

black friday racist history

Black Friday Racist History: Uncovering the Untold Context Behind the Name

black friday racist history is a phrase that might catch many by surprise. Most people associate Black Friday with the day after Thanksgiving, a retail extravaganza marked by massive sales, crowded stores, and a kickoff to the holiday shopping season. However, the origins of the term "Black Friday" carry a far more complex and troubling past that isn't widely discussed. Exploring the black friday racist history reveals the intersections of economic, social, and racial tensions that shaped the phrase long before it became synonymous with consumerism.

Understanding this history sheds light on how language evolves and how certain terms can carry hidden narratives influenced by systemic racism and socio-political struggles. Let's delve into the origins of Black Friday, its ties to racial strife, and what this means in the broader context of American history.

The Origins of Black Friday: More Than Just Shopping

When most people hear "Black Friday," they think of bustling stores and doorbuster deals. But the term's history dates back to the 19th century and has several different meanings depending on the context and location.

The 19th Century Economic Collapse

One of the earliest uses of "Black Friday" referred to September 24, 1869, when the U.S. gold market crashed due to a scheme by two speculators, Jay Gould and James Fisk. This financial disaster caused widespread economic hardship but was not racially motivated.

Philadelphia's Police and Racial Tensions

More relevant to black friday racist history is the use of the term in Philadelphia during the 1950s and 1960s. In this context, Black Friday described the chaotic day after Thanksgiving when large crowds, including many Black shoppers, would flood the city's downtown. The term was coined by the Philadelphia police, who dreaded the day due to the massive congestion, traffic problems, and increased petty crime.

However, this so-called "Black Friday" was not just about the crowds or

shopping chaos—it was deeply entangled with racial prejudice. The Philadelphia police department viewed the influx of Black consumers with suspicion and often treated them unfairly, reinforcing racial stereotypes. The day became notorious for police harassment and racial profiling, highlighting systemic racism within law enforcement.

Black Friday and Racial Stereotypes in Media

The media played a significant role in shaping the public perception of Black Friday during this period. Newspaper headlines and broadcasts often depicted Black shoppers as unruly or dangerous, perpetuating stereotypes that justified aggressive policing tactics.

This framing contributed to a climate where Black citizens were criminalized simply for participating in the economic activity of shopping, a right enjoyed by others without stigma. Understanding this media portrayal is crucial to grasping the full extent of black friday racist history.

The Role of Segregation and Economic Inequality

During the mid-20th century, segregation was still rampant in many American cities, including Philadelphia. Black neighborhoods were often economically disadvantaged and isolated from mainstream commerce. Black Friday shopping trips to downtown areas represented a rare opportunity for Black consumers to participate in broader economic life.

Unfortunately, this economic participation was met with hostility from some white business owners and law enforcement, who saw the presence of Black shoppers as a threat to their social order. This dynamic underscores how economic activity intersected with racial discrimination.

How the Modern Black Friday Emerged and Lost Its Racist Connotations

By the late 20th century, the term "Black Friday" began to evolve, particularly as retailers sought to capitalize on the post-Thanksgiving shopping surge. Retailers reframed Black Friday as a positive event, focusing on the idea that businesses moved "into the black" (profitable territory) after a year of operating "in the red" (losses).

This rebranding helped shift public consciousness away from the term's earlier racial and socio-political baggage toward a more commercial and celebratory meaning. Despite this, the original black friday racist history remains an important facet often overlooked in mainstream narratives.

The Commercialization of Black Friday

Retailers embraced Black Friday as a marketing opportunity, offering deep discounts and special deals. The media spotlighted the day's shopping frenzy, transforming it into a cultural phenomenon that transcended race, class, and geography.

However, even in the modern context, Black Friday shopping has occasionally been marred by violence and tension, sometimes reflecting deeper societal issues, including racial disparities in economic access and treatment.

Why Understanding Black Friday's Racist History Matters Today

Acknowledging the black friday racist history is not about dismissing the fun or economic benefits of the current shopping tradition. Instead, it's about recognizing that many cultural phenomena have complicated origins, often tied to systemic inequalities.

Reflecting on Systemic Racism

The racist undertones attached to Black Friday in the mid-20th century reflect broader patterns of systemic racism in American institutions, particularly law enforcement and media. Understanding this helps us appreciate the struggles faced by Black communities in asserting their economic rights and visibility.

Informed Consumerism and Social Awareness

For modern consumers, recognizing the historical context of Black Friday can promote more conscious shopping habits. It encourages people to consider how economic systems and consumer culture intersect with social justice issues. Supporting Black-owned businesses, advocating for fair labor practices, and challenging racial stereotypes in retail spaces are ways shoppers can engage more ethically.

Educational Opportunities

Educators, historians, and activists can use the story of Black Friday's racist history as a teaching tool. It offers a concrete example of how seemingly benign cultural traditions can have deeper social implications, opening discussions about race, economics, and justice.

Other Examples of Commercial Terms with Hidden Histories

Black Friday isn't unique in having a complicated or problematic past behind a common term. Other commercial or cultural phrases also have histories worth examining, such as:

- **Thanksgiving's origins** tied to colonialism and Native American displacement
- **"Redlining" in real estate** and its long-term effects on racial segregation
- **"Sunday specials" in retail** and their ties to labor exploitation

These examples remind us that critical thinking about the origins of cultural practices enriches our understanding of society.

Black Friday racist history is a window into the complex ways race, economics, and culture intersect in American life. While the term now mostly signals a day of sales and shopping mayhem, its past reveals much about the racial tensions and systemic inequalities embedded in history. Embracing this fuller story encourages us to be more mindful of language and history, and to advocate for a more inclusive and just society.

Frequently Asked Questions

What is the origin of the term 'Black Friday' in relation to racism?

The term 'Black Friday' originally had no direct connection to racism; it was first used to describe financial crises or heavy traffic after Thanksgiving. However, some misconceptions about its racist origins have circulated without historical evidence.

Is Black Friday related to any racist events in history?

No, Black Friday as a shopping day is not related to any racist events. It primarily signifies the start of the holiday shopping season and is associated with retail sales rather than racial issues.

Why do some people believe Black Friday has a racist history?

Some people mistakenly link Black Friday to racist incidents or misconstrue the term's history. This confusion may arise from unrelated historical events or misunderstandings about the phrase's origin.

Did Black Friday ever refer to a day of racial violence?

There is no credible historical record that Black Friday referred to a day of racial violence. The term has been used in various contexts, mostly financial and commercial, without connections to racial violence.

How did Black Friday become associated with shopping and consumerism?

Black Friday became associated with shopping because retailers found that the day after Thanksgiving marked the point when stores moved 'into the black,' meaning profitability, and it became a major sales event starting in the mid-20th century.

Are there any movements that have tried to rename Black Friday due to perceived racist history?

Some groups have proposed alternatives like 'Buy Nothing Day' or 'Freedom Friday' to encourage mindful consumption, but these are generally motivated by consumerism critiques rather than addressing any racist history of Black Friday.

What is the significance of the term 'black' in Black Friday?

In this context, 'black' refers to businesses moving from losses ('in the red') to profits ('in the black'), a common accounting term, and does not pertain to race or racism.

Has the Black Friday shopping event been criticized for racial insensitivity?

While Black Friday itself is not historically racist, some critiques focus on consumer culture's impact on marginalized communities, but these criticisms are about economics and social equity rather than the term's origin.

How can people understand the true history of Black Friday to avoid misinformation?

People should consult credible historical sources and research the term's origins carefully. Understanding that Black Friday began as a financial term and evolved into a shopping event helps dispel myths about racist history.

Additional Resources

Black Friday Racist History: Uncovering the Origins and Implications

black friday racist history is a topic seldom discussed in mainstream conversations surrounding this globally recognized shopping phenomenon. While Black Friday today is primarily associated with consumerism, doorbuster deals, and the unofficial start of the holiday shopping season, its historical roots and the complexities of its naming carry a controversial and racially charged past. Understanding this background involves delving into the sociopolitical contexts in which the term "Black Friday" was first employed, as well as examining how interpretations of the phrase have evolved over time.

The Origins of "Black Friday" and Its Racial Connotations

The term "Black Friday" originally emerged in Philadelphia during the 1960s, well before it became synonymous with post-Thanksgiving sales. Police officers and city officials coined the phrase to describe the chaotic and overwhelming pedestrian and vehicle traffic that hit the city the day after Thanksgiving. However, this seemingly innocuous origin story masks a deeper racial context that is often overlooked.

In the mid-20th century, Philadelphia was rife with racial tensions, especially as African American populations migrated to northern cities during the Great Migration. The influx of Black shoppers and workers during this period was met with resistance and hostility from some white residents and authorities. Local law enforcement reportedly used "Black Friday" not only to describe the surge in crowds but also to imply disorder attributed to Black communities exercising their economic agency. This interpretation, while subtle, reveals an undercurrent of racial bias embedded within the phrase's initial use.

Historical Context: Philadelphia in the 1960s

Philadelphia in the 1960s was a city grappling with racial segregation and

economic disparity. African Americans were increasingly entering the consumer market as shoppers and employees, which disrupted existing social dynamics. The term “Black Friday” was allegedly coined by police officers who anticipated a day of heightened crime and unrest due to the influx of Black shoppers and revelers in the downtown area. This framing reinforced stereotypes linking Black communities to disorder, a narrative that contributed to racial profiling and discriminatory policing tactics.

While no formal documentation explicitly labels the term as racist, oral histories and testimonies from that period highlight how the phrase carried a negative racial subtext. The police’s use of “Black Friday” functioned as a coded language that perpetuated fear and justified aggressive crowd control measures.

Evolution of the Term: From Racial Implication to Retail Phenomenon

By the late 1980s and early 1990s, retailers sought to rebrand Black Friday to shed its negative connotations and capitalize on the surge in consumer spending. The modern narrative repositioned Black Friday as the day when retailers moved “into the black,” meaning profitable territory after operating “in the red” (at a loss) for most of the year. This financial framing sanitized the phrase, focusing on economic optimism rather than social unrest.

Retailers’ marketing strategies successfully disassociated Black Friday from its racially charged beginnings, turning it into a quintessential American shopping event marked by deep discounts and mass participation. However, this transformation did not erase the term’s complex history. Instead, it highlights how commercial interests can reshape language and collective memory while sidelining uncomfortable truths.

Comparing Black Friday to Other Racially Charged Terms in Commerce

Black Friday’s evolution is not unique in the realm of commerce. Many terms and practices have been sanitized or repurposed to obscure problematic origins. For example, “Jim Crow” laws, once openly legitimizing racial segregation, are now widely condemned, yet remnants of their impact subtly persist in economic disparities. Similarly, brand names and marketing campaigns have faced scrutiny for cultural insensitivity or racial undertones.

The rebranding of Black Friday exemplifies how capitalism can mask social issues by prioritizing profit over historical accuracy. It also raises questions about collective amnesia and the responsibility of businesses and

consumers to acknowledge the full context of the traditions they uphold.

Implications of Acknowledging Black Friday's Racist History

Recognizing the black friday racist history compels society to confront the often overlooked intersection of race, commerce, and language. Addressing this history provides an opportunity to:

- Promote awareness about how racial biases can permeate everyday language and practices.
- Encourage retailers to adopt more inclusive marketing strategies that honor diverse consumer bases.
- Foster critical discussions about the social impact of large-scale consumer events beyond economic metrics.

Moreover, such acknowledgment does not diminish the commercial success or cultural significance of Black Friday but rather enriches the narrative by incorporating social justice perspectives. It also underscores the importance of vigilance against racial stereotyping in contemporary contexts, including policing and media portrayals.

Modern-Day Reflections and Consumer Behavior

In recent years, as social consciousness around racial justice has intensified, there has been growing curiosity and critique regarding the origins of terms like Black Friday. Some consumers and activists advocate for more thoughtful engagement with the day's history, urging companies to:

1. Recognize the racialized origins in their corporate storytelling.
2. Support minority-owned businesses during the holiday shopping season.
3. Implement equitable hiring and community outreach programs.

These initiatives reflect a broader trend toward socially responsible consumerism, where buyers consider ethical implications alongside price and convenience.

Conclusion: Navigating the Complex Legacy of Black Friday

The black friday racist history is a reminder of how language, commerce, and race are intricately linked in American society. While the term today predominantly signals economic opportunity and consumer excitement, its origins reveal a less celebrated reality shaped by racial tensions and discriminatory attitudes. Acknowledging this dual legacy allows for a more nuanced understanding of Black Friday's place in cultural and historical narratives.

As the day continues to evolve amidst changing social landscapes, maintaining an informed perspective encourages more inclusive and conscientious participation. This, in turn, fosters a retail culture that values both economic vitality and social equity—two components essential for progressive growth in diverse societies.

[Black Friday Racist History](#)

black friday racist history: Ideological Idiocy Tygrrrr Express, 2010-04-08 Conservatives are busy trying to save the world. The world is going to heck in a handbasket, and liberals are trying to figure out whether to hold angry peace rallies or celebrate the environment by leaving their signs on the grass for productive people to clean up. If only they knew how many trees and bunny rabbits were murdered on 9/11 by people unconcerned with carbon emissions. Liberals like to declare every conservative on the planet to be either evil or stupid. Ideological Idiocy is about their declaration of our being unenlightened dolts. This is ideological idiocy. Having liberals declare the author stupid is like listening to members of the KKK call him insensitive. Conservatives must remember that our critics do not matter. Nobody listens to these crying children. For those that do not have a blunt instrument nearby, or are looking for a solution that avoids jail, humor is a powerful weapon. Use it against the left every moment they breathe. They may get offended, but that is the point. The only thing that the author wants to communicate in this book is that without love and laughter, there is no life. Nothing he does will change the world, but if it gets a stiff person to lighten up and smile, he is pleased.

black friday racist history: *Taming Cannibals* Patrick Brantlinger, 2011-09-16 In *Taming Cannibals*, Patrick Brantlinger unravels contradictions embedded in the racist and imperialist ideology of the British Empire. For many Victorians, the idea of taming cannibals or civilizing savages was oxymoronic: civilization was a goal that the nonwhite peoples of the world could not attain or, at best, could only approximate, yet the civilizing mission was viewed as the ultimate justification for imperialism. Similarly, the supposedly unshakeable certainty of Anglo-Saxon racial superiority was routinely undercut by widespread fears about racial degeneration through contact with lesser races or concerns that Anglo-Saxons might be superseded by something superior—an even fitter or higher race or species. Brantlinger traces the development of those fears through close readings of a wide range of texts—including *Robinson Crusoe* by Daniel Defoe, *Fiji and the Fijians* by Thomas Williams, *Daily Life and Origin of the Tasmanians* by James Bonwick, *The Descent of Man* by Charles Darwin, *Heart of Darkness* by Joseph Conrad, *Culture and Anarchy* by Matthew Arnold, *She* by H. Rider Haggard, and *The War of the Worlds* by H. G. Wells. Throughout the wide-ranging,

capacious, and rich Taming Cannibals, Brantlinger combines the study of literature with sociopolitical history and postcolonial theory in novel ways.

black friday racist history: The Myth of Child Protection Rona Jualla van Oudenhoven, Dawn Walcott-Parris, Steve Woodman, 2022-07-15 The Myth of Child Protection captures the harsh ironic reality of the harm that arises when well-intentioned systems are broken. This book serves as a guide for persons who want to create change for the better in the system. It is an apology to all those children and youth whom the system has failed. At the same time, it is a pledge to do better by those still present and others yet to come. In those instances where intervention did more good than harm, it is a recognition of this good. This journal of collective writing is geared towards jointly generating new knowledge that is fueled by the past, seeks to inform the present and shape the future. Included in this book are the critical voices of advocacy and allyship united in change. It is a unique collection of essays, guides and best practices that would normally stay in quiet quarters as documents circulating within agencies. Instead, it recognizes the good work already being done and the need to use these bodies of work as best practice because they come from within the organizations and in that sense the true experts. This book is dedicated to all children and youth in the child welfare system.

black friday racist history: The Church of Stop Shopping and Religious Activism George González, 2024-12-17 A captivating exploration of the radical grassroots performance community, the Stop Shopping Church, that bridges the critique of postindustrial North American consumer capitalism and theories and methods in the Study of Religion--

black friday racist history: Aboriginal and European History Past and Present Kellie Pollard, 2024-12-30 This book analyses the 150-year history of continuous contact between Aboriginal people and non-Aboriginal people in the Darwin region of the Northern Territory of Australia after the European invasion in 1869 to the present day. It explores the role Aboriginal fringe camps served, and still do, as places of interface between Aboriginal people and non-Aboriginal people in the context of ongoing colonialism after colonisation. The book argues that Aboriginal fringe camps provide much potential for elucidating aspects of Aboriginal responses to the European invasion and, in a contemporary context, bear distinct evidence of a cultural nature that associates their origins, use, purpose, and functions predominantly with Aboriginal people. It contributes a new and innovative theoretical model that will enable readers to conceive how insights about Aboriginal behaviour in the context of Aboriginal fringe camps were achieved. The model is informed by the frameworks of colonialism and, innovatively, philosophy. Contributing new theoretical knowledge to contact histories and relations between Europeans and Indigenous peoples, the book will be important to researchers in the archaeology of Australia and those concerned with Indigenous Studies.

black friday racist history: The Challenge of American History Louis P. Masur, 1999-05-20 In The Challenge of American History, Louis Masur brings together a sampling of recent scholarship to determine the key issues preoccupying historians of American history and to contemplate the discipline's direction for the future. The fifteen summary essays included in this volume allow professional historians, history teachers, and students to grasp in a convenient and accessible form what historians have been writing about.

black friday racist history: Nonviolent Revolutions Sharon Erickson Nepstad, 2011-07-28 In the spring of 1989, Chinese workers and students captured global attention as they occupied Tiananmen Square, demanded political change, and were tragically suppressed by the Chinese army. Months later, East German civilians rose up nonviolently, brought down the Berlin Wall, and dismantled their regime. Although both movements used tactics of civil resistance, their outcomes were different. Why? In Nonviolent Revolutions, Sharon Erickson Nepstad examines these and other uprisings in Panama, Chile, Kenya, and the Philippines. Taking a comparative approach that includes both successful and failed cases of nonviolent resistance, Nepstad analyzes the effects of movements' strategies along with the counter-strategies regimes developed to retain power. She shows that a significant influence on revolutionary outcomes is security force defections, and

explores the reasons why soldiers defect or remain loyal and the conditions that increase the likelihood of mutiny. She then examines the impact of international sanctions, finding that they can at times harm movements by generating new allies for authoritarian leaders or by shifting the locus of power from local civil resisters to international actors. *Nonviolent Revolutions* offers essential insights into the challenges that civil resisters face and elucidates why some of these movements failed. With a recent surge of popular uprisings across the Middle East, this book provides a valuable new understanding of the dynamics and potency of civil resistance and nonviolent revolt.

black friday racist history: Black Brainworks 2014-2022: Protests, Politics, Progress & a Pandemic Paul King, 2022-07-14 This collection is a primer on significant news and events facing Black Americans over the past 12 years. King does the hard work of researching media, academia and grassroots activity to uncover the best work of the nation's top journalists, scholars, activists and organizers on topics from entrepreneurship and job development to environmental justice and health disparities. King's gift in this work, is his ability to excavate the information for us, analyze it and give it back to us in bite-sized nuggets. And, King is careful to bring forth ideas for action. He chronicles the work of institutions, organizations and individuals that are developing real-world solutions. With clarity and focus, each piece is designed to "wake us up" to a particular reality of what it means to be Black in America. At the same time, The Action Steps provide pathways to resolving The Crises that America cannot afford to ignore.

black friday racist history: Remembering the Past in Contemporary African American Fiction Keith Byerman, 2006-05-18 With close readings of more than twenty novels by writers including Ernest Gaines, Toni Morrison, Charles Johnson, Gloria Naylor, and John Edgar Wideman, Keith Byerman examines the trend among African American novelists of the late twentieth century to write about black history rather than about their own present. Employing cultural criticism and trauma theory, Byerman frames these works as survivor narratives that rewrite the grand American narrative of individual achievement and the march of democracy. The choice to write historical narratives, he says, must be understood historically. These writers earned widespread recognition for their writing in the 1980s, a period of African American commercial success, as well as the economic decline of the black working class and an increase in black-on-black crime. Byerman contends that a shared experience of suffering joins African American individuals in a group identity, and writing about the past serves as an act of resistance against essentialist ideas of black experience shaping the cultural discourse of the present. Byerman demonstrates that these novels disrupt the temptation in American society to engage history only to limit its significance or to crown successful individuals while forgetting the victims.

black friday racist history: Friday Black Nana Kwame Adjei-Brenyah, 2018 A piercingly raw debut story collection from a young writer with an explosive voice; a treacherously surreal, and, at times, heartbreakingly satirical look at what it's like to be young and black in America.

black friday racist history: The Social Studies Curriculum, Fifth Edition E. Wayne Ross, 2024-09-01 The Social Studies Curriculum, Fifth Edition updates the definitive overview of the issues teachers face when creating learning experiences for students in social studies. Renowned for connecting diverse elements of the social studies curriculum—from history to cultural studies to contemporary social issues—the book offers a unique and critical perspective that continues to separate it from other texts. The social studies curriculum is contested terrain both epistemologically and politically. Completely updated and revised, the fifth edition includes fourteen new chapters and covers the politics of the social studies curriculum, questions of historical perspective, Black education and critical race theory, whiteness and anti-racism, decolonial literacy and decolonizing the curriculum, gender and sexuality, Islamophobia, critical media literacy, evil in social studies, economics education, anarchism, children's rights and Earth democracy, and citizenship education. Readers are encouraged to reconsider their assumptions and understandings of the purposes, nature, and possibilities of the social studies curriculum.

black friday racist history: Friday Foster: The Sunday Strips Jim Lawrence, 2021-12-15 The Friday Foster comic strip is the story of a former nightclub "camera bunny" turned photographer's

assistant turned fashion model. With an innate inclination to help others and a natural beauty that makes her a magnet for men, Friday often finds herself in some very sticky situations and world class adventures. For the FIRST TIME EVER, the classic FRIDAY FOSTER newspaper color comic strip created by James D. "Jim" Lawrence (of Buck Rogers and James Bond fame) and illustrated by Jorge "Jordi" Longarón then later Gray Morrow is collected. The strip ran from 1974-1970 and inspired the 1975 movie of the same name starring Pam Grier. The strip is the first mainstream comic strip starring an African-American character in the title role. The book will also include a significant bonus section including multiple interviews, an expanded sketchbook section, artwork, photos, essays, articles, behind-the-scenes info, and more!

black friday racist history: *The Realization of Anti-Racist Teaching* Godfrey L. Brandt, 2022-02-14 First published in 1986, *The Realization of Anti-Racist Teaching* explores the subject and importance of anti-racist education. The book examines the relationship between the educational debate at the level of academic institutions, professional organisations, and local education authorities within the context of the actual practice of teaching. It also questions how to link anti-racist theories put forward by theorists and activists to the practice of teachers. *The Realization of Anti-Racist Teaching* is a detailed discussion of the history of racism and of anti-racist teaching and education.

black friday racist history: *Baron de Vastey and the Origins of Black Atlantic Humanism* Marlene L. Daut, 2017-10-31 Focusing on the influential life and works of the Haitian political writer and statesman, Baron de Vastey (1781-1820), in this book Marlene L. Daut examines the legacy of Vastey's extensive writings as a form of what she calls black Atlantic humanism, a discourse devoted to attacking the enlightenment foundations of colonialism. Daut argues that Vastey, the most important secretary of Haiti's King Henry Christophe, was a pioneer in a tradition of deconstructing colonial racism and colonial slavery that is much more closely associated with twentieth-century writers like W.E.B. Du Bois, Frantz Fanon, and Aimé Césaire. By expertly forging exciting new historical and theoretical connections among Vastey and these later twentieth-century writers, as well as eighteenth- and nineteenth-century black Atlantic authors, such as Phillis Wheatley, Olaudah Equiano, William Wells Brown, and Harriet Jacobs, Daut proves that any understanding of the genesis of Afro-diasporic thought must include Haiti's Baron de Vastey.

black friday racist history: *absence of clutter* Paul Stephens, 2020-03-24 An exploration of minimal writing—texts generally shorter than a sentence—as complex, powerful literary and visual works. In the 1960s and 70s, minimal and conceptual artists stripped language down to its most basic components: the word and the letter. Barbara Kruger, Jenny Holzer, Carl Andre, Lawrence Weiner, and others built lucrative careers from text-based art. Meanwhile, poets and writers created works of minimal writing—visual texts generally shorter than a sentence. (One poem by Aram Saroyan reads in its entirety: eyeye.) In *absence of clutter*, Paul Stephens offers the first comprehensive account of minimal writing, arguing that it is equal in complexity and power to better-known, more commercial text-based art. Minimal writing, Stephens writes, can be beguilingly simple on the surface, but can also offer iterative reading experiences on multiple levels, from the fleeting to the ponderous. "absence of clutter," for example, the entire text of a poem by Robert Grenier, is both expressive and self-descriptive. Stephens first sets out a theoretical framework for reading and viewing minimal writing and then offers close readings of works of minimal writing by Saroyan, Grenier, Norman Pritchard, Natalie Czech, and others. He "reverse engineers" recent works by Jen Bervin, Craig Dworkin, and Christian Bök that draw on molecular biology, and explores print-on-demand books by Holly Melgard, code poetry by Nick Montfort, Twitter-based work by Allison Parrish, and the use of Instagram by Hans-Ulrich Obrist and Saroyan. Text, it seems, is becoming ever more prevalent in visual art; meanwhile, poems are getting shorter. When reading has become scanning a screen and writing tapping out a text, *absence of clutter* invites us to reflect on how we read, see, and pay attention.

black friday racist history: *The Week in Germany* , 1993

black friday racist history: *The Cambridge History of African American Literature* Maryemma

Graham, Jerry W. Ward, Jr, 2011-02-03 The first major twenty-first century history of four hundred years of black writing, *The Cambridge History of African American Literature* presents a comprehensive overview of the literary traditions, oral and print, of African-descended peoples in the United States. Expert contributors, drawn from the United States and beyond, emphasise the dual nature of each text discussed as a work of art created by an individual and as a response to unfolding events in American cultural, political, and social history. Unprecedented in scope, sophistication and accessibility, the volume draws together current scholarship in the field. It also looks ahead to suggest new approaches, new areas of study, and as yet undervalued writers and works. *The Cambridge History of African American Literature* is a major achievement both as a work of reference and as a compelling narrative and will remain essential reading for scholars and students in years to come.

black friday racist history: *Millennial Jewish Stars* Jonathan Branfman, 2024-06-18 Highlights how millennial Jewish stars symbolize national politics in US media Jewish stars have longed faced pressure to downplay Jewish identity for fear of alienating wider audiences. But unexpectedly, since the 2000s, many millennial Jewish stars have won stellar success while spotlighting (rather than muting) Jewish identity. In *Millennial Jewish Stars*, Jonathan Branfman asks: what makes these explicitly Jewish stars so unexpectedly appealing? And what can their surprising success tell us about race, gender, and antisemitism in America? To answer these questions, Branfman offers case studies on six top millennial Jewish stars: the biracial rap superstar Drake, comedic rapper Lil Dicky, TV comedy duo Abbi Jacobson and Ilana Glazer, “man-baby” film star Seth Rogen, and chiseled film star Zac Efron. Branfman argues that despite their differences, each star’s success depends on how they navigate racial antisemitism: the historical notion that Jews are physically inferior to Christians. Each star especially navigates racial stigmas about Jewish masculinity—stigmas that depict Jewish men as emasculated, Jewish women as masculinized, and both as sexually perverse. By embracing, deflecting, or satirizing these stigmas, each star comes to symbolize national hopes and fears about all kinds of hot-button issues. For instance, by putting a cuter twist on stereotypes of Jewish emasculation, Seth Rogen plays soft man-babies who dramatize (and then resolve) popular anxieties about modern fatherhood. This knack for channeling national dreams and doubts is what makes each star so unexpectedly marketable. In turn, examining how each star navigates racial antisemitism onscreen makes it easier to pinpoint how antisemitism, white privilege, and color-based racism interact in the real world. Likewise, this insight can aid readers to better notice and challenge racial antisemitism in everyday life.

black friday racist history: *The Columbia Companion to American History on Film* Peter C. Rollins, 2004-03-24 American history has always been an irresistible source of inspiration for filmmakers, and today, for good or ill, most Americans' sense of the past likely comes more from Hollywood than from the works of historians. In important films such as *The Birth of a Nation* (1915), *Roots* (1977), *Apocalypse Now* (1979), and *Saving Private Ryan* (1998), how much is entertainment and how much is rooted in historical fact? In *The Columbia Companion to American History on Film*, more than seventy scholars consider the gap between history and Hollywood. They examine how filmmakers have presented and interpreted the most important events, topics, eras, and figures in the American past, often comparing the film versions of events with the interpretations of the best historians who have explored the topic. Divided into eight broad categories—Eras; Wars and Other Major Events; Notable People; Groups; Institutions and Movements; Places; Themes and Topics; and Myths and Heroes—the volume features extensive cross-references, a filmography (of discussed and relevant films), notes, and a bibliography of selected historical works on each subject. *The Columbia Companion to American History on Film* is also an important resource for teachers, with extensive information for research or for course development appropriate for both high school and college students. Though each essay reflects the unique body of film and print works covering the subject at hand, every essay addresses several fundamental questions: What are the key films on this topic? What sources did the filmmaker use, and how did the film deviate (or remain true to) its sources? How have film interpretations of a

particular historical topic changed, and what sorts of factors—technological, social, political, historiographical—have affected their evolution? Have filmmakers altered the historical record with a view to enhancing drama or to enhance the truth of their putative message?

black friday racist history: The Complexion of Race Roxann Wheeler, 2010-08-03 In the 1723 *Journal of a Voyage up the Gambia*, an English narrator describes the native translators vital to the expedition's success as being Black as Coal. Such a description of dark skin color was not unusual for eighteenth-century Britons—but neither was the statement that followed: here, thro' Custom, (being Christians) they account themselves White Men. *The Complexion of Race* asks how such categories would have been possible, when and how such statements came to seem illogical, and how our understanding of the eighteenth century has been distorted by the imposition of nineteenth and twentieth century notions of race on an earlier period. Wheeler traces the emergence of skin color as a predominant marker of identity in British thought and juxtaposes the Enlightenment's scientific speculation on the biology of race with accounts in travel literature, fiction, and other documents that remain grounded in different models of human variety. As a consequence of a burgeoning empire in the second half of the eighteenth century, English writers were increasingly preoccupied with differentiating the British nation from its imperial outposts by naming traits that set off the rulers from the ruled; although race was one of these traits, it was by no means the distinguishing one. In the fiction of the time, non-European characters could still be redeemed by baptism or conversion and the British nation could embrace its mixed-race progeny. In Wheeler's eighteenth century we see the coexistence of two systems of racialization and to detect a moment when an older order, based on the division between Christian and heathen, gives way to a new one based on the assertion of difference between black and white.

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