

PEOPLE'S DEMOCRATIC REPUBLIC OF ALGERIA
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DOMAIN: FOREIGN LANGUAGES

STREAM: ENGLISH LANGUAGE

OPTION: LITERATURE & CIVILIZATION

African Americans and Amerindians

A history of struggle against discrimination

Thesis Submitted to the Department of English in Partial Fulfillment of
the Requirements for the Master Degree

Submitted by

- LATRECHE Fouad
- SALAH Bilel

Supervised by

- TAYOUB Abdelmadjid

Academic Year: 2016 / 2017

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Academic Year: 2016/2017

Declaration

We declare that the thesis submitted; under the title of *African Americans and Amerindians: A history of struggle against discrimination* is our own original work, and that we have obtained the appropriate copyright permission for any material in the thesis from which has previously been published; books, journals, and articles. We also declare that all the sources and information that we have used have full references, and the thesis does not contain material previously published or written by a third party.

This work is to be accomplished and performed at the University Mohamed Boudiaf M'sila, Algeria.

Dedication

“Every great dream begins with a dreamer”

This thesis is dedicated

First and foremost, I would thank Allah who guides me throughout my life to do my best to succeed, sincere gratitude and thanks to my father, who taught me that the best kind of knowledge to have is that which is learned for its own sake. It is also dedicated to my beloved mother, who taught me that even the largest task can be accomplished if it is done one step at a time. You have successfully made me the person I have become and you will always be remembered. I'd like to thank all my family members and friends for their constant love and support.

special feeling of gratitude to all the closest friends and the teachers who encouraged me to do my best and pursuit my dreams to reach the master degree, and helped me a lot in collecting materials for this study, their belief in my possibilities gave me the confidence to set goals to achieve.

I am blessed to have my amazing teachers around me who encouraged me, showing me my strength, patience, and passion for reaching the stars and that every great dream begins with a dreamer.

Fouad

Dedication

I'm truly grateful to Allah the almighty for enlightening my way and giving me
endless patience throughout my life and especially strength to do this work.

I dedicate my work to all those I care about; my family, my friends, and all those who
helped me the most.

Bilel

Acknowledgement

Foremost, all praises to Allah for the strengths and His blessing in accomplishing this thesis.

This thesis has been kept on track and been seen through to completion with the support and encouragement of numerous people. We would also like to thank the other members of my dissertation committee for sharing their expertise with us.

Our deepest gratitude and appreciation to our supervisor MR TAYOUB who provided us with all academic advice during all phases of this dissertation, through his direction we successfully overcame many difficulties and we learned a lot.

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Thank you for all what you have done for us.

Abstract

This dissertation provides an example of racism and slavery which both communities African Americans and Amerindians had long suffered from and struggled against. It depicts that racial discrimination and inequality has shaped the American history since its beginnings. This is achieved through following and tracing the circumstances toward the blacks' resistance for liberation to attain their dream of emancipation and exploring the nature of struggles of the Amerindians in their land. It also sheds light on the history of the African American self-determination, and how it becomes an inseparable part of American history. Likewise, it presents the Amerindians life in the West and their realistic objectives for preserving their legal rights and gaining independence from the whites' aristocracy. The study also shows that there were many common points where African Americans history of struggle met with that of the Amerindians, as well as some differences stemming from the specificity of each community and its conditions. As long as this study is exploratory in nature and deals with historical content, it makes use the most of the qualitative historical approach. To put together the two communities, the descriptive and comparative approach is also present. Finally, the findings of this study show the extent of the strength, resistance, confidence, and independence of both minorities, and the way they believe in themselves and fight for their dreams to be free and equal. Besides, they reveal that both minorities struggled with the whites to preserve their identity, and reach their prosperity in life in their journey of self-determination. The Findings, then, highlight the fact that both the African Americans and the Amerindians, to an extent, succeeded in raising their voice, in presenting their case and that there is no more punitive life than living under servitude and subjection.

المخلص

تهدف هذه الأطروحة الى تقديم مثال عن العنصرية والاستعباد الذي عانى منه كلا من الشعبين الأفارقة الأمريكيون و الهنود الأمريكيين منذ القدم، و على أن التمييز العنصري وعدم المساواة قد شكلتا التاريخ الأمريكي منذ بدايته. ويتحقق ذلك من خلال تعقب ظروف مقاومة السود لتحقيق حلمهم في التحرر، عن طريق استكشاف نهج و طبيعة نضالات الهنود الأمريكيين في أراضيهم. كما تسلط الضوء على تاريخ تقرير المصير الأمريكي الأفريقي، وكيف يصبح جزءا لا يتجزأ من التاريخ الأمريكي. وبالمقابل تقوم هذه الأطروحة بالخصوص على شرح حياة الهنود الأمريكيين في الغرب وأهدافهم الواقعية للحفاظ على حقوقهم القانونية والحصول على التحرر من أرستقراطية البيض. بالإضافة الى ذلك تظهر هذه الدراسة أيضا أن هنالك العديد من النقاط المشتركة التي جمعت تاريخ الأفارقة الأمريكيون مع الهنود الأمريكيين في مواجهة عدو واحد، حتى بوجود بعض الاختلافات في خصوصية و ظروف عيش كل منهما. بالإضافة الى هذا، فإن المذهب المتبع في هذه الدراسة هو استكشافي يركز على النهج التاريخي النوعي لدراسة تاريخ كلا من الشعبين، مع ادماج المنهج الوصفي المقارن. وفي الأخير، تظهر نتائج هذه الأطروحة مدى قوة كلا من الأقليات في مقاومتها وثقتها واستقلالها في التحرر، والطريقة التي يؤمنون بها بأنفسهم للمكافحة من أجل أحلامهم للحرية والمساواة. فقد كان الوقت الحاسم للسود والهنود في اعادة النظر للحفاظ على هويتهم، والوصول إلى أهدافهم في الحياة، فقد استطاع الأفارقة الأمريكيون و الهنود الأمريكيين بالصمود، وتحقيق النجاح إلى حد ما في رفع صوتهم في عرض قضيتهم، مثبتين للعالم أنه لا توجد حياة أكثر وحشية وهمجية من العيش تحت العبودية والخضوع لمستبد ظالم.

List of abbreviations

- **AIM:** American Indian Movement
- **AIOIC:** American Indian Opportunities Industrialization Center
- **CORE:** Congress of Racial Equality
- **EEOC:** The Equal Employment Opportunity Commission
- **NAACP:** The National Association for the Advancement of Colored People
- **NOI:** Nation of Islam
- **SDS:** Students for Democratic Society
- **UNDRIP:** Declaration on the Rights of Indigenous People
- **UNIA:** The United Negro Improvement Association
- **US:** United State
- **USA:** United States of America

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General Introduction

Racism and ethnic discrimination in the United States have been a major issue since the colonial era and the slave era. With the Europeans' arrival on North America's shores and their systematic plan to subdue and conquer its land, racism and intolerance became familiar to Native Americans as well as African Americans.

The Civil Rights movement was one of the most significant movements in the 20th century in the United States history. This movement has been characterized by nonviolent protests in many situations. Since African Americans were still living under discrimination and various forms of cruelty, including inequality and race-inspired violence, the demand for self-determination and freedom was characterized by significant operations of public opposition. The period from 1955 until 1968 witnessed many performances of nonviolent protest and civil disobedience that caused the crisis and fruitful negotiations between activists and authorities. Local governments, communities, and federal states responded directly to these situations, which confessed the inequalities that African Americans faced.

Nearly four million blacks were enslaved in America before the American Civil War, and only the white men can do whatever they want. African Americans rejected this situation, and they were the first to stand up and say enough for this treatment. Other races, especially the natives, people and activists, also disallowed this system of segregation and injustice. They were also, to a degree, sharing with the blacks the same history of struggle, but their vital situation is somewhat different. Native Americans had lived in the United States before either Europeans or Africans arrived, and most tribes wanted their national sovereignty acknowledged, and the land returned, rather than simply combination into the society of the people who took their property.

Native activists fought against dispossession, racism, poverty, and violence, and they also concentrated on defending rights and protecting Native tribes. Natives next to black

people show that they were all part of the same struggle. The Native rights movement had a dual goal as the African Americans had in their civil right movement of being independent and self-sustaining supporters of the American society.

We can divide the civil rights reform period into numerous stages, starting with isolated protests, followed by other revolutionary movements, leaders, and organizations. Many traditional representations of the movement are centered on the leadership and philosophy of Martin Luther King, Jr., who won the 1964 Nobel Peace Prize, for his role in the improvement of civil rights using nonaggressive disapprovals. Besides other figures such as Malcolm X and relevant associations like the National Association for the Advancement of Colored People (NAACP) which helped in making The Brown decision that declared separate public schools for black and white students to be unconstitutional.

Characterizing African Americans and Natives, it is all about freedom from all kind of the unjust rules and the search for identity. DE Ford's novel *Life Under Slavery* shows these goals through the hard life that black slaves experienced, and how they expressed what they wanted and searched for their identity. Even though African Americans continued their struggle, they were held and lose almost everything, but ultimately they achieved their aims. Likewise, Native Americans were also unsatisfied by discrimination and decades of federal Indian policy. They came together to discuss the critical issues restraining them and to take control over their destiny. Out of that determination, the American Indian Movement was born.

One of the topics which have received attention by intellectuals was the relationship between African Americans and Natives. Most of them focused on the relationship between Europeans and African Americans, and Europeans with Natives, in the way they deal with each other, their lifestyle, impact, and interactions. This research attempts to discuss both nations, as portrayed in William Loren Katz *Black Indians*.

Over the years, there was a significant change in the representations and beliefs about the nature of African American identity, which had affected the Native Americans and other minorities in many ways to achieve their emancipation in their land. However, little is known about the extent to which the Amerindians struggle was similar to the African American self-determination to gain their emancipation. To shed light on this subject, we raised significant research questions to guide this research: What events marked the African American self-determination? And to what extent the American Indians history of struggle was similar to the African American self-determination?

All throughout this research, the work was inspired by some previous studies, which had tackled the issue of African American and Amerindians in the purpose of gaining their liberty and an absolute self-determination. For instance, DeFord H Deborah's *Life under Slavery* in which the history of the African American explored throughout the book, focusing on their native traditions, customs, language, and rituals. Also, *The Crooked Places Made Straight: The Struggle for Social Change* by David Chalmers, this book illustrates the social changes that witnessed The United States. The American Indians life, history, traditions, and culture have found in Pritzker Barry M's *Native Americans: an encyclopedia of history, culture, and peoples* as well as in Stebbins Susan's *Native peoples of North America*. In addition to how did they lose their land, lives, and liberty to white settlers pushing westward has been mentioned in Prucha Francis Paul and Dee Brown's *Bury My Heart at Wounded Knee: An Indian History of the American West*.

Furthermore, one of the infrequent studies is the relationship between the two minorities, which has been discussed in some writings like *The Black Indians: A Hidden Heritage* written by William Loren Katz, he discussed their contact carefully. This study was also examined by The exhibition *IndiVisible: African-Native American Lives in the Americas*, and how did they share lives and experiences. However, there has been a lack of

studies, especially because this work focused on the deepest reasons and actions that lead to the African American and Amerindians' awakening toward self-determination.

From the stated problem, the purpose of this research is to examine blacks and natives consciousness and their determination to expose their issue over the nation, and demonstrating their power in leading a life of their own and realizing their potential as a great nation. Furthermore, it focuses on describing the African Americans and Natives power, and their ability to rise above the boundaries of the slavery and possession, as being the most important events that occurred in the U.S history.

This thesis aims to describe and show the African American self-determination as well as to emphasize the Native Americans struggle for their freedom and equality against the white dominance, uncovering relation between these two minorities. This begins by exploring the African American struggle to gain their liberty, freedom, and to preserve their identity, and shedding light on the American Indians life and the problems they were witnessing in America.

Accordingly, this study will be divided as follows: a general introduction, the body of the research work in two chapters, and a general conclusion. This research relies on a descriptive and comparative study. Since this research is related to history, the historical research papers are usually dealt with descriptively. It will examine the evolution of the events of both minorities, then compare their life as well as their strategies. Therefore, data is gathered and collected from published studies and different books, articles, journals, and magazines that tackled topics almost close to this research topic. Also, content analysis was used to understand and give more ideas and evidence in answering research questions.

The first chapter will almost expose the political, social, and cultural factors that led to the Civil Rights Movement and the resistance to achieve their goals and self-determination. Then, it shall discuss the black achievements and reconstructions that both leaders and

organizations reached and guaranteed blacks rights. It also depicts the creation of the African American Identity as a New Nation.

The second chapter discusses the fact that Blacks were not the only minority suffering from racism, segregation and all kinds of harassments, Native Americans were as well living in hell in their motherland. It shows the way they were stressed for years, that they are sovereign people who were originally and should be recognized as an independent nation.

Chapter One

Reasons of Change in Blacks Attitude towards Slavery and Racism

This chapter is devoted to explaining the political, social, and cultural events that led the Americans to change their attitudes towards racism during the sixties and the seventies. The new position of America as a world leader and a model for democracy counteracted the American social life of violence and racial segregation. Indeed, these factors have raised many themes about the position of this heritage. The Civil Rights movement brought to national importance within 1950s. This act had its origins over centuries of efforts of African slaves through generations to tolerate racial persecution and eliminate the domination of enslavement. The considerable attention of African Americans in civil status grew their political awareness that their liberty can be accomplished only when they own strength and power.

1.1 Factors of the Great Civil Rights Movement

1.1.1 Political Factors

Some political factors have affected the change in state of mind towards racism. The debate between the American values and reality has driven the Americans to doubt their governments. John H. Franklin discusses the abnormality of the American situation that expresses the abundance of racism out of the country and accepting it within the country.

America's social turmoil was the reason behind the Civil Rights Movement. On December 10th, 1948 at the Castle de Chaillot in Paris the United Nations general assembly agreed on what is called The Declaration of the Human Rights. This statement guaranteed the human rights including self-determination, independence, and racial equality. Those acts were referred to a collection of articles in that declaration and that all people all over the world had to respect it. The Declaration composed of 30 statements embracing political, social economic and cultural rights to which all humans are equal without segregation (Lauren 12).

The first and the second articles in this declaration asserted that everyone is free. And that we should all treat in the same way, by applying these rights, everyone is equal despite differences in skin color, sex, disability, religion, language and no one has the right to treat you as a slave nor should you make anyone your slave. This sentence insisted that human rights are natural not arranged by the government. But unchallengeable and congenital to people only by being human, are equal not just for a division of society but equal for all and are worldwide not limited to a few regions or a few places, but everywhere in the world (12).

Towards the midst of the twentieth century, the values of the nation; liberty, freedom, and equality have been betrayed by the American government. Since 1890, the American South rejected the harsh life under Jim Crow framework, which was full of racism. Nevertheless, the conditions in this locale changed after the upcoming of a wave of

Chapter One

The Reasons of Change in Blacks Attitude towards Racism

government officials, known as The New Leftists, this act focused on social improvement, participating democracy, community peace rather than violence, which helped people's life to progress (Breines 1989).

Both presidents, Lyndon Johnson and John F. Kennedy after the Jim Crow intended to find a way out to eliminate the detestation between the Americans themselves before it turns into the whole nation. They worked mostly on the social issues to change the internal image of America as well as to prevent the entrance of communism in its boundaries because many communist cells who dominated the American business. Some were jailed, and others could not be detected (Timothy 318).

John F. Kennedy urged Americans to explore a 'new frontier' at the Democratic National Convention in 1960 set the stage for his presidency, from 1961 until his assassination in late 1963. That frontier could open more tolerance between the races in America. The proposals and plans he supported survived after Kennedy's death, and all became part of President Johnson's Great Society. Johnson's Great Society was a progressive reform program that placed the federal government in a position of central responsibility in addressing the problems of poverty, educational opportunity, and civil rights (322).

Lyndon B. Johnson mentioned that the success of our nation is to insure the pursuit of happiness to all people, through saving their rights and freedom and Limiting racial discriminations and poverty. However, the man should live in a high society where he can enjoy life, nature, and home. A society in which he can feel his modality, and originality, he also adds that this entire place is for defying goals and productivity, not only for relaxing and surviving.

Moreover, racism became the most urgent problem to be solved as it damages the image of the USA abroad, especially after the emergence of America from the two world wars as a new superpower. In fact, racism became a target of criticism from the rest of the world.

As the probable leader of the free world, Dudziak claimed: “how could American democracy be a beacon during the cold war and a model for those struggling against Soviet oppression, if the United States itself practiced brutal discrimination against minorities within its borders?” (Brogan 627).

In this way, no nation would accept the lead of a country which tolerated racism within its borders. Hence, a strong American determination emerged to get rid of racism. During the sixties, a nationalist sentiment awakened among the black leaders, who called for the blacks' integration, some saw the peaceful means would solve their problems. Others, after the failure of the non-violent means, turned to violence because they found violence the only solution that worked in America. However other people lost their faith in life, they wanted to go back to their home land to work with honor. Intellectuals such Martin Luther King, Malcolm, and Marcus G, they all achieved success influence to persuade the Blacks and the Whites as well, through their resistance. They followed several plans, programs, and strategies, following peaceful protest through their fluent speeches and personal charisma (Willetts par. 17).

1.1.2 Social Factors

The minorities' determination toward abrogating racism and refusing subjection was no longer willing to accept since 1890, especially when the Confederate government announced the Jim Crow system that aimed to separate races in most social aspects, public schools, restaurants, bus, and even water fountain. Enslaved African Americans society were usually forbidden to learn writing and reading, although some of them found ways to learn and be part of the white community. However, the Second World War brought significance change in black's life. They fled to the north, looking for liberty and better life conditions, because of the economic development there. This migration identified the hatred of the Jim

Chapter One

The Reasons of Change in Blacks Attitude towards Racism

Crow program, which was best described in the most famous speech by the militant leader Martin Luther King who stated that time comes when human get enough and tired. And that black person is joined to say that they are tired of being dishonored and separated, Tired of being kicked through oppression and have no right to protest. (Hoffman 615)

Those factors were as a step for demanding freedom in both northern and southern states, as northern states bring slavery to an end giving the slaves their liberty, under one society, far from racial abuse and subjection, protecting the rights and property in all aspects of religion, education, and social activities. Blacks in the north started to write and shaping the blacks culture, asking for abolishing all kinds of slavery. Black leaders and organizations stood determined for freedom. To liberate all the enslaved blacks in the south. Harriet Beecher Stowe's book, Uncle Tom's Cabin was one of the interesting ways to stand against segregation.

However, the future of slavery became more complex in the south. Also, the tension between the slaveholders and their slaves almost shaped the southern life, since social status became involved, slaveholders found out that brutality and violence was an instrument tool for controlling their slaves, the discipline became usual in their daily life under slavery. One of the cruelty planters was Bennett H. Barrow; his diary shows that he enjoyed whipping and beating every black in the plantation. Nevertheless, for enslaved black women; sexual harassment and having the Black women's bodies have been seen as a slaveholder prerogative. And one of the most popular works relating this slave society is Harriet Jacobs' Incidents in the Life of a Slave Girl, which details the Black woman's fight to resist the insidious rape culture (Hoffman 45).

After the sixties, through the Civil Right Movement and the process of changing the consciousness of both whites and minorities, black society fought to be treated as equal, this change gave birth to numerous social opportunities and movements. The black community

found many opportunities to participate in businesses and affairs in the north. However, racial segregations existed in both north and south, because of the greater number of whites were afraid that blacks could compete with them. A. Philip Randolph declared that African Americans have the right to be free, and they must struggle for their liberty because if they didn't, they would never see freedom. He also asserted that since Liberty is always won. Blacks must fight through revolutions to reach liberty and equality they deserve (45).

People in America lived under a set of principles that split up the whites from the blacks from all life angles; this system was a method to create classes between them. For this reasons, blacks must achieve and enjoy their freedom. They had to know that it is the time to act to guarantee their rights and be part of the American nation, just like other countries did and proved their existences. Mary F. Berry and John Blassingame declared in prejudice and discrimination. That the social and economic life in the South had based on slavery and that Southerners would not voluntarily end or limit slavery. However, the black must act and stop this system of segregation (Thomson par.11).

1.1.3 Cultural Factors

The African American reactions to democracy, as well as the sensation of suspiciousness and bleakness, were mainly devoted to break the racial color limitations and prove their skills as talented people. The challenge in education have been started, the blacks learned how to respect their cultural heritage and traditions, inspired young artists and actors through the films of the sixties, and used their talents to express their feelings and their opinions to reveal what many oppressed minorities didn't dare to say. The line "say it loud, I'm black, and I'm proud" conveyed a new self-confidence and assertiveness among the black community in 1968 America (Halcon 78).

Chapter One

The Reasons of Change in Blacks Attitude towards Racism

Mottos and signs of the minorities had a powerful and practical impact on the American government and expected significant attention by the media and other means, like the words struggle, protest, and resistance controlled the awareness of the blacks. In 1960, the President Eisenhower demonstrated his assistance through his compassion with those who fight for their civil and human rights. He said that he was intensely compassionate with the efforts of any group to enjoy the rights of equality that the Constitution assures them. Journalism of the sixties has evolved as a social practice; it means that it was reserved for the social, behavioral and moral requirement. Women also played a significant role in the events during the 1960s. Voice of the women could be heard through demonstration, response, and power that were originated mainly in reporting, black films, where they can well depict the woman's harsh life (Harding 56).

Perhaps, the first female who believed, reinforced and supported the civil rights movement was Eleanor Roosevelt, who had a close relationship with the African Americans during the New Deal. For her, there would be no democracy in America unless blacks' freedom is involved. An additional activist woman, Rosa Parks, also called "the mother of the civil rights movement," the courageous and the bold woman who fought for the black man in the non-violent protests. Without free speech, no political activity could be allowed, no resistance to injustice, also persecution and oppression are possible. Furthermore, without it, it will be useless to anticipate political freedom. Black reporters have played a serious role. Furthermore, they offered a sort of front-row view on the Civil Rights struggle. That led them to get great stories that the white journalists didn't get, the point when the evil of racism voiced in the streets, through television, where millions watched the effect of this illness on society (Marable 89).

1.2 Civil Rights Movement Resistance and Self-Determination

1.2.1 Life under Slavery and Segregation

Thomas Jefferson, In the Declaration of Independence, claims that “all men are created equal” and “are endowed by their Creator with certain unalienable Rights, which among these are Life, Liberty and the pursuit of Happiness.” Emphasizing that slavery is a “hideous blot” on the nation.

The history of civil rights created by African Americans struggles for racial equality, race, ethnicity, gender, sexual orientation, and disability. Their goals were to protect people from discrimination, focusing on equal access to society and political activities such as voting. Their movement became a model for all other minorities.

The nation was divided on the issue of slavery. Political support for abolition was made by northern states, which indeed did abolish slavery for a variety of reasons, announcing that slavery should be limited and no more expanded. Because slavery is against US values, they also feared that the expansion of slavery would lead to the dominance of the south over the north. However, the Congress had no power or laws to prohibit slavery and stop its expansion; the southern states would never end or limit slavery for its economic benefits. They believe that they have the right to be slave states and own slaves, opposing the union decisions. And ultimately the issue was decided to the civil war from 1861 to 1865 (DeFord 93-94).

1.2.2 War in South

In April 1861, Confederates army opened the fire on the Union troops, declaring the beginning of four years of a civil war. The arriving of this bloodiest war would bring an end to slavery; which was the only good result of the civil war. At the same time, southerners were afraid that their way of life would be finished by abolishing slavery, they joined the war to fight and help not to stop slavery to protect their property and slaves. Slaveholders also work to keep their slaves isolated from the rest of the world and their freedom, warning them that union troops would arrest them and sell them away. Many of the Southerners went to war leaving their family and slaves behind; others escaped taking as many of their slaves with them as they could. A slave child, during the war, mentioned that their boss forced women and children to ride the chariot, while they had to walk all the way following them barefoot (DeFord 96-97).

President Abraham Lincoln had been willing change his ideas toward abolition slavery; he allowed slavery to be expanded in the south to protect the union. His first plan was the Emancipation Proclamation on January 1, 1863; he noted that “all persons held as slaves ...henceforward shall be free” (Donald 407).

Besides, Union army made sure to cut the transportations of all the goods and supplies from southern lands and seas. Southerners do their best to hide slaves from Union forces as they reach them step by step. The Confederates troops were afraid to arm the African American, obliging them to do all the heavy works, to clean, build, serve the army soldiers, especially in Tennessee, Alabama, the Deep South, Georgia, North Carolina, and Texas. In addition, The African Americans in the South had many reactions toward the war; many slaves were scared of incursion plantations by Union soldiers, so they stick around with their, other free black entered the war fighting fiercely next to the Confederates troops to protect their property.

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Nevertheless, the Union forces continue to prevent any slavery, helping thousands of African Americans all over the south to escape to the north becoming free refugees and that number grew mostly (DeFord 97 -98).

As the war continued, the Deep South was far from battles and military actions depending on supplies from England; they were still embracing cotton economy based on slaves who's their life continued as always with the cotton plantation. Sooner than expected the northern power surrounded the south, the south could no longer rely on England supplies that Confederates needed for the war efforts. At that instant, the southern government was obliged to shift from cotton plantations into corps plantations, one of the newspapers of the states of the south in their slogan, "Plant Corn and Be Free, or plant cotton and be whipped" (99).

Despite the rumors about catching slaves by the Union army, some slaves who did not run away heard of other slaves who found their freedom behind the Union lines. Escape became credible for all the abused slaves who never dare to discuss this plan before. Fearing punishment and even from being killed or devoured by dogs. Nevertheless, Enslaved African Americans invented an important means of exchanging hidden messages that contain routes to escape and freedom in their songs. They also sang to God for salvation, and after a long day of work to keep their feeling going in life. Some lyrics were secret information that must be hidden, as in phrase of "Wade in the water" that they should escape via the sea or the river. Likely one of the known songs in the South was the Coffle song. That demonstrates all the hardship that slaves faced, for example, Slaves were chained together and obliged to walk hundreds of miles in a Coffle, when they were sold away to leave them far from their families or the Union forces (Davis par.5-32).

1.2.3 Martin Luther King and Malcolm X Resistance in the Civil Rights Movement

“Our most powerful nonviolent weapon is . . . also our most demanding that is organization.” Martin Luther King Jr.

“Power in defense of freedom is greater than power in behalf of tyranny and oppression because power, real power, comes from our conviction which produces action, uncompromising action.” Malcolm X

Dr. Martin Luther King, Jr. is one of the great leaders that we would have a lot to discuss, that he was an idealistic figure for civil rights movement; he was a leader who pushed for his Vision through regulations of peaceful struggle, patience and repossession. He can be described as a real leader with high position with much smartness and love towards the black people, what made his role during the civil rights movements very significant to gain fairness in the American society

"I have consistently preached that nonviolence demands that the means we use must be as pure as the ends we seek." So wrote Martin Luther King, Jr. in April 1963 as he served a ten-day jail term for violating a court injunction against any "parading, demonstrating, boycotting, trespassing and picketing" in Birmingham. He came to Alabama's largest city to lead an Easter weekend protest and boycott of downtown stores as a way of forcing white city leaders to negotiate a settlement of black citizens' grievances. King wrote his "Letter from Birmingham Jail" in response to a public statement by eight white clergymen appealing to the local black population to use the courts and not the streets to secure civil rights. The clergymen counseled "law and order and common sense," not demonstrations that "incite to hatred and violence," as the most prudent means to promote justice (Lader. Par1.2).

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In spite of the fact that Dr. Martin Luther King Jr. is the man most regularly related to accomplishing equal rights for African Americans, his theory of peaceful, of non-violent resistance would not have had the impact that it managed without Malcolm X's activist rhetoric as a backdrop. Malcolm X believed that white domination couldn't be vanquished through affection, yet just through vigorous self-preservation "by any means necessary" (X vvi). Martin Luther King Jr., on the other hand, advised reconciliation, peacefulness and quiet challenge. Each one of them came from a different ground, and each one had a particularly vital and beliefs to live and practice their human rights (Gallati 1).

King's and X's distinctive reactions to racial imbalance and its answer can be effortlessly followed to their childhood and early life. These two men were captivated in their reasoning, foundations, and objectives. From 1870 to 1960, discrimination was relied on systems, mainly the Jim Crow Laws, which appeared widely in the southern America. The main crux of this scheme was the conviction that whites were cleverly and ethically better than blacks, who were considered as a mixture race. The Jim Crow laws offered a simple system to help blacks and whites co-exist in the segregated society of the Southern United State. Even though, co-existence meant separation. The system of Jim Crow rules and principals were much more clear and precise for both, the minorities and the aristocratic people (1-2).

The Jim Crow laws addressed that whites were the chosen people, blacks were meant to be servants to them and that God supported segregation. To protect ethnic order, practicing harsh and strict treatment and actions were needed (Gallati 2).

Lynching was the most severe act of violence used to punish offensive infractions of ancestral customs in the South. Malcolm spent ten years in jail with the accusation for being a thief bearing a gun. While in prison, he discovered the Nation of Islam and eventually became

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a loyal member. He joined the Black Muslims, after releasing him from jail, which was the leader Elijah Muhammad and in a short period, he became a minister (Harper 389).

Malcolm X. In his view, when he was little slave name, given to his ancestors to show ownership. X signified a rebirth (389). Malcolm X became a highly sought after speaker, even though his rhetoric may have appeared militant and hateful to some of those who were not part of the Nation of Islam and perhaps even more so to those who were not black. He addressed that the white man was evil and not capable of good and he supported Black Nationalism and racial discrimination for the good of the black community and not for the benefit of the white man that had burdened them for many years.

Malcolm X appealed the minorities to be in charge of their affairs, mainly those concerning political and economic sides, to have their lands without the interference of the foreign hands. Martin Luther King Jr. had the different attitude to repair race relations in the United States. They used the emotional side to influence people; on the one hand, Malcolm used violence and detestation, while Luther King used friendship and love (Gallati 5). Non-violent, peaceful protest was at the core of his belief system; Martin Luther King Jr. firmly and intentionally followed the teachings of Gandhi (Cone 175).

After his home was fire-bombed a few nights later, King decided that “we cannot solve this problem through retaliatory violence....we must meet violence with non-violence ...we must love our white brothers...no matter what they do to us.” From that point in 1956 forward, King would be a true advocate of non-violence to achieve civil rights (175).

Martin Luther King Jr. did not view non-violence as weak or as a lack of action. But in fact, it was quite the opposite. In fact, he was seeing non-violence as a strategy to weak the enemy in a cold way and acquire it as a friend better than an enemy, whereas Malcolm was in a hurry to obtain what he wanted, so he used the violence strategy (Gallati 6).

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On the other hand, Malcolm X felt that retaliatory violence was an essential response when one was violated by a criminal act. He clarified the fact that using force means losing the other, rather than using love for getting a friend. They together struggled to achieve the primary goal of freedom and abolishing slavery (7).

Martin Luther king's policy resulted in significant triumph during the movement of the civil liberties. The main achievements of his peaceful strategy were The Montgomery Bus Boycott (1955) and the March on Washington (1963).

On the other side, Malcolm played a vital role in the civil rights movements. Malcolm X's anger was echoed by many throughout in the country.

In March of 1964, Malcolm X broke ties with the Nation of Islam. The relationship between them had become stressed. Malcolm X was likewise becoming dissatisfied with the Nation of Islam after discovering that the organization was overwhelmed with corruption and dishonesty. After that, he went to Mecca, where he noticed that people with the same color as his was much greater (Davies 98).

In a letter to his wife, Malcolm X says, "on this pilgrimage, what I have seen, and experienced has forced me to rearrange much of my thought-patterns previously held, and to toss aside some of my previous conclusions." (Davies 98). Malcolm was murdered by one of the Nations of Islam while he was in Manhattan (Gallati 8).

Perhaps his newfound, softened views may have brought him together with Martin Luther King Jr. and been more beneficial in moving the civil rights movement forward than had his previous beliefs. The policy of Martin Luther King during the civil rights movement was very active and efficient to abolish segregation in a peaceful way (9)

Equally, Malcolm X could easily excuse as a militant whose force was anger alone. However, his role as a critic cannot ignore. The primary goal of Malcolm X was to stop the aggressive treatment of the whites towards the minorities, who seen as marginalized people

with no identity no origin, just servants. He took much more care about the factors of the blacks that pushed them to resist; this is why he has joined Martin Luther King in his resistance movement, in which they displayed their brilliant tactics and strategies (9).

1.3.1 Reconstructions

By the end of the Civil War, the South witnessed an equality process entered the Constitution with Civil War Amendments (the Thirteenth, Fourteenth, and Fifteenth), in which called reconstruction. By 1965, the thirteenth amendment ratified outlawing slavery in the United States, “Neither slavery nor involuntary servitude, except as a punishment for the crime of which the party shall have duly convicted, shall exist within the United States, or any place subject to their jurisdiction”(Foner 524).

Extensive changes introduced by the Fourteenth Amendment that Guarantees Equal Protection for African Americans. This modification contains three key clauses. First amendment maintains that all African Americans considered as the United States and state citizens; anyone born in the United States is a United States citizen, and anyone residing in a state is a citizen of that country. The second amendment says that no one can deprive anyone, whether a citizen or not, of his “life, liberty, or property, without due process of law.” The third amendment required the states to respect the privileges and equal protection of all citizens. Furthermore, The Fifteenth Amendment that ratified in 1870, Guaranteed African American Suffrage, The Right to Vote, this improvement stated that all people have the right to vote, without considering their “race, color, or previous condition of servitude” (Foner 525-526).

Although, the Reconstruction ended with withdrawal of the Union army in 1877, When the political control moved to once again into the hands of white men, by the end of the nineteenth century most of the African-Americans in the South were disenfranchised and

segregated by Jim Crow laws that apply segregation of public schools, transportation, and public places (Foner 527).

1.3.2 NAACP Achievements

The great leaders' were not the only one who led the resistance to achieve liberty and equality. However, there were other associations and civil rights associations who did their best to prevent segregation and oppose slavery. Perhaps one of the best civil rights groups was the National Association for the Advancement of Colored People. This association centered on the subjects relating civil rights, protecting African Americans rights all over the nation, limiting discrimination, and seeking for equal rights (Ward par.8).

The leaders of this Association looked for many rights; first, they believe they are responsible to aware all the whites of the harsh treatment that the black slave were suffering from in his painful life. They also work to spread all issues relating discrimination laws through magazines, speechmaking, and journals (8).

In fact, all the black members with good positions were concerned to ask for federal statutes to spread equality all over colored people and to share public schools and eliminate racism; those efforts served in illegalizing the dogma of "separate but equal" by the Supreme Court decision in *Brown v. Board of Education*.

The National Association for the Advancement of Colored People stands against racial segregation all over the nation. In fact, they could achieve many options that offered blacks the chance to be part of white primary and the right to vote. The NAACP organization stood as the great defender of the civil rights in the continent, the NAACP played a significant role in showing the real image of the corrupt Jim Crow system, and it also worked on abolishing all kinds of bondage. Its rule marked significant achievements including education, social life

conditions, voting, and aesthetic improvements. Although, the organization rules faced enmity in the south, and there were other civil rights movements developed by the NAACP using people action abandoning legal delineation (Missouri and Gaines 337).

The National Association for the Advancement of Colored People activity remained functional to guarantying equal rights and eliminating racial segregation. However, this association expanded its operations, but after years this group started to face problems with other civil rights groups who seek for the same rights as the NAACP called for, it began to shorten its duties only to ask for equal rights around the world (Bigelow par.20).

1.3.3 Progress toward Equality

For African Americans, the process toward equality marked progress, when the Twenty-Fourth Amendment was passed during the sixties, which abolished poll taxes in federal elections. At the time when several southern states were paying poll taxes, until 1966 in the Harper v. Virginia Board of Elections the court declared paying poll taxes to be unconstitutional. Although, the process regarding equality marked new dimensions, especially when new associations emerged such as the Southern Christian Leadership Conference (SCLC), Congress of Racial Equality (CORE), and Student Non-Violent Coordinating Committee (SNCC). They introduced new methods for defying the unfair laws that African Americans bore for years; they prove their case through powerful speeches, peaceful protesting, marches, and the nonviolent rebelling of the unjust rules (Dreier par.7).

Thanks to Mahatma Gandhi who liberated his nation through civil disobedience, civil rights leaders adopted these measures by union organizer E. D. Nixon who led a group of black women defending on Rosa Parks who refused to give up on her seat bus. However, this demonstration ended with desegregation of public transportation in that city.

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The campaign for civil rights continued to be effective through direct action and protest. At that time, the Congress passed new civil rights laws that the President John F. Kennedy called. The Civil Right Act of 1964, which had widened results on African American social life, not only toward government and vote, but it gave rights to share the same hotels, theaters, and restaurants that white person use. It also called to restrain the unfair treatment, and stop judging people according to their race, age, ethnicity, religion, or sex (Cooper and Attorneys par.4).

The act created the Equal Employment Opportunity Commission (EEOC) to adjust and enforce the provision of labor discrimination claims. African Americans called for Black Power and Black Pride, far from the assimilation to white society. But African Americans Civil Rights movement was not full with gradual change. Unfortunately, they sought those peaceful activities such marches and protesting are not enough for what they asked. They called to change their attitude to become more aggressive to achieve their goals, even if they had to oblige whites to fulfill their requests.

Men like Malcolm X and groups like the Black Panthers were willing to do so to reach their goals. That period has characterized by a considerable shift, in which the African Americans encountered the unbending request for equal rights and self-determination. One of the cities that experienced this kind of dramatic change was San Francisco. Since the population of the African American increased in this town within ten years from 31,000 to 74,383 (Taylor 286)

Although there were positive and negative sides during the sixties, one report in the late 1960s claims that In San Francisco, blacks' history marked a shift in their life status. However, the period between 1940 and 1960 marked dissolution in employment and housing,

followed by disappointment and acute conditions made people suffer from unemployment and instability.

However, besides of hard life facts, the African Americans increased political ability to struggle for equality, and the desire for racial equality, African American population, often used more tactics from direct action and demonstrations.

1.3.4 Affirmative Action; Social and Political Achievements

In his noted refuse in *Plessey v Ferguson*, Justice John Harlan maintained that the law was "color blind." One of the main debates concerning race in the United States is related to affirmative action, which asked for equal access and opportunities relating education, the workplace, and government contracting. This policy that has created in the Civil Right Act emphasis on the using of affirmative action programs to achieve equal opportunity, especially in the fields of employment and higher education. President Lyndon Johnson said in 1965 that you should not take a person who has been tottered by chains for years and only release him. But bring him to the beginning line of a fight and then say you are free to compete with all the others, and still just trusts that you have been entirely fair (Encyclopedia Affirmative Action par.1-5).

Members of racial minorities encouraged affirmative action programs, while whites stood against it. Although, Affirmative action activities did not secure equal rights for all people, instead of that it worked to prove African Americans life conditions, in other words, they called for a break, that all African Americans facing segregation could have equal opportunities including workplaces, education, and social activities (par.8)

Supporters aimed to remedy the discrimination effects; and that government should never discriminate by race, to achieve equality of opportunity by increasing the percentages of

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racial and ethnic minorities and women in higher education and the workplace.

Furthermore, the sixties and the seventies were a period of blacks and whites social incorporating, realizing the fact of being two races united under one nation America. They paved their way for more unity, tolerance, and destroying racial segregation. Finally, the two races felt the need to be unified to live in peace, give the world a good image about race revolution, and win the cold war. Media and television also played a vital role for Americans racial and equality struggle achievements; it helped the minorities to recover their self-respect, and self-recognition, as well as to win the respect of others. (9)

Also, the sixties witnessed the increase of women labor for over 40 percent, this positive effects on women that generated due to the Civil Right Movement was a significant step for females to enter business, television, and the court, women also became famous in movies, and shows.

Politically, the blacks achieved a decisive a victory in their struggle for equality through this Civil Rights Movement. Indeed, media and movies played a major role in the government and court to eliminate racial segregation (Roy par.5)

The Supreme Court enacted the Brown vs. Board of Education of Topeka Act in 1954. Announcing segregation programs and activities as unconstitutional, so all the minorities could go to schools like any white, those achievements brought the opportunities of education all over the country (10).

Furthermore, teaching in the sixties noted a new form of segregation as Jess Jackson, the founder of rainbow coalition stated that each year just a few black men entered the college rather than in prison with huge numbers. This issue was because of the requests from the civil rights students, whose great intellectuals encouraged them to achieve their purposes. The aware students protest all over the cities, demanding for social and political equality.

Also, many other minorities were influenced by the African American movement; those minorities struggled for prohibiting differentiation between races, and gain political and social equality. However, the government ended discrimination just after the announcing of the Civil Rights Act in 1964. This Act outlaws segregation in public places and banned employment discrimination by race, color, religion, sex or national origin, is considered one of the crowning legislative achievements of the Civil Rights Movement (Hoffman 350).

Also, the political life marked significant progress through the Voting Rights Act of 1965. The act that gave African-Americans the right to vote and participate in the political campaign, as the power of choosing the president they believe in, and would lead them to more economic opportunities for better life conditions. Indeed, this victory was not only profitable for the blacks, but it was also beneficial to other minorities, especially the Amerindians, the same as African Americans, the Amerindians experienced segregation in their lands. In 1970, the Indian Self-determination Act was major progress for the Indians way of life. Then the Congress passed the American Indian Religious Act in 1978 (355).

1.4 Preserving African American Identity

1.4.1 Preserving African American Identity and Culture

African American cultural life increased differently from American culture, due to their passion for performing their habits and rituals rather than the continuous practices of racial separation. African American culture and history continued to be a unique and different from the American one. Since their heritage was distinct before their arrival to the lands of America, they started in producing a newer African American culture (Daniels par.16).

African American culture characterized by its aspects, culture embraces the lot of aspects including; ideals, religious beliefs, style of costume, language, folklore, sense of time, comedy, material products and freedom pursuits (Young, 1972). On the subject of African

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American culture, Charles E. Farger (1967) stated the way that the black Americans are differentiated from the white in many features, including history and life under slavery through centuries. They were unique in their treatments and way of living. This unique life shaped the way how blacks survived and guaranteed their safety through their struggle.

One of major nation confession of the African American culture occurred between the 1920s and 1930s, which was during the period of Harlem Renaissance. Their cultural activities including music, literature, and art earned a deep concern. A lot of famous works introduced during this time expressing their experiences in life, many other figures and Authors such as Zora Hurston, Larsen Nella, and poets like Hughes Langston, and Countee Cullen. Moreover, new forms of songs including Jazz, swing, blues, and other musical styles come into American popular music. African American artists such as William H. Johnson and Palmer Hayden created unique works of art that represented African Americans (Michael 2-23).

The Harlem Renaissance was also an era that characterized by the political participation of African Americans. The United Negro Improvement Association was one of the prominent African American political movements that established in the early 20th century; other associations launched their activities such as the National Association for the Advancement of Colored People, and the Nation of, a notable Islamic religious organization that began during the 1930s. However, those associations asked to improve black's conditions depending on African ancestry (23-45).

The 1920s became known as the Jazz age, African American music entered the mainstream of American society. By the early of the twentieth century, various musical forms with African backgrounds in the African American community had turned into widespread American music. Thanks to the new technological innovations of radio and phonograph that published most of the records of ragtime, jazz, blues, and swing, that became widely held

overseas. African American cultures back to the time of slavery to the slave rebellions and the Civil Rights Movements, considered as the important events that shaped African American religious, political and economic life. However, the marks of African culture are apparent in various features including politics, economics, language, music, hairstyles, fashion, food, and religion. Moreover, the cultural life of both African slaves and their successor did not influence only the American culture, but it also impacted on world culture (RM Hip Hop Magazine).

1.4.2 Black Nationalism

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1.4.3 Continuing Challenges for African Americans Identity

The civil rights movement for African Americans did not finish with the Voting Rights Act in 1965. Throughout the previous fifty years, the African American people group has opposed challenges identified with both past and existing segregation; improvement on both aspects remains slow, rough, and often frustrating.

Legacies of the de jure separation of the past stay a substantial part of the United States. Several African Americans were still living in traditionally black regions where their families were forced by laws and housing agreements to live. Indeed, even the individuals who live in outskirts, once mostly white, tend to live in countryside areas that are for the most black. In addition to that, perhaps two million African American young people attend schools whose student body is composed almost wholly of students of color (Lindsey journal).

Amid the late 1960s and early 1970s, activities to handle these issues were delayed by extensive scale public opposition, not merely in the South but rather the country over. Activities to integrate state funded schools using transporting students starting with one inaccessible neighborhood then onto the next to undertake all the more racially common schools, were especially offensive and added to "white flight" from cities to outskirts (Sokol 175-177).

This white flight has created as a kind of segregation, a form of discrimination which results from the choices of people to live in separated communities without government action or support. Nowadays, a lack of high-paying occupations in several urban areas, combined with attentive racism, caught many African Americans in poor neighborhoods. While the Civil Rights Act of 1964 formed chances middle class to progress economically and socially and to live in the same way as the white middle class did, their leaving left many black neighborhoods stuck in poverty and without the strong community links that were during the era of legal segregation (Jacqueline 240).

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The most worries of the black community today seem to rely upon around poverty that resulted from the inheritances of slavery and Jim Crow system. While the public attitude may have shifted toward bigger worry about economic unjust in the United States, significant strategy changes to enhance the financial conditions of African Americans promptly, that is, government-based plans and activities are the appropriate response.

The Obama administration lately suggested new rules under the Fair Housing Act that may, in time, prompt to more mixed groups in the future. Meanwhile, popular movements to enhance neighborhoods and nearby schools have succeeded in many black communities all over America, and possibly those improvements are the anticipation for more remarkable future progress (Athena par.1-4).

Conclusion

The political awareness, self- consciousness, and the cultural activism dominated the life of the sixties .of the African Americans strived to influence the national conscious about the danger of racism in the American society. After having exposed the factors of change then became the possible means, it should be practical ways because racism is an illness difficult to eradicate. In fact, some black leaders like Martin Luther King and Malcolm X who played a significant role in advocating non-violent and violent strategies during the civil rights movement. Although their tactics differed significantly, throughout their journey, there was one common bond between these two charismatic leaders: They both believed that it was essential for black Americans to feel that they were worthy of the equal rights. Self-respect and self-esteem were the prevailing themes of both sides of the movement. Eventually, the blacks were able to reach their dreams to guarantee more rights. They gained their freedom, abolished all kinds of separations, and preserving their identity and culture in the U.S.

Chapter Two

The American Indians

Racism was deeply rooted in the American character after the European colonization of North America in the 17th century. Consequently, it has been reflected in its practices towards the blacks and even in its way of thinking towards this portion of the American society. Words like race, racism, and segregation, in the United States of America, indicates all the unpleasant images of the African Americans life which were political, socially and economically deteriorated under the white supremacy. Hence, some people feel sympathy towards the African slaves because of their bloody past; however, few if none of them will give attention to the native people who owned the land far before any Anglo-Saxon white even dared to go into the sea. Still, there is no American minority which had a more cruel history than the Native Americans. They were wiped out of their motherland, enslaved, tortured, and even killed if hadn't collaborated, and obviously, they never did.

The Redskins were aware of the fact that they will never get their civil rights as American citizens or their national sovereignty as free, independent people who have the right to govern themselves unless they stand up, say enough is enough and fight. As a result, some Indian activists decided to form the American Indian Movement (AIM) that called for more rights for the indigenous people

This chapter explores the way native people were living in the new land before explorers and settlers arrived in addition to their life during settlements and after them. It also sheds light on the raising problems with the new people as well as their status after the European whites had gained control over the whole northern part of the continent.

2.1 Historical Background of American Indians:

The majority of people think that the history of America started with Christopher Columbus's landing on islands in the Caribbean in 1492. However, little attention is given to the individual who was living in the USA and their accomplishments thousands of years before Columbus's arrival. Furthermore, the provided information are typically based on a historical or an archaeological list of events rather than the cultural diversity of the people who lived on what many Native people refer to as Turtle Island.

In fact, Columbus and his men were probably not the first Europeans to come to the North American continent; however, their arrival was with the intention to stay. These early Europeans faced people who were as diverse and advanced as themselves. For more than 10,000 years, Native people have created thriving societies along the shores of numerous rivers that feed into the beautiful and rich environments. They lived in connection to the seasons and the natural resources of the region. They settled in villages made up of wooden longhouses inhabited by extended families. Labor was divided. Women were responsible for agriculture while men for hunting. They were collaborating in harvesting fish and shellfish from bountiful rivers and streams. Through history, the native societies adapted to the difficult circumstances and unforeseen changes since it have been necessary for their survival along with the survival of their cultures, even to the present day.

2.1.1 American Indians before European Contact:

“When you look at the pieces of our people scattered about, it doesn't look like we have much. But put together, we have a lot. We have a story to tell” (Nanticoke-Lenni Lenape).

Researchers defined American Indian tribe in many ways. In its most extended sense, an American Indian tribe is a group of bands, often (though not always) related by family ties,

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who share common territories and feel united. They also share many similarities in culture, frequent friendly contacts, and other shared interests (DiNome American).

The Natives societies shared some cultural characteristics despite being different and diverse. They were governed and organized by leaders rather than rulers and were directed by senses of the community more than individualism. Moreover, this time witnessed the development of community rituals which marked the passage of time and seasons, personal cleanliness and purification in addition to religious beliefs about the ability of individuals to tap into the supernatural world, which was seen as full of spirits.

2.1.2 American Indians at European Contact:

The "New World" of North America was discovered in the 1500's when Christopher Columbus came in contact with the Caribbean people such as Tainos, Arawaks, and Caribs. Later, he became in touch with Spanish conquerors including Hernando Cortez who conquered the peoples of Meso-America (present-day Mexico and Central America) such as the Maya and Aztecs. The contact continued to people living along the eastern seaboard, to the southwestern part of the United States, then the western coast of North America, and finally the peoples of the interior part of North America the last to be encountered by Europeans (Stebbins 30).

Before that time, the continent was an unknown place to them. These new settlers considered this place as an entirely new land, with animals and plants to be discovered. They also met new people in this new New World which inhabited by individuals with interesting life ways and new languages that Europeans had never seen and heard. "So tractable, so peaceable, are these people," Columbus wrote to the King and Queen of Spain, "that I swear to your Majesties there is not in the world a better nation. They love their neighbors as themselves, and their discourse is ever sweet and gentle and accompanied with a smile, and

though it is true that they are naked, yet their manners are decorous and praiseworthy” (Dee Brown 61).

However, this was considered as a sign of weakness which motivated more Europeans to come and settle in this new land which created many undesirable events eventually.

2.1.2.1 Diseases:

Many dramatic changes come into existence in the American tribes with the arrival of the English, French, and Spanish explorers. As a result, new diseases become the first enemy of the native societies who had no experience with these illnesses which led eventually to the significant reduction of the indigenous population .

Three major epidemics emerged during the Spanish period: the respiratory outbreak in 1777, pneumonia and diphtheria epidemic in 1802 as well as measles epidemic in 1806 (Heizer 102-103). In fact, the Indian people had no resistance to such diseases which were familiar to the Europeans. Sometimes the illnesses spread through direct contact with colonists. Other times, they were transmitted as Indians traded with one another. Consequently, whole villages perished in a short period.

In 1818, Governor Vicente de Sola reported that 64,000 Indians had been baptized and that 41,000 were dead (Forbes 37). However, the dramatic diseases were not the only change that was brought to the indigenous people by the Europeans. Also, they were not the only factor which led to the rapid decline of the Indian population which can be attributed to changes in diet and inadequate nutrition.

2.1.2.2 Trade:

Along with the dramatic diseases, New Trade relations are considered as another change was brought by the European explorers to Native Americans. Therefore, Natives

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became very interested in what the colonists could provide for them. Shortly after, the European new materials and products were used in the everyday lives of the native societies .

On the one hand, the English and the French traded mainly for animal pelts and fur with Native Americans from the 17th to the 19th century (Vaughan 215). On the other hand, trading between the Spanish and Native Americans was sporadic and lasted only for a couple of decades (Pritzker 102). This trading system first started with the Plymouth and Jamestown settlements. The colonists gained the natural resources they needed thanks to their contact with the Indians. An example of this can be seen when Chief Massasoit, a Wampanoag, and Squanto, a Patuxet Indian, helped the Pilgrims of Plymouth Bay establish their colony by teaching them skills in cultivating this land and hunting (Vaughan 68). These Native Americans provided the colonists with significant natural resources, including food in return for weapons and tools. In 1621 Chief Massasoit established one of the earliest trading pacts between Europeans and Indians by signing a treaty with Plymouth Colony to engage in peaceful trade (73).

The Wampanoag felt worried about losing their lands because of the growing number of the English colonists in New England. As a result, tensions broke out leading to King Philip's War, an armed conflict between the Pilgrims and the Native Americans in the area. The Indian tribe was defeated in the conflict which led to the severe deterioration in the settlers and the natives relationships (320).

Slavery is considered as another important change connected to this new trade. Europeans needed workers to help to build houses and clearing fields. Consequently, they started to offer trade goods like tools and weapons to certain American Indian tribes to bring them captured Indians in tribal wars in return. The captured Indians were bought and sold as slaves to work in the English plantation in the Caribbean (Kincheloe American).

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One of the first tribes that were specialized in slave raids and trade with Carolina was the West, followed by many others including the Yamasee, Chickasaw, and Creek. Historian Alan Gally estimates the number of Native Americans in Southeast America sold in the British slave trade from 1670-1715 as between 24,000 and 51,000. He also notes that during this period more slaves (Native American, African, or otherwise) were exported from Charles Town than imported (Gally 298–301).

Despite the significant changes that were brought by the Europeans to the Indian tribes, the native people were able to survive diseases, huge shifts in their cultures, and even the destructive slave trade. Eight proud and enduring tribes are recognized in Carolina today: the Eastern Band of Cherokee, Lumbee, Haliwa-Saponi, Sappony, Occaneechi Band of the Saponi Nation, Waccamaw-Siouan, Meherrin, and Coharie. They are now greatly outnumbered by the descendants of the European colonists, but their strong presence honors their distant ancestors, those earliest of American explorers.

2.1.3 Colonial Indian-White Relations:

In 1607, The English arrived after forty-five years after the Spanish. They established the Jamestown colony which was considered as a business enterprise funded by the Virginia Company in order to find gold. The English colonists were not skillful at farming in the North American soil and climate In addition; they lacked the skills for surviving in unfamiliar territory and died of starvation. During this early period, the colonists were supported by the Powhatan who felt pity for them and offered them food in order to survive.

Peaceful relationships did not last long. At first, Indians allowed the English to live within on some lands in their territories. However, The English took this as a reason which gave them the right to own and occupy the whole land permanently; this idea was totally rejected by the natives who believed that the British had no right to possess their lands.

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Moreover, the colonists found it easy to occupy the native lands when the Indians leave them to hunt, fish, or gather resources. Therefore, The Powhatans grew increasingly angry and wanted to get revenge from the colonists who took over more of their lands to gain food killing women and children. This paved the way to a series of wars started in the Chesapeake Bay region that continued through the seventeenth century (Feest 240).

2.1.3.1 American Indian Wars:

The wars between Indians and white settlers were some of the bloodiest and most brutal conflicts ever fought from the first encounter to the forming of the United States of America. They were wars to the death between two different civilizations which led to a total domination of a continent to the victor and a complete extinction to the vanquished. The United States Census Bureau (1894) provided their estimate of deaths due specifically to war during the 102 years between 1789 and 1891, including 8,500 natives and 5,000 whites killed in "individual affairs:"

The Indian wars under the government of the United States have been more than 40 in number. They have cost the lives of about 19,000 white men, women and children, including those killed in individual combats, and the lives of about 30,000 Indians. The actual number of killed and wounded Indians must be very much higher than the number given... Fifty percent additional would be a safe estimate (637–38).

In addition to the whites and the Indians wars, the European settlement also increased the tension of conflict and caused violence between Indian tribes who started a serious competition to provide the Europeans with the products they needed including the Indian slave labor. As a result, the tribes become weaker and more shattered.

This made it easier for the Europeans to take control of most of the continent's lands and encouraged them to endeavor more of the western side of the new world.

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Later, in the nineteenth century, the concept of Manifest Destiny was introduced. It is based on the idea that “Americans” has the right to occupy, settle, and civilize North America. This idea is depicted in the painting *American Progress* by John Gast in which a woman holds a book was leading the way west for “American” settlers, driving the indigenous (Native Americans) people away into the darkness (Stebbins 34).

2.2 The American Indians Rights and Conditions from the 70s to the Present

The native people were the most deprived and isolated minority in America. Their condition of income, employment, education, and health was at the bottom. This is because this minority suffered from injustice since the European arrival. That is, they had been oppressed, brutalized, deprived of their lands and denied their opportunity to control their affairs (Bird 82.83).

2.2.1 The Disadvantaged Conditions of Indigenous Peoples

2.1.1.1 The Social and Economic Conditions

At the close of a Special Rapporteur’s mission to the United States, he received an envelope stuffed with letters written by students from a class at White River High School in South Dakota where a majority of the students are from the nearby reservation of the Rosebud Sioux Tribe. To give an example, a 15-year-old girl who lamented in her letter :

“Life here is very hard to mouth. Out here, we don’t have the finer things. You get what you get, and you don’t throw a fit. And I’m going, being honest with you, sometimes I don’t eat. I’ve never told anyone this before, not even my mom, but I don’t sometimes eat because I feel bad about making my mom buy food that I know is expensive. And you know what? Life is hard enough for my mom, so I will probably never tell her. My parents have enough to worry about. I do not know what you can do, but try your very best to help us. Please help us. We can do this. Yes, we can!” (Anaya 9-10).

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Many other letters reflected the unfavorable conditions of the indigenous peoples. These conditions vary widely among the diverse native tribes, nations, and communities more than any other minority groups in the United States. To give an example, Native Americans, especially on reservations, have disproportionately high poverty rates, rising to nearly double the national average. (National Center for Education Statistics 2008). Also, they suffer from poor health conditions along with low life expectancy and high rates of disease, illness, alcoholism, and suicide .

As for education, 77 % of Native Americans aged 25 or older holds a high school diploma or alternative credential as compared with 86 % of the general population, while 13 % of Native Americans hold a primary university degree as compared to 28 % of the general population (U.S. Census Bureau Fact Sheet 2011.(

Natives also suffer from disproportionate rates of incarceration, and rates of violent crime on Indian reservations exceed those of any other racial group and are double the national average (Perry 2004).

2.1.2.2 Violence against Women

The continuous violence also personalized the dramatic conditions of Indians against native women who suffered more than any other minority females. The rate is more than twice as likely as all other women to be victims of violence as the United States Department of Justice estimated (Anaya 10).

Many native women were victims of raping. According to statistics, one native woman in three will be raped during her lifetime (U.S. Depart. of Justice 22). Moreover, nearly 80 % of the rapes of indigenous women are by non-indigenous men. When the Violence Against Women Act was passed, the native tribes became more encouraged to fight these cases. Still, many victims were forced to leave their homes and communities to avoid violence. Therefore, the context of indigenous peoples was in danger. As one Tinglit woman expressed: “when I

left, I didn't just leave my family. I quit my culture behind... I ran away from my traditions, from my songs, my dances, and my heritage.”(Anaya 11).

2.2.1.3 The Removal of Children from Indigenous Environments

Along with women, native children were also considered as victims of the white supremacy. They were taken from their families to be placed in government or church-run boarding schools to eradicate their indigenous identities.

Captain Richard is mainly known for his famous phrase, “kill the Indian in him, save the man” in instituting the boarding school policy in the 1880s which continued well into the mid-1900s (ibid 12). Captain Richard Pratt was aware of the significance of assimilating native Indians. As a result, he established the Carlisle Indian School which aimed to put the residents in the mainstream of the white's culture. Hence, children were taken from their families to live among white families during the summer. In fact, children were a subject of emotional, physical, and sexual abuse within the boarding schools which attempted to eliminate all the signs of the tribal life that children brought with them: Their long hair was cut, they were forced to wear standard uniforms, given white's names, punished for speaking their languages or practicing their traditions and even their traditional native food was abandoned. The pattern of placing native children in the non-native environment under state custody proceedings, continued until the 1970s when it was eventually replaced by Child Welfare Act in 1978, “federal legislation that advances a strong presumption of indigenous custody for Indigenous children but that continues to face barriers to its implementation.” (13).

2.3 Indigenous People Rights in the US

“Indigenous peoples have the right to the full enjoyment, as a collective or as individuals, of all human rights and fundamental freedoms as recognized in the Charter of the United Nations, the Universal Declaration of Human Rights, and international human rights law.”

Declaration on the Rights of Indigenous Peoples, 2006

The continuous disregard of the natives’ rights eventually led to the passage of Declaration on the Rights of Indigenous Peoples (UNDRIP) in the USA in 2007. The declaration “rejects discrimination against indigenous people and supports their rights to social services, cultural control, ownership and monitoring of their lands and resources, and self-determination.”(Office of the High Commissioner for Human Rights 2007).The law of nations was considered as part of the federal law. According to which, the government has a legal obligation to honor the 600 treaties and other contracts made with Indian tribes, their property rights, and their rights as nations. However, the U.S. government continued to violate treaties and take settlement land wrongfully (Spirling 2011).

2.3.1 Right of Self-Determination

Self-determination refers to the right of native people to take control over their political status and to handle the economic, social, and cultural conditions freely without the interference of the US government. The right of self-determination refers to an early time in the American history when the US government was making treaties with native tribes as sovereign nations (Indian Land Tenure Foundation 11). However, many laws had been passed by the US Congress to deny the Indian nations’ Supremacy. In 1903, the Court gave the Congress “the power to change or nullify treaties, to limit tribal jurisdiction, and to impose federal and state requirements upon the governments of Indian Tribes without Indian consent.” (Leventhal) This right of the state continued to exist nowadays.

The right of natives for self-determination cannot be taken into consideration without a federal recognition. This latter allows the Indian tribes to take control over federal decisions concerning their affairs (Bureau of Indian Affairs).

2.3.2 The Right of Participation and Free, Prior and Informed Consent

Along with the right to self-determination, “the US must consult with Native Americans to obtain their free, prior, and informed consent when considering projects or legislation that affects their lands, territories, and resources” (Executive Order 13175 2000). However, the US legal regime had severely restricted this right which claim the right to unilaterally exercise absolute authority over Native people and their property whether they accept or refuse:

“the U.S. government authorized use of Western Shoshone land by a number of industries, including gold mining, energy developers, and nuclear weapons testing and waste disposal, despite clear opposition by, and devastating consequences for the human rights of the Western Shoshone people and the environment” (UN Human Rights Council 39).

2.3.3 The Right of Land

Native American lands were decreased from 138 million acres to 48 million acres between 1887 and 1934. This is due to some American federal policies such as the privatization and sale of treaty lands (Banner 65). Moreover, court rulings have made it more difficult for Native Americans to protect or recover their lands via the judicial system.

2.3.4 The Right of Culture

Many provisions were made to guarantee for Native Americans the right to social control. In 1978, the government passed a law which authorized Native Americans’ to practice their traditional religions, including access to sacred sites and the use of sacred materials (National Park Service 2006). However, the act was neglected since the natives’ access to sacred cited,

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and their use of sacred materials was often curtailed by mining, logging, and hydroelectric and other development projects, which are carried out under permits issued by federal or state authorities. As a result, the very presence of these activities represents a desecration (UN Human Rights Council 12). Another problem that faced Natives' social right is the fact that indigenous languages were in danger of extinction: "Only 175 of the over 400 native languages are still spoken, and only 20 are being learned by children". Moreover, it had been argued that only three Native American languages will survive to the middle of this century (Treuer 2008).

2.3.5 The Right of Education

The violation of American Indians rights continued to face difficulties in achieving equality in education: "Of Native Americans 25 and older, 77% have finished their high school education compared to 85% of the general U.S. population".

Researches show that Native students become more successful when their schools, whether tribal or public, and curriculum is related to their cultures. (Oakes 03) Unfortunately, Native education resources are limited: "the National Indian Education Association reports that two-thirds of all Bureau of Indian Education schools need to be repaired or replaced." (33).

2.3.6 The Right of Health

Because of being stripped of their lands, social and cultural rights, as well as their economic livelihood, Native Americans suffered from serious physical and mental health issues. Consequently, the rates of suicide, alcoholism, and violence increased among the native communities (UN Human Rights Council 15) : "The suicide rate of 15- to 24-year-olds is 3.3 times higher than the national average"(United Nations 170).

Native Americans are "550% more likely to die from alcoholism, 200% more likely to die from diabetes, and 150% more likely to suffer accidental death compared with other

groups.” Of these deaths, 13% occur in individuals under 25, a rate three times higher than that of the total U.S. population (National Indian Health Board 2009). The average life expectancy of Natives is five years less than the American average. (Indian Health Service. 2011) Access to health care is also limited. In 2009, 33% of Native Americans had no health insurance coverage. Furthermore, Indian Health Services, which is responsible for providing health care for American Indians, has only around 50% of the budget it requires (Jim 2012). Besides, nuclear weapons testing and uranium mining in the western United States within or near the Native lands had resulted in spreading environmental harm and caused serious diseases among Native Americans (UN Human Rights Council 12).

2.3.7 The Right of Safety and Security

The US had failed to recognize full tribal civil and criminal jurisdiction over their territory and all persons who go into that territory. Hence, safety and security of indigenous peoples was totally compromised. Tribes must share their jurisdiction over crimes that occurred on Indian lands with the federal government (Amnesty International 29). Tribal courts are not permitted to sentence those convicted to over three years in prison (Williams 45). In addition, federal officials often refuse cases from Indian Country, so it is difficult to achieve security on reservations. “Federal prosecutors turn down nearly two-thirds of reservation cases, twice the national average rate”(29).

The federal government has also created many holes in jurisdiction. Under federally imposed restrictions, tribal courts can generally only prosecute Native Americans (29). Other courts exercise jurisdiction over Native Americans, serve their warrants, and conduct other processes within the reservations. As a result, the tribal courts are inferior comparing to non-Indian courts. Violence is common on reservations, partly due to these problems.

“Violent crime is over 2.5 times more common on reservations than in the rest of the U.S., worse than all but the most violent cities. Sexual violence is also a

significant threat. Native women are four times as likely to be raped or sexually assaulted as the U.S. average, and over one-third of Native women will experience rape or attempted rape in their lifetimes (29).

2.3.8 The Right to Non-Discrimination

Native Americans are subject of hate crimes every year. “In 2010, there were 47 recorded hate crimes against Native Americans, (FBI 2011) and it has been argued that as few as 10% of these crimes are reported”. (Buchanan 26) Native Americans also face higher imprisonment rates. Moreover, US discrimination included also unfair policies against the native prison system. “The per capita incarceration rate of Native Americans is higher than that of all other ethnic groups besides African Americans, and in South Dakota, 10% of the population and 23% and 35%, respectively, of male and female inmates are Native American” (Native American Heritage Programs 2012).

2.3.9 The Right of a Livelihood

Native Americans were in need to enjoy the right of livelihood because of its paramount importance for physical and cultural survival. However, this right was also violated and unemployment became a major concern for Native Americans.

In 2010, the rate of natives’ unemployment was the highest comparing to the other ethnic groups: “This rate, 17.9%, is often much higher on reservations. The Rosebud Indian Reservation unemployment rate sometimes reaches 80%.”(American Indian Relief Council). Along with unemployment, poverty rates were high as well, rising to nearly double the national average. As of the latest census 28.4% of American Indians live in poverty (U.S. Census Bureau 2011). In the last decades, Natives’ access to environmental recourses was increased thanks to the improvement in Native hunting and fishing rights. However, cases over these rights continue for Alaska Natives. In 1980, the US government passed a law

which gives priority to rural, subsistence use of fish and wildlife in Alaska. Yet, the Alaska Natives right of hunting and fishing is still violated (Native American Rights Fund 19).

2.4 U.S. Government Obligations toward American Indians

According to the United Nations General Assembly's Declaration on the Rights of Indigenous Peoples of 2007 the U.S. has the following obligations to ensure the rights of native peoples:

2.4.1 Self-Determination

Before making any decision about the laws that affect the Natives, the US has to cooperate with the established, representative institutions of indigenous peoples to obtain their consent. In addition, it has to recognize and honor tribal decision-making including cultural, social as well as economic decisions and to respect their territories and their inhabitants.

2.4.2 Land

The US has to protect the natives' lands, territories, and resources taking in consideration the respect of the laws and land tenure systems of the indigenous peoples

2.4.3 Participation

The US has to allow natives to get a full membership in the American institutions as well as indigenous institutions.

2.4.4 Education

Natives have the right to control their own educational systems and standards and to get access to all levels of education of the U.S. Furthermore, children are permitted to be taught in their own culture and language.

2.4.5 Health

Take the necessary steps to achieve the highest standard of health for indigenous peoples.

2.4.6 Safety and Security

The US has to ensure that every person, especially indigenous elders, women, and children, are protected from violence.

2.4.7 Culture

The US protects the right of indigenous peoples to transmit and use their own histories, cultures, languages, oral traditions, literatures, and writing systems. In addition, it has to enable access and repatriation of ceremonial objects and sites.

2.4.8 Non-Discrimination

The US has eliminated discrimination against natives and promoted tolerance by: First, preventing actions to deprive indigenous people of their integrity as distinct people. Second, taking steps that allow natives to tell their own stories and histories, in their own way in public education and discourse without discrimination.

2.4.9 Livelihood

The US has to ensure continued improvement of economic and social conditions of indigenous peoples.

2.5 American Indian Movement:

“Things won't ever be the same again-and that's what the American Indian Movement is about. We are the shock troops of Indian sovereignty. We intend to raise questions in the minds of all-questions that have gone to sleep in the minds of Indians and non-Indians alike. AIM is the new warrior class of the century, bound by the bond of the drum, who vote with our bodies instead of our mouths. Our business is hope” (Birgil Kills Straight, Lakota)

2.5.1 Roots

News and rumors of beatings capture and drastically low education success rates for American Indian children spread over Minneapolis and Minnesota reservations in 1968. During the summer of the same year several hundred people from the Minneapolis- St. Paul Native American community, most of whom were Anishinabe (also known as Chippewa and Ojibway), met with several activists, including Herb Powless, Dennis Banks, Russell Means,

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George Mitchell, Clyde Bellecourt, Harold Goodsky, Eddie Benton-Banai, Mary Jane Wilson, Pat Bellanger, and several others. They demanded relief from police harassment in the community, as well as from federal Indian policies that prevented Native people from controlling their lives. The AIM was created out of these meetings (Johansen 22).

Dennis Banks the co-founder of the AIM, in his book *Ojibwa Warrior Dennis Banks and the Rise of the American Indian Movement* tackles the factors that led him to establish such movement:

“I was stuck at Stillwater, the Minnesota state prison, from early 1966 to May of 1968. Inside the pen, I began to read about Indian history and became politicized in the process. I would read the papers and see that demonstrations about civil rights and the Vietnam War were going on all over the country. I realized that I desperately wanted to be part of a movement for Indian people, but we had no organization to address social reform, human rights, or treaty rights. We had nineteen Indian organizations for social welfare and gathering clothes. These were needed, but there was no movement specifically addressing the police brutality that was an everyday fact for Indian people or the discrimination in housing and employment in Minneapolis. Nor were there ever Indians speaking at those big rallies I saw on TV about the war in Vietnam or minority issues. I began to follow the anti-war movement, the marches and protests, the Students for a Democratic Society (SDS), the Weathermen, and the Black Panthers. Inside Stillwater, I made a commitment to myself that there would be an Indian movement.” (60-61).

2.5.2 Function

The Indians wanted to be released from the harsh and severe treatment of the federal Indian policies which prohibited the native people to live peacefully. Consequently, an “Indian Patrol” started to follow police in Native American neighborhoods, modeled on Black Panther patrols in Minneapolis and Oakland, California, the thing that led arrests of Native Americans to decline within a few months (Cohen 1973).

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While the National Indian Youth Council (NIYC, organized in 1964) was established mainly by Native American young people with rural, reservation roots, AIM at first was comprised mostly of young Indians who had grown up in cities. The population of Native American population in the United States living in the towns has been doubled by the 1960s. It was not unusual, therefore, that significant movements for social justice, such as AIM, should emerge in cities, and then work their way back to reservations (Johansen 23).

AIM was active in the creation of several Minnesota and national non-profit organizations, including the Legal Rights Center, Indian Health Board of Minneapolis, Heart of the Earth Survival School (Minneapolis), Red School House (St. Paul), International Indian Treaty Council, Federation of Survival Schools, MIGIZI Communications, Circle of Life Survival School, American Indian Opportunities Industrialization Center (AIOIC), Anishinabe Akeeng, the Elaine Stately Peacemaker Center, National Coalition Against Racism in Sports and Media, Food Connection, and the Native American Community Clinic. All these organization and institutions were created to fully fulfill the objectives that this new movement was created upon (AIM 4).

2.5.3 Original Objectives

American Indian Movement (AIM) July 1968

The Indian Americans, to be known as the American Indian Movement (AIM), residents of the Minneapolis area, tend to upgrade the conditions in which the urban Indian lives and to improve the image of the urban Indian.

Their main goal is to ask and broaden opportunities for the urban Indian in order that he may enjoy his full rights as a citizen of these United States (6).

2.5.3.1 Short-Term Objectives

The short-term objectives are concerning the establishment of programs that are related to housing, employment, education of industry in the area of Indian culture and its effect on the

Indian, improvement of the communications between the Indian and the community and education for all the Indian citizens (6).

2.5.3.2 Long-Term Objectives

On the other hand, the long term aims are relating to generate unification within the Indian people, to inform all Indian Americans of community and local affairs, to encourage Indian Americans to become active in community affairs and to flourish the economy of the Indian Americans (6).

2.5.4 Events

During the AIM, many events took place; here are the most important ones from 1968 to 1975 (Wittstock).

Minneapolis AIM Patrol 1968: created to address issues of extensive police brutality.

Alcatraz Island 1969: occupied for 19 months. AIM was there when United Indians of All Tribes reclaimed federal land in the name of Native Nations. First Indian radio broadcasts-- Radio Free Alcatraz heard in the Bay Area of San Francisco.

Indian Health Board 1969 of Minneapolis founded. This is the first Indian urban-based health care provider in the nation.

Legal Rights Center 1970: created to assist in alleviating legal issues facing Indian people In 1994, over 19,000 clients have had legal representation. In 1970 AIM takeover of abandoned property at the naval air station near Minneapolis focuses attention on Indian education.

First National AIM Conference: 18 chapters of AIM assembled to develop long choice strategy for future directions and instructions of the movement.

Takeover of Dam: AIM helps the Lac Court Orieles Ojibwa in Wisconsin in taking over a dam controlled by Northern States Power which flooded much of the reservation land. This action leads to support by government officials and eventual settlement, returning over 25,000

acres of land to the tribe and actually providing significant monies and business opportunities to the tribe.

Wounded Knee 1973: AIM was contacted by Lakota elders for assistance in dealing with the corruption within the BIA and Tribal Council, which led to the famed 71 day occupation and battle with the US armed forces.

International Indian Treaty Council (IITC) 1974: an organization representing Indian peoples throughout the western hemisphere at the United Nations in Geneva, Switzerland.

Federation of Survival Schools 1975: created to offer support and networking skills to 16 survival schools throughout the US and Canada.

2.5.5 Outcomes

The American Indian Movement (AIM), from its start, aimed to refine the Native American's life, both individually and collectively. The Indian activist faces many difficulties at the beginning of the movement which had effectively gained success in influencing the perceptions of the native people.

Some achievements of the American Indian Movement were noted by Laura Waterman Wittstock and Elaine J. Salinas in the AIM official website. Indian people has never intended to survive the settlements of Europeans in the Western Hemisphere. With the strength of a spiritual base, AIM has been able to put up the claims of Native Nations and has had the will and intellect to bring out those claims and rights. Also, during the past thirty years, the American Indian Movement has prepared communities and create opportunities for people across the Americas and Canada. AIM is headquartered in Minneapolis with chapters in many other cities, rural areas and Indian Nations. The philosophy of self-determination upon which the movement is built is deeply rooted in traditional spirituality, culture, language, and history. AIM has repeatedly brought successful suits against the federal

government for the protection of the rights of Native Nations guaranteed in treaties, sovereignty, the United States Constitution, and laws.

2.5.6 AIM Famous Figures

2.5.6.1 Dennis Banks, A Native American leader, teacher, lecturer, activist, and an author is an Anishinaabe born on Leech Lake Indian Reservation in northern Minnesota. Banks is also known as Nowa Cumig. His name in the Ojibwe language means "In the Center of the Universe." As one of the original founders of the American Indian Movement (AIM), Clyde Bellecourt has been an activist for the rights of Native Americans for many years. Many have questioned Bellecourt's methods, but no one questions his dedication to improving the lives of his people. As one of the original founders of the American Indian Movement (AIM), Clyde Bellecourt has been an activist for the rights of Native Americans for many years. Many have questioned Bellecourt's methods, but no one questions his dedication to improving the lives of his people (Encyclopedia of world bibliography).

2.5.6.2 Russell Charles Means Was an Oglala Lakota activist for the rights of Native American people, libertarian political activist, actor, writer, and musician. He became a prominent member of the American Indian Movement after joining the organization in 1968 and helped organize notable events that attracted national and international media coverage (Means 2).

2.5.6.3 Clyde Howard Bellecourt Is a White Earth Ojibwe civil rights organizer noted for co-founding the American Indian Movement in 1968 with Dennis Banks, Herb Powless, and Eddie Benton Banai, among others? His older brother, the late Vernon Bellecourt, was also active. Clyde was the seventh of 12 children born to his parents on the White Earth Indian Reservation in northern Minnesota (AIM-A page about).

Conclusion

Since the end of the 15th century, the European migrations to the Americas have brought great misfortunes to the Native Americans. From settlements followed by wars to complete termination of whole tribes and nations, and a removal of the rest towards an unknown fate, with a long history of wrongful policies that have been inflicted upon them. Nonetheless, the Indians never submitted to the rule of the white Anglo-Saxons and kept striving to develop their distinct identities intact and to maintain and transmit to future generations their material and cultural heritage.

Through and with the help of the American Indian Movement (AIM) regarding the lots of patience and sacrifice mixed with the soul of patriotism they gained most of what they have lost in the past centuries. This was never enough and not even close to the outcomes of the African American civil rights movement. However, the improvements guaranteed by the AIM are praiseworthy and will be remembered forever

General Conclusion

This dissertation is an investigation into the African American self-determination to overcome all the negative social forces which manifested in the American society and resulted in the appearance of what is called racism and inequality between the black minorities and the white aristocracy. The aim of this dissertation is to demonstrate the real image and status of blacks and natives in the American society, as well as to show all the circumstances that paved the way for both minorities resistance to react against the aggressive white society .

The history of African Americans is considered as one of the violent oppression and discrimination periods. Since individuals of African descent seen as subhuman, marginalized people and servants, they were deprived of all civil liberties and human rights, including the right of self-determination. The emancipation of enslaved Africans had brought only a short period of independence before African descent were again transferred to a system of oppression enforced by removal of civil right.

There was a significant change like African American identity, which the Americans wanted to assimilate and take. The Native American, likewise, defended in many ways their rights to achieve their emancipation in their land. Despite the African American's activism, racism had represented an obstacle to the full triumph of American democracy. It was hard to eradicate it, but for the blacks, there was a constant hope that segregation would overcome, and the black minorities will gain their freedom and retrieval their position with all power.

In the growing urban African American communities, the struggle focused on gaining equal civil rights, such as the right to testify against white people, to receive a public education in integrated schools, and to vote. Many movements and revolutions contributed whether directly or indirectly to the blacks' confrontation, there were significant figures such

as Martin Luther King, Malcolm X, The NAACP, and other black intellectuals have endeavored to remove and eliminate the unjust or prejudicial treatment, which is racial discrimination.

The struggle for African American equality has moved firstly through violent and non-violent strategies during the civil rights movement, where the black leaders Martin Luther King and Malcolm X played a center role to influence the national conscious about the danger of racism in the American society.

The Native American people got inspired by the movement of the African American. Trying to provide the better life with full protection for the Amerindians, the American Indian Movement established to eliminate injustice and race inequality. Moreover, its primary goals were the sovereignty of the Amerindians lands and preservation of their traditional culture.

The political awareness, self-consciousness, self-respect, and self-esteem were from the major themes that the black intellectuals asked for. They played a significant role to make people conscious to resist racial oppression and abolish slavery. Furthermore, they helped to gain public assistance and support during the civil rights movements and after, until the achievements of their primary goal, liberty and confirmation of black identity.

The first chapter was devoted to the background of the African American which included the main social, political and cultural factors that pushed the blacks to resist against the inequality of the white nobility. They were forced to live as servants and accept the harsh and terrible treatment of the white people. After exposing all the major reasons, resistance became necessary because the blacks no longer accept to live under the white's subjugation and persecution. So, the civil rights movement was a primary subject for the black leaders, mainly Martin Luther King and Malcolm X .

Martin Luther King non-violent resistance movement was efficient and fruitful to do concrete and real change with much love in the American society to end racism. In the other hand, Malcolm X violent resistance put an irony of attempting to appeal to your oppressor's conscience to gain freedom. His main aim was to stop the whites' cruel treatment of the blacks. Despite their different strategies, they both shared vision of racial equality in America and they succeeded to spread self-esteem among the blacks' spirit.

The status of the Native Americans was as the same case like the African American where misery, suffering, oppression, and discrimination have taken place in their stolen land, as it mentioned in the second chapter, focusing on their awakening by the American Indian movement which was an inspiration from the African American civil rights movement to be aware of their rights, especially emancipation from the racist community where they lived.

This research is limited to study the circumstances that pushed the minorities to struggle for their self-determination in the seventies, focusing on how Native Americans got inspired by the African American resistance, which lead them, all united to fight against the white gentry.

Subsequently, the outcome of the study showed that the African American and the Amerindians succeeded in raising their voice, in working and presenting to the world the ideal model of how to be patient to get whatever you want, that there is no more punitive life than living under servitude and subjection.

Further research is required to deal with the study of the blacks' identity and representation, not only in the seventies Americans but in all over the world in different periods, taking the model of the African American self-determination as an example to be followed, adding more tactics, procedures, and techniques to reach the triumph of liberty. So this study will pave the way for additional efforts that are also needed to those who are

interested in the field of the minorities, especially the blacks, to make more detailed studies by analyzing the life of many black figures to obtain valuable result

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