

How did the struggle
to resist segregation
create a sense of
african american
com...



**ASSIGN
BUSTER**

African-American – creating a diverse or divided ‘ Black Community’ The struggle for ‘ black freedom’ has always been at the top list of democratic actions in the history of America. Resistance to ‘ racism’ and segregation with movements such as civil disobedience, peaceful demonstrations, conflicts, refutations, “ liberty rides”, and public meetings received nationwide awareness as newspaper, and TV reporters documented such resistance to bring segregation to an end and creating a sense of Afro-American community (Robin & Earl 2005). There were also durable attempts made to lawfully confront segregation through the judges.

Myriads of blacks heroically resisted ‘ white domination’, often jeopardizing their own lives. It is not possible to know the numbers of the African-Americans segregated by Whites were men and women who had confronted by some blatant acts of ‘ bravery’, such as walking conceitedly down the roads or talking back to Whites instead of quitting. Anti-racial, social integrity, desegregation, and even ‘ racial equivalence’ enjoyed huge support amid leftists than integration. Even though black civil rights protesters had always stresses on ‘ desegregation’ (Robin et. Al 1996).

In nearly all white liberal spheres ‘ cultural integration’ came to represent solving the Negro problem by carrying black people into previously all-white bodies (Robin & Earl 2005). Leftists, on the contrary, regardless of their beliefs, always struggling for ‘ racial integrity’ in terms of taking racial discrimination separately – one of the opportunity for entrepreneurship – so as to create a more dominant challenge to ‘ community rule’. From the beginning, they resisted to create systems which guarantee the equal rights for every one, irrespective of class or nation, to live as full human beings

(Robin 2002).

The split continued to be ever-lasting in 1905 when W. E. B. Du Bois¹ established, with William Monroe Trotter who was a detractor of Washington, the whole black “Niagara Movement”² (Robin 2002). With the organized challenges by movements like the National Association for the Advancement of Colored People (NAACP)³ and Universal Negro Improvement Association (UNIA)⁴ and their personal insubordination to Jim Crow⁵, African Americans embraced enriching their cultural life of, mainly, non-political demonstration against ‘white domination’ that infused all divisions of black life (Robin 2002). And in no more than the next twenty years, the NAACP staged a harmonized approach of legalized encounters, taking provinces and states to court to execute the key concept that segregation was allowable if the ‘split conveniences’ for blacks were similar to those for whites.

Such expressions or movements flowed into a river of disputes that overwhelmed the state and changed American civilization. In this particular wisdom, the resistance of African Americans turned out to be a record in American history – a hard-to-believe expedition in which subjugated people endorsed themselves and enhance the country by their conducts.

The role of wealth in building Afro-American community rotates around these dominant migration prototypes – firstly, the deportation of an estimated 12 million blacks launched by ‘Atlantic slave trade’ movement and continued throughout the centuries, and secondly the prototype that greatly shaped the cultural, societal, and political life of this state, and thirdly the trend is the ‘out-migration’ of African Americans seeking independence, or prospects they thought they could not achieve in their homelands (Robin & George

<https://assignbuster.com/how-did-the-struggle-to-resist-segregation-create-a-sense-of-african-american-community-what-purely-african-american-institutions-cultural-expressions-and-po/>

1996).

References:

Robin D G Kelley, George Lipsitz. Race Rebels: Culture, Politics, and the Black Working Class. 01-06-1996

Robin D G Kelley, and Earl Lewis. “ A History of African Americans to 1880”.

To Make Our World Anew. Volume 1:, pp. 265–341

Robin D G Kelley. “ Freedom Dreams: The Black Radical Imagination”,

Publisher: Beacon Press. 13-06-2002.