

The Discovery doctrine (1400s)

“Ultimate Dominion”

This title arose out of “the exclusive right of the discoverer to appropriate the lands occupied by the Indians” on the basis of a claim of “ultimate dominion to be in themselves...even while yet in the possession of the natives.”



Johnson v. M'Intosh



The **Discovery doctrine** is a concept of public international law expounded by the United States Supreme Court in a series of decisions, most notably *Johnson v. M'Intosh* in 1823. Chief Justice John Marshall explained and applied the way that colonial powers laid claim to lands belonging to foreign sovereign nations during the Age of Discovery. Under it, title to lands lay with the government whose subjects travelled to and occupied a territory whose inhabitants were not subjects of a European Christian monarch. The doctrine has been primarily used to support decisions invalidating or ignoring aboriginal possession of land in favor of colonial or post-colonial governments.

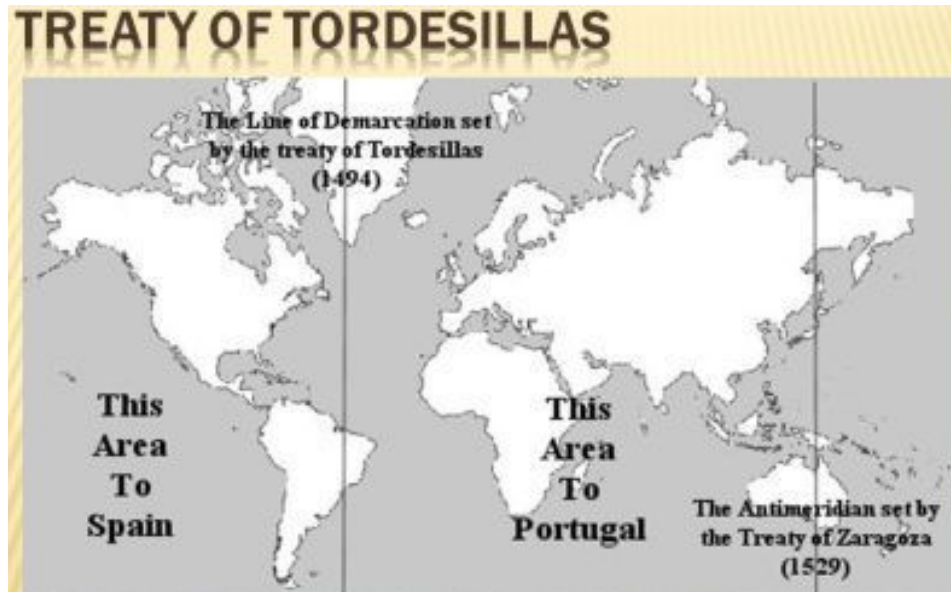
The Doctrine of Discovery was promulgated by European monarchies in order to legitimize the colonization of lands outside of Europe. Between the mid-fifteenth century and the mid-twentieth century, this idea allowed European entities to seize lands inhabited by indigenous peoples under the guise of discovery. In 1494, the Treaty of Tordesillas declared that only non-Christian lands could be colonized under the Discovery Doctrine.

In 1792, U.S. Secretary of State Thomas Jefferson declared that the Doctrine of the Discovery would extend from Europe to the infant U.S. government. The Doctrine and its legacy continue to influence American imperialism and treatment of indigenous peoples. Marshall found that ownership of land comes into existence by virtue of discovery of that land, a rule that had been observed by all European countries with settlements in the New World. Legally, the United States was the true owner of the land because it inherited that ownership from Britain, the original discoverer.

Marshall pointed to the exploration charters given to John Cabot as proof that the British had operated under the doctrine. The tribes which occupied the land were, at the moment of discovery, no longer completely sovereign and had no property rights but rather merely held a right of occupancy. Further, only the discovering nation or its successor could take possession of the land from the natives by conquest or purchase.

As the Piankeshaw were not party to the litigation, "no Indian voices were heard in a case which had, and continues to have, profound effects on Indian property rights." Even though the Discovery Doctrine has been severely condemned as socially unjust, racist, and in violation of basic and fundamental human rights, it has been cited by the US Supreme Court as recently as 2005, in *City of Sherrill, NY v. Oneida Nation*.

Granting the West to Spain (1494)



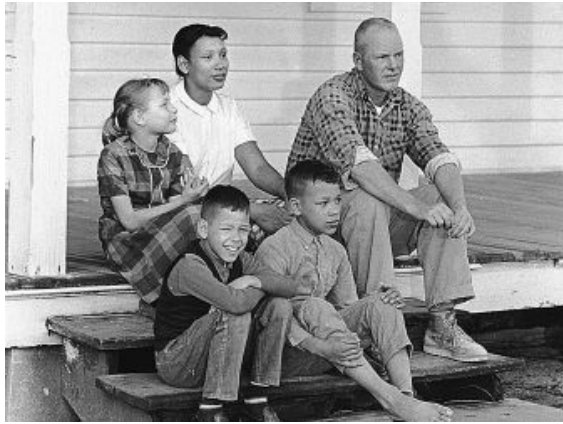
Spain and Portugal were the first countries to make a push for exploration. The Treaty of Tordesillas divided the world between Spain and Portugal to keep the peace. Everything west of the line belonged to Spain, while everything east of the line belonged to Portugal.

The Treaty of Tordesillas (Portuguese), signed at Tordesillas on June 7, 1494, and authenticated at Setúbal, Portugal, divided the newly discovered lands outside Europe between the Portuguese Empire and the Crown of Castile, along a meridian 370 leagues west of the Cape Verde islands, off the west coast of Africa. This line of demarcation was about halfway between the Cape Verde islands (already Portuguese) and the islands entered by Christopher Columbus on his first voyage (claimed for Castile and León), named in the treaty as Cipangu and Antilia (Cuba and Hispaniola).

The lands to the east would belong to Portugal and the lands to the west to Castile. The treaty was signed by Spain, 2 July 1494, and by Portugal, 5 September 1494. The other side of the world was divided a few decades later by the Treaty of Zaragoza, signed on 22 April 1529, which specified the antimeridian to the line of demarcation specified in the Treaty of Tordesillas.

This treaty would be observed fairly well by Spain and Portugal, despite considerable ignorance as to the geography of the New World; however, it omitted all of the other European powers. Those countries generally ignored the treaty, particularly those that became Protestant after the Protestant Reformation.

Loving v. Virginia, Interracial Marriage (1967)



Anti-miscegenation laws in the United States had been in place in certain states since colonial days. Marriage to a slave was never legal. In the Reconstruction Era in 1865, the Black Codes across the seven states of the lower South made intermarriage illegal. The new Republican legislatures in six states repealed the restrictive laws. After the Democrats returned to power, the restriction was reimposed.

A major concern was how to draw the line between black and white in a society in which white men had many children with black slave women. On the one hand, a person's reputation as black or white was usually decisive in practical matters. On the other hand, most laws used a "one drop of blood" rule, which meant that one black ancestor made a person black in the view of the law.

In 1967, 16 states, mainly Southern, still had anti-miscegenation laws. *Loving v. Virginia*, 388 U.S. 1 (1967), is a landmark civil rights decision of the United States Supreme Court which struck down all state laws banning interracial marriage.

The case was brought by Mildred Loving (née Jeter), a woman of color, and Richard Loving, a white man, who had been sentenced to a year in prison in Virginia for marrying each other. Their marriage violated the state's anti-miscegenation statute, the Racial Integrity Act of 1924, which prohibited marriage between people classified as "white" and people classified as "colored". The Supreme Court's unanimous decision determined that this prohibition was unconstitutional, overruling *Pace v. Alabama* (1883) and ending all race-based legal restrictions on marriage in the United States.

Slavery in the American Colonies Begins (1619)



In the early years of the Chesapeake Bay settlements, colonial officials found it difficult to attract and retain laborers under the harsh frontier conditions, and there was a high mortality rate. Most laborers came from Britain as indentured laborers, signing contracts of indenture to pay with work for their passage, their upkeep and training, usually on a farm. The colonies had agricultural economies. These indentured laborers were often young people who intended to become permanent residents. In some cases, convicted criminals were transported to the colonies as indentured laborers, rather than being imprisoned. The indentured laborers were not slaves, but were required to work for four to seven years in Virginia to pay the cost of their passage and maintenance. Many Germans, Scots-Irish, and Irish came to the colonies in the 18th century, settling in the backcountry of Pennsylvania and further south.

The first 19 or so Africans to reach the English colonies arrived in Jamestown, Virginia in 1619, brought by Dutch traders who had seized them from a captured Spanish slave ship. The Spanish usually baptized slaves in Africa before embarking them. As English custom then considered baptized Christians exempt from slavery, colonists treated these Africans as indentured servants, and they joined about 1,000 English indentured servants already in the colony. The Africans were freed after a prescribed period and given the use of land and supplies by their former masters. For example, Anthony Johnson arrived in Virginia in 1621 from Angola as an indentured servant; he became free and a property owner, eventually buying and owning slaves himself. The transformation of the social status of Africans, from indentured servitude to slaves in a racial caste which they could not leave or escape, happened gradually.

There were no laws regarding slavery early in Virginia's history. But, in 1640, a Virginia court sentenced John Punch, an African, to slavery after he attempted to flee his service. The two whites with whom he fled were sentenced only to an additional year of their indenture, and three years' service to the colony. This marked the first legal sanctioning of slavery in the English colonies and was one of the first legal distinctions

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made between Europeans and Africans.

Virginia Slave Codes (1705)



The **Virginia Slave Codes of 1705** were a series of laws enacted by the Colony of Virginia's House of Burgesses regulating activities related to interactions between slaves and citizens of the crown colony of Virginia. The enactment of the Slave Codes is considered to be the consolidation of slavery in Virginia, and served as the foundation of Virginia's slave legislation.

These codes effectively embedded the idea of white supremacy into law by the following racist devices:

- Established new property rights for slave owners: Slaves as Property describing slaves as real estate
- Allowed for the legal, free trade of slaves with protections granted by the courts: including the right to bequeath slaves
- Established separate courts of trial
- Prohibited blacks, regardless of free status, from owning arms [weapons]
- Whites could not be employed by blacks
- Allowed for the apprehension of suspected runaways: including the legal right to "kill and destroy" runaways

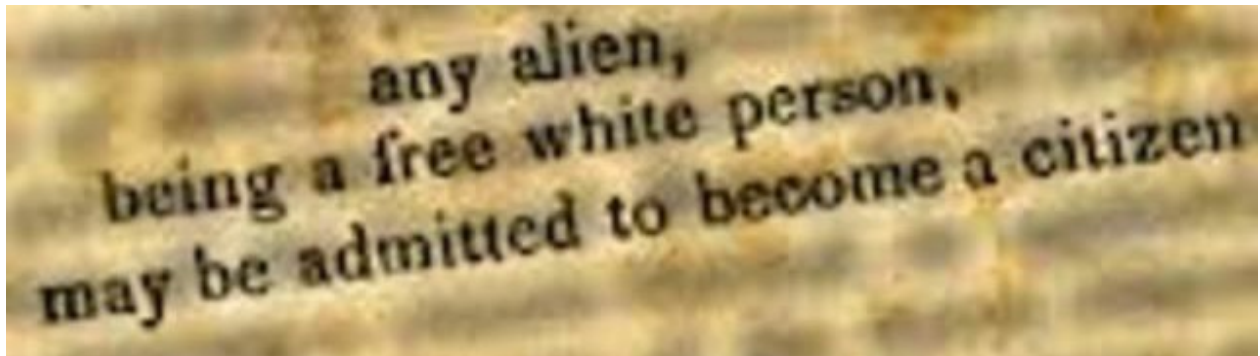
These new laws exhibited a grand departure from business as it once was, stripping from blacks many previously held rights. Before this, indentured servants, while they served their term, and slaves were almost equals in their plight. Now, a racial divide was a legal mandate.

Historians generally agree that this law was devised to establish a greater level of control over the surging African slave population of Virginia. It also served to socially segregate white colonists from black slaves making them disparate groups hindering their ability to unite. A unity of the commoners was a perceived fear of the Virginia aristocracy

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which had to be addressed.

Naturalization Act (1790)



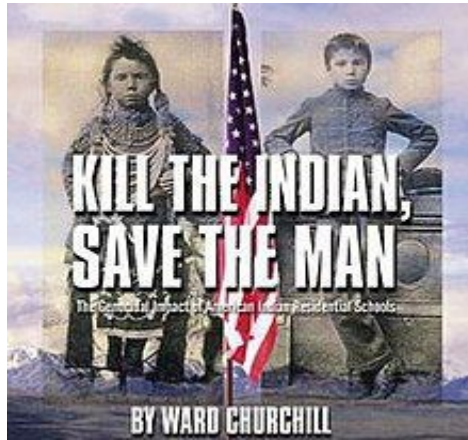
The original United States Naturalization Law of March 26, 1790 (1 Stat. 103) provided the first rules to be followed by the United States in the granting of national citizenship. This law limited naturalization to immigrants who were free White persons of good character. It thus excluded American Indians, indentured servants, slaves, free blacks and later Asians, although free blacks were allowed citizenship at the state level in certain states. It also provided for citizenship for the children of U.S. citizens born abroad, stating that such children "shall be considered as natural born citizens."

The Act of 1790 is thought to be an indicator of what the nation's Founders thought about the powers of the U.S. Government over immigration. Some, like noted activist, author and publisher B.L. Wilson argue from The Act of 1790 that even today only White people and their progeny would be eligible to become U.S. citizens, a minority view rejected by other scholars in light of later legislation passed on immigration.

Major changes to the definition of citizenship were ratified in the nineteenth century following the American Civil War. The Fourteenth Amendment in 1868 granted citizenship to people born within the United States and subject to its jurisdiction; but it excluded untaxed "Indians" (Native Americans living on reservations). The Naturalization Act of 1870 extended "the naturalization laws" to "aliens of African nativity and to persons of African descent." In 1898 the Supreme Court decision in *United States v. Wong Kim Ark* granted citizenship to an American-born child of Chinese parents who had a permanent domicile and residence in the United States, and who were there carrying on business, and are not employed in any diplomatic or official capacity under the Emperor of China.

All Native Americans were finally granted citizenship by the Indian Citizenship Act of 1924, whether or not they belonged to a federally recognized tribe; by that date two-thirds of Native Americans were already U.S. citizens. Further changes to racial eligibility for naturalized citizenship were ratified after 1940, when eligibility was also extended to "descendants of races indigenous to the Western Hemisphere," "Filipino persons or persons of Filipino descent," "Chinese persons or persons of Chinese descent," and "persons of races indigenous to India." The Immigration and Nationality Act of 1952 prohibits racial and gender discrimination in naturalization.

Cultural Assimilation of Native Americans (1790 to 1920)



The **cultural assimilation of Native Americans** was an assimilation effort by the United States to transform Native American culture to European–American culture between the years of **1790 and 1920**. George Washington and Henry Knox were first to propose, in an American context, the cultural transformation of Native Americans. They formulated a policy to encourage the civilizing process. With increased waves of immigration from Europe, there was growing public support for education to encourage a standard set of cultural values and practices to be held in common by the majority of citizens. Education was viewed as the primary method in the acculturation process for minorities.

Americanization policies were based on the idea that when indigenous people learned United States (American) customs and values, they would be able to merge tribal traditions with American culture and peacefully join the majority of the society. After the end of the Indian Wars, in the late 19th and early 20th centuries, the government outlawed the practice of traditional religious ceremonies. It established Native American boarding schools which children were required to attend. In these schools they were forced to speak English, study standard subjects, attend church, and leave tribal traditions behind.

The Dawes Act of 1887, which allotted tribal lands in severalty to individuals, was seen as a way to create individual homesteads for Native Americans. Land allotments were made in exchange for Native Americans becoming US citizens and giving up some forms of tribal self-government and institutions. It resulted in the transfer of an estimated total of 93 million acres (380,000 km²) from Native American control. Most was sold to individuals or given out free through the Homestead law, or given directly to Indians as individuals. The Indian Citizenship Act of 1924 was also part of Americanization policy; it gave full citizenship to all Indians living on reservations.

Indian Removal Act & Trail of Tears (1830-1850)



The **Indian Removal Act** was signed by President Andrew Jackson on May 28, **1830**. The law authorized the president to negotiate with southern Native American tribes for their removal to federal territory west of the Mississippi River in exchange for their lands. The Act was signed by Jackson and it was enforced under his administration and that of Martin Van Buren.

The act enjoyed strong support from the people of the South, but there was a large amount of resistance from the Indian tribes, the Whig Party, and in the northeast, especially New England. The Cherokee worked together as an independent nation to stop this relocation. However, the Cherokee were unsuccessful in their attempt to keep their land and were eventually surrounded with cannons ready, and forcibly removed at gunpoint by the United States government in a march to the west that later became known as the Trail of Tears.

The **Trail of Tears** was a series of forced relocations of Native American peoples from their ancestral homelands in the Southeastern United States, to areas to the west (usually west of the Mississippi River) that had been designated as Indian Territory. The forced relocations were carried out by government authorities following the passage of the Indian Removal Act in 1830. The relocated peoples suffered from exposure, disease, and starvation while en route to their new designated reserve, and many died before reaching their destinations. The forced removals included members of the Cherokee, Muscogee (Creek), Seminole, Chickasaw, Choctaw, Ponca, and Ho-Chunk/Winnebago nations.

Between 1830 and 1850, the Chickasaw, Choctaw, Creek, Seminole, and Cherokee people (including mixed-race and black slaves who lived among them) were forcibly removed from their traditional lands in the Southeastern United States, and relocated farther west. Those Native Americans who were relocated were forced to march to their destinations by state and local militias. The Cherokee removal in 1838 was brought on by the discovery of gold near Dahlonega, Georgia in 1828, resulting in the Georgia Gold Rush. Approximately 2,000–8,000 of the 16,543 relocated Cherokee perished along the way.

Treaty of Guadalupe Hidalgo (1848)



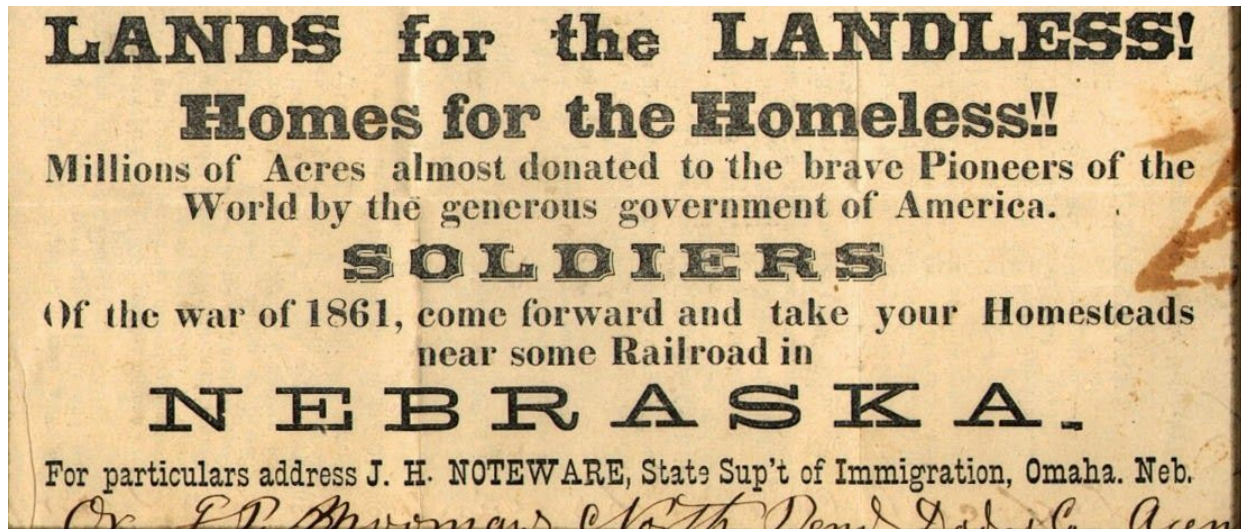
The **Treaty of Guadalupe Hidalgo**, officially titled the **Treaty of Peace, Friendship, Limits and Settlement between the United States of America and the Mexican Republic**, is the peace treaty signed on February 2, 1848, in the Villa de Guadalupe Hidalgo (now a neighborhood of Mexico City) between the United States and Mexico that ended the Mexican–American War (1846–1848). The treaty came into force on July 4, 1848.

With the defeat of its army and the fall of its capital, Mexico entered into negotiations to end the war. The treaty called for the U.S. to pay US\$15 million to Mexico and to pay off the claims of American citizens against Mexico up to US\$5 million. It gave the United States the Rio Grande as a boundary for Texas, and gave the U.S. ownership of California and a large area comprising roughly half of New Mexico, most of Arizona, Nevada, and Utah, and parts of Wyoming and Colorado. Mexicans in those annexed areas had the choice of relocating to within Mexico's new boundaries or receiving American citizenship with full civil rights.

The amount of land gained by the United States from Mexico was increased as a result of the Gadsden Purchase of 1853, which ceded parts of present-day southern Arizona and New Mexico to the United States.

The treaty extended the choice of U.S. citizenship to Mexicans in the newly purchased territories, before many African Americans, Asians and Native Americans were eligible. If they chose to, they had to declare to the U.S. government within a year the Treaty was signed; otherwise, they could remain Mexican citizens, but they would have to relocate. Between 1850 and 1920, the U.S. Census counted most Mexicans as racially "white". Nonetheless, racially tinged tensions persisted in the era following annexation, reflected in such things as the Greaser Act in California, as tens of thousands of Mexican nationals suddenly found themselves living within the borders of the United States. Mexican communities remained segregated *de facto* from and also within other U.S. communities, continuing through the Mexican migration right up to the end of the 20th century throughout the Southwest.

Homestead Acts (1862)



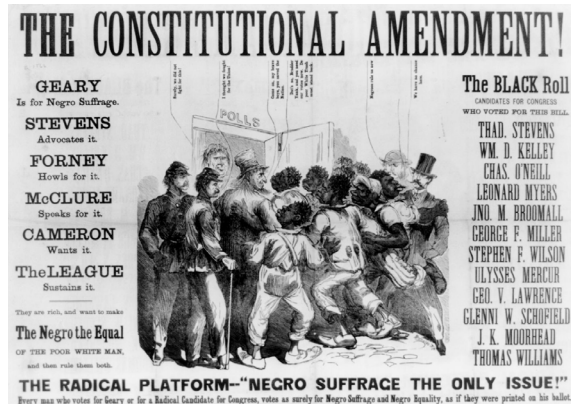
The **Homestead Acts** were several laws in the United States by which an applicant could acquire ownership of government land or the public domain, typically called a "homestead." In all, more than 270 million acres of public land, or nearly 10% of the total area of the U.S., was given away free to 1.6 million homesteaders; most of the homesteads were west of the Mississippi River.

An extension of the *Homestead Principle* in law, the Homestead Acts were an expression of the "Free Soil" policy of Northerners who wanted individual farmers to own and operate their own farms, as opposed to Southern slave-owners who wanted to buy up large tracts of land and use slave labor, thereby shutting out free white farmers.

The first of the acts, the **Homestead Act of 1862**, opened up millions of acres. Any adult who had never taken up arms against the U.S. government could apply. Women and immigrants who had applied for citizenship were eligible. The 1866 Act explicitly included black Americans and encouraged them to participate, but rampant discrimination slowed black gains. Historian Michael Lanza argues that while the 1866 law pack was not as beneficial as it might have been, it was part of the reason that by 1900 one fourth of all Southern black farmers owned their own farms.

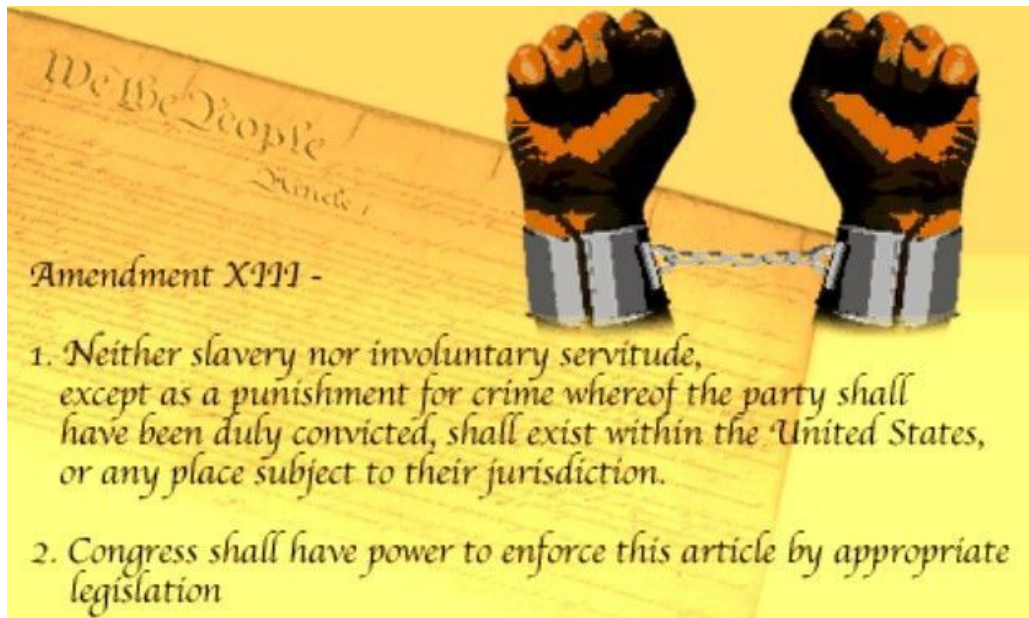
Several additional laws were enacted in the latter half of the 19th and early 20th centuries. The **Southern Homestead Act of 1866** sought to address land ownership inequalities in the south during Reconstruction. The **Timber Culture Act** of 1873 granted land to a claimant who was required to plant trees—the tract could be added to an existing homestead claim and had no residency requirement. The **Kinkaid Amendment** of 1904 granted a full section (640 acres) to new homesteaders settling in western Nebraska. An amendment to the Homestead Act of 1862, the **Enlarged Homestead Act**, was passed in 1909 and doubled the allotted acreage from 160 to 320 acres. Another amended act, the national **Stock-Raising Homestead Act**, was passed in 1916 and again increased the land involved, this time to 640 acres.

The Reconstruction Era (1863 to 1877)



The **Reconstruction era** was the attempted transformation of the **11 ex-Confederate states** from **1863 to 1877**, as directed by Congress. Reconstruction ended the remnants of Confederate nationalism and ended slavery, making the newly free slaves citizens with civil rights apparently guaranteed by three new Constitutional amendments. Three visions of Civil War memory appeared during Reconstruction: the reconciliationist vision, which was rooted in coping with the death and devastation the war had brought; the white supremacist vision, which included terror and violence; and the emancipationist vision, which sought full freedom, citizenship, and Constitutional equality for African Americans.[2]

Thirteenth Amendment (1865)



The **Thirteenth Amendment (Amendment XIII)** to the United States Constitution abolished slavery and involuntary servitude, except as punishment for a crime. It was the first of the three Reconstruction Amendments adopted following the American Civil War.

Since the American Revolution, states had divided into states that allowed or states that prohibited slavery. Slavery was implicitly permitted in the original Constitution through provisions such as Article I, Section 2, Clause 3, commonly known as the Three-Fifths Compromise, which detailed how each slave state's enslaved population would be factored into its total population count for the purposes of apportioning seats in the United States House of Representatives and direct taxes among the states.

Though many slaves had been declared free by President Abraham Lincoln's 1863 Emancipation Proclamation, their post-war status was uncertain. On April 8, 1864, the Senate passed an amendment to abolish slavery. After one unsuccessful vote and extensive legislative maneuvering by the Lincoln administration, the House followed suit on January 31, 1865. The measure was swiftly ratified by nearly all Northern states, along with a sufficient number of border states up to the death of Lincoln, but approval came with President Andrew Johnson, who encouraged the "reconstructed" Southern states of Alabama, North Carolina and Georgia to agree as 27 states, and caused it to be adopted before the end of 1865.

Though the amendment formally abolished slavery throughout the United States, factors such as Black Codes, white supremacist violence, and selective enforcement of statutes continued to subject some black Americans to involuntary labor, particularly in the South. In contrast to the other Reconstruction Amendments, the Thirteenth Amendment was rarely cited in later case law, but has been used to strike down peonage and some race-based discrimination as "badges and incidents of slavery." The Thirteenth Amendment applies to the actions of private citizens, and enables Congress to pass laws against sex trafficking and other modern forms of slavery.

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Jim Crow Laws (1876)



Jim Crow laws were state and local laws that enforced racial segregation in the Southern United States. Enacted by white Democrat-dominated state legislatures after the Reconstruction period, in the late 19th century, the laws were enforced until 1965. In practice, Jim Crow laws mandated racial segregation in all public facilities in the states of the former Confederate States of America, starting in the 1870s and 1880s, and were upheld in 1896, by the U.S. Supreme Court's "separate but equal" legal doctrine for African Americans, established with the court's decision in the case of *Plessy vs. Ferguson*. Moreover, public education had essentially been segregated since its establishment in most of the South, after the Civil War (1861–65).

The legal principle of "separate, but equal" racial segregation was extended to public facilities and transportation, including the coaches of interstate trains and buses. Facilities for African Americans were consistently inferior and underfunded, compared to the facilities for white Americans; sometimes there were no black facilities. As a body of law, Jim Crow institutionalized economic, educational, and social disadvantages for African Americans. Legalized racial segregation principally existed in the Southern states, while Northern racial segregation generally was a matter of fact — enforced in housing with private covenants in leases, bank lending-practices, and employment-preference discrimination, including labor-union practices.

Jim Crow laws—sometimes, as in Florida, part of state constitutions—mandated the segregation of public schools, public places, and public transportation, and the segregation of restrooms, restaurants, and drinking fountains for whites and blacks. The U.S. military was already segregated. President Woodrow Wilson, a Southern Democrat, initiated segregation of federal workplaces at the request of southern Cabinet members in 1913.

These Jim Crow laws revived principles of the 1865 and 1866 Black Codes, which had previously restricted the civil rights and civil liberties of African Americans. Segregation of public (state-sponsored) schools was declared unconstitutional by the Supreme Court of the United States in 1954 in *Brown v. Board of Education*. In some states it took years to implement this decision. Generally, the remaining Jim Crow laws were overruled by the Civil Rights Act of 1964 and the Voting Rights Act of 1965, but years of action and court challenges have been needed to unravel the many means of institutional discrimination.

Chinese Exclusion Act (1882)



The **Chinese Exclusion Act** was a United States federal law signed by President Chester A. Arthur on May 6, 1882, prohibiting all immigration of Chinese laborers. Building on the xenophobic 1875 Page Act, which banned Chinese women from immigrating to the United States, the Chinese Exclusion Act was the first law implemented to prevent all members of a specific ethnic or national group from immigrating.

The act followed the Angell Treaty of 1880, a set of revisions to the U.S.–China Burlingame Treaty of 1868 that allowed the U.S. to suspend Chinese immigration. The act was initially intended to last for 10 years, but was renewed in 1892 with the Geary Act and made permanent in 1902. It was repealed by the Magnuson Act on December 17, 1943, which allowed 105 Chinese to enter per year. Chinese immigration later increased with the passage of the Immigration and Nationality Act of 1952, which abolished direct racial barriers, and later by Immigration and Nationality Act of 1965, which abolished the National Origins Formula.

The Dawes Act (1887)

INDIAN LAND FOR SALE

GET A HOME
OF
YOUR OWN
*
EASY PAYMENTS



PERFECT TITLE
*
POSSESSION
WITHIN
THIRTY DAYS

FINE LANDS IN THE WEST
IRRIGATED
IRRIGABLE

GRAZING

AGRICULTURAL
DRY FARMING

IN 1910 THE DEPARTMENT OF THE INTERIOR SOLD UNDER SEALED BIDS ALLOTTED INDIAN LAND AS FOLLOWS:

Location	Acres	Average Price per Acre	Location	Acres	Average Price per Acre
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The Dawes Act of 1887, authorized the President of the United States to survey American Indian tribal land and divide it into allotments for individual Indians. Those who accepted allotments and lived separately from the tribe would be granted United States citizenship.

The objectives of the Dawes Act were to abolish tribal and communal land ownership of the tribes into individual land ownership rights in order to transfer lands under Indian control to white settlers and stimulate assimilation of them into mainstream American society, and thereby lift individual Native Americans out of poverty. Individual household ownership of land and subsistence farming on the European-American model was seen as an essential step. The act provided that the government would classify as "excess" those Indian reservation lands remaining after allotments, and sell those lands on the open market, allowing purchase and settlement by non-Native Americans.

The Curtis Act of 1898 amended the Dawes Act to extend its provisions to the Five Civilized Tribes; it required abolition of their governments, allotment of communal lands to people registered as tribal members, and sale of lands declared surplus, as well as dissolving tribal courts. This completed the extinguishment of tribal land titles in Indian Territory, preparing it to be admitted to the Union as the state of Oklahoma.

During the ensuing decades, the Five Civilized Tribes sold off 90 million acres of former communal lands to non-Natives. In addition, many individuals, unfamiliar with land ownership, became the target of speculators and criminals, were stuck with allotments that were too small for profitable farming, and lost their household lands. Tribe members also suffered from the breakdown of the social structure of the tribes.

During the Great Depression, the Franklin D. Roosevelt administration supported passage on June 18, 1934 of the US Indian Reorganization Act (also known as the Wheeler-Howard Law). It ended land allotment and created a "New Deal" for Indians, renewing their rights to reorganize and form their self-governments.

Plessy v. Ferguson (1896)



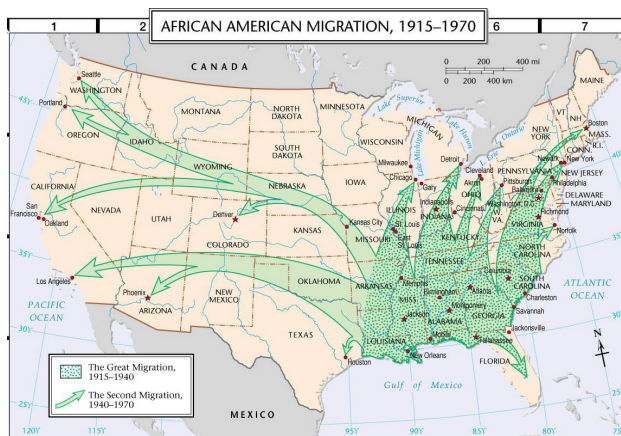
Case in which the U.S. Supreme Court, on May 18, 1896, by a seven-to-one majority (one justice did not participate), advanced the controversial “separate but equal” doctrine for assessing the constitutionality of racial segregation laws.

Plessy v. Ferguson was the first major inquiry into the meaning of the Fourteenth Amendment’s (1868) equal-protection clause, which prohibits the states from denying “equal protection of the laws” to any person within their jurisdictions.

Although the majority opinion did not contain the phrase “separate but equal,” it gave constitutional sanction to laws designed to achieve racial segregation by means of separate and supposedly equal public facilities and services for African Americans and whites.

It served as a controlling judicial precedent until it was overturned by the Supreme Court in Brown v. Board of Education of Topeka (1954).

The Great Migration (1915)



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The Great Migration was the movement of 6 million African-Americans out of the rural Southern United States to the urban Northeast, Midwest, and West that occurred between 1916 and 1970. Until 1910, more than 90 percent of the African-American population lived in the American South. In 1900, only one-fifth of African-Americans living in the South were living in urban areas. By the end of the Great Migration, 53 percent of the African-American population remained in the South, while 40 percent lived in the North, and 7 percent in the West, and the African-American population had become highly urbanized. By 1960, of those African-Americans still living in the South, half now lived in urban areas, and by 1970, more than 80 percent of African-Americans nationwide lived in cities. In 1991, Nicholas Lemann wrote that the Great Migration:

Some historians differentiate between a first Great Migration (1916–1930), which saw about 1.6 million people move from mostly rural areas to northern industrial cities, and a Second Great Migration (1940–1970), which began after the Great Depression and brought at least 5 million people—including many townspeople with urban skills—to the north and to California and other western states.

Indian Citizenship Act (1924)



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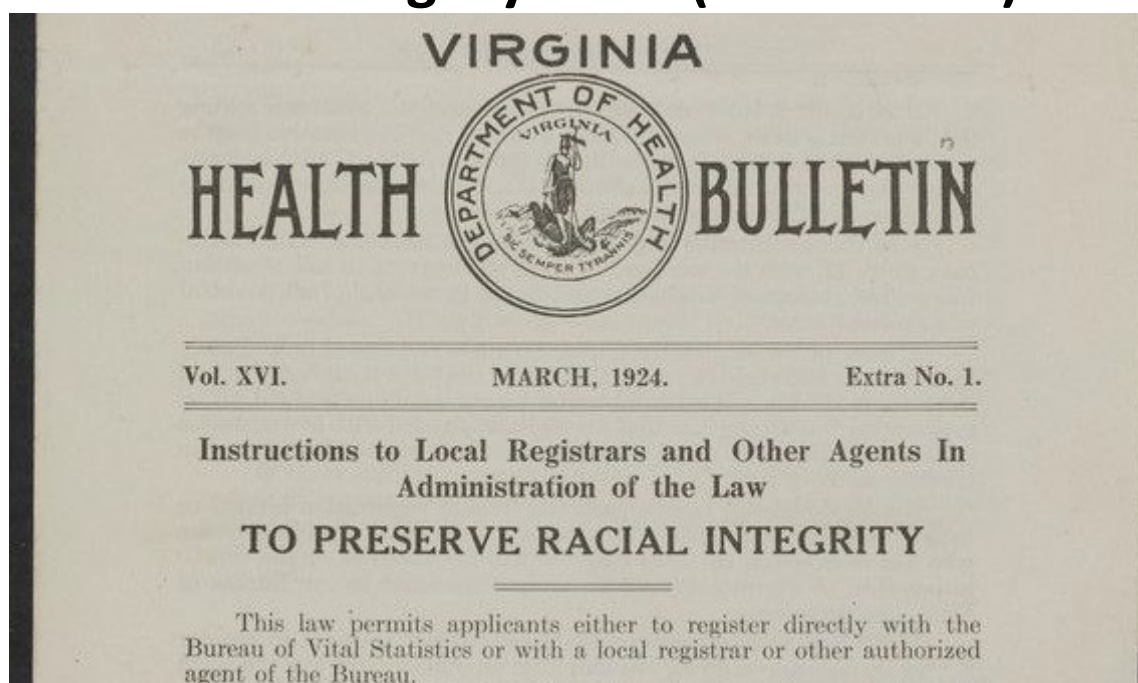
Congress Granted Citizenship to All Native Americans Born in the U.S.

Native Americans have long struggled to retain their culture. Until 1924, Native Americans were not citizens of the United States. Many Native Americans had, and still have, separate nations within the U.S. on designated reservation land. But on June 2, 1924, Congress granted citizenship to all Native Americans born in the U.S. Yet even after the Indian Citizenship Act, some Native Americans weren't allowed to vote because the right to vote was governed by state law. Until 1957, some states barred Native Americans from voting.

At the time of the Indian Citizenship Act, an act called the Dawes Severalty Act shaped U.S. Indian policy. Since 1887, the government had encouraged Native Americans to become more like mainstream America. Hoping to turn Indians into farmers, the federal government gave out tribal lands to individuals in 160-acre parcels. Unclaimed or "surplus" land was sold, and the money was used to establish Indian schools. In them, Native American children learned reading, writing, and social habits of mainstream America. By 1932, the sale of unclaimed land and allotted land resulted in the loss of two-thirds of the 138 million acres Native Americans had held prior to the Act.

A 1928 study known as the Meriam Report assessed the problems of Native Americans. The report revealed to the government that its policies had oppressed Native Americans and destroyed their culture and society. The people suffered from poverty, exploitation and discrimination. This study spurred the passage of the 1934 Indian Reorganization Act. This Act returned some of the surplus land to Native Americans and urged tribes to engage in active self-government. The U.S. government invested in the development of health care, education and community structure. Quality of life on Indian lands improved. Today some Native Americans run successful businesses, while others still live in poverty.

Racial Integrity Laws (1924–1930)



As color is the most important feature of this form of registration, the local registrar must be sure that there is no trace of colored blood in anyone offering to register as a white person.

The penalty for wilfully making a false claim as to color is one year in the penitentiary.

Equal care must henceforth be used also in stating the color of the parents of children registered at birth under the 1912 law.

Racial integrity laws were passed by the General Assembly to protect "whiteness" against what many Virginians perceived to be the negative effects of race-mixing. They included the Racial Integrity Act of 1924, which prohibited interracial marriage and defined as white a person "who has no trace whatsoever of any blood other than Caucasian"; the Public Assemblages Act of 1926, which required all public meeting spaces to be strictly segregated; and a third act, passed in 1930, that defined as black a person who has even a trace of African American ancestry. This way of defining whiteness as a kind of purity in bloodline became known as the "one drop rule."

These laws arrived at a time when a pseudo-science of white superiority called eugenics gained support by groups like the Anglo-Saxon Clubs of America, which argued that the mixing of whites, African Americans, and Virginia Indians could cause great societal harm, despite the fact that the races had been intermixed since European settlement. From his position as the state registrar of vital statistics, Walter A. Plecker micromanaged the racial classifications of Virginians, often worrying that blacks were attempting to pass as white.

Virginia Indians were particularly incensed by the laws, and by Plecker in particular, because the state seemed intent on removing any legal recognition of Indian identity in favor of the broader category "colored." After one failed try, lawmakers largely achieved this goal in 1930, drawing negative reaction from the black press. The Racial Integrity Act remained on the books until 1967, when the U.S. Supreme Court, in *Loving v. Virginia*, found its prohibition of interracial marriage to be unconstitutional. In 2001, the General Assembly denounced the act, and eugenics, as racist.

The Great Depression (1929)



Lasting from 1929 to 1939, the Great Depression was the worst economic downturn in the industrialized world. While no group escaped the economic devastation of the Great

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Depression, few suffered more than African Americans. Said to be “last hired, first fired,” African Americans were the first to see hours and jobs cut, and they experienced the highest unemployment rate during the 1930s. Since they were already relegated to lower-paying professions, African Americans had less of a financial cushion to fall back on when the economy collapsed.

The Great Depression impacted African Americans for decades to come. It spurred the rise of African-American activism, which laid the groundwork for the Civil Rights Movement in the 1950s and 1960s. The popularity of President Franklin D. Roosevelt and his New Deal program also saw African Americans switch their political allegiances to become a core part of the Democratic Party’s voting bloc.

African-American unemployment rates doubled or tripled those of whites.

Prior to the Great Depression, African Americans worked primarily in unskilled jobs. After the stock market crash of 1929, those entry-level, low-paying jobs either disappeared or were filled by whites in need of employment. According to the Library of Congress, the African-American unemployment rate in 1932 climbed to approximately 50 percent.

As historian Cheryl Lynn Greenberg writes in *To Ask for an Equal Chance: African Americans in the Great Depression*, black unemployment rates in the South were double or even triple that of the white population. In Atlanta, nearly 70 percent of black workers were jobless in 1934. In cities across the North, approximately 25 percent of white workers were unemployed in 1932, while the jobless rates among African Americans topped 50 percent in Chicago and Pittsburgh and 60 percent in Philadelphia and Detroit.

Indian Reorganization Act 1934



The **Indian Reorganization Act** of June 18, 1934, or the **Wheeler-Howard Act**, was U.S. federal legislation that dealt with the status of Native Americans. It was the centerpiece of what has been often called the "**Indian New Deal**". The major goal was to reverse the

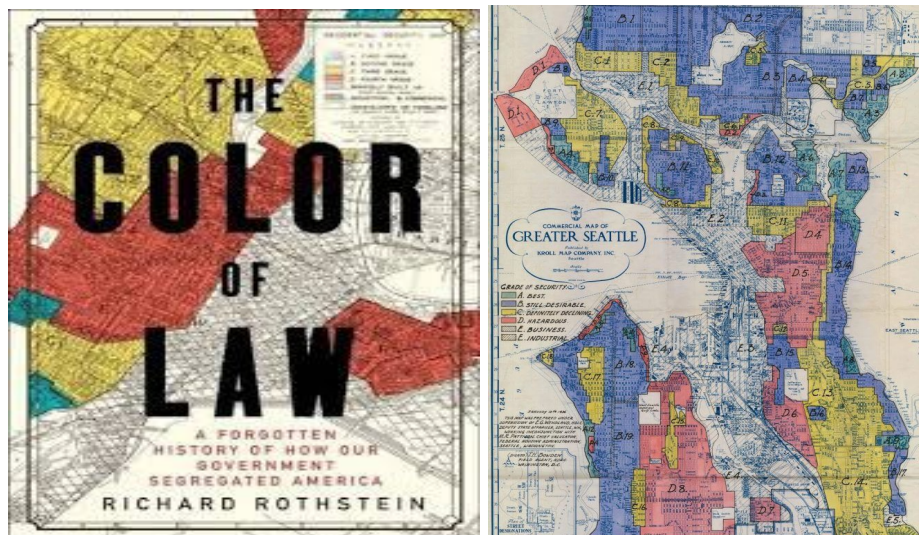
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traditional goal of assimilation of Indians into American society and to strengthen, encourage and perpetuate the tribes and their historic traditions and culture.

The Act also restored to Indians the management of their assets—land and mineral rights—and included provisions intended to create a sound economic foundation for the inhabitants of Indian reservations. The law did not apply to Hawaii; Alaska and Oklahoma were added under another law in 1936. (Native American tribes in Oklahoma had their land allotted and land title extinguished, so did not have any reservations left.) The census counted 332,000 Indians in 1930 and 334,000 in 1940, including those on and off reservations in the 48 states. Total spending on Indians averaged \$38 million a year in the late 1920s, dropping to an all time low of \$23 million in 1933, and reaching \$38 million in 1940.

The IRA was the most significant initiative of John Collier, who was President Franklin D. Roosevelt's Commissioner of the Bureau of Indian Affairs (BIA) from 1933 to 1945. He had long studied Indian issues and worked for change since the 1920s, particularly with the American Indian Defense Association. He intended to reverse the assimilationist policies that had resulted in considerable damage to Native American cultures, and to provide a means for American Indians to re-establish sovereignty and self-government, to reduce the losses of reservation lands, and to build economic self-sufficiency. He believed that Indian traditional culture was superior to that of modern America, and thought it worthy of emulation. His proposals were considered highly controversial, as numerous powerful interests had profited from the sale and management of Native lands. Congress revised Collier's proposals and preserved oversight of tribes and reservations by the Bureau of Indian Affairs within the Department of Interior.

FHA Redlining (1934)



In the United States, redlining is the systematic denial of various services to residents of specific, often racially associated, neighborhoods or communities, either directly or through the selective raising of prices. While the best known examples of redlining have involved denial of financial services such as banking or insurance, other services such as health care or even supermarkets have been denied to residents.

In the 1960s, sociologist John McKnight coined the term "redlining" to describe the

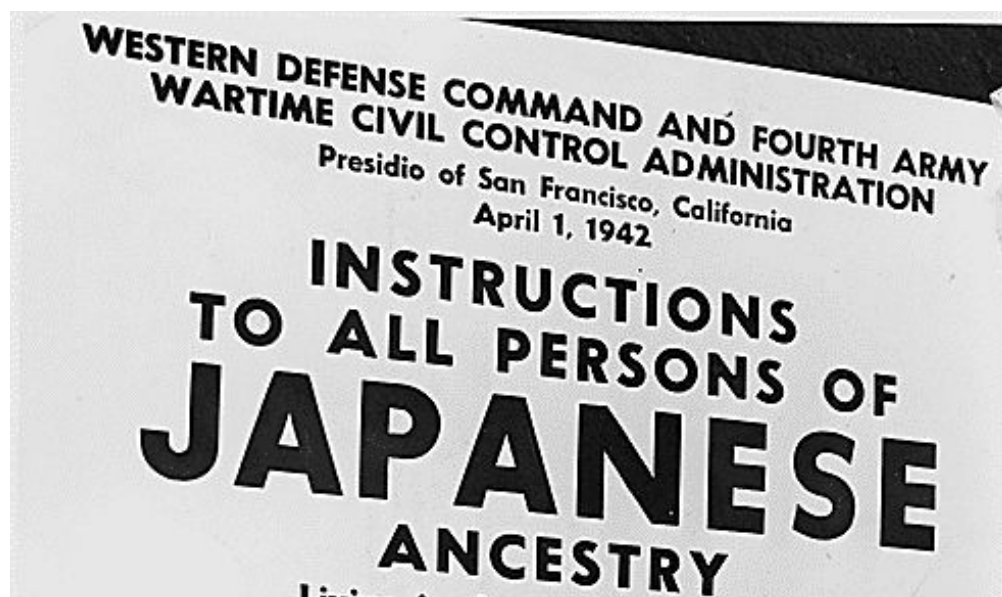
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discriminatory practice of fencing off areas where banks would avoid investments based on community demographics. During the heyday of redlining, the areas most frequently discriminated against were black inner city neighborhoods. For example, in Atlanta in the 1980s, a Pulitzer Prize-winning series of articles by investigative reporter Bill Dedman showed that banks would often lend to lower-income whites but not to middle-income or upper-income blacks. The use of blacklists is a related mechanism also used by redliners to keep track of groups, areas, and people that the discriminating party feels should be denied business or aid or other transactions.

Redlining paralyzed the housing market, lowered property values in certain areas and encouraged landlord abandonment. As abandonment increased, the population density became lower. Abandoned buildings served as havens for drug dealing and other illegal activity, increasing social problems and reluctance of people to invest in these areas. Because areas were redlined residents in them were unable to obtain loans to improve their homes or get loans to move to a different area. Obviously, the neighborhoods had zero investment while neighborhoods around them improved.

The Federal Highway Act was also created. Because the areas that were redlined were so poor, many cities chose to destroy these areas to create the highways. The residents were displaced and forced to move into different uninvested neighborhoods while their homes and businesses were destroyed by the highways.

Internment of Japanese Americans (1942-1945)



The **internment of Japanese Americans** in the United States during World War II was the forced relocation and incarceration in concentration camps in the western interior of the country of between 110,000 and 120,000 people of Japanese ancestry, most of whom lived on the Pacific coast. 62% of the internees were United States citizens. These actions were ordered by President Franklin D. Roosevelt shortly after Imperial Japan's attack on Pearl Harbor.

Japanese Americans were incarcerated based on local population concentrations and regional politics. More than 110,000 Japanese Americans in the mainland U.S., who mostly lived on the West Coast, were forced into interior camps. However, in Hawaii, where 150,000-plus Japanese Americans composed over one-third of the population, only 1,200 to 1,800 were also interned. The internment is considered to have resulted more from racism than from any security risk posed by Japanese Americans. Those who were as little as 1/16 Japanese and orphaned infants with "one drop of Japanese blood" were placed in internment camps.

Roosevelt authorized the deportation and incarceration with Executive Order 9066, issued on February 19, 1942, which allowed regional military commanders to designate "military areas" from which "any or all persons may be excluded". This authority was used to declare that all people of Japanese ancestry were excluded from the West Coast, including all of California and parts of Oregon, Washington, and Arizona, except for those in government camps.

Approximately 5,000 Japanese Americans relocated outside the exclusion zone before March 1942, while some 5,500 community leaders had been arrested immediately after the Pearl Harbor attack and thus were already in custody. The majority of nearly 130,000 Japanese Americans living in the U.S. mainland were forcibly relocated from their West Coast homes during the spring of 1942.

GI Bill (1944)



Officially, the Servicemen's Readjustment Act of 1944, the G.I. Bill was created to help veterans of World War II. It established hospitals, made low-interest mortgages available and granted stipends covering tuition and expenses for veterans attending college or trade schools.

From 1944 to 1949, nearly 9 million veterans received close to \$4 billion from the bill's unemployment compensation program. The education and training provisions existed until 1956, while the Veterans' Administration offered insured loans until 1962. The Readjustment Benefits Act of 1966 extended these benefits to all veterans of the armed forces, including those who had served during peacetime.

Although the GI Bill extended benefits to all veterans regardless of gender or race, it was easier for some people to collect than others. In many cases, benefits were administered by an all-white Veterans Administration at the state and local level.

In an era of rampant racial and gender discrimination, African Americans and women struggled to receive higher education or loans. In some southern states, they were steered to menial jobs instead of college.

Even if an African American received tuition money, their choices were slim since many colleges were segregated, especially in the southern states. African American veterans in the North fared somewhat better but still didn't receive a higher education in numbers anywhere near their white peers. College choices for women were also slim since men almost always received enrollment preference.

The discrimination didn't end with education. Local banks in the south often refused to lend money to African Americans to buy a home, even with the government backing the loan. And many of America's new, suburban neighborhoods prohibited African American's from moving in. As a result, many African Americans remained in the cities as whites flocked to the suburbs.

Bracero Program (1945)

1882-1910
GUEST WORKERS
Labor shortages prompt U.S. railroads to recruit workers from Mexico. By the early 1900s, about 60 percent of the railroad labor force is Mexican.

1942
BRACERO PROGRAM
In response to World War II (1939-1945) worker shortages, the Bracero Program allows Mexicans to fill U.S. agricultural jobs temporarily.



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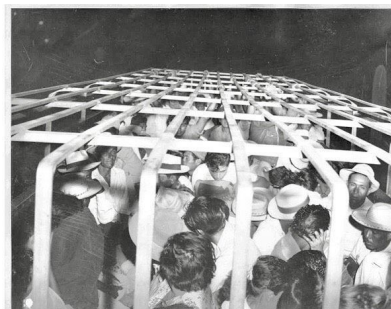
During World War II, the Mexican and American governments developed an agreement known as the *Bracero program*, which allowed Mexican laborers to work in the United States under short-term contracts in exchange for stricter border security and the return of illegal Mexican immigrants to Mexico. Instead of providing military support to the U.S and its military allies, Mexico would provide laborers to the U.S. with the understanding that border security and illegal labor restrictions would be tightened by the United States.

The United States agreed, based upon a strong need for cheap labor to support its agricultural businesses, while Mexico hoped to utilize the laborers returned from the United States to boost its efforts to industrialize, grow its economy, and eliminate labor shortages.

The program began on September 27, 1942, when the first braceros were admitted into the United States under this agreement with Mexico. The program called for braceros to be guaranteed wages, housing, food, and exemption from military service.

Two million Mexican nationals participated in the program during its existence, but tensions between the program's stated and implicit goals, plus its ultimate ineffectiveness in limiting illegal immigration into the United States, eventually led to Operation Wetback in 1954.

Operation Wetback (1954)



The U.S. Border Patrol packed Mexican immigrants into trucks when transporting them to the border for deportation.
U.S. Border Patrol Museum



The name "**wetback**" was a disparaging term applied to illegal entrants who supposedly entered the United States by swimming the Rio Grande. It became a derogatory term applied generally to Mexican laborers, including those who were legal residents. Operation Wetback was primarily a response to pressure from a broad coalition of farmers and business interests concerned with the effects of Mexican immigrants living in the United States without legal permission.

In 1954, command teams of Border Patrol agents, buses, planes, and temporary processing stations began locating, arresting, quick processing, and deporting Mexicans who had illegally entered the United States. Overall, there were 1.1 million "returns", in the first year of Operation Wetback. This included many illegal immigrants who fled to Mexico fearing arrest; over half a million from Texas alone.

During the entirety of the Operation, border recruitment of illegal workers by American growers continued, due largely to the low cost of illegal labor, and the desire of growers to avoid the bureaucratic obstacles of the Bracero program.

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One of the biggest problems caused by the program for the deportees was sending them to unfamiliar parts of Mexico, where they would struggle to find their way home or to continue to support their families. Those apprehended were often deported without receiving the opportunity to recover their property in the United States, or to contact their families. They were often stranded without any food or employment when they were released in Mexico.

Another issue was repeated illegal border crossings by those who had been previously deported. Certain U.S. Border Patrol agents practiced shaving heads to mark repeat offenders who would attempt to reenter the United States. There were also reports of beating and jailing chronically offending illegal immigrants before deporting them. While most complaints concerning deportation were undocumented, there were more than 11,000 formal complaints (about 1% of all actions) from documented bracero workers from 1954 through 1964.

Brown v. Board of Education (1954)



US Supreme Court unanimously held that the racial segregation of children in public schools violated the Equal Protection Clause of the Fourteenth Amendment, striking down "separate but equal" segregation in public education.

Brown v. Board of Education of Topeka, case in which on May 17, 1954, the U.S. Supreme Court ruled unanimously (9–0) that racial segregation in public schools violated the Fourteenth Amendment to the Constitution, which prohibits the states from denying equal protection of the laws to any person within their jurisdictions.

The decision declared that separate educational facilities for white and African American students were inherently unequal. It thus rejected as inapplicable to public education the “separate but equal” doctrine, advanced by the Supreme Court in *Plessy v. Ferguson* (1896), according to which laws mandating separate public facilities for whites and African Americans do not violate the equal-protection clause if the facilities are approximately equal.

Although the 1954 decision strictly applied only to public schools, it implied that segregation was not permissible in other public facilities. Considered one of the most important rulings in the court’s history, *Brown v. Board of Education of Topeka* helped to inspire the American civil rights movement of the late 1950s and 1960s.

Rosa Parks & Emmett Till (1955)



On December 1, **1955**, **Rosa Parks** refused to give up her seat on a bus to a white passenger in Montgomery, Alabama, launching the Montgomery bus boycott that is thought to be the start of the civil rights movement. Her fellow activist Reverend Jesse Jackson told Vanity Fair that when he asked Parks (in 1988) why she did what she did, “she said she thought about going to the back of the bus. But then she thought about Emmett Till, and she couldn’t do it.”

A few months prior, **Emmett Till**, a 14-year-old black boy, was murdered in Mississippi by two white men. Emmett was accused of whistling and making advances at a white woman, Carolyn Bryant, in a store. The men who killed Emmett were acquitted by an all-white jury of the murder, causing an uproar around the country; Emmett's death is now seen as one of the key moments in the civil rights movement.

In 2007, at 72 years old, Carolyn (now Carolyn Bryant Donham) confessed that statements she made on the stand in 1955 regarding Emmett’s alleged verbal and physical advances toward her were lies. “That part is not true,” she told Tyson, author of “The Blood of Emmett Till”. “Nothing that boy did could ever justify what happened to him,” she said.

Civil Rights Act (1964)



The **Civil Rights Act of 1964** was the most comprehensive civil rights legislation ever enacted by Congress. It contained extensive measures to dismantle Jim Crow segregation, and combat racial discrimination.

The **Civil Rights Act of 1964** contained provisions barring discrimination and segregation in education, public facilities, jobs, and housing. It created the **Equal Employment Opportunity Commission** to ensure fair hiring practices, and established a federal Community Relations Service to assist local communities with civil rights issues. The bill also authorized the US Office of Education to distribute financial aid to communities struggling to desegregate public schools.

The vicious beatings and murders of civil rights workers after the passage of the Civil Rights Act radicalized some black activists, who became skeptical of nonviolent, integrationist tactics and began to adopt a more radical approach. On March 7, 1965, six hundred activists set out on a march from Selma, Alabama to Montgomery to peacefully protest the continued violations of African Americans' civil rights. When they reached the **Edmund Pettus Bridge** over the Alabama River, hundreds of deputies and state troopers attacked them with tear gas, nightsticks, and electric cattle prods. The event, which the press dubbed "**Bloody Sunday**," was broadcast over television and splashed across the front pages of newspapers and magazines, stunning and horrifying the American public. Bloody Sunday galvanized civil rights activists, who converged on Selma to demand federal intervention and express solidarity with the marchers. President Johnson quickly became convinced that additional civil rights legislation was necessary.

The Voting Rights Act of 1965

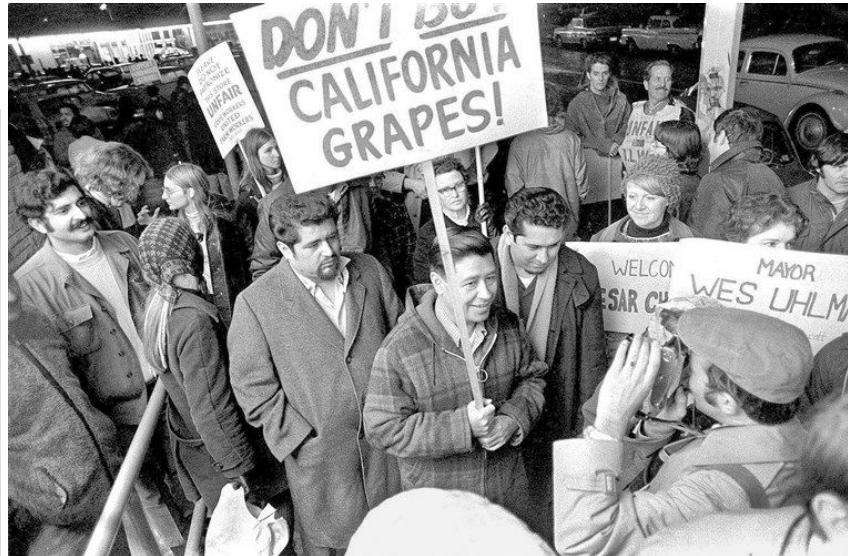
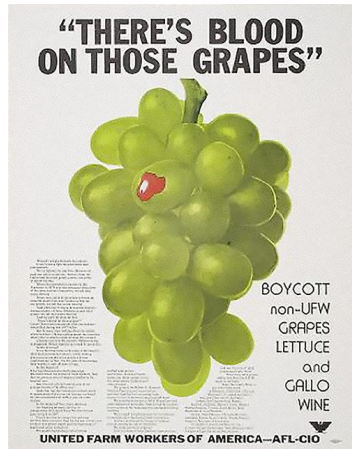


A week after Bloody Sunday, on March 15, 1965, President Johnson delivered a nationwide address in which he declared that “all Americans must have the privileges of citizenship regardless of race.” Johnson informed the nation that he was sending a new voting rights bill to Congress, and he urged Congress to vote the bill into law. Congress complied, and President Johnson signed the **Voting Rights Act of 1965**.

The Voting Rights Act of 1965 removed barriers to black enfranchisement in the South, banning poll taxes, literacy tests, and other measures that effectively prevented African Americans from voting.

The bill outlawed poll taxes, literacy tests, and other practices that had effectively prevented southern blacks from voting. It authorized the US attorney general to send federal officials to the South to register black voters in the event that local registrars did not comply with the law, and it also authorized the federal government to supervise elections in districts that had disfranchised African Americans. The **Voting Rights Act of 1965** transformed patterns of political power in the South. By the middle of 1966, over half a million Southern blacks had registered to vote, and by 1968, almost four hundred black people had been elected to office.

Grape Boycott (1965)



The **Delano grape strike** was a labor strike by the Agricultural Workers Organizing Committee and the United Farm Workers against grape growers in California. The strike began on September 8, 1965, and lasted more than five years. Due largely to a consumer boycott of non-union grapes, the strike ended with a significant victory for the United Farm Workers as well as its first contract with the growers.

The strike began when the Agricultural Workers Organizing Committee, mostly Filipino farm workers in Delano, California, led by Philip Vera Cruz, Larry Itliong, Benjamin Gines and Pete Velasco, walked off the farms of area table-grape growers, demanding wages equal to the federal minimum wage. One week after the strike began, the predominantly Mexican-American National Farmworkers Association, led by Cesar Chavez, Dolores Huerta and Richard Chavez, joined the strike, and eventually the two groups merged, forming the United Farm Workers of America in August 1966. The strike rapidly spread to more than 2,000 workers.

Through its grassroots efforts—using consumer boycotts, marches, community organizing and nonviolent resistance—the movement gained national attention for the plight of some of the nation's lowest-paid workers. By July 1970, the UFW had succeeded in reaching a collective bargaining agreement with the table-grape growers, affecting in excess of 10,000 farm workers.

King & Malcolm Killed (1965-1968)



The assassinations of civil rights activists Medgar Evers (1963), Malcolm X (1965) and Martin Luther King Jr. (1968) were a stark reminder to black people that the pursuit of freedom and liberation often came at the ultimate cost. The assassination of King was arguably the most consequential for the course of American history and permanently changed the psychology of black people and challenged America's ideals.

Because he was one of the most prominent leaders of the civil rights movement, King's assassination was especially devastating. His optimism offered a stark contrast to Malcolm X's pessimistic and fatalistic view of white America.

Guided by a Christian ethic and the philosophies of integrationism, nonviolence and civil disobedience, King was the moral conscience of a country that had failed to

live up to its lofty ideals of the American Dream for black people.

In his book "Martin & Malcolm & America: A Dream or a Nightmare," James H. Cone noted that Malcolm X and King were both killed by forces they sought to change. However, whereas Malcolm X was killed "by the blacks he loved and was seeking to liberate from self-hate," King was "killed by the whites he loved and was seeking to set free of racism."

Unlike Malcolm X, who viewed whites as having no moral conscience and America as a nightmare that was doomed for its crimes of slavery and segregation, King possessed a redemptive faith in the goodness of white people. He insisted on loving white people in spite of their treatment of blacks, and he spoke of having a dream that Americans of all racial backgrounds could live in peace and good will.

Whether people agreed with him or not, it was King's appeal to white people's moral conscience and his philosophy of nonviolence that provided him the platform to wield tremendous influence to cause social and political change. Thus, it was incomprehensible that this "drum major for justice" who followed the teachings of Mohandas Gandhi's nonviolent resistance would be assassinated in cold blood.

What kind of country was America that it could produce the type of hatred that would kill a messenger of love and peace? If Rosa Parks' refusal to give up her seat was the spark that invigorated the civil rights movement, King's assassination was the psychological accelerant that threatened to permanently derail it.

Native American Activist (1969)



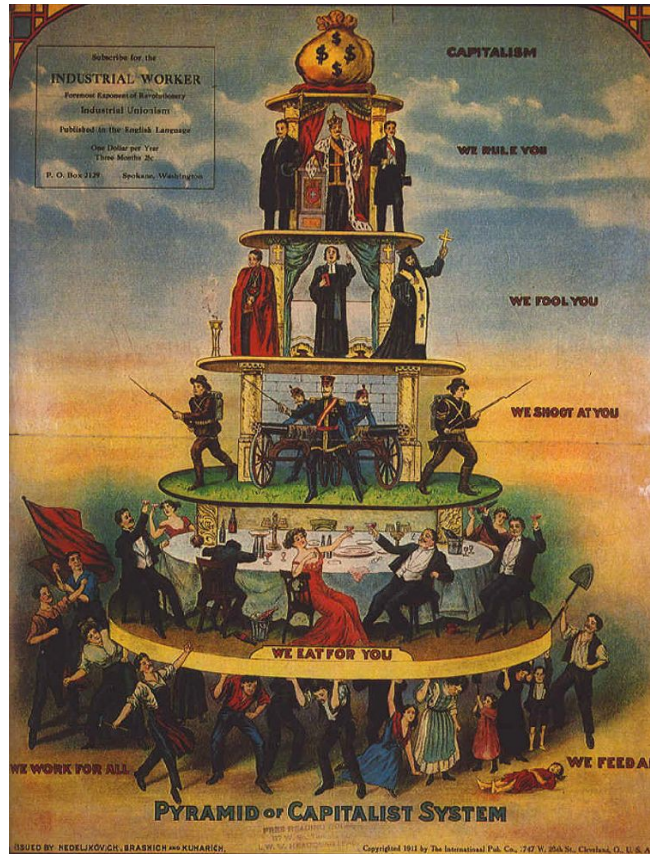
The **American Indian Movement (AIM)** is an American Indian advocacy group in the United States, founded in July 1968 in Minneapolis, Minnesota. AIM was initially formed to address American Indian sovereignty, treaty issues, spirituality, and leadership, while simultaneously addressing incidents of police harassment and racism against Native Americans forced to move away from reservations and tribal culture by the Indian Termination Policies. AIM's paramount objective is to create "real economic independence for the Indians."

From November 1969 to June 1971, AIM participated in the occupation of the abandoned federal penitentiary known as Alcatraz, organized by seven Indian movements, including the Indian of All Tribes and Richard Oakes, a Mohawk activist. In October 1972, AIM and other Indian groups gathered members from across the US for a protest in Washington, D.C. known as the "Trail of Broken Treaties." According to public documents obtained under the Freedom of Information Act (FOIA), advanced coordination occurred between Washington, D.C.-based Bureau of Indian Affairs (the BIA staff) and the authors of a twenty-point proposal drafted with the help of the AIM for delivery to the U.S. government officials focused on proposals intended to enhance U.S.-Indian relations.

In the decades since AIM's founding, the group has led protests advocating indigenous American interests, inspired cultural renewal, monitored police activities, and coordinated employment programs in cities and in rural reservation communities across the United States.

The Occupation of Alcatraz was noted as "the symbol of a newly awakened desire among Indians for unity and authority in a white world." The occupation of Alcatraz Island served as a strong symbol and uniting force for indigenous peoples everywhere because of the importance the island held in their ancestors' lives. Indians traveled to Alcatraz about 10,000 years before the Europeans even entered the Bay area.

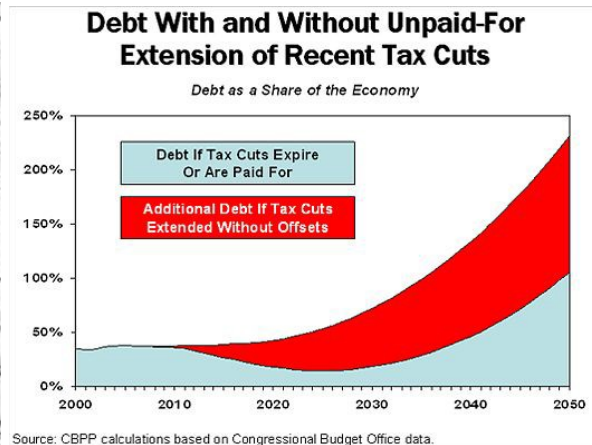
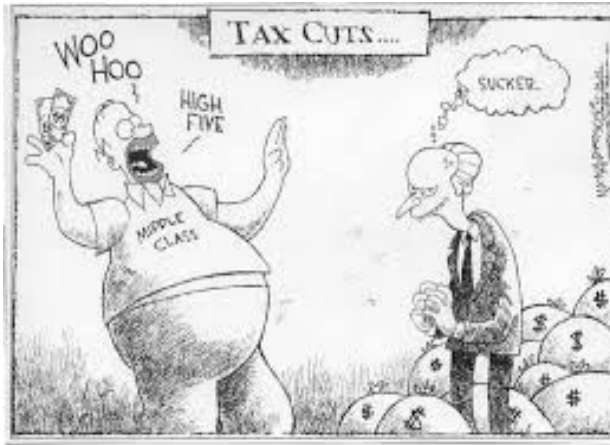
Class Warfare (1980s)



Class conflict, frequently referred to as class warfare or class struggle, is the tension or antagonism which exists in society due to competing socioeconomic interests and desires between people of different classes. The view that the class struggle provides the lever for radical social change for the majority is central to the work of Karl Marx and Mikhail Bakunin.

Class conflict can take many different forms: direct violence, such as wars fought for resources and cheap labor; indirect violence, such as deaths from poverty, starvation, illness or unsafe working conditions; coercion, such as the threat of losing a job or the pulling of an important investment; or ideologically, such as with books and articles. Additionally, political forms of class conflict exist; legally or illegally lobbying or bribing government leaders for passage of desirable partisan legislation including labor laws, tax codes, consumer laws, acts of congress or other sanction, injunction or tariff. The conflict can be direct, as with a lockout aimed at destroying a labor union, or indirect, as with an informal slowdown in production protesting low wages by workers or unfair labor practices by capital.

Tax Cuts for the Wealthy (2001)



The phrase Bush tax cuts refers to changes to the United States tax code passed originally during the presidency of George W. Bush and extended during the presidency of Barack Obama, through:

- Economic Growth and Tax Relief Reconciliation Act of 2001 (EGTRRA)
- Jobs and Growth Tax Relief Reconciliation Act of 2003 (JGTRRA)
- Tax Relief, Unemployment Insurance Reauthorization, and Job Creation Act of 2010
- American Taxpayer Relief Act of 2012 (partial extension)

While each act has its own legislative history and effect on the tax code, the JGTRRA amplified and accelerated aspects of the EGTRRA. Since 2003, the two acts have often been spoken of together, especially in terms of analyzing their effect on the U.S. economy and population and in discussing their political ramifications. Both laws were passed using controversial Congressional reconciliation procedures.

The Bush tax cuts had sunset provisions that made them expire at the end of 2010, since otherwise they would fall under the Byrd Rule. Whether to renew the lowered rates, and how, became the subject of extended political debate, which was resolved during the presidency of Barack Obama by a two-year extension that was part of a larger tax and economic package, the Tax Relief, Unemployment Insurance Reauthorization, and Job Creation Act of 2010. In 2012, during the fiscal cliff, the tax cuts were made permanent for single people earning less than \$400,000 per year and couples making less than \$450,000 per year, and eliminated for everyone else, under the American Taxpayer Relief Act of 2012.

Before the tax cuts, the highest marginal income tax rate was 39.6 percent. After the cuts, the highest rate was 35 percent. Once the cuts were eliminated for high income levels (single people making \$400,000+ per year and couples making \$450,000+ per year), the top income tax rate returned to 39.6 percent.

the Great Recession (2008)

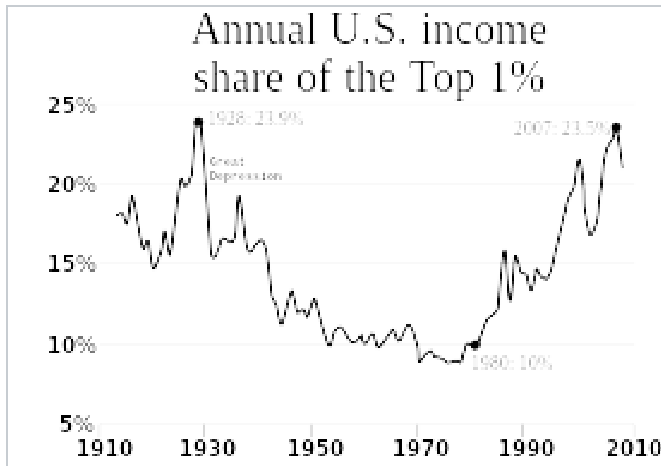


The Great Recession was a period of general economic decline observed in world markets during the late 2000s and early 2010s. The scale and timing of the recession varied from country to country. In terms of overall impact, the International Monetary Fund concluded that it was the worst global recession since the Great Depression in the 1930s. The causes of the recession largely originated in the United States, particularly the real-estate market, though policies of other nations contributed as well. According to the U.S. National Bureau of Economic Research (the official arbiter of U.S. recessions) the recession, as experienced in that country, began in December 2007 and ended in June 2009, thus extending over 19 months. The Great Recession was related to the financial crisis of 2007 to 2008 and U.S. subprime mortgage crisis of 2007 to 2009. The Great Recession resulted in the scarcity of valuable assets in the market economy and the collapse of the financial sector (banks) in the world economy. The banks were then bailed out by the U.S. government.

The recession was not felt evenly around the world. Whereas most of the world's developed economies, particularly in North America and Europe, fell into a definitive recession, many of the newer developed economies suffered far less impact, particularly China and India whose economies grew substantially during this period.

The distribution of household incomes in the United States has become more unequal during the post-2008 economic recovery. Income inequality in the United States has grown from 2005 to 2012 in more than 2 out of 3 metropolitan areas. Median household wealth fell 35% in the US, from \$106,591 to \$68,839 between 2005 and 2011.

Occupy Wall Street (2011)



Wealth inequality and income inequality have been central concerns among OWS protesters.

When it became increasingly clear that the political process was unable to enact serious reforms to address the causes or consequences of the economic crisis, the Occupy Wall Street (OWS) movement emerged... This progressive protest movement began on September 17, 2011, in Zuccotti Park, located in New York City's Wall Street financial district, received global attention and spawned a surge in the movement against economic inequality worldwide.

The protesters were forced out of Zuccotti Park on November 15, 2011. Protesters turned their focus to occupying banks, corporate headquarters, board meetings, foreclosed homes, and college and university campuses.

The main issues raised by OWS were social and economic inequality, greed, corruption and the undue influence of corporations on government, particularly from the financial services sector. The Occupy protesters' slogan "We are the 99%" refers to the income disparity in the US and economic inequality in general. Overall, a focus on the 1% concentrates attention on the aspect of inequality most clearly tied to the distribution of income between labor and capital... income inequality and corporate greed.

OWS's goals include a reduction in the influence of corporations on politics, more balanced distribution of income, more and better jobs, bank reform (especially to curtail speculative trading by banks), forgiveness of student loan debt or other relief for indebted students, and alleviation of the foreclosure situation. "While alarmists seem to think the movement is a 'mob' trying to overthrow capitalism, on the contrary, it highlights the need to restore basic capitalist principles like accountability". *Rolling Stone* writer Matt Taibbi asserted, "These people aren't protesting money. They're not protesting banking. They're protesting corruption on Wall Street."

John T. Williams - Seattle Police Dept (2011)



On August 30, 2010, **John T. Williams**, a Native American woodcarver, was shot four times by Officer Ian Birk of the Seattle Police Department. Williams died at the scene. The shooting was ruled "unjustified" by the police department's Firearms Review Board. The department's actions were scrutinized by the United States Department of Justice as a result of the incident.

John T. Williams was born in 1960. He was a member of the Nuu-chah-nulth tribe, and during his childhood, lived in Seattle, and Victoria and Vancouver in British Columbia, Canada.

According to Williams' family, he was a seventh-generation woodcarver. Williams had hearing difficulties and had problems with alcohol. He had spent time at the mental institution Western State Hospital.

At about 4:15 p.m. on August 30, 2010, Birk was driving his patrol car and saw Williams near Boren Avenue and Howell Street. The dashboard camera of Birk's patrol car showed Williams walk "through the crosswalk, hunched over (with) something in his hands, then disappear(ing) offscreen". Birk emerged from his patrol car with his pistol drawn. Birk yelled, "Hey", "Hey... Hey!", "Put the knife down", "Put the knife down. Put the knife down!" Less than 5 seconds after the first "Hey", the sound of gunshots was recorded on the camera. Williams had been holding a "scrap of wood" and "a single-blade pocketknife". Officers who arrived on the scene after the shooting and nearby witnesses later observed that the knife Williams was carrying was closed.

The report of the Firearms Review Board concluded that Birk acted appropriately in contacting Williams, but that the decision to use deadly force was unjustified. The Firearms Review Board found a number of problems in Birk's actions and his subsequent testimony. Based on Williams' posture "Officer Birk's decision to use deadly force was premature", and the unanimous conclusion that Birk's discharge of his firearm was "unjustified and outside of policy, tactics and training".

Birk resigned from the Seattle Police Department on February 16, 2011, one day after King County prosecutor Dan Satterberg decided not to press criminal charges against him.

Voting Rights Act Unconstitutional (2013)



Shelby County v. Holder, 570 U.S. 2 (2013), is a landmark United States Supreme Court case regarding the constitutionality of two provisions of the Voting Rights Act of 1965: Section 5, which requires certain states and local governments to obtain federal preclearance before implementing any changes to their voting laws or practices; and Section 4(b), which contains the coverage formula that determines which jurisdictions are subjected to preclearance based on their histories of discrimination in voting.

On June 25, 2013, the Court ruled by a 5-to-4 vote that Section 4(b) is unconstitutional because the coverage formula is based on data over 40 years old, making it no longer responsive to current needs and therefore an impermissible burden on the constitutional principles of federalism and equal sovereignty of the states. The Court did not strike down Section 5, but without Section 4(b), no jurisdiction will be subject to Section 5 preclearance unless Congress enacts a new coverage formula.

Five years after the ruling, nearly a thousand polling places had been closed in the country, with many of the closed polling places in predominantly African-American counties. Research shows that the changing of voter locations and reduction in voting locations can reduce voter turnout.

U.S. Immigration Policy (2018)



The **Trump administration family separation policy**, described by the Trump administration as part of its "zero tolerance" policy, was an aspect of U.S. President Donald Trump's immigration policy. The new guidelines were implemented in April 2018, and, following immense public opposition and political pressure, were suspended for an indefinite period of time on June 20, 2018, through an executive order.

Under the new protocol federal authorities separated children from their parents, relatives, or other adults who accompanied them in crossing the border. Despite documented cases of children being separated when lawfully presenting at ports of entry, the Trump administration said this only happened in cases of protecting children or human trafficking. The policy involved prosecuting all adults who were detained at the U.S.–Mexico border, sending the parents to federal jails, and placing children and infants under the supervision of the U.S. Department of Health and Human Services. According to government officials, the policy led to the separation of almost 3,000 children from their parents.

The American Academy of Pediatrics, the American College of Physicians and the American Psychiatric Association condemned the policy, with the American Academy of Pediatrics saying that the policy has caused "irreparable harm" to the children. On June 30, a national protest was held which drew hundreds of thousands of protesters from all 50 states to demonstrate in more than 600 towns and cities.

Authorities made the decision to take children from their parents without a plan to reunite families, resulting in numerous cases of parents and children having no contact since being forcefully separated. Following national and international criticism, on June 20 President Trump signed an executive order ending family separations at the border. Following the suspension of the policy, Secretary of Health and Human Services Alex Azar testified that the Department would only reunite children with their detained parents if Congress passed legislation lifting the 20-day limit on family detention required under the Flores settlement.

On July 26, responding to an ACLU class action lawsuit, a federal judge ordered all separated children, except where not appropriate, be reunited with their parent within 30 days. On July 26, the Trump administration said that 1,442 children had been reunited with their parents while 711 remained in government shelters. Officials said they will work with the court to return the remaining children, including 431 parents of those children who have already been deported without their children.

