

that imperialism had a beneficent side, then they have not made it into this book.

This review has been fairly negative so far, but if we set aside the question of appropriateness, then the intrinsic quality of these essays has to be acknowledged. They cover an impressive range of topics. There are good general essays on German imperialism 1871-1933 and the French, Dutch and British varieties of empire. Also covered is America's special take on this: "dollar imperialism" in the era of McKinley, Roosevelt and Taft. From the same period, the radical English liberal J.A. Hobson and his "under-consumption" theory of Imperialism gets not one but two essays. To develop the Culture section, the authors have woven the theme of imperialism into jazz, sport and cinema. Britain exported cricket to India and Pakistan and imported reggae, curry and (briefly) calypso; France got Zouk and Bouyon, the music of Martinique and Guadeloupe. Perhaps most of all, both powers exported their home languages and the colonies, for good or ill, have retained them. Much of West Africa is francophone to this day and 120 million Indians know English.

It is also refreshing to see globalisation stripped of its halo. Patrick Neveling writes about Free Trade and Export Processing Zones: Western businesses set up extra-territorial zones in the countries of Africa, Latin America and Asia, (often ex-colonies) with the connivance of the regime. Local workers get rock-bottom pay, no trade unions are permitted and the businesses are immune from the jurisdiction of the host government. For a minimal outlay, profits are siphoned back to London or Chicago, whilst the firms make no permanent investment in the country concerned. Another article examines Global Labour Arbitrage (John Smith). Put simply, this is the search for comparative advantage by footloose industries headquartered in the West. They set up in third-world countries, where operating costs are low. The local taxes paid may be nil, but once the local labour is no longer "competitive", the firms relocate to countries where even cheaper labour can be found. This delivers little benefit to the locals and it deprives workers in the developed world of the jobs which would otherwise be theirs.

My feelings about the *Palgrave Encyclopedia* are mixed but essentially positive. It contains a great body of useful material and many valuable general surveys. Whilst not necessarily a book for specialists, it certainly requires a serious student to mine its riches. These essays are not for the faint-hearted. The two volumes are standard octavos, 700 pages

each. The text is well printed but the pages are glued, not sewn; the casings are laminated with a map, but I am not sure how durable the volumes will prove to be. It is a nice legacy of our imperial past that they were printed in India.

John Kendall

Freelance Reviewer, Bradford, UK

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The Sage Encyclopedia of African Cultural Heritage in North America

Edited by Mwalimu J. Shujaa and Kenya J. Shujaa

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Maya Angelou concludes her poem *Still I Rise* with the couplet "Bringing the gifts that my ancestors gave, I am the dream and the hope of the slave". The gifts Angelou celebrates are the cultural inheritance of the African continent played out in the Americas. That culture is well documented in this new *The Sage Encyclopedia of African Cultural Heritage in North America*. Described by the publisher as an "accessible ready reference on the retention and continuity of African culture within the United States", the *Encyclopedia* contains an array of articles on cultural continuity and cultural traditions rooted in African culture recreated and modified by African Americans in North America. Edited by father and daughter scholars Mwalimu J. and Kenya J. Shujaa, the collection is available in both print and digital format. Under review here is the digital format, navigated via the Sage Knowledge platform.

The digital platform allows readers to browse subjects alphabetically, enter search terms in a search box (note it does not compensate for spelling errors) and peruse topics via a subject index. Users may also opt to use the Reader's Guide tab, which organizes the entries under eighteen broad subject headings, including Family Kinship

and Community, Arts and Aesthetics, and Conferences, Institutions, Organizations and Publishers. Readers of the latter will find both historic activist groups, as well as organizations, presently involved in scholarship, activism and other arenas.

A sample entry by Paul Banahene Adjei, *Adinkra Symbols of Ghana*, gives a representative overview of the depth of the work as a whole. Adjei, a professor of social work at the Memorial University of Newfoundland, explores how Ghanaian Adinkra symbols have been co-opted into mainstream American culture, found in tattoo shops, architectural flourishes and in jewelry stores. The entry explains how before being stripped of their cultural context, these symbols held core meanings in Ghana and the diaspora. The symbols communicate cultural values and mores, tell stories and can represent national unity. More than simply describe these meanings, Adjei's entry shows how a dominant culture can recontextualize symbols, in the process stripping them of their meaning and reconfiguring them as commodities lacking cultural context or significance. Adjei's approach reflects the critical style found in many of the entries.

The *Encyclopedia* is vast, covering everything from Soul City, North Carolina,

the first federally supported city development project managed by a black owned firm, to the concept of whiteness and its historic role in devaluing blackness. Unlike many reference works, *The Sage Encyclopedia of African Cultural Heritage in North America* offers substantive interpretation and deconstruction of symbols, cultural markers and other topics. Given that each entry is written by a scholar of the subject who typically contextualizes the topic for the reader, some entries suffer from single-interpretative biases.

This volume would be particularly beneficial to schools with Africana and African American Studies programmes at both the undergraduate and graduate level but would also be useful for any library wishing to provide an in-depth reference work on how African cultures survived the journey to the Americas and how that journey both preserved and altered said cultures. Each individually authored entry provides the reader with enough information to aid in understanding more complex readings on the African cultural heritage and offers those new to the subject a digestible overview.

Bart Everts

Librarian of Practice, Rutgers University-Camden, Camden, New Jersey, USA