This article explores the mutual constitution of blackness and mobility in the context of the United States. Using insights gained from the interdisciplinary field of mobility studies, it argues that mobilities have played a key role in the definition of blackness (particularly black masculinity) at the same time as blackness has been mapped onto particular forms of mobility. The article is constructed through a series of suggestive vignettes moving backward through time that illustrate continuities in the way forms of movement, narratives of mobility, and mobile practices have intersected with representations of African-American male bodies. Examples include end-zone celebrations in American football, stop and frisk procedures in New York City, the medical pathologization of runaway slaves, and the Middle Passage of the slave trade.
African Americans (also referred to as Black Americans or Afro-Americans) are an ethnic group of Americans with total or partial ancestry from any of the black racial groups of Africa. The term typically refers to descendants of enslaved black people who are from the United States. As a compound adjective, the term is usually hyphenated as African-American. On the whole African Americans were discriminated against in economic terms as well, in employment and housing especially. The economic set backs certainly limited African Americans in many ways in the times immediately after the war. They were discriminated against in employment as demobilization took place causing blacks to remain largely in ghettos where crime thrived, and jobs were scarce. In addition to this a “restrictive covenant” meant that blacks were not legally able to purchase housing in certain areas as a result of their race, this is an impediment putting them below other citizen