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Investigating the Impact of Abolition Movement on the American Society

**Dissertation Submitted in Partial Fulfillment of the Requirements for
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Dedication

I dedicate this work to my parents for their endless support, patience, and encouragement throughout this study. To my dear brother who supported me.

I am very grateful to my friends, my classmates, and my master teachers for their efforts and advice.

To everyone who cheered on me.

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Abstract

The Abolition Movement is one of the major liberation movements in American history which led to end the practice of slavery in the United States. Black Americans have made many social and economic gains after the 13th constitutional amendment, but there is still much work to do for obtaining their freedom and equality rights as American citizens, and for ending racism and discrimination. This movement has inspired blacks to fight for their rights by birthing other movements such as the Civil Rights Movement, the Women Liberation Movement and others, which impacted the American society on many levels. The aim of this study is to investigate the impact of Abolition Movement on the American society. It was carried out after the brutal killing of George Floyd who confirmed the extent of racism towards blacks until the present time. Humanity needs someone to achieve it, and blacks deserve support in various ways, and we as academics, in turn, support their humanitarian cause with our scientific publications. Everyone, being human, must be human and feel their pain. A qualitative research is adopted using the descriptive and historical methods to study the origins of this movement, as well as its outcomes, and effects on the studied society. Four impact aspects are studied: social, political, economic, and cultural. The results of this study show that the lives of the concerned people have been improved after this movement; they obtained many rights that were not available to them previously. Nevertheless, the differences between them and their white counterparts still remain in the shadow of epidemic of racism.

Keywords: Abolition Movement, American society, Black Americans, impact.

List of Abbreviations and Acronyms

AFL	American Federation of Labor
CIC	Commission on Interracial Cooperation
CIO	Congress of Industrial Organization
CME	Colored Methodist Episcopal
MADD	Mothers Against Drunk Driving Movement
NAACP	National Association for the Advancement of Colored People
NNCM	National Negro Convention Movement
U.S	United State
U.S.A	United States of America

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General Introduction

1. Background of the Study

Throughout American history, Abolitionism is one of the major reform movements to end the practice of slavery in the United States. It was a good model for how we understand the social activism today. Many books took the Abolition Movement as a subject matter of their writing. Abolition movement is a radical social movement whose political legacy is still alive (Sinha, 2018). Moreover, Sinha (2004) illustrated how the abolitionist vision ultimately linked the slave's cause to the struggle to redefine American democracy and human rights across the globe. This interest is triggered by a history of discrimination and oppression against black men from the first arrival to this country. In addition, Eileen (2005) presented how the black abolitionist movement was a powerful force in eliminating slavery. Frank W, John E, and Thackeray (2011) argued how the Revolution's impact on slave societies during the seventeenth century. Black Africans were under White supremacy deprived from their right and liberty and considered as an inferior creature without identity and they could not coexist with White society. Abolition movement is a massive movement to abolish a massive system which encouraged people to establish movements to oppose injustices and seek equal rights because of these inconsistencies. The Feminism movement and the Labor movement were one of the earliest social movements which began in the late of the eighteenth century that demanded for freedom and job discrimination. Furthermore, it influenced later movements for social change like the Civil Rights Movement which demanded for equal rights and to end segregation.

The aforementioned movements had consequences for civil rights, equality, and even societal building itself. These consequences are still exist in the United States and around the world today.

2. Statement of the Problem

The Black community in the U.S has been experiencing racial violence since the first Africans were shipped to America. Therefore, they fought for ending slavery and demanding for freedom, justice, racial equality, and be part of society through Anti –slavery movement. Thus, this study investigates the impact of the Abolition Movement on the American society.

3. Research Questions

The current study seeks to provide answers to the following questions:

- 1-What does Abolition movement mean?
- 2-What are the main movements that led to slavery liberation?
- 3-What was the impact of the Abolition Movement on the American society?

4. Research Hypotheses

The present study assumes forward the following hypotheses:

- 1- The black American's position in ancient America was inferior. They lived in bad conditions under the white supremacy, the black were slaves with no rights or legal status. This position led to the emergence of Abolition Movement.
- 2- Abolitionism is not just one movement; it is series of movements conducted by different groups of people (blacks and white) during intersecting periods and with different goals.
- 3- This movement has changed the lives of the future generations of these minorities not only slavery but also it has opened the door of other issues to be held.

5. Aims of the study

The present piece of research aims to identify the Abolition Movement. Also, it studies how this movement related to other movements that call for equality among American citizens. Moreover, it investigates the impact of Abolition Movement on the studied society. Additionally, it examines the reasons and consequences of the most influential protests and movements. It examines the changes that occurred in American society after the emergence of this social movement.

6. Research Methodology

The present study follows a qualitative approach based on the historical and descriptive methods. The historical method attempts to trace the origin of abolition movement, and to understand the situation of Blacks. The use of descriptive method can help us select and gather information on the topic to establish facts and draw conclusions. In attempt to investigate the issue and to find suitable answer to the previous hypotheses, data were collected through different sources such as books, articles, and educational websites.

7. The Significance of the Research

The significance of the current investigation relies on the fact that it links the past and presents America from a relatively modern perspective. Thus, this research relates to the effect of the old America during the Abolition Movement. This is possible through investigating the causes and the consequences of this movement on the American Community, either in terms of the economic, political, or social sides.

8. Structure of the dissertation

This dissertation consists of three chapters. The first two chapters are theoretical, whereas the last one is practical. Chapter one gives an overview of Abolition Movement, whereas chapter two shows the major events that happened which led to liberation in America. The final chapter, which is the practical side of the dissertation, investigates the impact of this social movement on the American society from the eighteenth century to the present.

CHAPTER ONE

An Overview of Abolition Movement

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Introduction

This chapter discusses a general overview of abolitionist movements. It is divided into five major sections. Initially, it defines key concepts. Then, it presents snippets of abolition movements. In the next section, it talks over the four different forms of social movements. Section four examines the lifecycle of abolition movements, from their inception to their demise. It concludes with section five that discusses the theories of abolitionist movements, and the chapter concludes with concluding observations.

1.1. Definitions

1.1.1 Linguistic Definitions and Etymologies

The word "abolition" is defined by Merriam Webster as "the act of officially ending or stopping something " (Merriam, n.d.). Abolish is a strong word, and signifies a complete removal, generally but not always by a summary act. It is used specially in connection with things that have been long established or deeply rooted, as an institution or a custom: as to abolish slavery (Century Dictionary, 1900). Historically, the word abolition is derived from the Latin word "abolere", meaning destroy (Etymonline Dictionary, n.d.). This word was first used in 1788 to refer to "resistance to the trans-Atlantic African slave trade" as a political issue. By 1823, the term abolition was being used to refer to plans or arguments to abolish American slavery, and until 1832, this remained the common understanding of the term until the thirteenth Amendment completed the task (1865). (Etymology Dictionary, n.d.).

On the other side, the word movement has emerged in the late fourteenth century and it means "change of position; passage from place to place" (Etymonline Dictionary, n.d.). It stemmed from the Old French movement "movement, exercise; start, instigation"(Modern French movement), from Medieval Latin movimentum, from Latin movere "to move, set in motion" (Etymonline Dictionary, n.d.). The modern meaning of movement as "course of acts and endeavors by body of persons toward some specific end" (EtymonlineDictionary, n.d.). It is recorded by 1828 in the political, artistic, and social senses.

Thus, we can conclude that Abolition Movement is also called; abolitionism is the movement that was primarily responsible for generating the required emotional milieu for the abolition of the transatlantic slave trade i.e. Blacks' slavery in America.

1.1.2 Abolition Movements

David Walker (1829) asserted in his Appeal to the colored citizens of the world:

Remember Americans that we must and shall be free and enlightened as you are, will you wait until we shall, under God, obtain our liberty by the crushing arm of power?

Will it not be dreadful for you? I speak Americans for your good. We must and shall be free I say, in spite of you. You may do your best to keep us in wretchedness and misery, to enrich you and your children, but God will deliver us from under you. And wo, wo, will be to you if we have to obtain our freedom by fighting. (Article“4”, para. 8)

This is a simple model that shows us how the abolition movement started. Abolitionism is social movement and its definition requires us to define what a social movement is. One of the oldest and most thorough frameworks for analyzing social movements comes from American anthropologist David Aberle in the 1960s, who gives us a critical description. Thus, it can be seen that the abolitionist movement was the social and political effort to end slavery everywhere. In a more detailed manner, Manisha Sinha (2018) describes abolition as a radical social movement whose political legacy is still alive.

1.2. Abolitionism: A Historical Context

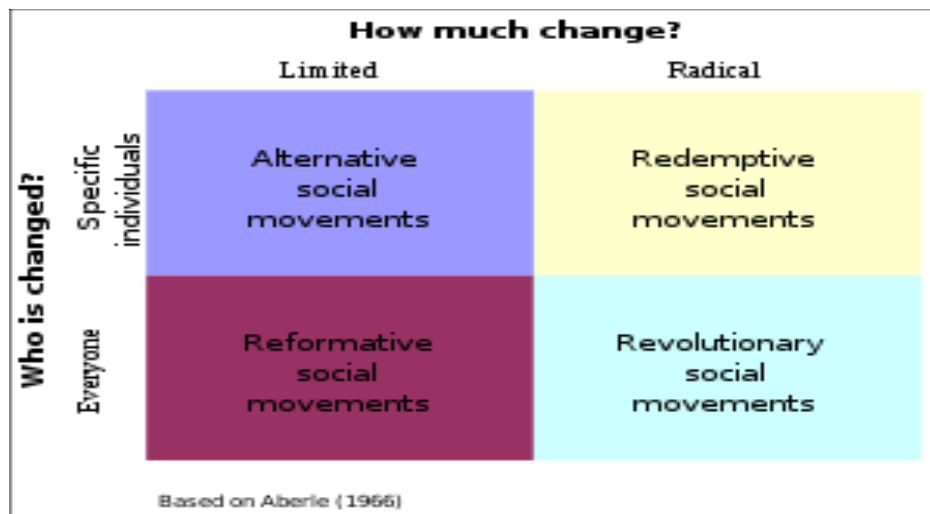
America or the New World is a theater that embodied the historical transition of black Africans from slavery to freedom. The history of blacks in America dates back to 1619. In this year, English pirates captured 20 Africans from a Portuguese ship coming from Angola to South America. Pirates sold African captives as slaves in the North American colony of Virginia. They sold them to the inhabitants of the colonies to work on tobacco plantations (BBC News, 2019). Blacks were brought from Africa as part of the so-called slave triangle or transatlantic slave trade. Cotton is exported from North America to Europe via the Atlantic Ocean, Then the ships

go to Africa to bring the Africans, and finally to North America again. The movement of ships on this trip was in the form of a triangle, from which the name came (Sinha, 2004). The inhabitants of the colonies did not consider these slaves to be human. They were reliant on them for two reasons: the first was that they worked for a cheap wage, and the second was because they were more obedient than other employees. Subsidized by African labor, the number of slaves increased significantly and the economy flourished in Virginia. Nonetheless, the issue of the spread of slavery was not new. The Spanish, Portuguese, Germans, and French had preceded in adopting slavery (Robinson, 1997). Hence, “the appearance of unfree labor at Jamestown, then, was not exceptional, but it did historically alter the fate of the English colonies” (Robinson, 1997). The economy recovered and became independent thanks to the slaves. Thus, signs of a desire for political independence emerged; there were already signs of this development, like Bacon's Rebellion in 1676 (Robinson, 1997). Alerted by their proximity to the enslaved, side-by-side in those small communities, the colonists quickly resolved never to taste the sour brew of slavery themselves. To achieve this quit, they had to restrain their masters above in addition to the slaves underneath (Robinson, 1997). Thus, many laws were enacted to increase the control over slaves. For instance, “in 1639, Virginia enacted a law forbidding slaves to possess or be given firearms or other weapons; In 1662, a law was passed preventing a child from inheriting the father's status if the mother was a "negro woman"; in 1667, another law prevented baptism from freeing "slaves by birth". These laws provided a window into the colony's troubling relationship with slavery and slaves (Robinson, 1997).

1.3. Types of Social Movements:

David (1960) distinguished four different types of social movements. They are alternative, redemptive, transformative, and reformative. He divided them into categories based on how much and what they are attempting to alter. Thus, they are classified according to whether they are attempting to effect change on an individual or societal level, as well as if they are pursuing partial or comprehensive change.

Figure 0-1: The Four Types of Social Movements identified by Aberle based on who is changed and how much change they want (Aberle, 1991, p. 329)



1.3.1. Reformatory Movement

Reform is a broad term that refers to the process of altering someone's or something's thoughts and actions, or of changing something's structure. Instead of making fundamental changes, this type of movement aims to change specific aspects of society. It is addressed to everyone and seeks small changes. The recycling movement is an example of a reform movement, in which People are urged to sort their trash so that natural resources are not depleted unnecessarily (Lumen Learning, n.d.).

1.3.2. Alternative Social Movement

Because an alternative social movement is targeted at specific individuals, the amount of change is limited. Alternative social movement aims at the change of particular behavior in a group of individuals. The Mothers Against Drunk Driving Movement (MADD), for example, is a social movement that opposes drunk driving behavior (Lumen Learning, n.d.). They are pursuing the straightforward objective of getting individuals to avoid drinking while driving. After a partial individual shift, an alternative movement emerges. Its purpose is to influence people's behavior partially. Efforts to promote recycling are another example of this. They're just attempting to get people to recycle their trash.

1.3.3. Redemptive Movements

Individual transformation is the goal of the redemptive. The search for a new inner-state, according to Aberle, is the distinguishing trait. Most of the time, they are religious movements that advocate for a complete transformation of a person. For instance, consider a religious movement that offers salvation via total personal transformation. A redemptive social movement, such as alternative movements, aims for personal transformation and dramatic change in a certain segment of the population.

1.3.4. Transformative Movements

It aims for overall social transformation – a transformation of social structures as a whole. The field of transformational social movements includes revolutions. The individuals who are active in a reformative movement typically want to be included equitably within the present system, which is a simple method to distinguish between transformational and reformative movements. So the Women's Suffrage Movement, they wanted equal rights, equal to men, but within the current system. Rather than simply being included equitably within the present system, transformative movements, revolutions, generally strive to reform or destroy it entirely.

1.4. Stages of Social Movements

Herbert George Blumer (1900-1987), an American sociologist, studied the life cycle of a social movement in depth and divided it into four stages: Social ferment, popular excitement, Formalization and institutionalization (Blumer, 1971.).

According to Christiansen (2009). The stages were, after that, renamed; Emergence, Coalescence, Bureaucratization, and Decline. Success, organization failure, cooptation, repression, and failure are five common reasons for social movements' demise (Macdonis, 2016).

1.4.1. Emergence

The first step is emergence, also known as the "social ferment stage" by Blumer. Of the social movement lifecycle. The feeling that something is wrong (injustices, inefficiency, insecurity...) sparks and fuels social movements. Furthermore, Macionis (2016) claims that some social movements are the result of widespread dissatisfaction. In other words, a social movement arises as a result of people's dissatisfaction with the current social order. It begins with people expressing their dissatisfaction and noticing a situation that they consider to be a problem. The propaganda agitators occupy the center of this stage, which is marked by unorganized and unfocused agitation (Porta & Diani, 2006). These agitators are the ones who actively raise awareness of the issues at hand and help to fuel public discontent with them (Christiansen, 2009). To summarize, individuals are aware of the situation, but their reaction is unorganized. Leaders emerge at this point to give solutions.

1.4.2. Coalesce

Joining forces or coming together for a shared intent is referred to as coalesce. People begin to organize themselves into groups and take a public stance at this stage, for the causes of their discontent and objectives are clear. Before going public, a social movement must define itself and adopt a strategy in order to survive. Leaders must establish policies, choose deployment methods, raise morale, and recruit new members (Macionis, 2016). At this point, its actions elicit widespread support, its policies gain clout, and its terms of membership, objectives, and ideals develop a sense of coherence.

1.4.3. Bureaucratization

The bureaucratization or the formalization is the third stage of the social movement's lifecycle. A social movement becomes a political force at this stage, giving it greater access to political elites. As a result, the movement forms a formal organization. Accordingly, it is possible to achieve disciplined participation and coordination of strategies for achieving the movement's objectives (Porta & Diani, 2006). Furthermore, movements reach the pinnacle of

strength and influence during this time, and they become firmly established. They are primarily concerned with fund-raising, but they also lobby and pass legislation on the issues for which they were established. Some movements fail to bureaucratize and fade away because it becomes difficult to maintain the excitement and recruit new members.

1.4.4. Decline

A movement's decline is the final stage of its lifecycle. It does not, however, imply that the movement has failed. To begin with, some social movements fade away because they were successful; they achieved the desired outcome, so there is no reason to continue. The women's suffrage movement, a national organization that achieved its goal of granting women the right to vote, is an example of a successful movement. It then began to deteriorate.

Second, an organization's failures may cause a movement's demise. Organizational failures include poor leadership, a loss of interest due to routine, and a lack of funds. The third reason for a movement's failure is co-optation, which occurs when leaders become associated with authorities and are enticed by money and power offers for personal gain.

Repression is the fourth reason. It indicates that authorities will use force to suppress or eliminate a movement. They proclaim a movement to be hazardous to the public in order to scare away participation and arrest the movement's leaders, with the possibility of some being killed. The more popular a movement becomes, the more the authorities will want to put it down. Failure is the last reason for a movement's demise. It is being phased out since it did not achieve its purpose of gaining public interest and participation.

1.5. Social Movements Theories

Sen and Avci (2016) outlined the grounds for the emergence of social movements in five theories, beginning with deprivation theory:

1.5.1. Deprivation Theory:

People who feel robbed of fundamental rights in society form social movements to reclaim them (Merton, 1968). The Civil Rights Movement is an excellent example of this type of

movement, in which black people coordinated protests in order to win equal rights with white people. However, several variables are required for a social movement to emerge, not only deprivation, because deprivation does not always ignite a social movement (Sen &Avci, 2016).

1.5.2. Resource Mobilization Theory:

According to this theory, social movement occurs when individuals are unsatisfied with specific aspects of society. It also emphasizes the need of having adequate resources, such as money, social position, and expertise, to address the grievances that led to the movement (Sen &Avci, 2016).

1.5.3. Political Process Theory

This theory considers social movements to be a subset of political movements, and it examines demonstrations against government power. If a government is weak and more permissive of collective action, the opposition movement has a better chance of growing and succeeding. The movement, on the other hand, will have lower chances of succeeding if the government is powerful (Sen &Avci, 2016).

1.5.4. New Social Movement Theory

During the 1960s, new social movements arose. In contrast to previous workers' movements, they primarily focus on social, cultural, and political transformations. Furthermore, various groups, such as the homosexual, feminist, and civil rights movements, are primarily concerned with human rights problems (LibreTexts, 2018).

1.5.5. Structural Strain Theory

Many socioeconomic conditions, according to this hypothesis, cause social movements. Structured tension is one of the circumstances, which refers to societal issues that cause people to get upset and protest. Then there are generalized beliefs, which are people's explanations for why these conditions are so bad and suggestions for how to fix them. Precipitating forces, or unexpected events, can also cause societal upheaval. The Killing of George Floyd as a result of police violence sparked the Black Lives Matter movement (LibreTexts, 2016).

Conclusion:

Slavery is one of the most firmly ingrained institutions in human history. It may be found in practically every continent and civilization, reaching back to prehistoric times and even the Neolithic period of human existence, according to anthropologists. For most of the 18th century, enslaved Africans provided the free labor that allowed the British Empire to develop. The practice spread to England's North American colonies as well. Oppressed people know that their common fight must be terminated in reaction to the ongoing and more obvious brutality against Black people in the New World. Abolitionists recognized that the struggle of the oppressed must come first in the tale of abolition. In the United States, there was a direct and ongoing link between slave resistance and abolition. The trend toward rapid abolition was highlighted by prominent slave revolts. Furthermore, fugitive slaves brought together all sections of the movement and inspired abolitionists to legitimize revolutionary anti-slavery struggle. Abolition provided a chance for America's culture and politics to transform. Black issues have sparked debate and influenced society's thinking and policies till recently.

CHAPTER TWO

American Movements towards Liberation

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Introduction

The American movement was the beginning of a never-ending fight for social justice and equality. This chapter will discuss the main American movements toward liberation. It focuses on the National Negro Convention Movement, the Civil War, Afro Christianity, and the Exodus. In addition, it sheds light on Black Agrarians and Populism and the Anti-lynching Movement.

2.1. The National Negro Convention Movement

A group of notable independent African American men founded the National Negro Convention Movement (NNCM) after plenty of decades of organizing abolition among northern free blacks. Through the mid-nineteenth century, it had become a symbol of the establishment of a black activist movement. The conventions marked significant alterations in speech and emphasis, as well as the emergence of a Black Nationalist political awareness between their first and last meeting in 1831 Pennsylvania and 1846 Syracuse (Bell, 1953).

Before the Civil War, the National Convention was held a dozen times in Pennsylvania, Ohio, and New York. The first conference in Philadelphia was sparked by a proposal by municipal leaders to evict Cincinnati's black people in reaction to a quarrel about employment competitiveness among black and white men. Gross (1946) claimed that in response to anti-black violence, racism, and enslavement, black leaders organized across the Northeast and Midwest in 1829. Rising multiracial coordination among black and white abolitionists was evident during the first decade of the meeting. By the late 1840s, several black activists were frustrated and disillusioned with the abolitionist movement's "moral suasion" method, which looked to have had very little effect upon this slave system in the United States. The enactment of the Fugitive Slave Law in 1850 sparked the emergence of Black Nationalist consciousness, as several African American leaders started believing that the U.S. would not ever treat black people fairly. As result, at the mid-century Negro conventions, the benefits of willing African American migration

to locations such as Liberia, the Caribbean, and the Canadian against the establishment of a Black Nationalist activist were argued (Glaude, 1997).

The convention movement perished during the Civil War when the four million slave men in the South received freedom, and soon after, the promise of citizenship during Reconstruction led to the false idea that African Americans would fully engage in the nation's politics.

2.2. The Civil War

In December 1860, South Carolina began the separation of slave states that caused the war between the Union and Confederate soldiers. After years of growing tensions over slavery, nations' rights, and western expansions among northern and southern states. When Abraham Lincoln was elected president in 1860, seven southern states seceded to establish the confederate States of America; four more nations came to join them.

The Civil War ended in 1865 with Confederate capitulation. The war was the most expensive and deadly ever waged on American soil, with 620,000 men killed out of 2.4 million, millions more maimed, and most of the South destroyed (Blattman& Miguel, 2010).

2.2.1. Accumulation vs. Liberty

Robert (1989) found that when the separatist impulse violated the American Revolution's political and economic agenda, war was unavoidable. Because both the Northern and Southern States had the same aspiration of the additional funds earned by slave labour one's of the oligopolies had to be humiliated and reduced by force. The South's lucrative and ever-diversifying commerce was admirable.

Between 1840 and 1860, the articulation and cotton production increased. Slave labour was 70% more prolific than normal agricultural labourers. Furthermore, slaves made up about 80% of the craftsman population in the South. In general, southern rich elites were significantly Wealthier than their northern counterparts. The Civil War, on the other hand, would put an end to the Southern elite's wealthy superiority. The abolitionists were the only ones who advocated for the union's peaceful breakup. The instigation against them lead to different riots to show their

displeasure with the fighting and the lack of equality for African-Americans, and it ended with the involvement of the Union forces (Iver, 1990). According to Alexander (1990), the slaves were the ones who had to convince abolitionists in Congress, the army, and other loyal state governments to free them. In Mississippi and Virginia, slave revolts erupted. Escaped slaves almost immediately began to undertake military adventures. As a result, in late April, Brigadier General Benjamin Butler offered forces to the head of state of Maryland to throw aside a supposed slave revolt. In addition, General George McClellan urged his military officers in late May to resist all attacks on Negro insurgency. As a result, the war began. The political and media pressure on the president Lincoln continued; on the other hand Hunter and Senator and then Brigadier General James Lane recruit the black people and it has been supported by different leaders such as General Butler and General John Phelps. Only a few weeks following Butler's move, Lincoln issued the preliminary Emancipation Proclamation on September 22, 1862, He declared that all slaves in the nations who were still in revolt would be freed, and vowed to urge that all faithful slave owners be repaid for their losses (Howard, 1995).

2.2.2. The Blacks' War

Between the mid-1920s and 1832, the British Empire and indigenous Australians in Tasmania engaged in a brutal struggle known as the Black War. More than 200 European colonists and 600 to 900 Aboriginal people died in the struggle, which was akin to a guerrilla war between the two sides, decimating the island's indigenous population (Robinson, 1997).

Fewer Tasmanians were visible once the first settlement was established at Risdon Cove on the River Derwent (September 1803), because they were hunting in the central highlands at that time of year. Sooner in May 1804, though, a huge group of men, women, and children appeared, pushing a herd of kangaroos in front of them, as was their custom in hunting. Lieutenant Moore, the officer in charge, fired without provocation, killed several aborigines and injured others. That was the start of what became known as "The Black War." Lieutenant-Governor Collins was deeply troubled, and he demanded Moore's entire explanation. The latter

lied that a settler called Birt and his wife, whose hut was in the natives' way, had been threatened and that he had tried to protect them (Koppes, 1986).

Osur (1977) stated the resentment of Tasmanian Aboriginal people grew as settlers encroached on prime hunting sites for sheep farming and, when other food sources became scarce, turned to hunt kangaroos, severely reducing this staple of Aboriginal people's diet. Colonists attacked Indigenous peoples regularly; kidnap, rape, and killing were widespread. In the absence of a forceful response to European terror, Tasmanian Aboriginal people turned to attacking single individuals and small groups. This campaign became more intense in the late 1820s, and the phrase "Black War" might be only used during this period.

The governor of the state, George Arthur, chose to separate Tasmanian Aboriginal people on the island's southeast peninsula in the autumn of 1830. A Black Line of thousands of settlers was constructed to push Aboriginal people out of the bush. The campaign failed right away, but the colonists' might, supported by the British military, proved unstoppable. Throughout 1831 and 1835, Arthur's representative George A. Robinson convinced the majority of current Indigenous people (about 200) to relocate to Flinders Island in the Bass Strait. Their numbers continued to fall there, although Tasmanian Aboriginal people had persisted through marriages with European on the main island and neighboring islands (Robinson , 1997).

2.2.3. White Reconstruction and Black Deconstruction

When Abraham Lincoln was assassinated in April 1865, his vice president, Andrew Johnson took over as president. Johnson supported measures that secured the survival of a submissive Black labour force as the bedrock of the Southern economic rebirth, which was now being controlled by the northern capital. By handing over the government of the vanquished regions to "rebuilt" Confederates, Johnson carried out Lincoln's Presidential Reconstruction (Rothenberg, 1990). Mitchell (2000) explained that the riots in Memphis and New Orleans in 1866 were the culmination of this period. Johnson rejected Congress's attempt to save black People's rights (the Civil Rights Act of 1866 and the extension of the Freedmen's Bureau's life in

1866). Meanwhile, Johnson freed over 7,000 rebel commanders, a class he once loathed but now believes is required to manage the South and the Blacks.

Tens of people of emancipated slaves left their plantations; others just to walk freely, however, Thousands of previous fugitives have back to their hometowns. The black women gave the priority to staying at home and taking care of the children and house, while the second priority goes to building the new community with churches and schools serving as the physically and spiritually centres of these social structures (Nielsen, 1996).

However, the white people did not accept the new life of the black people and still heard them by all means. As a result, the black people are wondering whether they could live with the folks who had enslaved us or flee. Adams was a delegate to a Black national convention held in New Orleans in 1875. Emigration to the north, west, or Liberia was encouraged by the convention. Ministers and politicians had resisted the emigration, and they tried in vain to prevent their aspirations of equality and freedom from collapsing (Robinson, 1997).

2.3. Afro Christianity and the Exodus

Black Christianity has been the dominant moral ideology and the focal basis of collective and individual identity for Blacks throughout the violent harsh and depressing ordeal that was post- American Civil War. John Brown and Abraham Lincoln were regarded as saints sent by God to help the Black people in the mythic components of the emancipation. Tale was retained in Afro-Christian prayer, sermons, gospel music, work, music, and discourse for years to come. The gladness, however, had worn thin over time, necessitating a reassessment and revision of the picture of the promised country. Republicanism remained powerful in the minds of a small group of Blacks and a chosen few, but it was lost in the minds of the people.

America was an unmet promise, while for the latter, it was of less importance. It was just another land full of problems. With this understanding, the majority of Blacks devoted themselves to saving their families, communities, and race. The church grew to become the key

institution, the sign institution at the heart of the Black community, as archaeologists have repeatedly stated (Robinson, 1997).

The origins of the African-American church can be traced back to the middle of the late-eighteenth century. Eventually, Black Baptist churches in the South created distinct churches. Separate Black Methodist and Episcopal churches arose in the North (Philadelphia and Baltimore) around the end of the century, led by Black ministers such as Richard Allen, Absalom Jones, and then Daniel Coker. The Black church emerged largely at the request of free Blacks and fugitive slaves in the North (Dodson, 1995).

According to Glaude (2000), the exodus happened all of a sudden, right in the middle of Reconstruction and what the white South called "Redemption." Over 600,000 Black Baptists left the Consolidated American Baptist Missionary Convention between 1866 and 1877. The Foreign Mission Convention was founded by Black Baptists in 1879, motivated by tremendous revivalism, to spread the gospel to Africa. The Methodist Episcopal Church of the South lost 250,000 Black Methodists, the vast majority of whom were former slaves to join the Colored Methodist Episcopal Church (CME).

Religion and communities were shaped and organized by black women, who made up the vast majority of Baptist churches. "One could claim that the black Baptist church offered a forum for public inquiry and debate specifically due to women" (Higginbotham remark, 1994). As a result, many of the Baptists' Black male leaders pushed for institutional control. Black women campaigners formed alliances with their white Baptist peers to support causes like female suffrage and economic independence.

Afro-Christianity explored both new and old doctrinal shapes, theologies, and rituals. Ultimately, during the first part of the twentieth century, a synthesis of Africanity and Christianity was established, coinciding with Southern migrations to northern and southern cities, as well as schisms among Black Baptists. Pentecostalism sprang from the Baptist's womb in Los Angeles in 1906, attracting Black, white, and Hispanic communities. Pentecostalism,

including its beliefs in curing, invasion, speaking in tongues, ecstasy, soul things, and the usage of the drums, arose to become the second largest religious community among Blacks, even though it impacted Baptists as well as the greater society of Afro-Christian members (Robinson, 1997).

2.4. Black Agrarians and Populism

Groups of white farmers and craft labourers gathered in the 1870s and 1880s to oppose the nation's commerce, banks, railroad companies, and others. In Texas, the Farmers' Union arose in the nation's western areas. The farmers' movement, according to Edward Ayers, grew and strengthened the various state organizations of the deep south. The union formed local, counties, and national cooperatives, storing products to avoid merchants and intermediaries, forging deals with local wholesalers for sale or wholesale pricing, and even forming "manufacturing businesses to crank out implement or household items for farmers." Unfortunately, when the alliance went east, absorbing or allying with state-specific farmers' organizations, racism and the Democratic Party's Redemption politics, as well as the ambitions of influential pro-farmer dissidents, hampered the union's purpose (Ali, 2011).

Soule (1992) described another alliance appeared in Texas "The Colored Farmers' National Alliance and Cooperative Union", it had a sizable membership. The Colored Farmers' Alliance got more race concerned as time went on. The Colored Farmers' Alliance desired the "redemption of the race" and the emancipation of "the toiling masses," but had only sporadic backing from the white alliance and the Noble and Holy Order of the Knights of Labour.

In contrast, white reform was frequently associated with Black persecution. Populists and Progressives frequently used reform qualifications to justify their demands for further repression and Jim Crow laws, such as advocating for "improved race issues" or "the avoidance of racial tension." Many Black voters, sensing that they stood to earn almost nothing from liberals, voted conservative as the less of two evils. Conservatives were more likely to accept reality and reject the necessity for more repressive measures. As a result, Black mass engagement in white

agricultural radicalism came to an end. Nevertheless, for the most part, Blacks in the 1890s faced the harshest conditions since slavery ended (Robinson, 1997).

2.5. The Anti lynching Movement

Activists from the African-American community also tried to put an end to lynchings. Lynching has been used to oppress and dominate African-Americans by murdering them. Moreover, many extrajudicial mob acts appeared during this period like instilling a culture of fear, intimidation, and terrorism. The anti-lynching movement has its roots in anti-slavery actions that began before the Civil War (Wood, 2011).

All across the South, many organizations tried to end lynching; the peak of these attempts occurred between the 1890s and the 1930s. The Commission on Interracial Cooperation (CIC), for example, was established in the aftermath of the 1906 Atlanta Race Riot to promote better bi-racial relationships. Robinson (1997) found that the anti-lynching movement was led by African-American women. Women from Atlanta's black middle class, such as Lugenia Burns Hope, have been among the members of the Neighbourhood Union, an African American women's social care group in Atlanta. They collaborated with the CIC to promote legislation which would put an end to lynching.

Also, W.E.B. Du Bois (1971) was a vocal critic of the community that tolerated lynchings and of the federal government for failing to safeguard all of its inhabitants. Du Bois wrote numerous articles for anti-lynching organizations and used the NAACP journal *Crises* to uncover the truth about lynchings. He published images of lynched bodies without hesitation to expose Americans to domestic evil.

Conclusion:

It is obvious how the black people in America suffer just to be treated as normal human beings "white people", and many movements have been taken to achieve justice and equality all over the country. However, they have resisted being failed and are convinced that they were born to be an only slave with no voice to be louder. Each movement has its power and effect on their

destiny and encourages them to take another one in seeking liberty. Both genders has a great effect on the movement whether male or female in all movements the greatest movement are mentioned as the following: The National Negro Convention Movement, The Civil War, Afro Christianity and the Exodus, Black Agrarians and Populism, and the Anti-lynching Movement. Despite all the frustrations, pitfalls, and treachery in order not to achieve their demands, the Blacks did not give up and sacrificed themselves and their souls to get rid of the principle of slavery that was imposed on them.

CHAPTER THREE

The Impact of Abolition Movement on the American Society

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Introduction

The chapter three examines the impact of the Abolition Movement on the American society. It examines how this movement influenced socially, politically, economically, and culturally the American society during the period spanning the eighteenth to the twenty-first centuries.

3.1. Social Impact

When slavery officially ended, many abolitionists turned their focus to women's rights and to labor issues. Blacks from both sexes lived under harsh conditions, but black women suffered more than black men. They faced many difficulties from society and from the legal system.

3.1.1. The Feminism Movement

Feminism is the belief and aim that women should have equal rights and opportunities as men (Oxford Dictionary, n.d). Due to World War I and II, women started to fight for themselves and the desire of liberty and equality was raised. They demanded for their right to vote as American citizens. This period called the Women's Suffrage Movement which realized the 19th amendment to the United States body of law: Women's Right to Vote (1920) "The right of citizens of the United States to vote shall not be denied or abridged by the United States or by any states on account of sex. Congress shall have power to enforce this article by an appropriate legislation." (Congress.Gov, n.d).

Also, the Feminism movement of 60- the 70s achieved remarkable accomplishments in many fields; they won the right of education, ending men's hegemony, and ending discrimination under the Women's Liberation Movement. Harriet Tubman, Sojourner Truth, Mary Church Terrell and many other women were the voice of millions of black women; they made great achievements which changed the shape of American women's history.

Feminism succeeded in granting women freedom in 1990, solving various problems such as gender and equality, and encouraging the creation of modern feminism, as we now call it Contemporary Women.

African American women gained their freedom and had made great accomplishments, whether in society and politics, and ascended to positions of power in America, such as Kamala D. Harris, the United States 'vice president. She is the first vice president who was African American, moreover, the first female to be a vice president and to be the highest ranking official in the history of the U.S. (The White House, 2022).

3.1.2. The Labor Movement

The Labor movement grew out of the necessity to protect black workers' collective interests by organizing labor unions for better salaries, reasonable hours, and safer working conditions (History Editors, 2020).

Throughout the nineteenth century, this movement fought discrimination in racial society that segregates workers by race. The American Federation of Labor resurrected the labor movement by ensuring all members that were treated equality "discriminate against a fellow worker on account of color, creed or nationality." But the AFL failed to gather black and white under colored labor union.

Because of the need of African American in industry, the words of segregation and exclusion were changed toward unity and inclusion. The Congress of the Industrial Organization and the American Federation of Labor pledged in 1936 to organize workers regardless of race or color, and to resist all types of discrimination. Franklin D. Roosevelt (1941) issued an executive order prohibiting workplace discrimination and establishing the Fair Employment Practices Committee. The CIO organized a committee to eradicate racial prejudice a year later to combat discrimination in work assignments and promotions (University Libraries, 2021).

40-hour workweek was the minimum wage established by the labor movement during the years spanning the late nineteenth and the early twentieth centuries. In addition to this renewal the

movement announced the right to strike during the same period. It succeeded in ending child labor, offer health benefits, and assisted injured or retired workers (History Editors, 2020).

3.2. Political Impact

3.2.1. Civil Rights Movement

The Civil rights movement is a movement which contained several efforts and endeavors aimed at ensuring African American individuals' rights in various domains in society as American citizens. It began from the late 1940s to the late 1960s. This movement was mostly peaceful, it was against racial segregation and discernment, and it demanded for justice and equal rights. Many leaders participated, including Martin Luther King Jr, Malcolm X, and others ("Civil rights movement", May 2022).

After many years of resistance and fighting, blacks succeeded in obtaining the civil rights act which ending racial segregation and Jim Crow law. The article "Constitutional Amendments and Major Civil Rights Acts of Congress referenced in black Americans in Congress" (n.d.) summarized the major acts that protect rights of black people. The most significant of these acts are as follows:

- 1- United States Department of justice's civil rights section was founded in 1957, and federal prosecutors were given the authority to seek court injunctions against violations of the right to vote.
- 2- In 1960, Congress passed a new act that made it illegal to prevent the execution of federal court orders. Records of voting and registration for federal elections should be retained.
- 3- In 1964, Congress established another law prohibiting public discrimination places, facilities, and schools, as well as making workplace discrimination illegal.
- 4- The Civil Right Act of 1965 made it illegal to use discriminatory voting procedures, such as literacy tests, in several southern states following the Civil War.

- 5- The Fair Housing Act of 1968 made it illegal to discriminate in the sale of housing depending color, race, or national origin, rental, or financing of housing.
- 6- Act Concerning Voting Rights Amendment of 1970 contained a nationwide ban on Literacy tests and lowered residence requirements.
- 7- Act Concerning Voting Rights Amendment of 1975 was intended to protect all individuals' civil and legal rights.
- 8- Act Concerning Voting Rights Amendment of 1982 created uniform processes for the implementation of civil rights legislation by the federal government.
- 9- In 1987, Congress passed the Civil Rights Restoration Act mandated that entities receiving federal funds conform to civil rights legislation throughout their operations, not simply in the program or activity for which they were funded.
- 10- The 1988 Fair Housing Act Amendment compensated Japanese Americans who were imprisoned by the US government during WWII.
- 11- In 1991, the Supreme Court enacted the Civil Rights Act, which limited employers' rights to discriminate.
- 12 - The Voting Rights Act of 2006 was the far more effective civil rights law in history, extending the Voting Rights Act's important interim enforcement provisions.

These acts allowed Black Americans to obtain freedom, equality, and rights as members of American society, including and the right to use public facilities, the right to vote, the right to government services, the right to a fair trial, and the right to public education, but they still suffering from racial discrimination since various civil rights statutes have failed to significantly reduce black unemployment. In the 1960s, black employees were twice as likely as white workers to be unemployed. This pattern continued until the 1970s and continues to this day as shown in Figure 3-2.

According to the U.S. Census Bureau survey, the unemployment rate for black workers follow the same cyclical pattern as white workers, although it is consistently twice as high. Despite the discrepancy in unemployment rates, working conditions for black people have improved, thanks in part to legislation aimed at improving working conditions for all Americans (Boone, 2015).

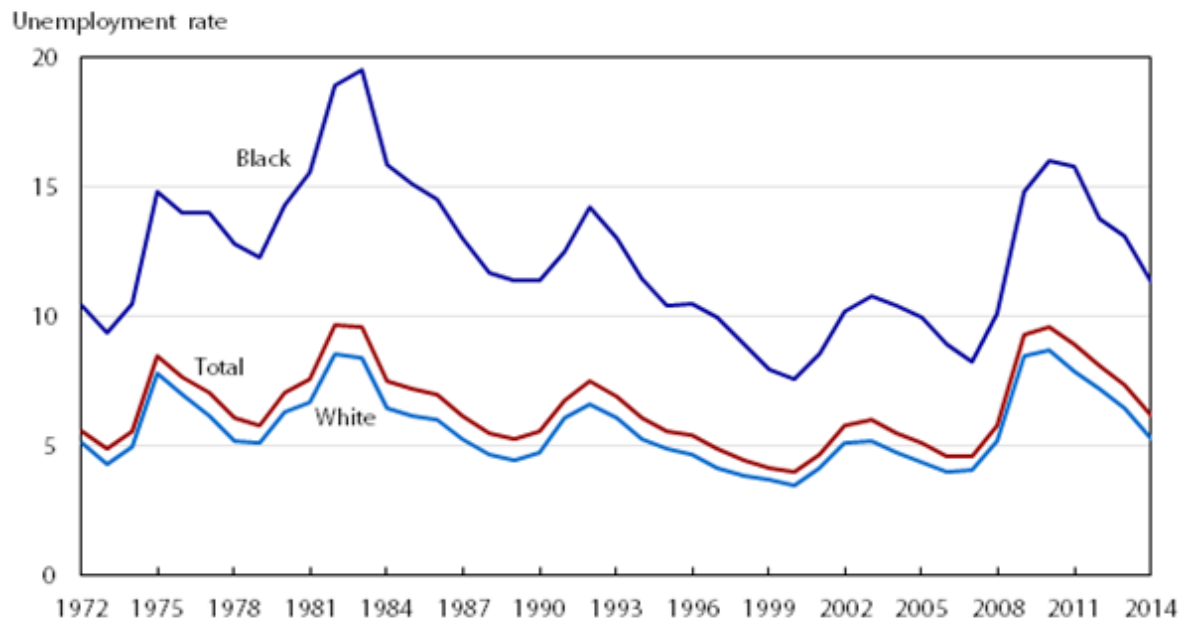


Figure3-2: The percentage of Blacks and White unemployment rate by selected races from 1972 to 2014 (U.S. Bureau of Labor Statistics, 2015)

3.3. Economic Impact

Slavery was clearly not a peculiar institution in at least one important sense. To borrow Henry Gemery and Jan Hogendorn's definition, the slave trade was an "uncommon market" Only in the sense that human beings were its commodities and capital, rather than slave buyers, sellers, or consumers, and their goods acted in a distinctive manner compared to those in other marketplaces. Many historians have been inclined to explain the destruction process in terms of broadly similar economic considerations.

In the aftermath of the American Revolution, Williams interpreted abolition as an economically caused collapse of British slavery and growth of industrialism. Slavery historians in the British Empire, the United State, and elsewhere have used a range of internal economic conflicts and uncontrolled global market pressures to describe abolition (Drescher, 1994).

3.3.1. Economy and Abolitionism

Nowara (1998) said that a fistfight broke out in the Barcelona Stock Exchange in December 1872. According to one witness, the violence started when a guy gave an impromptu statement in support of Antillean slavery. One listener was irritated by his intransigence and said, ""Viva la liberación de los Negros!" (Long live Liberty for blacks). Also, Nowara (1998) explained that the remainder of the community put up the lone abolitionist in their midst in a spontaneous gesture of devotion to Colonial slavery. The incident's narrator decried such violent outburst in a space that should solely be used for business and be politically neutral.

3.3.2. The Economic Impact of Abolitionism

Not long ago, specifically in the month of Ramadan, Face book users launched a campaign to boycott some products. For example, oil and potatoes were among the products whose prices had skyrocketed. Because of its high prices, the boycott appeared until its prices fell. "I may have to give up my favorite brand so I don't hear the screams from my coffee grinder at home," said another, urging us to buy so-called fair trade coffee. Consumerist rallying cries have been more popular. In nowadays, Americans have boycotted items (for instance, grapes), businesses (Disney), states (South Carolina for flying the Confederate flag), musical groups (for instance, the Dixie Chicks), and even countries (France is a good example). What is the history of this type of civic participation? Americans, have been doing this for how long? Thought about consuming (or lack thereof) as a political issue?

More specifically, how long have Americans thought about playing on the strings of economy as a tool to support or decline abolitionism (or lack thereof)? i.e. How does abolitionism as an issue influence economy(Glickman, 2004).

3.3.3. The purchase for the Slave's Sake

Glickman (2004) said that using the tactics of the British anti-slavery sugar boycotters of the 1790s, campaigners of free produce began their activity in the United States during the 1820s. Campaigners reasoned that Boycotting slave-made items, was a necessary step but it was not an insufficient response to slavery's immorality. They suggested that promoting a "free labor" alternative was equally critical. They created "free produce" markets, the first one of them opened in Baltimore in 1826. The majority of the stores provided apparel and dry items, but some other also gave free shoes, cookies, soap, and candies in exchange for free work. Although Philadelphia was the epicentre of the free produce movement, over than fifty establishments for free produce emerged in eight other states, including Ohio, Indiana, and New York, as well as England. The last free produce store closed in 1867, after two years of the abolition of American chattel slavery. Free produce was associated on a new group of consumption principles.

It was also a commercial venture. Moreover, free produce entrepreneurs developed alternatives to an economy that was deeply entwined with the slave labor system, even in the Northern United States. Free produce entrepreneurs seek to build alternatives to an economy by gathering raw resources, creating, distributing, and selling items. These activities were deeply entwined with the slave labor system, even in the Northern United States. Attracted by this developed business vision, many abolitionists became advocates, users, and even investors in enterprises that provide free labor, particularly between the 1830s and 1840s, when abolitionist unity was at its peak. Benjamin Lundy, founder of *The Genius of Universal Emancipation* created the first free produce store. Lucretia Mott, a feminist Quaker, and her husband James maintained a free food market in Philadelphia (Glickman, 2004).

By the year of 1837, Lydia Marie Child's husband, David Lee Child, travelled to France to explore sugar beet production in the hopes of finding a cheaper alternative to the Louisianan and Cuban sugar plantations. *The Non-Slaveholder*, the most important free produce journal, was edited by author John Greenleaf Whittier. Several well-known black abolitionists, like Henry

Highland Garnet, William Wells Brown, and Frances Harper, advocated for free produce in their writings and on trans-Atlantic lecture tours. A number of African Americans, including Lydia White and William Whipper run free food businesses the Grimke sisters (a free-sugar dessert made by a black confectioner was served at Angelina Grimke and Theodore Weld's wedding reception in 1838). Frederick Douglass, Gerrit Smith (who served as vice president of the American Free Produce Association), Harriet Beecher Stowe, and, for a time, William Lloyd Garrison, editor of the *Liberator*, which covered and supported the free produce movement extensively in its early years (Glickman, 2004).



Figure 3-3: The first free produce store, Benjamin Lundy former home, Ohio. Google. (n.d.).

Activists for free produce saw the market as a disputed territory and a vital field of ethical influence amenable to their authority, rather than as an evil to be endured and, if feasible, abandoned, by emphasizing the significance of a commercial alternative to nonconsumption. Free produce activists created the first bottom-up consumer movement by seeing customers as advocates of economic and moral change and adopting the word "consumer" in its constructive, contemporary connotation - long before most scholars believe it was invented. Thus, the free produce movement gave birth to the modern-sounding phrase "conscientious consumer." In all of these ways, the free produce movement set a model for abolitionists and modern economic reform for today's consumers. "If there were no consumers of slave-produce there would be no

slaves", this notion was based on a novel concept of customers as "the originating cause, the first mover" of economic activity. Proponents of free produce repeated it incessantly. Consumers, in this view, were similar to cue sticks striking billiard balls, igniting and directing a chain reaction of economic activity. Adam Smith is credited with popularizing this viewpoint, referring to consuming as the single goal of all production. Free produce proponents believed that customers had a critical role in deciding the destiny of the entire economic food chain, and they organized the first social movement based on this idea. Consumers were therefore moral agents, responsible for the misery of workers, not just in terms of the items they would produce, but also in terms of whether the workers themselves would be enslaved or free. Activists frequently used the metaphor of a "chain" to refer to the binding relationships among these groups, using language symbolic of the institution against which they were fighting. As to one activist, purchasers of slave-made items grew in the moral economy of the free produce campaign, purchasers of slave-made products, notably cotton and sugar, were complicit in the crime of slavery. One indispensable link in the chain of causes that perpetuates the system (Glickman, 2004).

According to Glickman (2004), consumers of slave-made items, particularly cotton and sugar, were involved in the crime of slavery in the moral economy of the free produce movement. Defenders of free produce maintained an extraordinary focus on consumption, believing that only consumers had the capacity to encourage "free labor," a notion that really was crucial to their purpose. They contended that a genuinely free market may prove that free work is both cheaper and more effective than slave labor; as one supporter put it, slave labor is progressively eradicated when put into competition alongside free labor. Moreover, the notion of placing free labor "into direct conflict" with slave work was the seed of the free produce movement, as stated by Benjamin Lundy in his 1825 booklet, *A Plan for the Gradual Abolition of Slavery in the United States*. Lundy marketed his "free labor" business, the next year, having devised a technique to make this competition a reality; the phrase "free produce" was coined

some years later. Free produce markets would therefore do more than allow buyers to evade the stigma of enslavement; they would also establish a market for free product to compete with slave-made commodities, a competition that free labor would undoubtedly win, according to their economic theory. Enslavement was not only a moral crime, but one that Northern customers helped to perpetuate via their transactions. If, in the standard trope, the humanitarian was the sympathetic observer, a good Samaritan assisting a "starving stranger" and identifying with his or her plight, The "sympathetic spectator" was better seen as a robber and slave owner in the hands of free produce campaigners, and the suffering was not a stranger but a victim of a crime, one done by the sympathetic observer himself.

3.4.Cultural Impact

Cruelty might not have been a new idea in the early 1800s, but abolitionism writing aided in broadening the meaning. Because, despite the Founding' constitutional prohibition on the government's "cruel and unusual punishment," no analogous standard or legal check existed inside such standing relations as the owner and the slave or married couple. Because the judicial framework relied on such hierarchical ties to preserve social order in the lack of a permanent police force, the practice of severe assault was mainly permitted under the guise of "discipline." The purpose of abolitionists was to delegitimize the "right" to private violence against people, and the movement cultivated a sense of public rights that eventually led to legal safeguards for freed slaves then, later, spouses, as well as a reduction in the kinds of relationships wherein aggression was tolerated (Clark,1995).

The relevance of capitalism in the establishment of human principles has been contested in modern historiography. But, it was Protestant priests, not businessmen, who taught the worth of "an interest in the sufferings of people who are at a remove from us" in the first decades nineteenth century. A careful examination of the local theological and cultural surroundings of American abolitionism may show "mediating structures or institutions between abstract market forces and individual cognition," as David Brion Davis describes it. Changing our perspective to

include these mediating personalities and forces would also assist to explain the periodicity of human movements in America, as well as the country's significant cultural shifts (Clark, 1995).

Clark (1995) claimed that until the Civil War, stories of maltreatment were a powerful hook for the public in order to elicit sympathy. For instance, "Five Hundred Thousand Strokes for Freedom", compiled from several American sources and published in London in 1853, is a collection of nearly eighty tracts defending the objective of abolition "estimated for that [enslaved] part of tortured humanity." "They bore such titles as Slave Branding, Murder of an Infant, and Hunting Slaves with Blood Hounds." Other literature works may reveal and affect significantly the society principles. For instance, in the 1830s, two of the most prominent antislavery works were hexagon classics. *An Appeal In Favour of That Class of Americans Called Africans*, by Lydia Maria Child, was published in 1833. It was the first major anti-slavery literary work, with the stated objective of following the poor slave throughout his terrible wanderings in order to provide some sense of his bodily, mental, and spiritual humiliation. Weld later began gathering and verifying reports of assault from across the South, unable to ignore the physical scar left on his body by arbitrary power. With Sarah and Angelina Grimke, he co-wrote *American Slavery As It Is*, a collection of dramas that remained the best-selling antislavery tract from its debut in 1839 until the publication of *Uncle Tom's Cabin* in 1852. The works inspired a flood of pamphlets and publications with appealing names like *Scenes of Oppression in the Refined Circles of the South* and *Picture of Slavery in the United States of America*, which were favourably welcomed by their targeted white northern audience.

To counter doubters' repudiation of *American Slavery As It Is*, Weld used meticulous evidence criteria to substantiate his tales. The most powerful oral and written testimony was firsthand narratives that drew the reader as close as possible to the slave's pain. Audiences might witness the sin of slavery as it manifested in men's consciences; they could have a better understanding of how a true recognition of guilt may simultaneously release both the possessor and the slave. As Robert Abzug discusses. Those who followed in Weld's footsteps boldly

asserted their materials' faithfulness; a sad story and a tragic point that is highly mentioned in any meeting when a member could say, for instance, that he had seen the lady in question and that one of her arms was obviously crooked when she fell from a window while attempting to escape a master's thrashing (Clark, 1995).

The phenomenon of using writing to influence public opinion has continued so far. Now there are many ways to spread opinions and ideas, change people's view and defend a particular idea. For example, social media sites, newspapers and magazines. For example, more than one media outlet and more than one newspaper published the incident of the death of the black policeman. The publication of the incident contributed to highlighting that racism still exists in society. It contributed to raising people's awareness and alerting them that humanity is a moral constitution that must be adhered to.

General Conclusion

American history was full of events against Black Africans. It was significant as minorities took a stand to fight for their rights and equality as citizens of the United States. Abolitionism was one of the most prominent movements that sought to end slavery in the country which held that “all men are equal”. The first theoretical part of the research specifies words that are important to understand the abolition movement in its broadest sense. Social movements are also briefly discussed in the paper. Moreover, it categorized David Aberle’s four sorts of social movements, including reformatory, alternative, redemptive, and transformative social movements. It also follows the lifecycle of social movements, beginning with emergence, coalesce, bureaucratization, and ending with decline. Finally, it detailed the five theories that contribute to the emergence of social movements: deprivation, resource mobilization, political process, new social movements, and structural strain theories.

This research looks at the impact of old America on social movements, which is may be done by looking at the causes of the time period on the American Community. The second theoretical section goes through history. It introduces the significant American movements towards liberation and investigates the causes and consequences that contributed to the remaking of American society. The movements are the National Negro Convention movement, the Civil War, Afro Christianity, and the Exodus. In addition, it sheds light on black Agrarians and Populism, and the Anti –lynching Movement. From 1830 until 1864, the National Negro Convention movements brought together African Americans to debate and adopt tactics to improve the situation of free Blacks in the North and advocate slavery abolition.

The civil war created the United States as an unified political entity, emancipated more than four million enslaved Americans, strengthened and centralized the federal government, and laid the groundwork for America’s rise as a world power in the 20th century. This war kept the United States as one nation and put an end to the institution of slavery, which had divided the country since its inception.

The Anti-lynching movement is the third movement mentioned in this study. Lynching was used to control and repress African Americans, and there was a concerted public push in the United States to put an end to the practice.

The purpose of this study is to look into the impact of Abolition Movement on American society. As a result, the third practical part examines four impacts: social, political, economic, and cultural. Many people's lives have been changed as a result of these movements, as evidenced by books, articles, and educational websites. The hypotheses were validated in this section through data description and analysis. The analysis found that the lives of Black African people improved after the movement, based on statistics and data.

After decades of tyranny, women chose to revolt against patriarchy and demand their rights as citizens. They created significant movements like feminism movement, which paved the way for important turning points in women's rights and gave them a voice in life.

Thanks to the efforts of Labor movement which was one of the most reform movements led to stop child labor, health benefits were provided, working conditions were improved, and assistance was provided to those who were retired or injured. It was able to negotiate higher wages and more suitable working hours.

The Civil Rights movement brought an end to racial segregation and discrimination against African Americans by granting them freedom and equal rights to white people. It had an impact not only on African Americans, but also on other minorities in society. Despite the laws that have been passed, discrimination in employment and housing continues to be rampant. Equal access to markets, funding, and money is still denied to businesses established by persons of color. As a result, there are still numerous issues to address.

The third chapter also referred to the economic aspect. It has shown that economic methods can be used to influence either negatively or positively a specific phenomenon and slavery was the rampant inhuman phenomenon targeted by economic methods. The latter aims to create a free market to compete with the products made by slaves. This method led at that time to turn

people towards the new market and shy away from slave products. It produces for us at the present a new economic strategy to control the market known as the boycott.

Cultural change means changing an idea ingrained in the mindset of a particular society. Embedded ideas result in entrenched and pervasive actions in society. These ideas gradually change through preaching, speeches, writing, and the tragic portrayal of suffering.

Thanks to writers, journalists, and heads of newspapers magazines, the black cause has touched hearts. Using written methods and rhetoric, abolitionists made attempts to make free whites feel the pain that slaves' suffering, telling true stories and collecting documents, photographs, and testimonies documenting these stories contributed to reviving the human conscience of the white man. Influenced on the other hand speeches in arousing sympathy.

The study difficulties that were faced in this research were represented in the lack of information regarding the economic effects of the Abolition Movement. For this reason, this study suggests more studies and investigation in this part. This paper urges more search in the last mentioned point in order to contribute to imparting a forward-looking scarcity that supports and benefits economic visions at the present time, where the economy is an important part in today's world, and it is a part that is affected by all the changes around it .Among these changes are social issues.

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ملخص

تعد حركة إلغاء الرق إحدى حركات التحرير الرئيسية في التاريخ الأمريكي والتي أدت إلى إنهاء ممارسة العبودية في الولايات المتحدة. حقق الأمريكيون السود العديد من المكاسب الاجتماعية والاقتصادية بعد التعديل الدستوري الثالث عشر، ولكن لا يزال هناك الكثير من العمل الذي يتعين القيام به للحصول على حقوقهم في الحرية والمساواة كمواطنين أمريكيين، لإنهاء العنصرية والتمييز. ألهمت هذه الحركة السود النضال من أجل حقوقهم من خلال ولادة حركات أخرى مثل حركة الحقوق المدنية وحركة تحرير المرأة وغيرها، مما أثر على المجتمع الأمريكي على عدة مستويات. تهدف هذه الدراسة إلى التحقيق في تأثير حركة إلغاء العبودية على المجتمع الأمريكي. أجريت دراسة هذا البحث بعد مقتل جورج فلويد بطريقة وحشية أكدت مدى تفشي العنصرية تجاه السود إلى الوقت الحالي. تحتاج الإنسانية إلى من يحققها ويستحق السود الدعم بشتى الوسائل. ونحن كأكاديميين بدورنا ندعم قضيتهم الإنسانية بمنشوراتنا العلمية. فالجميع كونهم بشرا يجب عليهم أن يكونوا إنسانيين ويحسوا بالأمهم. لقد تبينا المقاربة الكيفية (النوعية) باستخدام المنهج الوصفي والتاريخي لدراسة أصول هذه الحركة ونتائجها وتأثيراتها على المجتمع المدروس. تمت دراسة أربع جوانب للتأثير: الاجتماعي، والسياسي، والاقتصادي، والثقافي. تظهر نتائج هذه الدراسة أن حياة الأشخاص المعنيين قد تحسنت بعد هذه الحركة، بحيث حصلوا على العديد من الحقوق التي لم تكن متاحة لهم من قبل. ومع ذلك، لا تزال الخلافات بينهم وبين نظرائهم البيض في ظل وباء العنصرية

الكلمات المفتاحية: حركة الإلغاء، المجتمع الأمريكي ، الأمريكيون السود ، تأثير.