them with a sense of the masters’ absolute power over their lives. It was believed that a sense of helplessness created a habit of dependence.

“Because Negroes were considered imperfect slaves each master devised a set of rules for the efficient day-to-day operations of his enterprise.” A partial list of generally accepted rules included the following provisions:

- The overseer must be on the estate unless exempted by his employer.
- Slaves were not to be out of their cabins after ‘hornblow,’ usually eight o’clock in the winter and nine o’clock in the summer.
- Slaves could not sell anything without a permit, have whiskey, quarrel or fight or use abusive language.

In conjunction with any rules there is always the matter of enforcement and in the United States enforcement contained an element of savagery. As confessed by a South Carolina judge there were, “men and women on earth who deserve no other name than fiends.” Slaves were subjected to and owned by people who were mentally unstable, e.g., a South Carolinian had his slaves “throw dirt upon [his] roof... to drive off witches; a drunkard of Livingston County, Kentucky once chopped a slave to bits with an axe; and a woman, Madame Lalaurie, of New Orleans, Louisiana tortured her slaves for her own amusement. Further, mob violence was a constant threat to slaves accused of murder or rape. These unfortunate souls were sometimes hung; other times they were burned alive. Some southerners justified such behavior as the law or self-protection, a law that supersedes all others.”

Stampp investigates the idea that southern slavery was not exclusively Negro slavery. He states that, “American legislatures adopted the principle of *partus sequitur ventrem*—the child inherits the condition of the mother.” In fact, the Texas Supreme Court ruled that a child of a slave mother no matter how remote the Negro ancestor was a slave. Thus, some slaves that were white by any reasonable definition and outward appearance could not escape the tragic circumstances of the peculiar institution.⁵

The dehumanizing effect of reducing people to chattel is explored with great affect. “Slaves were bartered, deeded, pledged, seized and auctioned. They were awarded as prizes in lotteries and raffles; they were wagered at gaming tables and horse races. They were, in short, property in fact as well as law.” Stampp probes how slaves dealt with the visible manifestations of this process.

Every state had a slave code. The codes controlled the slaves’ movements and communications with others. A slave was not to be “at large” without a pass, prohibited from hiring his own time or living by himself (except in a few localities), able to preach except on his master’ property in the presence of whites; be taught to read or write. In some localities slaves could not beat drums, blow horns or possess guns, nor could slaves administer drugs to whites, possess liquor, gamble with whites or other slaves among other things. In addition cities imposed their own codes as they saw fit. In Charleston slaves could not swear, smoke, or walk with a cane.

⁵ It should be noted that not all slave owners were white. In 1830, more than thirty-six hundred free Negroes or person of mixed ancestry owned slaves. The vast majority of them had purchased husbands, wives or children and could not emancipate them under existing law. However, a few were substantial planters, e.g., a negro in King George County, VA owned 71 slaves, two others in Colleton District, SC own 84 each.

The early colonial codes had assessed only light penalties, or none at all, for killing a slave. This changed after the American Revolution. However, enforcement was stagnated because 1) Slaves could not testify against whites, 2) Whites were reluctant to testify against white offenders, and 3) White juries more often than not failed to convict. So, while policy may dictate a change of position, any such change was meaningless without enforcement.

A major contributor to the success and expansion of the southern slave system was the ability to efficiently move slaves to areas where the demand was high. Flexibility in transportation of slaves was a key attribute of slavery, particularly in areas newly opened to cultivation. In the early 19th century movement was centered on Tennessee, Kentucky and Georgia. After the war of 1812 Missouri, Alabama, Louisiana and Mississippi were the location most affected by forced migration. During the 1850s Arkansas and Texas were the primary destinations. Speculators made large profits transporting and selling slaves and were at times accused of slave breeding in order to help meet demand. Some masters offered rewards to slave women for each child they bore. Traders caught up in the urgency of making big profits also bought and sold slaves that were felons or sick and even kidnapped slaves and freedmen for the trade.

“Defenders of slavery believed that common sense and self-interest, as well as justice and humanity, caused the master to provide adequately for his slave’s material needs.” This was hardly the case in most instances. “Proslavery writers also frequently contended the northern workers suffered greater privation than southern slaves. They demonstrated this by contrasting the hardships of the lowest paid, most heartlessly exploited factory hands with the comforts of the best treated bondsmen” a comparison filled with a numerous canards.

Ante-bellum medical science was ambiguous at best and Stampff explores the obvious limitations of medical science and physicians in the ante-bellum south. To be sure some physicians were serious practitioners of their trade; however, there was then as there is now, much in the way of treatment that was unknown. Hence the door for theoretical approaches to medical conditions, good and bad, remained open and accessible to any number of competent doctors and quacks. Aside from diagnoses that were unclear or symptoms that could be associated with a number of maladies patients were exposed to ideas and practices like the ones of Dr. James Ewell. Dr. Ewell’s, *Planter’s and Mariner’s Medical Companion* “advised that cancer of the breast be treated by ‘wearing a hare or rabbit skin over the part affected. For ‘remittent fevers,’ Ewell prescribed ‘bleeding, cathartics, emetics and diluents, with such medicines as have a tendency to solicit the circulation of the fluids to the surface.’”

In many cases the master or overseer made his own diagnoses and prescribed medications/remedies. As one Georgia master wrote to his overseer, “A great majority of the cases you should yourself be competent to manage...” Thus, the state of medical science along with masters/overseers masquerading as doctors obviously contributed to the high black mortality rates, particularly for children.”

“In a society of unequals—of privileged and inferior castes, of wealth and poverty—the need to find some group to feel superior to is given a desperate urgency....Everywhere, slaves of all ranks ridiculed the nonslaveholders, especially poor whites—the dregs of a stratified white society—whom they scornfully called ‘po’ buckra’ and ‘white trash.’” Therefore we find slaves

boasting about prices paid for them, white ancestors and having a light complexion. In other words, slaves needed a foundation upon which to perch their self-worth no matter how fragile.

Stampp states that the “typical slave family was matriarchal. It was common for a mother and her children to be considered a family without reference to the father.” This conclusion would later be challenged and could not survive the scrutiny of scholarship (see: *The Black Family in Slavery and Freedom: 1750-1925* by Herbert G. Gutman).

A curious facet of slavery was miscegenation. Miscegenation was common during slavery and was the source of racially mixed people, a group which constantly increased in size. Court records confirm “Numerous cases of white men attempt[ing] to divorce their wives for allegedly having had sexual relations with slaves. Most cases; however, involved relations between white men and slave women. Even as proslavery advocates defined slaves in unflattering terms, habits, intellect and behavior southern whites seemed to have little problem in satisfying their sexual desires with them.”

“In bondage, the negroes lacked cultural autonomy...” Instead, they were exposed to considerable pressure to learn and accept whichever of the white man’s customs would help them exist with a minimum of friction in a biracial society. Stampp states, “Most ante-bellum slaves showed a desire to forget their African past and to embrace as much of white civilization as they could.”

Of particular importance were special days of celebration. “The slaves seemed to welcome each holiday with great fervor, for they found in it an enormous relief from the boredom of their daily lives.” Cut off from traditional African celebrations and the generations thereafter having little or no knowledge of these events, slaves embraced Christmas, harvest celebrations, weddings, births and other special occasions important to the master-class.

“Most slaves took their religion seriously...” The Baptist and Methodist had the greatest success getting slaves to become members. Episcopalians failed to convert many slaves and Presbyterians fared better than they, but Baptist and Methodist according to an ex-slave “preached in a manner so plain that the way-faring man, though a fool, could not err therein...” Since religion was intertwined with the daily lives of the slaves it assumed an extremely crucial role.

The Peculiar Institution is a multifaceted examination of slavery in the ante-bellum south. It captures the act, routine, variations in labor, and administration of slavery by giving a collective identity and emotional presence to the millions upon millions of lives that were trapped by the inhumanity of man. The social value of *The Peculiar Institution* cannot be overstated; its importance in content as well as character brings a profound understanding as well as clarity of meaning to the tragic and often brutal legacy of slavery in the United States of America.

Since its publication in 1956 *The Peculiar Institution* has become one the cornerstones for almost every book published on the subject of slavery. It exposes and details the life of African slaves and their progeny in the southern regions of the United States in an unnerving, vivid and concise fashion. In effect it shows the core ideological framework of white supremacy as the bases of

belief and focused action. More importantly, it serves as a chilling reminder of how far men are willing to go in their quest for privilege, personal and material comfort, and monetary compensation. Few books surpass the importance of the work done by Kenneth M. Stampp in helping to convey the mood and circumstances of an era that still lingers on in the ideas and actions of the present. *The Peculiar Institution* is a milestone in the examination of slavery and its deleterious effects on the slave, the master, whites in general and the United States of America.

There are additional aspects of slavery examined in *The Peculiar Institution* and a plethora of examples, court records, diary and letter entries and stories that give credence to the realities of slavery in the southern United States. Stampp has added a wealth of knowledge to a subject that Americans find difficult to discuss. Hopefully Stampp's work has and will help to reduce that difficulty and bring Americans closer to understanding that regardless of the past we must step into the future united.

The Peculiar Institution Word List

Abolition – the act of being abolished

Amorphous – without definite form; shapeless

Ante-Bellum – pre-war

Avoirdupois – weight or heaviness

Bibulous – given to or marked by drinking

Po' buckra – (po') –short for poor / (buckra) – (used contemptuously by Black people, especially in the United States) a White man

Canard – an unfounded or false, deliberately misleading story

Cathartics –an agent for purging the bowels; especially a laxative

Chicanery – deception by trickery

Chimerical – given to unrealistic fancies

Chyle – a milky fluid consisting of lymph and emulsified fat extracted from chyme by the lacteals during digestion and passed to the bloodstream through the thoracic duct

Concupiscent – a strong desire; sexual desire

Conviviality – fond of feasting, drinking, and good company

Desideratum – something needed and desired

Diluents – an inert substance used to dilute

Emetics – an agent that causes vomiting

Heterodoxy – not in agreement with accepted beliefs

Ignominious – marked by shame or disgrace

Languid – lacking energy or vitality; weak

Lechery – excessive indulgence in sexual activity

Malodourous – having a bad odor

Maudlin – effusively or tearfully sentimental

Mélange – mixture

Miasma – a pity; poisonous atmosphere

Morbific- causing disease; pathogenic

Nostrums – a medicine; especially a quack remedy whose ingredients are usually secret

Obsequious – full of or exhibiting servile compliance

Opprobrium – disgrace inherent in or arising from shameful conduct

Palliation – to make seem less serious (an offense or crime)

Parturition – the act of giving birth

Parvenus – a person who has suddenly risen above his social and economic class without the background or qualifications for his new status

Pathos – the quality that arouses feelings of pity, sympathy, tenderness or sorrow

Peck – a unit of dry measure equal to 8 quarts

Penurious – miserly; stingy

Petulant – unreasonably irritable or ill tempered

Phial – a vial

Phrenologists – the study of the conformation of the skull based on a belief that it is indicative of character and mental capacity

Piteous – exciting pity; pathetic

Plethora – a superabundance; an excess

Quitrent – a rent paid by a freeman in lieu of services required of him by feudal custom

Rapines – plunder

Reticence – reserved

Sagacity – wisdom

Salubrious – conducive or favorable to health or well-being

Strictures – something that restrains, limits or restricts

Stultifying – to render useless; to cause to appear stupid

Succor – assistance or help in time of distress; relief

Robert Staples

The Black Family: Essays and Studies (F**)**

Robert Staples

ISBN: 0534005578

Wadsworth Publishing

This text represents an in-depth look at the black family from a variety of perspectives. It is organized into four parts with a total of 15 chapters and 39 individual essays and studies. Part 1 focuses on the study of the contemporary black family and its historical background. This includes a condensation of the *Moynihan Report*, a review of black family research, an analysis of slavery in capitalist and non-capitalist cultures, and a look at the impact of the urban experience. Part 2 examines premarital dating patterns, sexual behavior, male and female sex roles, husband and wife relations, and interracial sex relations and marriages. Part 3 looks at child bearing, the mother headed household, the extended family, personality development, and the socioeconomic characteristics of the black family. Finally, part four Black Families and the Future presents some alternative family life styles that are present in the black community and also looks at potential future family arrangements. The text is full of statistical data for those interested in a more analytical approach.

Merlin Stone

When God was a Woman (RE***)**

Merlin Stone

ISBN: 015696158X

Harcourt Brace Jovanovich, Publishers

When God was a Woman is a historical trip from ancient to contemporary times that examines the role of females in religion. Alongside this examination Stone integrates the role of men in religion, with an in-depth emphasis on the changes (there were many) brought about due to the male desire to be in control.

Why was the female revered in ancient times? Only women could produce their own kind and man's part in this process was not yet recognized. The worship of the goddess can be traced back to Neolithic communities of about 7,000 B.C. and a few to Paleolithic cultures of about 25,000 B.C. *When God was a Woman* is an insightful and eye-opening examination of early religious practices.

Clifton L. Taulbert

Once Upon a Time When We Were Colored (AA/F***)**

Clifton L. Taulbert

ISBN: 0140244778

Penguin Books

Clifton L. Taulbert's *When We Were Colored* is a personal log of connections between a child, his family, his community, his country, and the world. His developing view of the social interaction between himself and each previously mentioned component is mixed with feeling that comes from innocence. His view of the interactions between each component is laced with confusion that he corrects with a simplicity that lacks the sophistication of maturity. *When We Were Colored* is Taulbert's personal account of growing up in the south during the 50s and 60s. This was a time of enormous civil unrest and conflicting ideas about how America should be. *When We Were Colored* is his record of experiences, emotions, and events which helped shape his view of American society, in particular, and the world in general.

Taulbert's writing tells a story of childhood innocence and confusion with a deep desire to enjoy life unencumbered by racism (once he realized what racism was). He tells a story of interfamily and intercommunity relationships which defined boundaries of love, fear, respect, anger, and a range of emotions in a way which only a child could express. *When We Were Colored* brings connectiveness to all African Americans who have felt the biting pressure of racism in their lives. Taulbert expertly keeps the reader rooted in the realities of a racial social order that exists in America.

Velma Maia Thomas

Lest We Forget: The Passage from Africa to Slavery and Emancipation: A Three-Dimensional Interactive Book with Photographs and Documents from the Black Holocaust Exhibit (S/H***)**

Velma Maia Thomas

ISBN: 0609600303

Crown Publisher, Inc.

Lest We Forget is an interactive book appropriate for older children and teens that chronicles the passage from Africa to slavery and emancipation. It transforms the Black Holocaust Exhibit, Shrine of the Black Madonna into an easily readable progression of European contact in Africa through the proclamation of emancipation signed by President Abraham Lincoln. *Lest We Forget* contains copies of historic papers and photographs that help to create a unique sense of personal engagement with the stories that are part of the roadmap of the history of the United States of America. From the freedom papers of a former slave to a receipt for a woman sold into slavery, *Lest We Forget*, puts the reality of Africa, slavery and emancipation square in the face and mind of the reader.

Ralph Cheo Thurmon

The Future and Other Stories (AA*)

Ralph Cheo Thurmon

ISBN: 0883781255

Third World Press

Thurmon brings us fifteen tales in *The Future and Other Stories*. The combined prose narratives contain lessons which will be new to some, familiar to others, and invoke at least a few memories in everyone. This book is a mixture of African American experiences and spiritualism and its content is ambit from the recent to as far back into the past, as we can possibly know. The stories are pictures of African American life in contrast. In each, not one, but a series of emotions and thoughts are rise to the surface; they all contain a common thread of reality that aides in binding the heritage of the African American community. Thurmon makes his stories familiar yet strange, surprising and predictable, loving and sensitive, real but fictitious, all the while conveying an underlying message of caring with a deep understanding of the descendants of Africa.

The Future and Other Stories demonstrates the newness of life's changes as seen through the eyes of a college student in Mississippi who is returning home, for a short visit, to Chicago. When the student arrives, he is exposed to the obvious changes (good and bad) in people he knows. In the story Corner Brothers, Thurmon paints a vivid picture of a deadly game of the streets and plays it out without stereotypical results. In Birth of a Memory, he produces powerful visions of African American music through the emotional and spiritual essence of the African past. Music as a record of African American life with all of its successes and failures is shown to be haunting and a powerful influence. Thurmon investigates the slowness of change, the tendency to cling to the status quo out of the fear of being wrong or the fear of being right. Because fear has such a paralyzing effect on African American progress this story contains a timely lesson.

His stories dissect, explore and challenge African Americans to see themselves in way they may have forgotten, causing the reader to scrutinize personal experiences and forcing an acknowledgment of cultural connection. They give hope to those who feel the weight of lonesome resistance and they give initiative to those who need a little nudge. Thurmon's writing puts new strength at the disposal of the Africa American community and will help to keep alive the diversity of its unique ability to convey personal tales; he seems to relish the prospect of using that ability as a catalyst to stave off African American cultural destruction. He writes with seemingly equal ease about adult situations as he does about the lives of adolescents. Within the stories, there are morals to be learned or renewed at every age level. Aside from the vision provided by the narratives, there is humor, anger, pity, love, strength, and unity in Thurmon's writing. There is no complicated style, no verbosity, no technical jargon, and no overly intellectual pretensions; there is only simple form, which allows everyone to taste the fruit of his work.

Peter Tompkins

Secrets of the Great Pyramid (K***)**

Peter Tompkins
ISBN: 060906316
Harper & Row

The Great pyramid is the largest Egyptian pyramid ever built. Pharaoh Cheops is believed to be responsible for its construction. It is a one-mile square structure, which contains more stone than all of the cathedrals, churches, and chapels built in England since the time of Christ. *Secrets of the Great Pyramid* investigates in great detail the plunder, exploration and examination of the pyramid of Cheops.

Askia M. Touré

From the Pyramids to the Projects: Poems of Genocide and Resistance! (PO***)**

Askia M. Touré
ISBN: 0865431361
Africa World Press

To say that Askia Touré knows the power of the written word is an exaggerated understatement. With his poetry he has magnified that power, structuring words, with deep Africentric cultural meaning in a fashion that ignites the passion of the mind, heart, and spirit, while delineating and defining the conditions, challenges, and aspirations of not only black America but people worldwide. The rhetorical shrewdness and sophistication of this poet is at once endearing with overtones of parental essence.

In Part I: Menticide (Cultural genocide) The Destruction of Black Minds, Touré starts by presenting poetry that alludes to dilemmas – obvious and obscure- that plague the black community. Although he cannot detail every problem, he manages to create a powerfully descriptive picture using nine poems and one commentary. He conjures up visions of Voduh's Baron Samedi as a representation of the destructive powers that lure Africa's descendants away from concentrating on the importance of self. Samedi's power, equivalent to the ultimate destruction of mind, body and soul seems to represent the negative external forces which have, overtime, become nested in the fanatical fascination black males have for so-called, "yellow, red-bone, and dark white" black females. He also conveys an attitude of self-love that many of these females have for themselves based solely on skin color. In Cocaine: Freedom/Style: 1986 he compares the side effects of cocaine usage (sniffles, running eyes, and noses) to the same symptoms when caused by the sadness invoked when the suffering of African people is revealed.

What's Love Got to do with It? is a sobering look at one aspect of the distortions involved in the relationships of black females and males. This poem is particularly interesting because the distortions are used to validate their own existence. Once validated, they lead those ensnared into the equivalent of a living hell on earth.

Part II: Devastation: The Hooves of the Horsemen, speaks of the coming of adversity and the shared need by all of Africa's children to combat it. From the past devastation of invading hordes to present day ambushes via diplomacy, Touré lays open this recurring event in the lives of African people. He vividly portrays the consequences of not preparing black children for the many negative concerns they will encounter as minorities in western society. He singles out children as the saviors of black dignity because they are "the living embodiment" of any chance for a better future. In a more modern sense, he puts the stamp of French, German, English Belgian and Dutch interference on the African continent in context with their infamous deeds. He attacks the mind such that it feels the pain, anguish, and rhythm of life under bondage in Europe, the Caribbean, South and North America, and he exudes the joy of knowing of those who have been and are in the vanguard of the continuous struggle of black liberation the world over –Wells, Bethune, Garvey, Moore, Parks, Diop, Hilliard, Rogers, and Woodson. The power of the poems in this section transcends traditional inter-ethnic boundaries and coalesces into a major melding of black experiences.

In the third and final part: Bennu/Phoenix: Rebirth: The Naked Sword of Resistance Touré ushers forth a mixture of new age poetry combined with a hint of old Black standards. From Damballah to Christ he draws striking parallels that show that one is a corruption of the other. He projects the lives of millions into a few powerful words to be immortalized forever, and leaves this section with a poem of promise. A promise built upon hard work and awareness by a people who must not wait to be liberated but who must liberate themselves. He makes no apologies, nor does he try to assimilate his work into a more Americanized view to appease those who suffer from insecurities.

It should be said that the poems, essays and notes in *From the Pyramid to the Projects*, are intensely interesting and contain very gratifying and enlightening information. They are a marvelous source for keeping in touch with one's ethnic, intellectual and emotional bases, however, it is each reader who will ultimately interpret and determine the inner most depth of meaning of each poem.

C.F. Volney

The Ruins, or, Meditations on the Revolutions of Empires: and the Law of Nature (H*)**

C.F. Volney

ISBN: 0933121520

Black Classic Press

Volney's *The Ruins*, a search toward unraveling the mysteries of the universe and understanding man's role in it, would be unremarkable in the annals of African history had he not stated that Africans laid the foundation for civilization. Such a statement, particularly in the late 1700s, was radical indeed since it was diametric to the beliefs of most of western civilization. The American version of his work was modified to suit the ideologies of a culture resting on the backs of enslaved Africans. It was later corrected. The power of Volney's research and writing can be summed up in the following statement:

...There a people, now forgotten, discovered, while others were yet barbarians, the elements of the arts and sciences. A race of men, now rejected from society for their sable skin and frizzled hair, founded on the study of the laws of nature, those civil and religious systems which still govern the universe.

Martin de Porres Walsh

The Ancient Black Christians (RE*)**

Fr. Martin de Porres Walsh, O.P.

ISBN: n/a

Julian Richardson Associates

This publication explains that the black church did not begin in the 18th century A.D. as is so widely believed. *The Ancient Black Christians* tells that the oldest Christian country in the world has largely been ignored or had its role in early Christian development distorted in modern books written on the subject. The contributions of black people to Christianity have been many: Black saints, African missionaries in pagan Europe and at least three popes, etc. *The Ancient Black Christians* is engaging reading for anyone having a casual or serious interest in theology.

Eugene Walton

A Memo to America: From Gratz v. Bollinger to Reparations: The Next Big Issue in American Society (AA**)**

Dr. Eugene Walton

ISBN: 1593300875

Aventine Press

A Memo to America: From Gratz v. Bollinger to Reparations the Next Big Issue in American Society is an interesting compilation of ideas in support of reparations for the African American community. Walton explains American history in the context of the social backdrop that has led to the current debate and denial of reparations for the descendants of African slaves. He examines the outcome of the Civil Rights Movement and details some of the flaws that have, over time, made it ineffective for African Americans to demand reparations due to the misapplication of its original intent. Walton takes the many proposed resolutions for reparations and the confusing maze of ideas and returns them to their simplified state –overdue payment for past work performed.

His explanation for understanding the American political system as a Banquet of “Who Gets What, How and When” is an excellent description for simplifying and connecting the many layers of government to its various participants. He examines the importance of being a participant at the banquet and forcing reparations on to the agenda of American politics, and reminds the reader that those who do not participate rarely if ever get to share in the banquet feast. His description of the feast is also useful to reaching, with simplified understanding, the maximum number of readers. The text provides a framework for steps to be taken so that idle bystanders can begin the process of working their way toward developing the tools needed to get reparations.

Walton explains the importance of the reciprocal relationship that network television and the Civil Rights Movement shared. He tells the reader that such a relationship is unlikely to reoccur; however, in the future he sees technology as a means to achieving a similar relationship. His examination of Affirmative Action is discussed by introducing an African American diner to the “Who Gets What” banquet table. Initial discussion at the banquet are often stereotypical in nature, but they move on to debunk prevailing views entrenched by history and tradition and prepares the reader to be ready for like challenges in the future.

Walton details the connection of the demands of white women to become co-beneficiaries in Affirmative Action by demanding that the word “sex” be added to “race, color, religion or national origin.” In other words, they piggybacked on the efforts of the African American struggle for equality. For example, then Congresswoman Martha Griffiths stated,

And if you do not add sex to this bill, I really do not believe there is a reasonable person sitting here who does not by now understand perfectly that you are going to have white men in one bracket, you are going to try to take colored men and colored women and give them equal employment rights, and down at the bottom of the list is going to be a white woman with no rights at all.

The eventual political coupe of the terms “minority and women” diminished the power of Affirmative Action as stated,

By believing that women were an oppressed slave-like class, we extended privileges and advantages to women that had originally been designed to compensate for our immorality to blacks. For women-and only women-to take advantage of this slavery compensation was its own brand of immorality.

Former President L.B. Johnson attempted to rectify the shortcomings of including white women in the Civil Rights Act of 1964 by issuing Executive Order 11246. This victory for the African American community was short lived because the women’s organization NOW became instrumental in having the president issue Executive Order 11375 that finalized the class of beneficiaries of Affirmative Action as “minorities and women.” Thus, Affirmative Action became a shell of its original intent.

With the inclusion of new diners at the banquet of “Who Gets What,” Walton examines the business as usual dynamics that are historical in American politics. To do this he uses an African American diner as the counterforce to demonstrate the hypocrisy of law, particularly laws that relate to education, that does not distribute equitably the goods at the banquet. Nevertheless, even with some insightful discussion white opposition to Affirmative Action in education surfaces with a vengeance. Walton believes that this opposition was not about “quotas” but rather race.

As a final example of the imbalance in education and employment, Walton looks at a system whereby the talented are moved ahead based on their achievement - “meritocracy.” The discussion of meritocracy leads to a better understanding of the foundation on which reparations is based. He begins his discussion on reparations with an examination of *Gratz v. Bollinger*. He then moves on to the meaning of diversity as a non-race based solution.

Walton suggests a self-help-initiative approach as a starting point to bringing reparations (his narrowly tailored version: reparationslite) into the political arena. He outlines the requirements for “best chance” success i.e., 1) being informed, 2) preparing yourself to take action for reparations, and 3) taking actions for reparations. In the word of Dr. Walton, reparationslite is “...a limited solution that builds on programs that already exist....more tightly targeted as a replacement for the failures of Affirmative Action.” He envisions the process of bringing reparations into reality through a political agenda as a multigenerational process (three or more generations). He makes it very clear that the piggyback option or Affirmative Action is not an option for reparationslite.

Walton briefly describes education, employment, and economic development under reparationslite. He discusses the black self-image and ways to strengthen and project it on to the world He explains success-by-degrees as a method and methodology for combating frustration as well as redefining failure. This is an interesting and refreshing perspective for readers who may not be aware of their own internal power to define the world in their own terms. He closes with the importance of developing a personal defensive self-image.

From reparations to reparationslite, Walton has inked a primer for understanding the issue of reparations in the African American community. He does so with a writing style that lends itself to all levels of the community. In short, he has redefined traditional educational models of writing in order to reach the people who need this information most –the African American community. He pulls no punches concerning the cooption of Affirmative Action by white women and tackles the issue of “minorities and sex” as freeloaders on the back of the Civil Rights Movement. *A Memo to America: From Gratz v. Bollinger to Reparations the Next Big Issue in American Society* is a good starting point for those who need a broader background concerning reparations.

Francis Cress Welsing

The Isis Papers (AA/PS**)**

Dr. Francis Cress Welsing

ISBN: 0883781042

Third World Press

Racism, real or imagined, is generally written about using historical data as proof of its existence. Often, the psychology of racism is written about in great detail, its origin and maintenance. Psychologist, Psychiatrist and Social Scientist sometimes map mental and physical reactions to racism so that we can better understand how it affects us on the conscious and subconscious levels. Francis Cress Welsing combines historical data and psychoanalysis in conjunction with an extra dimension –her own unique theory. She integrates all three in order to explain the origins of racism and its continual perpetuation against what she calls *the Black collective*. Her theory is called, *The Cress Theory of Color-Confrontation and Racism*. In her definition of racism she states in part:

[its purpose is] ...to prevent white genetic annihilation on earth...

Although this is an oversimplification of Welsing's complete definition, it strikes at the core of her work. She peels back layers of racism in order to expose the basic neurotic drives for superiority she says whites' possess, and guides the reader through the major root causes of white racism. Cause 1 is stated as:

the repression of the initial painful awareness of inadequacy [lack of skin color],

and cause 2 is presented as:

transposing a given hostility from one group to another group.

After having set the parameters from which she is working Welsing examines alienation, anxiety, and narcissism as they relate to racism, and begins to decode the racial mythology and symbolism of western civilization. From the point of view of contemporary psychiatrists Welsing's view will most likely be seen as nonstandard. Her insights and views will be interesting to some and nonsense to others, but they will never be viewed as boring or trite. For some readers they are a fascinating and controversial, if not, mind boggling examination of racism. From beginning to end, Welsing contends that the basis for white racism is a psychological response to a lack of sufficient skin pigmentation (melanin), thereby, causing whites to evolve a global system designed to prevent white genetic annihilation.

With only a modest amount of thought, the reader should be able to figure out what problems such a system can cause for the world's nonwhite populations. *The Isis Papers* attempt to explain an action prompted by an unhealthy psyche is powerful in its approach, intriguing in its presentation and disturbing in its truths. *The Isis Papers* is not for the timid or the squeamish. It tackles head on the phenomena of racism and holds back little to lessen the impact of Welsing's view. *The Isis Papers* adds another perspective toward understanding racism [a black perspective]. If racism is to be fully comprehended within the African American community it must be examined, analyzed, and explained in terms of an Afrocentric worldview. Welsing has given that view a nudge toward a larger reality.

Chancellor Williams

The Destruction of Black Civilization: Great Issues of a Race from 4500B.C. to 2000A.D

(A*****)

Dr. Chancellor Williams

Illustrator: Murry N. DePillars

ISBN: 0883780305

Third World Press

It is important that two questions be answered before reading *The Destruction of Black Civilization*: What is history and what is wrong with many modern records concerning African History? The reply to the first question is history is a factual record, oral or written, of past events. The second reply is that due to the many missing pieces needed for the wholeness necessary to give validation to African history –any history for that matter- it can only be an incomplete statement of fact, interpretation, and assumption. Hopefully, assumption and

interpretation are based on objectivity. However, because this has not always been the case, African history has in many cases become over time –a record of pseudo history.

Examples of this can be better understood when one realizes that due to lost, destroyed and damaged artifacts, a fate that much of written history has suffered as well, the incompleteness of history is assured. History itself has shown us that objectivity is a very difficult thing to maintain while trying to subdue the experiences of the writer's culture. Cultural influence is a very strong force in guiding the pen of many historians. Therefore, it can be said that what we, in large measure, are actually being taught is African non-history. Non-history being an intermixture of factual data, oral and written, on which assumptions and presupposed conditions not supported by evidence exists.

If we examine these definitions carefully we will find that history has the option of being non-history depending on the assumptions made, the conditions presupposed and the interpretations given. The history of man is full of such examples. If, for example, the historian has external or internal influences that must be satisfied the conclusions drawn from historical evidence can be altered to satisfy the desire of such influences. The records are clear; this has already occurred. We can say that this methodology can account for many of the discrepancies in the writings of scholars who have read the same records, and viewed the same artifacts. It is important for the reader to be aware of these shortcomings so as not to blindly jump on the historical bandwagon that suits their taste without further investigation.

The best sages in the annals of historical documentation have at times succumbed to individual, localized, and nationalistic influences. It is also true that some of the most respected recorders of African history are Caucasians themselves: Assyrian, Hebrews, Greeks and Romans. Ancient historians appear to be less tainted by the fanatical racism that has affected some contemporary historians. They have come much closer to writing what they saw as they saw it, men like Diodorus and Plutarch. These ancient historians all refute the interpretations of African history written by many modern western writers. When African Americans consider that most of what they have been taught about history has been written from a Euro-American perspective, it is no wonder that Caucasians dominate the pages of ancient, not so ancient, and modern history –even in Africa. These men have systematically blanked out a large portion of African history. Considering the past, African Americans should not expect it to be any other way. The truth of the matter is that African Americans have a history just as interesting, compelling, profound, and more ancient than any people on earth. In *The Destruction of Black Civilization*, Chancellor Williams has made a tremendous stride toward performing the duty of the history discipline by producing a healthy yearning for historical information based on fact. Williams' work is an examination and interpretation of African history, with information of grave importance for all people of African descent. It is refreshing, imaginative, and revealing. Williams excels in drawing a picture of history that points to many tragic circumstances –natural and manmade- that lead to the eventual upheavals in African civilization throughout the Nile Valley and beyond. He presents examples that cover a period not less than 6,000 years in many different localities (26 nations). He also shows how divide and conquer tactics have been employed time and time again against African people who, for the most part, never learned the lessons of history and continued to repeat the mistakes of their past.

In addition, Williams correlates the events of African history to similar events that affect Africans and their descendants today. One of the things that make *The Destruction of Black Civilization* so remarkable is the clearness in which it is written, and as is most often the case the enormous well of knowledge formally unknown to many in the general public. The question most often asked is, if Africa had such great ancient civilizations in the past, what happened? Williams answers this question with astonishing authority backed by convincing evidence. One of the major facts not often mentioned in modern literature is the importance of mulattoes as a disintegrating factor in African civilization (amalgamation with Asians, Cannnites, Babylonians, Assyrians, Greeks, Turks, Arabs, Romans, etc.). The importance of Africans changing their names to those used by conquering groups is discussed with interesting curiosity. For example, the Africans Mahmud Kati and Rehman al Sadi wrote their famous histories in Arabic. They are often confused as being Arabians. The importance of this group is paramount and explained with logical arguments in *The Destruction of Black Civilization*.

The slave trade from ancient times to modern times is examined with a critical view toward causative factors in the downfall of many African civilizations. George P. Murdock, of South Africa, in *Africa –its Peoples and their Culture History* claims that whites came to an uninhabited Africa and Africans showed up later. Thus, Africans have no claim to the land occupied by whites. This is an example of history that has become non-history. Murdock further postulates that the Masai, Kushites, Pygmies, and Bantu are of Caucasian origin.

The major thesis of this work concerns the mass migrations caused by climatic conditions and invading hordes. They are discussed with great care and insight. The field studies involving oral history are most enlightening. The written records of the Greeks, Romans, Arabians, French, Belgium, Portuguese, and British all are used to support the rise and fall of one great African civilization after another. Chancellor Williams states:

...a continent-wide view of what happened to the whole by looking at typical situations –a people forever migrating, forever on the move, forever in flight from threats to survival... and new efforts at reunification and state-building all over again; but every decade of unsettled life, every decade of wandering over deserts, retrogression, of disintegration-decades of decline, and no newly established state was able to reach the levels of achievements of the past before it was engulfed either by the Islamic East or the Christian West... the 200 years between 1475 and 1675, the most critical in the history of the Blacks. It was during this period that the great noose of encirclement was completed and fixed and the Blacks of Africa found themselves hemmed in and threatened from all directions. This most critical period in the history of the race, I say, was such because this closing in on the Blacks from all directions was the beginning of the final death-blows to what remained of their own civilization.

Finally, it must be noted that Williams has done an outstanding job in portraying the relentless attack on Africans by the Portuguese, the Dutch and the British. Of course, most of the European countries participated and still do in the destruction of African civilization; however, the role of Portugal should be of prime importance in studying what, how and why the Europeans were able to claim Africa as their own. As noted in *Black Books Bulletin*:

Chancellor Williams – with a sword in one hand, and a sledge hammer in the other sneaks up on the unsuspecting Black reader attacking, slashing, tearing, thrusting, slugging, and knocking at sluggish Black minds, guilty Black conscience, traitorous Black hands and

shuffling Black feet. From start to finish, this book with each blow of historical reality, each slash of truth pushes the reader into the painful awareness that the Black man must save himself or be destroyed...

The Re-Birth of African Civilization (A*)**

Dr. Chancellor Williams

ISBN: 1564110575

U.B. and U.S. Communications Systems, Inc.

The Re-Birth of African Civilization is an inspiring and thoughtful treatise on restructured education as a foundation for social engineering as a positive force in restoring African values as the core principles of living during the African independence and post-colonial era. Williams has captured, in part, the hope and outlook of African people forcing and desperately seeking change in their lives. Nationalist fervor, Pan Africanism, and pro African enthusiasm are the driving forces and ideologies that have transformed Africa into an era of decolonization. Williams' research, interpretations and overall conclusions are only as important as the vision of those who have assumed Africa's new roles in leadership.

Today the transition from physical colonial rule to African leadership has passed. We have had decades to contemplate and observe and review. Enabling us to view the path(s) that have been taken since the wave of African independence swept across the continent. However, the focus of *The Re-Birth of African Civilization* is "then" as opposed to "now." Williams makes "then" a reality complete with excitement, tragedy, spirituality and hope for an African future unrestricted by colonial rule or policy. He brings to the fore the sagacity, thinking, and practices influenced by capitalist democracy, communism and socialism and proclaims each singularly unfit as an ideological framework for moving African nations forward toward a higher more refined civilization. He concludes that Africans must forge their own destiny in the form of a cooperative democracy using the cultural values it already possesses.

However, his specific concern is education and its advancement throughout the continent. He deconstructs African education (the mission school system) and demonstrates with clear examples how and why colonial controlled education was never intended to enlighten or prepare millions of Africans for a future of enriching opportunities and possibilities that could support the growth and expansion of human potential, improved ways of living and interactions on the world stage as equals among men. He suggests, in no uncertain terms, that mission schools promote rote learning with little concern for comprehension and assumed the role of overseer for the production of individuals that would not threaten colonial rule, class systems, racism and the economic exploitation of Africa. Understanding these processes and their function in colonial Africa is paramount in understanding the current state of African political governance today

The Re-Birth of African Civilization is the result of a ten year study of the Africa school system with the goal of determining if the colonial education system with attending mission schools would meet the needs of an Africa in the midst of social, political, economic and spiritual transition. Williams work has been called revolutionary due to the fact that he admits his objectivity was often nonexistent. He also admits that he is biased in favor of opportunity for all and prejudiced toward social, political and economic arrangements that do not make available opportunity for all who participate in and are impacted by such arrangements. It is with this

honesty that he examined the situation in Africa and took a stand against artificially induced inequities between colonial powers and the people of Africa.

While education dominates, *The Re-Birth of African Civilization*, the enormity of working out a plan for restructuring an educational system encompasses a wide range of fields of study of which segments must be included, if only briefly, as background information and supporting data in order to give the reader a fuller understanding of the importance and complexity involved in performing such a task.

The primary localities for the study were Ghana and Nigeria. It was in Ghana that the African opinion survey was initiated and overseen by one of its Education Officers, teachers, et al. The initial defect in the survey was that the respondents were educated and literate individuals—generally, the African elite. Thus Williams and his team took three years interviewing other segments of the population, particularly the illiterate (a slow and daunting process made even more difficult because sixty-eight native languages are spoken in Ghana) in order to gain a more accurate picture of the views, beliefs, feelings and thoughts of African people.

Taken as a whole *The Re-Birth of African Civilization* is an excellent overview of the transition in Africa from colonialism to independence along with well thought out suggestions for a new educational structure. Moreover, it is a flexible framework toward nation building.

There is; however, one important concern in the writing of *The Re-Birth of African Civilization* and that is: the use of the word primitive when describing things African. If in fact the term is used to mean—characterized by simplicity or crudity; unsophisticated—it is a misnomer. If it is used to mean—of or pertaining to an earliest stage or original stage or state—this too is mostly a misnomer. In both cases one would have to make a comparison based on a standard that is believed to be superior to African practices. Therefore, such usage smacks of ethnocentrism—a common fault of western writers. If, in fact, the meaning is a reference to a time before a people had established a written record—it is acceptable. Western trained minds seem to miss the point that human tradition, habits, actions and thoughts are prone to diversity. There is rarely one competent way to deal with a problem or challenge. African culture is different in traditions, habits, actions and thought than western culture. Different in and of itself is not primitive.

The Re-Birth Of African Civilization Word List

Absolutist – an absolute doctrine, principle or opinion

Accretions – growth or increase in size by gradual external addition, fusion, or inclusion

Amiability – friendliness

Contradistinction – distinction by contrasting or opposing qualities

Fiat – decree

Hereditary – having title or possession through inheritance

Implacable – incapable of appeasement or mitigation

Indisposition – aversion

Inspid – lacking excitement, stimulation, or interest; dull

Intercession – mediation of a dispute

Internecine – mutually destructive; ruinous or fatal to both sides

Obtuse – lacking keenness or quickness in comprehending or discerning

Opprobrious – expressing or carrying a sense of disgrace or contemptuous scorn

Pan Africanism – of or pertaining to all of Africa

Pell-Mell – in a jumbled confused manner

Perdition – the loss of the soul; eternal damnation

Probity – complete and confirmed integrity

Quiescent – inactive, still, dormant

Subsumes – to classify in a more comprehensive category or under a general principle

Surfeit – an excessive amount

Utilitarian – stressing the value of practical over aesthetic qualities

Veracity – conformity to truth or fact

Amos N. Wilson

The Falsification of Afrikan Consciousness: Eurocentric History, Psychiatry and the Politics of White Supremacy (A/AA/H/PS/RA**)**

Dr. Amos N. Wilson

ISBN: 1879164027

Afrikan World InfoSystems

The Falsification of Afrikan Consciousness is composed of several lectures delivered by Dr. Wilson in the mid and late 1980s. These lectures, draw upon his expertise and experience in the fields of social work and psychology. In part 1, Wilson discusses the history, mental health relationships, and sociopathology of white supremacy. He contends that because history is written by the victors of conflict (war) it defines the rationalization for oppression as well as the psychological identity of the oppressed. He explains how an imbalance in power relations between the oppressed and their oppressor allows such oppression to continue and be maintained, through time.

Wilson begins by explaining the European historiography of oppression from an Afrikan centered perspective. He argues that the strength and weakness of law and how laws (fair

housing, anti-discrimination, civil rights, voting, etc.) are an illusion for the maintenance of white supremacy. He states:

Fairness rests not in laws but in the activities of people and in the attitude and consciousness of people.

Therefore any change in attitude or consciousness effectively changes the force of law. Law does not equate to justice and should not be the focus of perceived victory when civil rights and other related legislation regarding human rights is passed. It is the action and consciousness of people that should be the indicator for determining fairness. Thus, as has been observed historically, laws unenforced are meaningless.

Wilson provides interesting discussion concerning the importance of studying history in a manner that is a challenge to the power of the existing dominating operators. He argues that history shows previous missteps and also helps to clarify what action to take in the present. He states that history cannot be separated from the present because it is the basis of present action. He then examines the connection between history and economics, psychology (social conditioning and power relationships), education, language, mythology and societal amnesia. Mythology and societal amnesia are both profoundly important and gives an introspective view of group as well as individual dynamics. Lastly, Wilson discusses history used as a manipulator of time and history and wealth creation. He outlines the role of each and explains they serve to maintain the status quo. He also gives examples of people who through their own initiative and/or tradition have been able to bypass the financial structures that have often been detrimental to economic expansion in the Afrikan and Afrikan American communities.

In Part II Wilson compares Black psychology to White psychology and notes the major differences. He tackles Eurocentric political dogmatism as it relates to criminal justice and the mental health of Afrikan people and he explains how behavioral tendencies are a product of personal and collective histories, and, more importantly, how they manifest in one's actions and reactions to certain stimuli. He notes that even when one has repressed parts of their history the effects of such repression can be significant in that social, intellectual and technical skill can be diminished. Thus, individual and group consciousness can be dramatically influenced by manipulation and/or the accuracy of historical experience. In the words of the author:

To manipulate history is to manipulate consciousness; to manipulate consciousness is to manipulate possibilities; to manipulate possibilities is to manipulate power.

An important factor in discussing the psychology of an individual or group that is oppressed is to understand that by-and-large the history of the oppressed is written by the oppressor. A history so written molds the psychology of the oppressed as well as the oppressor. Wilson contends that biased or false history aides in justifying White Supremacy. He further states, that major ongoing problems within Afrikan and Afrikan American communities can be viewed as social and political necessities. The reasoning behind this statement is intriguing and logically thought out. Wilson goes on to explore the psychopathology of the oppressed under the subheading of "Insanity as a Model of Sanity." He makes some interesting points and in doing so enlightens the reader to some of the complexities of human psychology. One of the more reflective topics presented addresses the politics of diagnosis. It demonstrates clearly the self-perpetuating fear that accompanies White supremacy and how, it too, is a system of repression.

In part three Wilson discusses the political psychology of Black consciousness. The discussion includes labeling as a form of social control, the medicalization of Afrikan social problems, and ethnicized and Educative Psychotherapy.

The Falsification of Afrikan Consciousness is an interesting look at Black psychology as it relates to White supremacy, its source, influences, and maintenance. Wilson simplifies some of the technical hurdles encountered by the novice to psychology and provides an enlightening read. The only oddity encountered in *The Falsification of Afrikan Consciousness* is in the style of its writing. It tends to vacillate between academic and common writing styles. Nevertheless, it makes for captivating reading of the push and pull of White supremacy on the psyche of Afrikan and Afrikan diaspora people.

The Falsification of Afrikan Consciousness: Eurocentric History, Psychiatry and the Politics of White Supremacy Word List

Aberration – a disorder or abnormal alteration in one's mental state

Aegis – weapon of Zeus and Athena. It possessed the power to terrify and disperse the enemy or to protect friends

Analgesic – a class of drugs that relieve pain

Approbation – an expression of warm approval; praise

Arrogate – to take or claim for oneself without right

Ascription – assigning some quality or character to a person or thing

Atrophied – a wasting or decrease in size of a body organ, tissue, or part owing to disease, injury, or lack of use

Cognitive Dissonance – the psychological tension that occurs when one holds mutually exclusive beliefs or attitudes and that often motivates people to modify their thoughts or behaviors in order to reduce the tension

Concomitant – an event or situation that happens at the same time

Consonant – being in agreement or accord

Culpability – the condition of blameworthiness

Dogmatism – arrogant, stubborn assertion of opinion or belief

Egalitarian – affirming, promoting, or characterized by belief in equal political, economic, social, and civil rights for all people

Egocentric – regarding everything only in relation to oneself; self-centered; selfish

Epiphenomena – a secondary phenomenon that results from and accompanies another

Euphoriant – a drug that tends to produce euphoria

Fatricide – the killing of one's brother or sister

Fulcrum – the point or support on which a lever pivots

Hedonistic – the doctrine holding that behavior is motivated by the desire for pleasure and the avoidance of pain

Hegemony – the predominance of one state or social group over others

Menticide – the mental genocide practiced against Afrikan people

Immanent – existing or remaining within; inherent; restricted entirely to the mind

Imperialism – the extension of a nation's authority by territorial acquisition or by the establishment of economic and political dominance over other nations

Inculcate – to impress (something) upon the mind of another by frequent instruction or repetition

Indomitable – incapable of being overcome

Inhere – to be an inseparable part (of)

Mania – a manifestation of bipolar disorder, marked usually by high energy, racing thoughts, irritability, and rapid speech

Modal – of, relating to, or characteristic of mode or manner

Neurosis – a functional disorder in which feelings of anxiety, obsessional thoughts, compulsive acts, and physical complaints without objective evidence of disease, occurring in various degrees and patterns, dominate the personality

Normalization – the policy of offering mentally or physically handicapped people patterns, conditions, and experiences of everyday life as close as possible to those of nonhandicapped people, by not segregating them physically, socially, and administratively from the rest of society

Ostensibly – represented or appearing as such

Ostracism – the act of banishing or excluding

Pathogenic – capable of causing disease

Pragmatic – dealing or concerned with facts or actual occurrences; practical

Psychohistory – the psychological result of undergoing certain historical experiences; a psychological or psychoanalytic interpretation or study of historical events or persons

Psychopathology – the study of the origin, development, and manifestations of mental or behavioral disorders

Psychosis – an acute or chronic mental state marked by loss of contact with reality, disorganized speech and behavior, and often by hallucinations or delusions, seen in certain mental illnesses

Psychotherapy – the treatment of mental and emotional disorders through the use of psychological techniques designed to encourage communication of conflicts and insight into problems, with the goal being relief of symptoms, changes in behavior leading to improved social and vocational functioning, and personality growth

Psychotropic – affecting mental activity, behavior, or perception, as a mood-altering drug

Recalcitrant – stubbornly resistant to or defiant of authority or guidance

Somnambulistic – a condition that is characterized by walking while asleep or in a hypnotic trance

Shorn – A past participle of shear

Tontines – an investment plan in which participants buy shares in a common fund and receive an annuity that increases every time a participant dies, with the entire fund going to the final survivor or to those who survive after a specified time

Torpid – sluggish, lethargic, or inactive

Jay Jay Wilson & Ron Wallace

Black Wall Street (AA*)**

Jay Jay Wilson & Ron Wallace

ISBN: 1882465008

Black Wallstreet Publishing

Let's get right to the point –*Black Wall Street* is an excellent story, a tragic piece of American history, and to a lesser extent a reality check. Wilson and Wallace have taken a segment of American and African American history and presented in a fashion that eliminates the “I need to remember dates, places and people feel.” It is entertaining. Maybe the book is too much so because this is a true story. It is a tragic story. It is a story that should have never unfolded had the reality of America been the same as the professed ideology of America.

The location was Tulsa, Oklahoma. The time was the early 1900s. The people were some of the most prosperous in the United States of America and most of them were of African descent. A conflagration of Blacks, Indians, and Jews ran their own bus line, had their own hospitals, schools, hotels, retail stores, a bank, nightclubs, restaurants, and even a movie theater (a very big deal at the time). What happened to this community, commonly called Black Wall Street, is an American tragedy of utmost importance. It is the story of the bombing and burning of an American city.

Milford Wolpoff and Rachel Caspari

Race and Human Evolution: A Fatal Attraction (AE/P/RA***)**

Milford Wolpoff and Rachel Caspari

ISBN: 0684810131

Simon and Schuster

Race and Human Evolution is a story of the evolutionary development of the human species. It concerns itself with questions like: how did humans reach their present state of development, how evolutionary pathways work and by what combination of these pathways human ancestors evolved, how did different races come into existence. Finding the keys that unlock these mysteries is a slow and time intensive scientific process.

As the scientific community seeks to determine the answer(s) to these and other questions about evolution it must be careful not to taint discovered information with sociopolitical influences and

the collective academic ignorance that faces each new generation –a difficult task at best. This is true in part because of the quixotic nature of many relationships skewed by behaviors and perceptions that have been influenced by tradition, politics, religion, social location, economics and race. Nevertheless, science continues to advance at a snail’s pace as it navigates these socially constructed pitfalls.

Thus, *Race and Human Evolution* is also an examination of scientific approaches mired in all of the human psychological trappings that make for intriguing debate. And even then the ambit knowledge of this discussion is restrained contemporarily by applied technology (physics) and anthropological, chemical and biological epistemologies. Therefore, *Race and Human Evolution* can be viewed as a gateway for public consumption and understanding between the hypotheses, theories and facts of human evolution. More specifically *Race and Human Evolution* compares and contrasts monogenetic and polygenetic theories with emphasis on Multiregional Evolution Theory vs. Eve Theory.

The Multiregional evolution hypothesis argues modernity was approached over a long time period as successful new features and behaviors appeared in different places and spread across the human species as people migrated or exchanged genes. It posits an ancient origin of the human species and regional differentiation. Eve theory, based largely on mitochondrial DNA analysis (mtDNA) or Out-of-Africa theory as it is sometimes called assumes that humans became modern because modernity appeared in one place –one modern population expanded because of its advantages and replaced all others. Thus, it implies the human species is very young, appearing with the advent of the so-called modern humans.

The controversy over these two theories is largely a reflection of different scientific philosophies, linked to ideas about race through their treatment of variation. At bottom, *Race and Human Evolution* is simply a detailed comparison of various polygenetic and monogenetic theories of the origin of man interlaced with the above mentioned social influences.

Polygenism assumed humanity was attained separately and at different times by different races. Those who achieved their humanity earliest were more evolved (modern) and therefore all others were more primitive (less than human). Why is this important? Historically this train of thought was used to justify racial inequality. The results of this type of thinking can be seen in the history of African people worldwide. This idea remains as intransigent today as it was in the past - functioning as the basis for social dysfunction, maladaptive behavior, and sociopolitical discourse rooted in racist beliefs albeit in a more covert form.

Monogenism assumed that humanity and other human traits evolved across time in different places but were genetically transmitted throughout the human species via contact. In other words no replacement is involved and humans as a species evolved together toward modernity. Scientifically, it can be demonstrated that the long road to humanity began in Africa and spread to the rest of the world. This line of thought links all human variation to a singular evolutionary model that shares. Therefore the question surrounding this debate is how this occurred. By examining multiple origin theory and associated views that ascribe racial variation to history and contrasting them with single origin theory that attributes racial differences to adaptation *Race and Human Evolution* provides fertile ground for understanding each argument.

For many readers the language rubicon of several science disciplines must be breeched in order for *Race and Human Evolution* be enjoyable –paleontology, genetics, physical anthropology and biology. Fortunately, this is not very difficult. A glossary is provided to assist with the more taxing concepts. Thus, if the reader has even a slight interest in the topic it is well worth the involvement.

Carter G. Woodson

The History of the Negro Church (RE**)**

Carter G. Woodson

ISBN: 1290103232

HardPress Publishing, Inc.

This volume has stood the test of the years in scholarship, charm, understanding, sound research and historical presentation. The author is easily readable and profoundly acute in his analyses of significant ministerial leadership and major events from slavery to freedom as they relate to the response and actions of the black church. Woodson fills the demand for a succinct account of the early religious development of the Negro in the United States of America.

The Mis-Education of the Negro (AA/E***)**

Carter G. Woodson

ISBN: 0404160271

Ams Press, Inc.

The Mis-Education of the Negro is one of the most important books in the history of African diaspora people and African American Studies. Woodson could not have made a greater contribution to his people. The text explores the genesis of black education in America and how it has done more harm to the masses of black people rather than help. Numerous examples are cited which support the contention that if the slave master controls the education of the slave, then the slave will always be educated to work for the benefit of the master rather than for him/herself.

The Negro in our History (AA*)**

Carter G. Woodson

ISBN: 1290572631

HardPress Publishing, Inc.

The Negro in our History is a comprehensive work on the history of African Americans. It covers many aspects of the African American experience ranging from the Atlantic slave trade up through modern human rights movements of the twentieth century. The text is well illustrated with many rare photos depicting the continuing struggle of African Americans for justice and equality.

Bobby E. Wright

The Psychopathic Racial Personality and other Essays (PS***)**

Dr. Bobby E. Wright

ISBN: 0883780712

Third World Press

The Psychopathic Racial Personality addresses very important African American social issues in each of its four essays. Essay 1 defines and explains The Psychopathic Racial Personality in terms that are clear and concise. Wright has taken a subject which because of its conceptual and technical nature is generally well understood only by those who have been trained in psychology or a related field and made it accessible to those of us who have not been so trained. In essay two Black Suicide: Lynching by any Other Name is Still Lynching, Wright questions commonly held classifications and definitions of suicide. His analysis will give new insight to a very tragic problem. Essay three A Psychological Theory of Educating the Black Child, and essay four, The Black Child: A Destiny in Jeopardy, state the importance of developing a black social theory, understanding the three stages of a child's intellectual development, the need for black independent institutions and the importance of black culture. The message this book presents should be ever present in the minds of all Black people.

Thomas A. Wright

Business Straight Talk for the African American Entrepreneur (EC**)**

Thomas A. Wright

ISBN: n/a

Special Publications, Inc.

Many African Americans dream of one day owning their own business. Some even take positive steps to set their dream into motion. Sadly enough, far too many of these enterprises fail within the first year. Why? What are the basic problems African Americans face that can cause dreams to fall apart? How can these problems be overcome? There is no definitive answer to ensure the success of every African American business; however, there are some basic business principles that must be understood and executed in order to give your business the best possible chance for long-term survival. Wright discusses these principles in his book, *Business Straight Talk for the African American Entrepreneur*. He writes with insight gained from experience and explains the important business practices needed to avoid certain business disasters. He begins by discussing some realities that African Americans must deal with on a daily basis when attempting to participate in our capitalistic system. First, he explains that African Americans must accept that it is difficult for them to become part of a system, which routinely leaves behind many minorities without any degree of hope. Then, African Americans must be aware of the negative perceptions that exist toward businesses owned and operated by ethnic groups. Not until African Americans are conscious of these negative perceptions and social stereotypes can they begin to eliminate them and positively integrate themselves into the business arena. Wright states,

compared with the experience of African Americans, Caucasian minorities have not experienced a great deal of opposition in finding their way into the free enterprise capitalistic system, particularly Jewish Americans and those from eastern Europe.

Wright makes a fastidious examination of the Asian community's use of politeness and courtesy in business and points out some positive qualities that other minorities bring to their business dealings, adding that African Americans would do well to adopt those practices and discard negative baggage which tends to stifle business. He looks at the most common complaints African American businesses have, and then does something that is becoming increasingly more uncommon among writers –he suggests possible solutions. The solutions section is well-worth reading, understanding and putting to daily use. He looks at the importance of job creation and condemns attitudes that allow minorities to believe they have no viable skills or creative ways to make a living in America. He suggests that African Americans need to stop thinking in terms of working for someone else. While there is nothing inherently wrong with being an employee, it has limitations. These limitations can be overcome if you work toward the goal of being the employer.

Wright's ideas concerning African American businesses and the African homeland are extremely inviting. He says, Africa is a business gold mine. It is and should be up to African Americans to forge new business relations in all areas of free trade with African countries. Thinking big is one of the keys to doing business internationally. Coal, oil, rare minerals, copper, gold, silver, diamonds, fruits, vegetables, textiles, and many other goods and services should be looked upon as a potential financial Mecca. Why not consider making the connections needed to supply and buy from the African continent? Moreover, millions of hours of physical and mental effort are spent by African Americans to make other ethnic groups wealthy. This energy could be focused on making Africans and African Americans wealthy. It is a lot of work, but it must be done.

Business Straight Talk for the African American Entrepreneur is a blunt, straightforward discussion of the pitfalls and enormous potential of African American business. Its most valuable quality is that it is written on a level that allows almost everyone to comprehend its contents. If you are in business now, or intend to start your own business, read *Business Straight Talk for the African American Entrepreneur*.

Malcolm X

Malcolm X: On Afro-American History (AA/H**)**

Malcolm X

ISBN: 0873485920

Pathfinder Press

100 million Africans were uprooted from the continent. At the end of slavery, you did not have 25 million Africans in the western hemisphere. What happened to the 75 million?

This excerpt from *Malcolm X: On Afro-American History* is typical of Malcolm's penetrating questions. Many people grew up in the 1960s loving Malcolm X and his speeches on Afro-American history. Even though Malcolm was perceived as a radical by much of the news media

those who understood him felt that militancy was needed as a means to speed up the process of social equality. We now know, some 35 years later, Malcolm X's speeches were not militant. What made Malcolm seem militant were his fiery speeches especially when he was saying in public what many African Americans were afraid to say. And for many he was teaching what they had never been taught before. Malcolm's greatest gift was his ability to explain the complicated events of history in a simple manner. *Malcolm X: On Afro-American History* is proof of his uniqueness of expression. This is an excellent book with excerpts of Malcolm's speeches and has been expanded to include pictures and illustrations.

Malcolm X: Talks to Young People: Speeches in the United States, Britain, and Africa

(AD/H****)

Malcolm X

ISBN: 0873489624

Pathfinder Press

This booklet gives the reader insight into a man who though revolutionary in his ideas was a great asset to the continuing struggle against oppression the world over. The evolution of Malcolm's thinking can be glimpsed by reading the second of three excerpts from speeches contained in this text. Malcolm X reawakens the reader's awareness of the necessity for unity among all people who abhor oppression.

Samuel F. Yette

The Choice: The Issue of Black Survival in America (AA***)**

Samuel F. Yette

ISBN: 0911253017

Cottage Books

There exists, on the shelves of bookstores, information which relates directly to the African American experience. This information is interesting and makes excellent reference material because it is profound in knowledge and wisdom. Occasionally there exists information so important that it contains the above attributes and more. *The Choice* contains such information. Its message is clear, logic sound, and revelations shocking. It is the story of African American survival in the United States of America and the parallels of two wars; one waged against the people of Indochina and the other against African Americans in the United States. What then is the choice that must be made? It is accommodation or extinction.

The Choice is a continuing barrage of political life at all levels and the damning effects of this political maneuvering on America's minorities. It provides information which many African Americans are not aware of in reference to federal hunger programs, job programs, programs designed to assist the poor and needy. In addition, it exposes the powerful so-called American rice cup politicians and their involvement in impeding some of the programs mentioned and their involvement in prolonging the war in Indochina. *The Choice* is a many sided view of a turbulent time in American history. It demonstrates, through example and with horrifying effect, the steady

inclination of American politics to move toward a police state and is a compelling story of the political forces that shape your life.

The so-called “powers that be” are laid open for examination. With factual data, and analysis *The Choice* invokes deep emotional response when revealing to the reader the depth of conscious decisions that are made to purposely deprive select groups of Americans their rights under the constitution. On June 14, 1964 a Labor Department press release from a lecture by Labor Secretary W. Willard Wirtz read in part:

we are piling up a human scrap heap of between 250,000 and 500,000 people a year, many of whom never appear in the unemployment statistics. They are often not counted among the unemployed because they have given up work and thus count themselves out of the labor market....The increase has been sharpest among non-whites, increasing from 5.3 percent to 8.2 percent.....

Who then makes up the vast majority of this so-called human scrap heap? How, why and when did they become obsolete in the eyes of American politicians and those with inordinate amounts of power and authority? Yette begins in the introduction by examining Mr. Wirtz’s *human scrap heap*. He then shows how plans began to emerge in government which if carried to conclusion would lead to the total destruction of the so-called obsolete groups in American society. As an example Yette quotes the recommendations of former President Johnson from the House Un-American Activities Committee (HUAC) chaired by Louisiana Democrat, Representative Edwin E. Willis. The committee recommended this solution for dealing with riots in America’s ghettos.

- 1) A curfew... on the isolated area...
- 2) during the night ... patrol the boundary lines ...attempt to control the streetsin open combat they (guerrillas) would be readily suppressed
- 3) ... civil liberties would have to be suspended, search and seizure operations would be instituted...
- 4)control and organization of inhabitants... under such a system movement would be proscribed...
- 5) ...the police agencies would be in a position to make immediate arrests, without warrants, under suspension of guarantees usually provided by the constitution.
- 6) ...the McCarran Act provides for various detention centers to be operated...
- 7) ...guerrillas operations as presently envisioned by certain communists and black nationalists would be impossible to sustain...revolutionaries could be isolated and destroyed in a short period of time.

The information contained in *The Choice* is must reading for all African Americans. It has all of the elements of a fascinating fiction novel but it is not fiction; it is reality. Yette has worked as a reporter for the Afro-American and Dayton Journal Herald newspapers; associate editor of *Ebony*, and Washington correspondent for *Newsweek* and as a columnist for the *Miami Times*, the *Philadelphia Tribune*, the *Richmond Free Press*, and the *Tennessee Tribune*. He has also served as information director at Tuskegee Institute.

Howard Zinn

A People's History of the United States (H***)**

ISBN: 0060907924

Howard Zinn

Harper & Row Publishers

A People's History of the United States is a history of selected events beginning with the arrival of Christopher Columbus to the so-called New World up until the late 1970s. It highlights the circumstances of each event and provides perspective from the point of view of resistance toward advancing Imperialism, colonialism, and governmental controls employed by the powerful, rich, and often better organized segment of the population. It is most often referred to as "revisionist" history because it challenges the traditional, and almost always incomplete, storyline of historical events as taught throughout the United States of America. Zinn makes no apologies for his biased account of United States history because as he says, "...the mountain of history books under which we all stand leans heavily in the other direction." The nomenclature, "revisionist," when referring to Zinn's work is actually a misnomer. What he has done is add to the historical narrative and provided depth to important events in American history by including perspectives that have largely been ignored or glossed over in favor of storylines that glorify institutions and people of wealth and power. A fairer telling of history should encompass the facts to give a complete picture of events, but when important facts are omitted or included without sufficient detail history becomes easily distorted. Thus, history can be made, to some extent, to appear to be a pseudo reflection of itself. Zinn contributes to the completeness of United States history by adding untold or under-told stories of specific institutions and individuals in events; thereby, allowing the reader to view history in a more informed light. He gives the reader new heroes and heroines, and traditional icons of United States history as currently understood stand or fall based on a much fuller understanding of basic facts surrounding their involvement in past events.

A People's History of the United States exposes the class struggle between what Zinn calls the "master class" and all it entails concerning control mechanisms (law, violence and propaganda) used to maintain the disproportionate distribution of wealth and the resistance to these controls by the underclass (everybody else). Interestingly Zinn seems absorbed with class issues and emphasizes "class" at the expense of "race." He points out rightly and very clearly that the struggle in American society has always been a struggle between classes. His writing supports the argument of many whites engaged in discussions of race because their fundamental life experiences and education favor "class issues" as opposed to "race." In fact, race has never been a paramount issue for the majority of them. But for most Black Americans this will never be the case. Black Americans life experiences are and continue to be circumscribed by issues of race. While Zinn acknowledges race as a factor, race appears to be secondary in most of his explanations. Zinn also examines the creation, development and purpose of the middle class. The middle class he says, acts as a buffer between the haves and the have nots; thereby, stabilizing status quo policies and actions. United States history is a brutal history from its earliest beginnings and has at different times cast various groups of its population as villains (Native

Americans, enslaved Africans, women, immigrants, poor whites and anyone involved in organized protest or challenge to the system).

Ultimately, the reader walks away from *A People's History of the United States* with a broader understanding of the length capitalist will go to protect a system from which they reap enormous benefits off the labor of the many through the implementation of protective legislation, protected actions, and economic violence directed toward anything that happens to be in their way. It is, in fact, the overwhelming power of capitalism that eventually spawns resistance from the underclass. There is no doubt that a few underclass individuals fall through the cracks and economically perform very well for themselves. Statistically this is expected. They represent outliers (outside the norm), but they are hardly representative of the majority. Their stories are usually offered up as “hope or a possibility” for others to strive toward (Haratio Alger syndrome). However, the vast majority of individuals are pinned down by social and systemic expectations to conform to established practices. The African American community, as well as others, is handicapped by the additional burden of racism. But it seems that the severity and frequency of racist actions rest soundly on the doorstep of the African American community; thereby, making their burden the more offensive.

While Zinn looks at American history through a different lens he also adds another perspective: omission to general history as commonly taught in the United States' educational system. Of course there are more stories that could be included; however, all recorders of history, from all ages, knew they couldn't include the totality of past events in their writing. They must make choices –what is important to one group of individuals may not be as important to other groups. They grapple with the age-old historical dilemma: a) what to include, and b) how best to present a history that puts their interests in the best possible light. Nonetheless, a fuller account allows future generations to conclude for themselves if fairness, and correctness has been the goals of the writer. Current heroes and heroines must be supported by all of the pertinent facts so that they can remain or be ousted as villains of their era.

It is widely believed that every story has two sides. We tend to apply this idiom as universal truth. I disagree. Every story has multiple sides, the number of which is dependent on the number of individuals involved in an event. The story that survives as history depends, in large part, on the writer's interest. Any history can be made fuller and more comprehensive by adding additional perspective and information that removes the reader from the often narrow and limiting perspective presented as the majority.

A People's History of the United States Word List

Adroit – quick and skillful in body or mind; deft

Aggrandize – to make greater in power, influence, stature, or reputation

Alacrity – cheerful willingness; eagerness

Ameliorate – to make or become better; improve

Anthracite – a dense, shiny coal that has high carbon content and little volatile matter and burns with a clean flame

Ardent – displaying or characterized by strong enthusiasm or devotion

Auspicious – presenting favorable circumstances or showing signs of a favorable outcome

Breastwork – a temporary, quickly constructed fortification, usually breast-high

Bucolic – of or characteristic of the countryside or its people; rustic

Capers – a playful leap or hop

Caprice – a sudden, unpredictable action or change

Catechism – a body of fundamental principles or beliefs, especially when accepted uncritically

Coffle – a group of animals, prisoners, or slaves chained together in a line

Concurrent – happening, existing, or done at the same time as something else

Consonant – being in agreement or accord

Covenant – a binding agreement

Cupidity – excessive desire, especially for wealth

Debauchery – extreme indulgence in sensual pleasures

Disapprobation – moral disapproval; condemnation

Effluvium – a usually invisible emanation or exhalation, as of vapor or gas

Ermine – the dignity or office of a judge, noble, or king

Fealty – the fidelity owed by a vassal to his feudal lord

Furled – the act or an instance of rolling up

Immure – to confine within or as if within walls

Indolent – conducive to inactivity or laziness; lethargic

Iniquitous – wicked; sinful

Inspid – lacking qualities that excite, stimulate, or interest; dull

Insouciance – lack of care or concern

Inveigle – to win over by coaxing, flattery

Jingoism – extreme nationalism characterized especially by a belligerent foreign policy; chauvinistic patriotism

Jute – either of two Old World tropical yellow-flowered herbaceous plants cultivated for their strong fiber

Lucid – clearly expressed; easily understood

Moloch – something possessing the power to exact severe sacrifice

Motley – having elements of great variety or incongruity; heterogeneous

Nadir – the lowest point

Nihilist – relentless negativity or cynicism suggesting an absence of values or beliefs

Ostensible – apparent; seeming; pretended

Oligarchy – government by a few, especially by a small faction of persons or families

Pallid – lacking in radiance or vitality, dull

Pathos – the feeling, as of sympathy or pity

Perfidy – deliberate breach of faith; calculated violation of trust, treachery

Pommel – the upper front part of a saddle

Portentous – full of unspecifiable significance; exciting wonder and awe

Premonition – a warning in advance; a forewarning

Pusillanimity – a cowardly, irresolute, or fainthearted condition

Rapine – forcible seizure of another's property; plunder

Reciprocal – inversely related or proportional, opposite

Recreant – unfaithful or disloyal to a belief, duty, or cause

Sedition – conduct or language inciting rebellion against the authority of a state

Shibboleth – a word or pronunciation that distinguishes people of one group or class from those of another

Spindling – long and slender

Tacit – implied by or inferred from actions or statements

Tractable – easily managed or controlled

Ultraism – extremism, especially in politics or government; radicalism

Unanimity – the state or quality of being unanimous; a consensus or undivided opinion

The Twentieth Century: A People's History (H***)**

ISBN: 0060911034

Howard Zinn

Harper & Row Publishers

The Twentieth Century: A People's History is composed of the last 10 chapters of *A People's History of the United States* (see pages 272-273) and an additional chapter, The Challenge of 1984, that examines the presidencies of Ronald Reagan and Jimmy Carter. More specifically it details the economic impact of their policies on different segments of the American public and the growing discontent that accompanied steep cuts in social programs in order to increase

military spending. Zinn explains with great clarity the positive and negative effects of militarization on wealthy, poor, working class, children and elderly Americans.