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In Search of Brightest Africa. Book

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Description: In the decades between the Berlin Conference that partitioned Africa and the opening of the African Hall at the American Museum of Natural History, Americans in several fields and from many backgrounds argued that Africa had something to teach them. Jeannette Eileen Jones traces the history of the idea of Africa with an eye to recovering the emergence of a belief in "Brightest Africa"-a tradition that runs through American cultural and ...

*In Search of Brightest Africa:
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Hall at the American Museum of Natural History, Americans in several fields and from many backgrounds argued that Africa had something to teach them. Jeannette Eileen Jones traces the history of the idea of Africa with an eye to recovering the emergence of a belief in “Brightest Africa”—a tradition that runs through American cultural and intellectual history with equal force to its ...

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Written in a lively and convincing style, *In Search of Brightest Africa* offers significant new insights derived from a close reading of primary materials. It will unquestionably be a major

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contribution to the study of
African identity in America.

—Graham Hodges, author of *Root
and Branch: African Americans in
New York and East Jersey,
1613-1863*

*In Search of Brightest Africa -
Georgia Press*

In Search of Brightest Africa
Reimagining the Dark Continent
in American Culture, 1884-1936
Posted on 31.10.2020 in 6 In
Search of Brightest Africa
Reimagining the Dark Continent

*In Search of Brightest Africa
Reimagining the Dark ...*

Introduction: in search of
brightest Africa ; A cry from Africa
: Victorians, new women, new
Negroes, and moderns confront

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the dark continent ; To Bunco a
Yankee : America and the Congo
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pan-African dreams of African
empires and republics

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It will unquestionably be a major
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African identity in America.
(Graham Hodges author of Root
and Branch: African Americans in
New York and East Jersey,
1613-1863) With elegant prose,
analytic precision, and archival
depth, In Search of Brightest
Africa forcefully pushes us
beyond the enduring image of the
Dark Continent. Jones
persuasively demonstrates how
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about a 'Brightest Africa' were central to the American imagination as ...

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In search of brightest Africa : reimagining the dark continent in American culture, 1884-1936. [Jeannette Eileen Jones] -- This text contributes to a growing literature on the ongoing role of global exchange in shaping the African American experience as well as debates about the cultural place of Africa in American ...

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reimagining the dark ...*

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of brightest Africa : reimagining the dark continent in American culture, 1884-1936. [Jeannette Eileen Jones] -- Jeannette Eileen Jones is an associate professor of history and ethnic studies at the University of Nebraska, Lincoln.

In search of brightest Africa : reimagining the dark ...

Jeannette Eileen Jones, associate professor of history and ethnic studies, will discuss her new book, "In Search of Brightest Africa," at 7 p.m., March 16 at University Bookstore. The event is free and open to the public. A book signing will follow the reading and discussion.

Jones to discuss book 'In Search of Brightest Africa ...

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*In Search of Brightest Africa:
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Reimagining the Dark Continent in American Culture, 1, Paperback by Jones, Jeannette Eileen, ISBN 0820340294, ISBN-13 9780820340296, Brand New, Free shipping in the US Jones traces the history of the idea of Africa to recover a belief in “Brightest Africa”&a tradition that runs through American cultural and intellectual history with equal force to its “Dark Continent” counterpart.

Race in the Atlantic World, 1700-1900 Ser.: In Search of ...
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In the decades between the Berlin Conference that partitioned Africa and the opening of the African Hall at the American Museum of Natural History, Americans in several fields and from many backgrounds argued that Africa had something to teach them. Jeannette Eileen Jones traces the history of the idea of Africa with an eye to recovering the emergence of a belief in “Brightest Africa”—a tradition that runs through American cultural and intellectual history with equal force to its “Dark Continent” counterpart. Jones skillfully weaves disparate strands of turn-of-the-century society and

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culture to expose a vivid trend of cultural engagement that involved both critique and activism. Filmmakers spoke out against the depiction of “savage” Africa in the mass media while also initiating a countertradition of ethnographic documentaries. Early environmentalists celebrated Africa as a pristine continent while lamenting that its unsullied landscape was “vanishing.” New Negro political thinkers also wanted to “save” Africa but saw its fragility in terms of imperiled human promise. Jones illuminates both the optimism about Africa underlying these concerns and the racist and colonial interests these agents often nevertheless served. The book contributes to a

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growing literature on the ongoing role of global exchange in shaping the African American experience as well as debates about the cultural place of Africa in American thought.

First published in 1989. Routledge is an imprint of Taylor & Francis, an informa company.

In this ambitious work, first

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published in 1983, Cedric Robinson demonstrates that efforts to understand Black people's history of resistance solely through the prism of Marxist theory are incomplete and inaccurate. Marxist analyses tend to presuppose European models of history and experience that downplay the significance of Black people and Black communities as agents of change and resistance. Black radicalism, Robinson argues, must be linked to the traditions of Africa and the unique experiences of Blacks on Western continents, and any analyses of African American history need to acknowledge this. To illustrate his argument, Robinson traces the emergence of Marxist ideology in Europe, the

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resistance by Blacks in historically oppressive environments, and the influence of both of these traditions on such important twentieth-century Black radical thinkers as W. E. B. Du Bois, C. L. R. James, and Richard Wright. This revised and updated third edition includes a new preface by Tiffany Willoughby-Herard, and a new foreword by Robin D. G. Kelley.

This collection is an interdisciplinary edited volume that examines the circulation of Darwinian ideas in the Atlantic space as they impacted systems of Western thought and culture. Specifically, the book explores the influence of the principle tenets of Darwinism -- such as the theory

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of evolution, the ape-man theory of human origins, and the principle of sexual selection -- on established transatlantic intellectual traditions and cultural practices. In doing so, it pays particular attention to how Darwinism reconfigured discourses on race, gender, and sexuality in a transnational context. Covering the period from the publication of *The Origin of Species* (1859) to 1933, when the Nazis (National Socialist Party) took power in Germany, the essays demonstrate the dissemination of Darwinian thought in the Western world in an unprecedented commerce of ideas not seen since the Protestant Reformation. Learned societies, literary groups,

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lyceums, and churches among other sites for public discourse sponsored lectures on the implications of Darwin's theory of evolution for understanding the very ontological codes by which individuals ordered and made sense of their lives. Collectively, these gatherings reflected and constituted what the contributing scholars to this volume view as the discursive power of the cultural politics of Darwinism.

By 1970, more than 60 "Pan African nationalist" schools, from preschools to post-secondary ventures, had appeared in urban settings across the United States. The small, independent enterprises were often accused of teaching hate and were routinely

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harassed by authorities. Yet these institutions served as critical mechanisms for transmitting black consciousness. Founded by activist-intellectuals, the schools strove not simply to bolster the academic skills and self-esteem of inner-city African-American youth but also to decolonize minds and embody the principles of self-determination and African identity. In *We Are An African People*, historian Russell Rickford traces the brief lives of these autonomous black institutions created to claim some of the self-determination that the integrationist civil rights movement had failed to provide. Influenced by Third World theorists and anticolonial movements, organizers of the

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schools saw formal education as a means of creating a vanguard of young activists devoted to the struggle for black political sovereignty throughout the world. Most of the schools were short-lived, but their stories have much to tell us about Pan Africanism as a social and intellectual movement and as a key part of an indigenous black nationalism. A former journalist, Rickford uses a virtually unknown movement to explore black nationhood and a particularly fertile period of political, cultural, and social revitalization that envisioned an alternate society.

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