

American University Studies

Joseph R. Washington, Jr.

**Political Conflicts
of True and Real Interests**

**Black-Race and White-Ethnic Kith
and Kinship Ties and Binds**

Peter Lang

Political Conflicts Of True And Real Interests Black Race And White Ethnic

**University of Illinois at Urbana-
Champaign. Library. Afro-Americana
Unit**

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Political Conflicts of True and Real Interests Joseph R. Washington,1988 This work analyzes race ethnic specific Gentile and Semite rationalizations of anti Black race values as no vice and nothing but a virtue of necessity and examines the future power and consequences of these color caste class moral certainties The author evaluates these Old New Right realities produced by sacred and secular realists and pragmatists and promoted in the civil sector as national virtues Beginning with governor John Winthrop and his theologian John Cotton and ending with Ronald Reagan and his theologian Jerry Falwell Washington explores the historic and current relevance of these two varieties of Evangelical Calvinist Moral Majority types and their relation to the conflict or competition between Martin Luther King Jr and Malcolm X Lyndon and Andrew Johnson and Andrew and Jesse Jackson as the background for an in depth examination of the Jesse Jackson presidential candidacy

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Reinventing Race, Reinventing Racism John J. Betancur,Cedric Herring,2012-11-08 Reinventing Race Reinventing Racism provides fresh theoretical insights and policy solutions that address intractable new forms of racism This accessible book tackles important and timely issues that continue to affect the lives of Americans of all shades and ethnicities

The Cumulative Book Index ,1989 A world list of books in the English language

The Politics of the Wretched Zahi Zalloua,2024-09-05 The Politics of the Wretched argues for ressentiment s generative negativity prompting a shift from ressentiment as a personal expression of frustration to ressentiment as a collective No Inspired by Kant and Nietzsche s philosophy Zalloua identifies two modes of deploying ressentiment private and public use by substituting ressentiment for reason This reinterpretation argues for a public use of ressentiment for the wretched to universalize their grievances to see their antagonism as cutting across societies and to turn personal trauma into a common cause A public use of ressentiment rails against the ideology of identity and victimhood and insists on ressentiment s generative negativity its own rationality prompting a shift from ressentiment as a personal expression of frustration to ressentiment as a collective No Reframing ressentiment as a tool to oppose the evils of capitalism anti Blackness and neocolonialism it both alarms the liberal gatekeepers of the status quo and promises to energize the anti racist Left in its ongoing struggles for universal justice and emancipation

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