

**Opening Keynote Address—Why Africana Womanism?  
Authenticity & Collectivity for Social Justice  
*Clenora Hudson-Weems, PhD***

Thank you so much. But let me 1<sup>st</sup> just say that it is both an honor and a privilege to have been invited to deliver the Opening Keynote Address for the U of Zimbabwe *2021 International Conference on Women*, a Continuum of its 1<sup>st</sup> International Africana Womanism Conference in 2010. Just 2 weeks ago, as an Ida Beam Distinguished Visiting Professor at the U of Iowa, my Alma Mater, I delivered the *Keynote* Address for the 50<sup>th</sup> Anniversary of African American Studies there. And I used Toni Morrison as an exemplar of my subject; I co-authored, with Dr. Wilfred D. Samuels of the U of Utah, the 1<sup>st</sup> critical study of her fiction -- *Toni Morrison* (1990). My title was “Nobel Laureate Toni Morrison: A Model Africana Womanist Literary Crusader for Social Justice.” Now, it was 11 years ago that I delivered the Keynote Address here on Africana Womanism, with a cadre of exciting participants and attendees from the U.S. and Africa, and, of course, throughout Zimbabwe-- University Professors, Administrators & Politicians, i.e. the Vice President of the Republic of Zimbabwe, who delivered the Welcoming Address, and speakers from other African countries as well, such as Botswana and South Africa, with one of its speakers from the U of South Africa. They were debating, while at the same time advancing the Africana Womanism demand for the prioritization of Race/Class/Gender in addressing daily critical issues confronting Africana people

today. In 2012 the **edited volume**, *Rediscoursing African Womanhood in the Search for Sustainable Renaissance: Africana Womanism in Multi-Disciplinary Approaches*, made its debut, documenting this memorable collective initiative. And, today the quest for solutions continues.

That said, the quotation below by two of our most relevant academicians today, one hailing from the United States -- Dr. James Stewart, Past President of the National Council of Black Studies (NCBS), Vice Provost and Professor Emeritus at Penn State U -- and the other from Guadeloupe in the Southern Caribbean Sea -- Dr. Ama Mazama, Managing Editor of *Journal of Black Studies*, Professor in the Department of Africology at Temple U. Together, they are a perfect representation of a global intellectual partnership--male and female, who co-authored the *Foreword to Africana Womanism: Reclaiming Ourselves*, Fifth Edition (Routledge 2019-20), a new edition of the 1993 classic text with 5 new chapters, in which they made countless observations about the importance of Africana Womanism as an invaluable authentic paradigm:

The Importance of Africana Womanism to Africana Studies/Africology cannot be overstated. Among its many virtues is its role as an important corrective to the continuing tendency to marginalize the experiences of Africana women and minimize their roles as active agents in the ongoing liberation struggle. Consequently, Africana Womanism is

enabling Africana Studies/Africology to realize its full potential as a guiding beacon in the global battle to claim the natural rights of *all* people of African descent. (xiii)

I have known these authentic scholars for years and we had spent seemingly endless years thinking, talking, debating and writing about global Africana life in our efforts to carve out ways of improving our lives as an Africana people via our own Africana scholarship. And we stand yet resolute as authentic Africana people.

Please know that where I stand today, ideological speaking regarding the concept of Africana Womanism, I stood there then, with that same persuasion from the very inception of the Africana Womanism concept well over three decades ago in the mid-1980s, as it was birthed during my 1<sup>st</sup> semester at the U of Iowa in 1985. The following semester, I presented a paper on it at the 1986 National Council for Black Studies (NCBS) Annual Conference, titled “The Tripartite Plight of the Black Woman—Racism, Classism, and Sexism,” spearheading the panel I set up, commanding a wage against racial dominance, which would mandate a collective force of the Africana family, not one focusing solely on the individual—female exclusivity:

The ever-present question remains the same: What is the relationship between an Africana woman and her family, her community, and her career in today’s society that [selfishly] emphasizes, in the midst of

oppression, human suffering, and death, the empowerment of women and individualism over human dignity and rights? (Hudson-Weems, *Africana Womanism* 10)

After that meeting of minds, a victorious debate during the question-and-answer session ensued, motivating me to further develop my ideas on this matter. That presentation, which I re-named “Cultural and Agenda Conflicts in Academia: Critical Issues for Africana Women’s Studies,” was later published in 1989 in a Special Winter Issue on African American Women in *The Western Journal of Black Studies (WJBS)*. It reigned as the umbrella journal for Black scholarship, for which I still serve as an Editorial Board Member since the early 1980s. Moreover, it was in this article that I issued forth the 1<sup>st</sup> call for Africana Womanism: “Africana women might begin by naming and defining their unique movement “Africana Womanism” (24). That seminal article has been since reprinted as Chapter 2 in all four of my Africana Womanism books and remains as a mainstay, a constant reminder of the urgency of Collectivity for ultimate survival. Later, I presented another paper, “The Tripartite Plight of African American Women as Reflected in the Novels of Hurston and Walker,” for the African Heritage Studies Association (ASHA) Annual Conference, which was also published in 1989 in the *Journal of Black Studies*.

Now today, the 2<sup>nd</sup> decade of the 21<sup>st</sup> century, we witness the continuing belief in the global theory of Africana Womanism, though many have tried to hold it captive as a sort of “hidden figure.” Gracious Madondo, South African journalist, in her 2018 article, “Why Africa Relates to Africana Womanism,” takes a very positive stand regarding Africana womanism in *The Southern Times: The Newspaper for Southern Africa*. She insists upon its relativity in Africa, as we address on-going threats on our daily lives, explicating a serious need to understand that racism remains a huge threat to us, at home as well as abroad today. Moreover, in a much earlier 1980s interview, “Emecheta at Spelman College,” with the Nigerian author of *Joys of Motherhood*, Buchi Emecheta, she unapologetically announces the obvious:

My novels are not feminist . . . I deal with a variety of topics in my novels that are certainly not feminist: war, colonialism and the exploitation of Africa by the West, and many others. . . . They are only concerned with issues that are related to themselves and transplant these onto Africa. . . . They think that by focusing on exotic issues in the “third world” they have internationalized their feminism. (pp. 50)

The very title of Emecheta’s novel itself says it all, as noted in Hudson-Weems’ “Africana-Melanated Womanism: Forging Our Way via Securing Each Other,”

. . . she is concerned with other issues, thereby commanding a different category for her writings. She is addressing a defining role of the Africana woman, that of mothering and nurturing, crucial in the list of 18 characteristics of the Africana Womanist. (*Africana Womanism* 115)

Then, there is the formidable Ruth Mompati, a South African activist, who joins the dialogue for authenticating our 1<sup>st</sup> priority in the liberation struggle. Here again, the prioritization of race is evident, as the children, like the adults, male and female, are collectively and vehemently fighting against the unthinkable system of Apartheid:

The South African woman, faced with the above situation [decomposed bodies of children who were anti-apartheid demonstrators], finds the order of her priorities in her struggle for human dignity and her rights as a woman dictated by the general political struggle of her people as a whole. The national liberation of the Black South African is a prerequisite to her own liberation and emancipation as a woman and a worker.” (Mompati quoted in *One is not a Woman*, p. 112)

Hence, in a 1997 *Western Journal of Black Studies* article, “Africana Womanism and the Critical Need for Africana Theory and Thought,” I firmly stated that “We need our own Africana theorists, not scholars who duplicate or use theories created by others in analyzing Africana texts” (Hudson-Weems 79). Most recently, my lead chapter, “Africana Womanism: Authenticity and Collectivity for Social Justice,” in

the 2021 edited volume, *Africana Paradigms, Practices & Literary Texts: Evoking Social Justice*, echoes that mandate. To be sure, we must insist upon naming and defining ourselves and our movement, as we explore possibilities and solutions for Social Justice for Africana people worldwide for ultimate human survival.

Appropriately, then, let me continue this critical dialogue leading to the question of the future of global Africana people. And what better way than by pinpointing the impact of Africana Womanism as a tool of analysis for the interpretation of literary texts, issued forth, nearly 23 years ago by one of the most revered U. S. publications in the Academy—*Call and Response: The Riverside Anthology of the African American Literary Tradition* (Houghton Mifflin 1998):

The 1st African American woman intellectual to formulate a position on Africana womanism was Clenora Hudson-Weems, author of the 1993 groundbreaking study, *Africana Womanism: Reclaiming Ourselves*. Taking the strong position that Black women should not pattern their liberation after Eurocentric feminism but after the historic & triumphant woman of African descent, Hudson-Weems has launched a new critical discourse in the Black Women’s Literary Movement.”  
(Hill, Gen Editor, *Call & Response: The Riverside Anthology* 1735.)

The question is just what is *Africana Womanism*? Moreover, why is it so significant for global Africana people today? First and foremost, *Africana Womanism* is an

authentic family-centered paradigm, designed for all women of African descent. It prioritizes race, class, and gender, reflecting the execution of the everyday activities that we play out in our battle against racial dominance. There are 18 distinct characteristics of Africana/Africana-Melanated Womanism, which well represent how our goals for social justice can be better realized. And as we aspire to bringing equity to full fruition for all, we need to begin to really love ourselves and each other; for to know ourselves is to love ourselves, realizing that together, we can take back our God-given birthright as free human beings.

While the terms describing the Africana Womanist are self-explanatory, I will here define each for emphasis and for a better sense of clarity, for these defining tenets can effectively serve as blueprints for improving the Africana family:

1. **Self-Naming** or “*Nommo*,” which is an African terminology, is the proper naming of a thing that brings it into existence. One must be authentic in the naming process in order to secure a better life for all.
2. **Self-Defining** commands that we define ourselves, otherwise, others may do it for us, which is too often unfavorable. This act is critical in derailing the obstacles prohibiting our needs and those of our entire family/community.
3. **Family-Centrality** is a major cornerstone of Africana Womanism, as the true Africana womanist is never concerned solely about herself. She must be resolute in placing the family at the center for ultimate human survival.

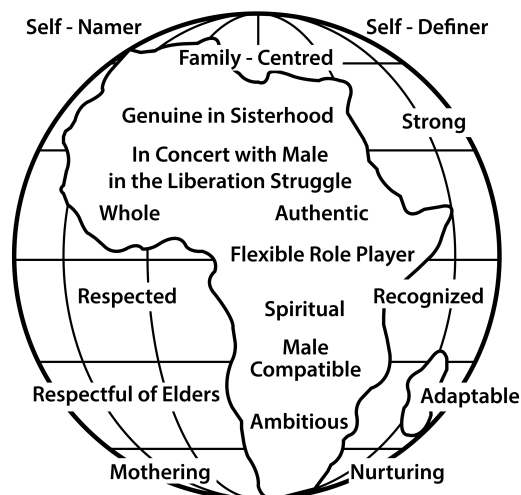


4. **Genuine Sisterhood** is an a-sexual relationship between two women/females, who demonstrate a genuine caring for each other. One must remain true to this role by being there for those trying times for her girl-friend(s).
5. **Strong** connotes both physical and psychological strength, with the realization that the latter far exceeds the former. This is, indeed, needed for making possible a successful people.
6. **In Concert with the Male in the Liberation Struggle** is a mandate for the survival of our families and our communities. In other words, we must all remain “In It Together,” as we continue our collective mission.
7. **Whole** suggests a sense of completeness. This represents a multi-dimensional being, one who is well-rounded, not a static or stereotype entity. Once this is achieved, our families will be better equipped for improving our communities.
8. **Authenticity** is to be culturally connected. It is key to live an authentic existence, as happiness and success come once we love ourselves as a people and our culture. Indeed, this is a positive for all, as it now licenses us, at last, to embrace Cultural Love!
9. **Flexible Role Player** demonstrates comfort in the homeplace with family, and the workplace, not sacrificing either role in our quest for fulfillment. It suggests that while we appreciate traditional male and female roles, we are not trapped, as we must do what must be done at any given time.

10. **Respect** must be understood as being reciprocal, which demands that both parties must give the same back to the other. In other words, one must give in order to receive, which makes for a better community of respectability.
11. **Recognized** requires that we acknowledge each other to receive those same desired pleasures. This is a pre-requisite for enhancing our lives in its totality.
12. **Spirituality** means having a sacred belief in a higher being or power—God, Our Father, & Son Jesus Christ. God must come 1<sup>st</sup> in our lives, for He is the Maker, the Creator of the whole universe. Know the source of your success: “I can do all things through Christ who strengthens me” (*Philippians* 4:13).
13. **Male Compatibility** demonstrates the natural attraction to the male counterpart on the part of the female, without which the human race, as we know it, will become extinct. Needless to say, your personal preference is just that and should remain that way.
14. **Respectful of Elders**, much needed today, is a love & appreciation for those who came before us. They made it possible for us to craft our lives. Insist upon this for the beauty and strength of our communities. And the legacy continues!
15. **Adaptable** simple means that one is flexible and able to adjust to the demands for that moment. No need for “a room of one’s own,” as Virginia Woolf calls for in order to realize success. Her goals are extended to the entire family, and with that, her dreams and goals, too, are naturally realized.

**16. Ambitious** enables one to participate in the economic demands of the family, for more success comes with collectively working together. To be sure, a good family thrives off this, as ambition empowers the whole family.

**17. Mothering** and **18) Nurturing**, which go hand in hand, are premier in the Africana family structure. They are inseparable, interconnected elements and must be held high, without apology, within the Africana family structure. Thus, we must commit ourselves to the children as mothers and nurturers in shaping their lives into being responsible Africana people. Their physical and emotional needs are, indeed, of upmost concern.



from **Africana Womanism**

Clenora Hudson-Weems, Ph.D.

Indeed, the dynamics of the concept of Africana Womanism cannot be overstated:

The key to the true meaning of Africana Womanism is its mandate for inclusion of the whole family, men included, while highlighting also the very presence and role of the Africana Womanist in concert with her male

companion in the ongoing cooperative struggle against racial dominance. Indeed, a cornerstone in the priorities of Africana Womanism, the race factor is primary in the scheme of things—race, class and gender—and, thus, must be properly placed within our own historical and cultural matrix. (Hudson-Weems, *Africana Womanism*, 5<sup>th</sup> Edition 9)

To this end, Dr. Jacqueline Robuck Sakho, in her chapter, “Black Women Adult Educators—The Utterers of Black Leadership Preparation: Africana Womanism and the Afrocentric Praxis,” appearing in the edited volume, *Africana Paradigms* (AUG 2021), reinforces the urgent need for a theory more fitting for the needs of Africana people in our daily lives. She has pointed out the significance and urgency of Africana Womanism in particular, relative to the overall educational system for our children. She opens the section “Africana Womanist Adult Educator,” pointing out that “Clenora Hudson-Weems' research cautions us of the uncritical acceptance of dominant cultural theorizations” (Sakho 36):

We take the Procrustean approach, via superimposing alien or outside theories and methodologies as a primary means of analyzing and interpreting our texts from a so-called legitimate, universally theoretical perspective. Be it known that this ruling perspective in reality is none other than just another perspective (Hudson-Weems, “Africana Womanism and the Critical Need” 79).

Sakho adds an Afrocentric scholar to her argument, asserting that “Flowers is directing the field toward an imagining of an Afrocentric view of Adult Educational Leadership preparation informed by Africana Womanism” (Sakho 36). She supports connecting Afrocentricity and Africana Womanism with Hudson-Weems’ insistence that Africana Womanism “is grounded in African culture and, therefore, focuses on the unique experiences, struggles, needs, and desires of Africana women” (Hudson-Weems, *Africana Womanism: Reclaiming Ourselves*, Fifth Edition 15).

That said, Hudson-Weems clearly distinguishes Africana Womanism from other female based constructs, the latter usually making gender supersede the race factor, which is inappropriate, as the woman is, in fact, the female counterpart of the male co-partner. Therefore, most Africana people, at least in practice, agree that race remains, indeed, their number one priority, which is why it comes as no surprise, then, that Africana people worldwide are finding the Africana Womanism paradigm quite relatable. Drs. Muwati and Mguni, in the Introduction to *Rediscovering African Womanhood in the Search for Sustainable Renaissance: Africana Womanism in Multi-disciplinary Approaches*, echo the sentiment of male-female “Collectivity” and “Interconnectivity” as suggested by Hudson-Weems.

Because of the value of womanhood in Africa’s development, women’s activism and struggles need to be part of the broader effort to rid society of all injustices. Indeed, women need to broaden their struggle to go

beyond female-centeredness and embrace, for example, a gender and family-centered perspective that tackles the human rights of the entire family. (xvii)

And Modondo continues the question of gender for African women, contending that Gender inequality is caused by social institutions and organisations which suppress women's economic and social rights. In Africa, the harmony between sexes was mostly affected by changing political agendas. It is therefore without doubt that gender inequality in Africa owes its legacy to colonialism. The idea that Africa before colonialism had better gender parity is explored by Hudson-Weems. Amazing.” (Modondo, “Why Africa Relates to Africana Womanism, 2018)

As paternalism belongs to Europe, the Africana woman and family must respect their inherent egalitarian stance by respecting the race factor as their number one priority.

In legitimizing Africana Womanism as the most authentic paradigm for Africana women, let me first take it back to our African ways of being, passed on for generations by our ancestors and our grandparents, and our parents, too, who continue to leave us a powerful legacy of life, a beautiful, full life, which can successfully help navigate us through the abominable obtrusion of racial dominance, if, of course, we but embrace and practice it for true victory today:

In observing the traditional role, character, and activity of this collective group, identified by their common African ancestry, I concluded during the early stages of my research that the phenomenon I named and defined as Africana Womanism had long been in existence, dating back to the rich legacy of African womanhood. Therefore, I did not create the phenomenon in and of itself, but rather observed African women, documented our reality, and refined a paradigm relative to who we are, what we do, and what we believe in as a people. (Hudson-Weems, “Self-Naming and Self-Definition: An Agenda for Survival” 449)

With that follows quotes of identification of Men and Women, before and after the advent of Africana Womanism, living out the *raison d'être* of Africana Womanism:

1. “Hudson-Weems bravely takes the bull by the horns, confronts the Eurocentric avalanche of words on questions of gender, and puts forward the Afrocentric point of view.” (**Zulu Sofola**, Foreword in *AW* xii., 1993)
2. “The Early Image of Women’s Lib was of an elitist organization made up of upper-middle class [white] women with the concerns of that class and not paying much attention to the problems of most black women. . . . Too much emphasis is placed on gender politics.” (**Toni Morrison**, *Time* 1971)

3. “Clenora Hudson-Weems coined the term Africana Womanism in 1987 out of the realization of the total inadequacy of feminism and the like theories (e.g. Black feminism, African womanism, or womanism) to grasp the reality of African women, let alone give us the means to change that reality.” (**Ama Mazama**, 400-401, 2001)
4. “In the triple marginality of black women, race rises above class and gender in this remarkable book. With it, a reunion, a much-needed healing, a human philosophy emerge for men and women of African ancestry and ultimately for all caring men and women.” (**Robert Harris**, Book Endorsement, 1993)
5. “She realizes the critical need to prioritize the antagonist forces as racism, classism and sexism, respectively. In the final analysis, *Africana Womanism* is connected to the tradition of self-reliance and autonomy, working toward participation in Africana liberation.” (**Clenora Hudson-Weems**, *Africana Womanism* 25)
6. “Personal and racial experiences will be the factors responsible for the evolution of Africana Womanism. Therefore, legitimate concern of the Africana Woman are issues to be addressed within the context of African culture and history. Africana Womanists do not believe in “bra burning.”



- They believe in womanhood, the family and society.” (*Nigerian Daily Times*, July 27, 1992)
7. “The feminist has no exclusive on gender issues.” (**Clenora Hudson-Weems**, *Africana Womanism*.)
  8. “When we place women at the center of our thinking, we are going about the business of creating an historical and cultural matrix from which women may claim autonomy and independence over their own lives. For women of color, such autonomy cannot be achieved in conditions of racial oppression and cultural genocide. In short, “feminist,” in the modern sense, means the empowerment of women. For women of color, such an equality, such an empowerment, cannot take place unless the communities in which they live can successfully establish their own racial and cultural integrity.” (**Bettina Aptheker**, “Strong Is What We Make Each Other” 3, 10, 1981)
  9. “Black women and white women are not the same. Black women and men have shared racist oppression and still share it. We have developed joint defenses and joint vulnerabilities to each other that are not duplicated in the white community.” (**Audre Lorde**, *Sister Outsider*, 118, 1984)
  10. “As models and blueprints for the framework of their theory, . . . therefore, when Africana women come along and embrace feminism, appending it to

- their identity as Black feminists or African feminists, they are in reality duplicating the duplicate” (**Hudson-Weems**, *Africana Womanism*, 13-14)
11. “This novel advocacy solidifies the commonality of political and socio-economic goals, gives legitimacy to our claim for equality, demonstrates clarity of mission and purpose in our Africanness, and adds originality to the collective voice of Africana women.” (**Daphne Ntiri**, Introduction in *Africana Womanism* 4.)
  12. “As we assess the needs of the global woman of color, that mission has now pulled back the layers to reveal a rainbow and myriad of colors, revealing and accentuating an already pre-existing, inclusive and diverse paradigm, birthed from Africana Womanism, now extending to Africana-Melanated Womanism.” (**Aubrey Bruce**, *Africana Womanism* 93, 2019)
  13. “When the Black feminist buys the white terminology, she also buys its agenda.” (**Clenora Hudson-Weems**, *Africana Womanism* 25-26.)
  14. “Hudson-Weems . . . is helping black women relocate themselves from the margin of white feminism to the centrality of their own experiences.” (**Daisy LaFond**, *Class Magazine*, Jacket Endorsement, 1993)
  15. “Woman’s cause is man’s cause: [We] rise or sink together, dwarfed or godlike, bond or free.” (**Anna Julia Cooper**, *Voice from the South* 61)

16. “When those Africana women finish fighting the feminist battle and feminists have succeeded in realizing all their goals relative to female empowerment, the Africana woman will be left with the reality that she is both black and at the bottom.” (**Clenora Hudson-Weems**, *Africana Womanist Literary Theory* 83, 2004)
17. “Many women authors try to suggest that the self-definition, self-determination, and centering that she has articulated is really a part of some feminist movement. Those writers have found the Afrocentric ideas and concepts developed in Hudson-Weems’ Africana Womanism significant and, therefore, have sought to appropriate them without proper attribution. I believe that this exists because they do not want to admit that their concepts were first conceived in the writings of the Africana womanist school.” (**Molefi Kete Asante**, Afterword in *AWLT* 138, 2004.)
18. “She offers complex and provocative discussions that deepen our consideration of what an Africana Womanist is, does, perceives, preserves.” (**Debra Walker King**, *Africana Womanism*, 5<sup>th</sup> Ed-- Blurb)
19. “The current academic fad phase is ‘intersectionality,’ as if those of us in Africana discourse never considered the myriad of issues encountered by our communities. “Race,” class and gender, and the prioritization therein,

have always been key issues for comprehending *Africana Womanism*.”

(**Mark Christian**, Afterword, *Contemporary AW* 131-33, 2007)

20. “Africana Womanism liberates the enslaved and distorted African cultural space and draws pedagogically nourishing perspectives on African womanhood and gender that can be utilized by people of African descent in their attempts to deal with challenges affecting their existence.” (Itai **Muwati**, *Rediscoursing African Womanhood: AW* xvii, 2012.)

21. “In the last few decades, feminism and Black feminism have gained such a stronghold in the Academy that **the activities of most all of the important women writers have been stamped as feminist enterprises**. While feminism provides a refreshing alternative to patriarchal hegemonic discourse, it is nevertheless inadequate to account for the numerous and varied works produced by Africana women. . . . the inherent contradiction, an ahistorical impulse, in defining a Black tradition and a theoretical and preoccupation as feminist, commands that a distinction be made between feminist impulses and feminism. (**Adele S. Newson-Horst** 359, 2007)

On a final note, I wish to share the poem, “Africana Womanism: I Got Your Back, Boo,” which I wrote in 2009, and dedicated to all Africana People, an-route to the 2<sup>nd</sup> National Africana Womanism Symposium in Pittsburgh, PA. It can serve

as a model for all to come together in a collective struggle for ultimate Social Justice;

Our Time is NOW!



***“Africana Womanism: I Got Your Back, Boo” (2009)***

Don’t you know by now, girl, we’re all In It Together!  
 Family-Centrality--that’s it; we’re going nowhere without the other  
 That means the men, the women, and children, too,  
 Truly collectively working—“I got your back, Boo.”

***Racism*** means the violation of our constitutional rights,  
 Which creates on-going legal, and even physical fights;  
 This 1st priority for humankind is doing what it must do,  
 Echoing our 1st lady, Michelle—“I got your back, Boo.”

***Classism*** is the hoarding of financial privileges,  
 Privileges we must all have now in pursuit of happiness.  
 Without a piece of the financial pie, we’re doomed to have a *coup*;  
 Remember--protect the other—“I got your back, Boo.”

***Sexism***, the final abominable sin of female subjugation,  
 A battle we must wage right now to restore our family relations.  
 All forms of sin inevitably fall under 1 of the 3 offenses.  
 Africana Womanism, “I Got Your Back, Boo,” corrects our common senses.

## Bibliography

- Aptheker, Bettina. "Strong Is What We Make Each Other: Unlearning Racism Within Women's Studies." *Women's Studies Quarterly*, 9:4 (Winter), 1981, 13-6.
- Asante, Molefi Kete. Afterword. *Africana Womanist Literary Theory*. Trenton: Africa World Press, 2004, 137-139.
- Bruce, Aubrey. *Africana Womanism: Reclaiming Ourselves*, Fifth Edition. London and New York: Routledge Press, 2019, 93.
- Christian, Mark. Afterword. *Africana Womanism: Reclaiming Ourselves*, Fifth Edition. London and New York: Routledge Press, 2019, 131-133.
- Cooper, Anna Julia. *A Voice from the South: By a Woman of the South*. Oxford UP, 1988.
- Cowser, Angela and Sandra I. Barnes. "From Shack Dweller to Home Owner: The Power of the MBOP, Africana Womanism, and Self-Help Housing among the Shack Dwellers Federation of Namibia." *Journal of Namibian Studies*, 19, 2016, 15-41.
- Harris, Jr., Robert L. Book Endorsement. *Africana Womanism: Reclaiming Ourselves*. Troy, MI: Bedford, 1993.
- Hill, Patricia Liggins, et al, eds. *Call and Response: The Riverside Anthology of the African American Literary Tradition*. Boston: Houghton Mifflin, 1998.

Hudson-Weems, Clenora. "Africana Womanism and the Critical Need for Africana Theory and Thought" in *The Western Journal of Black Studies* 21.2 (1997): 79-84.

Hudson-Weems, Clenora. "Africana Womanism: I Got Your Back, Boo," in *Africana Womanism: Reclaiming Ourselves*, Fifth Edition. London and New York: Routledge Press, 2019, 120.

Hudson-Weems, Clenora. *Africana Womanism: Reclaiming Ourselves*. Troy, MI: Bedford Publishers, 1993.

Hudson-Weems, Clenora. *Africana Womanism: Reclaiming Ourselves*, Fifth Edition. London and New York: Routledge Press, 2019.

Hudson-Weems, Clenora. *Africana Womanist Literary Theory*. Trenton: Africa World Press, 2004.

Hudson-Weems, Clenora. "Self-Naming and Self-Definition: An Agenda for Survival." *Sisterhood, Feminisms and Power: From Africa to the Diaspora*. Obioma Nnaemeka, ed. Trenton: Africa World Press, 1998, 449-452.

King, Debra Walker. Jacket Endorsement for *Africana Womanism: Reclaiming Ourselves*, Fifth Edition. London, New York: Routledge, 2019-20.

LaFond, Daisy. Jacket Endorsement for *Africana Womanism: Reclaiming Ourselves*. Troy, MI: Bedford Publishers, 1993.

- LaRue, Linda. "The Black Movement & Women's Liberation." *Female Psychology: The Emerging Self*. Sue Cox, ed. Chicago: SRA, 1976, 216-25.
- Lorde, Audre. *Sister Outsider*. Freedom, CA: Crossing Press, 1984.
- Madondo, Gracious. "Why Africa Relate to Africana Womanism" in *The Southern Times: The Newspaper for Southern Africa*, July 19, 2018.
- Mazama, Ama. "The Afrocentric Paradigm: Contours and Definition." *Journal of Black Studies*. 31:4, 2001, 387-405.
- Mompati, Ruth. "Women and Life Under Apartheid" in *One Is Not A Woman, Thought and Action: A Guide to Africana Studies*. Trenton: Africa World, 1982.
- Williams Ntiri, editor. *One Becomes: The African Woman in a Transitional Society*. Daphne Troy: MI: Bedford, 1982.
- Morrison, Toni. "What the Black Woman Thinks about Women's Lib." *New York Times Magazine*, August 1971, 63.
- Muwhati, Itia, Zifikile Mguni. Introduction in *Rediscoursing African Womanhood in the Search for Sustainable Renaissance: Africana Womanism in Multi-Disciplinary Approaches*. Harara, Zimbabwe: College Press, 2012.
- Newson-Horst, Adele S. "Gloria Naylor's *Mama Day*: An Africana Womanist Reading" in *Contemporary Africana Theory* Press, 2007, 359-372.
- Ntiri, Daphne W. Introduction in *Africana Womanism: Reclaiming Ourselves*, Fifth Edition. London and New York: Routledge Press, 1993; 2019, 1-8.



Ravell-Pinto, Thelma. Interview: "Buchi Emecheta at Spelman College" *Sage*. Vol. 2, No. 1 (1985): 50-51.

Sakho, Jacqueline Roebuck. "Black Women Adult Educators – The Utterers of Black Leadership Preparation: Africana Womanism & the Afrocentric Praxis" in *Africana Paradigms, Practices and Literary Texts: Evoking Social Justice*. Clenora Hudson-Weems, Editor. Dubuque, Iowa: Kendall Hunt Publishing Company, 2021, 33-50.

Sofola, 'Zulu. Forward in *Africana Womanism: Reclaiming Ourselves*, Fifth Edition. London and New York: Routledge Press, 1993; 2019, xi-xii.

Stewart, James B. and Ama Mazama. Foreword in *Africana Womanism: Reclaiming Ourselves*, Fifth Edition. London and New York: Routledge Press, 2019, xiii-xv.