**Patricia Hill Collins**

Introduction to *From Black Power to Hip-Hop*

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| **Text** | **In My Own Words** |
| …Currently, criticism of Black **solidarity** arise from surprising and quite diverse places. |  |
| For example, Black feminists, LGBT Black people, biracial and multiracial people of African descent, and others who feel pressured to [silence] their specific interests for the good of Black unity have increasingly challenged unquestioned **assumptions** that racial solidarity is achieved by [silencing] differences. |  |
| This view of unity through **uniformity** may have been necessary in situations where a lack of a united front [meant] danger for all. |  |
| However, this vision of a Black community speaking in one voice becomes increasingly difficult to achieve under current conditions, if in fact, it is desirable. |  |
| Black solidarity far too often leads to the interests of Black women, LGBT Black people, biracial and multiracial people, and other distinctive segments of Black civil society being routinely [silenced] for the [so-called] good of the group. |  |

**Important Vocabulary:**

**\*solidarity** – working/standing together for one goal

**\*assumption** – belief something is true without proof

**\*uniformity** – a state of being the same

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| …Kimberle Crenshaw claims than an unquestioned racial solidarity worked against African Americans interests in the confirmation hearings of Supreme Court Justice Clarence Thomas. |  |
| She notes that “the **vilification** of Anita Hill and the embracing of Clarence Thomas reveal that a black woman breaking ranks to complain of sexual harassment is seen by many African Americans as a much greater threat to our group interests than a black man who breaks ranks with our race policy… |  |

**Important Vocabulary:**

**\*vilification** – to speak badly about, to treat like a villain/evil person

WHAT IS THE AUTHOR SAYING?

The **main idea** of this writing is…

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