

African Centered Text (1990-2000): A Decade of Protracted Engagement

by

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Introduction

The following is an annotated bibliography of eighty African centered books on African religions, philosophy, cultural history and spirituality, published between 1990 and 2000 (organized in alphabetical order by author/editor, title, publisher, place of publication, and date).

The premise of this exercise is that often in our rush to define, defend and develop the particulars of Afrocentricity and the African centered paradigm, we assume that all have read or are at least familiar with some of the key text in Africology. However, to our surprise, many have limited familiarity. To help solve this challenge, this non-exhaustive and introductory bibliography is designed to 1) provide an introduction to work in print addressing African world religion, philosophy, and spirituality, 2) encourage critical reading, discourse, and thinking within the African centered paradigm, and 3) to introduce space for a more systematic examination of African centered literature.

Interest in print sources on traditional and ancient African religions, philosophy and spiritualities seem to have blossomed during the 1990s, yet the genesis stem from the work of professor John S. Mbiti in his classic book, *African Religions and Philosophy* published in 1969, representing the first popular and systematic study of African religions and philosophy from an African perspective, and the first work to significantly challenge Christian assumptions about traditional African religious ideas. And second, from the placing of African people at the center of any analysis of African phenomena via the theoretical construct of Afrocentricity, as articulated by professor Molefi Kete Asante in *Afrocentricity: The Theory of Social Change* (1980, 2003). This acknowledgement is important as we make room for a more systematic examination of African centered literature, and demonstrate the ongoing history and dynamics of the African centered text.

Addae, Erriel Kofi (Erriel D. Roberson), ed. *To Heal A People: African Scholars Defining a New Reality*. Columbia, MD: Kujichagulia Press, 1996.

A collection of ten essays working to define an independent African centered discourse on science, spiritual awareness, psychology, cosmology, cultural renewal and education. Contributors to the collection include Marimba Ani, Mwalimu Shujaa, Kwaku Kushinda, Na'im Akbar, Asa G. Hillard III, and others.

Akbar, Na'im. *Light from Ancient Africa* [forward by Wade W. Nobles]. Tallahassee, FL: Mind Productions & Associates, 1994.

An insight into the human psyche through ancient Kemetic tradition arguing that the human being is transpersonal and inevitably connected to the divine and everything in nature. The work investigates the origins and dimensions of Kemetic psychology, the discovery of the self, and the spiritual legacy of Rameses.

Amen, Ra Un Nefer. *Metu Neter, Vol. 1: The Great Oracle of Tehuti and the Egyptian System of Spiritual Cultivation*. Brooklyn, NY: Khamit Corporation, 1990.

A review of ancient Kemetic: spiritual awareness, destiny, evolution stages (Sahu, Ab, Ba), ten stages of initiation, Maatian principles, four levels and ten states of meditation, mediumistic trance, deities of the Metu Neter, cosmology, cosmogony, the philosophical and psychological aspects of the Metu Neter oracle system and a guide on how to meditate and perform a ritual.

Amen, Ra Un Nefer. *Metu Neter, Vol. 2: Anuk Ausar, The Kemetic Initiation System*. Brooklyn, NY: Khamit Corporation, 1994.

A guide to achieve spiritual perfection and success based on the ancient Kemetic system of ten initiation stages. The principles and processes of initiation are explained utilizing Ausarian religion (i.e., observances and practices designed to guide one to a life of success) to obtain a harmonious human social order. The volume includes an index, and an appendix of illustrations and chants.

Amen, Ra Un Nefer. *Tree of Life Meditation System (TOLM): General Principles of Holistic Meditation*. Brooklyn, NY: Khamit Corporation, 1996.

Using the eleven hidden powers of the spirit of ancient Kemet, this work guides one through a twenty-one day meditation process (consciousness) involving the ability to: remain peaceful in the midst of great difficulties, unify all aspects of human life, avoid and solve all conflicts, overcome all difficulties, meet all objectives, protect ourselves when unprotected, establish and maintain control over our lower behavior, awaken and direct our emotions and subconscious via imagination, awaken and direct our emotions and subconscious via intellect, and develop our foresight and ability to access our vitality and health to meet our objectives.

Ani, Marimba. *Yurugu: An African Centered Critique of European Cultural Thought and Behavior*. Trenton, NJ: African World Press, 1994.

This work exposes the dynamics of white world supremacy as it examines European cultural thought and behavior in ten chapters. Critical thinkers in the African centered community have praised this work for its ability to awaken the African mind to the evils of destructive white thought and action.

Asante, Molefi Kete and Abu S. Abarry, eds. *African Intellectual Heritage: A Book of Sources*. Philadelphia: Temple University Press, 1996.

This reference volume provides a comprehensive guide to sources on the African world community experience from ancient history to the Million Man March to assist in the construction of an African intellectual canon. The text is divided in six thematic sections, and by far, the best text of its kind. The work includes a chronology, index, bibliography, and a glossary.

Asante, Molefi Kete. *The Afrocentric Idea*. (revised and expanded edition) Philadelphia: Temple University Press, 1998.

This work forms an Afrocentric theoretical critique of imperialistic Eurocentric orientations and injects the agency of African people and culture into the equation of social and political transformation. Hence, the work address: ideological assumptions and misinterpretations of the Afrocentric idea, communication theory, the function of speech, the character of audience in the African concept of rhetoric from the Akan of Ghana, Afrocentric themes of transcendent discourse, the functions of an Afrocentric paradigm in advancing African Studies, and other topics.

Asante, Molefi Kete. *Kemet, Afrocentricity and Knowledge*. Trenton, NJ: Africa World Press, 1990.

This work rests on the idea that Africalogy (the Afrocentric study of phenomena, events, ideas, and personalities related to Africa) is a discipline and has its theoretical foundations (principal issues of inquiry) in African cosmological, epistemological, aesthetic and axiological understandings. Throughout the book, an Africalogical paradigm juxtaposes discourse on the legacy of ancient Kemet, the rhetorical principles of Maat, contiguous critique, and other perspectives.

Asante, Molefi Kete. *Malcolm X as Cultural Hero & Other Afrocentric Essays*. Trenton, NJ: Africa World Press, 1993.

A collection of twenty essays on: the Afrocentric school of thought examining Malcolm X as a cultural hero, Afrocentric axiom formation (i.e., power resides in how close we are to our cultural center), book critiques, the question of time and space control from C. Tsehloane Keto's construct, analogy flaws of Arthur Schlesinger, the subject fields and paradigmatic approaches of Africalogy, a proposal for six large states in Africa to advance economic and social progress, and African centered communication theory detailing systematic meta-theory.

Asante, Molefi Kete. *The Painful Demise of Eurocentrism: An Afrocentric Response to Critics*. Trenton, NJ: Africa World Press, 2000.

This work provides a response to the critics of Afrocentricity, thus the author engages Stephen Howe, Mary Lefkowitz, Kwame Anthony Appiah, and others to demonstrate that their principal problem is their disbelief in the agency of African people to create society, community, culture and civilization. Hence, Asante also challenges the basic arguments of the critics, and reiterates the correctness of the Afrocentric vision.

Ashby, Muata Abhaya and Karen Asha Clarke-Ashby. *The Mystical Teachings of the Ausarian Resurrection : Initiation into the Third Level of Shetava Asar*. Miami, FL: Cruzian Mystic Books, 1997.

This volume details the myth of the Ausarian (Osirian) Resurrection, the story of Osiris, Isis, Horus (Heru) and Set, and its mystical implications for achieving a state of supreme peace, *hetep*. Insight is given as to how these spiritual teachings can be applied and practiced in one's daily life.

Azibo, Daudi Ajani ya, ed. *African Psychology in Historical Perspective & Related Commentary*. Trenton, NJ: Africa World Press, 1996.

A selection of fourteen essays on research in the emerging discipline of Africentric psychology with content on: the nature of human nature through African thought, an Africentric approach to mental health, the question of 'mentacide', psychotherapy, educational psychology, curriculum development, pedagogy and other topics.

Badejo, Diedre. *Osun Seegesi: The Elegant Deity of Wealth, Power, and Femininity*. Trenton, N.J.: Africa World Press, 1995.

A report on ritual orature, sacred song and festival drama of the Yoruba goddess Osun Seegesi at her principal shrine in Osogbo, Nigeria, demonstrating gender reciprocal harmony building, and healthy relationships.

Baker-Fletcher, Garth Kasimu, ed. *Black Religion After the Million Man March: Voices of the Future*. NY: Orbis Books, 1998.

A collection of sixteen articles on the Million Man March (MMM) written by African American men and women in celebration and critique of the MMM with an eye on the event and movement in relationship to Black religion. Topics and issues include: the spirituality of Heru, Black masculinity, motifs of the MMM, the question of women, Spike Lee's film, the MMM pledge, the MMM in context of a healing space, the role of Minister Farrakhan, non-sexist space for Black men, and other topics.

ben-Jochannan, Yosef. *African Origins of Major 'Western Religions': The Black Man's Religion Volume I*. Baltimore, MD: Black Classic Press, 1991.

A classic work [first published in 1970] shows the link between Judaism, Christianity, and Islam and indigenous African religions. The author reports: the early fathers of the Christian church were men of Africa who made Christianity a viable religion, the grandfather of Mohammed was of African origin, the co-founder of Islam was an African from Ethiopia, and how the Kemetic Confessions of Innocence and the Ten Commandments of the Bible are similar, although the Kemetic text pre-date the Ten Commandments by at least a thousand years.

Brandon, George. *Santeria From Africa to the New World: The Sell Memories*. Bloomington: Indiana University Press, 1993; 1997.

An examination of Santeria with an introductory section on Africa, a review of Creole culture, Catholicism, the struggle of Yoruba religion in Cuba from 1492 to 1959, and Santeria (Orisha-Voodoo) in New York through Oba Adefunmi I and Cuban/Puerto Rican santeros.

Brock-Utne, Birgit. *Whose Education for All? The Recolonization of the African Mind*. New York: Routledge, 2000.

Since 1990, when the phrase "education for all" was first coined at the World Bank conference in Jomtien, Thailand, a battle has raged over its meaning and its impact on education in Africa. In this volume, the author argues that "education for all" really means "Western primary schooling for some and none for others"; and demonstrates how this construct robs African people of their indigenous knowledge and language, starves higher education in Africa, and thereby perpetuates Western dominion.

Brooks, Miguel F., ed. *Kebra Nagast (The Glory of Kings): The True Ark of the Covenant*. Trenton, N.J.: Africa World Press, 1996.

An edited and translated work (originally recorded in the ancient Ethiopian language, Ge'ez, by anonymous scribes) asserting that the lost chest, 'the Ark of the Covenant' containing the Ten Commandments is in Ethiopia and pages from the original Kebra Nagast, a book of ancient secrets and truths was removed by royal decree from the authorized 1611 Kings James version of the Bible.

Browder, Anthony T [introduction by John Henrik Clarke]. *Nile Valley Contributions to Civilization: Exploding the Myths Volume 1*. Washington, D.C.: The Institute of Karmic Guidance, 1992.

An illustrated introduction to the historical accomplishments of ancient Kemet, and a discussion of deliberate attempts to Europeanize its history and conceal its contribution to early American and European culture.

Bynum, Edward Bruce [forward Linda James Myers]. *The African Unconscious: Roots of Ancient Mysticism and Modern Psychology*. New York: Teachers College Press, 1999.

A comparative study of psychology and mysticism using science and ethnology to reveal the African origins of human consciousness via discourse on African religions, the dynamics of possession, Kemetic philosophy, and the parallels between Jewish mystical thought and ancient Kemet.

Carruthers, Jacob H [forward by John Henrik Clarke]. *Mdw Ntr: Divine Speech (A Historiographical Relection on African Deep Thought From the Time of Pharaohs to the Present)*. London: Karnak House, 1995.

An investigation of the role of African thought, and the function of divine speech wherein the author calls for the champions of African thought (deep thought) to listen to the voices of the ancestors, and avoid false and restrictive Eurocentric philosophical ideas.

Chevannes, Barry, ed. *Rastafari and Other African-Caribbean Worldviews*. New Brunswick, NJ: Rutgers University Press, 1998.

A collection of essays by seven leading scholars in Caribbean anthropology focused on Rastafari as resistance; Revivalism; Rastafari beliefs; the origin and symbolism of dreadlocks; Surinamese creole women's discourse on possession and therapy; and African institutions in the West Indies. The book also provides an index, bibliographical references, and a glossary.

Collier-Thomas, Bettye. *Daughters of Thunder: Black Women Preachers and Their Sermons, 1850-1979*. San Francisco: Jossey-Bass, 1998.

The result of two decades of research, this work explores the history of African American women preachers and issues and struggles they confronted in their effort to be ordained and function as ministers.

Cone, James H. *Risk of Faith: The Emergence of a Black Theology of Liberation, 1968-1998*. Boston, MA: Beacon Press, 1999.

A collection of reflective essays by the leading architect Black liberation theology representing thirty years of “searching for the truth of the gospel”. Topics in this work include: the birth of Black theology; the theological dimensions of African American spirituals; the theology of Martin Luther King, Jr.; the philosophy of Malcolm X; Black theology and the African American church; a critique of white theology; and Black middle-class estrangement from the Black church. The text also includes an index and bibliographical notes.

Conyers, James L., ed. *Africana Studies: A Disciplinary Quest for Both Theory and Method*. Jefferson, NC: McFarland & Company, 1997.

A collection of sixteen essays on the administrative and organizational structures in Africana Studies, Africana womenist studies and cultural aesthetics based on a National Council for Black Studies summer institute discourse held at Ohio State University in 1991. Some of the contributors include Delores Aldridge (Africana womanism), James Turner (epistemology), William E. Nelson (Africology), and Molefi Kete Asante (Afrocentric methodology).

Dash, Michael I. N., Jonathan Jackson and Stephen C. Razor. *Hidden Wholeness: African American Spirituality for Individuals and Communities*. Cleveland, OH: United Church Press, 1997.

An exploration of African and African American spirituality involving liberating encounters reflection and actions to facilitate a holistic community. The thesis contends that spirituality fosters joy and celebration in the midst of pain, and that it can also address the complex questions of economic justice, racism and sexism.

Diop, Cheikh Anta. *Civilization or Barbarism: An Authentic Anthropology* (trans. Yaa-Lengi Meema Ngemi, ed. Harold J. Salemson and Marjolijn de Jager, forward by John Henrik Clarke). Brooklyn: Lawrence Hill, 1991.

This book explores the chronology of physical anthropology and prehistoric archaeology to demonstrate: Africa as the birthplace of humanity, how archaeology has introduced the myth of Atlantis, how Nubia predates and give rise to ancient Kemet, governing law and the evolution of societies, the historical characteristics of African social and political structures, definitions of cultural identity and intercultural relations methodology, the contributions of Kemet to Greece in science and philosophy, a methodology for identifying Greek vocabulary of African origin, and to questions on the existence of African philosophy.

English, Parker and Kibujjo M. Kalumba, eds. *African Philosophy: A Classical Approach*. Upper Saddle, NJ: Prentice Hall Press, 1996.

A collection of the most often cited works on African philosophy, exploring traditional African systems of thought published since the 1950's. The book is organized in four major themes, i.e., ethnophilosophy, sagacity, comparative religious-scientific thought and liberation philosophy.

Epega, Afolabi A. and Philip John Neimark. *The Sacred Ifa Oracle*. New York: HarperCollins Publishers, 1995.

An outline of the 256 ancient sacred stories (odus) of ancient Yoruba wisdom (Ifa) in mathematical order based on the observations of Ifa high priests (babalawo) concerning the practical results of following wise counsel, presented in Yoruba and English.

Ephirim-Donkor, Anthony. *African Spirituality: On Becoming Ancestors*. Trenton, NJ: Africa World Press, 1997.

Focusing on how the Akan of Ghana become ancestors, this work examines Akan personality and its developmental processes encompassing: metaphysics, religion, cosmology, ritual development, reincarnation and the rites of passage process.

Eze, Emmanuel Chukwudi, ed. *African Philosophy: An Anthology*. Malden, MA: Blackwell Publishers, 1998.

A canonical, Pan African and thematic approach to African philosophy designed to serve as an authoritative textbook on the subject. The work of bell hooks, Cornel West, Kwame Gyekye, Wole Soyinka, Chinua Achebe, Tommy L. Lott, Frantz Fanon, W.E.B. Du Bois, Eric Williams, Aime Cesaire, Kwasi Wiredu, Segun Gbadegesin, Malcolm X, Lucius Outlaw, Julius K. Nyerere, Henry Olela, Okot p'Bitek, and others contributed to this anthology. The work also includes reference notes, and an index.

Falola, Toyin. *Yoruba Gurus: Indigenous Production of Knowledge in Africa*. Trenton, NJ: Africa World Press, 2002.

This book argues there are African scholars and thinkers without academic credentials who have made profound contributions, and thus works to show that intellectual work and influence need not be divorced from the concerns of local communities or deliberately promote narrative inequality and distance. The primary focus here is the intellectual production of the prominent Yoruba intelligentsia outside of the academy. Hence, the book analyzes the broad themes of the chroniclers who wrote in Yoruba and English and the contribution of the gurus, along with selected primary texts.

Gates, Henry Louis. *Wonders of the African World* [with photographs by Lynn Davis]. New York: Alfred A. Knopf, 1999.

This work is the result of a ten-month tour in twelve African nations. In seven thematic chapters the author examines the magnificent past of African civilizations and reveals his personal perception of Africa. In conclusion, he states that the African past must comprise a central place in educational reform, and that the new millennium belongs to Africa and African people.

Gbadegesin, Segun. *African Philosophy: Traditional Yoruba Philosophy and Contemporary African Realities*. New York: Peter Lang, 1991.

A summons to construct an authentic African philosophy focused upon evidence in favor of logical presuppositions and fundamental principles of traditional wisdom and knowledge acquisition relevant to the African experience that can introduce or provide solutions to contemporary African questions utilizing indigenous Yoruba philosophical ideas, thoughts, concepts and paradigms as a foundation for corrective social praxis.

Gleason, Judith. *Oya: In Praise An African Goddess*. San Francisco: HarperSanFrancisco, 1992.

An experiential look at the Yoruba deity Orisha Oya via the combining of folklore, poetry, storytelling, ethnography (music scores), mythology and cultural journalism (interviews) to introduce the lore of religious culture in Africa and the Americas.

Greenberg, Gary. *The Moses Mystery: The African Origins of the Jewish People*. Secaucus, NJ: Carol Publishing Group, 1996.

This work shows that: Moses (also known as Ramose or Hormose) was a chief priest to Akhenaten during fourteenth-century BC in ancient Kemet; ancient Israel originated in political upset following Akhenaten's death (Moses had to flee Egypt to avoid execution); the Genesis birth and death chronology in the Bible is derived from the lists and time periods of Egyptian kings; the first Israelites were Egyptians, and that the 'Twelve Tribes of Israel' never existed. The author also examines why ancient Israel has no archaeological or documentary presence before and after its exodus from Egypt, and how 'the real Exodus' happened when Moses' attempted coup failed. In conclusion, the book calls for a new rewriting of biblical history in respect to the emergence of ancient Israel.

Hackett, Rosalind I.J. *Art and Religion in Africa*. London, New York: Cassell, 1996.

The interdependency and interplay of art and religion in Africa forms the thesis of this text. In an innovative seven-chapter manner, questions concerning: creation, creativity, representation, divination, the art of initiation and secret societies, funerary ritual, ancestral representation, spirit embodiment, and how political authority can be interpreted in religious terms are addressed. The work includes illustrations, a bibliography and an index.

Hamlet, Janice D., ed [forward by Molefi Kete Asante]. *Afrocentric Visions: Studies in Culture and Communication*. Thousand Oaks, CA: Sage Publications, 1998.

A collection of essays on Afrocentric thought and culture examining ideology, methodology, communication, aesthetics, literature, language, film and television.

Harris, Forrest E. *Ministry for Social Crisis: Theology and Praxis in the Black Church Tradition*. Macon, GA: Mercer University Press, 1993.

Based on a thesis of the Black church as a force for human liberation, the author provides: an historical overview of ministry in the Black church, criteria for liberation theology and practice and the methodology of Black religious leadership. The book concludes with a call for dialogue on Black theology and the African American church.

Harris, James H. *Pastoral Theology: A Black Church Perspective*. Minneapolis, MN: Fortress Press, 1991.

This work rests on the premise that: pastoral theology is a comprehensive and specific liberation theology grounded in praxis; spirituality without social consciousness is an empty religion, and that it is time for the Black church to be a leader in fostering liberation and social change. The author challenges the Black church to avoid the conservatism of white evangelism that fails to address the problems of social, political and economic injustice in the U.S. as it relates to Black people and in conclusion, he calls for a unity between Black theology and the Black church. The work also addresses the issue of church administration, justice and righteousness in worship, Christian education and self esteem in the African American church community.

Hilliard, Asa G. *The Maroon Within Us: Selected Essays on African American Community Socialization*. Baltimore, MD: Black Classic Press, 1995.

In a mix of fifteen general and culture-specific essays, the author explores: the meaning, significance and philosophy of ancient Kemetic studies in the African American community, the role of good teachers and correct pedagogical paradigms to tap human potential (genius), the politics and debate on ancient Kemet, misunderstandings about teaching and learning styles, the problems of privilege and oppression in education, the socialization of African children to enhance prospects for liberation, and key concepts in ancient Kemetic education. The work concludes with a selected bibliography, and an annotated bibliography of fifty sources to introduce readers to the history of African people.

Hilliard, Asa G [foreword by Wade W. Nobles]. *SBA: The Reawakening of the African Mind*. Gainesville, FL: Makare Publishing Company, 1998.

This book provides seven provocative chapters on exploring African consciousness and philosophy (deep thought), African identity and European hegemony, indigenous African education, teacher education, and a bibliography.

Hudson-Weems, Clenora [foreword by Zulu Sofola; introduction by Daphne Williams Ntiri]. *Africana Womanism: Reclaiming Ourselves*. Troy, MI: Bedford Publishers, 1993.

A critique of mainstream Euro-centric feminism in juxtaposition to an emerging ideology of Africana womanism, and an examination of five Africana womanist novels (*Their Eyes Were Watching God* by Zora Neale Hurston; *So Long a Letter* by Mariama Ba; *Praising for the Widow* by Paule Marshall; *Beloved* by Toni Morrison, and *Disappearing Acts* by Terry McMillan).

Hudson-Weems, Clenora. *Contemporary Africana Theory and Thought*. Dover, MA: The Majority Press, 2000.

A line up of nearly fifty scholars and theorist exploring seven themes in the Africana paradigm relevant to theory development; culture; the evolution of Africana Studies; aesthetics; Africana Womanism; language; and other topics. Contributors include: Obedike Kamau; Mary Hoover; Ali A. Mazuri; Tom Spencer-Walter; Antonio Tillis; Imani Fryar; Doreatha Drummond Mbalia; Tony Martin; James Turner; Delores Aldridge; Maulana Karenga; and Molefi Kete Asante.

Imbo, Samuel Oluoch. *An Introduction to African Philosophy*. Lanham, MD: Rowman & Littlefield, 1998.

Organized topically, this work provides an introduction to African philosophy through a synthesis of key African philosophers focused upon questions concerning definition, ethno philosophy, language utility, uniqueness, and the comparatives of African philosophy, African American philosophy, and Women's Studies.

Isichei, Elizabeth. *A History of Christianity in Africa: From Antiquity to the Present*. Grand Rapids, MI: William B. Eerdmans Publishing Company and Africa World Press (Lawrence, NJ), 1995.

A study of Christianity in Africa showing: how Africa produced some of the most influential Christian intellects; how Christianity developed from Egypt and Ethiopia, and the proliferation of the church in Africa.

Johnson, John William, Thomas A. Hale, Stephen Belcher, eds. *Oral Epics From Africa: Vibrant Voices From a Vast Continent*. Bloomington: Indiana University Press, 1997.

An introductory anthology of twenty-five African epics designed to inspire more depth and understanding of an extensive oral epic tradition in Africa previously undocumented in written form.

Johnson-Hill, Jack A. *I-Sight The World of Rastafari: An Interpretive Sociological Account of Rastafarian Ethics*. Metuchen, NJ: The American Theological Library Association and The Scarecrow Press, 1995.

A review and critique of previous interpretations of the Rastafari movement in the 1970s and 1980s in Jamaica that explores: the I-n-I process that link the person with symbols of divinity, the ideal of independent and integrated ethos or lifestyle consistent with one's social and cultural origins, the social and ethical implications of the Rastafari movement as a catalyst for radical social change and the sociological meaning of Rasta poetic expressions.

Kamalu, Chukwunyere. *Foundations of African Thought*. London: Karnak House, 1990.

An attempt to reclaim the profundity of the African philosophical tradition from a beginning in Ancient Egypt to traditional and contemporary Africa via a critique of the Eurocentric responses to the assertion of African philosophy. The book also demonstrates the non-compartmentalisation of African thought in terms of non-opposing, complementary existences of philosophy, religion, science and art as an entity and shows the unity of the African philosophical tradition by examining several ethnic groups in west and east Africa

Kamalu, Chukwunyere. *Person, Divinity & Nature: A Modern View of the Person & The Cosmos in African Thought*. London: Karnak House, 1998.

A synthesis of African philosophical thought demonstrating the cultural unity of Africa with the person as a unifying theme. Topics in this work include: rites of passage, complementary opposites, divine creation comparatives, African cosmology and the validity of African philosophy. The work has a bibliography, references and an index.

Kamara, Jemadari and T. Menelik Van Der Meer, eds. *State of the Race: Creating Our 21st Century: Where Do We Go From Here?* Boston, MA: Diaspora Press, 2000.

A collection of articles and essays by activist and scholars examining critical political, economic and cultural issues that address the plight of the African world community; the contributors include: Wande Abimbola; The People's Institute; Ron Daniels; Asa G. Hillard III; Julianne Malveaux; Askia Toure; Ali Mazuri; Monde Museyde; and thirteen other contributors.

Karenga, Maulana. *The Book of Coming Forth by Day: The Ethics of the Declarations of Innocence*. Los Angeles: University of Sankore Press, 1990.

A focus on ancient Kemetic (Egyptian) social ethics with hieroglyphic transcription and translations based on sections of "The Book of the Dead". The work echoes an aim to make ancient Kemetic literature relevant to modern human society.

Karenga, Maulana. *Kwanzaa: A Celebration of Family, Community and Culture*. Los Angeles: University of Sankore Press, 1998.

This work is the commemorative edition marking the 30th anniversary of Kwanzaa, and the U.S. Postal Service stamp in honor of its national and international importance. The book provides a sound historical context of the holiday, its activities, symbols, values, a question and answer section, a bibliography and other key information.

Karenga, Maulana. *Odù Ifá: The Ethical Teachings*. Los Angeles: University of Sankore Press, 1999.

A Kawaida interpretation, translation and commentary on the *Odù Ifá*, the sacred text of the spiritual and ethical tradition of Ifá, one of the great sacred texts in the world and a classic of African and world literature. The book thus serves as a model and inspiration for modern moral reflection on critical issues.

Madhubuti, Haki R. *Claiming Earth: Race, Rage, Redemption; Blacks Seeking a Culture of Enlightened Empowerment*. Chicago: Third World Press, 1994.

A critical examination of: popular personalities, rape, gender issues, the weakness of Africa in world economic decision making, the importance of religious and spiritual practice, the African American church and the need for self-determining and self-reliant African centered empowerment.

Obenga, Theophile. *Ancient Egypt & Black Africa: A Student's Handbook for the Study of Ancient Egypt in Philosophy, Linguistics, & Gender Relations*. London: Karnak House (Chicago: Frontline International), 1992.

A collection of four essays prepared for a conference on the African Origin of Civilization held in London in 1990 concerning African philosophy in ancient Kemet, the linguistic unity of Africa, and gender relationships in ancient Kemet.

Oduyoye, Modupe. *Words and Meaning in Yoruba Religion: Linguistic Connections in Yoruba, Ancient Egyptian & Semitic*. London: Karnak House, 1996.

A theocentric etymological and philological approach to Yoruba language that cognates Semitic and ancient Kemet (Egyptian) languages (such as, the Kemet word *wsir* [Asar] meaning ‘God of the underworld’ coincide with the Yoruba word *isale*, meaning ‘down below, downstairs, or simply down’) with a critique of folk etymology and previous scholarship on the topic is also included.

Ogbonnaya, A. Okechukwu. *On Communitarian Divinity: An African Interpretation of the Trinity*. New York: Paragon House, 1994.

A study of the African contribution to Christianity through Tertullian, an African church father of 2nd century North Africa. The book examines ideas about African religious thought, analyzes theory of the divine, introduces an ancient Egyptian divinity paradigm, and incorporates other theocentric topics.

Paris, Peter J. *The Spirituality of African Peoples: The Search for a Common Discourse*. Minneapolis, MN: Augsburg Fortress, 1995.

A focus on the religious and moral values embodied in the African world experience based on comparative research and personal travel, illustrating how African spirituality has survived and enriched the cultural foundations of life.

Person-Lynn, Kwaku, ed. *First Word: Black Scholars, Thinkers, Warriors: Knowledge, Wisdom, Mental Liberation*. New York: Harlem River Press, 1996.

Based on radio broadcast interviews conducted between 1985 and 1994, this work provides a special collection of insights into the thoughts, thinking and ideology of thirteen African centered critical thinkers in the U.S. Those interviewed include: the late historian and philosopher John Henrik Clarke, Robert A. Hill, Barbara A. Sizemore, Dr. Frances Cress Welsing, the late Kwame Ture, Na'im Akbar, Minister Louis Farrakhan, Ivan Van Sertima, and a host of others. The volume includes an index, biographical sketches, and an annotated bibliography.

Rashidi, Runoko. *Introduction to the Study of African Classical Civilizations*. London: Karnak House, 1992.

This work provides an outline of the royal dynasties of Kemet, the Dalits of India, the African presence in Asia, prehistoric America, and the British Isles. Also inside, the author includes a glossary, a bibliography and a concluding article on African identity and the cultural heritage of the Dalit people in India (South Asia).

Schiele, Jerome H. *Human Services and the Afrocentric Paradigm*. New York: Routledge, 2000.

This book represents the first comprehensive exposition on how the Afrocentric paradigm can be used by human service professionals and community advocates; and therefore discusses why and how human service work is hampered by Eurocentric cultural values.

Serequeberhan, Tsenay, ed. *African Philosophy: The Essential Readings*. New York: Paragon House, 1991.

A collection of eleven essays extracted from specialized journals by leading African scholars exploring a diversity of questions central to constructing an authentic African philosophy. The work includes bibliographical references and a selected bibliography.

Smith, Delaney E. *Legacy of the Ancient Hebrews: Unveils the Truth of Black History and the Bible*. Los Angeles, CA: Truth in Publishing, 1994.

This work provides an historical analysis of the authors of the Old Testament that moves beyond discourse on Moses and monotheism to extract new insights into the dynamics of African American history and the Bible. The book has an index, quality graphics, bibliographical notes and citations from the Bible.

Some, Malidoma Patrice. *The Healing Wisdom of Africa: Finding Life Purpose Through Nature, Ritual, and Community*. New York: Most Tarcher/Putnam, 1999.

This work explores African wisdom as a tool heal community with special attention to: indigenous views of healing; indigenous technologies; the value of a healthy community; elders; the five elements of nature in Dagara cosmology that can help heal the Western psyche; and suggestions for developing rituals and promoting community building.

Some, Malidoma Patrice. *Of Water and the Spirit: Ritual, Magic and Initiation of an African Shaman*. New York: G.P. Putman's Sons [A Jeremy P. Tarczer/Putnam Book], 1994.

An autobiographical account of how the author was taken by Jesuit priest to a seminary and later he fled to the Dagara of Burkina Faso where he was initiated into the wisdom of his ancestors. Today, he is a popular speaker-teacher who explores the spiritual beliefs of Africa, divination, the male ethos, and the universal aspects of African cultural understandings.

Some, Malidoma Patrice. *Ritual: Power, Healing and Community*. Portland, OR: Swan Raven & Company, 1993.

An explanatory work on the philosophy of the Dagara people of Burkina Faso, giving details on how community and family connect to the hidden world of ancestors, juxtaposing a critique of modern society.

Stewart, Caelyle Fielding. *Black Spirituality & Black Consciousness: Soul Force, Culture and Freedom in the African-American Experience*. Trenton, NJ: Africa World Press, 1999.

The thesis of this book is that African American spirituality is based on an African cosmological worldview and thus creates a unique matrix and hermeneutics of freedom.

Sturgis, Ingrid. *The Nubian Wedding Book: Words and Rituals to Celebrate and Plan an African-American Wedding*. New York: Crown Publishers, Inc., 1997.

A handbook for planning, organizing and understanding the creative process of African, Afrocentric and African American wedding and post-wedding culture based on interviews, historical records, and other sources.

Sudarkasa, Niara (introduction by Harriette Pipes McAdoo). *The Strength of Our Mothers: African & African American Women & Families: Essays and Speeches*. Trenton, NJ: Africa World Press, 1996.

A collection of essays and speeches on literature and theory construction in African and African American family studies that accents the value premises of the African family (including respect, responsibility, reciprocity, restraint, reverence, reason, and reconciliation); the female-headed household phenomena; myths about the African American family; and the need for the African American family to draw upon African family values for strength and security.

Taylor, Susan L. *In the Spirit: The Inspirational Writings of Susan L. Taylor*. New York: Amistad Press, 1993.

A collection of culture-centered essays on introspective spirituality, inner awareness, prayer and meditation to enhance life that radiates wisdom and informs readers on how to not allow people, institutions or social tradition to drown African inspirations and peace of mind.

Tedla, Elleni. *Sankofa: African Thought and Education*. New York: Peter Lang, 1995.

A call for building new African education systems rooted in African philosophy and indigenous education. The text probes: the fundamentals of African thought (affirmation of life, creation, community, person, work), Amara (Ethiopian) traditional thought, the impact of Western thought on Africa, the need to be judicious in importing foreign ideas and institution in Africa and outlines a Sankofan education paradigm that requires the development a of new African world community understanding, and a new appreciation for the African ethos.

Ter Haar, Gerrie. *Spirit of Africa: The Healing Ministry of Archbishop Milingo of Zambia*. Trenton, NJ: Africa World Press, 1992.

This book studies the history and background of the conflict created by Emmanuel Milingo, the former Archbishop in Lusaka, Zambia who was ordered to Rome in 1982 by the Vatican due to his healing ministry involving charisma renewal, spirit possession (exorcism) and politics. The book examines Milingo's views of spirituality and his call for Christianity in Africa to become firmly rooted in African culture.

T'Shaka, Oba. *Return to the African Mother Principle of Male and Female Equality, Volume I*. Oakland, CA: Pan African Publishers, 1995.

This work calls for a just society of equal gender relationships based on ancient and traditional African family structures to ensure peace and human growth. Geared as a framework for organizing and awakening African people, the book examines: 14 traditional African family systems, the symbolic systems of African philosophy and cosmology, the unity of African American culture, the complementary attributes of African gender relationships and the particulars of the African centered intellectual and cultural empowerment movement.

Vanzant, Iyanla. *Acts of Faith: Daily Meditations for People of Color*. New York: Fireside, 1993.

The increasing popular Yoruba priestess and counselor draw upon quotations and proverb from sources as diverse as new age musician Sun Ra, African proverbs and the Bible to formulate an outstanding handbook of daily meditations.

Vanzant, Iyanla. *The Spirit of A Man: A Vision of Transformation for Black Men and the Women Who Love Them*. NY: HarperSanFrancisco, 1996.

A collection of essays that ask African men to begin a process of spiritual healing, truth seeking, ancestral memory, spiritual mastery, and active psychological change to accentuate the spiritual transformation of African men.

Wase, Gbonde Ina Ma. *MAAT: The American African Path of Sankofa*. Denver, CO: Mbadu Publishing, 1998.

An explanation of the complexities of the ancient Kemetic deity Maat through a review of its seven cardinal virtues of: truth, justice, propriety, harmony, balance, reciprocity, and order; ten principles, and forty-two declarations of innocence. The aim of the work is to elevate the understanding of Maat in relationship to modern social ethics and practice.

Washington, James Melvin, ed. *Conversations with God: Two Centuries of Prayers by African Americans*. New York: HarperCollins, 1994.

A collection of over 190 African American prayers arranged chronologically from 1760 to 1989 extracted from journals, letters, newspapers and other sources to provide a unique (Christian) prayer centered spiritual history of the African American experience in the U.S. To assist readers, the author has included biographical sketches of the contributors, bibliographic notes, a glossary, a selected bibliography and an index.

Wilson, Amos N. *The Falsification of African Consciousness: Eurocentric History, Psychiatry and the Politics of White Supremacy*. New York: Afrikan World InfoSystems, 1993.

This book presents two lectures by the author. The first presents an analyses of the role Eurocentric history-writing plays in rationalizing European oppression of African peoples and in the falsification of African consciousness, and thus explicates why we should study history, how history-writing shapes the psychology of peoples and individuals, how Eurocentric history as mythology creates historical amnesia in Africans in order to rob them of the material, mental, social and spiritual wherewithal for overcoming poverty and oppression. The second lecture, , advances the contention that the alleged mental and behavioral of oppressed of African peoples is a political-economic necessity for the maintenance of White domination and imperialism. Furthermore, it indicts the Eurocentric mental health establishment for entering into collusion with the Eurocentric political establishment to oppress and exploit African peoples by officially sanctioning these egregious practices through its mis-diagnosing, mis-labeling, and mistreating of African peoples' behavioral reactions to their oppression and their efforts to win their freedom and independence.