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**Faculty of Letters and Languages
Department of English**

**African Diaspora in America from Enculturation to
Acculturation up to 2000**

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Dedication I

I would like to dedicate this work to my parents who always supported me,

To my family, friends and colleagues.

Nour-eddine

Dedication II

I express my great gratitude by dedicating this work, which costed us a great effort and time, to the flower of my life my mother, who kept paving my path with supplication from dusk to dawn, and encouraged me to move forward in seeking knowledge.

To my idol in life, my father the example of perseverance and success, who taught me that the pursuit of knowledge is a sacred and noble thing.

To my brother and sisters who supported me along my academic career.

To the woman who possessed my heart, who believed in my dreams and accompanied me in every step on my way towards reaching this moment today, the source of my happiness, my fiancée Yousra, may Allah bless her.

To all my family members, friends and colleagues, who were beside me along this journey I have taken.

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Abstract

The United States is known for its cultural diversity. African immigrants, in particular, came to the U.S. with the aim of securing a better life or escaping persecution. They originate from totally different cultures, languages, and religious backgrounds, and this makes them encounter various obstacles such as assimilation, integration, or separation. The African's existence in America has been shaped by different immigrations, both forced and voluntarily, first slavery in America found its roots in the early years of European colonization. In the 17th century, as European powers established settlements in the colonies, the need for labor on plantations grew. Initially, European indentured servants fulfilled this need, but as their supply decreased and efforts to enslave Native Americans proved unsuccessful, African slaves were brought to the colonies as the last option. By the beginning of the twenty-first century, African American life underwent yet another transformation through a new migration, this time on a global scale. People of African origins from different parts of the world have been entering the United States, contributing to the evolving dynamics of African American experiences. Leaving the home country and migrating to a new one, whether driven by choice or necessity, has a great effect on both individuals and society. The findings reveal numerous potential hurdles that impede the successful integration of African immigrants into American society, including cultural and religious disparities, divergent moral and ethical values, the perception of gender relations, and discriminatory practices. These factors collectively contribute to the overall challenges encountered during the assimilation process. This dissertation aims to explore the assimilation of African immigrants from central and west Africa in the United States, examining its consequences and impacts from the initial significant wave in the 1500s to 2000.

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List of Acronyms

ACS : American Colonization Society.

SAP : Structural Adjustment Program.

GNP : Gross National Product.

GDP : Gross Domestic Product.

NAACP : National Association for the Advancement of Coloured people.

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General Introduction

The African diaspora in America holds great importance in the context of global human emigration, cultural resilience, and social change. This intricate chapter extended to centuries, with the presence of Africans in America had deeply rooted with the painful history of transatlantic enslavement. Countless Africans were forcibly torn from their native lands and transported to the American shores, this trade started in the late 1500s and lasted to the 19th century, causing the enslavement of over 12 million Africans and the death of millions during their journey across the Atlantic. In the face of unimaginable challenges, these Africans have managed to establish thriving communities, preserve their rich cultural heritage, and exert significant influence on the social, economic, and political landscape of the United States.

By the end of the fifteenth century, the first encounters between the Africans and the Europeans have occurred, subsequently followed by the discovery of America in 1492. These events led what is historically called as "the Atlantic slave trade". The shipping of blacks from Africa across the Atlantic to work as slaves on plantations. However, this practice was not accepted by the African slaves who experienced brutal oppression. The African slaves were forced to work under harsh conditions and suffered from their slave holder's violent treatment. The abolition of slavery in America by 1863 did not finish the discrimination of the African race. Instead, the adoption of segregationist laws served to support their inferior class in the American community. The result was a perpetuation of the backwardness of the Africans, who were relegated to the lowest position in the society.

Most African immigrants from 1500's to 2000, left their countries because of several reasons starting from slavery to the economic and social issues. debates concerning immigration mostly turn on perceptions of cultural varieties and developing expectations of foreign-born individuals' assimilation and participation in the local society, where citizenship can be obtained in two main ways: birth in the country or naturalization, which are the legal process for obtaining citizenship.

The present dissertation discusses the assimilation of Africans in America up to 2000s, by the time immigration policy and system remained the same and no big changes were made until the present day. Also, the consequences and impacts of this African migration on the American society, and the waves that marked their coming to the new world, the reasons behind them, and focusing more on the way they acculturated in American society.

However, the assimilation in a new culture, more specifically the American culture in this case, remains an important consideration. This dissertation seeks to answer the following questions: Did the Africans assimilate in the American community? Can Africans maintain their original culture and languages while adequately participating in American society? And do these practices present a conflict?

The first chapter discusses the historical background of blacks in America, the journey of blacks from Africa and their sufferance all the way to America. The Africans discrimination in America, their attempts to leave, and go back to their home countries, and some trying to stay demanding equal rights as white people. The second chapter provides, as well their phases of settlements and assimilation in the American community, also gives the consequences and impacts of the African diaspora.

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1. Introduction:

After the discovery of the new world by Christopher Columbus in 1492, the settlers needed laborers to establish their first colonies .In the beginning, they enslaved the native indigenous people , but the latter did not satisfy the colonizers sought .As an alternative solution to replace the Indians ,they set up a seven year treatment for the Europeans to work as indentured servants for a limited number of years ,these people could not accomplish the goals of the colonizers , thus they started importing black people from west and central Africa through the Transatlantic Slave Trade , who met the necessary conditions to endure the hard work and the harsh weather of the Americas . Millions of African slaves were brought to the Americas across the Atlantic for the sake of trading and work in plantation. Many died during the journey to the new world. Abolitionists and free blacks developed a large movement against slavery, resistance and campaigns anti human trade were raised among people affected by it, claiming their rights in living a free life equally and peacefully aside the other white people.

2. The Origins of Blacks in America :

There is evidence that Africans reached the Americas years before Christopher Colombus. There were early vestiges of African culture before Christopher Columbus arrived. It is an open secret that Christopher Columbus is not the person who discovered America. However, there were black explorers before Columbus. Nearly two hundred years before him, Abubakari II, also known as Mansa Musa II, reached America.

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Abubakari II was ruling the empire of Mali, one of the wealthiest in the world at the time. gazing at the Atlantic Ocean, Abubakari II believed that the Atlantic must have another bank, just like the Niger River. He conceded his throne in 1311, and set sail towards America from the Gambian coast, with two thousand ships¹. Abubakari II never returned to Africa. In fact, no one really knows what happened to the fleet. however, several believe they ended up in what is currently urban center in Brazil. a number of the ships ended up in Mexico. Regardless, there is evidence that Africans reached the American continent, and there were early remnants of African culture before Christopher Columbus arrived there².

Africans arrived in the New World during the earliest days of the Age of Exploration. In the early 1500s, Africans traveled throughout the lands in North, Central, and South America that were claimed by Spain, some coming as free individuals and others as slaves, serving as soldiers, interpreters, or servants. Explorers of African descent joined European powers as they continued to establish colonies in the Americas, resulting in increasing numbers of Africans arriving on those continents, often against their will. Free and enslaved Africans lived in Spanish Florida in the late sixteenth century. *"In 1619, a year earlier, English pilgrims arrived at Plymouth, Massachusetts, a set of "20 and odd" Africans transported to England's Jamestown colony in Virginia in*

¹ Ivan Van Sertima, ed., *African Presence in Early America* (New Brunswick, N.J.: Journal of African Civilizations, 1987).

² Ivan Van Sertima, *They Came Before Columbus* (New York: Random House, 1976).

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captivity”³. These individuals had been captured by the Transatlantic Slave Trade ; a network of global human trafficking that entangled Europe, the Americas, and Africa. As this system expanded, it would bring in profound changes to society, politics, and ordinary lifestyles on more than one continent, and shape the African experience in America for hundreds of years to come.

3. The Need for a New Labor Force:

The slave trade emerged by the need for labor in the increasing economy of the American colonies, which established a large-scale agricultural trade focusing on cash crops like tobacco, sugar, and cotton for export to Europe. In order to meet this demand, colonizers employed the indigenous population, indentured servants, and turned to Africans as last resort.

3.1. American Indians as The Initial Labor Force:

The native populations, cultures, and societies changed greatly across the New World during the period of European colonial expansion. These regional differences influenced the types of interactions that different European groups had with Native Americans. Spanish colonial authorities relied on existing native networks to exert control over native populations. On the other hand, Europeans encountered difficulties in subjugating Native Americans living in more

³ Crystal Ponti, *America’s History of Slavery Began Long Before Jamestown*, (A&E Television Networks, 2019)

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localized societies. In northern Mexico, for example, the *Chichimecas* resisted Spanish conquest longer than their *Nahuatl* neighbors as a result of their unsettled mode and flexible leadership structures, which made them challenging targets to subdue⁴. Europeans who settled on the shores of North and South America round-faced similar challenges.

In the seventeenth century, European colonists in North America, interacted with American Indian nomads and farmers who lived in egalitarian communities led by temporary leaders. While Europeans often stated these leaders as kings and captains, their authority was temporary and limited. Unlike monarchs in Western Europe, leaders in these communities ruled through persuasion rather than inheritance. In this context, Europeans acquired land either through complex negotiations or perpetual warfare with Native Americans, until native groups could be dispersed or pacified. In areas like Canada, where the fur trade was the dominant economic objective for the French, violent conflicts between American Indians and European newcomers was often avoided to enhance trade negotiations⁵.

In multiple cases, small numbers of Europeans engaged in negotiation with American Indians. However, as the European colonial population and resources increased, their expansion ways shifted from negotiation to conflict. European diseases had a deadly impact on the Native American population. Most Europeans were immune, or had a natural resistance to these diseases, while Native Americans had never been exposed to such diseases and had no immunity to these

⁴ Gradie, Charlotte M., « Discovering the Chichimeca », *Americas, The Americas*, Vol. 51, No. 1, vol. 51, no 1, 1994, pp.67–88

⁵ Gally, Alan. *The Indian Slave Trade: The Rise of the English Empire in the American South, 1670-1717*. Yale University Press, 2003.

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diseases⁶. As a result, several Native Americans fell gravely sick upon their initial encounters with Europeans, leading to a significant loss of life in the years after Columbus' arrival in the New World. Additionally, Europeans introduced new military technologies and horseback warfare, resulting in a considerable population decline among native groups in the Americas. Even when native populations began to recover from devastating epidemics, the weakening of their social structures and power allowed Europeans to dominate or displace them from their ancestral lands in the Americas.

In the process of displacing the native groups, Europeans also tried to enslave American Indians through military coercion and trade from inter-Indian conflicts. In some regions of South America and Mexico, enslaved or coerced American Indians constituted a significant portion of the labor force. However, in North America, attempts to enslave American Indians on a large scale proved to be less successful. Although some American Indians worked for Europeans as free laborers, native captives were more likely to escape due to their familiarity with the land and their ability to seek assistance from neighboring tribes, in contrast to enslaved Africans who were transported to unfamiliar territories.

3.2. European Indentured Servants:

Until eighteenth century, most of Europeans who migrated to the Americas were not free settlers or wealthy landholders but rather indentured servants. These individuals entered into

⁶ Crosby, Alfred W. *The Columbian Exchange: Biological and Cultural Consequences of 1492*. Westport, CT: Greenwood Press, 1972.

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agreements to work for a specific period in exchange for passage across the Atlantic⁷. To repay the cost of their travel, indentured servants served as laborers in various roles. Although they often received no wages, their basic needs such as housing, food, and clothing were provided by the contract holder.

Alike enslaved American Indians and Africans, indentured servants could have their contracts bought at markets to bidders, might be physically punished, and in a few contexts, servants were no longer allowed to marry or have kids without the permission of their agreement holder⁸. The labor conditions for early colonial indentured servants were harsh, and many did not survive until the end of their contract. Attempting to escape their servitude could result in punishment and brought years to their contract term. In addition, at the same time as many indentured servants arrived willingly to the Americas because of durations of low wages and bad living conditions in Western Europe, great numbers had been additionally kidnapped, or transported as convict labor.

Regardless of some similarities to enslavement, indentured servants in the end attained their freedom when they finished their contract, even as enslaved, have been completely denied their freedom until they might gain the means to buy themselves or efficiently escape. In addition, in the seventeenth century many European colonies made laws making sure that the descendants of enslaved women inherited their legal status from their mothers, even if their fathers were free. Although intermarriage and sexual relationships among free European women and enslaved African or American Indian men did occur mainly for the duration of early settlement, social

⁷ Galenson, David W. "The Rise and Fall of Indentured Servitude in the Americas: An Economic Analysis." *The Journal of Economic History* 44:1 (March 1984), 1–26.

⁸ Billings, Warren M. "The Law of Servants and Slaves in Seventeenth-Century Virginia." *The Virginia Magazine of History and Biography* 99:1 (January 1991), 45–62.

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stigmas and white male-ruled race and gender hierarchies meant that many interracial sexual relationships, each forced and willing, took place among free or indentured European men and enslaved African or American Indian. For this reason, slavery became inheritable in the Americas⁹.

Despite the promise of eventual freedom, European indentured servants often collaborated with enslaved Africans and American Indians to escape, resist the mistreatment from shared masters, or to form rebellions. The proximity of social status brought about intermarriage among European indentured servants and enslaved Africans, and the trade of cultural traditions and abilities in the shape of food, music, spirituality, and craftsmanship. These interactions, both forced and consensual, also occurred between slaveholding white elites and the enslaved population.

However, by the eighteenth century, European indentured servants became rare and pricey to acquire. Fewer Europeans were ready to accept unwanted contracts of the Americas, in particular after rumors of the deadly situations on American plantations. Elites in the Americas started to provide lighter treatments and unique privileges to the free, white indentured servants, white non-slaveholding over enslaved Africans and American Indians¹⁰. This extension of white racial privilege more and more gave European indentured and non-slaveholding an incentive to construct more potent alliances with white elites.

⁹ Ibid

¹⁰ Ibid

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In return, slaveholding elites benefitted from a category of non-slaveholding whites who acted as a protective buffer to maintain the development of races in the Americas. For example, non-slaveholding whites may want to serve on patrols as a shield against slave rebellions, in particular because the numbers of enslaved Africans and their descendants within the Americas multiplied with the continuing rising of the trans-Atlantic slave trade and Atlantic plantation economies. In areas wherein enslaved Africans held a numerical majority, white elites promoted multi-tiered racial hierarchies, in those areas, enslaved or free people, frequently because of combined European and African or American Indian ancestry, acquired unique privileges over dark-skinned enslaved Africans to once more generate a protective buffer group to protect the slavery system.

3.3. African Slavery

During European colonization of the Americas in the sixteenth and seventeenth centuries, both enslaved and free African workers were brought from West and Central Africa, establishing early trading relationships. The legal and social status of those pre-existing Africans in the Americas became more fluid than what evolved during the eighteenth and nineteenth centuries. In addition, many early Africans in the Americas got there from African port towns concerned in European exchange and later the trans-Atlantic trade. Known as Atlantic Creoles, those Africans had previous publicity to Europeans which include the Portuguese, who were buying, selling and settling alongside the African Atlantic coast since the fifteenth and sixteenth centuries. Early Atlantic World multicultural exchanges as well inspired European identities¹¹. For

¹¹ Rediker, Marcus. *The Slave Ship: A Human History*. Penguin, 2008

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example, Portuguese sailors in African port towns regularly tailored their Iberian way of life to West African contexts, and that they were referred to as Lançados literally, the thrown-out ones or the cast-out ones¹²

The descendants of Portuguese and African sexual relationships and intermarriage, who then completely settled in African regions, got the term *Euroafricans*. From this previous exposure to African and European influences, Atlantic Creoles in the Americas regularly spoke more than one language; practiced Christianity infused with African spiritual traditions or even Islam; and had revel in running with Europeans as interpreters, sailors, merchants, and traders¹³. When slave traders forced them into early American work systems, Atlantic Creoles employed their familiarity with European customs to barter the terms of their status more without difficulty than later enslaved arrivals from the African interior. In this way, a great variety of enslaved Atlantic Creoles in the Americas received their freedom, married and had kids born into freedom (frequently with different European settlers), owned properties, became farmers, even slaveholders.

To fill the demand of the developing American labor, slave trading in Africa increased beyond port regions to the central areas to find more captives. Unlike the earlier Atlantic Creoles, those new African arrivals had much less exposure to European customs and languages¹⁴. While manumission was possible for slaves all through the Americas, huge cultural variations and

¹² Peter Mark, "Portuguese" Style and Luso-African Identity: Precolonial Senegambia, Sixteenth-Nineteenth Centuries, Indiana University Press, Bloomington, 2002

¹³ Berlin, Ira. Many Thousands Gone: The First Two Centuries of Slavery in North America. Cambridge, Massachusetts and London, England: Harvard University Press, 1998.

¹⁴ Heywood, Linda M. and John K. Thornton. Central Africans, Atlantic Creoles, and the Foundation of the Americas, 1585-1660. Cambridge, United Kingdom: Cambridge University Press, 2007.

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verbal exchange barriers, mixed with the investments in plantation and slavery, made it more difficult for enslaved Africans in the Americas to negotiate their labor conditions.

During the eighteenth century, Africans and their African American descendants have become the dominant enslaved population in the Americas. In most important plantation regions, their numbers had been raised that they turned into the majority. Though the particular legal rights, social reports, manumission possibilities, and labor treatments of enslaved Africans changed significantly through time and throughout distinct regional, colonial, and financial contexts, the rise of plantation agriculture made the African slavery important to many colonial American economies.

To make sure their economic success, American slaveholders influenced the political, legal, and social structures to restrict both the mobility and the opportunity of freedom for the developing numbers of enslaved Africans and their descendants. They defended this oppression by the use of fake arguments of white superiority, black inferiority, and natural racial hierarchies, and in doing so, initiated institutionalized racism all through the Americas¹⁵.

¹⁵ Billings, Warren M. "The Law of Servants and Slaves in Seventeenth-Century Virginia." *The Virginia Magazine of History and Biography* 99:1 (January 1991), 45–62.

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4. The Trans-Atlantic Slave Trade :

Trans-Atlantic Slave Trade became the most important long-distance forced movement of human beings in the recorded history. From the sixteenth to the nineteenth centuries, over twelve million African men, women, and kids had been enslaved, transported to the Americas, acquired and bought generally by the European and Euro-American slaveholders as private properties used for the hard work¹⁶ .

The trans-Atlantic Slave Trade took place within a broader system of trade among West and Central Africa, Western Europe, and North and South America. In African ports, European merchants exchanged metals, cloth, beads, guns, and ammunition for captive Africans brought to the coast from the interior areas, generally by African traders. Many captives died in their long journeys from the interior areas to the coast. European merchants then held the enslaved Africans who survived in fortified slave castles including Elmina in the central region (now Ghana), Goree Island (now in current Senegal), and Bunce Island (now in current Sierra Leone), Before forcing them into ships for the Middle Passage along the Atlantic Ocean¹⁷.

4.1. Establishing The Trade :

In the fifteenth century, Portugal became the primary European nation in African slave trading. The Portuguese primarily had slaves for labor on Atlantic African island plantations, and later for plantations in Brazil and therefore the Caribbean, though they also sent some to

¹⁶ Eltis, David and David Richardson. *Atlas of the Trans-Atlantic Slave Trade*. New Haven, Connecticut: Yale University Press, 2010.

¹⁷ Smallwood, Stephanie E. *Saltwater Slavery: A Middle Passage from Africa to American Diaspora*. Harvard University Press, 2008.

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Europe. Initially, Portuguese explorers tried to acquire African labor through direct raids on the coast, however they found that these attacks were expensive and sometimes ineffective against West and Central African military strategies¹⁸.

For example, in 1444, Portuguese marauders arrived in Senegal intending to assault and capture Africans by their armor, swords, and deep-sea vessels. However, the Portuguese discovered that the Senegalese out-maneuvered their ships using light, shallow water vessels better suited to the estuaries of the Senegalese coast. In addition, the Senegalese fought with poison arrows against the Portuguese soldiers¹⁹. Subsequently, Portuguese traders usually abandoned direct combat and established industrial relations with West and Central African leaders, who accepted to sell slaves taken from different African wars or domestic trading, moreover as gold and different commodities, in exchange for European and North-African goods.

Over time, the Portuguese developed further slave traffic partnerships with African leaders along the West and Central African coast and claimed a monopoly over these relationships that restricted access to the trade for different western European competitors. Despite Portuguese claims, African leaders enforced their own laws and customs in negotiating trade relations. several welcomed other trades with Europeans from other nations²⁰.

¹⁸ Eltis, David and David Richardson. *Atlas of the Trans-Atlantic Slave Trade*. New Haven, Connecticut: Yale University Press, 2010.

¹⁹ Thornton, John: *Africa and Africans in the Making of the Atlantic World, 1400–1800*, 2nd ed., Cambridge University Press, 1998.

²⁰ *ibid*

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When Portuguese, and later their European competitors, found that peaceful business relations alone failed to generate enough enslaved Africans to keep up with the growing demands of the trans-Atlantic slave trade, they shaped military alliances with some African groups against their enemies. This inspired additional intensive warfare to provide captives for trading. whereas European-backed Africans had their own political or economic reasons for fighting with different African enemies, the main goal for European traders in these military alliances was larger access to enslaved war captives. Additionally, Europeans continued their African colonization to secure access to slaves and other goods. when Portugal temporarily united with Kingdom of Spain in 1580, the Spanish broke up the Portuguese slave trade monopoly by providing direct slave commerce contracts to different European merchants. referred to as the asiento system the Dutch took advantage of those contracts to contend with the Portuguese and Spanish for direct access to African slave trading, and also the British and French eventually followed.

By the eighteenth century, once the trans-Atlantic slave trade reached its trafficking peak, British people followed by the French and Portuguese were the most important transporters of the African slaves across the Atlantic. The majority of enslaved Africans were sent to plantations in Brazil and the Caribbean, and fewer went to North America and the different parts of South and Central America.

There are estimations that from ten to nineteen percent of the millions of Africans sent in the Middle Passage in the Atlantic died because of the difficult conditions on the slave ships. Those who arrived at several ports in the Americas had been then sold in public auctions to plantation owners, merchants, small farmers, wealthy tradesmen, and different slave traders.

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These merchants ought to then transport slaves many miles to sell on different Caribbean islands or into the North or South American interior. European slaveholders mainly purchased enslaved Africans to provide labor that covered home carrier and artisanal trades²¹.

The majority, however, provided agricultural hard work and competencies to produce plantation cash vegetation for national and worldwide markets. Slaveholders used the income from those exports to extend their landholdings and buy more enslaved Africans, perpetuating the trans-Atlantic slave trade cycle for centuries, until other European countries and new American nations formally ceased their participation in the trade in the nineteenth century, though illegal trans-Atlantic slave trade remained even after national and colonial governments issued legal bans²².

5. Resistance and Abolition :

Despite, American slavery had been the law there for a long period, it was challenged and resisted each day, by its victims, its survivors, and the people who found it morally unacceptable. The long campaign to put an end to this act was an important ethical campaign in United States history, and its success was the results of decades of organization and incitement by African Americans and their European American allies.

²¹ Rediker, Marcus. *The Slave Ship: A Human History*. Penguin, 2008.

²² Smallwood, Stephanie E. *Saltwater Slavery: A Middle Passage from Africa to American Diaspora*. Harvard University Press, 2008.

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life in a slave workplace was marked by infinite reactions of everyday resistance. though their freedom was refused by the law, enslaved African Americans used a good type of methods to contest the authority of slaveholders and to say their right to regulate their own lives. Slaveholders relied on involuntary labor to keep their businesses solvent, and enslaved employees usually used work slowdowns and absence to negotiate a number of the terms of their labor.

Many enslaved African Americans faced the slave system by refusing it. Escape tries were dangerous and uncertain, and slaveholders announced substantial rewards for captured fugitives, however each year thousands of enslaved individuals fled to free states or territories. On the way, they were assisted by enslaved people on near farms and plantations and by networks of free African Americans and European Americans²³.

The resistance feared by slaveholders, however, was the violent insurrection. Along the history of slavery, African captives and enslaved African Americans had taken up arms and fought back against their captors. In the early nineteenth century there came a series of armed revolts in Louisiana, South Carolina, and Florida, punctuated by the rebellion led by slaves in Southampton, Virginia, where more than fifty European Americans were killed²⁴. While enslaved African Americans struggled against the restraints of slavery in their daily lives, another struggle raged in the public sphere.

²³ Finkenbine, Roy E. Sources of the African American Past: Primary Sources in American History. New York: Pearson and Longman, 2004.

²⁴ Smith, Mark M. Stono: Documenting and Interpreting a Southern Slave Revolt. Columbia, South Carolina: University of South Carolina Press, 2005.

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African Americans were against slavery since its beginnings, which often joined by European Americans, however, by the early 19th century the struggle for it nationwide abolition reached its climax. The discourse of the American Revolution, with its appeal to absolute rights and universal freedom, had a serious debate about African Americans' access to those rights. Most northern states, that had not used much slave labor for some time, had abolished slavery by the 1820s, and the North became the scene of further attacks on the slave-owning society of the South.

In the beginning of anti-slavery resistance, enslaved and free African Americans have been at the forefront of the struggle for abolition, fighting on many fronts. They founded local, regional and national abolitionist societies and spread it in the country. Meanwhile, a group of strong public speakers was assembled to be dispatched to trouble spots at any time, including Frederick Douglass, William Wells Brown, and Isabella Baumfree, better it known as the Sojourner Truth. Henry Highland Garnet spoke directly to African Americans still living in slavery and called for dramatic action.

*Brethren, arise, arise! Strike for your lives and liberties. Now is the day and the hour. Let every slave throughout the land do this, and the days of slavery are numbered. You cannot be more oppressed than you have been- you cannot suffer greater cruelties than you have already. Rather die freemen than to be slaves. Remember that you are FOUR MILLIONS!"*²⁵
from Garnet's "Call to Rebellion

²⁵ Henry Garnet. An address to the slaves of the United States, Call to rebellion, 1843

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Some African-American activists carried out the struggle in less public ways, working undercover and planning violent campaigns to free refugees from kidnappers and (lynchers. of a group of people) kill (someone) for an alleged offence without a legal trial, especially by hanging from oxford dictionary) Others traveled deep into enemy territory, guiding fugitives to freedom through groups of people that helped and hideouts that became known as the Underground Railroad²⁶.

Much of the combat took place in print. African Americans founded anti -slavery newspapers such as *Mirror of Liberty in 1840*, *Freedom's Journal in 1827*, *National Watchman in 1902*, and *North Star in 1847*. A new genre of literature soon emerged as abolitionists flooded the market with books and pamphlets containing true accounts of life in slavery, gruesome escapes, and the lives of free African Americans who had risen in the public eye²⁷.

Abolitionists frequently faced aggressive opposition. Their printing presses were destroyed, their books burned, their lives threatened in both North and South. Through their perseverance, however, they escalated the conflict over slavery to a climax. The abolitionists relentless attacks stirred the minds of the slaveholders in the South, and helped ensure that open war will be the decisive solution to defeat slavery²⁸. In doing so, the abolitionists also founded types for organized public opposition followed by infinite groups, including advocates

²⁶ Cross, L.D. (2010). *The Underground Railroad: The long journey to freedom in Canada*. Toronto, ON: James Lorimer Limited, Publishers.

²⁷ Ford Risley, *Abolition and the Press: The Moral Struggle Against Slavery* (Evanston: Northwestern University Press, 2008)

²⁸ Ibid

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of women's suffrage and, in the next century, advocates of full civil rights for African Americans.

While many free black Americans led the movement back to Africa previously. The early colonization of what would become Liberia was encouraged and sponsored by an organization of white men, many of whom were slavers.

The Back-to-Africa movement emerged in the United States in the 19th century. Also called the Colonization movement, or Black Zionism, it involves encouraging Black Americans of African descent to return to the African homeland of their ancestors. The movement had notably inspired ideologies such as the Nation of Islam or the Rastafari, and had a certain popularity among African-American populations²⁹.

Before the conversion of African-Americans to Christianity, slavery was justified on religious grounds, mainly for pagans or Muslims. But in the middle of the 18th century, the Great Awakening caused a wave of conversion to Christianity among slaves, and at the same time raised moral reservations among many Christians, particularly *Quakers* a religious group of friends who had big contributions in abolition movements. For example, the Reverends Moses Tichnell and Samuel R. Houston emancipated slaves and helped them get to Liberia in 1855 and 1856³⁰.

In 1816, Charles Fenton Mercer founded the American Colonization Society (ACS), whose goal was to allow the return to Africa of African Americans. Among its most notable

²⁹ Sowell, Thomas (2005). *Black rednecks and white liberals* (1st ed.). San Francisco, Calif.: Encounter Books.

³⁰ Ahlstrom, Sydney E. (2004) [1972]. *A Religious History of the American People* (2nd ed.). Yale University Press

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members, the ACS includes Thomas Jefferson, James Monroe, Abraham Lincoln, James Madison, Daniel Webster, John Marshall, and Francis Scott Key. The ACS included two groups with distinct motivations: on the one hand, philanthropists, clergy and abolitionists, who wanted to free the slaves and their children and allow them to return to Africa; on the other hand, slave owners were anxious to see the emergence of a free black community, and eager to see them leave America³¹.

In 1821, the American Colonization Society founded Liberia, chosen to be the country to be colonized by blacks leaving the United States. An estimated 13,000 black Americans migrated under the ACS umbrella.³²

After a period of relative decline, the return to Africa movement received renewed attention from 1877, at the end of the so-called Reconstruction period, while groups such as the Ku Klux Klan increased their racist attacks³³. For blacks in the South of the United States, the aspiration to emigrate to Africa peaked during the 1880s of the 19th century, when racism was at its highest and the number of lynchings broke all records in the world. For many of them, the continued experience of racism and segregation, despite the Emancipation Proclamation, is accompanied by a belief that substantive equality is not attainable, and fuels a yearning for a Pan-African emancipation by a return to their motherland.

Subsequently, many rumors and scams tarnished the image of the movement and led to its decline. A decline which is however essentially due to the fact that “the majority of those

³¹ Bernice Finney, “The American Colonization Society,” *Negro History Bulletin* 12, no. 5 1949

³² Nicholas Guyatt, “The American Colonization Society’s plans for abolishing slavery,” Oxford University Press’s *Academic Insights for the Thinking World*.2016

³³ Parsons, Elaine Frantz (2005). "Midnight Rangers: Costume and Performance in the Reconstruction-Era Ku Klux Klan".

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who were supposed to participate in the movement did not wish to leave. Most emancipated black people did not want to "return" to a place their ancestors had left many generations before. America, not Africa, was their home.

6. Conclusion:

Africans did not arrive as slaves from the first time they landed in the Americas. The Europeans first attempted to enslave the local Indians that they already found there, but due to some circumstances this did not work so they had to think about a solution which was European Indentured Servants, as well this idea did not work for the colonizers so they thought about Africans, and from then the adventure began. The transatlantic slave trade, from the 15th to the 19th century, radically changed the demography of the Americas. Thousands of African slaves managed to escape the plantations of European colonizers, and resisted the enslavement and discrimination, by the raising the abolition movements. Some attempted to return to their countries, and some claimed for their equality as white people.

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1. Introduction:

In the first chapter we provided a background of the Africans' diaspora in America. Moreover we described how Europeans chose to bring Africans to America as their last solution, and the Africans resistance to slavery. The following chapter is going to follow the adjustment of the Africans into the American society. Their assimilation and integration, and if they changed their way of living.

The African diaspora in the USA has a rich and complex history that stretches back hundreds of years. From the forced migration of African slaves during the colonial period to the contemporary waves of immigration from the African continent, Africans and their descendants have made important contributions to American culture, politics, and society.

2. Acculturation and Assimilation:

Acculturation involves the cultural transformation of an individual, group, or community through the adoption or incorporation of elements from another culture. It can also refer to the blending of cultures that occur after prolonged contact³⁴.

³⁴ Acculturation, <http://www.merriam-webster.com/dictionary/acculturation>. Accessed on march 02, 2023.

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On the other hand, assimilation describes the process of adapting to or conforming with the culture of a particular group or nation³⁵. The objective of this research is to demonstrate how successive waves of immigrants have assimilated into American society over time.

3. The Waves of African Immigrations to America:

Immigrants from Africa including people from Nigeria, Ethiopia, South Africa, Ghana, Liberia, Kenya, Cape Verde, Sierra Leone, Uganda, Tanzania, and Sudan. The African diaspora in the USA represents a complex and multifaceted phenomenon, characterized by a diversity of cultural, social, and economic experiences. While the first Africans arrived to America as slaves in the 17th century, the modern African diaspora is marked by significant immigration waves that began in the late 20th century, Three main waves of African immigration can be identified.

3.1 The First Wave (1500-1870):

Africans have existed in America since the early days of the discovery of the American continent. Europeans needed labor in the new land to establish their colonies. African slaves were the best solution because they resisted the hard conditions of the land contrary to the others . These early migrations between Africa and North America were marked by the inhuman and cruel treatment of European exploiters.

³⁵ Assimilation, <http://www.dictionary.com/browse/assimilation>, accessed on march 02, 2023

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Enslaved people were seen not as people at all but as commodities to be bought, sold and exploited. Though people of African descent — free and enslaved — were present in North America as early as the 1500s, the sale of the “20 and odd” African people set the course for what would become slavery in the United States.³⁶

A great example that can give a real image of the Atlantic slave trade is the experience of *Equiano*, that endured a series of catastrophic events, by which², separated him from his homeland family. According to his own account, was captured at age 11, in the African interior, transported to the coast, and sold to slave traders³⁷.

The earliest slaves in North America worked in plantations, cultivating cash crops like rice and tobacco, and some as servants, housekeepers. Most of these Africans resisted slavery by different ways, some reacted in violent ways and some escaped to the states that did not support slavery and this resistance led to the foundation of abolition movements. These movements sought to end slavery in north America in the civil war. In 1865 the United States abolished slavery by the ratification of The Thirteenth Amendment to the United States Constitution.

Africans' assimilation at this period of time faced a complex experience. First arriving as slaves with no rights, some resisted and some demanded to return to Africa, they faced several obstacles in their way to assimilate and to participate in the American community, from slavery to

³⁶ Curated by Mary Elliott All text by Mary Elliott and Jazmine Hughes Aug. 19, 2019) (article from newyork times magazine.

³⁷ *Equiano, Olaudah. The Interesting Narrative of the Life of Olaudah Equiano, or Gustavas Vassa, The African. Simon & Brown, 2013*

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civil war and abolition, slavery in the colonies that established the United States started as a form of

indentured servants but transmuted into a permanent, hereditary case. Initially, by the early 1600s, servitude was not based only on physical appearance but also on religion; those who were not Christians when they arrived to America were considered slaves. However, slavery went into a system based on race. The assignment of social differences based on color or other aspects of physical appearance. This concept, increased by the whites' belief that the black individuals were inferior, had no grounding in human biology. However, it has permeated human interactions and influenced their thoughts regarding music and culture.

During the 1600s and 1700s, some groups sought to convert enslaved blacks to Christianity. In the North, slaves were often part of the household and they sang psalms and hymns during their prayer. In the South, however, missionaries pushed them for conversion, but slaveholders had complete control over whether and what to teach their slaves. Generally, the Africans in the South received less religious education than their Northern counterparts, partly due to a fear that literacy would lead to empowerment. In the 1700s, Black churches began to emerge in both the South and the North. Northern churches flourished and developed their own collections of hymns, but Southern whites viewed black churches as potential help for the organization of slave uprisings and thus dissolved them.

From the 1720s to the 1800s, several waves of religious fervor spread across the United States, known as the Great Awakening. During the Second Great Awakening (1800-1840s),

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preachers challenged conservative protestant slaveholders by hosting camp meetings, dynamic outdoor worship experiences lasting up to a week and attended by thousands. These meetings encouraged the lively and emotional expression of faith rather than traditional, carefully written sermons, aligning with existing African American musical practices. Camp meetings were, often attended by both black and white people, including slaves, and were often guided by African American preachers. However, the degree of social mixing across racial lines varied, and at times, African Americans had to sit or stand separately from white attendees. Yet, the religious practice of the meeting provided a platform for white Americans and African Americans to find communion in the language and practice of Christianity, teaching some Europeans to view African Americans as real people with spiritual lives.

During the Civil War, abolitionists used spirituals as propaganda to support their campaign against slavery, while musically-inclined white listeners could find a shared appreciation for the spiritual with black singers, the danger of essentialism arose when images of suffering African Americans were used to affirm white superiority and racism³⁸. This misperception was also a highly visible element of the popular entertainment known as minstrelsy. The reason was to present Africans in a manner that would obtain respect among whites, especially among educated Protestants in the North who showed sympathy to the case of the free blacks.

³⁸ DANIELLE FOSLER-LUSSIER Source : Music on the Move , Chapter 3 The African Diaspora in the United States: Appropriation and Assimilation 2020

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3.2. The Second Wave (1890-1965):

African immigration to the United States decreased dramatically after slavery ended, and the importation of black people stopped where there were only 350 Africans coming to America between 1891-1900, according to U.S. Immigration and Naturalization Service, 1989 Statistical Year-book of the U.S. Immigration and Naturalization Service³⁹. During the colonial period a new wave of immigration started, the numbers increased from 350 immigrants in the late 1800s to over 31000 in the mid-1900s, left for various economic and political reasons. The number doubled in the 1960s after African countries started gaining their independence, anglophone background, and historic ties of the sending countries to the United States And humanitarian concerns were the reasons behind the immigration, which was the emergence of the new diaspora of black Africans in the United States. The majority came for education and went back to Africa, only a small number remained. Within the 1950s and 1960s, Ethiopians, Ghanaians, Kenyans, Liberians, Nigerians, Cape Verdeans, Tanzanians, and Ugandans. marked a remarkable number of immigrants.

After the end of colonization, the European countries such Britain and France became less hospitable to Africans after their independence. According to Collinson the French and European countries made the immigration more difficult and by the 1970s it was completely halted. Fortunately, at the same time, some changes in the United States policy that attracted the Africans

³⁹ Washington, DC:U.S. Department of Justice, 1990, p.3

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made the immigration easier for these African countries and great number of Africans did arrive and settle ⁴⁰.

Many of the poorer immigrants were illiterate, unskilled, young, and unmarried peasant men who came to America to seek their better life. Many did not speak English. Some returned to their native countries after getting enough resources to enable them to live comfortably; the appearance of wealth among the young men who had left only a few years earlier encouraged others to emigrate. Although most of the immigrants were peasants, they did not usually seek agricultural work when they arrived to America. In fact, many of the Africans who arrived After the 1960s made their way as students and merchants, also some worked in factories. Most of these immigrants' main goal was to make enough money and go back to their countries to support their families.

This wave of immigrants in the mid-century, was mostly consisted of people who recently gained their independence seeking education and went back to their countries, they easily assimilated because they had an anglophone background as an inheritance from colonialism.

The benefit of originating from anglophone ex-colonies exceeds the ability to speak English; it is also cultural. As already stated, a larger proportion of those who migrated to the United States were the most educated in Africa. The "pioneers" were the outcome of colonial education in their own communities or education overseas in England or the United States. As a result, they were highly Westernized, which contributed to their willingness to migrate far from their homeland and was also an advantage in adapting to American society and achieving success.

⁴⁰ Collinson, *Beyond Borders*, pp.36 37

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According to *Clausen and Birmingham*, this aspect of Westernization was another factor that contributed to the immigrants' success, as it is an asset in their ability to assimilate and adjust to American society⁴¹.

3.3. The Third Wave (1967-2000):

The abolition of the quota system act 1965, encouraged educated, skilled Africans to immigrate to the USA, also this new change, welcomed refugees which attracted the Africans and made them change their destination, they encountered a multitude of challenges, for those without proper documentation, the path is often treacherous, involving hazardous travels through deserts or across seas, leaving them vulnerable to human trafficking, exploitation, and even risking their lives in the pursuit of a brighter future. The perils they faced during migration shed light on the desperate circumstances that drove them to undertake such perilous risks.

Upon arrival in the United States, undocumented migrants confront additional hardships. Language barriers, limited access to healthcare and education, and the constant fear of deportation became significant obstacles. These challenges hindered their ability to fully integrate into society and restricted their access to vital resources and opportunities. Even documented African migrants faced their fair share of difficulties. Adapting to a new culture, navigating complex immigration processes, and grappling with potential discrimination can pose substantial barriers. Despite having a legal status, they always experienced marginalization and bias based on their race, ethnicity, and nationality.

⁴¹ Clausen and Bermingham, *Chinese and African Professionals* , p. 112.

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. According to Naomi by 1980s Africa faced its worst economic crisis in its history, declining output, falling investment, and rising unemployment⁴².

*By the end of the decade, most countries were compelled to undertake World Bank-International Monetary Fund structural adjustment programs (SAPs) to try to stabilize if not reverse their economic slide. By some estimates, two-thirds of Africa's population is now living in absolute poverty. According to world bank world development report, "Africa is said to be the one continent that has been, for the most part, "left behind" by the benefits of the global economy.*⁴³

Political issues and military conflicts in these countries were one of the prominent reasons that pushed Africans to head to the United States. In 1991 alone, military conflict affected one-third of Africa's fifty-four countries. according to Recovery from War's Trauma.⁴⁴

*Africa has surpassed Asia as the world region with the most refugees. Of the ten countries in 1995 with the most people living as refugees, eight were in Sub-Saharan Africa. From 1960 to 1989, an estimated 70,000-100,000, highly skilled African workers and professionals left their countries to go to Europe or, secondarily, the United States. This amounts to 30% of Sub-Saharan Africa's highly skilled labor stock.*⁴⁵

⁴² Naomi Chazan et al., *Politics and Society in Contemporary Africa* (Boulder,CO: Lynne Rienner Publishers, 1992), pp. 314-315

⁴³ world bank world development report p60

⁴⁴ Recovery from War's Trauma." *Africa News* 34 (July 15, 1991), pp. 6-7

⁴⁵ Victoria Brittain, "The Continent That Lost Its Way" in *Global Studies: Africa*, F. Jeffress Ramsay (ed.), (Guilford, CT: Dushkin Publishing Company, 1995),p. 195. Reprint from *World Press Review*, July 1994; Appleyard, "South-North Migration

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There has been changes in the U S immigration and refugee policies in the decade between 1980 and 1990, that have a positive impact on the African immigration. The new refugee act of 1980 was passed based on the number of refugees that needed resettlement and which refugees were. After this new law , refugees were eligible to obtain permanent resident status after one year in the U S . There has been a significant growth in the ratio of immigrants, mostly arrived from The poor countries. Another contributing reason in the this increase of immigrants in the early 1990s was the approval of the Immigration Act of 1990. That was made to attract big the number of both skilled and employed immigrants compared to those who were admitted for reasons off family reunification by means of the lottery system, "would-be immigrants" were chosen to be granted their visas. There was a ceiling of 3,850 visas (7%) that can be issued to people from different countries. although policies have allowed the rise of numbers of African people to migrate to the U.S, the new Diversity Program promised to have a profound effect on future immigration from Africa. In 1995, the new program allocated 20,200 visas for Africa and North Africa as well, about 37% of the available visas.

The impact of refugee policy constitutes a significant factor in the modern African diaspora to the United States. The 1980 Refugee Act sought to depoliticize American refugee policy, yet it remained an extension of Cold War politics and U.S. national interests, favoring refugees from Marxist nations. Consequently, despite the disproportionately high number of African refugees worldwide in the 1980s, most of those resettled in the U.S. were from Communist Southeast Asia, Eastern Europe, and the Soviet Union, as evident from table 1 below. A mere one percent of the over one million refugees admitted to the U.S. since 1980 were of African descent. Furthermore, the vast majority of these individuals hailed from Marxist Ethiopia, as demonstrated by the admittance of 2,456 refugees from Africa in 1983, of which 2,209 originated from Ethiopia.

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Observably, U.S. national security interests and politics played a critical role in determining which African refugees received admittance. For instance, Sudan, Angola, and Zaire, who received the most refugees after Ethiopia with 37, 37, and 24 individuals respectively, were all either Cold War allies of the U.S. or Marxist states that were experiencing covert U.S. involvement in their internal conflicts.

While this analysis has focused on immigration from Sub-Saharan Africa or Africa as a whole, it is also vital to consider which countries have been the primary sources of immigrants to the U.S. Two additional explanatory factors are crucial here, namely, an Anglophone background and/or a history of political and economic ties to the U.S.

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**Table 01 : African Countries With The Largest Number Of
Immigrants To The U.S : 1974 To 1995**

	Total	Avg. per Year	% Of all African Immigrants
Nigeria	69,691	3,168	17
Ethiopia	55,838	2,538	13
S.Africa	36,761	1,671	9
Ghana	30,387	1,381	7
Liberia	16,976	772	4
Kenya	16,970	772	4
Cape Verde	16,962	771	4
Sierra Leone	10,235	465	2
Uganda	8,757	398	2
Tanzania	8,542	388	2
Sudan	6,728	320	1
All Africa	421,560	20,074	100

*Source: Based on computer data provided by Michael Hofer, U.S. Immigration
and Naturalization Service (1995 and 1996).*

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In Table 1 above, the preeminent 11 nations that sent immigrants to the United States are presented between 1974 and 1995. These countries form 65% of all immigration from Africa, which includes North Africa as well. Over 421,000 Africans immigrated to the United States during this period of time, with an average of more than 19,000 immigrants entering each year.

The country rankings unveil that all nations, except Cape Verde and Ethiopia, have anglophone status, either by virtue of historical or colonial connections to Great Britain or the United States. Another significant aspect is that the countries listed, including Nigeria (1), Ethiopia (2), South Africa (3), Sudan (5), Tanzania (6), Kenya (7), Uganda (8), and Ghana (9), rank among the ten most populous countries in Africa. Hence, the underlying reason why these countries are the primary source of immigrants is due to their relatively larger population compared to other Sub-Saharan countries⁴⁶.

Despite Cape Verde and Ethiopia are not Anglophone countries, both have crucial historical connections to the United States before the 1970s. Cape Verdean immigration to the United States can be traced back to the late seventeenth century, when American whaling ship captains began recruiting them as sailors. Most of those who migrated to the United States settled in New England, where their descendants and subsequent immigrants still reside. Cape Verdean immigration was, therefore, quite significant before 1974, with an estimated 20,000 Cape Verdeans coming to the United States between 1900 and 1973⁴⁷. Ethiopia has an old political relation with the United States dating back to the second World War. In the 1950s and 1960s, the United States was Ethiopia's primary ally, with Ethiopia providing the United States with a

⁴⁶ United Nations Development Programme (UNDP)/World Bank, *African Development Indicators* (Washington, DC: UNDP/World Bank, 1992), p. 11.

⁴⁷ Foy, Cape Verde, p. 15; Antonio Carreira, *The People of the Cape Verde Islands: Exploitation and Emigration* (Hamden, CT: Anchor Books, 1982), p.43.

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communications base near Asmara, while the U.S made Ethiopia the largest recipient of aid in Africa⁴⁸.

By the beginning of the 2000s⁴⁹. Africans at This period is known by a continued migration and movement of Black African people around the world for a different reasons, including economic, social, and political factors.

The late 20th century witnessed a large African diasporic wave to the USA , due to the political changes that welcomed immigrants from one hand, and the instability in their countries from the other hand. From a side thanks to the black ancestors and preserve their culture in U.S the new immigrants managed to assimilate in the American community because they found an African basis that enabled them to integrate in the society easily especially with their educated and anglophone background. On the other side, these immigrants faced all kinds of racism. This wave did not assimilate easily into the larger society. Life styles in the black community vary in some major respects from American life standards. Some of the actual social problems in the black society result from a rejection of the white's values, and others result from the persecuted status of black people. At present, the probabilities for the assimilation of blacks into the white society are unlikely to happen⁵⁰.

⁴⁸ . Patrick Gilkes, "Ethiopia: Recent History" in *Africa South of the Sahara 1995*(London: Europa, 1995), p. 377

⁴⁹ Clausen and Bermingham, *Chinese and African Professionals*

⁵⁰ ALPHONSO PINKNEY Source: *The Black Scholar*, Vol. 1, No. 2, **BLACK POLITICS** (December 1969), pp. 36-46

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4. Consequences and Impacts of African Immigration on the U.S :

The migration from Africa to developed nations, such as the United States, remains a topic of scholarly debate, lacking an unanimous agreement among researchers as to whether its consequences are positive or negative. Most of the migrants tend to be young, skilled, and educated, which leads to what's called "brain drain" that prevents African development efforts. The emigration to rich countries forms poor ones prevents these latter from develop themselves because of brain drain. That causes lacking in skilled and educated population.

Amin claims that poor countries reinforce traditional survival strategies and hinder the needed socioeconomic change when they lose migrants⁵¹. This situation urges push factors on the remaining population, leading to more emigration and eventually resulting in the emergence of a "degenerated, agrarian capitalism corrupted and poor." According to Papademetriou, labor migration from poor to rich countries fails to help the poor ones transform themselves into underlying socioeconomic structural frailty in rich countries⁵². It is mostly beneficial for private capital and the international economy, as it omits national boundaries for labor⁵³.

However, some contend that international migration encourages economic development and benefits both sending and receiving countries. By importing both the skilled and unskilled labor they need, developed countries improve their global competitiveness. In Africa's poor and weak economies, emigration helps to develop by decreasing unemployment and providing remittance from abroad, which increases the needed foreign exchange. The funds transferred from

⁵¹ Amin, *Modern Migration in Western Africa* (Oxford: Oxford University Press, 1974), p. 102-10

⁵² Demetrios G. Papademetriou, "International Migration," pp. 410-414

⁵³ "The Future," pp. 1077-1106

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migrants back to their home countries are considerable. According to the World Bank, generally migrants transfer about \$75 billion a year. In Africa, transactions amount to between 10-50% of GNP in Lesotho and 25-50% of the value of exports in Malawi, Morocco, Sudan and Egypt. The Cape Verdean-American community offers an example of the beneficial effects of money transactions. The community kept attached to their African countries and sent money to their poor and needy families⁵⁴. funds transfer amounted to 40% of Cape Verde's trade deficit in 1979 and 11% of GDP in 1988, and the government of Cape Verde views emigrant capital as an important source of investment in industry⁵⁵. The African experience illustrates that more typically, political instability, conflicts and corruption, made Africa barren and unwanted to invest in. These impediments to return home or invest back in Africa might be a reason that Africans are among the highest numbers of naturalization of any other ethnic groups⁵⁶. These issues were the main obstacles that prevented migrants to go back to their home countries. Instead, those migrants had no other option but to stay in the U.S ⁵⁷.

The African diaspora's impact has been remarkable, forming the cultural, social, and political changes in the American community. The African diaspora was affected by the legacy of slavery and racism, that has resulted in ongoing discrimination, marginalization, and inequality for Africans in several parts of the world. Also, the African migration has created diverse communities in the countries where they settled, often distinguished by a strong sense of cultural identity and resilience in front of racism and injustice. Thus, African descendants gave very important

⁵⁴ Carreira, *The People of the Cape Verde Islands* , p. 55; Foy, *Cape Verde* , p. 15.

⁵⁵ Grepne, "Cape Verde: Economy" in *Africa South of the Sahara 1995*

⁵⁶ Immigration and Naturalization Service, *1991 Statistical Yearbook of the Immigration and Naturalization Service* (Washington, DC: U.S. Department of Justice, 1992)

⁵⁷ World Bank, *World Development Report* , p. 66

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contributions to the arts, music, literature, language and religion of their new communities. From jazz and blues to hip hop and reggae, African diaspora cultures have had a profound impact on popular culture around the American continent. The African diaspora had a great impact in political movements for social justice, civil rights, and anti-colonialism. From the Pan-African movement to the Black Lives Matter movement, African Americans organized and mobilized to reach equality and justice. Also, it had a great role in the economies, by entrepreneurship, innovation, and labor. Mainly, the impact of the African migration has been complex and varied, formed by the contributions and challenges confronted by the African Americans in their new countries.

5. Conclusion :

African Americans have been an integral part of America since the beginning of its history. They come mostly from West and Central Africa. Like other immigrants, African Americans came to look for a better life for themselves and their families they left their countries for mostly economic, political and social reasons, such as civil wars and poverty. They are spread are in all over America, with different religious beliefs, and some assimilating and converting to Christianity. African Americans managed to found their own political, cultural and social organizations, these latter continued to help the newly arriving immigrants to integrate in their new society, where they occupied different senior positions in the country, and fighting against racism. Some of these organizations were cultural, helped blacks preserve their culture and stay connected.

General Conclusion :

General Conclusion

By analyzing the African migration to America from the era of slavery to the present day, this dissertation has shown the assimilation and impacts of African diaspora in the United States, and how they faced different challenges in their struggle for social, economic, and political integration.

This dissertation, dealt with the origins of Africans in America, tracing their arrival by the slave trade through a long-suffering journey and the infinite acts of racism mistreatments they faced, their resistance and abolition movements that led to emancipation. The African diaspora has many consequences and a great impact, the large displacement of the Africans during the slave trade disorganized the African societies, resulting in the loss of millions. This exhaustion of human resources had long-term consequences on African economies, governance structures, and societies.

The forced migration of Africans from their homeland led to the loss and fragmentation of cultural practices, languages, and traditions. Many aspects of African culture were erased during slavery, and has led to the spread of African communities over different continents, which resulted in the loss of the ancestral connections and the challenges of creating new identities and communities in a new society, it has faced racial discrimination in different forms, including institutional racism, racial profiling, and stereotypes. These acts have contributed to social exception, limited opportunities for progress, and the continuation of racial inequality. Regardless the challenges, African immigrant groups continued, creating their cultures, demanding equality, and making great contributions to different aspects of society.

General Conclusion :

The early large waves of African slaves found themselves subjected to racism and discrimination, that was a great impediment to their assimilation and integration into their new society as slaves firstly. African identity was one of the most prominent things that enslaved Africans struggled for in order to preserve and perpetuate it and not erase it and obliterate it from the white slave owners. Nevertheless, after the creation of new laws restricting immigration between America and the rest of the world proved to be a great hindrance for the newly arriving generations. The third wave of African diaspora, the United States welcomed immigrants due to the political changes that were suitable for the Africans, but these immigrants had as well some difficulties in assimilating into American society because the Africans' life styles differ from the American life standards, and the racism conceptions of the Americans against the migrants. The African diaspora in the United States is not only a concern of African Americans, there are also many immigrants coming from different African countries that have settled there. These African groups brought their cultures, languages, and traditions, which have contributed to the diversity of American society.

Through various research endeavors examining the African-American experience or the emergence of African Americans as another identity, it can be proved that the process of integrating into American society, although sometimes difficult, was successful. Africans managed to assimilate in the American society, whether by gradually changing some native rituals and beliefs to the American values, or by establishing their own communities within the American society.

General Conclusion :

To better understand the implications of these results, further research is needed to determine the Africans relationship with Americans, and the preservation and adaptation of African traditions, languages, music, dance, and spirituality in the American community.

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