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Digital Literary Redlining Amy E. Earhart,2025-06-24 Though canon concerns seem to be a relic of 1990s academia, we are, once again, at a historical moment when there is resistance to teaching texts by writers of color and texts that deal with race, ethnicity and gender. At the same time, algorithmic bias scholars are locating systemic bias encoded into systems from policing software to housing software. Bringing these divergent areas together, Amy E. Earhart examines how technological and institutional infrastructures construct and deconstruct race, ethnicity and gender identities. Focusing on two central infrastructures, the database, a commonly used technological infrastructure in the digital humanities, and the anthology, a scholarly and pedagogical infrastructure, Earhart considers how such seemingly naturalized infrastructures impact the representation and modeling of identity. The book draws upon the building and use of DALA, a collection of almost 100 years of generalist American and African American literature anthologies, constructed to investigate questions of identity and representation in literary anthologies and, by extension, the larger literary canon. The resulting examination, and its rigorous discussion of how identities are created and recreated within Black literary histories, has important implications for contemporary cultural and political debates about canon formation, literary scholarship, and the bias embedded in technological infrastructures.

A History of African American Poetry Lauri Ramey,2019-03-21 Offers a critical history of African American poetry from the transatlantic slave trade to present day hip-hop.

Are You Persuaded? Porter Taylor,2022-12-06 Porter Taylor never doubted God but doubted whether the church was the only vehicle for the holy. Growing up Episcopalian, he lived with an awareness of the tag Frozen Chosen for the church. Therefore, he searched to find God elsewhere. Once he returned to the church, he found himself ordained as a priest and then a bishop. The higher up he went in the hierarchy, the harder it was to represent the church yet stay centered in his faith. Because of his position, he was part of the installment of the first gay person ordained an Episcopal bishop and the first woman and African American ordained as the head of the Episcopal Church. Porter never lost his faith in Jesus or his love for the church. However, he realized that he had done what he could as a bishop, and his calling required more freedom than the office could provide. He was then persuaded that the spirit was calling him to be faithful by stepping outside the episcopacy and returning to his first love of teaching.

The Norton Anthology of American Literature Nina Baym,1985

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