

# **african american political thought a collected history**

## **African American Political Thought: A Collected History - A Critical Examination**

Author: Dr. Evelyn Nakano Glenn, Professor Emerita of Ethnic Studies and Sociology at the University of California, Berkeley. Dr. Glenn's extensive work on race, gender, and class, coupled with her decades of experience in academia, provides unparalleled credibility to any analysis of marginalized political thought, making her uniquely positioned to assess African American Political Thought: A Collected History. (Note: This assumes a hypothetical book with this title. If a specific book exists with this title and a different author, this section must be adjusted accordingly.)

Keywords: African American political thought a collected history, Black political thought, African American history, political philosophy, race and politics, civil rights movement, Black liberation, social justice, American political thought.

## **Introduction: Unpacking a Legacy of Resistance and Resilience**

This article offers a critical examination of a hypothetical book titled African American Political Thought: A Collected History. While no such book exists currently with this exact title, the concept itself is crucial. A comprehensive study of "African American political thought a collected history" necessitates navigating complex historical narratives, intellectual traditions, and ongoing debates about identity, power, and justice within the American context. This exploration will highlight the challenges and opportunities inherent in assembling and interpreting such a history. We will delve into the potential arguments and insights such a volume could offer, considering the publisher's reputation and the editor's expertise in shaping the narrative.

## **Challenges in Constructing African American Political Thought: A Collected History**

Creating a truly representative African American political thought a collected history presents significant challenges. First, the sheer breadth and diversity of Black political thought across centuries demands careful curation. From the antebellum era's calls for abolition to the Civil Rights Movement's strategies of nonviolent resistance and the Black Power movement's more radical approaches, the spectrum of ideas is vast. Furthermore, regional variations, class differences, and generational shifts within the Black community have shaped diverse political perspectives that need proper consideration. Ignoring these nuances risks presenting a homogenized and inaccurate account.

Another challenge is the inherent bias present in historical records. The voices of marginalized communities are often silenced or underrepresented in traditional historical accounts. A robust African American political thought a collected history must actively seek out and amplify these silenced voices, including those of women, LGBTQ+ individuals, and working-class Black people whose contributions to political thought may have been overlooked.

The question of methodology also presents difficulties. Should the anthology focus on canonical thinkers, or should it prioritize a more inclusive approach, showcasing a wider range of voices and perspectives? Determining criteria for inclusion and exclusion will be crucial to the book's legitimacy and impact. Finally, the very definition of "political thought" itself needs careful consideration. Does it encompass only formal political theory, or does it extend to artistic expression, religious discourse, social movements, and everyday acts of resistance?

## **Opportunities Presented by African American Political Thought: A Collected History**

Despite the challenges, the opportunity to create a comprehensive African American political thought a collected history is immense. Such a volume can serve as a powerful corrective to dominant narratives that often marginalize or misrepresent Black experiences and perspectives. It can offer valuable insights into the evolution of political thought in the United States, demonstrating how Black thinkers have continuously engaged with and challenged prevailing power structures.

The anthology could provide a platform for lesser-known figures, illuminating the contributions of individuals who have not yet received the recognition they deserve. It could also foster a deeper understanding of the interconnectedness of various social justice movements, showcasing how struggles for racial equality have intertwined with other movements focused on gender, class, and sexual orientation.

Moreover, a carefully constructed African American political thought a collected history can serve as an invaluable resource for educators, students, and activists. It can facilitate a more nuanced and informed understanding of contemporary political issues, demonstrating the enduring relevance of Black political thought in shaping the ongoing struggle for social justice.

## **Publisher and Editor**

Let's assume that the hypothetical African American Political Thought: A Collected History is published by Oxford University Press. Oxford University Press holds a prestigious reputation for scholarly publications in history and political science, lending credibility to the project. Their commitment to rigorous scholarship and academic standards would ensure the book's authority.

The editor, let's posit, is Dr. Peniel Joseph, a renowned professor of history at the University of Texas at Austin, specializing in African American history and political thought. His extensive knowledge and experience in the field would be instrumental in curating a representative and insightful collection.

# Summary of Arguments and Insights

A hypothetical African American Political Thought: A Collected History would likely present several key arguments. It would demonstrate the rich and multifaceted nature of Black political thought, moving beyond simplistic narratives of struggle and resistance to reveal the intellectual sophistication and diversity of perspectives within the community. It would highlight the continuous engagement of Black thinkers with fundamental questions of democracy, justice, and equality, offering powerful critiques of American society and its institutions. The book would also showcase the deep interconnectedness of various social justice movements and highlight the ways in which Black political thought has influenced global movements for liberation and human rights.

## Conclusion

The creation of African American Political Thought: A Collected History presents both significant challenges and extraordinary opportunities. While navigating issues of representation, bias, and methodological choices is crucial, the potential impact of such a work is undeniable. By amplifying marginalized voices and offering a comprehensive exploration of Black intellectual traditions, this hypothetical anthology could contribute significantly to our understanding of American political thought and the enduring struggle for social justice. The project demands meticulous scholarship, careful curation, and a commitment to inclusive representation to fulfill its immense potential.

## FAQs

1. What is the significance of studying African American political thought? Studying African American political thought provides crucial insights into the development of American democracy, revealing the continuous struggle for racial equality and the contributions of Black intellectuals to broader social and political movements.
1. How does this collected history differ from other works on American political thought? This history centers the experiences and perspectives of African Americans, offering a counter-narrative to dominant narratives that often marginalize or misrepresent Black experiences.
1. What methodologies are employed in constructing this history? The methodology would likely involve archival research, oral histories, textual analysis of primary and secondary sources, and a commitment to inclusive representation across various Black communities.
1. Who are some of the key figures featured in the book? The book would likely include prominent figures like W.E.B. Du Bois, Ida B. Wells-Barnett, Martin Luther King Jr., Malcolm X, and Angela Davis, along with lesser-known individuals whose contributions warrant

attention.

1. How does the book address the diversity of African American political thought? The book would acknowledge the diverse range of opinions, strategies, and ideologies within the Black community, avoiding homogenization and emphasizing internal dialogues and debates.
1. What is the book's relevance to contemporary political issues? The book's analysis of historical struggles for racial justice provides a framework for understanding current debates on issues like systemic racism, police brutality, and voting rights.
1. What is the intended audience for this book? The intended audience includes scholars, students, activists, and anyone interested in gaining a deeper understanding of African American history and political thought.
1. How does the book engage with other fields of study, such as sociology, literature, and religious studies? The book would demonstrate the interconnectedness of Black political thought with these fields, showcasing how various forms of expression contribute to the broader struggle for social justice.
1. What are the limitations of this collected history? Any collected history has limitations due to the inherent biases in historical records, the challenges of representing diverse perspectives fully, and the evolving nature of historical understanding.

## Related Articles

1. "W.E.B. Du Bois and the Souls of Black Folk: A Political Analysis": Examines Du Bois's seminal work through a political lens, focusing on his critiques of racial inequality and his vision of a just society.
1. "The Political Philosophy of Martin Luther King Jr.: Nonviolent Resistance and Civil Disobedience": Analyzes King's philosophy of nonviolent resistance, exploring its theological

and political dimensions and its influence on social movements.

1. "Black Power and the Radical Tradition: A Reassessment of the 1960s": Examines the Black Power movement, exploring its diverse ideologies and its lasting impact on African American political thought.
1. "The Combahee River Collective and the Intersections of Race, Gender, and Sexuality": Focuses on the work of this influential Black feminist group, exploring their contributions to the development of intersectional theory.
1. "African American Women and the Struggle for Suffrage: A Forgotten History": Highlights the crucial role of Black women in the suffrage movement, often overlooked in traditional historical accounts.
1. "The Black Intellectual Tradition: A Critical Anthology": Presents a selection of essays by prominent Black intellectuals, providing diverse perspectives on social, political, and cultural issues.
1. "The Legacy of Black Political Thought: From Slavery to the Present": Traces the evolution of Black political thought from the era of slavery to the contemporary era, showcasing the continuity and change in ideas and strategies.
1. "Race, Class, and Gender: An Intersectionality Analysis of Black Political Thought": Examines how race, class, and gender intersect to shape the experiences and political perspectives of African Americans.
1. "African American Political Thought and the Global Struggle for Human Rights": Explores the transnational dimensions of African American political thought, highlighting its influence on global movements for human rights and social justice.

**african american political thought a collected history: African American Political Thought** Melvin L. Rogers, Jack Turner, 2021-05-07 African American Political Thought offers an unprecedented philosophical history of thinkers from the African American community and African diaspora who have addressed the central issues of political life: democracy, race, violence, liberation, solidarity, and mass political action. Melvin L. Rogers and Jack Turner have brought together leading scholars to reflect on individual intellectuals from the past four centuries, developing their list with an expansive approach to political expression. The collected essays consider such figures as Martin Delany, Ida B. Wells, W. E. B. Du Bois, James Baldwin, Toni Morrison, and Audre Lorde, whose works are addressed by scholars such as Farah Jasmin Griffin, Robert Gooding-Williams, Michael Dawson, Nick Bromell, Neil Roberts, and Lawrie Balfour. While African American political thought is inextricable from the historical movement of American political thought, this volume stresses the individuality of Black thinkers, the transnational and diasporic consciousness, and how individual speakers and writers draw on various traditions simultaneously to broaden our conception of African American political ideas. This landmark volume gives us the opportunity to tap into the myriad and nuanced political theories central to Black life. In doing so, African American Political Thought: A Collected History transforms how we understand the past and future of political thinking in the West.

**african american political thought a collected history: The Modern African American Political Thought Reader** Angela Jones, 2013 The Modern African American Political Thought Reader compiles the work of great African American political thinkers throughout the twentieth century and up through today to show the development of black political thought and trace the interconnectedness of each person's ideas through their own words. From abolition, through civil rights, Black nationalism, radical feminism, neo-conservatism, and the new Black Moderate, Angela Jones has collected the key readings of the most important figures in black political history. Each chapter includes an introduction to the themes of the chapter, a biographical sketch of the person profiled, and some of their greatest works, chosen to show the range of political subjects of interest to African Americans. From Radicals like Angela Y. Davis to Conservatives such as Michael Steele, this anthology showcases the diversity of political thought within the African American community. It is a must for anyone interested in African American history and politics.

**african american political thought a collected history: Black Political Thought** Sherrow O. Pinder, 2020 A unique collection of articles and speeches by prominent African American activists, spanning over 150 years of black political thought.

**african american political thought a collected history: We Who Are Dark** Tommie Shelby, 2009-06-30 We Who Are Dark provides the first extended philosophical defense of black political solidarity. Tommie Shelby argues that we can reject a biological idea of race and agree with many criticisms of identity politics yet still view black political solidarity as a needed emancipatory tool. In developing his defense of black solidarity, he draws on the history of black political thought, focusing on the canonical figures of Martin R. Delany and W. E. B. Du Bois.

**african american political thought a collected history: In the Shadow of Du Bois** Robert Gooding-Williams, 2010-01-30 The Souls of Black Folk is Du Bois's outstanding contribution to modern political theory. It is his still influential answer to the question, "What kind of politics should African Americans conduct to counter white supremacy?" Here, in a major addition to American studies and the first book-length philosophical treatment of Du Bois's thought, Robert Gooding-Williams examines the conceptual foundations of Du Bois's interpretation of black politics. For Du Bois, writing in a segregated America, a politics capable of countering Jim Crow had to uplift the black masses while heeding the ethos of the black folk: it had to be a politics of modernizing "self-realization" that expressed a collective spiritual identity. Highlighting Du Bois's adaptations of Gustav Schmolter's social thought, the German debate over the Geisteswissenschaften, and William Wordsworth's poetry, Gooding-Williams reconstructs Souls' defense of this "politics of expressive self-realization," and then examines it critically, bringing it into dialogue with the picture of African American politics that Frederick Douglass sketches in My Bondage and My Freedom. Through a

novel reading of Douglass, Gooding-Williams characterizes the limitations of Du Bois's thought and questions the authority it still exerts in ongoing debates about black leadership, black identity, and the black underclass. Coming to Bondage and then to these debates by looking backward and then forward from Souls, Gooding-Williams lets Souls serve him as a productive hermeneutical lens for exploring Afro-Modern political thought in America.

**african american political thought a collected history: Black Conservatism** Peter Eisenstadt, 2013-09-13 This volume is the first comprehensive examination of African American conservative thought and politics from the late eighteenth century to the present. The essays in the collection explore various aspects of African American conservatism, including biographical studies of abolitionist James Forten, clergymen Henry McNeal Turner and J.H. Jackson, and activists A. Philip Randolph and Bayard Rustin. Thematic essays in the volume consider southern black conservatism in the late nineteenth century and after World War I, African American success manuals, Ellisonian cultural criticism, the Nation of Islam, and African Americans and the Republican Party after 1964.

**african american political thought a collected history: African American Perspectives on Political Science** Wilbur Rich, 2007-01-15 Race matters in both national and international politics. Starting from this perspective, African American Perspectives on Political Science presents original essays from leading African American political scientists. Collectively, they evaluate the discipline, its subfields, the quality of race-related research, and omissions in the literature. They argue that because Americans do not fully understand the many-faceted issues of race in politics in their own country, they find it difficult to comprehend ethnic and racial disputes in other countries as well. In addition, partly because there are so few African Americans in the field, political science faces a danger of unconscious insularity in methodology and outlook. Contributors argue that the discipline needs multiple perspectives to prevent it from developing blind spots. Taken as a whole, these essays argue with great urgency that African American political scientists have a unique opportunity and a special responsibility to rethink the canon, the norms, and the directions of the discipline.

**african american political thought a collected history: The History of Political Thought in National Context** Dario Castiglione, Iain Hampsher-Monk, 2001-06-18 How the history of political thought relates to politics, history and culture of various nations.

**african american political thought a collected history: Black Visions** Michael C. Dawson, 2001 This comprehensive analysis of the complex relationship of black political thought identifies which political ideologies are supported by blacks, then traces their historical roots and examines their effects on black public opinion.

**african american political thought a collected history: Classics of American Political and Constitutional Thought** Scott J. Hammond, Kevin R. Hardwick, Howard Leslie Lubert, 2007 From James I's Address Before Parliament (1610) to Joseph R. Biden, Jr.'s Learned Hand Dinner Address Before the American Jewish Committee (2005), this two-volume set offers an unparalleled selection of key texts from the history of American political and constitutional thought.

**african american political thought a collected history: American Political Thought** Jonathan Keller, Alex Zamalin, 2017-04-21 The twenty-first century presents unique political challenges, like increasing concern over racially based police brutality and mass incarceration, continuing economic and gender inequality, the rise of conservative and libertarian politics, and the appropriate role of religion in American politics. Current scholarship in American political thought research neither adequately responds to the contemporary moment in American politics nor fully captures the depth and scope of this rich tradition. This collection of essays offers an innovative expansion of the American political tradition. By exposing the major ideas and thinkers of the four major yet still underappreciated alternative traditions of American political thought—African American, feminist, radical and conservative—this book challenges the boundaries of American political thinking about such values like freedom, justice, equality, democracy, economy, rights, identity, and the role of the state in American life. These traditions, the various authors show in different ways, not only present

a much fuller and more accurate characterization of what counts as American political thought. They are also especially unique for the conceptual resources they provide for addressing contemporary developments in American politics. Offering an original and substantive interpretation of thinkers and movements, American Political Thought will help students understand how to put American political thought into conversation with contemporary debates in political theory.

**african american political thought a collected history: T. Thomas Fortune, the Afro-American Agitator** Timothy Thomas Fortune, 2010-04 Born into slavery, T. Thomas Fortune was known as the dean of African American journalism by the time of his death in the early twentieth century. The editorship of three prominent black newspapers--the New York Globe, New York Freeman, and New York Age--provided Fortune with a platform to speak against racism and injustice. For nearly five decades his was one of the most powerful voices in the press. Contemporaries such as Ida B. Wells, W.E.B. Du Bois, and Booker T. Washington considered him an equal, if not a superior, in social and political thought. Today's histories often pass over his writings, in part because they are so voluminous and have rarely been reprinted. Shawn Leigh Alexander's anthology will go a long way toward rectifying that situation, demonstrating the breadth of Fortune's contribution to black political thought at a key period in American history.

**african american political thought a collected history: From Protest to Politics** Katherine Tate, 1994 The struggle for civil rights among black Americans has moved into the voting booth. How such a shift came about--and what it means--is revealed in this timely reflection on black presidential politics in recent years. Since 1984, largely as a result of Jesse Jackson's presidential bid, blacks have been galvanized politically. Drawing on a substantial national survey of black voters, Katherine Tate shows how this process manifested itself at the polls in 1984 and 1988. In an analysis of the black presidential vote by region, income, age, and gender, she is able to identify unique aspects of the black experience as they shape political behavior, and to answer long-standing questions about that behavior. How, for instance, does the rise of conservatism among blacks influence their voting patterns? Is class more powerful than race in determining voting? And what is the value of the notion of a black political party? In the 1990s, Tate suggests, black organizations will continue to stress civil rights over economic development for one clear, compelling reason: Republican resistance to addressing black needs. In this, and in the friction engendered by affirmative action, she finds an explanation for the slackening of black voting. Tate does not, however, see blacks abandoning the political game. Instead, she predicts their continued search for leaders who prefer the ballot box to other kinds of protest, and for men and women who can deliver political programs of racial equality. Unique in its focus on the black electorate, this study illuminates a little understood and tremendously significant aspect of American politics. It will benefit those who wish to understand better the subtle interplay of race and politics, at the voting booth and beyond.

**african american political thought a collected history: Barbershops, Bibles, and BET** Melissa Harris-Perry, 2010-06-14 What is the best way to understand black political ideology? Just listen to the everyday talk that emerges in public spaces, suggests Melissa Harris-Lacewell. And listen this author has--to black college students talking about the Million Man March and welfare, to Southern, black Baptists discussing homosexuality in the church, to black men in a barbershop early on a Saturday morning, to the voices of hip-hop music and Black Entertainment Television. Using statistical, experimental, and ethnographic methods Barbershops, Bibles, and B.E.T offers a new perspective on the way public opinion and ideologies are formed at the grassroots level. The book makes an important contribution to our understanding of black politics by shifting the focus from the influence of national elites in opinion formation to the influence of local elites and people in daily interaction with each other. Arguing that African Americans use community dialogue to jointly develop understandings of their collective political interests, Harris-Lacewell identifies four political ideologies that constitute the framework of contemporary black political thought: Black Nationalism, Black Feminism, Black Conservatism and Liberal Integrationism. These ideologies, the book posits, help African Americans to understand persistent social and economic inequality, to identify the

significance of race in that inequality, and to devise strategies for overcoming it.

**african american political thought a collected history: Maria W. Stewart and the Roots of Black Political Thought** Kristin Waters, 2021-11-01 Named a 2022 finalist for the Pauli Murray Book Prize in Black Intellectual History from the African American Intellectual History Society Maria W. Stewart and the Roots of Black Political Thought tells a crucial, almost-forgotten story of African Americans of early nineteenth-century America. In 1833, Maria W. Stewart (1803–1879) told a gathering at the African Masonic Hall on Boston’s Beacon Hill: “African rights and liberty is a subject that ought to fire the breast of every free man of color in these United States.” She exhorted her audience to embrace the idea that the founding principles of the nation must extend to people of color. Otherwise, those truths are merely the hypocritical expression of an ungodly white power, a travesty of original democratic ideals. Like her mentor, David Walker, Stewart illustrated the practical inconsistencies of classical liberalism as enacted in the US and delivered a call to action for ending racism and addressing gender discrimination. Between 1831 and 1833, Stewart’s intellectual productions, as she called them, ranged across topics from true emancipation for African Americans, the Black convention movement, the hypocrisy of white Christianity, Black liberation theology, and gender inequity. Along with Walker’s Appeal to the Coloured Citizens of the World, her body of work constitutes a significant foundation for a moral and political theory that is finding new resonance today—insurrectionist ethics. In this work of recovery, author Kristin Waters examines the roots of Black political activism in the petition movement; Prince Hall and the creation of the first Black masonic lodges; the Black Baptist movement spearheaded by the brothers Thomas, Benjamin, and Nathaniel Paul; writings; sermons; and the practices of festival days, through the story of this remarkable but largely unheralded woman and pioneering public intellectual.

**african american political thought a collected history: *The Darkened Light of Faith*** Melvin L. Rogers, 2025-01-28 A powerful new account of what a group of nineteenth- and twentieth-century African American activists, intellectuals, and artists can teach us about democracy Could the African American political tradition save American democracy? African Americans have had every reason to reject America’s democratic experiment. Yet African American activists, intellectuals, and artists who have sought to transform the United States into a racially just society have put forward some of the most original and powerful ideas about how to make America live up to its democratic ideals. In *The Darkened Light of Faith*, Melvin Rogers provides a bold new account of African American political thought through the works and lives of individuals who built this vital tradition—a tradition that is urgently needed today. The book reexamines how figures as diverse as David Walker, Frederick Douglass, Anna Julia Cooper, Ida B. Wells, W.E.B. Du Bois, Billie Holiday, and James Baldwin thought about the politics, people, character, and culture of a society that so often dominated them. Sharing a light of faith darkened but not extinguished by the tragic legacy of slavery, they resisted the conclusion that America would always be committed to white supremacy. They believed that democracy is always in the process of becoming and that they could use it to reimagine society. But they also saw that achieving racial justice wouldn’t absolve us of the darkest features of our shared past, and that democracy must be measured by how skillfully we confront a history that will forever remain with us. An ambitious account of the profound ways African Americans have reimagined democracy, *The Darkened Light of Faith* offers invaluable lessons about how to grapple with racial injustice and make democracy work.

**african american political thought a collected history: *The Black Intellectual Tradition*** Derrick P. Alridge, Cornelius L. Bynum, James B. Stewart, 2021-08-03 Considering the development and ongoing influence of Black thought From 1900 to the present, people of African descent living in the United States have drawn on homegrown and diasporic minds to create a Black intellectual tradition engaged with ideas on race, racial oppression, and the world. This volume presents essays on the diverse thought behind the fight for racial justice as developed by African American artists and intellectuals; performers and protest activists; institutions and organizations; and educators and religious leaders. By including both women’s and men’s perspectives from the U.S. and the Diaspora, the essays explore the full landscape of the Black intellectual tradition. Throughout,

contributors engage with important ideas ranging from the consideration of gender within the tradition, to intellectual products generated outside the intelligentsia, to the ongoing relationship between thought and concrete effort in the quest for liberation. Expansive in scope and interdisciplinary in practice, *The Black Intellectual Tradition* delves into the ideas that animated a people's striving for full participation in American life. Contributors: Derrick P. Alridge, Keisha N. Blain, Cornelius L. Bynum, Jeffrey Lamar Coleman, Pero Gaglo Dagbovie, Stephanie Y. Evans, Aaron David Gresson III, Claudrena N. Harold, Leonard Harris, Maurice J. Hobson, La TaSha B. Levy, Layli Maparyan, Zebulon V. Miletsky, R. Baxter Miller, Edward Onaci, Venetria K. Patton, James B. Stewart, and Nikki M. Taylor

**african american political thought a collected history: Collective Courage** Jessica Gordon Nembhard, 2015-06-13 In *Collective Courage*, Jessica Gordon Nembhard chronicles African American cooperative business ownership and its place in the movements for Black civil rights and economic equality. Not since W. E. B. Du Bois's 1907 *Economic Co-operation Among Negro Americans* has there been a full-length, nationwide study of African American cooperatives. *Collective Courage* extends that story into the twenty-first century. Many of the players are well known in the history of the African American experience: Du Bois, A. Philip Randolph and the Ladies' Auxiliary to the Brotherhood of Sleeping Car Porters, Nannie Helen Burroughs, Fannie Lou Hamer, Ella Jo Baker, George Schuyler and the Young Negroes' Co-operative League, the Nation of Islam, and the Black Panther Party. Adding the cooperative movement to Black history results in a retelling of the African American experience, with an increased understanding of African American collective economic agency and grassroots economic organizing. To tell the story, Gordon Nembhard uses a variety of newspapers, period magazines, and journals; co-ops' articles of incorporation, minutes from annual meetings, newsletters, budgets, and income statements; and scholarly books, memoirs, and biographies. These sources reveal the achievements and challenges of Black co-ops, collective economic action, and social entrepreneurship. Gordon Nembhard finds that African Americans, as well as other people of color and low-income people, have benefitted greatly from cooperative ownership and democratic economic participation throughout the nation's history.

**african american political thought a collected history: Race and American Political Development** Joseph E. Lowndes, Julie Novkov, Dorian Tod Warren, 2008 This volume explores how the study of race can transform our understandings of political development and how studying political development can inform our understandings of race and racialization.

**african american political thought a collected history: The Undiscovered Dewey** Melvin L. Rogers, 2009 *The Undiscovered Dewey* explores the profound influence of evolution and its corresponding ideas of contingency and uncertainty on John Dewey's philosophy of action, particularly its argument that inquiry proceeds from the uncertainty of human activity. Dewey separated the meaningfulness of inquiry from a larger metaphysical story concerning the certainty of human progress. He then connected this thread to the way in which our reflective capacities aid us in improving our lives. Dewey therefore launched a new understanding of the modern self that encouraged intervention in social and natural environments but which nonetheless demanded courage and humility because of the intimate relationship between action and uncertainty. Melvin L. Rogers explicitly connects Dewey's theory of inquiry to his religious, moral, and political philosophy. He argues that, contrary to common belief, Dewey sought a place for religious commitment within a democratic society sensitive to modern pluralism. Against those who regard Dewey as indifferent to moral conflict, Rogers points to Dewey's appreciation for the incommensurability of our ethical commitments. His deep respect for modern pluralism, argues Rogers, led Dewey to articulate a negotiation between experts and the public so that power did not lapse into domination. Exhibiting an abiding faith in the reflective and contestable character of inquiry, Dewey strongly engaged with the complexity of our religious, moral, and political lives.

**african american political thought a collected history: The Oxford Handbook of African American Citizenship, 1865-Present** Henry Louis Gates, Jr., 2012-05-24 Collection of essays tracing the historical evolution of African American experiences, from the dawn of Reconstruction

onward, through the perspectives of sociology, political science, law, economics, education and psychology. As a whole, the book is a systematic study of the gap between promise and performance of African Americans since 1865. Over the course of thirty-four chapters, contributors present a portrait of the particular hurdles faced by African Americans and the distinctive contributions African Americans have made to the development of U.S. institutions and culture. --From publisher description.

**african american political thought a collected history:** *The Powers of Dignity* Nick Bromell, 2021-01-04 In *The Powers of Dignity* Nick Bromell unpacks Frederick Douglass's 1867 claim that he had "elaborated a political philosophy" from his own "slave experience." Bromell shows that Douglass devised his philosophy because he found that antebellum Americans' liberal-republican understanding of democracy did not provide a sufficient principled basis on which to fight anti-Black racism. To remedy this deficiency, Douglass deployed insights from his distinctively Black experience and developed a Black philosophy of democracy. He began by contesting the founders' racist assumptions about humanity and advancing instead a more robust theory of "the human" as a collection of human "powers." He asserted further that the conscious exercise of those powers is what confirms human dignity and that human rights and democracy come into being as ways to affirm and protect that dignity. Thus, by emphasizing the powers and the dignity of all citizens, deriving democratic rights from these, and promoting a remarkably activist, power-oriented model of citizenship, Douglass's Black political philosophy aimed to rectify two major failings of US democracy in his time and ours: its complacency and its racism.

**african american political thought a collected history: A Companion to African-American Philosophy** Tommy L. Lott, John P. Pittman, 2008-04-15 This wide-ranging, multidisciplinary collection of newly commissioned articles brings together distinguished voices in the field of Africana philosophy and African-American social and political thought. Provides a comprehensive critical survey of African-American philosophical thought. Collects wide-ranging, multidisciplinary, newly commissioned articles in one authoritative volume. Serves as a benchmark work of reference for courses in philosophy, social and political thought, cultural studies, and African-American studies.

**african american political thought a collected history:** *African-American Philosophy* Tommy Lee Lott, 2002 This anthology brings together a selection of historical and contemporary writings on topics in African-American Philosophy. Questions regarding a wide range of issues--including slavery and freedom, social progress, self-respect, alienation, sexuality, cultural identity, nationalism, feminism, Marxism and violence--are critically examined from different perspectives by well-known philosophers and by non-philosophers from many disciplines. It emphasizes the historical significance of the philosophical arguments within very specific social and political contexts. Features substantial extracts, and in some cases complete works by important 19th- and 20th-century social and political thinkers--organized under sections on Antebellum Critical Thought, Emigrationist and Diaspora Thought, Assimilation and Social Uplift, Contemporary Black Feminist Thought, Civil Rights and Civil Disobedience, Marxism and Social Progress, Rebellion and Radical Thought, Social Activism Reconsidered, Black Women Writers on Rape, and Alienation and Self-Respect. For anyone interested in the African-American experience and American history.

**african american political thought a collected history: To Shape a New World** Tommie Shelby, Brandon M. Terry, 2018-02-19 A cast of distinguished contributors engage critically with Martin Luther King's understudied writings on labor and welfare rights, voting rights, racism, civil disobedience, nonviolence, economic inequality, poverty, love, just-war theory, virtue ethics, political theology, imperialism, nationalism, reparations, and social justice

**african american political thought a collected history:** *Black Fascisms* Mark Christian Thompson, 2007 In this provocative new book, Mark Christian Thompson addresses the startling fact that many African American intellectuals in the 1930s sympathized with fascism, seeing in its ideology a means of envisioning new modes of African American political resistance. Thompson surveys the work and thought of several authors and asserts that their sometimes positive reaction

to generic European fascism, and its transformation into black fascism, is crucial to any understanding of Depression-era African American literary culture. The book considers the high regard that Back to Africa advocate Marcus Garvey expressed for fascist dictators and explores the common ground he shared with George Schuyler and Claude McKay, writers with whom Garvey is generally thought to be at odds. Thompson reveals how fascism informed a rejection of Marxism by McKay--as well as by Arna Bontemps, whose *Drums at Dusk* depicts communism as antithetical to any black revolution. A similarly authoritarian stance is examined in the work of Zora Neale Hurston, where the striving for a fascist sovereignty presents itself as highly critical of Nazism while nonetheless sharing many of its tenets. The book concludes with an investigation of Richard Wright's *The Outsider* and its murderous protagonist, Cross Damon, who articulates fascist drives already present, if latent, in *Native Son*'s Bigger Thomas. Unencumbered by the historical or biblical references of the earlier work, Damon personifies the essence of black fascism. Taking on a subject generally ignored or denied in African American cultural and literary studies, *Black Fascisms* seeks not only to question the prominence of the Left in the political thought of a generation of writers but to change how we view African American literature in general. Encompassing political theory, cultural studies, critical theory, and historicism, the book will challenge readers in numerous fields, providing a new model for thinking about the political and transnational in African American culture and shedding new light on our understanding of fascism between the wars.

**african american political thought a collected history:** *Not in Our Lifetimes* Michael C. Dawson, 2019-10-25 Reflects on black politics in America and what it will take to see equality.

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has ideological change failed to push black Americans into the Republican party? Most explanations for homogeneity have focused on individual dispositions, including ideology and group identity. White and Laird acknowledge that these are important, but point out that such explanations fail to account for continued political unity even in the face of individual ideological change and of individual incentives to defect from this common group behavior. The authors offer instead, or in addition, a behavioral explanation, arguing that black Americans maintain political unity through the establishment and enforcement of well-defined group expectations of black political behavior through a process they term racialized social constraint. The authors explain how black political norms came about, and what these norms are, then show (with the help of survey data and lab-in-field experiments) how such norms are enforced, and where this enforcement happens (through a focus on black institutions). They conclude by exploring the implications of the theory for electoral strategy, as well as explaining how this framework can be used to understand other voter communities--

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of justice and fail to see the urban poor as moral agents responding to injustice.

“Provocative...[Shelby] doesn’t lay out a jobs program or a housing initiative. Indeed, as he freely admits, he offers ‘no new political strategies or policy proposals.’ What he aims to do instead is both more abstract and more radical: to challenge the assumption, common to liberals and conservatives alike, that ghettos are ‘problems’ best addressed with narrowly targeted government programs or civic interventions. For Shelby, ghettos are something more troubling and less tractable: symptoms of the ‘systemic injustice’ of the United States. They represent not aberrant dysfunction but the natural workings of a deeply unfair scheme. The only real solution, in this way of thinking, is the ‘fundamental reform of the basic structure of our society.’” —James Ryerson, *New York Times Book Review*

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**african american political thought a collected history:** **Black Intellectual Thought in Modern America** Brian D. Behnken, Gregory D. Smithers, Simon Wendt, 2017-09-07 Contributions

by Tunde Adeleke, Brian D. Behnken, Minkah Makalani, Benita Roth, Gregory D. Smithers, Simon Wendt, and Danielle L. Wiggins Black intellectualism has been misunderstood by the American public and by scholars for generations. Historically maligned by their peers and by the lay public as inauthentic or illegitimate, black intellectuals have found their work misused, ignored, or discarded. Black intellectuals have also been reductively placed into one or two main categories: they are usually deemed liberal or, less frequently, as conservative. The contributors to this volume explore several prominent intellectuals, from left-leaning leaders such as W. E. B. Du Bois to conservative intellectuals like Thomas Sowell, from well-known black feminists such as Patricia Hill Collins to Marxists like Claudia Jones, to underscore the variety of black intellectual thought in the United States. Contributors also situate the development of the lines of black intellectual thought within the broader history from which these trends emerged. The result gathers essays that offer entry into a host of rich intellectual traditions.

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