

The Garland Handbook Of African Music Garland Reference Library Of The Humanities

The Culture of AIDS in Africa presents 30 chapters offering a multifaceted, nuanced, and deeply affective portrait of the relationship between HIV/AIDS and the arts in Africa, including source material such as song lyrics and interviews.

"Addresses censorship as a worldwide issue from its earliest recorded form to the modern day ; Includes unique case studies of music censorship unfamiliar to Western audiences ; Documents censorship through a necessarily intersectional lens." --Oxford University Press.

This book forms a basis and a starting point for a closer dialogue between musicologists, anthropologists and psychologists to achieve a better understanding of the cultural psychology of musical experience. This is done by arranging a meeting point or an arena in which different aspects of psychology and musicology touch and encounters each other due to how the two fields might be defined today. In line with this the book consists of a group of scholars that have their feet solidly grounded in psychology, social science or musicology, but at the same time have a certain interest in uniting them. On this basis it is divided into five parts, which investigates musical sensations, musical experiences, musical transformations, musical fundamentals and the notion of a cultural psychology of music. Thus another aim of this book is to prepare

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the basis for a further growth of a cultural psychology that is able to include the experiences of music as a basis for understanding the ordinary human life. Thus this book should be of interest for those who want to investigate the mysterious intersection between music and psychology. ENDORSEMENTS "Near a century ago, Alfred North Whitehead, a philosopher sensitive to the natural vitality of human intelligence, warned against the restriction of awareness by 'products of logical discernment'. This book makes a bold and much needed effort to recover an appreciation of the creative agency in music of all kinds, which supports mastery of all domains of cultural intelligence, including language, and 'artificial intelligence'. We need to replace a rational psychology of musical form with appreciation of impulses of 'musicality' in the life of every human society. From birth, and before, a human mind is eager to share the rhythms and tones of awareness-with-feeling in body movement, elaborated in song, instrumental performance or dance. The scholastic disciplines of psychology, anthropology, musicology and ethnomusicology, separated by artificial conventions, need to recover this common ground by 'a project that aims at assembling disciplines that have been separated and developed individually for almost hundred years ... to achieve a better understanding of the cultural psychology of musical experience.' This collection of papers boldly meets this challenge, with skillful respect for the complicated history of our understanding." Colwyn Trevarthen Professor (Emeritus) of Child Psychology and Psychobiology, School of Philosophy, Psychology and Language

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Sciences, The University of Edinburgh "This book is an important marker in the next wave of interdisciplinary socio-musical study. Culture, individual experience, and social forces converge here and are addressed, and sometimes redressed, through musical means. Bravo!" Tia DeNora Professor, Sociology, Philosophy & Anthropology (SPA) Exeter University EX4 4RJ, UK "Klempe has crafted a fascinating collection of discussions that is accessible and inspiring. Both students and experts will find this book invaluable." Fathali Moghaddam, Professor of Psychology Director of the Interdisciplinary Program in Cognitive Science, Georgetown University

Accepting the basic premise that Africa is the ancestral homeland of black Americans raises questions as to how much, if any, of African cultural heritage remains within that community. Some claim that the severity of the plantation system and the acculturation process of the slaves could not have left any Africanism in the New World, while others argue that African cultural heritage can still be seen today in many aspects of American life and thought. This volume revisits the debate, examining the ways in which this alleged cultural heritage manifests itself.

These volumes convey what daily life is like in the Middle East, Asia and Africa. Entries will aid readers in understanding the importance of cultural sociology, to appreciate the effects of cultural forces around the world.

Discusses the traditions, culture, religion, media, literature, and arts of Liberia.

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Jackson Pollock dancing to the music as he painted; Romare Bearden's stage and costume designs for Alvin Ailey and Dianne McIntyre; Stanley Crouch stirring his high-powered essays in a room where a drumkit stands at the center: from the perspective of the new jazz studies, jazz is not only a music to define—it is a culture. Considering musicians and filmmakers, painters and poets, the intellectual improvisations in Uptown Conversation reevaluate, reimagine, and riff on the music that has for more than a century initiated a call and response across art forms, geographies, and cultures. Building on Robert G. O'Meally's acclaimed *Jazz Cadence of American Culture*, these original essays offer new insights in jazz historiography, highlighting the political stakes in telling the story of the music and evaluating its cultural import in the United States and worldwide. Articles contemplating the music's experimental wing—such as Salim Washington's meditation on Charles Mingus and the avant-garde or George Lipsitz's polemical juxtaposition of Ken Burns's documentary *Jazz* and Horace Tapscott's autobiography *Songs of the Unsung*—share the stage with revisionary takes on familiar figures in the canon: Thelonious Monk, Miles Davis, Duke Ellington, and Louis Armstrong.

This handbook offers the most comprehensive, analytic, and multidisciplinary study of oral traditions and folklore in Africa and the African Diaspora to date. Preeminent scholars Akintunde Akinyemi and Toyin Falola assemble a team of leading and rising stars across African Studies research to retrieve and renew the scholarship of oral

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traditions and folklore in Africa and the Diaspora just as critical concerns about their survival are pushed to the forefront of the field. With five sections on the central themes within orality and folklore including engagement ranging from popular culture to technology, methods to pedagogy this handbook is an indispensable resource to scholars, students, and practitioners of oral traditions and folklore preservation alike. This definitive reference is the first to provide detailed, systematic discussion, and up-to-date analysis of African oral traditions and folklore.

The world of Sub-Saharan African music is immensely rich and diverse, containing a plethora of repertoires and traditions. In *The African Imagination in Music*, renowned music scholar Kofi Agawu offers an introduction to the major dimensions of this music and the values upon which it rests. Agawu leads his readers through an exploration of the traditions, structural elements, instruments, and performative techniques that characterize the music. In sections that focus upon rhythm, melody, form, and harmony, the essential parts of African music come into relief. While traditional music, the backbone of Africa's musical thinking, receives the most attention, Agawu also supplies insights into popular and art music in order to demonstrate the breadth of the African musical imagination. Close readings of a variety of songs, including an Ewe dirge, an Aka children's song, and Fela's 'Suffering and Smiling' supplement the broader discussion. *The African Imagination in Music* foregrounds a hitherto under-reported legacy of recordings and insists on the necessity of experiencing music as sound in

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order to appreciate and understand it fully. Accordingly, a Companion Website features important examples of the music discussed in detail in the book. Accessibly and engagingly written for a general audience, *The African Imagination in Music* is poised to renew interest in Black African music and to engender discussion of its creative underpinnings by Africanists, ethnomusicologists, music theorists and musicologists. The *New York Times* reports that since 1990 more Africans have voluntarily relocated to the United States and Canada than had been forcibly brought here before the slave trade ended in 1807. The key reason for these migrations has been the collapse of social, political, economic, and educational structures in their home countries, which has driven Africans to seek security and self-realization in the West. This lively and timely collection of essays takes a look at the new immigrant experience. It traces the immigrants' progress from expatriation to arrival and covers the successes as well as problems they have encountered as they establish their lives in a new country. The contributors, most immigrants themselves, use their firsthand experiences to add clarity, honesty, and sensitivity to their discussions of the new African diaspora. The *Garland Handbook of Latin American Music* is comprised of essays from *The Garland Encyclopedia of World Music: Volume 2, South America, Mexico, Central America, and the Caribbean*, (1998). Revised and updated, the essays offer detailed, regional studies of the different musical cultures of Latin America and examine the ways in which music helps to define the identity of this particular area. Part One

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provides an in-depth introduction to the area of Latin America and describes the history, geography, demography, and cultural settings of the regions that comprise Latin America. It also explores the many ways to research Latin American music, including archaeology, iconography, mythology, history, ethnography, and practice. Part Two focuses on issues and processes, such as history, politics, geography, and immigration, which are responsible for the similarities and the differences of each region's uniqueness and individuality. Part Three focuses on the different regions, countries, and cultures of Caribbean Latin America, Middle Latin America, and South America with selected regional case studies. The second edition has been expanded to cover Haiti, Panama, several more Amerindian musical cultures, and Afro-Peru. Questions for Critical Thinking at the end of each major section guide focus attention on what musical and cultural issues arise when one studies the music of Latin America -- issues that might not occur in the study of other musics of the world. Two audio compact discs offer musical examples of some of the music of Latin America.

This vibrant history of London in the twentieth century reveals the city as a key site in the development of black internationalism and anticolonialism. Marc Matera shows the significant contributions of people of African descent to London's rich social and cultural history, masterfully weaving together the stories of many famous historical figures and presenting their quests for personal, professional, and political recognition against the backdrop of a declining British Empire. A groundbreaking work of

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intellectual history, Black London will appeal to scholars and students in a variety of areas, including postcolonial history, the history of the African diaspora, urban studies, cultural studies, British studies, world history, black studies, and feminist studies. The twenty-seven contributors to this book are professors, teachers, and students representing all parts of Canada, as well as the USA, Brazil, Norway, Finland, and South Africa. They wrestle with the meaning and practice of social justice in and through music education.

When socialism collapsed in Tanzania, the government-controlled music industry gave way to a vibrant independent music scene. Alex Perullo explores the world of the bands, music distributors, managers, and clubs that attest to the lively and creative music industry in Dar es Salaam. Perullo examines the formation of the city's music economy, considering the means of musical production, distribution, protection, broadcasting, and performance. He exposes both legal and illegal strategies for creating business opportunities employed by entrepreneurs who battle government restrictions and give flight to their musical aspirations. This is a singular look at the complex music landscape in one of Africa's most dynamic cities.

The Ghana Dance Ensemble takes Ghana's national culture and interprets it in performance using authentic dance forms adapted for local or foreign audiences. Often, says Paul Schauert, the aims of the ensemble and the aims of the individual performers work in opposition. Schauert discusses the history of the dance troupe and its role in

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Ghana's post-independence nation-building strategy and illustrates how the nation's culture makes its way onto the stage. He argues that as dancers negotiate the terrain of what is or is not authentic, they also find ways to express their personal aspirations, discovering, within the framework of nationalism or collective identity, that there is considerable room to reform national ideals through individual virtuosity.

Music and Identity in Ireland and Beyond represents the first interdisciplinary volume of chapters on an intricate cultural field that can be experienced and interpreted in manifold ways, whether in Ireland (The Republic of Ireland and/or Northern Ireland), among its diaspora(s), or further afield. While each contributor addresses particular themes viewed from discrete perspectives, collectively the book contemplates whether 'music in Ireland' can be regarded as one interrelated plane of cultural and/or national identity, given the various conceptions and contexts of both Ireland (geographical, political, diasporic, mythical) and Music (including a proliferation of practices and genres) that give rise to multiple sites of identification. Arranged in the relatively distinct yet interweaving parts of 'Historical Perspectives', 'Recent and Contemporary Production' and 'Cultural Explorations', its various chapters act to juxtapose the socio-historical distinctions between the major style categories most typically associated with music in Ireland - traditional, classical and popular - and to explore a range of dialectical relationships between these musical styles in matters pertaining to national and cultural identity. The book includes a number of chapters that examine various movements (and 'moments') of traditional music revival from the late eighteenth century to the present day, as well as chapters that tease out various issues of national identity pertaining to individual

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composers/performers (art music, popular music) and their audiences. Many chapters in the volume consider mediating influences (infrastructural, technological, political) and/or social categories (class, gender, religion, ethnicity, race, age) in the interpretation of music production and consumption. Performers and composers discussed include U2, Raymond Deane, Afro-Celt Sound System, E.J. Moeran, Séamus Ennis, Kevin O'Connell, Stiff Little Fingers, Frederick May, Arnold

Ethnomusicology in East Africa is a first in this part of the world. It brings together thinkers and artists from Uganda, East Africa and further afield to discuss an area of vital importance to Africans as a people. The book presents selected papers from the First International Symposium on Ethnomusicology in Uganda, held at Makerere University in Kampala on 23-25 November 2009. The symposium, organised by the Department of Music, Dance and Drama (now the Department of Performing Arts and Film) of the university and the Grieg Academy-Department of Music at the University of Bergen, marked the end of the first period of the project Ethnomusicology in Uganda: Education, Research and Preservation of Cultural Heritage. Scholarly research on music in East Africa has a long history, stretching back to the beginnings of comparative musicology at the end of the Nineteenth Century during the colonial period. With the growth of the field of ethnomusicology after World War II, European and American researchers such as Klaus Wachsmann and Gerhard Kubik helped to consolidate East Africa's place on the world musical map, through both historical study and fieldwork-based ethnographic research. This generation of scholars also shepherded regional music studies through the period of formal political decolonisation as the East African countries became independent in the early 1960s. An important development in the field since the turn of

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the twenty-first century has been the emergence of an increasing number of professionally trained scholars from East African countries who have contributed to the ongoing decolonisation of musical scholarship in Africa. These ethnomusicologists have made important contributions not only with their own original research in the region, but also in their work strengthening the institutional bases for ethnomusicology in East African countries. Their contributions include the establishment and consolidation of local college and university study programmes in ethnomusicology, their teaching of a new generation of East African students, and their vigorous international networking within the East African region and beyond. This book represents an important step in the continued professionalisation of ethnomusicology in Uganda. It presents new work by Uganda-based researchers, from students to academic staff, and solidly places that work within the international scholarly ethnomusicological conversation. We hope that the reader will find that this collection of papers is more substantial and coherent than the phrase 'conference proceedings' often implies, and that the work presented here will be regarded as a significant contribution to the study of music in Uganda and the wider East African region. With most of the contributions coming from scholars from East Africa, this collection thus confirms the decolonising trend toward 'indigenous' scholarship in ethnomusicology, where 'we' participate in writing 'our' own culture.

Examines the culture and customs of the people of the Central African Republic.

The purpose of this study was to investigate the potential for increasing informal music-making in elementary school culture, and create a model of such music-making. Precedence for this model can be found in the literature of ethnomusicology, educational psychology and learning theory, multicultural music education, and cultural anthropology. Literature from four distinct

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traditions and contexts of music-making in integrative sociocultural contexts-sub-Saharan African ngoma, and Community Music as manifested in New Orleans second lines, old-time music and dance, and summer camp music-making-was parsed with a philosophical lens to determine and assess possible areas of intersection between these four participatory cultures and North American public school culture. Each of these five areas was examined through a comprehensive review of literature to define their salient characteristics. These characteristics were sorted to determine commonalities between areas, and the zones of intersection became the basis for a speculative model of integrative music learning, featuring the inclusion of musical opportunities and interludes throughout the school day, thus taking school music beyond the confines of the music room. Instruction in music classes would still continue, enhanced in this model by supplemental learning opportunities inspired by the informal learning of traditional world musics, the participatory practice of New Orleans second line parades, old-time music and dance, and summer camp music culture. This model of integrative learning is also informed by current educational best practices such as child-centered learning, peer tutoring, experiential learning, and multicultural perspectives. It acknowledges the diversity of traditions consulted, while aiming for the unity in their seemingly disparate disciplines. Five universal characteristics were uncovered in the search for areas of intersection between North American elementary school culture, child culture, ngoma music-making, and Community Music-style music-making in New Orleans, old-time music and dance, and summer camp contexts: (a) Song; (b) play; (c) informal learning, as evidenced by oral tradition, peer tutoring, self-learning; (d) kinesthetic learning; and (e) contextualized learning, as evidenced in the sociocultural uses of music and situated learning. This model strives for

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the enactment of school music as a vital and integral part of daily school culture.

Touching on everything from its rich musical heritage to its varied cultural traditions, this is a thorough and accessible introduction to the contemporary lives of the different peoples who call Mali their home. • A chronology of important political events and developments from the medieval empires of Mali until the contemporary period • Photographs of Malian life • A glossary of key terms, such as polygyny, marriage payments, and oral tradition • A bibliography of important work written in English on Mali, its history, peoples, culture, religion, and social customs

Over 1500 entries covering and exploring Eastern and Western musical cultures, spanning from Europe to India and Japan; from Indonesia and Oceania to South and North America, a wide range of definitions, descriptions and identifications of musical terms from ancient to contemporary music, from popular to classic, from world music to jazz. Essays on the music of India, North America, Latin America, Africa, East Asia, South Asia, the Islamic world, European folk and traditional music, Pop/Rock, Jazz, and the European classical music.

American Music: An Introduction, Second Edition is a collection of seventeen essays surveying major African American musical genres, both sacred and secular, from slavery to the present. With contributions by leading scholars in the field, the work brings together analyses of African American music based on ethnographic fieldwork, which privileges the voices of the music-makers themselves, woven into a richly textured mosaic of history and culture. At the same time, it incorporates musical treatments that bring clarity to the structural, melodic, and rhythmic characteristics that both distinguish and unify African American music. The second edition has been substantially revised and updated, and includes new essays on African and

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African American musical continuities, African-derived instrument construction and performance practice, techno, and quartet traditions. Musical transcriptions, photographs, illustrations, and a new audio CD bring the music to life.

Clarence Bernard Henry's book is a culmination of several years of field research on sacred and secular influences of àsé, the West African Yoruba concept that spread to Brazil and throughout the African Diaspora. Àsé is imagined as power and creative energy bestowed upon human beings by ancestral spirits acting as guardians. In Brazil, the West African Yoruba concept of àsé is known as axé and has been reinvented, transmitted, and nurtured in Candomblé, an Afro-Brazilian religion that is practiced in Salvador, Bahia. The author examines how the concepts of axé and Candomblé religion have been appropriated and reinvented in Brazilian popular music and culture. Featuring interviews with practitioners and local musicians, the book explains how many Brazilian popular music styles such as samba, bossa nova, samba-reggae, ijexá, and axé have musical and stylistic elements that stem from Afro-Brazilian religion. The book also discusses how young Afro-Brazilians combine Candomblé religious music with African American music such as blues, jazz, gospel, soul, funk, and rap. Henry argues for the importance of axé as a unifying force tying together the secular and sacred Afro-Brazilian musical landscape.

The Garland Handbook of African Music is comprised of essays from The Garland Encyclopedia of World Music: Volume 1, Africa, (1997). Revised and updated, the essays offer detailed, regional studies of the different musical cultures of Africa and examine the ways in which music helps to define the identity of this particular area. Part One provides an in-depth introduction to Africa. Part Two focuses on issues and processes, such as notation and oral

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tradition, dance in communal life, and intellectual property. Part Three focuses on the different regions, countries, and cultures of Africa with selected regional case studies. The second edition has been expanded to include exciting new scholarship that has been conducted since the first edition was published. Questions for Critical Thinking at the end of each major section guide and focus attention on what musical and cultural issues arise when one studies the music of Africa -- issues that might not occur in the study of other musics of the world. An accompanying audio compact disc offers musical examples of some of the music of Africa. This book conveys the story of a society in the throes of restructuring itself and struggling to find a new identity. A particularly attractive aspect of this study is the focus on young adult literature and its place in post-apartheid South Africa, as well as its potential use in the classroom and lecture hall. Intersecting these two topics provides a compelling lens for refocusing debate on young adult fiction while offering a new and novel angle on debates in South Africa after the end of apartheid. The multilingual and multicultural South African society has resulted in fiction that differs from other parts of the English-speaking world. This work presents a holistic critique of South African young adult fiction and addresses issues such as change and transformation, identity politics, sexuality, and the issue of the right of white writers to represent and "write" characters of different races. ?

A pioneering investigation into the role of music in spreading Christianity throughout Africa
The Garland Handbook of African Music is comprised of essays from The Garland Encyclopedia of World Music: Volume 1, Africa, (1997). Revised and updated, the essays offer detailed, regional studies of the different musical cultures of Africa and examine the ways in which music helps to define the identity of this particular area. Part One provides an in-depth

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introduction to Africa. Part Two focuses on issues and processes, such as notation and oral tradition, dance in communal life, and intellectual property. Part Three focuses on the different regions, countries, and cultures of Africa with.

Daniel B. Reed integrates individual stories with the study of performance to understand the forces of diaspora and mobility in the lives of musicians, dancers, and mask performers originally from Côte d'Ivoire who now live in the United States. Through the lives of four Ivorian performers, Reed finds that dance and music, being transportable media, serve as effective ways to understand individual migrants in the world today. As members of an immigrant community who are geographically dispersed, these performers are unmoored from their place of origin and yet deeply engaged in presenting their symbolic roots to North American audiences. By looking at performance, Reed shows how translocation has led to transformations on stage, but he is also sensitive to how performance acts as a way to reinforce and maintain community. Abidjan USA provides a multifaceted view of community that is at once local, national, and international, and where identity is central, but transportable, fluid, and adaptable.

Since the beginning of the twentieth century, the cross-pollenization of world musical materials and practices has accelerated precipitously, due in large part to advances in higher-speed communications and travel. We live now in a world of global musical practice that will only continue to blossom and develop through the twenty-first century and beyond. Yet music theory as an academic discipline is only just beginning to respond to such a milieu.

Conferences, workshops and curricula are for the first time beginning to develop around the theme of 'world music theory', as students, teachers and researchers recognize the need for

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analytical concepts and methods applicable to a wider range of human musics, not least the hybrid musics that influence (and increasingly define) more and more of the world's musical practices. Towards a Global Music Theory proposes a number of such concepts and methods stemming from durational and acoustic relationships between 'twos' and 'threes' as manifested in various interrelated aspects of music, including rhythm, melody, harmony, process, texture, timbre and tuning, and offers suggestions for how such concepts and methods might be applied effectively to the understanding of music in a variety of contexts. While some of the bases for this foray into possible methods for a twenty-first century music theory lie along well established acoustical and psycho-acoustical lines, Dr Mark Hijleh presents a broad attempt to apply them conceptually and comprehensively to a variety of musics in a relevant way that can be readily apprehended and applied by students, scholars and teachers.

Excursions in World Music is a comprehensive introductory textbook to world music, creating a panoramic experience for students by engaging the many cultures around the globe and highlighting the sheer diversity to be experienced in the world of music. At the same time, the text illustrates the often profound ways through which a deeper exploration of these many different communities can reveal overlaps, shared horizons, and common concerns in spite of and, because of, this very diversity. The new seventh edition introduces five brand new chapters, including chapters by three new contributors on the Middle East, South Asia, and Korea, as well as a new chapter on Latin America along with a new introduction written by Timothy Rommen. General updates have been made to other chapters, replacing visuals and updating charts/statistics. Excursions in World Music remains a favorite among ethnomusicologists who want students to explore the in-depth knowledge and scholarship that

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animates regional studies of world music. A companion website is available at no additional charge. For instructors, there is a new test bank and instructor's manual. Numerous student resources are posted, including streamed audio tracks for most of the listening guides, interactive quizzes, flashcards, and an interactive map with pinpoints of interest and activities. An ancillary package of a 3-CD set of audio tracks is available for separate purchase. PURCHASING OPTIONS Paperback: 9781138101463 Hardback: 9781138688568 eBook and mp3 file: 9781315619378* Print Paperback Pack - Book and CD set: 9781138666443 Print Hardback Pack - Book and CD set: 9781138666436 Audio CD: 9781138688032 *See VitalSource.com for various eBook options (mp3 audio compilation not available for separate sale)

The Geometry of Musical Rhythm: What Makes a "Good" Rhythm Good? is the first book to provide a systematic and accessible computational geometric analysis of the musical rhythms of the world. It explains how the study of the mathematical properties of musical rhythm generates common mathematical problems that arise in a variety of seemingly disparate contexts.

Ethnomusicology: A Research and Information Guide is an annotated bibliography to books, recordings, videos, and websites in the field of ethnomusicology. The book is divided into two parts. Part One is organized by resource type in categories of greatest concern to students and scholars. It includes handbooks and guides; encyclopedias and dictionaries; indexes and bibliographies; journals; media sources; and archives. It also offers annotated entries on the basic literature of ethnomusicological history and research. Part

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Two provides a list of current publications in the field that are widely used by ethnomusicologists. Multiply indexed, this book serves as an excellent tool for librarians, researchers, and scholars in sorting through the massive amount of new material that has appeared in the field over the last decades.

More than twenty universities and twenty other colleges in North America (USA and Canada) offer performance courses on West African ethnic dance drumming. Since its inception in 1964 at both UCLA and Columbia, West African drumming and dance has gradually developed into a vibrant campus subculture in North America. The dances most practiced in the American academy come from the ethnic groups Ewe, Akan, Ga, Dagbamba, Mande, and Wolof, thereby privileging dances mostly from Ghana, Togo, Benin, Senegal, Mali, Guinea, and Burkina Faso. This strong presence and practice of a world music ensemble in the diaspora has captured and engaged the interest of scholars, musicians, dancers, and audiences. In the first-ever ethnographic study of West African drumming and dance in North American universities, the author documents and acknowledges ethnomusicologists, ensemble directors, students, administrators, and academic institutions for their key roles in the histories of their respective ensembles. Dor collates and shares perspectives including debates on pedagogical approaches that may be instructive as models for both current and

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future ensemble directors and reveals the multiple impacts that participation in an ensemble or class offers students. He also examines the interplay among historically situated structures and systems, discourse, and practice, and explores the multiple meanings that individuals and various groups of people construct from this campus activity. The study will be of value to students, directors, and scholars as an ethnographic study and as a text for teaching relevant courses in African music, African studies, ethnomusicology/world music, African diaspora studies, and other related disciplines.

The Afrocentric Praxis of Teaching for Freedom explains and illustrates how an African worldview, as a platform for culture-based teaching and learning, helps educators to retrieve African heritage and cultural knowledge which have been historically discounted and decoupled from teaching and learning. The book has three objectives: To exemplify how each of the emancipatory pedagogies it delineates and demonstrates is supported by African worldview concepts and parallel knowledge, general understandings, values, and claims that are produced by that worldview To make African Diasporan cultural connections visible in the curriculum through numerous examples of cultural continuities—seen in the actions of Diasporan groups and individuals—that consistently exhibit an African worldview or cultural framework To provide

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teachers with content drawn from Africa's legacy to humanity as a model for locating all students—and the cultures and groups they represent—as subjects in the curriculum and pedagogy of schooling This book expands the Afrocentric praxis presented in the authors' "Re-membering" History in Teacher and Student Learning by combining "re-membered" (democratized) historical content with emancipatory pedagogies that are connected to an African cultural platform. Why do rap MCs present their studio recorded lyrics as "live and direct"? Why do they so insistently define abilities or actions, theirs or someone else's, against a pre-existing signifier? This book examines the compositional practice of rap lyricists and offers compelling answers to these questions. Through a 40 year-span analysis of the music, it argues that whether through the privileging of chanted call-and-response phrases or through rhetorical strategies meant to assist in getting one's listening audience open, the focus of the first rap MCs on community building and successful performer-audience cooperation has remained prevalent on rap records with lyrics and production techniques encouraging the listener to become physically and emotionally involved in recorded performances. Relating rap's rhetorical strategy of posing inferences through intertextuality to early call-and-response routines and crowd-controlling techniques, this study emphasizes how the dynamic and collective elements from

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the stage performances and battles of the formative years of rap have remained relevant in the creative process behind this music. It contends that the customary use of identifiable references and similes by rap lyricists works as a fluid interchange designed to keep the listener involved in the performance. Like call-and-response in live performances, it involves a dynamic form of communication and places MCs in a position where they activate the shared knowledge of their audience, making sure that they “know what they mean,” thus transforming their mediated lyrics into a collective and engaging performance.

First published in 1993, this is a new revised and substantially expanded edition of a highly acclaimed reference resource that evaluates the leading sources of information (other than bibliographies) on Africa South of the Sahara.

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