

Black Skin White Masks Sparknotes

Black Faces, White Spaces: Reimagining the Relationship of African Americans to the Great Outdoors

Political essays, articles, and notes written between 1952 and 1961.

Risk everything . . . for love with this #1 New York Times bestseller. What if you couldn't touch anything in the outside world? Never breathe in the fresh air, feel the sun warm your face . . . or kiss the boy next door? In *Everything, Everything*, Maddy is a girl who's literally allergic to the outside world, and Olly is the boy who moves in next door . . . and becomes the greatest risk she's ever taken. My disease is as rare as it is famous. Basically, I'm allergic to the world. I don't leave my house, have not left my house in seventeen years. The only people I ever see are my mom and my nurse, Carla. But then one day, a moving truck arrives next door. I look out my window, and I see him. He's tall, lean and wearing all black—black T-shirt, black jeans, black sneakers, and a black knit cap that covers his hair completely. He catches me looking and stares at me. I stare right back. His name is Olly. Maybe we can't predict the future, but we can predict some things. For example, I am certainly going to fall in love with Olly. It's almost certainly going to be a disaster. *Everything, Everything* will make you laugh, cry, and feel everything in between. It's an innovative, inspiring, and heartbreakingly romantic debut novel that unfolds via vignettes, diary entries, illustrations, and more. And don't miss Nicola Yoon's *The Sun Is Also A Star*, the #1 New York Times bestseller in which two teens are brought together just when it seems like the universe is sending them in opposite directions.

Ben Passmore's necessary contribution to the dialogue around race in the United States, *Your Black Friend* is a letter from your black friend to you about race, racism, friendship and alienation. On the heels of viral online success with 500,000+ views, the revised print edition of the *Your Black Friend* comic is in gorgeous full color on fancy matte paper stock. Inspired by Frantz Fanon's *White Skin, Black Masks*, *Your Black Friend* is just as direct, immediate, and necessary as Ta-Nehisi Coates's *Between the World and Me* and Claudia Rankine's *Citizen*. Known for his politically charged science fiction comics, enthusiastic fans of Passmore's work include Brandon Graham (*Island*, Image Comics), Carolyn Nowak (*Lumberjanes*) and Josh Simmons (*Fantagraphics*).

Black Skin, White Masks is a classic, devastating account of the dehumanising effects of colonisation experienced by black subjects living in a white world. First published in English in 1967, this book provides an unsurpassed study of the psychology of racism using scientific analysis and poetic grace. Franz Fanon identifies a devastating pathology at the heart of Western culture, a denial of difference, that persists to this day. A major influence on civil rights, anti-colonial, and black consciousness movements around the world, his writings speak to all who continue the struggle for political and cultural liberation. With an introduction by Paul Gilroy, author of *There Ain't No Black in the Union Jack*.

The sixtieth anniversary edition of Frantz Fanon's landmark text, now with a new introduction by Cornel West. First published in 1961, and reissued in this sixtieth anniversary edition with a powerful new introduction by Cornel West, *Frantz Fanon's The Wretched of the Earth* is a masterful and timeless interrogation of race, colonialism, psychological trauma, and revolutionary struggle, and a continuing influence on movements from Black Lives Matter to decolonization. A landmark text for revolutionaries and activists, *The Wretched of the Earth* is an eternal touchstone for civil rights, anti-colonialism, psychiatric studies, and Black consciousness movements around the world. Alongside Cornel West's introduction, the book features critical essays by Jean-Paul Sartre and Homi K. Bhabha. This sixtieth anniversary edition of Fanon's most famous text stands proudly alongside such pillars of anti-colonialism and anti-racism as Edward Said's *Orientalism* and *The Autobiography of Malcolm X*.

Combining trenchant philosophy with lyrical memoir, *Afropessimism* is an unparalleled account of Blackness. Why does race seem to color almost every feature of our moral and political universe? Why does a perpetual cycle of slavery—in all its political, intellectual, and cultural forms—continue to define the Black experience? And why is anti-Black violence such a predominant feature not only in the United States but around the world? These are just some of the compelling questions that animate *Afropessimism*, Frank B. Wilderson III's seminal work on the philosophy of Blackness. Combining precise philosophy with a torrent of memories, Wilderson presents the tenets of an increasingly prominent intellectual movement that sees Blackness through the lens of perpetual slavery. Drawing on works of philosophy, literature, film, and critical theory, he shows that the social construct of slavery, as seen through pervasive anti-Black subjugation and violence, is hardly a relic of the past but the very engine that powers our civilization, and that without this master-slave dynamic, the calculus bolstering world civilization would collapse. Unlike any other disenfranchised group, Wilderson argues, Blacks alone will remain essentially slaves in the larger Human world, where they can never be truly regarded as Human beings, where, "at every scale of abstraction, violence saturates Black life." And while *Afropessimism* delivers a formidable philosophical account of being Black, it is also interwoven with dramatic set pieces, autobiographical stories that juxtapose Wilderson's seemingly idyllic upbringing in mid-century Minneapolis with the abject racism he later encounters—whether in late 1960s Berkeley or in apartheid South Africa, where he joins forces with the African National Congress. *Afropessimism* provides no restorative solution to the hatred that abounds; rather, Wilderson believes that acknowledging these historical and social conditions will result in personal enlightenment about the reality of our inherently racialized existence. Radical in conception, remarkably poignant, and with soaring flights of lyrical prose, *Afropessimism* reverberates with wisdom and painful clarity in the fractured world we inhabit. It positions Wilderson as a paradigmatic thinker and as a twenty-first-century inheritor of many of the African American literary traditions established in centuries past.

John Fowles presents a remarkable translation of a nineteenth-century work that provided the seed for his acclaimed novel *The French Lieutenant's Woman* and that will astonish and haunt modern readers. Based on a true story, Claire de Duras's *Ourika* relates the experiences of a Senegalese girl who is rescued from slavery and raised by an aristocratic French family during the time of the French Revolution. Brought up in a household of learning and privilege, she is unaware of her difference until she overhears a conversation that suddenly makes her conscious of her race—and of the prejudice it arouses. From this point on, *Ourika* lives her life not as a French woman but as a black woman who feels "cut off from the entire human race." As the Reign of Terror threatens her and her adoptive family, *Ourika* struggles with her unusual position as an educated African woman in eighteenth-century Europe. A best-seller in the 1820s, *Ourika* captured the attention of Duras's peers, including Stendhal, and became the subject of four contemporary plays. The work represents a number of firsts: the first novel set in Europe to have a black heroine; the first French literary work narrated by a black female protagonist; and, as Fowles points out in the foreword to his translation, "the first serious attempt by a white novelist to enter a black mind."

"This majestic, moving novel is an instant classic, a book that will be read, discussed and taught beyond the rest of our lives."—Chicago

Tribune Winner of the National Book Critics Circle Award, *A Lesson Before Dying* is a deep and compassionate novel about a young man who returns to 1940s Cajun country to visit a black youth on death row for a crime he didn't commit. Together they come to understand the heroism of resisting. From the critically acclaimed author of *A Gathering of Old Men* and *The Autobiography of Miss Jane Pittman*.

A pioneering, dazzling satire about a biracial black girl from Philadelphia searching for her Jewish father in New York City. *Oreo* is raised by her maternal grandparents in Philadelphia. Her black mother tours with a theatrical troupe, and her Jewish deadbeat dad disappeared when she was an infant, leaving behind a mysterious note that triggers her quest to find him. What ensues is a playful, modernized parody of the classical odyssey of Theseus with a feminist twist, immersed in seventies pop culture, and mixing standard English, black vernacular, and Yiddish with wisecracking aplomb. *Oreo*, our young hero, navigates the labyrinth of sound studios and brothels and subway tunnels in Manhattan, seeking to claim her birthright while unwittingly experiencing and triggering a mythic journey of self-discovery like no other. Simone Browne shows how racial ideologies and the long history of policing black bodies under transatlantic slavery structure contemporary surveillance technologies and practices. Analyzing a wide array of archival and contemporary texts, she demonstrates how surveillance reifies boundaries, borders, and bodies around racial lines.

A distinguished psychiatrist from Martinique who took part in the Algerian Nationalist Movement, Frantz Fanon was one of the most important theorists of revolutionary struggle, colonialism, and racial difference in history. Fanon's masterwork is a classic alongside Edward Said's *Orientalism* or *The Autobiography of Malcolm X*, and it is now available in a new translation that updates its language for a new generation of readers. *The Wretched of the Earth* is a brilliant analysis of the psychology of the colonized and their path to liberation. Bearing singular insight into the rage and frustration of colonized peoples, and the role of violence in effecting historical change, the book incisively attacks the twin perils of post independence colonial politics: the disenfranchisement of the masses by the elites on the one hand, and intertribal and interfaith animosities on the other. Fanon's analysis, a veritable handbook of social reorganization for leaders of emerging nations, has been reflected all too clearly in the corruption and violence that has plagued present-day Africa. *The Wretched of the Earth* has had a major impact on civil rights, anticolonialism, and black consciousness movements around the world, and this bold new translation by Richard Philcox reaffirms it as a landmark.

A free ebook version of this title will be available through Luminos, University of California Press's Open Access publishing program. Visit www.luminosoa.org to learn more. While portrayals of immigrants and their descendants in France and throughout Europe often center on burning cars and radical Islam, *Citizen Outsider: Children of North African Immigrants in France* paints a different picture. Through fieldwork and interviews in Paris and its banlieues, Jean Beaman examines middle-class and upwardly mobile children of Maghrébin, or North African immigrants. By showing how these individuals are denied cultural citizenship because of their North African origin, she puts to rest the notion of a French exceptionalism regarding cultural difference, race, and ethnicity and further centers race and ethnicity as crucial for understanding marginalization in French society.

An incisive and illuminating account of how, during the Algerian Revolution, the people of Algeria changed centuries-old cultural patterns and embraced certain ancient cultural practices long derided by their colonialist oppressors as primitive, in order to destroy those same oppressors. Fanon uses the fifth year of the Algerian Revolution as a point of departure for an explication of the inevitable dynamics of colonial oppression.

Frantz Fanon's explosive *Black Skin, White Masks* is a merciless exposé of the psychological damage done by colonial rule across the world. Using Fanon's incisive analytical abilities to expose the consequences of colonialism on the psyches of colonized peoples, it is both a crucial text in post-colonial theory, and a lesson in the power of analytical skills to reveal the realities that hide beneath the surface of things. Fanon was himself part of a colonized nation – Martinique – and grew up with the values and beliefs of French culture imposed upon him, while remaining relegated to an inferior status in society. Qualifying as a psychiatrist in France before working in Algeria (a French colony subject to brutal repression), his own experiences granted him a sharp insight into the psychological problems associated with colonial rule. Like any good analytical thinker, Fanon's particular skill was in breaking things down and joining dots. His analysis of colonial rule exposed its implicit assumptions – and how they were replicated in colonised populations – allowing Fanon to unpick the hidden reasons behind his own conflicted psychological make up, and those of his patients. Unflinchingly clear-sighted in doing so, *Black Skin White Masks* remains a shocking read today.

Melancholia Africana argues that in the African and Afro-diasporic context, melancholy is rooted in collective experiences such as slavery, colonization, and the post-colony. From these experiences a theme of loss resonates--loss of land, of freedom, of language, of culture, of self, and of ideals born from independence. Nathalie Etoke demonstrates that, beyond territorial expropriation and the pain inflicted upon the body and the soul, the violence that seals the encounter with the 'other' annihilates an age-old cycle of life. In the wake of this annihilation, continental and diasporic Africans strive to reconcile that which has been destroyed with what has been newly introduced. Their survival depends on their capacity to negotiate the inherent tension of their historical becoming. The book develops a transdisciplinary method encompassing historicism, critical theory, *Africana* existential thought, and poetics.

Furo Wariboko, a young Nigerian, awakes the morning before a job interview to find that he's been transformed into a white man. In this condition he plunges into the bustle of Lagos to make his fortune. With his red hair, green eyes, and pale skin, it seems he's been completely changed. Well, almost. There is the matter of his family, his accent, his name. Oh, and his black ass. Furo must quickly learn to navigate a world made unfamiliar and deal with those who would use him for their own purposes. Taken in by a young woman called Syreeta and pursued by a writer named Igoni, Furo lands his first-ever job, adopts a new name, and soon finds himself evolving in unanticipated ways. A. Igoni Barrett's *Blackass* is a fierce comic satire that touches on everything from race to social media while at the same time questioning the values society places on us simply by virtue of the way we look. As he did in *Love Is Power*, or *Something Like That*, Barrett brilliantly depicts life in contemporary Nigeria and details the double-dealing and code-switching that are implicit in everyday business. But it's Furo's search for an identity--one deeper than skin--that leads to the final unraveling of his own carefully constructed story.

The visionary author's masterpiece pulls us—along with her Black female hero—through time to face the horrors of slavery and explore the impacts of racism, sexism, and white supremacy then and now. Dana, a modern black woman, is celebrating her twenty-sixth birthday with her new husband when she is snatched abruptly from her home in California and transported to the antebellum South. Rufus, the white son of a plantation owner, is drowning, and Dana has been summoned to save him. Dana is drawn back repeatedly through time to the slave quarters, and each time the stay grows longer, more arduous, and more dangerous until it is uncertain whether or not Dana's life will end, long before it has a chance to begin.

Black Folk Here and There is a seminal work that attempts to combine anthropology and comparative history in a study of the Black Experience from the beginning of literate cultures to the advent of the transatlantic slave trade and the White Racism that quickly developed as its ideological support. In this volume, the Black experience is conveyed through the Judaic, Greek and Roman cultures to European Christendom and the Muslim World in the period before the great diaspora from Africa to the West began in the sixteenth century CE.

In *Critique of Black Reason* eminent critic Achille Mbembe offers a capacious genealogy of the category of Blackness—from the Atlantic slave trade to the present—to critically reevaluate history, racism, and the future of humanity. Mbembe teases out the intellectual consequences of the reality that Europe is no longer the world's center of gravity while mapping the relations among colonialism, slavery, and contemporary financial and extractive capital. Tracing the conjunction of Blackness with the biological fiction of race, he theorizes Black reason as the

collection of discourses and practices that equated Blackness with the nonhuman in order to uphold forms of oppression. Mbembe powerfully argues that this equation of Blackness with the nonhuman will serve as the template for all new forms of exclusion. With *Critique of Black Reason*, Mbembe offers nothing less than a map of the world as it has been constituted through colonialism and racial thinking while providing the first glimpses of a more just future.

At the age of twelve, Sophie Caco is sent from her impoverished village of Croix-des-Rosets to New York, to be reunited with a mother she barely remembers. There she discovers secrets that no child should ever know, and a legacy of shame that can be healed only when she returns to Haiti—to the women who first reared her. What ensues is a passionate journey through a landscape charged with the supernatural and scarred by political violence, in a novel that bears witness to the traditions, suffering, and wisdom of an entire people.

In the tradition of Eric Lott's award-winning *Love and Theft*, Hartman's new book shows how the violence of captivity and enslavement was embodied in many of the performance practices that grew from, and about, slave culture in antebellum America. Using tools from anthropology and history as well as literary criticism, she examines a wealth of material, including songs, dance, stories, diaries, narratives, and journals to provide new insights into a range of issues. She looks particularly at the presentations of slavery and blackness in minstrelsy, melodrama, and the sentimental novel; the disparity between actual slave culture and "managed" plantation amusements; the construction of slave culture in nineteenth-century ethnographic writing; the rhetorical performance of slave law and slave narratives; the dimension of slave performance practice; and the political consciousness of folklore. Particularly provocative is her analysis of the slave pen and auction block, which transmogrified terror into theatre, and her reading of the rhetoric of seduction in slavery law and legal cases concerning rape.

Persuasively showing that the exercise of power is inseparable from its display, *Scenes of Subjection* will interest readers involved in a wide range of historical, literary, and cultural studies.

Aylmer is a brilliant and recognized scientist and philosopher who drops his focus from his career and experiments to marry the beautiful Georgiana (who is physically perfect except for a small red birthmark in the shape of a hand on her cheek). As the story progresses, Aylmer becomes unnaturally obsessed with the birthmark on Georgiana's cheek. One night, he dreams of cutting the birthmark out of his wife's cheek (removing it like scraping the skin from an apple) and then continuing all the way to her heart. He does not remember this dream until Georgiana asks about what his sleep-talking meant. When Aylmer remembers the details of his dream, Georgiana declares that she would rather risk her life having the birthmark removed from her cheek than to continue to endure Aylmer's horror and distress that comes upon him when he sees her. The following day, Aylmer deliberates and then decides to take Georgiana to the apartments where he keeps a laboratory. He glances at Georgiana casually and normally but can't help but shudder violently at seeing her imperfection; Aylmer's reaction causes her to faint. When she awakens, he treats her warmly and comforts her with some of his scientific concoctions but when he attempts to take a portrait of her, the image is blurred save for her birthmark revealing the disgust he has of it. He experiments some more and describes some of the successes to her but as he questions how she is feeling, Georgiana begins to suspect that Aylmer has been experimenting on her the entire time without her knowledge and consent. One day, she follows him into his laboratory, and on seeing her there, Aylmer accuses her of not trusting him and says that having her birthmark in the room will foil his efforts. She professes complete trust in him but demands that he inform her of his experiments. He agrees and reveals that his current experiment is his last attempt to remove the birthmark, and Georgiana vows to take the potion, regardless of any danger it poses to her.

"Judith Butler is the most creative and courageous social theorist writing today." – Cornel West "Judith Butler is quite simply one of the most probing, challenging, and influential thinkers of our time." – J. M. Bernstein Judith Butler's new book shows how an ethic of nonviolence must be connected to a broader political struggle for social equality. Further, it argues that nonviolence is often misunderstood as a passive practice that emanates from a calm region of the soul, or as an individualist ethical relation to existing forms of power. But, in fact, nonviolence is an ethical position found in the midst of the political field. An aggressive form of nonviolence accepts that hostility is part of our psychic constitution, but values ambivalence as a way of checking the conversion of aggression into violence. One contemporary challenge to a politics of nonviolence points out that there is a difference of opinion on what counts as violence and nonviolence. The distinction between them can be mobilized in the service of ratifying the state's monopoly on violence. Considering nonviolence as an ethical problem within a political philosophy requires a critique of individualism as well as an understanding of the psychosocial dimensions of violence. Butler draws upon Foucault, Fanon, Freud, and Benjamin to consider how the interdiction against violence fails to include lives regarded as ungrievable. By considering how "racial phantasms" inform justifications of state and administrative violence, Butler tracks how violence is often attributed to those who are most severely exposed to its lethal effects. The struggle for nonviolence is found in movements for social transformation that reframe the grievability of lives in light of social equality and whose ethical claims follow from an insight into the interdependency of life as the basis of social and political equality.

The Woman of Colour is a unique literary account of a black heiress' life immediately after the abolition of the British slave trade. Olivia Fairfield, the biracial heroine and orphaned daughter of a slaveholder, must travel from Jamaica to England, and as a condition of her father's will either marry her Caucasian first cousin or become dependent on his mercenary elder brother and sister-in-law. As Olivia decides between these two conflicting possibilities, her letters recount her impressions of Britain and its inhabitants as only a black woman could record them. She gives scathing descriptions of London, Bristol, and the British, as well as progressive critiques of race, racism, and slavery. The narrative follows her life from the heights of her arranged marriage to its swift descent into annulment and destitution, only to culminate in her resurrection as a self-proclaimed "widow" who flouts the conventional marriage plot. The appendices, which include contemporary reviews of the novel, historical documents on race and inheritance in Jamaica, and examples of other women of colour in early British prose fiction, will further inspire readers to rethink issues of race, gender, class, and empire from an African woman's perspective.

Challenging societal beliefs, this volume rethinks African and world history from an Afrocentric perspective.

Imperial Leather chronicles the dangerous liaisons between gender, race and class that shaped British imperialism and its bloody dismantling. Spanning the century between Victorian Britain and the current struggle for power in South Africa, the book takes up the complex relationships between race and sexuality, fetishism and money, gender and violence, domesticity and the imperial market, and the gendering of nationalism within the zones of imperial and anti-imperial power.

Through an analysis of filmic representations of Black femininity, and the Black Femme in particular, this book highlights the ways "the cinematic" structures both racist and sexist portrayals, and their potential undoing.

WINNER OF: Frantz Fanon Outstanding Book from the Caribbean Philosophical Association Canadian Political Science Association's C.B. MacPherson Prize Studies in Political Economy Book Prize Over the past forty years, recognition has become the dominant mode of negotiation and decolonization between the nation-state and Indigenous nations in North America. The term "recognition" shapes debates over Indigenous cultural distinctiveness, Indigenous rights to land and self-government, and Indigenous peoples' right to benefit from the development of their lands and resources. In a work of critically engaged political theory, Glen Sean Coulthard challenges recognition as a method of organizing difference and identity in liberal politics, questioning the assumption that contemporary difference and past histories of destructive colonialism between the state and Indigenous peoples can be reconciled through a process of acknowledgment. Beyond this, Coulthard examines an alternative politics—one that seeks to revalue, reconstruct, and redeploy Indigenous cultural practices based on self-recognition rather than on seeking appreciation from the very agents of colonialism. Coulthard demonstrates how a "place-based" modification of Karl Marx's theory of "primitive accumulation" throws light on Indigenous–state relations in settler-colonial contexts and how

Frantz Fanon's critique of colonial recognition shows that this relationship reproduces itself over time. This framework strengthens his exploration of the ways that the politics of recognition has come to serve the interests of settler-colonial power. In addressing the core tenets of Indigenous resistance movements, like Red Power and Idle No More, Coulthard offers fresh insights into the politics of active decolonization.

First published in 1950, *La névrose d'abandon* was and still is a ground-breaking work. The author's research turns on two clinical observations: the frequent occurrence of analysands whose neurotic symptoms are unrecognizable when measured against any of the Freudian diagnostic models, and the relatively large number of these patients who sought help from her, having already undergone thorough classically Freudian treatments with analysts whose abilities were never in question, but whose efforts did nothing to relieve patient suffering. What all these subjects had in common, the author observed, were extreme and debilitating feelings of abandonment, insecurity and lack of self-worth, originally ignited by severe pre-oedipal trauma. Having described the neurosis of abandonment, The author goes on to outline every diagnostic tool and treatment methodology, developed over many years, which can be deployed in the successful and lasting eradication of this pervasive neurosis.

2020 Chautauqua Prize Finalist 2020 NAACP Image Award Nominee - Outstanding Literary Work (Nonfiction) Best-of Lists: Best Nonfiction Books of 2019 (Kirkus Reviews) · 25 Can't-Miss Books of 2019 (The Undeclared) Explores the terror, grace, and beauty of coming of age as a Black person in contemporary America and what it means to parent our children in a persistently unjust world. Emotionally raw and deeply reflective, Imani Perry issues an unflinching challenge to society to see Black children as deserving of humanity. She admits fear and frustration for her African American sons in a society that is increasingly racist and at times seems irredeemable. However, as a mother, feminist, writer, and intellectual, Perry offers an unfettered expression of love—finding beauty and possibility in life—and she exhorts her children and their peers to find the courage to chart their own paths and find steady footing and inspiration in Black tradition. Perry draws upon the ideas of figures such as James Baldwin, W. E. B. DuBois, Emily Dickinson, Toni Morrison, Ralph Waldo Emerson, and Ida B. Wells. She shares vulnerabilities and insight from her own life and from encounters in places as varied as the West Side of Chicago; Birmingham, Alabama; and New England prep schools. With original art for the cover by Ekua Holmes, *Breathe* offers a broader meditation on race, gender, and the meaning of a life well lived and is also an unforgettable lesson in Black resistance and resilience.

Since the publication of *The Wretched of the Earth* in 1961, Fanon's work has been deeply significant for generations of intellectuals and activists from the 60s to the present day. *Alienation and Freedom* collects together unpublished works comprising around half of his entire output – which were previously inaccessible or thought to be lost. This book introduces audiences to a new Fanon, a more personal Fanon and one whose literary and psychiatric works, in particular, take centre stage. These writings provide new depth and complexity to our understanding of Fanon's entire oeuvre revealing more of his powerful thinking about identity, race and activism which remain remarkably prescient. Shedding new light on the work of a major 20th-century philosopher, this disruptive and moving work will shape how we look at the world.

Black Skin, White Masks

First published in 1938, *'Anthem'* is a dystopian fiction novel by British writer Ayn Rand. It takes place at some unspecified future date when mankind has entered another dark age. Technological advancement is now carefully planned and the concept of individuality has been eliminated.

NATIONAL BESTSELLER • The acclaimed Nobel Prize winner powerfully examines our obsession with beauty and conformity—and asks questions about race, class, and gender with her characteristic subtlety and grace. In Morrison's bestselling first novel, *Pecola Breedlove*—an 11-year-old Black girl in an America whose love for its blond, blue-eyed children can devastate all others—prays for her eyes to turn blue: so that she will be beautiful, so that people will look at her, so that her world will be different. This is the story of the nightmare at the heart of her yearning, and the tragedy of its fulfillment. Here, Morrison's writing is "so precise, so faithful to speech and so charged with pain and wonder that the novel becomes poetry" (The New York Times).

Their Eyes Were Watching God is a 1937 novel by African-American writer Zora Neale Hurston. It is considered a classic of the Harlem Renaissance of the 1920s, and it is likely Hurston's best known work.

Black Skin, White Coats is a history of psychiatry in Nigeria from the 1950s to the 1980s. Working in the contexts of decolonization and anticolonial nationalism, Nigerian psychiatrists sought to replace racist colonial psychiatric theories about the psychological inferiority of Africans with a universal and egalitarian model focusing on broad psychological similarities across cultural and racial boundaries. Particular emphasis is placed on Dr. T. Adeoye Lambo, the first indigenous Nigerian to earn a specialty degree in psychiatry in the United Kingdom in 1954. Lambo returned to Nigeria to become the medical superintendent of the newly founded Aro Mental Hospital in Abeokuta, Nigeria's first "modern" mental hospital. At Aro, Lambo began to revolutionize psychiatric research and clinical practice in Nigeria, working to integrate "modern" western medical theory and technologies with "traditional" cultural understandings of mental illness. Lambo's research focused on deracializing psychiatric thinking and redefining mental illness in terms of a model of universal human similarities that crossed racial and cultural divides. *Black Skin, White Coats* is the first work to focus primarily on black Africans as producers of psychiatric knowledge and as definers of mental illness in their own right. By examining the ways that Nigerian psychiatrists worked to integrate their psychiatric training with their indigenous backgrounds and cultural and civic nationalisms, *Black Skin, White Coats* provides a foil to Frantz Fanon's widely publicized reactionary articulations of the relationship between colonialism and psychiatry. *Black Skin, White Coats* is also on the cutting edge of histories of psychiatry that are increasingly drawing connections between local and national developments in late-colonial and postcolonial settings and international scientific networks. Heaton argues that Nigerian psychiatrists were intimately aware of the need to engage in international discourses as part and parcel of the transformation of psychiatry at home.

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