The Challenges of Afro-Caribbean and African American Diasporas within the Celebrated Lynching Mechanisms in the New Status as Sub-Set of Human Beings 19th and 20th Centuries

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Abstract	Review Article

The present paper brings out clear evidence of what constitute the essential challenges of Afro-Caribbean and African American challenges and popular slogans from the late 19th to the mid- 20th Centuries which actually de-humanised the Black race whose ancestors were harshly used as slaves in the opening and development of the Americas plantations between 1619 and 1850. In spite of their long efforts in the struggle for racial equality and granting of full civil rights, different secret societies were formed alongside open police actions to frequently terrorised other races in the American Continent. The phenomenon became wide spread across the 20th Century which also suffered from the aftermaths of the two world Wars while prominent African Americans also kept American authorities busy in their struggle to end segregationist practices of the Century. Our findings show that police kill African Americans more than twice as often as the general population. Across all racial groups, 65.3 percent of those killed possessed a firearm at the time of their death. In addition, Millions of African Americans live in communities that lack access to good jobs and good schools and suffer from high crime rates. African American adults are about twice as likely to be unemployed as whites, black students lag their white peers in educational attainment and achievement, and African American communities tend to have higher than average crime rates. These issues have been persistent problems. A bronze statue called 'Raise Up', part of the display at the National Memorial for Peace and Justice, a memorial to honor thousands of people killed in lynchings, in Montgomery, Alabama. Therefore, the scrutiny of specialized sources and other related documentations enable us to use historical analytical methods to bring out evidences as changed of status from slavery to Afro-Caribbean and African America path the way forward to legalized segregationist system.
Keywords: Slave, Negro, African American, segregation, Diasporas, lynching black, mechanisms, Sub-Set, migration, terrorise.

INTRODUCTION

Fueled by the Enlightenment ideas of natural rights of man, spurred by the passion for religious freedom, in search of property, and escaping persecution, European colonists came to North America in search of a place to create a new society. The ideals of Enlightenment spread to the North American colonies and formed the basis of their democracy as well as the most brutal kind of servitude - chattel slavery. In the world before 1500, the notion of hierarchy was a common principle. Every person belonged to a hierarchical structure in some way: children to parents, parishioners to churches, laborers to landowners, etc. As the ideas of the natural rights of man became more prevalent through the 18th century, the concept of equality becomes a standard stream of thought. By categorizing humans by "race," a new hierarchy was invented based on what many considered science. European colonists' use of the word "white" to refer to people, who looked like themselves, grew to become entangled with the word "race" and "slave" in the American colonies in the mid-1660s. These elites created "races" of "savage" Indians, "subhuman" Africans, and "white" men. The social inventions succeeded in uniting the white colonists, dispossessing and marginalizing native people, and permanently enslaving most African-descended people for generations. Tragically, American culture, from the very beginning, developed around the ideas of race and

racism. The racial identity of "white" has evolved throughout history. Initially, it referred only to Anglo-Saxon people. Historically, who belonged to the category of "white" would expand as people wanted to push back against the increasing numbers of people of color due to emancipation and immigration (Tolnay Stewart E *et al*., February 1992*)*. Slavery, as a concept has existed for centuries. Enslaved people, "slaves," were forced to labor for another. We can point to the use of the term slave in the Hebrew Bible, ancient societies such as Greece, Rome, and Egypt, as well as during other eras of time. Within the Mediterranean and European regions, before the 16th century, enslavement was acceptable for persons considered heathens or outside of the Christian-based faiths. In this world, being a slave was not for life or hereditary - meaning the status of a slave did not automatically transfer from parent to child. In many cultures, slaves were still able to earn small wages, gather with others, marry, and potentially buy their freedom. Similarly, peoples of darker skin, such as people from the African continent, were not automatically enslaved or considered slaves (Kim Isok, 2014).

The term "race," used infrequently before the 1500s, was used to identify groups of people with a kinship or group connection. The modern-day use of the term "race" (identifying groups of people by physical traits, appearance, or characteristics) is a human invention. During the 17th century, European Enlightenment philosophers' based their ideas on the importance of secular reasoning, rationality, and scientific study, as opposed to faith-based religious understandings of the world. Philosophers and naturalists were categorizing the world anew and extending such thinking to the people of the world. These new beliefs, which evolved starting in the late 17th century and flourished through the late 18th century, argued that there were natural laws that governed the world and human beings. Over centuries, the false notion that "white" people were inherently smarter, more capable, and more human than nonwhite people became accepted worldwide. This categorization of people became a justification for European colonization and subsequent enslavement of people from Africa. Race is a human-invented, shorthand term used to describe and categorize people into various social groups based on characteristics like skin color, physical features, and genetic heredity. Race, while not a valid biological concept, is a real social construction that gives or denies benefits and privileges. American society developed the notion of race early in its formation to justify its new economic system of capitalism, which depended on the institution of forced labor, especially the enslavement of African peoples. To more accurately understand how race and its counterpart, racism, are woven into the very fabric of American society, we must explore the history of how race, white privilege, and anti-blackness came to be. The concept of "race," as we understand it today,

evolved alongside the formation of the United States and was deeply connected with the evolution of two other terms, "white" and "slave." The words "race," "white," and "slave" were all used by Europeans in the 1500s, and they brought these words with them to North America. However, the words did not have the meanings that they have today. Instead, the needs of the developing American society would transform those words' meanings into new ideas (David R. R).

Afro-Caribbean and African American History since the 15th Century facilitate the understanding of problems in America and the Caribbean ranging from the period of slavery and slave trade to the emancipation, abolition to the end of the 20th Century. It began with the famous history of black Africans in the post-Columbus era in 1492. Then in the 16th Century, more Africans transported across the Atlantic Ocean of the Trans-Atlantic Slave Trade as labourers of all categories to their masters thereby amalgamating with the population of the Spanish, British, Portuguese, Danish and French into the Caribbean and Latin American (CLAC) colonies, sometimes as freed men, but increasingly as enslaved servants, workers and labourers (Njuafac K.F, 2019). This grown demand for African labour in the Caribbean was in part the result of massive depopulation caused by the massacres, harsh conditions and disease brought by Europeans colonists to the Taino and other indigenous peoples of the region (Bryce-Laporte Roy *et al*., 1983). Most prominently, African-Caribbean or Afro-Caribbean history is the portion of Caribbean history that specifically discusses the Afro-Caribbean or Black racial or ethnic populations of the Caribbean region. Most Afro-Caribbean's are the descendants of the captive African held in the Caribbean from 1502 to 1886 during the era of the Atlantic slave trade. For example, Francois-Dominique Toussaint Louverture, leader of the Haitian revolution born around 1743 and died on April 7, 1803 at Fort-de-Joux (Bryce-Laporte Roy, 1972) was an outstanding African descendant whose history needs to be well known by scholars of Black challenges in the America continents.((Njuafac K.F, 2018).

In addition, Millions of African Americans live in communities that lack access to good jobs and good schools and suffer from high crime rates. African American adults are about twice as likely to be unemployed as whites, black students lag their white peers in educational attainment and achievement, and African American communities tend to have higher than average crime rates. These issues have been persistent problems. Jobs are essential to improving African American communities. Increased employment would help people in these communities lift themselves out of poverty. In addition, because poor economic conditions are an important causal factor behind poor educational outcomes and high crime rates are correlated with high unemployment rates, creating job opportunities would help improve educational outcomes

and reduce crime. African Americans still reside mainly in separate and unequal communities. The African American population is much better educated today than it was in the 1960s by several measures (Algernon A. 2006, 2011), but the unemployment disparity between blacks and whites remains essentially unchanged. Educational advances have not translated into improvements in the employment situation for most African Americans (Bernstein 1995).

However, with the highlights of African-American timeline history from the 1565 to 2000 first from slavery status to recognizable African American with series of unjust treatments and all types of societal discrimination. The year in which nine African Americans were killed in the Charleston Church shooting at Emanuel African Methodist Episcopal Church in down town Charleston S.C. with intensive period of Black Civil Rights Movements as a reflection of the Barack Obama's era as the first African American President in U.S thereby putting Rev. Dr. Martin Luther King Junior dreams of the 1960s a realistic future for the entire American continent with different races from different part of the World (Algernon A. 2011). See the symbol of previous African Americans lynching posture on picture No.1 before reflecting on the contemporary realities of new types of lynching of African immigrants to the two American Continents. The findings show that police kill African Americans more than twice as often as the general population. While only about 12 percent of the American population is black, 28 percent of people killed during this two-year period were black, according to the research, which also found that Latinos were killed slightly more than would be expected and white citizens less often. The study also found that less than 1 percent of victims of police killings were unarmed. Across all racial groups, 65.3 percent of those killed possessed a firearm at the time of their death. "The gun could be in their car, or on them, but it was there at the time they were killed," says Menifield. "This shouldn't be surprising because of the availability and ease of getting a gun in the United States." (Maloney T. 2012, Njuafac K.F. 2018, https://www.futurity.org/police-killings-african-americans-1836722/, 2018).

1. First Pattern of Problems: The Origins of Freed Slaves, Afro-Caribbean, Afro-Americans and African American Mockery Appellations

This section of present research studies deals with the following issues: The organization of African societies before the beginning of the Trans-Atlantic Slave Trade, geography or main spotted areas of slave trade markets in Africa, impact in the Caribbean and New World thereafter United States of America (USA). It also draw the reader's attention to know how such inhuman trade practice on human beings was more beneficial to European slave dealers and their respective countries. It further traces the history of slavery and slave dealings from the Arab World. Other challenges are also raised by different authors on several calls to hold African Kings and traditional Chiefs as the principal culprits of slavery and slave trade practices with their European and Arab counter parts in exchange of little gifts. The research also illustrates that human being (Africans) became objects and commercial articles like consumer goods to all slave dealers. Africans were not even having any values to Europeans seen from the ways those captured African in the name of slaves were chained on their necks, legs, waste, beating, tortured, moved bare naked carrying heavy logs of woods on their shoulder on the same line. (Njuafac K. F. 2019 a).

1.1 Forceful Transportation of Africans across the Atlantic Ocean to New World Plantations by European Great Powers

There were large trading centers along the rivers like those around Senegal, Gambia, Niger, Volta and Congo. As some of those slaves became part of the extended tribal family, there was some evidence of Chattel Slavery in which people were treated as personal property in the Nile Valley with a great slave trade route in the Sahara. The European slave trade market started with Portugal's exploration of the West African Coast in search of a sea trade route to the East. The East had bountiful new resources like spices and silk and the Portuguese were eager to acquire these goods without the laborious journey by land from Europe and Asia. This caused the Portuguese traders to build Elmina Castle in 1482 in Gold Coast which is the present day Ghana on the West Coast of Africa. In fact, originally built as a fortified trading post, the castle had mounted cannons facing out to the sea not inland toward continental Africa. The Portuguese had greater fear of a naval attack from other Europeans than of a land attack from disgruntle Africans. Soon, the Spanish, Dutch and English all followed the Portuguese in transporting enslaved people across the Atlantic. The Trans-Atlantic Slave Trade Database estimates that 12.5 million Africans were sent through the Middle Passage across the Atlantic to the New World (Trans-Atlantic Slave Database, online, 2021). It is also estimated that many Africans died on their involuntary ways to the Americas and those who successfully arrived as labourers in different European plantations were treated inhumanly and it brought the origins of racial hierarchy and discrimination as the Natives Americans were able to escape from European enslavement practices.

The indication of different towns and ports which were involved in the slave trade dealing were as follows: In North Africa, principal sites were located in Tangier and Marrakesh(Morocco), Algiers (Algeria), Tripoli(Libya), Cairo and Aswan (Egypt).West Africa: Aoudaghost (Mauritania), Timbukyu, Gao (Mali),Bilma(Niger), Kano (Nigeria). Swahili Coast: Bagamoyo, Kilwa and Zanzibar (Tanzania), Sofala (Beira, Mozambique) and Mombasa (Kenya). The Horn of Africa: Assab, Massawa and Nefasit (Eritrea),

Tadjoura (Djibouti), Zeila, Kismayo, Mogadishu (Somalia). Arabia Peninsula: Jeddah (Saudi Arabia), Zabid, Aden (Yemen), Muscat (Oman). Indian Ocean, Debal, Karachi (Sindh Pakistan), Janjira, Surat, Mandvi Kutch (India). (Roger A.1976; Eltis D.1997; Hugh T.1999). Moreover, issues concerning the rise and fall of the slave trade as illustrated (Hardy W. 2014) where he indicated that an Atlantic trade in African slaves began in 1444 when the Portuguese began to ship slaves from West Africa to Europe. That in spite of such practices, during the 19th Century Britain became the first country with leading role in the abolition of slave trade through the Parliament passing of the 1807 and stopped the use of slaves in British territories in 1833, though it granted slave-owners twenty million pounds in compensation for the latter. She stood firm in her abolition strategies by creating a permanent naval patrol off the West African Coast to act against slave ships and for its repeated diplomatic efforts to encourage the other major slave-trading powers to follow suit. To that effect, France took action to stop its slave trade in 1815, while Portugal and Spain continued to export Africans on a large scale to Brazil and Cuba plantations until the mid-19th Century, (Hardy W. 2014) but when this was brought to a halt, the Atlantic slave trade effectively came to an end thanks to British efforts followed by others. This did not mean that the British cannot in any way escape from the charges of slavery and slave trade of human beings from Africa. The document end with timeline of slave trade specifically in the South Africa's slave trade practices till 1841 when the Masters and Servants Ordinance regularizing and criminalizing labour relationships between employer and employee in favour of the former slave masters based on the past. The Cape Slave Code was originally issued by the VOC as Olacaaten of India. (Free Burghers Petition, 2017).

The focus on statistical evidence of facts and figures of estimated number of slaves traded by each European country, number delivered to various destinations, number leaving in the African ports, first employment of slaves in the Americas plantations, abolition dates in the New World, U.S census by races and issues related to the Middle Passage. It also raises issues concerning slaves' resistances and revenging to their losses, ATA Host Day presentation stage at Elmina Slave Castle, view of the Cape Coast Castle, Giant Sundial at Elmina Slave Castle and other illustrations and pictures showing how slaves were harshly treated. Therefore, this reach work is very essential to historians of all specializations and other researchers who are interested in knowing in detail Africa History and their relationship with the external world before the century of colonization of the late 19th till second half of the 20th Centuries (Njuafac K.F.2019 b). Firstly, the countries involved with number of voyages and slaves transported stood as follows: Portugal was engaged on 30,000 voyages with 4,650,000 slaves, Spain-4,000 with 1,600,000 slaves, France 4,200 with 1,250,000 slaves; Holland-2,000 with

500,000 slaves, Britain-12,000 with 2,600,000 slaves, British North America, U.S. -1,55 with 300,000 slaves; Denmark-250 with 50,000 slaves, and other actors involved in 250 and 50,000 slaves making an overall total of 54,200 voyages involving 11,000,000 slaves transported across the Atlantic Ocean to the New World (RaphA.A, William *et al.,* 2001; www.black-history-facts.com/Black...Facts/Black-Slavery-Middle-Passage-Facts.html.Countless). Secondly, the main reception points with number of slaves delivered were as follows: Brazil with 4,000,000 slaves representing 35.3 percent; Spanish Empire including Cuba-2,500,000 as 22.1 percent, British West Indies-2,000,000 being 17.7 percent, British North America and U.S: 500,000 having 4.4 percent; French West Indies including Cayenne-1,600,000 bearing 14.1 percent; Dutch West Indies include g Surinam:500,000 as 4.4 percent; Europe including Portugal, Canary Islands, Madeira, Azores etc: 200,000 as 1.8 percent and Danish West Indies with 28,000 slaves , representing 0.2 percent. (Adam G. H. 2003). Thirdly, number of slaves leaving African ports stood at : Senegambia including Arguin, Sierra Leone: 2,000,000 15.4 percent; Windward Coast:250,000 1.9 percent; Ivory Coast:250,000 1.9 percent, Gold Coast Ashanti 1,500,000 (11.5 percent) ; Slave Coast (Dahomey, Adra, Oyo:2,000,000 15.4 percent ; Benin to Calabar: 2,000,000 15.4 percent; Cameroon / Gabon: 250,000 1.9 percent; Loango: 750,000 5.8 percent; Congo /Angola: 3;000,000 23.1 percent and Mozambique /Madagascar: 1,000,000 7.7 percent making a total of 13,000,000 slaves which left the ten main African Ports. (Encyclopedia Virginia, Slave ships and the Middle Passage, online). Fourthly, the employment of slaves in the Americas plantations, domestic labourers, and building sites were as follows: Sugar plantations: 6,000,000 54.5 percent; coffee plantations: 2,000,000 18.2 percent, mines: 1,000,000 9.1 percent; cotton fields: 500,000 4.5 percent; cocoa fields: 250,000 2.3 percent, domestic labour: 1,000,000 9.1 percent and building sites: 250,000 slaves representing 2.3 percent. (Njuafac K.F. 2019b). Fifthly, slaves' exports from Africa between 1450 and 1900 on the Atlantic trade stood at: 1450-1600: 409,000 3.6 percent; 1601-1700: 1,348,000 11.9 percent; 1701-1800:6,090,000 53.8 percent; 1801-1900: 3,466,000 30.6 percent. (W.E.B.Dubois, Database, online).

Sixthly, the abolition dates in the New World in chronological order were as follows: U Upper Canada 1793, Haiti 1794, Lower Canada 1803, Argentina 1813, Chile 1823, federal Republic of Central America 1924, Mexico 1829, Jamaica (British Empire) 1834, Guadeloupe (French Empire) 1848, Peru 1851, Surinam (Dutch Empire) 1863, United States 1865, Pueto Rico 1873, Cuba 1880 and Brazil in 1888 as one of the last countries to abolish slavery and slave trade.[1] Seventh, U.S census data by race including free blacks and slaves also reviewed the following between

1800 and 1960: 1860 4,441,830 blacks with 488,070 freed and 3,953,760 still slaves representing 14.1 percent of the total population of U.S which stood at 31,443,321 inhabitants. In 1850: 3,638,808, 434,495 freed and 3,204,313 slaves been 15.7 percent; by 1840:2,873,648 blacks, 386,293 freed, 2,487,355 slaves; 1830 there were 2,328,642 blacks, 319,599 freed and 2,009,043 slaves having 18.1 percent; till 1820 there were 1,771,656 blacks, 223,634 freed, and 1,538;022 slaves bearing 18.4 percent, in the year 1810 about 1,377,808 blacks, 186,446 freed and 1,181,362 slaves presenting 19 percent and lastly, 1800 it stood at 1,002,037 blacks, 108,435 freed and 893,602 as slaves totaling 18.9 percent of the total population of 5,308,483 inhabitants. (Slavery and Atlantic Slave Trade Facts, 2009). These statistics are very important to all researchers and paved new avenues of research works which can be undertaking by any student having interests to know more about the European ills of slavery and slave trade practiced against Africans before the second wave of punishment to all Africans known as colonization of the late 19th Century which was still ended by the Portuguese who started the earlier games in search of sea routes. The analyses and calculation of statistics were done by us following our deeper research findings pertaining to the number of slaves and abolition strategies put in place by their former masters. Information of the various Middle Passages are very important for any researcher to consult to have a clear mind on different statistical analyses. Africans can only charge the actors countries with such evidences furnished by different researchers' interests on the question of inhuman trade practiced by the European which were later replaced by the colonization of the same Black races and Asians.

1.2 The origin of the name African American in a Dehumanised Whites Style

The term "African American" refers to people of African descent living in the United States. The tumult of the late 1960's and the early 1970's aggravated the term "Negro" and brought awareness causing it to become inappropriate in the black community. (Yale Alumni, online). In the mid-19th century, science and the scientific community served to legitimize society's racist views. Scientists argued that Africans and their descendants were inferior - either a degenerate type of being or a completely separate type of being altogether, suitable for perpetual service. The term African-American has had several incarnations in previous years, with "Afro-American" having spurts of popularity since the late 19th century and particularly in the 1960's. But supporters of the current movement find fault with that usage. "We came from Africa," said. The term has its roots in the 1960s and 1970s when many prominent figures were described as sporting the hairstyle. The Los Angeles Times called college football star Scott Marcus a flower child with "golden brown hair ... in ringlets around his head in what he calls a Jewish afro style". African American also

referred to as Black Americans or Afro-Americans are an ethnic group of Americans with total or partial ancestry from any of the Black racial groups of Africa. First Senator: Hiram Rhodes Revels was the first African American ever elected to the U.S. Senate. He represented the state of Mississippi from February 1870 to March 1871. First Woman Representative: Shirley Chisholm was the first African American woman elected to the House of Representatives. The original U.S. Constitution did not define voting rights for citizens, and until 1870, only white men were allowed to vote. Two constitutional amendments changed that. The Fifteenth Amendment (ratified in 1870) extended voting rights to men of all races. The Fourteenth Amendment ratified July 9, 1868, the Fourteenth Amendment granted citizenship to all persons "born or naturalized in the United States," including former enslaved persons, and provided all citizens with "equal protection under the laws," extending the provisions of the Bill of Rights to the states. The murder of voting-rights activists in Mississippi and the attack by state troopers on peaceful marchers in Selma, AL, gained national attention and persuaded President Johnson and Congress to initiate meaningful and effective national voting rights legislation and states which were affected by the Voting Rights Act of 1965 include ; Alabama, Georgia, Louisiana, Mississippi, South Carolina and Virginia.

'Yale Alumni ..., online).

Most of us became familiar with the ethnonym *African American* in the 1980s, when Jesse Jackson began popularizing it as an alternative to *black*. (An ethnonym is a name by which an ethnic or racial group is known.) But the term is much older than that: recently, I found an example dating back to the earliest days of the American republic. The *Oxford English Dictionary* traced its documented occurrences of "African American" back as far as 1835. (The related term "Afro-American," which enjoyed a brief popularity in the 1960s, has an 1831 citation in the *OED*.) (Fred Shapiro, 2016). Uplifting Black Americans to achieve equality has been a long, hard-fought struggle. This fight is marked by momentous wins, such as the full enjoyment of constitutional rights and Blacks ascending to the helm of every facet of society. However, despite so much progress, challenges of poverty, lack of education, crime, health disparities, and high mortality rates persist. From the end of slavery to today, the question America has grappled with is, "How do we overcome these challenges?" Instead of looking to Washington for solutions, perhaps we should consider how to amplify the long-standing efforts already underway in our communities (Patrice Lee Onwuka, 2021). *Current Population Survey* data as analyzed in Purcell, Patrick. 2007. "Pension Sponsorship and Participation: Summary of Recent Trends." Washington: Congressional Research Service. White refers to white non-Hispanic and African American refers to black non-Hispanic. 2002 was the

first year the *Current Population Survey* used expanded categories of race and ethnicity, making comparisons with earlier years problematic.

1.3 The Officialisation of Radical Segregationist and Torturing of Blacks through Jim Crow Laws

White Southern Democrats enacted Jim Crow laws in order to enforce blacks' second-class status. During a period of time which spanned the late 19th and early 20th centuries, lynchings reached a peak in the South while Georgia led the nation in lynchings from 1900 to 1931, with 302 incidents, according to The Tuskegee Institute. However, Florida led the nation in lynchings per capita from 1900 to 1930. Lynchings peaked in many areas when it was time for landowners to settle accounts with sharecroppers. There is no count of recorded lynchings which claims to be precise, and the numbers vary depending on the sources which are cited, the years which are considered by those sources, and the definitions which are given to specific incidents by those sources. The Tuskegee Institute has recorded the lynchings of 3,446 blacks and the lynchings of 1,297 whites, all of which occurred between 1882 and 1968, with the peak occurring in the 1890s, at a time of economic stress in the South and increasing political suppression of blacks. A five-year study published in 2015 by the Equal Justice Initiative found that nearly 3,959 black men, women, and children were lynched in the twelve Southern states between 1877 and 1950. During this period, Georgia's 586 lynchings led the lynchings which occurred in all of the Southern states (Berg *M et al, 2011).* In such situations, the segregationist American Governments frequently imposed barriers to labour-intensive entrepreneurial opportunities in terms of hair braiding, cosmetology degree and taxi medallions. Those Licenses were the de-facto re-creation of Jim Crow Laws. They were passed in the name of health and safety but serve to protect in reality, current cartel providers and union jobs. Moreover, continual increases in the minimum wage make it more attractive to invest in capital equipment than hire unskilled black workers in entry level training positions (Ray S. K. 1971). In this situation, victimology refers to speeches and ideologies of Jesse Jackson, Al Sharpton and leaders in the reparation movement undermine the initiative of many African Americans. Moreover, there is a lack of honest debate among black leaders because of the fear of being called an "Uncle Tom" for not supporting the grievance agenda (Njuafac K. F, 2021).

At the beginning of the 20th Century, the Southern Legislators carried segregation to the extremes. Here are some of the years and states where it started in 1914 Louisiana required separate entrances for the blacks and whites. Oklahoma segregated telephones booths in 1915; Mississippi made it a crime to advocate or publish ""arguments or suggestions in favour of social equalities or of interracial between Whiles and Negro's" in 1920.Arkansas had segregated a racetracks while Texas prohibited integrated boxing matches. Kentucky required separate schools and also that no textbook would be issued to a black would ever be reissued or redistributed, they also prohibited interracial marriage. Then Georgia barrel Black Ministers from performing a marriage between White couples and New Orleans created segregated Red Light Districts for the Whites and Black prostitutes (Finley Keith M., 2003).

2. Lynchings as Tool of Enforcement of Segregationist Practices

A lynching is the public killing of an individual who has not received any due process. These executions were often carried out by lawless mobs, though police officers did participate, under the pretext of justice. Lynchings were violent public acts that white people used to terrorize and control Black people in the 19th and 20th centuries, particularly in the South.

2.1 The Evil Sides of Black Code to African Americans

Black code in the United States, any of numerous laws enacted in the states of the former Confederacy after the American Civil War, in 1865 and 1866, designed to replace the social controls of slavery that had been removed by the Emancipation Proclamation and the Thirteenth Amendment to the Constitution and to assure continuance of white supremacy. The black codes had their roots in the slave codes that had formerly been in effect. The general philosophy supporting the institution of chattel slavery in America was based on the concept that slaves were property, not persons, and that the law must protect not only the property but also the property owner from the danger of violence. Slave rebellions were not unknown, and the possibility of uprisings was a constant source of anxiety in colonies and then states with large slave populations. For example, in Virginia between 1780 and 1864, over 1,418 slaves were convicted of crimes with 91 of them concerning cases of insurrection and 346 for murdering charges. Slaves also ran away. In the British possessions in the New World, the settlers were free to promulgate any regulations they saw fit to govern their labour supply (Jim Crow Museum, 2020). As early as the 17th century, a set of rules was in effect in Virginia and elsewhere; but the codes were constantly being altered to adapt to new needs, and they varied from one colony, and later one state, to another. All the slave codes, however, had certain provisions in common. In all of them the colour line was firmly drawn, and any amount of Negro blood established the race of a person, whether slave or free, as Negro. The status of the offspring followed that of the mother, so that the child of a free father and a slave mother was a slave. Slaves had few legal rights: in court their testimony was inadmissible in any litigation involving whites; they could make no contract, nor could they own property; even if attacked, they could not strike a white person. There were numerous restrictions to

enforce social control: slaves could not be away from their owner's premises without permission; they could not assemble unless a white person was present; they could not own firearms; they could not be taught to read or write, or transmit or possess "inflammatory" literature; they were not permitted to marry. Obedience to the slave codes was exacted in a variety of ways (Jeff Wallenfeldt, Encyclopaedia Britannica). Such punishments as whipping, branding, and imprisonment were commonly used, but death which meant destruction of property was rarely called for except in such extreme cases as the rape or murder of a white person. White patrols kept the slaves under surveillance, especially at night. Slave codes were not always strictly enforced, but whenever any signs of unrest were detected the appropriate machinery of the state would be alerted and the laws more strictly enforced. The black codes enacted immediately after the American Civil War, though varying from state to state, were all intended to secure a steady supply of cheap labour, and all continued to assume the inferiority of the freed slaves. There were vagrancy laws that declared a black to be vagrant if unemployed and without permanent residence; a person so defined could be arrested, fined, and bound out for a term of labour if unable to pay the fine. Apprentice laws provided for the "hiring out" of orphans and other young dependents to whites, who often turned out to be their former owners. Some states limited the type of property blacks could own, and in others blacks were excluded from certain businesses or from the skilled trades. Former slaves were forbidden to carry firearms or to testify in court, except in cases concerning other blacks. Legal marriage between blacks was provided for, but interracial marriage was prohibited (www.encyclopedia.com › social-sciences › news-wiresRacial Segregation in the American South: Jim Crow Laws ...).

2.2 Typologies of Dehumanising Lynching Styles Against Non-Whites Races and Supporters of Diasporas

Lynchings typically evoke images of Black men and women hanging from trees, but they involved other extreme brutality, such as torture, mutilation, decapitation, and desecration. Some victims were burned alive. A typical lynching involved a criminal accusation, an arrest, and the assembly of a mob, followed by seizure, physical torment, and murder of the victim. Lynchings were often public spectacles attended by the white community in celebration of white supremacy. Photos of lynchings were often sold as souvenir postcards. (Abel Meeropol *et al.*, 1939). From 1882 to 1968, 4,743 lynchings occurred in the U.S., according to records maintained by NAACP. Other accounts, including the Equal Justice Initiative's extensive report on lynching, count slightly different numbers, but it's impossible to know for certain how many lynchings occurred because there was no formal tracking. Many historians believe the true number is underreported. The highest number of lynchings during

that time period occurred in Mississippi, with 581 recorded. Georgia was second with 531, and Texas was third with 493. Lynchings did not occur in every state. There are no recorded lynchings in Arizona, Idaho, Maine, Nevada, South Dakota, Vermont, and Wisconsin. Black people were the primary victims of lynching: 3,446, or about 72 percent of the people lynched, were Black. But they weren't the only victims of lynching. Some white people were lynched for helping Black people or for being anti-lynching. Immigrants from Mexico, China, Australia, and other countries were also lynched. White mobs often used dubious criminal accusations to justify lynchings (Gillian Brockell, 2019). A common claim used to lynch Black men was perceived sexual transgressions against white women. Charges of rape were routinely fabricated. These allegations were used to enforce segregation and advance stereotypes of Black men as violent, hypersexual aggressors. Hundreds of Black people were lynched based on accusations of other crimes, including murder, arson, robbery, and vagrancy. Many victims of lynchings were murdered without being accused of any crime. They were killed for violating social customs or racial expectations, such as speaking to white people with less respect than what white people believed they were owed. As Black Americans fled the South to escape the terror of lynchings, a historic event known as the Great Migration, people began to oppose lynchings in a number of ways. They conducted grassroots activism, such as boycotting white businesses (Goff Jennie, 2011). Anti-lynching crusaders like Ida B. Wells composed newspaper columns to criticize the atrocities of lynching. And several important civil rights organizations including NAACP emerged during this time to combat racial violence. NAACP led a courageous battle against lynching. In the July 1916 issue of The Crisis, editor W.E.B. Du Bois published a photo essay called "The Waco Horror" that featured brutal images of the lynching of Jesse Washington.

Like the European scholars before them, American intellectuals organized humans by category, seeking differences between racial populations. The work of Dr. Samuel Morton is infamous for his measurements of skulls across populations. He concluded that African people had smaller skulls and were therefore not as intelligent as others. Morton's work was built on by scientists such as Josiah Nott and Louis Agassiz. Both Nott and Agassiz concluded that Africans were a separate species. This information spread into popular thought and culture and served to dehumanize African-descended people further while fueling anti-black sentiment. "Types of mankind or ethnological researches, based upon the ancient monuments, paintings, sculptures, and crania of races, and upon their natural, geographical, philological, and biblical history" (Nott G, 1854; Nott J.C *et al.*, online). License: Creative Commons Attribution 4.0By the 1850s, antislavery sentiment grew intense, in part,

spurred by white Southerner's aggressive attempts to protect slavery, maintain national political dominance and to spread the "peculiar institution" to newly acquired American lands. Proslavery spokespeople defended their position by debasing the value of humanity in the people they held as property. They supported much of this crusade through the racist scientific findings of people like Samuel Morton, which was used to argue the inferiority of people of African descent. As the tension between America's notion of freedom and equality collided with the reality of millions of enslaved people, new layers to the meaning of race were created as the federal government sought to outline precisely what rights black people in the nation could have. It was in this philosophical atmosphere that the Supreme Court heard one of the landmark cases of U.S. history, the Dred Scott v. Sanford. Dred Scott and his wife claimed freedom on the basis that they had resided in a free state and were therefore now free persons. The Supreme Court ruled that Scott could not bring a suit in federal court because Black people were not citizens in the eyes of the U.S. Constitution. Chief Justice Roger B. Taney also ruled that slaves were property based on the Constitution, and therefore owners could not be deprived of their property. Ultimately, Taney declared with the full force of law that to be black in America was to be an "inferior being" with "no rights" which the white man was bound to respect," and that slavery was for his benefit. Taney used the racist logic of black inferiority that saturated American culture of the time to argue that African descents were of another "unfit" race, and therefore improved by the condition of slavery. The court's racist decision and affirmation that African descendants were mere property would severely harm the cause of black equality and contribute to anti-black sentiment for generations to come. (*Dred Scott v Sanford*, Frank L. 1857; Fitzgibbon, J. H., 1882; Eliza *et al.*, Library of Congress). The nation fiercely defended slavery under the guise of property rights because the forced labor of black people was extremely profitable to the entire country. America further developed its concept of race in the form of racist theories and beliefs - created to protect the slavery-built economy. These beliefs also resulted in the establishment of widespread anti-black sentiments, which would influence the American consciousness long after slavery ended.

America would come to be defined by the language of freedom and the acceptance of slavery. Along with the revolutionary ideas of liberty and equality, slavery concerns began to surface as black colonists embraced the meaning of freedom, and the British abolished slavery within their lands. The fledgling United States sought to establish itself and had to wrestle with the tension borne from the paradox of liberty. It became necessary to develop new rationales and arguments to defend the institution of slavery. How does one justify holding a human as property? Major political leaders and thinkers of American history promoted theories of difference and degeneracy about nonwhite people that grew in the late-18th century. Physical differences were merged with status differences and coalesced to form a social hierarchy that placed "white" at the top and "black" at the bottom. By the beginning of the 19th century, "white" was an identity that designated a privileged, landholding, (usually male) status. Having "whiteness" meant having clear rights in the society while not being white signified your freedoms, rights, and property were unstable, if not, nonexistent. Ironically, Jefferson and Locke also both made arguments for the idea of inferior "races," thereby supporting the development of the United States' culture of racism. Their support of inferior races justified the dispossession of American Indians and the enslavement of Africans in the era of revolution. It was this racial ideology that formed the foundation for the continuation of American chattel slavery and the further entrenchment of anti-blackness. Very horrible, Thomas Jefferson noted at the State of Virginia that "I advance it, therefore, as a suspicious only, that the blacks, whether originally a distinct race, or made distinct by time and circumstance, are inferior to the whites in the endowment both of body and mind". Comparing them by their faculties of memory, reason, and imagination, it appears to me, that in memory they are equal to the whites, in reason much inferior… and that in imagination they are dull, tasteless, and anomalous. But never yet could II find that a black had uttered a thought above the level of plain narration; never see even an elementary trait, of painting or sculpture (John Lewis, online).

Africans organized their societies around the family unit and gold supply often dictated which society held the most powerful position until the beginning of the Trans-Atlantic slave trade in late 1400s.The disruption of the African societal structures by Europeans infiltrated the West African coastlines, drawing people from the center of the Continent to be sold into slavery. In fact, new sugar and tobacco plantations in the Americas and Caribbean heightened the demand for enslaved people, ultimately forcing a total of about 12.5 million Africans across the Atlantic and into slavery in the South American Continent. (Bortolot I.A. 2003). When the Civil War ended slavery, the entire nation shifted its economic reliance to free labor. Still, the damage of anti-blackness and the hierarchy of race continued to shape how people related to one another and how the government would regard and legislate to various "races." The U.S. came to depend on the exploitation of cheap labor, especially that of those considered nonwhite people, but also that of poor whites, including women and children. White society, particularly in the South, were reluctant to shift their views of black Americans and sought ways to continue exploiting the labor of African descended people while simultaneously remaining privileged. The debt-bonded labor system called sharecropping and hierarchical social order of segregation called Jim Crow

would lay the foundation for a deepening racial divide. Segregation & Jim Crow. There is no Negro problem. The problem is whether the American people have loyalty enough, honor enough, patriotism enough, to live up to their own constitution. Frederick Douglass in 1884 when he also responded to prominent abolitionist William Lloyd Garrison, "I have no love for America as such; I have no patriotism. I have no country. What country have I? The Institutions of this country do not know me.do not recognize ma as a man."(Martin B.L Martin, 1991).

2.2 Strict Evidence of Typologies of Lynching of Freed Slaves- African-American as Sub-Set of Human Being

The term "Lynch's Law" apparently originated during the American Revolution when Patriot Charles Lynch, a Virginia justice of the peace, ordered extralegal punishment for Loyalists. In the pre–civil war south, members of the abolitionist movement and other people opposing slavery were sometimes targets of lynch mob violence Lynching is the extrajudicial murder of an untried suspect, usually by a mob and often by hanging. In the United States, over 4,743 lynching cases were recorded between 1882 and 1968 according to the NAACP. Among of those murdered people, 3,446 were black men, women and children representing 73 percent. Research by the Equal Justice Initiative (EJI) (John Blassingame W. 2013) which created the lynching memorial found a different number of black victims about 4,400 between 1877 and 1950 (Gillian B. 2019). Lynching victims were often tortured before they died and after death their corpses frequently desecrated. Although, African Americans were most frequently targeted, they were not the only victims of lynching. Some white victims were lynched for helping black people; immigrants from countries like Mexico, China and Australia were also lynched. White mobs regularly attacked black men accused of sexual crimes and historians estimated that at least 400 African Americans were lynched between 1868 and 1871 (Maxwell Richard Brown, 1975). White also sought retribution for alleged rapes by targeting entire black communities with violent, public and sexualized attacks including forcing victims to strip, binding them in compromising positions and whipping their genitals, widespread rape of black women, sometimes in front of their families and genital mutilation and castration. Through these acts of violence, white vigilantes used terror to revive the privileges of white masculinity over the bodies of their former slaves (Leon Lifwack F, 1979). This early lynching was strictly applied when the former slaves were granted the status of Africa Americans following their participation during the American War of independence and the setting up of USA in the history of mankind. The effectiveness of trapping Blacks for public lynching was very high and washed by the American authorities as normal punishment to the Black race frequently considered as

sub-set of human being according to Whitney in hos Blacks in the Face of the Whiteman.

The segregationist White Americans later recognized their crime against humanity by erecting status and other related symbols illustrating how the Black race was harshly tortured. A bronze statue called 'Raise Up', part of the display at the National Memorial for Peace and Justice, a memorial to honor thousands of people killed in lynchings, in Montgomery, Alabama. When George King, a black man in South Carolina, was freed from slavery by the 13th amendment to the US constitution in 1865, his former slave owner came to him to clarify how things were going to work from now on. "The Master, he says we are all free," King later recalled. "But it don't mean we is white. And it don't mean we is equal." The true horror of those words, and the blast of racial terrorism such sentiments ignited across the deep south in the immediate aftermath of the civil war, are laid bare in a harrowing new report by the Equal Justice Initiative (EJI).The report, Reconstruction in America, documents more than 2,000 black victims of racial terror lynchings killed between the end of the civil war in 1865 and the collapse of federal efforts to protect the lives and voting rights of black Americans in 1876.During the period, known as Reconstruction, a reign of terror was unleashed by Confederate veterans and former slave owners in a brazen effort to keep black people enslaved in all but name. Technically freed slaves were lynched at an average rate of almost one every two days – putting paid to the hope that Emancipation offered millions of black people and effectively terrorizing them into submission. The report is a prequel to EJI's groundbreaking 2015 research that identified and recorded more than 4,400 black victims of racial terror lynchings from the post-Reconstruction period, 1877 to 1950. The new report allows that grim tally to be further expanded with the addition of the 2,000 documented victims from the Reconstruction era itself – bringing the total number of documented cases of black people who were supposedly free yet were lynched in the most sadistic fashion to a staggering 6,500 men, women and children. (Ed Pilkington, 2020).

Historians broadly agree that lynchings were a method of social and racial control meant to terrorize black Americans into submission, and into an inferior racial caste position. They became widely practiced in the US south from roughly 1877, the end of post-civil war reconstruction, through 1950. A typical lynching would involve criminal accusations, often dubious, against a black American, an arrest, and the assembly of a "lynch mob" intent on subverting the normal constitutional judicial process. Victims would be seized and subjected to every imaginable manner of physical torment, with the torture usually ending with being hung from a tree and set on fire. More often than not, victims would be dismembered and mob members would take pieces of their flesh and bone as souvenirs.

In a great many cases, the mobs were aided and abetted by law enforcement (indeed, they often were the same people). Officers would routinely leave a black inmate's jail cell unguarded after rumors of a lynching began to circulate to allow for a mob to kill them before any trial or legal defense could take place. (Amy Louise Wood, (2009). Lynchings were only the latest fashion in racial terrorism against black Americans when they came to the fore in the late 19th century. White planters had long used malevolent and highly visible violence against the enslaved to try to suppress even the vaguest rumors of insurrection. In 1811, after a failed insurrection outside New Orleans, for example, whites decorated the road to the plantation where the plot failed with the decapitated heads of blacks, many of whom planters later admitted had nothing to do with the revolt. It wasn't a southern-specific phenomenon, either. In 1712, colonial authorities in New York City manacled, burned and broke on the wheel 18 enslaved blacks accused of plotting for their freedom. Communities of free blacks also faced the constant threat of race riots and pogroms at the hands of white mobs throughout the 19th century and continuing into the lynching era. Among the best known of these was the decimation of the Tulsa, Oklahoma, neighborhood of Greenwood in 1921, after a black man was falsely charged with raping a white woman in an elevator (Dray Philip, 2002).

Although the victims of lynching in the U.S. were predominantly white Southerners during the first few decades of the phenomenon, after the South was defeated at the end of the American Civil War and roughly 4 million enslaved African Americans were emancipated as a result, they became the primary targets of lynchings beginning in the Reconstruction era. Lynching in the United States was the widespread occurrence of extrajudicial killings which began in the pre–Civil War South in the 1830s and ended during the civil rights movement in the 1950s and 1960s. Although the victims of lynching in the U.S. were predominantly white Southerners during the first few decades of the phenomenon, after the South was defeated at the end of the American Civil War and roughly 4 million enslaved African Americans were emancipated as a result, they became the primary targets of lynchings beginning in the Reconstruction era. Lynchings in the U.S. reached their height from the 1890s to the 1920s, and they primarily targeted African Americans and other ethnic minorities. The majority of the lynchings occurred in the American South because the majority of African Americans lived there, but racially motivated lynchings also occurred in the Midwest and border states. (Goff Jennie, 2011). These lynchings coincided with the Great Migration of African Americans out of the American South, and they were frequently perpetrated in order to enforce white supremacy and intimidate ethnic minorities along with other acts of racial terrorism. A significant number of lynching victims were accused of murder or attempted murder. Rape, attempted rape or other forms of sexual assault were the second most frequently made accusations; they were frequently used as pretexts for the lynchings of African Americans who either violated or were falsely accused of violating Jim Crow era etiquette and they were also used as pretexts for the lynchings of African Americans who engaged in economic competition with whites. According to Arthur F. Raper, out of approximately 100 lynchings of African Americans which were examined between 1929 and 1940, approximately one-third of the victims were falsely accused. In his seminal, *An American Dilemma* (1944), Myrdal Gunnar concluded that Raper's findings demonstrate that "a lynching is not merely a punishment against an individual but a disciplinary device against the Negro group". According to the Tuskegee Institute, 4,743 people were lynched between 1882 and 1968 in the United States, including 3,446 African Americans and 1,297 whites. A common perception of lynchings in the U.S. is that they were only hangings, due to their public visibility, which made it easier for photographers to photograph the victims. Some lynchings were professionally photographed and copies of the photographs were distributed as postcards, which became popular souvenirs in parts of the United States. Lynching victims were also killed in a variety of other ways; being shot, burned alive, thrown off a bridge, dragged behind a car, etc. (Apel Dora, 2004). Occasionally, the body parts of the victims were removed and sold as souvenirs. Lynchings were not always fatal; "mock" lynchings, which involved putting a rope around the neck of someone who was suspected of concealing information, was sometimes used to compel people to make "confessions". Lynch mobs varied in size from just a few people, to crowds of thousands. According to American historian Michael J. Pfeifer, the prevalence of lynchings in post–Civil War America reflected people's lack of confidence in the "due process" of the U.S. judicial system. He links the decline in lynchings in the early twentieth century to "the advent of the modern death penalty": "legislators renovated the death penalty...out of direct concern for the alternative of mob violence". Pfeifer also cited "the modern, racialized excesses of urban police forces in the twentieth century and after" as bearing characteristics of lynchings. On April 26, 2018, in Montgomery, Alabama, The National Memorial for Peace and Justice opened. Founded by the Equal Justice Initiative of that city, it is the first large-scale memorial created to document lynchings of African Americans in the United States (Tolnay Stewart 2003).

During the Reconstruction era lynchings and other forms of racial terrorism were used to enforce white supremacy and intimidate blacks. The rate of lynchings in the South has been strongly associated with economic strains, although the causal nature of this link is unclear (Peterson E. D *et al*., 1999). Low cotton prices, inflation, and economic stress

are associated with higher frequencies of lynching. The Fourteenth Amendment to the U.S. Constitution declared that all born in the United States were citizens, and the Fifteenth that all citizens could vote, regardless "of race, color, or previous condition of servitude". These were regarded as self-destructive mistakes by many white Southerners. Some blamed freedmen for their own wartime hardships, post-war economic problems, and loss of social and political privilege. During Reconstruction, freedmen, and white people working in the South for civil rights, were attacked and sometimes lynched. Black voting was suppressed by violence as well as by poll taxes and literacy tests. Whites regained control of state legislatures in 1876, and a national compromise resulted in the removal of federal troops from the South in 1877. In later decades, violence continued around elections until blacks were disfranchised by the states from 1885 (see Florida Constitution of 1885) to 1908 through constitutional changes and laws that created barriers to voter registration across the South (Peterson E. D *et al.*, 1999).

2.3 Methods of Resisting Lynchings by African Americans

African Americans resisted lynchings in numerous ways. Intellectuals and journalists encouraged public education, actively protesting and lobbying against lynch mob violence and government complicity. Anti-lynching plays and other literary works were produced. The National Association for the Advancement of Colored People (NAACP), and related groups, organized support from white and black Americans, publicizing injustices, investigating incidents, and working for passage of federal anti-lynching legislation (which as of 2019 has still not passed). African-American women's clubs raised funds and conducted petition drives, letter campaigns, meetings, and demonstrations to highlight the issues and combat lynching.In the great migration, particularly from 1910 to 1940, 1.5 million African Americans left the South, primarily for destinations in northern and mid-western cities, both to gain better jobs and education and to escape the high rate of violence. From 1910 to 1930 particularly, more blacks migrated from counties with high numbers of lynchings. (Brynn Anderson, 2020). From 1882 to 1968, "nearly 200 anti-lynching bills were introduced in Congress, and three of them passed the House. Seven presidents between 1890 and 1952 petitioned Congress to pass a federal law." None succeeded in gaining passage, blocked by the Solid South—the delegation of powerful white Southerners in the Senate, which controlled, due to seniority, the powerful committee chairmanships. During the civil rights movement of the 1950s and 1960s, black activists were attacked and murdered throughout the South. The 1964 Mississippi Burning murders galvanized public support for passage of civil rights legislation that year and the next. The Greenwood neighborhood was sometimes referred to as "Black

Wall Street" (Jamiles *et al.*, 2018) for its economic vitality before the massacre. According to the Tulsa Historical Society, it is believed 100 to 300 blacks were killed by white mobs in a matter of a few hours. Similar events, from the New York draft riots during the civil war to others in New Orleans, Knoxville, Charleston, Chicago, and St Louis, saw hundreds of blacks killed. The start of the lynching era is commonly pegged to 1877, the year of the Tilden-Hayes compromise, which is viewed by most historians as the official end of Reconstruction in the US south. In order to settle a razor-thin and contested presidential election between the Republican Rutherford B Hayes and the Democrat Samuel Tilden, northern Republicans agreed to withdraw federal troops from the last of the formerly renegade states. The move technically only affected South Carolina and Louisiana but symbolically gestured to the south that the north would no longer hold the former Confederacy to the promise of full citizenship for freed blacks, and the south jumped at the chance to renege on the pledge. The end of Reconstruction ushered in a widespread campaign of racial terror and oppression against newly freed black Americans, of which lynching was a cornerstone [2] (Jamiles L. *et al.*, 2018).

Between 1882 and 1968, a total number of lynching cases were 4, 742, with Blacks recorded 3,445 while White races with 1,297. According to statistics provided by NAACP (2021) and School of Law (law2.umkc.edu › Faculty › projects), The History of Lynching in America according to NAAC sources indicated that Black people were the primary victims of lynching: 3,446, or about 72 percent of the people lynched, were Black. But they were not the only victims of lynching. Some white people were lynched for helping Black people or for being anti-lynching. In addition, Immigrants from Mexico, China, Australia, and other countries were also lynched. (naacp.org › history-explained › history-lynching-america).

3. Unchecked Complicity of Violence Orchestrated by the Ku Klux Klan (KKK) and Knights of White Camellia (KWC)

Segregation was supported by the legal system and Police in the Americas. But beyond the law, there was always a threat by terrorist violence. The KKK, (Allen T. W. 1971). KWC and other terrorists murdered thousands of blacks and some whites to prevent them from voting and participating in public life (Amy L. W., 2009). The KKK was founded in 1865-1866. They directed their violence towards black landowners, politicians and community leaders. They also did this to people who supported Republicans or racial equalities. One of the main forms of violence was lynching. Between 1884 and 1900 white mobs lynched more than 2,000 blacks in the South. They were also lynched for any violation of the Southern Code. Blacks

²Ibid.

were also burnt alive, short and beaten to death. (*U.S. History*) A secret hate group in the southern U.S., active for several years after the Civil War, which aimed to suppress the newly acquired rights of Black people and to oppose carpetbaggers from the North, and which was responsible for many lawless and violent proceedings. Official name Knights of the Ku Klux Klan. a secret hate group inspired by the former, founded in 1915 and currently active across the U.S., especially in the South, directed against Black people, Muslims, Jews, Catholics, foreign-born individuals, and other groups (Allen, 1971). In the United States the Ku Klux Klan, a white supremacist organization founded at the end of the Civil War and revived in 1915, displayed some fascist characteristics. One of its offshoots, the Black Legion, had some 60,000 members in the early 1930s and committed numerous acts of arson and… the racist, anti-Semitic, and anti-Catholic Ku Klux Klan, especially in rural areas. During the early 1920s the Klan achieved a membership of some 5,000,000 and gained control of, or influence over, many city and state governments. Rural areas also provided the base for a Christian fundamentalist movement, as farmers and… such terrorist organizations as the Ku Klux Klan, which sought to punish so-called "uppity Negroes" and to drive their white collaborators from the South. More frequently it was manifested through support of the Democratic Party, which gradually regained its strength in the South and waited for the time when the… In 1991 former Ku Klux Klan grand wizard David Duke ran for governor of Louisiana and finished ahead of incumbent Gov. Buddy Roemer in the gubernatorial primary election, a stunning upset that garnered international attention. The possibility that a former grand wizard might be elected governor created a media firestorm and made the 1991 Louisiana gubernatorial election the most closely watched in the country. Duke's campaign lost steam when advocacy groups such as the National Association for the Advancement of Colored People (NAACP) and major corporations threatened to respond to a Duke victory by mounting an economic boycott of Louisiana, whose economy depended on tourism. As a result. Former Governor Edwin Edwards defeated Duke by a margin of 61 percent to 39 percent, though Duke won slightly over 50 percent of the white vote. Despite the persistence of racism, the Klan largely failed to stem the growth of racial tolerance in the South in the late 20th century. Though the organization continued some of its surreptitious activities into the early 21st century, cases of Klan violence became more isolated, and its membership had declined to a few thousand. The Klan became a chronically fragmented mélange made up of several separate and competing groups, some of which occasionally entered into alliances with neo-Nazi and other right-wing extremist groups (Jeff Wallenfeldt).

The 19th Century Klan reached its peak between 1868 and 1870. A potent force, it was largely responsible for the restoration of white rule in North Carolina, Tennessee, and Georgia. But Forrest ordered it disbanded in 1869, largely as a result of the group's excessive violence. Local branches remained active for a time, however, prompting Congress to pass the Force Act in 1870 and the Ku Klux Klan Act in 1871. The bills authorized the president to suspend the writ of habeas corpus, suppress disturbances by force, and impose heavy penalties upon terrorist organizations. Pres. Ulysses S. Grant was lax in utilizing this authority, although he did send federal troops to some areas, suspend habeas corpus in nine South Carolina counties, and appoint commissioners who arrested hundreds of Southerners for conspiracy (Allen Trelease W. 1971). A grand jury, convened in Columbia, South Carolina, in 1871 to investigate the activities of the Klan, concluded, in part:

During the whole session we have been engaged in investigations of the most grave and extraordinary character—investigations of the crimes committed by the organization known as the Ku Klux Klan. The evidence elicited has been voluminous, gathered from the victims themselves and their families, as well as those who belong to the Klan and participated in its crimes. The jury has been shocked beyond measure at the developments which have been made in their presence of the number and character of the atrocities committed, producing a state of terror and a sense of utter insecurity among a large portion of the people, especially the colored population (Allen Trelease W. , 1971).

In *United States* versus *Harris* in 1882, the Supreme Court declared the Ku Klux Klan Act unconstitutional, but by that time the Klan had practically disappeared. It disappeared because it's original objective—the restoration of white supremacy throughout the South—had been largely achieved during the 1870s. The need for a secret anti-Black organization diminished accordingly. The 20th-century Klan had its roots more directly in the American nativist tradition. It was organized in 1915 near Atlanta, Georgia, by Col. William J. Simmons, a preacher and promoter of fraternal orders who had been inspired by Thomas Dixon's book *The Clansman* (1905) and D.W. Griffith's film *The Birth of a Nation* (1915). The new organization remained small until Edward Y. Clarke and Elizabeth Tyler brought to it their talents as publicity agents and fund raisers. The revived Klan was fueled partly by patriotism and partly by a romantic nostalgia for the old South, but, more importantly, it expressed the defensive reaction of white Protestants in small-town America who felt threatened by the Bolshevik revolution in Russia and by the large-scale immigration of the previous decades that had changed the ethnic character of American society. The 19th-century Klan was originally organized as a social club by Confederate veterans in Pulaski, Tennessee, in 1866. They apparently derived the name from the Greek word *kyklos*, from which comes the English "circle"; "Klan" was added for the sake of alliteration and Ku

Klux Klan emerged. The organization quickly became a vehicle for Southern white underground resistance to Radical Reconstruction. Klan members sought the restoration of white supremacy through intimidation and violence aimed at the newly enfranchised Black freedmen. A similar organization, the Knights of the White Camelia, began in Louisiana in 1867 (Sager H.R., 2010). This second Klan peaked in the 1920s, when its membership exceeded 4,000,000 nationally, and profits rolled in from the sale of its memberships, regalia, costumes, publications, and rituals. A burning cross became the symbol of the new organization, and white-robed Klansmen participated in marches, parades, and nighttime cross burnings all over the country. To the old Klan's hostility toward Blacks the new Klan— which was strong in the Midwest as well as in the South—added bias against Roman Catholics, Jews, foreigners, and organized labour. The Klan enjoyed a last spurt of growth in 1928, when Alfred E. Smith, a Catholic, received the Democratic presidential nomination (Sager H.R., 2010).

The following are clear pictures of what actually happened in the Americas society within the period of study. Looking just at those events one is tempted to put in mind that most terrorist organisations which later came up during the 20th Century frequently dressed like those whites Americans. During the Great Depression of the 1930s the Klan's membership dropped drastically, and the last remnants of the organization temporarily disbanded in 1944. For the next 20 years the Klan was quiescent, but it had a resurgence in some Southern states during the 1960s as civil-rights workers attempted to force Southern communities' compliance with the Civil Rights Act of 1964. There were numerous instances of bombings, whippings, and shootings in Southern communities, carried out in secret but apparently the work of Klansmen. Pres. Lyndon B. Johnson publicly denounced the organization in a nationwide television address announcing the arrest of four Klansmen in connection with the slaying of a civil-rights worker, a white woman, in Alabama (Shapiro H, 1972).

4. Manifestation of Conspiracy against J.F Kennedy's Struggles of Granting Civil Rights to African Americans

Typology of Conspiracy Theories in the World (Njuafac K.F, 2020) brings out series of examples with inspirations drawn from the works of ten prominent authors namely: (Mark Fenster2008; Tudge M *et al*., 2008, 2005, 2008; Hodapp C *et al*., 2008; Gray J. 2000; David A. 2010; Phillips, D. 2010; Bugliosi, V. 2007; Broderick J. F.; Miller, D.W. 2008; Perry J. D. 2003; and Peter K. *et al. 2009).*

Practically, in the contemporary era, there are many conspiracy theories concerning the assassination of John F. Kennedy in 1963 linking to his struggle to survive African Americans in their own intensive struggles for the granting of Civil Rights and end of racial segregation or discrimination in the American Continents. To that effect, researcher Vincent Bugliosi estimated that over 1,000 books have been written about President Kennedy's assassination, during the 1960s with at least 90 percent of which are works supporting the view that there was a conspiracy. As a result of this, the Kennedy assassination has been described as "the mother of all conspiracies "during the 20th Century and actually portrays the radical phase of Whites American hatred of the Blacks whose ancestors were used by Europeans in the opening and development of the American Continents. The countless individuals and organizations that have been accused of involvement in the Kennedy assassination include the Central Intelligent Agency (CIA), the Mafia, sitting Vice President Lyndon B. Johnson, Cuban Prime Minister Fidel Castro, the KGB, or even some combination thereof. It is also frequently asserted that the U.S Federal Government intentionally covered up crucial information in the aftermath of the assassination to prevent the conspiracy from being discovered (Mark F, 2008; Broderick J.F, Miller D.W, 2008). In addition, the deaths of prominent figures of all types attract conspiracy theorists, including, for example, the deaths of U.S President Abraham Lincoln, Martin Luther King, Jr., Eric V, Dmitry Ivanovich, Sheikh Rahman, Yitzhak Rabin, Zachary Taylor, George S. Patton, Diana, Princess of Wales, Dag Hammarskjöld, and David Kelly. (Mark F, 2008; Broderick J.F, Miller D.W, 2008, Njuafac K.F. 2020).

Africans Americans are not the only racial groups facing torturings in the Americas but Examples are illustrated with problems faced by Black-Americans, Asian-Americans, Hispanic-Latino-American, Anti-Romanism, Jews-American, Arab-Americans, Iranian-Americans, Australio-American, Afro-American, European-Americans, and Amerindians. It brings out the implications of Jim Crow Laws of Equal but Separate, the activities of the Ku Klux Klan (KKK) Njuafac K. F., May 2021).The second patterns of problems and challenges faced by African Americans in the late 20th Century were more specific and visible and at the same time embraced by Africans who refused to learn a bitter lesson from what history teaches us concerning African American history in particular.

5. The Second Pattern of Challenges with Reflections to Renewal of the Previous Segregationist Stance Accepted by Voluntary African Immigrants to the American Continents 1990-2000

5.1 The Issue of Affirmative Action of Blacks Educational Stability

Accusations of "acting white" in the classroom as detailed by John McWhorter undermine education as a vehicle for advancement. Instead Black Leaders

expend enormous resources to advance affirmative action at a small number of elite Universities, unmindful of the pernicious effects it have had on talented young blacks. On "Failure of urban K-12 Schools", Teachers Unions and the Education establishments have been more interested in pay-raises and grants than students achievements, testing and competition from Catholic Schools. Not to mention the costs of replacing the more effective Basic Instruction with Self- Esteem Pedagogy, the failure of urban schools is not attributable to the lack of funding. There has been a 300 percent real increase in per pupil since 1970. This increase has been only modestly offset by increases in special need students from 803 to 11.8 percent of the student body of which the percentages of seriously challenged children declined. There is also the Implications of Unstable Family Structures. According to a 2002 study, over 70 percent of all African American children were illegitimate and the number rose from 23 percent back in 1963 because that was the year when welfare became a right to the constitution which made having husbands redundant. Too many African American families grow up without a father figure in the house which often leads to psychological issues later in life. Dangerous cities have high African American populations such as Oakland, Cleveland, Baltimore and Detroit where gang violence and crime was an everyday occurrence. It is estimated that 30 percent of all abortions in the country are done by African American women. This heightened loss of uncounted lives percolates to reduce respect for life and has played its role in decreasing civility with which people treats each other (Apel Dora, 2004). In fact, the systematic appellation of Diaspora voluntary desires of the 20th Century Slavery by African immigration stance to the American Continents is another worries. Therefore, the officialisation of new forms of slavery through lottery and other mechanism of obtaining a status of naturalization or double nationality do not necessary change the original home from where African originated which is evidence through all forms of societal discriminations face in such new destinations in the name of Diaspora. The fact is that you remain a Diaspora and not an autochthon or native of the receiving countries and are bound to embrace all the ills. This draw our attention to have a brief understanding of links between migration, Diaspora and African studies vis-à-vis American historical links have shown the anachronism of immigration since the late 20th Century. From the Greek word, Diaspora meaning refers 'to scatter,' as a community of people who do not live in their country of origin, but maintain their heritage in a new land. Many in Americas probably relate to this issue, since they got ancestral roots from one country but reside in a different place. For instance, in the U.S, a plethora of ethnic communities exist (James Elbert Cutler, 1905). Americans can be classified according to sub-cultures, such as African-American, Mexican-American, Irish-American, and Indian-American. Inclusion of

emigrants, or people who have left their homelands to settle permanently in a different one, is a major characteristic of a Diaspora according to studies carried out by the Carleton University researchers.

Consequently, Diasporas have been associated with loss and exile--two words that denote suffering and tragedy. Another group of people--the Africans--were forced to move away from their homelands because of slavery in colonial America. Hence, a multitude of Diasporas have occurred globally due to religious, social, political, economic, and even natural forces. This is important for two reasons. Firstly, most discussions of global governance focus on the international level, involving interactions among nation-states. ... But interactions between states and emigrants also play a crucial role in governing migration - a role that is still far from clearly understood. (Euskadi, 2008). These forces can range anywhere from violent revolutions to massive earthquakes--essentially anything that disrupts the normal flow of life. According to *Cirrelia Thaxton,* does a diaspora have meaning beyond a community of transcultural individuals? One might expect from study of its definition that a Diaspora can have different meanings. It's true that 'Diaspora' has a number of kindred terms that reflect on its definition from unique perspectives. For example, 'transnationalism,' 'globalization,' 'post-colonialism,' and 'trans-cultureless' are related terms meant to mark communities of people in host societies˙ (Study.com on African Diaspora and Migration, 2003-2020). African studies are the study of Africa, especially the continent's cultures and societies (as opposed to its geology, geography, zoology, etc.). The field includes the study of Africa's history (Pre-colonial, colonial, post-colonial), demography ethnic groups, culture, politics, economy, languages, and religion (Islam, Christianity, traditional religions). A specialist in African studies is often referred to as an "africanist". (jstor,www.jstor.org › stable). A key focus of the discipline is to interrogate epistemological approaches, theories and methods in traditional disciplines using a critical lens that inserts African-centred ways of knowing and references. Moreover, Africanists argue that, there is a need to "de-exoticize" Africa and banalise it, rather than understand Africa as exceptionalized and exoticized. African scholars, in recent times, have focused on decolonizing African studies, and reconfiguring it to reflect the African experience through African lens (www.researchgate.net › publication, online). Diasporas can play an important role in the economic development of their countries of origin. Beyond their well-known role as senders of remittances, Diasporas can also promote trade and foreign direct investment, create businesses and spur entrepreneurship, and transfer new knowledge and skills. (www.culturaldiplomacy.org ›). In fact, race and Diaspora problems in the two American Continents are based on the general concept of racial discrimination by the diverse American citizens both in North and South

who were colonized by European countries especially Britain, France, Portugal and Spain. Racism became widespread during and after the era of Trans-Atlantic Slavery and Slave Trades in the two American Continents. So, the linkages of Africa-America-Europe Diaspora Great Migration Movements (GMM) of the 20th Century is a reflection of the past histories of connectivity and how it has continue to shape poor development patterns in the African Continent is a call for serious attention to remedy this new situation of youth deceitful migration frequently encouraged by the existing Diaspora in those foreign countries (Kim I., 2014). Legally or socially, sanctioned privileges and rights were given to White Americans, Hispanic and Latino Americans. European Americans particularly the affluent White Anglo-Saxon Protestants were granted exclusive privileges in matters of education, immigration, voting rights, citizenship, land acquisition and criminal procedures over periods of time extending from the 17th Century to the 1960s (Kim I., 2014). However, non-Protestant immigrants from Europe, particularly Irish people, Poles and Italians suffered xenophobic exclusion and other forms of ethnicity-based discrimination in American society were vilified as racially inferior and were not considered fully whites. (Rodriguez C. E., 2000; Njuafac K.F, 2018).

6. ASSESSMENT OF KEY CHALLENGES

Rapidly increasing amounts of debt, high job losses, skyrocketing gas and food prices, and a tidal wave of foreclosures are driving many American families to the edge of financial ruin. Although all U.S. households are hurt in the economic slowdown, Hispanic and African-American households are more vulnerable; they are likely to suffer first and to suffer more. The 1990s were fruitful for both Hispanics and African Americans—as seen in the analysis below—because both groups made gains across several economic indicators and narrowed the gap between their economic standing and that of whites. Yet these gains have either slowed or been reversed since 2000. (Amanda Logan *et al*., 2008). The employment to population ratio for African Americas has shrunk at a faster rate than whites' since 2000 after growing at a faster rate during the 1990s. The employment to population ratio for African Americans increased by an average of 0.4 percentage points each year between 1990 and 2000, compared to whites' average growth rate of just 0.1 percentage points each year. Yet since 2000, the employment to population ratio for African Americans has declined on average by 0.4 percentage points each year—more quickly than whites' average decline of 0.2 percentage points per year. The robust economy that dominated the later portion of the 1990s allowed the number of employed individuals of all races to grow at steady rates. Between 1990 and 2000, the number of employed African Americans increased at an average rate of 2.2 percent each year, and the number of employed whites grew by an average rate of 1.1 percent each year the rate for whites declined from 1.1 percent

to 0.7 percent during the same period. (Amanda Logan *et al*., 2008). African-American homeownership rose at a slower rate between 2000 and 2006 than during the 1990s. From 2000 to 2006, the homeownership rate for African Americans increased by an average annual growth rate of just 0.1, from 47.2 percent in 2000 to 47.9 percent in 2006. This is compared to the 1990s, when African Americans' homeownership rate increased by an average annual growth rate of 0.8 percent from 1994 to 2000. Whites' rate was 0.6 percent during this time. Homeownership data by race are not available before 1994. The percent of African Americans in poverty decreased from 29.3 percent in 1990 to 19.3 percent in 2000, an annual decline of 1.3 percent. But much of these gains were lost from 2000 to 2006. The percent of African Americans in poverty jumped from 19.3 percent in 2000 to 24.2 percent in 2006, an annual increase of 0.8 percent. In 2006, only 8.2 percent of whites were in poverty, compared to the 24.2 percent of African Americans. (Amanda Logan *et al*., 2008). African Americans' usual median weekly earnings have stagnated since 2000, while whites' have continued to increase slightly. African Americans' usual median weekly earnings (in 2006 dollars) have essentially remained unchanged since 2000, declining at an average annualized rate of -0.001 percent, while whites' earnings grew at an average annualized rate of 0.2 percent (Amanda Logan *et al*., 2008).

Only 43.8 percent of African Americans participated in an employer-sponsored retirement plan in 2006, Problems with preterm and low-birth-weight babies do not disappear with improving socioeconomic conditions. College-educated African American women as compared with college-educated White American women still are more likely to deliver infants with low birth weight (Schoendorf *et al*. 1992). Indeed, in comparison with White American women, second-generation high-SES African American women continue to be at higher risk for low-birth-weight deliveries (Foster *et al*. 2000). Although increased physiological and psychological arousal during an acute stress response is temporarily and evolutionarily advantageous, continuous bouts of stress such as those daily hassles of race-based discrimination along with frequency of exposure to stressful life events (Jackson 2004, Kessler *et al*., 1999) could significantly alter physiological responses of African Americans (Benschop *et al*., 1999). Indeed, McEwen finds that moderate challenges to the cardiovascular system actually mobilize energy through the activation of the sympathetic nervous system and enhance immune response. Poverty alone cannot fully explain these differences; even when socioeconomic status is controlled for, there is still an excess of 38,000 deaths per year or 1.1 million years of life lost among African Americans in the United States (Franks *et al*., 2005). Simple differences in skin color that might be the basis for the occurrence of discrimination also appear to be an inadequate explanation. For example, in the recent

National Survey of American Life (Jackson *et al.*, 2004), comparisons of 6000 Americans who reported being either Black of Caribbean ancestry, African American, or White revealed that of the three groups, African Americans evidenced the worst self-reported physical health status, including higher rates of hypertension, diabetes, and stroke).The continuing legacy of poor health in African Americans, despite the overall improved conditions of their lives, is one compelling reason to take a closer look at the role discrimination may play. The health disparities that affect African Americans in this country arise from many sources, including cultural differences in lifestyle patterns, inherited health risks, and social inequalities that are reflected in discrepancies in access to health care, variations in health providers' behaviors, differences in socioeconomic position (Fiscella *et al.*, 2004; Subramanian *et al.* 2005), and residential segregation. The extent to which these health disparities are also shaped by the pernicious effects of race-based discrimination is of growing interest (Clark 2003, Clark *et al.*, 1999, Walker *et al.*, 2004, Williams *et al.*, 2003).

From the perspective of discrimination models, the causal mechanism linking racial/ethnic minority status and health disadvantage is thought to lie in the harmful effects of chronic experiences with race-based discrimination, both actual and perceived. These experiences are thought to set into motion a process of physiological responses (e.g., elevated blood pressure and heart rate, production of biochemical reactions, hyper vigilance) that eventually result in disease and mortality (Vickie M. M, *et al.,* 2007. PMC, 2014). The erosion of the public sector and the loss of millions of urban jobs contributed to a profound increase in class stratification within the national black community. The African American community was overwhelmingly working class in composition in the 1970s. By the late 1990s, the socio-economic profile of black America had changed considerably. About 51 percent of all black employees sixteen years old and over were classified as white-collar workers. Approximately 60 percent of these were white-collar sales and clerical personnel; many in this group were non-union workers with limited benefits and wages. However, another 20 percent of the black labor force, nearly three million workers, was classified as professional and technical workers and administrators. The percentage of blue-collar workers had declined to 28 percent of the black labor force. Black farm laborers, farmers, and agricultural managers, who in 1940 had represented one-third of the entire black workforce, had virtually disappeared, with only about 80,000 jobs remaining. During this period, the black business sector had mushroomed. Scott King, United States. real estate, insurance, and financial lending companies had quadrupled in only fifteen years, and this sector's total gross receipts had increased six-fold. (Massey 2004, Schulz *et al.* 2000). A small number of African American executives by the late 1990s had become chief executive officers and presidents of major corporations, such as AOL Time Warner and American Express. An even smaller number of black celebrities—superstar athletes such as Michael Jordan and Earvin "Magic" Johnson, and television personalities such as Oprah Winfrey and Bill Cosby, and pop star Michael Jackson—were each worth hundreds of millions of dollars. For the first time in U.S. history, a "black bourgeoisie" had come to exist. Scott King, United States Navy (Manning M. *et al.*, 2000).

Beginning in the 1980s, a strong white backlash to the civil rights movement expressed itself in opposition to school desegregation in the North, hostility to increased integration in higher education and professional occupations through affirmative action programs, and resurgence of racial violence. The Ku Klux Klan and other white supremacist groups initiated national campaigns of terror, drive-by shootings of African Americans, and firebombing of black churches and residential areas. Millions of white Americans had become convinced that "too much" had been given to blacks in recent years. Middle-class African Americans also encountered more subtle, yet unmistakable, patterns of racial discrimination that severely restricted their upward mobility. Sociologist Larry Bobo has described this racial ceiling on group advancement as "laissez faire racism" (Michael J. L, 2000). The examples today, which have been documented by numerous studies, are almost endless: white car dealerships that charge blacks hundreds of dollars more for automobiles than they do whites; hospitals that routinely provide substandard treatment for minorities; insurance companies that systematically charge black consumers higher rates than whites to insure homes of identical market value; grocery store chains that transport older produce from white suburban shopping-mall markets to groceries in predominantly black communities; the denial of employment opportunities at senior levels of management and administration in large companies and institutions. By 2000, one-third of all black males in their twenties were under the control of the criminal justice system—either in prison or jail, on parole, probation, or awaiting trial. The major reason for this disproportion in incarceration is the stark racism that continues to pervade the criminal justice system. Though African Americans constitute approximately 14 percent of all illegal drug users, they comprise approximately one-third of all drug arrests and over 50 percent of all drug convictions in federal and state courts. The socio-economic and political consequences of mass incarceration for the black community have been profound. Hundreds of thousands of households have been destroyed; thousands of children separated from their parents and raised in foster care. In ten states, convicted felons lose the right to vote for life, and as a result, by 2000 over 1.4 million African Americans had been permanently disenfranchised. For several million blacks with criminal records, better paying jobs were no longer available even years after their release and

rehabilitation. Given the widespread unemployment, high rates of incarceration, and the lower life expectancy of black men, more and more black women found themselves in the position of having to raise children alone. Because black women historically have been the lowest paid workers, with the highest rates of unemployment, some have been forced to depend on government subsidies to supplement their incomes, often from informal sources of work. In 1996, President Bill Clinton signed into law the Personal Responsibility and Work Opportunity Reconciliation Act, which severely limited government assistance to families. In the absence of guaranteed employment at wage rates that would allow households to subsist, women and children became increasingly vulnerable U.S Federal Government (Michael J. L, 2000).

CONCLUSION

Black Codes, the roots of Jim Crow laws began as early as 1865, immediately following the ratification of the 13th Amendment, which abolished slavery in the United States. Black codes were strict. Black codes and Jim Crow laws were laws passed at different periods in the southern United States to enforce racial segregation and curtail the power of black voters. After the Civil War ended in 1865, some states passed black codes that severely limited the rights of black people, many of whom had been enslaved (Jeff Wallenfeldt, Encyclopedia Britannica). During the Jim Crow period, African Americans were confronted by institutional discrimination and acts of individual discrimination, and generally treated as second-class citizens. Nevertheless, blacks made significant contributions that enriched the United States. The NAACP also fought hard for anti-lynching legislation. In 1918, Congressman Leonidas Dyer of Missouri first introduced his Anti-Lynching Bill — known as the Dyer Bill — into Congress. NAACP supported passage of the bill from 1919 onward, though it was defeated by a Senate filibuster. NAACP continued to push for federal anti-lynching legislation into the 1930s. National lynching rates declined in the 1930s, a trend that NAACP Executive Secretary Walter White attributed to anti-lynching activism, shifts in public opinion, and the Great Migration. The first full year without a recorded lynching occurred in 1952 (Patrice Lee Onwuka, 2021).

The achievements of African Americans were realized in all areas; however, the Jim Crow Museum's collection highlights the achievement of African Americans as politicians, military heroes, thinkers, athletes, and musicians. . Much of the material displayed in this section was donated to the Museum by Otis Vaughn, who believed that positive imagery of blacks was necessary to balance the negative images often found in material and popular culture. Much of the fight against Jim Crow segregation occurred in the political arena, so it is not surprising that many talented

African Americans went on to become important political leaders. (alexdotyjimcrowlaws.weebly.com › legacy Legacy - Jim Crow laws in America). During slavery it was illegal for blacks to learn to read and write; nevertheless, many blacks found clandestine ways to gain literacy. Given the reality of slavery's "compulsory ignorance laws" and segregated, substandard schools during the Jim Crow period, it is remarkable that so many blacks excelled as educators, writers, scientists, philosophers, and theologians. The Civil Rights Movement began as a grassroots effort and became a national movement to remove Jim Crow laws "and by extension, Jim Crow etiquette, norms, and imagery" from the United States. Although the movement is often linked to its leaders, for example, Dr. Martin Luther King, Jr., and Malcolm X, it was really a movement of "regular" black people who were tired of being denied basic human rights. The Civil Rights Movement was at its peak from 1955-1965. Congress passed the Civil Rights Act of 1964 and the Voting Rights Act of 1965, guaranteeing basic civil rights for all Americans, regardless of race. These victories came after nearly a decade of nonviolent protests and marches including the 1955-1956 Montgomery Bus Boycott, the student-led sit-ins of the 1960s, the massive March on Washington in 1963, and many other initiatives both large and small (Ferris State University, Jim Crow Museum).

As the 20th century progressed, Jim Crow laws flourished within an oppressive society marked by violence. Following World War I, the NAACP noted that lynching had become so prevalent that it sent investigator Walter White to the South. White had lighter skin and could infiltrate white hate groups. Period sometimes referred to as "Red Summer." In retaliation, white authorities charged Black communities with conspiring to conquer white America. With Jim Crow dominating the landscape, education increasingly under attack and few opportunities for Black college graduates, the Great Migration of the 1920s saw a significant migration of educated Black people out of the South, spurred on by publications like *The Chicago Defender*, which encouraged Black Americans to move north. Read by millions of Southern Black people, white people attempted to ban the newspaper and threatened violence against any caught reading or distributing it. The poverty of the Great Depression only deepened resentment, with a rise in lynching, and after World War II, even Black veterans returning home met with segregation and violence. The North was not immune to Jim Crow-like laws. Some states required Black people to own property before they could vote, schools and neighborhoods were segregated, and businesses displayed "Whites Only" signs. The post-World War II era saw an increase in civil rights activities in the African American community, with a focus on ensuring that Black citizens were able to vote. This ushered in the civil rights movement, resulting in the removal of

Jim Crow laws. In 1948 President Harry Truman ordered integration in the military, and in 1954, the Supreme Court ruled in *Brown v. Board of Education* that educational segregation was unconstitutional, bringing to an end the era of "separate-but-equal" education. In 1964, President Lyndon B. Johnson signed the Civil Rights Act, which legally ended the segregation that had been institutionalized by Jim Crow laws. And in 1965, the Voting Rights Act halted efforts to keep minorities from voting. The Fair Housing Act of 1968, which ended discrimination in renting and selling homes, followed. Jim Crow laws were technically off the books, though that has not always guaranteed full integration or adherence to anti-racism laws throughout the United States (Richard Wormser). Smithsonian Institute, Segregated America. After the Civil War, nearly four million slaves were emancipated in the South. They constituted a majority in some states, and in numerous counties in several states. The first Ku Klux Klan was founded in 1866 by confederate veterans in Tennessee; chapters were formed by armed veterans throughout the South. Members were associated with insurgent violence against freedmen and their allies that included lynchings, but it more often consisted of direct, isolated attacks by secret groups against individuals (Maxwell Richard Brown, 1975). The first severe period of violence in the South was between 1868 and 1871. White Democrats attacked black and white Republicans to suppress their voting in elections.[42] To prevent ratification of new constitutions formed during Reconstruction, the opposition used various means to harass potential voters. Failed attacks led to a massacre during the 1868 elections, with the insurgents' murders of about 1,300 voters across various southern states ranging from South Carolina to Arkansas. The lynchers sometimes murdered their victims, but sometimes whipped or physically assaulted them to remind them of their former status as slaves.[43] Often night-time raids of African-American homes were made in order to confiscate firearms. Lynchings to prevent freedmen and their allies from voting and bearing arms were extralegal ways of trying to enforce the previous system of social dominance and the Black Codes, which had been invalidated by the 14th and 15th Amendments in 1868 and 1870 (Maxwell Richard Brown, 1975).

African Americans emerged from the Civil War with the political experience and stature to resist attacks, but disfranchisement and imposition of Jim Crow in the South at the turn of the 20th century closed them out of the political system and judicial system in many ways. Advocacy organizations compiled statistics and publicized the atrocities, as well as working for enforcement of civil rights and a federal anti-lynching law. From the early 1880s, the *Chicago Tribune* reprinted accounts of lynchings from other newspapers, and published annual statistics (Bryce-Laporte Roy, 1972). These provided the main source for the compilations by the Tuskegee Institute to document lynchings, a practice it continued until 1968. In what has been viewed as multiple acts of resistance, tens of thousands of African Americans left the South annually – especially from 1910 to 1940 – seeking jobs and better lives in industrial cities of the Northeast and Midwest in a movement that was called the "Great Migration". More than 1.5 million people went North during this phase of the Great Migration. They refused to live under the rules of segregation and the continual threat of violence, and many secured better educations and futures for themselves and their children, while adapting to the drastically different requirements of industrial cities. Northern industries such as the Pennsylvania Railroad and others, and stockyards and meatpacking plants in Chicago and Omaha, vigorously recruited southern workers. For instance, by 1923, the Pennsylvania Railroad had hired 10,000 black men from Florida and Georgia to work at their expanding yards and tracks (Bryce-Laporte Roy, 1972). The rapid influx of blacks disturbed the racial balance within Northern cities, exacerbating hostility between black and white Northerners. The Red Summer of 1919 was marked by hundreds of deaths and higher casualties across the U.S. as a result of race riots that occurred in more than three dozen cities, such as the Chicago race riot of 1919 and the Omaha race riot of 1919. Stereotypic schemas of Southern blacks were used to attribute issues in urban areas, such as crime and disease, to the presence of African Americans. Overall, African Americans in Northern cities experienced systemic discrimination in a plethora of aspects of life. Within employment, economic opportunities for blacks were routed to the lowest-status and restrictive in potential mobility. Within the housing market, stronger discriminatory measures were used in correlation to the influx, resulting in a mix of "targeted violence, restrictive covenants, redlining and racial steering (Foster H. W, *et al.*, 2000).

African-American writers used their talents in numerous ways to publicize and protest against lynching. In 1914, Angelina Weld Grimké had already written her play *Rachel* to address racial violence. It was produced in 1916. In 1915, W. E. B. Du Bois, noted scholar and head of the recently formed NAACP, called for more black-authored plays. African-American women playwrights were strong in responding. They wrote ten of the 14 anti-lynching plays produced between 1916 and 1935. The NAACP set up a Drama Committee to encourage such work. In addition, Howard University, the leading historically black college, established a theater department in 1920 to encourage African-American dramatists. Starting in 1924, the NAACP's major publications *The Crisis* and *Opportunity* sponsored contests to encourage black literary production (Finley, Keith M., 2003) In 1915, three events highlighted racial and social tensions: the distribution of D.W. Griffith's film, *The Birth of a Nation*; the lynching of Leo Frank, a Jewish factory

manager, in Atlanta, Georgia; and the revival of the Ku Klux Klan near Atlanta. D. W. Griffith's 1915 film, *The Birth of a Nation*, glorified the original Klan as protecting white southern women during Reconstruction, which he portrayed as a time of violence and corruption, following the Dunning School's interpretation of history. The film aroused great controversy. It was popular among whites in the South, but it was protested against by the NAACP and other civil rights groups, which were able to get it banned in some cities, and it also garnered much national publicity (*Berg, M.; Wendt, S. 2011*) In 1920, the black community succeeded in getting its most important priority in the Republican Party's platform at the National Convention: support for an anti-lynching bill. The black community supported Warren G. Harding in that election, but were disappointed as his administration moved slowly on a bill (Finley Keith M. 2003). In the 1930s, communist organizations, including a legal defense organization called the International Labor Defense (ILD), organized support to stop lynching (see Communist Party USA and African Americans). The ILD defended the Scottsboro Boys, as well as three black men accused of rape in Tuscaloosa in 1933. In the Tuscaloosa case, two defendants were lynched under circumstances that suggested police complicity. The ILD lawyers narrowly escaped lynching. Many Southerners resented them for their perceived "interference" in local affairs. In a remark to an investigator, a white Tuscaloosan said, "For New York Jews to butt in and spread communistic ideas is too much (Jackson J S *et al*., 2004).

The industrial buildup to World War II acted as a "pull" factor in the second phase of the Second Great Migration starting in 1940 and lasting until 1970. Altogether in the first half of the 20th century, 6.5 million African Americans migrated from the South to leave lynchings and segregation behind. Unlike the first wave, which was chiefly composed of rural farm workers, the second wave included more educated workers and the members of their families who were already living in Southern cities and towns. In this migration, many left for Western cities in addition to Northeastern and Midwestern cities, as defense industries recruited tens of thousands to higher-paying, skilled jobs. They settled in Los Angeles, San Francisco, Oakland, Phoenix, Portland, and Seattle (Dray Philip, 2002). By the 1950s, the civil rights movement was gaining momentum. Membership in the NAACP increased in states across the country. The NAACP achieved a significant U.S. Supreme Court victory in 1954 ruling that segregated education was unconstitutional. A 1955 lynching that sparked public outrage about injustice was that of Emmett Till, a 14-year-old boy from Chicago. Spending the summer with relatives in Money, Mississippi, Till was killed for allegedly having wolf-whistled at a white woman. Till had been badly beaten, one of his eyes was gouged out, and he was shot in the head before being thrown into the Tallahatchie River, his body weighed down with a 70-pound (32 kg) cotton gin fan tied around his neck with barbed wire. In the 1960s the civil rights movement attracted students to the South from all over the country to work on voter registration and integration. The intervention of people from outside the communities and threat of social change aroused fear and resentment among many whites. In June 1964, three civil rights workers disappeared in Neshoba County, Mississippi (Schiele J.H., 2005). Although lynchings have become rare following the civil rights movement and the resulting changes in American social norms, some lynchings have still occurred. In 1981, two Klan members in Alabama randomly selected a 19-year-old black man, Michael Donald, and murdered him, in order to retaliate for a jury's acquittal of a black man who was accused of murdering a white police officer. The Klansmen were caught, prosecuted, and convicted with one of the Klansmen, Henry Hayes, was sentenced to death and executed on June 6, 1997. A $7 million judgment in a civil suit against the Klan bankrupted the local Klan subgroup, the United Klans of America. In 1998, Shawn Allen Berry, Lawrence Russel Brewer, and ex-convict John William King murdered James Byrd, Jr. in Jasper, Texas. Byrd was a 49-year-old father of three, who had accepted an early-morning ride home with the three men. They attacked him and dragged him to his death behind their truck. The three men dumped their victim's mutilated remains in the town's segregated African-American cemetery and then went to a barbecue. Local authorities immediately treated the murder as a hate crime and requested FBI assistance (Schiele J. H. , 2005).

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