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Dark Continent of Our Bodies is a thorough analysis of Black Feminism and to a lesser degree sexuality. This is the first book I've read that is critical of beliefs that I thought were generally held to be true.

[Dark Continent of Our Bodies: Black Feminism and the ...](#)

Dark Continent Of Our Bodies. In this Book. Additional Information. Dark Continent Of Our Bodies; E. Frances White; 2001; Book; Published by: Temple University Press; View View Citation; contents. summary. In this provocative book, a black lesbian feminist looks at black feminism -- its roots, its role, and its implications. From Charles Darwin ...

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"Dark Continent of Our Bodies is the most cogent, insightful, provocative black feminist text I have read in a very long time. Sure to be controversial because of its critiques of other black feminist intellectuals, black nationalists, and major African American literary figures, such

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as James Baldwin and Toni Morrison, this book is an important contribution to contemporary American intellectual thought.

Dark Continent Of Our Bodies by E. Frances White | Waterstones

Dark Continent Of Our Bodies. Book Description: In this provocative book, a black lesbian feminist looks at black feminism -- its roots, its role, and its implications. From Charles Darwin and nineteenth-century racism to black nationalism and the Nation of Islam, from Baptist women's groups to James Baldwin, E. Frances White takes on one institution after another as she re-centers the role of black women in the United States' intellectual heritage.

Dark Continent Of Our Bodies: Black Feminism & Politics Of ...

Dark Continent Of Our Bodies. : E. Frances White. Temple University Press, Jun 21, 2010 - Literary Criticism - 208 pages. 0 Reviews. In this provocative book, a black lesbian feminist looks at...

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(2005). Dark Continent of Our Bodies: Black Feminism and the Politics of Respectability, by E. Frances White. Women's Studies in Communication: Vol. 28, No. 1, pp ...

Dark Continent of Our Bodies: Black Feminism and the ...

"Dark Continent of Our Bodies is the most cogent, insightful, provocative black feminist text I have read in a very long time. Sure to be controversial because of its critiques of other black feminist intellectuals, black nationalists, and major African American literary figures, such as James Baldwin and Toni Morrison, this book is an important contribution to contemporary American intellectual thought.

Temple University Press

The Dark Continent of Our Bodies: Constructing Science, Race, and Womanhood in the Nineteenth Century 3. Africa on My Mind: Gender, Counterdiscourse, and African-American Nationalism

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White's insightful and occasionally provocative readings of African American discourses of race, gender and sexuality, and her brilliant and balanced critique of the strengths and limitations of black nationalism and Afrocentrism make Dark Continent of Our Bodies an indispensable guide for scholars and activists seeking to overcome the fears and blindnesses that divide us from one another."

Dark Continent Of Our Bodies: Black Feminism & Politics Of ...

Dark Continent Of Our Bodies: Black Feminism & Politics Of Respectability (Maping Racisms) [White, E. Frances] on Amazon.com. *FREE* shipping on qualifying offers. Dark Continent Of Our Bodies: Black Feminism & Politics Of Respectability (Maping Racisms)

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Dark Continent Of Our Bodies: Black Feminism & Politics Of ...

Get this from a library! Dark Continent Of Our Bodies : Black Feminism & Politics Of Respectability.. [E Frances White] -- In this provocative book, a black lesbian feminist looks at black feminism--its roots, its role, and its implications. From Charles Darwin and nineteenth-century racism to black nationalism and the ...

Dark Continent Of Our Bodies : Black Feminism & Politics ...

Dark Continent of Our Bodies: Black Feminism and the Politics of Respectability, Temple University Press, 2001, ISBN 1-56639-880-0 ^ "E. Frances White". Retrieved 9 February 2016.

E. Frances White - Wikipedia

Dark Continent of our Bodies: Black Feminism and the Politics of Responsibility I recently read the first chapter of Dark Continent of Our Bodies by Black feminist historian E. Frances White. White explains how politics of respectability reinforced racist beliefs about working class and poor Black women, particularly the Jezebel stereotype.

Respectability Politics Reinforce Racist Stereotypes of ...

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Dark Continent Of Our Bodies Black Feminism & Politics Of Respectability (Mapping Racisms) Posted by kaneg; on Jun, 27, 2020; in 510; Blog No Comments. No Comments.

A spirited and provocative engagement of black feminism.

A spirited and provocative engagement of black feminism.

Inspired by the idealism of the civil rights movement, the women who launched the radical second wave of the feminist movement believed, as a bedrock principle, in universal sisterhood and color-blind democracy. Their hopes, however, were soon dashed. To this day, the failure to create an integrated movement remains a sensitive and contested issue. In *The Trouble Between Us*, Winifred Breines explores why a racially integrated women's liberation movement did not develop in the United States. Drawing on flyers, letters, newspapers, journals, institutional records, and oral histories, Breines dissects how white and black women's participation in the movements of the 1960s led to the development of separate feminisms. Herself a participant in these events, Breines attempts to reconcile the explicit professions of anti-racism by white feminists with the accusations of mistreatment, ignorance, and neglect by African American feminists. Many radical white women, unable to see beyond their own experiences and idealism, often behaved in unconsciously or abstractly racist ways, despite their passionately anti-racist stance and hard work to develop an interracial movement. As Breines argues, however, white feminists' racism is not the only reason for the absence of an interracial feminist movement. Segregation, black women's interest in the Black Power movement, class differences, and the development of identity politics with an emphasis on "difference" were all powerful factors that divided white and black women. By the late 1970s and early 1980s white feminists began to understand black feminism's call to include race and class in gender analyses, and black feminists began to give white feminists some credit for their political work. Despite early setbacks, white and black radical feminists eventually developed cross-racial feminist political projects. Their struggle to bridge the racial divide provides a model for all Americans in a multiracial society.

Punctuated by marches across the United States in the spring of 2006, immigrant rights has reemerged as a significant and highly visible political issue. *Immigrant Rights in the Shadows of U.S. Citizenship* brings prominent activists and scholars together to examine the emergence and significance of the contemporary immigrant rights movement. Contributors place the contemporary immigrant rights movement in historical and comparative contexts by looking at the ways immigrants and their allies have staked claims to rights in the past, and by examining movements based in different communities around the United States. Scholars explain the evolution of immigration policy, and analyze current conflicts around issues of immigrant rights; activists engaged in the current movement document the ways in which

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coalitions have been built among immigrants from different nations, and between immigrant and native born peoples. The essays examine the ways in which questions of immigrant rights engage broader issues of identity, including gender, race, and sexuality.

The "black family" in the United States and the Caribbean often holds contradictory and competing meanings in public discourse: on the one hand, it is a site of love, strength, and support; on the other hand, it is a site of pathology, brokenness, and dysfunction that has frequently called forth an emphasis on conventional respectability if stability and social approval are to be achieved. Looking at the ways in which contemporary African American and black Caribbean women writers conceptualize the black family, Susana Morris finds a discernible tradition that challenges the politics of respectability by arguing that it obfuscates the problematic nature of conventional understandings of family and has damaging effects as a survival strategy for blacks. The author draws on African American studies, black feminist theory, cultural studies, and women's studies to examine the work of Paule Marshall, Jamaica Kincaid, Edwidge Danticat, and Sapphire, showing how their novels engage the connection between respectability and ambivalence. These writers advocate instead for a transgressive understanding of affinity and propose an ethic of community support and accountability that calls for mutual affection, affirmation, loyalty, and respect. At the core of these transgressive family systems, Morris reveals, is a connection to African diasporic cultural rites such as dance, storytelling, and music that help the fictional characters to establish familial connections.

In this book, contributors argue that the Black Church must begin to address the significance of sexuality if it is to actually present liberation as a mode of existence that fully appreciates the body. The contributors argue that we not only have to look at the Black Church in this discussion, but also explore black Christianity in general.

Black Feminist Sociology offers new writings by established and emerging scholars working in a Black feminist tradition. The book centers Black feminist sociology (BFS) within the sociology canon and widens it to feature Black feminist sociologists both outside the US and the academy. Inspired by a BFS lens, the essays are critical, personal, political and oriented toward social justice. Key themes include the origins of BFS, expositions of BFS orientations to research that extend disciplinary norms, and contradictions of the pleasures and costs of such an approach both academically and personally. Authors explore their own sociological legacy of intellectual development to raise critical questions of intellectual thought and self-reflexivity. The book highlights the dynamism of BFS so future generations of scholars can expand upon and beyond the book's key themes.

In a vast and all-embracing study of Africa, from the origins of mankind to the AIDS epidemic, John Iliffe refocuses its history on the peopling of an environmentally hostile continent. Africans have been pioneers struggling against disease and nature, and their social, economic and political institutions have been designed to ensure their survival. In the context of medical progress and other twentieth-century innovations, however, the same institutions have bred the most rapid population growth the world has ever seen. Africans: The History of a Continent is thus a single story binding living Africans to their earliest human ancestors.

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The work of black writers, editors, publishers, and librarians is deeply embedded in the history of American print culture, from slave narratives to digital databases. While the printed word can seem democratizing, it remains that the infrastructures of print and digital culture can be as limiting as they are enabling. Contributors to this volume explore the relationship between expression and such frameworks, analyzing how different mediums, library catalogs, and search engines shape the production and reception of written and visual culture. Topics include antebellum literature, the Harlem Renaissance, the Black Arts Movement; “post-Black” art, the role of black librarians, and how present-day technologies aid or hinder the discoverability of work by African Americans. Against a Sharp White Background covers elements of production, circulation, and reception of African American writing across a range of genres and contexts. This collection challenges mainstream book history and print culture to understand that race and racialization are inseparable from the study of texts and their technologies.

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