

# Remaking Respectability African American Women In Interwar Detroit

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**Remapping Second-wave Feminism** Janet Allured 2016 In Remapping Second-Wave Feminism, Janet Allured attempts to reshape the national narrative by focusing on the grassroots women's movement in the South, particularly in Louisiana.

**Hannah Mary Tabbs and the Disembodied Torso** Kali N. Gross 2018 Shortly after a dismembered torso was discovered by a pond outside Philadelphia in 1887, investigators homed in on two suspects: Hannah Mary Tabbs, a married, working-class, black woman, and George Wilson, a former neighbor whom Tabbs implicated after her arrest. As details surrounding the shocking case emerged, both the crime and ensuing trial brought otherwise taboo subjects such as illicit sex, adultery, and domestic violence in the black community to public attention. At the same time, the mixed race of the victim and one of his assailants exacerbated anxieties over the purity of whiteness in the post-Reconstruction era.

**Cultures of Commerce** E. Brown 2016-10-19 While historians have explored the impact on workers of changes in American business, the broader impact on other cultural forms, and vice versa, has not been widely studied. This anthology contributes to the debate at the intersection of business history and the study of cultural forms, ranging from material to visual culture to literature.

**Religion in the American South** Beth Barton Schweiger 2005-10-12 This collection of essays examines religion in the American South across three centuries--from the beginning of the eighteenth century to the civil rights movement of the 1960s. The first collection published on the subject in fifteen years, *Religion in the American South* builds upon a new generation of scholarship to push scholarly conversation about the field to a new level of sophistication by complicating "southern religion" geographically, chronologically, and thematically and by challenging the interpretive hegemony of the "Bible belt." Contributors demonstrate the importance of religion in the South not only to American religious history but also to the history of the nation as a whole. They show that religion touched every corner of society--from the nightclub to the lynching tree, from the church sanctuary to the kitchen hearth. These essays will stimulate discussions of a wide variety of subjects, including eighteenth-century religious history, conversion narratives, religion and violence, the cultural power of prayer, the importance of women in exploiting religious contexts in innovative ways, and the interracialism of southern religious history. Contributors: Kurt O. Berends, University of Notre Dame Emily Bingham, Louisville, Kentucky Anthea D. Butler, Loyola Marymount University Paul Harvey, University of Colorado, Colorado Springs Jerma Jackson, University of North Carolina at Chapel Hill Lynn Lyerly, Boston College Donald G. Mathews, University of North Carolina at Chapel Hill Jon F. Sensbach, University of Florida Beth Barton Schweiger, University of Arkansas Daniel Woods, Ferrum College

**Downtown Mardi Gras** Leslie A. Wade 2019-08-01 After Hurricane Katrina devastated New Orleans and the surrounding region in 2005, the city debated whether to press on with Mardi Gras or cancel the parades. Ultimately, they decided to proceed. New Orleans's recovery certainly has resulted from a complex of factors, but the city's unique cultural life—perhaps its greatest capital—has been instrumental in bringing the city back from the brink of

extinction. Voicing a civic fervor, local writer Chris Rose spoke for the importance of Carnival when he argued to carry on with the celebration of Mardi Gras following Katrina: "We are still New Orleans. We are the soul of America. We embody the triumph of the human spirit. Hell, we ARE Mardi Gras." Since 2006, a number of new Mardi Gras practices have gained prominence. The new parade organizations or krewes, as they are called, interpret and revise the city's Carnival traditions but bring innovative practices to Mardi Gras. The history of each parade reveals the convergence of race, class, age, and gender dynamics in these new Carnival organizations. *Downtown Mardi Gras: New Carnival Practices in Post-Katrina New Orleans* examines six unique, offbeat, Downtown celebrations. Using ethnography, folklore, cultural studies, and performance studies, the authors analyze new Mardi Gras's connection to traditional Mardi Gras. The narrative of each krewe's development is fascinating and unique, illustrating participants' shared desire to contribute to New Orleans's rich and vibrant culture.

**Untold Tales, Unsung Heroes** Elaine Lutzman Moon 1994 The tales convey the individual and collective search for equality in education, housing, and employment; struggles against racism; participation in unions and the civil rights movement; and pain and loss that resulted from racial discrimination. By featuring the histories of blacks living in Detroit during the first six decades of the century, this unique oral history contributes immeasurably to our understanding of the development of the city. Arranged chronologically, the book is divided into decades representing significant periods of history in Detroit and in the nation. The period of 1918 to 1927 was marked by mass migration to Detroit, while the country was in the throes of the depression from 1928 to 1937. From 1938 to 1947, World War II and the 1943 race riot profoundly affected the lives of Detroiters. In the decade from 1948 to 1957 the beginnings of civil unrest became apparent.

**Shadow Bodies** Julia S. Jordan-Zachery 2017-10-27 What does it mean for Black women to organize in a political context that has generally ignored them or been unresponsive although Black women have shown themselves an important voting bloc? How for example, does #sayhername translate into a political agenda that manifests itself in specific policies? *Shadow Bodies* focuses on the positionality of the Black woman's body, which serves as a springboard for helping us think through political and cultural representations. It does so by asking: How do discursive practices, both speech and silences, support and maintain hegemonic understandings of Black womanhood thereby rendering some Black women as shadow bodies, unseen and unremarked upon? Grounded in Black feminist thought, Julia S. Jordan-Zachery looks at the functioning of scripts ascribed to Black women's bodies in the framing of HIV/AIDS, domestic abuse, and mental illness and how such functioning renders some bodies invisible in Black politics in general and Black women's politics specifically.

**Black Women and Politics in New York City** Julie A. Gallagher 2012-06-15 Julie A. Gallagher documents six decades of politically active black women in New York City who waged struggles for justice, rights, and equality not through grassroots activism but through formal politics. In tracing the paths of black women activists from women's clubs and civic organizations to national politics--including appointments to presidential commissions, congressional offices, and even a presidential candidacy--Gallagher also articulates the vision

of politics the women developed and its influence on the Democratic party and its policies. Deftly examining how race, gender, and the structure of the state itself shape outcomes, she exposes the layers of power and discrimination at work in all sectors of U.S. society.

*A Nation Can Rise No Higher Than Its Women* Bayyinah S. Jeffries 2014-04-04 A Nation Can Rise No Higher Than Its Women: African American Muslim Women in the Nation of Islam, 1950–1975 challenges traditional interpretations of African American women who joined the Original Nation of Islam during the Civil Right-Black Power era. Using a wealth of academic research and firsthand accounts, Jeffries thoroughly debunks the popular opinion that women were not influential in the Nation of Islam, revealing instead that they were heralded in the movement. Women provided a clear, and often sought after voice in the advancement of not only the Nation, but the rise of Black pride and self-awareness during one of the most important periods of Black history in the United States.

**Challenging Misrepresentations of Black Womanhood** Marquita M. Gammage 2019-03-22 'Challenging Misrepresentations of Black Womanhood' investigates the stereotyping of Black womanhood and the larger sociological impact on Black women's self-perceptions. It details the historical and contemporary use of stereotypes against Black women and how Black women work to challenge and dispel false perceptions, and highlights the role of racist ideas in the reproduction and promotion of stereotypes of Black femaleness in media, literature, artificial intelligence and the perceptions of the general public. Contributors in this collection identify the racists and sexist ideologies behind the misperceptions of Black womanhood and illuminate twenty-first-century stereotypical treatment of Black women such as Michelle Obama and Serena Williams, and explore topics such as comedic expressions of Black motherhood, representations of Black women in television dramas and literature, and identity reclamation and self-determination. The five sections of the book provide a brief historical overall of the long-standing use of stereotypes used against Black women; explore the systematic attack on Black motherhood and how Black mothers use self-determination to thrive; investigate treatments of Black womanhood in media, television and literature; examine the political impact of stereotyped frameworks used for deconstructing Black female public figures; and discuss self-affirmation and identity reclamation among African women. 'Challenging Misrepresentations of Black Womanhood' establishes the criteria with which to examine the role of stereotypes in the lives of Black females and, more specifically, its impact on their social and psychological well-being.

**Set the World on Fire** Keisha N. Blain 2018-01-18 In 1932, Mittie Maude Lena Gordon spoke to a crowd of black Chicagoans at the old Jack Johnson boxing ring, rallying their support for emigration to West Africa. In 1937, Celia Jane Allen traveled to Jim Crow Mississippi to organize rural black workers around black nationalist causes. In the late 1940s, from her home in Kingston, Jamaica, Amy Jacques Garvey launched an extensive letter-writing campaign to defend the Greater Liberia Bill, which would relocate 13 million black Americans to West Africa. Gordon, Allen, and Jacques Garvey—as well as Maymie De Mena, Ethel Collins, Amy Ashwood, and Ethel Waddell—are part of an overlooked and understudied group of black women who take center stage in *Set the World on Fire*, the first book to examine how black nationalist women engaged in national and global politics from the early twentieth century to the 1960s. Historians of the era generally portray the period between the Garvey movement of the 1920s and the Black Power movement of the 1960s as one of declining black nationalist activism, but Keisha N. Blain reframes the Great Depression, World War II, and the early Cold War as significant eras of black nationalist—and particularly, black nationalist women's—ferment. In Chicago, Harlem, and the Mississippi Delta, from Britain to Jamaica, these women built alliances with people of color around the globe, agitating for the rights and liberation of black people in the United States and across the African diaspora. As pragmatic activists, they employed multiple protest strategies and tactics, combined numerous religious and political ideologies, and forged unlikely alliances in their struggles for freedom. Drawing on a variety of previously untapped sources, including newspapers, government records, songs, and poetry, *Set the World on Fire*

highlights the flexibility, adaptability, and experimentation of black women leaders who demanded equal recognition and participation in global civil society.

**Black Bodies and the Black Church** Kelly Brown Douglas 2012-10-01 Blues is absolutely vital to black theological reflection and to the black church's existence. In *Black Bodies and the Black Church*, author Kelly Douglas Brown develops a blues crossroad theology, which allows the black church to remain true to itself and relevant in black lives.

**Stormy Weather** Anastasia Carol Curwood 2010 The so-called New Negroes of the period between World Wars I and II embodied a new sense of racial pride and upward mobility for the race. Many of them thought that relationships between spouses could be a crucial factor in realizing this dream. But there *Crucibles of Black Empowerment* Jeffrey Helgeson 2014-04-24 The term “community organizer” was deployed repeatedly against Barack Obama during the 2008 presidential campaign as a way to paint him as an inexperienced politician unfit for the presidency. The implication was that the job of a community organizer wasn't a serious one, and that it certainly wasn't on the list of credentials needed for a presidential résumé. In reality, community organizers have played key roles in the political lives of American cities for decades, perhaps never more so than during the 1970s in Chicago, where African Americans laid the groundwork for further empowerment as they organized against segregation, discrimination, and lack of equal access to schools, housing, and jobs. In *Crucibles of Black Empowerment*, Jeffrey Helgeson recounts the rise of African American political power and activism from the 1930s onward, revealing how it was achieved through community building. His book tells stories of the housewives who organized their neighbors, building tradesmen who used connections with federal officials to create opportunities in a deeply discriminatory employment sector, and the social workers, personnel managers, and journalists who carved out positions in the white-collar workforce. Looking closely at black liberal politics at the neighborhood level in Chicago, Helgeson explains how black Chicagoans built the networks that eventually would overthrow the city's seemingly invincible political machine.

*Workers on Arrival* Joe William Trotter 2021-01-19 "An eloquent and essential correction to contemporary discussions of the American working class."—The Nation From the ongoing issues of poverty, health, housing, and employment to the recent upsurge of lethal police-community relations, the black working class stands at the center of perceptions of social and racial conflict today. Journalists and public policy analysts often discuss the black poor as “consumers” rather than “producers,” as “takers” rather than “givers,” and as “liabilities” instead of “assets.” In his engrossing history, *Workers on Arrival*, Joe William Trotter, Jr., refutes these perceptions by charting the black working class's vast contributions to the making of America. Covering the last four hundred years since Africans were first brought to Virginia in 1619, Trotter traces the complicated journey of black workers from the transatlantic slave trade to the demise of the industrial order in the twenty-first century. At the center of this compelling, fast-paced narrative are the actual experiences of these African American men and women. A dynamic and vital history of remarkable contributions despite repeated setbacks, *Workers on Arrival* expands our understanding of America's economic and industrial growth, its cities, ideas, and institutions, and the real challenges confronting black urban communities today.

**I've Got to Make My Livin'** Cynthia M. Blair 2018-09-28 For many years, the interrelated histories of prostitution and cities have perked the ears of urban scholars, but until now the history of urban sex work has dealt only in passing with questions of race. In *I've Got to Make My Livin'*, Cynthia Blair explores African American women's sex work in Chicago during the decades of some of the city's most explosive growth, expanding not just our view of prostitution, but also of black women's labor, the Great Migration, black and white reform movements, and the emergence of modern sexuality. Focusing on the notorious sex districts of the city's south side, Blair paints a complex portrait of black prostitutes as conscious actors and historical agents; prostitution, she argues here, was both an arena of exploitation and abuse, as

well as a means of resisting middle-class sexual and economic norms. Blair ultimately illustrates just how powerful these norms were, offering stories about the struggles that emerged among black and white urbanites in response to black women's increasing visibility in the city's sex economy. Through these powerful narratives, *I've Got to Make My Livin'* reveals the intersecting racial struggles and sexual anxieties that underpinned the celebration of Chicago as the quintessentially modern twentieth-century city.

***Glamour in the Pacific*** Fiona Paisley 2009-07-08 Since its inception in 1928, the Pan-Pacific Women's Association (PPWA) has witnessed and contributed to enormous changes in world and Pacific history. Operating out of Honolulu, this women's network established a series of conferences that promoted social reform and an internationalist outlook through cultural exchange. For the many women attracted to the project—from China, Japan, the Pacific Islands, and the major settler colonies of the region—the association's vision was enormously attractive, despite the fact that as individuals and national representatives they remained deeply divided by colonial histories. *Glamour in the Pacific* tells this multifaceted story by bringing together critical scholarship from across a wide range of fields, including cultural history, international relations and globalization, gender and empire, postcolonial studies, population and world health studies, world history, and transnational history. Early chapters consider the first PPWA conferences and the decolonizing process undergone by the association. Following World War II, a new generation of nonwhite women from decolonized and settler colonial nations began to claim leadership roles in the Association, challenging the often Eurocentric assumptions of women's internationalism. In 1955 the first African American delegate brought to the fore questions about the relationship of U.S. race relations with the Pan-Pacific cultural internationalist project. The effects of cold war geopolitics on the ideal of international cooperation in the era of decolonization were also considered. The work concludes with a discussion of the revival of "East meets West" as a basis for world cooperation endorsed by the United Nations in 1958 and the overall contributions of the PPWA to world culture politics. The internationalist vision of the early twentieth century imagined a world in which race and empire had been relegated to the past. Significant numbers of women from around the Pacific brought this shared vision—together with their concerns for peace, social progress and cooperation—to the lively, even glamorous, political experiment of the Pan-Pacific Women's Association. Fiona Paisley tells the stories of this extraordinary group of women and illuminates the challenges and rewards of their politics of antiracism—one that still resonates today.

***Woman*** Lillian Faderman 2022 A comprehensive history of the struggle to define womanhood in America, from the seventeenth to the twenty-first century "Exhaustively researched and finely written."--Alexandra Jacobs, *New York Times* "An intelligently provocative, vital reading experience. . . . This highly readable, inclusive, and deeply researched book will appeal to scholars of women and gender studies as well as anyone seeking to understand the historical patterns that misogyny has etched across every era of American culture."--Kirkus Reviews, starred review What does it mean to be a "woman" in America? Award-winning gender and sexuality scholar Lillian Faderman traces the evolution of the meaning from Puritan ideas of God's plan for women to the sexual revolution of the 1960s and its reversals to the impact of such recent events as #metoo, the appointment of Amy Coney Barrett to the Supreme Court, the election of Kamala Harris as vice president, and the transgender movement. This wide-ranging 400-year history chronicles conflicts, retreats, defeats, and hard-won victories in both the private and the public sectors and shines a light on the often-overlooked battles of enslaved women and women leaders in tribal nations. Noting that every attempt to cement a particular definition of "woman" has been met with resistance, Faderman also shows that successful challenges to the status quo are often short-lived. As she underlines, the idea of womanhood in America continues to be contested.

***Righteous Discontent*** Evelyn Brooks Higginbotham 1994-03-15 What Du Bois noted has gone largely unstudied until now. In this book, Evelyn Brooks Higginbotham gives us our first full account of the crucial role of black

women in making the church a powerful institution for social and political change in the black community. Between 1880 and 1920, the black church served as the most effective vehicle by which men and women alike, pushed down by racism and poverty, regrouped and rallied against emotional and physical defeat. Focusing on the National Baptist Convention, the largest religious movement among black Americans, Higginbotham shows us how women were largely responsible for making the church a force for self-help in the black community. In her account, we see how the efforts of women enabled the church to build schools, provide food and clothing to the poor, and offer a host of social welfare services. And we observe the challenges of black women to patriarchal theology. Class, race, and gender dynamics continually interact in Higginbotham's nuanced history. She depicts the cooperation, tension, and negotiation that characterized the relationship between men and women church leaders as well as the interaction of southern black and northern white women's groups. Higginbotham's history is at once tough-minded and engaging. It portrays the lives of individuals within this movement as lucidly as it delineates feminist thinking and racial politics. She addresses the role of black Baptist women in contesting racism and sexism through a "politics of respectability" and in demanding civil rights, voting rights, equal employment, and educational opportunities. *Righteous Discontent* finally assigns women their rightful place in the story of political and social activism in the black church. It is central to an understanding of African American social and cultural life and a critical chapter in the history of religion in America.

***Remaking Black Power*** Ashley D. Farmer 2017-10-10 In this comprehensive history, Ashley D. Farmer examines black women's political, social, and cultural engagement with Black Power ideals and organizations. Complicating the assumption that sexism relegated black women to the margins of the movement, Farmer demonstrates how female activists fought for more inclusive understandings of Black Power and social justice by developing new ideas about black womanhood. This compelling book shows how the new tropes of womanhood that they created--the "Militant Black Domestic," the "Revolutionary Black Woman," and the "Third World Woman," for instance--spurred debate among activists over the importance of women and gender to Black Power organizing, causing many of the era's organizations and leaders to critique patriarchy and support gender equality. Making use of a vast and untapped array of black women's artwork, political cartoons, manifestos, and political essays that they produced as members of groups such as the Black Panther Party and the Congress of African People, Farmer reveals how black women activists reimagined black womanhood, challenged sexism, and redefined the meaning of race, gender, and identity in American life.

***The 1933 Chicago World's Fair*** Cheryl R. Ganz 2012-01-06 The author offers the stories of fair planners and participants who showcased education, industry, and entertainment to sell optimism during the Great Depression, in an engaging history of the 1933 Chicago world's fair that also features more than eighty period photographs and ephemera.

***Race, Riots, and Roller Coasters*** Victoria W. Wolcott 2012-08-16 Throughout the twentieth century, African Americans challenged segregation at amusement parks, swimming pools, and skating rinks not only in pursuit of pleasure but as part of a wider struggle for racial equality. Well before the Montgomery bus boycott, mothers led their children into segregated amusement parks, teenagers congregated at forbidden swimming pools, and church groups picnicked at white-only parks. But too often white mobs attacked those who dared to transgress racial norms. In *Race, Riots, and Roller Coasters*, Victoria W. Wolcott tells the story of this battle for access to leisure space in cities all over the United States. Contradicting the nostalgic image of urban leisure venues as democratic spaces, Wolcott reveals that racial segregation was crucial to their appeal. Parks, pools, and playgrounds offered city dwellers room to exercise, relax, and escape urban cares. These gathering spots also gave young people the opportunity to mingle, flirt, and dance. As cities grew more diverse, these social forms of fun prompted white insistence on racially exclusive recreation. Wolcott shows how black activists and ordinary people fought such infringements on their right to access public leisure. In the face of violence and intimidation, they swam at white-only

beaches, boycotted discriminatory roller rinks, and picketed Jim Crow amusement parks. When African Americans demanded inclusive public recreational facilities, white consumers abandoned those places. Many parks closed or privatized within a decade of desegregation. Wolcott's book tracks the decline of the urban amusement park and the simultaneous rise of the suburban theme park, reframing these shifts within the civil rights context. Filled with detailed accounts and powerful insights, *Race, Riots, and Roller Coasters* brings to light overlooked aspects of conflicts over public accommodations. This eloquent history demonstrates the significance of leisure in American race relations.

**The Oxford Handbook of American Women's and Gender History** Ellen Hartigan-O'Connor 2018-09-04 From the first European encounters with Native American women to today's crisis of sexual assault, *The Oxford Handbook of American Women's and Gender History* boldly interprets the diverse history of women and how ideas about gender shaped their access to political and cultural power in North America. Over twenty-nine chapters, this handbook illustrates how women's and gender history can shape how we view the past, looking at how gender influenced people's lives as they participated in migration, colonialism, trade, warfare, artistic production, and community building. Theoretically cutting edge, each chapter is alive with colorful historical characters, from young Chicanas transforming urban culture, to free women of color forging abolitionist doctrines, Asian migrant women defending the legitimacy of their marriages, and transwomen fleeing incarceration. Together, their lives constitute the history of a continent. Leading scholars across multiple generations demonstrate the power of innovative research to excavate a history hidden in plain sight. Scrutinizing silences in the historical record, from the inattention to enslaved women's opinions to the suppression of Indian women's involvement in border diplomacy, the authors challenge the nature of historical evidence and remap what counts in our interpretation of the past. Together and separately, these essays offer readers a deep understanding of the variety and centrality of women's lives to all dimensions of the American past, even as they show that the boundaries of "women," "American," and "history" have shifted across the centuries.

**The Practice of U.S. Women's History** S. J. Kleinberg 2007 In the last several decades, U.S. women's history has come of age. Not only have historians challenged the national narrative on the basis of their rich explorations of the personal, the social, the economic, and the political, but they have also entered into dialogues with each other over the meaning of women's history itself. In this collection of seventeen original essays on women's lives from the colonial period to the present, contributors take the competing forces of race, gender, class, sexuality, religion, and region into account. Among many other examples, they examine how conceptions of gender shaped government officials' attitudes towards East Asian immigrants; how race and gender inequality pervaded the welfare state; and how color and class shaped Mexican American women's mobilization for civil and labor rights.

**To Live an Antislavery Life** Erica L. Ball 2012-11-01 In this study of antebellum African American print culture in transnational perspective, Erica L. Ball explores the relationship between antislavery discourse and the emergence of the northern black middle class. Through innovative readings of slave narratives, sermons, fiction, convention proceedings, and the advice literature printed in forums like *Freedom's Journal*, the *North Star*, and the *Anglo-African Magazine*, Ball demonstrates that black figures such as Susan Paul, Frederick Douglass, and Martin Delany consistently urged readers to internalize their political principles and to interpret all their personal ambitions, private familial roles, and domestic responsibilities in light of the freedom struggle. Ultimately, they were admonished to embody the abolitionist agenda by living what the fugitive Samuel Ringgold Ward called an "antislavery life." Far more than calls for northern free blacks to engage in what scholars call "the politics of respectability," African American writers characterized true antislavery living as an oppositional stance rife with radical possibilities, a deeply personal politics that required free blacks to transform themselves into model husbands and wives, mothers and fathers, self-made men, and transnational freedom fighters in the mold of revolutionary figures

from Haiti to Hungary. In the process, Ball argues, antebellum black writers crafted a set of ideals—simultaneously respectable and subversive—for their elite and aspiring African American readers to embrace in the decades before the Civil War. Published in association with the Library Company of Philadelphia's Program in African American History. A Sarah Mills Hodge Fund Publication.

**African American Literature in Transition, 1850–1865: Volume 4, 1850–1865** Teresa Zackodnik 2021-03-31 The period of 1850-1865 consisted of violent struggle and crisis as the United States underwent the prodigious transition from slaveholding to ostensibly 'free' nation. This volume reframes mid-century African American literature and challenges our current understandings of both African American and American literature. It presents a fluid tradition that includes history, science, politics, economics, space and movement, the visual, and the sonic. Black writing was highly conscious of transnational and international politics, textual circulation, and revolutionary imaginaries. Chapters explore how Black literature was being produced and circulated; how and why it marked its relation to other literary and expressive traditions; what geopolitical imaginaries it facilitated through representation; and what technologies, including print, enabled African Americans to pursue such a complex and ongoing aesthetic and political project.

**Remaking Respectability** Victoria W. Wolcott 2013-01-01 In the early decades of the twentieth century, tens of thousands of African Americans arrived at Detroit's Michigan Central Station, part of the Great Migration of blacks who left the South seeking improved economic and political conditions in the urban North. The most visible of these migrants have been the male industrial workers who labored on the city's automobile assembly lines. African American women have largely been absent from traditional narratives of the Great Migration because they were excluded from industrial work. By placing these women at the center of her study, Victoria Wolcott reveals their vital role in shaping life in interwar Detroit. Wolcott takes us into the speakeasies, settlement houses, blues clubs, storefront churches, employment bureaus, and training centers of Prohibition- and depression-era Detroit. There, she explores the wide range of black women's experiences, focusing particularly on the interactions between working- and middle-class women. As Detroit's black population grew exponentially, women not only served as models of bourgeois respectability, but also began to reshape traditional standards of deportment in response to the new realities of their lives. In so doing, Wolcott says, they helped transform black politics and culture. Eventually, as the depression arrived, female respectability as a central symbol of reform was supplanted by a more strident working-class activism.

**Black Women's Christian Activism** Betty Livingston Adams 2018-04-03 2017 Wilbur Non-Fiction Award Recipient Winner of the 2018 Author's Award in scholarly non-fiction, presented by the New Jersey Studies Academic Alliance Winner, 2020 Kornitzer Book Prize, given by Drew University Examines the oft overlooked role of non-elite black women in the growth of northern suburbs and American Protestantism in the first half of the twentieth century When a domestic servant named Violet Johnson moved to the affluent white suburb of Summit, New Jersey in 1897, she became one of just barely a hundred black residents in the town of six thousand. In this avowedly liberal Protestant community, the very definition of "the suburbs" depended on observance of unmarked and fluctuating race and class barriers. But Johnson did not intend to accept the status quo. Establishing a Baptist church a year later, a seemingly moderate act that would have implications far beyond weekly worship, Johnson challenged assumptions of gender and race, advocating for a politics of civic righteousness that would grant African Americans an equal place in a Christian nation. Johnson's story is powerful, but she was just one among the many working-class activists integral to the budding days of the civil rights movement. Focusing on the strategies and organizational models church women employed in the fight for social justice, Adams tracks the intersections of politics and religion, race and gender, and place and space in a New York City suburb, a local example that offers new insights on northern racial oppression and civil rights protest. As this book

makes clear, religion made a key difference in the lives and activism of ordinary black women who lived, worked, and worshiped on the margin during this tumultuous time.

**Beauty Shop Politics** Tiffany M. Gill 2010-01-29 Looking through the lens of black business history, *Beauty Shop Politics* shows how black beauticians in the Jim Crow era parlayed their economic independence and access to a public community space into platforms for activism. Tiffany M. Gill argues that the beauty industry played a crucial role in the creation of the modern black female identity and that the seemingly frivolous space of a beauty salon actually has stimulated social, political, and economic change. From the founding of the National Negro Business League in 1900 and onward, African Americans have embraced the entrepreneurial spirit by starting their own businesses, but black women's forays into the business world were overshadowed by those of black men. With a broad scope that encompasses the role of gossip in salons, ethnic beauty products, and the social meanings of African American hair textures, Gill shows how African American beauty entrepreneurs built and sustained a vibrant culture of activism in beauty salons and schools. Enhanced by lucid portrayals of black beauticians and drawing on archival research and oral histories, *Beauty Shop Politics* conveys the everyday operations and rich culture of black beauty salons as well as their role in building community.

**The Colored Conventions Movement** P. Gabrielle Foreman 2021-02-09 This volume of essays is the first to focus on the Colored Conventions movement, the nineteenth century's longest campaign for Black civil rights. Well before the founding of the NAACP and other twentieth-century pillars of the civil rights movement, tens of thousands of Black leaders organized state and national conventions across North America. Over seven decades, they advocated for social justice and against slavery, protesting state-sanctioned and mob violence while demanding voting, legal, labor, and educational rights. While Black-led activism in this era is often overshadowed by the attention paid to the abolition movement, this collection centers Black activist networks, influence, and institution building. Collectively, these essays highlight the vital role of the Colored Conventions in the lives of thousands of early organizers, including many of the most famous writers, ministers, politicians, and entrepreneurs in the long history of Black activism. Contributors: Erica L. Ball, Kabria Baumgartner, Daina Ramey Berry, Joan L. Bryant, Jim Casey, Benjamin Fagan, P. Gabrielle Foreman, Eric Gardner, Andre E. Johnson, Cheryl Janifer LaRoche, Sarah Lynn Patterson, Carla L. Peterson, Jean Pfaelzer, Selena R. Sanderfer, Derrick R. Spires, Jermaine Thibodeaux, Psyche Williams-Forsen, and Jewon Woo. Explore accompanying exhibits and historical records at The Colored Conventions Project website: <https://coloredconventions.org/>

**Maria Baldwin's Worlds** Kathleen Weiler 2020-01-15 Maria Baldwin (1856–1922) held a special place in the racially divided society of her time, as a highly respected educator at a largely white New England school and an activist who carried on the radical spirit of the Boston area's internationally renowned abolitionists from a generation earlier. African American sociologist Adelaide Cromwell called Baldwin "the lone symbol of Negro progress in education in the greater Boston area" during her lifetime. Baldwin used her respectable position to fight alongside more radical activists like William Monroe Trotter for full citizenship for fellow members of the black community. And, in her professional and personal life, she negotiated and challenged dominant white ideas about black womanhood. In *Maria Baldwin's Worlds*, Kathleen Weiler reveals both Baldwin's victories and what fellow activist W. E. B. Du Bois called her "quiet courage" in everyday life, in the context of the wider black freedom struggle in New England.

**Race Against Liberalism** David M. Lewis-Colman 2008 *Race against Liberalism: Black Workers and the UAW in Detroit* examines how black workers' activism in Detroit shaped the racial politics of the labor movement and the white working class. Tracing substantive, longstanding disagreements between liberals and black workers who embraced autonomous race-based action, David M. Lewis-Colman shows how black autoworkers placed themselves at the center of Detroit's working-class politics and sought to forge a kind of working-class unity that accommodated their interests as African

Americans. This chronicle of the black labor movement in Detroit begins with the independent caucuses in the 1940s and the Trade Union Leadership Council in the 1950s, in which black workers' workplace activism crossed over into civic unionism, challenging the racial structure of the city's neighborhoods, leisure spaces, politics, and schools. By the mid-1960s, a full-blown black power movement had emerged in Detroit, and in 1968 black workers organized nationalist Revolutionary Union Movements inside the auto plants, advocating a complete break from the labor establishment. By the 1970s, the tradition of independent race-based activism among Detroit's autoworkers continued to shape the politics of the city as Coleman Young became the city's first black mayor in 1973.

**African American Women Educators** Karen A. Johnson 2014-03-18 This book examines the lived experiences and work of African American women educators during the 1880s to the 1960s.

**Against a Sharp White Background** Brigitte Fielder 2019-05-14 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.

**Dream Books and Gamblers** Elizabeth Schroeder Schlabach 2022-11-22 Ubiquitous illegal lotteries known as policy flourished in Chicago's Black community during the overlapping waves of the Great Migration. Policy "queens" owned stakes in lucrative operations while women writers and clerks canvassed the neighborhood, passed out winnings, and kept the books. Elizabeth Schroeder Schlabach examines the complexities of Black women's work in policy gambling. Policy provided Black women with a livelihood for themselves and their families. At the same time, navigating gender expectations, aggressive policing, and other hazards of the informal economy led them to refashion ideas about Black womanhood and respectability. Policy earnings also funded above-board enterprises ranging from neighborhood businesses to philanthropic institutions, and Schlabach delves into the various ways Black women straddled the illegal policy business and reputable community involvement. Vivid and revealing, *Dream Books and Gamblers* tells the stories of Black women in the underground economy and how they used their work to balance the demands of living and laboring in Black Chicago.

**The Political Activities of Detroit Clubwomen in the 1920s** Jayne Morris-Crowther 2013-03-15 In the early 1900s, Detroit's clubwomen successfully lobbied for issues like creating playgrounds for children, building public baths, raising the age for child workers, and reforming the school board and city charter. But when they won the vote in 1918, Detroit's clubwomen, both black and white, were eager to incite even greater change. In the 1920s, they fought to influence public policy at the municipal and state level, while contending with partisan politics, city politics, and the media, which often portrayed them as silly and incompetent. In this fascinating volume, author Jayne Morris-Crowther examines the unique civic engagement of these women who considered their commitment to the city of Detroit both a challenge and a promise. By the 1920s, there were eight African American clubs in the city (Willing Workers, Detroit Study Club, Lydian Association, In As Much Circle of Kings Daughters, Labor of Love Circle of Kings Daughters, West Side Art and Literary Club, Altar Society of the Second Baptist Church, and the Earnest Workers of the Second Baptist Church); in 1921, they joined together under the Detroit Association of Colored Women's Clubs. Nearly

15,000 mostly white clubwomen were represented by the Detroit Federation of Women's Clubs, which was formed in 1895 by the unification of the Detroit Review Club, Twentieth Century Club, Detroit Woman's Club, Woman's Historical Club, Clio Club, Wednesday History Club, Hypathia, and Zatema Club. Morris-Crowther begins by investigating the roots of the clubs in pre-suffrage Detroit and charts their growing power. In the end, Morris-Crowther shows that Detroit's clubwomen pioneered new lobbying techniques like personal interviews, and used political education in savvy ways to bring politics to the community level. An appendix contains the 1926 Directory of the Detroit Federation of Women's Clubs.

**Talk with You Like a Woman** Cheryl D. Hicks 2010 With this book, Cheryl Hicks brings to light the voices and viewpoints of black working-class women, especially southern migrants, who were the subjects of urban and penal reform in early twentieth-century New York. Hicks compares the ideals of racial uplift

Heterosexual Histories Rebecca L. Davis 2021-02-09 The history of heterosexuality in North America across four centuries Heterosexuality is usually regarded as something inherently "natural"—but what is heterosexuality, and how has it taken shape across the centuries? By challenging ahistorical approaches to the heterosexual subject, *Heterosexual Histories* constructs a new framework for the history of heterosexuality, examining unexplored assumptions and insisting that not only sex but race, class, gender, age, and geography matter to its past. Each of the fourteen essays in this volume examines the history of heterosexuality from a different angle, seeking to study this topic in a way that recognizes plurality, divergence, and inequity. Editors Rebecca L. Davis and Michele Mitchell have formed a collection that spans four centuries, addressing the many different racial groups, geographies, and subcultures of heterosexuality in North America. The essays range across disciplines with experts from various fields examining heterosexuality from unique perspectives: a historian shows how defining heterosexuality, sex, and desire were integral to the formation of British America and the process of colonization; a legal scholar examines the connections between race, sexual citizenship, and nonmarital motherhood; a gender studies expert analyzes the Clinton-Lewinsky scandal, and explores the intersections of heterosexuality with shame and second-wave feminism. Together, these essays explain how differently earlier Americans understood the varieties of gender and different-sex sexuality, how heterosexuality emerged as a dominant way of describing gender, and how openly many people acknowledged and addressed heterosexuality's fragility. By contesting presumptions of heterosexuality's stability or consistency, *Heterosexual*

*Histories* opens the historical record to interrogations of the raced, classed, and gendered varieties of heterosexuality and considers the implications of heterosexuality's multiplicities and changes. Providing both a sweeping historical survey and concentrated case studies, *Heterosexual Histories* is a crucial addition to the field of sexuality studies.

**American Women During World War II** Doris Weatherford 2009-10-16 *American Women during World War II* documents the lives and stories of women who contributed directly to the war effort via official and semi-official military organizations, as well as the millions of women who worked in civilian defense industries, ranging from aircraft maintenance to munitions manufacturing and much more. It also illuminates how the war changed the lives of women in more traditional home front roles. All women had to cope with rationing of basic household goods, and most women volunteered in war-related programs. Other entries discuss institutional change, as the war affected every aspect of life, including as schools, hospitals, and even religion. *American Women during World War II* provides a handy one-volume collection of information and images suitable for any public or professional library.

**Race and Retail** Mia Bay 2015-08-04 *Race* has long shaped shopping experiences for many Americans. Retail exchanges and establishments have made headlines as flashpoints for conflict not only between blacks and whites, but also between whites, Mexicans, Asian Americans, and a wide variety of other ethnic groups, who have at times found themselves unwelcome at white-owned businesses. *Race and Retail* documents the extent to which retail establishments, both past and present, have often catered to specific ethnic and racial groups. Using an interdisciplinary approach, the original essays collected here explore selling and buying practices of nonwhite populations around the world and the barriers that shape these habits, such as racial discrimination, food deserts, and gentrification. The contributors highlight more contemporary issues by raising questions about how race informs business owners' ideas about consumer demand, resulting in substandard quality and higher prices for minorities than in predominantly white neighborhoods. In a wide-ranging exploration of the subject, they also address revitalization and gentrification in South Korean and Latino neighborhoods in California, Arab and Turkish coffeehouses and hookah lounges in South Paterson, New Jersey, and tourist capoeira consumption in Brazil. *Race and Retail* illuminates the complex play of forces at work in racialized retail markets and the everyday impact of those forces on minority consumers. The essays demonstrate how past practice remains in force in subtle and not-so-subtle ways.