

The Historical Background of the African Diaspora and its Effects on Black Americans

Amina Kullow
aminakullow10@gmail.com

ABSTRACT

The emergence of societal concepts such as racism and segregation, developed from a point of convenience, initiated the first sparks into understanding the layered concepts and infrastructure that models the world today. Through the usage of second-hand analyses and first-hand accounts of racial injustice seen in history, a collection of data was gathered to build a bridge between three eras significant to Black history. The findings shine light onto the psychological reasoning to society's evolution in regards to treatment of African Americans before developing terminology to label acts of inequality. On the same note, the modes of transportation as well as interconnectedness between South American civilizations and North American civilizations was investigated in order to trace African ancestry between the two continents back to Africa via gene testing. This research was formatted to be used as a bridge of ease for researchers to use and understand how different societal concepts connect and develop one another, and in turn, create a place of opening for history to develop and take on new forms.

INTRODUCTION

Beginning in the Mauryan Period, socioeconomic writer Rekha Rani Sharma characterizes slavery, between the years of 300 B.C. to 200 B.C., through the following quote: "Megasthenes has written in his account that the Indians did not use aliens as slaves, much less a countrymen of their own [...] and ordered his kinsmen and public to give kind treatment to the slaves and servants,"¹ From this statement alone, it can be concluded slaves during the Mauryan period were treated vastly differently than the most recent forms of slavery seen today. Due to the caste system that existed during the Mauryan Empire's reign over ancient India, slaves still were protected and valued, with the early seeds of equality being seen through the caste system. Throughout Africa, slavery existed, but it was most prominent in West Africa. African slaves made up a small portion of the population, but was not as widespread as it would become when the Europeans would take part in the African markets. Similar to Ancient India, enslaved individuals were allowed the same freedoms as the rest of the population, enjoying the ability to marry, own property, and

¹ Rekha R. Sharma, "Slavery in the Mauryan Period (C. 300 B.C. - C. 200 B.C.)," *Journal of the Economic and Social History of the Orient* 21, no. 2 (1978): 185-194, <https://doi.org/10.2307/3632125>.

July 2026

Vol 9. No 3.

in some cases, have slaves of their own.² To contrast this, the more well-known form of slavery, that took place during the beginning of American colonization till the mid 1860s, holds a different set of characteristics. In 1805, Samuel Wood, a Quaker with reformist beliefs, published this a few decades before the abolishment of slavery in the United States, accounting for the treatment that Black slaves endured after being sold to Americans. From the selling process to the treatment after arriving at their forever imprisonment, the experiences and inequality is expressed in his work: “The field slaves are called out by daylight to their work: if they are not out in time, they are flogged. [...] Mr. Dalrymple says, they are obliged to work as long as they can, that is, as long as they can keep themselves awake or stand.”³ This demonstrates the long hours slaves worked on fields tirelessly, and is vastly different to the dignity that the slaves during ancient India still had intact due to societal treatment. This literature review will focus on establishing a foundation to further investigate the long-term effects of slavery on the societal perception of African Americans today based on the background of the African Diaspora between the 16th and 19th centuries. Furthermore, it can be concluded that the changes in treatment seen are ultimately a result of evolution throughout colonial America and its different societal eras interacting with each other in order to formulate these systems and inequalities.

Prior to the beginning of European powers transporting African slaves from the continent of Africa to North America, Herbert J. Foster provides an answer to the question of how Africans were initially chosen to serve as slaves under the rule of European colonists in North America. Originally, slavery was already in practice in Africa, but the key differences are the forms of servitude between slavery in Africa and that in North America.⁴ Over the course of history, slavery, especially African slaves, has been an on-going event throughout the world—excluding North America: “The development of capitalist agriculture as a means of profit to expanding European powers, operating under the mercantile theory of trade, led to the exclusive use of black African slaves as the labor force to exploit wealth from the New World. Attempts to use Indian labor all met with dismal failure.”⁵ These ‘failures’ that ultimately led to the Native Americans being seen as difficult to enslave, resulted in Europeans falling back to transporting and exploiting African slaves to their own advantage. “As generations of whites saw blacks primarily as slaves, the mantle of inferiority fell upon them. It became easy to imagine that black people were innately inferior to whites...”⁶ These psychological normalities occurring as time went on seeped into the roots of American ideologies and ultimately can still be seen in society today through interactions and the experiences of African Americans.

² Kwabena Adu-Boahen, “The Impact of European Presence on Slavery in the Sixteenth to Eighteenth-Century Gold Coast,” *Transactions of the Historical Society of Ghana*, no. 14 (2012): 165-99, <http://www.jstor.org/stable/43855025>.

³ Samuel Wood, *Injured Humanity; Being A Representation of What the Unhappy Children of Africa Endure from Those Who Call Themselves Christians* (New York, New York, 1805), <https://www.gilderlehrman.org/sites/default/files/inline-pdfs/T-05113.pdf>.

⁴ Herbert J. Foster, “Partners or Captives in Commerce?: The Role of Africans in the Slave Trade,” *Journal of Black Studies* 6, no. 4 (1976): 421-34, <https://www.jstor.org/stable/2783771>.

⁵ Foster.

⁶ Foster.

One of the biggest booms that can be seen in the early 2000s is the rise of African Americans being arrested, due to private prisons and security corporations profiting over the “human unfreedom” being experienced.⁷ NYU student Kim Gilmore expresses the connections between the lives of prisoners behind bars and the treatment they receive. Gilmore states that, “[I]n the year 2000, as the punishment industry becomes a leading employer and producer for the U.S. ‘state,’ and as private prison and ‘security’ corporations bargain to control the profits of this traffic in human unfreedom, the analogies between slavery and prison abound.”⁸ As mass incarceration continued, the correlation between racialized slavery as a form of coercive labor was investigated due to it being used as profit for big security businesses across America.⁹ It served as a pinpoint for racial beliefs to foundationalize in the 20th century and demonstrate a continued timeline of racism as a fundamental part of American society, even if it is not outrightly expressed. Nevertheless, personal accounts of the political disempowerment towards Black Americans has been demonstrated time and time again. In Chicago, from 1968 to 1983, the beginning of a series of police brutality would ensue. Assistant professor at DePaul University in Chicago, Tera Agyepong, sets the scene of the rise of the Afro-American Patrolman’s League as a result of the police brutality in Chicago. From the systemic implications of racism that challenge and are typically the root cause of many racially-motivated outbursts, it has become a common occurrence in the city of Chicago. The League’s goal? To dismember the alarm in the Black community residing in the city regarding White cops.¹⁰ Agyepong connects to the long-standing history between violence from law enforcement and the repercussions faced by Black Americans. Furthermore, she assists in aiding readers to realize that the historical records of brutality from an opposing force against peaceful Black Americans has been in continuum.

To understand how a phenomenon remains a topic of discussion in the modern-day, one must take a dive into the past. As mentioned previously, the rise of racism and systemic superiority exercised by whites in the early years of the United States led to the overgrowth of roots of racism in the country. Expressed in the early reformations faced by the United States, American Enlightenment thinkers such as Montesquieu and Thomas Jefferson believed that “...distinctions based on color, physical appearance, and intellect—make the prospect of freeing the slaves problematic.”¹¹ This quote demonstrates the societal beliefs of early America in regards to the implementation of equality between white and Black people. Following this, it can be traced to the Roberts Case that set down the guidelines for the “separate but equal”¹² doctrine known today that characterized the differences between Blacks and Whites during times of segregation and the early years following the abolishment of slavery.

⁷ Kim Gilmore, “Slavery and Prison—Understanding the Connections,” *Social Justice* 27, no. 3 (2000): 195-205, <https://www.jstor.org/stable/29767242>.

⁸ Gilmore.

⁹ Gilmore.

¹⁰ Tera Agyepong, “In the Belly of the Beast: Black Policemen Combat Police Brutality in Chicago, 1968-1983,” *The Journal of African American History* 98, no. 2 (2013): 253-76, <https://doi.org/10.5323/jafriamerhist.98.2.0253>.

¹¹ Nancy V. Morrow, “The Problem of Slavery in the Polemic Literature of the American Enlightenment,” *Early American Literature* 20, no. 3 (1985): 236-55, <https://www.jstor.org/stable/25055559>.

¹² See Groves (1951) for more information.

Last but not least, is what can be seen the most today: the economic gaps between African Americans and their White peers. Beginning with the New Deal¹³ and what it entailed. From the benefits, this government program allowed for Black Americans to find employment with ease, but there was the harmful contradiction of little to no job security.¹⁴ These contradictions as well as benefits rendered this program to be largely unhelpful and more harmful, as it did not achieve its goal to the fullest extent. On the other hand, when studying African American economic trends over the span of 50 years, as done by Marcus Alexis, there was a noticeable upwards trend. During the 1970s though, it plateaued with the wealth gap become static between African Americans and White Americans, due to less-educated African Americans being unable to aid the overall trend of economic growth; this also highlighted the reasons for this gap such as: discrimination and the ever-changing industrial demands that impact the employment statuses of African Americans.¹⁵

In conclusion, it can be seen that there have been many ups and downs faced by the African Americans community, but to what extent does it impact them in the everyday world? This research paper will delve into the reasons as to why and how the historical context of slavery has become a watered-down issue and address this question: how has the historical background of the African Diaspora, and the concepts that have emerged from it, impacted the societal perception of Black Americans in the United States? This project addresses the generalized literature defining the development and advancements of the Black community in the Americas. By understanding the thematic growth presented in each chosen time period, future studies can better understand the attitudes and deeper implications of slavery during the transatlantic slave trade and the forms it took beyond.

METHODS

This study was of interest because the African Diaspora, specifically during colonial America, was the widespread movement of Africans from the African continent to the Americas through trade routes such as the transatlantic slave trade. A wealth of research has then been conducted to understand the older belief system that can be traced behind certain societal concepts¹⁶, the usage of Africans as slaves¹⁷, and how that has all been built and woven together to portray the American perception of Black Americans today. Authors such as Nancy Morrow and Herbert Foster have gathered historical documents to then transform their connective tissues into something that'd analyze societal patterns from colonial America to the Enlightenment Era.

In order to execute this project and gather qualitative data to draw a conclusion, the procedure this study

¹³ Series of American government programs to combat the Great Depression (1933-1939).

¹⁴ James M. Sears, "Black Americans and the New Deal," *The History Teacher* 10, no. 1 (1976): 89-105, <https://doi.org/10.2307/491578>.

¹⁵ Marcus Alexis, "Assessing 50 Years of African-American Economic Status, 1940-1990," *The American Economic* 88, no. 2 (1998): 368-75, <https://www.jstor.org/stable/116950>.

¹⁶ Morrow.

¹⁷ Foster.

July 2026

Vol 9. No 1.

underwent will be thoroughly explained. For this study, the analysis will utilize both descriptive and inferential statistics. The descriptive side will be used in order to find relations and correlations between sources and the inferential side will be used to create and brainstorm original conclusions supported by the data found.

To begin, this project requires a historical analysis of secondhand historical documents that can provide pre-determined results and events that have already been analyzed. Studies will be derived from credible academic databases, such as JSTOR and PubMed, as they contain credible, and mainly, peer-reviewed studies and articles. A total of thirty sources will be collected and simplified through the following criteria: Does the following study analyze an accurate period of time or a recollection of events within the provided timeframe? Does the following study demonstrate a hefty amount of author bias? If so, is it shown in the form of an external interpretation set separate from the recording of accurate and credible information? And the last question pertained to the perspectives being analyzed and interpreted throughout the work. If it provides a new set of eyes into the state of how a time period is, then it is accepted, otherwise it is seen as distracting information and discarded.

Following the collection of studies, they will be distributed in following three time periods: the transatlantic slave trade, Enlightenment Era, and the modern-day American society. These varying studies can then be woven together with all the overarching analyses made which will construct a timeline in this paper from its starting point (Colonial America) to the modern-day, ultimately guiding the research to its conclusion at the end of the paper. To emphasize even more specificity, qualitative themes such as racial discrimination (name-calling, federal injustice, etc.), economic standing (wealth gap, job opportunities, profit), familial backgrounds (trauma, mental illness, behavioral habits), and great awakenings (awareness of wrongdoings by an oppressor), will be noted in the chosen studies to create more in-depth conclusions.

This study will not consist of any quantitative results due to its historic nature. Due to the limitations, such as: damaged and missing records, subjectivity of old documents, and a lack of marginalized groups being recorded, the usage of quantitative analysis and statistics is not only difficult to gather but will skew the complete understanding of the historical events woven throughout the chosen studies.

FINDINGS

Following the conclusion of the analysis, the data extracted from the total studies exposes the psychological backings to decisions made during each time period assessed. During the first era examined—the transatlantic slave trade (approximately 1500s-1860s)—there weren't a multitude of themes observed or able to be depicted throughout the allocated studies. Despite this, during the transporting of Africans from Africa to the Americas, otherwise known as the Middle Passage, disease was the biggest cause of death recorded.¹⁸ Due to this, a large financial budget had to be allocated towards managing slave transport ships to increase the yield and prevent the multitude of revolts that broke out between enslaved

¹⁸ David Richardson, "Shipboard Revolts, African Authority, and the Atlantic Slave Trade," *The William and Mary Quarterly* 58, no. 1 (2001): 69-92, <https://doi.org/10.2307/2674419>.

July 2026

Vol 9. No 1.

Africans and colonist Europeans. Even though there wasn't a significant notice for observable themes, the data showed a spike in the 'Economic Standing' theme, emphasizing the European investments made to fortify ships from disease and suicide in order to increase profitability when ships arrived at American ports.¹⁹ While there was a surplus of information regarding the transporting and setting in which the transatlantic slave trade took place during, instances of both the discrimination and familial backgrounds themes were mentioned a few to no times throughout the three studies in this section.

During the Enlightenment Era of the United States (approximately 1685-1815), the awareness of race and equality became profoundly more prominent. Philosophers and writers, such as Montesquieu and Locke, were highly influential in society's understanding and beliefs regarding slavery and race, more specifically developing European attitudes towards slavery in the United States and abroad. During this period in time, there was a spike in the 'Great Awakening' thematic category, with a multitude of observations being made regarding philosophers and their continuous discussion of slavery in relation primarily to political liberty. Locke was primarily focused on the legalities and politics of slavery, viewing it as a familial concept and employee-employer dynamic rather than delving into its ethicality or the treatment that occurred.²⁰ On the other hand, Montesquieu wrote of slavery from the perspective of a mild abolitionist, but the limitation of the differing interpretations of this writer's texts became evident in the interpretation provided during translations from French to English.²¹ Regardless, the tone throughout his writing was evident: it was heavily inconsistent, varying from serious to comedic. Both philosophers consciously avoided discussing abolitionism to a fuller extent, and their arguments were utilized to argue for and against slavery by later writers.²² While this demonstrated one side of the spectrum during the regarding slavery, American writer and professor Winthrop D. Jordan analyzed slavery through his book, *White Over Black: American Attitudes Toward the Negro, 1550-1812*, concluding that the relationship between slavery and prejudice went both ways.²³ Moreso, he described them as, "[R]ather than slavery causing 'prejudice,' or vice versa, they seem rather to have generated each other. Both were, after all, twin aspects of a general debasement of the Negro".²⁴ While it did portray Professor Jordan's opinion regarding the matter, the book left an open-ended interpretation that left subjectivity in its midst. Overall, alongside this account of the 'Great Awakening' theme, an awareness of the roots of slavery was made. It demonstrated an awareness of the topic and provided the reasoning that the topic was overlooked by colonists in order to prioritize others during the early stages of the new country.

Lastly, the impacts can be seen today in disparities of African genes via migration between North and South Americans. Steven J. Micheletti and his colleagues analyzed Identical by Descent (IBD) segments that correlate with a person's DNA to connect Africans, who arrived to the Americas during the

¹⁹ Richardson.

²⁰ Morrow.

²¹ Morrow.

²² Morrow.

²³ Annette Gordon-Reed, "Review: Reading White over Black," *The William and Mary Quarterly* 69, no. 4 (2012): 853-57, <https://doi.org/10.5309/willmaryquar.69.4.0853>.

²⁴ Gordon-Reed.

July 2026

Vol 9. No 1.

trans-atlantic slave trade, with their relatives.²⁵ This was done to determine the majority of slave origin. Furthermore, it yielded results linking people in the Americas, mostly African Americans, to Senegambia via very short IBD segments.²⁶ With this section having the highest number of observances in the ‘Familial Backgrounds’, it can also be assumed that it was the result of racial mixing between African women and European men, delivering children that slowly lost their complete African genetics (biracial children were coined the term *branqueamento*). By researchers conducting a genetic pool testing of the current African gene spread throughout the Americas, it was noted that the comparisons of mitochondrial and Y haplogroups demonstrated bias towards the African female population, seen vividly in the offspring of these mothers. Small notes were attributed to the causes including: assault, coercion, and other forms of exploitation.²⁷ These racial stereotypes developed between the end of the transatlantic slave trade and the Enlightenment Era are seen in prison systems and biases within courts. New York University researcher Kim Gilmore expanded on this. Her research, *Slavery and Prison – Understanding the Connections*, explained that, “[A]s many scholars of the punishment industry have shown, regardless of the labor prisoners do to service the larger economy (either private or public), prisons increasingly function in the U.S. economy as answers to the devastation unleashed by the dual forces of Reaganomics and the globalization of capital.”²⁸ She continues to explain the connection between what occurred during former President Reagan’s economy and how his policies played directly into an increase in the inmate population, resulting in a captive workforce that was at the disposal of prisons. All in all, the Modern-Day era saw the largest presence of the ‘Racial Discrimination’ and ‘Economic Standing’ tags, with the discussion of racial whitening and captive labor fueled by federal policies.

DISCUSSION AND ANALYSIS

With concluding data collection, a multitude of new information arose. During the analysis of the first three studies within the Trans-Atlantic Era, the first limitation is noted: the only source of information regarding revolts is derived from European shipping records. This limitation appeared multiple times across the nine studies analyzed, and pointed out the possibility of skewed information and an improper representation of the historical events that occurred due to a limited number of resources available for research. Therefore, the analysis produced throughout this section will be as accurate as the information available for use.

²⁵ Steven J. Micheletti et al., “Genetic Consequences of the Transatlantic Slave Trade in the Americas,” *American Journal of Human Genetics* 107, no. 2 (2020): 265-77, <https://doi.org/10.1016/j.ajhg.2020.06.012>.

²⁶ Micheletti et al.

²⁷ Micheletti et al.

²⁸ Kim Gilmore, “Slavery and Prison—Understanding the Connections,” *Social Justice* 27, no. 3 (2000): 195-205, <https://www.jstor.org/stable/29767242>; Manning Marable, *How Capitalism Underdeveloped Black America: Problems in Race, Political Economy, and Society* (N.p.: South End Press, 1983), <https://faculty.uca.edu/rnovy/Marable0001.pdf>; Christian Parenti, *Lockdown America: Police and Prisons in the Age of Crisis* (N.p.: Verso Books, 1999).

July 2026

Vol 9. No 1.

Slaves within the existing slave market within Africa were produced through a combination of violence, including wars, raids, and judicial enslavement.²⁹ Associate Professor at Michigan State University expressed how these captives made Angola, located in Central Africa, the largest slave supplier during the transactions between Angolan slave suppliers and European colonists. A multitude of revolts erupted between African captives and the European settlers that were transporting them. According to economic historian and Professor of History at the University of Hull, a revolt was characterized as “any collective act of rebellion by Africans, slave or otherwise, against slave ships”.³⁰ With the revolts between slaves and Europeans taking a toll, disease remained superior in the number it took during the transporting through the Middle Passage. As a result, to increase the yield that arrived alive to the Americas, an increased budget was put into place to increase the retention rate. Following the arrival to the Americas, Angolan slaves were predominantly present within Mexico’s population.³¹ A connection is noted between the movement of African slaves between North and South America, likely from the corruption that occurred within South America, specifically Colombia. It is noted that during the sail from Angola to the Americas, more than 80 percent, 140 slave ships, arrived in Veracruz, Mexico.³² The quote, “[I]n Cartagena during the 1570s, for example, royal officials themselves regularly traded slaves on their own behalf,” yields no further evidence of contact or interaction with the European settlers. Located in Colombia, it can be assumed that slaves were transported up north via this corruption and a search for money, towards the border with the then-British colonies.

Between the end of the transatlantic slave trade and the beginning of the American Enlightenment period, a racial hierarchy became evident in the newly formed country of America. Between white and Black Americans, there was a significant gap in treatment and value during this period of inequality. Two main writers emerged to formulate European attitudes towards Black Americans, Locke and Montesquieu. Both wrote about slavery and its concepts in their many pieces of literature, discussing the notions and feelings towards slaves and chattel slavery. Locke, an American writer, claimed that chattel slavery was not inherently hereditary and subtly opposed it.³³ On the other hand, Montesquieu was also a subtle opposer of slavery but approached his opinions in a more metaphorical manner. He expressed how society should work towards abolishing slavery while simultaneously regulating the practice to avoid dangers that could potentially arise.³⁴ The dangers being referred to was a matter of societal imbalance rather than physical or mental conditions separating the two parties involved in slavery. While Montesquieu was a French writer, his work can correspond to Locke’s thinking, as both writers were very mild abolitionists, deeming their [French and American] societies to also adopt a similar mindset. Lastly, these trends involving Black-related stereotypes can be seen across the African diaspora that now exists between North, Central, and South America. With the four main writers being from a foreign land, Russia, their perception of America and its society is a skewed one due to its placement following the conclusion of World War I.

²⁹ David Wheat, “The First Great Waves: African Provenance Zones for the Transatlantic Slave Trade to Cartagena de Indias, 1570-1640,” *The Journal of African History* 52, no. 1 (2011): 1-22, <https://www.jstor.org/stable/23017646>.

³⁰ Richardson.

³¹ Wheat.

³² Wheat.

³³ Morrow.

³⁴ Morrow.

July 2026

Vol 9. No 1.

Their main attention was towards the violation of human rights that was evident in American society, specifically towards African Americans.³⁵

Furthermore, these trends of racializations and the imputed stereotypes that are fed to the modern-American society plague its view on federal systems such as the prison system. As mentioned in the previous section [Findings], the uprising of the term *branqueamento* became evident in the racial mixing that occurred between African women and European, specifically Spanish, men. This ‘racial whitening’ that took place during the early stages of the African Diaspora can be traced to the genetic spacing between African Americans present within the United States to their ancestry beginning in western Africa and first settling in South America.³⁶ With this spacing came the characteristics that were imposed onto a population of a different skin tone. It demonstrated the initial biases that took place in order for a hierarchy to be formed. Seen in today’s society, especially with mass incarceration, it has been evident in linking racism and criminalization regarding Black Americans.³⁷

A new understanding can be drawn between these three eras in understanding that throughout the beginning, injustice was tightly secured with the population, only changing forms as time went on. This can be seen initially with the racial mixing, leaving African DNA at a disadvantage at being stronger in later generations.³⁸ Furthermore, the imbalance between Black society and the surrounding communities evolved through societal norms, noted by Montesquieu, Locke, and other philosophers of the American Enlightenment. It continued to lay down the fundamental class differences and societal functionality that is seen today, as explained by Gilmore’s conclusion regarding the use of racially-backed justification to embed criminalized outcomes for Black people in trial.

CONCLUSION

Furthermore, this research can be utilized as a bridge between various sources by synthesizing and creating a simpler understanding of three different time periods, what they implied, and how it affected the Black community in the United States. Likewise, researchers could advance this research by creating a method to amplify the voices of minorities. As mentioned previously, a limitation that not only impacted this research but other historical works, is bias in event recording. By having more records of various forms of historical recording (oral tradition, multimedia, and archaeology), it can balance the majority of accounts from being derived from biased sources that may conflict with the actual events.

Overall, the reviewed studies over the three time periods explained the emergence, development, and presence of societal concepts that have largely played to create class differences that took on different forms throughout the years. During the transatlantic slave trade, European settlers thought of African

³⁵ Meredith L. Roman, “Forging Soviet Racial Enlightenment: Soviet Writers Condemn American Racial Mores, 1926, 1936, 1946,” *The Historian* 74, no. 3 (2012): 528-550, <https://www.jstor.org/stable/24455913>.

³⁶ Micheletti et al.

³⁷ Gilmore.

³⁸ Micheletti et al.

slaves as merchandise rather than having an implicit disliking towards the differing race. As permanent colonies further settled into North America, class differences materialized, impacting Black Americans negatively. Philosophical writers, such as Montesquieu and Locke, began formulating the opinions of society and raised awareness towards chattel slavery and societal attitudes towards the Black population. The ideas of a society split by race and class contrasted the times of societies treating slaves with kindness and respect, as seen in Ancient India around 300 B.C..³⁹ Closer to the present day, the usage of these developed concepts played into phenomena such as: corporate profit, and criminalization in judicial settings.⁴⁰ All in all, by creating an understanding as to how societal constructs—such as racism, prejudice, and segregation—were born and evolved over the years, it outlines the evolution of Black struggle alongside it.

REFERENCES

- Adu-Boahen, Kwabena. "THE IMPACT OF EUROPEAN PRESENCE ON SLAVERY IN THE SIXTEENTH TO EIGHTEENTH-CENTURY GOLD COAST." *Transactions of the Historical Society of Ghana*, no. 14 (2012): 165–99. <http://www.jstor.org/stable/43855025>.
- Agyepong, Tera. 2013. "IN THE BELLY OF THE BEAST: BLACK POLICEMEN COMBAT POLICE BRUTALITY IN CHICAGO, 1968–1983." *The Journal of African American History* 98 (2): 253-276. <https://doi.org/10.5323/jafriamerhist.98.2.0253>.
- Alexis, Marcus. 1998. "Assessing 50 Years of African-American Economic Status, 1940-1990." *The American Economic Review* 88 (2): 368-275. <https://www.jstor.org/stable/116950>.
- Althoff, Lukas, and Hugo Reichardt. 2024. "Jim Crow and Black Economic Progress after Slavery." *The Quarterly Journal of Economics* 139, no. 4 (July): 2279-2330. <https://doi.org/10.1093/qje/qjae023>.
- Foster, Herbert J. 1976. "Partners or Captives in Commerce?: The Role of Africans in the Slave Trade." *Journal of Black Studies* 6 (4): 421-434. <https://www.jstor.org/stable/2783771>.
- Gilmore, Kim. 2000. "Slavery and Prison — Understanding the Connections." *Social Justice* 27 (3 (81)): 195-205. <https://www.jstor.org/stable/29767242>.
- Gordon-Reed, Annette. 2012. "Review: Reading White over Black." *The William and Mary Quarterly* 69 (4): 853-857. <https://doi.org/10.5309/willmaryquar.69.4.0853>.
- Groves, Harry E. 1951. "Separate but Equal--The Doctrine of Plessy v. Ferguson." *Phylon (1940-1956)* 12 (1): 66-72. <https://doi.org/10.2307/272323>.
- Marable, Manning. 1983. *How Capitalism Underdeveloped Black America: Problems in Race, Political Economy, and Society*. N.p.: South End Press. <https://faculty.uca.edu/rnovy/Marable0001.pdf>.
- Micheletti, Steven J., Kasia Bryc, Samantha G. Ancona Esselmann, William A. Freyman, Meghan E. Moreno, G. D. Poznik, Anjali J. Shastri, 23andMe Research Team, Sandra Beleza, and Joanna L. Mountain. 2020. "Genetic Consequences of the Transatlantic Slave Trade in the Americas."

³⁹ Sharma.

⁴⁰ Gilmore.

- American Journal of Human Genetics* 107 (2): 265-277.
<https://doi.org/10.1016/j.ajhg.2020.06.012>.
- Morrow, Nancy V. 1985. "The Problem of Slavery in the Polemic Literature of the American Enlightenment." *Early American Literature* 20 (3): 236-255.
<https://www.jstor.org/stable/25055559>.
- Parenti, Christian. 1999. *Lockdown America: Police and Prisons in the Age of Crisis*. N.p.: Verso Books.
- Richardson, David. 2001. "Shipboard Revolts, African Authority, and the Atlantic Slave Trade." *The William and Mary Quarterly* 58 (1): 69-92. <https://doi.org/10.2307/2674419>.
- Roman, Meredith L. 2012. "Forging Soviet Racial Enlightenment: Soviet Writers Condemn American Racial Mores, 1926, 1936, 1946." *The Historian* 74 (3): 528-550.
<https://www.jstor.org/stable/24455913>.
- Sears, James M. 1976. "Black Americans and the New Deal." *The History Teacher* 10 (1): 89-105.
<https://doi.org/10.2307/491578>.
- Sharma, Rekha R. 1978. "Slavery in the Mauryan Period (C. 300 B.C. - C. 200 B.C.)." *Journal of the Economic and Social History of the Orient* 21 (2): 185-194. <https://doi.org/10.2307/3632125>.
- Wheat, David. 2011. "THE FIRST GREAT WAVES: AFRICAN PROVENANCE ZONES FOR THE TRANSATLANTIC SLAVE TRADE TO CARTAGENA DE INDIAS, 1570—1640." *The Journal of African History* 52 (1): 1-22. <https://www.jstor.org/stable/23017646>.
- Wood, Samuel. 1805. *Injured Humanity; Being A Representation of What the Unhappy Children of Africa Endure from Those Who Call Themselves Christians*. New York, New York.
<https://www.gilderlehrman.org/sites/default/files/inline-pdfs/T-05113.pdf>.