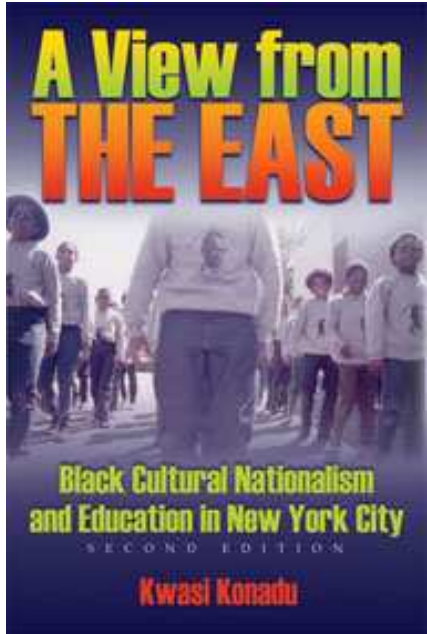
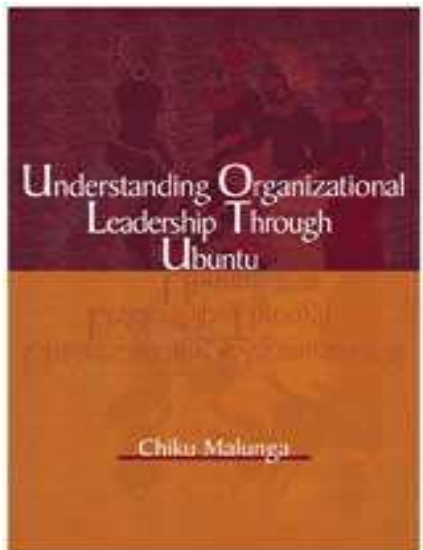


Books of Interest



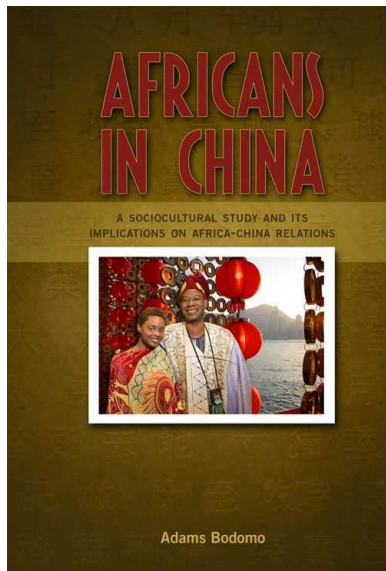
Konadu, Kwasi B. *A View from The East: Black Cultural Nationalism and Education in New York City*. Syracuse, NY: Syracuse University Press, 2009, ISBN 9780-8156-3206-1, pp.209.

This book represents a second edition of the previously published *Truth Crushed to the Earth Will Rise Again!: The East Organization and the Principles and Practices of Black Nationalist Development* conducted in 2005 by Africa World Press. The book reports on The East, an African centered community-based cultural and educational organization founded in 1969 in Brooklyn, NY that operated Uhuru Sasa School (Uhuru Saha Shule), *Black News*, East Kitchen and other enterprises. Drawing on extensive interviews and primary research, the book brings to life the people (e.g., Jitu Weusi) and events that shaped the institution and outlines the lessons it provides for future community-based community empowerment organizations.



Malunga, Chiku. *Understanding Organizational Leadership Through Ubuntu*. London: Adonis & Abbey Publishers, Ltd., 2009, ISBN 190670449X, pp.176.

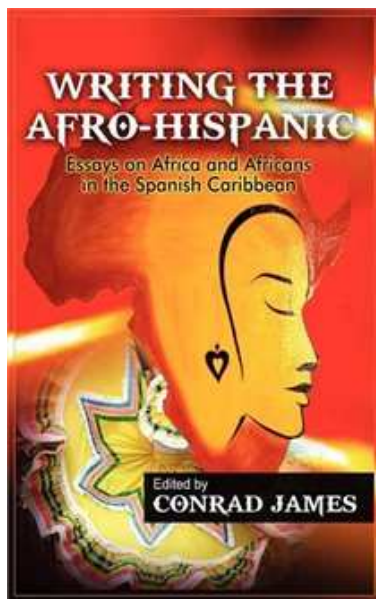
A discussion of the organizational principles of African philosophy via personhood known as *ubuntu* – or the essence of being human and the leadership lessons that modern organizations can utilize that include sharing and collective ownership of opportunities, responsibilities and challenges, the importance of people and relationships over things, participatory leadership and decision making, loyalty, reconciliation, experiential learning and knowledge management.



Bodomo, Adams. *Africans in China: A Sociocultural Study and its Implications on Africa-China Relations*. Amherst, NY: Cambria Press, 2012, ISBN 1604977906, pp.300.

This book focuses on analyzing the increasing number of Africans visiting and settling in China and forming migrant communities there, thus forming Africa's newest Diaspora. Based on an innovative intermingling of qualitative and quantitative research methods involving prolonged interaction with approximately 800 Africans across six main Chinese cities--Guangzhou, Yiwu, Shanghai, Beijing, Hong Kong and Macau--sociolinguistic and sociocultural profiles are constructed to depict the everyday life of Africans in China that provides insights into understanding issues such as why Africans go to China, what they do there, how they communicate with their Chinese hosts, what opportunities and problems they encounter

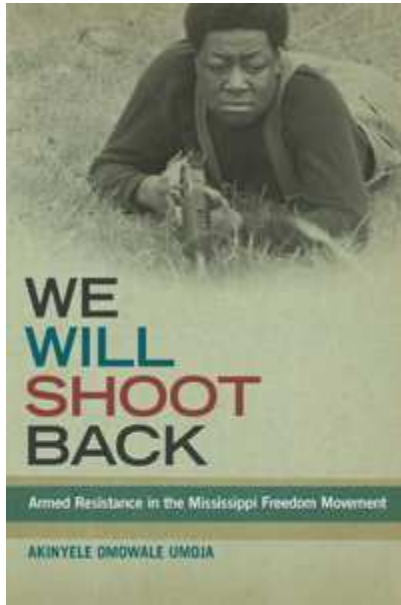
in their China sojourn, and how they are received by the Chinese state.



James, Conrad, ed. *Writing the Afro-Hispanic: Essays on Africa and Africans in the Spanish Caribbean*. London: Adonis & Abbey Publishers, Ltd., 2012, ISBN 1906704880, pp.230.

Through complex explorations of narratives of Spanish speaking African descendants in the Caribbean this collection of essays builds critically on mid and late twentieth century Afro-Hispanic scholarship and amplifies how African people in the Americas are generally discussed. Each of these essays deals with a pivotal aspect of the African experience in the Spanish speaking Caribbean from the period of enslavement to the present day. The essays focus on Black African cultures in Cuba, Puerto Rico, the Dominican Republic as well as in the Caribbean areas of Mexico and Colombia. In the process they engage issues involving abolition and the politics of anti-slavery rhetoric, African women's political activism, performance poetry and female embodiment of the Black Diaspora, the Cuban Revolution and its

investment in African liberation struggles, race and intra-Caribbean migration, ritualized spirituality and African healing practices among others. Furthermore, through investigation of official and popular cultures in the Caribbean the essays show the indispensable functions of African cultural capital in the Spanish speaking Caribbean and also underline the multiple demographic, socio-political and institutional imperatives that are at stake in considering contemporary understandings of the African world community.



Umoja, Akinyele Omowale. *We Will Shoot Back: Armed Resistance in the Mississippi Freedom Movement*. NY: New York University Press, 2013, ISBN 9780814725245, pp.336.

The notion that the Civil Rights Movement in the southern United States was a nonviolent movement remains a dominant theme of Civil Rights memory and representation in popular culture. Yet in dozens of southern communities, Black people picked up arms to defend their leaders, communities, and lives. In particular, Black people relied on armed self-defense in communities where federal government officials failed to safeguard activists and supporters from the violence of racists and segregationists, who were often supported by local law enforcement. This work argues that armed resistance was critical to the efficacy of the southern freedom struggle and the dismantling of segregation and Black disenfranchisement. Intimidation and fear were central to the system of oppression

in Mississippi and most of the Deep South. To overcome the system of segregation, Black people had to overcome fear to present a significant challenge to White domination. Armed self-defense was a major tool of survival in allowing some Black southern communities to maintain their integrity and existence in the face of White supremacist terror. By 1965, armed resistance, particularly self-defense, was a significant factor in the challenge of the descendants of the formerly enslaved African population to overturn fear and intimidation and develop different political and social relationships between Black people and White people in Mississippi. The book relies upon oral history, archival material, and scholarly literature to reconstruct the use of armed resistance by Black activists and supporters in Mississippi to challenge racist terrorism, segregation, and fight for human rights and political empowerment from the early 1950s through the late 1970s.