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SYMPOSIUM

“THE LEGACY OF MALCOLM X:
BLACK NATIONALISM, INTERNATIONALISM, AND TRANSNATIONALISM”

ASALH announces the publication of the latest issue of The Journal of African American History (JAAH) Volume 100, No. 2 (Spring 2015).

It has been 50 years since the assassination of Malcolm X (El Hadj Malik El Shabazz) and this centennial issue of the JAAH includes a symposium that documents the influences Malcolm and his teachings had on people of African descent in the United States, Australia, and Kenya over the last half century. “Harlem Is the Black World: The Organization of Afro-American Unity (OAAU) at the Grassroots” by Garrett Felber describes in detail the social and political activism pursued by members of the OAAU, organized by Malcolm in 1963-64. Committed to developing a “black united front” following the July 1964 rioting in Harlem, OAAU took on issues of police brutality, opened a “Liberation School,” and led campaigns for black “community control” and empowerment.

From the late 18th century the indigenous peoples in Australia, who are of African descent, were victimized by the racist and white supremacist policies and practices of European settlers. In the 20th century Australian aboriginals began mobilizing to demand equal citizenship rights and by the late 1960s they were pursuing “Black Power.” Alyssa L. Trotmetter’s “Malcolm X and the Aboriginal Black Power Movement in Australia, 1967-1972” not only recounts the history of black-white relations there, but also documents through official reports, newspapers, and interviews the impact of The Autobiography of Malcolm X (1965) and Malcolm’s speeches on political organizing and social activism in Australian cities. Malcolm’s international profile contributed to major ideological changes among Aboriginal people seeking economic and political advancement in Australia.
Malcolm was greatly impressed by the militant self-defense pursued by the Mau Mau group in Kenya in 1950s and 1960s, and indicated that he hoped for a Mau Mau movement in the United States. Mickie Mwanzia Koster’s “Malcolm X, the Mau Mau, and Kenya’s New Revolutionaries: A Legacy of Transnationalism” describes the transfer of ideological movements from Africa to the United States and from the United States to Africa. Whereas Malcolm was impressed by the actions of the members of Mau Mau who moved Kenya toward independence in 1963, more recently young Kenyans have adopted elements of Hip Hop culture from the United States and made it their own. As with Hip Hop artists in the United States, young poets, musicians, and other cultural workers in Kenya look to Malcolm X for inspiration in their organizing for political and economic change.


The JAAH Spring 2015 issue also includes Essay Reviews by Raymond A. Winbush on “Malcolm X: A Living Icon in His Own Words”; Edward J. Blum on “A Frederick Douglass for the World”; and J. Eve Lambert on “Christianity, Community, and African American Theater.” There are also reviews of 20 recently published scholarly works on African American history and culture.

The JAAH Spring 2015 issue is available for purchase from ASALH in hard copy, and for use in courses through Publications Director, Karen May, at kmay@asalh.net. The digital version will soon be available through “JSTOR Current Journals”; please check and make sure your university library subscribes to the program.

For more information, go to JAAH website: www.jaah.org; or contact Sylvia Cyrus, JAAH Managing Editor, info@asalh.net ; or the JAAH at the new mailing address:

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