

PREFACE TO THE SECOND EDITION

This second edition of the *Encyclopedia of African-American Culture and History* (EAACH-2) is a revision of the 1996 Encyclopedia and its 2001 supplement. The nearly 1,300 alphabetically-arranged articles in this edition, whether new, revised, updated, or reprinted from the earlier publications, are signed by experts in the field and are accompanied by a selected bibliography. In addition to essays, EAACH-2 includes an appendix of statistical data and primary source documents, a thematic outline of contents, and a comprehensive index. Cross-references are provided at the ends of articles to inform readers of related topics. Blind entries direct readers from alternate names of topics to the name used in this set. The text is embellished with nearly 450 photographs and illustrations as well as occasional sidebars that highlight notable tangents.

The second edition's editorial board evaluated the 2,500 articles from the first edition and supplement and decided which to keep, which to update, and which not to include in the new edition. Some first edition essays and many biographies were excluded from EAACH-2 to make room for more thematic essays and to enable coverage of the African-American experience beyond the United States and throughout the western hemisphere. The encyclopedia still offers a strong list of commonly-studied U.S. personages—including Muhammad Ali, Toni Morrison, and

Colin Powell—and is complemented by pieces on important Caribbean and Latin American figures such as Machado de Assis, Pelé, Portia Simpson-Miller, and Eric Williams.

ARTICLES REPRINTED FROM THE FIRST EDITION AND SUPPLEMENT. Approximately one-third of the 1.6 million words in the new edition were reprinted with no changes or with minor changes only. Articles on individuals such as Richard Allen, W. E. B. Du Bois, Booker T. Washington, and Ida B. Wells-Barnett and topics such as the Black Arts Movement, Emancipation in the United States, and the Harlem Renaissance appear essentially unchanged. The editorial staff attempted to contact each author of the 800 carry-over articles, whether they were selected to be updated or reprinted “as is.” Authors were invited to update or revise their material as they saw fit, including refreshing their bibliographies with new citations. As a result of these efforts, approximately 400 reprinted articles include such updates. Articles reprinted from the first edition or the supplement with few or no changes have 1996 or 2001 following the original author's byline. If the bibliography was updated for this edition, *Updated bibliography* appears below the byline.

Preface

ARTICLES UPDATED FOR THE SECOND EDITION. Approximately one-third of EAACH-2's word count is revised or otherwise updated. Articles on such topics as art, education, literature, music, politics, and religion were expanded to provide coverage of the western hemisphere and update U.S. coverage. Articles such as Reparations, Affirmative Action, and Muslims in the Americas now reflect current affairs and more recent scholarship. Articles revised by the original author are noted with *Updated by author 2005* in the byline. When the original authors could not be located or were unable to update their material, the publishers updated as necessary and *Updated by publisher 2005* appears in the byline. If a different writer provided an update to an article from the first edition, the article will have two bylines, the original author's name followed by "(1996)" and the second edition author's name followed by "(2005)."

NEW ARTICLES IN THE SECOND EDITION. The editorial board identified and selected almost 400 new topics for this edition. These new articles represent one-third of the 1.6 million words in EAACH-2, which now includes longer thematic articles, such as African Diaspora, Anti-colonial Movements, Economic Condition, and Military Experi-

ence. New articles for the second edition have 2005 as part of their bylines. This information is included in the List of Articles and the Directory of Contributors, both included in the front matter of this first volume. Wherever possible, the publishers have provided current affiliation information for authors of first edition articles reprinted in this edition.

ACKNOWLEDGMENTS

We would like to thank Colin Palmer and the editorial board for their tireless dedication to recruiting talented and knowledgeable scholars to write and update articles. Not including the hundreds of contributors who worked only on the first edition and its supplement, almost 500 authors worked to implement the editorial board's revision of an already stellar reference source, and we thank them for their scholarship and cooperation.

As it did for the first edition, the Schomburg Center for Research in Black Culture again provided assistance and enriched the product by providing access to its extensive collection of texts and images. Many thanks are due to Howard Dodson, director of the Schomburg Center, Mary Yearwood, curator of the Photographs and Prints division, and to the staff who generously assisted in many ways.

FOREWORD

This second edition of the *Encyclopedia of African-American Culture and History* (EAACH) is being published in association with the Schomburg Center for Research in Black Culture of the New York Public Library. A product of the most recent scholarship on the African American and African Diasporan Experience, EAACH is a comprehensive compendium of knowledge on the historical and cultural development of people of African descent in the Americas at the beginning of the twenty-first century. It differs from the first edition in that it includes a broad array of subjects on the black experience in Latin America and the Caribbean as well as the United States and Canada. Broader treatment of institutions, organizations, and events have been added to counterbalance the heavily biographical focus of the first edition.

A century ago an encyclopedia such as this was unthinkable, much less imaginable. The reigning unwisdom in the United States at the time was that people of African descent had no history or culture. A foundation on which the myths of black racial inferiority and white supremacy were based, this notion that black people were history- and culture-less beings provided the ideological justification for the European colonization of Africa and the establishment and enforcement of systems of racial segregation in the United States during the nineteenth cen-

ture. Systems of colonization and segregation based on race survived in Africa and the southern United States, respectively, well into the twentieth century. This predominant view transcended geographical, class, regional and even racial boundaries. Newspapers, journals, and magazines promoted it, churches and religious bodies subscribed to it, legal systems were invented to enforce it, and colleges and universities taught it and produced the “scholarship” to affirm its truth. It was not a regional, southern belief. It was national (and indeed international). European colonial powers who were flexing their triumphal colonizing muscles like their Euro-American counterparts in the United States were convinced of the truth of their mythology. Their dominance of African people (and people of color in general) proved, for them at least, that their white supremacist mythology was true.

Fledgling efforts to rescue and reconstruct the history and cultural heritage of people of African descent had been made throughout the nineteenth century. Black newspapers founded to defend “the race” from these racist assaults, challenged the reigning unwisdom throughout the century. Black churches and black ministers challenged the Christian myth that attributed the presumed inferiority of black folk to the Biblical curse on Ham. Nineteenth century black historians including William Wells Brown and

George Washington Williams, wrote histories of black folk that disproved the myth of black racial inferiority; all to little or no avail. The overwhelming preponderance of the testimony if not evidenced through the end of the nineteenth century came down on the side of the reigning unwisdom. And so it reigned.

By the first decades of the twentieth century, vindicationist collectors and scholars had started gathering evidence and creating new works of scholarship whose purpose was to destroy the myth of black racial inferiority and document the place of people of African descent in the making of human history, civilization and culture.

A number of bibliophiles and collectors of the late nineteenth and early twentieth centuries assumed leadership roles in amassing collections of documents, images, artworks, books, and memorabilia to support the new research and scholarship. Daniel Alexander Payne Murray started his career at the Library of Congress in 1871 and over a period of fifty-two years devoted most of his time to collecting Afro-Americana. His planned, "*Murray's Historical and Biographical Encyclopedia of the Colored Race throughout the World*," a six-volume compendium never came to fruition, but the Africana collections he assembled at the Library of Congress were among the strongest in the United States at the turn of the twentieth century. Other distinguished collectors of this period included Jesse Moorland whose collection became one of the foundations on which Howard University's Moorland-Spingarn Collection was built, and Henry Proctor Slaughter whose collection was eventually purchased by Atlanta University, Wendell Dabney, William Carl Bolivar, and Robert Mara Adger (Sinnette, 76–87).

Foremost among these vindicationist collectors, however, was Arturo Alfonso Schomburg, a Puerto Rican of African descent who began his collecting adventures toward the end of the nineteenth century and continued until his death in 1938. By 1926 he had amassed a collection of over 10,000 items—all containing evidence of the place and role of people of African descent worldwide in the making of human history, culture, and civilization. The foundation on which today's Schomburg Center is based, the 10,000-item collection has grown to more than 10 million sources of evidence on the historical and cultural legacies of African peoples around the globe. It is arguably the most comprehensive research library in the world devoted exclusively to documenting the global black experience. It was the emergence of collections such as these that inspired and supported the work of researchers and scholars who sought to rescue and reconstruct the true history of black people.

In the meantime, African American scholars took the lead in creating the new twentieth century scholarship on the African American and African experience. W.E.B. Du Bois and Carter G. Woodson, both Ph.D. graduates of Harvard University's History Department were among the foremost creators and exponents of this new scholarship during the first half of the twentieth century. Du Bois, working from his base at Atlanta University, produced both historical and sociological studies of Africans and African Americans. His *Souls of Black Folk* remains a classic work in African American Studies. Woodson, frequently called the father of black history (in the United States), founded the Association for the Study of Negro Life and History, the *Journal of Negro History*, the *Bulletin of Negro History*, and Associated Publishers. Beginning in 1916, and continuing until his death in 1950, Woodson used these tools to organize and conduct research on the black experience, publish research findings, disseminate the new knowledge to public audiences and promote the study of the black experience.

It should not be surprising that these same two twentieth century scholars of the African American experience, W. E. B. Du Bois and Carter G. Woodson, would follow Daniel Murray's lead and attempt to publish encyclopedias of the black experience. Each was possessed of encyclopedic knowledge of the subject and each was committed to making the available knowledge accessible to the public. Each was committed to, on the basis of authoritative information and scholarship, setting the record straight and challenging the "reigning wisdom" with unimpeachable facts and truths. Du Bois first proposed to publish an encyclopedia in 1909. Woodson proposed such a work in 1921. Du Bois's efforts eventually produced a preparatory volume. An enlarged 216-page volume appeared under the auspices of the Phelps Stokes Fund in 1945. Principally a list of subjects to be included in such a work with the sources to support each entry, Du Bois's preparatory volume demonstrated the scope of such a project and the potential such a compendium had for enhancing public knowledge and appreciation of the African American historical and cultural experience. Funding for such an effort was not forthcoming, however.

The Woodson proposal never materialized in any form during his lifetime. Like Du Bois, Woodson was unable to raise the funding from traditional foundations and other philanthropic sources to give material form to his ideas. The Association for the Study of Negro Life and History, which Woodson had founded in 1915 published a multi-volume *International Library of Negro Life and History* in 1967, which had largely been inspired by Woodson's encyclopedia idea. Organized thematically, the volumes

treated specific subjects in African American history and culture but did not conform to the alphabetical ordering by entry title that has become the norm for encyclopedias.

Meanwhile, Du Bois's later efforts to revise his *Encyclopedia Africana* idea under the sponsorship of President Kwame Nkrumah and the independent republic of Ghana was not completed prior to his death in 1963. While scholars in Ghana continue to work on it, it is more an aspiration rather than a reality. Henry Louis Gates and Anthony Appiah's one-volume *Encyclopedia Africana*, which was published in 1999, three years after the publication of the first edition of the *Encyclopedia of African-American Culture and History*, was inspired by the Du Bois project.

At the beginning of the twentieth century, an encyclopedia such as this was, indeed, unimaginable and unthinkable. At the beginning of the twenty-first century, the state of knowledge and scholarship on the African American and African Diasporan experience is such that it insists that the *Encyclopedia of African-American Culture and History* be published. Over the last century and especially the last four decades, interest in things African American has increased exponentially. So has the quantity and quality of books, articles, essays, artworks, and audiovisual materials on the black experience. The emergence of African American Studies programs and other formal degree-granting programs that encouraged research and scholarship on the black experiences contributed significantly to the proliferation of these new works. Publishing houses and scholarly journals in traditional disciplines have also found African American subject matter economically and intellectually profitable enterprises. As a result, the quantity and quality of knowledge on the black experience requires an encyclopedia format to simply introduce the public to the vast array of information currently available on this, diverse and increasingly complex field of human endeavor and intellectual interest. The pace at which new knowledge is being produced in this field is part of the reason why the *Encyclopedia of African-American Culture and History* demands a second edition a mere ten years since it was first published. Changes in the way the field of African American Studies has evolved also demand such updating.

As new intellectual paradigms have raised questions about the experience, so has the nature of the scholarship changed. Biographical compendiums of great men and women are being complemented or replaced by broader social history inquiries. The lives and struggles of ordinary people are being given equal weight with those of leaders and heroes. Studies exploring the economic, intellectual and cultural history of black people are complementing the traditional political histories. The relationships

between the African American experience in the United States and the African, Caribbean and Latin American experiences of people of African descent are also being explored in new and exciting ways. The roles of blacks in major events in mainstream American history are being complemented by approaches to African American history that are defined by the major events and movements in African American and African Diasporan history. Scholars writing entries for this edition of the *Encyclopedia of African-American Culture and History* reflect these new trends in African American history writing.

Approaches to the teaching of African American culture have also been changing. Traditional approaches focused largely on arts and entertainment and emphasized the biographies of great black artists. The area of African American cultural studies has expanded to include the products of day-to-day living and human interaction and creativity. Family and community life, religious practices, the diverse genres of African-based musics, dances, literatures and visual arts throughout the Americas are all part of the African American cultural pallet and are explored in this encyclopedia. In addition, totally new entries reflecting these emerging trends in scholarship are also included.

This second edition of the *Encyclopedia of African-American Culture and History* is a comprehensive survey of knowledge on the African American experience (in the hemispheric sense of the term), which has been updated based on the scholarship produced over the last decade or so. Organized alphabetically by entry, it is easy to use and written in a language that makes complex concepts and ideas accessible to a general reading audience.

The scholarship produced on the black experience over the last century has long since laid to rest, intellectually, the myth of black racial inferiority. The reigning unwisdom has been exposed for what it is—white supremacist mythology masquerading as scholarship. Scholars, especially those of the last four decades, have therefore turned their attention to the more complex problem of documenting and interpreting the remarkable processes of human development and social, political and cultural change that have characterized the African American experience in the Americas over the last five hundred years. This second edition of the *Encyclopedia of African-American Culture and History* is designed to introduce the public to this new knowledge.

HOWARD DODSON (2005)

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