



**People's Democratic Republic of Algeria**  
**Ministry of High Education and Scientific Research**  
**Dr. MOULAY TAHAR University of SAIDA**  
**Faculty of Letters, Languages and Arts**  
**Department of Literature and English Language**

# **African Americans' Role in Enriching American Culture**

Thesis submitted to the Department of English Language and Literature as a partial fulfilment of the requirements for the degree of *Master* in Literature and civilization.

**Submitted by:**

Sidahmed NEMRI

**Supervised by:**

Dr. F. BOUGUESMIA

## **Board of Examiners**

Dr. Zakaria SALMI	President	University of Saida
Dr. Fatima BOUGUESMIA	Supervisor	University of Saida
Dr. Mokhtaria RAHMANI	Examiner	University of Saida

**Academic Year: 2021/2022**

## **Declaration of Originality**

I hereby declare that this submission is my work and that, it contains no material previously published or written by another person nor material which has been accepted for the qualification of any other degree or diploma of a university or other institution.

**Date:**

**Name:** Sidahmed NEMRI

**Signature:**

## **Dedication**

I dedicate this work to my beloved parents, who have been my source of inspiration when I thought of giving up.

I want to give great thanks to my sister, Wahiba, who helped me and encouraged me. I also want to thank myself for believing in me to choose the things that I love.

## **Acknowledgements**

First and foremost, thanks to “ALLAH” the most high for helping me realizing this research work.

I would like to express my deeper and sincere gratitude to my respected supervisor Ms. BOUGUESMIA Fatiha for her support, guidance, and her careful correction that contributed enormously to the production of this thesis.

Deepest gratitude is also expressed to the members of the jury, who accepted to devote some of their precious time to read, evaluate and comment on this work.

## **Abstract**

African-American culture is the result of several stages that the black population of America went through. Culture was and still remains one of the means that African Americans use to prove themselves in American society, through which they express what they are experiencing of racism and discrimination on the part of the white population. African Americans were distinguished by their works in literature, poetry, music, and theater, especially during the Harlem Renaissance era, when the educated class supported political men to achieve their demands on the reality ground. This research aims to study the origin of African American culture. Moreover, it sheds light on the role of this culture in American society as a whole and American culture in particular. A lot of articles and books were analyzed. The findings of that analysis show that African American culture plays a significant role in African American culture, which dates back to the Harlem Renaissance, a period in which black people were extremely productive, particularly in the cultural domain.

<b>Table of Contents</b>	
<b>Declaration of Originality</b>	<b>I</b>
<b>Dedication</b>	<b>II</b>
<b>Acknowledgements</b>	<b>III</b>
<b>Abstract</b>	<b>IV</b>
<b>Table of Contents</b>	<b>V</b>
<b>General Introduction</b>	<b>1</b>
<b><i>Chapter One: On the Notion of Culture</i></b>	
1.1. Introduction	4
1.2. Definition of Culture	4
1.2.1. Definitions of Philosophers	4
1.3. History of Culture	5
1.3.1. Primitive Culture	5
1.3.2. Culture in Mesopotamia Civilization	6
1.3.3 .Ancient Egypt Culture	6
1.4. Types of Culture	7
1.4.1. Material Culture	7
1.4.2. Non- Material Culture	8
1.4.3. Elements of Non-Material Culture	8
1.5. Culture and People	12
1.6. Culture and Identity	12
1.7. Culture and Race	13
1.8. Official Culture and Popular Culture	14
1.9. Culture and Civilization	14
1.10. Culture and Society	15
1.11. Culture and Economy	16
1.12. Cultural Changes	17
1.13. Conclusion	18
<b><i>Chapter Two: African American History</i></b>	
2.1. Introduction	20
2.2. The Origin of Race	20
2.3. Slavery in America	21
2.3.1. The Development of the Slave Trade in the Caribbean	21
2.3.2. The Slave trade and African Societies	22
2.4. The first arrivals of blacks in British North America	24
2.5. Africans become African Americans	25
2.6. Indians and blacks in the colonial southeast	26
2.7. The End of Slavery	28
2.8. The Civil Rights Movement in America	28
2.9. Black People's Life after the Abolition of Slavery	29

2.10. Consequences of the Civil Rights Movement	30
2.11. The Most Famous African Americans Who Defended Civil Rights	31
2.11.1. Biography of Martin Luther King Jr	31
2.11.2. Biography of Malcom X	32
2.12. Abolitionism to Jim Crow	33
2.13. Interpretations of the Civil Rights Movement	35
2.14. Conclusion	35
<b><i>Chapter three: African American Culture</i></b>	
3.1. Introduction	38
3.2. The Root of African Americans	38
3.3. The Role of the Harlem Renaissance in Bringing New Culture to America	42
3.3. African American Literature	43
3.3.1. African American Poetry	44
3.4. African American oral traditions (folktales)	46
3.5. African American visual art	47
3.6. African American sports	48
3.7. African American Theatre	49
3.8. African American Music	50
3.9. African American Dance	51
3.10. Audiovisual Representation of African Americans	52
3.11. Conclusion	53
<b>General Conclusion</b>	<b>55</b>
<b>Bibliography</b>	<b>57</b>

## ***General Introduction***



## **General Introduction**

African American culture is alien to American society, but it has been able to influence it and has become an important part of American culture. African Americans settled in America for several historical reasons, the most important of which is the spread of slavery practiced on them, and it was not easy to establish a free black society due to the challenges they faced, as after a great struggle, especially against racism, black people formed their own society and possessed their rights like the white population.

Everything began on Sullivan Island, where this island is considered the first place where they brought children from Africa to work, and that was after the Civil War. Although the phenomenon of slavery existed before, the slave trade in the Caribbean increased dramatically. In the fifteenth century, the European rulers financed the companies that found gold and silver in the continents of Africa and America, and one of the most famous trades in that period was the trade in sugar and tobacco. With the increase in production, the demand for slaves increased.

After the United States abolished slavery in 1865, the civil rights movement, through which blacks gradually assimilated into American society, began in 1877, when a black man was able to vote for the first time in history. Many fighters appeared in this theater and increased the political movement with growing demands to achieve equality with white American citizens. Next came the most important stage in African American history, the Harlem Renaissance of the 1920s and 1930s. This period witnessed activity in all fields, especially in literature, art, and culture in general, whose sites were inspired by the daily life of blacks and the problems they faced, especially racism. This stage was marked by creativity and the emergence of figures that are today considered components of American history.

In its main objective, this current study tries to investigate the contribution of African American culture in American culture and how it became an important part of it. This thesis attempts to analyze African-American culture and to know its relationship to American culture through the study of culture in general, in order to understand its role in society and infer the things that affect it. This thesis also aims to study the development of African American society after passing through several stages that made it adapt to American society and formed an important part of it using APL7 style.

## ***General Introduction***

This research intends to answer the following questions:

- 1- What is the root of African Americans' culture?
- 2- To what extent did African Americans contribute to enhancing American culture?

On the basis of the above mentioned questions, the following hypotheses can be deducted:

The root of African American culture may go back to the early period of slavery in America.

African Americans played a big role in enhancing American culture with their creation of new cultural elements.

This study tries to answer the research question through three chapters:

The first chapter is about culture in general, its definition, historical background, and its types and elements. It also includes the relationship between culture and many concepts to know its role in society.

The second chapter contains the history of African Americans, their origins, and how they lived in the period of slavery. One of the important subjects in this chapter is the civil rights movement, which is the reason for the appearance of the Harlem Renaissance. Thus, chapter study also includes some of the main characters of that time.

The third chapter presents the roots of African American culture, which affected the new culture that appeared in the Harlem Renaissance. It also studies the elements of African American life.

***Chapter One:***

***On the Notion of Culture***

## **1.1. Introduction**

The concept of culture is one of the pivotal concepts in sociology in general, it is one of the great ideas that helped humanity achieve a lot of scientific progress and intellectual development as culture is a concept that is characterized as being of a cumulative and continuous nature, as it is not the product of a decade or several decades, as a social inheritance of all human achievement, culture includes all aspects of moral and material life, and it is found in all societies, simple and complex. It is worth emphasizing that culture is founded on widely accepted and expected concepts and trends from which the person learns social reality, so it plays an important role in preparing him to be more effective in his social environment, and every new generation does not start from an emptiness, but rather benefits from those who surround it. All members of a society are required to pass on the heritage to future generations, and what they have learned from the past, and what they themselves added to this culture.

## **1.2. Definition of Culture**

Culture in its definition differed from one person to another, but in general it's a social behavior that varies from one society to another. It includes some aspects of human behavior, social practices such as arts, music, dance, architecture, rituals, and techniques such as the use of tools, cooking, shelter, and clothing. The term was first used in this way by the pioneer English anthropologist Edward B. Tylor in his book, *Primitive Culture*, published in 1871. Tylor said that culture is « that complex whole which includes knowledge, belief, art, law, morals, custom, and any other habits acquired by man as a member of society. » (Taylor, 1871)

### **1.2.1. Definitions of Philosophers:**

Many philosophers define culture in their own ways, and even though their definitions differ in vocabulary, they carry a close meaning. For example, Selma Lagerlöf said in her definition of culture that « Culture is what remains when one has forgotten everything we had learned. » Baldoon Dhillon said that « To understand another culture, we must prepare to meet the life style in which it finds expression, accept this view of life as valid in itself and suitable to the peoples concerned. » Another definition by Kant, who said that

« Producing in a relational for the general ability to please him hence his freedom is culture. Therefore, culture can only be the ultimate and can rightly be attributed to nature versus humans. » Another definition by Kant, who said that « Producing in a relational for the general ability to please him hence his freedom is culture. Therefore, culture can only be the ultimate and can rightly be attributed to nature versus humans. »

### **1.3. History of Culture**

When we talk about global culture, we have to talk about the changes that have occurred due to science and technology over a long period of time, we divide it into three stages. The first stage is between the sixteenth and eighteenth centuries, this stage is considered a qualitative leap in the world of industry. The second stage is Industrial research became a need with the essential experiments between the end of the eighteenth century and the middle of the twentieth century. The time period beginning in the middle of the twentieth century to the beginning of the twenty first century is the third stage of scientific technological progress, where science took the lead and technology became the first reason for achieving breakthrough in the areas of production. (Chekalov, 2005)

#### **1.3.1. Primitive Culture:**

It is difficult to determine the time period for the emergence of culture, so that culture appears when man appears himself. The man who lived in the middle third period is considered one of the oldest human ancestors, by reference to the ancient archaeological excavations. The lifestyle of this person is semi-ground and semi-terrestrial, but the living conditions have changed with due to climate change, according to scientists.

These stone tools are among the first manifestations of the material culture that appeared in that era approximately 2,5 million years ago, which were made by skilled human (*Homo habilis*), who developed in the use of these tools beginning with stones until he started using these tools in the production of other tools such as the use of leather and wood. The communication between them was limited to separate sounds and rumbles. After the primitive man, his grandson appeared which is the ancient man (*Homo near derthalensis*), who appeared in the period between 200 and 300 thousand years ago. (Chekalov, 2005)

**1.3.2. Culture in Mesopotamia Civilization:**

Mesopotamia was the old land which called now Iraq, this name came from Greek which means between rivers, because Mesopotamia is considered the land between the Tigris and Euphrates rivers. This word refers to this region and the early societies within it.

Mesopotamia is that period invented and developed the writing method by inventing new tools and symbols that helped them in their daily lives. It was one of the first civilizations that appear in the manifestations of culture so that it had its own writing. It contained societies in the form of villages, the existence of food cultivation, pets, and the system of workers.

Aspects of culture in Mesopotamia led to an unusual development compared to the lives of most people at that time. After the shift from hunting and gathering to civilization, which allowed for diversity. Mesopotamia farmers grew more than their personal needs as there was a surplus of food; they also built houses, cooked food.

One of the important things in this civilization is the use of law, as the laws of Hammurabi, the Babylonian king who lived 38 Centuries ago, are still famous until now, without forgetting the contributions of Babylonian mathematicians and astronomers. The empire of Babylon by Alexander the Great resulted in the end of the great Mesopotamia civilization in the early 4<sup>th</sup> century BC, as he seized the surrounding lands for his Greek Empire. (Frye, 2002)

**1.3.3 .Ancient Egypt Culture:**

The culture and civilizational movements in Egypt throughout history had a great impact on the world, as they flourished in many fields, including poetry, criticism, wisdom and legends, which are a kind of tales. The common people of the Egyptian transmitted the teachings of the wise over centuries, orally and in writing, as some of the teachings still exist today. The intellectuals of that period contributed to the dissemination and teaching of writing and wisdom.

Books in ancient Egypt had a great status, as they were written in black and red ink and kept in libraries, where there are some writings that show the importance of the writing profession over other professions. King Akhnatoon says: "If you want to bequeath to your

son an inexhaustible inheritance, then bequeath to him knowledge, which is the wealth that increases the more you take from it.”

Egypt dealt diplomatically, military and commercially, with the world, so there must be a solution to the problem of the difference in languages, so the translation function appeared and missions became accompanied by translators. For example, we find the peace treaty between Ramses II and the king of the Hittites written in several copies in hieroglyphic and cuneiform. The Egyptian culture influence on the ancient world was very great, as ancient Egypt was not affected by periods of occupation, but rather the opposite. When the occupier entered Egypt, he was affected by its culture. For example, we find the Hyksos became known by Egyptian deities after their occupation of Egypt, and this indicates that the cultural and civilizational weight of Egypt was greater than those occupiers who excelled military only in moments of weakness.(Imam,2019)

## **1.4. Types of Culture**

There are two types of culture; first one is material culture which is physical things produced by society. The second one is nonmaterial culture, intangible things produced by a society.

### **1.4.1. Material Culture:**

Material culture varies from one society to another, weapons, ornaments, art, buildings, decorations, art, architecture, monuments, written documents, religious icons, clothes, and anything else made or utilized by humans. There is a relationship between the non-material culture and the human being so that it disappears with his disappearance, unlike the material culture, which can survive for a period. The debate remains about whether the material culture is the main reason for the formation of non-material culture.

The period between 14,500 and 12000 before the present witnessed the first major revolution and a radical change in the material culture, after the emergence of the agricultural revolution and the transition to food production around the year 1800, the industrial revolution appeared which is one of the causes of development in the world of technology.

**1.4.2. Non- Material Culture:**

The term non-material culture dates back to Edward T. Hall in 1976 and was later used by John P. Thompson in 1997 to give an accurate description of the way culture is consumed in general, such as music and films. As this consumption has changed over time and will witness a change in the future. The term non-material culture is used in anthropology, sociology, and economics to refer to the intangible things that make up a community or society. ( Biz news, n. d)

**1.4.3. Elements of Non-Material Culture:**

The first element is value, which is a normative proposal. It is consistent with the need to satisfy or find that meaning in a universal truth accepted by the subject. At the same time, it consists of a particularly important subject for the subject or higher truth. It has a normative character, and people are eligible for continuous efforts to check the value they believe. The values of a culture are derived from its conceptions of what is good, right, fair, and just. However, sociologists disagree on how to define values. Functionalism focuses on common values within a culture, whereas conflict theory focuses on how values diverge amongst groups within a culture. For example, according to American sociologist Robert K. Merton, the most significant values in American society are riches, success, power, and status, but that not everyone has an equal opportunity to achieve these goals. Americans share the "American work ethic," which emphasizes hard effort, according to functional sociologist Talcott Parsons. Other sociologists have offered a shared core of American values, which include achievement, material success, problem solving, dependence on science and technology, democracy, patriotism, charity, freedom, equality, and justice, individualism, responsibility, and accountability, among others. However, a culture's values may be incompatible. The value of material success, for example, may be at odds with the value of philanthropy. Alternatively, the value of equality could be at odds with the principle of individualism. Such inconsistencies may exist as a result of a misalignment between people's activities and their professed principles, which is why sociologists must carefully separate what people do from what they say. Real culture refers to a society's actual values and norms, whereas ideal culture refers to the values and norms that a community claims to believe. (Cliffs notes,n.d)

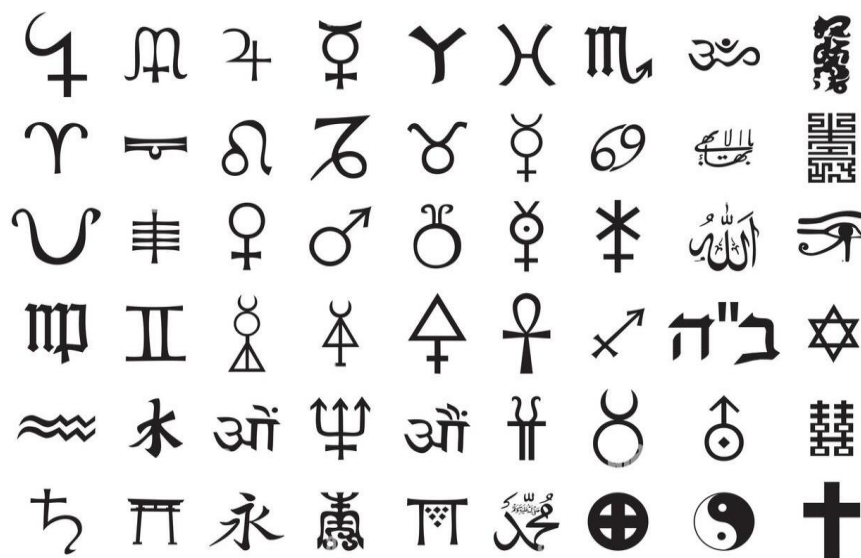


The second one is language. A language is a collection of conventional verbal, manual (signed), or visual signs through which humans identify themselves as members of a society and participants in its culture. Language serves several functions, including communication, identity expression, play, imaginative expression, and emotional release. There have been several linguistic definition ideas. "Language is the representation of thoughts through speech-sounds joined into words," said Henry Sweet, an English phonetician and language specialist. Words are joined into sentences, similar to how concepts are combined into thoughts. It has been demonstrated that language is much more than the exterior manifestation and communication of interior concepts that are not verbalized. Attention has already been drawn to the manner in which one's native language is closely and in all sorts of aspects tied to the rest of one's life in a community and to smaller groups within that community, demonstrating the inadequacy and inappropriateness of such a view of language. This holds true for all people and all languages; language is a universal fact. Anthropologists discuss the relationship between language and culture. Consideration of language as an element of culture is more realistic. Culture is being used in the anthropological sense here, as it is throughout this article, to refer to all aspects of human life that are determined or conditioned by participation in a community. The fact that individuals eat or drink is not cultural in and of itself; it is a biological necessity for survival.(Crystal ,n. d)

The third one is Tradition. Which is a belief, principle, or a way of acting that people in a particular society or group have continued to follow for a long time, or all of these beliefs, etc...in particular society or group. (Oxford,n.d)

Norms are the fourth element. Social norms are a set of rules, evidence, and standards of behavior that people in that society follow with great care, although they are informal and often unannounced. These norms are transmitted from one generation to another with the development of guilt when they are violated or penetrated. Violation of them may lead to punishments by society that may be quick and harsh, and failure to meet these standards leads to feelings of guilt, shame, gossip, distance, ostracism, and sometimes violence, while compliance with these standards is considered a reason for tangible and intangible rewards.(Cliffs notes ,n. d)

The fifth element is Symbols. Anthropologist Clifford Geertz defined culture as "a system of inherited conceptions expressed in symbolic forms by means of which men communicate, perpetuate, and develop their knowledge about and attitude toward life." Where he pointed out the importance of symbols in being an integral part of culture, just like language. With the growth of culture, these symbols are formed where each symbol expresses something in a society, for example, after the cross is a global symbol of Christianity, which is known due to the spread of Christianity in different cultures. Symbols are cultural representations of reality in the human mind. Every culture has its own collection of symbols that are linked to certain emotions and senses. As a result, the meaning of a symbol as a representation is neither instinctual nor automatic. Members of the culture must interpret and reinterpret the sign over time. Symbols might be written or unwritten, and they can be spoken or nonverbal. Words on the page, drawings, photographs, and gestures are all examples of what can be used to express meaning. Clothing, homes, vehicles, and other consumer goods are all emblems of a certain social position. (Geertz, 1973)



*Picture shows different cultural signs and symbols*

Last one is Religion. There has been a huge increase in the study of religion and its impact on society and culture after the 9/11 attacks on the United States of America. As a result of the assaults, there has been a surge in interest in Islam, as well as an increase in criticism of Islam. It did, however, reinforce religious fanaticism, which gives a way of dealing with the multiplicity of options available in modern communities. Religion, according to anthropologists like Clifford Geertz, is a cultural system with symbols that create powerful moods and drives by establishing a realistic order of existence. No two academics will give you the same definition of religion or agree on what constitutes a religion. Many people will agree, however, that religion is a collection of many behaviors and activities, and that each religion has its own set of principles, ethics, and hallowed sites dedicated to personalities they revere (they can be people, supernatural beings, or any form of transcendence that provides guidance or afterlife). The relationship of humans to supernatural, spiritual parts of existence is encompassed by religion. Religious practices are one of the most popular ways for people to demonstrate their devotion to or respect for a faith. Rituals, sacrifices, prayer, art, the remembering of the dead, going to churches, and many more practices can be found in various aspects of human civilization that we see and experience on a daily basis.

Religion can have a significant impact on people's cultural identities, influencing how they dress, what and when they eat, and how they act. Many cultural traditions are strongly linked to religion, and many religious practices and behaviors have become so ingrained in people's daily lives all over the world that it is difficult to distinguish between the two.(Cirjak , 2021)

**1.5. Culture and People**

Man is distinguished from other beings by the fact that he has a “culture” that is not found in other beings, even the most refined and intelligent of them. We said that the human being has a «culture» and it means the common meaning in the social sciences. That is, it is the way of life of a community of societies, and the normal way of human life is considered different from the ways of other beings in two important characteristics.

The first characteristic is that human culture is organized and inherited from generation another with continuous development and is not inherited by genes or as it is called by blood. This act is called »social inheritance «to distinguish it from "biological inheritance" which is the main reason for acquiring the behavior and ways of life of organism other than humans.

A person can make some animals acquire some techniques, as is the case in training hunting dogs or animals that perform in a circus. Here, the second characteristic of human behavior methods appears, which is the symbols, the most important of which is language. A father can go back to his family and tell them about what happened to him while working and he may tell his children about things that happened thousands of years ago. As for animals, they cannot use symbols or language to do these things as recounting or predicting events. The animal learns directly from experiences only, the opposite a person who learns from the experiences of his ancestors and from these experiences has a culture that he uses to survive, just as an animal uses instinctive behavior methods. (Kanaana, 2010)

## **1.6. Culture and Identity**

The official and popular culture is the main source of the symbols that constitute the identity, of a people or a nation, with greater precedence and importance for popular culture, which is the most important part in forming, preserving, ensuring its continuity, and strengthening the collective identity of the people. The difference can be seen in the two cultural , as the official culture is the result of conscious planning and thinking on the part of the private and does not represent the spirit of the community with the absence of an emotional expression that attracts the general public. It can only be understood and tasted by the elite of the educated. The peoples of the world or a community from other societies and are always in contact with an official body of authority in order to spread it, circulate and transmit it from one generation to another.

As for popular culture, it is made by the common people. It contains the spirit, feelings and emotions of the people. It spreads quickly among the general public for ease of understanding and preservation. It is able to evoke the emotions and concerns of the people, and is easily transmitted through word of mouth and simulation without the need

for the authority to intervene. Among its most prominent examples are popular clothes, food, Folklore, folk art, and the like, which suggests popular life to us.(Kanaana,2010)

### **1.7. Culture and Race**

Individuals and society may create prejudices and discriminate against members of a specific culture or race as a result of cultural and racial diversity. Culture refers to the shared ideas, habits, beliefs, and customs of a large group of people that are passed down through generations. While cultural and ethnic differences may occur, there is a great deal of diversity within one culture and race.

Race refers to one's ancestry and is defined by genetics. Ethnicity is learned from family, friends, and experiences. It refers to people's common traits, backgrounds, and allegiances (developed because of culture or religion). Racial distinctions account for only a small percentage of human genetic variation; far greater variations exist between individuals within such groups. Psychologists are interested in detecting group differences (cultural diversity) as well as individual differences since understanding behavior requires this information. Acceptance and understanding are supposed to replace prejudice and discrimination because all people can learn and adapt. To aid in the achievement of this goal, the educational system has established courses on cultural diversity and disseminated information about it, as well as increased the number of faculty members of less common (minority) races and cultures. Cultures differ greatly in terms of the rules that govern acceptable and expected behavior, as well as how they promote individual growth. One of the most effective strategies to counteract the establishment of negative stereotypes and the development of prejudice is to get to know people from different cultures. Courses in racism psychology look at the major words and themes in psychology that relate to race and racism in the United States as well as the universal principles of racism.(Cliffs notes ,n .d)

### **1.8. Official Culture and Popular Culture**

There are two types of culture, official culture and popular culture. Folklore is the most important and largest part of popular culture. First, we must know how to divide culture into official and popular, and then we turn to folklore.

Official culture or the so-called higher culture or grand culture "official culture is transmitted from generation to generation through official institutions and agencies or semi-official, such as the education system, universities and institutes, official religious institutions official laws, literature, and officially recognized higher art, and other cultural knowledge and symbols that it nurtures, preserves and guarantees the continuation of official institutions in the state or society, such as courts and ministries and government departments, authorized, approved, or recognized by this official departments."

Popular culture, or the so-called "minor culture" or "low culture", is the collective spontaneous product that expresses the feelings, emotions, needs and conscience of the people in general. Elite or special group, transmitted from generation to another, as it spreads among people from one group to another, spontaneously, orally or through imitation, simulation and observation. .(Kanaana,2010)

## **1.9. Culture and Civilization**

This civilization is an example of a certain culture. The terms "civilization" and "culture" have become practically interchangeable. This is due to the fact that civilization and culture are two sides of the same coin.

Civilization can be seen as a society's visible manifestation, while culture can be thought of as its underlying essence. Thus, tangible characteristics such as tool production, farming, architecture, science, urban planning, and social services.

Culture also refers to the social standards and norms of behavior that society's members share, as well as the traditions, beliefs, ethics, and religious practices. Culture and civilisation were created by the same human processes. Both are mutually advantageous. Culture necessitates civilization in order to progress. Civilization needs culture for its fundamental energy and survival. As a result, the two are inextricably linked. No civilization can survive without significant stimulation and drive, no matter how accomplished in science it is..(Egyankosk ,n .d)

## **1.10. Culture and Society**

Culture is the accumulation of what is learned, exchanged, and socially transmitted, which includes group members' views, values, and practices. A society is made up of a

relatively large group of people who live in the same area. A common language allows members of a community to communicate with one another on a daily basis and engage in a shared culture. In his work, Nadel argues that "culture" and "society" must be distinguished. Culture, he claims, is a person's way of life, whereas "society" is an organized, interacting group of people who share a common way of life. A society is made up of people, and their behavior is defined by their culture.

Culture has been used to understand and characterize alien societies. Anthropologists can compare civilizations without assuming evolutionary hierarchies thanks to cultural relativism. It indicates that each culture has the right to be unique and does not serve the interests of other cultures. In other words, every culture has a valid perspective on the world. As a result, even if we employ a universal definition of violence, it may be inappropriate to judge cannibalistic activity in society. What we can do is try to comprehend and rationalize the basis for such behavior.

Anthropologists popularized the concept of culture to better comprehend homogeneous civilizations. Culture and society have a complicated relationship. Through society, culture is formed and recreated, and society responds culturally. But, in today's complex civilizations, how does culture work? Early anthropologists defined culture as a system of practical and dynamic significations. but postmodernists defined it as the sphere of signifying activities.

Pertierra (2004) defines society as a group of individuals pursuing their interests within the framework of formal norms. It was also a permanent condition of self-constitution in which individuals were engaged in personal life projects characterized by purpose and value reasoning. Members of society are generally unknown to one another, despite being related by abstract characteristics such as class, region, or gender. In this case, society is considered as a physical site or arena, an institution in which people contribute directly or indirectly to achieve different aims. When we consider the relationship with both society and culture, we can see that they are two aspects that work together. Culture is the means by which society presents itself. For instance, we can connect a group of individuals or a society to the culture that they practice. For example, Asian culture defines Asian society, whereas Javanese culture defines Javanese society.

Additionally, culture is embedded in both the physical environment and the social institutions of society as frameworks for the organizing of social relationships. Culture builds social interactions and arranges material experiences. Culture, on the other hand, serves as a medium for experiencing, interpreting, and comprehending social reality. Culture, in this sense, is more fundamental than ideology as a superstructure. Culture is created in a society within the constraints of its socioeconomic structure. The cultural process is ongoing among society's many groups and classes, and it also has an impact on social structure.(Hiezel,2021)

### **1.11. Culture and Economy**

Culture and economy are two of the most important spheres of society. Their interaction is a complex and often contradictory process that depends on the specific socio-cultural environment, time, place, national development priorities, etc. The study's goal is to provide a systematic examination of official policy concerning culture and cultural literacy in Latvia. The focus is on the documents published in the period 2008-2018. By way of a systematic review of relevant policy documents, it examines how the cultural sphere is promoted, how the population's cultural literacy, which can directly influence the economic development, is improved, and which are the most important issues of cultural policy. The Preferred Reporting Items for Systematic Reviews and Meta-Analyses (PRISMA) framework was used to conduct a systematic search for eligible sources examining cultural literacy education, defined as formal and informal education activities related to cultural identity, cultural practices, and cultural heritage. The materials were thematically analyzed utilizing an iterative, inductive approach to the production of codes and themes informed by the review's aims and objectives. Cultural literacy has been identified as strategically vital for long-term development in Latvian policy texts. Latvia's long-term planning papers strive to focus the country's future development on a core set of principles that place less emphasis on the use of real resources. This approach emphasizes innovation, openness to the new, tolerance, cooperation (which helps with both cultural growth and social cohesion), and involvement, as well as the value (and potential) of human capital. Public investment in these areas, both material and intangible, will also contribute to the country's overall economic development. The education system, which is experiencing considerable changes, is showing signs of boosting the country's economic



growth potential, leading to the idea of promoting young people's responsibility and ability to construct a creative, economy-based, highly developed country. (Romanovsk ,n .d)

### **1.12. Cultural Changes**

Cultural change refers to how societies alter their cultural patterns. The urge for change can come from within or without. In terms of internal factors, new farming or agricultural technologies, for example, might increase agricultural production, transforming the nature of food consumption and the quality of life in an agrarian society. External action, such as conquest or colonization, can, on the other hand, cause profound changes in a society's cultural customs and behavior. Changes in the natural environment, contact with other cultures, and adaptive processes can all lead to cultural change. Changes in the natural environment or ecology can have a significant impact on a person's way of life. When forest dwellers are denied access to the forest and its products, whether due to legislative restrictions or deforestation, it can have severe consequences for the dwellers and their way of life. The loss of forest resources has had the greatest impact on tribal populations in North East India and the Middle East.

Revolutionary change can occur with evolutionary change. It happen when a culture is swiftly modified and its values and meaning systems undergo drastic change. Political intervention, technological innovation, or ecological transformation can all be used to spark revolutionary change. By demolishing the estate system of ranking, removing the monarchy, instilling the ideas of liberty, equality and fraternity among its population. Culture shifts when a new understanding takes hold.

### **1.13. Conclusion**

At the end, each nation has its own culture, and cultures differ from one place to another due to the factors to which they have been exposed, so that this change does not include only the place but also the time, which is what, was mentioned in this chapter. Culture is considered very important because of its relationship to society, the economy, and human beings, which makes its role essential in nation building.

The culture of African Americans is one of the cultures in this world that has had a role in American society. In the second chapter, we will study the development of African American society.

***Chapter Two:***

***African American History***

## **2.1. Introduction**

Initially, this chapter studies the history of African Americans, their origins, and how they settled in America, although it was not easy and passed through many stages. This chapter also shows some of the African-American personalities who left an imprint on American history.

## **2.2. The Origin of Race**

Modern races are assumed to have descended from a wide range of ancestors. Adaptation to different climates is responsible for some of the most obvious differences that exist today, such as skin color. Mongolian features and skin color, for example, are well adapted for cold climatic survival; African and Indian tribes have dark skins that shield them from tropical ultraviolet rays; while Europeans' pale skins are adapted to the lack of sunshine in a foggy climate. Not only in the United States, but also in many other regions of the world, race has become a problem in politics and social life. Our sensitivity to the color of a person's complexion stems from the fact that skin color is visible. However, categorizing people based on their skin color distorts and confuses the genetic facts of human variety, which are far more complex than any difference revealed by skin color alone. Humans cannot be categorized into distinct races since they exhibit a wide range of intermediate types with a wide range of changeable characteristics.

Biological boundaries blur when two or more races dwell side by side for a few generations. As time goes on, more and more people of mixed blood combine characteristics from many races. This is true in both the United States, where whites and blacks have coexisted for around 300 years, and India, where light-skinned and darker-skinned populations have coexisted for almost 4500 years. All kinds of intermediate mixed-racial types emerge when people mingle and travel about, as has happened more and more frequently in recent decades. Until a few hundred years ago, the majority of humans lived in small villages or tribal societies with limited contact with the outside world. As a result, our forefathers and mothers rarely encountered someone who did not fall within a well-defined geographical range of physical variance ten or fifteen generations ago. This stopped being true as ships, trains, and airplanes made it easier to move about, allowing all types of people to mix more quickly than before.

Racial purity has never occurred in large, functioning human groups. Variations in physical appearance do occur, and individuals react to them by thinking certain people are attractive and desirable while others are unattractive. However, these viewpoints change with time and from location to location. The dismantling of centuries of isolation paved the way for current race feelings. People of various appearances are increasingly living side by side in various parts of the world. Even (or especially) when they live next door or just a few blocks away, it can be difficult not to be afraid of and distrustful of people who seem unusual or whose forefathers have gone afoul of yours. However, because different human kinds are now living side by side more frequently than ever before, the age-old process of biological and social mixing is moving at a faster pace than in the past. If no new barriers to migration emerge, physical disparities between individuals will eventually become smaller than they are today, just as differences between humans today are less than when widely varied prehuman types inhabited the globe.(McNeill,1990)

### **2.3. Slavery in America**

Black slaves played a big role in American history, especially in the economic domain. Slave trade passed through many periods we will see it in the next few paragraphs

#### **2.3.1. The Development of the Slave Trade in the Caribbean:**

Sullivan Island is considered to have a major role in American history, as Moultrie Castle on the island withstood the bombing of British warships in a battle of the American Revolution. After 85 years of civil war on this island, this is considered the first land on the North American mainland on which children from Africa took their first steps on American soil and stayed during the quarantine phase before being taken to Charleston for sale. This phenomenon in Charleston had existed before, as the slave trade existed for more than three and a half centuries in the major North American colonies, all the way to the Spanish, Portuguese, English, and French colonies in the Caribbean. Because of the physical structure of the colonies in the seventeenth century, all colonies were part of an economic system in the four continents bordering the Atlantic Ocean, and that system relied on African slaves as a workforce for them in the colonies. The idea of importing labor to do intensive work in order to increase production and increase exports is an old one. Two centuries ago, before the Christian era, the Romans did so, as the proportion of slaves on the Italian peninsula reached 40%. By the end of the thirteenth century, a new

agricultural system appeared, a wave to provide sugar for the European market. This system began on the island of Cyprus. Sugar production was increasing according to the work of slaves. They brought workers from the Balkans and southern Russia. Thus, slavery began to spread until it reached the western Mediterranean and the Atlantic islands.

After the middle of the fifteenth century, many men moved away from their European homelands, established outposts, and acquired lands on both sides of the Atlantic. European rulers sponsored these companies, which found wealth in parts of Africa and America that contained gold and silver. By 1640, the export economy had spread to the sugar islands of the Caribbean and to the English tobacco-growing colonies on the North American mainland. With the increase in sugar production and the increase in demand for it, the problem of finding sufficient numbers of workers to grow this dense crop arose. The Europeans were unwilling to enslave other Europeans, as white workers fell victim to various diseases, including malaria and fever. After that, American and European farmers realized that the performance of Africans was effective, as these Africans had acquired immunity to diseases in their African homelands, which made them more productive than others. In addition to their distance from their homes, which makes work the only way to live. The Atlantic trade became dependent on these Africans for their fair price. For example, in 1690, a farmer on the Caribbean island of Jamaica had to pay 20 pounds sterling to an African male who could produce about five hundred pounds of sugar per year. The estimated price was 20 pounds, which is the same price as the purchase of a slave, which is a lucrative bargain. Considering the interest after that first year, The United States abolished the importation of slaves in 1808.(Wright,1990)

### **2.3.2. The Slave trade and African Societies**

The ramifications of the slave trade for African intertribal and interstate relations have frequently been debated in terms of whether wars in the natural course of African affairs readily offered slaves to Europeans, or whether those battles were not set in action by the Atlantic slave trade. The truth is that both of these interpretations are partially correct. There were cases when European ships gained slaves as an unintended consequence of African battles, particularly during the early years of the slave trade. On occasion, the onset of wars could be linked only to the presence of slavebuying Europeans and the allure of European manufactured goods. However, it appears evident that the prospect of wealth

from the slave trade became so appealing that ancient rivalries were either resurrected or smoothed over, depending on which was the most profitable.

By the seventeenth century, at the height of the Atlantic slave trade, the acquisition of captives for sale had become the primary reason for an endless series of intergroup battles on the West African coast. Occasionally, the slave trade had a significant impact on the pattern of political power in a region. The kingdom of Kongo-Angola is a classic example of a West African state whose structure and coherence were shattered by the ferocity with which the Portuguese and their local mulatto mercenaries pursued the slave trade. In the face of slave raids by its African neighbors, the Yoruba political federation also dissolved. States such as Dahomey, Asante, and the Futa Djalon, on the other hand, expanded their power while functioning as agents of the Atlantic slave trade. Thus, the slave trade influenced various areas in different ways. It is also necessary to analyze how slave raiding affected people at various socioeconomic levels within West Africa's hierarchical system. Whether or whether they were fortunate enough to avoid selling into slavery, the slave trade meant violence in the shape of conflicts, ambushes, and kidnapping—often carried out by professional man-hunters under the supervision of the ruling elites. Because of the fearful atmosphere, many fled their settlements into the woods or relocated to difficult-to-access and agriculturally unfavorable areas.... But there was one segment of the African community that was mostly immune to the dangers of the slave trade.

The governing class was this. For many members of the ruling class were in an exploitative partnership with the Europeans, and they used a number of tactics to keep themselves from being abducted, sold to slavers, and exported. Furthermore, the ruling elite used their legal authority to label people as "criminals" and have them sold. For example, it was simple to bring fabricated charges of adultery against entirely innocent persons. Not only had the governing classes stopped administering customary law in a reasonable manner, but the law itself had become utterly debased. According to reports on West African penal codes from the sixteenth and seventeenth centuries, there was a system of light sanctions, which mainly entailed the payment of damages to the aggrieved party. And yet, during the Atlantic slave trade, a punishment as severe as selling into slavery was imposed for an increasing number of transgressions, descending all the way to the most minor....

However, African allies of Europeans in any one society were not always the same throughout the Atlantic slave trade. This was due to the fact that the old ruling classes did not always escape the upheavals that they had caused. Many of the old ruling groups were displaced, possibly because they were not sufficiently harsh, and certainly because they were not commercially equipped to fulfill the demands of the slave ships. And they were replaced by a new class of men whose strength was derived from their competence and loyalty to the capitalist system...(Oliver,1967)

#### **2.4. The first arrivals of blacks in British North America**

Anthony Johnson, an African, arrived in Virginia with only the name "Antonio" in 1621. He had been caught in the Portuguese slave trading net as a young guy and had passed from one merchant to another in the New World until he arrived in Virginia. Richard Bennett bought him there and sent him to work on his plantation, Warras quoke. Antonio, anglicized to Anthony, worked on the Bennett plantation for 20 years as a slave in fact if not in law, because legally recognized bondage was still in its early stages. During this time, he married Mary, an African woman, and had four children. After half a lifetime of service, Anthony and Mary Johnson achieved their freedom in the 1640s. To represent their new status, they selected the surname Johnson.

Already past middle age by Seventeenth Century standards, the Johnson began carving out a niche for themselves on Virginia's eastern shore. By 1650, they owned 250 acres, a small herd of cattle, and two black servants. In a world in which racial boundaries were not yet firmly marked, the Johnsons had entered the scramble of small planters for economic security. By schooling themselves in the workings of the English legal process, by carefully cultivating white patronage, and by working industriously on the land, the Johnsons warded off contentious neighbors, and hammered out a decent existence. However, by the late 1650s, the country's customs began to close in on Virginia's free blacks. In 1664, fearful that bad winds were destroying their children's and grandchildren's chances on Virginia's eastern shore, the Johnsons began selling their land to white neighbors. The majority of the tribe relocated to Maryland, where they rented land and resumed farming and cattle ranching. Anthony Johnson died five years later, leaving four children and his wife, who lived another ten years.

The growing racial prejudice of Virginia followed Johnson beyond his grave. A jury of white men in Virginia declared that because Johnson "was a Negroe and by consequence



an alien," the 50 acres he had deeded to his son Richard before moving to Maryland should be taken from his family and awarded to a local white planter. Johnson's children and grandchildren, born in America, could not duplicate the modest success of the African-born patriarch. Anthony's sons never rose higher than tenant farmer or small freeholder. John Johnson moved farther north into Delaware in the 1680s. Members of his family married local Indians and became part of a triracial community that has survived to the present day. Richard Johnson stayed behind in Virginia. When he died in 1689, he had little to leave his four sons. They became tenant farmers and hired servants laboring on plantations owned by whites. To be black had at first been a handicap. Now it became a fatal disability, a practically inescapable mark of degradation and bondage. (Nash, 1986)

## **2.5. AFRICANS BECOME AFRICAN AMERICANS**

Africans who had recently been enslaved had a few building pieces for a new social structure under slavery. Many people shared a same ethnic identity. During two times of high immigration, around half of the African newcomers at Port York were Ibos, Ibibios, Efkins, and Mokos from Nigeria, with another fifth coming from diverse tribes in Angola. Between 1718 and 1726, 60% arrived from the Bight of Biafra (the Ibo area); between 1728 and 1739, 85% came from Biafra or Angola. The majority of incoming slaves spoke similar languages, lived in similar climates, grew similar crops, and had equivalent family systems. They lived in the same environment, grew similar crops, and had similar kinship systems. They may have blended common strands in their cultures into new Afro-American structures when they landed in the Chesapeake. African immigrants had to learn to live with their status once they arrived on the plantation....

When Africans arrived in their new homes, they were immediately put to work producing tobacco. Most were broken in on the most regular industrial activities. Almost two-thirds of them came between June and August, when the tobacco plants had already been transplanted from seedbeds and were rapidly growing. The new slaves' initial assignment was to weed between the rows of plants with their hands, axes, or hoes. These jobs were similar to those employed by Ibos and other Africans in their own areas to raise other crops. Slaves might be trained in the more harder process of harvesting after a month or two of such effort.... Africans were not only compelled to serve for brutal masters in a foreign place, but they were also frequently stripped of their names, their final personal possession. Africans endowed names with profound value, and naming was frequently

preceded by a ceremony at birth or coming of age.... Without ceremony, Chesapeake masters compelled Africans to adopt English names and ordered them to be used in daily contacts between whites and blacks.

At the height of the slave trade, at least four-fifths of African youths aged ten to fifteen whose ages and names were recorded in York and Lancaster counties obtained English names. Only 3% of the 465 slaves retained their African names. Six people kept their day names, which were used to denote the day of birth in many African communities: four were Cuffy (male name for "Friday"), one was Jacko (Quacko, male name for "Wednesday"), and one Juba (female name for "Monday"). However, eighty slaves may have persuaded their masters to allow them to keep Anglicized versions of African names. Three names were very popular. Twenty-four boys were named Jack, which is an English variant of Quacko, and twelve were named Jemmy, which is most likely an Anglicized version of Quame (male name for "Saturday"). The most prevalent name among African-American females in this group was Phyllis (sometimes written Fillis), a name rarely used by whites. Fili is a phonetically similar African term that means "lost one's way" in Mandingo and "to abandon" or "to deceive" in Bambora. Perhaps these girls were not named Fili before to their captivity, but chose the moniker to describe their current state....

During the second part of the eighteenth century, Afro-American slaves established their own social institutions and indigenous culture. Early in the century, there was a period of severe disruption among blacks, followed by a period of stable communities. Newly enslaved Africans arrived in sufficient numbers to provoke conflicts between native slaves and incoming Negroes, but the migration was insufficient to allow Africans to develop syncretic groups and civilizations. It was only when native adults began to predominate that earlier conflicts among blacks were contained and families and quarter communities began to emerge. The culture these creole slaves forged put African forms of behavior into Euro-American familial and religious structures. (Kulikoff, 1986)

## **2.6. INDIANS AND BLACKS IN THE COLONIAL SOUTHEAST**

Despite concerted efforts to incite hostility between Indians and Africans, a surprising number of slaves were harbored among Indian villages during the colonial period. It is impossible to quantify this phenomena statistically, but the inclusion of a clause requiring the return of escaped slaves in Indian treaties reveals that the incentives paid to Indians for

slave capturing typically elicited minimal response. Before the commencement of war in 1711, the Tuscarora tribe, for example, provided refuge to a considerable number of slaves.

When war came, these Africans fought with the Tuscaroras and one of them named Harry, was said to have designed the Tuscarora fortress on the Neuse River. Four years later, during the Yamasee uprising, fugitive slaves were also active in the raids on white settlements. Even after the Yamasee had given up their struggle, they refused to return their black allies which, according to one Carolina official, "has encouraged a great many more [slaves] lately to run away to that Place." Because the Yamasees were located along the coast between the English settlements and the Spanish outposts in Florida, slaves had additional reason to flee in this direction. As early as 1699 the Spanish issued a royal decree promising protection to all fugitive English slaves and this offer was repeated periodically during the first half of the eighteenth century. Carolina slaves joined them but engaged in slave-stealing raids on outlying plantations. In 1738, twenty-three slaves escaped from Port Royal and made their way to St. Augustine. They soon joined an enclave of free Negroes where thirty-escaped slave men, many with families, were already settled. In a sense this was simply the advance guard of the fifty to a hundred slaves who rose at Stono in 1739 in a mass attempt to kill whites and flee to Spanish Florida.

When Georgia Governor Oglethorpe began his attack on St. Augustine in 1740 as part of the resistance of Spanish Indians and ex-Carolina slaves, the expedition, in which the Carolinas invested more than £7,000, was easily repulsed. Two years later, the Spaniards replied by attacking Georgia; among the invasionary forces was a regiment whose Negro leaders "were clad in lace, held the same rank as the white officers, and walked and conversed with their comrades and chief with similar freedom and familiarity." An eighteenth-century historian of South Carolina revealed how tenuous white slave masters' grip on their slaves was when he speculated that if the Spanish exploitation had attacked South Carolina rather than Georgia, the English would have been defeated, because there were "such numbers of negroes, they would soon have acquired such a force, as must have rendered all opposition fruitless and ineffectual." Southern slaves escaped not just to Spanish Florida and the Yamasee.

As early as 1725, a major South Carolina slave holder expressed concern that the slaves had grown well familiar with Cherokee hill area and were becoming proficient not just in English but also in Cherokee. The Creeks also housed fugitive slaves in their villages. The

same year when there was worry about slave proficiency in Cherokee, a Spanish delegation arrived in Coweta, the capital town of the Lower Creeks, with an ex-Carolina slave who worked as an interpreter between the Creeks and the Spanish. During this time, another ex-slave worked as an interpreter between the French and the Creeks, demonstrating some of the escaped slaves' linguistic ability as well as their ability to assimilate into the frontier cultures of the other European nations as well as Creek, Cherokee, or Yamasee societies. One student of red-black connections in the Southeast finds that runaway slaves "worked to an unknown extent, but certainly with substantial efficacy, as French and Spanish agents among Indian tribes bordering on English settlements."

Even as late as the 1760s, the Carolinians were putting pressure on the Creeks to return runaway slaves, and while some were eventually handed over, hundreds of blacks stayed in Indian country, combining their cultural characteristics with those of the Creeks, Cherokees, and others. (Nash,Red,1974)

## **2.7. The End of Slavery:**

On September 22, 1862, Lincoln issued a preliminary emancipation proclamation, and on January 1, 1863, he declared that slaves within any state, or defined part of a state, in rebellion, shall be then, thenceforward, and forever free. The Emancipation Proclamation freed almost 3 million enslaved individuals in the rebel states, depriving the Confederacy of the majority of its work force and swaying foreign public opinion heavily in favor of the Union. despite the fact that the Emancipation Proclamation did not abolish slavery in America—that would come with the passing of the 13th Amendment .(History,n.d)

## **2.8. The Civil Rights Movement in America**

Slavery in the United States was abolished in 1865, marking the start of a period known as Reconstruction (1865–1877). For the first time in American history, black men were allowed to vote during Reconstruction. Black individuals aspired to obtain better-paying occupations and a more egalitarian social life. Despite these advancements, African Americans were still not treated equally. In practice, many of the privileges provided in theory, such as voting rights, were rapidly revoked.

Many black people in the northern states endured informal racial discrimination, while the southern states created "black codes," which attempted to keep black people from working as farmers or servants for low wages. Local governments in the southern states created laws prohibiting black people from utilizing white public facilities like schools and parks. These laws were known as "Jim Crow" legislation. Following the American Civil War, the Ku Klux Klan was formed in the Southern states. By threatening, attacking, and lynching black people, the KKK attempted to promote "white supremacy."

The United States Constitution's Fourteenth Amendment gave newly liberated slaves the same citizenship as white people. The Supreme Court concluded in *Plessy v. Ferguson* in 1896 that racially segregated facilities that were "separate but equal" did not violate the constitution. This was known as segregation, and black people's amenities were almost always inferior to white people. The Constitution's Fifteenth Amendment stated that neither race nor slavery could restrict black people from voting. State authorities, on the other hand, utilized poll taxes and imposed impossible-to-pass literacy requirements to limit African Americans' right to vote. Black Americans serving time in jail, sometimes for minor or unproven offenses, were forced to work against their will and without pay under a system known as "convict lease." There had been successful attempts to improve the status of black people before the 1950s.

In 1909, the NAACP (National Association for the Advancement of Colored People) was founded. They provided legal representation to black people who had been treated unfairly by the courts. A march against segregation was planned for Washington, DC in 1941, but it was canceled when President Roosevelt signed an executive order prohibiting discrimination in the defense industry. Activists like Ida B. Wells and W.E.B. DuBois engaged in a variety of protests against lynching, police brutality, and the dismal economic conditions that black people faced in the decades before the Civil Rights Movement.

The Civil Rights Movement was a continuation of black political protest rather than something altogether new in American history, which is why it is frequently referred to as 'The Second Reconstruction. significant incidents show that the civil rights movement was the acts of ordinary people - men, women, and children - that made the movement successful.

Rev Oliver Brown was granted the privilege to send his child to a white school in 1954. The Supreme Court finally decided in the classic Brown v Board of Education case that segregation could never be equal. In 1957, nine black pupils attended a white school in Little Rock, Arkansas, under military protection. Following campaigns of restaurant sit-ins, interstate bus 'Freedom Rides,' and civil rights marches, a quarter-million people marched in the 'March on Washington for Jobs and Freedom' in 1963 to hear King's 'I Have a Dream' address. In Oakland, California, the Black Panther Party for Self-Defense (BPP) was founded in 1966. The BPP, like Malcolm X, represented elements of civil rights action that drew attention to racial inequity in northern and California communities. Until 1968, Martin Luther King had primarily focused on southern issues. (BBC,n.d)

## **2.9. Black People's Life after the Abolition of Slavery**

In the southern states, "Jim Crow" laws were enacted. They denied black people the same rights as white people. People were separated into two groups: black and white. "Whites only" public facilities, including schools and parks, were not open to black people. Poverty was a significant issue. The worst jobs in society were taken by black people. Many black women worked as white people's servants. Race riots erupted. Occasionally, such as in Detroit in 1943, white people would riot and attack black people. The National Association for the Advancement of Colored People (NAACP) was founded in 1909 to fight prejudice in the courts.

The Harlem Renaissance in the 1920s inspired black Americans to research their own history and reconnect with their African roots. Langston Hughes and Zora Neale Hurston, for example, published books and poems that investigated and embraced black culture. During WWII, black Americans fought for the United States. The United States military eventually enabled black and white soldiers to serve side by side in 1948. Many black Americans, on the other hand, questioned why they would fight overseas against a racist force like Nazi Germany for freedoms they did not have at home. .(BBC,n.d)

## **2.10. Consequences of the Civil Rights Movement**

Leaders of the civil rights movement played a big role in reducing the number of individuals who could vote. Because many black people had limited access to education,

several states imposed a poll tax or a literacy test to try to prohibit them from voting. Housing discrimination was outlawed by the Fair Housing Act of 1968.

The Equal Opportunity Act of 1972 aimed to increase the representation of African Americans in various businesses. By 1992, there were 8,000 African Americans in political office, up from 100 in 1964. Barack Obama, a black American, was elected President of the United States in 2008. In most black areas, civil rights did not bring affluence or jobs. Despite persistent discrimination, police harassment, and deplorable living conditions, many black Americans remained impoverished and dissatisfied. Many black Americans did not receive the basic rights that had been promised to them. As a response, organizations like the Black Panthers tried to elevate the Civil Rights Movement by encouraging black communities to become self-sufficient by establishing food, housing, and education programs, as well as policing their own neighborhoods. Violence was also seen by the Black Panthers as a justifiable and effective means of bringing about political change. .(BBC,n.d)

## **2.11. The Most Famous African Americans Who Defended Civil Rights**

Even though there are a lot of personalities from the black community, we will talk about two of those personalities who marked their names in American history. Martin Luther King Jr and Malcom X.

### **2.11.1. Biography of Martin Luther King Jr:**

Martin Luther King Jr., born in Atlanta, comes from a pastor's family and has a relatively favorable social environment. He became a Baptist minister in 1954 and worked in Montgomery, Alabama. In 1955, he led a movement in support of Rosa Parks, who had been arrested for refusing to give up her seat on a bus to a white man, and called for a boycott of the city's bus company. Despite the threats, the boycott will last a year, or until the Supreme Court rules against the bus company.

The media coverage of this victory inspired Martin Luther King to co-found the Southern Christian Leadership Conference (SCLC) with other black leaders and become its president. As a believer in nonviolence, he decided to broaden the fight for black civil rights throughout the United States. He traveled to India in 1959 to deepen his knowledge

of Satyagraha, Gandhi's principles, inspired by Henri-David Thoreau (1817-1862), author of "Civic Disobedience," and an admirer of Gandhi (1869-1948).

In 1963, he spearheaded major campaigns for civil rights, black voting rights, the abolition of segregation, and improved education. He was arrested multiple times. In his speech, "I Have a Dream," delivered in front of 250,000 people on August 28, 1963, he called for a country where all men would have equal rights in justice and peace. The violence of the security forces and the harassment of segregationists in the face of peaceful struggles generated a wave of sympathy for the civil rights movement among the general public. He received the Nobel Peace Prize as the youngest laureate in 1964. The Civil Rights Act of 1964 and the Voting Rights Act of 1965 enacted the majority of the rights he campaigned for.

Following his success in the southern United States, Martin Luther King moved to Chicago in 1966 and attempted to expand the movement to the country's north. The demonstrations he organizes in Chicago elicit a more violent response than those in the south. In 1967, he declared his opposition to the Vietnam War, believing that the US had occupied the country like an American colony. He fights against poverty and organizes the (Campaign of the Poor) to address issues of economic justice. On April 4, 1968, while supporting a garbage collectors' strike in Memphis, Martin Luther King was assassinated by a white supremacist. (toupie, n.d)

### **2.11.2. Biography of Malcom X:**

Malcolm Little was born in Omaha, Nebraska, to a carpenter Baptist preacher who died in 1931. Malcolm Little is convinced that his father was murdered by Ku Klux Klan members. In 1946, he was imprisoned for delinquency. During his time in prison, he became acquainted with the Nation of Islam, a political-religious organization advocating Afro-American nationalism, corresponded with its leader, Elijah Muhammad, and converted to Islam. Because he did not know his real name when he was released from prison in 1952, Malcolm Little adopted the moniker Malcolm X. Little was the name of one of his slave ancestors' masters. He becomes an activist for the Nation of Islam (also known as Black Muslims in the press), a sectarian Muslim movement characterized by black nationalism and rejection of the white man, who is viewed as an exploiter, slaveholder, and capitalist. He was recognized for his public speaking abilities and quickly



became the organization's spokesperson. He preaches black separatism and advocates the establishment of an independent black republic within the United States.

Malcolm X left the Nation of Islam, which was only a religious and not a political movement, in March 1964 because he no longer got along with Elijah Muhammad. He became an orthodox Sunni Muslim and established his own religious organization, The Muslim Mosque Inc. He opposed black integration and refused to condemn oppressed people's violence. He made a trip to Mecca (Hajj) in April 1964 and returned as El-Hajj Malek El-Shabazz. He condemned the Nation of Islam's anti-white racism and founded the Organization for African-American Unity, a non-religious political movement dedicated to the unity of all blacks. Malcolm X was assassinated on February 21, 1965, during a public speech by militants of The Nation of Islam, after being the target of several threats. Nonviolent blacks regarded Malcolm X as a fanatic, and his ideas inspired the formation of the Black Panther Party in 1966.(toupie,n.d)

## **2.12. Abolitionism to Jim Crow**

Throughout American history, there have been persistent and determined efforts to broaden the scope and inclusiveness of civil rights. Although the founding documents of the United States affirmed equal rights for all, many of the new country's inhabitants were denied basic rights. Enslaved Africans and indentured servants did not have the inalienable right to (life, liberty, and the pursuit of happiness )as British colonists claimed in their Declaration of Independence. They were also not among the (People of the United States) who drafted the Constitution to "promote the general Welfare, and secure the Blessings of Liberty to ourselves and our Posterity." Instead, the Constitution defended slavery by allowing the importation of enslaved people until 1808 and allowing the return of enslaved people who had escaped to other states.

Native Americans resisted conquest and absorption as the United States expanded its borders. Individual states, which determined the majority of American citizens' rights, generally limited voting rights to white property-owning males, and other rights, such as the right to own land or serve on juries, were frequently denied on racial or gender grounds. A small percentage of black Americans lived outside the slave system, but they faced racial discrimination and enforced segregation. Although some enslaved people violently rebelled against their enslavement (see slave rebellions), African Americans and other oppressed groups primarily used nonviolent means to achieve gradual improvements

in their status (protests, legal challenges, pleas and petitions addressed to government officials, as well as sustained and massive civil rights movements).

Movements to extend voting rights to non-property-owning white male laborers resulted in the elimination of most property qualifications for voting during the first half of the nineteenth century, but this expansion of suffrage was accompanied by the brutal suppression of American Indians and increasing restrictions on free blacks. Enslaved people's owners in the South reacted to the 1831 Nat Turner slave revolt in Virginia by passing laws to discourage antislavery activism and prevent enslaved people from learning to read and write. Despite this repression, an increasing number of black Americans escaped slavery or negotiated agreements to purchase their freedom through wage labor. By the 1830s, free black communities in the Northern states had grown large and organized enough to hold regular national conventions where black leaders gathered to discuss alternative racial advancement strategies. Under the leadership of William Lloyd Garrison, a small minority of whites joined with black antislavery activists to form the American Anti-Slavery Society in 1833.

Frederick Douglass was the most well-known of the formerly enslaved individuals who joined the abolitionist movement. His autobiography, which was one of many slave narratives, and his stirring orations raised public awareness of the horrors of slavery. Despite the fact that Black leaders became more militant in their opposition to slavery and other forms of racial oppression, their efforts to secure equal rights suffered a major setback in 1857, when the United States Supreme Court rejected African American citizenship claims. According to the Dred Scott decision, the country's founders saw Blacks as so inferior that they had "no rights which the white man was bound to respect." This decision, by declaring unconstitutional the Missouri Compromise (1820), by which Congress limited the expansion of slavery into western territories, ironically strengthened the antislavery movement because it enraged many whites who did not own slaves. The failure of the country's political leaders to resolve that dispute fueled Abraham Lincoln's successful presidential campaign as the candidate of the antislavery Republican Party. In response to Lincoln's victory, the slave states of the South seceded and formed the Confederate States of America in 1860–61. (carson, n.d)

### **2.13. Interpretations of the Civil Rights Movement**

In the 1990s, scholars started to realize that the Civil Rights Movement included various forms of black activism, such as environmental and labor movements, as well as the efforts of black women and other marginalized communities, such as Indigenous Americans, Asian Americans, and Latino Americans.

Some recent studies have shown that black challenges to discrimination did not spring into existence with Martin Luther King Jr. in the 1950s. In what many historians now call (the long history of the civil rights movement) they acknowledge that these challenges began as early as the 1860s. Other contemporary scholarship has paid more attention to the freedom movement's international context, including the Cold War, decolonization, and campaigns against racism in places like South Africa, Brazil, or Britain. .(BBC,n.d)

### **2.14. Conclusion**

The African American community is considered one of the strongest in the world, and this is due to the difficulties it faces in obtaining its demands and for the African American man to become valuable in the American community. The struggle did not stop and will not stop to this day until all the desired demands are fulfilled. African Americans have influenced American society in their own way in all fields, and the most important of these fields is culture, which is what we will discuss in the third chapter.



*Chapter three:*

*African American Culture*

### **3.1. Introduction**

African American culture is considered an integral part of American culture due to the historical events of the general public, which are embodied in the stages that African t-was formed mainly in the period of slavery as they wanted to transfer the things they believed in to American societies. They also influenced and were influenced, without forgetting the role of European culture at times, because they were the first to initiate slavery, after the intellectual revolution carried out by African Americans in all fields of art, literature and cooking, their desire to create and preserve their own traditions increased, after that, African Americans culture become an important part in American culture.

### **3.2. The Root of African Americans Culture**

The influence of Africans on America began in the period of slavery, when they moved to America and the nature of living in the region changed, they tried to adapt and make their own lives by transferring their customs, traditions, especially their culture. This appeared when they started building their own homes.

Slaves who had only been in the colonies for a short time generally resided in quartering houses, which were dormitory or barracks-style constructions that could hold the most people for the least money and provided the least privacy and comfort. Slaves in tobacco-growing Maryland in 1720 lived in small groups of half a dozen adults and their children scattered across the countryside. Even before 1750, masters on big Chesapeake plantations separated their farms into different units and placed groups of slaves on each to give easy access to the fields they tended and dispersed grazing livestock around their holdings. Field hands for small planters slept in lofts, tobacco houses, and other outbuildings. Some slaves used African architectural patterns to create their homes, particularly in South Carolina and Georgia. Houses were typically modest and square, measuring twelve by twelve feet on average, and were rarely permanent structures, allowing for seasonal crop rotation, fallowing, and garbage clearance. They generally built buildings out of wood in the Chesapeake, starting with clapboard dwellings and progressing to log structures. More homes in the Low Country had mud walls or walls made of "tabby," a cement-like substance comprised of lime, crushed oyster shells, sand, and water. These take on an African feel with their thatched roofs. Slaves slept on straw beds on clay floors and ate

food cooked over open flames or through wooden chimneys. They drew water from springs, which was plenty for most places.

During the Revolutionary War, houses grew in size and quality of construction—with amenities like brick fireplaces—but slave families grew in quantity as well. As a result, the quantity of space per person appears to have fluctuated little throughout the eighteenth century, and it was almost always tiny.

Many slaves lived alongside their masters in northern colonies, sometimes in rear rooms or attics of the same houses, and occasionally in small outbuildings. As Boston, New York, and Philadelphia flourished in the late eighteenth century, blacks began to move into the newly erected tenements. By the end of the colonial period, blacks were moving into the southern part of Philadelphia, presaging a larger shift that would lay the groundwork for the city's African-American neighborhoods in the nineteenth and twentieth centuries. In Revolutionary times, when imports were restricted, more slaves wore homespun and made their own clothes. Planters often hired tailors to make the slaves' clothing. Slaves' material standard of living was lean but not static. The longer they remained in one place, the more material goods they acquired. If the master intended coarse, drab, tough, useful clothing, it was not always the slave's, and the latter discovered means to acquire more articles more to their liking—sometimes by robbery, but more often by cajoling masters out of castoff items or buying garments in a quasi-licit market. The colors of the garments varied, but they all faded with time. Nonetheless, many black men and women tried their hardest to improve the situation. Slaves who were responsible for maintaining their own clothing tended to patch them with vivid colors and express themselves by adding different cuffs and collars to their shirts.

While laboring in the fields, men wore hats, and ladies wore handkerchiefs. The master's shoes were ill-fitting and therefore not suitable for fieldwork or warm weather. No one thought underwear was necessary, and socks were a luxury. Slaves tended to be cool rather than hot, maybe due to their tropical African origin. They complained about the cold and damp, and coats and blankets were frequently their first personal purchases. Wherever the oppressive heat made clothing a strain, males wore breechcloths and women wore shirts and wraparounds in the fields. Those who could afford it wore their clothes with an African eye for color. In his book *Black Yankees*, Piersen writes about how African Americans in New England "celebrated life in vivid colors, displaying joy in physical

attractiveness." Slaves on the plantation showed joy as well, but they were more concerned with function and warmth. Though there were local variances and free blacks and slaves made changes when they produced their own food, the idea that slaves lived on "hog and hominy" is pretty sound. Most masters gave their slaves a weekly allotment of cornmeal—one peck per week (about a pound per day)—and pig, often salted and often the least desirable parts, in modest amounts. Regional additions were made. In the Low Country, African Americans ate rice that had been broken in the cleaning process and was thus unsalable, as well as chickpeas, but they still ate more corn than rice; in later years, those in the Chesapeake had greater access to wheat flour, from which they baked biscuits, but they preferred corn and cornbread, and their masters preferred giving it to them.

African American students studied and produced varieties of English that included aspects of African languages to varied degrees. Arriving Africans were considered slow learners of a usable language (which had to be based on English because whites were not eager learners). Of course, this varied by age—younger immigrants acquired the language more quickly than older immigrants—and the amount of contact they had with English speakers. Even so, it was practically axiomatic in the colonial Low Country that almost no adult Africans who had lived there for less than a year spoke any recognizable English, and that some of those who had "been above twenty years in this Province," as one white South Carolinian lamented, "can hardly speak even common things, so as to be understood." The linguistic difficulty was difficult to overcome. Few immigrants could communicate easily with other slaves because West Africans spoke numerous mutually incomprehensible languages and because many slaves in North America were dispersed enough to rarely be in close contact with same-language speakers. As a result, African Americans developed their unique communication methods across several generations.

As they fashioned their own varieties of English across most of the mainland colonies, blacks retained common aspects of African languages—grammar, words, sounds, and tones. This resulted in regional variance in previous periods, with a language closer to standard English spoken farther north and more of a Creole tongue spoken farther south. Where African slaves were isolated for a long time, they spoke what are now thought to be completely different languages: Gullah on the Sea Islands off the coast of South Carolina, and an African-French-Portuguese Creole along the Lower Mississippi.



The voice played a role in music as well. African Americans were surrounded by music with a long history, and music was always vital in African Americans' lives. The styles that black music developed reflected African influence. A variety of stringed instruments, including the banjo and various fiddles (though the latter's style quickly merged with that of the European violin), tambourines, flutes, xylophones, and drums, were all based on African technology. In times of joy and sadness, blacks played these instruments; they sang together while hoeing crops, grinding grain, or rowing boats; they sang relatives to the afterlife in funerals; and they got together on moonlit nights to perform "beautiful chants." For a number of purposes, African call-and-response music was used. Finally, folk tales and songs were combined to teach children while entertaining them. Depending on the audience, storytelling ranged from amusing to filthy. Though there is scant record of African-American dance throughout the colonial period, it was undoubtedly a significant feature of the celebrations. "Groups of women shuffled and tripped to the sound of the fiddle during holidays," remembered New Englander Jane Shelton.

Ring dances in the African style were popular, and some of them were wild, noisy spectacles that Europeans didn't understand or appreciate. Similarly, slaves in South Carolina celebrated Christmas by "distorting their form into the most grotesque figures and emitting the most terrible noises," according to Pierre de Laussat. When African Americans continued to gather in William Grimes' "upper chamber" in New Bedford, Connecticut, late into the night to dance, Grimes' neighbors complained until his landlord cancelled his lease.

African Americans know how to relax and enjoy a day off from labor. Alcohol was frequently used for relaxation and enjoyment. Slaves in the Low Country enjoyed boat races, and blacks in port communities from Charleston to Boston enjoyed drinking and dice games, particularly "paw paw," an African gambling game. In every city, a black/Indian/lower-class-white tavern culture existed. White authorities disapproved of what went on in and around the taverns—they were locations where the poorer people could fence stolen items and organize acts of resistance with courage boosted by spirits—and neighbors despised the noises that accompanied tavern partying. New York's Common Council authorized the sheriff to give any slaves "creating any hooting or unruly noise in the street on the Lords Day" twenty lashes as early as 1692. However, such efforts were frequently in vain. Election Day in New England, when slaves used a holiday to elect their

own "kings" and "governors" in a satire of white society, was one of the most important single festivals in colonial African-American culture. Slaves dressed up and celebrated the day with parades and "inauguration" festivities, free of customary limitations. The elected officials became well-known figures in the black community. Christmas-time extravaganzas known as John Canoe festivities (named after a mythological or historical person from the West African coast) fulfilled the same purpose in coastal slave settlements, mostly in the Low Country. Animal masks were worn by some slaves attending these African-Saxon feasts, while others donned headdresses fashioned like houses or ships, and music and dance were everywhere. (Wright, 2017)

### **3.3. The Role of the Harlem Renaissance in Bringing New Culture to America**

The Harlem Renaissance was a flourishing of African American culture, especially in the creative arts (c. 1918–37), and the most influential movement in African American literary history. Participants used literary, musical, theatrical, and visual arts to reimagine (the Negro) apart from the white stereotypes that had influenced black people's relationship to their heritage and to one another. They also sought to break free from Victorian moral values and bourgeois shame about aspects of their lives that whites perceived as reinforcing racist beliefs. The movement, which was never dominated by a single school of thought but rather characterized by intense debate, laid the groundwork for all subsequent African American literature and had a massive impact on black literature and consciousness worldwide. While the renaissance was not limited to New York City's Harlem district, it did attract a remarkable concentration of intellect and talent, serving as the symbolic capital of this cultural awakening.

The Harlem Renaissance was a subset of the larger New Negro movement that emerged in the early twentieth century and helped to usher in the civil rights movement of the late 1940s and early 1950s. The Great Migration of African Americans from rural to urban spaces and from South to North; dramatically rising levels of literacy; the establishment of national organizations dedicated to pressing African American civil rights, uplifting the race, and opening socioeconomic opportunities; and developing race pride, including pan-African sensibilities and programs, were the social foundations of this movement. After World War I, black exiles and expatriates from the Caribbean and Africa met in

metropolises such as New York City and Paris, and their invigorating influence on each other gave the broader (Negro Renaissance), as it was then known, a profoundly important international cast. Because of its close relationship with civil rights and reform organizations, the Harlem Renaissance is unique among literary and artistic movements. Magazines such as *The Crisis*, published by the National Association for the Advancement of Colored People (NAACP), *Opportunity*, published by the National Urban League, and *The Messenger*, a socialist journal eventually linked with the Brotherhood of Sleeping Car Porters, a black labor union, were crucial to the movement. The newspaper of Marcus Garvey's Universal Negro Improvement Association, *Negro World*, also played a role, but few major authors or artists identified with Garvey's (Back to Africa )movement, even if they contributed to the paper.(Hutchinson,n.d)

### **3.3. African American Literature**

The Harlem Renaissance was the flowering in literature and art of the 1920s New Negro movement, as exemplified by *The New Negro* (1925), an anthology edited by Alain Locke that featured the early work of some of the most gifted Harlem Renaissance writers, including poets Countee Cullen, Langston Hughes, and Claude McKay, and novelists Rudolph Fisher, Zora Neale Hurston, and Jean Toomer. Locke declared that the "New Negro" differed from the "Old Negro" in assertiveness and self-confidence, leading New Negro writers to question traditional "white" aesthetic standards, reject parochialism and propaganda, and cultivate personal self-expression, racial pride, and literary experimentation. The literary vanguard of the Harlem Renaissance enjoyed critical acclaim and financial rewards that lasted, at least for a few, well into the Great Depression of the 1930s, thanks to an unprecedented receptivity to Black writing on the part of major American magazines, book publishers, and white patrons.( britannica, n.d)

Protests, sit-ins, and demonstrations against segregation were commonplace during the Civil Rights Movement, there were numerous protests that resulted in tragic repercussions. Despite the negative results, African American writers continued to write about the inequitable treatment of black people in American culture and the necessity for racial equality. "It seems remarkable that in a country so devoted to the individual, so many individuals should be scared to speak," wrote James Baldwin, a prominent author of the time. *Go Tell It on the Mountain*, Baldwin's novel, was a significant work at the time, and

it dealt with race and racism more than any of his other writings. Another author, Ralph Ellison, authored *The Invisible Man*, which dealt with black people's societal invisibility in America. Richard Wright is another well-known author from this time period whose works are still popular today. *Uncle Tom's Children*, *Native Son*, and *Black Boy* are three of his novels that deal with African-American lives and are considered classics; several are required reading in schools.

African American poets also used poetry to convey their dissatisfaction with inequality and the Civil Rights Movement's struggles. Gwendolyn Brooks, Margaret Danner, Langston Hughes, Robert Hayden, and a slew of other renowned poets of the era are just a few examples. Lorraine Hansberry's play (*A Raisin in the Sun*) which was the first play by an African American woman to reach Broadway, addressed segregated housing regulations during this period in history. During this time, many writers, poets, and playwrights wrote to inspire African Americans to feel self-worth, pride, and political activism.(STPL Reference Covington,2020)

### **3.3.1. African American Poetry:**

Countee Cullen, Locke's early protégé, came to reject any assumption that his sense of poetic legacy should be determined by his racial background. Inspired by John Keats and Edna St. Vincent Millay, he believed that the Anglo-American lyrical tradition belonged to him as much as any white American of his generation. In his manifesto "The Negro Artist and the Racial Mountain" (1926), Langston Hughes famously said that black poets should build a distinct "Negro" art to oppose the "drive inside the race toward whiteness."

Hughes' point of view demonstrates how, in addition to primitivism, a desire for "authentic" American art forms—and a desire to find them in Black America—led Black writers to "the folk." Their attention to the people coincided with a period when American anthropologists influenced by Franz Boas were redefining their field by arguing against old racial preconceptions. People in the rural South, in particular, but also new migrants to northern cities, were thought to be carrying the seeds of black artistic growth in a way that was relatively independent of "white" traditions. Thus, beginning with his poem "The Creation" (1920) and continuing with his book *God's Trombones* (1927), James Weldon Johnson placed traditional African American sermons in free-verse poetic styles modeled after black preacher tactics.

Cane (1923), a thick and multigeneric book inspired by Southern folk tunes and jazz, seemed to many to be a radical new departure in writing about Black life. While the symbols, words, tones, and rhythms of black folk music and jazz suffused the structure, Cane avoided moralizing or open protest. The work smoothly merged high Modernist literary techniques with African American style and subject matter that cycled between the rural South and the metropolitan North, weaving together poems, sketches, short stories, and dramatic narratives. It showed the devastating realities of white power without preaching or moralizing, and it dealt with sexuality more openly than any other black-authored novel in American literary history. Cane was, thus, the literary future for many young black writers. Ironically, even as Toomer finished *Cane*, he saw himself as the first member of a "new race" born of a uniquely American combination of Old World peoples. He refused to be associated with the "Negro Renaissance," believing the name to be unsuitable and restricting to his work.

Hughes, on the other hand, founded his artistic aim on identification with the Negro masses by investigating black vernacular speech and lyrical genres. Hughes' first book, *The Weary Blues* (1926), was influenced by contemporary white poets such as Carl Sandburg and Vachel Lindsay but also inspired by Paul Laurence Dunbar's example. Hughes wrote about working-class life and black popular culture as well as his own vagabond experiences in the Caribbean, Africa, and Europe. He turned to the blues for a poetry style deriving from and answering to the demands, needs, and aesthetic sensibilities of the black working class in his next book, *Fine Clothes to the Jew* (1927). Hughes also adopted working-class personas in these poems. Other black poets continued to compose in classic English literary traditions, occasionally adapting them to new purposes. Claude McKay was a radical socialist Jamaican immigrant who began his poetry career with two volumes of verse written primarily in Jamaican slang. However, after migrating to America, he only produced poems in ordinary English and used classic stanzaic forms, most notably the sonnet. He used these genres for new purposes, with his most famous song ("If We Must Die") being a political invective, though he also composed many lyrics about regret for his homeland as well as love and exile ("The Tropics in New York," "Harlem Dancer"). Cullen's work followed conventional English poetics as well, but it was less politically radical.

In his poetry, Cullen tapped into the senses of the black middle class in poetry of love, appreciation, or racial self-questioning, as well as resistance. As he did in some of his most memorable poems, such as "Heritage," "Incident," and "From the Dark Tower," he believed the English poetry tradition was a more significant resource for the poet than any purported "race" heritage. While the most well-known poets of the Harlem Renaissance were men—Hughes, McKay, and Cullen—black women's poetry played an important role in the movement. Alice Dunbar Nelson, Helene Johnson, Georgia Douglas Johnson, Angelina Weld Grimké, Gwendolyn Bennett, and Anne Spencer all had poems published in periodicals, but only Georgia Douglas Johnson published whole collections of poetry. As they strove to break free from notions of hyper sexuality and primordial recklessness, women poets faced a number of challenges related to gender and tradition. They fought within and against inherited limits surrounding the depiction of love and nature, as well as racial experience in poetry, in an attempt to claim femininity on terms denied to them by the dominant society. Many poets, as well as other Harlem Renaissance members, were gay or bisexual, including McKay, Cullen, Locke, Dunbar Nelson, Richard Bruce Nugent, and maybe Hughes. Ma Rainey's and Bessie Smith's blues songs both included references to lesbian sexuality. During the early twentieth century, the renaissance played a role in what one researcher called "the construction of homosexuality" in American culture, when sexual identities were defined and policed in novel ways.

Drag balls were occasionally disparagingly reported in black newspapers. Harlem was regarded as a haven for whites seeking illicit sexual thrills, in part due to weak police, but it also allowed for covert liaisons through which long-term same-sex relationships flourished both within and between races. Some critics claim that the Renaissance was as homosexual as it was black. With the exception of Nugent, famous writers and painters' gay sexuality was kept hidden, and mostly hidden. (Hutchinson, n.d.)

### **3.4. African American oral traditions (folktales)**

In the 18th and 19th centuries, enslaved African Americans developed a storytelling tradition. When African slaves arrived in the New World in the 1700s and 1800s, they brought a vast oral tradition with them. In the Americas, the details and characters of the stories changed over time, but many of the motifs remained. The African hare, for example, continued to play trickster but changed its name to Brer Rabbit (or Bruh Rabbit).

The African jackal evolved into the American fox. The African tortoise evolved into a turtle, or terrapin. Even with changes, the stories brought from Africa retained a distinct flavor.

The oral tradition preserved African folktales. That type of storytelling shares several characteristics with oral traditions around the world. It is typically performed in a specific location, at a specific time, and in a specific language. However, despite these rules, it employs flexible patterns and structures that aid in composition, memory, and re-performance. The audience is frequently invited to participate in the performance. For African Americans, telling folktales not only allowed for the preservation and dissemination of African culture, but it also provided some temporary relief from the unbearable hardships of slavery. Because it was one of the few activities that were not controlled by their white owners, the storytelling tradition fostered a sense of community. Slaves would sometimes use folktales to communicate coded information about meeting places or escape plans. Many folktales, including *The Riddle Tell of Freedom*, reflect the theme of outwitting the slaveholder.

Although folktales reflected the insecurity of enslaved African Americans' lives, they also conveyed a message of stability and assurance. The mother figure in some stories, for example, represents tenderness and goodness, whereas the child-hero represents purity and innocence. Smaller, weaker creatures, such as Brer Rabbit, always outwit the larger, more powerful characters, such as Brer Fox and Brer Bear. Students of the folktale generally believe that the outcome represents the slaves' desire to outwit their more powerful and stronger owners. These images meant a lot in the harsh world of slavery. (Cunningham, n.d)

### **3.5. African American visual art**

Visual artists of the Harlem Renaissance, like dramatists, attempted to wrest control of their people's representation from white caricature and denigration by developing a new repertoire of images. Prior to World War I, black painters and sculptors rarely dealt with African American themes. By the end of the 1920s, however, black artists had begun to develop styles that were related to African black aesthetic traditions or folk art. Meta Warrick Fuller foresaw this trend with her sculpture *Ethiopia Awakening* (1914). From a distance, it appears to be a piece of Egyptian funerary sculpture, depicting a black woman wrapped like a mummy from the waist down. Her upper torso, however, aspires upward,

implying rebirth from a long sleep. In the 1920s, as African art became more well-known in Western art circles, African cultural models became important for Black American artists.

The renaissance's signature artist was Aaron Douglas, who abandoned traditional landscape painting after moving to New York City from Kansas and studying under German immigrant Winold Reiss. Douglas developed his own style of geometrical figural representation in dealing with (Negro)subject matter, influenced by Art Deco, the flat profile designs of ancient Egyptian art, and what he called the abstract qualities of spirituals. His stylized, silhouette-like renderings of recognizably black characters, imbued with spiritual yearning and racial pride, became synonymous with the Harlem Renaissance in general. In his illustrations for James Weldon Johnson's book *God's Trombones*, Douglas transformed white Christian iconography by placing black subjects in central roles and evoking Black Americans' identification with Jesus' suffering. In the 1930s, he focused on the collective historical experience of African Americans, infusing his work with a new Marxist orientation, as in his well-known mural series *Aspects of Negro Life* (1934). (Hutchinson ,n.d)

### **3.6. African American sports**

Jackie Robinson broke the whites-only barrier in major league baseball in 1947. African American athletes now dominate the majority of professional team sports. Many of basketball's greatest players have been African Americans, including Kareem Abdul-Jabbar, Wilt Chamberlain, Bill Russell, Magic Johnson, Michael Jordan, Shaquille O'Neal, Kobe Bryant, and LeBron James. Many football players, including Walter Payton, Jim Brown, Jerry Rice, Jim Marshall, and Emmitt Smith, have set records. From 1974 to 2007, Hank Aaron held baseball's career home run record, which was eventually broken by another African American, Barry Bonds. Rickey Henderson broke baseball's stolen-base record in 1991 and set a career run-scoring record in 2001. African Americans have been among the world's top heavyweight fighters since Joe Louis became champion in the 1930s, though the tradition of black champions dates back to Jack Johnson, whose prowess and prominence in the first decades of the twentieth century prompted the search for a (Great White Hope)to challenge him.

Furthermore, African American world heavyweight champion Muhammad Ali was arguably the most recognizable person in the world for a time in the 1960s and 1970s.



Tennis legends such as Arthur Ashe, Althea Gibson, and Venus and Serena Williams have all dominated the sport. African Americans have excelled in athletics since Jesse Owens won four Olympic gold medals in 1936. (track and field). In 1960, Wilma Rudolph became the first American woman to win three gold medals in track and field at the same Olympics. At the 1988 Olympics in Seoul, Florence Griffith Joyner and Jackie Joyner-Kersey both won medals. Carl Lewis, Butch Reynolds, Edwin Moses, Bob Beamon, Michael Johnson, and Gail Devers all set notable speed records. Tiger Woods, the son of an African American father and a Thai mother, became the first golfer of either African American or Asian descent to win the prestigious Masters Tournament in 1997 and went on to become the game's dominant force into the twenty-first century.(Lynch,n.d)

### **3.7. African American Theatre**

Plays exploded with the Harlem Renaissance's explosion of African American culture. The Three Plays for a Negro Theatre were the catalyst for the movement, with black actors expressing profound human emotions and yearning while defying racial stereotypes. These performances were frequently staged in Harlem's most renowned venues, including the Savoy Ballroom and the legendary Apollo Theater. Langston Hughes wrote a variety of plays, including "Mulatto," "Troubled Island," and "The Sun Does Move," all of which contributed to the theatrical tradition. Tambourines to Glory and Simply Heavenly are two musicals that he wrote.

The musical (Shuffle Along) which premiered in 1921 , was one of the most famous pieces of the Harlem Renaissance . The musical signaled the beginning of a period in African American theater in the US . It brought black actors back to Broadway after a ten-year hiatus, at a period when many of the leading black actors and producers of the day had retired or died. (Shuffle Along) also attracted black spectators to the orchestra rather than the balcony and introduced the tune (Love Will Find a Way), which contained the first sophisticated, serious African-American love narrative. (Shuffle Along) paved the way for African-American performers to be accepted in roles other than (burlesque) roles. The female star, Florence Mills, rose to international prominence as a result of the show's popularity.(Black New York,n.d)

### **3.8. African American Music**

Jazz is at the heart of the Harlem Renaissance's music, it was widely recognized as the first native American style of music that has had a significant impact on the world music. Jazz's diverse roots are embraced practically everywhere in the United States .

In many ways, Jazz's diversity was aided by New York City by the Harlem stride. which was formed during the Harlem Renaissance and helped to blur the borders between poor and socially affluent Negroes, was the first piano style to be adopted into jazz. The conventional jazz band mostly consisted of brass instruments and was seen as a symbol of the south, but the piano was seen as a wealthy instrument, and its use made wealthier blacks feel that jazz music was more acceptable. During this time, improvisation and experimentation gave birth to a slew of new musical genres based on jazz. Highly organized music became the standard as jazz progressed.

Fats Waller, Duke Ellington, Jelly Roll Morton, Willie Smith, Bessie Smith, Billie Holiday, and Chick Webb were all part of the Harlem Renaissance, which was known for its inventiveness and vibrancy. The music of blacks became increasingly appealing to whites during this time period. In the field of classical music composition, black and white musicians began to collaborate. Its popularity quickly extended across the country, and during the Renaissance, it was at an all-time high. The Harlem Renaissance musicians were extremely brilliant and competitive, and they were widely regarded as laying the groundwork for future musicians in their genre. (Johnston, 2015)

### **3.9. African American Dance**

Beginning in the 1500s, black Africans brought their dances to North, Central, and South America, as well as the Caribbean Islands as slave labor. Hundreds of black immigrant minorities' dance styles mixed with white dances in the West, creating a continuation of the African aesthetic in the Americas. Dance has always been an important part of African culture. It assisted enslaved Africans in the Americas in reconnecting with their homeland and keeping their cultural traditions alive. Until enslavement, Africans danced for many special occasions, such as a birth or a marriage, or as part of their daily activities. Dance confirmed life and the future outlook.

Africans in the Americas began singing and dancing while working as slaves after the Middle Passage, and as they turned to the religions of white-Europeans and indigenous peoples, they integrated these traditions into these cultures. Enslaved blacks in Spain, Portugal, the Caribbean, and South America had more liberation to dance than enslaved blacks in North America. Many white-American slave owners prohibited Africans from participating in most forms of dancing. African instruments were outlawed. Drums in particular were created. Africans devised ways to circumvent these restrictions. Because lifting one's feet was considered dancing, many dances included foot shuffling as well as hip and torso movement. The ring shout or ring dance, the calenda, the chica, and the juba were all popular dances in the 18th century. Early practitioners included Asadata Defora and Master Juba.

Plantation dances made their way onto the stage via minstrel shows, which presented black dances to huge crowds during the 1800s. Both blacks and whites performed them as popular entertainment. Initially, blacks were portrayed as caricatures who were frequently mocked, but they drew on their cultural traditions even as they mocked themselves. The Cakewalk, the first American dance created by blacks to become popular with whites, was introduced in 1891 by The Creole Show, a Broadway revue. The Charleston, Lindy Hop, Jitterbug, and Twist were among the other black-influenced dance trends that followed.

In the United States, the 1920s and 1930s were especially fruitful years for black dance. Similar innovations in theater, music, literature, and other arts accompanied African American dancers' progress during the Harlem Renaissance. As it had in the nineteenth century, black musical theater, derived from minstrel shows, continued to commercialize and legitimize black dance traditions and black performers.

Several regional modern dance companies have been rich in both innovations and historical connections in recent years. Dance has expanded to include the urban black dance forms of break dancing and hip-hop, which have been recognized for their artistry and expressiveness. Urban Bush Women, an all-female company, has formed, as has The Pure Movement Dance Company, an all-hip-hop dance company. Tap dancing has gained a new fan base. Tap dancers, who were previously unknown, have also gained recognition and encouragement. They highlight the legacy of female tap dancers who have matched male tap dancers step for step. African American dance has become an indelible part of

American dance history. Black-founded contemporary dance companies tour both locally and internationally.(aaregistry,n.d).

Black bottom, a jazz dance that combines shoulder and hip movements, was first performed by Blacks in the South in 1907. It became a national craze in a modified form after its appearance in a 1926 Broadway musical. The black bottom exhibited a number of characteristics derived from African dance aesthetics, most notably syncopated rhythms, bent knees, crouched torsos, and hip and pelvic movements. Along with the Charleston, another popular dance in the 1920s, the black bottom helped to break couple dancing's dominance. Although people continued to dance in pairs, they no longer held each other or danced in unison, and it was perfectly acceptable for the dancer to dance alone.(Gorlinski ,n.d)

### **3.10. Audiovisual Representation of African Americans**

Despite the fact that Nat King Cole was the first African American entertainer to have a network television series (1956–57), his variety program struggled to find sponsors. Many situation comedies with mostly African American actors were sold in the decades after Cole's death, and huge acting ensembles in serious programs were frequently integrated. The popular series *Sanford and Son* (1972–77) starred Redd Foxx and Demond Wilson. *The Cosby Show* (1984–92), starring comedian Bill Cosby, was one of the most acclaimed weekly series ever produced. In 1990, Keenen Ivory Wayans, the star of the satirical sketch comedy show *In Living Color*, earned an Emmy Award for his performance. In 2001, the sitcom *The Bernie Mac Show*, starring comedian Bernie Mac, earned a Peabody Award.

*Roots*, an eight-part miniseries first shown in 1977, were one of television's most popular dramatic telecasts. In 1979, a seven-part sequel, *Roots: The Next Generations*, was released. The series made other African Americans more aware of their rich cultural background based on author Alex Haley's real-life journey to discover his African ancestors.

Ed Bradley, who became one of the interviewers for the television newsmagazine *60 Minutes* in 1981, and Bryant Gumbel, who became cohost of *The Today Show* in 1982, are two African Americans who have made significant contributions to broadcast journalism. In the 1980s, Oprah Winfrey, a former anchor on a local news station, launched a popular

daytime talk show that became a cultural phenomenon. She founded her own television and film production firms, and her media and entertainment empire made her one of America's wealthiest and most powerful women.

In the 1970s, films like *Superfly* drew large crowds, but they did not address the everyday experiences of most African Americans. Sidney Poitier, an Academy Award winner, began appearing in more genuine dramatic parts in the 1950s. By the 1980s, other actors were being cast in roles that were not particularly intended as "black characters," such as Louis Gossett, Jr. in *An Officer and a Gentleman* (1983 Academy Award). Eddie Murphy, Danny Glover, Gregory Hines (who was also a superb tap dancer), and Richard Pryor were among the white performers cast in "Buddy Pictures." For her portrayal in *Monster's Ball*, Halle Berry became the first African American woman to receive an Academy Award for Best Actress in 2002. (2001). Morgan Freeman, Denzel Washington, and Will Smith, all African Americans, were among the most popular and recognized actors of the early twenty-first century. Spike Lee, a director, writer, and actor, had ultimate control over his works, which focused on modern African American life. John Singleton (*Boyz n the Hood*, 1991) and Matty Rich were two more notable black directors (*Straight Out of Brooklyn*, 1990). (Lynch, n.d)

### **3.11. Conclusion**

Following slavery, African American culture flourished. The Harlem Renaissance was one of the most important stages in the history of African-American culture after the creation of several cultural sectors that had an impact on American culture in general.

African American culture continues to be a significant component of American culture, particularly in recent years, as a result of African Americans' innovation in challenging society to express their message to the world in a cultural manner.



## ***General Conclusion***

## **General Conclusion**

Each society is characterized by its own culture, and with the development of societies, cultures develop because culture is a reflection of the way man lives. In fact, several efforts are made to adapt to social life through continuous innovation and to achieve solutions and results to the problems of human needs. The future generations inherit this culture and try to benefit from it in order to change for the better.

American culture is rich due to the diversity of cultures that it passed through, and among these cultures that have a great role in American culture is the African American culture, which has witnessed a terrible spread in the world .A clear example of such culture is African American music which includes blues, jazz, and rap. The emergence of this culture in America was a struggle to show that there is no difference between black and white men because they have always been considered second-class in American society for reasons that are not important, like the color of their skin.

The roots of African-American culture go back to the beginning of the adaptation of Africans into American society, where they began to establish their own homes inspired by African culture and speak their own distinctive English language, to increase the special cultural fields of African Americans such as music, literature, and dance.

The main goal of this research is to show the reader how African Americans developed their culture and to show the importance of culture in society and how it could change some thoughts in it. In our case, the African American culture was one of the many reasons that helped black society to keep fighting against racism. The upcoming research should study the role of African Americans in America in other domains.



## ***Bibliography***

## **Bibliography**

1. A&E Television Networks. (n.d.). Slavery in America. History.com. Retrieved May 23, 2022, from <https://www.history.com/.amp/topics/black-history/slavery>
2. A new African American Identity: The harlem renaissance. National Museum of African American History and Culture. (2018, March 14). Retrieved May 24, 2022, from <https://nmaahc.si.edu/explore/stories/new-african-american-identity-harlem-renaissance>
3. BayugHiezel Follow. (n.d.). Unit 1. SlideShare a Scribd company. Retrieved May 23, 2022, from <https://www.slideshare.net/BayugHiezel/unit-1-250237667>
4. BBC. (n.d.). Interpretations of the civil rights movement - the civil rights movement in America - KS3 history revision - BBC Bitesize. BBC News. Retrieved May 23, 2022, from <https://www.bbc.co.uk/bitesize/guides/zcpcwmn/revision/5>
5. Brown, A. K. (2013). Cultural Perspective on African American Culture (thesis). International Journal of Education & Literacy Studies.
6. Chekalov, D. aleksandrovich. (2005). In History of world culture (pp. 12–19).
7. Čirjak, A. (2020, May 2). Why is religion so important in culture? WorldAtlas. Retrieved May 23, 2022, from <https://www.worldatlas.com/amp/articles/why-is-religion-so-important-in-culture.html>
8. Crystal, D. (n.d.). Language. Encyclopædia Britannica. Retrieved May 23, 2022, from <https://www.britannica.com/topic/language>
9. Covington, S. T. P. L. R. (2020, July 14). Brief history of African American literature. part 3: Literature of the Civil Rights Movement. St Tammany Parish Library. Retrieved May 24, 2022, from <https://www.sttammanylibrary.org/blogs/post/brief-history-of-african-american-literature-part-3-literature-of-the-civil-rights-movement/>
10. Definition of material and non-material culture examples. Shark Tank Updates. (2021, March 7). Retrieved May 23, 2022, from <https://biznewske.com/material-and-non-material-culture-examples/>
11. eGyanKosh. (n.d.). Retrieved May 23, 2022, from <https://egyankosh.ac.in/>

## ***Bibliography***

12. Frye, R. N. (2022, March 22). History of mesopotamia. Encyclopædia Britannica. Retrieved May 22, 2022, from <https://www.britannica.com/place/Mesopotamia-historical-region-Asia>
13. Geertz, C. (1973). In *The Interpretation of Culture: Selected Essays* (pp. 89–90). essay, New york :Basic Book.
14. Gruber, K. egner. (2021, March 25). Slavery in colonial america. American Battlefield Trust. Retrieved May 23, 2022, from <https://www.battlefields.org/learn/articles/slavery-colonial-america>
15. Hutchinson, G. (n.d.). Visual art. Encyclopædia Britannica. Retrieved May 24, 2022, from <https://www.britannica.com/event/Harlem-Renaissance-American-literature-and-art/Visual-art>
16. Imam, M. (2019, December 19). A look at the movement of culture and intellectuals in Pharaonic Egypt. Ida2at. Retrieved May 23, 2022, from <https://www.ida2at.com/look-movement-culture-intellectuals-pharaonic-egypt/>
17. Johnston, J. (2015, April 29). Music from the Harlem Renaissance. An Archive for Virtual Harlem. Retrieved May 24, 2022, from <https://scalar.usc.edu/works/harlem-renaissance/music-from-the-harlem-renaissance?path=chick-webb>
18. Kanaana, S. (2010). In *Studies in culture folklore and identity* ( The Palestinian Institute for the Study of Democracy, pp. 45–48). essay, The ford foundation , cairo.
19. Lynch, H. (n.d.). Television and film. Encyclopædia Britannica. Retrieved May 24, 2022, from <https://www.britannica.com/topic/African-American/Television-and-film>
20. Mamiya, L. a. (n.d.). Final years and legacy. Encyclopædia Britannica. Retrieved May 23, 2022, from <https://www.britannica.com/biography/Malcolm-X/Final-years-and-legacy>
21. Martin Luther King Jr Biography - Springfield public schools. The famous people. (n.d.). Retrieved May 23, 2022, from <https://www.sps186.org/downloads/basic/591503/MLK-facts.pdf>
22. McNeill, W. H. (1990). In *A history of the human community: Prehistory to present* (pp. 4–6). essay, Prentice Hall.
23. Ncert.nic.in. 2022. [en ligne] Disponible sur : <<https://ncert.nic.in/textbook/pdf/kesy104.pdf>> [Consulté le 23 mai 2022].

## ***Bibliography***

24. Psychology. CliffsNotes. (n.d.). Retrieved May 23, 2022, from <https://www.cliffsnotes.com/study-guides/psychology/psychology/psychology-diversity-issues/culture-and-race>
25. Renaissance and theatre. Renaissance and Theatre - Black New York. (n.d.). Retrieved May 24, 2022, from [https://macaulay.cuny.edu/seminars/henken08/articles/r/e/n/Renaissance\\_and\\_Theatre\\_d0e4.html#:~:text=With%20the%20burst%20of%20African,and%20defeated%20the%20black%20stereotypes.](https://macaulay.cuny.edu/seminars/henken08/articles/r/e/n/Renaissance_and_Theatre_d0e4.html#:~:text=With%20the%20burst%20of%20African,and%20defeated%20the%20black%20stereotypes.)
26. Romanovsk, A. (2020). Importance of culture and Society's Cultural Literacy in the economic ... Research gate. Retrieved May 23, 2022, from [https://www.researchgate.net/profile/Alina-Romanovska-2/publication/342449310\\_Importance\\_of\\_Culture\\_and\\_Society's\\_Cultural\\_Literacy\\_in\\_the\\_Economic\\_Development\\_of\\_the\\_Country\\_Analysis\\_of\\_Latvian\\_Policy\\_Documents/links/5ef4d364a6fdc4ca42f157d/Importance-of-Culture-and-Societys-Cultural-Literacy-in-the-Economic-Development-of-the-Country-Analysis-of-Latvian-Policy-Documents.pdf](https://www.researchgate.net/profile/Alina-Romanovska-2/publication/342449310_Importance_of_Culture_and_Society's_Cultural_Literacy_in_the_Economic_Development_of_the_Country_Analysis_of_Latvian_Policy_Documents/links/5ef4d364a6fdc4ca42f157d/Importance-of-Culture-and-Societys-Cultural-Literacy-in-the-Economic-Development-of-the-Country-Analysis-of-Latvian-Policy-Documents.pdf)
27. Sociology. CliffsNotes. (n.d.). Retrieved May 23, 2022, from <https://www.cliffsnotes.com/study-guides/sociology/culture-and-societies/cultural-norms>
28. Sociology. CliffsNotes. (n.d.). Retrieved May 23, 2022, from <https://www.cliffsnotes.com/study-guides/sociology/culture-and-societies/cultural-values>
29. Tylor, E. B. (1871). Primitive culture researches into the development of mythology, philosophy, religion, art, and Custom (Vol. 2). J. Murray.
30. Wright, D. R. (1990). In African Americans in the colonial era: From African origins through the American Revolution (pp. 7–18). essay, Wiley Blackwell.
31. Wright, D. R. (1990). In African Americans in the colonial era: From African origins through the American Revolution (pp. 157–165). essay, Wiley Blackwell.