

Beyond Negritude

Essays from Woman in the City



Paulette Nardal

Translated with an introduction & notes by
T. Denean Sharpley-Whiting

Beyond Negritude Beyond Negritude

CHRISTIAN FILOSTRAT



Beyond Negritude Beyond Negritude:

Beyond Negritude Paulette Nardal, 2009-09-14 Key text never before in English by central figure of the Negritude movement *Beyond Negritude* Paulette Nardal, 2014-02-07 In the aftermath of World War II Paulette Nardal the Martinican woman most famously associated with the Negritude movement and its founders Aimé Césaire, Léopold Senghor and Léon Damas during Paris's interwar years founded the journal *Woman in the City*. This annotated translation with an introduction and essay summaries by T. Denean Sharpley Whiting collects work from that journal and presents it in both the original French and in English. Never before translated, these essays represent a lens through which to view the evolution of Nardal's intellectual thought on race, gender, politics, globalization, war, religion, and philosophy. The journal's arrival announced Martinican women entering the public sphere, the city, and from its internationalist perspectives, the world stage where they would take up their responsibilities as citizens of their little island and the greater French Republic. Published from 1945 to 1951, it was with its Christian humanist undertones and feminist inclinations the first theologically and philosophically woman-centered liberationist journal in print. **Beyond negritude : Senghor's vision for Africa** Denis Ekpo, 2010 The Negritude Movement Reiland Rabaka, 2015-05-20 The Negritude Movement provides readers with not only an intellectual history of the Negritude Movement but also its prehistory. W. E. B. Du Bois, the New Negro Movement, and the Harlem Renaissance and its posthistory, Frantz Fanon, and the evolution of Fanonism. By viewing Negritude as an insurgent idea, to invoke this book's intentionally incendiary subtitle as opposed to merely a form of poetics and aesthetics. The Negritude Movement explores Negritude as a traveling theory, like Edward Said's concept that consistently crisscrossed the Atlantic Ocean in the twentieth century, from Harlem to Haiti, Haiti to Paris, Paris to Martinique, Martinique to Senegal, and on and on ad infinitum. The Negritude Movement maps the movements of proto-Negritude concepts from Du Bois's discourse in *The Souls of Black Folk* through to post-Negritude concepts in Fanon's *Black Skin, White Masks* and *The Wretched of the Earth*. Utilizing Negritude as a conceptual framework, to on the one hand explore the African intellectual tradition in the twentieth century and on the other hand demonstrate discursive continuity between Du Bois and Fanon, as well as the Harlem Renaissance and Negritude Movement. The Negritude Movement ultimately accents what Negritude contributed to, arguably its greatest intellectual heir, Frantz Fanon, and the development of his distinct critical theory, Fanonism. Rabaka argues that if Fanon and Fanonism remain relevant in the twenty-first century, then to a certain extent, Negritude remains relevant in the twenty-first century. **NEGritude AND ITS REVOLUTION** CHRISTIAN FILOSTRAT, 2019-05-08 How and why Negritude came to be defined by Aimé Césaire the way it did, including the author's personal notes from interactions with Léon Damas, Aimé Césaire, and Léopold Senghor. Author's note: I was carrying Léon Damas's ashes to French Guyana. Guyane. Damas had been one of my advisors re Negritude doctoral dissertation and was making a stop in Fort de France for Césaire's eulogy. Césaire was at the airport to meet me, and while waiting for my bags, we

exchanged our experiences with the cremation procedures of dear friends In my case it was that Marietta Damas had had it with people moving her husband and had given me specific directions One of them was that Damas should not be moved anymore and should be cremated in the massive oak casket that Houphouet Boigny had bought for her In Southeast Washington DC the cremation technician to show me he was following instructions to the letter opened the door of the oven then lifted the lid of the casket for me to see that he had moved nothing even the roses that Marietta had placed on the body were still there The procedure of cremation had already started and I could see blue flames as though from welding torches shooting everywhere attacking the body After a moment of reflection C saire in turn told me of his experience with Richard Wright and hearing his friend s bones explode during the procedure To a reflection regarding what n gritude had become at the time of Damas s death C saire gave me a long soliloquy starting with Paris s effervescence around the Paris Colonial Exposition back in the 30s and concluding with Sartre s Black Orpheus Black Orpheus broke the mold turning n gritude into an aesthetic of literature stripped of socio political value The crux of which was that n gritude had become another academic subject of post colonial studies That was not what Senghor intended After Black Orpheus no one could write about n gritude without mentioning ontology epistemology esthetics Hegel integrism and so on You heard what I said in Dakar in 66 I don t like the word n gritude It s disruptive Then too it bothered him that n gritude had gotten disconnected from people s reality He then compared that disconnect with what he had witnessed in Haiti in 1944 The disconnect between the people and the intelligentsia C saire s interest in Haiti was immense It was like a duty to visit him whenever I had been to Haiti Author s note In 1980 I was the Cultural Attach at the US Embassy in Dakar Randall Robinson of Trans Africa was visiting and I arranged an interview with him for the Dakar daily Le Soleil Among the subjects discussed was the Western Sahara issue Robinson explained his support for the Saharawis and the Polisario Front The interview never ran Instead President Senghor asked me to his office When he said I have a great weakness for France he meant it It made no difference if I saw him every day I could never meet him without being taken aback by how much Francit he exuded But not this time This time it was a furious Senghor I was meeting He could not let views inimical to Morocco s interests in the Senegalese media He then gave me a long lecture about Arab racism Morocco excepted It didn t help that the slave state of Mauritania right across the Senegal River insisted on an Arab designation He grew bitter I was astounded for no one was more guarded than Senghor But here he let it rip perhaps because he was a few months from announcing his retirement Thanks for taking the time to read this If you liked this book it would mean a lot if you could take a moment to leave an honest review on your favorite online store Thanks so much Pierre Kroft Legacy Publishers *Race, Culture, and the Intellectuals, 1940-1970* Richard H. King, 2004-08-17 To study this transition from universalism to cultural particularism Richard King focuses on the arguments of major thinkers movements and traditions of thought attempting to construct a map of the ideological positions that were staked out and an intellectual history of this transition **Beyond Bergson** Andrea J. Pitts, Mark William

Westmoreland,2019-04-16 Building upon recent interest in Henri Bergson's social and political philosophy this volume offers a series of fresh and novel perspectives on Bergson's writings through the lenses of critical philosophy of race and decolonial theory Contributors place Bergson's work in conversation with theorists from Africa the African Diaspora and Latin America to examine Bergson's influence on literature science studies aesthetics metaphysics and social and political philosophy within these geopolitical contexts The volume pays particular attention to both theoretical and practical forms of critical resistance work including historical analyses of anti racist anti imperialist and anti capitalist movements that have engaged with Bergson's writings for example the Négritude movement the Indigenismo movement and the Peruvian Socialist Party These historical and theoretical intersections provide a timely and innovative contribution to the existing scholarship on Bergson and demonstrate the importance of his thought for contemporary social and political issues *Beyond Collective Memory* Cullen Goldblatt,2020-09-14 *Beyond Collective Memory* analyzes how two African places became icons of collective memory for certain publics yet remain marginal to national and continental memory discourses Thiaroye a Senegalese location of colonial era massacre and District Six a South African neighborhood destroyed under apartheid have epitomized a shared memory of racist violence and resistant community Analyzing diverse cultural texts surrounding both places this book argues that the metaphor of collective memory has obscured the structural character of colonial and apartheid violence and made it difficult to explore the complicit positions that structures of violence produce In investigating the elisions of memory discourses *Beyond Collective Memory* challenges the dominance of collective memory and calls attention to the African pasts metaphors and imaginaries that exist beyond it *After Négritude and Nation* Roberta J. Hatcher,1998 *Black Cosmopolitanism and Anticolonialism* Babacar M'Baye,2017-03-31 This book examines the cosmopolitanism and anticolonialism that black intellectuals such as the African American W E B Du Bois the Caribbeans Marcus Garvey and George Padmore and the Francophone West Africans Kojouhar Touvalou Hou nou Lamine Senghor and Léopold Sédar Senghor developed during the two world wars by fighting for freedom equality and justice for Senegalese and other West African colonial soldiers known as tirailleurs who made enormous sacrifices to liberate France from German oppression Focusing on the solidarity between this special group of African American Caribbean and Francophone West African intellectuals against French colonialism this book uncovers pivotal moments of black Anglophone and Francophone cosmopolitanism and traces them to published and archived writings produced between 1914 and the middle of the twentieth century

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