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**RAISE
RACE
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Essays Since 1965

Raise Race Rays Raze

Tejumola Olaniyan



Raise Race Rays Raze:

Raise, Race, Rays, Raze Amiri Baraka, 1972 **Raise Race Rays Raze** Author Amiri Baraka, 1971-12 **Raise, Race, Rays, Raze** Imamu Amiri Baraka, 1971 **On the Corner** Daniel Matlin, 2013-11-01 In July 1964 after a decade of intense media focus on civil rights protest in the Jim Crow South a riot in Harlem abruptly shifted attention to the urban crisis embroiling America's northern cities *On the Corner* revisits the volatile moment when African American intellectuals were thrust into the spotlight as indigenous interpreters of black urban life to white America and when black urban communities became the chief objects of black intellectuals perceived social obligations Daniel Matlin explores how the psychologist Kenneth B Clark the literary author and activist Amiri Baraka and the visual artist Romare Bearden each wrestled with the opportunities and dilemmas of their heightened public stature Amid an often fractious interdisciplinary debate black intellectuals furnished sharply contrasting representations of black urban life and vied to establish their authority as indigenous interpreters In time however Clark Baraka and Bearden each concluded that acting as interpreters for white America placed dangerous constraints on black intellectual practice *On the Corner* reveals how the condition of entry into the public sphere for African American intellectuals in the post civil rights era has been confinement to what Clark called the topic that is reserved for blacks **Jazz Griots** Jean-Philippe Marcoux, 2012-06-27 This book studies how four representative African American poets of the 1960s Langston Hughes Umbra's David Henderson and the Black Arts Movement's Sonia Sanchez and Amiri Baraka engage in the tradition of griots in poetic dialogues with aesthetics music politics and Black History In so doing they narrate using jazz as meta language genealogies etymologies cultural legacies and Black histories In intersecting and complementary ways Hughes Henderson Sanchez and Baraka fashioned their griotism from theorizations of artistry as political engagement and in turn formulated a Black aesthetic based on jazz performativity on a series of jazz infused iterations that form a complex pattern of literary musical historical and political moments in constant cross fertilizing dialogues with one another This form of poetic call and response becomes a definitional literary template for these poets as it allows both the possibility of intergenerational dialogues between poets and musicians and dialogic potential between song and politics between Africa and Black America between vernacular continuums in their poems *Amiri Baraka* Jerry Watts, 2001-08 In a chapter sure to prove controversial Watts links Baraka's famous misogyny to an attempt to bury his own homosexual past **BOOK JACKET** **Scars of Conquest/Masks of Resistance** Tejumola Olaniyan, 1995-06-22 This original work redefines and broadens our understanding of the drama of the English speaking African diaspora Looking closely at the work of Amiri Baraka Nobel prize winners Wole Soyinka and Derek Walcott and Ntozake Shange the author contends that the refashioning of the collective cultural self in black drama originates from the complex intersection of three discourses Eurocentric Afrocentric and Post Afrocentric From blackface minstrelsy to the Trinidad Carnival from the Black Aesthetic to the South African Black Consciousness theatres and the scholarly debate on the non existence of African drama Olaniyan

cogently maps the terrains of a cultural struggle and underscores a peculiar situation in which the inferiorization of black performance forms is most often a shorthand for subordinating black culture and corporeality Drawing on insights from contemporary theory and cultural studies and offering detailed readings of the above writers Olaniyan shows how they occupy the interface between the Afrocentric and a liberating Post Afrocentric space where black theatrical cultural difference could be envisioned as a site of multiple articulations race class gender genre and language

Our Living Manhood Rolland Murray, 2015-09-25 When Eldridge Cleaver wrote in 1965 that black men shall have our manhood or the earth will be leveled by our attempt to gain it he voiced a central strain of Black Power movement rhetoric In print as well as on stage and screen Black Power advocates equated masculinity with their political radicalism and potency While many observers have criticized the misogyny in this preoccupation few have noted the challenges to it within the period in the works of authors such as James Baldwin John Edgar Wideman Clarence Major and John Oliver Killens These and other writers tested the link between masculinity and radical politics By recovering their voices Rolland Murray demonstrates that the movement's gender ideals were questioned more fully than scholars have acknowledged He also examines how the Black Power era's contentious gender politics continue to play a role in contemporary African American culture and scholarship Murray analyzes the ways in which notions of masculinity were interwoven with essential movement philosophies regarding revolutionary violence charismatic leadership radical rhetoric and black sexuality Striving to forge a more nuanced account of how masculinist discourse contributed to the movement's overall agenda he frames masculinity both as a linchpin of the seductive politics of Black Power and as a focal point of dissent by black male authors

Drumbeats, Masks, and Metaphor Fabre, 1983 Dixon's translation of Fabre's *Le Theatre Noir Aux Etats Unis* assesses contemporary black theatre since 1945 Placing it in historical and cultural context as a platform for political statement Fabre isolates two emerging strains the militant theater of protest and the ethnic theater of black experience She provides examples and analyzes obscure as well as well known plays by militant writers such as Amiri Baraka Douglas Turner Ward Ted Shine Ben Caldwell and Sonia Sanchez who examine relations between blacks and whites and tell stories of victims rebels and traitors and of rituals of vengeance She also examines the theater of black experience embracing the rituals of daily life the liturgy of the black church traditional music and folklore and the works of James Baldwin Melvin Van Peebles Ed Bullins and Edgar White and predicts the future of black theater in the United States ISBN 0 674 21678 4 20 00

We Are an African People Russell Rickford, 2016-01-14 A history of black independent schools as the forge for black nationalism and a vanguard for black sovereignty in the 1960s and 70s

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