Acknowledgements

In many ways, the making of this book was a multi-stop journey that would not have started nor come to a conclusion without the support and trust of a number of people. To begin with, I would like to mention Sergio Costa of the Institute for Latin American Studies at the Free University of Berlin, who encouraged me to remain in academia after completing my master's degree. Based on my research interest in the North-South dialogues between black movements and cultures in the Americas, he recommended me to have a look at the Center for InterAmerican Studies at the Bielefeld University. Fortunately, I followed his advice and came into contact with Wilfried Raussert, co-founder of the center, who was enthusiastic about my idea of writing a dissertation on soul and Black Power in Latin America under his supervision. Without his friendship, complicity, and belief in the project, this book would not have been written – thank you, Willy.

In a joint effort, Willy and I laid the foundation for the project by first convincing the German Research Foundation (DFG) that it was worthy of support. The DFG funding enabled us to launch the Black Americas Network in 2016, which now brings together over 100 researchers, activists and artists whose work is related to the Afro-diasporic presence in the Americas. Within the framework of the network, we organized two conferences - "Entangled Black Americas" (2017) and "Black Power – Movements, Cultures and Resistance in the Black Americas" (2018) – at which important impulses and contacts for this project were generated. The dialogues with network members such as Afua Cooper from Canada, Angel Perea Escobar from Colombia, Angel Quintero Rivera from Puerto Rico, Ariel Abreu from Cuba, and Carlos Alberto Medeiros from Brazil (whose insights can also be found in our edited volume Black Power in Hemispheric Perspective, 2022) were very helpful in getting an idea of the inter-American dimensions of the movement that this book is about. I am also grateful to Alejandro de la Fuente and George Reid Andrews for giving me the opportunity to discuss my findings at the 2018 Mark Claster Mamolen Dissertation Workshop of the Afro-Latin American Research Institute at Harvard University.

Infinite gratitude is due to the people who shared their experiences and opened doors for me during my travels tracing the routes of soul music in the Americas. One of these door openers was Luis "Lucho" Ogilvie, whom I met in Rio Abajo, Panama City's historically Afro-Caribbean neighborhood. Upon returning from New York to his native Panama, it was here that he opened *Lucho's Place*, which had become a central meeting place for the local black community. I knew that I was at the right spot when I noticed that, unlike the other bars on the block, which played cumbia, salsa and reggaeton, the speakers outside Lucho's

Place blasted James Brown, The Temptations, Otis Redding and other soul greats from the 1960s and 1970s. Lucho's contacts included protagonists of Panama's vibrant soul scene, such as Ernie King (Kabir) of The Festivals and Carlos Brown of The Exciters, who had performed at Johnny B's and other clubs on the very same block a few decades earlier. It was Lucho who got me in touch with these and some other Panamanian musicians, with whom I conducted many of the interviews for this book. Gracias, Lucho.

Another key figure in my focus on Panama was the record collector Roberto Ernesto "Beto" Gyemant, whose compilation "Panama! Latin, Calypso and Funk on the Isthmus 1965-75" (Soundway, 2006) with its insightful liner notes was my first source of information about soul music in a country where I hadn't expected to find it. After unsuccessfully trying to reach Beto for some time, we met by a wild coincidence when we both had an appointment with the late Afro-Panamanian community organizer Ines Sealy at the Waikiki Restaurant in Parque Lefevre. To his delight, I told him that his pioneering work as a record digger had actually inspired me to write part of my dissertation on Panama's soul scene. Thank you, Beto!

I am also forever grateful to Melva Lowe de Goodin, who not only shared her memories and important photos and documents from the 1960s and 1970s with me, but also introduced me to Museo Afroantillano and the members of SAMAAP (Society of Friends of the West Indian Museum of Panama) which she co-founded in 1981. The meetings with Alberto Barrow, Gerardo Maloney, Bruce Codrington, and the visit organized by Luis Pulido Ritter to Carlos Russell one year before his death, were also crucial to my analysis of Panama's significance as a location for hemispheric black activism. I would also like to thank Lloyd Gallimore and Billy Herron of The Beachers, Francisco "Bush" Buckley, Alfredito Payne, and the combos musicians I met in the city of Colón: Mauro García (Los Caballeros de Colón), Carlos Grenald (The Silvertones), and Alejandro Duncan (Hermanos Duncan). My archival research at Panama's Biblioteca Nacional wouldn't have been as fruitful without the invaluable support of Mario García Hudson, coordinator of the library's Centro Audiovisual.

In New York, again, I was fortunate enough to get the support of various key people for my project. First and foremost, I would like to thank Joe Bataan for the lessons he taught me on the emergence of Afro-Latin Soul between Black and Spanish Harlem – there couldn't have been a better teacher. The interviews with Young Lords founders and organizers such as Felipe Luciano, Denise Oliver and Carlos Aponte, as well as the musicians Benny Bonilla, Henry Pucho Brown and Bobby Sanabria and the poet Papoleto Melendez were extremely helpful in my endeavor to analyze the interethnic dialogues that shaped New York in the 1960s and 1970s. I would also like to thank Omar Ruiz, who, as a researcher at the Center for Puerto

Rican Studies, introduced me to Centro's wonderful library and its manager Aníbal Arocho, who deserves special thanks for providing me with a wealth of precious material – in particular a box of notes and documents from the late Juan Flores, on whose groundbreaking studies on the connection between Latin Boogaloo and afrolatinidad this book builds. Two other New York residents should not go unmentioned here. During our interview, Tito Johnson taught me a lot about his childhood and youth in Colón and the translocal connections between Panama and Brooklyn. DJ Mr. Finewine deserves special thanks, because the archive of his weekly show "Downtown Soulville", which has been broadcast on WFMU since 1995, got me through the most difficult and lonely hours of this project.

I owe a great deal to my friends Asfilófio de Oliveira Filho aka Dom Filó and Carlos Alberto Medeiros for helping me to understand the importance of soul for the Afro-Brazilian movement during my stay in Rio de Janeiro. From day one, Filó and Medeiros took the time to show me sites of Black Rio like the Renascenca Clube and put me in touch with protagonists of the scene. I would also like to thank interview partners such as Dr. Sidney Alma Negra, Carlos Dafé, Sir Dema, as well as some protagonists who upheld the legacy of Rio's soul movement before unfortunately passing away much too early, such as the singer Gerson King Combo, the DJs Paulinho from the Black Power sound system and Bira from JB Soul. The exchange with researchers such as Paulina Alberto, Michael Hanchard, and Amilcar Pereira, was also extremely helpful in analyzing soul in Brazil.

I would like to express my gratitude to my colleagues at Bielefeld University, Alexa Kenter, Diana Fulger, Julia Andres, Mariya Nikolova, Gigi Adair, Brian Rozema, Atahualpa García, Nadine Pollvogt, Philipp Wolfesberger, Olaf Kaltmeier, and especially Julia Roth, who has supported my work from the very beginning and with whom we were able to gather important insights into the significance of popular music for social movements in the African diaspora in the project #hiphophavanaberlin (2022). In her role as editor of the American Frictions series, Julia invited me to publish my work in this context, for which I would like to thank her and her co-editors Carsten Junker and Dariek Scott. Thanks to this invitation, I had the great fortune to meet Julie Miess, who was responsible for the editing process at DeGruyter and who, along with her colleagues, showed me an almost infinite amount of patience and understanding during the process.

I would also like to thank my parents, grandparents and those friends who never stopped believing, even when the goal seemed very distant. Above all, I would like to dedicate this book to my wife and most loyal supporter, Nina, and to our children, Etta and Avi, who had to endure my long stays abroad and my not always pleasant presence at home. I couldn't have made this journey without you.