

## PUBLISHER'S NOTE

*Great Events from History: African American History* (3 volumes) is the latest set in the ongoing *Great Events from History* series, which was initiated in 2004 with the two-volume *Great Events from History: The Ancient World, Prehistory-476* and followed by *The Seventeenth Century*, *The Eighteenth Century*, *The Nineteenth Century*, and *The Twentieth Century*. This set addresses African American history from the arrival of the first slave ships in 1619 to the present day and Black Lives Matter

### EXPANDED COVERAGE

These volumes incorporate revised and updated essays from the *Great Events from History: The 17th Century* (2005), *Great Events from History: The 18th Century* (2006), *Great Events from History: The 19th Century*, (2006), *Great Events from History: The 20th Century*, (2007 and 2008), *Great Lives from History: African Americans* (2011), and *African American History*, (2006) *Great Events from History: African American History* includes cross-references, appendices, indexes, sidebars, maps, and illustrations.

Each installment in the new series is being enlarged with a significant amount of new material—often more than half the original contents. *African American History* joins 80 completely new essays—commissioned especially for the new series and appearing for the first time—to over 500 previously published core entries. In addition, the new series features a new page design, expanded and updated bibliographies, internal and external cross-references, new appendices and indexes, plus numerous sidebars, maps, and illustrations throughout.

### SCOPE OF COVERAGE

The set begins with overview essays that address important aspects of African American history including African-American cultural impact on US culture, the Black Church, Sports, Science and Technology, Demographic Trends, Economic Trends, Education, Employment, Integration, Segregation, Slavery, and Politics and Government, to name a few. The remaining essays are arranged as a chronology. The beginning date of 1619 was selected because it represents the date that the first slave ships arrived in Point Comfort, Virginia, as part of the Middle Passage. The following decades' and centuries' events are marked by such pivotal moments as Nat Turner's Rebellion, the Selma-Montgomery March, the Tuskegee airmen as well as the Tuskegee experiment, Jackie Robinson's time as a major league baseball player, Spike Lee's impact on film, and emergence of Black Lives Matter.

### ESSAY LENGTH AND FORMAT

Each essay averages 1,600 words (2-3 pages) in length and follows a standard format. The thematic overviews present the topic in a clear manner, beginning with a summary paragraph, followed by a broad discussion of the theme or topic that typically covers a significant period of time, often bringing the reader up to the present day. Articles that are arranged chronologically include the ready-reference top matter that prominently displays the most precise available information on the following:

- the most precise *date* (or date range)
- the *name of the event*

- a *summary paragraph* that encapsulates the event's significance
- the *locale*, or where the event occurred,
- the *Categories*, or the type of event covered, in forty-one different categories from Abolition to Women's Issues
- *Key Figures*, a list of the major individuals involved in the event, with birth and death dates, a brief descriptor

The text of each essay follows and is divided into standard sections:

- *Summary of Event*, devoted to a chronological description of the facts of the event
- *Significance*, assessing the event's historical impact
- *See also*, cross-references to other essays within the set

#### SPECIAL FEATURES

Accompanying the essays are sidebars—including quotations from primary source documents—as well as eighty-five additional illustrations including the people, and other icons of the period.

- The *Time Line* lists major events African American history; the Time Line is a chronological listing of events by subject area and lists both those events covered by the entries and also a substantial number of other events and developments during the period.
- The *Bibliography* cites more than 600 major sources on the period.
- *Category Index* lists essays by type of event (Agriculture, Architecture, Arts, and so on).
- *Notable Figures* lists major personages discussed throughout.
- *Subject Index* lists persons, concepts, terms, events, organizations, artworks, and many other topics of discussion,

#### THE CONTRIBUTORS

Salem Press would like to extend its appreciation to the contributors and to all who have been involved in the development and production of this work. The essays were written by academicians who specialize in the area of discussion, and without their expert contribution, a project of this nature would not be possible. A full list of contributors and their affiliations appears in the back matter of the final volume.

## EDITOR'S INTRODUCTION

From the publication of the first set of volumes in the *Great Events* series, up to and including this latest set, the *Great Events from History* series has continually expanded our understanding of the historical events that impact the way we live today. In addition to exploring the arc of European and American history, the series has examined a variety of themes including *Science and Technology* (1991); *Human Rights* (1992); *Arts and Culture* (1993); *Business and Commerce* (1994); *Ecology and the Environmental* (1994); as well as more provocative topics that are increasingly important in the twenty-first century, *Gay, Lesbian, Bisexual, Transgender Events* (2006) and *Modern Scandals* (2009). This set, appearing in 2017, *Great Events from History: African American History* marks the first one devoted to showcasing the significant historical events of a single, remarkable ethnic group—one that is woven tightly into the fabric of our national history.

It would be appropriate to argue that African American history actually got its start long before 1619 when the first indentured African servants arrived at Point Comfort in Virginia or suffered the horrors of the Middle Passage. These slaves from Africa, known as the *Dark Continent* by early European scholars, had a rich history that predated the great historical events of ancient Europe. Between 4000-1 BCE and 1500 CE, Africa peopled the earth following the birth of humankind 2.3 million years ago, according to the discovery by paleoanthropologists in 2012 of the oldest fossil remains to date. By 8000 BCE, still long before the settled societies existed in ancient Europe, indigenous Africans living along the Nile River had learned to control the waters by building sophisticated irrigation systems and had established cities with established governments, economic, religious, and cultural systems.

By 500 BCE, Africa had entered the Iron Age developing tools to cultivate the land and weapons for protection and expansion.

The rich legacy of Africa's great events included major migrations due to the gradual desiccation of the Sahara region between 2500-2000 BCE and the Bantu migrations between 1-2 CE. Both of these migrations meant that multitudes of ethnic groups relocated to other regions of the continent, spreading their cultures of trade and iron. These migrations led to the emergence of new city-states, states, villages, and kingdoms with highly developed civilizations: Egypt, Kush, Aksum, Kongo, or Zimbabwe. The Nok people of Western Africa, the region from which most African Americans descended, had a highly advanced culture, reflected in the huge terracotta clay structures that existed from 1000 BCE to 300 CE. Other major Western African states with high cultures emerged as well, including the empires of Ghana (700-1240 CE); Mali (1050-1500 CE); Songhai (1350-1600 CE); Ife/Oyo (1400-1850 CE); Benin (1400-1800 CE) and other smaller and larger states. One can point to several major achievements spanning the African continent over the span prior to the earliest slave ships and the Middle Passage: the establishment of transcontinental trade languages such as Hausa and Swahili; the smelting and use of iron, gold, and other metal resources; the development of written languages; the irrigation of land; the embalming of the dead; the practice of monotheism; the building of Timbuktu University; the building of the Coptic Church. Influences came from all corners of the earth as well: the Arabs conquered Egypt and the Romans defeated Carthage; the Portuguese settled in Angola and the Dutch in South Africa; and the British settled Sierra Leone with former African American slaves. By the time African Americans landed in the

New World, they had already been a major force in the great events of human history.

*Great Events from History: African Americans* is an important set that is able to highlight not only significant events but also the diverse themes that define African American history: inventions, social unrest, violence, cultural contributions, and achievements in music, dance, science, art, politics, business, and literature. The set fills an important need by bringing all of these topics and themes together with a chronological telling of events to bring African American to the fore, instead marginalizing these events by telling them through the lens of other ethnic or national groups. It confirms their validity and significance in United States history.

The final lists of topics selected for this set covers the span of this country's history, from before there even was a United States of America, travels through the geographical regions of the nation, looks at contributions from both men and women and represent as many aspects of African American experiences as possible, including those from varied economic backgrounds,

sexual preferences, black or biracial mixes, religious beliefs, and political persuasions. Writing articles in "present-tense history" was particularly challenging, as significant events seemed to occur each and every day, changing our understanding of what it is to be an African American in the twenty-first century. Clearly, it seems important that we continue to plan for future revisions and updates of this important set.

The contributors and fact-checkers for this set spent brainstorming new topics, writing articles, gathering and documenting information from a wide array of print, electronic, audio-visual, and visual sources. Their professionalism and hard work built the strong foundation for this set. Whether the articles explore an ugly, checkered history of events or an inspired and illuminating one, *Great Events from History: African American History* is sure to provoke continued discussion and research into this rich story, so important to all Americans.

—Kibibi V. Mack-Shelton

# INTRODUCTION TO AFRICAN AMERICAN HISTORY

The techniques, approaches, themes, and theories that historians employ in their work are collectively known as historiography. Historiography recognizes that the discipline of history itself is a historical product. An African American historiography looks at how historians have thought and written about African American history. It also looks at the subjects and issues that have distinguished African American history from American history in general and at how African American history is connected to American history.

Most readers of this three-volume set are probably interested in specific topics in the history of African Americans. As they use this comprehensive work, however, they may want to remember that the topics covered in it are not here simply for their writers to set forth. They have emerged from more than a century of reflection on the past of African Americans by historians and the public. For this reason, I want to introduce these volumes with a brief discussion of how African American history has been studied and presented and the issues that have concerned those writing in this area. I will begin by examining how the discipline of African American history has developed, and then discuss the major issues that recur through this branch of history.

## GENERATIONS OF AFRICAN AMERICAN HISTORIANS

One of the most influential descriptions of the development of African American history comes from the work of the distinguished scholar John Hope Franklin. Franklin has argued that African American historians can be divided into four generations, from the late nineteenth century through the end of the twentieth century.

The first generation of historians consisted mainly of nonprofessional historians concerned with explaining

how African Americans fit into American society. George Washington Williams (1849-1891) is often considered the first true scholar of African American history. Educated as a minister and with a background in politics, Williams trained himself in techniques of historical research. With an extensive investigation into primary sources, he published the two-volume *History of the Negro Race in America from 1619 to 1880* in 1882. An ardent advocate of integration, Williams was concerned with presenting African Americans as Americans.

Although there were arguably no other major scholars of African American history in Franklin's first generation, the study of African American history attracted a great deal of interest. In Philadelphia, a group founded the American Negro Historical Society in 1897. A little over a decade later, in 1911, African American New Yorkers founded the Negro Society for Historical Research. In these groups, readers and writers were driven by the desire to find a positive identity for members of the racial group, and to locate African Americans within American society. Franklin dates the second generation of African American historians from around 1915, with the publication of *The Negro*, by W. E. B. Du Bois, in that year, and with the founding of the *Journal of Negro History* the following year. The most important figure of this second generation was Carter G. Woodson, the new journal's first editor. Woodson is regarded by some historiographers as the true founder of African American history, since he brought together historians interested in the field and published their articles in his journal. He also encouraged them to write books and manuscripts, which he helped to publish through Associated Publishers, of which he was executive director. Woodson's own first major book was *The Negro in Our History* (1922).

His best-known book today is probably *The Mis-Education of the Negro*, first published in 1933, which criticized the inattention to black history and its misleading portrayal in American schools.

This second generation (which some scholars consider to have been the first generation) of historians was overwhelmingly concerned with the achievements of African Americans in politics, art, music, and other areas. To a large extent, its historians were reacting against the negative portrayals of African Americans in mainstream history and in educational institutions. Writing in a time when segregation and discrimination had been institutionalized and even legally prescribed in many parts of the nation, the second generation of historians attempted to bring to light parts of the past that most white scholars overlooked.

Franklin dates his third generation in African American history to around 1935. Its characteristic work was again published by Du Bois, whose long career spanned many changes and who was a sociologist and political activist as much as a historian. Du Bois's *Black Reconstruction*, first published in 1935, emphasized cooperation between black and white people during the Reconstruction era in the South. A primary area of interest to historians of this generation was how black and white Americans have interacted and dealt with one another. Accordingly, many white historians began working in African American history during this time and published their research in journals devoted to the field. Historians of this third generation were among those who laid the groundwork for the Civil Rights movement of the 1950's and 1960's, and participated in it.

Franklin's fourth generation began around 1970. Made up of well-trained and primarily academic historians, this late twentieth-century generation was distinguished by the range of topics it studied and by the fact that African American history was, by then, considered an integral part of mainstream history, even as it continued to criticize the mainstream. Popular demand for African American history, small at the beginning of the twentieth century, had become great by the century's end and this led to a deluge of books on the subject.

The fourth generation saw the rise of black, or African American, studies programs as an academic discipline, frequently with political implications, and African American history often became part of this new discipline. African American studies gave rise to calls for Afrocentric perspectives on the past and future. For many historians, this meant that the primary task was

no longer to identify African American history within American history, but to work from the premise that African Americans were at the center of American history. Some scholars have suggested that a new generation is now emerging from Afrocentric historians, one that will deal with African Americans not simply as participants in the nation's history, but as creators of it.

Across these generations, a number of topics have frequently predominated. These topics are well covered within the three volumes of *African American History*. At least three major issues tend to cut across most discussions of African American history: slavery and its heritage, the rural and urban backgrounds of African Americans, and racism.

#### SLAVERY AND ITS HERITAGE

Slavery is one of the key topics across all generations of African American historians, and it intersects with most other topics. One of the issues in the writing on slavery has been its impact on African American culture. Many historians, from the beginning, have maintained that slavery basically destroyed African culture and left slaves psychologically isolated and demoralized. An early challenge to this point of view can be found in the work of the Jewish American anthropologist Melville Herskovits, who argued in *The Myth of the Negro Past* (1941), that African Americans had, in fact, preserved much of their African culture through slavery.

During the 1950's, historians Kenneth Stampp and Stanley Elkins published influential works arguing that slavery left such deep psychological scars on the slaves themselves that it damaged social institutions that the slaves passed on to their free black descendants. A long line of African American historians have concentrated on slave revolts and resistance to slavery to counter the view of slaves as damaged, helpless, and docile. Toward the end of the 1960's and into the 1970's, especially, historians reacted against claims that slavery had damaged African Americans culturally and psychologically. More recently, Ira Berlin, in works such as *Generations of Captivity: A History of African American Slaves* (2003), has offered evidence that slavery varied greatly from one region to another and that therefore the impact of slavery on African American culture varied by region. The influence of slavery on families has been an especially controversial issue for historians. The African American social scientist E. Franklin Frazier, in *The Negro Family in the United States* (1939), presented family instability

and a tendency toward single-parent families as a consequence of slavery. This was later countered by Herbert Gutman's *Black Family in Slavery and Freedom: 1750-1925* (1976). Gutman offered evidence that slavery actually strengthened black families.

Relationships between slaves and masters have been another hotly debated subject in historical writing on slavery. In the early part of the twentieth century, mainstream white historians often presented slavemasters as largely paternalistic, almost benevolent. Reacting to this, African American historians tended to emphasize the horrors of slavery. Insights into the brutal nature of slavery came from interviews with former slaves conducted as part of the Federal Writers Project during the 1930's, and these interviews became essential primary sources for later historians. In 1974, Robert Fogel and Stanley Engerman published *Time on the Cross*, a statistical analysis of slavery that suggested it was actually a profitable and productive institution. Although Fogel and Engerman meant to emphasize black achievements through adversity, their work impressed some as an apology for slavery. *Time on the Cross* began a new round of historical investigations into how brutal master-slave relationships really were.

#### RURAL AND URBAN BACKGROUNDS

As the essay on demographic trends shows in the following pages, the African American experience in the years that followed slavery was one of a transformation from a mostly rural, agricultural population to a mostly urban one. Generally, the early second-generation historical works concerned with African Americans in urban settings concentrated on the movement from the countryside to the city. *Negro Migration During the Great War* (1920), by Emmett J. Scott, considered why African Americans had left the rural South for the cities during World War I and what that meant for their urban destinations. Many of the historical works that followed were concerned with the problems faced by African Americans in large cities, and they tended to concentrate on places such as Harlem and Chicago, which held the greatest black populations.

Toward the end of Franklin's third generation of historians, the development of ghettos became a topic of increased interest among scholars. Gilbert Osofsky's *Harlem: The Making of a Ghetto* (1966) and Allan H. Spear's *Black Chicago: The Making of a Negro Ghetto, 1890-1920* (1967) addressed concerns generated by the

urban riots of the 1960's. In the years following, the development and maintenance of racial segregation in American cities became a central issue among historians and social scientists.

#### RACISM

Racism is intertwined with nearly all areas of study in African American history, from its origins during the slavery era to its continuing influence on American society in modern times. The enthusiasm of African American historians for promoting black achievements during Woodson's era stemmed from a conscious desire to counter the negative views of African Americans in mainstream history. For example, Du Bois's *Black Reconstruction* (1935) responded to portrayals of African Americans as passive and corrupt during the Reconstruction period. Du Bois ended *Black Reconstruction* with a chapter criticizing the distorted portrayal of African Americans in history books. Historian Robert W. Logan (1897-1982), an associate of both Woodson and Du Bois enjoyed a long career as a historian. The historical impact of white racism on African Americans was a central theme in all his writings.

One of the key questions among historians dealing with racism has been how racist attitudes have been connected to social structures. In *White Supremacy: A Comparative Study in American and South African History* (1981), George M. Fredrickson argued that the institution of slavery created racism. Historians dealing with urbanization have often studied how racial attitudes led to racially segregated cities, even in the North. Studies of family and class position among African Americans have emphasized that these cannot be understood without taking white supremacy and racial prejudice into consideration.

—Carl L. Bankston III

#### FURTHER READING

The best approach to African American historiography would be to read widely and deeply in the field. However, a good overview of the historiography can be found in *The State of Afro-American History: Past, Present, and Future* (Baton Rouge: Louisiana State University Press, 1986), edited by Darlene Clark Hine. That book's chapter "On the Evolution of Scholarship in Afro-American History" by John Hope Franklin is particularly recommended. *The African American*

*Experience: An Historiographical and Bibliographical Guide* (Westport, Conn.: Greenwood Press, 2001), edited by Arvarh E. Strickland and Robert E. Weems, Jr., looks at historical writing in twelve of the major topics in African American history. *Black History and the Historical Profession, 1915-1980* (Chicago:

University of Illinois Press, 1986), by August Meier and Elliott Rudwick, offers five essays on the development of African American history. The essay on the career of Carter G. Woodson is especially useful for an understanding of the field.

Just over a year after he was found not guilty in the criminal trial, Simpson was sued in civil court by Goldman's family for Goldman's wrongful death. On February 4, 1997, after only a four-month trial, the jury brought back a \$33.5 million judgment against Simpson. Soon afterward, Simpson moved to Florida, where

the laws protected many of his assets. For years following the judgment, he avoided paying the award.

—Devon Boan

**See also:** Los Angeles Riots.

## FARRAKHAN LEADS THE MILLION MAN MARCH

*October 16, 1995*

*Nation of Islam leader Louis Farrakhan organized and led a massive march of African American men in Washington, D.C., with the aim of changing public and private perceptions of African American males. The event resulted in critical discussions within the African American community and placed Farrakhan in a prominent and powerful leadership role.*

**Locale:** Washington, D.C.

**Categories:** Religion, theology, and ethics; social issues and reform

### KEY FIGURES

*Louis Farrakhan* (b. 1933), leader of the Nation of Islam

*Benjamin Chavis* (b. 1948), former executive director of the National Association for the Advancement of Colored People



*The Million Man March, Washington, D.C., October 1995*

*SUMMARY OF EVENT*

In 1995, more than 50 percent of the individuals incarcerated in the United States were African American men, yet African Americans made up only 12 percent of the nation's population. There were more African American men unemployed and underemployed than attending college, and the numbers registered to vote were even lower. Moreover, the black and white races in the United States were more divided than unified. Feelings in the African American community were still raw after the acquittal of Los Angeles police officers who were videotaped beating black motorist Rodney King a few years earlier. The subsequent riots in Los Angeles in 1992 and the acquittal of former professional football player O. J. Simpson for the murder of his ex-wife, Nicole Brown Simpson, and her friend Ronald Goldman gave evidence of a serious racial divide in the country. In addition, popular culture was feeding negative perceptions of African Americans, particularly males, through films, television programs, and music that highlighted violence and illegal drug activity among members of this group.

Minister Louis Farrakhan, the impassioned leader of the Nation of Islam religious organization, used the unrest of African Americans and negative images of African American males specifically as an impetus to call for one million African American men to join in a march to the Lincoln Memorial in Washington, D.C., on October 16, 1995. Farrakhan called the event a holy day for African American men to reconnect with themselves, their families, one another, and the African American community.

The Million Man March would encourage African American men to take their rightful place in their communities as fathers, leaders, and providers. The event, which Farrakhan organized in cooperation with the Reverend Benjamin Chavis, former executive director of the National Association for the Advancement of Colored People (NAACP), and approximately three hundred local community organizations, became the stimulus for public and private discussion of many issues related to the African American community and race relations in the United States.

The mission statement of the Million Man March required African American men to repent or atone for their "sins" against themselves and humanity. The purpose of the march was to emphasize the need for African American men to be accountable and responsible while taking primary steps toward self-sufficiency in their personal, social, political, and economic lives. The

march brought together young and old, rich and poor, professionals and unemployed.

Speakers at the event included a number of popular and politically prominent African American men, among them Kweisi Mfume, former U.S. congressman from Maryland and president of the NAACP; the Reverend Jesse Jackson, founder of the Rainbow/PUSH Coalition; actor and entertainer Bill Cosby; former professional baseball player Reggie Jackson; and scholar Cornel West.

Farrakhan spoke for more than two hours, during which he asked participants to recite a long pledge to engage in civic, social, political, cultural, and religious activities.

Famed poet Maya Angelou also participated in the official program, although the Million Man March was exclusively for African American men—women and men of other races were not invited. Several women spoke at the event, but African American women in general were encouraged to participate only in supporting, background roles. It was suggested that African American women should stay home and support the men by making the day a "holy day." In addition, all African Americans who did not attend the march were asked to avoid spending any money that day, to demonstrate the economic power of African Americans as a group. Many African American women did attend the event to show their support, but others adamantly objected to the gender divide it imposed.

The organizers intended the march to be non-denominational and nonpolitical; nevertheless, debates quickly arose concerning the reception, treatment, role, and participation in the march of Christians, Jews, and others who were not adherents of the Nation of Islam, as well as homosexuals and women, who were excluded. Moreover, the participation of Farrakhan, a man known for rhetoric that was often considered sexist and racist, added to the debates surrounding the event. Before, during, and after the Million Man March, observers pointed out the need in the African American community for further discussion and action concerning the gender divide, religious differences and mutual respect, economic self-empowerment, and political and social involvement and advancement.

In regard to Farrakhan's participation, many found it difficult to separate the message from the messenger. The often politically incendiary and radical rhetoric of the Nation of Islam leader tended to separate him and others from the idealistic and positive goals of the march.

Another widespread sentiment, however, was that although the controversial Farrakhan originated the idea for the march, the event's goals superseded his personality and rhetoric. Still, many condemned the march as a separatist event that served what they believed were sexist, patriarchal, and even racist motives on the part of Farrakhan.

Another controversy that followed the march concerned the numbers of people in attendance. The National Park Service originally estimated the crowd gathered in the nation's capital at 400,000, whereas the Nation of Islam's estimate was closer to 2 million. Some charged that the low "official" estimates of the size of the crowd reflected attempts by the political establishment to minimize the event's importance. Later review of panoramic photographs of the event led to some consensus that the number was actually around 835,000. This was not the only area where there was a lack of agreement, as responses to the Million Man March varied widely within and outside the African American community.

#### **SIGNIFICANCE**

It is believed that one result of the Million Man March was that thousands of African American men registered to vote and participated in the 1996 elections. Also, according to the National Association of Black Social Workers, adoption rates of African American children by African Americans increased after the march. Membership in national African American organizations such as the NAACP, the Southern Christian Leadership Conference, and the Nation of Islam grew significantly after the march as well. Many individuals who had been concerned about the march or even opposed to it because of the often controversial and heated rhetoric of Louis Farrakhan later saw the overall impact of the event as positive, representing a welcome renewal for African Americans.

The organization and implementation of the Million Man March demonstrated the political and social impact that one person can have on the United States and within the African American community. Farrakhan gained additional public prominence from his role in organizing the march, and his success in creating an event aimed at encouraging the empowerment, self-determination, and self-sufficiency of African American men demonstrated the Nation of Islam leader's influence and power.

The march clearly highlighted the state of race relations in the United States in the 1990's, showing the divisions that existed within the African American

### **Farrakhan's Million Man Speech**

*On October 16, 1995, Louis Farrakhan addressed his audience at the Million Man March, held in Washington, D.C. Farrakhan urged blacks to join organizations that seek to uplift the people:*

So, my beloved brothers and sisters, here's what we would like you to do. Everyone of you, my dear brothers, when you go home, here's what I want you to do. We must belong to some organization that is working for, and in the interests of, the uplift and the liberation of our people. Go back, join the NAACP if you want to, join the Urban League, join the All African People's Revolutionary Party, join us, join the Nation of Islam, join PUSH, join the Congress of Racial Equality, join SCLC, the Southern Christian Leadership Conference.

But we must become a totally organized people and the only way we can do that is to become a part of some organization that is working for the uplift of our people. . . . I know that the NAACP did not officially endorse this march.

Neither did the Urban League. But, so what? So what? Many of the members are here anyway. . . . These are our brothers and we're not going to stop reaching out for them simply because we feel there was a misunderstanding. We still want to talk to our brothers because we cannot let artificial barriers divide us. . . . No, we must continue to reach out for those that have condemned this, and make them to see that this was not evil, it was not intended for evil, it intended for good. Now, brothers, moral and spiritual renewal is a necessity. Every one of you must go back home and join some church, synagogue or temple or mosque that is teaching spiritual and moral uplift. I want you, brothers, there's no men in the church, in the mosque. The men are in the streets, and we got to get back to the houses of God.

community as well as the division between white and African Americans. The event renewed debates surrounding questions that had been asked for years in the United States: What is the nature of the roles of African American women and African American men? Is there a composite leader for the African American community? Among African Americans, whose voices are heard most and whose are heard least? Who is responsible for racism in the United States? Will African Americans and white Americans ever truly be treated as equals?

The Million Man March demonstrated to all Americans that a large group of African American men can congregate together in a peaceful manner for a positive purpose. Although the ultimate goals of the march were not met in the decade following—given that the numbers of African American men incarcerated, unemployed, underemployed, and without housing did not decrease significantly—the event did encourage discussion around the country on the many issues that

Farrakhan proposed to address concerning the empowerment of African Americans.

—*Khadijah O. Miller*

**See also:** U.S. Supreme Court Endorses Busing to End School Segregation; Jackson Becomes the First Major Black Candidate for U.S. President.

## SHAW V. HUNT

June 13, 1996

*In this decision, the Supreme Court held that the equal protection clause of the Fourteenth Amendment prohibits the drawing of irregularly shaped congressional districts designed to produce electoral majorities of racial and ethnic minorities.*

**The Case:** U.S. Supreme Court ruling on gerrymandering to create “majority-minority” districts

One of the purposes of the Voting Rights Act of 1982 was to protect members of racial and ethnic minorities from vote dilution. After the census of 1990, the Department of Justice interpreted the act to mean that legislatures must adopt reapportionment plans that included, whenever possible, congressional districts with heavy concentrations of racial and ethnic minorities. Some of the resulting race-conscious districts were spread out and highly irregular in shape. In the election of 1992, these new districts helped elect an unprecedented number of African Americans to Congress.

In North Carolina, there were two race-based districts, with one following a narrow strip of land for 160 miles. Ruth Shaw and other white voters of North Carolina filed suit, claiming that these two voting districts violated their rights under the equal protection clause. In *Shaw v. Reno* (1993), the Supreme Court directed the federal district court to reconsider the reapportionment plan according to the strict scrutiny standard. This decision, often called *Shaw I*, clearly indicated that a majority of the justices did not approve of racial gerrymandering. The lower court, nevertheless, approved the districts.

In *Shaw v. Hunt* (also known as *Shaw II*), the Supreme Court reversed the lower court’s judgment. Speaking for a majority of five, Chief Justice William H. Rehnquist noted that any law that classifies citizens on the basis of race is constitutionally suspect and concluded that the drawing of the two contested districts had not been narrowly tailored to further a compelling state interest. He insisted that the state’s interest in remedying the effects of past or present racial discrimination must be justified by an “identified past discrimination” rather than simply a generalized assertion of such discrimination. Also, he argued that the Justice Department’s policy of maximizing majority-black districts was not authorized by the Voting Rights Act, which said nothing about subordinating the traditional districting factors of compactness, contiguity, and respect for political subdivisions. Justice John Paul Stevens wrote a strong dissent, arguing that the white plaintiffs’ claims of harm were “rooted in speculative and stereotypical assumptions.”

In two closely related decisions, *Bush v. Vera* (1996) and *Abrams v. Johnson* (1997), the Court struck down race-based congressional districts in Texas and Georgia respectively. Each of these decisions was decided by a 5–4 vote, which meant that a future change in Court personnel could result in a different judgment about the controversial issue of racial gerrymandering.

—*Thomas Tandy Lewis updated by Patrica A. McDaniel*

**See also:** Gerrymandering; *Shaw v. Reno*; Voting Rights Act of 1975

## TIGER WOODS BECOMES WORLD'S TOP-RATED GOLFER

*June 15, 1997*

*After turning professional in 1996, Tiger Woods quickly came to dominate the sport of golf. In 1997, he won the Masters Tournament, his first major tournament as a professional, and became the youngest player up to that time to achieve the top spot in the Official World Golf Ranking.*

**Locale:** United States

**Category:** Sports

### KEY FIGURES

*Tiger Woods* (b. 1975), American professional golfer  
*Earl Woods* (1932-2006), father of Tiger Woods

### SUMMARY OF EVENT

When Tiger Woods exploded onto the professional golf scene in 1996 he had already experienced notable successes in golf. He won his first golf tournament at the age of eight, and at fifteen he became the youngest golfer up to that time to win the U.S. Junior National Championship.

He went on to become the first African American and the youngest golfer to win the U.S. Amateur Golf Championship, a tournament he then won three years in a row. In 1996, he became the first African American to earn a PGA (Professional Golfers' Association) Tour card since Adrian Stills in 1985. On his way to winning his first major professional tournament, the Masters, in April, 1997, at twenty-one years of age, Woods shattered several PGA records. His score of 270 over four rounds was the lowest in the history of the Masters, and his twelve-stroke victory over the second-place finisher was the greatest winning margin since 1862. Not long after his Masters win, on June 15, 1997, Tiger Woods became the youngest professional golfer ever to take the number one spot in the Official World Golf Ranking.

Woods's phenomenal success drew a great deal of media attention. In 1997, television coverage of the Masters included sixty-six of his sixty-nine final-round shots and earned the Columbia Broadcasting System (CBS) record television ratings for a Masters final. After Woods joined the PGA Tour in 1996, hundreds of millions of new dollars began to flow into the sport of professional golf, including increases in television contracts. Prize money on the PGA Tour in 1996, the year Woods turned pro, added up to a little more than \$69 million. In contrast, by 2001 the total purse had

escalated to \$180 million. As the most recognized athlete in the world, Woods brought more people out to the tournaments and created more media coverage.

In addition to raising the financial status of professional golf, Woods transformed the public image of the sport, taking golf's long history as a decadent pastime for white people and turning it inside out. As Tim Finchem, commissioner of the PGA Tour, noted, Woods's impact came not only from his skill but also from his persona and the dignified way he carried himself.

In December, 1996, several months after Woods left Stanford University to become a professional golfer, an article in *Sports Illustrated* quoted his father, Earl Woods, as claiming that his son was qualified through his ethnicity to do more than any other man in history to change the course of humanity. According to the elder Woods, Tiger's heritage—which includes Thai, Chinese, American Indian, and European as well as African forebears—placed him in a position to stimulate new interest in the concept of the United States as a melting pot.

Building on the interest in Tiger Woods, stories about mixed-race children and racially mixed marriages proliferated in the mass media. Woods, however, was somewhat reluctant to make public statements about issues of race and ethnicity. He frowned on being referred to as African American because he felt that such categorization neglected his Asian mother. For the most part, he seemed inclined to concentrate on golf and let others speak on behalf of race relations. He did, however, always find time to devote to helping disadvantaged youth, both on and off the golf course. To that end, he and his father established the Tiger Woods Foundation in 1996.

### SIGNIFICANCE

Tiger Woods's success and popularity had major impacts on the sport of golf, which had long stood as a potent symbol of exclusion and racial intolerance. Although golf is still overwhelmingly a sport played and watched by white people, surveys have shown that from 1996 to 2003, the number of African Americans who identified themselves as avid fans of professional golf rose 380 percent.

In the same period, the percentage of African American golfers doubled. By 2003, approximately five hundred golf programs were operating in urban,

inner-city areas in the United States, compared with just eighty-five such programs in 1994.

Woods attracted interest to the sport of golf in the United States and around the world, among adults and children of all ethnic groups who previously had no interest in the sport. The country-club mystique of golf began to disappear as the sport became democratized and more affordable, with an increasing proportion of new courses open to the public (in 2003, 90 percent of new golf courses built in the United States were public courses).

In addition, Woods's example of commitment to a relentless work ethic in the gym and on the practice range brought a new level of physical fitness and dedication to the realm of professional golf. The game's equipment revolution around the end of the twentieth century was also fueled in part by the desire among lesser players

to catch up to Woods. His mile-long drives were a major contributor to an obsession with distance off the tee, which led many golf courses, including Augusta National, to redesign golf holes to allow for greater length.

Woods's influence and success continued into the twenty-first century. In 2000, his fifteen-stroke victory at the U.S. Open at Pebble Beach made Woods the first golfer since Ben Hogan in 1953 to win three major tournaments in a year. In April, 2001, Woods became the first golfer to hold all four majors titles at once, although not in the same year, when he again captured the Masters title. This feat became known as the "Tiger slam."

—Mary McElroy

**See also:** Robinson Becomes Baseball's First African American Manager.

## MILLION WOMAN MARCH

*October 25, 1997*

*The second in a series of African American activist marches in the late 1990's, the Million Woman March targeted empowerment and unity in the African American community.*

**The Event:** Gathering together of hundreds of thousands of black women from all over the world

**Place:** Philadelphia, Pennsylvania

The Million Woman March took place on October 25, 1997, in Philadelphia, Pennsylvania. Organized by Philé Chionesu, the owner of an African artifacts store in Philadelphia, and Asia Coney, president of the Tasker Tenant Improvement Council in Philadelphia, the march created a network of African American women community activists. These women took on positions of leadership such as national cochair and regional coordinator in order to rally African American women to demonstrate their commitment to solving the problems that faced African Americans at the end of the twentieth century.

Although the march was not organized through a religious organization, it was inspired by the October 16, 1995, Million Man March organized by the Muslim minister Louis Farrakhan of the Nation of Islam. Philadelphia was selected as the destination because it is where the Declaration of Independence was signed.

Organizers wanted African American women to make their own declaration of independence from poverty, discrimination, enslavement, and abuse. The march used grassroots organization and publicity, relying on word of mouth, the Internet, and black media sources instead of corporate sponsorship and mainstream television and print media.

Two years earlier, many African American women had supported the Million Man March, deferring to Farrakhan's request that women refrain from attending the march to avoid unnecessary distraction. However, many African American women were eager to have their turn to demonstrate their commitment to bettering the lives of black people, and the Million Woman March provided just such an opportunity.

### *A DAY FOR WOMEN*

A complete program of events was designed to reinforce the motto of the October 25 march: Great Grandmother Taught Grandmother. Grandmother Taught Mother. Mother Taught Me. I Will Teach You. The march began with a 6 a.m. spiritual ceremony at Penn's Landing, a site on the waterfront of the Delaware River regarded as sacred by some African Americans because it is where Africans were bought and sold after reaching the colony of Philadelphia. Accompanied by the traditional rhythms of an African drum procession, participants

marched two miles from Penn's Landing to the steps of the Philadelphia Museum of Art.

The Million Woman March addressed a wide variety of themes and issues, including sisterhood, positive relationships with men, domestic violence, women's health, incarceration of women, family, independent African American schools, leadership, global human rights, and the Central Intelligence Agency's possible role in crack cocaine trafficking in the inner cities. The march's mission statement highlighted these concerns, as well as a reaffirmation of women's roles as mothers, as nurturers, and as protectors of life. The march also addressed the African American woman's role in rebuilding deteriorated African American neighborhoods.

The seven-hour-long official program featured a diverse range of prominent black women in fields ranging from politics to religion, to music and the arts, and to activism. These speakers included Congresswoman Maxine Waters; Ilyassah and Camilla Shabazz, daughters of 1960's activist Malcolm X; actress Jada Pinkett; rapper and social activist Sister Souljah; singer-songwriter Faith Evans; Afeni Shakur, the mother of hip-hop artist Tupac Shakur; Pam and Ramona Africa of Philadelphia's MOVE organization; and Khadijah Farrakhan, wife of Louis Farrakhan. South African political activist Winnie Mandela gave the keynote address. Her international fame as the politically active former wife of South African president Nelson Mandela lent an air of internationalism to the march and added to its significance. Not all march participants were black women: Bettye Mae Jumper of the Native American Tribal Council gave the program's prayer of unity. Organizers estimated that 2.1 million people convened in Philadelphia to support the march. Philadelphia police estimates range from 300,000 to one million attendees.

#### CONSEQUENCES

Many participants attended the march because they wanted to become a part of history. Women also attended the event to meet new people, exchange ideas, network, and see the faces of the hundreds of thousands of women whose daily lives are occupied with solving problems that affect the African American community. It is difficult to measure the exact impact of the march in

real terms, but it is likely that the march at least served as a symbol to the world that African American women are leaders who are actively concerned with the progress of their communities. March leaders hoped that the image of hundreds of thousands of African American women gathered together to express their political power sent a positive message to the world that helped eliminate negative stereotypes of African American women. They also hoped it would heighten awareness of the difficulties of battling both sexism and racism.

The utility of march events such as the Million Woman March is the subject of debate. Critics question whether the money spent on travel, hotels, and souvenirs and the time involved in planning and attending the event could be put toward more tangible gains. For example, officials from the Philadelphia Convention and Visitors Bureau said that the march generated \$21.7 million dollars for the city. What would happen, they ask, if the participants donated the equivalent of these expenses toward an African American social, political, educational, or economic cause instead of marching? The most consistent criticism is that it is difficult for a march to produce concrete achievements.

The Internet has provided one of the best means for maintaining the spirit of the Million Woman March and the networks it generated. African American women created forums, newsletters, and other opportunities for discussion of the march. In addition, African American women supported similar events such as the African American-centered 1998 Million Youth March in Harlem, New York; the unified, multiracial Million Mom March held in May, 2000, in Washington, D.C.; and the Nation of Islam sponsored Million Family March in Washington, D.C., held in October, 2000.

—Christel N. Temple

**See also:** Birmingham March; Colored Women's League; Combahee River Collective; Million Man March; Nation of Islam; National Association of Colored Women; National Black Women's Political Leadership Caucus; Poor People's March on Washington; Selma-Montgomery march.

and unjustified shootings. As a result, police officers find themselves being stalked, profiled, and targeted to be victims of shootings and violence. Some officers

now live in a state of fear as they try to continue their work and fulfill their to protect others.

Below is a list of black unarmed victims killed by white violence.

## SAMPLE LIST OF UNARMED BLACKS KILLED BY WHITES CIVILIANS AND POLICEMAN: 2000-2016

### 2000:

**Malcolm Ferguson**, 23, Bronx, New York, on March 1, 2000, Ferguson. although not a suspect nor guilty of any crime, was shot by an undercover cop when five drug undercover cops wearing hoodies saw Ferguson in the hallway. When Ferguson retreated up a stairway, officers chased him. Louis Rivera shot Ferguson in the head at close range and he died at the scene.

**Patrick Dorismond**, 26, of New York City, New York, March 16, 2000. While standing outside of a lounge, Dorismond and a friend were approached by an undercover policeman man seeking to buy marijuana. A

scuffle occurred and, Dorismond was shot in the chest by the undercover cop, Anthony Vasquez. Vasquez was acquitted but the Dorismond's family was awarded \$2.25 million by New York City in a wrongful death settlement.

**Ronald Beasley**, 36, Dellwood, Missouri, June 12, 2000. Killed in a parking lot drug bust

**Earl Murray**, 36, Dellwood, Missouri, June 12, 2000. Killed in a parking lot drug bust

**Prince Jones**, 25, Fairfax County, Virginia, September 1, 2000. Killed as a result of mistaken identity

### 2001:

**Timothy Thomas**, 19, Cincinnati, Ohio, on April 7, 2001, after being chased on foot by Officer Stephen Roach. During the month leading up to his death, Thomas was stopped as often as twice a day for the same violations. On the night of his death, he was spotted by an

off duty officer who called in backup. Thomas saw the officers approaching and ran into a nearby alley. Roach shot Thomas when he thought he was reaching for a gun. Later investigation revealed that Thomas was attempting to pull up his pants rather than reach for a gun.

### 2003:

**Orlando Barlow**, 28, Las Vegas, Nevada, February 28, 2003. Killed while surrendering.

**Kendra James**, 21, Portland, Oregon, May 5, 2003. Killed during a traffic stop

**Ousmane Zongo**, 43, New York City, New York, May 22, 2003. Zonga, unarmed, was shot five times, twice in the back, by undercover officer Bryan Conroy. Zongo worked a storage facility repairing and restoring art and artifacts. The facility, raided for housing counterfeit CDs, was being guarded by Conroy Zongo

was startled by Conroy, out of uniform and with a gun drawn. Conroy testified he shot Zongo when he lunged at him. Conroy was found guilty of a negligent killing for failure to follow protocol and reveal his badge. Zongo's family, living Burkina Faso, Africa, received \$3 million from New York City in a wrongful death settlement.

**Alberta Spruill**, 57, New York, New York, May 16, 2003. Mistaken identity caused death from heart attack

### 2004:

**Timothy Stansbury**, 19, New York City, New York, January 24, 2004. Stansbury was working at McDonald's and planning on attending community college.

Stansbury and other tenants in his building routinely exited the building through the roof door and walked across the roof to cross over to the adjoining building.

## NOTABLE FIGURES IN AFRICAN AMERICAN HISTORY

**Abernathy, Ralph David** (1926-1990): Christian minister and civil rights activist. Abernathy was a close friend of Martin Luther King, Jr., when both took Baptist pastorates in Montgomery, Alabama, around 1951. He helped to coordinate the Montgomery bus boycott in 1955 and to organize the Southern Christian Leadership Conference (SCLC) in 1957. After King's assassination, he became president of the SCLC (1968-1977). In 1977, he ran unsuccessfully for Congress. The year before he died, he published a controversial autobiography, *And the Walls Came Tumbling Down* (1989), which included details of King's extramarital affairs.

**Ali, Muhammad** (1942-2016): Professional boxing champion. Born Cassius Marcellus Clay, Jr., Ali started boxing at an early age in Louisville, Kentucky, and won an Olympic gold medal as a light-heavyweight in 1960. In 1964, he converted to the Black Muslim religion and changed his name from Clay to Ali. He won the world heavyweight boxing championship four times (1964, 1967, 1974, 1978). He was stripped of his title when he refused induction into the U.S. Army in 1967, but the U.S. Supreme Court reversed the draft evasion conviction in 1971. Ali became a symbol of black pride during the 1960's and remained an icon into the twenty-first century.

**Allen, Richard** (1760-1831): Founder of the African Methodist Episcopal Church. After gaining his freedom from slavery when he was twenty-one, Allen became the first African American ordained by the Methodist Society but was denied the right to worship at a predominantly white church in Philadelphia, so he founded his own church, which was later granted legal independence from the white church. In 1830, Allen led the first meeting of what would become the Negro Convention Movement.

**Anderson, Marian** (1897-1993): Contralto. Raised in Philadelphia, Anderson studied music from an early age and earned an international reputation while performing throughout Europe during the 1930's. On her return to the United States, her stature was immense; however, she became the focus of an embarrassing incident in 1939, when the Daughters of the American Revolution refused her permission to sing in Philadelphia's Constitution Hall because she was black. When first Lady Eleanor Roosevelt learned of the matter, she arranged for Anderson to perform on the steps of the Lincoln Memorial in Washington, D.C. The incident immortalized Anderson as a symbol of African American oppression. Anderson continued performing until 1965 and earned a long list of distinctions.

**Angelou, Maya** (1928-2014): Novelist, poet. Born Marguerite Johnson, Angelou worked as a nightclub singer in New York and San Francisco, as an editor for the English-language *Arab Observer* in Cairo, Egypt, and as a teacher of music and drama in Ghana. She became a national figure with the publication of the first volume of her autobiography, *I Know Why the Caged Bird Sings* (1970), which detailed her experiences with southern racism and sexual abuse. She was nominated for an Emmy Award for her performance as Nyo Boto in the television series *Roots* (1977). In 1993, she was invited to read her poem "On the Pulse of Morning" at the inauguration of President Bill Clinton.

**Asante, Molefi Kete** (1942- ): Scholar. Born Arthur Lee Smith, Jr., he legally changed his name in 1975. After receiving a doctoral degree in communications from the University of California at Los Angeles (UCLA) in 1968, he taught at Purdue, UCLA, the State University of New York, Howard University, and Temple University and was named

## TIME LINE OF AFRICAN AMERICAN HISTORY

Year	Event
1619	First Africans are brought to the colony of Virginia as indentured servants.
1641	Massachusetts Bay Colony recognizes the legality of slavery.
1662	Virginia legislature rules that children of unions of slave and free parents are slave or free according to their mothers' status.
1664	Maryland enacts the first law outlawing marriage between white women and black men.
1688	Pennsylvania Mennonites protest slavery.
1691	Virginia law restricts manumissions to prevent the growth of a free black class.
1712	Slave revolt in New York results in the execution of twenty-one slaves and the suicides of six others.
1723	Virginia denies African Americans the right to vote.
1739	South Carolina slaves rise up in Stono Rebellion (September 9).
1775	First abolitionist organization in the United States, the Pennsylvania Society for the Abolition of Slavery, is formed (April 14).
1784	First African American Masonic lodge is founded in Boston.
1786	Underground Railroad is started.
1787	The U.S. Constitution drafted in Philadelphia does not mention slavery by name but contains several clauses alluding to the existence of slaves and the slave trade.
1787	Free African Society is founded in Pennsylvania.
1787	Northwest Ordinance, governing the organization of the Northwest Territories, disallows slavery in the territories (July 13).
1793	Virginia outlaws entry of free African Americans into the state.
1793	Federal Fugitive Slave Act requires the return of escaped slaves to their owners.
1793	Invention of the cotton gin encourages the spread of slavery in the South.
1808	Federal government bans importation of slaves into the United States, but illegal importation continues.
1816	American Colonization Society is founded.
1816	African Methodist Episcopal Church is founded (April 9).
1820	Congress enacts the Missouri Compromise, under which Missouri is admitted to the Union as a slave state, Maine is admitted as a free state, and slavery is prohibited in the remaining territories north of Missouri's southern boundary (March 3).
1821	African Methodist Episcopal Zion Church is founded.