CHAPTER –I

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The people of different racial, religious and nationality backgrounds live together peacefully and harmoniously in American society. It is of the most crucial issues facing America even today. Racism has been deeply imbedded within the institutional fabric of American society. The explosions in the 1960s due to the Black American’s anger and growing revolt against centuries of slavery and white prejudice was proof of racial conflict in American society. To devalue and humiliate a human being on the basis of his race, religion and nationality was the moot point. This was the reason of bitter and unamicable relations between black and white. Though the long history the black people had attempted to liberate themselves from the racial discrimination by a vierty of means.
The problem of racial conflict stated in 1619, when the blacks were brought to British America as slaves. A Dutch ship brought to American shores a cargo of blacks from Africa. They were sold as slaves at Jamestown, Virginia. This original human indignity became the source of trouble and suffering throughout the subsequent centuries in America. The end of the eighteenth century was marked by serious sectional differences in America. On the one hand, people in the thirteen stated regarded capture and sale of blacks and their importation for slavery as immoral. On the other hand, plantations in the Southern states were largely dependent on slave labour. So the people of the Southern states did not like the abolition of slavery. But the national government passed a law in 1794 and imposed heavy penalties on any citizen who engaged himself in the overseas slave trade. From the beginning of 1808, American Congress banned all importation of slaves. In 1820, a
regulation was made to regard overseas slave trade as piracy to be punished by death. In accordance with this regulation, some of the states passed anti-slavery laws. For instance, the states of Maryland provided, by a statue of 1976, that any Negro brought into that state for sale or stay should become free.

The blacks were brought to America in chains and sold at auction in pouring rains. Their life was a life of torture, despair, and loneliness. They were victims to the white man’s wiles, his inhuman dealing and his greediness. There was then complete white supremacy in America. The Whites were able to shape the society and economy, to decide what would be the rules, and to change those rules at any time. The White power was able to reach into the black community itself, and to shape it. The Blacks were not in position to face the white-created social, political, and economic world in order to change its terms. They had to find a way to survive in it, to adjust to it. Accommodation meant looking to powerful whites as benefactors, requesting favours and accepting subordination. Throwing light on this fact, Nat Turnver in The Confessions of Nat Turner says:

“A poor field Negro may once in a while be struck by the whip of an overseer riding on a tale white horse, that same Negro may be forced on to short rations for a month and feel
his stomach rumble daily in the tight eramps of near-starvation, again this Negro might someday be throw into a cart and sold like a mule at auction in purring rein; yet if this selfsame Negro…. finds himself trying to hate white man, he will come to understand that he is hating imperfectly, without that calm and intelligent and unrepenting purity of hatred…”

George Washing Williams in 1882 felt very said over the miserable life of Negroes in America and said:

“I have tracked my bleeding countryman through the widely scattered documents of American history; I have listened to their groans, their clanking chains, and melting prayers, until the woes of a race and agencies of the countries seem to crowd upon my soul as a bitter reality, Many pages of this history have been blistered with my tears; and although having lived but a little more than a generation, my mind feels as if it were centuries old.”

The killings and burnings and lynchings and beatings were quite common in the American Society, Negroes were generally

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chained, whipped and starved by the whites. Nat Turnver testifies to this fact.

“…. beat a nigger, starve him, leave him wallowing in his own shit, and he well be yours for life, Awe him by some unforeseen hint of philianropy, tickle him with the idea of hope, and he will want to slice your throat.”

Negro was not allowed to partake of the culture of the New World. He was consistently brutalized, he was meant only to work in the fields. His life was a life of pain and pathos, drama and tragedy. The history of the Negro in America is the history of America written in vivid and bloody terms, it is the history of Western Man write small. It is the history of men who tried to adjust themselves to a world whoe laws, customs and instruments of force were leveled against them. The Negro is America’s metaphor. Being a Negro in America was to be with America scence, with race hatred, rejection, ignorance, segregation, discrimination, slavery, murder, fiery crosses, and feat. Owing to

1. The Confessions of Nat Turnver, p.70.
these causes the Negroes were forced to say that this country is ‘white man’s country’.

The slavery was the main cause of bitter relations between the blacks and the whites. Nat Turnver supports this view:

I have long and do still steadfastly believe that slavery is the great cause of all the chief evils of our land. It is a cancer eating at our bowels the source of all our misery, individual, political and economic. It is the greatest cause a supposed free and enlightened society has been saddled with in modern times, or any other time. I am not as you may have perceived, the most religious of men, yet I am not without faith and I pray nightly for the miracle, for the divine guidance which will somehow show us the way out of this terrible condition. It is evil to keep these people in bondage.”¹

The talking relationship between a white and a black was less, without being conscious of blackness. The masses of black people were enclosed behind the walls of segregation and discrimination. They were unemployed-two or three times as compared to whites. They were denied equal rights, denied opportunity to eat at a restaurant or a lunch counter, or go to

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¹ The Confessions of Nat Turnver, pp. 159-160.
movie theatre; denied right to decent education, denied right to attend a state university even though qualified. They were called “Nigger”, “Nigra” and “Darky”. They were sold like animals. They were sent from one place to another with the mules and the horses and the pigs, the farming implements and the tools, house furniture. The late James Neldon Johnson summed up the situation of the black people as follows:

“And this is the dwarfing, warping, distorting influence which operates upon each and every coloured man in the United states. He is forced to take his outlook on all things, not from the view point of a citizen, or a man, or even a human being, but from the view point of a coloured man.”

A southerner, Thomas Bailey, said:

“The real problem is not the Negro but the white man’s attitude toward Negro.”

Many thinkers and preachers in America opposed slavery. Both Thomas Jefferson and George Washington marked clearly


2. Ibid; p. 19
the situation between American democracy and Negro slavery, and looked forward to the rapid solution. In the first two decades of the nineteenth century the Abolitionist Movement was strong both in the South and the North. The South developed in the thirty years before the Civil War, a strong defense of slavery, Churchmen, writers and the politicians of the south came out against the principle of equality as set forth in the Declaration of Independence. The South departed radically from the American thought that slavery was right:

“After the war and Emancipation, the race dogma was retained in the South that succeeded slavery as the social Organization of Negro-white relation. The North had never cleaned its own record in its dealing with the Negro even if it freed him and gave him permanent civil rights and vote.”\(^1\)

Before the eighteenth century the upper classes in the United States developed a vague theory that the lower classes were inferior to them by nature. The thinkers and philosophers refuted

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1. The Negro in America, p. 33.
this theory and declared that all men were born equal to human rights:

“When the Negro was first enslaved, his slavery was not justified in terms of his biological inferiority. The imported Negroes—and the captured Indians were originally treated in the same way as were the indentured white servants. When the Negroes were gradually pushed down into Chattel slavery, while the white servants were allowed to work of their bond, the need was felt.... for some kind of justification of this other than economic expediency, or the might of the strong. The arguments were broadly these: that the Negro was a heathen and a barbarian, and outcaste among the peoples of the earth, a descendent of Noah’s son Ham, cursed by God Himself and doomed to be a servant forever on account of an ancient sin.”

The white people in the contemporary society favoured “race purity”. The primary idea was to prevent amalgamation. The white people were determined to maintain it. Secondly, the rejection of social equality was to check intermarriage. The danger of intermarriage was so tremendous that segregation and discrimination were to be extended to nearly all spheres of life:

1. The Negro In America, pp. 31-32
recreation, religion, education, politics, law, housing and bread-winning.

The rank order of discriminations based on colour theory is as follows:

1. The highest in this order stands the bar against intermarriage and sexual intercourse involving white women.
2. Next comes the etiquette and discrimination which concern behaviour in personal relations. These are the barriers against dancing, bathing, eating, drinking together and social intercourse generally. It includes peculiar rules of handshaking, hat lifting, use of titled, social forms when meeting on the streets and in work and so forth.
3. Then comes segregation and discrimination in use of public facilities, such as schools, churches and means of conveyance.
4. Next comes segregation and discrimination in law courts, by the police and by other public servants.
5. Thereafter follows political disfranchisement.
6. Finally comes discrimination in securing land, credit, jobs or other means of earning a living and discrimination in public relief and other social welfare activities.¹

The Negroes, in desperate need of job, ranked job discrimination as first giving it preference even to discriminatory justice in the courts or deprivation of the right to vote. They categorized job as a more urgent need than even schools, playgrounds etc. Intermarriage, when bothered the whites most, was ranked by the Negroes later.

The white man held that the Negro belonged to a different race. In justification of his view the white man said that the body of Negro is deformed; his health is bad and his death rate higher; his intelligence performance, manners and morals are lower. The cause

¹. The Negro In America, p. 24
of this belief lies in the fact that originally the imported Negro slaves had hardly a trace of Western Culture. The tremendous cultural differences between the whites and the blacks were maintained and increased by the Negro’s being kept first in slavery and, later, in subordinate caste. Negroes showed obvious differences in physical appearance. Darker colour, woolly hair and other conspicuous physical Negro characteristics became steadily associated with servile status, backward culture, low intelligence performance, and lack of morals. The race system was defended on the following grounds:

1. The Negro people belong to a separate race of mankind.

2. The Negro race has an entirely different ancestry.

3. The Negro race is inferior in as many capacities as possible.

4. The Negro race has a place in biology somewhere between the white man and the anthropoid apes.
5. The Negro race is so different both in ancestry and in characteristics that all white people in America, in distinction to the Negroes, can be considered as one face.

6. The individuals in the Negro race are very similar to one another and all of them are definitely more akin to one another than to any white man.

The black man in American society had little opportunity to create his own models of behaviour and identity. The black man historically had their mode as prescribed to him. The main character in James Baldwin’s Tell Me How Long the Train’s Been Gone makes this observation as he walks into a Negro bar escorting a white woman:

“Some of the women looked at me with a terrible contempt. Some of the men looked at me as though I were a fool, but just possibly…. a lucky fool. Their eyes said they wouldn’t mind,…to see.”

The old role constructed by the white racists in the 19th century to defend the South viewed Negroes as a distinct ethnic group. The blacks are a sub-human species; their characteristic bestial behaviour is best circumscribed by the strict training usually applied in the domestication of useful animals. The Negroes are apes, and when they misbehave, they must be readisciplined by brute force. The second role constructed by the white liberals sees blacks as under-developed white men. The blacks need protection until they flower and mature, until they shed the outer black skin for the latent whiteness of their insides. There is a need to speed up the blacks though education and economic advancement.

Both of the above roles became irrelevant for the ghetto blacks in the 1960s, as they struggled to forge a new self-image themselves. This new role of self-image is a composite of two basic elements. The first element consists of an atavistic emphasis upon primitive belligerency. Prior to the city riots of the 1960s,

the black man had learned that beneath the contempt most whites felt toward him lay a basic fear of black muscle.
Toughness, contumacy, irrationality and occasional brutality caused the whites to stand aside when the blacks passed. The face-to-face relationship was substantially reserved outside the South. It is precisely this contumacious image and latent fear many whites have of ghetto blacks. The second element consists of what is termed “Afro-Americanism”. This concept implies that American Negroes form a distinct nationality (Africans) within a foreign environment and is similar to the Irish-American and Italian-American self-views.

The attempt to re-Africanize blacks in America is no doubt the most interesting development in the black community since the “Back to Africa” movement in the 1920s. It has manifested itself in both the ghetto and among black enjoying middle class status and roles. It includes such-things as the slogan “Black is beautiful”. The Afro-American concept is largely synthetic because what American blacks are stressing in this self-
image bears little or no resemblance to what Africans are like today or were like two or three centuries ago. But what Africans are like today or were like two or three centuries ago. But what is important is the fact that the afro-American notion, as well as the emphasis upon primitive belligerency, glorifies precisely those features of the American Negro which have been denigrated for so long by so many whites.

If the whites viewed the blacks as an ethnic sub-society, there were reasons to support this notion. Throwing light on this fact Andrew Billingsby says:

“Negro people constitute in some respects an ethnic subsociety with a distinct history. There facts stand out above all. The first is that the Negro people came to this country from Africa and not from Europe. This second is that they came in chains and consequently uprooted from their cultural and family moorings. The third is that they have subjected to systematic exclusion from participation and influence in the major institutions of this society over to the present time.”

In contrast to the view of the whites, the blacks wished to be treated, not as “ethnic sub-society”, but as a distinct society:

“The Negro people must be viewed, not as carbon copies of white people but as a people with a distinctive history, a distinctive place in American Society, a distinctive set of life chances, and a distinctive set of contributions to make to the under society.”

The role of the Supreme Court was quite favourable to the blacks. But, in certain matters, it was helpless. In 1896 it faced a severe problem. A black railway passenger, travelling within Loussiana, challenged the constitutional validity of a statue of that state requiring railroads to provide “equal but separate” accommodations for the different races. The Supreme Court could not strike down the state law on the ground that separation of races was not inconsistent with their equal treatment. This decision was overruled only in 1954. But during this period the Supreme Court delivered judgements which improved the constitutional position of Negroes in the field of voting rights, commerce and housing.

The great American wars were fought for the ideals of liberty and euqlaity. American Negro also made great steps towards freedom and opportunity. The revolutionary Civil Ward started a development

1. Black Families in White America, p. 1
which ultimately ended slavery in all Northern States, made import of slaves illegal nearly accomplished abolition of slavery even in the South. The Civil war gave the Negro emancipation and reconstruction, but it was soon followed by the restoration of white supremacy. Besides some improvement in the position, the Negro remained in many respects a second-class citizen.

The Civil ward finally led to the adoption of three amendments to the federal constitution. The thirteenth Amendment of 1865 provided that slavery should not exist within the United States or in any place within its jurisdiction. The fourteenth Amendement of 1868 provided that all persons born or naturalized in the United States should be citizens of the United States and of the State where they reside, and that no states should abridge the privileges of any citizen nor deprive any person of life, liberty, or property without due process of law, nor deny to any person equal protection of the laws. The fifteenth Amendment of 1870 provided
that rights of the citizens to vote should not be denied or abridged by any state or by the United States by reason of race, colour or previous condition of servitude.

The first World war provided the Negro his real opportunity as a worker in the North. It started the great migration out of the South and began the ‘New Negro’ movement. The end of the war saw enormous race riots and the beginning of a serious decline in employment opportunities. In the field of social relations there was a visible decrease of discrimination in the South. Racial etiquette was gradually loosening. White people were beginning to take cognizance of distinctions in education and class and becoming prepared to treat Negroes somewhat differently according to their individual work.

At the close of the Civil War nearly four million Negroes lived South. Today, inspite of continuing migrations, one third of South’s population is Negro. Inspite of the Civil War amendments and the civil rights statutes designed to inspire their enforcement, the 1880s
witnessed a decline of concern by the Northerners over the enforcement of the very measures they had earlier obtained and supported. In 1875, Congress adopted a statute and declared:

“All persons” within the jurisdiction of the United States shall be entitled to the full and equal employment of the accommodations, advantages, facilities and privileges of inns, public conveyances on land and water, subjected only to the conditions and limitations established by law, and applicable alike to the citizens of every race and color, regardless of any previous condition of servitude.”

The Negro was not only being transplanted, but also transformed. The tide of Negro migration northward and city-ward during this period can not be explained as a blind purposeless movement prompted by the demands of war industry, the curtailing of foreign migration, the pressure of poor crops or the increased social terrorism in certain sections of the South and Southwest.

The Southern Negroes, nearly two generations removed from emancipation, had acquired enough education and social awareness to begin resenting and resisting the social sanctions exerted against them in the South. Since the end of the Second World war a noticeable change had taken place in the economic status of the Negroes. The Negro middle class had grown considerably. There were proportionately more Negro doctors, lawyers, engineers, designers, editors, governmental officials, scientists, teachers and businessmen, repudiating the feudalism of the South, a pattern that kept him in a static role. With courage and optimism reminiscent of frontier ideology, he was pitting himself against the city and modern life.

Racism was deeply rooted within the institutional fabric of American society. All the major institution including the political, economic, educational, social and other had systematically excluded the Negro people in varying degrees from equal participation in the rewards of these institutions. Negro people
wanted changes in American values, changes in economic
system, changes in the educational system, changes in the
system of social services and changes in mass communications.

Upto 1947 the larger hotels in Washington began to accept
Negro guests, and by 1956 most of them were doing so. The
motion picture houses and theatres followed suit. The
desegregation of the facilities of the Department of the Interior
and the City Recreation Board made it possible for the Negroes
to use all the public parks, playgrounds and swimming pools
within the District of Columbia. Appointments of Negroes to
high posts in the national government was indicative of a new
position of influence and respect. In 1949 William H. Hastle
became a Judge of the Third United States Circuit Court of
Appeals. Thurgood Marshall became the solicitor general of the
United States. In 1953 J. Ernest Wilkins became assistant
secretary of labour. E. Fredrick Morrow became an
administrative assistant in the executive office of the President,
and Scovel Richardson was appointed chairman of the United
States Parole Board. In the United States Parole Board. In the offices of several senators and members of the House of Representatives there were black secretaries and assistants. More explicitly, the Negro was coming of age. Throwing light on the demand of overall change in the American society, Harry Ames in The Man Who Cried I Am says that the main problem which the black people faced in the United States was really “a radical problem tied to an economic problem, tried to a social problem, tied to a religious problem, tied to a whole nation’s survival.”¹


1. Citizenship:

Citizenship was guaranteed to “all persons born or naturalized in the United States, and subject to the jurisdiction

thereof”, according to the terms of the fourteenth Amendment to the Constitution in 1868.¹ Though the Constitution of the United States guaranteed citizenship to the blacks, yet the black people enjoyed no respect in life and got no sheltered place in the society of the white people. They constituted a prominent part of the American Society but they were not “full-fledged Americans”. They felt uprooted from their native homes. Attainment of Citizenship did not mean to Negroes the full enjoyment of even its most elementary benefits. After the “compromise of 1877 which ended Reconstruction the South used both the law (e.g. white primaries, poll taxes, literacy requirements, and the notorious” grand-father clause”, all subsequently made unconstitutional by the Supreme Court interpretation or constitutional amendment and extra-legal means (e.g. lynching) to deny civil rights to the Negro and re-establish white Southern domination. This regression was not limited to the South.

2. Education:-

Discrimination in the field of education on the basis of colour had existed in America. The black students were not given admission in the schools meant for white students. The education of Negroes was almost non-existent. In fact, any education of Negro was forbidden by law in some states. They were not allowed even to travel in school buses with white students. In 1954 when the Supreme Court decided Brown V. Board of Education, segregated schools were publicly maintained in seventeen states and District of Columbia. The report of the President’s Committee on Civil Right in 1947 laid emphasis on the failure to provide Negroes with equality of educational opportunities in public institutions. It pointed out that there was a marked difference in quality between the educational opportunities offered to white children and black children in the separate schools. Expenditure per pupil, teachers’ salaries, the number of pupils per teacher, transportation of students, adequacy of school buildings and
educational equipment, length of school term, extent of curriculum, black students were invariably at a disadvantage.

Before the Brown case, the Supreme Court decided a few cases of segregation in the field of education. In Missouri, a Negro was refused admission to the school of Law of the State University of Missouri. The Court laid down that:

“The white resident is afforded legal education within the state, the Negro resident having the same qualifications is refused it there and must go outside the state of obtain it. That is a denial of the equality of legal right to the enjoyment of the privilege which the state has set up….“

A group of cases from the States of Kansas, South Carolina, Virginia and Delaware reached the Supreme Court. In each of these cases, minors of the Negro race had been denied admission to schools attended by white children. This segregation was alleged to deprive the plaintiffs of the equal protection of the laws ------------------------

under the fourteenth Amendment. The Court dealt at length with a doctrine of “separate but equal”. In this case, the Negro and white facilities were substantially equal. The Court stated that the public education must be considered in the light of the full development in American life throughout the nation. The Court laid down that to separate children in grade and high schools from others of similar age and qualifications solely because of their race generates a feeling of inferiority as to their status in the community that may affect their hearts and minds.¹

A very large number of the whites did not want their children to go to school with black children. Even the liberals were saving. However, there was a general agreement for slowing down desegregation. Suddenly every one found the relevance of the Coleman report which stated inter alia:

“The economic environment which surrounds a child at home more effect on what he learns that the quality of schools he attends and the traditional methods of educational system (such are reducing

¹. Contemporary American Politics And Society, p. 149
class size, counseling, new building, buying new equipment) are of questionable value in producing significant, improvement in educational achievements.”

On the university campuses black students demanded black studies programs, all-black dormitories and racial quotas for admission and employment, where a decade earlier they had demanded admission, integration of class rooms, and abolition of racial criteria of evaluation.

2. Voting:

Though voting was regarded as a privilege, the right to vote was subjected to rigid, artificial and crude restrictions. American history reveals the continuing struggle of black people to achieve this right. Their fight for right to vote covers one phase of their broader struggle for equality. Until well into the twentieth century, Negroes were widely defranchized by the individual state actions. Voting was restricted to adult white males. The Constitution of 1787 made no provisions to secure the right of franchise. As long as slavery

continued, the constitution required three out of every five slaves to be counted in apportioning representation in Congress. On fact, the black people achieved their constitutional right to vote at the close of the Civil war. The abolition of slavery created a paradoxical situation for the victors in the Civil war, for now all the former slaves would count as population and the Southern States stood to increase representation in the House and in the Electoral College.

The white voters gained control of State and local government in the South. They constantly tried to stop the voting right of the Negroes. Many devices were applied to do away the Negro suffrage. One device was called the “grandfather clauses.”¹ This clause provided for the literacy test for all prospective voters, and exempted from any test any individual who voted, or whose ancestors were qualified to vote before 1866. The Negroes were almost all illiterate. It, therefore, was aimed at disfranchising the Negroes. Another clever device to disfranchise the Negroes was the “white primary”. Due to

¹ Contemporary American Politics and Society, p. 155.
constitutional Amendments and Civil Rights Acts, the Republican party practically disappeared in the South. It resulted in a one party system in which the general election became a formality and the struggle for power shifted to the primary. The party regulations barred Negroes from the primary, and it was thought to be constitutional because the racial barrier was not imposed by the state but by the party – a private organization.¹ The Southern States sought tax as other legal device to keep away the Negroes from polls. The Supreme Court declared it unconstitutional.

This position, continued for long and Negroes were denied their right of voting. It was in 1957 when the federal government adopted Civil Rights Act. It established positive powers and procedure through which it could guarantee that, when the Negroes were willing, they could vote. It gave power to the Federal Government to help voters on its own accord, by instituting civil actions to protect private individuals from the infringement of their right to vote. After three

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¹Contemporary American Politics and Society, p. 156.
years, the Civil Rights Act of 1960 was adopted. It empowered the Attorney – General to inspect and copy the records of country registers of voting. It empowered the Court to act in an “affected area” where a pattern of racial discrimination had been judicially identified.¹

4. Employment:

Negroes in America faced severe problem of employment. They were a poor community. Unemployment was even a greater problem for them. In the State Negroes were regarded as “intruders” in the white society. Verifying this fact Harry says;

“It must be pretty awful for a white man to learn that one of the things wrong with this society is that it is not based on dollars directly or alone, but dollars denied men who are black so dollars can go into the pockets of men who are white. It kmust make white men ponder a kind of weakness that will make them deny work to black men so that work can be done by men who are white.²

Their poverty did not allow them to get good education and proper training required for Jobs. Those who could afford costly

¹. Contemporary American Politics and Society, p. 158.
². The Men Who Crid I Am, p. 46.
education and job training were deprived of it due to segregation in education. Negroes with good education and proper training and skill for certain jobs were not given jobs due to segregation in employment.

To eradicate the tense situation of unemployment among Negroes, a planned effort was made to place qualified Negroes in all categories of employment. Even the employers were requested to hire qualified Negro Citizens and intensify apprenticeship and training programmes to prepare new Negro employees. Labour Unions also extended their contribution to make a conscious effort to include Negroes in their membership and training programmes.¹ For the deprived child-Negroes, provisions of first-class schools with the most modern facilities and the best and most experienced teachers were made. It was to give them an advantages of greater educational opportunities and job training. Authorities of colleges and schools were also instructed to find new ways to seek out Negro youths with

¹ Wadsworth Raymond J. Murphy and Howard Elenson (eds) Problems and Prospects of the Negro Movement (California, 1966), p. 47.
Negro youths with undeveloped talents. Similarly adult education programmes were expanded and geared to the needs of Negro citizens lacking the basic literacy and technical skills.

4. Housing:

Another problem Negroes faced was discrimination in housing. Exclusively “restrictive” suburban developments were established which were closed to all but white gentiles. Private loans to build houses were less freely given to Negroes. Private builders always showed a tendency not to construct new homes except for white occupancy. It has been stated that Negro homes were sub-standard, overcrowded, segregated, generally inferior in every section of the country.

The validity of state statute or local ordinance imposing restrictions on the right of occupancy was raised before the Supreme Court in Buchanan v. Warley.¹ In this case the Court unanimously declared unconstitutional the provisions of a city

¹. Contemporary American Politics and Society, p.151
ordinance which denied to coloured people the right to occupy houses in blocks in where white persons lived. The Court stated “The Fourteenth Amendment and these statutes enacted in fourtherance of its purpose operate to quazlify and entitle a colored man to acquire property without state legislation discriminating against him solely because of color.”\(^1\) In the case of Harmon V Tyler a unimous Court declared invalid an ordinance which forbade any Negro to establish a home on any property in a white community or any white persons to establish a homje in Negro community “except on the written consent of a majority of the persons of the opposite race inhabiting such community or portion of the city to be affected.”\(^2\)

6.Culture:-

The Negroes did not want assimilation in accordance with cultural patterns set by European nationality group immigrants. It was one way process of assimilation to the dominant English – speaking

\(^1\) 1.Centemporary American Politics and Society, p. 151.

\(^2\) Ibid, p. 151
white, Anglo-saxon, protestant Christian standard. The Negroes were expected to exchange their own ways for those of white majority, without expectation of compensatory accommodation by the white majority. This idea was expressed as early as nineteenth century by no less a prominent person than former President John Adams.

“They come to a life of independence, but to a life of labour—and, if they cannot accommodate themselves to the character, moral, political and physical, of this country with all its compensating balances of good and evil, the Atlantic is always open to them to return to the land of their nativity and their father.”