

# SLAVERY TO LIBERATION: THE AFRICAN AMERICAN EXPERIENCE



*Joshua Farrington, Normal Powe,  
Gwendolyn Graham, Liusa Day, & Ogechi  
Anyanwu*  
Eastern Kentucky University

# Slavery to Liberation: The African American Experience

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## Licensing

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## Preface

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One of the major challenges facing college students in recent years is the ever-rising costs of assigned class textbooks. It is a challenge that African and African American Studies (AFA) at Eastern Kentucky University (EKU) has sought to address. On August 26, 2016, AFA faculty met to discuss the textbook issue, as well as how to attract students to the program, retain them, and improve the quality of instruction. At the end of the meeting, AFA faculty first decided to replace the costly textbook assigned to students in AFA 201: The African Experience with high-quality, open-access articles available through EKU Libraries free of charge to students. Starting with the Spring 2017 semester, all AFA 201 faculty assign open-access articles to their students. Second, AFA faculty decided to embark on the publication of an open-access edited textbook and to make it available to students enrolled in AFA 202: The African American Experience free of charge. Shortly after the meeting, a call for submissions was released and proposals for chapter contributions came in from all over the world. Accepted proposals then turned into full-length articles that went through a rigorous review process by the editors.

*Slavery to Liberation: The African American Experience* is a result of AFA's commitment to provide scholarly reading materials at no costs to EKU students. Published by EKU Libraries, the book intends to give both instructors and students in African American Studies a comprehensive and up-to-date account of African Americans' cultural and political history, economic development, artistic expressiveness, sexuality and religious and philosophical worldviews in a critical framework. Written in accessible language, *Slavery to Liberation* offers sound interdisciplinary analysis of select historical and contemporary issues surrounding the origins, manifestations, and challenge to White supremacy in the United States.

This book is suitable for undergraduate and graduate students seeking to expand their knowledge of the entirety of the Black experience in the United States. Scholars teaching African American courses focusing on Black history, literature, identity formation, education and social change, and race and politics will find this book particularly useful. The interdisciplinary methods and approaches we adopted in this book will enhance students' critical thinking, writing, and speaking skills—tools they will need to excel in their lives and careers. By placing race at the center of the work, the book offers significant lessons for understanding the institutional marginalization of Blacks in contemporary America and their historical resistance and perseverance.

Special thanks are due to Sara Zeigler, Dean of the College of Letters, Arts, and Social Sciences (CLASS), Rose Perrine, Associate Dean of CLASS, and Betina Gardner, former Dean of Libraries, for their unflinching support not only for the project but for AFA at EKU. Their commitment to the growth of AFA is exemplary and the program is indebted to them. This book benefited from the tireless efforts, enthusiastic support, and professionalism of some EKU librarians. Victoria Koger and Linda Sizemore supported this project from the beginning, a commitment that Kelly Smith came to embrace fully when she became the AFA Library liaison. By investing their time and expertise, and going beyond their call of duty, Koger, Sizemore, and Smith ensured the timely completion of the project. We thank them profoundly. We are particularly grateful to Sandra Añez Powell. Originally from Venezuela, she now serves as an independent diversity consultant in Richmond, Kentucky, as well as a painter whose work includes the cover page of this book. Thanks to Melissa Abney, EKU Libraries' graphic artist, for adding her artistic touches to the front and back cover designs.

Finally, and no less importantly, we thank the contributors to the project for trusting us with their manuscripts and for their patience throughout the editorial process. Our contributors brought their expertise to help our readers understand the diversity and richness of African America's histories, peoples, and cultures. They are affiliated with higher education institutions around the globe, including EKU, Ball State University, San Francisco State University, Leiden University, Virginia State University, Georgetown University, the University of Oklahoma, DePauw University, and the University of Texas at Arlington.

**Joshua Farrington**, Instructor of African and African American Studies

**Norman Powell**, Associate Professor of Education

**Gwendolyn Graham**, Instructor of African and African American Studies

**Lisa Day**, Associate Professor of English

**Ogechi E. Anyanwu**, Professor of African History

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## 1.1: Introduction to the African American Experience

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*Aaron Thompson*

Kentucky Council on Postsecondary Education

Readers of this textbook are most likely taking a course called The African American Experience. From my perspective as a sociologist and someone who has spent three decades in higher education, HIGHER EDUCATION MATTERS! Insight and knowledge are the paths for success in people of all races and classes. The family is where these paths begin. The Black family is a family of strengths and diversity. Growth and success can take place within our institution regardless of the structural make up. To make this growth and success possible, we need to know the truth of our history, knowledge of the structure, the courage to seek assistance, and the strength to lend assistance.

Being poor, Black, and Appalachian did not offer me great odds for success, but constant reminders from my parents that I was a good and valuable person helped me to see beyond my deterrents to the true importance of education. My parents, who could never provide me with monetary wealth, truly made me proud of them by giving me the gift of insight and an aspiration for achievement. To close opportunity and achievement gaps, we need to have a strong early childhood education through a strong postsecondary education. We can start by (1) Teaching our children the importance of education for the sake of knowledge as well as for economic survival; (2) Appreciating cultural and economic diversity (understanding that race and class are social mechanisms for prejudice and discrimination); and (3) Teaching our children to look beyond the limitations that society might have placed on them so as to build on steps one and two. This textbook aims to provide a foundation in these areas, among others.

Many Black families throughout the United States face seemingly insurmountable obstacles, and the future seems to be a shadow rather than a reality. Many live in conditions of poverty and many in one-parent households. But as my mother always said, “If you listen to the morals that are being taught to you, throw out the ones with hatred, and just learn how to count your money; then you will do okay in life.” My mother seems to have the perfect answer to many of the problems of our society in this one statement. But as we all know, when many of us were growing up, there was very little money to count. Today, with both mother and father doing paid labor, it is harder for parents to give the direct attention to children that my mother showered on me. This issue could become problematic since socializing our children to understand that education is the important route to success usually starts in the family at an early age. Economics can be the culprit in the successes and failures of our children in this society. With education, success is not assured, but without education, failure seems imminent.

Even if African Americans are strong academically, research shows that because they are more disadvantaged economically, there is a greater chance they may not pursue and continue an education. Many roots of these problems lie in the legacy of slavery and the power of racism; the impediments to gaining these necessary skills are rooted in the history of Black America.<sup>1</sup> Black Americans and their families have faced segregation, discrimination, and inequalities throughout the history of industrial America. When compared to Whites, Blacks were more often faced with discriminatory laws, individually and in the family structure. Under slave law, Black women, Black men, and their children were the property of slave owners. Although during the slavery era there were many freed married Blacks, family units under slavery existed at the slave master’s discretion. People could marry, but property could not, and slaves were considered property. Although many slaves defied this law and got married within their own community, slave owners could destroy this bond at any time they saw a need to do so by merely selling one or both of the partners to different slave owners.

After slavery, Whites created formal and informal laws for the domination of Black labor, a labor they once owned. These “Jim Crow” laws were enacted after Reconstruction. These laws as much as anything else fostered an ideology of Blacks as subordinate and Whites as superordinate. These laws also contributed to a division of labor by sexes in the Black family, as well as placing barriers to the formation of Black two-parent households. For example, if a Black woman married a Black man, then the property she owned would go to him. Since the laws stated that property could be owned only by males, women did not relish the idea of working to give property to a male, so many decided to remain unmarried. If the Black husband did not have a job, then the state could take his property. Of course, there was a good chance that the Black male would not have a job, so many marriages did not take place. Thus, with the barriers to the Black family being an intact family unit, there was a greater chance for poverty in the Black community. Black women faced a dismal prospect for survival above the poverty level because they needed to find a job that could support them and, in many cases, their children. The state made laws stipulating that if Black parents could not afford to care for their children, then the children could be apprenticed out as free labor. When girls were apprenticed out, most went to White households as domestic help. When boys were apprenticed out, they went as outside manual laborers such as blacksmiths. These



divisions reflected a wider labor market distinction between men and women as well as the distinctions made in the African American community.<sup>2</sup>

Historically, there is a difference between the family structures of Black Americans and White Americans. The work roles inside and outside the households offer one gendered difference. American plantation slavery did not make a distinction between the work performed by Black men and that done by Black women. Both worked in the fields and both worked within the household doing domestic labor. Gender role expectations were very different for Black and White women. Black women were not seen as weak; in fact, they were seen as being able to work in the fields, have a baby in the evening, and cook breakfast the next day.<sup>3</sup> Black men also experienced different gender role expectations than did White men. Under slavery, the Black male understood that both he and his family (whatever family could exist at this point) were at the service of the White family.

In the late 1800s when there was a need for more women in the work force, laws were loosened to include this need. These laws had a significant effect on the White family but very little effect on the Black family. Later, when Black family members moved into the industrial sector, they went into the paid labor market at a different pace and level than the White family. Black women most often were paid less than Black men or White women, and they always maintained jobs in the paid labor market as servants, seamstresses, laundresses, and other domestic positions. Black women were not allowed to serve as salesclerks, cashiers, bookkeepers, and other clerical jobs, which were filled by many White women in the labor market. In 1900, Black women constituted approximately 20 percent of the female population and were 23 percent of the servant population. By 1920 they were 40 percent of the servant population. As the twentieth century continued, the Black female servant demographic proportionally grew compared to other populations.<sup>4</sup>

Black men who had job skills in many cases could not practice those skills. For example, Blacks were not allowed to join many of the trade unions in the South where most Blacks lived. The United Mine Workers Union in the South used Blacks as strikebreakers but experience difficulties getting Black members accepted as regular union members. Thus, in many cases Blacks who worked as miners remained outside the union, with inadequate pay compared to the White union members.<sup>5</sup> Because of a history of discriminatory laws undermining family structure, the Black family did not have a support system going into the paid labor market. Often there were no husbands in the family. Black women could not depend economically on men because many did not have husbands or their husbands faced a labor market that discriminated against them. This lack of labor force participation by the Black male led the Black female to see him as a liability to her and her children, which further undermined the Black family structure. To survive in the labor market, Black women would accept any job to support their family, but the jobs that were available were the traditionally “female-specific” jobs such as house cleaners, cooks, nannies, and other domestic roles. The few jobs that were available to Black men were also jobs that were of a domestic nature. These jobs tended to pay less than jobs that were reserved for the White male.

In early industrial America, a family wage system was enacted. A family wage system is one that is designed to pay enough money to the male in the paid labor force to support him and his family. This system allowed the woman to stay in the household and the man to stay in the paid labor force with the title of “head of household.” Although laws stated that men were heads of households, Black men could not assert themselves as the undeniable heads of their households if they did not have the economic ability to back their claims. Thus, a pattern of single female-headed households started in the Black family. Black men clearly did not and could not make a family wage for their family, and so Black women continued to work. Since Black men did not have the political or economic power structure on their side to help keep their families intact, the patriarchal father was not as dominant in the Black household as he was in the White family.

White women and Black women shared the burden of being forced to be in domestic positions in the home, and when they had to get paying jobs, they were forced to occupy sex-typed jobs in the labor market. The difference here is that the family wage White women depended upon was considerably higher than the wage Black women enjoyed or expected. Without a doubt, Black women in the United States have not been able to depend on a constant family wage; thus, they never have.

Black women have headed their households for most of the twentieth century and have been accustomed to accepting all kinds of jobs throughout their lives to support their families. Black men are still experiencing unemployment and underemployment, and when they do obtain jobs, the majority of jobs are in the secondary labor market or in work that many White men would not accept. Going into the twenty-first century, Black female-headed households comprise approximately 54 percent of all Black families with children. This percentage was almost as high as the total Black male paid labor force participation. Currently, it is difficult for a Black woman to obtain enough education to increase her chances in the labor market; yet, she still surpasses the Black male in gaining these necessary resources. With the Black male’s inability to break the barriers of institutional racism, it is extremely hard to attain and sustain the ideal of a dual-career Black family.

Women as a whole are getting more education, and dual-earner marriages are the norm in America now instead of single-earner marriages. Children expect to see their mothers as well as their fathers working outside the household and supporting the family financially. This shift will likely bring about a change in the structure of the family. Hopefully, more egalitarian conditions for males and females will emerge. However, the Black family, in general, remains financially unstable when compared to the White family. Black women are not experiencing the same level of newfound freedom in the paid labor market that White women are beginning to find. Black men are still underemployed or unemployed when compared to their White counterparts. Until Black workers reach a point in our society where they are operating on the same footing as the White workers (e.g., equal education, equal employment, equal pay), Blacks will be hard pressed to advance equitably in the twenty-first century with an egalitarian balance in the family and work. Labor market participation, low wages for both sexes, and discriminatory laws have affected the Black family structure, producing the large number of households headed by a woman. The family is the primary institution for socialization in our society, and this is where we should start looking for answers and providing solutions.

Reflecting on the history of Black men and women in the United States, Black poet Margaret Walker observed, “Handicapped as we have been by a racist system of dehumanizing slavery and segregation, our American history of nearly five hundred years reveals that our cultural and spiritual gifts brought from our African past are still intact.”<sup>6</sup> Indeed, from the transatlantic slave trade of the fifteenth century through the twenty-first century, African Americans have suffered the injustices of systemic racism and White supremacy. Yet, Black history is not just a story of oppression, but one of resilience and resistance. As Walker notes, it is also not a story that begins with slavery, but in Africa. This African legacy not only survived the brutality of American history, but shaped the development of America itself, as Black men and women contributed to the nation’s history, culture, politics, military, and society from its inception. It is not an exaggeration to say that African American history is American history.

The African American experience was, and is, one shaped not just by race, but by class, gender, sexuality, time, and place. The experience of Phillis Wheatley, an enslaved poet who lived in Boston in the 1770s was quite different from the experience of enslaved women on rice plantations in South Carolina’s Gullah coast. In the 1960s, the experience of civil rights icon Martin Luther King Jr., the son of a middle-class preacher from Georgia, was quite different from that of Black Panther Fred Hampton, the son of working-class parents in Chicago. Yet, as diverse as the African American experience has always been, a shared racial experience transcends the lines of class, gender, time, and place. Regardless of their social status, economic success, or intellectual prowess, even the most successful African Americans combatted the same discrimination, inequality, and oppression based solely on what W.E.B. DuBois termed “the color line.” Thus, part of a shared African American experience, from the transatlantic slave trade through Jim Crow and beyond, centers on racial oppression.

Focused broadly on the themes of oppression and resistance, this book covers a myriad of the African American experience, from the African roots of “Gumbo Dancing” to contemporary Black politics. Intentionally interdisciplinary, this book features scholars from diverse fields such as art history, education, religion, history, military studies, music, and public health. The essays in this book are designed to introduce undergraduates and the general public to the historical and contemporary issues surrounding African American studies, as well as to provide fresh insights into traditionally neglected topics.

<sup>1</sup> B.T. Dill, “The dialectics of Black womanhood,” *Signs: Journal of Women in Culture and Society*, 4, (1979): 543-555.

<sup>2</sup> E. Boris & P. Bardaglio, “Gender, race, and class: The impact of the state on the family and the economy, 1790–1945,” in *Families and work*, ed. Naomi Gerstel and Harriet Engel (Philadelphia, Pa.: Temple University, 1987).

<sup>3</sup> Jacqueline Jones, *Labor of Love, Labor of Sorrow: Black Women, Work, and the Family, from Slavery to the Present* (New York, NY: Basic Books, 2010).

<sup>4</sup> A. Kessler-Harris, *Women Have Always Worked: An Historical Overview*. Old Westbury (NY: Feminist Press; New York: McGraw-Hill, 1981), 83.

<sup>5</sup> Herbert G Gutman, *The Black family in slavery and freedom, 1750-1925* (New York: Vintage Books, 1976)

<sup>6</sup> Maryemma Graham, ed., *On Being Female, Black, and Free: Essays by Margaret Walker, 1932-1992* (Knoxville: University of Tennessee Press, 1997).

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## 1.2: Concepts of Beauty - Black and White Connotations

Norman W. Powell

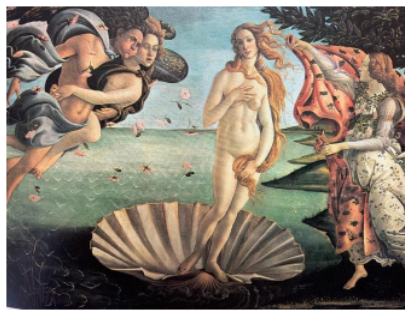
Eastern Kentucky University

“Color is neutral. It is the mind that gives it meaning.”<sup>1</sup> — Roger Bastide

### INTRODUCTION

This chapter explores the origins of Western standards of beauty and the related connotations of the colors black and white, particularly interrogating how the color black came to be associated with ugliness and the color white became associated with beauty. These associations have come from such disparate areas as Classical art, Biblical interpretation, historical accounts, fashion trends, and popular culture. This chapter reexamines why the relationship between African Americans and White Americans has historically been so complicated and volatile. It also analyzes the history of discrimination against people of African descent and why, based on biblical interpretations, devout Christians, Muslims, Jews, and other religious populations have supported African slavery. Religion has always played a prominent role in the evolution and the development of ideas, attitudes, and behaviors of humankind, including social constructions of color. According to Nina G. Jablonski, “Associations of light with good and darkness with evil were common in classical and early Christian culture and tended to dominate perceptions of other peoples with different skin pigmentations.”<sup>2</sup> In Christian theological teaching, the color white has been historically associated with innocence, purity, and virtue (God). The color black has been associated with evil, death, and darkness (the devil). This symbolic use of the colors of white and black has provided Christianity with a powerful means of identifying and recognizing good and evil.<sup>3</sup> This light and dark colorism evolved over time and became associated with people as a result of the expansion of commercial interchange between countries in Europe, Asia, and Africa, “linking blackness with otherness, sin and danger... [into] an enduring theme of medieval, Western and Christian thought.”<sup>4</sup>

Figure 1. Sandro Botticelli, *The Birth of Venus*, 1485, tempera on canvas, 172.5 x 278.5 cm, Florence, Galleria Degli Uffizi. Accessed October 30, 2019. <https://www.uffizi.it/en/artworks/birth-of-venus>



“Western origins of the establishment of the standards of beauty,” according to Sharon Romm, “began around 2,400 years ago in Greece and Rome.”<sup>5</sup> Similarly, Antonio Fuente del Campo noted that “The ancient Greeks believed that a beautiful face was defined in terms of a harmonious proportion of facial features.”<sup>6</sup> These Greek and Roman standards of beauty have been universally transmitted through the ages. Greek statues eloquently expressed and confirmed the aesthetics of the face and the body. Some other important characteristics of beauty, according to the Greeks, included a straight nose, a low forehead for the look of youth, perfect eyebrows that formed a delicate arch just over the brow bone, and perhaps the most important standard of beauty, the color of hair. Blonde hair was the most prized and highly valued.<sup>7</sup>

Figure 2. Raphael, *Madonna in the Meadow*, 1505-1506, oil on panel, 3' 8 ½" x 2' 10 ¼", Vienna, Kunsthistorisches Museum. Accessed October 30, 2019. <https://www.khm.at/objekt-datenbank/detail/1502/>



The Romans continued to reinforce and build upon the standards of beauty established by the Greeks. During the Middle Ages, beauty standards for women were clearly defined. Hair was to be blonde and fine like thin golden strands.<sup>8</sup> If one's hair was not naturally blonde, it was to be dyed or bleached. Regarding the eyes, a woman with grey eyes was considered to be especially beautiful. In the fifteenth century, during the Italian Renaissance, concepts of beauty standards evolved into new levels of expression. During this period of artistic innovation, standards of beauty for women and men became universally imprinted in minds throughout the known world. Important vehicles for spreading this new level of beauty criteria were the explosion of paintings and sculptures by the classic Renaissance artists such as *Madonna of the Meadows* by Raphael (1481), *The Last Supper* by Leonardo Da Vinci (1495-98), and *Birth of Venus* by Sandro Botticelli (1482). The above painting, *The Birth of Venus* by Botticelli, is an example of a Renaissance illustration of the female standard of facial beauty. As these paintings reveal, “Beauty is no quality in things themselves: It exists merely in the mind which contemplates them; and each mind perceives a different beauty.”<sup>9</sup>

The works of the Renaissance masters established standards of beauty for the centuries that followed.<sup>10</sup> Artistic standards of beauty that related to Black and White colorism, was not only applied to human characters, but also to artistic representations of Christ. Scholars have described how many of those early Western painters intentionally began a “whitening or bleaching” process in their artistic renderings of Christ.<sup>11</sup> This effort gradually changed painted images of Christ in the Western world from a Semitic to an Aryan man. It was important that images and representations of the Son of God not be depicted as exuding Blackness or darkness. This gradual “Aryanization of Christ” was consistent with the evolving respective negative and positive associations with the colors of black and white.<sup>12</sup>

Figure 3. Leonardo Da Vinci, *The Last Supper*, 1498, tempera and oil on plaster, 15' 1" x 29' 0", Milan, Santa Maria delle Grazie. Accessed October 30, 2019. [https://cenacolovinciano.vivaticket.it/index.php?wms\\_op=cenacoloVinciano](https://cenacolovinciano.vivaticket.it/index.php?wms_op=cenacoloVinciano).



*The Last Supper* by Leonardo Da Vinci is an example of classic art in which Christ is depicted with blond hair. The initial dark hair and beard became light or blond. The eyes became a light blue.

In the sixteenth century during the era of Queen Elizabeth I, women had their own concept of beauty. The face of the idealized woman of beauty was a pale white. They plucked their eyebrows and also used white lead as facial makeup to make them appear angelic. Some women even became ill and died as a result of putting the white lead on their skin to make it lighter. Skin that was tan or dark was not considered to be attractive because it was an indication that one was poor and worked outside in the fields. There were two primary factors that greatly influenced popular attitudes associated with the colors black and white. The oldest of these factors was the prevailing societal preferences for people with pale, light skin. This preference for lighter skin was based on the belief that it was visual confirmation that these individuals were not field workers, peasants, or slaves.<sup>13</sup> The second factor that

had a powerful impact on the preference for white over black was the widespread symbolic colorism reinforced by Christianity and other religions. The Christian associations with the color white were purity and virtue, and associations with the color black were evil and sin.<sup>14</sup> Since the Middle Ages, Western culture and practices have been fairly consistent in attitudes toward light skin. Light skin continues to be considered beautiful and dark skin considered less attractive.<sup>15</sup>

## THE CURSE OF HAM

Perhaps the most significant influence on universal attitudes and negative perceptions of people of color is the biblical story of the “Curse of Ham” found in the King James Version (1611) of the Bible in Genesis 9:18-27. The event occurs after Noah and his three sons and their families have left the ark after the Great Flood. Noah’s three sons were Shem, Ham, and Japheth. One day, Noah became drunk from wine made from grapes grown in his vineyard. He fell asleep nude on the floor in his tent. Ham’s two brothers, Shem and Japheth, turned away and did not view their father’s naked body. Ham refused to turn away and saw Noah drunk and naked. Shem and Japheth took a garment, put it on their shoulders, and backed into the tent. They covered Noah with the garment without looking at their father’s nude body. After Noah later awoke and became aware of what Ham had done, he pronounced the biblical curse, “Cursed be Canaan; the lowest of slaves shall he be to his brothers.”<sup>16</sup>

Historically called “The Curse of Ham,” Noah’s curse was actually directed at Canaan, who was the son of Ham. Noah then blessed Ham’s two brothers, Shem and Japheth. It was after this event that the three sons of Noah went with their families to populate the entire earth. Canaan and his family traveled to settle in the area of the world that is now the continent of Africa. One of Ham’s brothers (Japheth) went to settle in the area that is now Europe, and the other brother (Shem) went to settle with his family in the area known as Asia.

Noah’s statement that Canaan would be the “lowest of slaves” to his two brothers became universally interpreted as an eternal affliction of servitude by God. The Curse of Ham was widespread throughout Europe and eventually spread to America. The Christian Bible does not mention skin color in the story of Noah’s curse, but the conflating of Black skin color with the punishment of eternal servitude later became combined with the original biblical interpretation of the Curse of Ham. The text of the biblical story was translated over centuries by Muslim, Jewish, and Christian writers.

According to rabbinical sources (writings in the Hebrew language by Jewish rabbis during the Middle Ages), another significant component of the Curse of Ham story emerged. In the Hebrew interpretation, all those on Noah’s ark during the flood were prohibited from engaging in sexual intercourse. Ham did not obey this mandate and had sex with his wife. He was then punished by God and his skin was turned black. This rabbinical version of the Curse of Ham did not include slavery or servitude, as did the biblical version.<sup>17</sup> Though these were two separate interpretations of the Curse of Ham account, over time, the distinctions were often not noted by other writers and religious leaders.<sup>18</sup>

In the early Muslim interpretation of the Curse of Ham story, Ham was turned black by God, but was not cursed with eternal servitude.<sup>19</sup> When ancient Greeks and Romans first encountered Black Africans, they devised various theories to explain the dissimilarity of the Africans’ dark skin color, which became universally accepted in Greece and Rome and throughout much of the known world. These environmentally determined theories postulated that populations living in the southern areas of the world were burned dark by the sun. Those who lived in the northern areas were pale due to the lack of sunlight. Those living in the middle regions, the Greeks and later the Romans, had skin color that was “just right.”<sup>20</sup>

## THE EMERGENT DEFINITION OF AFRICANS AS THE “OTHER”

The Tao de Ching set perceptions of beauty in Chinese philosophical and religious tradition: “When people see some things as beautiful, other things become ugly. When people see some things as good, other things become bad.”<sup>21</sup> During the medieval times, Greco-Roman “accounts of the ‘monstrous races’ exhibit[ed] a marked ethnocentrism which made the observer’s culture, language, and physical appearance the norm by which to evaluate all other peoples.”<sup>22</sup> As a result of expanding exploration and commercial interaction beyond the borders of Europe, knowledge of other races and cultures became widespread. The inhabitants from areas in the world such as Africa, Ethiopia, Albania, China, and India became known later to Europeans in the nineteenth century as “The Other.”<sup>23</sup>

The physical appearances, behaviors, languages and customs of these diverse populations were viewed as alien by Medieval Europeans. Non-European populations were mistakenly considered very different from the populations of Medieval Europe. The Roman author and naturalist philosopher, Pliny the Elder (23-79 CE), and other writers such as Philo of Alexandria (20 BCE-50 CE), included non-European populations among the groups that became referred to as “monstrous races” due to their marked differences.<sup>24</sup> Leo Africanus, a pre-colonial Muslim diplomat and traveler born in Granada, Spain, was renowned throughout Europe and the known world for his book *Description of Africa*. The work was highly regarded by academicians and scholastic

communities in all of Europe. The book focused on the people and geography of North and West Africa and was based on the many observations and trips made by Africanus to those areas of the world. His vivid description of Africans “brought the African other to the popular consciousness of those that never left Europe.” Africanus described the people as engaging in criminal and “most lewd practices” all day long with “great swarms of harlots among them,” “neglecting all kinds of good arts and sciences,” and “continually liv[ing] in a forest among wild beasts.”<sup>25</sup> The descriptions of Africans in the early Greek writings, centuries prior to Leo Africanus’ book, were equally negative and pejorative. Very few Europeans of that era had ever traveled to foreign and distant areas of the world, such as Africa. Africanus’s published descriptions of Africa and Africans emerged as the primary source of information about the continent and its people for approximately 400 years.<sup>26</sup> His work became extremely popular, widely read, and noted for its scholarship and credibility. The fact that the book was also translated into various European languages greatly enhanced its broad readership and wide distribution around the continent of Europe and beyond.

## JUSTIFICATION FOR AFRICAN SLAVERY

Color was an instrument of justifying slavery in the Americas. The Portuguese and the Spanish were among the first to bring African slaves to the Americas. In 1542, the enslaving of indigenous Indians in its New World territories was made illegal by the government of Spain, an action that greatly expanded and facilitated the primary use of Africans in the trans-Atlantic slave trade in North America.<sup>27</sup> As Davis stated, “It was not until the seventeenth century that...New World slavery began to be overwhelmingly associated with people of Black African descent.”<sup>28</sup> According to Nathan Rutstein, “In all of the original 13 colonies, there was the prevailing belief among whites that the Caucasian race was not only superior to the African races, but that Africans were part of a lower species, something between the ape and the human.”<sup>29</sup>

It is perhaps difficult to comprehend how the United States, founded on the principles of liberty, democracy and Christian values, could establish a system as inhumane as slavery. It becomes more understandable with the historical context that Black skin and slavery were considered to be a curse from God. Although slavery was driven by economic need, race and theology were used to justify it. According to Goldenberg, the Bible was used as justification for slavery: “...the Bible...consigned blacks to everlasting servitude...[and] provided biblical validation for sustaining the slave system.”<sup>30</sup> David Brion Davis has written extensively about the impact of the Curse of Ham on slavery and attitudes toward African Americans in the antebellum era. Davis stated that “the ‘Curse of Ham’ was repeatedly used as the most authoritative justification for ‘Negro slavery’ by nineteenth-century Southern Christians, by many Northern Christians, and even by a few Jews.”<sup>31</sup>

## HISTORICAL CHALLENGE TO ATTITUDE CHANGE

Historically, the relationship between African Americans and White Americans has been complicated and volatile. While a number of underrepresented groups in America have had their various experiences with prejudice, mistreatment, and discrimination, the African American experience has been unparalleled. The attitudes toward Blackness and African Americans that have evolved over centuries have become deeply rooted in the culture and resulted in harm all around: “it wasn’t only white children who were influenced...it was drilled into the cerebrums and hearts of children of color as well, planting in them the seeds of inferiority.”<sup>32</sup> It is doubtful that “the vast population of whites and blacks in the United States comprehends the extent to which we have been equally affected by this extensive negative journey we have shared.”<sup>33</sup> Europeans brought the first group of enslaved Africans to what would become the United States in 1619.<sup>34</sup>

Figure 4. Norman Powell, “Historical Challenges to Attitude Change,” PowerPoint Presentation, 2001. In possession of author.

Historical Challenges to Attitude Change		
• 1619 - Africans arrive in Jamestown, VA		
<b>(bondage/ slavery)</b>	<b>Based on Black inferiority to Whites</b>	
• 1865 - 13 <sup>th</sup> Amendment legal freedom of slaves		246 yrs.
<b>(segregation)</b>	<b>Based on Black inferiority to Whites</b>	
• 1896- Plessey Versus Ferguson		31 yrs.
<b>(segregation)</b>	<b>Based on Black inferiority to Whites</b>	
• 1954- Brown Versus the Board of Education		58 yrs.
		<b>335 yrs.</b>
2019 -1954 = 65		

According to Hine, Hine, and Harrold, “the precedent for enslaving Africans” was set in the British sugar colonies during the seventeenth century. An economy that initially depended on the labor of White indentured workers evolved into a system that became primarily dependent on African slave labor. This economic dynamic and demand stimulated the push for the mass enslavement of Africans.<sup>35</sup> From the time the first Africans arrived in Jamestown, Virginia, in 1619, until 1865, the relationship was based on African inferiority to White superiority. That was a period of 246 years in which negative attitudes and practices toward African Americans became institutionalized and psychologically embedded.<sup>36</sup>

The 13th Amendment to the U.S. Constitution was passed in 1865, making slavery illegal in the nation. Segregation emerged as the public policy that continued the relationship and discriminatory practice of White superiority and Black inferiority. The *Plessy v. Ferguson* U.S. Supreme Court ruling posed a prominent legal challenge to the practice of segregation of the Black and White races. The justices of the court ruled in favor of upholding the discriminatory policy. The practice of White superiority was reaffirmed by the nation’s highest court for another 58 years. In 1954, civil rights activists and other groups led by the National Association for the Advancement of Colored People challenged the practice of segregation in the public schools. The decision of the U.S. Supreme Court was historic. It reversed the *Plessy v. Ferguson* decision and made segregation in public schools unconstitutional. *Brown v. Topeka Board of Education*, known for its “separate but equal” finding, laid the groundwork for future legal decisions that were to make illegal the practice of segregation in institutions throughout the nation.

From 1619 to 1954, the relationship between Blacks and Whites was based on White superiority and Black inferiority. This was the relationship between these two groups for 335 years. The critical factor that determined one’s group membership was the colors of black and white. It has been only sixty-five years since the U.S. Supreme Court ruled that segregation was unconstitutional. Clearly it has been and will continue to be a formidable challenge to reverse attitudes and practices over 65 years that have been in the process of institutionalization for 335 years.

The colorism against blackness still persists. Nina G. Jablonski stated, “The single most powerful factor reinforcing the preference for lightness in the last 150 years has been the dissemination of images in the popular media.”<sup>37</sup> For example, Josh Turner’s “The Long Black Train,” a popular song on country music radio that is also sung in churches, contains negative associations with the color black that are still widespread. The melody is beautiful, and the lyrics include spiritual references. A closer examination of the words and the messages shows that the song continues to reinforce and spread the negative connotations of the color black that began hundreds of years in the past. The song warns the listeners to stay away from and avoid that long “black” train, if they want to be saved and go to heaven. It also goes further to state that the person driving the train is the devil:

Cling to the Father and his Holy name,  
And don't go ridin' on that long black train.  
I said cling to the Father and his Holy name,  
And don't go ridin' on that long black train.  
Yeah, watch out brother for that long black train.  
That devil's drivin' that long black train.<sup>38</sup>

## AFRICAN AMERICAN SELF-DETERMINATION AND REJECTION OF WHITE CHARACTERIZATIONS

Lisa E. Farrington stated, “African men have been portrayed in Western high art and popular culture as brutish; African women as lewd; and for much of Western history women in general have been characterized as submissive.” Farrington continues to make the point that depictions of Africans and women in Western historic records have been grossly misconstrued.<sup>39</sup> Since slavery was first legalized in Massachusetts in 1641, African Americans have protested and fought against racism, brutality, discrimination, and injustice. Over these many decades, countless courageous African Americans have emerged to challenge the formidable systems of institutionalized racism and flagrant double standards. Individuals like Sojourner Truth, Frederick Douglass, Ida B. Wells, W.E.B. DuBois, Malcolm X, Fannie Lou Hamer, and Martin Luther King, Jr. waged legendary protests against racism, violence, and injustice. Each took leadership responsibility to speak truth to power, to put their lives in jeopardy, and to fight for African American legal and social liberation.

Another leader, who arose during the 1920s, a decade of rising Black Pride, was Marcus Garvey. With over one million members, Garvey’s Universal Negro Improvement Association (UNIA) was one of the largest Black organizations in American history. As both a Pan-African and a Christian, Garvey developed interest in the Ethiopian Orthodox Church. “In addition to urging Blacks to Africanize God,” writes scholar Darren Middleton, “Garvey advised all descendants of slaves brought to the New World between the fourteenth and nineteenth centuries to go ‘back to Africa.’”<sup>40</sup> An ancient work of religious art by fifteenth century Ethiopian

painter Frē Seyon (see Fig. 5) exemplifies a distinctly African brand of Christianity and image of the Holy Mother and Child that attracted Garvey. Clearly, this piece is in direct contrast to the classic GrecoRoman standards and renderings of members of the Holy Family by Western Christian artists.

Figure 5. Frē Seyon, *Diptych with Mary and Her Son Flanked by Archangels*, Fifteenth Century, tempera on wood, left panel: 8 7/8" x 7 13/16" x 5/8", Baltimore, The Walters Art Museum. Accessed October 30, 2019.

<https://art.thewalters.org/detail/5751/diptych-with-mary-and-her-son-flanked-byarchangels-apostles-and-a-saint/>



The 1960s and the 1970s were eras of significant activism in the push for African American political, social justice, pride, and equality. Black Power and Black Nationalism contributed to the powerful sense of Black consciousness. One of the significant results of these movements was the African American acceptance of their Blackness. The color “black,” which had the historic connotations of “evil” and “ugliness,” was now deemed to be “beautiful.” Tanisha C. Ford writes about Black college students’ adoption of “soul style” during the Civil Rights and Black Power Movements, not only from a fashion perspective but also in a transformation in attitudes about their identity. Ford makes the point that Black college students embraced their Blackness and aimed to change the negative connotations of the color black: “Dissociating blackness from ugliness, they were actively celebrating the beauty of having dark skin and tightly coiled hair.”<sup>41</sup>

Another important impact of these movements was the African American acceptance and identification with Africa and their African roots. There was an explosion of initiatives, activities, and projects that expressed and advocated Black pride and consciousness.

In the 1960s and 1970s, the wearing of African clothing and jewelry became very popular, and the Black Pride Movement was demonstrated and expressed in almost all aspects of daily life, from African clothing and jewelry to the “Afro” hairstyle among African Americans and even with some Whites. The 1960s and 70s in the United States, during those activist years of Black Pride and Black Power, were times when African Americans were able to make the statement that they would no longer be defined by White standards and by White culture. The rejection of White standards of beauty is a demonstration of the “Black is Beautiful” movement.<sup>42</sup> Carson, Lapsansky-Werner, and Nash stated it best: “Black identity was no longer imposed by a Jim Crow system, but African Americans could now choose to identify themselves with their rich history of struggles against racial barriers.”<sup>43</sup> The success of African fashion designers, such as Yodit Eklund, suggests that Black identity and beauty standards can appeal to a global marketplace while it can also be politically and socially conscious.<sup>44</sup>

## CONCLUSION

This chapter has focused on historic standards of beauty and origins of negative connotations of the colors black and white. Western beauty standards have developed over many centuries. The early Greeks and Romans played a significant role in establishing the initial standards that are still recognized throughout today’s world. The African American people and their struggle for liberation have established their own standards of beauty and positive connotations for the color black. Some of the most notable conclusions about this analysis include, but are not limited to, the concept that beauty is a social construct. Another is that the colors black and white are also constructs with associated meanings and connotations that have been passed down for many centuries. The negative and positive connotations of these two colors have been widely spread and shared through numerous means. Powerful avenues for the universal spread of these connotations and standards have included the artistic works of classic Greco-Roman artists, biblical and other religious sources, popular music, literature, and numerous other communication means.



With the perpetual advances in media platforms and communication technology, the spreading and sharing of information continues to grow at a phenomenal level and pace. The ability to determine what information is accurate is becoming an increasingly greater challenge. The chapter has provided some history and insights into some of the powerful consequences related to associating negative and/or positive associations to people and colors. Regarding the connotations associated with the colors black and white, it is important to keep in mind that “Color is neutral. It is the mind that gives it meaning.”<sup>45</sup>

### Discussion Questions

1. Using your readings along with life experiences, describe how and why racism has continued to exist and flourish in the United States up to this time. Provide possible solutions to the problem, and evaluate whether or not it can be resolved.
2. At different points in history, how have devout Christians, Muslims, Jews, and other religious populations actively supported African slavery?
3. Consider the use of black and white as colors of everyday objects and in formal wear and discuss the implications of such color choices. For example, why is a wedding dress usually white and not black? List and analyze other common uses of the colors.

### Writing Prompt

In the *Brown v. Topeka Board of Education* Supreme Court case, the NAACP lawyers utilized the results of an experiment in which young Black girls were asked to choose between Black and White dolls. Based on your reading, analyze how historic standards of beauty factored into the monumental decision of the U.S. Supreme Court to reverse the *Plessy v. Ferguson* decision of 1896. Using the lyrics from the song “Long Black Train,” discuss and describe the use of the color black and some of the negative associations utilized with the black train metaphor that could be ascribed to African Americans in the song.

<sup>1</sup> Roger Bastide, “Color, Racism, and Christianity,” *Daedalus*, 96:2 (Spring 1967), 312.

<sup>2</sup> Nina G. Jablonski, *Living Color: The Biological and Social Meaning of Skin Color* (University of California Press, 2012), 314.

<sup>3</sup> Bastide, 312-27.

<sup>4</sup> Jablonski, 157-159.

<sup>5</sup> Sharon Romm, “Art, Love, and Facial Beauty,” *Clinical Plastic Surgery*, 14:4 (October 1987), 579-583.

<sup>6</sup> Antonio Fuente del Campo, “Beauty: Who Sets the Standards?” *Aesthetic Surgery Journal* (May/June 2002), 267-268.

<sup>7</sup> Romm, 579-583.

<sup>8</sup> Ibid.

<sup>9</sup> David Hume, *Essays: Moral, Political and Literary* (London: William Clowes and Sons, 1904), 234.

<sup>10</sup> Hugh Honour and John Fleming, *A World History of Art* (London: Macmillan, 1982), 357.

<sup>11</sup> Bastide, 315.

<sup>12</sup> Alison Gallup, Gerhard Gruitrooy, and Elizabeth M. Wiesberg, *Great Paintings of the Western World* (Fairfield, Connecticut: Hugh Lauter Levin Associates, Inc., 1997), 107.

<sup>13</sup> Jablonski, 157.

<sup>14</sup> Jablonski, 158.

<sup>15</sup> David Brion Davis, *The Curse of Ham: Race and Slavery in Early Judaism, Christianity and Islam* (New Jersey: Princeton University Press, 2003), 90.

<sup>16</sup> Gen. 9:18-27 (KJV).

<sup>17</sup> David M. Goldenberg, *Black and Slave: The Origins and History of the Curse of Ham* (Berlin/Boston: De Gruyter, 2017), 19.

<sup>18</sup> Ibid.

<sup>19</sup> David Brion Davis, *Inhuman Bondage: The Rise and Fall of Slavery in the New World* (New York: Oxford University Press, 2006), 69.

<sup>20</sup> Goldenberg, 29.

- <sup>21</sup> Alan Watts, *What is Tao?* (Novato, California: New World Library, 2000), 33.
- <sup>22</sup> Goldenberg, 29.
- <sup>23</sup> John Block Friedman, *The Monstrous Races in Medieval Art and Thought* (New York: Syracuse University Press, 2000), 26.
- <sup>24</sup> Goldenberg, 47.
- <sup>25</sup> Leo Africanus, *The History and Description of Africa*, trans. John Pory, ed. Robert Brown, 3 vols. (London: Hakluyt Society, 1896), 97.
- <sup>26</sup> Tom Meisenhelder, “African Bodies: ‘Othering’ the African in Precolonial Europe,” *Race, Gender & Class*, 10:3 (2003), 103.
- <sup>27</sup> Marable, Manning, Nishani Frazier, and John Campbell McMillian, *Freedom on My Mind: The Columbia Documentary History of the African American Experience* (Boston: Bedford/St. Martin’s, 2003) 15.
- <sup>28</sup> Davis, *Inhuman Bondage*, 54.
- <sup>29</sup> Nathan Rutstein, *Racism: Unraveling the Fear*, (Washington, DC: Global Classroom, 1997), 47-48.
- <sup>30</sup> Goldenberg, 1.
- <sup>31</sup> Davis, *Inhuman Bondage*, 66.
- <sup>32</sup> Rutstein, 52.
- <sup>33</sup> Norman Powell, “Confronting the Juggernaut: Establishing Pro-Diversity Initiatives at Institutions of Higher Learning,” in Sherwood Thompson, ed., *Views from the Frontline: Voices of Conscience on College Campuses* (Champaign, Illinois: Common Ground Publishing, 2012) 15.
- <sup>34</sup> Davis, *Inhuman Bondage*, 124.
- <sup>35</sup> Darlene Clark Hine, William C. Hine, and Stanley Harrold, *African-American History* (Upper Saddle River, New Jersey: Prentice Hall, 2005), 54-55.
- <sup>36</sup> Rutstein, 51-52.
- <sup>37</sup> Jablonski, 158.
- <sup>38</sup> Josh Turner, “Long Black Train,” track 1 on *Long Black Train* (2003; Nashville: MCA), compact disc.
- <sup>39</sup> Lisa E. Farrington, *Creating Their Own Image: The History of African American Women Artists* (New York: Oxford University Press, 2011), 3.
- <sup>40</sup> Darren J.N. Middleton, *Rastafari and the Arts: An Introduction* (New York: Routledge, 2015), 8.
- <sup>41</sup> Tanisha C. Ford, *Liberated Threads: Black Women, Style, and the Global Politics of Soul* (Chapel Hill: University of North Carolina Press, 2015), 102.
- <sup>42</sup> Ford, 98.
- <sup>43</sup> Clayborne Carson, Emma J. Lapsansky-Werner, and Gary B. Nash, *The Struggle for Freedom: A History of African Americans, second edition* (Upper Saddle River, New Jersey: Pearson, 2010), 563.
- <sup>44</sup> Ford, 188.
- <sup>45</sup> Bastide, 312.

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## 1.3: Gumboot Dancing and Steppin' - Origins, Parallels, and Uses in the Classroom

Nicola F. Mason

Eastern Kentucky University

### INTRODUCTION

South African gumboot dancing holds similar origins and parallel characteristics with African American Steppin'. This chapter includes a brief history of South Africa as it relates to its influence on gumboot dancing along with a personal account of the author's own experience of South Africa's transition from Apartheid to Democracy. The influence of gumboot dancing on African American Steppin' is discussed in reference to overlapping styles and practices. Further discussion on the uses of these two contemporary Black cross-continental dance styles are presented as a tool for P-14 educators for exploring African music, developing culturally sensitive listeners, and connecting students with the sonic power and relevance of these unique and historically rich dance forms. An original gumboot dancing and Steppin' lesson plan that can be adapted for various ages is included toward the end of the chapter as well as a suggested list of additional resources for self-study.

### A HISTORY OF GUMBOOT DANCING

The precise origins and influences of gumboot dancing are as diverse as the multitude of ethnicities that it represents. The uniquely South African contemporary dance form is more commonly known by its traditional name, *isicathulo* (phonetically pronounced eese-ca-too-lo) which means "shoes." The introduction of shoes by missionaries to native South Africans is a convincing interpretation of the origin of the term because precolonial dance was traditionally performed without foot wear. But the most widely accepted birth of the term is in reference to the gumboots worn by miners in the gold and diamond mines of South Africa in the late 1800s.

In South Africa, the discovery of gold in 1886 led to significant political and economic changes in the country. Immigrants flocked to the mining areas, which produced over 25 percent of the world's gold.<sup>1</sup> The South African government ruled by a White minority responded to the threat of an emerging stable Black urban population by enacting the 1913 Natives Land Act, which limited the amount of land that Black people could own. Many Black people left their villages to work in the mines and since permanent urban residence was forbidden, they lived in mining bunkers returning home only at the completion of their contracts or for family events such as weddings and funerals. The mining culture was strictly governed and highly segregated. Individual ethnicities were housed within the same unit, fueling the internal division between the various races and ethnicities.

In an attempt to homogenize the wealth of cultural diversity represented by the Black male mine workers who traveled from various provinces in South Africa and neighboring countries to work in the mines, all symbols of their cultural heritage, including clothes and jewelry, were replaced with uniform overalls. Gumboots, or Wellington rainboots as they are often referred to, were issued to workers to protect their feet from the wet and potentially hazardous working conditions. The use of traditional languages was restricted in the mines, and as a means of communicating underground in the mines, workers created rhythmic patterns with their feet by stomping and slapping their gumboots.<sup>2</sup> This practice would usually go unnoticed by the mine bosses who vigilantly monitored miners' productivity.

Gumboot dancing evolved from its original intent of communication to a widely celebrated social dance form performed during workers' free time. Unlike many other traditional African dances, gumboot dancing includes the use of footwear. Its unique style drew from the traditional dances of the many ethnicities of miners who worked in the mines, especially in and around the city of Johannesburg. Johannesburg is commonly referred to as *Egoli*, the City of Gold because of its rich mining culture that has spanned across two centuries. Gumboot dancing soon became a blend of various tribal influences including Bhaca, Yao, Zulu, Xhosa, and many more.<sup>3</sup> The combined influences became a form of cultural expression as well as a symbol of solidarity between the mine workers who endured harsh working conditions under White supremacist rule.

Mining executives later began to support gumboot dancing as a form of competitive dance permitted for entertainment and recreational purposes, especially for tourists and visitors. Competitive gumboot dancing contributed significantly to the transformation of the dance style from social dancing to complex, highly structured dance routines often performed in specially created arenas. By the 1930s gumboot dancing had evolved from its original form of communication into a formal activity that shaped the shared cultural identity of various ethnic groups within the mines.

Because gumboot dancing was taught experientially through word of mouth by miners who travelled back to their communities, it lent itself to rapid evolution and continues to represent a very organic, ever changing dance style. But unlike other dance styles that

are well documented, the scarcity of primary source materials documenting the evolution of gumboot dancing from its inception in the late 1800s to today has significantly influenced the limited number of published sources on the topic. And the absence of many authentic notational or video archives of traditional gumboot dancing also limits the accounts of its evolution. The earliest published works that include descriptions of gumboot dancing were recorded by Hugh Tracey, one of African music's most prolific ethnomusicologist. A British immigrant to South Africa, Tracey produced countless recordings of traditional African music dating back as far as 1929. In 1954, he founded the International Library of African Music (ILAM) in Grahamstown, South Africa, known as "one of the world's greatest repositories of African music. A research institution devoted to the study of music and oral arts in Africa, it preserves thousands of historical recordings going back to 1929 and supports contemporary fieldwork."<sup>4</sup> According to Tracey, "Zulu men, particularly from the southern part of Natal, have developed a kind of step dance which, nowadays is performed in Wellington gumboots from which the dance derives its name."<sup>5</sup>

Since its first appearance in the late 1800s, gumboot dancing has evolved to include instrumental accompaniment, singing, and various modifications to boots and attire that include noise makers and other sounds. Today's gumboot dancing is still performed in gumboots and is a highly energetic, fast-paced dance form that relies heavily on synchronous foot stomping in combination with thunderous boot slapping and powerful hand clapping to create pulsating rhythms. It is an amalgamation of language, music, and dance that still continues to evolve.

The musical characteristics of gumboot dancing include inobtrusive changing meters, accents, and polyrhythms that are performed through imitation, improvisation, and call-and-response. Synchronicity, precision, and speed are the primary visual characteristics of gumboot dancing, which is always performed in dance troupes. Traditionally, gumboot dancing was a male-dominated dance form performed without instrumental accompaniment. Both traditional and contemporary gumboot dancing include multiple dancers, moving together as one, in quick response to a leader who usually calls out various commands. Improvisations by individual dancers is common practice in any gumboot dancing performance and highlights the strength and virtuosity of dancers.

Unlike the first dancers in the mines of South Africa, gumboot dancing is no longer restricted by place, purpose, or person. It can be found on school playgrounds, street corners, sports events, and concert stages around the world. It has transcended its original intent of communication to become a highly complex and appreciated dance style. And it is no longer restricted to Black males and is performed by females as well as people from various races and ethnicities. Several prominent musicians including Johnny Clegg and Paul Simon have used gumboot dancing in their musical performances. The rich symbolism of gumboot dancing effectively communicates the pluralistic society from which it was born as well as the social and political changes in the country of its origin.

## BRIEF HISTORY OF SOUTH AFRICA

A deeper understanding of the evolution of gumboot dancing and the musical traditions that surround it requires a brief contextualization of key historical, political, and social events in South Africa's history that influenced gumboot dancing's presence on the world stage today.

*On April 27, 1994, I stood with my mother in the election line that wrapped around the circumference of the sports stadium near our home in Port Elizabeth, South Africa. Too young to vote, I was still inherently aware of the significance of the day and the historical impact it would have on every aspect of my daily life in South Africa. On May 10, 1994, Nelson Mandela (known by his native name, Madiba, "father") was sworn in as South Africa's first Black president and so began the transition from apartheid to a fully democratic government. The years following would bring remarkable change both to the social landscape and political climate of the country. Racial reconciliation from the previous apartheid regime was seen in every aspect of South African life, especially the arts. At the grassroots level, for me as a White middleclass South African girl, I would share a school desk with students from a variety of ethnic backgrounds for the first time. I would learn native languages unfamiliar to my colonial English ear and I would be exposed to music and dance that would give birth to a new coterie of styles and rhythms.*

*Years later, as a first-year music teacher, I was challenged by the high school general music curriculum to include gumboot dancing in my instruction. My postapartheid college music education saw significant revision to all content areas, but music education still centered around Western art forms with little preparation to teach traditional African music to my diverse student population. So, I did what any good teacher would do: I took to the streets of my hometown to observe and document gumboot dancing in its authentic and varied settings, and my interest began to flourish. It would be another ten years, my departure from South Africa to the United States, and my observance of African American Steppin' before I began to make clear musical, visual, and historical connections between gumboot dancing and Steppin'.*

In many ways, gumboot dancing was a symbol of and foreshadowing for Apartheid, a system of oppressive racial segregation implemented between 1948 and 1994 in South Africa by the ethnic White minority who ruled over the Black majority with fear and tyranny. Early Gumboot Dancing represented the defiance of Black people over White totalitarian rule. The forceful movements of dancers exemplified Black South Africans' fight for equal rights and cultural identity. Contemporary gumboot dancing now serves as a visual historical representation of the oppressive reality of Black South Africans' daily lives during their struggle for democracy and highlights the reconciliation of ethnic groups and crossing of cultural barriers established by political and social constructs.

For almost fifty years, apartheid succeeded in separating Blacks and Whites in almost every aspect of life. During this time, many White South Africans were unaware of the rich tradition of African music and dance largely because of the system of education that was in place. The unequal and divided system of education consisted of different education departments separated according to race, geography, and ideology, enhancing the indoctrination of White superiority over Blacks. Education was used as a tool for strengthening divisions within society during apartheid. No indigenous musical arts were included in any White school content areas. In Black schools, English was used as the primary vehicle of education, neglecting the many native languages spoken across the country and marginalizing indigenous tongues. The Bantu Education Act of 1953 reinforced inequalities by restricting knowledge and controlling intellectual development of Black children to ensure subordination through separate education systems, which included the abolishment of traditional cultural practices such as song and dance in the curriculum. Gumboot dancing was restricted to informal settlements called "townships," the playgrounds of Black schools, and with permission, in White areas like concert halls.

The implementation of economic sanctions on South Africa in the mid 1980s by foreign countries including the USA was successful in fueling the uprising to pressure the South African government to end apartheid. But sanctions had far-reaching consequences, including a resolution by the United Nations (UN) for "all writers, musicians and other personalities to boycott" South Africa. This formal recommendation continued the limited exposure of gumboot dancing with one exception, Paul Simon's *Graceland* album. Paul Simon violated the UN's cultural boycott of South Africa when he collaborated with South African musicians and recorded parts of his album in Johannesburg in 1985. The cross-cultural experimental album was a true synthesis of American and South African cultures that rejoined American music with its roots.<sup>6</sup> Many controversies surrounded the album's creation, but its release in 1986 and its success in elevating South African music and dance to the world stage is unquestionable.

In 1990, Nelson Mandela was released from Robben Island prison where he spent eighteen of his 27-year sentence as a political prisoner of anti-apartheid. This event was the beginning of a new democratic South Africa that symbolized the end of apartheid and opened doors for the arts, including the exposure of gumboot dancing, such as the 1994 visit by steppers from Alpha Phi Alpha Inc. to the Soweto Dance Theater in Johannesburg. The birth of South Africa's democracy began with several key legal and symbolic transformations. The first was the creation of a new Constitution approved by the highest court in the land, the Constitutional Court on December 4, 1996.<sup>7</sup> Prior to 1996, South Africa had adopted three previous constitutions, all of which discriminated and oppressed Black South Africans by denying them basic rights such as the right to vote. The South African Constitution includes a comprehensive list of enumerated rights governed through a parliamentary structure that allocates powers to provincial governments as well as a Constitutional court with eleven appointed nonrenewable Justices. As can be expected from a country that suffered almost fifty years of racial oppression, human rights are given prominence in the Constitution. The Constitution includes the Bill of Rights, which states that every South African citizen has the inalienable right to life, equality, human dignity, and privacy.

Symbolic transformations included the 1994 adoption of a new national flag and national anthem. As a symbol of democracy and equality, the new flag included six primary colors which began as two paths that converge into one to form a "V" shape. This symbol of unity represents the merging of many aspects of South Africa, including the adoption of eleven official languages, the recognitions and freedom of religion, and unity of the "rainbow nation" which is commonly used to refer to the immense diversity of cultures and traditions in South Africa. In the same year, President Nelson Mandela proclaimed the combination of two songs as the national anthem of the "new" South Africa. The songs included "*Nkosi Sekel' iAfrika*," written in 1897 by Black composer, Enoch Sontonga. The song was originally used as a church hymn but would later be recognized as a song of political defiance against the apartheid government. The second song was "The Call of South Africa" written by C.J. Langenhoven in 1918. The combined songs represent five of South Africa's eleven national languages, namely Xhosa, Zulu, Sesotho, Afrikaans, and English.

Lyrics	Language	English Translation

Lyrics	Language	English Translation
Nkosi sikelel' Afrika Maluphakanyisw' uphondo lwayo, Yizwa imithandazo yethu, Nkosi sikelela, thina lusapho lwayo.	Xhosa, Zulu	Lord bless Africa May her glory be lifted high Hear our petitions Lord bless us, your children
Morena boloka setjhaba sa heso, O fedise dintwa le matshwenyeho, O se boloke, O se boloke setjhaba sa heso, Setjhaba sa South Afrika - South Afrika	Sesotho	Lord we ask You to protect our nation Intervene and end all conflicts Protect us, protect our nation Protect South Africa, South Africa
Uit die blou van onse hemel, Uit die diepte van ons see, Oor ons ewige gebergtes, Waar die kranse antwoord gee,	Afrikaans	Out of the blue of our heavens Out of the depths of our seas Over our everlasting mountains Where the echoing crags resound
Sounds the call to come together, And united we shall stand, Let us live and strive for freedom, In South Africa our land	English	

The national anthem of South Africa in many ways mirrors the unique transformations of the country. Not only does the anthem combine two different songs and contain five languages, but it also begins in one melodic key and ends in another. The combination of these distinct characteristics along with the anthem’s relatable pulse, alacritous tempo, unique history, and compassionate birth have afforded it much international recognition including *The Economist’s* Best National Anthem in the World award in 2017. Many of these characteristics can be seen in gumboot dancing that commonly uses different languages, includes a variety of ethnic references in its dance sequences, and epitomizes the African spirit of *Ubuntu*, which means “togetherness.”

One of the many contributing factors of gumboot dancing’s continued exposure and prominence in South African dance culture is its significant presence in the cultural landscape of the country. Gumboot dancing can be found in all walks of life, including education. Post-apartheid education saw significant revisions along with an emphasis on traditional music and dance in schools. An Outcomes Based Education System focused on interculturalism with the premises that 1) intercultural relations are better when people are introduced to each other’s cultures in schools, and 2) education is better when presented from various perspectives, derived from culturally different social groups.<sup>8</sup> The fundamentals of education aligned with the societal values, roles, and responsibilities as stated in the new Constitution, such as the right to basic education, the right of equal access to education institutions, the right to choose the language of instruction.

*Even though many of us (teachers) were schooled in early post-apartheid South Africa, our first exposures to many indigenous art forms was out of necessity to teach it as part of the prescribed curriculum. In many cases, our students knew more than us. We relied on a combination of teacher-led research and student-based experience to explore indigenous music and dance. We made connections with similar dance forms from popular culture, including Steppin’, to help guide our own education.*

### A BRIEF REVIEW OF THE ORIGINS OF AFRICAN AMERICAN STEPPIN’

A complete historical overview of Steppin’ expands beyond the boundaries of this chapter, but the roots of Steppin’ have held claims to a variety of influences such as traditional African dance, tap dance, military behaviors, and gumboot dancing. The most widely documented birth of Steppin’ is from the founding Black African American Greek fraternities and sororities originating predominantly out of historically Black colleges and universities (HBCU) but also found at some predominantly White universities in the 1920s. According to Carol Branch, the first African American Black fraternity, Alpha Phi Alpha Inc., “trace their style of stepping to the boot dancers of South Africa...stepping is a way of honoring their African brothers who struggled under European domination.”<sup>9</sup> The Alphas of Howard University visited Johannesburg in South Africa on two separate documented trips. The first was in the 1960s when cultural exchanges included presentations of gumboot dancing.<sup>10</sup> The second was in 1994 when steppers shared their dance skills with the Soweto Dance Theater. They in turn gave lessons in gumboot dancing to members of the Alphas.

Alpha Phi Alpha Inc. was established in 1906 at Cornell University in Ithaca, New York.<sup>11</sup> Alpha Phi Alpha Inc. is historically the most widely respected Black fraternity. Well-known members include Martin Luther King Jr., Thurgood Marshall, Bishop John

Hurst Adams, Jesse Owens, and Duke Ellington. They are overseen by the collaborative organization that includes nine International Greek fraternities and sororities, the National Pan-Hellenic Council. In 1908, Howard University in Washington, D.C., followed suit by establishing several other fraternities including Alpha Kappa Alpha Inc., the first Black women's intercollegiate Greek organization founded at a Black university. Among the membership of Alpha Kappa Alpha are Edwidge Danticat, Kamala Harris, Toni Morrison, Phylicia Rashad, Ellen Johnson Sirleaf, and Wanda Sykes.<sup>12</sup>

Since their inceptions, most Black fraternities and sororities have held a long tradition of Steppin' that has expanded to include national conferences and international competitions such as the National Step League. Steppin', also known as "blocking," "hopping," or "yard steppin'," was often performed at universities in centrally located areas accessible and visible to students. The earliest documented account of "Yard Steppin'" dates back to the 1930s when it was often used as a vehicle for protest, especially during segregation, as well as a recruiting tool and point of pride for members. Black Hawk Hancock states that "African American reliance on the body as a means of expression has a long history tied to racism and economic impoverishment."<sup>13</sup> Steppin' has historically also been used as a sonic guise for the freedom of expression. Today, Steppin' is an important part of many fraternity and sorority pledging rituals, often requiring members to learn intricate signature steps representative of the fraternity or sorority's rich history. Today's Steppin' is most often found at college homecomings and step competitions. Steppin' is a fast, complex, and powerful ritual performance of group identity that demonstrates both history and innovation and combines a variety of dance styles and music alongside traditional signature steps.<sup>14</sup>

The historical and innovative nature of gumboot dancing and Steppin' are recognized by many American choreographers who acknowledge the significant contributions of the African diaspora. The 1960s Black Arts Movement category, "Black Dance," includes a blend of traditional styles alongside contemporary expressive movements which contribute significantly to the culture of dance in America today. Angela Fatou Gittens asserts, "With more awareness of the specific historical background of cultural symbols, traditional dances, music styles, and other types of visual expressivity, African Americans feel more empowered and connected to their African heritage as they make knowledgeable choices to create new versions and fusions of expressive forms based on African traditions."<sup>15</sup> Examples can be found in the educational paths that Steppin' provides as seen with the non-profit organization StepAfrika!, the "first professional company in the world dedicated to the tradition of stepping."<sup>16</sup> Founded in 1994, the company educates its audience on the historical roots of Steppin' with a focus on teamwork and cross-cultural understanding that includes the variety of influences, including Gumboot dancing.

## SIMILARITIES BETWEEN GUMBOOT DANCING AND STEPPIN'

Portia Maultsby states, "Black people create, interpret, and experience music out of an African frame of reference—one that shapes musical sound, interpretation, and behavior and makes Black music traditions throughout the world a unified whole."<sup>17</sup> Like most other dance styles, neither Steppin' nor gumboot dancing is confined to one primary influence, and limited scholarly works have been published on their evolution. However, many key elements of both dance styles share stylistic features and practices that often make them indistinguishable from each other in performance. The highly rhythmic regimentality of their routines makes it difficult not to see parallels between the two dance styles or to draw conclusions on the comparisons between their musical, visual, and political characteristics.

- **Origins**

African American Steppin' is highly influenced by traditional Subsaharan African dance styles brought to the United States through the Midatlantic Slave Trade. References to this heritage are often explicitly mentioned in step routines, and symbols of Africanism appear in colors, costumes, words, and step names such as Phi Beta Sigma's signature step, "African Step." Some say that the emphasis of rhythmic movement in Steppin' instead of rhythmic drumming was a carryover from the Black slave tradition that maintained traditional tribal rhythms out of necessity because they lacked traditional instruments such as drums. Similarly, the rhythmic movements of gumboot dancing are an amalgamation of various Subsaharan tribal dances that grew out of a need for miners from different tribes to communicate with each other while still maintaining their tribal roots and traditions of music and dance. Gumboot dancing was a unifying practice for Black South African miners who had to navigate the tribal diversities of their coworkers as well as the oppressive practices of the mining executives. Similarly, Black Greek fraternities resorted to Steppin' as a "mutual support vehicle for Black students who found themselves ostracized and discriminated against in a predominantly White environment."<sup>18</sup>

Originally, both dance styles were performed primarily by male dancers. But today, these dance styles are not restricted by gender. Gumboot dancing and Steppin' also share the uniqueness of their original performance spaces. Because both styles were essentially banned at their inception<sup>19</sup>, their performance space did not resemble those of other dance styles of the times, which usually included a raised platform and seated spaces for audiences. Unlike more traditional performance stages which both contemporary

dance forms utilize today especially in competitions, Gumboot dancing and Steppin' were performed using available space that was rarely elevated and provided a close connection with the audience. In the early gumboot dancing traditions of South African miners, the competitive performance spaces were usually available open spaces presented as makeshift arenas sponsored and controlled by the mining executives. Similarly, Steppin' utilized available spaces on campus, such as the quadrangle at Howard University in the mid-1920s favorably referred to as "the Yard."

Steps are learned through oral transmission for both styles. In Steppin' the "step master" usually takes the lead in teaching step routines to pledging members of fraternities and sororities. In gumboot dancing, routines were transferred from the mines to the communities of the miners who lived there. Because of this extension and many other factors, both dance styles have absorbed a variety of influences and are very organic by their very nature. According to Tara Firenzi, "within indigenous African communities...dance is often based on one's place in the social hierarchy." This sense of status is often represented in both dance styles also.<sup>20</sup>

- **Movements and Performance**

The movement and performance routines of both dance styles are strikingly similar. Both rely on fast, complex foot work and both were traditionally unaccompanied practices. A step show typically includes an introduction, body, and exit. The introduction is meant to rally the audience, whose participation is integral to the success of the performance. It can also include a skit that represents the theme of their performance as well as various talking sections. The body consists of various choreographed and improvised sequences, and a powerful exit is usually designed to encourage arising applause. Similarly, gumboot dancing relies on strong movements that set the tone for the performance and engage the audience in a rhythmic exploration of history. Several unique exceptions to the similarities between step styles occur in Steppin' as used in children's handclapping games in some earlier sorority step routines as well as contemporary inclusion of Steppin' pop music dance routines.<sup>21</sup>

In both dance styles, the formation of long sets and circles are common practice. Both dance styles use the circle as a means of audience participation, especially in earlier performances in "the yard" and mining communities. Early gumboot dancers in the Witwatersrand are photographed in arenas where the audience circles the performers.<sup>22</sup> Similarly, yard steppin' has been documented in early records at Howard University where students perform in an audience-created circle or enter/exit from a circle.

The synchronized performance movements of Steppin' differentiate from the casual spontaneous step movements exercised in social settings. The latter is often referred to as *yard steppin'* while the former is called *Show Steppin'*. Similarly, gumboot dancing is used as a form of solidarity and social dance in many settings that may appear less synchronized or mastered than the performance versions of the same style. The rapid evolution of both dance styles is highly attributable to its competitive nature, which lends itself to constant change and innovation.

Both dance styles flourished with the encouragement of competition, especially when cash awards were presented. Mining executives encouraged gumboot dance competitions that included prizes of food incentives and later monetary awards. Steppin' also gained its competitive edge with the first syndicated stepping competition in 1992, S.T.O.M.P.

- **Sound Color**

Both dance styles rely on a variety of sound colors to connect with their audience. Although Steppin' has evolved to include more speech patterns and musical accompaniment, like gumboot dancing, it still relies primarily on the sound color produced by the body. The dark sounds of powerful stomps produced by shoes on hard surfaces contrast with the color variations produced by crisp thigh slapping, hand clapping, and chest thumping. Individual and paired hand clapping includes complex forehand and back hand motions, and the chest is also a percussive device that provides a darker sound to contrasts the sharpness of hand clapping or finger snapping. Gumboot dancing has expanded its sonic repertoire by including the addition of makeshift rattles and shakers tied to the ankles of boots. Similarly, some fraternities and sororities use white canes in their signature steps that enhance the variety of available sound color.

- **Communication**

The speech patterns in both dance styles are predominantly used by the leader of the group. Gumboot dancing calls usually focus on the upcoming dance sequence such as those heard when the leader calls for *singles*, which prompts individual dancers to improvise movements as a solo performance. Many other calls such as *Bopha*, *Voetsak*, and *Aiya* indicate the proceeding dance sequence. The origins of these words are attributed to the mining language of *fanakalo*, a combination of various languages and original words that created a unique language and allowed mining executives to communicate on a basic level with miners.<sup>23</sup> The gumboot equivalent of *singles* in Steppin' is called *freakin'*. Freakin' is rarely used as a call but rather as a description of improvisational skills. In Steppin', the contrasting terms *cracking* and *saluting* are commonly heard. Cracking was used as



ritualized insults and referred to movements that were meant to demean a group; cracking is no longer permitted. Saluting, on the contrary, pays tribute to a group and symbolizes respect.

- **Call-and-Response**

Call-and-response is a musical technique rooted deep in sub-Saharan African music. Its use in Western music appears in various styles such as jazz and hip hop. Call-and-response in gumboot dancing and Steppin' is integral to a performance during which the leader calls, either verbally or through rhythmic movement, and the group responds. The response can be an exact repetition of the call or it can vary from the call. Call-and-response provides the foundation for improvisation, which is a cornerstone of both dance styles. Call-and-response often includes audience response.

- **Polyrhythms and Syncopations**

Polyrhythms and syncopations are common practice in traditional African music. Both dance styles at various times during their performance will utilize these rhythmic features. Polyrhythm, or many rhythms sounding at the same time, adds to the tension of a dance sequence while syncopations, playing off the beat, add to the complexity of the routine. Polyrhythms in Steppin' usually involve canes, with dancers performing one rhythm with the cane while they employ another rhythm with their feet. Similarly, a small group of gumboot dancers will perform one rhythm while another rhythm is layered on top. Incredible skill is required to perform contrasting rhythms at the same time whether by individuals or between groups.

- **Emphasis on Individuality**

Both gumboot dancing and Steppin' rely on dance troupes to emphasize their individuality, which manifests in two ways: individual improvisations and group individuality. Although both styles of dance rely heavily on the synchronicity of its dancers, they do not deny the virtuosic talents of individuals, and individual improvisations are common practice. The emphasis on individuality is also seen between dance troupes, especially between fraternities and sororities who include signature steps that identify one group from another. Individuality and the need to constantly create new steps has contributed significantly to the constant creation of new ideas either through synchronous choreography, individual improvisations, or inclusion of props, songs.

- **Audience Participation**

Contemporary gumboot dancing and Steppin' are most commonly choreographed and performed for an audience. But traditionally, both dance styles were not created with an audience in mind. Fraternity and sororities performed steps for each other as a form of camaraderie, and gumboot dancing was a means of connection and communication between miners. Although Steppin' has evolved to rely heavily on group discourse in today's performances, the routines of both dance styles include carefully placed steps that aim to elicit audience responses and participation for successful performance. Both gumboot dancing and Steppin' have also grown beyond the audience to include education in their performing repertoire. Non-profit organizations have used the dance styles to mentor troubled youth.

## GUMBOOT DANCING AND STEPPIN' AS A TOOL FOR DEVELOPING CULTURALLY SENSITIVE LISTENERS

South African gumboot dancing and African American Steppin' are both current, authentic vehicles for teaching students of all ages about the historical, societal, and aesthetic values of their relevant countries. Because both dance styles were born from the perils of racial discrimination and flourished because of the shared struggles of Black people, they present a unique connection that crosses geographical, ethnic, and racial boundaries and can be used as a creative and tactile medium for learning. But aside from the historical significance of these dances, gumboot dancing and Steppin' also serve as a gateway for the exploration of cultural diversity in general because they are examples of the positive impact of cultural diversity on various mediums, especially the arts.

The United States is home to descendants from many African countries, and the influence of African music is present in many American musical genres. Exploring the visual and sonic experiences of traditional and contemporary African music like gumboot dancing is an accessible and culturally responsive tool for discussing diversity with students. The inclusion of music from various African countries, religions, and traditions especially when they represent the heritage of students in your own classroom is a culturally responsive teaching approach that provides an aural and kinesthetic experience of the rich diversity that surrounds us as well as an opportunity to reflect on our own cultural identifiers and shared cultural values. Experiencing gumboot dancing and African American Steppin' is an opportunity to connect with individual students' roots and to explore cultural diversity by developing culturally sensitive listeners who appreciate things that look and sound different. Instruction that includes active participation in these styles of dance is an effective way for students to diversify their musical repertoire and for teachers to implement culturally responsive teaching approaches. Culturally responsive teaching implements equitable practices in the areas of

gender, race, and cultural diversity and provides opportunities for consideration of different opinions and viewpoints (Mason, 2019). Instead of focusing on the differences between race, ethnicity, and culture, these dance forms cross geographical borders to highlight the connection of humanity and the importance of music and dance in our shared lived experiences.

Research has documented the value of movement in the social, emotional, physical, and cognitive development of all children. Dance allows us to feel what we hear and hear what we feel. Whether or not an individual has maintained their childhood comfort level with movement into adulthood or not, we can all appreciate the beauty of music and movement and its ability to communicate and inspire. Following is an original instructional lesson that includes gumboot dancing and Steppin' and can be adapted for any age.

## GUMBOOT DANCING AND STEPPIN' LESSON

Objective and Activity 1: Students will explore gumboot dancing by watching and listening to authentic examples using the list of recommended resources or other online sources. Students will be able to identify the primary steps in gumboot dancing, including step, stomp, slap, clap.

Objective and Activity 2: Students will discuss the origins of gumboot dancing under the following headings:

- Language diversity: Students will list the most commonly spoken languages spoken in South Africa and explore how gumboot dancing was a way for miners to talk without language as a type of Morse code to communicate secretly in the mines.
- Communication: Students will experience the many languages spoken in South Africa by using common greetings such as hello in Xhosa (Molo), Zulu (Sawubona), Shona (Mhoro), and Swahili (Jambo).
- Unity: Students will discuss how dancing as a collaborative form of expression served as an act of solidarity between workers in the mines who represented many different ethnic groups. Students will analyze how the synchronous movements of the dancers developed a shared love of music and dance.

Objective and Activity 3: After dividing into pairs, students will take turns to create their own rhythmic patterns through the primary steps of gumboot dancing (step, stomp, slap, clap).

Objective and Activity 4: Students will discuss the background of “*Shosholozza*,” a song that has served as a symbol of freedom from oppression for over 100 years in South Africa. Today, it is considered the country’s second national anthem and is performed at various events, including sporting events and concert halls. The lyrics include a mixture of Zulu and Ndebele words (two of South Africa’s eleven official languages). It is often performed in unison or as a call-and-response. The translation begins with onomatopoeia of the steam train (“*Shosho*”). The lyrics loosely translate to “Move fast, make way! Here comes the steam train. From far away mountains, the train comes to South Africa.” The lyrics represent the journey by steam train for many tribesmen to the diamond and gold mines of South Africa. The anthem was also used by many as a traditional work song, lending synchronicity among workers and commonly sung with accompanying gumboot dancing.

After learning the historical background of the traditional South African song “*Shosholozza*,” students will be able to compare and contrast differences between an ensemble performance and a call-and-response version; identify the lyrical device of onomatopoeia and the rhythm of mine work; explain the historical components within the lyrics; and analyze the song’s ability to unify individuals into a group.

Shosholozza Traditional



The image shows a musical score for the song "Shosholozza" in 4/4 time. It is divided into two parts: "Call" and "Response".

**Call:** The melody starts with a quarter note G4, followed by quarter notes A4, B4, and C5. The lyrics are "Sho - sho - lo - za" under the first four notes and "ku - le - zo nta - a - ba" under the next four notes.

**Response:** The melody starts with a quarter note G4, followed by quarter notes A4, B4, and C5. The lyrics are "Sho - sho - lo - za" under the first four notes and "Si - me - la Si - me - la" under the next four notes.

**Call (continued):** The melody starts with a quarter note G4, followed by quarter notes A4, B4, and C5. The lyrics are "Wen' u - ya - ba - le - e - ka" under the first four notes and "ku - le - zo nta - a - ba" under the next four notes.

**Response (continued):** The melody starts with a quarter note G4, followed by quarter notes A4, B4, and C5. The lyrics are "Si - me - la si - phu - m' South A - ri - ca" under the first four notes and "Si - me - la si - phu - m' South A - ri - ca" under the next four notes.

Objective and Activity 5: While singing “*Shosholozza*,” students will participate in an accessible gumboot dance routine.

1. Requirements: Students are encouraged to wear gumboots and to use noise makers such as plastic bags, bubble wrap or shakers tied around the boot for additional sound colors.
2. Actions:
  - Bend at the knee

Use small steps

Variety of stomp dynamics including single/double stomps

Slap the boot at the ankle with open hand

Include claps, jumps, and turns

Objective and Activity 6: Students will read Alexandra Pajak’s poem “An African American Step Show”<sup>24</sup> and discuss the reference to South Africa and the poem’s ties to both Steppin’ and African music:

Thirteen approach the stage dressed as fat policemen.  
Teeth of plastic, some incisors “knocked” out,  
Afro wigs like black galaxies spinning  
Into the gym’s rusting bleachers and five hundred faces.  
Sauntering onto stage then into single file.

Militaristic. Bold. Right.

[Stomp] Alpha! [Stomp] Phi! [Stomp] Alpha! [Cheers] [Stomp]  
Strip their stuffed costumes, swing those plastic smiles  
Behind them. The wigs slide slowly off, peel  
As—[Stomp] Ladies...! [Stomp] Ladies...! [Stomp]  
Air swallows sweat, dimness a dirge. [Stomp] The wooden platform is a shadow, shoes  
Step on South African soil. [Stomp] [Stomp] [Stomp]  
Gumboot miners of the darkened heart  
Dance tonight, today’s shells, ancient souls.  
Straight line proclaiming a swelling pride.  
The heavy bass of the speakers blare  
The King’s heartbeat:  
We here. We now. We Step.

Objective and Activity 7: Students will discuss the African American tradition of Steppin’ after screening authentic examples of African American Steppin’ from the list of recommended resources or other online sources. They will compare and contrast the physical movements and historical origins of Steppin’ and gumboot dancing.

## RESOURCES

Countless video and audio sources are available for teachers who wish to explore the dance styles of gumboot dancing and Steppin’ for various culturally relevant topics in the classroom. The Putumayo Kids Series serves as a good introduction to the unique musical colors, styles, and rhythms of African and South African music and includes *African Playground*, *African Dreamland*, and *South Africa*.<sup>25</sup> The sounds of LadySmith Black Mambazo, the Soweto Gospel Choir, Hugh Masekela, Johnny Clegg, The Black Umfolosi 5, or Paul Simon’s *Graceland* album will provide a strong rhythmic base for accompanying gumboot dancing.<sup>26</sup> Limited notation of gumboot dancing can be found in scholarly articles including “The Diversity of African Musics: Zulu Kings, Xhosa Clicks, and Gumboot Dancing in South Africa,” “Gumboot Dancing: An Introduction,” and “A Preliminary Study of Gumboot Dance.”<sup>27</sup> The online repositories of Smithsonian Folkways Recordings and the International Library of African Music contain accessible and authentic audio sources for gumboot dancing. *Understanding African Music* is designed for high school and introductory level college students who want to learn about the fundamentals of African music that includes gumboot dancing.<sup>28</sup> Documentaries abound that highlight the historical and stylistic features of gumboot dancing include *Stomp it Out!*, *Gumboots*,

*Gumboot Dancers of South Africa*, *Dances of Southern Africa*, and countless YouTube instructional videos highlighting the versatility of the dance style.<sup>29</sup>

Steppin' saw its debut in cinematography with Spike Lee's 1988 movie *School Daze*. Since then many contemporary movies have included Steppin' as a backdrop to their stories including *Mac and Me* (1988), *Drumline* (2002), *How She Move* (2007), *Stomp the Yard* (2007), *Step Sisters* (2018), and various *Sesame Street* episodes.<sup>30</sup> Documentaries provide both an historical and culturally authentic story, such as in *Stepping* (1998) and *Step* (2017).<sup>31</sup> The most extensive publications on Steppin' include *Soulstepping: African American Step Shows* (2003), "Steppin' through These Hallowed Halls" (2001), and *Steppin' on the Blues: The Visible Rhythms of African American Dance* (1996).<sup>32</sup> Stepping has been used as a platform for education as seen in The Art of Stepping (AOS), a unique "privately held educational services firm that provides curriculum, educational & enrichment STEAM focused programs... AOS programs mainly help academicians, educators, parents and program participants get excited about STEAM learning by teaching them how to create & perform their own personalized Step & Dance choreography."<sup>33</sup>

## CONCLUSION

Cross-cultural comparisons of the performance influences of South African gumboot dancing and African American Steppin' are a historically rich means of exploring political and social histories. The deep historical significance of communal music-making among Africans and African Americans as well as the ethnic distinctiveness of the movements, music, and symbolism also connect gumboot dancing and Steppin' on philosophical levels. Unlike many other dance forms that serve as a resource for distinguishing one ethnic group from another, the origins of both gumboot dancing and Steppin' highlight the reconciliation of ethnic groups as well as serve a symbolic reminder of past discriminations. Both dance forms have transcended their original intent of communication and solidarity to shape the shared cultural memory and identity of various ethnic and racial groups. Both styles of dance inherently cross cultural barriers established by past political and social constructs and are widely accepted popular dance forms that serve to unite and educate through music and movement.

### Discussion Questions

1. What is the traditional African name for gumboot dancing? What does it mean? How does this name represent the historical origins of gumboot dancing?
2. What other names are often used in reference to Steppin'? How do these names represent the historical origins of Steppin'?
3. "Gumboot dancing and Steppin' are no longer restricted by place, purpose, or person." What are the places, purposes, and persons referred to in this statement?
4. Discuss ways that learning about gumboot dancing and Steppin' in the classroom can assist in developing cultural sensitivity in students.

### Writing Prompt

Are South African gumboot dancing and African American Steppin' homogenous or diverse dance styles? Why or why not? Consider their traditional origins and contemporary applications. Provide supporting evidence for your opinion. Select one audio or visual example for gumboot dancing and Steppin' from the list of recommended sources or online sources. Analyze the sounds and steps using the five categories of movements, sound color, costumes, call-and-response, and polyrhythms and provide your own analysis for both dance styles.

<sup>1</sup> Veit Erlmann, *African Stars: Black South African Performance* (Chicago: University of Chicago Press, 1991).

<sup>2</sup> David Akombo, *The Unity of Music and Dance in World Cultures* (Jefferson, NC: McFarland & Co, 2016).

<sup>3</sup> *Dances of Southern Africa*, directed by Alfred Gei Zantzinger, (University of Pennsylvania Museum of Archaeology and Anthropology).

<sup>4</sup> International Library of African Music, accessed May 15, 2019, <https://www.ru.ac.za/ilam/about/>.

<sup>5</sup> Hugh Tracey, *African Dances of the Witwatersrand Gold Mines* (Roodepoort: African Music Society, 1952), 7.

<sup>6</sup> *Under African Skies*, directed by Joe Berlinger (A&E Television Network, 2011).

<sup>7</sup> South African Government, accessed May 30, 2019, <https://www.gov.za/documents/constit...th-africa-1996>.

<sup>8</sup> Francis Ryan, "The Perils of Multiculturalism: Schooling for the Group," *Educational Horizons*, 71:3 (Spring 1993), 134-138.

- <sup>9</sup> Carol Branch, *Steppin' Through these Hallowed Halls: Performance in African American Fraternities* (PhD dissertation: University of California Los Angeles, 2001), 134.
- <sup>10</sup> Branch, *Steppin' Through these Hallowed Halls*, 161.
- <sup>11</sup> Lawrence Ross, *The Divine Nine: The History of African American Fraternities and Sororities* (New York: Kensington Publishing Corp., 2000).
- <sup>12</sup> "Notable Members of Alpha Kappa Alpha" accessed July 10, 2019, <https://www.theroot.com/notable-memb...pha-1790874163>
- <sup>13</sup> Black Hawk Hancock, "Steppin' Out of Whiteness," *Ethnography*, 6:4 (2005), 427- 461.
- <sup>14</sup> Elizabeth Fine, *Soulstepping: African American Step Shows* (Chicago: University of Illinois Press, 2003).
- <sup>15</sup> Angela Fatou Gittens, "Black Dance and the Fight for Flight: *Sabar* and the Transformation and Cultural Significance of Dance from West Africa to Black America 1960-2010," *Journal of Black Studies*, 43:1 (2012), 49-71.
- <sup>16</sup> Step Afrika, accessed June 18, 2019, <https://www.stepafrika.org/company/what-is-stepping/>.
- <sup>17</sup> Portia Maultsby, "Africanism in African American Music," in Joseph Holloway, *Africanisms in American Culture*, 2nd edition (Bloomington: Indiana University Press, 2005), 185-210.
- <sup>18</sup> Jacqui Malone, *Steppin' on the Blues: The Visible Rhythms of African American Dance* (Chicago: University of Illinois Press, 1996).
- <sup>19</sup> Dancing was prohibited by many administrators during the early years of Black college development (see Malone, *Steppin' on the Blues*, 197).
- <sup>20</sup> Tara Firenzi, "The Changing Functions of Traditional Dance in Zulu Society: 1830- Present," *International Journal of African Historical Studies*, 45:3 (2012), 403-425.
- <sup>21</sup> Elizabeth Fine, "Stepping, Saluting, Cracking, and Freaking: The Cultural Politics of African American Step Shows," *The Drama Review*, 25:2 (Summer 1991), 39-59.
- <sup>22</sup> Tracey, *African Dances of the Witwatersrand Gold Mines*, 7.
- <sup>23</sup> Carol Muller and Janet Topp Fargion, "Gumboots, Bhaca Migrants, and Fred Astaire: South African Worker Dance and Musical Style," *African Music*, 7:4 (1999), 88-109.
- <sup>24</sup> Alexandra Pajak, "An African American Step Show," *North American Review*, 297:2 (Spring 2012), 12.
- <sup>25</sup> Putumayo Kids, *African Playground* (CD, 2003); Putumayo Kids, *African Dreamland* (CD, 2008); Putumayo Kids, *South Africa* (CD, 2010).
- <sup>26</sup> Paul Simon, *Graceland* (CD, Warner Brother, 1986).
- <sup>27</sup> Nicola Mason, "The Diversity of African Musics: Zulu Kings, Xhosa Clicks, and Gumboot Dancing in South Africa," *General Music Today*, 27:2 (2014), 35-50; Janice Evans, "Gumboot Dancing: An Introduction," *Orff Beat*, 39 (2010), 19-20; Carol Ann Muller and Janet Topp, *A Preliminary Study of Gumboot Dance* (Honors Thesis: University of Natal, Durban, 1985).
- <sup>28</sup> Smithsonian Folkways Recordings, accessed June 18, 2019, <https://folkways.si.edu>; International Library of African Music, accessed June 18, 2019, <https://www.ru.ac.za/ilam>; Mandy Carver, *Understanding African Music* (Grahamstown, International Library of African Music, 2012).
- <sup>29</sup> *Stomp it Out*, directed by Rachel Dickinson (2014); *Gumboots*, directed by Bauke Brouwer (2012); *Gumboot Dancers in South Africa*, directed by Siphon Mpongo (2017); *Dances of Southern Africa*, directed by Alfred Gei Zantzing, (University of Pennsylvania Museum of Archaeology and Anthropology).
- <sup>30</sup> *Step Sisters*, directed by Chares Stone III (Los Angeles Media Fund, 2018); *Stomp the Yard*, directed by Sylvain White (Screen Gems, 2007); *Mac and Me*, directed by Stewart Raffill (Orion Pictures, 1988); *Drumline*, directed by Charles Stone III (20th Century Fox, 2002); *How She Move*, directed by Ian Iqbal Rashid (Paramount Vantage, 2007); "Sesame Street: Steppin'," (Sesame Street, 2011).
- <sup>31</sup> *Step*, directed by Amanda Lipitz (Fox Searchlight Pictures, 2017); *Stepping*, directed by Tom Mould (Folkstreams, 1998).
- <sup>32</sup> Fine, *Soulstepping*; Branch, *Steppin' Through these Hallowed Halls*; Malone, *Steppin' on the Blues*.

<sup>33</sup> Art of Stepping, accessed on June 1, 2019, <http://www.artofstepping.com>.

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## 1.4: “The Strong Cords of Affection” Enslaved African American Families and Escape to the U.S. North and Canada, 1800-1861

Oran Kennedy

Leiden University

### INTRODUCTION

During the antebellum era in the U.S., enslaved African Americans escaped from their Southern White enslavers in search of freedom and security. Self-emancipated men, women, and children sought refuge in urban centers across the South while others fled to Mexico to claim political asylum. Thousands of enslaved African Americans in the Upper South escaped to the Northern “free” states and Upper Canada (roughly present-day southwestern Ontario). Tens of thousands of self-emancipated refugees sought “free soil” spaces, or those states and territories which gradually abolished Black enslavement over the eighteenth and nineteenth centuries.<sup>1</sup>

While most freedom seekers fled alone, many enslaved African Americans attempted to escape with their parents, spouses, and children. Some fled as a complete family unit while others embraced loose forms of chain migration. To avoid detection, family members fled in stages with the goal of reuniting later. Some refugee families received assistance from African Americans and White abolitionists in the North. Historians often conceptualize self-emancipation as a solitary affair; yet, this was often not the case. Eric Foner argues that more slave refugees passed through New York City “in groups than on their own.” Family bonds often formed the basis of refugee migratory units.<sup>2</sup>

However, self-emancipation and escape also came with significant hardships that challenged family bonds. As Sydney Nathans notes, all Black freedom seekers “left family members behind.” For many, the loss of family via flight proved a tremendous source of anguish. While most refugees from slavery resigned themselves to the fact that they would likely never see their families again, others attempted to liberate or rescue enslaved loved ones. In some cases, refugees succeeded in reuniting with their families.<sup>3</sup>

The relationship between family, self-emancipation, and escape to the North and Canada was a dynamic one. The fear of permanent family separation was one of the primary motivations behind self-emancipation for many enslaved African Americans, and many freedom seekers attempted to escape with their families. For Black freedom seekers following their escape from the South, writes Karolyn Smardz Frost, “the only story usually told of them is that of their flight.” After their escapes from bondage, Black freedom seekers pursued efforts to maintain their kinship networks.<sup>4</sup>

### A BRIEF NOTE ON TERMINOLOGY

As noted by the National Park Service, terms such as “runaway,” “fugitive,” or “escapee” are “constructs of the Southern slave-holding societal structure... As such, these terms tend to reflect how slave-holding society viewed African American efforts toward freedom.” Instead, terms like “freedom seeker,” “refugee,” “selfemancipator,” and “self-liberator” convey agency rather than Southern laws. Furthermore, “enslaved people” is a better description for people than “slaves” because, as Frost argues, “Slavery is a condition imposed on people; they may be enslaved, but no one is ever a slave.” Similarly, the term “enslaver” is preferred over “slaveholder” or “slave owner.” Other descriptors include “Black,” “people of color,” and “people of African descent.” Finally, references to “Upper Canada” and “Canada” primarily signify present-day southwestern Ontario; between 1793 and 1841, the province was officially called Upper Canada. However, the province was officially known as “Canada West” between 1841 and 1867.<sup>5</sup>

### AFRICAN AMERICAN FAMILIES IN THE ANTEBELLUM SOUTH

For most of the twentieth century, scholars failed to understand the significance of family and kinship networks to enslaved African Americans. In his book *The Peculiar Institution*, Kenneth Stampp claimed that enslaved families were “highly unstable,” and that family structures held less “social significance” among enslaved African Americans than White Americans. Enslaved men and women, it was maintained, adopted a “casual attitude” toward marriage and family life. In the 1970s, a new wave of revisionist historians debunked earlier claims regarding the stability of enslaved families. Revisionists emphasized Black agency and resistance to enslavement and argued that family and community were vital to the lives of enslaved people. John Blassingame described the family as “one of the most important survival mechanisms for the slave,” and “an important buffer, a refuge from the rigors of slavery.”<sup>6</sup>

Since the 1960s, historians have shed light on the rich diversity of enslaved families throughout the antebellum South. According to Herbert Gutman, whose work greatly influenced most scholarship on Black family life and culture, enslaved African Americans strove to replicate nuclear family structures whenever possible. In recent decades, some scholars have challenged Gutman's emphasis on two-parent, nuclear family households. Brenda Stevenson, for instance, argues that African American families in the Upper South were "essentially were not nuclear and did not derive from long-term monogamous marriages." The prevalence of "abroad marriages" (where enslaved parents lived apart on different homesteads), single parent households, matrifocal families, and extended kinship networks illustrates the sheer diversity of Black family structures in the antebellum South. Furthermore, several scholars have noted that enslaved African Americans embraced "fictive kin," or members that were not related by blood or marriage but were nonetheless embedded within family structures. Friends and loved ones often performed the roles of absent parents, siblings, and other family members.<sup>7</sup>

Families and kinship networks were almost always under threat in the antebellum period as Southern White enslavers regularly disrupted enslaved Black families in several ways. Physical and sexual violence against enslaved people (particularly women) threatened the stability of Black marriages and families throughout the South. Furthermore, White enslavers in the Upper South hired out enslaved men, women, and even children with little regard for family structures. James Pennington, a self-emancipator from Maryland, was hired out to work at age nine as a stone mason for two years. Pennington claimed that enslavers regularly hired out children "not only because they save themselves the expense of taking care of them, but in this way they get among their slaves useful trades."<sup>8</sup>

The forced separation of enslaved families was, in the words of Blassingame, "the most brutal aspect of slavery." The domestic slave trade underwent a huge expansion between the early national period and the U.S. Civil War. "Between 1790 and 1860," writes Steven Deyle, "Americans transported from the Upper South to the Lower South more than 1 million African American slaves, approximately two-thirds of whom arrived there as a result of sale." The growth in interstate trade is mostly attributable to several factors: first, the rapid rise of cotton and sugar economies in the Lower South increased demand for enslaved African Americans. Moreover, the shift to less labor-intensive grain economies in the Upper South reduced the need for enslaved Black labor. Enslavers in Virginia, Maryland, and elsewhere sold "surplus" enslaved people to reduce the costs of maintaining a large enslaved labor force. Finally, the closure of the Atlantic slave trade in 1808 resulted in increased demand for enslaved African Americans.<sup>9</sup>

Symbols of the interregional slave trade were commonplace throughout the South with public auctions and slave pens visible in every major Southern city. Enslaved African Americans were forcibly removed to the Lower South in overland coffles, or by steamboats and ships via the United States' inland waterways, namely the Ohio and Mississippi Rivers, or by Atlantic coastal maritime routes. Formerly enslaved people recounted the horrors of the river trade in their autobiographies and testimonies. Henry Bibb, a self-emancipator from Kentucky, was sold "down South" to New Orleans in 1839 after attempting to liberate his enslaved wife and child. Bibb spent six weeks aboard the steamboat *Water Witch*, which traveled to the Lower South via the Ohio River. Bibb recalled, "It was impossible to sleep, being annoyed by the bustle and crowd of the passengers on board; by the terrible thought that we were destined to be sold in market as sheep or oxen[.]"<sup>10</sup> Southern enslavers rarely prioritized family ties over the potential for profit. Robert Gudmestad claimed that the interstate slave trade "routinely ravaged kinship ties," and enslavers' concerns toward African American families "varied immensely and could only operate within the bounds of the South's credit and economic system." The threat of permanent separation loomed over every single enslaved family in the Upper South.<sup>11</sup>

Frederick Douglass described the practice of forced separation of enslaved children from their parents as "a marked feature of the cruelty and barbarity of the slave system." The trauma of being torn from one's family remained with enslaved men, women, and children for the rest of their lives. Born in Virginia, William Grimes was first sold at age ten and served various enslavers over the course of his enslavement. He wrote, "It grieved me to see my mother's tears at our separation. I was a heart-broken child, although too young to realize the afflictions of a tender mother, who was also a slave, the hopes of freedom for her already lost; but I was compelled to go and leave her."<sup>12</sup>

James W. C. Pennington remembered seeing "children go from our plantations to join the chained-gang on its way from Washington to Louisiana[.]" Likewise, Thomas Hedgebeth of Chatham, Upper Canada, recalled the permanent separation of an enslaved family at auction in North Carolina after their enslaver's death: "The father went one way, the mother another, with one child, and the other two children another way." Such traumatic scenes were commonplace at slave auctions across the South. While some Southern Whites expressed concern about the separation of enslaved families, most were willing to set their anxieties aside if the profit to be made was lucrative enough. Hedgebeth noted, "I never heard a White man at a sale express a wish that a family might be sold together."<sup>13</sup>



The sale of parents, spouses, and children spurred many enslaved people to escape from the South. George Ramsey, an enslaved man from Kentucky, determined to escape from slavery after his wife and children were sold to the Arkansas Territory. Ramsey stated, “Canada was not in my head till I lost her completely, and then I thought I would go to Canada.” Meanwhile, Henry Morehead, who escaped from Kentucky with his family, told Drew, “I left because they were about selling my wife and children. I would rather have followed them to the grave, than to the Ohio River to see them go down. I knew It was death of victory – so I took them and started for Canada.”<sup>14</sup>

## BLACK FAMILIES, SELF-EMANCIPATION, AND ESCAPE TO THE NORTH

During the antebellum period, enslaved African Americans increasingly fled from their enslavers to the Northern states and Canada. Self-emancipation was one of the most powerful acts of resistance against their enslavement. Refusing to submit to their enslaver’s authority, Black freedom seekers broke free from the figurative and literal chains of bondage. On the other, permanent escape symbolized a last act of desperation. Escapes from slavery, notes Rebecca Ginsburg, were “largely ad hoc, relying more on luck and opportunity than on prearranged plans, networks of ‘conductors,’ or secret signs.” By and large, African American freedom seekers had to rely on their own wits and knowledge of the local terrain. For enslaved families, the decision to escape was largely unplanned and normally spurred by the fear of forced separation.<sup>15</sup>

Family flight was not exclusive to the antebellum era. During the Revolutionary War and War of 1812, for instance, enslaved families exploited the social and political turmoil to escape from their enslavers. In both wars, the British promised liberty and asylum to enslaved African Americans if they escaped from their U.S. enslavers to British lines. Thousands of enslaved men, women, and children fled from their American enslavers to enemy lines. Black freedom seekers were instrumental in transforming British wartime policy. Freedom seekers, writes Alan Taylor, “tended to bolt in two stages: in the first, a pioneer runaway made initial contact with the British, and then in the second stage, he returned home to liberate kin and friends.” Ultimately, the refusal of enslaved African Americans to escape without their families and loved ones pushed the British toward more expansive asylum policies during both wars.<sup>16</sup>

Freedom seekers that fled to the Northern states and Canada came predominantly from Maryland, Virginia, Kentucky, and Missouri. Geographical proximity to the “free” states certainly increased the odds of successful escape. Other factors also created more opportunities for enslaved people in the region to escape Northward. Most notably, the presence of significant free Black populations in the border regions, particularly in Maryland, Delaware, and the District of Columbia, enabled self-emancipators to pass as free people of color. By the mid-nineteenth century, almost half of Maryland’s African American population were legally free. Baltimore and Washington, D.C., boasted some of the largest free Black populations in the Mason-Dixon borderland. Additionally, these centers held extensive maritime and rail links with Northern towns and cities, which facilitated the escape of numerous freedom seekers. Likewise, free Black populations in locales along the Ohio River borderland enhanced opportunities for self-liberators to escape. In some instances, freedom seekers hid themselves aboard steamboats and ships on the Ohio River.<sup>17</sup>

In most cases, freedom seekers fled alone or in small groups of no more than a handful to avoid being discovered by the authorities or slave catchers. A small number of African American refugee families also fled to the “free” states and Canada. One of the most well-known examples involved Josiah Henson and his wife and children. Born in Charles County, Maryland, Henson and his wife and children were sent by their enslaver, Isaac Riley, to work for his brother in Kentucky. Henson negotiated an arrangement with Riley to purchase his freedom for \$450. Not long after, Riley reneged on his promise and made plans to sell Henson. Faced with permanent separation, Henson and his family resolved to escape across the Ohio River. The family took refuge in Cincinnati’s African American community before heading onward to Canada.<sup>18</sup>

In other respects, family and kinship ties complicated the decision to escape. Self-emancipation invariably meant leaving behind some relatives and loved ones. James Pennington described leaving his enslaved family behind as one of the “great difficulties that stood in the way of my flight.” Frederick Douglass, the renowned self-emancipator and abolitionist, believed that “thousands would escape from slavery who remain there now, but for the strong cords of affection that bind them to their families, relatives and friends.” However, many enslaved people resolved to flee from bondage when threatened with the permanent disruption of families.<sup>19</sup>

Newspaper notices also illustrate the varied nature of family flight to the North and Canada. In February 1819, the *Indiana Western Sun & General Advertiser* printed a notice for “two Black Negro Slaves, a man named STAFFORD, and his wife BETTY,” who had both absconded from Louisville in August 1818. Some advertisements demonstrate the remarkable heroism of enslaved mothers as they sought to liberate their children. In October 1858, the *Louisville Daily Courier* published an advertisement for a “Negro Woman and Three Children,” who escaped from Jefferson County, Kentucky, one of whom was a twenty-six-year-old

woman named Betsy, who managed to escape with her three children while “far advanced in pregnancy, probably about eight months.” Her enslaver promised three hundred and fifty dollars if “caught and put in jail out of State.”<sup>20</sup>

Escape from the Lower South was much more difficult. The smaller free Black populations and greater geographical distances deterred most from even attempting the journey. Nevertheless, some freedom seekers from the Lower South successfully launched daring escapes to the Northern states and Canada. One of the most remarkable cases of self-emancipation and escape from enslavement involved William and Ellen Craft, an enslaved couple from Georgia. Under the plan, Ellen, a fair-skinned African American woman, would pass as a male enslaver traveling with an enslaved servant. William Craft later recalled, “I cut off my wife’s hair square at the back of the head, and got her to dress in the disguise and stand out on the floor. I found that she made a most respectable looking gentleman.” Remarkably, the Crafts managed to escape aboard steamboats and trains to Philadelphia without being discovered by the authorities.<sup>21</sup>

Family escapes were typically improvised and highly dangerous for several reasons. First, enslaved people often resolved to escape in response to immediate threats, particularly the threat of sale and permanent separation. This situation offered little time to plan escape strategies and gather provisions. Moreover, enslaved African Americans possessed varying levels of mobility. African American men were generally afforded greater levels of mobility than enslaved women. Enslavers, particularly in the Upper South, regularly hired out enslaved men to work in towns and cities.<sup>22</sup>

By contrast, enslaved women were generally required to remain at their enslaver’s homestead and assume child-rearing responsibilities, which restricted their spheres of mobility. By all accounts, escaping with children was more difficult than escaping alone. But most mothers were reluctant to leave their sons and daughters behind. With limited knowledge of their geographical surroundings, fewer social networks (particularly with free people of color), and the unique challenges of escaping with children, African American women in the South were much less likely to mount permanent escapes to the Northern states and Canada. Nevertheless, enslaved women were not completely immobile or passive victims. Deborah Gray White argues that truancy, or short-term escape to woods, swamps, and urban locales within the South, “became a way of life” for many enslaved women. Furthermore, a small proportion of enslaved women succeeded in absconding to the North and Canada with their husbands and children. Threatened with permanent separation, female self-emancipators threw caution to the wind and made every effort to protect their families.<sup>23</sup>

Refugee families that escaped encountered a host of obstacles. According to Rebecca Ginsburg, freedom seekers often became disoriented in their unfamiliar surroundings. Traveling through woods and crossing rivers was difficult for any freedom seeker, let alone with elderly relatives, spouses, or young children. During their escape to Ohio, Henson and his family ran out of food and water. He later remembered, “I had the misery to hear the cry of hunger and exhaustion from those I loved so dearly.” Indeed, Henson was compelled to seek food and water from a nearby resident – a risky move which could have led to the family’s recapture. The weather and climate also presented significant challenges to refugee families. Escaping with parents, spouses, or children required spreading already thin resources between many people. Henry Morehead stated, “The weather was cold and my feet were frostbitten, as I gave my wife my socks to pull on over her shoes.”<sup>24</sup>

Although some families succeeded, many others were caught by bounty hunters or Southern enslavers. In January 1856, Margaret Garner and her family fled from Kentucky to the Cincinnati area. Not long after, Southern enslavers discovered their whereabouts and initiated efforts to re-enslave the family. Rather than witnessing her children forced back into slavery, Margaret Garner killed her youngest daughter with a butcher knife and attempted unsuccessfully to take the lives of her other children.<sup>25</sup>

To mitigate the prospect of recapture, many enslaved families staggered their escapes to the North. Thomas Johnson, who escaped from Kentucky, told Benjamin Drew that his wife “wished to leave for Canada, with the three youngest children. I gave her money and she got away into Canada safe enough.” After his wife and children escaped, Johnson was detained in jail and questioned about their whereabouts. Johnson’s enslaver, convinced that he would run away eventually to be with his wife and children, resolved to sell him. Before he could be handcuffed and removed from the farm, Johnson escaped from his captors fled to Cincinnati before heading to Canada. He recalled, “I aimed for Toronto, but on my way fell in with a man... who knew where my wife and children lived in Malden. I went there and joined them[.]”<sup>26</sup>

## AFRICAN AMERICAN FAMILIES AND THE UNDERGROUND RAILROAD

From the 1820s onward, African Americans and White abolitionists organized freedom networks to assist refugees to the North and Canada. The Underground Railroad (hereafter “UGRR”) was a series of loosely organized, clandestine escape networks which stretched across the Northern states. The phrase “Underground Railroad” allegedly came from an incident involving Tice Davids, a

self-emancipator from Kentucky. In 1831, Davids fled from his enslaver and swam across the Ohio River. Unable to find the freedom seeker, Davids' enslaver allegedly concluded that the freedom seeker must have escaped on an "underground rail road."<sup>27</sup>

Fergus Bordewich described the UGRR as the "first great movement of civil disobedience since the American Revolution[.]" Traditional conceptualizations of the UGRR emphasized the role of White abolitionists and Quakers in aiding self-emancipators to the North and Canada. Wilbur H. Siebert's *The Underground Railroad*, which focused on the campaigns and efforts of White Americans, influenced scholars for decades. Beginning in the 1960s, revisionist historians have reconceptualized our understanding of the antebellum Black freedom movement. Most notably, Larry Gara emphasized Black agency over White activism. Today, scholars largely agree that the UGRR, in the words of Keith Griffler, was an "interracial movement... of White activists acting not alone but in concert with African American communities."<sup>28</sup>

Traditional maps of the UGRR present a series of clearly defined freedom routes (usually depicted as a series of lines and interconnected dots) that were linked by a series of safe houses (or "stations") which were owned by free people of color, White abolitionists or Quakers ("conductors"). Undoubtedly, well-organized networks operated between the Upper South and Canada. In Ripley, Ohio, Rev. John Rankin and African American activist John Parker provided shelter for slave refugees and aided them across the Ohio River. In Philadelphia, New York City, Boston, and other locales along the Eastern seaboard, vigilance committees—abolitionist organizations which free African Americans and self-emancipated freedom seekers—operated in most major Northern cities. Black abolitionists like William Still in Philadelphia and David Ruggles in New York City became vital actors in the Black freedom movement.<sup>29</sup>

However, most self-emancipators were not actively assisted by the UGRR. As mentioned earlier, most freedom seekers sought refuge in free Black communities. By the 1830s, Northern cities boasted significant African American populations which provided social camouflage and support networks. Thousands of self-emancipators consequently fled to key urban centers like Boston, New York, Philadelphia, Cincinnati, and elsewhere. In these cities, African Americans organized and maintained the first escape networks to Canada. Furthermore, Cheryl LaRoche argues that rural Black communities "acted as conduits for escape before the Civil War." Across the Mason-Dixon and Ohio River borderlands, Black settlements, many of which were settled by formerly enslaved African Americans, became beacons of liberty for freedom seekers.<sup>30</sup>

Refugee families received assistance from African American and White UGRR agents in Northern cities. Men, women, and children arrived at the offices of abolitionists and vigilance committee members seeking food, shelter, and transportation. In Philadelphia, William Still and the Vigilance Committee aided hundreds of slave refugees to Canada. Still's letters and Philadelphia Vigilance Committee records provide tremendous insight into UGRR operations. According to Julie Roy Jeffrey, William Still depicted freedom seekers as "heroic actors who seized freedom for themselves instead of waiting for abolitionists to free them and tell their story."<sup>31</sup>

Still witnessed the arrival of numerous self-liberated refugee families at his Philadelphia office. In some cases, mothers and fathers arrived at his office with their children. In 1855, David Bennett, his wife Martha, and their two children arrived at Still's office from Loudon County, Virginia. Around the same time, William Nelson, his wife, Susan, and their son William Thomas also arrived in Philadelphia. According to Still, the family had secretly "availed themselves of the schooner of Captain B. who allowed them to embark at Norfolk, despite the search laws of Virginia."<sup>32</sup>

In New York City, abolitionist Sydney Howard Gay kept very detailed records of the hundreds of refugees that arrived at his office. His "Record of Fugitives," notes Eric Foner, is "the most detailed account" of UGRR operations in the city. More than two hundred cases are detailed over two books, which provide a rich account of the motivations behind and means of escape, UGRR networks, and the importance of family. The majority escaped from Virginia and Maryland, with others escaping from elsewhere in the South. Some had been forwarded directly from William Still's office in Philadelphia.<sup>33</sup>

Gay documented various types of Black refugee family units at his office over a two-year period. In May 1856, for example, he recorded the arrival of Winny Patsy with her three-and-a-half-year-old daughter. Winny's husband, Jacob Shooster, had escaped from Norfolk, Virginia, the previous fall to New Bedford, Massachusetts. Gay forwarded the mother and daughter pair to be with him. Similarly, in April 1856, Rebecca Jones escaped from Norfolk with her three children. Her brother, Isaiah Robinson, had arrived one week prior. Following their enslaver's death, Rebecca learned that "two of her brothers, [and] a sister were sold, [and] she had reason to suppose that she [and] her children would follow."<sup>34</sup>

In other instances, family members arrived in stages over the course of several days or weeks. On November 10, 1855, Gay recorded the arrival of "Harriet [Shepherd], with her five children," who had escaped from Maryland with her brothers and two other men by stealing "two carriages [and] a pair of horses to each of their respective masters[.]" A few weeks later, a man named

John Bright reached New York City with his wife. Both belonged to the “same party with Harriet... who is his sister.” Two days after Bright’s arrival, two teenagers named Tom Castle and Ezekiel Chambers arrived at Gay’s office. According to the records, Tom was “John Bright’s step-son,” while Ezekiel (listed as “Zeke”) “was raised by Harriet.”<sup>35</sup>

#### “INFORMATION WANTED”: AFRICAN AMERICAN REFUGEES AND THE SEARCH FOR FAMILY

Tens of thousands of freedom seekers fled from the United States to Upper Canada during the antebellum period. African American refugees settled in various urban and rural locales throughout the province. Toronto boasted a significant free Black population in the early nineteenth century. In April 1858, the *Anti-Slavery Reporter* claimed that between 1,200 and 1,600 free people of color lived in the city. Farther west, Black newcomers also resettled in London, Hamilton, and other towns in the central counties. Benjamin Drew estimated that 350 free Blacks resided in London at the time of his visit. The following year, the *New York Tribune* reported that “400 to 600 coloured [sic] people, among them Blacksmiths, carpenters, plasterers, and one wheelwright” resided in Hamilton.<sup>36</sup>

Most incoming refugees settled in towns and cities throughout Detroit and Niagara River borderlands. In Essex and Chatham-Kent, African American newcomers integrated into Black communities in Sandwich, Amherstburg, Colchester, Windsor, Chatham, Buxton, and elsewhere. Indeed, the *New York Tribune* referred to Chatham as “the headquarters of the coloured [sic] people,” and claimed that approximately one-third of the town’s total residents were people of African descent. Meanwhile, St. Catherines boasted the largest Black population in the Niagara borderland. Beyond towns and cities, Black refugees also settled in an uncleared wilderness region known as the Queen’s Bush. These pioneers sought to establish independent farming communities. Several independent Black settlements were established in the Southwestern counties of Upper Canada.<sup>37</sup>

The experiences of African American refugees in Canada varied greatly. Some became successful entrepreneurs, newspaper editors, politicians, and social activists. Thornton and Lucie Blackburn, for example, formed Toronto’s first taxi cab company. Meanwhile, Mary Ann Shadd Cary and Henry Bibb established two of Canada’s first Black newspapers, the *Provincial Freeman* and *Voice of the Fugitive*, respectively. Yet most African American refugees endured poverty and racial prejudice. Most lived in segregated locales and suffered varying degrees of discrimination from Canadian Whites. Furthermore, a small number of freedom seekers, such as the Blackburns, Jesse Happy, and Solomon Moseby, were almost extradited back to the United States and re-enslaved. Nevertheless, freedom in Canada was infinitely preferable to enslavement in the South.<sup>38</sup>

African American refugees in Upper Canada often felt tremendous anguish from having left enslaved loved ones behind. Henry Atkinson, a freedom seeker in St. Catherines, described the sensation of escaping without his wife: “it was like taking my heart’s blood: but I could not help it—I expected to be taken away where I should never see her again[.]” Others expressed remorse at losing their spouses and children. David West of St. Catherines recalled, “My family are perpetually on my mind. I should be perfectly happy if I could have my wife and the four children.” Likewise, Henry Crawhion, who escaped from Louisville, told Benjamin Drew, “It is hard on me that I am obliged to live away from my family.”<sup>39</sup>

Abolitionists acted as conduits between self-emancipators and their enslaved loved ones. William Still received countless letters from Black refugees who wished to learn more about their loved ones in the United States. John Henry Hill escaped from his enslavers in Richmond, Virginia, on January 1, 1853, after learning that he was to be sold. A carpenter by trade, Hill hid in “a kitchen of a merchant” in the city for nine months before escaping to Philadelphia. With help from the local vigilance committee, he traveled to Albany and Rochester, before crossing the Niagara River at Lewiston, New York. On November 12, 1853, he wrote to Still, “My friend whatever you hear from my wife please write to me. Whenever she come to your city please give instruction how to travel.” On December 29, Hill informed Still that his wife had arrived in Canada.<sup>40</sup>

Some wrote to their former enslavers to request the liberation of their loved ones. Jackson Whitney, another self-emancipator from Kentucky, escaped after learning that his enslaver, William Riley, intended to sell him in Louisville. In a letter dated March 15, 1859, Whitney informed his former enslaver that he had been in the “Fugitive’s Home” near Sandwich, Upper Canada, for “several days” and was “in good health.” He appealed to Riley to release his wife and children from bondage, writing, “Perhaps, by this time, you have concluded that robbing a woman of her husband and children of their father does not pay, at least in your case[.]”<sup>41</sup>

Others searched for loved ones by placing “information wanted” advertisements in newspapers. In December 1855, George T. Smith submitted an ad to the *Provincial Freeman* for his brother, Joseph W. Hines, of Bowling Green. About three months later, John Murry attempted to locate his father, who had escaped from slavery in Maryland years prior. Meanwhile, in May 1856, Rev. H. J. Young of Chatham placed an advertisement on behalf of Jefferson Davis, a slave refugee from Loudon County, Virginia, who had left “in company with his brothers Moses and Lewis... about eleven years ago in search of freedom, but on their way they was

[sic] attacked by slave-catchers, at which time a battle ensued, resulting in the capture of Jefferson, while the other two Moses and Lewis effected their escape[.]” After purchasing his own freedom, Davis went to Canada in search of his brothers.<sup>42</sup>

Some refugees from slavery even organized rescue operations to liberate enslaved family members. Born enslaved in Dorchester County, Maryland, Harriet Tubman (born Araminta “Minty” Ross) escaped in 1849 to St. Catherines, Canada, and became a prominent abolitionist and UGRR activist in the Niagara River borderland. Tubman returned to Maryland’s Eastern Shore at least thirteen times and liberated approximately seventy enslaved people, including her parents, siblings, and other loved ones.<sup>43</sup>

## CONCLUSION

For many freedom seekers, family was central to self-emancipation. The threat of permanent separation spurred many enslaved men and women to escape. While some refugee families fled together, others devised alternative strategies to diminish the heightened risks posed by family flight. While most escaped alone, others were aided by free African Americans and White abolitionists in the Northern states and Upper Canada. Some freedom seekers even put their own safety at risk to liberate their enslaved loved ones. Even after securing their own liberty, African American refugees never forgot the kinship ties which sustained them throughout their lives.

### Discussion Questions

1. Why was family important to enslaved African Americans?
2. What were the primary motivations behind self-emancipation?
3. What strategies did enslaved families employ to escape?
4. How did freedom seekers sustain family bonds after escaping from enslavement?

### Writing Prompts

Historians face numerous challenges in documenting the lives of enslaved and free African Americans prior to the U.S. Civil War. The relative scarcity of primary sources relating to African Americans challenges scholars to find new ways to document their lives. This chapter employed autobiographies and testimonies, newspapers, and abolitionist records. Write a short essay on the strengths and weaknesses of these sources. What other materials could shed light on the history of African-descended people before the Civil War?

<sup>1</sup> Rachel Adams, *Continental Divides: Remapping the Cultures of North America* (Chicago: University of Chicago Press, 2009), 61-99.

<sup>2</sup> Eric Foner, *Gateway to Freedom: The Hidden History of the Underground Railroad* (New York: W. W. Norton & Company, 2015), 205.

<sup>3</sup> Sydney Nathans, *To Free a Family: The Journey of Mary Walker* (Cambridge, MA: Harvard University Press, 2012), 253.

<sup>4</sup> Karolyn Smardz Frost, *Steal Away Home: One Woman’s Epic Flight to Freedom – And Her Long Road Back to the South* (Toronto: HarperCollins, 2017), xviii.

<sup>5</sup> “Underground Railroad Terminology,” *National Park Service*, accessed Apr. 9, 2019. [https://www.nps.gov/subjects/ugrr/discover\\_history/terminology.html](https://www.nps.gov/subjects/ugrr/discover_history/terminology.html); Frost, *Steal Away Home*, xxi.

<sup>6</sup> Kenneth Stampp, *The Peculiar Institution: Slavery in the Ante-Bellum South* (New York: Vintage Books, 1956), 343-349; John W. Blassingame, *The Slave Community: Plantation Life in the Antebellum South* (New York: Oxford University Press, 1972), 78-79; 103.

<sup>7</sup> Herbert Gutman, *The Black Family in Slavery and Freedom* (New York: Pantheon Books, 1976); Brenda Stevenson, *Life in Black and White: Family and Community in the Slave South* (New York: Oxford University Press, 1996), 324. For more on fictive kinship, see Stephanie Smallwood, *Saltwater Slavery: A Middle Passage from Africa to American Diaspora* (Cambridge, MA: Harvard University Press, 2007).

<sup>8</sup> Peter Kolchin, *American Slavery, 1619-1877* (Toronto: HarperCollins, 1993; reprint, New York: Penguin Books, 1995), 139; Calvin Schermerhorn, *Money over Mastery, Family over Freedom: Slavery in the Antebellum Upper South* (Baltimore: Johns Hopkins University Press, 2011), 80; James W. C. Pennington, *The Fugitive Blacksmith; or, Events in the History of James W. C.*

Pennington, *Pastor of a Presbyterian Church, New York, Formerly a Slave in the State of Maryland, United States* (London: Charles Gilpin, 1849), accessed via <https://docSouth.unc.edu/neh/penning49/penning49.html>.

<sup>9</sup> Blassingame, *Slave Community*, 89; Steven Deyle, *Carry Me Back: The Domestic Slave Trade in American Life* (New York: Oxford University Press, 2005), 4-5.

<sup>10</sup> Deyle, *Carry Me Back*, 143-148; Walter Johnson, *River of Dark Dreams: Slavery and Empire in the Cotton Kingdom* (Cambridge, MA: Harvard University Press, 2013), 81-87; Henry Bibb, *Narrative of the Life and Adventures of Henry Bibb, An American Slave, Written by Himself* (New York: Published by the Author, 1849), 99-100, accessed via <https://docSouth.unc.edu/neh/bibb/bibb.html>.

<sup>11</sup> Robert H. Gudmestad, *A Troublesome Commerce: The Transformation of the Interstate Slave Trade* (Baton Rouge: Louisiana State University Press, 2003), 71.

<sup>12</sup> Frederick Douglass, *My Bondage and My Freedom. Part I – Life as a Slave. Part II – Life as a Freeman* (NY and Auburn: Miller, Orton & Muilligan, 1855), 37-38, accessed via <https://docSouth.unc.edu/neh/douglass55/douglass55.html>; William Grimes, *Life of William Grimes, the Runaway Slave, Brought Down to the Present Time* (New Haven, CT: Published by the Author, 1855), 8-9, accessed via <https://docSouth.unc.edu/neh/grimes55/grimes55.html>.

<sup>13</sup> Pennington, *Fugitive Blacksmith*, 9; Benjamin Drew, *A North-Side View of Slavery. The Refugee: or the Narratives of Fugitive Slaves in Canada. Related by Themselves, with an Account of the History and Condition of the Colored Population of Upper Canada* (Boston: John P. Jetwett and Company, 1856), 277-278, accessed via <https://docSouth.unc.edu/neh/drew/drew.html>.

<sup>14</sup> John Blassingame, ed., *Slave Testimony: Two Centuries of Letters, Speeches, Interviews, and Autobiographies* (Baton Rouge, LA: Louisiana State University Press, 1977), 440; Drew, *North-Side View of Slavery*, 180-181.

<sup>15</sup> Rebecca Ginsburg, “Escaping through a Black Landscape,” in Clifton Ellis and Rebecca Ginsburg, eds., *Cabin, Quarter, Plantation: Architecture and Landscapes of North American Slavery* (New Haven and London: Yale University Press, 2010), 53; John Hope Franklin and Loren Schweninger, *Runaway Slaves: Rebels on the Plantation* (New York, Oxford: Oxford University Press, 1999), 65-66.

<sup>16</sup> Alan Taylor, *The Internal Enemy: Slavery and War in Virginia, 1772-1832* (New York: W. W. Norton & Company, 2013), 4, 246.

<sup>17</sup> For Black population statistics in the Upper South, see Barbara Fields, *Slavery and Freedom on the Middle Ground: Maryland during the Nineteenth Century* (New Haven, CT: Yale University Press, 1985), 1-2. For freedom seekers in Baltimore, see Seth Rockman, *Scraping By: Wage Labor, Slavery, and Survival in Early Baltimore* (Baltimore: Johns Hopkins University Press, 2009), 35. For freedom seekers in Pennsylvania, see David G. Smith, *On the Edge of Freedom: The Fugitive Slave Issue in South Central Pennsylvania, 1820-1870* (New York: Fordham University, 2013), esp. Ch. 1. For freedom seekers in the Ohio River borderland, see Matthew Salafia, *Slavery’s Borderland: Freedom and Bondage Along the Ohio River* (Philadelphia: University of Pennsylvania Press, 2013), esp. Ch. 6.

<sup>18</sup> Josiah Henson, *The Life of Josiah Henson, Formerly a Slave, Now an Inhabitant of Canada, as Narrated by Himself* (Boston: A. D. Phelps, 1849), accessed via <https://docSouth.unc.edu/neh/henson49/henson49.html>.

<sup>19</sup> Pennington, *Fugitive Blacksmith*, 12; Douglass, *My Bondage and My Freedom*, 333.

<sup>20</sup> “100 Dollars Reward,” *Western Sun & General Advertiser*, Feb. 20, 1819; “\$300 Reward – Negro Woman and Three Children Ranaway,” *Louisville Daily Courier*, Oct. 9, 1858.

<sup>21</sup> William Craft, *Running a Thousand Miles for Freedom; or, The Escape of William and Ellen Craft from Slavery* (London: William Tweedie, 1860), 35-36, accessed via: <https://docSouth.unc.edu/neh/craft/craft.html>.

<sup>22</sup> For more on enslaved hiring practices in the U.S. South, see Jonathan D. Martin, *Divided Mastery: Slave Hiring in the American South* (Cambridge, MA: Harvard University Press, 2004).

<sup>23</sup> For more on enslaved women, see Stephanie M. H. Camp, *Closer to Freedom: Enslaved Women and Everyday Resistance in the Plantation South* (Chapel Hill: University of North Carolina Press, 2004), 36-38; Deborah Gray White, *Ar’n’t I a Woman: Female Slaves in the Plantation South* (NEW YORK: W. W. Norton & Co., 1985), 70-76 (quote on page 75).

<sup>24</sup> Ginsburg, “Escaping Through a Black Landscape,” 59; Henson, *Life of Josiah Henson*, 51; Drew, *North-Side View of Slavery*, 181.

- <sup>25</sup> See Nikki M. Taylor, *Driven Toward Madness: The Fugitive Slave Margaret Garner and Tragedy on the Ohio* (Athens: Ohio University Press, 2016).
- <sup>26</sup> Drew, *North-Side View of Slavery*, 379-381.
- <sup>27</sup> Catherine Clinton, *Harriet Tubman: The Road to Freedom* (NEW YORK: Back Bay Books, 2004), 61.
- <sup>28</sup> Fergus M. Bordewich, *Bound for Canaan: The Epic Story of the Underground Railroad, America's First Civil Rights Movement* (NEW YORK: Amistad, 2005), 5; Larry Gara, *The Liberty Line: The Legend of the Underground Railroad* (Lexington: University of Kentucky Press, 1961); Keith Griffler, *Front Line of Freedom: African Americans and the Forging of the Underground Railroad in the Ohio Valley* (Lexington: University Press of Kentucky, 2004), 8.
- <sup>29</sup> For more on UGRR operations in Ripley, Ohio, see Ann Hagedorn, *Beyond the River: The Untold Story of the Heroes of the Underground Railroad* (NEW YORK: Simon & Schuster, 2004). For Northern vigilance committees, see Graham Russell Hodges, *David Ruggles: A Radical Black Abolitionist and the Underground Railroad in New York City* (Chapel Hill: University of North Carolina Press, 2010); Foner, *Gateway to Freedom*; Beverly C. Tomek, "Vigilance Committees," *Encyclopedia of Greater Philadelphia*, accessed April 9, 2019. <https://philadelphiaencyclopedia.org/archive/vigilance-committees>.
- <sup>30</sup> Cheryl LaRoche, *Free Black Communities and the Underground Railroad* (Champaign: University of Illinois Press, 2013), 2. Foner's *Gateway to Freedom* is the key text for freedom seekers in New York City. For Philadelphia, see Gary B. Nash, *Forging Freedom: The Formation of Philadelphia's Black Community, 1720-1840* (Cambridge, MA.: Harvard University Press, 1998). For Boston, see Stephen Kantrowitz, *More than Freedom: Fighting for Black Citizenship in a White Republic, 1829-1889* (NEW YORK: Penguin Books, 2013). For Cincinnati, see Nikki M. Taylor, *Frontiers of Freedom: Cincinnati's Black Community, 1802-1868* (Athens: Ohio University Press, 2005).
- <sup>31</sup> Julie Roy Jeffrey, *Abolitionists Remember: Antislavery Autobiographies and the Unfinished Work of Emancipation* (Chapel Hill: University of North Carolina Press, 2008), 65.
- <sup>32</sup> William Still, *The Underground Railroad: A Selection of Authentic Narratives* (Philadelphia: Porter and Coates, 1872; London: Arcturus Publishing, 2017), 293, 297.
- <sup>33</sup> Foner, *Gateway to Freedom*, 194-195.
- <sup>34</sup> Sydney Howard Gay, "Record of Fugitives. Book 2, page [13-15]," *Columbia University Libraries Online Exhibitions*, accessed March 1, 2018, <https://exhibitions.cul.columbia.edu/exhibits/show/fugitives/item/8911>; Sydney Howard Gay, "Record of Fugitives. Book 2, page [2]," *Columbia University Libraries Online Exhibitions*, accessed March 1, 2018, <https://exhibitions.cul.columbia.edu/exhibits/show/fugitives/item/8900>.
- <sup>35</sup> Sydney Howard Gay, "Record of Fugitives. Book 1, page [19]," *Columbia University Libraries Online Exhibitions*, accessed March 1, 2018, <https://exhibitions.cul.columbia.edu/exhibits/show/fugitives/item/8865>; Sydney Howard Gay, "Record of Fugitives. Book 1, page [26]," *Columbia University Libraries Online Exhibitions*, accessed March 1, 2018, <https://exhibitions.cul.columbia.edu/exhibits/show/fugitives/item/8872>.
- <sup>36</sup> *Anti-Slavery Reporter* quoted in Adrienne Shadd, Afua Cooper, and Karolyn Smardz Frost, *The Underground Railroad: Next Stop, Toronto!* (Toronto: Dundurn, 2005), 15; Drew, *North-Side View of Slavery*, 147; "The Negroes of Hamilton and Chatham," *New York Tribune*, reprinted in *National Anti-Slavery Standard*, Oct. 31, 1857. The key texts on Black settlement in Canada are Robin Winks, *The Blacks in Canada: A History* (New Haven: Yale University Press, 1971); and Jason Silverman, *Unwelcome Guests: Canada West's Response to American Fugitive Slaves, 1800-1865* (Millwood, NY: Associated Faculty Press, 1986).
- <sup>37</sup> "The Negroes of Hamilton and Chatham," *New York Tribune*. For the Detroit River borderlands, see Irene Moore Davis, "Canadian Black Settlements in the Detroit River Region," in Karolyn Smardz Frost and Veta S. Tucker, eds., *A Fluid Frontier: Slavery, Resistance, and the Underground Railroad in the Detroit River Borderland* (Detroit: Wayne State University Press, 2016), 83-101. For the Niagara River borderland, see Dann J. Broyld, "'Over the Way': On the Border of Canada before the Civil War," in Paul Lovejoy and Vanessa Oliveira, eds., *Slavery, Memory, Citizenship* (Trenton, NJ: Africa World Press, 2016). For the Queen's Bush area, see Linda Kubisch-Brown, *The Queen's Bush Settlement: Black Pioneers, 1839-1865* (Toronto: Dundurn, 2004).
- <sup>38</sup> For more on Thornton and Lucie Blackburn, see Karolyn Smardz Frost, *I've Got a Home in Glory Land: A Lost Tale of the Underground Railroad* (NEW YORK: Farrar, Straus, and Giroux, 2007). For more on Henry Bibb and his newspaper *Voice of the Fugitive*, see Afua Cooper, "The Voice of the Fugitive: A Transnational Abolitionist Organ," in Frost and Tucker, *A Fluid Frontier*, 135-153. For more on Mary Ann Shadd Carey, see Jane Rhodes, *Mary Ann Shadd Carey: The Black Press and Protest in the*

*Nineteenth Century* (Bloomington, IN: Indiana University Press, 1998). For Black refugee extradition cases, see Bryan Prince, “The Illusion of Safety: Attempts to Extradite Fugitive Slaves from Canada,” in Frost and Tucker, *A Fluid Frontier*, 67-79.

<sup>39</sup> Drew, *North-Side View of Slavery*, 81-82, 89, 257.

<sup>40</sup> Still, *The Underground Railroad*, 207-221.

<sup>41</sup> C. Peter Ripley, ed., *Black Abolitionist Papers: vol. 2: Canada, 1830-1865* (Chapel Hill: University of North Carolina Press, 1987), 406-407.

<sup>42</sup> “John A. Murry searching for his father,” Information Wanted Ads, *The Provincial Freeman* (Windsor/Toronto/Chatham), March 1, 1856, Last Seen: Finding Family After Slavery, accessed March 7, 2018, <http://informationwanted.org/items/show/1140>; “Rev. H. J. Young searching for Moses and Lewis Davis on behalf of Jefferson Davis,” Information Wanted Ads, *The Provincial Freeman* (Windsor/Toronto/Chatham), May 10, 1856, Last Seen: Finding Family After Slavery, accessed March 7, 2018, <http://informationwanted.org/items/show/1141>.

<sup>43</sup> Kate Clifford Larson, *Bound for the Promised Land: Harriet Tubman, Portrait of an American Hero* (NEW YORK: Ballantine, 2004), xvii. Also see Clinton, *Harriet Tubman*.

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## 1.5: Some Notes on the History of Black Sexuality in the United States

*John P. Elia*

San Francisco State University

“African American experience simultaneously reflects the problems faced by other groups of oppressed people; yet, it is also a unique history that must be explained in its own right” – Patricia Hill Collins (2004)<sup>1</sup>

“The pathologizing of Black sexuality continued as means of affirming the superior status of Europeans while restricting the social movement of Black people by characterizing egalitarian interaction with them as undesirable” – Kevin McGruder (2010)<sup>2</sup>

### INTRODUCTION

Negative attitudes about sexual matters have persisted for centuries in the Western world. There has been a history of sex negativity, misinformation about sexuality, sexual injustice, and myths surrounding sexuality. The history of sexuality reveals that these negative attitudes, myths, and forms of misinformation have not been innocuous. People have been disproportionately harmed as a result. This chapter is intended to be a general historical overview of the topic, covering enduring themes and patterns that have persisted through much of U.S. history, rather than a narrow focus on a particular sexual topic or historical period.

Black sexuality has received a fair amount of scholarly attention by historians and cultural studies scholars over the past several years. What has resulted is a body of literature that paints a clear picture about how not only preoccupied American culture has been with sexual matters, but an even greater intensity has been generated about Black sexuality. Ample historical evidence makes clear just how suspect Black sexuality has been portrayed and treated. These prevailing negative attitudes about Black people generally and their sexuality more specifically originated when Europeans came into contact with African people several centuries ago prior to chattel slavery in North America.

### BLACK SEXUALITY AND ORIGINS OF DISCRIMINATION

The definitions of what constitutes a Black person or a Black community are deeply nuanced and can vary and be interpreted in a number of different ways. For example, some peoples from the Caribbean and Latin America are considered to be Black. Moreover, a “transnational Black consciousness”<sup>3</sup> extends beyond any monolithic understanding of Blackness. Also, individuals from a variety of ethnic backgrounds identify as Black. In this chapter, however, the term “Black people” refers to those individuals in the United States who are of African descent. Twinet Parmer and James Gordon describe Black sexuality as “a collective cultural expression of the multiple identities as sexual beings of a group of Africans in America, who share a slave history that over time has strongly shaped the Black experiences in White America.”<sup>4</sup> There has been a more pronounced focus on Black sexuality than on the sexuality of other ethnic groups. Sharon Rachel and Christian Thrasher note that “[t]here is no discourse on ‘White’ sexuality, ‘Jewish’ sexuality, ‘Native American’ sexuality, etc.”<sup>5</sup> Even though there is not much work to speak of that focuses on “White” heterosexuality per se in the ways in which the discourse on Black sexuality has been created, it is safe to say that the dominant discourse about sexuality centers and normalizes White sexuality in general and is grounded in dominant cultural terms. It is also important to note that there has been pushback to de-center Whiteness. Counternarratives have been produced that question and interrogate the backdrop of Whiteness that has been used to normalize White hegemonic sexuality on the one hand and at the same time degrade Black sexuality on the other hand. Black sexuality has historically been negatively judged against a particular kind of White sexual norms: “[t]he pathologizing of Black sexuality continued as means of affirming the superior status of Europeans while restricting the social movement of Black people by characterizing egalitarian interaction with them as undesirable.”<sup>6</sup>

Perhaps one of the most poignant and foundational examples of debasing the female Black body with a particular emphasis on big breasts, buttocks, and other sexual body parts occurred in the early nineteenth century with the European obsession with a woman named Saartjie Baartman (1789-1815). Also known as “The Hottentot Venus,” Baartman was a Khoikhoi woman originally from southwest Africa. Essentially, Baartman was taken from her homeland in Africa to Europe, where she was put on exhibit for public viewings in England and France from 1810 until her death.<sup>7</sup> Such a display of Baartman’s body was certainly a way of “Othering” her Black body, especially compared with White European women. Exhibiting Baartman was both a way of showing various aspects of Black sexuality as well as making her a spectacle. Her years on exhibition constituted more of an ongoing “freak show” than honoring Baartman or her body in any way. Magdalena Barrera has noted that “When the [public] paid to see her ‘perform’—she was held in a cage and made to dance half-naked in order to receive any food...People were so perplexed upon seeing her that they debated whether she was even human.”<sup>8</sup> Following her death in 1815, Baartman’s image remained on display in the form of a

plaster cast of her body at the *MuSée de l'Homme* in Paris, France, and her sexual body parts were preserved and kept on display until the 1970s.<sup>9</sup> It was not until 2002 that Saartjie Baartman's bodily remains were returned to her homeland in South Africa for a proper, respectful, and humane burial based on an arrangement made by South African President Nelson Mandela with the French government.<sup>10</sup> The Baartman story illustrates the exoticization of the Black female body, which reified and perpetuated the Western notion of Blackness and linked it to being less than human, lascivious, and non-normative.

#### SETTING THE STAGE FOR NEGATIVE ATTITUDES ABOUT BLACK SEXUALITY

While the Baartman story provides a single example of the characterization of Black sexuality, it fits with a larger picture of the construction of race that pre-dates Baartman being put on display in Europe. Europeans formed their views of Black people as far back as the sixteenth century. When Europeans came into contact with Africans and witnessed how they interacted sexually with other Africans and non-African individuals as well as the degree to which Africans were clothed, negative attitudes were formed about African sexuality. Historian Kevin McGruder (2010) further states that “[t]he limited apparel worn by most Africans was interpreted by Europeans as a sign of lasciviousness or lack of modesty rather than a concession to the tropical climate. Linked to this impression was a perception that the sex drives of Africans were uncontrollable.”<sup>11</sup> Even more insidious was the suggestion that African people were less than human, even to the extent of their being animalized.<sup>12</sup> This portrayal of African people by Europeans continued for the duration not only of chattel slavery in the American South from 1619 to 1863, but also long after slavery ended into the Jim Crow Era and beyond. Another factor that influenced and perpetuated racist ideologies that concerned both sexual and non-sexual aspects of Black people involved scientific racism that was prominent from the 1600s until the end of World War II (now regarded as pseudo-science and thoroughly disregarded as nonsense). Among the academic and professional fields that practiced scientific racism were anthropology, biological sciences, medicine, and so on in Europe and the United States. A description of Black people from this perspective was written by the nineteenth-century French naturalist and zoologist Georges Cuvier, the same individual who dissected and preserved Baartman's sexual body parts, appeared in his book *The Animal Kingdom: Arranged in Conformity with Its Organization* (1817). Among many other topics, Cuvier covered the varieties of the human species. In part, he wrote, “The Negro race is confined to the south of mount Atlas; it is marked by a Black complexion; crisp or woolly hair, compressed cranium, and a flat nose. The projection of the lower parts of the face, and the thick lips, evidently appropriate it to the monkey tribe; the hordes of which it consists have always remained in the most complete state of barbarism.”<sup>13</sup> Such a description is not only generally dehumanizing but the likening of people of African descent to animals extends to attitudes about their sexuality. Such attitudes deriving from the observations of African people by Europeans when they first visited Africa in the sixteenth century coupled with the racist pseudo-science that was characterized by Cuvier's claims above, in part, provided a rationale for enslaving people of African descent in North America, and particularly what would become the Southern states of the U.S.

#### BLACK SEXUALITY DURING SLAVERY

While it is clear that prior to slavery, “The Peculiar Institution,” Europeans did much to cement the idea that Blacks were inferior to Whites, and therefore “the color lines” were drawn and racist ideologies became the norm. Even so, plenty of historical evidence confirms that interracial sexual relationships took place between Blacks and Whites. Such sexual liaisons, however, would become increasingly socially unacceptable particularly as mixed-race children who resulted from such unions challenged both racial hierarchy and the institution of slavery itself. Therefore, as slavery became more established, there was more of an effort to curb social and sexual relations between Black and White individuals. For example, if an enslaved Black man and a White woman had children, these offspring would be free and violate the “slavery for life” tenet<sup>14</sup> and blur racial lines that served to justify slavery and ensure its continuation. The dangers of cavorting with White women were made very clear to Black men. If Black men were discovered carrying on sexually with White women, it could prove to be catastrophic for these men. Likewise, White women were warned of the negative and damning impact on their reputations if their sexual relations with Black men were to be discovered. McGruder put it best by asserting, “Interracial sexual activity became increasingly problematic because it could result in biracial children whose very presence challenged the separate social spheres as well as the institution of slavery.”<sup>15</sup>

Chattel slavery in the United States reveals much about the history of sexuality concerning Black people for over two centuries in which slavery was legal. As we know, slavery served to reinforce the racial divide and to perpetuate the racist notion that Black people were essentially animals. Even though there was a well-entrenched general belief of the inferiority of Black people by White Americans and Europeans and therefore a generalized disapproval of interracial sexual relations, many instances of interracial sex—both consensual and non-consensual—took place. It was not uncommon for slave women to have sexual interactions with masters for a number of reasons. According to one historical account, “Some slave women responded to material incentives like food, clothing, and better housing that White men offered in exchange for sexual favors. Certainly, they were much

more able than slave suitors to ‘romance’ slave women with gifts and promises of a better life.”<sup>16</sup> And, in some cases emancipation was promised and occasionally realized. In some cases, slave women were bought and sold with the main purpose of serving as concubines.<sup>17</sup> However, while there were surely individual cases in which mutual sexual attraction and affection between enslaved women and White men existed, the power differential was inherently problematic. In the overwhelming majority of instances, Black female bodies were commodified, and these women lacked control over their bodies in a variety of ways, ranging from not being able to freely choose to abstain from sexual activity and not having the freedom to select a mate, to not having a choice about whether or not to produce children. Although slaves often valued sexual and romantic attachments and family, much of the time such relationships were tenuous at best, and often romantic relationships were interrupted if not destroyed due to slaves being sold and therefore relocated. Thus, any family unit created within such a relationship destabilized.

There were innumerable documented cases, for example, in which male masters raped female slaves. As a matter of fact, bondswomen were required to “live with males of their own race, but were also forced to have sexual relations with White men,” and the women had no say in the matter because “planters’ desires, not those of slaves, were responsible for this increase in the mulatto population, though some females willingly mixed their blood with that of White males.”<sup>18</sup> In fact, most often the sex between White men and Black women involved rape by masters and other White men.<sup>19</sup> Sexual exploitation by White men was justified because Black women’s sexuality was viewed as animalistic—as a sexual turn-on by many White men—and perpetuated the sexual abuse of slave women. The by-products of these forms of sexual violence included harm—both physical and psychological—to these women, biracial children, and the emasculation of enslaved suitors who witnessed these sheer abuses of power by the White masters and were powerless to do anything about it. Slave women were reminded on a regular basis that they had little to no control over their bodies. Sociologist Patricia Hill Collins indicates, “Institutionalized rape, a form of sexual violence whose aim is to dominate or control its female (and male) victims, permeated chattel slavery. Rape served the specific purpose of political and/or economic domination of enslaved African women, and by extension, African Americans as a collectivity.”<sup>20</sup> One of the more famous examples of an interracial relationship in the U.S. is the lifelong relationship between Thomas Jefferson and Sally Hemings. After Jefferson made Hemings his concubine in Paris, she refused to return to the U.S. because she was free in France. According to an interview with their son Madison Hemings, Jefferson coerced Hemings into returning with him by “promis[ing] her extraordinary privileges, and made a solemn pledge that her children should be free at the age of twenty-one years.”<sup>21</sup> Hemings, like so many other female slaves, had no agency in her enslaved status and chose to give her children freedom rather than to claim her own liberty.

Many female slaves experienced sexual trauma and lacked control over their bodies, and although gender dynamics were different, male slaves had similar experiences. Masters viewed Black males as sexually libidinous and animalistic with raw and unbridled carnal desire. Essentially, Black men and women were put into the same basic category. The main difference is that Black male sexuality was feared, primarily based on potential sexual interactions between Black males and White women. The origin of White men’s fears was multifaceted. Such relations could produce biracial children, which would blur the “color lines.” Another factor concerned insecurity of the White men about their own sexual prowess. Would male slaves outperform their White masters on the sexual front? Winthrop Jordan addresses such potential fears and anxieties of masters by stating “[W]hite men anxious over their own sexual inadequacy were touched by a racking fear and jealousy. Perhaps the Negro better performed his nocturnal offices than the White man. Perhaps, indeed, the White man’s woman really wanted the Negro more than she wanted him.”<sup>22</sup> There was much talk about the sexual endowment of Black men. If Black males were sexual with White women, the repercussions were usually proportionate to the social standing and socioeconomic class of White women. The higher the status of the woman, the more dire consequences for the male slave, and the more the woman had to lose regarding her standing in her community. Additionally, elite White women were considered “pure,” and to be sexually “defiled” by especially a Black man was viewed as highly problematic and therefore dangerous.<sup>23</sup> These scenarios would not be the only precarious position in which Black males would find themselves, sexually speaking.

Sexual abuse of male slaves was yet another problem. Much like the abuse of female slaves, male slaves were sexually abused by not only their masters, but also by White women as well. One form of the abuse was that Black men were often forced to “breed.” Some masters would identify a strong, well-built male to copulate with a specific female slave, who would provide ideal offspring for the business of slave labor. In some cases, male masters would watch the male and female have intercourse to ensure that mating happened. It is well documented that masters would “hire out” their male slaves who would likely produce healthy offspring. These men were forced to have sexual intercourse with several women in a short period of time and who to father numerous children. One documented case details how a male slave was required to impregnate approximately fifteen women and subsequently fathered dozens of offspring.<sup>24</sup>

Notably, such forced sexual couplings have been written about from the perspective of the sexually violated woman, but rarely from the viewpoint of the abuse experienced by the male.<sup>25</sup> Besides being made to reproduce on command to a number of women, the other issue is that such a practice prevented and even foreclosed the male from knowing his children. It was common for slaves to not know who their fathers were. The main point is that such a breeding practice is inherently abusive to female as well as male slaves, and the toll this took on males needs to be more broadly recognized in the historical scholarship.

An equally egregious form of sexual abuse is the sexual assaults that male slaves had to endure. They were sexually abused and taken advantage of by White females and males alike. It is clear that White women had sexual relations with Black males; while some of these sexual relationships were based on affection, given the context of slavery and the taboo associated with Black and White sexual couplings, it could be easily argued that coercion was necessarily a component of such sexual liaisons. A paucity of scholarship exists on the sexual abuse of male slaves by White women. Historian Thomas Foster puts it best by stating, “Few scholars, however, have viewed the relationships of enslaved men and free White women through the lens of sexual abuse in part because of gendered assumptions about sexual power.”<sup>26</sup> Black men were clearly in a precarious situation and therefore vulnerable to a whole host of punishments, including, but not limited to, being sold, beaten, whipped, castrated, genitally mutilated, to being killed. Besides White women’s sexual coercion and abuse of Black male slaves, White masters would engage in same-sex sexual abuse. As with White women and male slaves, it is possible that some masters and bondsmen expressed affection for one another and therefore sexual activities between them would appear to be “consensual,” this could hardly be possible given the power relations between masters and their slaves. More extreme examples of sexual abuse included masters being sexual with male slaves as a form of punishment and humiliation, and the most extreme of these acts involved the male slaves being sodomized.

Even though slaves’ sexuality was largely controlled and impacted by slave owners, in their own right, slaves—depending on their living situations and the approach and sensibilities of individual slave owners—developed their own sexual customs and family culture. Overall, slaves did not have an issue with premarital sexuality activity. Even though slaves were not officially and legally able to marry, they had courtship rituals and engaged in commitment ceremonies. Historians John D’Emilio and Estelle Freedman have noted, “As the property of their masters, slaves did not have the legal right to contract marriage, but they nevertheless performed marriage rituals ranging from jumping over a broomstick to Christian wedding ceremonies performed by Black or White preachers.”<sup>27</sup> Some historians in the past downplayed the fact that slave culture had sexual mores and a commitment to marriage and/or the family unit.

#### POST SLAVERY: JIM CROW AND BLACK SEXUALITY

The end of slavery ushered in an equally ominous era regarding Black sexuality. It is true that Black sexuality has been treated as uncivilized and suspect since Europeans came into contact with Africans. Before and during slavery both early American societal views and legal prohibitions against miscegenation varied quite a bit depending upon the historical period and geographical area. As time progressed, such sexual unions were widely discouraged and even widely prohibited by law. During slavery Black sexuality was largely controlled and dictated by slave owners. When slavery was outlawed and dismantled in the mid-1860s, Black sexuality was deeply feared more than ever before. More specifically, D’Emilio and Freedman indicate that “the dismantling of slavery initiated a new and terrifying era in Southern race relations in which sexuality became one of the central means of reasserting White social control over Blacks”<sup>28</sup> The postbellum era was an extraordinarily difficult time for Black Americans.

The attitudes and views of many White Americans about Black sexuality after chattel slavery ended were similar to those held during the more than two-hundred years of the institution of slavery. However, the animosity against Blacks by Whites was at an all-time high. A White supremacist organization, the Ku Klux Klan (KKK), originally founded in 1865, paralleled with both the ending of slavery and the conclusion of the Civil War. By 1870 the KKK had infiltrated nearly every Southern state. This proliferation of the KKK was principally focused on protecting White women against the alleged sexual predation of Black men. It was common for the KKK to terrorize Black men, women, and children. Black men ran the risk of being lynched with even so much as a whisper that they violated White women’s purity by having sex with them. Many of those who were prejudiced against interracial sex between Black men and White women viewed such sexual contact as *de facto* rape by Black men. The response of the KKK was swift and decisive: lynching, sexual assaults, and genital mutilations of Black men were frighteningly familiar in the American South. Patricia Hill Collins asserts that “Lynching and rape emerged as two interrelated, gender-specific forms of sexual violence. Perceptions of Black hypersexuality occupied an increasingly prominent place in American science, popular culture, religious traditions, and state policies.”<sup>29</sup> In fact, lynchings were the main form of sexual and social control and punishment: from 1889 to 1940 about 3,800 Black individuals were lynched.<sup>30</sup>

Black men and women continued to be viewed as having unquenchable sexual appetites well into the twentieth century and such stereotypes often led to harm. It was common for such hypersexual images of Black men and women to be depicted in television

programs, movies, and other visual representations.<sup>31</sup> While Black men were targets of racialized violence including lynchings, women were subjected to sexual harassment and sexual assault by White men. The White imagination formed stereotypes of Black women as being sexually unrestrained, and this narrative gave White men license to do whatever they wanted to do sexually to these women. Specifically, as a holdover from the slavery period, the image developed of the Jezebel, a light-skinned Black woman who was purported to be lascivious and favored by White men. Such a sexualized image of the Jezebel was consistently portrayed in twentieth-century popular culture. For instance, sexualized images of these women were displayed in objectifying ways: “Everyday items—such as ashtrays, postcards, sheet music, fishing lures, drinking glasses, and so forth—depicted naked or scantily dressed Black women lacking modesty and sexual restraint.”<sup>32</sup> On the other end of the spectrum from the Jezebel is the stereotype of an asexual black mammy. The mammy is just as pervasive (if not more so) in American culture. She is the unfeminine, large, “faithful, obedient domestic servant,” and while she can be “well loved” as White children’s primary caregiver, she is asexual and unthreatening to the White family structure.

However, despite her obedience, if pushed past her limits of patience, the mammy figure could also “wield considerable authority” in the White family as well as in her own home.<sup>33</sup> Similar to the Jezebel, the mammy’s image harms Black women in the sense that White Southerners would argue that White men weren’t sexually attracted to black women, because they are mammies; however, if there were a sexual liaison, it was solely due to the Black woman’s status as a hypersexual Jezebel. A male corollary to the mammy figure is the “Uncle Tom,” based on the character from Harriet Beecher Stowe’s 1852 novel *Uncle Tom’s Cabin*. The mention of an “Uncle Tom” conjures up images of “an old man who is meek, submissive, doesn’t stick up for himself, [and who is] desexualized.”<sup>34</sup> Unlike the powerful black male who struck fear of cuckoldry into white men’s hearts, the Uncle Tom is the pure embodiment of obedience, not to mention that he is entirely non-threatening to White men and therefore does not risk the wrath from which stronger Black men faced.

Even a cursory examination of how African Americans were viewed and treated regarding sexual matters reveals consistently racist and generally negative portrayals. The twentieth century was filled with examples—far too numerous to recount here given space limitations—that were not only prominent in the American South, but also throughout the United States. Besides depictions of Black women as barbaric, carnal, and overtly sexual on swizzle sticks, postcards, and other items found in daily life, other aspects of prejudice and disregard existed for African Americans. Three significant occurrences regarding sexual matters that had national attention were the film *Birth of a Nation*, the Tuskegee Syphilis Study, and the Emmett Till tragedy. These three examples show the widespread fear and exaggeration of Black sexuality.

*Birth of a Nation* is a well-known yet highly controversial film that was released in early 1915 and directed and co-produced by D.W. Griffith and Harry Aiken. It is based on a novel entitled *The Clansman: A Historical Romance of the Ku Klux Klan* (1905) written by Thomas Dixon, Jr. Principally, *Birth of a Nation* focuses on the assassination of President Abraham Lincoln and the details of a relationship between a Northern family (the Stonemans) and a Southern family (the Camerons) during a segment of the Civil War and the Reconstruction periods. This film was controversial from its inception, and its history has been complicated not to mention its exaggerated treatment of Black sexuality. What is important to note, however, is that this film boldly reinforces negative stereotypes about Black people. It pictures Black males as simpletons who were sexually unrestrained toward White women. Part of the film pictures Mr. Stoneman’s mistress, Lydia Brown, a jezebel, who was not only libidinous, but also calculating and scheming. In other words, this film “re-energized” and perpetuated the very worst impressions and stereotypes of Black sexuality and Black individuals as a whole. *Birth of a Nation* was prominently featured across the nation and was bitterly contested. The National Association for the Advancement of Colored People (NAACP) worked diligently to ban this film to no avail. Perhaps the most critical point is that *Birth of a Nation* is credited with galvanizing the revival of the Ku Klux Klan (KKK) in the twentieth century. As we know, one of the major reasons why the KKK originated was due, in large part, to the deep-seated White fear and anxiety of Black men being sexual with White women, and the concerted effort to keep miscegenation firmly in place. This longstanding racism had deleterious effects on African Americans’ mental and physical health, not to mention the broader social implications of such bad treatment.

Another nationwide example of racist practices involving Black sexuality was the “Tuskegee Study of Untreated Syphilis in the Negro Male” (more generally known as the “Tuskegee Study” or “Tuskegee Syphilis Study”). This study—the way it was designed and carried out—was at the intersection of sexuality and public health. While details of this study are widely available, what is critical to understand is that 399 African American men with syphilis in Macon County, Alabama (and another 201 African American men without syphilis who served as controls in the study) were impacted. This study was sponsored by the United States Public Health Service (U.S.P.H.S.) and ran for four decades, from 1932 to 1972. Essentially, this study focused on observing how untreated syphilis affected the physical health of these men. A host of problematic aspects occurred with this study, not the least of which involved the ethical dimensions.<sup>35</sup> The men who served as research subjects<sup>36</sup> were deceived. When the researchers from the

U.S.P.H.S. approached these men in the early 1930s, the investigators indicated that they were offering treatments for “Bad Blood,” a medical term used in the past to indicate a vague diagnosis referring to a number of illnesses. In the communications from the Macon County Health Department to patients, they promised “special free treatment” and stressed that the follow-up visits would be their “last chance” for a “good examination.”<sup>37</sup> But this was not the case. These men were merely being monitored at best, and no such treatment was given for syphilis. Treatments for syphilis were available in the 1930s and, even more importantly, penicillin was widely available to treat this disease and other infections in the early 1940s. Nevertheless, these research subjects were made to forgo effective medical treatment as their bodies were ravaged by syphilis over the years. Many subjects died from complications of syphilitic infections. This study was permitted to continue until 1972 until Peter Buxton, a U.S.P.H.S. venereal disease investigator in San Francisco, exposed the U.S.P.H.S. experiment. Buxton learned of the details of the study and blew the whistle to a journalist friend, who released the details to an Associated Press journalist, Jean Heller, who then published a newspaper article in the *New York Times*,<sup>38</sup> and the study was discontinued at once. This study is considered by public health and history of medicine scholars to be one of the most egregious medical experiments in United States history. The alleged reason for the study was to ascertain how the progression of untreated syphilis differed in Black males compared to White males.<sup>39</sup>

Although the Tuskegee Syphilis Study took place in the South, it had national implications and impacted Black sexuality and African American sexual health. First of all, the research subjects were Black men located in the American South. Clearly, Black men and their sexuality were seen as problematic, and in some ways they were viewed as unimportant and even disposable. Additionally, these men ended up causing secondary infections in their sex partners and in some cases in their unborn children. When this study fully came to light, it created significant mistrust in health care providers in general and specifically those providers who worked in the area of sexual health. This effect was a horrific blow to Black communities across the nation. Research on Black sexuality in general continues to reflect badly on African Americans.

A third example involved a fourteen-year-old African American youth named Emmett Till. Born and raised in Chicago, Illinois, young Emmett went to visit his relatives in the Delta Region of Mississippi in the summer of 1955. On one late August day he went into a local grocery store owned by a White couple named Carolyn and Roy Bryant. Allegedly, Emmett whistled at Carolyn and uttered some sexually suggestive words directed at her, and there was even the suggestion that he grabbed Carolyn in a lewd way. Carolyn was the only one working in the main part of the store that day; reportedly, there was another woman working in the back portion of the store who reported not hearing any of the supposed verbal exchanges between Emmett and Carolyn. However, some nights following the incident in the grocery store, Carolyn’s husband, Roy, and his half-brother, J.W. Milam, went over to Till’s great-uncle’s home where Emmett was staying, and kidnapped him at gun point. Roy and J.M. beat Emmett viciously and mercilessly after which time they lynched him and then tied a heavy fan made of metal around Emmett’s neck and dumped him in the Tallahatchie River. The men had no evidence that any of these actions were taken by Till toward Bryant, and in fact, following Roy and J.W.’s arrest, Carolyn’s lawyer kept handwritten notes of their interview, which became the first written statement of the precipitating events: “she charged only that Till had ‘insulted’ her, not grabbed her, and certainly not attempted to rape her. The documents prove that there was a time when she did seem to know what had happened, and a time soon afterward when she became the mouthpiece of a monstrous lie.”<sup>40</sup> When Emmett’s body was discovered in the river, his body was terribly disfigured. Emmett’s mother, Mamie Bradley, insisted that her son’s body be returned to Chicago for an open casket viewing to make the point about the racism and unspeakable hate crime from which her son suffered. Emmett Till’s murder galvanized civil rights actions across the nation.

Even after more than sixty years, system racism continues regarding the Emmett Till case. In July 2019, a photograph appeared on Instagram of three young White men standing with a rifle and a shotgun in front of a commemorative sign marking the location where Emmett Till’s dead body was retrieved from the Tallahatchie River. Such an act of disrespect resulted in the suspension of the three students from their University of Mississippi fraternity, and federal authorities are investigating the incident.<sup>41</sup> There have been many instances of vandalism to the commemorative signage over many years since it was first put up in 2007, 52 years after Till was murdered. It has been peppered with bullet holes a number of times and the signage was even stolen on one occasion.<sup>42</sup> The Emmett Till case illustrates perhaps like no other example how racially charged the Jim Crow South was, and in many ways continues to be, and how even fabricated or exaggerated accounts of Black males’ sexual impropriety—as defined by Southern White supremacist culture—could end in deadly consequences. It is the ultimate pathologization of Black sexuality. While this is the most extreme manifestation of negativity about Black sexuality, there clearly have been other ways negativity and pathologization have played out, including how biomedical and health research on Black sexuality has been framed and carried out. Clearly, White males’ fear of Black men’s sexuality to the point of violence did not end with the Emancipation Proclamation.

Sexology as a field of knowledge has by and large negatively treated Black sexuality, and McGruder reveals that many studies involving the sexuality of Black people have presented Black sexuality as non-normative<sup>43</sup> due to an overwhelming number of

research studies that have pathologized Black sexuality by focusing on sexually transmitted infections (STIs), including HIV/AIDS. While researchers are calling attention to the rates of STIs in the Black population, sex researchers often do not provide context and underlying reasons why lack of trust in the medical community may well be a reason. McGruder points out how historical factors involving racism, poverty, and other inequities have been at work, serving as mechanisms to keep the incidence and prevalence of STIs (including HIV/AIDS) disproportionately higher than in other ethnic populations and in Whites. There is little doubt that the ways in which contemporary sexological research on Black sexual matters is framed both results from, and perpetuates, the deep historical roots of how Black sexuality has been portrayed as non-normative and even dangerous. From a social justice perspective, it is critically important that research studies on STIs in the Black population be routinely and thoroughly contextualized and historicized to unearth the root causes of these excessively high rates of STI transmission and sexual health disparities in the Black populace. Ultimately, it is crucial that such sexual health disparities be mitigated as well as to halt framing and perpetuating—even unwittingly—the notion that Black sexuality is non-normative.

A history of sexual marginalization created a certain amount of disassociation from sexuality for Black people. Additionally, African American churches have espoused a sex-negative view and have been known to be particularly harsh on LGBTQ members. Sexual prejudice (e.g., biphobia, homophobia) has been a strong component of the majority of African American churches and the messages they have imparted to their followers. It is clear that these churches promoted “Victorian ideals of respectability.”<sup>44</sup> The main point is that “These conservative sexual attitudes were particularly prevalent in faith communities such as African American churches.”<sup>45</sup>

### COUNTERING THE NEGATIVITY ABOUT BLACK SEXUALITY

While it is important to mark the systemic racism that has pointed to mainstream society’s discomfort and fear of Black sexuality, it is equally as important to discuss actions that have fought against such injustices. It is absolutely true that Black people and their communities have been maltreated by hundreds of years of racism that have caused both symbolic and material harm. The injustices done by castigating Black individuals for their sexuality have been unconscionable. Such abuses in the forms of microaggressions and macroaggressions have had significant detrimental impacts. There is no question about how profoundly Black individuals and their communities have suffered from racism and how that translated, in part, into demonizing their sexuality. That history is real and needs to be respected and in no way covered up or misrepresented. At the same time, it is also important to point out how Black people and their allies responded and fought back in response to the prejudice and discrimination regarding Black sexual matters.

In a number of ways, resistance to fight against racism has been both realized and effective. One such example is the NAACP’s response to *Birth of a Nation*. While it is true that many of the goals of the NAACP including censoring the film did not take hold, a number of other benefits for the NAACP and civil rights came as a result of organizing against the film. In the very early years of its existence, the NAACP focused predominantly on problematic issues that occurred almost exclusively in the South such as housing segregation and lynchings.<sup>46</sup> However, once *Birth of a Nation* was released, protests occurred all over the United States, as this film was a national phenomenon and relevant to more than one specific geographical area. Historian Stephen Weinberger put it best by asserting, “What is perhaps most interesting and important about the campaign against *Birth* is that while it did not achieve its goals, it transformed the NAACP in ways no one could have anticipated.”<sup>47</sup>

The Harlem Renaissance of the 1920s and 1930s constituted many African American writers, artists, and social critics who questioned and challenged the pervasive stereotypes, racism, discrimination, and prejudice that haunted Black people from the slavery era well into the Jim Crow period in American history. Besides the overarching cultural work that the Harlem Renaissance achieved, it showed progress in the area of Black sexuality, as “we now know that many of the most significant participants within the Renaissance were... [gay, lesbian, bisexual, and queer people] who found unprecedented amounts of social and intellectual freedom in 1920s New York, not to mention places like Chicago, Washington, D.C., and Atlanta.”<sup>48</sup> Such writers as Langston Hughes and Richard Bruce Nugent included queer themes in their writings, and Blues singer Gladys Bentley often performed in drag. Additionally, drag balls held during this period included hundreds of individuals who were cross-dressed. These are merely a few of the numerous individuals who contributed to this rich historical period. The cultural work that resulted certainly challenged the hegemonic narrative that long haunted Black Americans generally and more specifically about their sexuality.

Long before the successes of striking down the miscegenation laws nationally with the Supreme Court ruling on the *Loving v. Virginia* case, fearless Black activists existed. A prime example of such courage in the face of savage and deadly racism were Black feminists. One such activist was Ida B. Wells (1862-1931), a journalist, “who not only exploded the myth of bestial, White-female-obsessed Black brute but who also established remarkably sophisticated ways of thinking of lynching as a means of controlling newly emancipated—and partially enfranchised—Black American populations.”<sup>49</sup> A number of other Black activists spoke out

against anti-Black sentiment connected to Black sexuality. Black icons W.E.B. Dubois (1868-1963), Mary Church Terrell (1863-1954), and Walter Francis White (1893-1955) were champions who specifically challenged the stereotype of the uncivilized Black male who sexually preyed on White women.<sup>50</sup>

Another positive turn occurred when miscegenation laws nationwide were overturned by the U.S. Supreme Court. The last vestige of segregation laws was ruled unconstitutional in the famous court case of *Loving v. Virginia* in June of 1967.<sup>51</sup> As a result of this Supreme Court ruling, all laws that banned marriages between individuals of mixed racial heritage were null and void. This finding freed individuals to marry whom they wished irrespective of the racial makeup of both people in the relationship. The case was a major victory considering the entrenched widespread belief and legal backing that White and Black individuals could not have interracial sex.

Another factor that helped to liberate Black sexuality is the corpus of scholarship on the topic, including E. Patrick Johnson's works, *Black Queer Studies: A Critical Anthology* (2005), *Sweet Tea: Black Gay Men of the South: An Oral History* (2008), and *Black. Queer. Southern. Women.: An Oral History* (2018). These works represent a larger body of scholarship that serves to illuminate not only Black sexuality, but also non-heterosexual Black sexual and romantic liaisons. This body of work, not to mention other contributions by Black feminists such as Patricia Hill Collins, Kimberlé Crenshaw, bell hooks, Audre Lorde, Barbara Smith, and others, engages in critical and important conversations about Black sexuality. Black feminists, for example, provided a theoretical lens to examine oppression referred to as intersectionality. This tool continues to be a major contribution as it examines how individuals experience oppression differently based on their social location in terms of their sexuality, gender, class, race, ability, and religion, among other identities. By using this framework, sexuality scholars have been able to analyze oppression, such as sexual prejudice, in more nuanced and meaningful ways.

Issues of Black sexuality have surfaced in many other ways through popular culture. It has been a “mixed bag” in terms of perpetuating old, harmful stereotypes on the one hand or being liberatory on the other hand. Yet, some representations cannot be so neatly categorized in one camp or the other. Hollywood movies have portrayed Black sexuality in various ways, and music icons such as Aretha Franklin, Whitney Houston, Janet Jackson, Marvin Gaye, Prince, and others have lyrics in their songs that get at the heart of sex and relationships. How about rap and hip-hop artists and their messages about (Black) sexuality? How have they contributed to the discourse on Black sexuality? How about incidents that have spurred discussion such as when Magic Johnson was diagnosed with HIV,<sup>52</sup> or the Congressional hearings that ensued when Clarence Thomas was being nominated to be an associate justice of the U.S. Supreme Court and Anita Hill brought charges of sexual harassment? How about popular television programs that feature African Americans? How about the notion of the “Down Low” that was originally discussed as an African American male phenomenon in which presumably otherwise straight men would have sexual contact with other men in a clandestine fashion? While space constraints do not allow for fuller details, descriptions, and analyses of these various popular cultural representations of Black sexuality, they are certainly worthy of detailed analysis in terms of how they have influenced our views and discourses about Black sexuality in U.S. society.

## CONCLUSION

Much more work must be done in terms of scholarly treatments of Black sexuality. There continues to be affronts to Black sexuality in American culture.<sup>53</sup> If this chapter explored the major (certainly not all) themes in the history of Black sexuality in the United States and identified points in history when culturally dominant views, stereotypes, and prejudice have been challenged in an attempt to achieve social and sexual justice for African Americans related to their sexuality, then I have achieved what I intended to accomplish. Rather than being a comprehensive compendium of Black sexuality, this chapter covers major events that have run throughout the history of Black sexuality in the United States in order to paint a broad picture of the challenges and achievements surrounding Black sexual issues.

### Discussion Questions

1. How did stereotypes and treatment of Black people before slavery result in poor treatment regarding their sexuality?
2. Describe how slaves were sexually abused and how this practice demonstrated the masters' control over slaves' lives.
3. Identify and discuss various achievements in the twentieth century related to Black sexuality and how they countered old and harmful stereotypes about Black people's sexuality. Which of these achievements were more effective than others in promoting sexual and social justice? Provide reasons for your views.
4. Moving forward, how can we achieve even greater social and sexual justice for Black individuals and their communities? Use historical context to develop your ideas.



### Writing Prompt

How has the historically documented bad treatment of African Americans' sexuality harmed them symbolically and materially? What historical events have helped to mitigate against the sexual prejudice from which African Americans and their communities have suffered? What historical events in the history of Black sexuality in the United States has impacted Black people, their communities, and their allies most? Provide reasons for your assertions and ideas.

- <sup>1</sup> Patricia Hill Collins, *Black Sexual Politics: African Americans, Gender, and the New Racism* (New York & London: Routledge, 2004), 13.
- <sup>2</sup> Kevin McGruder, "Pathologizing Black Sexuality: The U.S. Experience," In *Black Sexualities: Probing Powers, Passions, Practices, and Policies*, eds. Juan Battle and Sandra L. Barnes (New Brunswick, NJ: Rutgers University Press, 2010), 104.
- <sup>3</sup> Henry Louis Gates, Jr. *Black in Latin America* (New York: New York University Press, 2011), 9.
- <sup>4</sup> Twinet Parmer and James A. Gordon, "Cultural Influences on African American Sexuality: The Role of Multiple Identities on Kinship, Power, and Ideology," In *Sexual Health, Volume 3, Moral and Cultural Foundations*, eds. Mitchell S. Tepper and Annette Fuglsang Owens (Westport, CT: Praeger, 2007), 175
- <sup>5</sup> Sharon Rachel and Christian Thrasher. "A History of 'Black' Sexuality in the United States: From Preslavery to the Era of HIV/AIDS to a Vision of HOPE for the Future." (Washington, DC: American Public Health Association, 2015), para 5.
- <sup>6</sup> McGruder, "Pathologizing Black Sexuality: The U.S. Experience," 104.
- <sup>7</sup> Sadiya Qureshi, "Displaying Sara Baartman, the 'Hottentot Venus'," *History of Science* 42, no. 2 (2004): 235.
- <sup>8</sup> Magdalena Berrera, "Hottentot 2000: Jennifer Lopez and Her Butt," In *Sexualities in History: A Reader*, eds. Kim M. Phillips and Barry Reay (New York: Routledge, 2002), 410.
- <sup>9</sup> Rachel and Thrasher, "Black Sexuality in the United States," para 7.
- <sup>10</sup> Qureshi, "Displaying Sara Baartman, the 'Hottentot Venus'," 233.
- <sup>11</sup> McGruder, "Pathologizing Black Sexuality: The U.S. Experience," 104.
- <sup>12</sup> A number of scholarly works comment on the extent to which Africans were likened to animals. See, for example, Patricia Hill Collins, *Black Sexual Politics*, 55, David Brion Davis, "Constructing Race: A Reflection." *The William and Mary Quarterly* 54, no. 1 (1997): 9-10. doi:10.2307/2953310, and Winthrop D. Jordan, *White Over Black: American Attitudes toward the Negro, 1550-1812* (Chapel Hill, NC: University of North Carolina Press), 231 and *passim*.
- <sup>13</sup> Georges Cuvier. *The Animal Kingdom: Arranged in Conformity with its Organization* (New York: G. & C. & H. Carvill, 1833), 50.
- <sup>14</sup> McGruder, "Pathologizing Black Sexuality: The U.S. Experience," 105.
- <sup>15</sup> *Ibid*, 105.
- <sup>16</sup> Brenda E. Stevenson, "Slave Marriage and Family Relations in Antebellum Virginia," in *Slavery and Emancipation*, eds. Rick Halpern and Enrico Dal Lago (Malden, MA: Blackwell, 2002), 253-54.
- <sup>17</sup> Skylar Mamrak, "Victims of Lust and Hate: Master and Slave Sexual Relations in Antebellum United States." *Valley Humanities Review* (Spring 2016): 7.
- <sup>18</sup> Thelma Jennings, "Us Colored Women Had to Go Through A Plenty: Sexual Exploitation of African-American Slave Women." *Journal of Women's History* 1, no. 3 (1990): 60.
- <sup>19</sup> Martha Hodes, *White Women and Black Men: Illicit Sex in the Nineteenth Century South* (New Haven: Yale University Press, 1997), 3.
- <sup>20</sup> Patricia Hill Collins, *Black Sexual Politics: African Americans, Gender, and the New Racism*, 58.
- <sup>21</sup> Madison Hemings, "The Memoirs of Madison Hemings." <https://www.pbs.org/wgbh/pages/frontline/shows/jefferson/cron/1873march.html> (1873), para 3.
- <sup>22</sup> Winthrop Jordan, *White Over Black: American Attitudes Toward the Negro, 1550- 1812*, Second Edition, (Chapel Hill, NC: University of North Carolina Press, 1968/2012): 152.

- <sup>23</sup> Martha Hodes, *White Women and Black Men: Illicit Sex in the Nineteenth Century South*, 5.
- <sup>24</sup> Thomas Foster, “The Sexual Abuse of Black Men under American Slavery,” *Journal of the History of Sexuality* 20, no. 3 (2011): 456.
- <sup>25</sup> *Ibid*, 456.
- <sup>26</sup> *Ibid*, 459.
- <sup>27</sup> John D’Emilio and Estelle B. Freedman, *Intimate Matters: A History of Sexuality in America* (New York: Harper & Row, 1988): 99.
- <sup>28</sup> *Ibid*, 104.
- <sup>29</sup> Patricia Hill Collins, *Black Sexual Politics: African Americans, Gender, and the New Racism*, 63.
- <sup>30</sup> John D’Emilio and Estelle B. Freedman, *Intimate Matters: A History of Sexuality in America*, 216, and John P. Elia, “Sexuality,” in *The World of Jim Crow: Arts to Housing and Community* (Volume 1), ed. Steven A. Reich (Santa Barbara, CA: Greenwood Press, 2019), 210.
- <sup>31</sup> David Pilgrim, “The Jezebel Stereotype,” <https://ferris.edu/jimcrow/jezebel/>, Accessed on August 10, 2019. 2002 (Last modified in 2012), para 14.
- <sup>32</sup> *Ibid*.
- <sup>33</sup> Patricia Hill Collins. *Black Feminist Thought: Knowledge, Consciousness, and the Politics of Empowerment*. Boston: Unwin Hyman, 1990, pp. 71-72.
- <sup>34</sup> Gregory M. Lamb, “What We’ve Made of Uncle Tom,” *Christian Science Monitor*, 29 October 2002 (vol. 94, no. 235): 17.
- <sup>35</sup> For a broad overview of the “Tuskegee Study of Untreated Syphilis in the Negro Male” and the details about the ethical concerns of the study, see, for example, Allan Brandt, “Racism and Research: The Case of the Tuskegee Syphilis Experiment,” in *Tuskegee’s Truths: Rethinking the Tuskegee Syphilis Study*, ed. Susan M. Reverby (University of North Carolina Press, 2000), 15- 33; James H Jones, *Bad Blood* (Simon & Schuster, 1993); Thomas Parran, *Shadow on the Land* (Waverly, 1939); Susan M. Reverby, ed., *Tuskegee’s Truths: Rethinking the Tuskegee Syphilis Study* (University of North Carolina Press, 2000); and Harriet A. Washington, *Medical Apartheid: The Dark History of Medical Experimentation on Black Americans from Colonial Times to the Present* (New York: Doubleday, 2006).
- <sup>36</sup> The use of the term “research subjects” is purposeful here. It is currently correct to use the term “research participants” and not “research subjects.” However, to suggest that the men used in the Tuskegee Syphilis Study were “research participants” suggests that they had informed consent, and that was not the case. They were used as “human guinea pigs” and were deceived throughout the entire duration of the study.
- <sup>37</sup> For the original Tuskegee Syphilis Study Recruitment Letter from Macon County’s Health Department and an analysis, see Gwen Sharp, “Tuskegee Syphilis Study Recruitment Letter,” <https://thesocietypages.org/socimage...itment-letter/>, Accessed on October 13, 2019.
- <sup>38</sup> Jean Heller, “Syphilis Victims in U.S. Study Went Untreated for 40 Years.” *New York Times* (25 July 1972): 8.
- <sup>39</sup> In 1928 there was a Norwegian retrospective study on Caucasian men who suffered from untreated syphilis and how it impacted their bodies. As a retrospective study, the Norwegian study was not the same as the Tuskegee Syphilis Study methodologically. Researchers found in the Norwegian study that untreated syphilis caused neurological damage. It was thought by the Tuskegee researchers that Black men would most likely suffer more from cardiac issues given their assumed lack of intellectual sophistication due to their presumed inferiority.
- <sup>40</sup> Timothy B. Tyson, *The Blood of Emmett Till* (New York: Simon & Schuster, 2017): 7.
- <sup>41</sup> Jerry Mitchell, “Ole Miss Students Posed with Guns in Front of Emmett Till’s Memorial. DOJ May Investigate,” <https://www.usatoday.com/story/news/...al/1829450001/>, Accessed on October 7, 2019. (Last Modified July 29, 2019), para 1 and *passim*. It should be noted that commemorative sign pictured in this article was previously riddled with bullet holes.
- <sup>42</sup> To glean a history of how the commemorative signage has been intentionally damaged and disrespected, see, for example, a brief CNN written account by Jessica Campisi and Brandon Griggs entitled “Emmett Till’s Memorial Sign was Riddled with Bullet

Holes. 35 Days after being Replaced, It was Shot Up Again” (August 6, 2018), which may be retrieved at <https://www.cnn.com/2018/08/06/us/em...rnd/index.html>, Accessed October 13, 2019

<sup>43</sup> Kevin McGruder, “Black Sexuality in the U.S.: Presentations as Non-Normative,” *Journal of African American Studies* 13 (2009), 253, *passim*.

<sup>44</sup> Rachel and Thrasher, “Black Sexuality in the United States,” para 18.

<sup>45</sup> *Ibid*

<sup>46</sup> Stephen Weinberger, “*The Birth of a Nation* and the Making of the NAACP.” *Journal of American Studies* 45, no. 1 (2011): 92.

<sup>47</sup> *Ibid* .

<sup>48</sup> Robert Reid-Pharr, “Sexuality,” in *Encyclopedia of African American History: 1899 to the Present—From the Age of Segregation to the Twenty-First Century* (Volume 4), ed. Paul Finkelman (Oxford & New York: Oxford University Press, 2009), 297.

<sup>49</sup> Robert Reid-Pharr, “Sexuality,” 297.

<sup>50</sup> *Ibid*.

<sup>51</sup> Peter Wallenstein, “The Right to Marry: *Loving v. Virginia*.” *OAH Magazine of History* 9, no. 2 (1995): 41.

<sup>52</sup> Magic Johnson’s diagnosis of HIV and his nearly thirty years of living with the disease could seemingly have served as a positive role model for African Americans who were distrustful of the medical community. However, older generations are dubious of Johnson’s illness, suspecting that the announcement was a publicity stunt instead of an actual diagnosis; younger generations presume that Magic Johnson’s wealth has enabled his access to the best drugs and treatment. See, for example, Patricia B Wright, Katharine E. Stewart, Geoffrey M. Curran, and Brenda M. Booth. “A Qualitative Study of Barriers to the Utilization of HIV Testing Services Among Rural African American Cocaine Users.” *Journal of drug issues* 43, no. 3 (2013): 314-334. This article may be retrieved at: <https://www.ncbi.nlm.nih.gov/pmc/articles/PMC3772639/>

<sup>53</sup> For a comprehensive coverage of the challenges that Black sexuality faces in contemporary American society, see, for example, Stacey Patton’s essay “Who’s Afraid of Black Sexuality?” (*The Chronicle of Higher Education*, 59, no.15, December 3, 2012).

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## 1.6: The Education of African Americans in the U.S.

Jayne R Beilke

Ball State University

### INTRODUCTION

The education of African Americans includes both formal and informal attempts by Blacks to gain literacy and develop skills that would allow them to survive in a racialized society. In the nineteenth century, literacy was perceived as a means of emancipation from a life of servitude and a path to eventual citizenship. When slaves were emancipated in 1863, churches, benevolent societies, and philanthropies addressed the need for educational services. During the Reconstruction Era (1865-1877), Black leaders and White elites debated the issue of “Black education.” The outcome was industrial education and second-class citizenship. The existence of the slave economy, an agrarian society, and a dispersed rural geography circumvented the development of a systematic approach to education by Southern states for both Whites and Blacks. With the founding of the National Association for the Advancement of Colored People (NAACP) in 1909, political and legal action overturned the segregation codified in *Plessy v. Ferguson* (1896). Currently, school integration has been eroded due to White flight, the abandonment of busing, and residential segregation.

### THE CONTEXT FOR BLACK EDUCATION PRIOR TO THE ANTEBELLUM PERIOD

The Africans who were brought to North America as a result of the slave trade represented a variety of languages and cultures. Nevertheless, Africans were able to preserve and transmit their cultural customs and traditions to the New World. According to historian Ira Berlin, “Slowly, almost imperceptibly, transplanted Africans became a new people. They spoke English, worked with English tools, and ate food prepared in the English manner. On the eve of the [American] Revolution, many Blacks had done so for two or three generations, and sometimes more Free Blacks, particularly in larger cities, formed their own schools and supplied teachers. John Chavis (1763-1838), a respected free Black teacher and Presbyterian minister, operated a private school from 1808 to 1830 in Raleigh, North Carolina. Originally a multiracial school, Whites eventually protested the presence of Blacks. When they did, Chavis taught White students during the day and free Blacks in the evenings. Abolitionists who opposed the “peculiar institution” of slavery in Northern and Southern states as well as some religious groups educated slaves and free Blacks as well as Native Americans. The Religious Society of Friends (Quakers) was preeminent in this endeavor. In the Middle West, schools such as the Union Literary Institute in Indiana were supported by Quakers. Founded in 1846 by a multiracial board of Quakers and free Blacks living on the Indiana/Ohio border settlement of Longtown, the Institute was a manual labor boarding school that required students to work the surrounding farmland for four hours per day. While there were other instances of integrated schools, they did not last as racial attitudes hardened in both Northern and Southern states.

A few schools existed for the purpose of advanced elementary and secondary training such as the Institute for Colored Youth, a school started in the early 1830s by a group of Philadelphia Quakers. A college education was also available to a limited number of students at schools like Oberlin College in Ohio and Berea College in Kentucky. Berea was the first college in the South to be co-educational as well as racially integrated. Founded by the abolitionist John Gregg Fee (1816-1901) in 1855, it offered preparatory classes leading to advanced study. In 1904, a Kentucky state law forced it to segregate and accept Whites only. Afterward, Berea administrators assisted in the establishment of the Lincoln Institute near Louisville to educate Blacks until the state law was finally amended in 1950.

Any nascent support for formal education for slaves ceased after the Nat Turner Rebellion took place in Southampton County, Virginia, in August 1831. A mystic, Turner (1800-1831) had learned to read and write and conducted religious services on the plantation. The Rebellion was the largest and deadliest slave uprising in United States history. Before the Virginia militia quashed it, the slaves killed approximately sixty White men, women and children. The rebellion created hysteria and the retaliation by the Southern states was swift. Black codes or laws were instituted across the Southern states that forbade slaves to learn to read, to assemble, to bring suit against White persons, or to travel without permission. Little distinction was made between free and enslaved Blacks. Even Sunday schools began to limit access to African Americans, who then clandestinely operated their own schools.

Southern plantations were feudalistic, self-contained worlds that manufactured their own food, clothing, tools, and buildings. As a result, on-the-job training programs developed that allowed slaves to acquire some necessary skills. When they were trained to meet certain needs on the plantation, slaves served a kind of apprenticeship. In some cases, masters paid to have promising and trusted slaves apprenticed to master craftsmen. This arrangement benefitted the plantation owners who often hired out slaves to

other plantations for profit and were able to reap a higher price when skilled craftsmen went on the auction block. The Colonial Era model of apprenticeship also required that masters teach their students to read and write. While some masters did so, others ignored it and were not penalized. Despite the fact that the practice of hiring out was discouraged by Southern states, it allowed plantations to become, as Booker T. Washington observed, “industrial schools.”<sup>1</sup> Enslaved men became carpenters, blacksmiths, machinists, cooks, and farmers. Women were farmers and cooks, seamstresses, weavers, and midwives. This system contributed to the development of skilled workers within both the free Black and slave populations.

The example of Dave the Slave is a case in point. David Drake (c.1801-c.1870s), also known as Dave the Slave or Dave the Potter, may have been born in the United States. His first owner was Harvey Drake, who, with Dr. Abner Landrum, owned a large pottery business in Edgefield, South Carolina. Although it is unclear how he learned to read and write, scholars speculate that Dave worked for Landrum’s Edgefield, South Carolina, newspaper *The Hive*. After Harvey Drake died, Dave’s ownership was transferred to Landrum’s son and subsequently, to his grandson Franklin Landrum. In 1849, Lewis Miles acquired ownership and Dave produced his largest amount of wares. Twenty of his jars and jugs are inscribed with original poetry, including couplets such as “I wonder where is all my relations/Friendship to all—and every nation.”<sup>2</sup> Fifty extant pieces display his signature maker’s mark, date, and other inscriptions.

While the plantation economy was intended to deny access to educational experiences, what historian Henry Allen Bullock refers to as a “hidden passage” operated within the slave community prior to the start of the Civil War.<sup>3</sup> Educational opportunities expanded for African slaves by the opening of the nineteenth century. Slaves who worked in the “Big House,” as opposed to field hands, were exposed to conversations and written materials. Before coming of age, there was a tendency for slave and White children to interact together. “Play schools” became an avenue through which slaves could be taught to read by their White companions (Bullock, p. 10). The children of more benevolent slave owners sometimes defied the law and held informal learning sessions. Black leaders Frederick Douglass (1818-1895) and Booker T. Washington described in their autobiographies how they were able to become literate.

Several factors motivated the African American quest for literacy: 1) since reading was explicitly forbidden, literacy was an act of defiance; 2) literacy served as a means of doing one’s assigned tasks; and 3) it was a means of socializing into the larger society. For Whites, religion also played a role in literacy. As a method of maintaining control over and enforcing obedience, planters would hold religious services on the plantation that often required Bible reading. It was thought to be a deterrent to insurrections and escapes as well as a means of civilizing Blacks by imposing Christianity.

It is important to note that, unlike New England and the Midwest, the South did not have a system of common schools, even for Whites. Common schools were tax-supported institutions that taught a common (or rudimentary) curriculum in a common setting such as a one-room school. Along with Webster’s Blue-backed *Speller*, pupils practiced reading via the McGuffey *Eclectic Readers*, which contained moral lessons and taught teachers how to pronounce words correctly in order to standardize the language. During the antebellum period, the diversity of language due to migration and immigration made it difficult to communicate. Although school reformer Horace Mann envisioned that the common school would ameliorate the divisions between the rich and poor, it did not—nor did it welcome Blacks, Native Americans, or Catholics.

## THE FREEDMEN’S BUREAU, PHILANTHROPY, AND BENEVOLENCE

With the issuance of the Emancipation Proclamation in 1863, Whites feared a mass of uneducated, newly freed Blacks in the South as well as those who had moved to the North, seeking the protection of the Union Army. The enormity of the situation was expressed by General William Tecumseh Sherman (1820-1891) in February 1862: “To relieve the government of a burden that may hereafter become unsupportable, and to enable the Blacks to support and govern themselves in the absence of their disloyal guardians, a suitable system of cultivation and instruction must be combined with one providing for physical wants.”<sup>4</sup> Answering the call were benevolent societies in large Northern cities who sent clothing, food, and money, but also teachers for the refugees, who were referred to as contraband of war. Church organizations joined in, most notably the American Missionary Association which had been formed in 1849 for the propagation of the gospel at home and abroad. The Baptist Church, North Home Missionary Society, Freedmen’s Aid Society, and General Conference of the Methodist Episcopal Church also funneled money and supplies through the Union Army. Mary S. Peake (1823-1862) a mixed-race, well-educated member of the Hampton, Virginia, Black elite opened one of the first schools for freedmen in 1861 at Fortress Monroe, Virginia. In 1862, 53 missionaries mainly from New York and Boston landed at Beaufort, South Carolina, and started the first extensive schools for former slaves on the Sea Islands.

Since the benevolent societies were located in the North and their stated mission was education for salvation, they set about devising a school system based on the New England common school. As the relief effort taxed the army, the U.S. Congress passed an act in 1865 creating the Bureau of Refugees, Freedmen, and Abandoned Lands, which was known as the Freedmen’s Bureau.

Operating out of the War Department, the Bureau was a custodial agency charged with securing the “health, sustenance, and legal rights for refugees” and provide them with “the foundations of education. “The act served to legitimize the teachers of the benevolent societies and to protect them. However, many in the army did not feel it was their job, as is expressed in a letter by a teacher in *The Freedmen’s Bulletin* in 1865: “Arrived—went about gathering scholars; have forty. Did well enough till it rained; since then have walked three miles a day, ankle-deep in thick, Black mud, that pulls off my shoes. Nothing to eat but strong pork and sour bread. Insulted for a ‘nigger teacher.’ Can’t buy anything on credit, and haven’t a cent of money. The school shed has no floor, and the rains sweep clean across it, through the places where the windows should be. I have to huddle the children first in one corner and then in another, to keep them from drowning or swamping. The Provost Marshal won’t help me. Says ‘he don’t believe in nigger teachers—didn’t ‘list to help them.’ The children come, rain or shine, plunging through the mud—some of them as far as I do. Pretty pictures they are. What shall I do? If it will ever stop raining, I can get along.”<sup>5</sup>

Referred to derisively as Yankee Schoolmarms, this challenge provided adventurous women an occupational opportunity. The Schoolmarms were Black as well as White and generally stayed in the South only a year or two. Middle-class Black teachers such as Charlotte Forten (1837-1914), an anti-slavery Philadelphia teacher, who were newly exposed to the poverty and racism of the South, found it difficult to stay. White women saw it as their missionary duty and were criticized for importing New England Puritan values into the South such as punctuality, cleanliness, good manners, and standard speech. It should be noted that the Freedmen’s Bureau shouldered much of the burden by contributing \$672,989 in taxes and tuition and donating approximately \$500,000 through their own church organizations. This generosity was despite the fact that they were now sharecropping, starting businesses, and establishing other institutions such as churches and aid societies that would lead to the formation of a Black middle class. This pattern of matching funds would set in place a pattern capitalized on by philanthropists during the late 1800s and early 1900s.

By 1869, more than 9,500 teachers were working in the Freedmen’s schools. By 1870, when their educational work ended, the Freedmen’s Bureau had established 4,329 schools with an enrollment of 247,000 students. Those in Louisiana, Virginia, and North Carolina made the most progress toward an organized system of education. Historian James D. Anderson points out that efforts by Blacks to self-educate are harder to track and, as a result, underappreciated in the historical record. Whites were often not happy with the educational progress afforded to Blacks. Makeshift schools that met in outbuildings and abandoned shacks were burned and teachers were threatened. But some White children began to attend Freedmen’s schools, which became briefly multiracial.

## MAKING THE CASE FOR BLACK HIGHER EDUCATION

There was also a recognized need for professional education by which Black doctors, lawyers, and teachers could be trained. The Freedmen’s Bureau cooperated with philanthropic and religious organizations to develop a number of institutions of higher education. Although the curriculum initially consisted of elementary and secondary (high school) work, the colleges would eventually grow into their name. In 1866, the American Missionary Association established Fisk University (originally the Fisk Free Colored School) in Nashville, Tennessee, and Talladega College (originally named for Freedmen’s Bureau General Wager Swayne) in 1867 in Talladega, Alabama. Fisk classes were initially held in the barracks of the Union Army. In the 1870s, a nine-member coeducational singing group of students later named the Jubilee Singers was formed that performed traditional spirituals and slave songs. The proceeds from the sale of shackles and chains from a slave pit on the Fisk property were used to fund their travel and touring expenses. Other religious denominations and aid societies began to turn their attention to higher education as well.

This was not the case for Howard University, however. Sponsored by the First Congregational Society of Washington, D.C., it was originally founded as a seminary for the education of African American clergymen. It was named for General Oliver Otis Howard (1830-1909), a Civil War hero, who was the Commissioner of the Freedmen’s Bureau and later president of the University, 1869-1874. Chartered in 1867, Howard was funded by philanthropy and tuition as well as an annual congressional appropriation from the U.S. Department of Education. This arrangement would lead some historians of higher education to refer to Howard as the national African American university. Unlike other colleges, Howard was devoted to graduate and professional education from its very beginning, including medical training, law, sociology, and history focused on the Black experience.

By 1890, more than 200 colleges dedicated to serving Black students had been founded by a combination of funds from missionary groups, Black churches and benevolent groups, and the Freedman’s Bureau. These universities would form the infrastructure of Black higher education, and were later joined by land-grant institutions sponsored by the Morrill Land Grant Act of 1862. The first Morrill Act focused on branches of learning as related to agricultural and the mechanical arts. The Second Morrill Act of 1890 required separate land-grant institutions for persons of color. Among the seventy colleges and universities which evolved from the Morrill Acts are several of today’s historically Black colleges and universities, such as Mississippi’s Alcorn State (established in

1871), Georgia's Fort Valley State (established 1895), and Kentucky's State Normal School for Colored Persons (established 1886), which would later extend beyond its function as a "Normal" school that focused on training teachers and be renamed Kentucky State University.

The founding of these numerous colleges precipitated a fierce debate between Booker T. Washington and W. E. B. DuBois over the nature of the educational curriculum for Black students. Booker Taliaferro Washington (1856-1915) was born into slavery in Virginia to an African American slave and a White plantation owner. After emancipation, his mother moved the family to West Virginia to join her husband. Washington began to learn to read and attended school for the first time. He worked in salt furnaces and coal mines in West Virginia and then made his way to Hampton Institute. Hampton Institute president General Samuel C. Armstrong served as a mentor and recommended that Washington become the first leader of Tuskegee Normal and Industrial Institute, which opened in 1881.

By 1890, Armstrong had articulated his theory of Black education and was convinced that the moral uplift of Blacks could be achieved through labor. He presented industrial education as the character-building force capable of elevating Blacks to a level of acceptance by the South and the nation. He identified hard work as a Christian virtue and a civilizing force. According to Armstrong, Blacks disliked labor because they had been forced to work all their lives. But an industrial system would make Blacks not only self-supporting, but also provide the South with a labor force. His ideology took hold in Washington. When he became principal of Tuskegee, it was modeled on Hampton. Responding to the context in which Blacks lived, Tuskegee's mission was originally to supply well-trained teachers for various schools but it was also intended that teachers be able and eager to teach vocational skills such as gardening and carpentry. Students had to apply practical skills even to their more academic courses. Washington emphasized literacy for freedmen and basic education and training in manual and domestic labor trades. This, ideology, however, also led to a discriminatory base for Black education—one that ostensibly required less money, under-qualified teachers, and fewer resources.

Washington's far-reaching influence on conservative social and educational issues for Blacks made him popular among not only Black leaders but also White philanthropists. Some Blacks, however, criticized his control over the Black masses as the Tuskegee Machine. Nevertheless, he became the foremost Black leader in the post-Reconstruction era. His autobiography, *Up from Slavery*, recounted his struggle to escape poverty and gain an education. Emphasizing the Hampton model, the term Hampton-Tuskegee soon came to stand for industrial education as the preferred educational curriculum for Blacks. William Henry Baldwin, Jr. (1827-1894) the president of Long Island Railroad, convinced other major White philanthropists to support Tuskegee, particularly the president of Sears, Roebuck and Company Julius Rosenwald.

Perhaps no statement was more derided than Washington's address to the attendees of the Atlanta Cotton States and International Exposition in 1895, when Washington, flanked by wealthy White benefactors, stated to the crowd: "In all things that are purely social we can be as separate as the fingers, yet one as the hand in all things of mutual progress."<sup>6</sup> Uttered during a period of increased incidences of lynching, Washington's comments preceded by a year the U.S. Supreme Court ruling in *Plessy v Ferguson* that upheld racial segregation and codified the doctrine of "separate but equal." By eschewing civil and political rights, Washington was accused of accommodating to White interests by DuBois, newspaper editor Monroe Trotter, and other members of the Black intelligentsia.

William Edward Burghardt DuBois (1868-1963) was born in Great Barrington, Massachusetts, to mixed-race parents who were part of a small free Black community. After attending local integrated public schools, neighbors and the First Congregational Church of Great Barrington sponsored his collegiate education. He matriculated at Fisk University and later received a second bachelor's degree in history from Harvard since White schools would not accept credits from a Black college. After studying at the University of Berlin on a fellowship from the John F. Slater Fund for the Education of Freedmen, he returned to Harvard and was the first African American to earn a doctorate from that institution in 1895. He performed sociological field research in Philadelphia's Black neighborhoods and published *The Philadelphia Negro* in 1899, the first case study of a Black community in the United States. In that study, he described the Black underclass as "the submerged tenth" and would later use the term the "Talented Tenth" to indicate a Black elite class who should be educated in the classics, humanities, and social and physical sciences. He came to believe that racial integration was the key to democratic equality in American cities.

DuBois's educational views began to crystalize when he opposed Washington's apparent accommodation to White interests as expressed in the Atlanta Compromise. He felt that Black schools should focus more on liberal arts and an academic curriculum as a means of developing a leadership cadre. His publication in 1903 of *The Souls of Black Folk* took direct aim at Washington's silence on civil and political rights. Although both men emphasized education, the debate over the curriculum would continue, and Black colleges and universities were caught in the middle. As a result, many chose to skillfully incorporate both a classical-liberal

curriculum and a vocational curriculum, in order to attract money from White philanthropists. But these Black leaders were not the only ones who began to devise a plan for Black education.

### DECISIONS AT CAPON SPRINGS

On June 29, 1898, a group of White ministers, college presidents, and philanthropists met in Capon Springs, West Virginia, to formulate their own philosophy in regards to training Black teachers and leaders. This gathering was the start of a series known as the Capon Springs Conference for Education in the South. By the end of the Third Conference at Capon Springs, it was agreed by all members that the best way to provide training for Blacks was to first provide adequate schools and education for the neglected Southern Whites. The schools would be separate but operate under one set of laws and supported by taxes paid by the pupil. It was decided that certain Black colleges would be strengthened for the purpose of training ministers, physicians, and lawyers. In this instance, there was at least an inkling of recognition for the need for a differentiated curriculum rather than one that treated the race as a homogeneous mass. It also marked the beginning of the formulation of the concept of “negro education”—ideals that encompassed the morality and self-help lessons of the common school and reserved industrial education for Blacks.

At the opening of the Fourth Conference in 1901, the Southern Education Board (SEB) was established to sway public opinion on behalf of public schools and solicit gifts from private persons, boards, and philanthropic foundations to promote public education. Specifically, the General Education Board (GEB) made up of the trustees of the SEB, handled gifts and grants. In 1909 Standard Oil owner John D. Rockefeller and his son established the Rockefeller Foundation, in part to deflect criticism of the Standard Oil company’s ruthless business dealings. By 1914, it had invested in schools for Blacks and begun a broad-based philanthropic agenda that involved farming in the Southern states, public high schools in the South, and a campaign to eradicate hookworm. As a result, the Conference for Education in the South became the most influential educational force in the history of the region, spanning the entire policymaking realm of Southern education. Philanthropists funneled money through it, public school officials sought its advice, and state legislatures paid attention. The goal was to make Southern people more willing to accept self-imposed taxation for the purpose of financing education for their children.

Although they were not at the table, Blacks reaped some benefits. Some of the states equalized school terms and normal schools for Blacks were established with newly acquired public funds. But as time passed, industrial education became almost solely a Black school curriculum. The SEB transferred its functions to the GEB in 1914. The result was that Black hopes for equality of educational opportunity had been sacrificed because of the decisions. The South accepted its responsibility for Black education but the division had been made. The federal government was excluded from Black education and the door was opened wider to the whims and prerogatives of White philanthropy.

The economic revolution of the late nineteenth century created a class of wealthy industrialists. Many of these individuals were self-made men who believed in individualism and monopolistic business practices. To some extent, their investment in the South was motivated by self-interest. The South offered a ready labor market and a means to offset the criticism. In 1867, financier George Peabody (1795-1869) established the Peabody Educational Fund for the promotion of education in the American South. The fund supported public schools as well as normal schools, and beginning a pattern that would persist, it required local communities to provide matching funds at a ratio of up to three or four dollars for every one dollar in Peabody support. Clearly directed at industrial education, the Peabody Fund focused its attention on assisting the South, but not particularly Blacks. It was going to assist in the establishment of a permanent system of public education by granting scholarships to students who were studying to be teachers and in the promotion of industrial education. The trustees of the fund directed their efforts toward providing separate schools for the races.

In 1914, the Peabody Fund merged with the Slater Fund (1882-1937). A Connecticut textile manufacturer, John F. Slater (1815-1884), had created a fund in 1882 for industrial education among the freedmen of the South, focusing on teacher training and industrial education for Blacks. By 1911, the Fund began to encourage the development of a system of county training schools to provide courses in teacher training and basic industries. The Slater Fund supported colleges in order to develop teachers for the complement of county training schools, which it was seeking to build. It provided substantial support for the Black colleges that denominational groups had established and funded Hampton and Tuskegee disproportionately. It supported Black colleges to establish and maintain industrial departments, even if those colleges had originally developed as liberal arts institutions. The county-training school would become a permanent part of the South’s public school system.

Dr. Hollis Frissell, the White president of Hampton, and Booker T. Washington approached Miss Anna T. Jeanes, a Philadelphia Quaker, for assistance in the development of a rural school program that had been started by their respective institutions. The Jeanes Rural School Fund would develop an extension service that combined practical lessons with traditional subjects. Black teacher Virginia E. Randolph, who worked with a Black school in Henrico County, Virginia, administered the Jeanes model. She



visited other teachers and encouraged them to improve their schoolhouses and start industrial training. The first Jeanes teacher was Virginia Estelle Randolph (1874-1958), appointed in 1908 to work in Henrico County, Virginia. She was to be a helper rather than a supervisor and responsible to the local school superintendent and his school board. Other funds soon began to contribute to the Jeanes Fund and it spread to other states. Although the school was the core of the program, it was also concerned with public relations in that it sought to cultivate community interest in school welfare. This involved changes in the curriculum and a more applied approach to issues encountered in the everyday environment of African Americans. The Jeanes teachers participated in churches, clubs, and community improvement leagues. Jeanes teachers taught the children to grow or produce many of the products that their parents bought from stores. The school garden and its products were utilized to teach methods of canning and preserving vegetables.

The Julius Rosenwald Fund (1917-1948) perhaps had the biggest impact on Black education. Julius Rosenwald used money derived from his presidency of Sears, Roebuck and Company. He also funded the construction of sixteen Young Men's Christian Association (YMCA) buildings and one Young Women's Christian Association (YWCA) for Blacks and supported a large Black housing project in Chicago known as the Michigan Boulevard Garden Apartments in 1929. Rosenwald became a trustee of Tuskegee Institute and established the Rural School Building Program in 1917. Rosenwald established a nonprofit enterprise that directed its interests toward building rural schools, later toward the support of high schools and colleges, and finally toward the provision of fellowships to enable Blacks and Whites of unusual promise to advance their careers.

Its most well-known program was the Rural School-Building Program started at Tuskegee. In a matching fund system, Blacks had to supply money and labor to support the schools, which were known as Rosenwald schools. Blacks purchased the land and some White citizens contributed a little money. The program lasted from 1917 to 1932 and built 5,357 public schools, shops, and teachers' homes in 883 counties of fifteen Southern states. In accordance with Progressive Era philosophy, the architectural plans were standardized. The Rosenwald Schools became a part of the public school system. In 1925, the Fund began work in the field of library services. It assembled and distributed small sets of books to rural schools, attempted to improve the library facilities of Black colleges, and cooperated in the establishment of country library systems. This program was extended to the development of libraries in Black colleges. However, some of the material goods received by Black colleges from Sears, Roebuck and Company were often "seconds" or imperfect products. In addition, no Blacks were employed at the Sears headquarters in Chicago.

The Rosenwald Fellowship program gave matching grants to both White and Blacks to pursue advanced training at Northern institutions. For Blacks, it would lead to the development of a leadership cadre of teachers at Black institutions who could professionalize by earning an advanced degree and return to Black institutions better trained. This, in turn, would lead to institution building on the part of Black colleges. The selection was made through applications and interviews. At first, the Fund focused on teachers but over time, the Fund awarded fellowships to writers, painters, dancers, and musical composers. After a while, there were not enough positions in Black higher education to provide jobs because White colleges resisted hiring them. As a result, some high schools benefited. For example, Crispus Attucks High School in Indianapolis, Indiana, had on its faculty teachers who had received such fellowships and contributed to the reputation that it was the jewel in the crown of Black schools in Indiana. As the Fund became more attuned to the problems of segregation, it shifted its attention to the field of race relations until the Fund closed in 1948. It was Rosenwald's express desire that the Fund should expend its capital and not seek to exist in perpetuity.

## THE NAACP AND THE SUPREME COURT

The formation of the National Association for the Advancement of Colored People (NAACP) in 1910 included as one of its objectives the commencement of a scientific study of Black schools and the formation of a national committee for the purpose of studying the question of national aid for education. Led by Charles H. Houston, the vice dean of Howard University's School of Law, a cadre of lawyers filed suits against graduate and professional schools who did not admit Blacks. In this regard, the 1896 Plessy ruling of Separate but Equal was vulnerable. Some elite private schools had been willing to accept Blacks that were studying law or theology but virtually no public graduate or professional schools admitted Blacks in the South. Focusing on small numbers of mature graduate students was expected to quell White fears.

Beginning in 1935, the NAACP filed suits against institutions in border states to accommodate Black students. In response, Southern states instituted out-of-state tuition scholarship programs whereby the states would reimburse Black graduate students for tuition or bus fare to travel to Northern institutions. But this meant that Blacks had to leave their families behind and the reimbursement was often not commensurate with the costs incurred by graduate study. The practice, however, lasted well into the 1960s in some states despite that fact that in 1938, the United States Supreme Court ruled in *Missouri ex rel. Gaines v Canada* that the scholarships did not eliminate the discrimination. The Southern states largely ignored the ruling.

Although the NAACP lost cases in Kansas and Tennessee, it secured an important win in a case involving Ada Lois Sipuel's denied application for admission to the University of Oklahoma's law school. In 1947, the U.S. Supreme Court ruled in *Sipuel v Board of Regents of University of Oklahoma* that the state was compelled to establish a law school for Blacks within a state institution by. After delays, Sipuel was eventually admitted to the University of Oklahoma law school in 1949.

The next case was that of Heman Marion Sweatt, who had applied for admission to the University of Texas law school, since it was the only one in the state of Texas. In *Sweatt v Painter* the District Court of Travis County ruled that Sweatt had been denied equal protection of the laws as guaranteed by the Fourteenth Amendment. The ruling stipulated that the state of Texas had to establish a separate but equal law school for him. A three-room law school was set up at Houston, Texas, under the supervision of historically Black Prairie View A&M College, which was clearly not equal to the White school. In 1950, the Supreme Court found in favor of Sweatt and ordered that he be admitted to the University of Texas law school. Although more suits were filed, and some states remained resistant, considerable progress in the integration of graduate education had been accomplished by 1950.

Encouraged by this progress, the NAACP turned its attention to elementary and secondary schools. Although Black parents had filed lawsuits challenging the unequal conditions of Black schools compared with White ones, each suit had to be fought at the local level. The NAACP, led by attorney Thurgood Marshall, decided to challenge the practice of separate but equal as unconstitutional, thereby overruling *Plessy v Ferguson*. Several cases were consolidated. A unique strategy was employed when psychologists Kenneth B. Clark and Mamie Clark conducted experiments with dolls. Children were asked questions about Black and White dolls such as “who is smarter,” “who is prettier,” and so forth. When even the Black children chose the White doll, it reified the argument that segregation was the root cause of low self-esteem and, therefore, inherently discriminatory. A unified U.S. Supreme Court issued the landmark decision in *Brown v. Board of Education of Topeka* in 1954, ruling that “in the field of public education the doctrine of ‘separate but equal’ has no place. Separate educational facilities are inherently unequal.”<sup>7</sup>

Contrary to common belief, the issue was not bilaterally supported. Not all Blacks wanted integration, but they did want equality. Black community schools were places of nurturing and comfort, despite not having the newest books and furniture. Teachers and principals were often leaders in their communities and parents were involved in their children's education. The decision in *Brown* would set a precedent for other court cases in regards to inclusion. But White resistance continued. In 1958, in Little Rock, Arkansas, nine Black children chosen for their excellent grades attempted to integrate Little Rock's Central High School. U.S. President Dwight D. Eisenhower, a gradualist, tried to take a moderate stand. As tensions flared, he finally sent in federal troops and activated the Arkansas National Guard. The children were admitted and all but one finished the year at Central High. But afterward, White governors closed public schools throughout the South to avoid integration. But if the Supreme Court had envisioned an end to segregation, integration would be another matter.

Questioning the actions of Southern states to integrate the schools, the case of *Swann et al. v Charlotte Mecklenburg Board of Education et al.* was filed by the NAACP Legal Defense Fund on behalf of six-year-old James Swann and nine other families. In 1965, Judge J. Braxton Craven ruled in favor of the Charlotte Mecklenburg Schools (CMS) but the case was filed again. The issue was whether or not school busing—a term that described a desegregation effort that bused school children from their neighborhood schools into different schools in the city—was an appropriate remedy for the problem of racial imbalance in schools. The U.S. Supreme Court ruled in favor of the plaintiffs and led to the widespread use of busing to end segregation. But the courts also mandated that, once the schools were determined to be desegregated, busing would end. The use of busing during the 1970s and 1980s made Charlotte known nationally as “the city that made desegregation work.” But in the 1990s, CMS introduced a choice plan around the concept of magnet schools. White families complained, however, and the federal order of busing ended in Charlotte Mecklenburg. CMS then crafted a “School Choice Plan” that divided the city into four large attendance zones based on neighborhoods. A similar dismantling of the use of busing to racially equalize school populations has occurred throughout the South and Midwest.

## CONCLUSION

The slaves freed by the Emancipation Proclamation looked at education as a means of realizing freedom and social inclusion. Their children, however, were tracked into a system of industrial education and a path to second-class citizenship crafted by Northern industrial philanthropists, some Black educators, and most Southern school officials. The decisions made at Capon Springs gave Whites control over the direction, structure, and content of Black elementary, secondary, normal, and college education until the 1940s. With the formation of the NAACP, however, Blacks strategically used the legal system to dismantle school segregation, and in its wake, segregation in all facets of society.

### Discussion Questions

1. African Americans were conflicted about integrated schools. What are the benefits and what are the disadvantages of school integration?
2. The debate for “negro education” centered around the curriculum. What are the benefits of a liberal-classical curriculum versus a vocational-technical (industrial) curriculum?
3. Booker T. Washington remains a controversial figure. By advocating for industrial training for the Black masses, was he an accommodationist to White interests or a realist?
4. In 2010, Mark Zuckerberg, of Facebook, donated \$100 million to the failing Newark, New Jersey, school system. It didn't go well. Was he following in the paths of the educational philanthropists of the Progressive Era?
5. Was it a wise decision for the NAACP lawyers to use psychological methods to argue that racial segregation was inherently harmful?

### Writing Prompt

*Brown v. the Topeka Board of Education* is considered a precedent for other cases in which students have been prevented from participating fully in the public school system. Can you identify at least two of them and explain why *Brown* acted as a precedent? View episode 3 of *Only a Teacher*. CMS schoolteachers lament the end of busing as a solution to equity in public schools. What are the pros and cons of busing as a strategy and why did it work well in Charlotte?

<sup>1</sup> Booker T. Washington, *Up from Slavery* (New York: Doubleday, 1901), 175.

<sup>2</sup> Leonard Todd, *Carolina Clay: The Life and Legend of the Salve Potter Dave* (New York: W.W. Norton, 2008), 101.

<sup>3</sup> Henry Allen Bullock, *A History of Negro Education in the South: From 1619 to Present* (Cambridge: Harvard University Press, 1967), 1-21.

<sup>4</sup> Elizabeth Hyde Botume, *First Days Amongst the Contrabands* (Boston: Lea and Shepherd Publishers, 1893), 16-17.

<sup>5</sup> *Freedmen's Bulletin*, Chicago, Vol. 1, No. 6, May 6, 1865.

<sup>6</sup> Booker T. Washington, Address delivered at the Opening of the Atlanta Cotton States and International Exposition, September 18, 1895.

<sup>7</sup> *Brown v. Board of Education of Topeka*, 347 U.S. 483, May 17, 1954, 495.

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## 1.7: “It is Our Freedom that Makes Us Different”- Freedom and Identity in Post-Civil War Indian Territory and Oklahoma

Leroy Myers

University of Oklahoma

### INTRODUCTION

Decades after the Civil War, an 89-nine-year-old Lucinda Davis recalled her life as a slave in Indian Territory during the tumultuous 1860s. She had a Creek Indian owner and lived in the Creek Territory, located in the eastern portion of present-day Oklahoma. Her parents, also owned by Creeks, had different masters.<sup>2</sup> At the war’s end, and like many formerly enslaved people, Davis reunited with her parents. But unlike the majority of emancipated slaves, freedom for former Creek slaves like the Davis family meant full membership in the Creek Nation. Full membership provided exclusive rights to tribal land and participation in the nation’s political culture. For Lucinda Davis, full membership allowed her to marry, own property, build a home, raise children, and freely live within Creek tradition.

However, while the Davis family experienced full Creek citizenship most African Americans like A.G. Belton suffered from racial violence in the Deep South. In 1891, Belton proclaimed that “times are hard and getting harder every year we as a people believe that Affrica [sic] is the place but to get from under bondage are thinking Oklahoma as this is our nearest place of safety.”<sup>3</sup> But just because the Davis family lived in a free society did not mean they wanted other freedmen to settle within Creek borders. Despite all the change Davis saw in her eighty-nine years of life, she complained that the new generation of Creeks lacked the “Old Creek way” as she reminisced on her upbringing during an interview in Tulsa—a town located in eastern present-day Oklahoma. Davis’ desire to preserve the “Old Creek way” conflicted with emigrating freedmen like Belton and would set the stage for Oklahoma to become a racial battleground throughout the late nineteenth and early twentieth century.<sup>4</sup> Even later in 1992 Charles Emily Wilson, a Black member of the Seminole Nation extolled the virtues of Black Indians like Lucinda Davis when she proclaimed “In all our travels we have never lost an awareness of our identity and a pride in our freedom, because it is our freedom that makes us different.”<sup>5</sup>

The stories of Lucinda Davis and A.G. Belton reflect varied views of freedom following the Civil War. During the **Reconstruction** Era, a period of social and legal change from 1863 to 1877, two distinct groups of freedmen emerged: one group, **African American freedmen**, consisted of former slaves from states like Alabama, Mississippi, and Georgia; the second group, **Native American freedmen**, existed within five American Indian tribes: the Cherokee, Chickasaw, Choctaw, Creek (Muscogee), and Seminole. The relationships between both groups explain differences in Black identity, Black migration, and racial tensions during the Reconstruction Era. Motives and identity within both groups varied. Freedmen from the states, for example, moved to Indian Territory so they could purchase land, achieve economic stability, and escape racial violence in the Deep South. Native American freedmen, on the other hand, generally saw their African American counterparts as intruders in their homeland that infringed on their freedoms. The animosity of Native American freedmen, however, did not stop the spread of the freedmen’s narrative that Indian Territory was a promised land for all African Americans.

Well before the Reconstruction Era, however, African slaves escaped their White owners to live with Indians who did not have conceptions of race prior to sustained European interaction by the eighteenth century.<sup>6</sup> A byproduct of Indian interactions and alliances with European settlers from Spain, England, and France was some Native Nations incorporation of chattel slavery. This system of slavery would soon be adopted by the Five Tribes—the Cherokee, Choctaw, Chickasaw, Creek, and Seminole. Colonial American era interactions between the Five Tribes and African slaves varied. Some Indian tribes, for example, simultaneously harbored runaway slaves while at the same time aided in their return.<sup>7</sup> Such diversity does not mean African and Native cultures did not share similarities—they certainly did. For example, kinship and tribalism played a prominent role in Native American and African social formation. This, in turn, discouraged conceptions of race, because new members had the ability to join a tribe through adoption. Nonetheless, some scholars argue that the similarities both Indians and Africans shared also encouraged closer interaction during the United States’ colonial period. And, as with other peoples, slavery and captivity existed in both African and American Indian cultures. However, these societies did not originally hold captives based on race. Compared to chattel slavery, the point of captivity was not dehumanization. Nevertheless, many Indian nations found the system of chattel slavery appalling. Charles Eastman, a member of the Sioux Indian Nation, recalled his uncle’s account of White American culture in 1902. Eastman’s, uncle proclaimed “They [White Americans] have made some of their people servants—yes slaves! We have never believed in keeping slaves, but it seems that these *Washichu* [the rich] do! It is our belief that they painted their servants Black a

long time ago, to tell them from the rest, and now the slaves have children born to them of the same color!”<sup>8</sup> This, in effect, enabled the possibility for some captives to obtain full membership. Furthermore, Europeans simultaneously enslaved Africans and Native Americans.<sup>9</sup> These often involuntary bonds, particularly with the Five Tribes, continued throughout the eighteenth and nineteenth centuries to their forced migration to Indian Territory in the 1830s.<sup>10</sup>

The Five Tribes perceived slavery and emancipation a hot-button issue before the Civil War. Compared to the Chickasaw, Choctaw, (and somewhat) Cherokee Nations, the Creek and Seminoles accepted their former slaves with ease following the Civil War. In other words, these tribal nations accepted their freedmen with little physical and political conflict compared to that of the Cherokee, Chickasaw and Choctaw Nations. Ambiguous relations, during the eighteenth century, between the Creek and Seminole Nations and African slaves may attribute to their immediate acceptance of former slaves following the Civil War. Early accounts of the Creek Nation, for example, claim that the tribe held and harbored slaves simultaneously. Benjamin Hawkins, the Thomas Jefferson appointed “Principal Agent for Indian Affairs” documented several instances of Creek Indians taking slaves as captives.<sup>11</sup> Hawkins in 1797 noted a case regarding Creek Indians killing a husband and wife and abducting a two year old boy and a twelve year old “negro girl.”<sup>12</sup> Although it is uncertain what happened to the Black girl and the unidentified boy, it is likely both remained in the Creek Nation as captives, but tribal adoption by a clan or military participation (like the Black Seminoles) would have relinquished their captive status.

The Black Seminoles best exemplify the importance of adoption to the social organization of Native American tribes. The Seminole Nation fought against settler expansion in three conflicts known as the Seminole Wars throughout the nineteenth century with the help of their Black population known as the Black Seminoles who had an ambiguous status due to their informal enslavement.<sup>13</sup> Seminole slaves were practically tenant farmers who gave a portion of their crop yield to their owner. They lived in their own separate communities in Seminole Territory in present-day Florida.<sup>14</sup>

Black Seminoles carried significant influence on Seminole war and diplomacy between Colonial powers. The value of a Black Seminole increased if they were bilingual, due to their previous condition of servitude in French, Spanish or English colonies. It enabled Seminole leaders to negotiate with colonial officials and settlers with different language backgrounds. During the 1820s and 1830s, Florida’s government claimed Black Seminoles manipulated Seminole leaders by protecting Black members accused of escaping from colonies like Georgia to the Seminole Nation. However, the nation and their Black interpreters protected runaway slaves for two reasons: First, their Black population served as a loyal base of tribal membership with the ability to provide protection, labor, and diplomacy; and second, Black Seminole interpreters were usually former slaves themselves and fought alongside their Native counterparts resisting Removal.<sup>15</sup> Meanwhile, Black slaves and members of the Choctaw, Chickasaw, Cherokee, and Creek Nations did not often experience the same kind of freedom as the Black Seminole. However, some Creek slaves like Lucinda Davis experienced a less intense form of chattel slavery. According to Davis, Creek slaves like her parents had the freedom of mobility. Her parents lived in their own place and did not have to stay on their owner’s plantation and work like “de White people and de Choctaw and Cherokee people say dey had to.”<sup>16</sup> Nonetheless, it is evident that each of the Five Tribes had contested relationships with former slaves and Black members of their tribe.<sup>17</sup> As with any peoples, it is a complicated story with ambiguous answers. These complicated issues between the Five Tribes and slavery and race remained from the eighteenth century and shaped their lives during their forced migration to Indian Territory in present-day Oklahoma.

The forced migration of the Five Tribes from the Southeast to the Southwest, now known as **Indian Removal**, during the 1830s caused political divisions within each tribe. In the Cherokee Nation, more traditional and often religious tribal members urged for the emancipation of slaves for religious and political reasons. Given the complex and ambiguous relationship between African slaves and Indians, many White Americans throughout the eighteenth and nineteenth century disliked the presence of Blacks among Native American populations in the Deep South.<sup>18</sup> White southern slaveholders argued that the Black presence among Native nations encouraged fugitive slavery as in the case with slaves who fled from their masters to live among the Seminole Indians. The passing of the Indian Intercourse Act of 1834 under President Andrew Jackson led to the creation of Indian Territory. It was an attempt to avoid White intrusion on Native land, while expanding White dominance of fertile soil for the growth of cotton and other resource extraction. Justification for Indian Removal also included the false notion of American Indian extinction—a common belief among United States officials.<sup>19</sup> Nonetheless, Cherokee, Creek, Seminole, Chickasaw, and Choctaw slaves remained in their condition of servitude during Removal. They cleared paths and protected their Native masters throughout the ordeal with axes and guns. The journey from the Southeast to Indian Territory—present-day Oklahoma took nine months for the Cherokee Nation. An estimated 8,000 Cherokees—Blacks included—died on the “Trail of Tears” due to bouts of sickness and exposure to harsh weather conditions.<sup>20</sup> The number of slaves removed to Indian Territory varied throughout each tribe but most made it to Indian Territory. Nonetheless, each of the Five Tribes recovered from the horrors of Indian Removal and reestablished their governments throughout the 1830s and 1840s.<sup>21</sup>

The legacy of slavery made it difficult for soon-to-be freedmen following the Civil War. Freedmen in the Choctaw and Chickasaw Nations, for example, fought for civil rights well into the late nineteenth century but prior Choctaw and Chickasaw slave laws acted as a precedent for the lack of racial equality within both nations. In 1838, for example, the Choctaw Nation passed a law forbidding slaves to learn reading and writing without consent of a slave's owner. In 1857, the Chickasaw passed laws prohibiting slaves to own guns and knives "over four inches long."<sup>22</sup> By 1866, agreements established between the Five Tribes and the federal government sparked a debate concerning who had the ability to settle in Indian Territory, as Indian Treaties extended tribal membership to former slaves of the Five Tribes left some Indian freedmen like the Chickasaw Freedmen in a state of legal limbo with many remaining with their former masters.<sup>23</sup> Meanwhile, African Americans from the racially violent Deep South looked elsewhere for prosperity, solace, and civil rights.<sup>24</sup>

African Americans migrated to new states and territories throughout the 1870s. Thousands looked for refuge from southern racial violence and economic prosperity in Kansas, Texas, and Indian Territory— attracting thousands of African American settlers. The region's fluid social hierarchy stemmed from complex bonds the Five Tribes had with their own Black population before and following the Civil War.<sup>25</sup> In fact, the Five Tribes' legacy of race and tribal politics complicated the status and identity of their former slaves within their respective Tribal Nation. Most stayed with their tribe and maintained their cultural heritage as "Indian" while also coming to terms with their Black heritage which became a topic of discussion for African American settlers. Meanwhile, African Americans used migration to obtain freedom which at times came at the expense of Black Indians in Indian Territory. The Civil War made both groups of freedmen possible and shaped Indian Territory for years to come and well into Oklahoma statehood in the early twentieth century.

### THE CIVIL WAR IN INDIAN TERRITORY, 1861-1865

Indian Territory's geographic proximity between the American South and West and status as an unorganized territory—spaces with territorial legislatures overseen by the federal government—rather than an official American state made it a strategic area of control during the Civil War. The Five Tribes struggled deciding the best way forward as sovereign nations independent of the United States government. For some, tribal independence depended on slavery and commerce. Others sought a traditional way of life. This mode of living embraced tribal language and religion rather than English and Christianity. Meanwhile, slaves of Native tribes, like Lucinda Davis' parents, used the war's cause of tribal instability as an opportunity to escape from their Native masters.

The year of the war, 1861, was full of political upheaval for each of the tribes. The Union withdrew officers and resources from Indian Territory and provided military protection for the Five Tribes. But, with the withdrawal of a centralized Union presence in Indian Territory, the Confederacy took the opportunity to occupy Indian Territory forts and negotiate with each of the Five Tribes to support the Confederate cause.<sup>26</sup> Each of the Five Tribes debated issues concerning aligning with either side, but the Choctaw and Chickasaw eventually joined the Confederate cause. Meanwhile, the Cherokee, Seminole, and Creek Nations remained divided on the issue throughout the Civil War with slaveholders supporting the Confederacy and non-slaveholders supporting the Union. But, without Union control of Indian Territory, the border it shared with Confederate Texas became troublesome.<sup>27</sup> During the war, Confederate Texans swore to rid Indian Territory of Union sympathizers and abolitionists.<sup>28</sup> When that was difficult to overcome, Indian slaveholders from the Five Tribes moved their family and property, including slaves, to Texas—a Confederate stronghold throughout much of the Civil War.

Indian Territory's checkered political dimensions affected its slave population as well. Phoebe Banks, a Creek Freedwoman, experienced the threat of going down to Texas. She reminisced that slaves from different plantations conspired and fled from their masters from Creek Territory "up north" to Cherokee Territory in northeast Indian Territory. Consequently, Creek slaves were afraid that their fate would be in Texas, which likely led to harsher treatment encouraging some slaves to flee toward Union lines in northeastern Indian Territory.<sup>29</sup> Banks' father fled the Creek Nation with a group of fugitive slaves, but Confederate soldiers halted their plans when they shot and killed several in the group and captured the remaining few on a "big creek" in Cherokee Territory.<sup>30</sup> Indian Territory's political divisions distressed Creek slaves like Mary Grayson living in a Confederate section of the Creek Nation. Creek members and slaves in Grayson's section attempted to travel to a Union-friendly part of the territory.<sup>31</sup> Overall, the experience of Five Tribes slaves were similar to that of African American slaves, because both groups of freedmen suffered for different reasons, but by the same means.<sup>32</sup> The eventual withdrawal of troops from Indian Territory and the Deep South, during the 1870s, encouraged Confederate sympathizers—both Indian and White—to keep former slaves of Whites and the Five Tribes in their place. This period, known as Reconstruction, tested the identity for both Native and African American freedmen as they utilized both flight and Indian law to exercise their newfound freedom as tribal citizens (for Native American freedmen) and as American citizens (for African American freedmen).

## RECONSTRUCTION IN INDIAN TERRITORY & THE 1866 TREATIES, 1866-1870

The Treaties of 1866 restructured Indian Territory socially and politically. These agreements, made to make peace with the Five Tribes following the Civil War, required each tribe to adopt their former slaves as tribal members, providing equal rights and privileges, and land cessions to the federal government.<sup>33</sup> Land cessions from the 1866 treaties made an unorganized area located in the heart of present-day Oklahoma known as the **Unassigned Lands**; it became a destination for Blacks and Whites looking for cheap available land and, for Blacks, a refuge from racial violence during the 1880s.<sup>34</sup>

Early Black migrants to Indian Territory based their right to settle on the “freedmen” clauses contained within four separate treaties the federal government made with the Five Tribes. The vague use of the term “freedmen” in the Treaties of 1866 led to a national debate regarding which group of freedmen had the right to settle in the area. Therefore, the Treaties of 1866 warped Black identity and definitions of “freedmen.”<sup>35</sup> The treaties abolished slavery within four of the Five Tribes—the Cherokees abolished slavery earlier in 1863. However, the treaties did not delineate between African American freedmen who were legally American citizens by 1868 and Native American freedmen who were not American citizens, but rather, members of their sovereign Native America nation. The 1866 Treaties uses vague terms to describe freedmen. Such terms include, but are not limited to, “persons of African descent,” “free people of color,” and “freedmen” are used interchangeably.<sup>36</sup> The conflation of both groups of freedmen would eventually spark interest from African American freedmen throughout the Deep South. But, while the government generally viewed Seminole, Creek, and Cherokee Freedmen relations with ease, they pondered the issue of violence against freedmen within the Choctaw and Chickasaw Nations decades following the 1866 Treaties.<sup>37</sup>

The Choctaw and Chickasaw Nations did not immediately give equal rights as tribal citizens to their former slaves. An 1866 government commission proclaimed that Choctaw and Chickasaw freedmen lacked rights, and “If they attempt to walk about the country [Indian Territory] they are shot down like dogs.”<sup>38</sup> Along with this fact and the plight of a freedwoman whipped nearly to death, the report concluded military occupation as the best solution.<sup>39</sup> With little progress on freedmen relations, an 1868 government report concluded that land should be set aside for the tribes’ freedmen to settle.<sup>40</sup> However, similar instances of racial violence throughout the Deep South encouraged African American freedmen to migrate west.

## BLACK MIGRATION WEST, 1870-1889

Blacks perceived Indian Territory and later Oklahoma as a promised land of sorts, but most westbound migrants did not travel to Indian Territory during the beginning of peak Black migration during the 1870s. Many went to Kansas, and later to Indian Territory with mixed results.<sup>41</sup> By 1874 Indian Territory freedmen in the Choctaw and Chickasaw Nations were still without rights. The freedmen controversy remained a point of contention, which was a response to social changes following the legal emancipation of Native American slaves in 1866.<sup>42</sup> Meanwhile, African American freedmen experienced extreme violence from Confederate sympathizers throughout rural Texas due to the state’s lack of government oversight throughout the Reconstruction Era.

With freedom realized, Black Americans sought refuge from violence and institutional racism. African American freedmen understood their entitlement to United States citizenship. Black Texans, for example, expressed this sentiment through “**freedom colonies**”—unorganized rural settlements established by former slaves following the Civil War.<sup>43</sup> The Lonestar state was home to hundreds of freedom colonies between 1870 and 1890. Most failed to become organized towns. One motivation of this fact could be the distrust of local authority within the African American community due to racial profiling and disinterest from Texas authorities who aimed to maintain the racial status quo of Black subservience.<sup>44</sup> Texas freedmen found it difficult to acquire fertile land legally. In fact, southern Black landownership reached a little over one percent by 1870.<sup>45</sup>

A number of factors made racial violence possible throughout the Deep South. Texas, for example comprised Confederate sympathizers or White supremacists throughout the region, and the state’s size made it difficult for underfunded federal officials to patrol throughout its sparsely populated rural areas.<sup>46</sup> As a result of such danger, thousands of freedmen in rural Texas fled to more urban areas like San Antonio, Waco, and Austin. Nonetheless, most Black Texans remained in Texas’ rural areas. This made two ways in which Texas Blacks settled: in urban cities like Houston or rural areas forming “freedom colonies.”<sup>47</sup> Nonetheless, employment was as important as land to Black Texans. The inability to find steady work drove many to Kansas in 1875.<sup>48</sup> By 1879, this eventual mass movement of African Americans from Texas alarmed Whites throughout the state. Texas news articles warned of the effects mass Black migration would have on the state’s agricultural sector largely composed of African American farmers. Overall, an estimated 12,000 Black Texans made the journey to Kansas. Many migrated from the state’s east-central counties. Meanwhile, some Black Texans traveled by railroad through Denison and Sherman, Texas, on route to Parsons, Kansas. While cash strapped migrants made the trek by wagon through parts of Arkansas and Indian Territory.<sup>49</sup>

The first mass migration of African Americans, known as the **Exoduster Movement**, occurred in 1879.<sup>50</sup> Henry Adams, a former slave from Georgia, helped propel this mass migration. During Reconstruction, Adams assisted with improving the status of Black southerners. He traveled to racially violent Louisiana parishes, encouraging Black voting and support of the Republican Party throughout the 1870s.<sup>51</sup> In a testimony to the senate on the so-called “negro exodus,” Adams proclaimed his ambitions for a new political order predicated on the civil rights of African Americans and the right to vote without fear of White intimidation.<sup>52</sup> Adams’ first experience with Black migration schemes began with the Colonization Council—a group of former Black soldiers dedicated to the interest of African American migration to Africa or a United States territory. His organization petitioned the federal government to assist with southern African Americans, by supporting “colonization” to an area other than the South away from racial violence and political oppression.

1877 marked a pivotal year for the Colonization Council. It sent a petition to newly elected President Rutherford B. Hayes demanding federal aid for Liberian emigration or a United States Territory unless the federal government had their “lost rights restored.”<sup>53</sup> Later that year, Adams wrote a letter to the American Colonization Society—a predominately White organization dedicated to the emigration of African Americans to Liberia—expressing interest in emigration assistance. However, Adams left Louisiana for New Orleans in 1878 due to a government subpoena to testify to Congress on Black voter suppression in Louisiana. Returning to Louisiana would have likely caused Adams harm from White supremacist groups.<sup>54</sup> Adams continued working with the Colonization Council and American Colonization Society on the cause of Liberian emigration throughout his time in New Orleans, but also advocated for Black southern migration to Kansas as an alternative for the brief time it gained national traction in 1879. However, Adams’ awareness of Kansas migration occurred because of the efforts of men like Benjamin “Pap” Singleton who dedicated his life to the cause of Black migration to Kansas.<sup>55</sup>

Like Henry Adams, “Pap” Singleton was another well-known figure of the Exoduster movement.<sup>56</sup> Singleton, of Tennessee, saw Black migration as the best path for Black prosperity. While Adams primarily focused on Black voting and political participation, Singleton emphasized Black landownership—a status cash-strapped Black Tennesseans found hard to attain. As a result, Kansas attracted Singleton during his first visit to the state in 1873. Kansans, according to Singleton, would be friendly toward the plight of prospective poor Black migrants due to much cheaper land and a Republican legislature which generally supported Black migration and civil rights.<sup>57</sup> From 1874 to 1875, rumors regarding free transportation to Kansas fueled early Black migration to Kansas from Tennessee and Kentucky through fliers and newspapers.<sup>58</sup> Singleton, during this period, participated in a popular convention predicated on popularizing the notion of Kansas migration to a large audience in Tennessee. Black leaders collected money from Black families in preparation for Kansas migration. They often traveled by rail and steamboat from Tennessee. Overall, 9,500 Black migrants from Kentucky and Tennessee made their way to Kansas. Singleton’s Dunlap Colony, and the Kansas Black town of Nicodemus were important destinations for Black migrants able to afford the lengthy trip.

In 1878, Benjamin Singleton and others founded the Edgefield Real Estate and Homestead Association in Dunlap Colony, located in eastern Kansas. The organization sponsored meetings and festivals in an effort to encourage migration to the settlement. With its mass support from some of the hundreds and even thousands of attendees to these events, the association continued their work of Kansas migration throughout the 1880s. However, Singleton’s Dunlap Colony, with its mostly unfertile land, lacked Nicodemus’ popularity. The town of Nicodemus began with thirty migrants from Kentucky, Tennessee, and Mississippi in 1877.<sup>59</sup> The town made national headlines and hearsay in Black communities throughout the North and South, influencing eventual Oklahoma Black town founder, Edward McCabe. In 1878, McCabe traveled to Kansas from Chicago as a result of good press regarding Nicodemus’ initial prosperity in its early years.<sup>60</sup> Meeting with a friend from Chicago—who had originally traveled to Kansas to join with Benjamin Singleton’s settlement—heard about the Black town through a conversation prompting him and McCabe to travel and settle in Nicodemus in 1878. He made it in time to see the influx of fellow African Americans during the “exodus” of 1879 and begin his political career, becoming state auditor of Kansas in 1882—the highest state political office held by an African American during the period.

Overall the “exodus” of 1879 consisted of an estimated 6,000 African Americans from Texas, Mississippi, and Louisiana.<sup>61</sup> The trip to Kansas consisted of hardship for many as White southerners aimed to halt the Exoduster Movement. For White planters especially, losing thousands of Blacks would likely drain the labor source of cheap agricultural services poor African Americans provided throughout the region. Newspapers published propaganda from railroad companies dispelling rumors of free transportation for Black migrants as well as letters from Black Exodusters in Kansas concerning their poor economic conditions. Meanwhile, riverboats—an important source of transportation for many Exodusters—failed to stop for Black passengers along the Mississippi River.<sup>62</sup> In fact, White southerners accosted Kansas-bound African Americans along river banks. Reports from Exodusters, found in this predicament, include violent encounters from Whites wanting to deter Black movement to Kansas.<sup>63</sup> Nonetheless, Benjamin Singleton’s dedication to Black migration led to Kansas reaching a total of 40,000 African Americans by



1880—the second largest Black population of any western state or territory aside from Texas.<sup>64</sup> However, land openings in Indian Territory and economic difficulty in Kansas led some Black Americans to seek relief in Indian Territory.

Economic factors affected Black settlement in Texas and Kansas. It proved difficult for freedmen to obtain employment and land. Most Exodusters were unable to find steady work. Nonetheless, the Exodusters set a precedent for additional Black migration to the American West with large numbers of Kansas migrants leaving for Nebraska and Oklahoma throughout the 1880s. Exodusters, like Edward McCabe eventually gained interest in the Unassigned Lands in central Indian Territory. Meanwhile, Benjamin Singleton continued to move groups of African Americans to Kansas throughout the 1880s. McCabe, along with other ambitious Black migrants, joined to form settlements in the Unassigned Lands.<sup>65</sup> But, the controversy surrounding Native American freedmen became a tug-of-war in Indian Territory's Unassigned Lands in the midst of disillusionment from some Exodusters looking for a safe and prosperous space.<sup>66</sup>

### FREEDMEN CONTROVERSY AND FATE OF THE UNASSIGNED LANDS, 1880-1889

Settler interest in the Unassigned Lands began in 1880 with mixed results due to its checkered history. The Choctaw and Chickasaw Nations requested that their freedmen settle in the Unassigned Lands; however, government officials did not come to a decision regarding the matter. This confusion led to a period of attempts to settle on the Unassigned Lands by a variety of Black and White settler organizations.<sup>67</sup> The most prominent Black settler society during the 1880s was the Freedmen's Oklahoma Association formed by Hannibal C. Carter and James Milton Turner in 1881. Carter and Turner created the organization, “To unite in bonds of fraternity aid and protection of all acceptable colored persons of good character...by securing to them lands and homes in the unoccupied Territories of the United States.”<sup>68</sup>

While we know little about Hannibal Carter's background, James Milton Turner supported Black migration from the Deep South for much of the late nineteenth century. Originally focusing his efforts on Black education as the best form of Black progress and uplift in the 1870s, Turner founded the Colored Emigration Aid Association to provide relief for Exodusters later in the decade, which soon introduced him to Indian Territory and the Unassigned Lands. The Freedmen's Oklahoma Association only lasted a few months due to the federal government ruling all settlement in the Unassigned Lands illegal. Disputes between the Cherokee Nation and their former slaves became a focal point for his desire to help the Black community as he continued efforts to develop a settlement of former slaves of the Five Tribes. In addition, Turner's belief in Black progress influenced his prejudice of Native Americans.<sup>69</sup> In a letter in 1883 to a Congressmen, Turner questioned the possibility of the Native American community withstanding “civilization,” compared to Blacks who “show a desire for the text books...”<sup>70</sup> Overall, Turner's rhetorical goal echoed African American uplift ideology of the period—a mode Black intellectual thought dedicated to self-help and insular community building.<sup>71</sup>

Uplift ideology focused on social and financial mobility of the Black community. Building a self-sufficient Black town or community during the nineteenth century was not only practical for the purpose of protection and financial stability. It was also a political statement because the general American populace throughout the country's history questioned African Americans' capacity to govern themselves. Nevertheless, the tenets of racial uplift ideology had its limitations. First, class distinctions consumed racial uplift ideology. Thought and faith leaders of the Black community attached the notion of “progress” and “civilization” to the better-off and educated upper crust of the Black community in an effort to downplay connotations of Black inferiority.<sup>72</sup>

In addition, Black leaders, bound to the ethos of racial uplift ideology, sought the help of the White elite. Prominent Black leaders like Booker T. Washington embodied the ethos of Black uplift ideology, by embracing Black independence through hard work, perseverance and Christian morality. Washington, for example, made connections with White businessmen and donors to fund projects for his school—the Tuskegee Institute—and Black towns like Mound Bayou in Mississippi throughout the late nineteenth and early twentieth century. The Tuskegee Institute maintained a large apparatus of agents, publications, and forms of musical entertainment to woo northern White philanthropists to support the “advancement of the Black race.”<sup>73</sup> Meanwhile, Charles Banks, a prominent leader of the Black town of Mound Bayou, Mississippi, maintained a good relationship with Washington and his Tuskegee Institute which enabled Banks to network with wealthy philanthropists to invest in his town.

By 1880, Turner and other African Americans perceived the Unassigned Lands as an opportunity for African American social progress. They aimed for middle class Blacks who symbolized the ethos of Black self-help.<sup>74</sup> It caught the attention of news publications and the federal government thereafter. The Freedmen's Oklahoma Association sent agents to southern states for recruits. They promised hopeful migrants 160 acres of land in Oklahoma based on the 1866 treaties.<sup>75</sup> However, a government official, in 1882, deemed the intrusion of African American freedmen as taking advantage of Native American tribes. That same

official also said that the attempt to settle Black Americans in the Unassigned Lands would only “subject them [African Americans] to disappointment, hardship, and suffering.”<sup>76</sup> This, however, was the precursor to something larger.

### OKLAHOMA'S BLACK TOWNS, 1890-1910

The Unassigned Lands became an unorganized territory known as Oklahoma Territory which was located in western present-day Oklahoma from 1890 to 1907. Businessmen founded several Black towns throughout Indian and Oklahoma Territory during this period, which became known as the All-Black Town Movement.<sup>77</sup> With his Exoduster background, Edward McCabe garnered national attention, because he aimed to make Oklahoma Territory an all-Black state. To complete this task, he promoted his towns to suffering Black southern migrants. However, the failure of railroad acquisition dampened chances for Black towns to diversify their economy beyond agriculture.<sup>78</sup>

African American migrants to Oklahoma Territory and Indian Territory faced environmental and social challenges. For example, the *New York Times* reported crop failures during the movement’s first year in 1890.<sup>79</sup> The Exoduster Movement came and went. Black southern farmers looked for other means of social and economic freedom. An increase in cotton production costs, following the Civil War, affected Black farmers attempting to make a decent living from cash cropping.<sup>80</sup> Edward McCabe sought to meet the needs of Black migrants in his town of Langston but failed.

McCabe moved from Kansas to Oklahoma Territory in early 1890 following unsuccessful bids for a third term as Kansas state auditor and for register of Kansas’ treasury. And with the help of Charles Robbins, a White land speculator, and William Eagleson, a prominent Black Kansan founded Langston City in central present-day Oklahoma. Owning most of the town’s vacant land lots, McCabe published the *Langston City Herald*, to promote migration from southern states like Texas, Arkansas, and Louisiana.<sup>81</sup> The town made national headlines during its early years.<sup>82</sup> However, Langston migrants suffered from poverty due to the region’s droughty conditions during the 1890s. Several news publications of the day reported that Langston’s hungry inhabitants lived in tents, and feared a race war in Oklahoma Territory.<sup>83</sup> McCabe’s inflated population of Blacks in the area aroused racial tensions. *The New York Times*, for example, warned of an assassination attempt on McCabe if he were to be appointed governor of Oklahoma Territory.<sup>84</sup> A year later, in 1891, McCabe claimed to have 100,000 Blacks coming to Langston in two years.<sup>85</sup> While African Americans never achieved over ten percent of the territory’s population in the decade, McCabe attempted to expand his influence by founding the town of Liberty in 1893.<sup>86</sup>

McCabe’s failure to obtain a railroad depots for his towns stunted their growth.<sup>87</sup> Later Black towns of the twentieth century that followed added to the All Black Town Movement’s failures. They were shells of McCabe’s political ambition. With issues surrounding Langston and other Black towns in Oklahoma, McCabe’s political influence culminated in the development of the Colored Agricultural and Normal University in 1897—known today as Langston University. McCabe encouraged the Territorial Governor of Oklahoma Territory to establish a school for African Americans.<sup>88</sup> Langston University exuded tenets of Booker T. Washington’s Black uplift ideology, but the school’s first president, Inman E. Page attempted to introduce a balanced curriculum with liberal arts along with industrial education—agriculture, carpentry, etc.<sup>89</sup> For Black conservative leaders like Washington, industrial education had practical purposes for the majority of Black Americans in the rural South compared to what Washington characterized as “abstract knowledge”—history, language, and literature. Writing on the importance of industrial education in 1903, Washington argued “by the side of industrial training should always go mental and moral training, but the pushing of mere abstract knowledge into the head means little.”<sup>90</sup> Nonetheless, Langston University experienced turmoil through much of the late nineteenth and twentieth century regarding the school’s academic focus: Industrial education or liberal arts education; perhaps, a reflection of the struggles many Langston inhabitants faced, which some Black leaders perceived as advantageous to their personal ambitions.<sup>91</sup>

Some twentieth century Black towns remain like Red Bird, which incorporated in 1904. It began as a settlement within the Creek Territory, and used Indian Territory’s Native heritage to contrast its progress and ambition with White townships. Testimonies from Red Bird’s inhabitants displayed strong connections to Blackness. Speaking on Red Bird’s social conditions, the wife of a Red Bird businessman wrote on the destruction of “the painted Indian on the war path, and the desperado, which has made way for civilization.”<sup>92</sup> Later towns, like Boley, took a more militant stance. A prominent citizen of Boley told a reporter, in 1905, the town welcomed people of other races to visit the town although they have a sign that said “White man, read and run.”<sup>93</sup> Even if true, the town struggled to take advantage of its militant attitude. Approximately 1000 people lived there by 1907—the same year of Oklahoma statehood.<sup>94</sup> Most Oklahoman Black towns failed to achieve substantial populations. Reasons varied but racism and a low number of migrants played a large role. Oklahoma’s Democrat-dominated state legislature enacted racist policies which discouraged the Black vote and enforced segregation.<sup>95</sup> The Black population in the American West remained at two percent until World War II. Some towns likely dissolved and settled around more thriving ones to maintain some autonomy and social

freedom.<sup>96</sup> Nonetheless, the twentieth century, a time of social and industrial change, encouraged other migrants to find new paths of opportunity as Black settlers experienced crop failures and falling prices for cash crops and produce.<sup>97</sup>

### THE LEGACY OF BLACK TOWNS AND “BLACK WALL STREET”

The development of Tulsa’s Greenwood district reflects not only the more industrial and mechanized path of the country at the turn of the century, but also the legacy of self-sufficiency marked by men like Edward McCabe and James Milton Turner during the All Black Town Movement. Rather than rely on agriculture to earn a decent living, some Blacks thrived on a service economy sparked by the discovery of oil surrounding Tulsa. The connection of Greenwood to other sectors of Tulsa’s economy provided Greenwood with prominence and stability. This, in fact, gave Greenwood an incredible amount of African American prosperity compared to Black towns that emerged decades before.

The model of many Oklahoma Black towns contained irony. While towns, like Langston, sold a dream of economic independence and removal of White influence and racism, they needed amenities like railroad depots to make their towns more attractive and to bring product like timber and crops to market. Railroad companies—controlled by White businessmen—often did not have interest in placing depots in Black towns. During this period, railroad companies promoted the scenic pleasures of using railway transit for travelers on their way to popular destinations. This notion, of course, did not include traveling through predominately Black towns in a country with emerging Jim Crow laws supporting segregation and banning miscegenation. All in all, the scenic elements of railroad boosterism coincided with the confinement of Native Americans on reservations, which opened up additional space for tracks and paths for riders’ viewing pleasure. Some Black towns like Boley managed to acquire a railroad depot. However, White businessmen co-founded the town as an experiment surrounding the debates on the capability of Blacks to govern themselves. Indeed, the growth of Tulsa, Oklahoma emerged from the sprawl of urbanization during the late nineteenth and early twentieth century in the American West.<sup>98</sup>

Tulsa incorporated in 1898. Originally a small city, its population exploded from 1,300 people in 1900 to 90,000 in the 1920s. The discovery of oil fueled Tulsa’s population explosion as African American newcomers to the area soon developed the Greenwood District—popularly dubbed “Black Wallstreet”—to service a variety of needs for Tulsa’s White majority. Greenwood also met the needs of a “Black” downtown, due to the culture of segregation existing since the town’s founding. Greenwood consisted of a variety of shops, churches, and a hospital to service the ill of Tulsa’s Black community. However, racial animosity and business interests caused the violent destruction of Tulsa’s “Black Wallstreet” during the **Tulsa Race Riot** of 1921.<sup>99</sup> Tulsa’s racial landscape reflected what a noted scholar described as “not one city, but two.”<sup>100</sup> The city shared a demography similar to the rest of Oklahoma in that most Black Tulsans hailed from the Deep South. Black Tulsa grew alongside the town’s White community. However, the Greenwood District developed years after Tulsa’s founding in 1905. Founded in Tulsa’s northeast section by a group of Blacks who purchased the strip, Greenwood boasted several Black-owned businesses by Oklahoma statehood in 1907. Overall, Greenwood’s businesses flourished until May of 1921. By that time, several Black establishments thrived in Greenwood: restaurants, theatres, and offices of Black lawyers and doctors.<sup>101</sup>

The Tulsa Race Riot occurred between May 31 and June 1, and involved an interaction between a White and Black teenager. Sarah Page—a White elevator operator in the Drexel building located in downtown Tulsa—accused Dick Rowland, a Black shoe shiner, of assaulting her in the Drexel building’s elevator. Once word spread throughout the town of the accusation—through an initial headline regarding the incident in a local newspaper—a mob of angry and armed White residents marched to the downtown jail. However, Black Greenwood residents met the angry protesters with guns in an effort to protect Rowland from lynching without due process.<sup>102</sup>

The Tulsa Race Riot culminated from several elements in Tulsa and throughout the United States at-large. First, crime mired Tulsa; the city had corrupt law enforcement. In fact, a similar event happened a year earlier in May of 1920 when a White mob lynched a White teenager accused of murder. Second, the Tulsa Race Riot was one of the several violent race riots throughout the early twentieth century which took place in Charleston, South Carolina, Washington, D.C., Chicago, Illinois, Knoxville, Tennessee, and Omaha, Nebraska.<sup>103</sup> Third, White Tulsans carried a local racial animosity for the Greenwood district due to its good location for business opportunities. In fact, the mayor of Tulsa during the time of the race riot proclaimed that “a large portion of this [Greenwood] district is well suited for industrial purposes rather than residences.”<sup>104</sup>

The Tulsa Race Riot was, arguably, the worst race riot in American history. An estimated 300 Tulsans died during the incident. It culminated in the destruction of 1,256 buildings—churches, businesses, etc.—throughout the Greenwood District.<sup>105</sup> Tulsa officials had much to do with Greenwood’s destruction. Police officials sought the help of 500 White Tulsans to subdue Black outrage over Dick Roland’s imprisonment. Testifying on the race incident, the Tulsa police department instructed, Laurel Buck, a White Tulsan to “get a gun, and get busy and try to get a nigger.”<sup>106</sup>

Indeed, the Tulsa Race Riot reflected the unease of race in Indian Territory and Oklahoma Territory throughout the late nineteenth and early twentieth century. While African Americans, during Reconstruction, looked to present-day Oklahoma as a beacon of hope due to its status as an unorganized territory and not a state prior to 1907, the influx of White settlers and induction of Oklahoma as a state participated in the destruction of Black wealth and community in Tulsa. The race riot's devastation lingers in North Tulsa where Greenwood once stood. As one writer eerily put it: "The scars of the riot were still visible in abandoned concrete driveways and ghostly sidewalks, the exposed foundations of long-gone houses and large expanses of empty space."<sup>107</sup>

## CONCLUSION

Lucinda Davis and A.G. Belton struggled finding their place in America. They had different backgrounds and challenged the racialized vision of American society due to their identifying with social groups beyond the interests of the American social system during the late nineteenth century. They both refused a "Black" identity. Instead, Davis attached her Blackness to her Creek Indian heritage; Belton expanded his Black identity to include his African ancestry. Yet, when we think of Reconstruction Era America, the plight of African Americans in the Deep South drives the historical narrative. However, Oklahoma tells a more complicated story concerning freedom and identity. Oklahoma represented the hopes and dreams for some African Americans during the late nineteenth and early twentieth century. Black leaders like Edward McCabe perceived Oklahoma as a space for Black protection from White resentment. Meanwhile, Black Indians sought government intervention to gain full membership into their respective tribes. For other African Americans, freedom during the late nineteenth and early twentieth century meant economic independence and full citizenship through land acquisition—a common American ideal held by White settlers dating back to the Colonial United States. For Black Indians of the Five Tribes, however, freedom meant the maintenance of their land and identity.

The Five Tribes attached sovereignty to their land, because it represented freedom from paternal government officials wanting to open lands in the West for settlement, by White Americans (with African American settlers often an afterthought). The dual identity of Blackness and Indianness for former slaves of the Five Tribes placed them in an ambiguous position between freedom and second-class citizenship. The Black identity of African Creeks, Seminoles, Chickasaws, Cherokees and Choctaws marked these Black Indians as second class citizens within their respective nations in certain cases with regard to tribal land and political participation. Additionally, the plight of Indian sovereignty also impacted their Indian identity as they closely associated with the culture of their American Indian Nation. Of course, the plight of Black Native Americans in Indian Territory was lost among the African American community—many of whom desperate for a better life and to demonstrate a mode of Black progress following slavery and lack of opportunity as second-class citizens. Nevertheless, some instances of a common Black identity existed between some groups of Black Indians and African Americans in Indian Territory.

In 1898, a group of freedmen formed the Inter-national Afro-American League in an effort to protect the interests of African Americans. The organization, made up of Black Indians from the Five Tribes, fought against political currents during the late nineteenth and early twentieth century: African American encroachment on tribal lands, lack of rights in their respective nations—particularly with the Choctaw and Chickasaw Nations, and the loss of the Five Tribes' sovereignty. Meanwhile, other Black Indians expressed interest in emigration to Liberia in the midst of Indian Territory's political turmoil during the late nineteenth century.<sup>108</sup> Accounts of Liberian emigration continued throughout this period as some leaders of the Five Tribes expressed interest in moving to Mexico to maintain their status as sovereign nations. While some Black Indians and African Americans found common ground in their quest for a place to call their own, Black towns like Boley—founded in 1903 in the Creek portion of eastern Indian Territory—often distanced itself from its Black, yet Indian counterparts.

Booker T. Washington, a famed African American leader of the time, wrote about Boley in 1908. He used the town as an example of Black progress and compared its Black settlers to earlier settlers of the 1870s. Washington argued that nineteenth century migrants were not industrious enough to thrive compared to twentieth century Black settlers. Towns like Boley, according to Washington, instilled morality and industriousness in its citizenry. However, he held complicated ideas regarding the dual identity of Indian Territory's Black Indian population; on the subject Washington proclaimed "There are still, I am told, among the 'natives' some negroes who cannot speak the English language, and who have been so thoroughly bred in the customs of the Indians that they have remained among the hills with the tribes by whom they were adopted."<sup>109</sup> Clearly, Washington demonstrated his skewed and commonly-helped perception regarding Indians who have "gone back"—or receded in the face of White settlement. Washington also expressed a notion of unity between Black Indians and the southern African American migrants he championed throughout his career when he wrote that Black Indians "do not shun the White man and his civilization, but, on the contrary, rather seek it, and enter, with the Negro immigrants, into competition with the White man for its benefits."<sup>110</sup>

Washington visited places other than Boley. In 1905, he gave a speech in Muskogee a prominent town located in Creek Territory—present-day eastern Oklahoma. Surprised with the mixed crowd of the 7000 attendees who were Black, White, and red,

Washington gave a rousing speech to his attentive crowd on the issue of industrial education for African Americans.<sup>111</sup> Washington did not mention anything regarding the Territory's Indian or Black Indian populace whatsoever, which would have likely troubled some of his Indian audience. His speech reflected his desire for a "true" and "red" Indian, which for him disappeared in the throes of White (and Black) civilization. Booker T. Washington complained about this matter in his article on his visit to Boley writing: "when I inquired, as I frequently did, for the 'natives' it almost invariably happened that I was introduced, not to an Indian, but a Negro....I was introduced later to one or two other 'natives' who were not Negroes, but neither were they, as far as my observation went, Indians. They were, on the contrary, White men."<sup>112</sup>

Black Texans were the main source of citizens for Oklahoma's Black towns. Thousands were desperate to find refuge from Post-Civil War violence. This came at the expense of Native American freedmen who had a similar, but different plight. Many Native freedmen did not identify as African American. They were Cherokee, Choctaw, Chickasaw, Creek, and Seminole. The migration of Texas freedmen fanned racial flames between Native freedmen and the Five Tribes. Consequently, relations between both groups of freedmen worsened during the twentieth century. A Creek freedmen, commenting on relations between both groups said that "it was those state niggers from Texas that spoiled it for us..."<sup>113</sup> All in all, Oklahoma and the West in general did not become the promised land as many African Americans had hoped. African Americans like A.G. Belton found it difficult to prosper. Some stayed in Oklahoma. Others moved to northeastern cities. Lucinda Davis likely struggled navigating her freedom and identity being both Black and Creek. But, she settled in Tulsa, Oklahoma, located in the vicinity where she saw bloodshed over the debates concerning not only the freedom of African Americans, but also Creek, Choctaw, Chickasaw, Cherokee, and Seminoles slaves.

Lucinda Davis lived through several occurrences in Indian Territory and later: the Civil War of the 1860s, Reconstruction of the 1870s, the All Black Town Movement of the 1890s, Oklahoma Statehood in 1907, and the Tulsa Race Riot of 1921. And while her 1937 interview fails to mention the majority of these occurrences, she may have disagreed with African American settlement and the All Black Town Movement thereafter. Because, it is clear that she was fond of the so-called "Old Creek Way" instilled in her from an early age and aimed to maintain those connections. She may have yearned for the return of a fluid social order dominated by Native American sovereignty and ambiguous roles of Black Creeks within the Creek community. However, Davis' understanding of racial classification with regard to her master naming his slaves "Istilutsi"—meaning "Black man" may have complicated her views on Blackness and therefore cause her to sense some allegiance to her African American counterparts.

Nevertheless, the plight of Black Tulsa—where she lived in her final years—would have had some kind of influence on her own perception of Black treatment in the United States. It is also possible Davis experienced some of the Tulsa Race Riot's after effects as she, and many like her, maintained both Black and Indian identities in a city shrouded in institutionalized racial violence. In this sense, the confusion regarding the definition of "freedmen" also reflected the meaning of Blackness by the late nineteenth and early twentieth century. And as Davis saw the erosion of the "Old Creek Way" in her later years during the early twentieth century due to "ill mannered" children, a summation of the "Creek Negro" appeared in a 1908 edition of the *Oklahoma City Times*. The scathing article concluded that the "Creek Negro" was "the most dangerous man on the American continent today...a combination of aboriginal cruelty and ferocity [that] can be found nowhere on earth except in the new state of Oklahoma."<sup>114</sup> A year prior to the article's publication, the development of Oklahoma's constitution declared that "colored" and "negro" applied to people of African descent, whereas "White" or "White race" applied to Whites and Indians.<sup>115</sup> Nevertheless, the existence of thousands of Black Indians like Davis sharing their stories represents the fluid nature of race in Oklahoma's territorial past. These elements of Blackness and Indianness not only colored Davis' views of her Black and Indian heritage and views of Creek chattel slavery; it also complicated the notion of freedom for a Black Indian like Lucinda Davis. She existed between the gray areas of several identities: Black, Indian, and, by the late nineteenth and early twentieth century, a "second-class" American citizen.

### Discussion Questions

1. How did Black identity vary in Indian Territory and the United States before and after the Civil War?
2. What are differences and similarities between the plight of Native and African American freedmen during the late nineteenth and early twentieth century?
3. Relations between African Americans and Native Americans are complex. How does Native law reflect these relations?
4. Overall, a small amount of African Americans went West. However, did motives to migrate and settle in the West differ within the Black community?

## Writing Prompt

Freedom and Identity are complex; within the context of the American West, identify how African American and Native American freedmen perceived freedom in different ways. Black migration during the nineteenth century had a variety of elements which often contradicted one another. Explain the aims of some Black leaders of the period and the issues migrants faced on the ground in transit and following reaching their destinations. Using threads of Lucinda Davis' and A.G. Belton's story, identify how they represent the plight of African American freedmen and Native American freedmen during the nineteenth century and early twentieth century.

<sup>1</sup> Portions of this essay appear in Leroy Myers "Land of the Fair God: the Development of Black Towns in Oklahoma, 1870-1907" (MA Thesis, University of Oklahoma, 2016). See "Interview with Miss Charles Emily Wilson, Black Seminole, Texas, 1992." Quoted in Kenneth W. Porter [Alcione M. Amos and Thomas P. Senter, eds.] *The Black Seminoles: History of a Freedom-Seeking People* (Gainesville: University Press of Florida, 1996), xii.

<sup>2</sup> Federal Writers' Project: Slave Narrative Project, Vol. 13, Oklahoma, Adams-Young, 1936. Manuscript/Mixed Material. Retrieved from the Library of Congress, <https://www.loc.gov/item/mesn130/>. (Accessed January 30, 2018.)

<sup>3</sup> A.G. Belton to William Coppinger, 22 July 1891, American Colonization Society Papers, Manuscript Division, Library of Congress, Washington, D.C. Quoted in Edwin S. Redkey, *Black Exodus: Black Nationalist and Back-to-Africa Movements, 1890-1910* (New Haven: Yale University Press, 1969), 9.

<sup>4</sup> "Lucinda Davis," *The WPA Oklahoma Slave Narratives*, (Norman: University of Oklahoma), 107-17, <http://xroads.virginia.edu/~hyper/wpa/davis1.html>.

<sup>5</sup> "Interview with Miss Charles Emily Wilson, Black Seminole, Texas, 1992." Quoted in Kenneth W. Porter [Alcione M. Amos and Thomas P. Senter, eds.] *The Black Seminoles: History of a Freedom-Seeking People* (Gainesville: University Press of Florida, 1996), xii.

<sup>6</sup> Christina Snyder, *Slavery in Indian Country: the Changing Face of Captivity in Early America* (Cambridge: Harvard University Press, 2010), 7.

<sup>7</sup> Wood, *Black Majority: Negroes in Colonial South Carolina from 1670 through the Stono Rebellion* (New York: W.W. Norton & Company, 1974), 260.

<sup>8</sup> Peter Nabokov ed., *Native American Testimony: a Chronicle of Indian White Relations from Prophecy to the Present, 1492-2000* (New York: Penguin Books, 1999 [revised edition]), 22.

<sup>9</sup> For more on African and Native American enslavement see Peter Wood, "'The Changing Population of the Colonial South An Overview by Race and Region, 1685- 1790" in A. Gregory, Peter Wood & Thomas Hatley eds., *Powhatan's Mantle: Indians in the Colonial Southeast* (Lincoln: University of Nebraska Press, 2006), 71.

<sup>10</sup> Wood, *Black Majority*, 117. Quoted from Claude Lévi-Strauss, *The Savage Mind* (London: Weidenfield and Nicolson, 1966), 5; Snyder, *Slavery in Indian Country*, 4 & 6.

<sup>11</sup> Benjamin Hawkins, Thomas Foster, ed., *The Collected Works of Benjamin Hawkins* (Tuscaloosa: The University of Alabama Press, 2003), 1.

<sup>12</sup> Hawkins, Foster, ed., *The Collected Works of Benjamin Hawkins*, 174-5.

<sup>13</sup> Sylviane Diouf, *Slavery's Exiles: the Story of the American Maroons* (New York: New York University Press, 2014), 2.

<sup>14</sup> George Klos, "Blacks and the Seminole Removal Debate, 1821-1835." *The Florida Historical Quarterly* 68 (1989): 58.

<sup>15</sup> Klos, "Blacks and the Seminole Removal Debate," 66.

<sup>16</sup> "Lucinda Davis," *The WPA Oklahoma Slave Narratives*, (Norman: University of Oklahoma), 107-17, <http://xroads.virginia.edu/~hyper/wpa/davis1.html>.

<sup>17</sup> Claudio Saunt, *A New Order of Things: Property, Power, and the Transformation of the Creek Indians, 1733-1816* (New York: Cambridge University Press, 1999), 111; Barbara Krauthammer, *Black Slaves, Indian Masters: Slavery, Emancipation, and Citizenship in the Native American South* (Chapel Hill: The University of North Carolina Press, 2013), 72; Daniel F. Littlefield Jr., and Mary Ann Littlefield, "The Beams Family: Free Blacks in Indian Territory." *Journal of Negro History* 61 (1976): 121-31;

- Daniel F. Littlefield Jr., *The Cherokee Freedmen: from Emancipation to American Citizenship* (Westport: Greenwood Press, 1978), 9.
- <sup>18</sup> Patrick Minges, “Beneath the Underdog: Race, Religion, and the Trail of Tears” *American Indian Quarterly* 25 (2001): 466.
- <sup>19</sup> Harry. L. Watson, *Liberty and Power: the Politics of Jacksonian America* (New York: Hill and Wang, 2006 [revised edition]), 53-4.
- <sup>20</sup> Minges, “Beneath the Underdog: Race, Religion, and the Trail of Tears” *American Indian Quarterly* 25 (2001): 467.
- <sup>21</sup> Murray R. Wickett, *Contested Territory: Whites, Native Americans, and African Americans in Oklahoma 1865-1907* (Baton Rouge: Louisiana State University Press, 2000), 3-4; For more on the removal of the Five Civilized Tribes see, Edward Everett Dale & Gene Aldrich, *History of Oklahoma* (Edmond: Thompson Book & Supply Co., 1969) 79-90; Kaye M. Teall, *Black History in Oklahoma: a Resource Book* (Oklahoma City: Oklahoma City Public Schools, 1971), 28-30.
- <sup>22</sup> Daniel F. Littlefield, Jr., *The Chickasaw Freedmen: a People Without a Country* (Westport: Greenwood Press, 1980), 13.
- <sup>23</sup> Littlefield, Jr., *The Chickasaw Freedmen*, 31-3.
- <sup>24</sup> Murray R. Wickett, *Contested Territory*, 3-4; For more on the individuals removals of the Five Civilized Tribes see, Dale and Everett, *History of Oklahoma*, 79-90; Kaye M. Teall, *Black History in Oklahoma*, 19 & 28-30; United States Census Office. *Preliminary Report on the Eighth Census*, House of Representatives, 2nd Congress, 2nd Session. (Washington: Government Printing Office, 1862), accessed March 20, 2015. <https://archive.org/details/preliminaryrepor00inunit>. 10-11. Sigmund Sameth, “Creek Negroes: a Study of Race Relations” (MA Thesis University of Oklahoma, 1940), 22.
- <sup>25</sup> For more on African American migration to Arkansas, see Lori Bogle, “On Our Way to the Promised Land: Black Migration from Arkansas to Oklahoma, 1889-1893” *Chronicles of Oklahoma* 72 (1994): 160-77. Bogle writes Arkansas’ Black population increased by 200 percent between 1870 and 1900.
- <sup>26</sup> Celia E. Naylor, *African Cherokees in Indian Territory: from Chattel to Citizens* (Chapel Hill: The University of North Carolina Press, 2008), 133-34.
- <sup>27</sup> *Annual report to the commissioner of Indian Affairs for the year 1861* (Washington, D.C.: GPO, 1861), <http://images.library.wisc.edu/History/EFacs/CommRep/AnnRep61/reference/history.an.nrep61.i0005.pdf>, 46; Teall, *Black History in Oklahoma*, 54-5.
- <sup>28</sup> *Annual report to the commissioner of Indian Affairs for the year 1861* (Washington, D.C.: GPO, 1861), <http://images.library.wisc.edu/History/EFacs/CommRep/AnnRep61/reference/history.an.nrep61.i0005.pdf>, 47.
- <sup>29</sup> Teall, *Black History in Oklahoma*, 73.
- <sup>30</sup> Teall, *Black History in Oklahoma*, 73.
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- <sup>34</sup> Charles J. Kappler, ed., *Indian Affairs Laws and Treaties Vol. I* (Washington D.C: G.P.O., 1904), 940. Oklahoma State University Electronic Publishing Center. <http://digital.library.okstate.edu/kappler/Vol1/Images/v1p0940.jpg>; Dale and Aldrich, *History of Oklahoma*, 184.
- <sup>35</sup> Kappler, *Indian Affairs* vol. 2 (Washington: Govt. Print. Off., 1903), 911 & 933. <http://digital.library.okstate.edu/k.../Vol2/Toc.html>.
- <sup>36</sup> Kappler, *Indian Affairs* vol. 2, 919. <http://digital.library.okstate.edu/k.../Vol2/Toc.html>.
- <sup>37</sup> Kappler, *Indian Affairs* vol. 2, 911 & 933, <http://digital.library.okstate.edu/k.../Vol2/Toc.html>; *The Five Civilized Tribes in Indian Territory: the Cherokee, Chickasaw, Choctaw, Creek, and Seminole Nations* (Washington: United States Census Printing Office, 1894), 7 accessed February 1, 2016, [https://books.google.com/books?id=OYETAAAYAAJ&source=gbs\\_navlinks\\_s](https://books.google.com/books?id=OYETAAAYAAJ&source=gbs_navlinks_s).

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- <sup>39</sup> John B. Sanborn to James Harlan, January 8, 1866.
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- <sup>42</sup> Grinde & Taylor, "Red vs. Black," 212-213; Barbara Krauthammer, *Black Slaves, Indian Masters: Slavery, Emancipation, and Citizenship in the Native American South* (Chapel Hill: The University of North Carolina Press, 2013), 11.
- <sup>43</sup> Thad Sitton & James Conrad, *Freedom Colonies: Independent Black Texans in the Time of Jim Crow* (Austin: University of Texas Press, 2005), 1.
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- <sup>46</sup> James Smallwood, Barry Crouch, and Larry Peacock, *Murder and Mayhem: The War of Reconstruction in Texas* (College Station: Texas A&M University Press, 2003), 3. Michelle M. Mears, *And Grace Will Lead Me Home: African American Freedmen Communities of Austin, Texas, 1865-1928* (Lubbock: Texas Tech University Press, 2009), 10-11.
- <sup>47</sup> Mears, *And Grace*, 11 & 65.
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- <sup>49</sup> Peggy Hardman, "Exodus of 1879," *Handbook of Texas Online*, accessed November 09, 2015, <http://www.tshaonline.org/handbook/online/articles/ume02>; *Denison Daily News*, December 1879, accessed November 9, 2015, <http://texashistory.unt.edu/ark:/67531/metapth327414/>; Painter, *Exodusters*, 200; Quintard Taylor, *In Search of the Racial Frontier: African Americans in the American West, 1528-1990* (New York: W.W. Norton & Company, 1998), 135.
- <sup>50</sup> *Report and Testimony of the Select Committee of the United States Senate to Investigate the Causes of the Removal of the Negroes From the Southern States to the Northern States*, 46th Cong. 693, pt. 1 (1880), ix.
- <sup>51</sup> Painter, *Exodusters*, 84-5.
- <sup>52</sup> *Select Comm. to Investigate the Causes*, 46th Cong. 693, pt. 1 (1880), x. Painter, *Exodusters* 76.
- <sup>53</sup> Painter, *Exodusters*, 88.
- <sup>54</sup> Painter, *Exodusters*, 96-100.
- <sup>55</sup> Painter, *Exodusters*, 107.
- <sup>56</sup> Painter, *Exodusters*, 108-110.
- <sup>57</sup> Painter, *Exodusters*, 113.
- <sup>58</sup> Painter, *Exodusters*, 146-7.
- <sup>59</sup> Norman Crockett, *The Black Towns*, 6-8.
- <sup>60</sup> Painter, *Exodusters*, 153.
- <sup>61</sup> Painter, *Exodusters*, 184.
- <sup>62</sup> Painter, *Exodusters*, 195.
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- <sup>66</sup> Painter, *Exodusters*, 258-61.
- <sup>67</sup> Arthur Lincoln Tolson, “The Negro in Oklahoma Territory,” 1.
- <sup>68</sup> Tolson, “The Negro in Oklahoma Territory,” 2. From Articles of Incorporation, No. 2076, Office of the Secretary of State of Illinois, Springfield, Illinois, 1-3.
- <sup>69</sup> Gary R. Kremer, *James Milton Turner and the Promise of America: the Public Life of a Post-Civil War Black Leader* (Columbia: University of Missouri Press, 1991), 131-33.
- <sup>70</sup> Turner to James H. McLean, June 2, 1883. Quoted in Kremer, *James Milton Turner*, 133.
- <sup>71</sup> Kevin K. Gaines, *Uplifting the Race: Black Leadership, Politics, and Culture in the Twentieth Century* (Chapel Hill: The University of North Carolina Press), 3. For more on the development of Black racial uplift during the 1880s see pages 34-6.
- <sup>72</sup> Kevin Gaines, *Uplifting the Race*, xiv.
- <sup>73</sup> Henry S. Enck, “Tuskegee Institute and Northern White Philanthropy: A Case Study in Fundraising, 1900-1915” *The Journal of Negro History* 65 (1980): 337-38.
- <sup>74</sup> Kevin Gaines, *Uplifting the Race*, 4.
- <sup>75</sup> Tolson, “The Negro in Oklahoma Territory,” 2-3. From the *Missouri Republican*, April 23, 1881. For statistics of Negro population in Oklahoma following 1889 Land Run see page 21. Tolson writes, “...there were approximately 1,643 colored men and 1,365 colored women who had settled in the area within a year following the Run of 1889.”
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- <sup>79</sup> “Affairs at Oklahoma.” *New York Times*, Jul 02, 1890, <http://search.proquest.com/docview/94817883?accountid=12964>.
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- <sup>82</sup> “To Make a Negro State: Westernizing Black Men in Oklahoma,” *New York Times*, February 28, 1890, <http://query.nytimes.com/mem/archivefree/pdf?res=9E05E5DE153BE533A2575BC2A9649C94619ED7CF>.
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- <sup>86</sup> Crockett, *Black Towns*, 26.
- <sup>87</sup> Crockett, *Black Towns*, 25; Kenneth Marvin Hamilton, *Black Towns and Profit*, 112- 14.
- <sup>88</sup> Jimmie Lewis Franklin, *Journey Toward Hope: a History of Blacks in Oklahoma* (Norman: University of Oklahoma Press, 1982), 28-9.
- <sup>89</sup> Jimmie Lewis Franklin, *Journey Toward Hope*, 68.
- <sup>90</sup> Booker T. Washington, “Industrial Education for the Negro,” 1903, <http://teachingamericanhistory.org/library/document/industrial-education-for-the-negro/>.
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- <sup>92</sup> Red Bird Investment Company, Oklahoma Department of Libraries, Oklahoma City, Ok, accessed May 3, 2015, <http://digitalprairie.ok.gov/cdm/ref/collection/culture/id/103>, 5.
- <sup>93</sup> “The Town of Boley: a Community of Colored People” *Boley Progress* June 1905.
- <sup>94</sup> *Population of Oklahoma and Indian Territory*, 32; Crockett, *The Black Towns*, 73-75.
- <sup>95</sup> Quintard Taylor, *In Search of the Racial Frontier*, 151.
- <sup>96</sup> Booker T. Washington, “Boley: A Negro Town in the American West,” 1908, accessed November 24, 2015, [http://www.wwnorton.com/college/history/archive/resources/documents/ch19\\_05.htm](http://www.wwnorton.com/college/history/archive/resources/documents/ch19_05.htm).
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- <sup>103</sup> James S. Hirsch, *Riot and Remembrance: America’s Worst Race Riot and its Legacy* (New York: Houghton Mifflin Company, 2002), 58; Scott Ellsworth, *Death in a Promised Land*, 16.
- <sup>104</sup> Carl Abbott, *How Cities Won the West: Four Centuries of Urban Change in Western North America* (Albuquerque: University of New Mexico Press, 2008), 197.
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- <sup>107</sup> James S. Hirsch, *Riot and Remembrance: America’s Worst Race Riot and its Legacy* (New York: Houghton Mifflin Company, 2002), 321.
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- <sup>111</sup> *The Muskogee Cimeter*, November 23, 1905,
- <sup>112</sup> Gary Zellar, *African Creeks: Estelvste and the Creek Nation* (Norman: University of Oklahoma Press, 2007), 243; *The Booker T. Washington Papers vol. 9: 1906-1908* (Urbana: University of Illinois Press, 1980), 431; David A.Y.O. Chang, “Where Will the Nation Be at Home?,” 90-1.
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## 1.8: "Fire on the Hills" - The All-Black 2nd Ranger Infantry Company

James A. Sandy

University of Texas at Arlington

### INTRODUCTION

"Put some fire on the hills!" yelled Sgt. James Freeman to his men. David "Tank" Clarke began firing his BAR machine gun at the waves of approaching North Korean soldiers. Clarke, Freeman, and the rest of the 2<sup>nd</sup> Ranger Infantry Company were at the front of the U.S. lines in North Korea in January 1951. Surrounded and outgunned by the North Korean and Chinese armies in front of them, Clarke and the others retreated under fire, losing several men. The "Buffalo Rangers," as they referred to themselves, were attached to a large conventional unit and utilized as a stopgap during the massive U.S. retreat.<sup>1</sup> As the only segregated unit in the area and the first and only all-Black Special Forces unit in U.S. history, the 2<sup>nd</sup> Ranger Infantry Company represents a unique moment in the African American military experience, highlighting both the past of Black military service as well as progress leading both African Americans and the U.S. military forward. With the Buffalo Rangers as a unique end point, the entire corpus of African American military service illustrates a timeline of stunted progress, racial discrimination, and moments of success and recognition. African Americans have served in military conflicts dating back to colonial times, and evidence of Black soldiers is prevalent in early conflicts like the American Revolution and the War of 1812. Starting with the U.S. Civil War, an in-depth examination of African American military experience offers an additional narrative in the greater Black Freedom Struggle.

### THE CIVIL WAR

March 1863 saw the U.S. Civil War entering its second full year, and with the release of the Emancipation Proclamation just a few months prior, the war was given a new foundation and cause. A simple and powerful argument put forth by Frederick Douglass captures the gravity of African American service in the war to end slavery: "A war undertaken and brazenly carried for the perpetual enslavement of the colored men, calls logically and loudly for the colored men to help suppress it." Standing proud in Rochester, New York, Douglass delivered a thunderous challenge to free Blacks in the North: "Who would be free themselves must strike the blow."<sup>2</sup> Referring to the recent decision to recruit, arm, and employ African American soldiers in the ongoing Civil War, Douglass made an impassioned call to arms. African Americans were called to stand and fight in the very conflict that was defining their humanity and place in U.S. society.

Abraham Lincoln's issuing of the Emancipation Proclamation in January 1863 ended slavery in the United States, at least in rhetoric and purpose, and re-defined the Civil War with one clear and uninterrupted purpose.<sup>3</sup> Shortly after, the U.S. military looked to harness that new purpose and a yet untapped reserve of manpower: free African Americans living in the Northern states. With the issue of General Orders No. 143, the United States Army established the Bureau of Colored Troops, further sparking recruitment and training of African American soldiers. Eventually numbering close to 200,000 in strength and making up 10 percent of Union forces, the inclusion of Black troops in the Union Army proved crucial as the war began to shift towards a Union victory.

U.S. Colored Troops (USCT) Regiments served in segregated units and were almost unanimously led by White officers. Initially paid less than their White counterparts, these new units took on all manner of military jobs. USCT regiments served in infantry, cavalry, artillery, and engineering roles and represented every state of the Union by the end of the war. On top of limited advancement opportunities, African American regiments were routinely tasked with forming the center of frontal assaults and other highly dangerous jobs. Fighting against a perceived lack of combat ability by their White counterparts and military commanders, the USCT regiments time and time again proved their worth in battles like Port Hudson, Fort Wagner, Fort Pillow, and Chaffin's Farm as the war pushed to a close. In addition to the dangerous positions on the battlefield, these men faced further peril in the prospect of capture. Confederate soldiers and officers routinely did not extend the rights of prisoners to surrendering African American soldiers. Infamously at the Battle of the Crater in July 1864, Confederate soldiers bayoneted and shot Black soldiers who had already surrendered.<sup>4</sup> Easily the most famous example of USCT regiments in action is the 54<sup>th</sup> Massachusetts Volunteer Infantry Regiment. Serving from March 1863 to the end of the war, these men represented the first official African American regiment in the Union Army. Supported by the governor, Frederick Douglass, and the stout abolitionist community of Boston, the 54<sup>th</sup> received more potential recruits than it actually needed. Led by a White abolitionist officer, Robert Gould Shaw, these men served as inspiration for other forming units. Participating in the Battle at Fort Wagner in July 1863, the 54<sup>th</sup> furthered its image by bravely storming stout Confederate defensive works at the center of the fray. One young man, William Carney, would eventually be awarded the Medal of Honor for his actions in heroically carrying the American flag over the ramparts in what would end in a

losing effort. While fighting the Confederates, these men also fought for themselves, securing equal pay a full year after their enlistment. At the Battle of Olustee, the men famously chanted “Massachusetts and Seven Dollars a Month!” in reference to their receiving only half of what their White counterparts received. Through protest on their behalf and Congressional action, the men of the 54<sup>th</sup> were compensated for the pay disparity in September 1864.<sup>5</sup>

As the Civil War came to a close in April 1865 and the U.S. turned to Reconstruction, African Americans had played a varying and visible role in the conflict. Outside of the Union regiments, many African Americans toiled exhaustively in the manual labor jobs that supported Union forces in the field. As armies moved through the Confederacy, many of the slaves that were emancipated attached themselves and helped however they could. On the other side of the conflict, Confederate states utilized slave labor in a great variety of roles in support of the war effort. Several prominent Confederate leaders even argued for the arming of slaves near the end of the war, a plan that was put into motion in the final days of the war. From traditional agricultural roles to unique tasks such as hospital attendants and even soldiers, the Confederate war time labor force reflected the society from which it sprang.<sup>6</sup>

## THE FRONTIER AND IMPERIALISM

As the United States moved on from the Civil War and faced industrialization, the closing of the frontier, and its first forays into imperialism, African American soldiers remained visible yet segregated elements of American military excursions. Transitioning into the relative peacetime following the war, several African American regiments shifted towards frontier duty. Supposedly nicknamed the “Buffalo Soldiers” by the Comanche in 1871 for their toughness in combat and their tight Black curly hair, these men fought on horseback, guarded mail shipments, and even built roads across the American West. During this period African American soldiers pushed for further inclusion in U.S. military institutions and for equal treatment by their peers. In 1877 a young former slave became the first African American to graduate from the U.S. Military Academy at West Point. Henry Flipper was commissioned as a lieutenant and served in one of the Buffalo Soldier cavalry units on the frontier. Facing discriminatory treatment at West Point as well as during his command on the frontier, Flipper built a positive reputation as a competent officer with those around him. His career was upended when a racist officer at Fort Davis framed Flipper for embezzling money.<sup>7</sup>

The Buffalo Soldiers pressed on in their service as the United States entered the world stage at the end of the nineteenth century. The U.S. frontier closed in 1890, largely ending the country’s tradition of expansion, settlement, and conflict with natives that had come to define the national culture and character since the early colonial period. As this transition occurred, the U.S. focus turned outward to the world. With the annexation of Hawaii and other strategic locations around the world, the United States entered into an imperial phase. No event is more important in this conversation than the Spanish American War in 1898. Fought under the auspices of freeing the Cuban people from tyrannical Spanish rule, this conflict firmly places the U.S. on the world stage. As American military forces ventured to foreign lands on “civilizing missions,” the racial division of American society continued its rampant and hypocritical display in its armed forces.<sup>8</sup>

In both the Spanish American War (1898-1899) and the ensuing Philippine American War (1899-1902), African Americans served in segregated units alongside their White counterparts. A large number of these units mustered into existence under the formation of the American Volunteer Army. This force was raised as the war with Spain was coming into focus, in an attempt to augment the size of the small American professional army of the time. Perhaps most infamous among the African American regiments of the war were the so-called “Immunes.” Recruited specifically from Southern states, these units and their men were hand-picked for service in the climate of Cuba for their perceived resistance to tropical illnesses. Pushed by Black leaders like Booker T. Washington, the idea that African American men were resistant to Yellow Fever led to the creation of ten such “immune” infantry regiments for the war effort. In a stark departure from army doctrines of the past, a large number of the lower level officers would be African American.<sup>9</sup>

In the field African American regiments served with distinction, earning numerous accolades and awards. In perhaps the most famous battle of the war in Cuba at San Juan Hill, African American soldiers played a central yet largely unknown part in the significant American victory. Fighting alongside Teddy Roosevelt’s “Rough Riders,” a specially recruited and independent cavalry unit, soldiers of several African American units formed the core of the main attack up the hill. Seen largely as the climactic victory of the war, Roosevelt’s part receives the lion’s share of the press and discussion concerning San Juan Hill.<sup>10</sup> During the conflict, both in Cuba and stateside, African American regiments faced racist and discriminatory treatment from civilians and White military forces. While training and recruiting for an Immunes regiment in Macon, Georgia, several bouts of violence occurred when the community refused to lift Jim Crow segregation laws for the men in uniform. The prevalent mistreatment boiled over time and time again, creating visible public riots and fights. Nowhere was this more prevalent than in the country’s next conflict in the Philippines.

Following the conclusion of the war with Spain, the United States moved to consolidate control over former Spanish colonial holdings like the Philippines. Filipino soldiers who had recently helped the United States defeat the Spanish in the Philippines immediately resisted U.S. control, igniting the Philippine American War. A harsh war of guerrilla ambushes and counterinsurgency tactics, the war in the Philippines was much more violent and destructive than the one in Cuba had ever been. Several African American regiments arrived in the area to help suppress the so-called “Filipino Insurrection,” one of which was the 24<sup>th</sup> Infantry Regiment. As one of the earliest Buffalo Soldier units, the 24<sup>th</sup> had a long history of serving as a segregated unit. Through the war in Cuba and now in the Philippines, these men faced racial slurs and discriminatory treatment every day. In the Philippines, the men of the 24<sup>th</sup> witnessed the Filipino people endure similar racial discrimination and harsh treatment for defending their independence. Facing the prospect of squashing that rebellion as a “civilizing mission” did not sit well with many men of the 24<sup>th</sup>. Chief among them was David Fagen, who eventually disagreed so thoroughly that he deserted the U.S. Army and began fighting alongside the Filipinos.

David Fagen and six other African American soldiers left the U.S. military during the conflict and joined the Filipino resistance. Neither Black soldiers nor Black community leaders at home agreed with subjugating another race of people. Racial slurs commonly used against African Americans were commonly used against the Filipino *insurrectos*, a notion that highlighted the still pervasive issues facing a segregated American military. Labelled a traitor for his actions in fighting against the U.S., Fagen reached such a high profile that a bounty was placed upon his head.<sup>11</sup> Fagen, his fellow deserters, and other African Americans serving in the Philippines fought against and in a segregated military that valued their lives and skills at a lower level than White soldiers. As the twentieth century dawned, the American military and the society it represented had a long way to go.

## THE WORLD WARS

As the world plunged into the First World War in the summer of 1914, the United States prepared to hold itself and its people out of the fray. Following years of isolationism and growing tensions, the United States finally joined the war alongside England and France in 1917. As the American Expeditionary Force prepared for war, once again the nation would fight as a segregated force. Unlike former conflicts, during the 1910s race relations in the U.S. forced African Americans wishing to serve their country backwards. American military and social thought of the period deemed African Americans unworthy of combat roles, and instead pushed Black soldiers into menial labor and support jobs.

The major exception to the norm was the 369<sup>th</sup> Infantry Regiment of the New York National Guard. More commonly referred to as the “Harlem Hellfighters,” this group of soldiers sparked a movement back in the States. Facing discrimination and segregation during training and transport to Europe, the 369<sup>th</sup> was continually threatened with losing their combat status. Once in Europe, the U.S. Army continued to push its systematic, divisive, and discriminatory behavior, releasing a pamphlet warning French civilians about the “dangers” of the Black soldier. The men were eventually assigned to a French Army as American generals refused to send White soldiers to fight under another nation’s flag and command.

Wearing American uniforms, French helmets, and utilizing French weapons, the men of the 369<sup>th</sup> served under French leadership for the totality of their combat experience. Facing no discrimination or segregation, the men took part in numerous famous battles of the war’s final months, including the second battle of the Marne and the Meuse-Argonne offensive. Several of the Hellfighters were recognized for their service both during the war and in the years following. Private Henry Johnson was awarded the Medal of Honor posthumously decades later for an infamous moment in which he and one other man prevented a German raid numbering more than twenty men with little more than their rifles and a bolo knife. The entire regiment received a citation from the French military and over 170 individuals earned the *Croix de Guerre*, a French recognition of valor.<sup>12</sup>

The men of the 369<sup>th</sup> Infantry returned home emboldened by their service and sacrifice on the world’s stage. The new image and attitude of these men served as a foundation for the blossoming Harlem Renaissance. A period of unprecedented economic and educational growth among the African American community in cities like New York and Chicago, the moment pushed the Black community fully out of the shadow of slavery and saw the emergence of the “New Negro,” an image of cosmopolitan sophistication and artistic achievement. Nowhere is that more expressed than in the works of the movement itself. Poems like Claude McKay’s “If We Must Die” and W.E.B. DuBois’ “Returning Soldiers” reference the fighting spirit of the Harlem Hellfighters and the need to continue to fight against injustice and discrimination at home.<sup>13</sup>

As the military mobilized in the years leading up to the Second World War, the conversation about African Americans in the military garnered serious thought and planning. Wanting to avoid the issues of discrimination and disproportionate representation from the First World War, planners looked to build a balanced and more representative military that included African Americans in all arenas of service.<sup>14</sup> Progress was achieved in special cases, but for the vast majority of African Americans serving in the war, familiar issues of limited opportunity and racial discrimination remained prevalent. The vast majority of African Americans that

served their country in World War II did so in non-combat and support roles. Most men worked as cooks, janitors, truck drivers, or stevedores. Four African American women joined the war effort, serving as nurses in the U.S. Navy. Phyllis Mae Dailey became the first African American woman to serve in March 1945.

A select number of African Americans served in combat roles during World War II despite rampant racist sentiments among U.S. major and general grade leadership. The most famous example of African American combat experience lies with the Tuskegee Airmen. Officially the 332<sup>nd</sup> Fighter Group of the U.S. Army Air Corps, the Tuskegee Airmen represent the first African American aviators in American military history. Named for the distinctive red tails of their aircraft, these men flew escort missions with U.S. bombers over the Mediterranean and mainland Europe. In contrast to the well-known Tuskegees, the relatively unknown 452<sup>nd</sup> Anti-Aircraft Artillery Battalion served as an all-African American unit in every Allied land campaign in Europe. One of the seldom highlighted examples of African American combat units during World War II is the 761<sup>st</sup> Tank Battalion. Raised in 1942, the 761<sup>st</sup> faced discrimination and continuous obstacles before seeing any combat. During their unusually long training cycle, which lasted nearly two years, the men of the “Black Panthers” were harassed and goaded into racially fueled fights with White enlisted men and military police.<sup>15</sup> The most famous of the early tankers was Jackie Robinson, who went on to integrate major league baseball but also faced severe hardship and near court-martial for refusing to give up a seat on a bus. Upon receiving a superior rating, the men were shipped to England and joined General George Patton’s 3<sup>rd</sup> Army upon direct request. Patton’s perception of the men and the unit at large reflected a great deal of opinions held among American generals. The general never fully accepted the combat abilities of African American soldiers, even though he utilized the 761<sup>st</sup> extensively in the last seven months of the war. While admiring their “toughness and courage” in combat, Patton kept a hard ceiling on his appraisal of African American soldiers.<sup>16</sup> Despite discrimination and racialized hardship, the men of the 761<sup>st</sup> demonstrated their outstanding abilities in combat, earning 296 purple hearts, eleven silver stars, one Medal of Honor, and a presidential unit citation, while taking part in the Battle of the Bulge and the breaking of the Siegfried Line.<sup>17</sup>

## INTEGRATION AND RESISTANCE

In 1942 an African American newspaper, the *Pittsburgh Courier*, put a name to the energized movement for progress rising within Black America: Double Victory. Inspired by a young reader, the slogan became synonymous with the struggles surrounding African Americans and their service during the war. James Thompson asked the paper in a letter why he should sacrifice his safety for a nation that only allowed him to live “Half American.” The resulting slogan and campaign argued that Black service in the war had two visions of victory: one over fascism abroad and the other over discrimination and injustice at home. As the war raged on and African American soldiers fought in tanks, planes, and everywhere in-between, the broader community looked to build upon their sacrifice. A reckoning was coming in U.S. race relations, and Black military service in World War II served as the springboard.<sup>18</sup>

Starting well before the outbreak of the war, African American organizations pressed for progress in the U.S. Groups like the National Association for the Advancement of Colored Persons (NAACP), National Urban League (NUL), the National Negro Congress (NNC), and others fought against racial injustices and systematic segregation. Both of the World Wars served as catalysts for change as the U.S. population was tasked with supporting massive war efforts. During the Second World War this was more necessary than any other point in American history as some sixteen million Americans would eventually leave the civilian workforce for military service. African American men and women rushed to fill these empty jobs. Changes like this brought on new societal tensions and issues to be addressed. As White and Black Americans came into increasingly close contact working in the defense industry, racialized violence erupted across the nation. Civil rights leaders like A. Philip Randolph and Bayard Rustin proved instrumental in these years, organizing labor unions and eliciting public pressure for anti-discrimination practices. From 1941 to 1946 these men and dozens more created the “March on Washington Movement,” calling for tens of thousands of African Americans to march on the nation’s capital in support of an integrated military and fair employment practices.<sup>19</sup> The U.S. government made provisional decisions to safeguard these new workers’ equality and access to jobs. Executive Order 8802 and the creation of the Fair Employment Practice Committee (FEPC) in 1941 guaranteed wages and job access against discriminatory practices in war-related industries. These issues were taken up by African American organizations and as the war was coming to an end, pressure mounted for progress in post-war America.<sup>20</sup>

Harry Truman became the 33<sup>rd</sup> president of the United States in April 1945 following the death of Franklin D. Roosevelt. Facing the inexperienced Truman in office was closing out the war in both Europe and the Pacific, crafting the post-war world and alliances, and securing permanent progress for African Americans. Truman briefly served as a senator in Missouri prior to his placement on the 1944 presidential ticket as FDR’s vice-president and had a tumultuous voting record on Civil Rights issues. With

African Americans working in the factories and serving on the battlefields and increasingly becoming an instrumental voting bloc within the Democratic Party, Truman lay in a unique position to implement a sweeping change to the country's racial dynamic.

During the same month that Truman became president, a landmark event took place in Indiana. At the domestic home of the Tuskegee Airmen in Seymour, the commanding officers of Freeman Field constructed a Whites-only officers' club. This was in direct violation of several Army regulations and directives that disallowed separating such facilities. African American officers of the 477<sup>th</sup> Medium Bombardment Group attempted to utilize the club on numerous occasions, resulting in multiple nights of arrests. When asked to sign a petition by the White commanding officer allowing the separate facilities, 101 men of the 477<sup>th</sup> refused. The "Freeman 101" became nationally known, and their fate pulled the attention of the Army Chief of Staff George C. Marshall, who very publicly called for the release of all the men. Outside one officer being fined, the incident was a massive victory for African Americans in the military. Many historians point to this moment as the catalyst for further and more dramatic progress on the issues.<sup>21</sup>

Momentum built quickly in the year 1945 as the world prepped to rebuild itself once again. As groups like the NAACP pushed for progress nationally and internationally, the U.S. Army retreated behind closed doors to evaluate its stance and the future of racial segregation. The War Department's Advisory Committee on Negro Troop Policy served as the principal forum for such discussions. During an initial study, the toxic race relationship within the U.S. Army was laid bare. In a July 1945 report on White officers' opinions on Black effectiveness during combat, two wildly different viewpoints emerged. Higher echelon officers argued that Black soldiers were lazy and lacked purpose in combat, largely attributing this lack of ability to social and racial foundations. Lower echelon officers argued that Black soldiers underperformed due to racist behavior from the higher ranks and the limited arena for promotion and opportunity for Black soldiers in the military. Segregation itself arose as the one constant, and the committee's report recommended the gradual integration of the military as the logical solution.<sup>22</sup>

With both societal pressures and logical arguments coming from within the Army about using every available soldier, the case for gradual integration built over the ensuing years. President Truman became increasingly public about Civil Rights issues and his intentions to guarantee U.S. citizens their rights. American society continued through bitter divisiveness, with organizations like the NAACP pushing for progress while many Southern politicians recycled and re-energized old tropes of racial inferiority as a defense against integration efforts in the military and civilian society. International attention grew as the U.S. position in the United Nations garnered the world's eye as issues on human rights took the floor of the new forum. Combined with a looming election in the fall, President Truman issued two Executive Orders: 9980 and 9981 in July 1948. The former guaranteed fair employment practices and the latter demanded fair and equal treatment and opportunity for the nation's armed forces.

Executive Order 9981 called for "equality of treatment and opportunity for all persons in the armed services without regard to race, color, religion, or national origin." The order also made possible the creation of a committee to oversee the implementation of the new directive.<sup>23</sup> Even though the Executive Order does not specifically mention integration, Truman made it clear in the following days that this was the intended application. Even though society was still segregated, Truman believed that the U.S. military should and would lead the way on integration and the death of segregation. As the military branches took up this new calling, there was no specific deadline outlined by Truman. The Executive Order changed nothing overnight, but provided the starting line for American military integration. It would not be until America's next conflict when integration would be put to the test.<sup>24</sup>

## KOREA AND THE "BUFFALO RANGERS"

As the Cold War intensified in in the late 1940s between the United States and the Soviet Union, a great number of smaller nations got caught in the ideological struggle. One such nation was Korea. The Korean peninsula was set free after World War II after decades of Japanese occupation. In rebuilding the devastated nation, Korea became the site of the first proxy war of the Cold War. Divided in half between the democratic and the U.S.-allied South and the communist and Soviet-influenced North, the Korean peninsula served as a microcosm of the wider struggle between east and west. A conflict erupted in June 1950 when the communists of North Korea invaded the southern nation in attempt to unify the two countries under a communist regime. Influenced heavily by the Soviet Union and the recently established communist People's Republic of China, the North Korean military rapidly gained territory and threatened to destroy the South Korean nation in a matter of months. Less than a month after the war began, the United Nations voted to intervene on behalf of South Korea with the United States leading the way.<sup>25</sup>

The U.S. military called to action in 1950 was ill-prepared for war. One of the first U.S. units deployed to Korea was the 24<sup>th</sup> Infantry Regiment. Serving in Japan as an occupation force in 1950, the 24<sup>th</sup> remained a completely segregated unit. Led by White officers at the highest echelons, the all-Black unit lacked proper supplies and was not in combat shape when it arrived in Korea. The first several engagements were marked by defeat and retreats. Given the nickname the "Frightened 24th" by U.S. commanders,



the men served as an example of all-American units in the opening weeks of the war. The racial lines exacerbated the treatment and perception of the 24<sup>th</sup>, and later in the war it would become apparent. Lieutenant Leon Gilbert, a ten-year army veteran who had served in World War II, was leading a severely weakened company in retreat when he was ordered on the offensive against a much larger and well-established enemy. Gilbert refused, arguing the order was basically suicide. Gilbert's White commanding officer immediately relieved him of duty and tried him for insubordination and cowardice. The subsequent court martial found Gilbert guilty and sentenced to death. The image of a beleaguered Black junior officer attempting to protect his men against insurmountable odds and a deadly order from a White officer quickly exploded at home. Massive public outcry came to the defense of Gilbert in the form of protests, petitions, and demonstrations. Gilbert's sentence was commuted to twenty years and he eventually served five. Two full years after the Executive Order for integration, the military wasted no time in demonstrating its clear lack of progress on the matter.<sup>26</sup>

While many of the 24<sup>th</sup> Infantry and the U.S. Army's issues related to race and slow-moving integration policies, the state of the military and its capabilities in 1950 was greatly in flux. The U.S. military of the early Cold War was rapidly transitioning. American strategists and high command envisioned a military that didn't need millions of men in uniform like the recently concluded Second World War. Instead, many forward-thinking commanders envisioned a military that would win wars with strategic bombers and nuclear weapons. In such a military the required ground forces would be small in number but highly trained and capable of accomplishing numerous different tasks.<sup>27</sup> One such innovation was American Ranger Companies. Utilized in World War II, these small companies of specially trained individuals were supposedly capable of moving faster and farther than standard infantry units. Designed to conduct raids and lay ambushes, Ranger companies were viewed as more capable than regular soldiers. At the outset of the Korean War, the U.S. Army looked to revive this concept in order to bolster the struggling Army's capabilities. In September 1950, after a successful field test in the U.S. 8<sup>th</sup> Army, the Army Ranger School was officially established at Fort Benning, Georgia.<sup>28</sup>

As the Ranger Training program began, a call went out to units both at home and abroad. Pitched as the "toughest, meanest outfit in the U.S. Army" the Rangers were asking for "triple" volunteers. Eligible candidates for Ranger training were volunteers into the Army as there was no ongoing draft, volunteers for airborne and glider schools, and finally, volunteers for combat in Korea. Specifically targeted by these calls was the 82<sup>nd</sup> Airborne Division at Fort Bragg, North Carolina. Infamous for its actions in World War II, the 82<sup>nd</sup> was one of the few remaining mainline combat units still stateside. The 82<sup>nd</sup> had a sizable representation of African American soldiers serving in segregated regiments and battalions within the division, many of which volunteered for the new opportunity. Corporal James Fields was one of the first men from the all-Black 8<sup>th</sup> Anti-Aircraft Artillery Battalion to volunteer for Ranger School. He had a fascination with groups like Darby's Rangers and the British Commandos from World War II and desperately wanted to serve in a similar unit.<sup>29</sup>

African American enthusiasm was high, as 27 percent of the original 491 men to be selected for Ranger training were Black. The new school at Fort Benning was designed as an intensive six-week course focused on small unit cohesion, infiltration, and maneuverability. Physical fitness and orienteering were crucial elements of the schedule. Frequently, the men would take part in twelve, fifteen, or even 24-hour exercises. Pushing soldiers to their physical and mental limits became a calling card of Ranger training in Korea and beyond. Unlike the Rangers of World War II, the new units were organized into separate and individual companies. By mid-October four Ranger companies graduated the course and prepared for deployment. Originally organized as 107 enlisted men and five officers, each unit was attached to a conventional Infantry division once in Korea. The 2<sup>nd</sup> Ranger Infantry Company was comprised of only African American soldiers. The creation of a segregated Special Forces unit two years after the integration order demonstrates the racial leaning of the Army and the slow pace of integration efforts. During training the men of the 2<sup>nd</sup> Ranger Company endured racial slurs and had to fight against preconceived notions of inferiority.<sup>30</sup> Through perseverance and results, the men graduated and earned high but somewhat condescending praise from some of the very individuals that originally doubted them. Colonel John Van Houten, the head of the Ranger School, remarked on multiple occasions that the 2<sup>nd</sup> Ranger Company as a segregated unit was the "...best of its type that I have seen."<sup>31</sup>

Deployed to Korea in late December 1950, the men of the 2<sup>nd</sup> Rangers inherited a very different war than the one they were training for. Attached to the 32<sup>nd</sup> Regimental Combat Team of the 7<sup>th</sup> Infantry Division, the Rangers joined the war effort as the People's Republic of China was entering the conflict. Stationed in the remote northeast mountains of North Korea, the Chosin Reservoir witnessed some of the most brutal weather and fighting conditions of the entire Korean War. Originally trained to act as reconnaissance and a screening force for advancing conventional forces, the Rangers joined an army under attack and the auspices of retreat. Suffering heavy casualties at the Battle of Chosin, the 7<sup>th</sup> Division used the Rangers as a stop gap early on in plugging holes in the lines. They were not trained to serve as line infantry, and this move highlighted further inconsistencies between the Rangers' design and ultimate application in Korea.

“The enemy was everywhere. We opened up with everything we had, and we really poured it on,” Herman Jackson recalled about one of the first contacts with the enemy after the 2<sup>nd</sup> Rangers arrived. It was past three in the morning and the incoming Chinese soldiers had given their position away when Jackson and the other Rangers heard the ice of a nearby frozen river cracking. When the short firefight subsided and the casualties were counted, the Rangers viewed close to fifty Chinese bodies in the immediate vicinity. Jackson and his fellow Buffalo Rangers had been in Korea for only a week.<sup>32</sup> The battles at Tanyang Pass would become a familiar experience for the Rangers, and as the war raged forward, the unit was consistently misused by its commanders.

Throughout the month of January in 1951 the Rangers suffered mightily, experiencing heavy casualties in combat while battling the extreme cold of the Korean winter. In the worst moments of the mountain environment of Chosin, the temperatures dipped into the negative forties. Frostbite and other illness incapacitated countless U.S. soldiers fighting along the front lines. Following their first month in combat the 2<sup>nd</sup> Ranger Company numbered only 67 healthy men, whittled down from their original 121 that deployed to Korea. Several of the men were recommended for citations, like James Fields and McBert Higginbotham, for their actions near Tanyang.<sup>33</sup>

Fields and the other Rangers of the 2<sup>nd</sup> Company were hit hard by their use on the front lines. Nearly half of their first month in combat, they were placed in infantry roles against Chinese and North Korean attacks. The Ranger companies of Korea were designed to be fast-moving reconnaissance and anti-guerrilla units. As such they were smaller than standard line companies and lacked the proper firepower necessary for prolonged combat. Specially trained Ranger soldiers were being wounded and killed while completing the job of regular infantrymen, in essence wasting their training. This issue was greatly exacerbated when in early February the commanding general of X Corps, the command containing the 7<sup>th</sup> Infantry Division and the 2<sup>nd</sup> Rangers, issued a long-reaching order on replacement soldiers. Major General Ned Almond ordered that despite the integration orders of the U.S. Army, his command would send all African American replacement soldiers into the 2<sup>nd</sup> Ranger Company. Essentially using the Rangers as an instrument of segregation, this controversial order guaranteed that X Corps would remain a divided force. General Almond was not shy about his feelings toward African American soldiers, arguing on multiple occasions about their inefficiencies and “un-American” characteristics.<sup>34</sup> In addition, Almond’s order further muddled the identity and capabilities of the 2<sup>nd</sup> Rangers by plugging non-properly trained men into the beleaguered company.

The 2<sup>nd</sup> Rangers re-entered combat operations in the early spring of 1951, taking part in several operations along U.S. offensives. Completing daring raids behind enemy lines and forming the spearhead of U.S. assaults, the Buffalo Rangers quickly made a name for themselves in American newspapers along with the other Ranger units in the field. Mid-February saw the Rangers make front page news for a reported “Banzai Charge,” in which the men sprinted through a small town raking enemy positions with automatic fire. Like the rest of the Korean Ranger units, the 2<sup>nd</sup> developed and cherished their very own war cry in battle. Screaming “Buffalo” as they charged, the 2<sup>nd</sup> Rangers carved out an identity of their very own heritage.<sup>35</sup> As March came to a close, the 2<sup>nd</sup> Rangers took part in the only airborne operation for any of the airborne-qualified Ranger units. Operation Tomahawk saw some 3,500 Americans dropped behind the front lines as a blocking force to catch retreating Chinese soldiers. After successfully making the jump, the 2<sup>nd</sup> Rangers assisted in a swift American advance up the Korean peninsula.<sup>36</sup>

The summer of 1951 saw the Korean War sliding into stalemate as the United Nations and Chinese forces settled into more stable positions along the 38<sup>th</sup> parallel. The war entered into a new phase that lacked the instability and wild territorial changes of the first ten months of combat. This shift in warfare dictated a change in tactics and strategy for the American forces in Korea. One of these shifts saw the Army deactivate all of its Ranger companies, principally for manpower needs and lack of perceived success in the field. The men from these units split up and made their way as replacements into standard line infantry units. As the 2<sup>nd</sup> Ranger Company was deactivated, it received numerous accolades and moments of recognition. Included was a detailed account of the unit’s actions from the 7<sup>th</sup> Infantry Division’s commanding officer Major General Claude Ferenbaugh and one of his Korean Army counterparts. Both letters highlight the difficulties of the units’ campaign: the frequency of combat and loss, coupled with the complexity of the Rangers’ identity. Both letters commend the officers and enlisted men of the 2<sup>nd</sup> Rangers as “highly professional and disciplined,” remarking on the quality of men making up the force.<sup>37</sup>

## CONCLUSION

By the mid-1950s the U.S. military achieved full integration, completing a process that in earnest had started nearly a century beforehand. Race dynamics continued as an issue during America’s next conflict in Vietnam, where incidents of racial discrimination and violence regularly occurred. Events like the 1968 Long Binh Jail riot and the 1972 riot aboard the *U.S.S. Kitty Hawk* demonstrate the wide range of racial incidents occurring in Vietnam.<sup>38</sup> The integrated military occupied a large voice in the realms of the Civil Rights and Anti-War movements of the 1960s, when both White and Black veterans and civilians came together to protest an unpopular war. Overall, the experience of African Americans in the U.S. military serves as a marker of both

progress and frustration. As the U.S. military evolved, so did race dynamics of institutions like the Army, Navy, and Marines. Even as the military attempted to integrate prior to society at large in 1948, it encountered resistance and continuing discrimination. From the USCT of the American Civil War to the 2<sup>nd</sup> Rangers of Korea, the military position on race has always reflected larger societal trends ongoing in the United States and therefore serves as a key element of the African American experience.

### Discussion Questions

1. How does each historical period and conflicts reflect the context of their era?
2. How does the impact of the Cold War affect American military race dynamics?
3. What kind of role can a nation's military play in social movements like the African American Civil Rights movement?

### Writing Prompt

In comparing civilian and military segregation, which influences which? Is the military influenced by societal movements or vice versa?

<sup>1</sup> “Command Report of the 32<sup>nd</sup> Infantry Regiment of the 7<sup>th</sup> Infantry Division for the Period of 1 to 31 January 1951.” Records of the Historical Services Division; Records of the Office of the Chief of Military History; Records of the Army Staff; Record Group 319; National Archives, College Park, Maryland. Hereafter referred to as *NARA*.

<sup>2</sup> Douglass, Frederick. “Men of Color, to Arms!” Rochester, NY: March 21, 1863. Frederick Douglass Project, University of Rochester. <http://rbscp.lib.rochester.edu/4372>.

<sup>3</sup> Following the Union “victory” at Antietam in September 1862 and the passing of the Union Army confiscation acts throughout 1862, Lincoln issued the proclamation on January 1, 1863. The proclamation ended slavery in 10 Southern states, but because of their open state of rebellion the announcement had little tangible effect outside the ideological implications. Until this point in the war, the Union had not unequivocally argued that the war was to end slavery. For further reading on the Emancipation and Lincoln, see: Eric Foner, *The Fiery Trial: Abraham Lincoln and American Slavery* (New York: W.W. Norton, 2012).

<sup>4</sup> John F. Schmutz, *The Battle of the Crater: A Complete History* (Jefferson, N.C.: McFarland Press, 2009), 255-257.

<sup>5</sup> The 54<sup>th</sup> Massachusetts served with distinction until the end of the war in April 1865, fighting effectively in both offensive and defensive operations. The legacy of the 54<sup>th</sup> served as a massive point of pride for the African American community in the North during the post-war era, being memorialized in a famous monument on the Boston Commons in the 1880s. For further reading on the 54<sup>th</sup> Mass., see: Sarah Greenough and Nancy K. Anderson, *Tell it with Pride: The 54<sup>th</sup> Massachusetts Regiment and Augustus Saint-Gaudens’ Shaw Memorial* (New Haven, CT: Yale University Press, 2013).

<sup>6</sup> Bruce Levine, *Confederate Emancipation: Southern Plans to Free and Arm Slaves during the Civil War* (New York: Oxford University Press, 2007).

<sup>7</sup> For further reading on the Buffalo Soldiers see Bruce A. Glasrud and Michael N. Searles, *Buffalo Soldiers in the West: A Black Soldiers Anthology* (College Station, TX: Texas A&M University Press, 2007); Frank N. Schubert, *Voices of the Buffalo Soldier: Records, Reports, and Recollections of Military Life and Service in the West* (Albuquerque: University of New Mexico Press, 2008).

<sup>8</sup> For further reading on America’s entrance into Imperialism see Paul Kramer, *The Blood of Government: Race, Empire, the United States, and the Philippines* (Chapel Hill, NC: University of North Carolina Press, 2006).

<sup>9</sup> Roger D. Cunningham, *The Black “Immune” Regiments in the Spanish-American War*. Army Historical Foundation. 2015.

<sup>10</sup> Contemporary sources focused solely on the accounts of Roosevelt and his men, in particular a famous article series in *Scribner’s* magazine. Theodore Roosevelt, “The Rough Riders” *Scribner’s*, Vol. 25, January-June 1899, (New York: Charles Scribner’s Sons, 1899).

<sup>11</sup> The fate of David Fagen is still up for debate. His bounty was claimed using a decomposing body found in the Philippines, but rumors abound that he survived the war and lived out his life peacefully. For further reading on David Fagen’s life and African Americans in the Philippine conflict see *The Philippine War—A Conflict of Conscience for African Americans*. National Park Service. <https://www.nps.gov/prsf/learn/historyculture/the-philippine-insurrectiothe-philippinewar-a-conflict-of-consciencena-war-of-controversy.htm>, last accessed 2/20/2018.

<sup>12</sup> The Harlem Hellfighters enjoy a rich historiography that is growing each year as this pivotal unit is highlighted. For further reading on the 369<sup>th</sup> see Arthur Barbeau and Florette Henri, *The Unknown Soldiers: African American Troops in World War I* (Philadelphia: Temple University Press, 1974); Jeffrey Sammons and John Morrow, *Harlem's Rattlers and the Great War: The Undaunted 369 th Regiment and the African American Quest for Equality* (Lawrence: University of Kansas, 2014).

<sup>13</sup> Nathan Huggins, *Harlem Renaissance* (New York: Oxford University Press, 1973).

<sup>14</sup> Ulysses Lee, *The Employment of Negro Troops* (Washington, DC: Office of the Chief of Military History U.S. Army, 1966), p. 49-50.

<sup>15</sup> According to U.S. Army records and studies, the U.S. Army believed that due to inherent combat abilities and educational standards, it was necessary to extend training for African American units by up to 100%. This resulted in the 761st training being extended an entire year longer than their White counterparts. Bell I. Wiley, "The Training of Negro Troops" (War Department Special Staff, Historical Division. Historical Section, Army Ground Forces: 1946), p. 56.

<sup>16</sup> Despite a rousing and proto-typical speech from Patton upon the arrival of the 761st in Europe, the general was much more bigoted in private. Arguing that African American soldiers could not "think fast enough to fight in armor," Patton's true feelings were much more closely aligned with the prevailing attitudes of the day in the U.S. military. Carlo D'Este, *Patton: A Genius for War* (Norwalk, CT: Easton Press, 1999), p. 172.

<sup>17</sup> Both the Medal of Honor (Staff Sergeant Ruben Rivers) and Presidential citations were awarded much later, in 1997 and 1978, respectively. For further information on the 761<sup>st</sup>, see Charles W. Sasser, *Patton's Panthers: The African American 761 st Tank Battalion in World War II* (New York: Pocket Books, 2004).

<sup>18</sup> Ronald Takaki, *Double Victory: A Multicultural History of America in World War II* (Boston: Little Brown and Co., 2001), 19-23.

<sup>19</sup> David Lucander, *Winning the War for Democracy: The March on Washington Movement, 1941-1946* (Urbana: University of Illinois Press, 2014).

<sup>20</sup> Takaki, p. 25-38.

<sup>21</sup> One of the most important volumes on the subject of discrimination and post-war integration is Jon Taylor's *Freedom to Serve*. Picking the story up in the mid-1930s, this work discusses the war, the home front, and all of the political dealings leading up to African American integration in 1948. Jon Taylor, *Freedom to Serve: Truman, Civil Rights, and Executive Order 9981*. (London, Routledge, 2013).

<sup>22</sup> War Department. "Opinions About Negro Infantry Platoons in White Companies of 7 Divisions," July 3, 1945. Record Group 220: Records of the President's Committee on Equality of Treatment and Opportunity in the Armed Services, Army. Truman Presidential Library. [https://www.trumanlibrary.org/whistlestop/study\\_collections/desegregation/large/documents/index.php?documentid=10-11&pagenumber=1](https://www.trumanlibrary.org/whistlestop/study_collections/desegregation/large/documents/index.php?documentid=10-11&pagenumber=1), last accessed 2/05/2018.

<sup>23</sup> Exec. Order No. 9981, 3 C.F.R. 2 (1948). Truman Presidential Library. <https://www.trumanlibrary.org/9981.htm>, last accessed July 11, 2019.

<sup>24</sup> Taylor. *Freedom to Serve*. 97-100.

<sup>25</sup> For a comprehensive examination of the war in Korea and its foundations see Bruce Cumings, *The Origins of the Korean War: Liberation and the Emergence of Separate Regimes, 1945-1947* (Princeton, N.J.: Princeton University Press, 1989).

<sup>26</sup> The 24th Infantry Regiment is a powerful example of the American military's opening move into Korea. Lack of command cohesion, logistical shortcomings, heavy casualties, and racial tensions massively impacted the 24th's ability to be effective in combat. William Bowers, *Black Soldier, White Army: The 24 th Infantry Regiment in Korea*. (Washington, D.C.: Center of Military History, 1997), 120-122.

<sup>27</sup> For an in-depth conversation on the shifting thinking in American military planning in the Cold War see Adrian Lewis, *The American Culture of War: A History of US Military Force from World War II to Operation Enduring Freedom* (London: Routledge, 2006).

<sup>28</sup> The Army Rangers of World War II were largely experimental. Serving in every theater, each of the WWII Ranger units was trained and employed slightly differently. Each instance reached a differing level of "success" depending on the commander employing them and their individual ideas of what the Rangers were designed to do. No uniform directives or regulations existed

and by the end of the war all of the Ranger units had been disbanded. The image of Ranger units conducting high-profile raids persisted as did the large swath of Ranger veterans as the Korean conflict erupted. It was this image that brought the Rangers back and solidified their existence with the Ranger School at Fort Benning. For a comprehensive background of the modern American rangers and their sometimes awkward road to acceptance, see David Hogan, *Raiders or Elite Infantry? The Changing Role of the U.S. Army Rangers from Dieppe to Grenada* (Westport, Conn: Greenwood Press, 1992).

<sup>29</sup> The 82<sup>nd</sup> Airborne maintained three large segregated units: The 758th Tanker Battalion, the 80<sup>th</sup> AAAB, and the 3<sup>rd</sup> Battalion of the 505<sup>th</sup> Infantry Regiment. These units occupied segregated areas of Fort Bragg and the surrounding military posts. Corporal James Field was, by his recollection, the first man in line when volunteers were asked for. Edward Posey, *The US Army's First, Last, and Only All-Black Rangers: The 2<sup>nd</sup> Ranger Infantry Company (Airborne) in the Korean War, 1950-1951* (New York: Savas Beatie, 2009), 1-3.

<sup>30</sup> "Ranger History—314.7," Box 10, Ranger Training Center, Infantry Center: General Records 1950-51. Record Group 337, National Archives Records Administration II. College Park, MD, NARA.

<sup>31</sup> Van Houston to Bolte, 13 November 1950, Section I, G-3 Ranger Records, Korean War, Box 380, RG 319, NARA.

<sup>32</sup> "Recollections of Herman Jackson," Posey, 146-151. The Battle of Tanyang Pass saw the Rangers suffer their first casualty in Sergeant First Class Isaac Baker. The initial contact occurred during the early morning hours of January 8, 1951.

<sup>33</sup> "Recollections of James F. Fields." Posey, *All-Black Rangers*, 160-165; David Hogan Jr., *Raiders or Elite Infantry*, 49.

<sup>34</sup> Morris MacGregor. *Integration of the Armed Forces: 1940-1964* (Washington, D.C.: 2001), 135.

<sup>35</sup> Lindsay Parrott, "Red Bulge Broken by Allies in Korea; Chuchon Captured," *New York Times*, February 21, 1951.

<sup>36</sup> The 2<sup>nd</sup> Rangers received heavy praise for their actions in Operation Tomahawk and the following days, as they assisted the Army advance more than 20 miles in a few short days. Thomas Taylor, *Rangers Lead the Way* (Nashville, TN: Turner Publishing Company, 1996), 110 – 115.

<sup>37</sup> "Letter of Appreciation," Maj Gen Ferenbaugh, Headquarters 7th Inf. Division. 30 July 1951; "Letter of Appreciation to Sgt. Earl Johnson," Big General Chang Do Young, Headquarters 7th Inf. Division, 28 July 1951. "Ranger History—314.7" NARA.

<sup>38</sup> For a broader look into the racial issues of the Vietnam War, see Gerald Goodwin, "Black and White in Vietnam" *New York Times*, July 18, 2017; Wallace Terry, *Bloods: Black Veterans of the Vietnam War: An Oral History* (New York: Presidio/Ballantine Books, 1984); Frank McGee, *Same Mud, Same Blood*. (New York: NBC-Universal Media, LLC., 1967).

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## 1.9: Prophecy in the Streets- Prophetic Christianity and the Civil Rights Movement

Richard A. Thomas

Milburn Academy, Fort Worth

### INTRODUCTION

The range of descriptions of African American religious experiences has traditionally fallen between the sacred and the profane. Particularly, for African American religious experiences the Black Church has been viewed as the most sacred aspect of Black religious communities. Subsequently, the Black Church has been described as the driving force behind the agenda of Black leaders during the Civil Rights Movement.<sup>1</sup> However, it was not the Black Church that was the defining attribute of African American religious experiences during the middle of the twentieth century; rather, it was a particular idea that many held most sacred. The way African Americans testified to their own experience can be described as a prophetic testimony. The notion of prophecy was the force that inspired many leaders to use their day-to-day experiences as testimonies to start a movement that went beyond accommodation with the goal of transformation. In this context, prophetic testimony must be examined through the lens of political theology alongside history. The category of political theology helps to emphasize the deep connection between faith (a theological claim) and the exercise of faith (a political claim). In other words, political theology combines pragmatic functions of faith with the way it is practiced.

There were many movement leaders who did not separate their faith connection from daily activities. For them, the Black Church was more than an institution used to appeal to a higher power. It shaped their very existence. Political theology helps to articulate this point. Specifically, political theology nuances how to understand prophecy. The Black Church tradition's prophetic ideology can be understood through the categories of prophetic rhetoric, the politics of the prophetic, and the prophetic practices of freedom.<sup>2</sup> Together these categories form a framework to better understand the religious influence of prophetic religion on the Civil Rights Movement.

### PARADOX IN THE BLACK CHURCH

Frequently, the Black Church tradition has been viewed as the most sacred space for African Americans. Consequently, Black Church institutions have been acknowledged as the center for social justice movements within Black communities. Yet whether it is through examining the classical period of the Civil Rights Movement or a look at modern day religious leaders, there has not been one specific way that Black communities have sought to liberate their identities from a world that has not often recognized their humanity. Past examples include the crusades of organizations such as the Nation of Islam and the Pan-African Movement, while the Black Lives Matter Movement is a current example. This has led to numerous paradoxical responses to both civil rights and social movements from Black religious organizations. The paradox that occurs across the spectrum of Black Church institutions is deeply rooted in the historical context from which the traditions have developed.

During the period of enslavement in the United States slave masters recognized that religion could be used as a form of social control, especially in Southern states. Slave owners allowed slaves to hear biblical scripture, but only in so far as it reinforced the narrative that required their subordination to their masters.<sup>3</sup> Many slave owners realized that controlled religion could be used to make their slaves docile and subordinate. Slaves were typically allowed to have their own services where either a White overseer or another slave gave a sermon based on the guidance of the master. In other words, officially sanctioned Black churches were under the supervision of White pastors who used religion as a way to reinforce their social and political agenda.<sup>4</sup> To further limit any form of autonomy in Black churches, laws were created that prevented slaves from assembling together for “worship” or for any other purpose between sunrises and sunsets, even with a White master present in many Southern states. The only exception to these rules occurred when the slave masters took their slaves to an ordained White minister who regularly conducted services.<sup>5</sup> Furthermore, the influence of White masters on many Black Churches created a religious benevolence between slave and slave master that helped to keep intact the moral order that served to justify both the institution of slavery and the treatment of slaves. Slaveholders had a religious imperative to make money and to have a comfortable living, as long as they were faithful to God. Masters were supposed to take great interest in the slave's security because it would benefit both the slave and the owner. They also had the responsibility of teaching the slaves good behavior and morality.

They believed that religious instruction of the Black slaves would promote both their morality and their religion. Black churches became the ideal institution to realize the creation of a Christian interracial community. In these communities, slave owners would benevolently rule over their slaves, who were presumed to be satisfied with their positions in life.<sup>6</sup> This form of social control had some success with slaves. Most did not subscribe to the benevolent master motif that was impressed upon them, but

the combination of various methods of oppression left many slaves in desperate need of hope from some source. Many who chose to challenge the dominant narrative had hope in a political freedom that was possible only in the afterlife. The language of the slave spirituals makes proclamations such as: “I’m gonna wait upon the Lord till my change comes.”<sup>7</sup> This represents one polarity in which the Black Church was pulled. Indeed, this ideology continued well beyond the period of African enslavement and into the Civil Rights Movement era.

Many African Americans chose not to participate in civil rights protests and demonstrations because of their firm belief in God’s ability to create the necessary social change without human intervention. An interview with both Black church leaders as well as their parishioners during the 1960s is evidence of this perception. Gary Marx quotes a parishioner from a Detroit church who states her thoughts on political activism: “I don’t go for demonstrations. I believe that God created all men equal and at His appointed time He will give every man his portion, no one can hinder it.”<sup>8</sup> Although this comment is only one anecdote, it was by no means an isolated incident. Perhaps the most recognized religious activist group during the Civil Rights Movement was Martin Luther King Jr.’s Southern Christian Leadership Conference (SCLC). This organization sought tirelessly to incorporate political activism as a staple of the everyday practice of Christianity. However, despite its popularity there were many Black religious leaders who were highly critical of the organization because of its perceived over-involvement in politics. It has been estimated that as many as ninety percent of Black ministers shunned the activities of the SCLC.<sup>9</sup>

However, alongside this view of political and social activism in the Black Church tradition, there is another perspective that has an equally rich history. Social activism and divine liberation in the here and now have also been a distinct characteristic. African slave preachers such as Denmark Vesey and Nat Turner actively fought the injustices of slavery through political activism, going so far as to physically rebel and subsequently sacrifice their lives for justice in the now.<sup>10</sup> Marx noted that Black churches became the first platform from which protest organizations began and even served as the meeting place where protests and strategies were planned.<sup>11</sup> It became the basis for a sophisticated social consciousness and the spearhead for advocacy of social justice and change. Thus, even during the period of slavery many Blacks recognized that emancipation from the politics of the slavery institution could start from a religious foundation found in the Black Church tradition.<sup>12</sup> Before the Civil War, there were many African Americans who attended churches with their White masters and heard sermon after sermon encouraging them to work with blind obedience. However, many of the slaves held their own services where they preached a much different message. Although slave ministers were not always literate, they would preach the messages foretelling of their deliverance and condemning the evils of slavery according to biblical passages. Such messages allowed them to have a view of God that identified with their suffering and that would also ordain their insubordination against the slave institution.<sup>13</sup>

Furthermore, the Free Church Movement arose in the North to not only counter religious teachings that supported slavery, but also in direct opposition to the racism toward African Americans that existed in the North and South. By the 1700s, there was a small number of African American churches with independence from White congregations although many Black congregations shared the same worship space as White congregations. Many of those Black congregations still faced discrimination and segregation from White churches who refused to see African Americans as equal. In 1791, Black ministers Absalom Jones and Richard Allen decided to protest the unjust treatment of Black people in the Methodist Episcopal Church by walking out during the service. Just a few years later, both men played pivotal roles in the development in one of the earliest and most politically active Black church denominations, the African Methodist Episcopal (AME) church. The AME church openly opposed all forms of racism and discrimination and openly supported the political work of abolitionists to end slavery.

Although the Free Church Movement led to the creation of Black denominations with a strong sense of social activism and call to liberation, there were still some Black congregations with strong connections to White churches in South, even after the Civil War. Throughout churches in the South, African Americans tested the authority of their former master.<sup>14</sup> Initially many African Americans attended White churches, but they began to recognize the hypocrisy of both the clergy and White parishioners and broke away from those churches. Hasan Jeffries elaborated on this process, specifically in Lowndes County, Alabama. In 1871, members of a local Baptist church in Lowndes officially broke away from the White church that it was a part of and created a new church. During this process, they gained their own religious autonomy and further shaped the religious tradition of the Black Church.<sup>15</sup> Although these churches did not have sophisticated structures, they still served as the epicenter for African American social experiences and as a place for social networking with services that were essential to the survival of Black communities. These buildings also housed secret societies that strategized about facilitating the total emancipation of African Americans. Groups such as the Knights of Wise Men, the Knights of Pythias, and Odd Fellows mobilized resources that would be necessary to advocate for social change and freedom rights.<sup>16</sup> Although their overall mission was to obtain freedom rights, they carefully and cautiously planned a way to achieve their goals. They meticulously calculated the cost and benefits for each way to achieve their goals and chose a few options to pursue. For example, they planned to obtain social autonomy by withdrawing completely from White

churches, controlling their labor, and becoming literate.<sup>17</sup> Similar stories could be told about Black congregations in localities across the rural South.

## AN OVERVIEW OF THE MEANING OF PROPHECY IN THE MOVEMENT

The purpose of exploring the paradox found in the Black Church is to understand how two seemingly contradictory ideologies can exist within the same religious tradition. This paradox also highlights the fact that there was not one specific religious lifestyle for Black communities historically, even within the Black Church. Finally, it alludes to the fact that the prophetic call is not inherent in African American religious traditions. Rather, the notion of prophecy works as a specific religious belief system that is translated into everyday practices. The influence of the prophetic tradition on the everyday lives of African American communities during the classic period of the Civil Rights Movement can be described using the term prophetic testimony. Prophetic testimony describes the relationship between individual religious encounters and how those encounters are simultaneously shaped by the community. To state it simply, individuals with deep religious convictions translate those convictions into activism on behalf of their community. In the context of the Civil Rights Movement, prophetic testimony created religious grounds for African Americans to demand their rights to be treated as human subjects. Furthermore, it created a God-ordained imperative for African Americans to do whatever was necessary to create communal thriving. Many Civil Rights leaders who embodied this view of prophetic testimony were not satisfied with merely gaining civic accommodations; rather they yearned for something much deeper. In many respects they were embarking on a quest to have their full humanity recognized both socially and politically.

Furthermore, prophetic testimony also involves living out the prophetic vision. For many movement leaders, prophecy articulated a socio-political practice that transcended culture.<sup>18</sup> Prophecy plays a social role to mediate between humanity and the realities that are outside of their control, but nevertheless profoundly affects the fates of their community. Prophetic testimony created the responsibility for movement leaders to announce their prophetic vision. During the Civil Rights Movement it involved publicly denouncing social injustice and to speak the truth to systemic power structures. It involved the use of powerful rhetoric/language to invoke a move toward social justice. The prophetic announcement is a passionate plea towards an audience to critically engage in self-reflection. It is a contestation of political and hierarchical order.<sup>19</sup> Finally, a prophetic announcement speaks imperatively and unequivocally not about a religious dogma but about the acknowledgement of the pain and suffering of disenfranchised people.<sup>20</sup>

## PREDECESSORS TO THE CIVIL RIGHTS ERA

It is important to note that there are many examples of how African Americans relied on a prophetic vision through churches and other religious organization prior to the classic Civil Rights Movement era. African American preachers and abolitionists such as Denmark Vesey, Nat Turner, David Walker, Frederick Douglass, Harriet Tubman, Sojourner Truth, and many more fought to have the right of all African Americans recognized. However, there were also several organizations that mobilized large numbers of African Americans and Whites in the struggle for freedom and equality. An early example of politics of the prophetic involved the mobilization of both Black and White women in the Women's Christian Temperance Union (WCTU).<sup>21</sup>

By the end of the nineteenth century, many women were able to take advantage of the rights that they and their husbands won during and after Reconstruction. Most importantly, they were able to capitalize on the opportunity to receive an education. They were most often educated at seminaries, which offered free education. These women left the seminaries with zeal to fight for racial and gender equality. Education provided a real possibility for some women of color to exercise political freedom. They were driven by an ethos of usefulness. Their theological training gave them the spiritual conviction to strive for changes in society. The WCTU also served as a testimony to their prophetic faith and its application. These women of color, in some cases, had even more opportunities than White women.<sup>22</sup> By joining organizations like the WCTU, women of color did not have to choose between education and marrying. They were able to create interracial alliances with White women. White women in these organizations knew that they needed the support of African American women to be truly effective. They used their religious motivation to fight for access to political power. However, around the turn of the twentieth century White supremacy usurped this movement to isolate the issue of race to divide the White women from the women of color.

One incident that facilitated this division was the 1898 Wilmington White Supremacist Campaign in North Carolina. Democrats, in an effort to regain political power in the state, formed a campaign to unite the White population against African Americans. They used newspaper propaganda and dynamic speeches to present the progressive alliance between the Black and White working class as a threat to all White people. Specifically, Blacks were portrayed as dangerous to the safety of White women, which effectively ended the interracial meetings of the WCTU. As the campaign continued, Black voters were intimidated from voting by groups such as the Ku Klux Klan. Similar strategies were used throughout the South to dissuade interracial alliances and to limit the impact of groups such as the WCTU.<sup>23</sup> Although this alliance did not last long, it showed that even in a period that predated the



classical period of the Civil Rights Movement, the prophetic vision capable of social transformation was alive and well. It also demonstrates the power of the prophetic to transcend racial and gender alliances to fight for justice.

## RHETORIC OF THE PROPHETIC

The field of political theology provides the context to understand the function of prophetic testimony during the Civil Rights Era and to analyze the categories of rhetoric, politics, and practices during the Movement.<sup>24</sup> African American leaders during the Movement were motivated by a view that saw prophecy as more than a rhetorical position, or way of speaking. They saw it as an office that they felt compelled to hold. Taking the office of a prophet required a public practice that was open to revision.<sup>25</sup> When leaders took on this position, they also made the decision to engage their communities with prophetic speech. They did not meet any specific requirement to take up the position; rather, they simply shared the common conviction to engage in critiques of society and culture. Their prophetic testimonies condemned various forms of socio-political injustices. Many of these leaders relied on the biblical roots of their faith to inform the voice that they used as a prophetic critique of the U.S. during the second half of the twentieth century. Martin Buber notes of the office of the prophets in the Hebrew Bible, “Biblical prophets neither decree fate nor predict the future but rather seek a decision about the constitutive commitments and practices of the people they address.”<sup>26</sup> Thus, leaders during the Civil Rights Movement not only saw their prophetic testimonies as critiques of society but also of faith practices and religious institutions. They questioned what it meant to be American and Christian with respect to the norms of racism, segregation, and the consistent defiling of human life by White Christians throughout the United States.

The rhetoric used during the classic period of the Civil Rights Movement has been analyzed by various scholars. Houck and Dixon note that the notions of biblical prophecy were the rhetorical hinge on which the movement pivoted.<sup>27</sup> It was not confined to churches or pulpits. Prophetic rhetoric was used at funerals, during marches, in political speeches, at conferences, during interviews, and in practically any place where there was an audience. There were many movement leaders who helped to transform a nation through their prophetic speeches. There are famous speeches from well-known movement figures such as Martin Luther King Jr., Ralph Abernathy, Stokely Carmichael, and Ella Baker. It is no secret that the speeches of Dr. Martin Luther King Jr. helped to shape an entire nation’s view on the civil rights struggle. His “I Have a Dream” speech was the keynote address during the 1963 March on Washington for Jobs and Freedom. In that speech he spoke of his biblical vision for a world that provided equal opportunities for all people regardless of skin color. His speech called out many racist practices in Southern states and was pivotal in placing civil rights legislation at the top of the political agenda for the White House. This speech remains one of his most recognizable speeches today. However, alongside the famous speeches, there were other ones that were equally as impactful. Leaders such as Cleveland Jordan, Ed King, Lawrence Campbell, Dave Dennis, and Mamie Till-Bradley all made use of prophetic rhetoric to advocate for their cause.

Mamie Till-Bradley has recently become more recognized for her contribution to womanist scholarship. She has become iconic in the field because of her representation of the grieving Black woman who finds strength through her pain. Through her courage and conviction, she helped to inspire a generation of activists, while simultaneously helping to define Black womanhood in the midst of oppression.<sup>28</sup> Her actions in 1955 following her son Emmett’s brutal murder in Money, Mississippi, made her a hero for many people. She had his remains shipped back to Chicago and insisted on an open-casket funeral. She wanted any and all to see the vile ugliness of racism in America. The images from the casket appeared in several prominent newspapers and magazines.<sup>29</sup> During the trial of her son she traveled to Sumner, Mississippi, and gave a speech relaying her agony and pain.<sup>30</sup>

Perhaps her most memorable speech occurred on October 29, 1955, several weeks after her son’s murder trial had officially ended in a not guilty verdict.<sup>31</sup> At a Baltimore rally for the NAACP at Bethel AME Church, Till-Bradley evoked prophetic rhetoric by using God’s presence as guidance to how her suffering would move the struggle for freedom and civil rights forward. She stated both religiously and secularly what the death of her son meant to her: “I thank God that he felt that I was worthy to have a son that was worthy to die for such a worthy cause... I have invested a son in freedom and I’m determined that his death isn’t in vain.”<sup>32</sup> Throughout her speech she called for many to sacrifice their comfort to “make this world one we would be proud of.”<sup>33</sup> She likened her loss to Abraham when he had to sacrifice his only son Isaac. She reiterated the point that everyone must come to terms with reality someday: in order for lasting change to occur, people must be committed to the cause, and true commitment meant the willingness to sacrifice everything for justice and freedom. For her this included her own son.<sup>34</sup>

The most powerful moment of this speech was when she called out the virulent racism that haunted America, and more specifically Mississippi. She described her anxiety trying to find out information about her son. While Soviet Russia had an “Iron Curtain,” while the state of Mississippi had what she called a “Cotton Curtain.”<sup>35</sup> It was nearly impossible for her to find the whereabouts of her son. No one wanted to utter the unspeakable. She stated that her aim in telling her story was to pinpoint the conditions that made her son’s death possible and the conditions that made the country a farce of a democracy. Despite her despair and the grief

that she felt, Mamie Till-Bradley ended her speech with hope for transformation in the now. She stated: “I don’t think that freedom is so far away that we are not going to enjoy it. I think that pretty soon this thing is going to be over. In fact, it’s over now, we just haven’t realized it. The tooth has been pulled out, but the jaw is still swollen.”<sup>36</sup> This speech by Mamie Till-Bradley embodied the meaning of prophetic rhetoric as a feature of prophetic testimony. She called out the social injustices, using her faith to sustain her. She also articulated a call to action that necessitated a response by all. She was able to use her own experiences as an announcement of a prophetic call to the American populace.

Mamie Till-Bradley’s prophetic voice mirrored the power of another hero of the movement—namely, Fannie Lou Hamer. Hamer was born the youngest of twenty children in 1917, and at an early age she realized that there was something wrong with the state of Mississippi.<sup>37</sup> Much like Mamie Till, Hamer was willing to sacrifice everything for the cause of justice and freedom. She entered the movement officially after attending a Student Nonviolent Coordinating Committee (SNCC) rally in 1962 and hearing speeches by James Bevel and James Foreman. Perhaps her most memorable speech was in Atlantic City, as a representative for Mississippi Freedom Democratic Party (MFDP) during the Democratic convention in 1964. During this speech she asked the pivotal question “Is this America?”<sup>38</sup> Her question was aimed at the utter hysteria that White America seemed to be in, as African Americans fought for justice and equality. This question confronted America with its history of violence and racism toward people of color, whose only desire was to reclaim their humanity in a world that failed to fully acknowledge their existence. During her speech she stood firm on her conviction and told the truth about the political farce in Mississippi, which disguised itself as the democratic process. Her speech was so powerful that President Lyndon Johnson censored her nationally televised speech by interrupting it to give his own televised speech. The prophetic voice of this poor sharecropper from Mississippi was so distinct that she was able to intimidate the most powerful man in the United States more than the most recognizable figures of the movement. Hamer’s speech in Atlantic City did not occur in a religious setting, but it was filled with her religious convictions.

Hamer embraced a religious hope to help create future change. She described the beating that she took at the hands of the prisoners under the order of White officers. She prayed that God would have mercy on them because she understood the righteousness of her cause. She also spoke out against the hypocrisy of White American and White Christian values. She was imprisoned, persecuted, and beaten all on account of wanting to exercise a constitutional right. She stated: “All of this is on account of we want to register, to become first-class citizens. And if the Freedom Democratic Party is not seated now, I question America. Is this America, the land of the free and the home of the brave, where we have to sleep with our telephones off the hooks because our lives be threatened daily, because we want to live as decent human beings, in America?”<sup>39</sup> Although Hamer’s prophetic vision was not realized in 1964, her ability to call out political hypocrisy in the South was instrumental in the passage of the Voting Rights Act of 1965. Despite the powerful speeches by many great speakers, they were not enough to create the social reforms that defined the Civil Rights Era. Key leaders in the movement understood that their prophetic vision could be utilized to create vibrant concrete political organizations that could help their communities.

## POLITICS OF THE PROPHETIC

Another important aspect of a rich notion of the prophetic is how these ideas connected with a communal view of justice in society. A prophetic view of justice combines individual norms and values with the concerns of the community to create a new perspective on the meaning of equality. In the context of the Civil Rights Movement Era the practice of justice involved allowing disenfranchised communities such as African Americans to be involved in institutions that fought for full equality in all aspects of life. Movement leaders who had a prophetic view of politics knew that their sense of justice had to infiltrate both laws and institutions.<sup>40</sup> The starting point for the way many leaders understood justice began with their perspective on human ethics. Accordingly, humanitarian ethics could best be simplified as the moral obligations that one person holds toward another solely because they are human. The moral philosopher Emmanuel Levinas expresses this outlook by imagining a human being that is stripped away from all social roles, clothed with nothing but human vulnerabilities. Justice means to give each person everything that is owed to them.<sup>41</sup> The responsibility to someone else, in their most vulnerable state, was viewed as the basic principle for justice.

A key to the political success of leaders during the classic Civil Rights period is that they were motivated by the need to interrogate societal norms. Vincent Lloyd, a scholar of Black theology, argues that the most effective civil rights leaders such as W.E.B. DuBois, Martin Luther King Jr., Anna Julia Cooper, and many others were able to critically analyze the norms that shaped the daily existence of Black Americans. These leaders knew that without this criticism the separation between norms and laws was arbitrary. For many African Americans who lived in the South, it was easy to take for granted the difference between written laws and social norms, largely because Jim Crow laws consisted of both formal and informal codes that ranged from formal policies that prevented African Americans from eating in the same establishments as Whites to informal policies that monitored the way African

Americans greeted Whites. When movement leaders used prophetic politics, they named the laws and institutional structures that continually perpetuated the disenfranchisement of the Black population and, in effect, created an intentional separation between norms and laws. Creating a distinction between laws and norms produced a tension between the freedoms that many Americans claimed to believe and how those same beliefs were influenced by their views on race. Specifically, many White Americans professed a belief in fairness and equality for all as a societal norm. However, movement leaders questioned this norm of equality because legal precedents in both the North and South denied many African Americans the ability to achieve full equality through public accommodations and access to political power. This point is crucial when examining the historical roots of tensions between laws and norms in society. Various political organizations during the Civil Rights Movement used this philosophy to attack racist White supremacist structures that perpetuated inequalities. These organizations fought against inequality in the classroom, in the courtroom, at lunch counters, and in many other areas.

Prophetic politics can be examined historically through the political institutions that African Americans relied upon to express their prophetic vision. This includes the way Black churches and religious institutions mobilized under a message of political equality. The political aspect of prophecy describes the connection between laws and dominant ideologies that worked to perpetuate a culture of White supremacy. The prophetic vision was preached in the pulpit of congregations and then taken to the streets by congregants. Organizations like the NAACP, SNCC, SCLC, and the Congress of Racial Equality (CORE) were a few of the organizations that embodied principles of the prophetic politics. These diverse organizations used many different approaches to counter racist institutional policies.

Black churches also played a pivotal role in expressions of the prophetic vision. At various points during the Civil Rights Era, movement leaders such as Bob Zellner, Stokely Carmichael, and Eli Zaretsky used churches as headquarters to think through and implement political strategies to attack Jim Crow laws.<sup>42</sup> Black Churches were mobilized to meet the needs of the community and to help create a sense of autonomy for African Americans. Much like the years following the period of Reconstruction, churches served as a place to network and to provide services that many African Americans could not obtain otherwise. In some instances, leaders of these churches formed organizations that took the place of larger organizations such as the NAACP, which was banned in several states.<sup>43</sup> According to sociologist Aldon Morris, these new organizations brought the same vibrant culture that permeated through their churches into political actions and community activities.<sup>44</sup>

The Reverend Fred Shuttlesworth exemplified the political aspect of prophetic testimony through his leadership as a pastor and community organizer during the Civil Rights Movement. In 1956 the state of Alabama forced all NAACP organizations in the state to disband. However, Shuttlesworth would not let the organization die so easily. He reorganized the NAACP as the Alabama Christian Movement for Human Rights (ACMHR).<sup>45</sup> His organization proved to be more troublesome for White supremacists in Alabama than the NAACP ever was. The ACMHR engaged in boycotts, pickets, and demonstrations, and the group filed lawsuits to attack White Jim Crow legislation.<sup>46</sup> It was the ACMHR who decided to protest segregated busing in Birmingham when the court ruled bus segregation as unconstitutional. Shuttlesworth used the mobilization of his church and organization to challenge White dominance and social order. These attacks were not without its consequences. The night before he led the bus boycotts, his home was bombed with his family inside. He received death threats on a daily basis and his phone was tapped by both the Klan and local police. His church was constantly under attack, his wife was harmed, and even his kids were attacked. Despite this retaliation, his organization continued to attack White supremacy by pushing the city to hire Black police officers, allow Black access to public accommodations, desegregate schools, and above all enable the right to vote.<sup>47</sup>

Although the Black church was sometimes a sanctuary for the political voices of African Americans in both the North and South, this was not the case in every situation. There were many situations where the Black church did not have political mobility or stability because it was co-opted by the efforts of Whites, in both the North and South. Another prophetic visionary, Albert Cleage Jr., serves as an example. Cleage was deeply concerned with the political manifestations of his theological beliefs. He was an advocate of the Black Power Movement before Stokely Carmichael popularized the term. Cleage's perspective was unique because his theology served as the starting point for his political views on the meaning of Black Power. Through Cleage's Black Nationalist ideas he combined religious and political strategies to address the pressing social problems in both local and national arenas. Cleage was greatly influenced by his mentor at the Plymouth Congregation, Reverend Horace A. White. White challenged the social control of the Ford Motor Company over Black churches and Black interests. Ford had made a deal with many Black church pastors to gain workers. Ford agreed to hire non-union Black workers in their factories only if they could show proof of their church affiliation. Thus, many Black churches in Detroit were not autonomous because they had obligations to the Ford Motor Company. Cleage's experiences with Reverend White left a strong impression on him. He would spend the rest of his life ensuring that his own church remained an independent institution and not subject to corporations such as Ford. He fully understood the ways that Black churches could be co-opted by industrialists or other corporations who did not care about the concerns of the

Black community. After graduating from seminary, Cleage became outspoken against police brutality, employment discrimination, and racial segregation of housing in the North.<sup>48</sup> When he started his own church on 12<sup>th</sup> Street in Detroit, he blended theology, social criticism, and a call to action. His approach was especially appealing to young professionals and activists.<sup>49</sup>

Cleage's new church took his Black Nationalist ideas and applied them to public school systems and the practice of urban renewal. His organization called GOAL protested tax increases that would disproportionately affect poor African American children in local school districts. His radical view for immediate reform clashed with the gradual approach of the NAACP and even some of his former church mentors. Cleage's prophetic politics was guided by an activist faith that was an unflinching political commitment. His deeply held religious convictions helped him to understand that his political views could not be separated from his practice of theology. Thus, for Cleage, his political activism also served as his prophetic testimony to the insufficiencies that he found in Black church institutions to address some of the needs of its adherents. Although rhetoric and politics were both effective ways for African Americans to use their religious experiences as testimonies, the most common way to testify to their experiences was through their day to day activities.

### PROPHETIC PRACTICES OF FREEDOM

Daily practices were perhaps the most important way that African American leaders displayed their understanding of a prophetic vision. During the Civil Rights Movement, many leaders fought for more than just public accommodations; they sought to have the rest of America acknowledge their personhood. In this respect, social and political activism went beyond fighting for any specific policy-making initiative. It involved demanding that the subjective experiences of marginalized groups be recognized through daily interactions. The pursuit of human dignity became the definition of freedom for leaders in African American communities. Said differently, these individuals used day-to-day interactions as a testimony for their vision of the future, and how to bring that vision to fruition in the present. Spiritual convictions allowed some activists to have an unwavering faith in themselves and their communities as they fought for justice and equality.

Many movement leaders understood a basic principle on how to truly secure freedom despite resistance from both individuals and institutions that tried to deny them their humanity. For these leaders, freedom had to be an intentional daily practice. Philosopher Michel Foucault gives helpful insight on how freedom can be intentional. He states: "Freedom is practice...the freedom of [the individual] is never assured by the laws and the institutions that are intended to guarantee them. This is why almost all of these laws and institutions are quite capable of being turned around. Not because they are ambiguous, but simply because 'freedom' is what must be exercised...I think it can never be inherent in the structure of things to (itself) guarantee the exercise of freedom." <sup>50</sup> No group understood this principle of practical belief better than the leaders of the Civil Rights Movement. They were able to carry over their religious faith into their daily actions. Prophetic practices of freedom are the actions that individuals or groups take to shape their own destiny and serve as a way for disenfranchised people to recognize their human dignity at an individual level. They understood that it was only after recognition of one's own self-worth that the struggle to combat oppressive structures was possible.<sup>51</sup>

What cannot be overstated about the success of the Civil Rights Movement is that it was in large part because of the individual action of local people. Rhetorical speeches and political activism from various organizations no doubt played an important role. However, to be clear, it was the involvement of local people in their communities fighting for justice daily that really transformed a nation. Historian John Dittmer attributes the success of the Civil Rights Movement to the activities of local activists such as Amzie Moore, Victoria Grey, Annie Divine, and the other more recognized figures such as Medgar Evers and Fannie Lou Hamer. These individuals and many others had energy and enthusiasm to organize communities, register voters, boycott buses, and stage protests. Other practices that leaders employed included freedom songs, poetry, and self-empowerment through education.<sup>52</sup> The willingness of local people to act on their own behalf helped them to overcome the seemingly insurmountable racist institutions in places throughout the North and South.

Prophetic practices of freedom are best demonstrated through the work of local leaders in their community. Two lesser-known African American female leaders who played vital roles in advocating for social changes in their community were the late Margaret Block and Flonzie Brown-Wright. As a field secretary for SNCC (Student Nonviolent Coordinating Committee). Block was involved in social activist campaigns during the Civil Rights Movement in three different counties in Mississippi. She worked alongside some of the most prominent figures of the time, including Fannie Lou Hamer, Stokely Carmichael, and Lawrence Guyot. Block's character was enduring because of her ability to speak truth to power regardless of the circumstances. She played the role of the prophet by speaking against social injustices even within the organizations that were dedicated to fighting for freedom. For example, although she was a member of the SCLC, she criticized the organization for its patriarchal leadership structure. Eventually, she left the organization to join SNCC because it provided her with more opportunities to create change. Block's life

showed that in many cases the prophetic vision of Black women allowed them to be the foot soldiers of the movement, who created all of the networks, made all of the phone calls, and provided basic necessities for the volunteers for the various political campaigns.

Block also strongly believed in the power of the freedom songs as a prophetic practice. These songs were spiritual in the sense that they helped to remind activists why they were fighting for justice. At the same time, these songs were great for organizing the masses. On Sundays the songs were sung in church, but by Wednesday they were freedom songs that were sung on the streets and in marches throughout the country.<sup>53</sup> Block also had prophetic critiques of formal religious institutions such as churches. She understood how religion was able to simultaneously inhibit the efforts of some activists while at the same time it had the ability to motivate others into action. Her brand of Christianity did not focus on church involvement or adherence to a specific doctrine. In fact, far from it, she often shunned organized religion and church practices.<sup>54</sup> However, Block also held her own deep religious convictions. She believed that through embodying the everyday practices of Jesus, she could truly experience the Christian faith. Her poetry served as another expression of her prophetic practices. An excerpt from the poem “Justice and Jive” reads:

Where was Justice when slavery abounded, Perhaps she was  
helping Old Master keep Swobo's nose to the ground. They  
took away his children, his culture, his language and his  
identity but they could not take his dignity. Madame Justice,  
you can't hide, we charge you with genocide. You call it  
Justice but it's just another word for Jive.<sup>55</sup>

Block's poetry demonstrates her ability to unequivocally call out America's hypocritical conception of justice. Her poem shows how the Constitution had guaranteed the right to life, liberty, and the pursuit of happiness, yet it had simultaneously denied those same rights to slaves. Rather than providing African Americans with the opportunity to pursue freedom, the Founding Fathers allowed the Constitution to be used to take away the language and culture of the slave population. By creating two separate standards for the pursuit of freedom, their view of justice was worthless because it did not apply to everyone. Block's poems also described many other historical moments when African Americans were forced to realize that they did not fit into America's depiction of justice.

Another individual who exemplified prophetic practices of freedom through her everyday life was Flonzie Brown-Wright, who continues to be a prolific civil rights activist in her home state of Mississippi. Her journey into social activism is an unlikely one. Yet it also serves as an example of how no limitations determine when someone can receive the prophetic call. In the preface of her autobiography she wrote, “I have always believed that I was endowed with a special gift from God, a gift that has taken me to heights that I could not have reached had it not been for His kindness and mercy.”<sup>56</sup> Thus, like many movement leaders who lived out the prophetic faith, her religious conviction was not based solely on a particular doctrine or church teaching, rather it was based on a deeply spiritual call that she received from God.

Brown-Wright was born on August 12, 1942, in Farmhaven, Mississippi, and grew up alongside her older brother Sydney and her younger brother Frank Brown. During her childhood in a rural Mississippi small town, she did not personally experience racism. However, she would later admit that as a child, she recognized the disparity in the educations that Black children in her neighborhood received. Soon after high school she married her high school sweetheart and moved to California.<sup>57</sup> While she lived in California, Brown-Wright had two children with her husband. During her time in California she received her first exposure to the Civil Rights Movement. She lived in Los Angeles during the 1960s, and could only stare in disbelief when she saw footage from the protests in Watts and other places throughout the state.<sup>58</sup> She has readily admitted that at that time in her life she knew very little about the Civil Rights Movement even though it was happening in front of her eyes. Her only concern was to be the best mother and wife that she could be. In late 1962, everything changed for Flonzie BrownWright. Her marriage fell apart, and she officially divorced her husband, followed by a decision that would change her life forever. She decided to move back home to Canton, Mississippi.

At this time, Brown-Wright did not know her purpose in life. All she knew was that she was a single mother, living at home with her parents, and struggling to meet her daily needs. For two years after she returned home, she wrestled with self-doubt, the burden of being an unemployed single mother in the South, the vulnerabilities of being a young Black woman, and various other uncertainties in her life. She has since admitted that her strong faith in God was the only thing that carried her through the most difficult time in her life. It was at this time that she found her purpose in life and a call that she would spend the rest of her day

pursuing. She remarked at the end of her two-year struggle that she felt called by God to participate in the ongoing struggle for freedom for African Americans in Mississippi. She wrote: “My decision to become involved in the struggle for mankind was not an easy one. I believed that was what God wanted me to do.”<sup>59</sup> She also admitted that at first she was reluctant to answer her call. She would think of excuse after excuse to avoid the call that was aching away at her heart. At first, she did not believe she could embark on the task she had been called to because she was not a famous leader. Then she heard a voice that told her that God uses ordinary people for great tasks. Eventually Mrs. Brown-Wright was motivated by her spiritual convictions to be a force for change in the daily lives of Black citizens in Canton, Mississippi. She would later write a poem to express her prophetic call:

There are people who are hurting. There are children who  
are sick. There are elderly who need you. Go! There are  
people who need a sense of value. There are young mothers  
who need a listening ear. There are people who have faced  
discrimination in all forms. Go! There are People who need  
encouragement to register and vote. There are people who  
need job training. There are people who need to have their  
minds liberated. Go! You’ve got to Go! I am Molding You For  
Service. You’ve got to Go! I am preparing you to take a  
message to a hurting world. Go! Go! Go!<sup>60</sup>

Since the moment that Brown-Wright decided to embark on her own freedom practices, she never looked back, dedicating over fifty years to the cause of freedom. She became caught up in the movement after the assassination of famed civil rights leader Medgar Evers. In 1963, she reopened an NAACP office that had been closed for years. At this time, the biggest impediment to the freedom of African Americans in Mississippi was the right to vote.<sup>61</sup> In this vein, Brown-Wright and others created freedom schools to teach the African American population how to register to vote. They would prepare them for several obstacles that they would face when they tried to register, such as how to complete the twenty-one-question registration card, how to face violent resistance from Whites, how to interpret the constitution, and how to handle being attacked by police officers. She would also host “freedom meetings” at local churches and organizations.<sup>62</sup> These meetings were used to devise strategies to counter voter suppression and to increase the number of Black voters. Brown-Wright and others helped to galvanize participants at these meetings using “freedom songs.” These songs were used to help activists to be mentally prepared for the challenges they faced as they pursued their right to vote. Brown-Wright also scheduled home visits to meet with those who were interested in registering to vote but were too intimidated by groups like the Ku Klux Klan to do so. Eventually, her efforts began to pay off and more Blacks registered to vote. Her involvement in this effort had great religious significance on her life. She wrote: “One person would come in to register, soon to be followed by an entire household. This feeling was the same as ‘getting new religion’”<sup>63</sup> Her prophetic work to register voters culminated in 1968 when she was elected as the first African American female election commissioner in Mississippi.

## CONCLUSION

Both Margaret Block and Flonzie Brown-Wright demonstrate how the notion of prophecy is reflected in everyday lives. For these women their prophetic vision was more than a call to action; it was the way to spend the rest of their lives. Their daily encounters served as testimonies to their prophetic vision. Their stories are a part of a larger narrative that typified much of the religious activism that occurred during the Civil Rights Movement. Many individuals, communities, and churches were captivated by an idea that empowered them to pursue justice, freedom, and equality. A rich conception of prophecy allowed movement leaders to develop tactics to aid them in their fight. Specifically, they utilized prophetic rhetoric, politics, and practices to advocate changes that would challenge an entire nation. By following their prophetic call, they were able to ensure lasting changes that would benefit generations of African American men and women that would follow them. They proved that indeed individuals dedicated to pursuing a vision could create social change.

### Discussion Questions

1. How were African Americans able to use speeches as a tool to fight for justice during the Civil Rights Movement?
2. What political organizations did African Americans develop to challenge segregation in the North and South during the Civil Right Movement?
3. What role did churches play in the way that many African Americans were able to advocate for social change?
4. How were freedom songs used by movement leaders during social protests?

### Writing Prompt

What do the stories of Margaret Block and Flonzie Brown-Wright tell us about the ways that individuals can fight for social justice in their daily lives? How have prophetic rhetoric, politics, or practices been used in contemporary movements to advocate for social change (Black Lives Matter, #Metoo, etc.)?

<sup>1</sup> Most notably this argument was made in David Chappell, *A Stone Hope: Prophetic Religion and the Death of Jim Crow* (Chapel Hill: University of North Carolina Press, 2004). In this work he argued that the church movements and revivalism were the key elements that forced social and political change especially in the South.

<sup>2</sup> The reader should note that a fuller discussion of the specific meaning of these terms will occur later in this chapter. However, to be the separation of these three is mainly used for analytical purposes and not practical. In fact, many movement leaders would serve as good as examples for all three expressions of the prophetic, and it is difficult to discern where one aspect ends and the other begins in some cases.

<sup>3</sup> Albert Raboteau, *Slave Religion: The “Invisible Institution” in the Antebellum South* (NEW YORK: Oxford University Press, 2004).

<sup>4</sup> *Ibid*, 137.

<sup>5</sup> *Ibid*, 138.

<sup>6</sup> *Ibid*, 165.

<sup>7</sup> Gary Marx, “Religion: Opiate or Inspiration of Civil Rights Militancy among Negroes,” *American Sociological Review*, 32:1 (1967), 70.

<sup>8</sup> Marx, “Religion,” 72.

<sup>9</sup> Alison Calhoun-Brown, “Upon This Rock: The Black Church, Nonviolence, and the Civil Rights,” *Political Science and Politics*, 33:2 (2000), 172.

<sup>10</sup> Kenneth Stampp, *The Peculiar Institution* (NEW YORK: Alfred A. Knopf, 1956), 158.

<sup>11</sup> Marx, “Religion,” 65.

<sup>12</sup> Emancipation from the politics of the slave institution was necessary outside the period of enslavement. The politics of this institution governed policies in both the North and South for most of the 20th century.

<sup>13</sup> Raboteau, *Slave Religion*, 169.

<sup>14</sup> Hasan Jeffries, *Bloody Lowndes: Civil Rights and Black Power in Alabama’s Black Belt* (NEW YORK: New York University Press, 2009), 11.

<sup>15</sup> *Ibid*, 12.

<sup>16</sup> *Ibid*, 13.

<sup>17</sup> *Ibid*, 14.

<sup>18</sup> Vincent W. Lloyd, *Race and Political Theology* (Stanford: Stanford University Press, 2012), 235.

<sup>19</sup> Walter Steven, *The Necessary Angel: Essays on Reality and Imagination* (NEW YORK: Vintage, 1951).

<sup>20</sup> *Ibid*, 237.

<sup>21</sup> Glenda Gilmore, *Gender and Jim Crow* (Chapel Hill: University of North Carolina Press, 1996).

<sup>22</sup> Ibid, 56.

<sup>23</sup> Gilmore, *Gender and Jim Crow*.

<sup>24</sup> Lloyd, *Race and Political Theology*, 235.

<sup>25</sup> Ibid.

<sup>26</sup> Martin Buber, *The Prophetic Faith* (NEW YORK: Harper & Row, 1949) 81.

<sup>27</sup> Davis Houck and David Dixon, *Rhetoric, Religion, and the Civil Rights Movement* (Waco: Baylor University Press, 2006) 6.

<sup>28</sup> Katie Cannon, Emilie Townes, Angela Sims, *Womanist Theological Ethics* (Louisville: Westminster John Knox Press, 2011) 176.

<sup>29</sup> All the newspapers where his image was published were Black-owned because White newspapers and magazines would not publish the images.

<sup>30</sup> Houck and Dixon, *Rhetoric Religion*, 131.

<sup>31</sup> Ibid, 132.

<sup>32</sup> Ibid.

<sup>33</sup> Ibid, 133.

<sup>34</sup> Ibid.

<sup>35</sup> Ibid.

<sup>36</sup> Ibid, 145.

<sup>37</sup> Vicki Crawford, Jaqueline Rouse, and Barbara Woods, *Women in the Civil Rights Movement*, (Bloomington: Indiana University Press, 1990), 27.

<sup>38</sup> Ibid, 29.

<sup>39</sup> Ibid, 32.

<sup>40</sup> Vincent Lloyd, *The Problem with Grace*, (Stanford: Stanford University Press, 2011) 168.

<sup>41</sup> Ibid, 168.

<sup>42</sup> Charles Payne, *I've Got the Light of Freedom* (Berkeley: University of California Press, 2007) 373.

<sup>43</sup> Aldon Morris, *The Origins of the Civil Rights Movement* (NEW YORK: The Free Press, 1984), 43.

<sup>44</sup> Ibid, 47.

<sup>45</sup> Steven Lawson and Charles Payne, *Debating the Civil Rights Movement* (Lanham, MD: Rowman & Littlefield, 2006) 123.

<sup>46</sup> Ibid.

<sup>47</sup> Ibid, 124.

<sup>48</sup> Dillard, *Religion and Radicalism*, 152.

<sup>49</sup> Angela D. Dillard, "Religion and Radicalism: The Reverend Albert B. Cleage, Jr. and The Rise of Black Christian Nationalism," in Jeanne Theoharis and Komozi Woodard, eds., *Freedom North* (London: Palgrave Macmillan, 2003), 152-162.

<sup>50</sup> Paul Rabinow, *The Foucault Reader*, (NEW YORK: Random House, 1984) 245.

<sup>51</sup> Brad Stone, "Prophetic Pragmatism and the Practices of Freedom: On Foucauldian Methodology," *Foucault Studies*, 11 (2011), 103.

<sup>52</sup> The process of freedom through education occurred in several different ways. Albert Cleage and others used religious education as a form of self-education as they learned to believe in a God that looked like them and understood their suffering. Other activists such as Stokely Carmichael would empower themselves through educating themselves about their African heritage. In some instances, self-empowerment through education led to the creation of African American Studies programming in school throughout the country. In any case, no matter the result, many African Americans sought to empower themselves through education.

<sup>53</sup> Dittmer, *Local People*.



<sup>54</sup> Alan Bean, “In Memoriam: Margaret Block,” July 11, 2015, <https://friendsofjustice.wordpress.c...argaret-block/>, last accessed July 11, 2019.

<sup>55</sup> Margaret Block, “Justice and Jive,” <http://www.crmvet.org/poetry/pblockm.htm>, last accessed July 11, 2019.

<sup>56</sup> Flonzie Brown-Wright, *Looking Back to Move Ahead: An Experience of History, a Journey of Hope* (Dayton: Profile Digital Printing, 2000), vii.

<sup>57</sup> Ibid, 31.

<sup>58</sup> Ibid, 45.

<sup>59</sup> Ibid, 41.

<sup>60</sup> Ibid, 43.

<sup>61</sup> The state of Mississippi was notorious for its poll tax, which legally discriminated against Black voters. It was also known for its 21-item registration questionnaire distributed only to Blacks. They also used various other methods of voter disenfranchisement; this allowed places such as Canton, Mississippi, to have fewer than two hundred registered Black voters. This number is particularly startling because the large populace of African Americans in Canton. Over seventy percent of the total population (30,000) was African American.

<sup>62</sup> At first many Black churches were reluctant to host freedom meetings because of the fear of terrorist acts. This statement reinforces the point that Black churches were not always safe havens for African Americans, thus they could not be the producers of an imperative for social change. Rather individuals used their convictions to persuade churches of the moral imperative to create change.

<sup>63</sup> Brown-Wright, *Looking Back to Move Ahead*, 73.

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## 1.10: “The Whole Matter Revolves around the Self-Respect of My People”- Black Conservative Women in the Civil Rights Era

Joshua D. Farrington

Eastern Kentucky University

### INTRODUCTION

In response to *Brown v. Board of Education*, the foundational case reflecting decades of hard work by civil rights activists to desegregate public education, famed Black novelist Zora Neale Hurston remarked, “I regard the ruling of the U.S. Supreme Court as insulting.”<sup>1</sup> To her, “the whole matter revolves around the self-respect of my people...I see no tragedy in being too dark to be invited to a White social affair.”<sup>2</sup> Black schools, run and operated by Black communities, were Hurston’s ideal, and the idea of holding integrated White schools as the standard bearer ran against her deep-seated racial pride. Though Hurston joined many White conservatives in opposing *Brown*, her reasons were altogether different, as was her distinctly Black brand of conservatism. Indeed, it was Black conservatives of the 1950s, not the decade’s mainstream integrationist civil rights leadership, who in many ways were closer to the more militant Black Nationalists of the 1960s in their joint emphasis on Black self-determination and a racial pride that rejected integration as a cure-all.

By focusing on conservative Black women during the civil rights era, this chapter highlights the myriad of political ideologies that have always existed within Black communities. This diversity of political expression, however, has not always been fully delineated by scholars. Almost all of the leading scholarship of the conservative movement that arose in the 1960s ignores Black conservatives completely, and treats conservatism as a lily-white phenomenon.<sup>3</sup> Similarly, more specific accounts of conservative women focus exclusively on White women, and the few accounts of Black conservatives since the 1980s have almost exclusively centered on Black men like Supreme Court Justice Clarence Thomas.<sup>4</sup>

However, as Christopher Alan Bracey, a Black law professor and self-described “liberal,” has noted, “the failure to appreciate Black conservatism as a bona fide intellectual movement has particularly tragic consequences.”<sup>5</sup> In addition to marginalizing active historical agents, ignoring those on the peripheries of Black thought has the effect of turning Black politics into a monolithic force that minimizes its rich complexities on both the Left and Right. Hanes Walton Jr. notes that this predominant narrative of Black politics “is a static one. It paints Black party supporters as robots, unthinking and under numerous sociopsychological controls.”<sup>6</sup> By focusing on conservative Black women, we add nuance to the literature on both Black politics and the rise of conservatism during the volatile 1950s and 1960s.

There have always existed elements of conservatism within Black politics.<sup>7</sup> Most historians point to Booker T. Washington as the quintessential Black conservative. Rather than directly challenging the rise of segregation in the 1890s South, Washington took up the Jim Crow rhetoric of “separate but equal,” arguing that “in all things purely social” Whites and Blacks “can be as separate as the fingers.” Indeed, to Washington, segregation was a system that Black educators, businessmen, and community leaders could work from the inside for the advancement of Black communities. It was the segregated state of Alabama, after all, that provided state funding for Washington’s Tuskegee Institute (a school run by African Americans for African Americans). It was also segregation that provided a space in almost every Southern city for the formation of thriving Black business districts. As head of both Tuskegee and the National Negro Business League, Washington emphasized a distinctly conservative notion of self-help centered on the middle-class ideals of the value of hard work, individual initiative, personal responsibility (“pull yourself up by your own bootstraps”), capitalism, and entrepreneurship.<sup>8</sup>

Many of Washington’s ideas were taken up by Marcus Garvey’s Universal Negro Improvement Association (UNIA) in the 1920s. Though not as deferential to Whites in his rhetoric as Washington, Garvey also stressed the importance of Black ownership, joining Washington in de-emphasizing integration as the ultimate goal of Black Americans. Firmly committed to free enterprise, the UNIA operated, or helped fund, thousands of small Black-owned businesses across the country. And, rather than supporting integrated public school systems in Northern cities, the UNIA urged urban Black families to send their children to Black-operated schools, whose curriculum would focus on Pan-African history and practical vocational training. Unlike integration, which Garvey believed was underpinned by internalized racism that implicitly accepted an inherent superiority of White spaces, a thriving network of Black-owned businesses and schools would foster Black pride and self-determination.<sup>9</sup>

Garvey’s brand of Black Nationalism would later be reflected in the Nation of Islam, which similarly emphasized capitalist enterprise and racial pride in its support of Black ownership of businesses and schools. The Nation of Islam also held to a traditionally conservative set of gender and family norms that had clearly delineated roles for men, “breadwinners” and

“protectors” of their families, and women, whose role was to support “their man” from inside the home. Labeled by one scholar as “the Negro version of the radical right,” the Nation of Islam adamantly rejected abortion rights. Its largest publication, *Muhammad Speaks*, published cartoons of birth control pill bottles marked with a skull and crossbones, and lambasted feminists as proponents of Black “genocide.”<sup>10</sup>

### ZORA NEALE HURSTON AND RADICAL INDIVIDUALISM

Though a well-known author of the Harlem Renaissance, Zora Neale Hurston shifted her focus toward politics in the 1940s. In 1946, she joined actress and singer Etta Moten and famed pianist May Lou Williams in opposing the re-election of Harlem’s Democratic congressman, Adam Clayton Powell. Chief among her decision to endorse the Black Republican candidate, Grant Reynolds, was perceived communist support for Powell. Hurston used her influence and connections in Harlem to secure financial support for Reynolds, and even worked in the trenches licking envelopes and passing out Republican pamphlets. Though Reynolds lost, the election was the closest of Powell’s twenty-five year career.<sup>11</sup>

Like *Pittsburgh Courier* journalist George Schuyler, perhaps the most well-known Black conservative of the 1940s-60s, who wrote multiple anti-communist pieces for the *National Review*, Hurston generally approved of the anti-communism of the early Cold War.<sup>12</sup> Similar to White libertarians Isabel Paterson and Rose Wilder Land, Hurston’s writings emphasized an extreme commitment to individualism and self-reliance.<sup>13</sup> According to Hurston biographer Robert Hemenway, with the rise of anti-communist hysteria in the 1950s, Hurston’s “obsessive individualism” morphed into a “mild paranoia” against perceived communist infiltration of American politics. Throughout the 1940s and 1950s, Hurston criticized government welfare programs and called for the dismantling of the New Deal infrastructure.<sup>14</sup> Hurston’s fierce individualism could be seen decades prior in her ground-breaking essay “How It Feels to Be Colored Me,” a celebration of her all-Black, segregated hometown of Eatonville, Florida, and her own feminist identity that flourished despite White society’s attempts to define her. Hurston’s essay is a celebration of not just her identity as a proud, Black, Southern woman, but of herself as an individual. When White men discriminated against her, she didn’t want to protest to make them accept her, but rather it was *they* who were negatively impacted: “How *can* any deny themselves the pleasure of my company? It’s beyond me.” The ultimate goal of communism, equality, per Hurston, would only bring *her*, “the cosmic Zora,” down to earth like everyone else.<sup>15</sup>

Hurston allied herself most closely with the archconservative Senator Robert Taft of Ohio, the author of the infamous Taft-Hartley Act that placed unions under federal regulation. During the 1952 Republican primary, she became Taft’s most vocal Black supporter, favoring him over the party’s moderate favorite, Dwight Eisenhower. After she wrote an anti-communist article featured in the American Legion’s monthly magazine, the *Saturday Evening Post* offered Hurston \$1,000 to write an article laying out her conservative politics. In addition to stating her approval of the Taft-Hartley Act, Hurston argued that the New Deal’s “relief program was the biggest weapon ever placed in the hands of those who sought power and votes.” She continued, claiming that because of such welfare programs, Black men became “dependent upon the Government for their daily bread” and ultimately became servants “to the will of the ‘Little White Father.’”<sup>16</sup>

Like many White conservatives, Hurston believed that accepting a government “dole” was demeaning toward one’s dignity. A product of the radical pride generated by the Harlem Renaissance, Hurston was particularly sensitive to any policy that she believed lessened the dignity and self-respect of African Americans. Her fierce anti-communism stemmed from the same source. While she opposed Jim Crow laws and legalized discrimination—which were affronts to Black dignity—she placed her most vehement hatred on communism, which she believed threatened the individuality and self-reliance that was critical to Black identity. This emphasis on self-determination, with its roots in the early twentieth century in the ideas espoused by Booker T. Washington and Marcus Garvey, was characteristic of many Black conservatives in the 1950s and 1960s.

This standpoint was also at the root of her opposition to *Brown v. Board of Education*. She believed the court’s claim that Black schools were inferior to their White counterparts was a direct attack on the Black community itself. “The whole matter revolves around the self-respect of my people,” Hurston wrote in a letter published in the *Orlando Sentinel*. She further stated, “I regard the ruling of the U.S. Supreme Court as insulting,” particularly its claim that separating Black children from Whites “generates a feeling of inferiority.” Drawing on the ideas of Marcus Garvey, which many Black Nationalists would also later employ in the 1960s, Hurston argued that “there are adequate Negro schools and prepared instructors” in many Black neighborhoods, and to suggest that White schools were inherently superior made the decision “insulting rather than honoring my race.” Unlike many White conservatives who opposed the decision on the basis of racist fears of integration, Hurston’s racial pride and strict adherence to Black self-help were the driving forces behind her opposition to *Brown*.<sup>17</sup>

Hurston was not the only Black conservative woman on the national stage during the 1950s. Thalia Thomas, the assistant chief of the Republican National Committee’s Minorities Division, traveled over 100,000 miles across the country touting the virtues of the

Grand Old Party throughout the decade.<sup>18</sup> Another was North Carolina Central University professor Helen Edmonds. With a PhD in History from the Ohio State University and as the first Black woman to become dean of a graduate school, Edmonds was one of the most well-known and published Black historians of the 1950s. Like Hurston, Edmonds' scholarship was rooted in her firm belief in Black dignity and self-reliance, and her numerous books emphasized the contributions of Black men and women to the development of American history.<sup>19</sup>

### BLACK CONSERVATIVE WOMEN IN THE 1950S AND 1960S

Edmonds became the first Black woman to second the nomination of a presidential candidate when she appeared before the Republican National Convention in San Francisco to endorse Eisenhower in 1956.<sup>20</sup> The speech was made possible by the diligence of the president's highest ranking Black staffer, E. Frederic Morrow, who convinced his party to place her in a prominent position in the nationally televised convention proceedings.<sup>21</sup> Though some believed it would help soften the image of the party with Black voters, some White Republicans were vocal in their opposition to the selection. Edmonds' home-state, all-White delegation from North Carolina was adamant in its disapproval, telling Eisenhower officials that it would lead to the defeat of the state's only Republican congressman in the upcoming elections, who needed the votes of racist Whites.<sup>22</sup>

After the convention, Edmonds became one of the Republican Party's most demanded Black speakers throughout the rest of the campaign. One field operative told party bosses that the reaction to her speech was so positive that the Republican National Committee (RNC) should request that she conduct tours across the country on behalf of Eisenhower.<sup>23</sup> Over the course of the fall, Edmonds traveled more than 10,000 miles, delivered over fifty speeches, and participated in numerous television and radio interviews.<sup>24</sup> During an October tour of Pennsylvania, she gave eleven speeches, including an appearance before an audience of over 1,000 White women in Bethlehem. For the rest of the month through Election Day, she conducted campaign stops throughout the Midwest and East Coast.<sup>25</sup> In light of Edmonds' service to his campaign, Eisenhower appointed her as a United Nations alternate delegate in 1958. During her tenure, which included numerous trips to Europe and Africa, Edmonds' public remarks centered on two issues: anti-communism and Black civil rights.<sup>26</sup>

Though it ignored African Americans, a 1963 study of the emergence of the "Radical Right" by Seymour Lipset argued that women were "much more likely" to oppose communism than men and that many of the leading organizations active in local anti-communist efforts were led by women.<sup>27</sup> While Lipset's focus was exclusively on White America, Black women like Zora Neale Hurston and Helen Edmonds joined other conservative women of the era, like Phyllis Schlafly, in embracing an adamant anti-communist philosophy.<sup>28</sup> And while they opposed Jim Crow, communism was an equally unsavory philosophy because it would take away the individuality and self-determination that had long provided a source of strength and dignity to Black communities.

In 1960, Edmonds returned to the campaign circuit, becoming North Carolina's co-chair of Women for Nixon-Lodge.<sup>29</sup> Her enthusiasm was far less than it had been four years prior. Edmonds complained throughout the fall that Richard Nixon's "stupidly run" campaign failed to make any efforts to utilize Black Republicans such as herself.<sup>30</sup> In private correspondence, she argued that Republicans lost because they never created a rival to John F. Kennedy's "window-dressing" division of Civil Rights Advisors.<sup>31</sup> Edmonds was also critical of the "absence of any relationship whatsoever" between local Black women and the North Carolina State Federation of Republican Women, which she complained was a segregated institution.<sup>32</sup> This episode reveals a critical divergence between Black and White conservatives throughout the civil rights era. Though they may have been opposed to New Deal programs or actively participated in the fight against communism, most Black conservatives were not allies with White conservatives.

A series of exchanges between Helen Edmonds and various leaders of the *National Review*, a prominent conservative magazine, is particularly revealing. In the late 1950s, Edmonds received a form letter from the magazine that repeated common racist tropes against civil rights, stating that "every thinking Southerner owes it to the way of life we hold sacred" to subscribe to the "only Northern magazine that *consistently* upholds Southern liberties." It also touted a recent endorsement by the rabid segregationist Alabama congressman, Frank W. Boykin. An outraged Edmonds responded to William F. Buckley Jr., the magazine's publisher and leading conservative ideologue through the 1980s, writing that "I cannot wish your magazine success. I wish no instrument of mass communication success which sets one class of citizen apart from another, and grants the majority class rights and privileges solely on the basis of the color of their skin." The curt and condescending reply from Buckley's sister, Maureen, simply stated her "deep sadness" over Edmonds' "emotionalism" and lamented the "impossibility of discussing the segregation issue rationally" with Black women. As a Black woman who supported the end of segregation in the South, Edmonds—regardless of her conservative credentials—was dismissed by a leading conservative ideologue in the same fashion as other, more liberal, African Americans. Indeed, while Edmonds remained a vocal Republican through the 1980s, she was never accepted by the leading intellectual leaders of the emerging White conservative movement.<sup>33</sup>

During the late 1960s, Edmonds continued to differ with White conservatives on issues of race. By 1968, in the wake of the increasingly militant responses of young African Americans, White conservatives rallied around the central theme of “law and order.” Phyllis Schlafly, for example, blamed “riots” on “various civil-rights and New Left groups saturated by Communists,” and called for the arrests of Black Nationalists H. Rap Brown and Stokely Carmichael.<sup>34</sup> Edmonds, on the other hand, recognized that “crime is a problem everywhere,” but, rather than placing blame on African Americans, she argued that its roots were found in high unemployment. Instead of targeting Black militants, she called for “a sensible program to help ex-convicts find employment.”<sup>35</sup>

Apart from her opposition to the overtly racist appeals of the White conservative movement, however, Edmonds sometimes mirrored its rhetoric during the 1960s on other issues. Following the uproar over Daniel Patrick Moynihan’s report that blamed many problems in the Black community on the “failure” of the Black family, Edmonds argued that Black “sociologists do not like Moynihan’s [sic] writings and findings but they bear great truth.” Discussing “our Negro unemployed,” she emphasized personal responsibility and self-help, contending that “some are underlings because they do not want to avail themselves of the possibilities of all training which is presently offered.” Moreover, she claimed that Lyndon Johnson’s anti-poverty programs did not do anything but teach young African Americans “to go out into the community and raise the devil.” In further reflection of her conservative, middle class sensibilities, she also believed liberals encouraged activists to “stand on the doorsteps of the mayors’ offices with these non-negotiable demands, organize tenants not to pay rent, or welfare mothers to sustain their demands.”<sup>36</sup>

It is important to note, however, that her remarks in support of Moynihan’s memo blaming Black unemployment on Blacks themselves were written in a private letter to another Black Republican from North Carolina, Nixon advisor Robert J. Brown. Regarding her public remarks on civil rights, law and order, and “the race problem,” Edmonds was always careful not to use the same racially charged rhetoric as her White conservative counterparts. In private conversations with other African Americans, the self-help tradition that informed much of her ideology was more explicit in its criticisms of Blacks themselves. Indeed, introspective critiques of African Americans played a significant role in the rhetoric of Black Nationalists from Marcus Garvey to Malcolm X. Edmonds’ criticisms, however, were never apparent in her public statements or conversations with White conservatives. Maintaining Black dignity tempered her public statements regarding Black life and culture.

Political scientist Lewis A. Randolph suggests that while Black conservatives may have leaned right on matters outside of Jim Crow, most Black conservatives were in the Black mainstream in their embrace of the goals of the civil rights movement. The movement, particularly during its nonviolent, integrationist phase of the 1950s and early 1960s, was predominantly led by the Black middle class, was saturated with traditional religious undertones, and played to middle class moral sensibilities that made it easy for Black conservatives to embrace its goals. Helen Edmonds frequently, and publicly, stated her support for the end of legalized segregation and other forms of overt racism.<sup>37</sup>

Edmonds’ rhetoric against the War on Poverty and denunciations against militants in the mid-to-late 1960s placed her clearly on the right of the political spectrum. However, as her experience with the *National Review* demonstrated, her opposition to legalized racial inequality in the South placed her outside of the emerging White conservative movement. Moreover, unlike many White conservatives, Edmonds refused to partake in anything she viewed as anti-Black. While she remained a conservative throughout the rest of her life, there remained tension between her politics and what she perceived as overt racism within the emerging White conservative movement.

Such was the case with many Black Republicans as the party embraced the father of modern conservatism, Barry Goldwater, in the 1964 presidential election. While a few Black conservatives like George Schuyler joined Goldwater and other White conservatives in opposing the Civil Rights Act of 1964, most split with their party in that year’s elections.<sup>38</sup> So far had African Americans been driven out of the party, a 1964 RNC pamphlet highlighting the party’s Black staff featured only secretaries and mail room/printing office staff.<sup>39</sup> Elaine Jenkins, who attended the 1964 Republican convention in San Francisco, recalled that the experience “was lonely and uncomfortable.” She complained that “There was *no* inclusion of Black Republicans,” and that “White staffers treated the few of us present as truly non-existent.”<sup>40</sup>

## BLACK CAPITALISM AND CONSERVATIVE STRAINS OF BLACK POWER

Two years after the nomination of Barry Goldwater, Black Power arose as a dominant theme in Black politics. While popular (mis)conceptions today view Black Power as exclusively a movement of the Left, it brought with it a resurgence of conservative Black Nationalism reminiscent of Marcus Garvey.<sup>41</sup> During the mid-to-late 1960s, a new generation of Black conservatives (and Black Leftists) took up the banners of self-determination and self-reliance, and turned away from the prevailing liberal emphasis on integration as the solution to Black advancement.<sup>42</sup> Floyd McKissick and Roy Innis of the Congress of Racial Equality (CORE), the group that had previously organized the Freedom Rides, were influential in turning the organization toward conservative Black Nationalism. Under their leadership, CORE stressed the need to create Black owned businesses, called for autonomous, Black-run

school districts, and called Black men and women to look toward themselves, not the White-dominated federal government, for uplift.<sup>43</sup>

Surprisingly, some White conservatives also believed that Black Nationalism could be used to make inroads for the Republican Party in traditionally Democratic neighborhoods. The *National Review* declared in 1967 that “hard work and selfdiscipline” were the keys to Black economic betterment, and praised Booker T. Washington for teaching that “respect and access to jobs must be earned by the Negroes themselves.”<sup>44</sup> Clarence Townes, head of the RNC’s Minorities Division, emphasized to his White colleagues that “never before has the Negro community been more insistent upon self-determination; and the Minorities Division presents the Republican philosophy to the Negro community’s leadership in this light.”<sup>45</sup> This notion of “Black capitalism” and self-reliance would also become the centerpiece of Richard Nixon’s Black strategy in 1968 and during his subsequent terms in office.

As a presidential candidate in 1968, Nixon led his party to embrace what he termed “Black capitalism.” During a campaign radio address Nixon put forth his proposal to increase government support for Black-owned businesses. He attempted to pacify the concerns of White listeners by suggesting that “much of the Black militant talk these days is actually in terms far closer to the doctrines of free enterprise than to those of the welfarist ’30s” in their usage of the “terms of ‘pride,’ ‘ownership,’ private enterprise,’ ‘capital,’ ‘self-assurance,’ [and] ‘self-respect.’” Nixon further argued that new emphasis should be placed on “Black ownership,” and promised a new age of Black Power “in the best...constructive sense of that often misapplied term.” If African American communities controlled their own small businesses and had local control of their own schools, then the country would see a “rebirth of pride and individualism and independence.” This rhetoric appealed to not only many Whites, including South Carolina’s Strom Thurmond, who found comfort in its emphasis on self-reliance and deemphasis on integration, but it also nearly mirrored the same language used by many Black conservatives. Nixon, according to James Farmer, the former leader of the Freedom Rides who later accepted a position in Nixon’s administration, commended the presidential candidate’s “supreme act of co-optation” in taking up the banner of Black Nationalism.<sup>46</sup>

Black capitalism became a policy reality on March 5, 1969, when President Nixon signed Executive Order 11458, establishing the Office of Minority Business Enterprise (OMBE), which had the explicit goal of encouraging and funding Black businesses. Upon signing the order, Nixon proclaimed his hope that these businesses would “encourage pride, dignity, and a sense of independence” throughout Black communities.<sup>47</sup> Though its initial budget was only \$1.2 million, by 1972 its funding had increased to \$43.5 million, and in 1973 to \$63.5 million.<sup>48</sup>

Civil rights scholar Belinda Robnett has suggested that “the change to a Black Power philosophy also brought the development of a hierarchy and fewer spaces for women’s leadership,” as hypermasculinity and paternalistic gender norms plagued many nationalist organizations.<sup>49</sup> Tellingly, the first national Black Power conference in Newark (1967) approved an anti-birth control resolution, and the newsletter condemned Planned Parenthood’s support of “Black genocidal politics.”<sup>50</sup> A closer examination of the conservative faction of Black Nationalism reveals the active participation of many women. For instance, Mary Van Buren, running on a platform centered on Black capitalism, received the endorsement of Indianapolis’s Republican establishment in her 1972 run for state senator.<sup>51</sup> In 1971, the OMBE sponsored its first National Conference on Business Opportunities for Black women.<sup>52</sup> Gloria Toote, the granddaughter of Garvey associate Frederick Toote and an economic advisor for Presidents Nixon, Ford, and Reagan, used her influence in all three administrations to promote increased government expenditures for Black businesses.<sup>53</sup> Similarly, Elaine Jenkins emphasized that “the root of Black entrepreneurship is in the Black community” and criticized traditional liberal Black leadership for failing to support the development of Black businesses. As an influential member of the Republican National Committee from the 1960s through 1980s, she was adamant in her support for the maintenance of party’s Black capitalism platform.<sup>54</sup>

Jewel Rogers-Lafontant, who was also active in business circles and served in the Nixon administration, vigorously pressed the OMBE to include Black women in its funding. A board member of Trans World Airlines (TWA), Rogers-Lafontant told the Republican Platform Committee in 1972 that “a primary goal” of the party should be to direct funding to women and encourage the “stimulation of minority enterprise.”<sup>55</sup> Rogers-Lafontant, like many Black conservative women, was from the upper-middle class; her father, Francis Stradford, was one of the wealthiest Black lawyers in America during the 1930s. After becoming the first Black woman admitted to the Chicago Bar Association, Rogers-Lafontant became a partner in her father’s firm by the 1960s and served as the national secretary of the National Bar Association.<sup>56</sup>

The membership of The Links Incorporated, a prominent social club headed by Black conservatives Helen Edmonds and Marjorie Parker with chapters across the country, was comprised almost exclusively of middle class Black women. Most Links members were either high-profile college educators or the wives of physicians, attorneys, and businessmen. Per a 1966 report, the average

Links member was over fifty years old and had at least four years of college education. Forty-seven percent had master's degrees. According to Parker, who, like Edmonds, was also an influential college professor, The Links was formed in the 1940s to address the "ambivalence toward the Black professional class" from White society. "Many avenues of status, fellowship, and service were closed to women of the class," according to Parker, whose goal was to promote the careers and causes of upper class Black women.<sup>57</sup> While The Links would advocate some of the same ideals as conservative White women— particularly in its anti-communism and opposition to government welfare—the group's focus was to provide social and political advancement for upper-middle class Black women. Relying on an ideology of self-help reminiscent of Booker T. Washington, many conservative Black women focused on their own advancement through entrepreneurship and expanded business opportunities. Unlike many conservative White women who often opposed the increased presence of women in the workplace, their Black counterparts in The Links wholeheartedly embraced Black capitalism as the means to obtain their goal of self-advancement.

Though celebrated in middle class Black magazines like *Jet* and *Ebony*, the "Black capitalism" initiatives of the late 1960s were widely denounced by the Black Nationalist Left. Black Panther Eldridge Cleaver called the Black bourgeoisie "puppets" of colonialists who promised them a "vested interest in the capitalist system."<sup>58</sup> The militant publication *Soulbook* referred to conservative Black Nationalism as "cullud nationalism," and concluded that "their seeming militancy...can only be interpreted as 'loud-mouth' conservatism." It further accused them of siding with "right-wing 'Beasts'" when they praised "Whitey's so-called 'free enterprize [sic],' chiefly in order to bolster their own position in racist, U.S. 'society.'" <sup>59</sup>

Black capitalism also drew little praise from mainstream liberal civil rights leaders, who argued that full economic and social integration, not separation, was the key to Black advancement.<sup>60</sup> Bayard Rustin complained that Black capitalism's adherents "are not progressive" and "let both the federal government and the White community off the hook" by placing the burden of advancement solely on Blacks themselves.<sup>61</sup> One of the fiercest criticisms of Black (and White) conservative self-help came from Martin Luther King Jr., who in the midst of his 1968 Poor People's Campaign, noted, "It is a cruel jest to say to a bootless man that he should lift himself up by his own bootstraps." Conservative emphasis on self-help and Black capitalism ignored fundamental structural inequalities, King pronounced, "it is even worse to tell a man to lift himself up by his own bootstraps when somebody is standing on the boot." And while Black conservatives from Zora Neale Hurston to the Black businesswomen of the 1960s emphasized a fierce individualism that lay at the heart of capitalistic entrepreneurship, King emphasized communal responsibility and his firm belief that "nobody else in this country has lifted themselves by their own bootstraps alone, so why expect the Black man to do it?" <sup>62</sup>

From OMBE's inception, middle-class business women were involved in promoting, and personally receiving, increased benefits from the program. Every Black woman, according to Elaine Jenkins, "dreams of having all the opportunities that a White man or woman would have," and argued that under President Nixon, "Black business thrived."<sup>63</sup> Jenkins, who was deeply involved with the Republican National Committee during the late 1960s and whose father founded the first Black business school at Wilberforce University, was herself a beneficiary of Black capitalism. Founded in 1970, Jenkins' business consulting firm, One America, Inc., became one of the top one hundred Black-owned businesses within three years.<sup>64</sup>

As Jenkins' success story illustrates in critical ways, the Left's criticisms of Black capitalists bore truths. Many supporters of Black capitalism were members of the Black bourgeoisie and were more than willing to accept government funding to help develop their own businesses—at the same time they were critical of "welfare dependency" among working class African Americans. On the other hand, because of the lack of capital in Black communities and discrimination by banks in granting loans, government assistance was a needed variable in growing the number of Black-owned businesses. When it served their needs, many Black conservatives were more than willing to embrace a system of government assistance that was essential to the expansion of Black businesses.

Not all Black capitalism supporters, however, relied on government assistance in forming their own business ventures. Cora T. Walker was a prominent conservative Black Nationalist in Harlem during the 1960s who held fast to a strict interpretation of self-determination apart from federal assistance. Walker, who made headlines in the 1940s after she became one of the first Black women admitted to the New York State Bar, was also a lifelong Republican. Running as the party's candidate in a 1964 state senate race, Walker's campaign emphasized self-help and was highly critical of what she described as welfare dependency. Catryna Seymour, a Walker supporter, praised her "courage" for being "outspoken in urging Negroes to pull themselves up by their own bootstraps."<sup>65</sup> Walker further solidified her conservative credentials by opposing busing, arguing that residents of Harlem should maintain and attend their own separate schools. In 1972 she appeared alongside Senator James L. Buckley, who was recently elected on the Conservative Party ticket, on a slate of Republican National Convention delegates approved by the Manhattan Republican Organization.<sup>66</sup>

Prominently displaying a picture taken of her and Malcolm X in her home, Walker followed his lead as an unflinching advocate of Black self-determination, once telling a reporter that African Americans must “tell the young people that they must own. We must begin to own some of this real estate called Harlem.” Leading by example, Walker started at the most basic level of need in any community. In 1967, she spearheaded the creation and opening of the first Black-owned supermarket in Harlem. The idea was born after she realized that all the grocery stores in Harlem were owned by Whites. According to Walker, “I felt that Black people needed to own a supermarket, too,” and that a Black-owned business “served as an instrument to empowering the Black community.” She wanted Black children who walked by it to say, “My mother and father are part owners of that supermarket.”<sup>67</sup> Relying on the self-help tradition in its purest sense, Walker’s co-op venture would be funded exclusively by Black investors from Harlem.

In 1968, Walker sold five dollar shares to 2,550 individual shareholders, and opened the 10,000-square-foot Harlem River Cooperative Supermarket. “I even tried to negotiate with the welfare department to allow welfare recipients to buy \$5 shares,” Walker recalled, but the agency refused. At its grand opening, one shopper remarked that the air-conditioned supermarket—which featured automatic doors, soft music, and fluorescent lighting—was “lovely” and that “you don’t find this except in the suburbs.” The store came under immediate attack, however, by Manhattan’s Democratic borough president, Hulan Jack, and Joe Overton of the local food service union, who criticized Walker for hiring outside of the union. Walker argued that the \$1.85 hourly wage paid to her employees was comparable to starting salaries for similar jobs in Harlem, and that union labor was too expensive if she wanted to “give quality food at fair prices.” Within a year of the store’s opening, Overton led an eighteen-month union picket outside the store’s front door, in what he claimed was an attempt to unionize the business, not shut it down. Though investors eventually grew to almost 3,500 by 1969, after sustained protests, union boycotts, and numerous broken windows and other incidents of vandalism, the store closed its doors in April 1976.<sup>68</sup>

#### THE LEGACY OF BLACK CONSERVATIVE WOMEN

As seen in the story of Cora Walker, the legacy of Black capitalism was mixed. From 1970 to 1975, the number of Black-owned banks more than doubled from twenty-one to forty-five.<sup>69</sup> Moreover, by 1983 sixty-four of the one hundred largest Black corporations had been founded since 1970.<sup>70</sup> Between 1969 and 1972, the gross income of Black businesses increased from \$4.5 billion to \$7.5 billion. However, during this same period, Black businesses accounted for only 1.7 percent of the total income of all American businesses, and the combined total income of the one hundred largest Black-owned businesses still placed it behind 284 of *Fortune* 500’s list of America’s largest corporations.<sup>71</sup> In many ways, despite the sincerity of the expressed devotion of conservative Black Nationalists to their community, their critics on the Black Left were correct. Black businessmen and women individually benefited from Black capitalism, but it failed to transform the American economic structure or uplift the Black working class.

Though Black capitalism was the central issue to most Black conservatives of the 1960s, many also advocated educational separatism as well. Cora T. Walker joined CORE in opposing busing in Harlem to achieve racial integration in public schools because—like Zora Neale Hurston’s opposition to *Brown*—she believed it was insulting to suggest that White schools were “better” for Harlem’s Black community. Instead, Walker and CORE endorsed a separate school system run independently by African Americans themselves. Many Black conservatives also played dominant roles in the United Negro College Fund (UNCF), which they saw as a means to promote self-determination. UNCF bolstered two foundational issues to many Black conservatives: Black schools offered Black communities an institution they could claim as their own, while also providing a venue for Black students to develop the skills necessary to contribute to their betterment through self-help. Founded in 1944, UNCF elected its first president, Frederick D. Patterson, who was a Republican and protégé of Booker T. Washington. In 1972, another Republican, Arthur Fletcher, who coined the phrase “a mind is a terrible thing to waste,” became executive director of the organization. Under pressure from his Black conservative supporters, President Nixon nearly doubled federal funding for Black colleges. UNCF was also supported by conservative Black women like Helen Edmonds, who served on its national board, and other professors in The Links during the 1970s. Between 1960 and 1980, the majority of money raised by the organization’s fundraisers was given to UNCF, totaling over \$600,000 in donations.<sup>72</sup> As in their support for Black capitalism, Edmonds and The Links were driven by a desire to strengthen Black self-determination and racial pride in distinctly Black institutions. As a partial result of the efforts of UNCF, Black conservatives, and the Nixon administration, enrollment in Black colleges grew 50 percent between 1969 and 1977.<sup>73</sup>

Black conservative women remained active in the party throughout the rest of the 1970s. Ethel Allen, a medical doctor, self-described “ghetto practitioner,” and Republican since the 1950s, was drawn to the GOP’s rigid view of “law and order” in the late 1960s. With her practice in a poor Philadelphia neighborhood, her office was frequently broken into and her primary clients were drug addicts. One day when she was making a house call, four men in the house attempted to mug her, assuming she carried drugs



in her black medicine bag. Allen instead pulled out a handgun, forced the men to undress, and ordered the naked would-be robbers to the street before she walked away (her embrace of gun ownership and self-defense is another unexplored link by scholars between Black Nationalists and conservatives). Following this event, Allen ran for a city-wide office on a platform that promised to fight crime and send drug addicts out of the city “to places out West.” After winning the election, she became the city’s first Black councilwoman elected to an at-large seat.<sup>74</sup>

Allen remained a vocal conservative and important state Republican throughout the 1970s. A founding member of the Black Republican Women’s National Alliance, she criticized White feminists for being “more concerned with burning bras, sexual promiscuity and who’s on top in their relationships with men” than caring for “real” women’s issues of economic empowerment.<sup>75</sup> In denouncing feminism, Allen used the same hyperbolic rhetoric as White conservative women like Phyllis Schlafly; however, like Helen Edmonds, Elaine Jenkins, and other Black conservatives, she wholeheartedly embraced Black capitalism, expanded entrepreneurial opportunities for Black women, and Nixon’s attempts at welfare reform that guaranteed a minimum income. In 1974, she served as vice chairman of the National Coordinating Council of Black Republicans.<sup>76</sup> Given her long affiliation with the local and national party, Allen became one of the most powerful Black women (of either party) in the country in 1979 when she was appointed Pennsylvania’s Secretary of State. The position earned her a top-ten spot on *Esquire* magazine’s list of the nation’s most powerful women, a list that featured mostly Whites.<sup>77</sup>

Black conservative women remained a small, but vocal, group within the Republican Party into the 1980s. Inside the Ronald Reagan administration, conservative Black women continued to press their demands to party leaders. Kansas City businesswoman Inez Kaiser urged President Reagan to follow Nixon’s example of “helping Black business people to keep money in their own neighborhoods.”<sup>78</sup> Similarly, Elaine Jenkins formed the Council of 100 Black Republicans, a Washington-based organization made up of the upper-middle class that continued to advocate on behalf of Black businesswomen.<sup>79</sup> Gloria Toote served as a senior advisor for Ronald Reagan in 1980 and as vice chairman of his administration’s Advisory Council on Private Sector Initiatives. During the campaign, she praised “Reagan’s approach,” and noted both she and the conservative icon “talk in terms of entrepreneurship and reducing welfare rolls.”<sup>80</sup> Reagan also appointed Eileen Gardner, who worked for the conservative Heritage Foundation, to a high-ranking post in the Department of Education.<sup>81</sup> As they had in the 1960s and 1970s, these women brought with them a distinctly Black middle-class perspective, especially as it related to Black self-determination and business.

Though there were a number of Black conservatives active throughout the twentieth century, African Americans since the 1930s consistently provided the Democratic Party with one of its most stable voting blocs. On the presidential level, since 1964 African Americans have voted upwards of eighty (and oftentimes ninety) percent for the Democratic candidate. However, scholars are incorrect in their assumptions that “Black conservative politics was relatively inert during the Civil Rights period,” or that “Black conservatives and the ideas they espoused had little demonstrable effect on the trajectory of American politics” during the 1960s.<sup>82</sup> Black conservatives of the 1960s were directly responsible for the massive federal programs that fell under the umbrella of “Black capitalism,” which was rooted in the Black self-help tradition. By embracing Black capitalism, upper-middle-class Black women embraced a limited, but actualized, window of opportunity for individual advancement. Unlike White conservative women, who were opposed to such “affirmative action” programs designed to assist both African Americans and women, Black conservative women almost unanimously embraced the programs. Virtually no prominent Black conservative of the 1960s joined their White counterparts in calling for women to return to the domestic sphere. Black capitalism was by no means universally successful in advancing all upper-class Black women, let alone the Black community as a whole; rather, it was a vehicle that provided the social and economic advancement that created a small, powerful (and wealthy) cadre of conservative Black businesswomen like Elaine Jenkins and Jewel Rogers-Lafontant.

## CONCLUSION

By explicitly ignoring conservative Black women in historical narratives of the 1960s, we implicitly argue against their existence as legitimate and distinct voices within both the Black community and the emerging conservative movement. Women from Zora Neale Hurston to Helen Edmonds to Cora T. Walker demonstrate that conservative thought existed throughout the Black community during the civil rights era. These women also demonstrate a counter-voice to the explicitly racist conservatism of the 1960s. While some of their rhetoric aligned with their White counterparts, the positions taken by these women were not simply mirror images of White conservatism; they were distinctly Black in their emphasis and origins. Conservative Black women in the civil rights era and beyond consistently emphasized the importance of Black business, self-determination, and a Booker T. Washingtonian “pull yourself up by the bootstraps” work ethic, as the keys to racial advancement. At a time when conservative White women hearkened back toward a nostalgic past and notion of traditional “motherhood,” conservative Black women supported policies that furthered their presence in the business world. One could argue these women were naïve, that they served

only the narrow interests of the Black bourgeoisie, or that they even helped White society preserve structural inequalities. Regardless, though they remained outside of mainstream Black politics and outside the parameters of White conservatism, they were active participants in the debates of their time.

### Discussion Questions

1. In what ways did Black conservative women and White conservative women differ?
2. What role did education play in the ideology of Black conservative women?
3. Why was Black capitalism so central to Black conservatism?
4. This essay focused on Black conservative definitions of self-determination. How might Black Leftists, such as the Black Panther Party, define the term differently?

### Writing Prompt

Discuss the virtues and pitfalls of an integrationist approach to Black uplift versus the separatist approach of self-determination. Research one or two prominent Black conservative women today. In what ways are they similar and different to Black conservative women of the 1950s-1970s?

<sup>1</sup> Zora Neale Hurston, “Court Order Can’t Make Races Mix,” *Orlando Sentinel*, August 11, 1955.

<sup>2</sup> Ibid.

<sup>3</sup> Thomas Edsall with Mary Edsall, *Chain Reaction: The Impact of Race, Rights, and Taxes on American Politics* (New York: W.W. Norton and Co., 1991); Lisa McGirr, *Suburban Warriors: The Origins of the New American Right* (Princeton, NJ: Princeton University Press, 2002); Matthew Dallek, *The Right Moment: Ronald Reagan’s First Victory and the Decisive Turning Point in American Politics* (New York: Oxford University Press, 2004); Allan Lichtman, *White Protestant Nation: The Rise of the American Conservative Movement* (New York: Atlantic Monthly Press, 2008).

<sup>4</sup> Rebecca Klatch, *Women of the New Right* (Philadelphia: Temple University Press, 1987); Marjorie J. Spruill, “Gender and America’s Right Turn,” in Bruce Schulman and Julian Zelizer, eds., *Rightward Bound: Making America Conservative in the 1970s* (Cambridge, MA: Harvard University Press, 2008); Joseph Conti and Brad Stetson, *Challenging the Civil Rights Establishment: Profiles of a New Black Vanguard* (Westport, CT: Praeger, 1993).

<sup>5</sup> Christopher Alan Bracey, *Saviors or Sellouts: The Promise and Peril of Black Conservatism, from Booker T. Washington to Condoleezza Rice* (Boston: Beacon Press, 2008), xviii-xix.

<sup>6</sup> Hanes Walton Jr., *Invisible Politics: Black Political Behavior* (Albany: State University of New York Press, 1985), 137.

<sup>7</sup> Deborah Toler, “Black Conservatives,” in Chip Berlet, ed., *Eyes Right: Challenging the Right Wing Backlash* (Boston: South End Press, 1995), 294; Akwasi B. Assensoh and Yvette Alex-Assensoh, “Black Political Leadership in the Post-Civil Rights Era,” in Ollie A. Johnson III and Karin Stanford, eds., *Black Political Organization in the Post-Civil Rights Era* (New Brunswick, NJ: Rutgers University Press, 2002), 200; Peter Eisenstadt, “Introduction,” in Peter Eisenstadt, ed., *Black Conservatism: Essays in Intellectual and Political History* (New York: Garland Publishing, 1999), xii-xiii; Lewis A. Randolph, “Black Neoconservatives in the United States: Responding with Progressive Coalitions,” in James Jennings, ed., *Race and Politics: New Challenges and Responses for Black Activism* (London: Verso, 1997), 149.

<sup>8</sup> Robert J. Norrell, *Up from History: The Life of Booker T. Washington* (Cambridge: Harvard University Press, 2009), 125, 229.

<sup>9</sup> Colin Grant, *Negro with a Hat: The Rise and Fall of Marcus Garvey* (New York: Oxford University Press, 2010).

<sup>10</sup> Mattias Gardell, *In the Name of Elijah Muhammad: Louis Farrakhan and the Nation of Islam* (Durham: Duke University Press, 1996); Ula Yvette Taylor, *The Promise of Patriarchy: Women and the Nation of Islam* (Chapel Hill: University of North Carolina Press, 2017); David Riesman, “The Intellectuals and the Discontented Classes: Some Further Reflections—1962,” in Daniel Bell, ed., *The Radical Right: The New American Right*, expanded edition (Garden City, NJ: Doubleday, 1963), 118; Loretta J. Ross, “African-American Women and Abortion: 1800-1970,” in Stanlie M. James and Abena P.A. Busia, eds., *Theorizing Black Feminisms: The Visionary Pragmatism of Black Women* (New York: Routledge, 1993), 153.

<sup>11</sup> Valerie Boyd, *Wrapped in Rainbows: The Life of Zora Neale Hurston* (New York: Scribner, 2003), 382-383; Robert Hemenway, *Zora Neale Hurston: A Literary Biography* (Urbana: University of Illinois Press, 1980), 303; Carla Kaplan, ed., *Zora Neale*

*Hurston: A Life in Letters* (New York: Doubleday, 2002), 441; Wil Haygood, *King of the Cats: The Life and Times of Adam Clayton Powell, Jr.* (New York: Amistad, 2006), 141.

<sup>12</sup> Eisenstadt, “Introduction,” xxii.

<sup>13</sup> David Beito and Linda Royster Beito, “Isabel Paterson, Rose Wilder Land, and Zora Neale Hurston on War, Race, the State and Liberty,” *Independent Review*, 12:12 (Spring 2008), 553.

<sup>14</sup> Hemenway, 329.

<sup>15</sup> Zora Neale Hurston, “How It Feels to Be Colored Me,” in Alice Walker, ed., *I Love Myself When I Am Laughing...and Then Again When I Am Looking Mean and Impressive: A Zora Neale Hurston Reader* (New York: Feminist Press at CUNY, 1979), 152-155.

<sup>16</sup> Zora Neale Hurston, “A Negro Voter Sizes Up Taft,” *Saturday Evening Post*, December 8, 1951, 150-152; Kaplan, 612-613; Boyd, 411; Hemenway, 335; Beito, 570.

<sup>17</sup> Zora Neale Hurston, “Court Order Can’t Make Races Mix,” *Orlando Sentinel*, August 11, 1955; Kaplan, 611; Boyd, 423-4; Hemenway, 336.

<sup>18</sup> Charles Thomas and Frances Shattuck, *The 1956 Presidential Campaign* (Washington, DC: Brookings Institute, 1960), 239; “Ticker Tape U.S.A.,” *Jet*, January 29, 1959, 11.

<sup>19</sup> Helen Edmonds, *The Negro and Fusion Politics in North Carolina, 1894-1901* (Chapel Hill: University of North Carolina Press, 1951); Helen Edmonds, *Black Faces in High Places: Negroes in Government* (New York: Harcourt Brace Jovanovich, 1971).

<sup>20</sup> Pero Dagbovie, *African American History Reconsidered* (Champaign: University of Illinois Press, 2010), 122-123.

<sup>21</sup> Morrow Diary, “Republican National Convention 1956,” Folder: Diary – E. Frederic Morrow (2), Box 2, E. Frederic Morrow Papers, Dwight D. Eisenhower Presidential Library; David Nichols, *A Matter of Justice: Eisenhower and the Beginning of the Civil Rights Revolution* (New York: Simon and Schuster, 2007), 136.

<sup>22</sup> Drew Pearson, “Washington Merry-Go-Round,” *Gadsden Times* (Alabama), August 26, 1956.

<sup>23</sup> “Eight Who Made Seconding Talks Represent Cross-Section of Eisenhower Backers,” *New York Times*, August 23, 1956; Letter, Val Washington to Helen Edmonds, 30 August 1956, Folder: Correspondence. Republican Nat’l Committee, 1953-1956 expense accounts and itinerants, Box 2, Helen Edmonds Papers, Rare Book, Manuscript, and Special Collections Library, Duke University.

<sup>24</sup> Letter, Helen Edmonds to Allen James Low, December 15, 1956, Folder: Correspondence. Republican National Committee. Letter from Rank and File Persons During and Following Dr. Edmonds Campaign Tour, 1956, Box 2, Helen Edmonds Papers, Rare Book, Manuscript, and Special Collections Library, Duke University.

<sup>25</sup> Letter, Helen Edmonds to Val Washington, October 23, 1956, Folder: Correspondence. Republican Nat’l Committee, 1953-1956 expense accounts and itineraries, Box 2, Helen Edmonds Papers, Rare Book, Manuscript, and Special Collections Library, Duke University.

<sup>26</sup> Letter, Helen Edmonds to Robert Grey, September 20, 1957, Folder: Correspondence. White House and the Executive Dept. of the U.S. Government, 1957, Box 2, Helen Edmonds Papers, Rare Book, Manuscript, and Special Collections Library, Duke University; Parker, *The History of The Links*, 24.

<sup>27</sup> Seymour Martin Lipset, “The Sources of the ‘Radical Right’—1955,” in Daniel Bell, ed., *The Radical Right: The New American Right*, expanded edition (Garden City, NJ: Doubleday, 1963), 303.

<sup>28</sup> Donald T. Critchlow, *Phyllis Schlafly and Grassroots Conservatism: A Woman’s Crusade* (Princeton, NJ: Princeton University Press, 2005), 62-3.

<sup>29</sup> “North Carolina,” n.d., Folder: Alphabetical Files. Political Material. Addresses, Reports, Memoranda, etc., of the Republican Nat’l Comte, 1960-1961, Box 1, Helen Edmonds Papers, Rare Book, Manuscript, and Special Collections Library, Duke University.

<sup>30</sup> Letter, Val Washington to Helen Edmonds, December 6, 1960, Folder: Correspondence. Republican Party, 1959-60, Box 2, Helen Edmonds Papers, Rare Book, Manuscript, and Special Collections Library, Duke University.

<sup>31</sup> Letter, Helen Edmonds to “Mrs. Charles Dean Jr.,” November 29, 1960, Folder: Correspondence. Republican Party, 1959-60, Box 2, Helen Edmonds Papers, Rare Book, Manuscript, and Special Collections Library, Duke University.

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- <sup>35</sup> Helen Edmonds, *Blacks Have Been Too Long in the Hip-pocket of One Major Political Party*, October 29, 1972, Folder: Alphabetical Files. Political Material. NC Republican Party, 1951-76, Box 1, Helen Edmonds Papers, Rare Book, Manuscript, and Special Collections Library, Duke University.
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- <sup>38</sup> Schuyler was eventually fired in 1964 after he endorsed Goldwater, and he subsequently joined the John Birch Society. George Schuyler, “Views and Reviews,” *New Pittsburgh Courier*, August 1, 1964; George Schuyler, “The Case Against the Civil Rights Bill,” in Jeffrey Leak, ed., *Rac[e]ing to the Right: Selected Essays of George S. Schuyler* (Knoxville: University of Tennessee Press, 2001), 97; Maria Diedrich, “George S. Schuyler’s *Black No More*—The Black Conservative’s Socialist Past,” *Western Journal of Black Studies*, 12:1 (1988), 55.
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- <sup>42</sup> Bracey, 103, 110.
- <sup>43</sup> Marable and Mullings, 373; Peniel Joseph, *Waiting 'Til the Midnight Hour: A Narrative History of Black Power in America* (New York: Henry Holt, 2006), 277.
- <sup>44</sup> George H. Nash, *The Conservative Intellectual Movement in America Since 1945* (New York: Basic Books, 1976), 282.
- <sup>45</sup> Speech by Clarence Townes before the Republican Big City County Chairman’s Workshop in Washington, DC, March 23, 1968, Clarence L. Townes Jr. Papers, Special Collections and Archives, James Branch Cabell Library, Virginia Commonwealth University.
- <sup>46</sup> Nixon for President Committee, “‘Bridges to Human Dignity’: An Address by Richard M. Nixon on the CBS Radio Network,” April 25, 1968, Folder: Nixon, Richard M., 1968 (1), Box 14, Special Name Series, DDE: Post-Presidential Papers, Dwight D. Eisenhower Presidential Library; Dean Kotlowski, *Nixon’s Civil Rights: Politics, Principle, and Policy* (Cambridge, MA: Harvard University Press, 2001), 38; Thomas J. Sugrue, *Sweet Land of Liberty: The Forgotten Struggle for Civil Rights in the North* (New York: Random House, 2008), 429-430.
- <sup>47</sup> Robert Weems Jr. with Lewis A. Randolph, *Business in Black and White: American Presidents and Black Entrepreneurs in the Twentieth Century* (New York: New York University Press, 2009), 127; Jonathan Bean, *Big Government and Affirmative Action: The Scandalous History of the Small Business Administration* (Lexington: University Press of Kentucky, 2001), 72-73; Sugrue, 442-3; Kotlowski, 134.
- <sup>48</sup> Weems, 227.
- <sup>49</sup> Belinda Robnett, *How Long? How Long? African-American Women in the Struggle for Civil Rights* (New York: Oxford University Press, 1997), 180.
- <sup>50</sup> Devin Fergus, *Liberalism, Black Power, and the Making of American Politics, 1965- 1980* (Athens: University of Georgia Press, 2009), 235; Ross, 153.

- <sup>51</sup> “Prominent GOP Candidate to Attend Minority Women Meet,” *Indianapolis Recorder*, June 10, 1972.
- <sup>52</sup> Clipping, “Women’s Confab in Session at Washington, D.C.,” n.d., Folder: Administration Initiatives Receiving Top Coverage in Minority Publications, 11/3/71, Box 1, Stanley S. Scott Papers, Gerald R. Ford Library.
- <sup>53</sup> Gloria Toote, “Black Political Power,” in J. Clay Smith Jr., ed., *Rebels in Law: Voices in History of Black Women Lawyers* (Ann Arbor: University of Michigan Press, 1998), 169- 170; Manning Marable, *How Capitalism Underdeveloped Black America*, updated edition (London: Pluto Press, 2000), 151; “Gloria E.A. Toote,” in Jessie Carney Smith, ed., *Notable Black American Women*, Book II (Detroit: Gale Research, 1996), 653.
- <sup>54</sup> Helena Carney Lambeth, “Elaine B. Jenkins,” in Smith, ed., *Notable Black American Women*, 331.
- <sup>55</sup> Andrew Malcolm, “New Face Enters the Boardroom,” *New York Times*, September 10, 1972; “Bring Minorities Into Mainstream, GOP Told,” *Jet*, August 31, 1972, 7.
- <sup>56</sup> “Lady Lawyers,” *Jet*, January 22, 1953, 15; Lawrence Otis Graham, *Our Kind of People: Inside America’s Black Upper-Class* (New York: HarperCollins, 1999), 194; J. Clay Smith Jr., *Rebels in Law: Voices in History of Black Women Lawyers* (Ann Arbor: University of Michigan Press, 2000), 307.
- <sup>57</sup> Parker, *The History of The Links*, xv, 18.
- <sup>58</sup> “Eldridge Cleaver Discusses Revolution: An Interview from Exile,” October 1969, in Philip S. Foner, ed., *The Black Panthers Speak* (New York: Da Capo Press, 1995), 108- 109.
- <sup>59</sup> Ernie Allen, “Black Nationalism on the Right,” *Soulbook*, 1:1 (Winter 1964), 8, 13.
- <sup>60</sup> Kotlowski, 132.
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## 1.11: “Black Steel” - Intraracial Rivalry, Soft Power, and Prize Fighting in the Cold War World

Andrew Smith

Nichols College

### INTRODUCTION

In the 1970s, struggles over Black Power politics and national sovereignty in a Cold War World played out in heavyweight championship “mega-matches” around the world. Muhammad Ali, Joe Frazier, and George Foreman represented very different visions of the postwar African American experience during the “Golden Age” of boxing— differences that manifested in the prize ring.<sup>1</sup> Pulitzer Prize-winner Gwendolyn Brooks wrote the poem “Black Steel” in hopes that the brutality of their matches would be mitigated by their shared experience as African American men, by racial unity.<sup>2</sup> In actuality, these intraracial rivalries exacerbated the real and perceived violence. The import of competing African American experiences reverberated outside of the United States as well, particularly in the Global South. Championship bouts between Ali, Frazier, and Foreman became a valuable cache of “soft power” for nations who were not “Super Powers.”<sup>3</sup> Hosting one of these international mega-matches was a demonstration of viability and autonomy for those categorized as “Third World” in the taxonomy of the Cold War. Thus, the biggest prize fights—and some of the most important professional sporting events—in the 1970s took place well outside of the United States or Soviet Union: in Michael Manley’s Jamaica, Rafael Caldera’s Venezuela, Joseph-Désiré Mobutu’s Zaire, and Ferdinand Marcos’ Philippines.

This chapter historicizes and internationalizes the postwar African American experience by placing it in the cultural diplomacy of sport. It draws on primary sources like newspapers (including daily and weekly, national papers and the Black press, American and foreign publications, in English and some French), as well as popular sport-centric and boxing-specific magazines; secondary sources including scholarly journals, academic and trade press books, as well as credible digital publications; and also the relevant and declassified government documents. These sources bear out the competing visions of “blackness” personified by three popular prize fighters that attracted not only a domestic but a global audience, and made the African American experience an important aspect of cultural diplomacy in the Global South during the Cold War.

### “A HOT PANTS CONTEST”

“There we stand in this year 1972, no longer bemused by White Hopes, no longer disturbed by racial rivalries,” proclaimed *Ring Magazine* as a new era for prize fighting, one which did not rely on interracial matches—the search for a “Great White Hope”—stirred up popular interest. African American heavyweights unquestionably dominated the sport’s most illustrious division and a Harris Poll showed that boxing’s popularity surged even in a complicated racial climate. But renewed popular interest in the sport actually derived from an intensifying *intraracial* conflict between Joe Frazier and Muhammad Ali, representing opposite poles of a divided Black freedom movement, and George Foreman, who adopted an image that posed a cultural critique of the Ali-Frazier binary.<sup>4</sup>

Media and advertisers capitalized on this rivalry. Ali had been an icon of the Black Power movement since he converted to Islam and discarded his “slave name” Clay in 1964, briefly adopting Cassius X before accepting a “full Muslim name” from Nation of Islam (NOI) leader Elijah Muhammad.<sup>5</sup> Frazier, on the other hand, was a devout Christian with an equally strong faith in capitalism. He happily purchased a “plantation” in his native Beaufort, South Carolina, and rode around on a \$10,000 motorcycle adorned with an American flag.<sup>6</sup> Black sportswriters like Brad Pye and Bryant Gumbel suggested Frazier was “the blackest White Hope in history” when juxtaposed with Ali. Before their first meeting in the ring, dubbed “Super Fight,” the Young and Rubicam Advertising Agency broadcast a telephone conversation between them. The call ended when their banter devolved into Frazier repeating, “Clay, Clay, Clay,” indicating his refusal to acknowledge Ali’s conversion, and Ali screaming into the receiver: “even white people call me Muhammad now...You’re known as the [Uncle] Tom in this fight!” In response, Frazier challenged Ali’s racial authenticity through skin color and social class: “I’m blacker than he is. There ain’t a black spot on his whole body.... Clay is a phony. He never worked. He never had a job. He don’t know nothing about life for most black people.”<sup>7</sup> Even the presence of Brooks’ “Black Steel” on the fight program did not blunt their sharp differences. No sign of the “black love” Brooks wrote about appeared during the fifteen bloody rounds they fought, or afterwards as their palpable animosity—and that of their respective fan bases—grew stronger and more divided. Prize fighting mirrored if not magnified the divisions within the African American community.<sup>8</sup>

Popular culture, however, also pushed the boundaries of traditional politics. The mainstreaming of “Black Power” brought more African Americans into the orbit of the black freedom movement, by way of Soul music, Blaxploitation films, Malcolm X t-shirts, and “afro” hairstyles, even though it often diluted the message. At the turn of the 1970s Blaxploitation film often ridiculed both the radicals and moderates that Ali or Frazier signified. Instead, protagonists were strong, cool, and fashionable but ultimately independent. A rising challenger in boxing’s heavyweight division, George Foreman, tapped into this cultural shift as he vied for his own space in a sport dominated by Ali and Frazier’s animus. Even if the commercialization of Black Power tempered its politics, the ability of pop culture to navigate between static binaries of White and Black or liberal and conservative made it politically important and, for Foreman, effective.<sup>9</sup>

On the eve of 1968’s presidential election George Foreman beat a Soviet fighter, Iionas Chapulis, to win the Olympic gold medal and then waved a miniature American flag. Before he could lower the flag and start dancing around the ring, like any other jubilant teenager, he had been anointed a patriot. Both presidential campaigns reached out to him for support and public appearances—even though he was not old enough to vote. Foreman became extremely popular, at least in Washington, D.C., but when he turned professional the following year, it soon became clear that fight fans did not put much stock in the kind of uber-patriot image that was better suited for professional wrestling. Despite winning all of his fights, usually by knockout, fans across the country booed him and matchmakers did not foresee him as a championship contender in the near future. From late 1970 through 1971, however, Foreman took cues from his manager who implored him to adopt a “take charge” attitude as well as the cultural climate of the Soul Era, with its cool Black antiheroes, to fashion a new image. Learning first-hand from other Black athletic celebrities like Jim Brown and Walt Frazier, Foreman adopted a “cool pose” that resonated with more fans—and boxing promoters took notice.<sup>10</sup>

*Boxing Illustrated* noticed the transition and featured a cover story on “The Two Faces of George Foreman” that reconciled a new image which had some “unpleasantness” under the cool new clothes and sharp comments but undoubtedly made him a more interesting subject to write about.<sup>11</sup> When the negotiations over a rematch between Frazier and Ali hit an impasse, Foreman was thrust into consideration as a heavyweight championship contender. Teddy Brenner, the head of Madison Square Garden’s (MSG) boxing programming, had been decidedly reserved about Foreman’s potential and insisted he needed more seasoning against better competition before earning a chance to fight for the title. Suddenly, Brenner called him the best prospect since Joe Louis just as former heavyweight champion Floyd Patterson said that Foreman was “the only man left in the top ten capable of...stirring up some interest among the fans.” Les Matthews of the *New York Amsterdam News* declared that this new Foreman had “star material.” Earlier in the year, Matthews suggested that prize fighting had become a “hot pants contest” that considered style more than ability; Foreman’s ascension buttressed that belief. Through an image reconstruction, Foreman marketed himself to the top of the heavyweight division just as the “politics of cool” sold tickets to Blaxploitation films and Soul records.<sup>12</sup>

Boxing’s “Era of Fantastic Millions,” as Brenner called it in the mid-1970s, trafficked in the fierce intraracial divisions facing African Americans in a post-civil rights period. Muhammad Ali, Joe Frazier, and George Foreman all represented competing definitions of Black Power. Each of these three boxers appealed to or enraged millions of Black and White Americans, and many more whose identity fell outside of a facile racial binary. When those tensions were localized in less than 400 square feet, it was indeed worth millions of dollars. But these mega-matches between Ali, Frazier, and Foreman extended also to people who did not reckon with questions of race and identity in the U.S. Nations on four different continents paid dearly for the privilege of hosting these African American boxers because their matches became so valuable that they carried at least the perception of geopolitical significance in the context of a Global Cold War.<sup>13</sup>

### “THE WORLD IS MY RING”

Race played a significant role in these contexts as well. Penny Von Eschen wrote that “race was America’s Achilles heel” as the dichotomy between promoting freedoms abroad and preserving racial inequality at home made it more difficult to win the hearts and minds of people in the Global South. After World War II, Paul Robeson used his platform as a Black celebrity to ratchet up challenges regarding the American system’s efficacy for people of color. In the early 1950s singer, dancer, and entertainer Josephine Baker posed a more subtle critique of racial discrimination in the U.S. when she performed abroad. In contrast, the Eisenhower administration initiated state-sponsored “missions” of Black jazz musicians, including Dizzy Gillespie and Duke Ellington, to spread the word—again through pop culture—of the marked improvement in America’s racial climate. By the turn of the 1960s the missions extended to sport as well, sending popular Black athletes on “Goodwill Tours” to show that the “First World’s” racial barriers had come down.<sup>14</sup>

Throughout 1972, popular interest grew for a fight between two different expressions of African American identity—a northeastern, Motown-singing Frazier versus the southwestern Soul brother in Foreman. However, the champion refused to fight in the traditional “Mecca” of the sport, New York City, because new state taxes levied just before Super Fight significantly affected



the net profits. Meanwhile the challenger became entangled in lawsuits that threatened injunctions against a title fight with Frazier. Therefore, the best offer came from outside the country as nations in the Global South searched for ways to wrest or retain influence in the Cold War world. The Frazier-Foreman fight was an attempt to use sport as the kind of “soft power” Joseph Nye identified as important to achieving foreign policy goals without using the “hard power” of military force.<sup>15</sup>

Jamaica promised freedom from American court decisions and favorable taxes that meant its offer could dwarf the financial promises of New York City, Philadelphia, Las Vegas, and Houston. Such a bid was made possible because the Jamaican government, in the first term of Prime Minister Michael Manley who enjoyed a 70% majority in Parliament, nationalized the event. The government owned “National Stadium” in Kingston, where the fight would take place, and borrowed nearly \$2 million from the Bank of Nova Scotia to pay the boxers. Despite protestations from some politicians and private citizens about the financial risks, the Prime Minister and the media pressed on. Readers of the *Jamaica Daily Gleaner* followed nearly every step in the process with great enthusiasm, particularly during “Tourism Month” in October which culminated in a full-page ad from Manley himself, imploring Jamaicans to serve and assist all the tourists who would flood the island to watch this event, nicknamed the “Sunshine Showdown.”<sup>16</sup>

The Frazier-Foreman fight illuminated a relationship between Black Power and the power of sport in Cold War geopolitics. Manley’s political campaign revolved around cultural unity for an electorate that was predominantly Black but, like the African American community, remained deeply divided along lines such as class and religion. He also envisioned a foreign policy of non-alignment that required proving Jamaica’s strength and sovereignty to the world. His administration believed that hosting a significant prize fight between two Black contenders could speak to both goals. Not long after Manley’s election Jamaica’s government subsidized a heavyweight championship bout, touting its racial symbolism while broadcasting it as a display of soft power in diplomatic circles. Foreman used elements of Black pop culture to position himself as an exciting antihero to either Frazier or Ali and, for many, interrupted the logical if not lineal trajectory of boxing’s heavyweight championship. Similarly, Manley’s Jamaica usurped an event that seemed destined for New York City, sparking a reformation in heavyweight championship matchmaking that ultimately made boxing a tool for cultural diplomacy in the 1970s.<sup>17</sup>

It is unclear whether or not the uptick in tourism around the Sunshine Showdown, let alone any residual tourism after the fact, recouped the significant investment of the Jamaican government in a single prize fight. But it is unlikely. The proceeds from ticket sales and ancillary revenues came up \$750,000 short of the cost to stage it. However, the event attracted a great deal of attention for Manley, who began a series of diplomatic missions to places like Venezuela and Cuba while leading Jamaica into the Non-Aligned Movement. The fight itself lasted about five minutes, but it set a new precedent for transnational boxing matches that both globalized and politicized boxing in the Cold War climate of the 1970s. In the midst of his first interview after winning the title, Foreman bellowed: “The World is My Ring!” Under his reign he lived up to that statement, defending the championship three more times in three other countries. Even though Jamaica lost money from the match, several other nations vied for the opportunity to host a Foreman title fight, suggesting widespread belief that the unquantifiable long-term benefits of international prestige justified short-term financial losses.<sup>18</sup>

Nations in each of the three “worlds” that comprised the Cold War order wrestled with “stagflation”—the simultaneous rise in living costs and unemployment rates—and a shortage of oil sparked a steep increase in energy costs as well. Yet Latin America, Jeremy Adelman writes, “was not experiencing a generalized malaise in the early 1970s” and instead enjoyed at least more available credit if not actual growth. The most developed nations in Latin America began to reenter a global economy which “represented a pendular swing in the region’s relationship with international money.” And *Ring* reported in its “Roundup” of 1972 that only one region of the world, Latin America, experienced marked growth in heavyweight boxing. As a major supplier of petroleum, Venezuela reaped the benefits of rising prices. But as a nation with a long history of domestic political turmoil and isolation from foreign affairs, it still suffered from a deficit of political capital. Hosting a championship prize fight between the cool young champion who cracked the American Fashion Foundation’s top-ten best-dressed men, against a straight-edged former Marine, was an investment for Venezuelan President Rafael Caldera. He intended to leverage their hostility to draw in a large international audience and demonstrate his nation’s place on a global stage—while hopefully securing his own reelection.<sup>19</sup>

After a brief (less than two minutes of boxing) title defense against José Roman in Tokyo, Foreman accepted Venezuela’s offer and agreed to fight Ken Norton in Caracas. In the interim, Frazier and Ali squared off again for a fraction of their previous purses—about 1/3 in fact. They even fought a little for free this time when, instead of just televising phone conversations, the two rivals appeared on stages together for joint interviews to promote the upcoming bout while denigrating each other. Verbal sparring on the *Dick Cavett Show* gave way to a physical altercation over Howard Cosell on ABC’s *Wide World of Sports* and reaffirmed the genuine hostility between the two. The action in the ring again surpassed expectations, this time with Ali edging out Frazier in

another very close and visibly brutal clash at MSG; once again they both took a beating from state authorities in the form of a 14% tax on their one-night performance. Ambitious hosts in the Global South, like Venezuela, would not offer millions of tax-free dollars for anything less than a championship match.<sup>20</sup>

In a sports-centric country “obsessed” with its three B’s—baseball, bullfighting, and boxing—the Foreman-Norton fight marked one of the most significant events in Venezuela’s recent history. Securing the rights to host it, however, did not save Caldera’s position. Just weeks before the event dubbed *El Gran Boxeo*, a new president, Carlos Andres Pérez, was inaugurated in front of a large national attendance and some international delegates, including First Lady Pat Nixon. Pérez promised sweeping changes and did not guarantee a friendlier relationship with the U.S., but he made it clear he would not jeopardize *El Gran Boxeo* in March 1974. He went a step farther and dictated that it would air live and for free on Venezuelan television. The decision negatively affected ticket sales for the freshly built stadium, *El Poliedro*, while venues that offered the picture and some gambling—such as the *La Rinconada* race track—profited. The new administration enjoyed all the prestige of the fight but hedged its investment by renegeing on the tax incentives Caldera’s regime had promised. Foreman knocked out Norton in the second round but fighters, promoters, and the closed-circuit television outfit who broadcast it all battled through a long, drawn out fight with Venezuela’s new government. Despite appealing to officials, in this case U.S. Ambassador to Venezuela Robert McClintock and Secretary of State Henry Kissinger, they lost a unanimous decision to Pérez. Norton had to pay \$70,000 to get his passport back and return home; Foreman’s bill was upwards of \$300,000; and Video Techniques claimed a loss of \$50,000 per day for the two weeks their closed-circuit television broadcast equipment remained impounded in Caracas. After the fighters and filmers left, another U.S. cabinet member arrived, Secretary of the Treasury George Schulz. He did not, however, come to Caracas to demand remuneration or even an apology for the offended citizens. Instead, Schulz entered into negotiations for a new tax agreement regarding American performers in Venezuela, similar to the agreement in place with the Soviet Union. McClintock was obviously frustrated, but he wrote to Schulz: “The problem of taxation of foreigners performing temporarily in Venezuela may take on increasing significance as Caracas becomes more and more a world conference and entertainment center” in the aftermath of *El Gran Boxeo*.<sup>21</sup>

Ambassador McClintock’s last communique relating to the Foreman-Norton affair went directly to the U.S. Embassy in Kinshasa, Zaire. The next in this series of transnational title fights was set to take place in the former Belgian Congo and future Democratic Republic of the Congo. McClintock shared insight from his recent experience as mediator between foreign governments and American boxing interests with his colleagues in Central Africa. He suggested clarifying the conditions of taxation and other details such as referees and officials that caused undue strife in Caracas. He also wrote that it would save the embassy a headache if both principals, Foreman and Ali, simultaneously knocked each other out. Although McClintock soured on these major international prize fights, the forthcoming heavyweight championship bout would be the most lucrative (for fighters) and expensive (for the host country) boxing match to date.<sup>22</sup>

### “ERA OF FANTASTIC MILLIONS”

In anticipation of the mega-match between Foreman and Ali, billboards dotted Zaire through the second half of 1974. Many of them not only drew attention to the fighters but to the political leader who brought them here. “The Zairian people thank their Enlightened Guide, President MOBUTU SESE SEKO, the promoter of this brotherly reunion between the Black people who stayed in the land of their ancestors and those [who] were scattered around the world,” one read. Another preached that “Black Power is sought everywhere in the world, but it is realized here in Zaire.” To drive the point home, a third explained: “A Fight between two blacks in a black nation organized by blacks and seen by the whole world; this is the victory of Mobutism.”

In the U.S., which had been very supportive of Mobutu since the early stages of decolonizing the Congo, this latest victory represented a defeat. Many writers were vexed that “Darkest Africa” wrested such an important event from American venues; that the nation which invented the “million dollar gate” in boxing a half-century earlier could not match an offer from a country that did not even appear on a map more than a few years old.<sup>23</sup> Some, like *Ring Magazine*’s editor Nat Loubet, tried to rationalize the global trajectory of boxing’s most important matches by citing the tax incentives foreign governments offered and technological innovations that made it possible to beam images from anywhere in the world to television connections back home. “As indicated by a steady rise in *Ring* circulation and subscriptions, and the increase in major matches,” Loubet wrote, “the fight game is flourishing amazingly all over the world.” But he framed it within a Cold War context: “Make exceptions of Russia and China, which are too busy with international power and politics to devote any time to boxing.”<sup>24</sup> It would be naive to think that leaders in Jamaica or Venezuela were apolitical in their aggressive pursuit of the rights to host a championship prize fight. They exploited the disorganized and unregulated structure of professional boxing, as well as the global appeal of inter- and intra-racial hostilities in the U.S., to gain popularity and consolidate power. Mobutu’s Zaire simply did it bigger and more explicitly, drumming up a guaranteed

purse of \$5 million each for the principals and racializing not just the action in the ring but the entire saga leading up to it as a manifestation of pan-African Black Power on the world stage—and affirmation of Mobutu’s unchallenged rule in Zaire.

“Sporting events are often used as opportunities to swagger,” British cultural historian Gerard DeGroot notes, “Mobutu simply took that phenomenon and multiplied it exponentially.”<sup>26</sup> In addition to the purses, some of which had already been deposited in American bank accounts, Mobutu pumped tens of millions of dollars more into refurbishing the *Stade du 20 Mai*, a stadium named for the date Mobutu established his “Mouvement Populaire de la Revolution,” which quickly became the only political party in the nation. He also invested in the infrastructure for a mega-event, including a new airport, highways, and parking lots that would accommodate all the traffic from tourists around the world to the center of Kinshasa. The Liberian government, at Mobutu’s request, quietly pitched in for an accompanying music festival that would feature African, Afro-Caribbean, and African American artists in a celebration of rhythmic diaspora; or, as documentarian Leon Gast called it, “the history of the beat.” This explicit emphasis on transnational Black unity paralleled the message from Brooks’ “Black Steel” in a more global context, but was similarly undermined by the widening differences between the two Black principals in this prize fight and a media enthralled by reporting on it.<sup>27</sup>

From very early in his professional career, Muhammad Ali drove interest in his upcoming matches by insulting prospective opponents. When he came up against African American fighters, particularly after joining the NOI and changing his name, Ali often questioned their racial authenticity and labeled them “Uncle Toms.” Joe Frazier bore the brunt of this more, perhaps, than any of Ali’s adversaries in the long prelude to their first bout. By the time they met for a rematch, however, Ali reversed course and instead began to mock Frazier’s intelligence; he took to calling him “ignorant” and rather than “whitening” Frazier, he began caricaturing him as *too* Black. It was the kind of class-based antagonism that would not seem so out of place from a lighter-skinned man who grew up in a border state in relation to a darker-skinned man from a rural community in the Deep South. But it was a stark change for Ali. He continued this as he prepared to challenge Foreman for the title. While some writers questioned if Foreman represented a “white” champion, Ali mocked him as a product of an urban ghetto—Houston’s “Bloody” Fifth Ward. Ali claimed he developed a new punch that would dethrone the champion: the “ghetto whopper.” Then after a physical altercation with Foreman during an awards dinner at the Waldorf-Astoria, Ali overemphasized his opponent’s blackness by calling him a “nigger” in a room full of hundreds of writers and fighters.<sup>28</sup>

Foreman tried to maintain his cool pose, although staying disengaged from Ali pushed him into a reclusive posture. That only gave “the Greatest” an unopposed platform. His message pivoted again when he landed in Zaire and tried to secure the popularity of the Zairois fans by telling them Foreman (and his dog) was “a Belgium”—a tag that struck colonial chords in Zaire. Bringing the kind of shepherd that Belgian authorities used to help maintain “order” during their rule over the Congo may have offended some proud Zairois, but Ali was not any more culturally sensitive. He proclaimed that, because he had popular support in Zaire, locals would assist him by “sticking pins in voodoo dolls” of Foreman and that, if he were not careful, Ali’s new “friends” would “put you in a pot.” Recycling images of cannibalism for American consumers did not align with the emerging nation’s aspirations any more than references to voodoo in a country where 75% of citizens identified as Roman Catholic. Yet while Foreman sought to stay out of the pre-fight publicity as much as possible, Mobutu’s administration prepared its counter-offensive against such images of primitivism.<sup>29</sup>

The stories sent out from Kinshasa—some directly to American writers and publishers—focused on Zaire’s modernity via comparisons to the U.S. From hotels to restaurants, everything in Zaire they pledged would be comfortable and familiar. Although they happily trafficked in stereotypes and fetishes when describing opportunities for safari and visits to “friendly pygmy villages,” the narrative focused on a nation not just emerging but already *emerged*. A press kit sent to Norman Mailer, who had been contracted to write a book about the fight months before it took place, called Zaire “a new dateline in the ever-growing almanac of sport” while the official fight program acknowledged Zaire was “aiming at becoming a respected and listened-to member of the world community.” Accomplishing that goal rested not only on the deluge of stories Zairois sources sent out but also the defense against pieces from foreign press corps that Mobutu did not want published.<sup>30</sup>

Beginning with monikers for the event, Zairois “editors”—all under the influence of the Enlightened Guide—made liberal use of the “blue pen” for correcting written material. They immediately rejected the tag-line “From Slave Ship to Championship” and also strongly objected to the “Rumble in the Jungle” although that term stuck in the American sports media.<sup>31</sup> They closely monitored articles from specific journalists including Tom Johnson of the *New York Times* and Andrew Jaffe from *Newsweek*, who covered African politics critically. Not surprisingly, as the American Embassy in Kinshasa became keenly aware, both writers encountered many hurdles securing and maintaining visas to enter Zaire in the months leading up to the Foreman-Ali fight.<sup>32</sup>

Even sportswriters, such as Larry Merchant then writing for the *New York Post*, were subject to censorship. Merchant, like Mailer and many others, decided to return stateside when a cut to Foreman's eye postponed the fight for a month. Then Merchant was told he would not be granted a visa for reentry because an exposé he authored about a Zairois travel agent who promised an all-inclusive package to an American woman that did not, in fact, include lodging or meals, should not have been allowed out of Zaire. The U.S. Embassy in Kinshasa, on the other hand, agreed not to release its discovery about a sharp rise (more than 60%) in hotel rates since May or publicize the new Mobutu policy that foreign visitors spend a *per diem* (equivalent to about \$40) every day they stayed in the country. The impending event, whenever it would take place and whatever people chose to call it, was too important—and profitable—to jeopardize.<sup>33</sup>

Foreman and Ali each had five million reasons to refrain from any critiques of Zaire. Not that anyone would have expected Foreman to suddenly take a hard political stance or comment on American foreign relations any more than his haphazard wave of a miniature flag now six years in the rear view mirror. But Ali, of course, gave up the prime years of his fighting career for refusing to join the American military's intervention in Vietnam, and he along with the NOI eagerly shone light on systemic racial inequality. Their agreement to fight in Zaire and take Mobutu's money supported an authoritarian regime that threatened the freedoms of millions more people of color. Yet Ali sent a message straight to the White House offering to cover the cost of a closed-circuit hook up for President Ford's television to ensure he got a live view. Ford did not reply to Ali, but he did send a cable to Mobutu with congratulations for an "outstanding contribution to a sporting event of world significance." The event became even more significant when, against the odds, Ali withstood Foreman's barrage and knocked him down for the first time in his professional career, scoring what the *Semaine Africaine* called the knockout of the century.<sup>34</sup>

Back in New York, the *Times*' Red Smith believed the Rumble in the Jungle represented the high tide of international mega-matches, and he projected their decline. 1974 was, Smith wrote, "the year the golden egg cracked." But with the resurrection of Ali as heavyweight champion of the world and the global prestige accorded to Mobutu's Zaire, other nations vied for the rights to host Ali's next title fight and elevate themselves out of "third world" status. Boxing promoters in concert with closed-circuit television providers were happy to facilitate the cultural diplomacy of sport through prize fights. Jack Welsh, editor for *Boxing Illustrated*, insisted that only the "oil-rich" nations in the Middle East could afford the ballooning purses. He did not account for Southeast Asian nations who, in the wake of Saigon's "fall" in 1975, were desperate to preserve their own reputations across the South China Sea. The Malaysian government put up \$2 million for Ali's tune-up bout against Joe Bugner, but the Philippines was prepared to invest significantly more to host a *bona fide* mega-match in Manila—the decisive installment of Ali and Frazier's trilogy.<sup>35</sup>

Ferdinand and Imelda Marcos tried to keep the Philippines afloat in the choppy waters between Cold War superpowers. They focused on presenting images of order and growth that belied mounting debt and dissent, which they quelled with a combination of foreign aid and martial law. Ascertaining the rights to host Ali-Frazier III was a cornerstone in the Marcos' facade. It became a protracted—and expensive—television commercial for the Marcos regime as American cameras panned from the Araneta Coliseum to the Malacanan Palace. Though staunchly Catholic, the Marcos seemed less interested in the Christian challenger Frazier and more fascinated by the Muslim champion, Ali. Even when the cameras caught an embarrassing misunderstanding as Imelda called Ali's girlfriend Veronica Porsche his wife—much to the chagrin of Belinda Ali back home—such *faux pas* were swept under the very expensive rugs in the palace just as the corruption and persecution within the nation were left off-camera. Proclamation No. 1081, which ushered in martial law to the Philippines in 1972 and specifically targeted an Islamic separatist group called the Moro National Liberation Front, remained in place when Ali and Frazier arrived in Manila to sign their contracts. The terms guaranteed Ali \$4.5 million against a percentage of the total revenue from tickets and television, with at least \$3 million coming directly from the Filipino government which, given its propensity to siphon off aid dollars, opens up the possibility the U.S. government in fact subsidized a portion of Ali's purse in a nation that oppressed its Muslim minority.<sup>36</sup>

Frazier expressed little to no interest in the Marcos or Ali families during his stay in Manila. Though he stood to earn half the purse of Ali he was fully focused not just on regaining the title but doling out as much punishment as possible in the process. His tolerance for Ali's promotional antics had run out by their third meeting. In response, Ali ratcheted up the insults. If he sought to deracialize Frazier by labeling him an Uncle Tom in 1971, over the next four years he dehumanized him. Accusations of ignorance that sparked their fight on the *Wide World of Sports* set were compounded with denunciations of his appearance. Frazier, Ali said, was not just dumb but ugly; he was not a man, but rather a "gorilla." The poet laureate of the prize ring cut down consonants as he had opponents to rhyme off: "It's gonna' be a killa' and a thrilla' and a chilla' when I get that gorilla in Manila." Frazier kept his retorts short. "I'll make Ali fight for his life." And he very nearly did. After fourteen rounds Ali had trouble breathing and reportedly asked his corner to cut off his gloves. Before they could determine if he wanted to quit or just thought they ended the fifteenth and final round, Frazier's manager did stop the fight because his man could not see anymore. Their last meeting was

undoubtedly the most brutal and also highest-paying of the three-part series: television proceeds raised the purses to a total \$13 million.<sup>37</sup>

After Frazier and Ali recovered, they continued to criticize each other. Neither uttered a negative syllable about their Filipino hosts. In fact, Ali returned to Quezon City the next year to dedicate a new shopping mall, reinforcing the modernity of this authoritarian archipelago, while his barbs about the gorilla reified images of Frazier as something primitive. George Foreman relied more on humor than invectives to drum up interest in his rematch with Frazier. They both filmed a series of television spots dressed up as historical figures, including Betsy Ross, for their meeting in New York during the bicentennial summer. Again, Foreman pummeled Frazier and for the second straight match; his manager stopped the fight before Frazier could take any more punishment, ushering him into retirement. That set the stage for a seemingly inevitable return bout between Foreman and Ali. This time, Ali appropriated the epithet he previously launched at Foreman. “None of them niggers want Foreman,” he said at a press conference, sitting beside Ken Norton, who had just starred as Medea in the film *Mandingo*. “Only this nigger, me, can take him.” Rumors suggested they would reconvene at National Stadium in Kingston, a brand-new venue in Cairo, or even the Roman Coliseum, but none of those proposals came to fruition. Foreman followed Frazier into retirement in 1977. Between 1978 and 1979 Ali lost, regained, and gave up the title—without fighting overseas again. As the fierce intraracial rivalry between three Black heavyweights dissipated, so too did the appetite for hosting an international championship prize fight.<sup>38</sup>

## CONCLUSION

The generation of heavyweight boxers following Frazier, Foreman, and Ali at the turn of the 1980s did not have the same global appeal or loaded racial rivalries in an era envisioned as “post-civil rights” if not “colorblind,” while geopolitical divisions softened in a thawing Cold War climate.<sup>39</sup> International mega-matches were no longer a blue chip investment for tourist dollars or diplomatic prestige. One country desperate for good public relations was Apartheid-era South Africa, and hotelier Sol Kerzner tried to resurrect the Era of Fantastic Millions in a kind of red-light resort called “Sun City.” Though he secured an interracial heavyweight championship fight between native South African challenger Gerrie Coetzee and African American champion Mike Weaver in 1980, it did not engender an encore. Moreover, Black athletes in the U.S. were able to deter other African American boxers from legitimizing South African Apartheid by agreeing to perform in Sun City.<sup>40</sup>

Instead, America’s “Sin City” became the new “Mecca” of prize fighting when hotel-casinos on the Las Vegas Strip recognized that hosting an event like a heavyweight title bout stimulated significant action not just on their sports books but at their tables and on the slot machines as well. In the 1970s, foreign governments relied on tourist dollars and ticket sales to cover the expense of hosting a big-time title bout and paying the multi-million dollar purses to fighters. In 1980s Las Vegas, increased gambling and hotel reservations ensured profits regardless of ticket sales. Likewise, the proliferation of pay-per-view television to individual homes rather than closed-circuit feeds at public places dramatically raised the television revenues against which purses were typically guaranteed, making ticket sales nearly irrelevant to fighters and promoters in boxing’s biggest events. Yet the legacy of the brief window between 1973 and 1975, where the most expensive and lucrative prize fights to date occurred in transoceanic title bouts around the Global South, was firmly entrenched even after the boxing world’s axis tilted toward Sin City. Michael Manley served two terms in Jamaica before losing an election in 1980, but rode his popularity to reelection in 1989. Similarly, Carlos Pérez lost the presidency of Venezuela in 1979 but was also reelected a decade later. Ferdinand Marcos maintained martial law until 1981 and stayed in power through 1986. In Zaire, Mobutu kept his hold over the country until 1996. The deep fault lines within an African American community in the midst of a Black freedom struggle were troubling at home, but set inside of a prize ring those divisions became valuable commodities toward cultural diplomacy for “third world” nations fighting for their place in a Cold War world.

### Discussion Questions

1. How did American race relations affect Cold War geopolitics?
2. Which factors most deeply divided African Americans in the Black Freedom Struggle?
3. How can historians measure the impact of sports or pop culture on diplomacy?

### Writing Prompt

Why were foreign governments interested in hosting sports events featuring American athletes?

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## 1.12: Critical Issues in African American Health

Kevin G. McQueeney

University of New Orleans

### INTRODUCTION

A deep connection between the field of medicine and the overall treatment and perception of African American extends back to the founding of this country. Proponents used pseudo-scientific ideas about the "natural" inferiority of Blacks to justify racism and slavery. In turn, these same forces led to a health inequality—with poor care from the medical field and higher rates of serious health issues—that persist in the present. African Americans have also faced lasting barriers in gaining employment and professional recognition in the healthcare field.

From the origins and continuation of health inequality to the fight to gain access to professional medical treatment, African American health and healthcare in U.S. history are interrelated issues. African American physicians, dentists, and nurses along with Black medical schools and hospitals have done pioneering work. While traditionally receiving less attention than issues like voting, housing, and education, the African American fight for healthcare is an important component of the Black freedom struggle, and a key aspect for understanding the current state of Black Americans.

### BLACK HEALTH IN EARLY U.S. HISTORY

African American health is inextricably linked to slavery. Physician and scholar Rodney G. Hood argues that health disparity can be traced back to the period of slavery and the origins of racism, an effect he calls the "slave health deficit." The enslavement of millions of African Americans had severe and lasting health impacts, both during the period of slavery and after.<sup>1</sup> The initial period of enslavement may have been the most lethal. Historians estimate that as many as 50% of Africans died before leaving the continent, during capture, the forced march to slave holding areas, or waiting in pens.<sup>2</sup> Somewhere between 15-20% died during the Middle Passage across the Atlantic from the fifteenth through the nineteenth century.<sup>3</sup> The mortality rate varied by place of origin, conditions in captivity and on the ship, and the point of destination. As many as 675,000 died during capture, captivity, or transportation to this country.<sup>4</sup> Of the 450,000 Africans who made it to the U.S., an additional 4.3% died in the period between arrival and sale, and as many as 25% perished during the "acclimation period" of their first eighteen months as they adjusted to new locations, climates, and diseases.<sup>5</sup>

Enslaved individuals suffered from significant health problems. The Black infant and childhood mortality rate was double the rate for Whites. Over half of all Black children were born severely underweight due to the poor treatment and lack of nutrition for pregnant slaves; many women miscarried or gave birth to stillborn babies. On average, Black mothers could nurse for only four months, compared to eight months for White babies. Early weaning, horrid living conditions, and lack of nutrition led to more than 50% of Black infants dying before the age of one.<sup>6</sup>

Poor health continued into adulthood. A low-quality supply of food resulted in "protein hunger" and deficiencies in thiamine, niacin, calcium, Vitamin D, and magnesium.<sup>7</sup> The cramped and poorly constructed slave cabins, contaminated water sources, and harsh working conditions exacerbated malnutrition, leading to higher susceptibility to disease and developmental problems. Many enslaved people suffered from rickets, bowed legs, dysentery, respiratory ailments, cholera, typhoid, worms, skin problems, dementia, blindness, seizures, and swollen abdomens.<sup>8</sup> The lack of recordkeeping at many plantations makes it difficult to know exact numbers, but scholars estimate the average life expectancy for an enslaved individual came to only 21-22 years, compared to 40-43 years for White during the antebellum period.<sup>9</sup> Mortality rates varied by location and by the type of plantation: enslaved people died at higher rates on sugar and rice plantations than on cotton-growing plantations.<sup>10</sup>

The field of medicine both justified the poor treatment of African Americans and contributed to their health problems. Building on the writings of White intellectuals going back to at least the Greeks, leading American scientists and physicians categorized African Americans as biologically inferior and less intelligent, or even subhuman. By the early 1800s, proponents of slavery used this pseudo-scientific argument to justify slavery. Defenders of slavery further argued that Africans were more genetically predisposed to work in the fields than Whites. Thomas Jefferson advocated this position in his influential *Notes on the State of Virginia* (1805). While he concluded that enslaved Africans were "inferior to the Whites in the endowments both of body and mind," he argued that they possessed some qualities that made them genetically designed to labor, notably that they "seem to require less sleep" and were "more tolerant of heat." Physicians perpetuated the belief that Africans also had resistance or immunity to diseases like yellow fever.

Because of these views, African Americans did not receive proper healthcare. Slave-owners primarily cared about profit; this, not benevolence, served as their main motivation to seek medical care for enslaved individuals. Owners wanted slaves to recover quickly to return them to labor. On plantations, few slave-owners employed physicians. Instead, the master, his wife, an overseer, or even designated slaves provided care prescribed in home health guides.<sup>11</sup> Owners also focused on using medical knowledge to increase the birth rate among the enslaved population. Buyers placed great emphasis on the perceived fertility of females, in the hopes that these women would give birth to children that would be considered the slave owner's property.<sup>12</sup> Slave-owners usually called for a physician only as a last resort, and racist attitudes affected the care offered by White physicians. White doctors experimented on enslaved individuals in pursuit of medical advances due to their beliefs that Blacks were inferior and had higher tolerances of pain. These doctors sought no consent from the enslaved but instead from the slave owner. Physicians applied this gained knowledge to benefit the White community.<sup>13</sup>

The inequality in access to healthcare and the poor treatment by physicians in this period marked the beginning of a healthcare system based on racial discrimination. The view of African Americans as inferior and "less worthy" meant that few received proper medical care for curable afflictions. In some ways, free Blacks faced worse healthcare, with little access due to high rates of poverty and physicians who refused to treat Black patients. A two-tiered healthcare system—with greater access and treatment for Whites—persisted for much of American history. Due to this neglect, enslaved individuals provided care for themselves. They used folk medicine they had learned in Africa before slavery—including Cesarean birthing and inoculation for smallpox—or from other enslaved members, passed down orally. Black women predominantly served in this role and functioned as midwives for fellow slaves and even White women. For many African Americans, medical treatment included plant-based and herbal remedies as well as spiritual elements like prayers, charms, songs, and conjuring, vestiges of African healing traditions. Even when White physicians were available, many preferred to use folk healers who offered more holistic and personalized care. Some herbal remedies worked, and even those that did not presented less potentially negative side effects than popular official remedies like bleeding or mercury. Although many Whites opposed Black medical practitioners—for example, South Carolina and Virginia passed laws in the mid-eighteenth century to prohibit the practice—some Southern plantation owners relied on Blacks to provide medical care.<sup>14</sup>

African Americans also used medical knowledge as a form of resistance. Some enslaved individuals feigned illness to purposely slow down work, get needed rest, or spend time with family. Unfortunately, slave owners often suspected slaves of making up illnesses even when truly sick, forcing the sick to work and punishing those they thought to be making up an ailment.<sup>15</sup> In response to slave-owners' treatment of female slaves as "breeders" producing more enslaved individuals to work in the fields, some enslaved women used early forms of birth control or even abortion to prevent this and regain some form of control over their bodies.<sup>16</sup>

## BLACK PHYSICIANS IN THE ANTEBELLUM PERIOD

Some African Americans, both slave and free, learned medicine under an apprenticeship. For example, James Durham was born in Philadelphia in 1762. Serving as a physician's assistant to a series of owners, Durham bought his freedom in 1783. Durham established his own practice in New Orleans, treating White and Black patients. In 1788, Durham briefly returned to Philadelphia, where he befriended Dr. Benjamin Rush, a leading physician, Founding Father, and opponent of slavery. In speeches and letters in support of abolition, Rush held up Durham as an example of the intelligence and capability of Blacks. Durham moved back to New Orleans in 1789, where he continued to practice medicine until at least 1802. However, Spanish rules permitted him to treat only throat ailments after 1801 due to his lack of a formal medical degree. Durham is believed to be the first Black physician in the United States.<sup>17</sup>

Some free Blacks went to medical school in Europe or at a small number of Northern colleges. Born in New York City in 1813, James McCune Smith became the first African American to earn a formal medical degree. The son of a woman who bought her freedom, Smith attended the city's school for free Blacks. Denied admission to American colleges, Smith finished the University of Glasgow in 1837. After an internship in Paris, he returned to New York City, set up his own practice, and became a leading African American intellectual and abolitionist. Smith helped found the National Council of the Colored People with Frederick Douglass and wrote the introduction to Douglass's *My Bondage and My Freedom*. Smith also became the first African American published in a medical journal, and refuted ideas of racial differences.<sup>18</sup>

A handful of others attended medical college in the United States. Born in Baltimore in 1815, Samuel Ford McGill moved with his family to Liberia in 1826. He returned to the United States to attend medical school at Dartmouth College and graduated in 1839. McGill practiced in Liberia and trained other physicians in the country.<sup>19</sup> David J. Peck became the first African American to receive a medical degree from an American medical school—Chicago's Rush Medical College in 1847; he was also the first to practice in the United States—initially in Philadelphia, and then Pittsburgh, before moving to Nicaragua in 1852. Like Durham, abolitionists held up Peck as an example of the equal intellect of African Americans.<sup>20</sup> After first working as a nurse for eight

years, Rebecca Lee Crumpler became the first African American woman to complete a doctorate in medicine in 1864. Crumpler worked in Richmond, Virginia—providing care for recently freed individuals through the Freedmen's Bureau—and ran a practice in Boston, Massachusetts.<sup>21</sup>

Few African Americans had formal opportunities to receive medical training. Only a handful of medical colleges admitted Black students, and those who did graduate faced obstacles in practicing. Few physicians referred patients to Peck's practice or recognized him as a doctor, for example, leading him to close after only two years. Most White patients refused to utilize a Black doctor. Despite these barriers, Black physicians served as intellectual and civic leaders in the Black community and played prominent roles in the abolition movements.

## THE CIVIL WAR

African Americans played a significant role in the Civil War, including in healthcare. With many White physicians serving in the Confederate Army, plantation owners increasingly relied on enslaved folk medical practitioners for care. The South also used enslaved African Americans to treat wounded Confederate soldiers.<sup>22</sup> Hundreds of thousands of African Americans fled during the war, leading to a major health crisis. The U.S. Army created refugee camps as it traveled. Housing was quickly constructed and of poor quality, as were food sources and sanitation. Thousands died of disease—smallpox, in particular—and hunger. Despite the harsh conditions, over 400,000 Black refugees lived in refugee camps in Corinth, Mississippi; Memphis, Tennessee; New Bern, North Carolina; and elsewhere. They provided invaluable services for the army as soldiers, teamsters, nurses, and seamstresses, and created new lives in freedom.<sup>23</sup>

In Washington, D.C., the Union Army built the "Contraband Hospital" as part of a refugee camp on the outskirts of the city. Like other camps, overcrowding, poor living conditions (most lived in tents even during the winter), and limited food and water (only one well supplied the entire camp) caused many to become sick. The hospital provided care for camp inhabitants. At first, the hospital's staff was primarily White, but in May 1863, Alexander T. August—an African American—became the surgeon-in-charge. After August's appointment, Black doctors increasingly staffed the hospital, working with Black nurses mostly drawn from the camp's residents. The government closed the camp in December 1863, but continued the hospital, moving it several times, before eventually becoming the Freedmen's Hospital with a permanent home on Howard University's campus in 1868. In all its various locations, Black nurses and doctors trained at the hospital, and then went to work at other hospitals or their own practices.<sup>24</sup>

The Freedmen's Bureau set up hospitals like the one in D.C. in other states, with a peak of 45 in 1867. These hospitals provided care for tens of thousands, many of whom had never before received professional medical treatment. However, these institutions suffered from a lack of funding, low salaries that made hiring difficult, and poor building conditions. When the Freedmen's Bureau ended in 1872, only the Freedmen's Hospital in D.C. remained open.<sup>25</sup>

## Black Health and Healthcare After the Civil War

Poor health continued to afflict African Americans in the war's aftermath. At least one million suffered or died from diseases like smallpox.<sup>26</sup> Due to high rates of poverty, many could not afford proper medical care, and those who could, experienced discrimination from predominantly White physicians. This poor treatment, plus the history and continued experimentation on Black bodies by White doctors, resulted in a lasting distrust of the medical field. As a result, many Black Americans still relied on Black folk practitioners and midwives.<sup>27</sup> Health problems had other significant effects that affected future generations. On top of other issues like racial discrimination, health problems made it difficult to acquire land and wealth, and prevented mobility. Even after the war, many African Americans remained stuck in the South; over 90% of African Americans still lived in the South at the end of the nineteenth century.<sup>28</sup>

After the Civil War, African Americans made some gains in the medical field. The son of former slaves, Robert Tanner Freeman became the first African American to graduate with a doctorate in dental surgery. Freeman apprenticed under a White dentist, and after an initial rejection from Harvard, which refused to admit Black students, he and another student—George Franklin Grant—were admitted to Harvard Dental School in 1867. Freeman graduated in 1869 and set up a practice in his home city of Washington, D.C.<sup>29</sup> Freeman's classmate, Grant, became Harvard's first Black faculty member. Grant was a pioneer in the care of patients with congenital cleft palates, patenting a device that allowed patients to speak better.<sup>30</sup> Ida Gray Nelson Rollins became the first female African American doctor of dentistry, graduating from the Ohio College of Dentistry in 1890 and practicing in Cincinnati and Chicago.<sup>31</sup>

However, most medical schools still refused to admit Black students. As a result, several Black medical colleges originated, starting with Howard University's medical department in 1868. Most of these schools were affiliated with missionary organizations like the American Missionary Association, received little funding, and employed few staff.<sup>32</sup> By the 1890s, over nine hundred

Black physicians held medical degrees and practiced in the United States, serving a population of 7.5 million African Americans.<sup>33</sup> Graduates of these programs still faced major obstacles in gaining professional experiences and acceptance. Founded in 1847, the American Medical Association was the most prestigious organization in the medical profession. Local chapters determined membership, and almost all refused to admit Black physicians. This resulted in the denial of post-graduate lectures and trainings. In response, a Black equivalent of the AMA—the National Medical Association—formed in 1895. Similarly, in 1908 the National Association of Colored Nurses started. Additionally, most White hospitals refused to hire Black doctors. Almost all required AMA membership for employment, effectively barring African Americans. In the late nineteenth century, many Southern states formally segregated public hospitals, and private hospitals voluntarily followed suit. Hospitals refused to hire Black physicians and treated Black patients only in separate wings or different buildings.

Facing discrimination from White hospitals as both patients and physicians, African Americans began their own hospitals. In 1891, a group of Black physicians founded the Provident Hospital and Training School Association in Chicago, the first Black-operated hospital in the nation. Provident also held several other distinctions: it had the first interracial staff, offered the first training space for Black nurses, and was the site of one of the earliest open-heart surgeries in 1893. Black hospitals throughout the country—primarily in the North—followed; by 1919, one hundred and eighteen Black hospitals existed. During that same period, the number of Black nurses grew significantly as well, greatly aiding the proliferation of Black hospitals. Spelman College opened the first Black nursing school in 1881.<sup>34</sup>

Numerous problems hampered Black hospitals though. Due to high Black poverty rates, hospitals collected little money in patient fees, and Black hospitals usually did not receive funding from state or local governments. The lack of government aid forced these institutions to rely on donations and fundraising campaigns and to endure continuous money shortages. Financial problems made expansion extremely difficult, limiting the number of patients who could be served and preventing improvements in medical equipment and building facilities. This latter condition led to constant issues with licensing inspections. Black hospitals also faced staffing problems. Very few White medical schools admitted African Americans, and only seven Black medical colleges existed by 1910. Like hospitals, these schools faced funding problems. In 1904, the American Medical Association created the Council on Medical Education (CME) to study and standardize medical education. The CME asked the Carnegie Foundation to fund a study, led by Abraham Flexner, of all medical colleges in the United States. Of the seven Black medical schools in existence at the time of the Flexner Report (1910), the five colleges named in the report as "inadequate" all closed in the following thirteen years. Only Howard University and Meharry College maintained their medical schools, and another Black medical college did not open until the Charles Drew Medical School in Los Angeles started in 1966. During that fifty-six-year period, the number of Black physicians, which had increased steadily in the prior fifty-year period, declined.<sup>35</sup>

The dearth of Black physicians made staffing hospitals difficult, especially in the South. Oppressed by segregation, many Black doctors left the South as part of the Great Migration. Some African American leaders also openly criticized Black hospitals, arguing that their existence helped to support segregation; proponents of segregation could point to Black hospitals as justification for not integrating public hospitals. Defenders of Black hospitals highlighted the great need for the institutions and the biracial staffs as examples of cross-racial cooperation; hospitals like Provident and Flint Goodridge in New Orleans had White patients in the 1890s and early 1900s, although this largely ceased as segregation increased and the color line hardened.<sup>36</sup>

Even though many faced great professional discrimination, Black doctors served as leading medical pioneers in the first half of the twentieth century. In 1897, Dr. Solomon Carter Fuller graduated from the Boston University School of Medicine and became the nation's first Black psychiatrist. He worked at the Westborough State Hospital in Boston and served as a faculty member at his alma mater. After working with Dr. Alois Alzheimer at the Royal Psychiatric Hospital in Munich, in 1912 Fuller published the first major study of Alzheimer's disease in the U.S.<sup>37</sup> Others too made major contributions: Dr. Louis T. Wright developed the intradermal injection for smallpox vaccination in 1917; Dr. William August Hinton created the Hinton Test for the diagnosis of syphilis in 1936 and published the first medical textbook authored by an African American in 1938; and Dr. Charles Drew developed new techniques for the storage and transportation of blood and plasma during World War II.<sup>38</sup>

The Black medical profession made significant advances in the first half of the twentieth century. The National Medical Association created the National Hospital Association in 1923 as part of its efforts to increase professionalization and standards and to prevent Black hospitals from closing. The NMA improved training, held conferences, wrote recommendations on hospital administration, and published articles on Black medical advances in their journal.

## PUBLIC HEALTH

African American leaders played prominent roles in highlighting these issues and pushed forward efforts to address Black public health problems. In 1906, W.E.B. DuBois published *The Health and Physique of the Negro American* to counter the claims of

White supremacists like Frederick Hoffman that the higher African American mortality rate was evidence of their natural inferiority. Hoffman—who worked at the Prudential Life Insurance Company—wrote *Race Traits and Tendencies of the American Negro* in 1896, in which he stipulated that African Americans were healthier during enslavement and would soon die out as a race. In his rebuttal, DuBois argued that the high death rate caused by diseases like tuberculosis resulted from African Americans' higher rates of poverty, not from racial inferiority. "All the evidence," DuBois noted, "goes to show that it is not a racial disease but a social disease." He used as evidence demographic data collected by the United States Census Bureau. DuBois further advocated that increasing the number of Black hospitals, physicians, and healthcare workers, and improved sanitation, education, insurance, and economic opportunities would lower the mortality rate. Finally, DuBois called for the creation of local health care leagues to take the lead in combating Black public health issues.<sup>40</sup>

Head of the Tuskegee Institute in Alabama and perhaps the most influential Black American at the time, Booker T. Washington also addressed public health. Washington's Tuskegee Institute held a week-long event each year at the school and in the surrounding community that focused on sanitation and public health. Washington urged residents to thoroughly clean and whitewash their homes and to make improvements to promote better health. The school also sponsored public health talks. Starting in 1912, the Tuskegee Institute hosted a clinic during the health week, with physicians from throughout the country offering free medical treatment.<sup>41</sup> Speaking in 1914, Washington argued that 45% of Black deaths were "preventable" and African American serious illnesses cost the economy 100 million dollars annually. Washington called for a National Negro Health Week in 1915. An oversight committee at the Tuskegee Institute made recommendations each year on what local committees should do and called for churches, schools, fraternal organizations, and other community groups to participate. The week focused on home sanitation; education about tuberculosis and sexually transmitted infections, especially syphilis; school health programs; free clinics; and neighborhood cleanups. The U.S. Public Health Service—which later controversially conducted the exploitative, forty-year syphilis study on Black men in Tuskegee, detailed later in this essay—became a co-sponsor in the 1920s. The weekly event turned into year-round activities and educational material known as the National Negro Health Movement, a program that existed until 1951.<sup>42</sup>

Recognizing that many African Americans could not afford medical treatment, some Black hospitals offered low-cost or free clinics for the indigent, and began providing their own insurance program for the working-class. Flint Goodridge Hospital in New Orleans was among the earliest, starting in 1936. For \$3.65 dollars a year, patients were eligible for up to 21 days of hospitalization; they could also add their spouse for a total of \$6.00 per couple, or all the children for a total of \$8.50 per family. By 1938, over three thousand people enrolled. The American Medical Association endorsed the plan, and identified it as the cheapest in the nation, and *Life Magazine* hailed it as "heartening" inspiration during the Great Depression and Jim Crow.<sup>43</sup>

While free clinics, insurance programs, and public health initiatives led to improvements, African Americans still suffered higher rates of disease and death. The Great Depression further exacerbated these health problems, disproportionately affecting African Americans. It led to an increase in the Black poverty rate and a related decline in the number and financial stability of Black hospitals. The National Medical Association argued that a "Black medical ghetto" existed in the U.S., with African American residents not receiving enough medical care and an insufficient number of Black hospitals to serve the large population.<sup>44</sup> Some African American leaders sought federal health funding. They argued that even those that upheld Jim Crow should support this effort as improved Black health would be good for the nation's economy. While pushing for federal aid, Black advocates often had to accept segregation rather than fight for integration in order to make some gains.

In 1943, the American Hospital Association (AHA) recommended that the federal government pass legislation to aid building of more hospitals. After lobbying by the AHA and a speech by President Truman calling for improved healthcare, Congress passed the Hospital Survey and Construction Act (known as the Hill Burton Act) in 1946. The legislation made available federal funding for the expansion of existing hospitals and the construction of new ones, with the goal that each state would reach a quota of 4.5 beds available per 1,000 residents. Although a federal law, each state determined the allocation of funding. Furthermore, while the bill forbade racial discrimination, it permitted spending to support segregated facilities, as part of the "separate but equal" doctrine, until the Supreme Court struck down that provision in 1963.<sup>45</sup>

Most of the Hill Burton funding went to the South, as it was the region with the country's greatest need. Although White hospitals received most of the support, some aid facilitated the building of new Black hospitals or improvements on existing ones. Other federally funded programs helped cities and states create new health departments and maternal and child clinics. While these federal programs provided much-needed aid, critics argued that like Black hospitals, segregated health programs continued to uphold Jim Crow and health inequality.<sup>46</sup>

## MEDICAL EXPLOITATION

Despite gains due to legislation, many African Americans remained distrustful of the government's involvement in healthcare. In the early twentieth century, the government funded forced sterilization programs in 32 states for tens of thousands of women, primarily people of color. Originating in the late nineteenth century, the eugenics movement spread in the U.S. starting in the 1900s. Eugenics was based on the concept that selective breeding should be encouraged, with government involvement, to improve society. Supported by funding from leading organizations like the Carnegie and Rockefeller foundations, scientists from top universities carried out pseudo-scientific research that demonstrated supposed negative genetic traits of certain groups that should not be allowed to reproduce: the mentally ill or disabled, those deemed sexually deviant, criminals, immigrants, the indigent, and minorities. Some doctors actively engaged in eugenicide, killing patients or willfully neglecting them— often newborns—until they died.<sup>47</sup>

Forced sterilization became the most mainstream manifestation of eugenics, with states adopting forced sterilization laws in the first decade of the twentieth century. Although masked as progressive reform (to produce the most superior citizens and to reduce government spending on providing for the "unworthy") and supported by public health advocates, scientists, physicians, and politicians, forced sterilization was a product of racism and xenophobia. In many ways, proponents promoted forced sterilization similar to the ways they advocated residential segregation (i.e., African Americans should be kept out of White neighborhoods to prevent the spread of disease) or anti-miscegenation (i.e., interracial marriage and children would produce "inferior," mixed race children, damaging to White purity). The Nazis partially modeled their own policies of sterilization and eugenicide in the 1930s and 1940s on American practices.<sup>48</sup>

Eighteen Southern states adopted sterilization laws and often used them to target African American women. In 1964, Mississippi Freedom Democratic Party leader Fannie Lou Hamer spoke of her own experience. In 1961, Hamer underwent surgery in Mississippi for a uterine tumor. During surgery, and without her consent, the operating physician performed an unnecessary hysterectomy. Hamer highlighted the commonality of the procedure, which she dubbed a "Mississippi appendectomy," and estimated that physicians at the hospital, without consent and with no medical need, sterilized approximately 60% of Black female patients.<sup>49</sup>

## HEALTHCARE AND CIVIL RIGHTS

Starting in the 1940s, the Black National Medical Association began to support the efforts of the NAACP and others to push for the integration of hospitals. Black civic leaders first targeted the Veterans Administration hospitals in 1945, finally succeeding in integration of these federally funded hospitals in 1953. Like others areas of civil rights, the push for medical equality proved extremely difficult.<sup>50</sup>

Most hospital nationwide remained segregated through the 1960s; one 1956 study found segregation in 83% of hospitals in the North and 94% of hospitals in the South. While the Civil Rights Movement most prominently focused on the desegregation of schools and voting rights, activists also fought for health equality. Community health workers established their clinic in places like Mississippi where none existed for African Americans. Medical students pushed schools to serve nearby Black residents. Lawyers sued hospitals that violated the discrimination provision of the Hill Burton Act. Black physicians played prominent roles in the NAACP and other civil rights groups. For example, T.R.M. Howard, a surgeon and president of the National Medical Association, founded the Regional Council of Negro Leadership in 1951, a Mississippi-based civil rights organization, and rose to national fame for his involvement in the case of Emmett Till, murdered in 1955. Physicians John Holloman Jr. and Walter Lee started the Medical Committee for Civil Rights in 1963. The group picketed the annual American Medical Association convention that year in protest over the organization's continued acceptance of discrimination by local chapters (it would not formally bar racial exclusion until 1968); marched in the 1963 March on Washington; and provided care during the Mississippi Freedom Summer.<sup>51</sup>

After years of advocacy and litigation, President Lyndon Johnson signed the Civil Rights Act of 1964. Title VI of the bill mandated ineligibility for receiving any federal funds for any institution that discriminated against minorities. Congress followed up Title VI with the passage of the Social Security Amendments of 1965, which included Medicare—primarily health insurance for those 65 and older—Medicaid—insurance for those with low incomes.

Compliance by hospitals proved difficult as many resisted desegregation. Especially in the South, many hospitals either continued to employ only White doctors or hired a token number of Black physicians to avoid lawsuits. The NAACP made numerous complaints against hospitals for continuing to use segregated wards, water fountains, benches, and even telephones. The Department of Health, Education, and Welfare found in the 1970s that hospitals containing 58% of the nation's beds ignored the statute, and the department launched a large-scale campaign, supplemented by numerous lawsuits by civil rights groups, to force

hospitals to integrate and end discrimination. However, although federal laws mandated that hospitals that violated the discrimination statutes should be denied federal funding, few hospitals received any significant punishment for offenses. Lawsuits against hospitals for discrimination against Black patients and in hiring Black physicians continued through the 1980s with little substantial changes.<sup>52</sup>

Apartheid healthcare persisted. Many hospitals admitted little or no Black patients, and few admitted Medicare and Medicaid patients. Poor Black patients primarily remained at underfunded city or Black hospitals. Although Medicare and Medicaid allowed more indigent patients to receive hospital care, the cost of treatment typically exceeded the compensation for treatment, leaving those hospitals financially struggling and affecting their quality of care.

## CONTINUED INEQUALITY

While the immediate years after integration saw some health gains for African Americans, particularly for those who previously had no access at all, improvements largely stagnated after 1975. Starting in the 1980s, Black mortality began to increase again, and African American life expectancy declined. With White flight to the suburbs, Black residents were increasingly concentrated in urban cores with underfunded and lower-quality healthcare.<sup>53</sup>

In the face of continued health disparity, African American groups again provided their own medical services. Leonidas H. Berry founded an organization named the "Flying Black Medics." Sponsored by the Methodist Episcopal Church and local community groups, the group began flights in 1970 from Chicago to Cairo, Illinois, providing free medical care and supplies to poor African Americans.<sup>54</sup> In the late 1960s, the Black Panther Party became involved in healthcare. The national organization required all chapters to provide health clinics due to continued health discrimination and inequality. The Panthers also launched a sickle cell anemia awareness campaign, providing education and free screening for the disease, which the organization felt was understudied and underfunded as it disproportionately affected African Americans.<sup>55</sup>

The Black Panther Party's health program further reflected the distrust of medical institutions. As detailed earlier, physicians used enslaved African Americans for medical experiments. Hospitals and prisons continued this practice after slavery ended, and medical colleges stole African American cadavers for student training. Perhaps the most famous example of medical exploitation was the Tuskegee Experiment, started by the U.S. Public Health Service in 1932. The program recruited 600 Black men—399 with syphilis, and 201 not infected—for a study on the effects of the disease. Administrators promised free medical treatment for participants. However, physicians did not inform the men of the purpose of the study and did not treat the individuals who had syphilis, even after penicillin was discovered as a cure in 1947. In 1972, the Associated Press reported on the story, leading to a public outcry and investigations. Recent research has demonstrated that the history of medical exploitation, particularly the Tuskegee Experiment, has led African Americans to be more distrustful of doctors and less likely to use healthcare services, contributing to the higher mortality rate.<sup>56</sup>

In the 1980s, the increase in the Black mortality rate also corresponded with the decreased funding for hospitals that predominantly served the African American community. State aid declined dramatically, particularly with the economic recession. The number of Black hospitals rapidly plummeted as a result. From 1961 to 1988, forty-nine Black hospitals closed, including Chicago's Provident Hospital, the first Black-operated hospital in the country.<sup>57</sup>

## CONCLUSION

Health inequality persists in America. The Center for Disease Control and Prevention found that African Americans have a significantly shorter life expectancy (75.1 years) than Whites (78.7). African Americans suffer from higher rates of illness and health problems; the CDC estimates that 13.6% of African Americans are in poor health compared to 9.5% of Whites. The overall mortality rate has dropped for all races in the past two decades, driven by declining deaths from cancer, heart attacks, and strokes.

However, African Americans still have a mortality rate 16% higher than Whites (down from 33% in 1999), and are more likely to die at every age. The discrepancy is particularly notable in infant mortality—a rate of 10.93 per 1,000 for Blacks and 4.89 per 1,000 for Whites—and in maternal deaths with a rate of 43.5 Black deaths per 100,000 live births compared to 12.7 White deaths per 100,000 live births.<sup>58</sup>

Health inequality reflects multiple factors: higher rates of unemployment, obesity, and poverty; and lower rates of home ownership, education, and wealth. African Americans also continue to have less access to welfare: 11.2% under the age of 65 do not have healthcare, compared to 7.5 of Whites. Researchers have also demonstrated that racial discrimination, including from the healthcare system itself, also negatively impacts health.<sup>59</sup> Inequality continues in the medical profession, too. While making up 12% of the overall population, less than 6% of physicians and surgeons are Black.<sup>60</sup>

The roots of health inequality date back to the beginning of this country. Treated as racially inferior, neglected or excluded by White healthcare systems and as the victims of systematic and institutionalized racism and segregation, African Americans have suffered higher rates of disease and mortality than White Americans throughout this country's history. African Americans have fought for increased access; provided care for themselves in various forms, from enslaved midwives to Black hospitals; and made important contributions to the medical field. However, the historical vestiges of a two-tiered healthcare system remain as deeply entrenched as other aspects of structural racism.

### Discussion Questions

1. What is the "slave health deficit" and how has it persisted?
2. What barriers have historically prevented African Americans from becoming physicians?
3. How have African Americans provided healthcare for themselves?
4. What changes could be made to the healthcare system to increase African American access?

### Writing Prompt

Studies have found that African Americans are much less likely to trust physicians, hospitals, and the healthcare system. As a result, they are also less likely to seek treatment, contributing to higher mortality rates. Many attribute this distrust to historical episodes of medical exploitation like the Tuskegee Experiment. Others highlight the history of racism and discrimination by healthcare providers. Taking a historical perspective, what do you believe has contributed to this mistrust? What can be done to address this issue and improve trust in healthcare?

<sup>1</sup> Rodney G. Hood, "The 'Slave Health Deficit': The Case for Reparations to Bring Health Parity to African Americans," *Journal of the National Medical Association*, 93:1 (January 2001), 1-5.

<sup>2</sup> William M. Byrd and Linda A. Clayton, "An American Health Dilemma: A History of Blacks in the Health System," *Journal of the National Medical Association*, 84 (1992), 189-200.

<sup>3</sup> Byrd and Clayton, "An American Health Dilemma."

<sup>4</sup> Henry Louis Gates, Jr., "How Many Slaves Landed in the U.S.," *The Root*, January 6, 2014.

<sup>5</sup> Herbert S. Klein, Stanley L. Engerman, Robin Haines, and Ralph Shlomowitz, "Transoceanic Mortality: The Slave Trade in Comparative Perspective," *William & Mary Quarterly*, 58:1 (January 2001), 93-118, 13; Herbert S. Klein, *The Atlantic Slave Trade* (Cambridge: Cambridge University Press, 1999), 178.

<sup>6</sup> Steven Mintz, "Childhood and Transatlantic Slavery," in *Children and Youth in History*, Item #57, <http://chnm.gmu.edu/cyh/items/show/57>, accessed January 1, 2018.

<sup>7</sup> Herbert C. Covey, *African American Slave Medicine: Herbal and Non-Herbal Treatments* (Lanham, MD: Lexington Books, 2007).

<sup>8</sup> Robert William Fogel, *Without Consent or Contract: The Rise and Fall of American Slavery* (NY: W.W. Norton, 1989), 137.

<sup>9</sup> "What was Life Like Under Slavery," Digital History, 2016, [http://www.digitalhistory.uh.edu/disp\\_textbook.cfm?smtID=2&psid=3040](http://www.digitalhistory.uh.edu/disp_textbook.cfm?smtID=2&psid=3040), accessed July 11, 2019.

<sup>10</sup> Covey, *African American Slave Medicine*, 8.

<sup>11</sup> Covey, *African American Slave Medicine*, 36.

<sup>12</sup> William Byrd and Linda A. Clayton, "Race, Medicine, and Healthcare in the United States: A Historical Survey," *Journal of the Medical Association*, 93:3 (March 2001), 11s34s.

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## 1.13: Black Radicalism, Black Consciousness, Black History, Black Liberation, Black YouTube- A New Age Revolution

Cheryl E. Mango

Virginia State University

### INTRODUCTION

A new age Black revolution is currently waging on YouTube by passionate African American social media personalities determined to help Black people defeat and rise above White supremacy's boundaries.<sup>1</sup> In recent years, social media sites like Facebook, Twitter, Snapchat, Instagram, BlogTalkRadio, and YouTube have reformatted Black radicalism in the United States by providing zealous African American activists with an online platform to boldly express their concerns and gain a following by using the internet. As a result, significant shifts in Black revolutionary thought or consciousness and new protest methods have developed in combination with the rapid growth in human dependency on computer capabilities.<sup>2</sup> The new virtual home for Black resistance to White-led racial oppression is rooted inside the Black radical tradition of remaining committed to an idealized, Black liberationist goal of securing self-regulating social, political, cultural, and economic freedom for people of African descent worldwide.

Though many African Americans use social media to express their discontent with racial oppression, the online Black resisters of focus are small in number, yet large in influence. The Black YouTube rebels in this study are either a part of or affiliated with the following YouTube channels: BlackNews102; SaNeterTV, BlackMagik363; BabaTVEveryTimeFire; ZaZa; KnowTheLedgeMedia; YoungPharaoh; SiriusMindz; BrotherBenX; TariqRadio; PrinceIfatunde; YourBlackWorld; and UrbanX.TV. The thought leaders are both eagerly and often hesitantly referred to as spearheads of the Black Conscious Community. The Black Conscious Community is a conglomerate of sporadically allied African Americans who advocate replacing mainstream Black philosophies and institutions with Afrocentric and Black Nationalist ideas and action. The YouTubers of focus were chosen due to their loose connections and because they are among the most influential and thought-provoking in their justifications for the complete transformation of the psyche and physical reality of all people of African descent.<sup>3</sup> Many of the Black YouTube radicals are often offended by the term and categorization of "YouTube Revolutionary" or "Web-Oblutionary" because they believe such titles diminish the importance of their online and in-person work. Yet, the label is appropriate and reflects unique characteristics that make the online Black militants' important voices in the current political and social media landscape.<sup>4</sup> The new virtual presence in Black radical thinking and action amassed by these YouTube radicals are worthy of serious scholarly study because they represent a critical stage of development in Black revolutionary history and consciousness.

### AN OVERVIEW OF STAGES OF BLACK RADICALISM IN THE UNITED STATES

Black radicalism, militancy, or resistance to White supremacy in the United States has remained a central feature in African American history from the slavery era throughout present times.<sup>5</sup> Whenever repression was present, African Americans used confrontational means to liberate or free themselves from White control. Blacks' combative actions demonstrated the connections between Black radicalism and Black consciousness because they both involve a state of mind that seeks to actively challenge racism through means like spirituality, politics, education, and even violence. Years prior to social media's rise, different forms of Black radicalism emerged to respond to the prevailing types of racial oppression. During Africans' sixteenth to nineteenth-century Middle Passage, many soon-to-be slaves revolted against their White captors. Their resistance methods were both passive (discreet) and active (vigorous).<sup>6</sup> Though detained, Africans always longed to free themselves from their confinement, which was a form of mental, yet passive resistance. Forms of passive resistance also included sabotaging tools and crops and faking illnesses. In contrast to passive Black resistance, one example of active resistance occurred in 1839 on the Spanish *La Amistad* slave ship during the Middle Passage. After the Mende people of Sierra Leone banded together to violently overthrow the White captors who were charged with shipping them from Africa to the Americas for slavery, the Mende resisters attempted to force the remaining Spanish men to steer the ship back to Africa. Instead of sailing to Africa, the White men directed the ship to the East Coast of the United States, which landed on Long Island. Despite the Mende failing to return their slave ship to Africa, they successfully proved their case for freedom in the American courts on the grounds that slave trading (not slavery) had been illegal in the United States since 1808.<sup>7</sup> Similar active forms of resistance occurred during Africans' enslavement period in the United States, particularly in the form of slave revolts. Blacks were expected to accept their inferior status and live under the rules that Whites defined for them. Yet, the pressures of having limited freedom and little control over their own affairs often expanded into a philosophical and concrete arena known as Black radicalism. The concept concerns people who believe in forcefully overthrowing existing political,

social, and economic norms to create a new Black reality where Africans worldwide lead their own affairs free from racial oppression.

Black radicalism intensified in the hostile, post-slavery environment known as Jim Crow segregation. The racial group's suffering did not go unnoticed by revolutionary-minded Black leaders. In the early 1900s, Marcus Garvey and other similar PanAfricanists developed radical solutions that included pushes for Blacks in America and around the world uniting to control the lands and live in Africa. Garvey's Pan-Africanist calls were followed by Black Nationalists like Elijah Muhammad, who believed that Blacks in America should separate from mainstream society and form their own. Though Pan-Africanism and Black Nationalism became central features in Black radical thought and action, Communism also played a defining role in the Black revolutionary tradition.<sup>8</sup> Ideologically, Communism calls for everyone to have an equal amount of resources and power. Many African Americans also believed Communism was the solution for ending Black oppression. In the United States, Communists were considered radical and enemies to the federal government due to its direct opposition to American economic norms such as capitalism. From the 1930s through the 1950s, the anti-Communist pressures failed to prevent African American singer Paul Robeson and lawyer Benjamin J. Davis from advocating for Communist solutions to help Black people free themselves from socioeconomic and racial depravity.<sup>9</sup> The men's radical calls for Communist action influenced the turbulent 1960s and 1970s era Black Power Movement leaders and organizations such as the Black Panther Party for Self-Defense.

In 1966, in Oakland, California, Huey P. Newton and Bobby Seal founded the Black Panther Party for Self-Defense in response to police brutality against local African Americans. The Black Panther Party's promotion of armed self-defense and Black Nationalist programs that included providing free breakfast, education, and healthcare for African Americans rapidly gained the attention of Blacks across the nation. Newton and Seal educated the organization's members on their constitutional rights to carry weapons. Black Panthers were influenced by Black radicals like Malcolm X, who strongly criticized Martin Luther King Jr.'s Civil Rights Movement notions of peaceful demonstrations and Blacks integrating into the mainstream America.<sup>10</sup> From 1952 until 1964, X was a member of the Nation of Islam (NOI), a religious and Black Nationalist organization led by Elijah Muhammad. X popularized NOI radical teachings such as believing White people were devils and promoting African Americans separating from Whites to form their own nation. X also influenced famed boxer Muhammad Ali's adoption of Islam, criticism of Whites' oppression of Blacks, and refusal to fight in the Vietnam War after his 1966 military draft. X's doctrine also played a pivotal role in the Black Panthers' calls for Blacks to stop serving the military. X, Ali, and the Black Panthers believed that African Americans should not help the United States attack other non-White people when the country treated Black people with disdain. Instead, the Black Panthers called for a revolution at home.<sup>11</sup> Not only did the Black radical organization want Black people to defend themselves against White acts of violence, a few of their members like Eldridge Cleaver engaged in gunfights with police. Many members also believed that a violent overthrow of the government was necessary to end the demonization of Black people. Government powerbrokers considered the Black Panthers' attempts to organize, educate, and protect their communities as radical threats to the country's national security and ultimately shattered the organization.<sup>12</sup> The Federal Bureau of Investigation (FBI), led by J. Edgar Hoover, destroyed the Black Panthers by engaging in unlawful tactics including planned assassinations of Black Panthers with a FBI surveillance and infiltration program called COINTELPRO.<sup>13</sup> Though the Black Panthers disbanded in the early 1980s, the organization took Black radicalism in the United States to new heights with its racial pride and revolutionary politics. In the early 1990s, Aaron Michaels formed the New Black Panther Party, which Khalid Muhammad and Malik Zulu Shabazz expanded in the late 1990s and early 2000s. Similar to the original Black Panther Party created in 1966, the New Black Panther Party promoted Black Nationalism and Black self-defense. Muhammad's activism was considered so radical by opponents of his Black resistance ideology that in 1993, the United States Congress voted to censure him. Congress' contempt for Muhammad did not stop him and fellow Black revolutionaries from continuing the Black radical tradition of unapologetic attempts to secure complete Black liberation.<sup>14</sup>

In the 1980s, the Afrocentric and African cultural nationalist scholars who were active during the 1960s and 1970s Civil Rights and Black Power Movements such as Molefi Kete Asante, Frances Cress Welsing, Marimba Ani, and Maulana Karenga gained momentum. They were on television shows like *Tony Brown's Journal* and *Phil Donahue* spreading their philosophical ideas for an intellectual and cultural Black revolution.<sup>15</sup> However, similar to the YouTube resisters of study, during the 1960s and 1970s, theoretical divisions existed between Black radical political nationalists and cultural nationalists on which direction was best for defeating African American oppression. In 1969, the Black Panthers and the US Organization led by Karenga, epitomized the rift when a shootout erupted between the two groups at UCLA. Though the F.B.I.'s subversive and questionable COINTELPRO program was largely to blame for the tensions, the Black Panthers' Marxist political and economic inclinations and the US Organization's focus on the re-acclimation of African Americans with African culture reflected the two groups' divergent positions.

Both were Black Nationalists who were determined to liberate Blacks from an oppressive system of racial control, but with different approaches and values.

The same debates are prevalent among the Black YouTube resisters whose YouTube channels' different focuses reflect their varying positions. The present era's YouTube revolts are a continuation of the 1980s recharge of the Nation of Islam, which Louis Farrakhan helped to propel after assuming leadership of the organization in 1981. Farrakhan continued to champion the NOI's promotion of Black Nationalism and Black liberation through the NOI teachings of Black self-dependence. The NOI and Afrocentricity were also instrumental in the creation of Black-Conscious or political hip hop. During the 1980s and early 1990s, rap groups and artists—namely, Public Enemy, X-Klan, Brand Nubian, Queen Latifah, and KRS-One—promoted images and content aimed to reconnect Black people with their African roots, while battling racial oppression and the devastating effects of crack cocaine infesting Black neighborhoods. The hip-hop group NWA also contributed to Black radical political messaging with their Gangsta Rap approach to challenging police brutality against African Americans like the infamous 1991 police beating of Rodney King in Los Angeles, California. In the 1990s, Black radicalism remained prevalent in mainstream popular culture, especially with the World Wrestling Federation's (WWF) Nation of Islam-themed wrestling group, the Nation of Domination. In 2013, social media Black activism transformed into a radical Black movement known as Black Lives Matter (BLM).<sup>16</sup> BLM challenged the police killings of unarmed Black men, including Trayvon Martin, Tamir Rice, and Michael Brown. Many of the murders were filmed and viewed on social media sites such as Facebook and YouTube.<sup>17</sup> Though BLM shared many social media characteristics of the YouTube activists studied in this chapter, it is important to note that the two groups' Black liberationist philosophies, politics, methods, and associations are different. Despite their distinctions, both sects of online radicals reflect the continuation of the Black radical and revolutionary tradition in the United States through the use of modern internet technology.

### YOUTUBE'S ROLE IN THE ONLINE BLACK RADICALS' DESIRES TO DESTROY AND CREATE A NEW AFRICAN AMERICAN REALITY

Radical Black resistance to racial oppression has occurred in every stage of African American history, leading the revolutionaries to use the resources that are available to communicate and achieve their Black liberationist goals.<sup>18</sup> In discussions regarding the contemporary era of Black radicals who use YouTube as their major expressive outlet, it is important to note that the activists are not a monolith; they have diverse perspectives, backgrounds, styles, strategies, and features. Even with their differences, similarities exist in their sporadic online connections, common beliefs, and overarching aims of Black liberation from what they call White supremacist society. In today's world, social media is a preferred format for many Black radicals for a number of reasons, especially aims that concern creating a new civilization for African people in America and worldwide. Although the online campaigners have gained substantial followers in their rejection of Black racial oppression through the use of social media sites like BlogTalkRadio, Twitter, and Facebook, YouTube serves as the primary audiovisual way for them to express their views. YouTube is a free, easy-access way for online Black activists to instantly get their points across to millions of people by posting videos that are easily searchable by topic and person, which is different from other social media sites like Facebook that have often closed or private "Friend" models that make searching topics and videos challenging. Additionally, viewers can watch billions of hours of available content whenever they desire and without the pressures of following, friending, joining, or adding that other social media sites may require. The Googleowned company also allows a more intimate and personal online exchange because of its real-time, conversational video displays that provide watchers with an ability to closely analyze the words, movements, homes, cars, families, clothes, and other features displayed in the videos. Furthermore, YouTube Chat allows YouTube personalities to host instantaneous conversations, while interacting with their viewers in the chat feature. There are also economic benefits for users who upload content on YouTube because the social media company monetizes videos and often pays uploaders for the number of views, likes, and subscribers received. YouTubers can ask their viewers to donate to their personal crowd funding campaigns on websites like Patreon, PayPal, and GoFundMe. African Americans in particular use social media at higher rates than other racial groups, which strengthens the Black revolutionaries' online cause and relevance.<sup>19</sup> More importantly, YouTube also provides their users with large room for freedom of speech and content which allows the Black radicals to articulate their unorthodox messages. With the growing popularity of social media, it is likely the Black revolutionary presence would exist within widely-used and highly-influential online spaces like YouTube. The YouTube rebels use their online platform to express fiery rhetoric that challenges the White power structure's anti-Black leanings and advocate for a Black-owned and controlled reality.

A major factor in Black radical thought and practice rests in communicating with their African American counterparts in hopes of awakening them from what the revolutionaries consider a deep sleep or state of unconsciousness that Whites forced upon the racial group during slavery and Jim Crow. Many Black radicals believe that suffering from centuries of constant White oppression have placed African Americans' convictions, consciousness, political awareness, views of the world, everyday habits, and self-will in a state of darkness and fear. From their perspectives, the continual repression has limited the ability of people of African descent to

create their own, thriving, oppression-free, Black-dominated society. The online activists maintain that Blacks are unaware that they counterproductively further their own subjugation and strengthen White supremacy when they participate in mainstream society avenues such as practicing Christianity; working in and spending money at companies that are not owned by similar-minded Black-conscious persons; serving in the military; receiving an education in predominantly White primary and secondary institutions; voting in elections; and even visiting Westernized hospitals and doctors. The above-mentioned beliefs stem primarily from their ideas that White people create and control these institutions for their own Eurocentric or White interests to further their White culture and power. Many of the Black radicals' Black counterparts actively seek White acceptance and practice assimilationist over liberationist politics, meaning that they would rather manage the challenges of living in a discriminatory society than work to liberate or free themselves from the oppression entirely. Black middle and upper-class members who lean more towards adopting European standards of living, dress, politics, religion, and other attributable features and reject Black revolutionary thought and practice are major disappointments and concern for the online resisters. The YouTube radicals often criticize members of their same racial group for aiding the perpetuation of White supremacy more than they attack White supremacists.<sup>20</sup>

Many Black radicals consider the revolution, evolution, or transformation of Black society vital to the survival of African Americans and other Africans globally. From the online radicals' points of view, Black people living in a White supremacist society has disrupted the group's ability to thrive inside a civilization created by them that promotes Black success and a complete reclamation of their indigenous culture. The Black resisters argue that tragedies like slavery, Jim Crow, and colonialism are bound to happen again unless a strong, united, regenerated, independent, conscious or awake Black civilization exists. According to the online revolutionaries, the creation of a Blackdominated or independent society does not necessarily mean a civilization where Whites are attacked, vilified, or dominated in the same way that White supremacy has affected Black people. Hence, the Black rebels' main purpose is not advocating for Black supremacy based upon racial superiority or hate because of one's skin color alone. Violence is rarely advocated by the Black YouTube resisters, although self-defense is a central underpinning in their discussions. Laws against the internet promotion of violence may prevent public discussions of armed resistance. Instead they are militant, forceful, radical, rebellious, and revolutionary in their online intensity, determination, urgency, rhetoric, and nonconformist ideologies.<sup>21</sup>

In response to the European and American model of racism based upon skin coloration, the Black radicals' calls for an independent Black civilization existing to provide a safe space for people of African descent to live and succeed without the worries of racial discrimination and disconnection from their pre-slavery, pre-colonial culture. Inside of their Black world model, all people of African descent would develop an Afrocentric and Black nationalist mentality, then unite to create and operate their own educational, government, political, economic, military, family, and other necessary institutions. The online activists have found an influential companion in social media, particularly YouTube, for achieving their goals of educating African people across the Diaspora on how to transcend their inferiority and dominate their own affairs. Social media is a powerful wake-up tool that provides the Black revolutionaries with a direct reach into the minds of limitless viewers. The purpose of the Black radical messaging online is to inform and influence their audience's everyday actions. The practical effects of the new age, internet-to-in-person Black revolution is facilitated on sites like YouTube and measured by how intensely the Black social media rebels' information campaign penetrates into and guides the real lives of their viewers. If the YouTube revolutionaries can spark an awareness or consciousness inside their followers that leads them to contribute to the idealized, independent Black Nation, then the online dissenters have scored a victory.

## HISTORICAL AND PHILOSOPHICAL INFLUENCES OF THE BLACK YOUTUBE RADICALS

Black history and philosophical thought serve as the primary foundation of the online African American rebels' purpose and ideology. In their goal of constructing an alternative Black reality, they regularly hold in high esteem and reference Afrocentric, Pan-Africanist, Black Nationalist, Black Liberation Religion and Spirituality, and Afrofuturist thinkers, organizations, leaders, events, and points of view. Although the five schools of thought are not the same concepts, they are similar in their overall goals of changing the minds of Black people for the purpose of creating a new African experience. The social media influencers incorporate Black radical history and philosophy to help African Americans recover from what they believe is a mental, political, cultural, and social theft that prevents Blacks from attaining freedom and victory. As a result, religion, spirituality, organization, politics, education, technology, economics, aesthetics, clothes, symbols, jewelry, identity, natural hair, diet, health, naturalism, policing, discipline, language, and music derived from their conception of a Black-conscious and African indigenous historical and philosophical context are important.<sup>22</sup>

## BLACK LIBERATION RELIGION AND SPIRITUALITY

Black Liberation Religion and Spirituality, or the notion of practicing racially-specific, spiritual liberation for African and African American, serves a major foundation of the online rebels' theoretical framework. Many of the YouTube revolutionaries' identities, motivations, and beliefs derive from spiritual movements that value combining political and social justice with doctrinal practices specifically tailored to Black people and their liberation. Among them are the Moorish Science Temple of America, Nation of Islam, Black Hebrew Israelites, Nation of Gods and Earths, Rastafari, Afrikan Village, Temple of New African Thought; Shrine of the Black Madonna, and Nuwaubian Nation.<sup>23</sup> A faction of Black resisters also practice traditional African spiritual systems like Kemetic or Egyptian science, which involves African Americans reconnecting with religious cults from the ancient African civilization known as *Egypt* to Western scholars and *Kemet* to the ancient Egyptians themselves. Many members of the online Black Conscious Community also practice African spirituality systems such as Vodun, Ifa, Palo, Candomblé, and Santeria.<sup>24</sup> Another group follows occultism, mysticism, and metaphysics, while a small minority considers themselves Atheists and Agnostics.<sup>25</sup> In mainstream society where the majority of African Americans since the slavery era have practiced Christianity, the Black Conscious Community's Black liberation religious and spiritual orientations are often considered radical. In contrast, the YouTube radicals often rally against African Americans practicing Christianity because they consider the theology a "slave religion" or a religion that White slave masters forced upon Africans in the Americas.<sup>26</sup> Instead, they argue that African Americans should practice their pre-slavery and pre-colonial religions and spiritual systems to free themselves from racial oppression.

## BLACK NATIONALISM

Historical and philosophical Black Nationalism also drives the online rebels' crusade. Black Nationalism is the idea that Black people should create their own distinct educational, religious, economic, cultural, political, social, and even defense institutions. Black Nationalism is a concept that African Americans have adopted since their enslavement. Martin Delany, an African American doctor, soldier, and abolitionist, is often considered the father of Black Nationalism. In 1850, after Delany and two fellow African Americans were dismissed from Harvard Medical School because of their race, Delany concluded that Black people needed to create their own establishments to survive in America. As slavery and racism continued to torment African Americans in the United States, Delany's promotion of Black Nationalism intensified. In 1852, he published *The Condition, Elevation, Emigration, and Destiny of the Colored People of the United States*. In the book, he expressed his disillusionment with African Americans' ability to ever overcome racial repression in the United States. Instead, he insisted that Blacks in America should emigrate to Africa, the Caribbean, or Latin America and create their own new nation. Though Delany failed to realize his goal of a mass exodus of African Americans nationalizing in another geographic region, his Black Nationalist calls guided the philosophies of many successive African American organizations and leaders.<sup>27</sup> The Nation of Islam, Black Panthers, New Black Panther Party, and the modern-day social media Black Conscious Community are parts of Delany's legacy. A major tenet of Black Nationalism is non-conformism, non-assimilation, and nonintegration into mainstream or White-dominated society. Black Nationalists believe that Blacks should found, support, and participate in their own establishments.<sup>28</sup> The political philosophy is therefore considered revolutionary, radical, or extreme because Black Nationalism involves Black people consciously or purposely creating new institutions and ideas that counter those found in everyday society.

The YouTube rebels have managed to inspire and create Black Nationalistic endeavors by-way of the internet. In their calls for Black-owned and controlled enterprises, they utilize online crowd funding campaigns to finance their Black-conscious activities that include backing African centered K-12 schools, creating African inspired holistic health centers, and aiding their ability to spend time online spreading their Black Nationalist messages. They often use their social media platforms to promote their personal business endeavors and products. Vending is also a major Black Nationalist activity that the online rebels conduct in-person. Many of their merchandise are available for online purchases; however, at Black-conscious events, numerous online resisters sell their products at vending tables. Websites like WeBuyBlack.com and online movements such as OneUnited Bank Black Money Matters and the Tulsa Real Estate Fund are also examples of new age, online Black Nationalism.<sup>29</sup> Although the YouTube radicals face challenges in creating their fully independent Black Nation, they still manage to find creative ways explain their Black Nationalists positions to their audience while encouraging them to support their online and in-person ventures, especially their independent Black media undertakings.

## PAN-AFRICANISM

Pan-Africanism is another political and philosophical standpoint of the online activists. Pan-Africanism is a concept that Black or African people from all over the globe should gain racial pride and unite to improve the social, economic, and political condition of Africans wherever they live. The ideological context stems from the history of slavery in the Americas and Caribbean and colonialism in Africa forcing Africans across the Diaspora into an inferior political and social status. Over the course of modern

history, many notable Pan-African movements and leaders have attempted to unite Africans globally to help them recover from the hardships of racial discrimination at-large. Edward Wilmot Blyden was an avid Pan-Africanist born in the Caribbean in 1832. He moved to Liberia, a country in West Africa, with African Americans who emigrated to the country during slavery. Blyden wrote many influential writings advocating for PanAfricanism because he believed the political philosophy was the only method for Black people around the world to have political, social, and economic freedom. He died in 1917. Blyden's Pan-African activities were followed by many Black leaders, namely Haile Selassie, Kwame Nkrumah, Thomas Sankara, Malcolm X, W. E. B. Du Bois, Kwame Ture, and Muammar Gaddafi. However, Marcus Garvey, a Jamaican who lived from 1887 to 1940, was one of the most popular Pan-Africanist. During the early 1900s, he led the largest Pan-African political organization to ever exist, which was known as the Universal Negro Improvement Association and African Communities League (UNIAACL). The organization's members followed and supported Garvey's plans of removing European colonial powers from Africa so that non-continental and continental Africans could own and control African resources and politics.<sup>30</sup>

Garvey's iconic Red, Black, and Green Pan-African flag is a major inspiration for YouTube and on-the-ground radicals such as the Pan-African Liberation Movement in Baltimore, Maryland. They commonly sport the colors and call themselves "RBGs" to reflect their historical and political Pan-African orientations.<sup>31</sup> The RBG movement has gained mainstream appeal. For example, in 2018 the shoe company Nike released the RBG Equality Air Force One shoes, which display the Pan-African flag. The YouTube resisters' online and in-person influence and business concepts likely led Nike and other major companies to fulfill a demand for Pan-African attire.<sup>32</sup> Before mainstream corporations ventured into the modern-day commercialization of Black-consciousness, Black revolutionary entrepreneurs such as Tariq Edmondson created the African Pride Sneaker and Rocklin Hotep Negash launched his African-themed clothing and shoe company, Negash Apparel and Footwear. Although many of the online Black rebels are advocates of Pan-Africanism, many have a distrustful opinion of modern-day Africans from the continent of Africa. A large portion of the YouTube radicals believe that many continental Africans would rather participate in White supremacist institutions over uniting with African Americans, Afro-Caribbeans, and other Blacks to own and control Black affairs.<sup>33</sup> Despite their disappointments with continental Africans who fail to take strong Black Nationalist and Pan-Africanist stances similar to South African political leader, Julius Malema, the social media activists promote a Pan-African flag and agenda of Africans from all over the world tackling global Black oppression through political, social, and economic unity.

## AFROCENTRICITY

Afrocentricity also drives the YouTube protestors' quests to liberate African Americans and all Black people around the world from what they call the system of White supremacy. Afrocentricity is a philosophical concept that was defined and popularized with Temple University scholar Molefi Kete Asante's *Afrocentricity: The Theory of Social Change* (1980).<sup>34</sup> According to Asante, Afrocentricity is an intellectual paradigm that involves interpreting the world from an African perspective. Essentially, Afrocentrists argue that because of the demanding role that Eurocentrism or White domination has played in the lives of Black people in America and globally, the manner in which they view reality derives from a White perspective. For example, an Afrocentrist might ask why African Americans consider a European-style suit and tie professional or business attire, or why do African Americans speak English, with no knowledge of traditional African languages? Instead, they would encourage Black people to question and understand what professional attire and language consisted of in Africa before outside groups like the Arabs and Europeans invaded the continent and imposed their Arabian and European norms and traditions on Africans. The Afrocentric idea is that at all times and on any occasion Black people should centralize and integrate African life, culture, and traditions that existed before outsiders, especially Whites, changed the African and African American reality.<sup>35</sup>

The online radicals uphold many prominent Afrocentric scholars, organizations, movements, and traditions in high esteem while using them as a template for establishing how they believe Black people should conduct themselves. Afrocentric scholars commonly referenced include Cheikh Anta Diop, Chancellor Williams, George G.M. James, John Henrik Clarke, Amos Wilson, Yosef Ben-Jochannan, Joy DeGruy, Frances Cress Welsing, Ivan Van Sertima, James Smalls, Leonard Jefferies, Mfundishi Jhutym, and Reggie Mabry. Along with Afrocentric scholars, race critics such as Steve Cokely, Dick Gregory, and Neely Fuller Jr. are often referenced by the YouTube activists. In their quests to achieve their Black liberationist goals, the online influencers often integrate philosophical concepts from Afrocentric traditions especially Kwanzaa. Kwanzaa is an African and African American holiday created in 1966 by Maulana Karenga, an Afrocentric scholar, African cultural nationalist, and the leader of the US Organization (US). The YouTube resisters often incorporate the tenets of Kwanzaa to explain how they believe the Black community should operate free themselves from their oppressed conditions. Kwanzaa is celebrated every year between December 26<sup>th</sup> and January 1<sup>st</sup> and includes seven principles known as the *Nguzo Saba*. One of the seven principles is celebrated on every day of Kwanzaa, which include: 1. *Umoja* (Unity); 2. *Kujichagulia* (Self-Determination); 3. *Ujima* (Collective Work and Responsibility); 4. *Ujamaa* (Cooperative Economics); 5. *Nia* (Purpose); 6. *Kuumba* (Creativity); 7. *Imani* (Faith).<sup>36</sup> Every faction



of the online resisters promotes Kwanzaa and Afrocentric values in their attempts to create a new pro-Black reality in either explicit or implicit ways.

More importantly, the YouTube rebels use the works of Afrocentric scholars trained in traditional Western colleges and universities as the basis of many of their assumptions. Though they respect the work of a select groups of Black academics who they believe are in line with the Black Nationalists, Pan-Africanists, Afrocentric, and Black Conscious agenda, most of the social media activists do not have college or university degrees or training. Many of the YouTube influencers are self-taught, street and online scholars who distrust the standard K-12 and post-secondary educational institutions. Many YouTube revolutionists dismiss orthodox schooling as the “White Man’s Education” system, meaning inherently anti-Black.<sup>37</sup> Instead, they have formulated their own educational paradigms and schools of thought and use YouTube to educate their viewers on disciplines including history, science, religion, business, music, art, film, anthropology, medicine, physical education, sociology, military science, psychology, politics, and technology. Education is extremely important to the YouTube radicals’ purpose, activities, and cause because they believe that White supremacy has purposely led Black people almost to their demise through misinformation and inaccurate education, thereby furthering Black inferiority and White superiority. In 1933, Carter G. Woodson, a famous African American historian, raised the same issues in *The Mis-Education of the Negro*.<sup>38</sup> Like Woodson, the YouTube radicals have attempted to counter what they consider a distorted education system by creating their own online and in-person education systems that include, but are not limited to, the following:

- Aboriginal Medical Association and University (Atlanta, Georgia)
- Amen Ra Squad University (Online)
- Black Liberation Radio (Online)
- The Black Business School (Online)
- Huey P. Newton Gun Club (Dallas, Texas)
- Meta Center of Chicago (Chicago, Illinois)
- Moorish School of Law and History (Baltimore, Maryland)
- Muhammad University of Islam (Chicago, Illinois)
- Queen Aafa Sacred Wellness University (New York, New York)
- Shabazz University (Online)
- University of Kemetian Science (DeLand, Florida)
- Unlearn to Relearn Academy (Atlanta, Georgia)
- Usha Herbal Research Institute (Honduras).

The formation of these Black-owned and -created educational institutions reflect the Black Conscious Community’s attempts to combine Black Liberation Religion and Spirituality, Black Nationalism, Pan-Africanism, Afrocentricity, and other Black Conscious schools of thought to achieve their goal of using the internet to spur a Black revolution or transformation of the mental and physical reality of Black people through alternative or outside of the mainstream measures. Black Conscious bookstores such as Black and Nobel (Philadelphia, Pennsylvania), Black to the Basics Bookstore (Grambling, Louisiana), Everyone’s Place (Baltimore, Maryland), and Nubian Bookstore (Morrow, Georgia) aid the Black radical cause by providing materials necessary for Black-centered activities. The purposeful avoidance of typical academic establishments, along with the creation of Black Conscious educational institutions is often considered radical, drastic, or extreme by those who disagree with their ideas, methods, and efforts. However, for the YouTube activists, the radical and revolutionary criticisms are celebrated because they are deliberately attempting to disrupt accepted norms.

## AFROFUTURISM

Afrofuturism also plays a significant role in the social media rebels’ online to in-person Black revolutionary pursuits. Afrofuturist philosophy involves combining art, fashion, science fiction, fantasy, history, technology, spirituality, cosmology, meditation, and mysticism with Afrocentricity to create a new future for Black people in the U.S. and across the globe. In 1993, Mark Dery, a White cultural critic, coined the term Afrofuturism in his “Black to the Future” essay, in which he interviewed Samuel Delany, Tricia Rose, and Greg Tate about their Afrofuturistic works and concepts. Black music artists who have been noted to display and express Afrofuturistic characteristics include Erykah Badu, Earth Wind and Fire, Jimi Hendrix, Lauryn Hill, Public Enemy, Sun Ra, Jill Scott, and Solange. Festivals like AfroPunk held annually in Brooklyn, New York, are also associated with Afrofuturism. Science fiction movies and comics *Space is the Place* (1974), *Get Out* (2017), and *Black Panther* (2018), are also considered Afrofuturistic because they merge esoteric science fiction with a new Black future where Africans are in the superior position.<sup>39</sup>

The YouTube resisters rely on Afrofuturism, especially the mystical and science fiction elements, to search for and explain deeper meanings and interpretations of life and reality. Major motivations for the radicals' Afrofuturist leanings stem from their belief that nothing in the world actually functions in the manner that humans believe. As a result, the social media activists constantly endeavor to decode, interpret, or unravel what they consider the hidden meaning to life, cosmic, and natural events. The YouTubers often combine concepts from quantum and theoretical physics with Afrofuturism to decipher and predict what events like dreams, solar eclipses, natural disasters, and Super Bowl winners and subjects like astrology, numerology, and melanin mean for Black people's past, present, and future.<sup>40</sup> Reasoning stems from their notions that humans, especially people of African descent, are socially programmed or forced into a confusing mental maze by White exploiters who seek to control their minds and prevent them from understanding and freeing themselves from their oppression. The Black YouTubers utilize their online voices to offer solutions for the alleged zombie-state of Black people. The majority of their solutions is steeped in an ancient Egyptian or Kemetic proverb, "Man, Know Thyself." The online resisters believe that if Black people know their true powers and history, the group would return to their pre-slavery and pre-colonial greatness.<sup>41</sup> For these reasons, Afrofuturism is principal in the online radicals' revolutionary and Black Conscious platform because the philosophy concerns transforming the mind and manipulating reality to liberate Black people from their assumed unconsciousness and inability to rise above oppression.

### ONLINE PROFILES OF A FEW BLACK YOUTUBE REBELS

The online radicals' YouTube profiles reflect the combination of Black Liberation Religion and Spirituality, Black Nationalism, Pan-Africanism, Afrocentricity, and Afrofuturism in their Black revolutionary thinking and action. Each YouTuber's particular perspective determines the degree to which each philosophical or historical school of thought they highlight. In other words, if one of the activists leans more toward African-centered education as a solution for ending Black suffering, then Afrocentricity and Afrocentric scholars' ideas may form the basis or theme of their YouTube channel. As such, the majority of their topics, opinions, and audience may center within that particular YouTuber's Afrocentric frame of reference. There are also many online radicals who approach their channel in a manner that applies a broad combination of Religion and Spirituality, Black Nationalism, Pan-Africanism, Afrocentricity, and Afrofuturism to deliver their content, making their particular frame of reference indistinguishable. Despite the differences in their styles and perspectives, the aforementioned schools of thought guide all of the Black activists' revolutionary commentary and are the unique substances that make them a part of the Black Conscious Community.<sup>42</sup>

There are also a number of other similarities in the Black Conscious YouTubers' online profiles, perspectives, and methods of delivering their radical messages. The majority of the revolutionary YouTubers is socially, politically, and economically conservative, yet liberal in their notions of free thinking, and they are indifferent to the Democrats, Republicans, and mainstream politics at-large. Following a path laid forth by their Black radical predecessors such as Noble Drew Ali, Marcus Garvey, and Elijah Muhammad, the YouTube resisters' forms of Black conservatism are rooted in their notions of African traditionalism, Black Nationalism, and an overall distrust of conventional political systems. Although they are skeptical of the political system, Blacks receiving government reparations for slavery and Jim Crow is a priority issue for the social media activists. The online revolutionaries are also conservative in their views on homosexuality and feminism. The majority believe that same-sex relations are unnatural and in opposition to African notions of complementary relationships between man, woman, and child.<sup>43</sup> With regard to gender roles, many online radicals believe that the Black man should lead and protect the Black woman and family.<sup>44</sup> The YouTube radicals also share similarities in their naming practices. The majority use a personal and online moniker that may reflect their spiritual or political orientations. Overall, the YouTube resisters seeking to spark a Black psychological and physical revolution are distinguishable because their messages and YouTube channels are centered in the five recurring schools of Black radical thought commonly associated with the Black Conscious Community.

Many of the Black radical YouTubers are either housed in or influenced by the Black Conscious activities located in Harlem, New York, on 125th Street. A number of videos are recorded in Harlem due to the location's historic and presently thriving Black revolutionary hub that includes the sale of African-centered merchandise and coalescence of Black radical thinking. A popular Black revolutionary YouTube creator known as Sa Neter is based in Harlem. He is the founder of the House of Konsciousness, a conglomerate of similarly-minded activists who organize events such as Black Conscious debates, information panels, and Black business exchanges. BlackNews102, SaNeterTV, and SaNeterStudios are three of his popular Black revolutionary YouTube channels. His content primarily concerns debates regarding Black Liberation Religion and Spirituality as well as the promotion of Black Nationalism and Pan-Africanism. Sa Neter also created the SaNeter Awards, which is a Black Conscious awards show, similar to the Black Power Awards held annually in Atlanta, Georgia. The purpose of the SaNeter and Black Power Awards is to acknowledge the work that Black revolutionaries contribute to their communities. Sa Neter's channels are affiliated with other Harlem-based Black revolutionary channels, including BabaTVEveryTimeFire, which hosts content from Black radicals like Eye Empress Sekmet, Hashim Nzinga, and attorney Malik Zulu Shabazz of the New Black Panther Party. Sekmet, Nzinga, and Shabazz

often demand that African Americans become liberated by any means necessary or die, meaning the racial group must take their freedom and not wait on the American political system to provide it. In 2015, Sekmet's arrest for encouraging Blacks to defend themselves against White aggression on YouTube reflected the delicate, yet consequential intersections between online revolutionary activism and the law. The hardhearted freedom or death concept of Black liberation encapsulates the robust energy and character of Sa Neter'a and BabaTV's channels. Even with the men's forceful styles, both have succeeded in uniting with prominent university professors, like Dr. Cornel West and Dr. Jahi Issa, who often appear on their channels. Yet, their hardcore approaches to Black liberation are consistent with the demanding atmosphere entailed in the Black revolutionary and Black radical tradition.<sup>45</sup>

Hip Hop is a driving force in the Black freedom revolution on YouTube because many of the resisters are inspired by the genre's real-life, hardcore messaging that reflects the pains and struggles of African Americans existing in a racially discriminatory society. BlackMagik363 is another New York-based Black revolutionary YouTube channel created by a Hip-Hop producer known online as Brother Rich. Though Rich rarely shows his face on camera, he commonly interviews contributors who provide Black radical and unorthodox interpretations of current events, politics, and popular culture primarily from a Black Liberation Religion and Spirituality and Afrofuturist perspective. BlackMagik363 is known for its occultist messages that embolden Black people by offering content regarding the group's alleged unused and unfulfilled hidden powers as proclaimed by the channel's spiritual guests. Among the occultist teachers are Noble Anpu, Aseer The Duke of Tiers, Brother Panic, Cambatta, Gano Grills, King Simon, and Dr. Phillip Valentine. Despite having their own YouTube channels, Know The Ledge Media, PhillTMoreland, and KTL empowerment, made up of twin brothers Red Pill and Blue Pill, also routinely appear on BlackMagik363. Red Pill and Blue Pill's names derive from the movie *The Matrix*. The brothers are known to make provocative connections between the movie's symbolic meanings regarding human unconsciousness and the complicated way that reality and life are structured for Black people. Yet, the Pills are revered by their activist compatriots for bringing a balancing and diplomatic approach to what is often a chaotic online and in-person Black Conscious Community due to the multiple perspectives and rebellion against mainstream society. The two brothers routinely promote technological and entrepreneurial dominance, veganism, artistry, and health as solutions for attaining Black liberation. Professor Griff, of the Black revolutionary Hip-Hop group Public Enemy, is also affiliated with BlackMagik363 and Red Pill and Blue Pill. Griff is a leader in the online Black radical rebellion. His YouTube channel, Sirius Mindz, mainly focuses on the rap star's research into conspiracies such as White secret societies' attempts to undermine Black power and success. Following Griff's lead, a Black revolutionary who goes by the name Black Dot of UrbanX TV, also deals with secret societies, but is heralded by his followers for decoding the hidden meanings behind Hip Hop and serving as a primary driver of global events and world culture.<sup>46</sup>

College-trained and corporate professionals have also joined in the fight to spark a mental and physical Black Revolution by offering information on YouTube. Dr. Umar Johnson, a child psychology expert who calls himself "The Prince of Pan-Africanism" on his Prince Ifatunde channel, has gained mainstream appeal for his radical ideas concerning Pan-Africanism, White supremacy, Black liberation, traditional African religion, and racial psychology. He is best known for research on what he considers a conspiracy to diagnose Black children with Attention Deficient Disorder (ADD) for the purpose of placing them in a school-to-prison pipeline. Johnson is also popular for his crowd-funding campaign to create a Black Nationalist and Pan-Africanist private school for Black males called the Frederick Douglass and Marcus Garvey RBG Leadership Academy. Dr. Boyce Watkins, a former Syracuse University finance professor, is also an active participant in the Black YouTube revolution. He provides a self-help, Black Nationalist message on his YourBlackWorld channel. His goal is to educate Black people on how to become economically independent and in control of their own affairs. He insists that he left his high-profile professor job for those reasons. Watkins routinely invites guests on his channel who share his educational and professional stature and ideas on Black economic empowerment like Dr. Claud Anderson, an economist in the Jimmy Carter presidential administration and author of *Black Labor, White Wealth* (1994). Watkins is also an advocate for including Black Conscious women's voices on his channel—namely, ZaZa Ali, Vicki Dillard, and Meechie X. Ali has her own channel, ZaZa, where she discusses issues that point out the negative effects of Bluetooth and wi-fi technology on Black people and promotes healthy relationships between African Americans in the fight for liberation. Senior activist women known as Queen Afua and Mama Pill also appear on YouTube and argue that Black people need to properly heal and develop a healthy, African-centered lifestyle in order to free themselves from oppression. Online resisters who go by the names Young Pharaoh Allah, Polight, and Sara Suten Seti believe that Black women are so important and spiritual that the two men consider the women gods. Their reasoning stems from research showing that human life originated in Africa, leading them to assert that Black women gave life to all of humanity. There are also revolutionaries with more traditional radical messaging like Brother Ben X and Rizza Islam, who are young members of the Nation of Islam. Their content follows the disciplined, yet revolutionary Black Nationalist direction of Elijah Muhammad and Louis Farrakhan. Tariq Nasheed is another Black resister intent on freeing Black people from racial oppression by way of YouTube and other social media platforms. Nasheed has amassed a large

online following with mainstream appeal, and he has appeared on news networks like *Fox* and *Al Jazeera* to discuss his conceptions of White supremacy dominating the lives of Black people. Nasheed has gained economic success with his Hidden Colors documentary series, which endeavors to inform the public of what he considers the hidden greatness of Black people and unknown terroristic activities of Whites. Nasheed and his fellow YouTube resisters who make up the Black Conscious Community have waged an online, on-camera, and in-person information war to free Black people from alleged mental slavery for the purpose of creating a new Black-owned and -controlled reality.<sup>47</sup>

Although the YouTube radicals possess similar characteristics in their methods of communication, abilities to create their own institutions, and ultimate goals, a lack of uniformity exists in their organizational structures and abilities to unify and achieve their aims. Due to political, religious, and cultural differences, the online revolutionaries often find themselves entangled in internet civil wars between fellow Black radical social media comrades, which impedes upon their revolutionary goals. However, the YouTube resisters remain committed to using the internet to secure absolute freedom and liberation for Africans in the U.S. and globally. Their works are so pronounced that an August 3, 2017, FBI report leaked regarding the highly controversial, Black Identity Extremist (BIE) classification, which highlighted groups and Black revolutionary characteristics associated with the YouTube intellectuals of the Black Conscious Community. The FBI considered BIEs Black separation fanatics who may carry out violence on police out of frustration with police brutality, persistent racism, authority structures, and existing political norms. On December 12, 2017, Rakeem Balogun, a military veteran and member of Guerrilla Mainframe and the Huey P. Newton Gun Club of Dallas, Texas, was the first BIE suspect detained by the FBI. Balogun's arrest was a result of his lack of expressed remorse on Facebook for a slain police officer. Though he won his case, Balogun's supporters and opponents of the BIE argue that the government should focus its attention on White supremacists and their long history of violence and avoid instituting another COINTELPRO debacle.<sup>48</sup> Despite the BIE classification, the war for Black liberation on YouTube and on other successive formats will likely continue because Black radicalism and a desire for a Black liberation is an American tradition that has remained alive since Africans' forced migration to the country in the 1600s. Similarly, Black consciousness, or the mindset that actively identifies racial injustices, will likely continue to promote acts of resistance like those seen on social media today that serve as intentional catalysts for radical and revolutionary change.

## CONCLUSION

In sum, the modern-day, Black YouTube rebels combine a complex web of Black Liberation Religion and Spirituality, Black Nationalism, Pan-Africanism, Afrocentricity, and Afrofuturism history and philosophy to challenge global White domination and mainstream African American sociopolitical norms. Wary of conventional educational, political, economic, and cultural institutions, the social media resisters utilize YouTube to bolster the creation of their idealized Black Nation through a targeted information campaign. The site is a convenient, cost-effective medium that allows each resister to cultivate their own platform to voice their Black revolutionary messages directly to their audiences. The rebels' philosophies and communications are considered radical because they are pro-Black, pro-sovereign, anti-integrationist, and non-conformist. They believe that comprehensive Black liberation is vital to the survival of African Americans and Africans worldwide. The radicals insist that freedom will come only through the complete transformation of the Black mind and, thereafter, the Black reality. Black consciousness is therefore critical to the objectors' missions because they believe that Black people must gain an in-depth knowledge of their pre-slavery and pre-colonial African past to properly understand and shape their present and future. The new age Black revolution on YouTube is a continuation of the Black radical tradition of taking extreme strides to secure Black freedom. The online Black resistance movement symbolizes the depths of Black subjugation, along with the dogged determination of African Americans to overthrow systems, people, institutions, and ideas deemed oppressive. The YouTubers' radical rhetoric, ideologies, and videoed real-life examples represent a new, important stage of development in Black revolutionary history and consciousness.

### Review Questions

1. How is YouTube utilized and beneficial to the Black revolutionary cause?
2. Explain the roles that Black consciousness and Black liberation play in shaping Black radicals' YouTube activism.

### Writing Prompt

Which people, events, organizations, and schools of thought from various periods in Black history are most closely associated with the Black radical YouTube resisters discussed in this chapter?

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- <sup>3</sup> KEYOFLIFE Production. "Red Pill Talks the New COINTELPRO & a Code of Conduct for the Black Conscious Community!!!" YouTube, 46:43, January 20, 2017. <https://www.youtube.com/watch?v=-zGaXN-FIHg&t=150s>.
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- <sup>7</sup> Marcus Rediker, *The Amistad Rebellion: An Atlantic Odyssey of Slavery and Freedom* (New York: Penguin, 2012).
- <sup>8</sup> William L. Van Deburg, *Modern Black Nationalism: From Marcus Garvey to Louis Farrakhan* (New York: New York University Press, 1996), 23-28, 97-103, 240-250.
- <sup>9</sup> Jordan Goodman, *Paul Robeson: A Watched Man* (London: Verso, 2013); William L. Van Deburg. *Modern Black Nationalism: From Marcus Garvey to Louis Farrakhan* (New York: New York University Press, 1996), 23-28, 97-103, 240-250.
- <sup>9</sup> Jordan Goodman, *Paul Robeson: A Watched Man* (London: Verso, 2013); Benjamin J. Davis. *Communist Councilman from Harlem: Autobiographical Notes Written in a Federal Penitentiary* (New York: International Publishers, 1990).
- <sup>10</sup> Jeffery O. C. Ogbar, *Black Power: Radical Politics and African American Identity* (Baltimore: The Johns Hopkins University Press, 2005), 57, 86-90, 109, 155, 171, 186.
- <sup>11</sup> Ibid., 18, 20, 21, 28, 60,
- <sup>12</sup> Ibid, 94-95, 199.
- <sup>13</sup> Ibid, 175, 199.
- <sup>14</sup> Christian Adams, *Injustice: Exposing the Racial Agenda of the Obama Justice Department* (Washington, DC: Regnery Publishing, 2011), 112-116.
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- <sup>16</sup> Cheryl L. Keyes, *Rap Music and Street Consciousness* (Chicago: University of Illinois Press, 2004).
- <sup>17</sup> Christopher J. Lebron, *The Making of Black Lives Matter: A Brief History of an Idea* (New York: Oxford University Press, 2017).
- <sup>18</sup> Gayraud S. Wilmore, *Black Religion and Black Radicalism: An Interpretation of the Religious History of African Americans*. (New York: Orbis Books, 1998), vii-x.
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- <sup>20</sup> The ideas expressed by the Black YouTubers highlighted in this writing stem from an array of YouTube channels and perspectives. For further information on the online activists' political philosophies and desires see: BLACKNEWS102, "Sankofa And Dr. Issa Correct Tazaryach Pseudo Information on Marcus Garvey RBG." YouTube, 1:01:29, June 11, 2018. <https://www.youtube.com/watch?v=9dik0Vo4MI0>; GENERAL SETI. "No Apologies for Being a Soldier for Afrakan Liberation!!!" YouTube, 1:02:19, August 10, 2018. <https://www.youtube.com/watch?v=J0v8h8gegIM>; Your Black World. "The Dr. Boyce Watkins reaction to Umar Johnson v Roland Martin Interview." YouTube, 1:07:30, June 10, 2017. <https://www.youtube.com/watch?v=EaFGctYmMqg>; Tariq Nasheed, "Tariq Nasheed Talks about Defining the Narrative." YouTube, 2:59:19, July 22, 2018. <https://www.youtube.com/watch?v=Mr6BJeAdghE>; Sirius Mindz. "Mind Control in the Music Industry w/ Professor Griff on WSHR 6 6 2018." YouTube, 1:30:14, June 6, 2018. <https://www.youtube.com/watch?>

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## 1.14: For the Culture- Examining the Electoral Success of African American Incumbents in the U.S. Congress

Emmitt Y. Riley, III

DePauw University

“Higher we go, beg and plead for the culture” – Migos

### INTRODUCTION

In a country where African Americans were once slaves, denied citizenship and political office, and relegated to second-class status, a central concern of African American politics has been the benefits of political representation. Political Scientist Hanes Walton Jr. argues that the rise of African American politicians should significantly improve the lives of African Americans because these politicians will utilize their elected office to represent African Americans and pursue policies that will dismantle the legacy of racism for African Americans.<sup>1</sup> Since the passage of the Voting Rights Act of 1965, African American politicians have won many seats in the United States Congress, yet few studies have explored the electoral success of these politicians. All too often scholars have attributed their success to the creation of majority-minority congressional districts and provided very little attention toward how they represent their constituencies; to be sure, multiple contours have contributed to the electoral success of African American congressional incumbents.

In congressional elections from 1970 to 2012, while majority-minority congressional district are one factor that provides African American House Members with an electoral advantage, their electoral success can also be attributed to the fact that they (1) benefit enormously from the incumbency factor, (2) they often face weak challengers in elections, and (3) they engage in a number of different symbolic and substantive forms of representation that speak to African American culture. Like their White counterparts, African American congressional incumbents are strategic actors and utilize many tactics that maximize their reelection chances.

Despite this long and complicated history of African American political representation within the U.S. Congress, African American members of Congress have been highly successful at representing the various degrees of Black interests both descriptively and substantively. In a nation with such a troubled history concerning the position of African Americans, voting has been one of the essential participatory intermediaries that have connected African Americans to the government. African Americans who were once slaves and second-class citizens have had to fight for political representation by securing and protecting their right to vote. The period of reconstruction ushered in several key constitutional amendments that enabled the rise of African American politicians in the U.S. The 13th amendment outlawed slavery except as a punishment for a crime, the 14th amendment made former slaves citizens, and the 15th amendment prohibited states from disenfranchising voters on the basis of race, religion or creed, which resulted in African Americans temporarily gaining their right to vote. The intentional use of the word “temporary” is important because it is worth noting that while the reconstruction amendments set the political context that made possible the rise of the first class of African Americans elected to the U.S. Congress, the political representation of these politicians would be short-lived due to the rise of violence, terror, literacy tests, poll taxes, and a number of Jim Crow laws that would ignore the enforcement of the reconstruction amendments.

Katherine Tate describes the rise of African American political representation in the U.S. Congress as occurring in three distinct periods: the reconstruction era, 1870- 1900; the civil rights generation of Blacks elected to the U.S. House, 1928-1972; and the post-civil rights era.<sup>2</sup> Since the incorporation of African Americans into the House of Representatives, these politicians have worked to represent the interests of African Americans in both policy and constituency service. Like their White counterparts, once elected to the Congress there is a substantial likelihood that they will be re-elected. For example, according to polling data released by Gallup, the U.S. Congress holds a 21 percent approval rating; on average more than 93 percent of its members are likely to be reelected. What explains this presumed and profound contradiction? Members of Congress of all races have enjoyed a substantial benefit from the incumbency factor, and that individuals will often express their displeasure with Congress as a political institution but hold positive evaluations of their member of Congress.

### AFRICAN AMERICAN CONGRESSIONAL INCUMBENTS AND THE ELECTION CONNECTION THESIS

Having won an election, African American congressional incumbents benefit from the name recognition, political trust, campaign organizations, fundraising abilities, and descriptive and symbolic forms of representation. While the incumbency factor advantage is not automatic, all of the benefits of being an incumbent work together to help African American congressional incumbents brand themselves. In particular, African American members of Congress can connect culturally to the African American community by



engaging in ways that their White counterparts cannot. This engagement of both descriptive and substantive representation allows African American members of Congress to build up credit and trust with their constituency, which assists their success as incumbents and scares off potential challengers in their districts.

David Mayhew argues that the number one goal of politicians is to get reelected and that all of their legislative activity is dedicated to this objective. Mayhew notes three primary activities that members of Congress use to increase their chances of reelection<sup>3</sup> : advertising, credit claiming, and position taking.<sup>4</sup> Advertising describes any legislative behavior by members of Congress in which they are attempting to be seen.<sup>5</sup> This behavior includes interviews, ribbon cutting ceremonies, public speeches, and interviews. Credit claiming includes any particularistic policies, earmarks, casework, and bill co-sponsorship.<sup>6</sup> Position taking includes using roll call votes and speeches to stake out a popular position more than to change policy.<sup>7</sup> Under Mayhew's election connection thesis, members of Congress can appear to their constituencies as if they are aggressively fighting to represent their interests in Congress.

While Mayhew's foundational work does not refer to African American members of Congress, there is substantial evidence to support the claim that these tools named in his work have also been utilized by African American members of Congress as well. Like their White counterparts, these tactics allow African American members of Congress to connect and build up credit with their Black constituency. While there are countless examples of African American Congressional incumbents engaging in advertising, credit claiming, and position taking, one such example is the behavior of California's Democratic Congresswoman Maxine Waters. Affectionately known as "Auntie Maxine," Congresswoman Waters has emerged in many sensational news videos expressing her displeasure with President Donald J. Trump and his agenda. For example, in expressing her opposition to the Trump Administration, Congresswoman Waters has refused to attend State of the Union Addresses. During BET's *Black Girls Rock Award Show* Waters told a largely African American crowd the following:

"...it's all about staying woke. I'd like to share with you ways that you can help resist this president and Help lead him to impeachment. As you know, no one expected this man to be elected president, and now that he's president he certainly has defined himself. I think he's dangerous. I want everybody to get on the Internet; let's use social media to help educate people and to help the elected officials know and understand that this country cannot tolerate Donald Trump. In addition to that, attend rallies, show up. Whether they're talking about the fact that he has not shown his tax returns, or whether or not that they are rallying because of the way that he's trying to undo Obamacare. Whether or not you're rallying because of the kind of people that he's put in his Cabinet like Jeff Sessions, who's a racist, get involved. It's so very important that you know and understand that he does not deserve to be president, and the Congress of the United States must make the decision to impeach him. Really, there's enough evidence now, knowing that he obstructed justice, knowing that he colluded with the Russians to undermine our democracy. and really, if this Congress had the courage of its convictions, it would go ahead and initiate impeachment, but we've got to make believers out of them. We've got to push them. We've got to make sure that they understand the majority citizens of this country would not like him to remain in the Presidency. He doesn't deserve it and our country deserves better."<sup>8</sup>

Even though speeches and videos like the one cited above may appear to be trivial, the Congresswoman is strategically appealing to her constituencies because of her opposition to the Trump administration. This opposition makes her look like a fighter that is boldly resisting the Trump agenda.

## EXPLAINING THE INCUMBENCY FACTOR

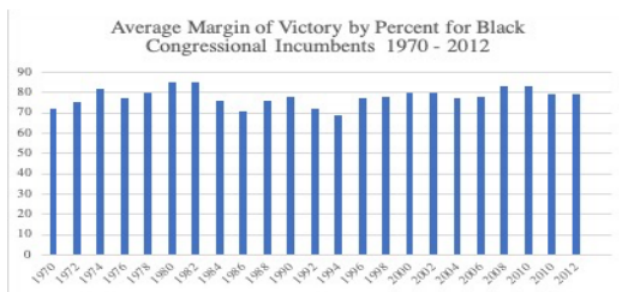
Few political issues in the study of American politics have received as much attention and scholarly discourse as have the impact of the incumbency factor in congressional elections, yet these studies have excluded the study of African American incumbents.<sup>9</sup> An incumbent is defined as a politician that has been elected and is currently occupying an elected office. Like their White counterparts, African American congressional incumbents benefit enormously from the incumbency factor. Although much of the electoral success of African American Congressional incumbents can be attributed to the creation of majority-Black congressional districts, these politicians (1) benefit enormously from the incumbency factor, (2) they often face weak challengers in elections, and (3) they engage in a number of different symbolic and substantive forms of representation that speaks to African American culture, which enables them to build trust with their constituencies. The extant academic literature suggests an undeniable and significant increase in the electoral advantages afforded to congressional incumbents since the 1960s, demonstrating that members of Congress have an increased likelihood of returning to Washington through victory margins that result from the incumbency factor.<sup>10</sup> Scholars have argued that members of Congress have an increased incumbency advantage because of the increased use of office perquisites such as the Congressional frank and travel budgets.<sup>11</sup> They have also argued the beneficial effects of increased engagement in nonpartisan activities such as constituency services.<sup>12</sup>

Others suggest that the decline in partisan loyalties coupled with the increase in the number of voters identifying with the Independent Party is what best explains the electoral safety of incumbents.<sup>13</sup> On the other hand, the increasing incumbency advantage can be attributed to ineffective opposition candidates.<sup>14</sup> Cox and Katz suggest that the increasing incumbency advantage is linked to a rise in the lack of quality candidates challenging incumbents.<sup>15</sup> Their argument suggests that incumbents have become better engineers of campaigns than their political opponents.

Much of the electoral success of African American incumbents is because of the benefits of the incumbency factor such as constituency service, weak challengers, congressional district demographics, and majority-minority congressional districts. There is entirely no reason to suspect that African American members of Congress do not utilize the same benefits of the incumbency factor afforded to Whites. African American legislators are rational actors driven by their desire for reelection. Therefore, they have an incentive to take advantage of the benefits of office to serve their reelection needs. Like their White counterparts, African American members of Congress seldom lose their reelection bids. No matter how much Whites who live in minority-majority districts may attempt to elect a White representative to Congress, a harsh reality is that their chances of success are minimal. The creation of minority-majority districts protects African American descriptive representation. Political scientists have often thought of political representation through policymaking; however, representation at the congressional level can facilitate individual engagement in a non-partisan manner, primarily through constituency service.

Gary Jacobson suggests, "From the 1950s through the 1980s, the electoral importance of individual candidates and campaigns expanded, while that of party labels and national issues diminished."<sup>16</sup> Although scholars have debated the empirical measurements of the incumbency factor, they all seem to agree that "the emergence of a more candidate-centered electoral process helped one class of congressional candidates to prosper: the incumbent officeholder."<sup>17</sup> To be sure, the incumbency advantage offers significant electoral dividends.

**Figures 1**



Source: <https://www.opensecrets.org/overview/reelect.php>

Figure 1 reveals that members of Congress are more likely to get reelected. What is it about the incumbency advantage that yields such powerful electoral benefits? One of the classic explanations suggests that the institutional characteristics of Congress breed an environment in which incumbents use resources to serve their election objectives. In expressing his sentiments about the institution of Congress, David Mayhew contends, "If a group of planners sat down and tried to design a pair of American assemblies with the goal of serving members' reelection needs year in and year out, they would be hard-pressed to improve on what exists."<sup>18</sup> Such a political structure permits members of Congress to pursue their reelection goals. The structure of Congress fosters a decentralized committee system that allows members to specialize in a certain legislative area. This self-selection system positions the individual legislator to serve local interests better. Essentially, the specialization of committee service provides members of Congress with a legislative platform on which they can write and advocate for specific policies. Just as the institution of Congress facilitates an environment that benefits incumbents, parties also bow to the electoral needs of members. In exploring the underpinnings and inner workings of Congress, Mayhew noted that "the best service a party can supply to its congressmen is a negative one: It can leave them alone. Moreover, this is in general what parties do."<sup>19</sup> By leaving members alone, the system permits members to engage in position taking. According to Jacobson, "Members of Congress also voted themselves an astonishing array of official resources that could be used to pursue reelection. These include salary, travel, office, staff, and communication allowances that are now, by a conservative estimate, worth more than \$1 million per year for each house member and up to several times that for senators."<sup>20</sup>

One of the significant advantages of being an incumbent is the official control of resources used to contact constituents.<sup>21</sup> Members of Congress expanded this effort in the 1960s by increasing the level of professionalization. One of the most widely accepted views is that "voters were more known to favor the candidate with whom they were familiar (that is, whose names they could recall when asked), so more extensive self-advertising by members could be expected to have direct electoral payoffs, assuming that it made

them more familiar to voters" (Jacobson, 2006, 38).<sup>22</sup> Simply put, members of Congress are afforded the resources to achieve their reelection goals.

## CONSTITUENCY SERVICE

Despite the various mediums members of Congress utilize to enhance the incumbency advantage, Morris P. Fiorina (1977) has argued that constituency service is the most important vehicle.<sup>23</sup> Fiorina suggests that members of Congress were able to change the focus of their activities from simply a policymaking role to a more service-based role.<sup>24</sup> In describing this development, Gary Jacobson (2006) contends: Essentially, they created needs and then reaped the rewards of spending more time and energy catering to them. In the three decades following World War II, Congress enacted legislation that greatly generated an increasing volume of demands from citizens for help in coping with bureaucratic mazes or in taking advantage of federal programs. Members responded to the demands by continually adding to their capacity to deliver assistance, including the growth of personal staff.<sup>25</sup>

This growth in demand provided an opportunity for legislators to engage in activities beyond policymaking. It created an opportunity for lawmakers to build up credibility among voters in their districts. Fiorina sums up the benefits of constituency service by suggesting that "the nice thing about casework is that it is mostly profit; one makes more friends than enemies."<sup>26</sup> Given the nonpartisan nature of constituency service, it is plausible that voters would prefer an incumbent candidate. Simply put, "incumbents' increased emphasis on nonpartisan district services has altered the meaning of the electoral choice."<sup>27</sup> As such, even if a voter did not support a candidate, they are still privy to these services.

The research on constituency service is long and complex yet much of the research covering this topic has not investigated Black constituency service. Christian R. Grose (2011) has found that "the constituency service piece of representation is most critical" when it comes to building trust among Black voters in congressional districts.<sup>28</sup> Grose uncovers that African American Members of Congress do a better job of serving and reaching their African American constituents than do Whites. Voters in congressional districts rely on their members of Congress to help track down Social Security checks, obtain veteran benefits, get passports, tours of the congress, and investigate important matters. Grose argues that African American members of Congress strategically open offices in areas where their African American constituencies can easily have access.<sup>29</sup> African American Members of Congress generally employ staffers who are deeply rooted in the African American community. Employing African American staffers better helps the member of Congress to identify and address the concerns of the districts.<sup>30</sup> David Cannon contends that having staff members who are Black serves several important functions for African American members of Congress, all of which helps serve the individual member's reelection goals.<sup>31</sup> Cannon believes that hiring African American staffers in congressional offices signals the importance of race to the member's constituency and allows constituencies to receive assistance from people who have similar life experiences.<sup>32</sup> Even though constituency service is not policy work, it goes a very long way when it comes to building relationships within a congressional district. An individual voter might not remember what policy a member of Congress has passed, but they will certainly remember the assistance they received and are likely to reward the individual member during election season.

## ELECTORAL CHARACTERISTICS: THE QUALITY OF THE CHALLENGER CANDIDATES

The quality of candidates challenging the sitting incumbents is another crucial factor that explains the success of African American incumbent candidates. Congressional incumbents often win decisively, regardless of the strength of the candidate: "many incumbents win easily by wide margins because they face inexperienced, sometimes reluctant challengers who lack the financial and organizational backing to mount a serious campaign for Congress."<sup>33</sup> Although frequent visits back to the home district, casework, and other legislative activities are aimed at winning reelection, candidates also employ these tactics to influence the perceptions of various constituencies and potential challengers. For example, if ambitious politicians perceive that they have no realistic chance at winning, they will be reluctant to challenge incumbents because challenging a popular incumbent is likely to be political suicide for one's career. The political organization and connections generally scare off ambitious politicians, and as a result, African American Congressional incumbents are overwhelmingly challenged by weak and inexperienced candidates.

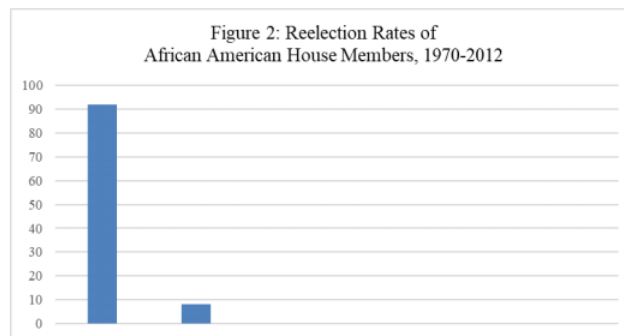
Examining the quality of challengers in House elections, Krasno and Green<sup>34</sup> set forth the standard for measuring candidate quality, asserting that candidate quality must account for both attractiveness and political skill. Krasno and Green (1988) define these two attributes as follows: The term attractiveness includes the full range of attributes which may be appealing in the eyes of the voters; qualifications for office in the form of education or occupational experience, familiarity resulting from name recognition, and personal attractiveness due to the appearance of a personality. Political Skill refers to the ability to organize and conduct a campaign.<sup>35</sup>

Taking into account attractiveness and political skill, Krasno and Green create a candidate quality distribution index that captures the quality of challenges on a scale of 0-7.<sup>36</sup> Candidates are assigned scores based on their level of political experience and political careers. The higher the level of the office a particular candidate has served in, the higher the score a particular candidate is assigned. For example, a candidate is assigned a 4 if he or she has current past or statewide political experience; a 3 if the candidate has current or past citywide political experience; a 2 if the candidate has current or past countywide political experience; a 1 if the candidate has appointed political experience; and a 0 if the candidate does not have any political experience.

Furthermore, Carson, Engstrom, and Roberts suggest that “candidate quality is a fundamental piece of the puzzle in understanding the historical development of the incumbency advantage in American politics” (289).<sup>37</sup> Moreover, the structure governing American congressional elections has significantly affected the competitiveness of congressional races.<sup>38</sup> Scholars such as Argersinger have found that elections in the nineteenth century were “characterized by high levels of partisanship and electoral competitiveness and slight shifts in voting or turnover of legislators were substantial.”<sup>39</sup> Contemporary elections in the House are just the opposite, as has been previously demonstrated. Scholars have attributed the high reelection rates of House of Representatives members to several factors, including competitive elections<sup>40</sup> and partisan redistricting.<sup>41</sup>

Even the method by which candidates were recruited for political office has been cited as a factor affecting the quality of challengers. Dallinger and Ostrogorski dispute the candidate recruitment process,<sup>42</sup> indicating that before the move toward the direct primary during the 1990s, party caucuses nominated congressional candidates. In this model, the quality of the candidate is determined by the composition of the actual nominating caucuses. Swenson and Bensele suggest that many of the political caucuses were operated by strong party organizations whose sole intentions were to recruit strong competitive candidates to challenge seats in Congress.<sup>43</sup>

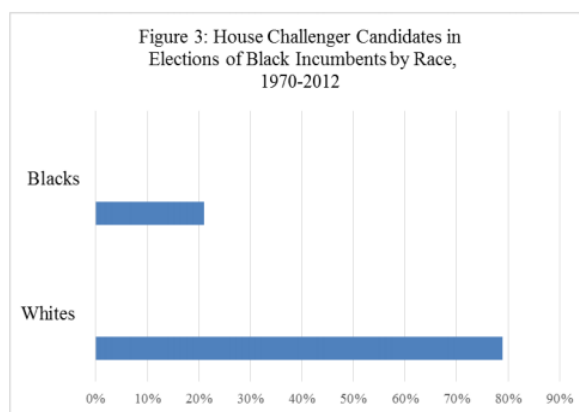
Where do African Americans Congressional incumbents fit within this literature? Between 1970 and 2012, there was a total of 426 elections involving African American incumbents in the U.S. House of Representatives.



Source: Congressional Election Data, 1970-2012.

Figure 2 shows the reelection rate of African American Congressional Incumbents in 1970-2012<sup>44</sup>. The data suggest that African American incumbents in Congress are reelected at a very high rate. Figure 2 shows that nearly 92 percent of African American congressional incumbents between 1970 and 2012 were reelected, confirming the expectation of the incumbency advantage.

African American incumbents often face weak challengers and are more likely to be opposed in an election by a White opponent. According to figure 3, between 1970 and 2012, Whites made up about 79 percent of the candidates challenging Black incumbents while African Americans or other racial groups made up only 21 percent.



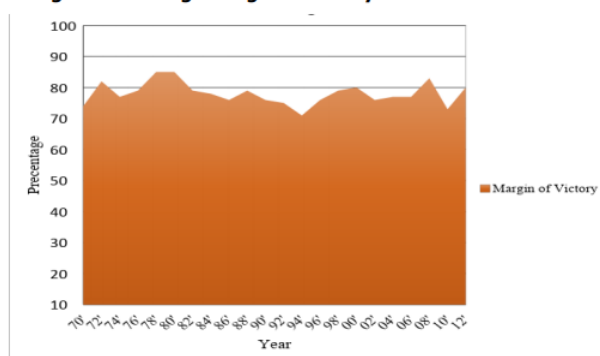
The incumbency factor scares off strong candidates from challenging congressional incumbents. According to Table 1, weak candidates overwhelmingly challenge African American congressional incumbents. From 1970 to 2012, 74 percent of candidates challenging African American incumbents had no previous political experience, 15 percent had experience serving in appointed capacities, 3 percent had served in local countywide political office, 3 percent had served in citywide political offices, and 4 percent held current or past political experience in statewide political offices. Table 1 displays the challenger candidate quality score by election year from 1970 to 2012<sup>45</sup>. Table 1 demonstrates an increase in the number of challenger candidates with no political experience starting around 1992, this pattern continued well into the late 2000s.

**Table 1. Challenger Candidate Quality Score, 1970-2012**



Even with the margin of victory, the evidence suggests that African American incumbents win reelection by a sizable proportion of the total vote share. The average margin of victory for African American members of Congress is 78 percent, with a range of 57-99 percent. The margin of victory for African American incumbents has remained stable over time. Figure 4 displays the average margin of victory for African American House incumbents by election year.

**Figure 4: Average Margin of Victory for Black Incumbents**



Not only do African American Congressional incumbents win, but they do so by wide margins.

### THE INTERSECTION OF DESCRIPTIVE AND SUBSTANTIVE REPRESENTATION AMONG AFRICAN AMERICAN CONGRESSIONAL INCUMBENTS

The foundation of the fight from slavery to liberation for African Americans in the U.S. has been a long and contentious battle for political representation. The framers of the U.S. Constitution devoted much attention to the idea of representation. One of the

primary debates at the Constitutional Convention of 1776 centered on this complex notion of representation. The Anti-Federalists wanted the legislative branch of government to reflect the makeup of society, and the Federalists believed that because members of the legislative body would be subject to elections, they would remain loyal to all segments of society. Nearly 200 years after the ratification of the U.S. Constitution and nearly 50 years after the Voting Rights Act of 1964, the critical debate about political representation remains an area of vigorous debate. Since the creation of majority-minority congressional districts, scholars have examined if the presence of African Americans in Congress is necessary to advance and represent the interest of African Americans. Hanna Pitkin (1967) has made an essential distinction between descriptive representation and substantive representation.<sup>46</sup> Pitkin describes descriptive representation as those who “stand for” a specific group of individuals with whom they may share features such as race or gender. Pitkin describes substantive representation as those who “act for” a specific group of people in which the representative seeks to pursue and advance policies that reflect the interests of that group.<sup>47</sup> Put simply, descriptive representation occurs when a member of Congress shares features such as race while substantive representation occurs when a member of Congress pursues and enacts legislation that ultimately benefits the people that they have been elected to represent.

Since African Americans have not always been included within the institution of Congress, it is worth noting how African Americans Congressional incumbents benefit from both descriptive and substantive representation. Any discussion of political representation among African Americans must note that very few African Americans in the U.S. Congress are elected from districts with majority White electorates. As a result, an overwhelming majority of African American members of Congress are elected from majority Black districts, making their very first form of representation descriptive. One benefit of descriptive representation is its increase in political trust for historically marginalized groups such as African Americans. Claudine Gay finds that when a member of the same race in Congress represents African Americans, they are more likely to contact their member of Congress.<sup>48</sup> Similarly, Jane Mansbridge contends that descriptive representation can forge political trust between the representative and the people that they represent.<sup>49</sup> Moreover, descriptive representation adds to the quality of the policy debates in Congress and contributes to distinct policy outcomes.

Critics of descriptive representation downplay its significance because many in the school of thought suggest that African American members of Congress should be judged based on the number of pieces of legislation that they can pass. Any serious analysis of substantive representation must distinguish between bill sponsorship and bill passage. This line of thought ignores the fact that bill passage and lawmaking is only one aspect of legislative behavior. It also discounts the reality that African American members of Congress are also a minority within a deliberative body of more than 400 members. For example, Bratton and Haynie find that African American members of Congress are less successful at getting their legislation passed than their White colleagues.<sup>50</sup> Many factors such as the majority party, committee assignment, and party leadership impacts what legislation is considered and passed. Still, however, African American Members of Congress appear less successful at lawmaking than their White counterparts. Analyzing data from the 104th Congress, Tate shows that “typically Blacks sponsored about seven pieces of legislation in 104th Congress, while White Democrats sponsored about ten and Republicans about thirteen.”<sup>51</sup> Bill sponsorship data from the 103rd Congress shows that African American Democrats were just as successful as White Democrats in ushering their legislation through Congress.<sup>52</sup> African American women in Congress have also played a significant role in bill sponsorship, at times having a more aggressive policy agenda than their male counterparts.

One of the most vocal critics of descriptive representation has been Carol Swain, who argues that Black descriptive representation is not required for substantive representation.<sup>53</sup> She further suggests that descriptive representation actually undermines substantive representation. She suggests that White members of Congress have represented Black interests better than some Black members. It is important to note that scholars have asserted that her findings are limited in scope because of her small sample size. Still, however, African American bill sponsorship holds significant implications for the value of descriptive representation. This representation literature contends that African American members of Congress bring distinct policy interests to the legislative chamber that represent the interests of African Americans. However, what exactly are “Black interests”? Black interests reflect policies and issues that have disproportionately impacted African Americans, including legislation concerning “civil rights, poverty, crime, and unemployment.”<sup>54</sup>

Despite institutional features that present challenges to substantive representation, descriptive representation also positively impacts substantive representation. The clear policy interest of African American members is often found at the agenda-setting stage of the lawmaking process and in committee deliberations. Tate (2004) notes that African American members are more likely to serve on policy or constituency services committees, giving them a significant voice in deliberations.<sup>55</sup> Under this view, “agenda setting provides legislators with a broad opportunity to define problems and establish policy alternatives.”<sup>56</sup> Cannon finds in this process that African American members of Congress join forces with other marginalized groups to sponsor bills and usher those bills

through the legislative process.<sup>57</sup> In a comprehensive investigation of legislative behavior among African American lawmakers, Haynie finds that issues important to African Americans are significantly more likely to be introduced when African Americans are in legislative chambers.<sup>58</sup> Similarly, African Americans are more likely to participate in hearings and other forms of committee work when policies that reflect African American interests are debated.<sup>59</sup>

The extant literature on African American legislative behavior within the U.S. Congress reveals that descriptive representation matters for substantive and symbolic policy outcomes. These policy pursuits engage African American culture in a way that connects to the intimacy of the African American community. Symbolic legislation has played a significant role in assisting African Congressional incumbents in achieving their reelection goals. According to Valeria Sinclair Chapman, symbolic legislation is any "legislation sponsored with the objective of giving psychological reassurance to constituents that representatives are working in their interest and are responsive to their needs."<sup>60</sup> Many African American members of Congress have sponsored resolutions that are examples of symbolic legislation to honor important figures in the African American community. For example, Democratic Congressman Bennie G. Thomson from Mississippi's 2nd Congressional District sponsored a bill that renamed the post office in Jackson, Mississippi after Civil Rights activist Medgar Evers. He also sponsored a resolution that named the post office in Ruleville, Mississippi, after Fannie Lou Hamer. Members also sponsor resolutions honoring teachers, activists, university administrators, and many other segments of the African American community. It was symbolic legislation sponsored by Congressman John Lewis that led to a national holiday honoring Dr. Martin Luther King Jr. While these resolutions may seem trivial, the representation of African American figures by African American members of Congress serves an essential function in providing reassurance to African American constituencies.

Just as African American members of Congress pursue symbolic legislation, they also sponsor substantive legislation that reflects the interest of African Americans. African American interests include any legislation that seeks to impact the lives of African Americans positively. Substantive bills sponsored<sup>61</sup> by African Americans in the 116th Congress:

H.R. 582: Raise Wage Act

H.R. 4: Voting Rights Advancement Act of 2019

H.R. 40: Commission to Study and Develop Reparations Proposal for African Americans

H.R. 7390: Violence Against Women Act of 2019

H.R. 4448: Medicare Drug Pre-Negotiation Act

H.R. 447: Affordable and Safe Prescription Act

H.R. 35: Emmett Till Anti-lynching Act.

Each of these pieces of legislation represents essential issues to the African American community. These House Resolution sponsorships by African American members of Congress allow members to claim credit for advocating for the interests of their constituencies. Members are then able to use these items as they campaign for reelection. Additionally, members are able to communicate the nature and potential impact of these laws in newsletters and town-hall meetings. African American members of Congress have also been highly successful at "bringing home the bacon," an expression that refers to the securing of federal funding for projects within their district. Christian Grose (2011) finds "Black representatives are more likely than White representatives to allocate projects to Black constituents."<sup>62</sup> Specifically, Grose shows that "there is a direct relationship between the election of African American legislators" and funding for "historically Black colleges and universities."<sup>63</sup> From the vantage point of a constituency, this advocacy connects to the concerns of the community, allowing members to build a reputation for substantive advocacy.

Although individual legislators have indeed sponsored substantive legislation, the Congressional Black Caucus has been instrumental in keeping the substantive policies relevant to African Americans on the political agenda. Since its founding in 1971, the Congressional Black Caucus has been a strong advocate for reforming criminal justice, fighting voter suppression, expanding access and making health care more affordable, protecting workers, and improving access to quality education. In advocating for these issues, Rep. Willie L. Clay, Sr. said, "Black people have not permanent friends, no permanent enemies....just permanent interest." One of the challenges, however, has been that the interests of the Congressional Black Caucus have not always been the interests of the Democratic Party. The representational dilemma faced by African American House members is that they must satisfy their constituencies and their political party. The role of party leadership, committee assignments, rank, and party unity has often presented internal dissension for African American House members.

Despite this incongruence between the Democratic Party and the Congressional Black Caucus on issues important to African Americans, the Congressional Black Caucus has been an influential force in advocating for Black interests. Pinney and Serra have found that social issues remain an important policy priority for members of the Congressional Black Caucus,<sup>64</sup> noting a substantial degree of cohesion among caucus members and finding that caucus members strategically use their ability to co-sponsor legislation to serve their political ambition. In addition to the Congressional Black Caucus's focus on social issues impacting the African American community, the caucus has also established an alternative annual budget. It is often said that budgets reflect priorities. Nothing reveals the Congressional Black Caucus's policy priorities than their alternative budget. The Congressional Black Caucus 2018 Alternative Budget called for a fairer tax code to generate more than \$3.9 trillion. Under this proposal \$1 trillion would be used to enhance infrastructure in historically underserved communities. The budget also allocates \$250 billion for K-12 and higher education. The budget proposal further expands universal health care by allocating \$23 billion over the next ten years.<sup>65</sup> Although their budget is very progressive and indeed represents the interest of African Americans, leaders in the Democratic Party have not gotten behind these proposals and U.S. presidents have historically ignored these proposals.

## CONCLUSION

According to McCormick (2015), African American politics is predicated on the assumption that “(1) that the election of more Black politicians would contribute to material improvement in the lives of African Americans who live in the United States; and (2) Black elected officials would seek to pursue policy initiatives designed to improve the lives of African American Americans” (1).<sup>66</sup> Although mainstream political science scholarship has neglected to center African American congressional incumbents into their studies, these politicians—like their White counterparts—have taken advantage of the incumbency factor. These politicians have brought distinct policy interests to the U.S. Congress as they have represented Black interests descriptively and substantively.

Consistent with much of what political scientists know, African American congressional incumbents 1) benefit enormously from the incumbency factor, (2) often face weak challengers in elections, and (3) engage in many different symbolic and substantive forms of representation that speak to African American culture. In addition to facing weak challenger candidates, they typically win their bid for reelection by large margins. Scholarly understandings of political representation have traditionally treated descriptive and substantive representation as two distinct forms of representation; however, for African American Congressional incumbents, symbolic representation is also substantive representation. Both descriptive and substantive representation are necessary components of African American political representation. One is inconceivable without the other. It is not enough to simply evaluate African American members of Congress on the number of bills they are able to pass. Any serious attempt to evaluate these members must engage a holistic view of their representational styles.

The evidence presented here raises several important questions concerning Black political representation. First and foremost, most of the scholars studying Black political representation must move the discussion from one that seeks to uncover the ability of African American politicians to make a substantive change in the Black community. Furthermore, scholars must look beyond the question of whether or not Whites will vote for an African American candidate. The creation of majority-Black districts and the incumbency factor seem to create a haven for Black representation at the congressional level. In 2018, several African Americans were elected to the U.S. Congress from majority White districts, presenting an opportunity to investigate how and if representation can facilitate racial learning and the conditions or context in which this learning is more likely to take place. Additionally, future research must continue to disaggregate White response to African American leadership by the level of political office.

### Discussion Questions

1. Essential to representative democracy is the concept of representation. Compare and contrast descriptive and substantive representation. Which type of representation is more beneficial? How do these different forms of representation benefit both constituencies and African American Congressional incumbents?
2. Describe the incumbency factor. How have African American Congressional incumbents benefited from the incumbency factor?
3. Scholars studying representation have attempted to define Black interests. Based on the information presented in this chapter, is the included definition sufficient? If so, why? If not, why not?
4. What is the impact of descriptive representation on substantive policy outcomes?



### Writing Prompt

Identify at least two African Americans currently serving in Congress. Research their legislative records and discuss which form of representation reflects in the types of bills they have sponsored and co-sponsored.

#### About the Editors and Contributors

##### ABOUT THE EDITORS

**Ogechi E. Anyanwu** is Professor of History and African Studies in the Department of History, Philosophy, and Religious Studies at Eastern Kentucky University, and he is Director of African & African American Studies. He completed his PhD in African History at Bowling Green State University, and his scholarship focuses on Africa's traditions of intellectual history, identity formation, diplomacy, war and peace, and international politics.

**Lisa Day** is Associate Professor of English at Eastern Kentucky University, where she directs Women & Gender Studies and Appalachian Studies. She holds a PhD in English from Southern Illinois University at Carbondale. Her scholarship focuses on high-impact learning practices, feminist theory, trauma theory, and women's literature.

**Joshua D. Farrington** teaches History and African American Studies at Eastern Kentucky University. He completed his PhD in History from the University of Kentucky, and his scholarship focuses on twentieth-century Black politics, Black capitalism, and Black Nationalism.

**Gwendolyn Graham** is a doctoral candidate in Pan-African Studies at the University of Louisville. Her research and teaching interests include the African American experience as illustrated by African American artists.

**Norman W. Powell** is Associate Professor of Educational Leadership and Policy Studies in the College of Education at Eastern Kentucky University. He completed his Ed. D. in Special Education at the American University. Dr. Powell is active in equity, inclusion, and diversity efforts, including his role as a founding member of African and African American Studies at ECU.

##### ABOUT THE CONTRIBUTORS

**Jayne R. Beilke** is Professor of Educational Studies at Ball State University. She received her doctorate in History of Education from Indiana UniversityBloomington. Her current areas of research include Indiana Quaker women who taught freed slaves during Reconstruction along with her search for a freed slave who attended school at the Union Literacy Institute in Indiana.

**John P. Elia** is Professor of Health Education and Associate Dean of Health and Social Sciences at San Francisco State University. His areas of interest include the history of public health in the U.S., social movements and health in twentieth-century U.S. history, and contemporary sexuality.

**Joshua D. Farrington** teaches History and African American Studies at Eastern Kentucky University. He completed his PhD in History from the University of Kentucky, and his scholarship focuses on twentieth-century Black politics, Black capitalism, and Black Nationalism.

**Oran Kennedy** is a PhD candidate at Leiden University, the Netherlands. He is currently finishing his doctoral dissertation on African American freedom seekers in the antebellum northern U.S. and Canada. His research interests include nineteenth-century North American history, self-emancipation and abolition, the U.S. Civil War and Reconstruction, transnational black migrations, refugee studies, and historical memory.

**Cheryl E. Mango** is Assistant Professor of History at Virginia State University and completed her PhD in History at Morgan State University. Her research and teaching interests include American Presidents' relationships with Historically Black Colleges and Universities; social media's role in framing the Black experience; public/archival history; and African American, African Diasporic, and twentieth-century U.S. History.

**Nicola F. Mason** is Associate Professor of Music Education in the Department of Curriculum & Instruction at Eastern Kentucky University, where she teaches courses in integrating music in the elementary classroom, African children's music, and cultural competence. Originally from South Africa, Dr. Mason received her PhD from the University of Kentucky.

**Kevin G. McQueeney** completed his PhD in History at Georgetown University and is a Visiting Scholar at the Midlo Center for New Orleans Studies, University of New Orleans. His scholarship focuses on the rise and perpetuation of apartheid healthcare in New Orleans, racial health disparities, and Black health activism.

**Leroy Myers Jr.** is a Ph.D. candidate in History at the University of Oklahoma. His interests include African American migration and African-Native American relations in the Trans-Mississippi West and Southeast. His research focuses on Black Southern migration throughout Indian Territory and Oklahoma during the late nineteenth and early twentieth centuries.

**Norman W. Powell** is Associate Professor of Educational Leadership and Policy Studies in the College of Education at Eastern Kentucky University. He completed his Ed. D. in Special Education at the American University. Dr. Powell is active in equity, inclusion, and diversity efforts, including his role as a founding member of African and African American Studies at ECU.

**Emmitt Y. Riley III** is Assistant Professor of Africana Studies and is an associated faculty member in the Political Science Department at DePauw University. He holds a PhD in Political Science from the University of Mississippi. His research examines racial resentment, black political representation, and African American politics.

**James A. Sandy** is Assistant Professor of Instruction at the University of Texas at Arlington, where he teaches courses in military and cultural history. He received his PhD in History from Texas Tech University, and his scholarship focuses on the nexus between American war, irregular warfare, and the Ranger tradition.

**Andrew Smith** is Assistant Professor of Sport Management and History at Nichols College. He earned a PhD in History from Purdue University. Smith's areas of emphasis include sport, race, and the American experience.

**Richard A. Thomas** is an Associate Teacher at Richard Milburn Academy in Fort Worth. Having completed a Master of Theology at Texas Christian University, his research interests include social movement theory, African American religious life, and critical pedagogical studies in race and ethnicity.

**Aaron Thompson** completed his PhD in Sociology from the University of Kentucky, and he is president of the Kentucky Council on Postsecondary Education. Dr. Thompson has published and presented on diversity, racial profiling, ethics, sexual harassment, leadership, and conflict resolution, among other topics.

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<sup>4</sup> Ibid, 3.

<sup>5</sup> Ibid, 3.

<sup>6</sup> Ibid, 4.

<sup>7</sup> Ibid, 4.

<sup>8</sup> Maxine Waters, "Speech at BET's Black Girls Rock Awards Show," *Essence*, August 23, 2017.

<sup>9</sup> Jamie Carson, Erik Engstrom, and Jason Roberts, "Redistricting, Candidate Entry, and Politics of the Nineteenth-Century U.S. House Elections," *American Journal of Political Science*, 50 (2006), 283-293.

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- <sup>29</sup> Grose, *Congress in Black and White*.
- <sup>30</sup> Ibid, 29.
- <sup>31</sup> David Cannon, *Race Redistricting, and Representation: The Unintended Consequences of Black Majority Districts* (Chicago: University of Chicago Press).
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<sup>43</sup> Argersinger, “New Perspectives on Election Fraud in the Gilded Age,” 668-687.

<sup>44</sup> To examine the electoral success of African American incumbents, this research relies on an original dataset of 1970-2012 and encompasses 426 elections of African Americans in the U.S. House of Representatives. This analysis utilizes the U.S. House Clerk’s publication entitled *Statistics of the Congressional Elections in the United States 1968-2012* and the U.S. Census Data, *The United States Congressional Districts and Data*. A record of all congressional elections returns for both the incumbents and the challenger candidates was compiled. Only elections involving African American incumbents were analyzed. To determine the race and quality of the challenger candidate, an extensive content analysis was conducted through the use of online newspaper searches and database (i.e. LexisNexis) queries.

<sup>45</sup> Table 1 only includes the challenger candidate quality scores for which data is available. While *LexisNexis* provided much of the information regarding the past political experience for many of the challenger candidates, the candidate quality score for all elections within the sample was not determined.

<sup>46</sup> Hannah Pitkin, *The Concept of Representation* (Los Angeles: University of California Press, 1967).

<sup>47</sup> *Ibid*, 38

<sup>48</sup> Claudine Gay, *Choosing Sides: Black Electoral Success and Racially Polarized Voting*, paper presented at the American Political Science Association, September, Atlanta, Georgia, 1999.

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<sup>51</sup> Katherine Tate, *Black Faces in the Mirror* (Princeton: Princeton University Press, 2004) 79.

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<sup>55</sup> Tate, *Black Faces in the Mirror*.

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<sup>58</sup> Kerry Haynie, *African American Legislators in the American States* (New York: Columbia University Press, 2001).

<sup>59</sup> Katrina Gamble, “Black Political Representation: An Examination of Legislative Activity within U.S. House Committee” *Legislative Studies Quarterly*, 32 (2007), 421-46.

<sup>60</sup> Valeria Sinclair Chapman, *Presence, Promise, and Progress; Black Representation in the U.S. Congress* (Unpublished manuscript, Ohio State University, 2002).

<sup>61</sup> While this list is not exhaustive, it does reflect a small sample of the types of substantive policies that African Americans in the U.S. House of Representatives pursue. The above mentioned House Resolutions were sponsored by Maxine Waters, Shelia Jackson Lee, Elijah Cummings, or Bobby Rush.

<sup>62</sup> Grose, *Congress in Black and White*, 135.

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