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—DONALD ROE

TURNER, HENRY M. (b. 1 February 1834; d. 8 May 1915), orator, author, civil rights activist, bishop, and advocate of black emigration. Born free to Sarah Greer and Hardy Turner in Newberry, South Carolina, Henry McNeal Turner became a lifelong fighter against racial injustice and violence, emphasizing racial pride. He received some education while working as a janitor at a white law firm in Abbeville. Licensed as a preacher in 1853, Turner traveled the South as an itinerant preacher. Back in South Carolina in 1856, he married Eliza Peacher; they had fourteen children, but only four lived to adulthood. Turner joined the African Methodist Episcopal (AME) Church in 1858, pastoring churches in Saint Louis and then in Baltimore and Washington, D.C.

During the U.S. Civil War, Turner served as a chaplain with a black regiment. After the war he worked in Georgia for the AME Church and became involved in Republican politics, helping organize the party in Georgia. He was elected to the Georgia House of Representatives in 1868 but faced oustings and accusations from white legislators and lost his bid for reelection because of election fraud. Turner thus grew increasingly disillusioned by the racism, lynching, and violence sanctioned by law and custom in the United States. Concluding that the United States was a white man's country, he began to urge that African-descended people should leave.

Turner's church work in the South after the Civil War helped transform the AME Church from a small northern denomination into a national church with most members in the South. Turner's efforts focused on the poor, rural, and unschooled African descendants who felt rejected by black leaders, particularly northern-based AME leaders who viewed their southern kin with scorn and sought partnership with white America.

In the 1870s Turner was pastor of Saint Philip AME Church in Savannah, and in 1876 he became manager of the church's publishing house. Then in 1880 Turner

became the twelfth AME bishop, thanks to the support of younger members and ministers and despite opposition from some older church leaders. As bishop, Turner spoke freely and with more authority. In 1885 he published for the church *The Genius and Theory of Methodist Polity*. He traveled to Africa several times in the 1890s, established connections and missions for the church in both Africa and Latin America, and became surer that African descendants should emigrate.

To that end Turner supported migration and colonization societies and established two newspapers, the *Voice of the Missions* in 1892 and, after it ended, the *Voice of the People* in 1901. Turner's emigration movement and political platform were bolstered by his access to these media outlets; he advocated not the wholesale but rather the partial relocation of a critical number of African descendants to Africa. Two ships with about five hundred black emigrants did leave America for Liberia in 1895 and 1896, but many returned disappointed. Undeterred, Turner continued to promote emigration.

Turner taught that God was black and offered scriptural justification for human dignity, racial pride, and advancement. Turner also reasoned that God brought Africans to be enslaved in North America in order for them to be civilized, Christianized, and then liberated so as to redeem both Africa and North America. But he realized that programmatic efforts to improve the lives of African descendants in the United States were futile and thus advocated Africa as the most appropriate starting point for African redemption and nation building—thus laying the groundwork for such black nationalists and back-to-Africa supporters as Marcus Garvey and Malcolm X.

In the eyes of white America, Turner did not become a national leader like Frederick Douglass or Booker T. Washington. This was largely because Washington, for one, posed little threat to the dominant views and values of white America, whereas Turner agitated against those views and values with the object of unconditional equality. In the end Turner's continued support for black emigration to Africa undermined his appeal to middle-class people and distanced him from other leaders. Unlike black leaders who vacillated between protest and accommodation and lacked an unambiguous ideology, only Turner commanded grassroots support among ordinary African-descended people. In contrast to leaders who advocated assimilation into white America, Turner advanced a nationalist vision, a liberation theology, and equality without white consent. Turner faced opposition from contemporaries who spoke not to the masses but rather to elitist, middle-class people. Traveling on church business, Henry McNeal Turner died in Windsor, Canada, but was buried in Atlanta, having fought for six decades for African-based humanity, self-dignity, and sociopolitical advancement.

[See also Africa, Idea of; AME Church; American Colonization Society; Black Migration; Liberia; and *biographical entries on figures mentioned in this article.*]

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—KWASI KONADU

TURNER, TINA (b. 26 November 1939), musician. Born Anna Mae Bullock in Nutbush, Tennessee, Tina Turner is of African American, Navajo, and Cherokee ancestry. Abandoned by their father, Anna Mae and her sister Alline Bullock reunited with their mother in Saint Louis. The name Tina Turner was given to her as a stage name by Ike Turner, a noted pioneer of rock and roll, with whom Tina began to sing. Ike and Tina were married in 1960, when Tina was twenty-one years old, and Ike controlled her personally and professionally.

The Ike and Tina Turner partnership spawned numerous hits, starting with the recording of the hit rhythm-and-blues song "A Fool in Love." Their signature hit, however, was their cover version of Creedence Clearwater Revival's 1968 "Proud Mary." It won a Grammy for best R&B performance by a group and was the couple's greatest commercial success. Supporters of the Turners' electrifying performances and music included the Rolling Stones, David Bowie, Sly Stone, Janis Joplin, Cher, James Brown, Ray Charles, Elton John, and Elvis Presley. However, Ike's control of the act and of Tina—including his violent outbursts—resulted in a high turnover of backup singers and musicians, and after a vicious beating before a Dallas performance in 1976, Tina made the decision to break from both the act and the marriage. Eighteen years of marriage to Ike behind her, Tina finalized her divorce in 1978. Her marriage and life with Ike are chronicled in her autobiography *I, Tina* (1986), later made into the film *What's Love Got to Do with It?* (1993).

Tina's determination to succeed on her own and her newfound Buddhist faith saw her through her transitional period from leaving Ike to becoming a successful solo act. Her solo career picked up in 1982 when she teamed up with BEF (British Electric Foundation) for a remake of the Temptations' "Ball of Confusion" and a remake of Al Green's "Let's Stay Together."

Although she was very popular in Britain and Europe, Turner was initially unmarketable in the United States, but Capitol signed her to a limited deal with its U.K. label. Regardless of a sometimes lukewarm reception in the United States in the late 1970s and early 1980s, her string of U.S. hits is countless. "Let's Stay Together" made it to the top twenty and was nominated for a Grammy Award. It set up her first solo album, *Private Dancer*, which provided three of her top singles, "What's Love Got to Do with It," which won two Grammys in 1985, "Better Be Good to Me," which won a Grammy in 1985, and "Private Dancer," the title track written by Mark Knopfler that was nominated for a Grammy in 1985. In the early twenty-first century *Private Dancer* remained one of the best-selling albums of all time.

Countless collaborations, recording songs for athletic events and movies, and worldwide touring kept Turner busy as a solo artist well into her sixties. She was considered semiretired from the music industry as of 2005.

[See also Music.]

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—OLUWATOSIN ADEGBOLA

TUSKEGEE AIRMEN. The Tuskegee Airmen were a small group of dedicated, talented, and courageous African Americans who trained as U.S. Army Air Force pilots from 1941 to 1946 at the Tuskegee Army Airfield in Alabama. They belonged to completely segregated divisions, the 332nd Fighter Group (composed of the 100th, 301st, and 302nd Flight Squadrons), the 99th Fighter Squadron, and the 477th Bombardment Group (later the 477th Composite Group).

At the start of World War II the army air corps had no plans to establish black air squadrons. Requests from black leaders, including Walter White, secretary of the NAACP, and Robert Russa Moton, president of Tuskegee Institute, had been to no avail. Public Law 18, passed in April 1939, required the Civil Aeronautics Authority to designate some schools for the training of civilian "Negro Pilots" (Francis, p. 38). The North Suburban Flying School at Glenview, Illinois, was selected for this activity but did not train any black pilots. Tuskegee Institute was also selected to offer civilian pilot training to blacks through the Alabama Air Service at the municipal airport in Montgomery, and in January 1940 flight training was initiated there. This proved impractical, so Tuskegee Institute's Airport Number 1 was opened in March 1940. By May 1940 nineteen trainees had been granted private pilot certificates. By 22 July 1940 advanced civilian pilot