



The following reading list is offered for your continued growth!

**AFRICAN AMERICAN PSYCHOLOGY
A SELECTED ANNOTATED BIBLIOGRAPHY
African Ontological Narratives (History)**

Appiah, K.A. & Gates, H.L. (1999). *Africana: The Encyclopedia of the African and African American Experience- The Concise Desk Reference*. Basic Civitas Books: New York. A one-volume encyclopedia with entries ranging from "affirmative action to "zydeco." This encyclopedia discusses prominent individuals of African descent as well as essays on religion, arts, and the diversity of the African experience and of Black people everywhere.

Armah, A.K. (2000) *Two Thousand Seasons*. Popenguine, Senegal: Per Ankh Books. Armah's novel is a pan-African epic which covers one thousand years of African history.

Ba, A.H. *The Living Tradition*, In *The General History of Africa Vol. I*. This is a brilliant exposition on the interconnection between African deep thought, spirituality and interconnectivity of African cultures.

Barry, B. (1997) *Senegambia and the Atlantic Slave Trade*. Cambridge University Press. Originally published in French in 1988 by this exile from Guinea living in Senegal, Barry's account of the 'geopolitical dismemberment' of the West African region that encompasses six contemporary states is encyclopedic in its details of the political history of the communities involved.

Carruthers, J. H. III (1995) *MDW NTR Divine Speech: A Historiographical Reflection of African Deep Thought from the time of the Pharaohs to the Present*. An in-depth exploration of African deep thought across the ages by a master scholar at the height of his scholarly powers.

Carruthers, J. H. III, and Leon Harris (Eds.). (1998) *Association for the Study of Classical African Civilizations World History Project: Preliminary Challenges*. An important overview concerning the creation of an African-centered general history of Africa by some of the pre-eminent thinkers in the African centered movement.

Chinweizu (1975) *The West and the Rest of Us: White Predators, Black Slavers, and the African Elite*. Random House. An in-depth exploration of the impact of the maafa on pre- and post colonial Africa.

Clarke, J. H. (1993) *Africans at the Crossroad: Notes on an African World Revolution*. New York: African World Press. *Africans at the Crossroads* is a collection of essays that have been broadly amassed in five thematic sections. Clarke begins with the roots of the African and African-American freedom struggle in the African world.

Diop, C.A. (1959) *The Cultural Unity of Black Africa*. Chicago: Third World Press. One of the most important hooks ever written on Africa's cultural unity. Diop explores and makes a cogent argument for the social, cultural, and linguistic unity of African peoples.

Jackson, J.G. (1980) *Introduction to African Civilization*. New Jersey: Citadel Press. A classic introduction to the vast history of Africa and her peoples, from ancient Kemet (Egypt) to the nation states of Ghana, Mali, and Songhay.

James, G.G.M. (1976) *Stolen Legacy*. San Francisco: Julian Richardson Associates. Professor James suggests that what is currently known as Greek philosophy was in fact stolen from the ancient Africans.

Moses, W.J. (1988) *The Golden Age of Black Nationalism, 1850-1925*. Cambridge: Oxford University Press. Moses thesis asserts that by adopting European and American nationalist and separatist doctrines, black nationalism became a vehicle for the assimilationist values among black American intellectuals. Moses explores the specific manifestations of this tradition in the intellectual and institutional history of African Americans.

Williams, C. (1974) *The Destruction of Black Civilization: Great Issues of a Race 4500 B.C> to 2000 A.D.* Chicago: Third World Press. One of the most important historical studies of African history and culture to date. Essential reading for anyone interested in an easy-to-read study of African history.

Wobogo, V. (1976, Winter) "Diop's Two Cradle Theory and the Origin of White Racism." *Black Books Bulletin*, 4 (4), 20-29, 72. One of the most important early writings on the history of European cultural chauvinism.

Africanisms and Diasporan African World

Ani, M. (1989/1997) *Let the Circle Be Unbroken: Implications of African Spirituality in the Diaspora*. Trenton: Red Sea Press. An excellent primer for anyone interested in understanding the African worldview.

Carney, J. (2002) *Black Rice: The African Origins of Rice Cultivation in the Americas*. Cambridge: Harvard University Press. Judith Carney's text dispels a common belief that rice was brought by Europeans to the Americas by way of Asia. Instead she demonstrates that, in fact, rice cultivation was introduced to the Americas by enslaved Africans and cultivated by enslaved African slaves, particularly in South Carolina, where rice crops proved to be one of the most profitable plantation-based economies.

Gomez, M. A. (1998) *Exchanging our Country Marks*. Chapel Hill: The University of North Carolina Press. Based on his research Michael A. Gomez suggests that Africans, upon arriving in America, were dispersed much more closely along ethnic and cultural lines than previously acknowledged and that they retained much of their original cultures far longer than was originally suspected.

Hall, G.M. (2007) *Slavery and African Ethnicities in the Americas: Restoring the Links*. Chapel Hill: The University of North Carolina Press. Drawing on a wide range of materials in four languages as well as on a lifetime of study of slave groups in the New World, Gwendolyn Midlo Hall explores the persistence of African ethnic identities among the enslaved over four hundred years of the Atlantic slave trade.

Herskovits, M. (1941/1990) *The Myth of the Negro Past*. Boston: Beacon Press. Almost fifty years ago Melville Herskovits set out to debunk the myth that black Americans have no cultural past. Originally published in 1941, his unprecedented study of black history and culture recovered a rich African heritage in religious and secular life, the language and arts of the Americas.

Heywood, L. (2010) *Central Africans and Cultural Transformations in the American Diaspora*. Cambridge: Cambridge University Press. This volume sets out a new paradigm that increases our understanding of African culture and the forces that led to its transformation during the period of the Atlantic slave trade and beyond, putting long due emphasis on the importance of Central African culture to the cultures of the United States, Brazil, and the Caribbean. Focusing on the Kongo/Angola culture zone, the book illustrates how African peoples re-shaped their cultural institutions as they interacted with Portuguese slave traders up to 1800, then follows Central Africans through all the regions where they were taken as slaves and captives.

Holloway, J. E. (2005). *Africanisms in American Culture (Blacks in the Diaspora)*. Bloomington: Indiana University Press. An important work in the field of African diaspora studies for the past decade, this collection has inspired scholars and others to explore a trail blazed originally by Melville J. Herskovits, the father of New World African studies.

Stuckey, S (1988). *Slave Culture: Nationalist Theory and the Foundations of Black America*. Oxford: Oxford University Press. Stuckey examines the ways in which the culture of enslaved Africans emerged from an independent value system which utilized the ancestral African past central to construct a usable identity in America, and how enslaved Africans achieved a common culture, despite coming from diverse ethnic groups.

Thompson, R.F. (1984) *Flash of the Spirit: African & Afro-American Art & Philosophy*. New York: Random House. This groundbreaking book explores the ways in which five African civilizations--Yoruba, Kongo, Ejagham, Mande and Cross River--have informed and transformed the aesthetic, social and metaphysical traditions of African peoples in the United States, Cuba, Haiti, Trinidad, Mexico, Brazil and other places in the diaspora.

Walker, S. (2001) *African Roots/American Cultures: Africa in the Creation of the Americas*. Lanham: Rowman & Littlefield Publishers, Inc. This multidisciplinary volume of essays illuminates the African cultural presence throughout the Americas and African Diaspora.

The History and Evolution of African (Black) Psychology

Akbar, N. (2004) *The Akbar Papers*. Tallahassee: Mind Productions. A reader that cover thirty of years of thinking and doing around the question of African Psychology by one of the founders of the African Psychology movement.

Akbar, N. (1985) Nile Valley Origins of the Science of the Mind. In Ivan Van Sertima (Ed.), *Nile Valley Civilizations*, New York: Journal of African Civilizations. A historical and philosophical discussion of the ancient African foundations of Western psychology.

Akbar, N. (1986) "Africentric Social Sciences for Human Liberation." *Journal of Black Studies*, 14 (4), 395-414. An important discussion of the ways in which worldviews inform psychology and the role that an Africentric worldview can play in helping to humanize psychology.

Bynum, E.B. (1999) *The African Unconscious: Roots of Ancient Mysticism and Modern Psychology*. New York: Teachers College Press. An interesting thesis, which attempts to unify the strands of human development with the origins of the human species on the African continent. A well-written and thought-provoking treatise.

Clark, C.X., Nobles, W., McGee, D.P., and Weems, X.L. (1975) "Voodoo or I.Q.: An Introduction to African Psychology." *The Journal of Black Psychology*, 1 (2), 1975. Voodoo or I.Q. is the article that launched a movement. This is the seminal article that literally changed the face of Black psychology. In many ways this article was ahead of its time in its dealing with the importance of African culture as a means of psychological order.

Guthrie, R.V. (1998) *Even The Rat Was White* (2nd Ed). Needham Heights, Ma.: Allyn and Bacon

A much updated sequel to the first edition, with stories and perspectives from a more contemporary generation of Black Psychologists.

Guthrie, R. (1976) *Even the Rat Was White*. New York: Harper & Row. A historical analysis of the racist use of Western psychology and the African-American pioneers in Western psychology.

Jenkins, A. (1982) *The Psychology of the Afro-American: A Humanistic Approach*. New York: Pergamon Press. A very well done text on the psychological experiences of Black folks in America, written from the perspective of a humanistic personality theoretical base, by one of that generation's leading scholars.

Jones, R. (Ed.) (2004) *Black Psychology* (4th ed.). Hampton, VA: Cobb and Henry. This book is the culmination of nearly thirty years of theory, research, and practice in the area of Black psychology. This is a must have book for anyone seriously interested in the writings of some of the seminal thinkers in the field.

Jones, R.L. (1991) *Black Psychology* (3rd ED) Hampton, Va.: Cobb and Henry. A very good synthesis of articles published in the first and second editions of the *Black Psychology* series, with some new articles by emerging authors.

Kambon, K.K. (1998) *African-Black Psychology in the American Context: An African-Centered Approach*. Explores the historical and philosophical foundations of African Psychology, while laying out its theoretical and paradigmatic parameters for and African Centered psychology. Tallahassee: Nubian Nation Publications

Myers, L. J. (1988) *Understanding the Africentric Worldview: Introduction to an Optimal Psychology*. Dubuque, IA: Kendall/ Hunt. A theoretical discussion of the humanizing potential that an Afrocentric psychology can have on the continued development of psychology.

Nobles, W. W. (2006). *Seeking the Sakhu: Foundational Writings for an African Psychology*. Chicago: Third World Press. This critical collection of essays follows the earliest articulations of black philosophy as the foundation of Black psychology to the development of African Psychology to the beginning of Sakhu Sheti-the ancient Kemetic notion of illuminating the spirit.

Nobles, W.W. (1972) *African Philosophy: Foundation for a Black Psychology*. In R. Jones (Ed.), *Black Psychology*. New York: Harper Row. Nobles posits that there exists a core African philosophy that should be the basis for a Black psychology. In many ways this article helped to launch the African centered psychology movement.

Nobles, W.W. (1986) *African Psychology: Toward Its Reclamation, Reascension and Revitalization*. Oakland: Institute for the Advanced Study of Black Family Life and Culture. The first text to explore in detail the basis for an African psychology.

Pugh, R. (1972) *The Psychology of the Black Experience*. Monterey, Ca.: Brooks/Cole. This text provides some in-depth analysis on the psychological challenges African descent people confront while living in and growing up in America.

Thomas, A. & Sillen, S. (1972) *Racism in Psychiatry*. Secaucus, N.J.: Citadel Press. A classic text by two Black psychiatrists who detail how the discipline of psychiatry was not only biased, but subjectively brutal in its treatment and classification of Black people within the mental health system.

White, J.L. (1972) *Toward a Black Psychology*. In R.L. Jones (Ed) *Black Psychology*. New York: Harper and Row. The seminal article that served as a call to the profession of Black Psychology by an individual considered by many to be one of the contemporary godfathers of the Black Psychology movement.

Williams, R.L. (2008) (Ed) *History of The Association of Black Psychologists*. Bloomington, In.: Author House. The text presents a full volume of profiles of African American Psychologists, many of whom were presidents of the national Association of Black Psychologists.

African American Psychology: General Studies

African American Psychology: From Africa to America (2010) Beverly Hills: Sage Publications. Faye Z. Belgrave and Kevin W. Allison (Editors) This textbook follows the evolutionary development of African American psychology as a field. Each chapter explores the integration and synthesis African and American influences on the psychology of African Americans.

Handbook of African American Psychology (2009). Beverly Hills: Sage Publications. Helen A Neville, Brendesha M. Tynes, and Shawn O Utsey (Editors). The Handbook of African American Psychology provides a comprehensive overview of the contemporary theoretical, empirical, and practical developments in African American psychology.

Personality and Identity Development

Akbar, N. (1976) "Rhythmic Patterns in African Personality." African Philosophical: Assumption and Paradigm for Research of Black Persons, In L.M. King, V. J. Dixon, W.W. Nobles (Eds.), Los Angeles: Fanon Center Publications. A unique look at the interconnectedness of African culture and its implications for the development of a theory of African American personality.

Cross, W.E. (1991) Shades of Black. Philadelphia, Philadelphia: Temple University Press. Cross offers a meta-study of racial identity research.

Cross, W.E. (1971) "The Negro to Black Conversion Experience: Towards the Psychology of Black Liberation." Black World, 20, 13-27. Foundational reading for any one interested in Black identity development. This invaluable work gave rise to two generations of scholarship on Black identity.

Dubois W.E.B. (1903/1996) The Souls of Black Folks. Penguin Books. Penned in 1903, it remains his most studied and popular work; its insights into African American life at the turn of the 20th century still ring true.

Greene, B. & Comas-Diaz, L. (1994). Women of Color: Integrating Ethnic and Gender Identities in Psychotherapy. New York, NY: The Guilford Press.

A comprehensive text for novice as well as seasoned clinicians that focuses on the diversity and strength of women. This scholarly text includes intervention approaches, as well as practice examples and is a valuable resource for anyone who interacts with women.

Jones, R.L. (1998) (Ed) African American Identity Development.. Hampton, Va.: Cobb and Henry. A wonderful mix of established and emerging scholars who present chapters on issues of racial, ethnic, and cultural identity development.

Kambon, K. (1992) The African Personality in America: An African Centered Framework Tallahassee: Nubian Nation Publications. An African-centered theory of personality in an American context.

Mama, A. (1995) Beyond The Masks: Race, Gender And Subjectivity. Routledge. This text is an account of black psychology, exploring key theoretical issues in race and gender. It examines the history of racist psychology and of the implicit racism throughout the discipline.

Nobles, W.W. (1998) To Be African or Not to Be: The Question of Identity or Authenticity-Some Preliminary Thoughts. In R.L. Jones, (Ed.), African American Identity Development, A look at the importance and value of asserting an African agency based on a notion of human authenticity.

Parham, T.A. (1989) Cycles of Psychological Nigrescence. *The Counseling Psychologist*, 17, 226. Building on the Cross nigrescence model, Parham offers a seminal examination of the Black identity development as a lifespan phenomenon.

Thomas, C. (1971) *Boys No More*. Beverly Hills: Glencoe Press. Articulates the concept of Negromachy, which is a confusion of self-worth, where the individual inappropriately depends on White society for self-definition.

Assessment and Appraisal

Ajamu, A. A. Rekh: Prelude to an intergenerational conversation about African psychological thought. In Jones, R. (Ed.) (2004) *Black Psychology* (4th Ed.). Hampton, VA: Cobb and Henry. The author explores the theoretical and methodological conditions surrounding the question of an African psychology.

Banks, W.C. (1982) Deconstructive Falsification: Foundations of Critical Method in Black Psychology. In E. Jones & S. Korchin (Eds.), *Minority Mental Health*. New York: Praeger. Banks advances a notion of a self-reflective critical method in Black psychology that seeks to interrogate and expand knowledge production in Black psychology.

Banks, W.C. (1992) "The Theoretical and Methodological Crisis of the Africentric Conception." *Journal of Negro Education*, 61 (3). An in-depth discussion of the current theoretical and methodological state of the field in Black psychology.

Banks, W.C. (1976) "White Preference in Blacks: A Paradigm in Search of a Phenomenon." *Psychological Bulletin*, 83. A groundbreaking discussion of the ways in which method in psychology has been used as a tool to maintain and perpetuate oppression.

Hilliard, A.G. III. (1981) I.Q. as catechism: Ethnic and cultural bias or invalid science." *Black Books Bulletin*, 7 (2). A deconstructionist examination of ways in which intelligence testing has been used to assert, maintain and justify racism.

Hilliard, A.G. III. (1994) "What Is This Thing Called Intelligence and Why Bother to Measure It?" *Journal of Black Psychology*, 20 (4), 430-444. An examination of the limitations of intelligence as a construct.

Nobles, W.W. (1978) *African Consciousness and Liberation Struggles: Implications for the Development and Construction of Scientific Paradigms*. Presented at the Fanon Research and Development Institute, Port of Spain, Trinidad. An examination of the relationship between culture, worldview, and the development and use of science.

Smith, L.T. (1999) *Decolonizing Methodologies: Research and Indigenous Peoples*. Tuhiwai Smith's masterpiece is a must-read for any discipline. Her work questions the most basic assumptions upon which academic research lies; her influence is widely felt in fields as diverse as anthropology, social work, women studies, film studies, indigenous studies, psychology, history, sociology, and ethnic studies.

African Centered Education

Akoto, K.G. (1992) *Nation-Building: Theory and Practice in Afrikan Centered Education*. Washington, D.C.: Pan Afrikan World Institute. A look at the theory and practical application of an African centered educational model.

Anderson, J.D. (1988) *The Education of Blacks in the South, 1860-1935*. University of North Carolina Press. A critical reinterpretation from reconstruction to the Great Depression. Places black schooling within a political, cultural, and economic context; considers black commitment to education; the peculiar significance of Tuskegee Institute; conflicting goals of various philanthropic groups.

Asante, M.K. (1990). *Kemet, Afrocentricity, and Knowledge*. Africa World Press. *Kemet, Afrocentricity, and Knowledge* continues Asante's project of forging a new discipline out of the many strands of Black studies. Like his previous work, this is a profound statement of the Afrocentric perspective.

Asante, M.K. (2008). *The Afrocentric Manifesto*. Polity Press. Asante examines and explores the cultural perspective closest to the existential reality of African people in order to present an innovative interpretation on the modern issues confronting contemporary society. This book engages the major critiques of Afrocentricity, defends the necessity of African people to view themselves as agents instead of as objects on the fringes of Europe, and proposes a more democratic framework for human relationships.

Erny, P. (1973) *Childhood and Cosmos: The Social Psychology of the Black African Child*, New York: New Perspectives. An early study on the African conception of childhood development.

Hilliard, A.G. III. (1997) *SBA: The Reawakening of the African Minds* Gainesville: Makare Publishing. Professor Hilliard explores the ancient African foundations of wisdom, and their implications for contemporary education and teacher training.

Shujaa, M. (Ed.) (1994) *Too Much Schooling, Too Little Education: A Paradox of Black Life in White Society*. Trenton: Africa World Press. A compilation of 17 Afrocentric essays exploring the contours and complexities of education in African America.

Tedla, E. (1995) *Sankofa: African Thought and Education*. New York: Peter Lang. A look at the basis for a model of education that is rooted in African thought and wisdom.

Woodson, C.G. (1990) *The Miseducation of the Negro*, Trenton: Africa World Press. A classic exposition on the psychological effects of oppression and dependency.
Counseling/Clinical Therapeutic Interventions

Akbar, N. (1981) "Mental Disorders Among African Americans." *Black Books Bulletin*. Naim Akbar challenges some of the prevailing traditional conventions regarding mental disorder, while introducing the reader to an African centered conception of mental order and disorder.

Azibo, D.A. (1989) "African Centered Theories on Mental Health and a Nosology of Black/African Personality Disorder. *The Journal of Black Psychology*, 15(2), 173-214. Azibo discusses the implications for an African-centered conception of personality disorder while offering a nosology that attempts to categorize 18 personality disorders not found in the DSMIV and endemic to African-Americans.

Parham, T.A. (Ed) (2002) *Counseling Persons of African Descent*. In a provocative series of essays the authors argue that attempts to effectively treat African American clients cannot be successful if these attempts rely solely on seasoning traditional Eurocentric theories and constructs with the cultural flavor of an African worldview. Contributors look at the ancient Kemetite worldview and the more historical Akan and Yoruba systems of belief in an effort to understand the personality dynamics of African Americans. In recognizing that the literature is scarce with respect to operationalizing an African centered worldview in therapeutic practice, this text concludes with a model in intervention strategies that can be followed when working with African American clients.

Parham, T.A. and Helms, J.E. (1981) "Influences of Black Students Racial Identity Attitudes on Preference for Counselor Race." *Journal of Counseling Psychology*, 28 (3), 250-256. Parham and Helms explore the ways in which the nigrescence model might be used to understand counselor race influences on Black students' racial identity and attitudes on preference.

African American Family

Billingsley, A. (1968) *Black Families in White America*. Englewood Cliffs, NJ: Prentice-Hall. A psychosocial study of the Black family in America. It remains a classic study of the African American family.

Boyd-Franklin, N. (1989) *Black Families in Therapy*. New York: Guilford Press. A theoretically sound and practically relevant guide to working with African-American families in a Family Systems approach.

Clark, R. (1983) *Family Life and School Achievement*. Chicago: University of Chicago Press. An ethnographic study out of Chicago that makes the essential point that it is not family composition but parental disposition that makes the biggest difference in facilitating educational achievement in Black children.

Jewell, K.S. (2003). *Survival of the African American Family: The Institutional Impact of U.S. Social Policy*. Westport, CT: Praeger Publishers.

" Jewell critically examines the social policies that arose from the civil rights movement, and the shifting policies of federal administrations from the 1960's onward."

McAdoo, H.P. (Ed.) (2006) *Black Families*. Beverly Hills; Sage. A comprehensive cross-disciplinary look at the multidimensionality of the African American family.

Nobles, W.W. (1974) "African Root American Fruit: The Black Family. *Journal of Social and Behavioral Sciences*, 20, 66-75. A look at African cultural retention's as a source of strength and vitality for African Americans; and the implications for the study of the African American family.

Nobles, W.W. (1985) *Africanity and the Black Family: Toward a Theoretical Model*. Oakland: Black Family Institute. In many ways this text represents the amplification of his earlier work on African cultural retention's as a source of strength and vitality for African-Americans.

Staples, R. (1994, 1998) *The Black Family: Essays and Studies*. Belmont, Ca.: Wadsworth Publishing. A collections of essays from noted social scientists who provide a comprehensive overview of the dynamics of Black family life.

Culture, Worldview and Philosophy

Ajamu, A. A. (1998) *From Tef Tef to Medew Nefer: The Importance of Utilizing African Terminologies and Concepts in the Rescue, Restoration, Reconstruction, and Reconnection of African Ancestral Memory*. In *ASCAC: The African World History Project*. Carruthers, J.H.III and Harris, L. (Eds.). Explores the importance of utilizing African languages in fully apprehending contour and complexities of African phenomena and their explicative import.

Ani, M. (1996) *Let the Circle Be Unbroken*. Trenton: Red Sea Press. An excellent and user-friendly book for anyone interested in understanding the African worldview.

Ani, M. (1994) *Yurugu: An African Centered Critique of European Cultural Thought and Behavior*. Trenton: African World Press. Ani offers an African centered examination and analysis of Greek thought and its impact on European culture and behavior; and the ways in which European cultural thought and behavior have created a system of global domination and oppression.

Bulhan, H.A. (1985) *Frantz Fanon and the Psychology of Oppression*. New York: Plenum. Perhaps the most comprehensive review and distillation of Frantz Fanon's thinking to date.

Cress-Welsing, F. (1991) *The Isis Papers: Keys to the Colors*. Chicago: Third World Press. A penetrating and provocative thesis about the European psyche and the perpetuation of global white supremacy.

Fanon, F. (1967) *Black Skin, White Mask*. New York: Grove Press. Fanon's classic study of the impact of oppression on the development of identity.

Gbadegesin, S (1990) *African Philosophy: Traditional Yoruba Philosophy and Contemporary African Realities* (American University Studies, Series V, Philosophy, Vol 134) Explores the Yoruba concepts of Spirituality and ultimate reality.

Gomez, M.A. (1998) *Exchanging Our Country Marks: The Transformation of African Identities in the Colonial and Antebellum South*. Chapel Hill: University of North Carolina Press. Michael A. Gomez suggests that Africans, upon arriving in America, were dispersed much more closely along ethnic and cultural lines than previously acknowledged. The underlying theme of his provocative work, *Exchanging Our Country Marks*, is that while blacks eventually replaced their African ethnic identities with new racial ones after arriving in the American South, they retained much of their original cultures far longer than was originally suspected.

Gordon, L.R. (2000) *Existentialia Africana : Understanding Africana Existential Thought* (Africana Thought). *Existentialia Africana* is an engaging and highly readable introduction to the field of Africana philosophy and will help to define this rapidly growing field.

Gilroy, P. (1995) *The Black Atlantic: Modernity and Double Consciousness*. Cambridge: Harvard University Press. Paul Gilroy brings a fresh eye and mind to the challenging task of examining black cultural and political manifestations as they affect the transglobal community.

Gyekye, K (1995) *An Essay on African Philosophical Thought: The Akan Conceptual Scheme*. Philadelphia: Temple University Press. In this sustained and nuanced attempt to define a genuinely African philosophy, Kwame Gyekye rejects the idea that an African philosophy consists simply of the work of Africans writing on philosophy. It must, Gyekye argues, arise from African thought itself, relate to the culture out of which it grows, and provide the possibility of a continuation of a philosophy linked to culture.

Herek, G.M. & Greene, B. (1995). *AIDS, Identity, and Community: The HIV Epidemic and Lesbians and Gay Men (Psychological Perspectives on Lesbian & Gay Issues)*. Thousand Oaks, CA: SAGE Publications, Inc.

"This volume explores gay sexual behavior, personal identity, and community membership from diverse perspectives. Chapters report the authors' own AIDS-related research and include discussion of AIDS in both large urban centres, such as New York and San Francisco, and in less populated settings outside the AIDS epicentres."

Jones, J. (1997) *Prejudice and Racism* (2nd ed.). New York: McGraw-Hill. A compelling analysis of racism and prejudice and how they impact the lives of all people.

Mudimbe, V.Y. (1988) *The Invention of Africa: Gnosis, Philosophy and the Order of Knowledge*. A studied meditation on African philosophy and the epistemic foundations for an African order of knowledge.

Nobles, W.W. (1974) "Black People in White Insanity: An Issue for Black Community Mental Health." *Journal of Afro American Issues*, 4, 21-27. A look at the negative psychological effects of Western culture on the psychosocial well-being of African Americans.

Outlaw, L. (1993). *On Race and Philosophy*. Routledge Press. *On Race and Philosophy* is a collection of essays written and published across the last twenty years, which focus on matters of race, philosophy, and social and political life in the West, in particular in the US.

Smedley, A. (2007). *Race in North America: Origins and Evolution of a Worldview*. (3rd ed.) Westview Press.

This text traces the idea of race for more than three centuries. The author shows that "race" is a cultural invention that began to appear around the turn of the 18th century. This third edition incorporates recently published materials on the history of race ideology as well as introduces the work of scholars who are examining the spread of a race ideology cross-culturally.

Wilson, A. (1993) *The Falsification of Consciousness: Eurocentric History, Psychiatry and the Politics of White Supremacy*. New York: Afrikan World Infosystems. A look at the colonization of African history by Europeans and its negative impact on the psychological functioning of African peoples.

African Spiritual Traditions

Armah, A.K. (2000) *The Healers*. Popenguine, Senegal: Per Ankh Books. A historical novel set in nineteenth-century Africa during the Ashanti-British Wars of 1873-1874. The story pivots on a group of healers who see their work as restoring unity where the disease of division has paved the way for European rulers, aided by African collaborators, has laid the groundwork for the systematic pillaging of Africa.

Appiah-Kubi, K (1981) *Man cures, God heals: Religion and medical practice among the Akan of Ghana*. Explores the healing arts from an Akan cosmology.

Austin, A.D. (1997) *African Muslims in Antebellum America: Transatlantic Stories and Spiritual Struggles*. A condensation and updating of the author's *African Muslims in Antebellum America: A Sourcebook*, this book features the stories of nearly 80 Africans brought to America as slaves between 1730 and 1860. What was unusual about these slaves is that they were Muslims and that they left some sort of documentary record of their presence. Many came from elite classes--one was a military officer, several were schoolteachers, and another was studying to become a religious leader.

Diouf, S.A. (1998) *Servants of Allah: African Muslims Enslaved in the Americas*. This book presents a history of African Muslims following them from West Africa to the Americas. It details how, even while enslaved, many Muslims managed to follow most of the precepts of Islam. Literate in Arabic, urbane and well-traveled, they drew on their organization and the strength of their faith to maintain successful, cohesive communities and to play a major role in the most well-known slave uprisings.

Fu-Kiau, K.K.B. (1993) *Self-Healing Power and Therapy: Old Teachings from Africa*. Explores the healing arts based on the Kongolesse cosmology.

Mbiti, J.S. (1992) *African Religions & Philosophy*. London: Heineman. Discusses the philosophies, rituals, and ceremonies of various African religions and their influence in the lives of the people.

Neimark, P. (1993) *The Way of Orisa : Empowering Your Life Through the Ancient African Religion of Ifa*. San Francisco: Harpers. A very accessible introduction to the religious practice of Ifa, which includes ancestor and Orisa worship and divination. .

Some, M. P. (1995) *Of Water and the Spirit: Ritual, Magic, and Initiation in the Life of an African Shaman*. Malidoma Some's autobiography illustrates the profound culture clashes between Western civilization and indigenous cultures.

Some, S. (2000). *The Spirit of Intimacy: Ancient African Teachings in the Ways of Relationships*. In *The Spirit of Intimacy*, Some distills the ancient wisdom of Dagara of Burkina Faso to offer insights into the role of spirit in every marriage, friendship, relationship, and community, sharing ancient ways to make our intimate relationships more rewarding.

Awolalu, J. (1996) *Yoruba Beliefs and Sacrificial Rites*. Athelia Henrietta Press: New York. This serious study provides an in-depth understanding of Ifa, the spiritual system of the Yoruba through the skillful use comparative religious, scientific and theological perspectives from the West.

Idowu, E. (1994) *Olodumare: God in Yoruba Belief*. New York: A & B Book Dist Inc. An in-depth exploration of the Yoruba cosmology and their conception of God. A great text for anyone interested in African religion.