

People's Democratic Republic of Algeria

Ministry of Higher Education and Scientific Research

Hamma Lakhdar University of El-Oued

Faculty of Arts and Languages

Department of Arts and English Language



The Role of American Indian Movement in Shaping US

Policy towards American Indians

**Dissertation Submitted in Partial Fulfillment of the Requirements for
Master's Degree in Literature and Civilization**

Submitted by:

HAMZA Brahim

ATALLAH Youcef

Supervised by:

Dr. ANAD Ahmed

Board of Examiners:

Title. Full name

President

University of El-Oued

Dr. ANAD Ahmed

Supervisor

University of El-Oued

Title. Full name

Examiner

University of El-Oued

Dedication

We dedicate this dissertation to my great parents, who never stop giving of themselves in countless ways.

My brothers, sisters and family.

To all the people we like from the bottom of our hearts.

This dissertation is also dedicated to all worldwide just causes that seek self-determination,

Especially Palestine.

Acknowledgements

First and foremost, praise and appreciation to Allah, the Almighty, for His showers of blessings during my study effort, which enabled me to successfully complete the research.

My research supervisor Dr ANAD Ahmed deserves my heartfelt appreciation, for providing me with vital help along the process. His vision, genuineness, and determination have all left an indelible impression on me. He showed me how to conduct research and present my findings most clearly and concisely possible.

I am extremely grateful to all the staff of the English Department,

All the teachers for their devotion, efforts and energy,

In the end, we would like to express our gratitude to the jury members for taking the time to review and assess our study.

Abstract

Through the timeline, America witnessed the settling of diverse ethnic groups and different skin colours. The self-determination process of marginalized Indians has gone through high times of resistance by different associations and organizations where the American Indian Movement played the most significant role in achieving the most Indian insights. This research aims to investigate the role played by the American Indian Movement in shaping the American policy towards the native Americans. The research was conducted in a qualitative approach based on the descriptive and historical methods to investigate this movement's root and more importantly, its role in affecting the American Policy towards natives. This study reveals that the American Indian Movement had the most significant role in appealing for equality, self-determination and governance, besides the creation of numerous associations that raise the Indians' awareness about Indians rights for land goods and the land itself, which was one of the peaceful strategies that the movement used to affect the American policy. On the other hand, the American Indian Movement's work and tactics did not limit only to peaceful resistance but it passes to the military work where the movement leaders fought using guns multiple times, where the Movement succeeded in attracting international and internal attention, and the Indian case got the international organizations and media empathy.

Keywords: American Indian Movement, American policy, Native American, role, self-determination

List of Abbreviations and Acronyms

| | |
|---------------|--|
| AIM | The American Indian Movement |
| FBI | The Federal Bureau of Investigation |
| CIA | The Central Intelligence Agency |
| US | United States |
| UK | United Kingdom |
| AIOIC | The American Indian Opportunities Industrialization Center |
| ICRA | The Indian Civil Rights Act |
| ISDEAA | The Indian Self-Determination and Education Assistance Act |
| BIA | The Bureau of Indian Affairs |
| DOI | The Department of Interior |
| IHS | The Indian Health Service |
| DHHS | Department of Health and Human Services |
| ICWA | The Indian Child Welfare Act |
| FACA | The Federal Assimilative Crimes Act |
| OCCA | The Organized Crime Control Act |
| IGRA | The Indian Gaming Regulatory Act |
| SOI | The Secretary of the Interior |
| IRA | The Indian Reorganization Act |
| NIGC | The National Indian Gaming Commission |
| NAGPRA | The Native American Graves Protection and Repatriation Act |
| NALA | The Native American Languages Act |
| UN | United Nation |
| UNGA | The United Nations General Assembly |
| UNDRIP | The United Nations Declaration on the Rights of Indigenous Peoples |

List of Figures

Figure 1.1. A Map Shows the Immigration Road of the Native Americans5

Table of Contents

| | |
|---|-----|
| Dedication | I |
| Acknowledgements..... | II |
| Abstract..... | III |
| List of Acronyms and Abbreviations..... | IV |
| List of Figures | V |
| Table of Contents..... | VII |
| General Introduction..... | 1 |

Chapter One: The American Indians Through History

| | |
|---|----|
| Introduction | 5 |
| 1.1. America Before Discovery..... | 5 |
| 1.1.1. The first Americans way of life | 6 |
| 1.1.1. The First Europeans Arrival..... | 7 |
| 1.2. Indians Versus Columbus | 8 |
| 1.2.1. Methods of Colonization..... | 8 |
| 1.2.2. Indians Resistance | 9 |
| 1.3. Indians Famous Tribes | 9 |
| 1.3.1. Sioux Tribes | 9 |
| 1.3.2. Comanche Tribes | 10 |
| 1.3.3. Cherokee Tribes | 10 |
| 1.3.4. Cheyenne and Arapaho | 11 |
| 1.3.5. Iroquois Tribes | 11 |
| 1.4. The Indians Wars | 12 |
| 1.4.1. Colonial Period Wars (1609–1774) | 12 |

| | |
|--|----|
| 1.4.1.1. Pequot War..... | 13 |
| 1.4.1.2. The Beaver Wars..... | 13 |
| 1.4.1.3. French and Indian War..... | 14 |
| 1.4.2. Early American Indian Wars..... | 15 |
| 1.4.2.1. Chickamauga Cherokee Wars: 1776-1795..... | 15 |
| 1.4.3. Nineteenth-Century Wars..... | 16 |
| 1.4.3.1. War of 1812..... | 16 |
| 1.4.3.2. Seminole Wars | 17 |
| 1.4.3.3. Black Hawk War | 18 |
| 1.4.3.4. Sand Creek Massacre | 18 |
| 1.5. America with Indigenous People | 19 |
| 1.6. The White- Indian Relationship | 21 |
| 1.7. Native American contributions | 23 |
| Conclusion..... | 26 |

Chapter two: The American Indian Movement

| | |
|---|----|
| Introduction | 27 |
| 2.1. American Indian Movement Background..... | 27 |
| 2.2. American Indian movement objectives..... | 29 |
| 2.3. American Indian movement main figures..... | 30 |
| 2.3.1 Dennis Banks | 30 |
| 2.3.2. Clyde Bellecourt..... | 32 |
| 2.3.3. Russell Means | 34 |
| 2.4. American Indian Movement Events..... | 36 |

| | |
|-------------------------------------|----|
| 2.4.1 Wounded knee massacre | 36 |
| 2.4.2. Occupation of Alcatraz | 37 |
| Conclusion..... | 39 |

Chapter Three: The Role of The American Indian Movement in shaping US

Policy Towards American Indians

| | |
|--|----|
| Introduction | 40 |
| 3.1. The Road into US Policy changement | 40 |
| 3.2. Historical Development of the Federal-Tribal relationship | 41 |
| 3.2.1. Self-Determination Period (1960s - 1988)..... | 41 |
| 3.2.1.1. The Indian Civil Rights Act of 1968 (ICRA)..... | 42 |
| 3.2.1.2. American Indian Self-Determination and Education Assistance Act of 1975 (ISDEAA) | 43 |
| 3.2.1.3. Indian Child Welfare Act 1978 (ICWA)..... | 44 |
| 3.2.1.4. American Indian Religious Freedom Act of 1978 (AIRFA) | 46 |
| 3.2.2. Self-Governance Period (1988-Present) | 48 |
| 3.2.2.1. Self-Governance, and the 1988 Amendments..... | 48 |
| 3.2.2.2. Indian Gaming Regulatory Act 1988 (IGRA)..... | 49 |
| 3.2.2.3. Native American Graves Protection and Repatriation Act 1990 (NAGPRA) | 52 |
| 3.2.2.4. Native American Languages Act1990 (NALA) | 53 |
| 3.2.2.5. Declaration on the Rights of Indigenous Peoples (2007)..... | 54 |
| Conclusion..... | 55 |
| General Conclusion | 56 |
| References | 59 |

General Introduction

1. Background of the Study

By the late 1960s and 1970s there was a widespread organizational and activist response in native communities which was also called the second wave of modern Pan-Indianism; a multidimensional strategy of Indian resistance against white oppression recognizing its military, political, and religious character, where dozens of a great proliferation of organizations on reservations and in cities were founded as The National Indian Youth Council and the American Indian.

One of these movements **were** the American Indian Movement in Minneapolis, Minnesota that founded by Clyde Bellecourt, Dennis Banks and George Mitchell in 1968, where all the Indians gathered together for a meeting to discuss the critical issues restraining them and to take control over their destiny. The leaders during the meeting mentioned the fundamental authority's brutality, high unemployment, slum housing, and racist treatment, fought for treaty rights and the reclamation of tribal land, and advocated on behalf of urban Indians whose situation bred illness and poverty. The declaration of the American Indian Movement begins with the wide crush of the FBI and CIA during the events of Wounded Knee, where the leaders decided to fight beside the south Dakota Indians for appealing their rights and free their colleagues from Alcatraz prison.

AIM wasn't the creation of nowadays but it backwards in history and forwards into the future through the increase of protesters' concerns about housing, shortages, police brutality, poverty, unemployment, and more issues that harmed the native Americans' life, identity, and status within the American mosaic. What makes the AIM actively involved was the events of Wounded Knee in 1973 where the so-called "traditionalists", the Sioux Indians called for the AIM that was led by Russell Means and Dennis Banks. The involvement of AIM raised the events against the federal

government and resulted from the slaughter of three hundred Indians by the US army after a strong defence and resistance by the Indians, which proved to be the climax of AIMs militant activity.

The affection for the creation of the American Indian Movement and its role in shaping new policies by the Fundamental American authorities towards the Indian Americans will be investigated. and studied deeply throughout this dissertation.

2. Statement of the Problem

Throughout the history timeline, the US witnessed the creation and appearance of multiple organizations and associations that appeal to different ethnic groups; Red Indians, Blacks ..., self-determination, autonomy, and equality. Thus, this study investigates the American Indian Movement's role in shaping the US policies over the native Indians.

3. Research Questions

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

- Who were the first settlers of the American continent and how it flourished?
- How was the creation of the American Indian Movement?
- How did the American Indian Movement become part of the US policies modifications?

4. Research hypotheses

To answer the questions of this research, we suggest the following hypotheses:

- The main role played by AIM was only on the International side.
- The only reason behind AIM's creation was the appeal for the American Indians' voice.
- The US policies modifications had made a significant modification in the American Indians' life.

5. Aims of the Study

The present research aims at examining the role of the American Indian Movement in shaping the US policy towards American Indians by presenting the significant role that the movement played. Moreover, the study investigates the main modifications that shaped the US policies and regulation bills towards the native Americans.

6. Research Methodology

The present study adopted the historical descriptive method that depends on a qualitative approach. It is a process of collecting and evaluating the evidence related to past events to establish facts and draw conclusions. Thus, data were collected systematically from different research materials such as books, chapters, articles, governmental documents and newspapers, etc.

7. Significance of the Study

The significance of the current study relies on its highlights, the main role that the American Indian Movement played in order to raise the native Americans' voice worldwide seeking fair trial and its achievements in shaping the US policy towards the American Indians. Furthermore, the study's primary contribution is that it provides future research in the field with coherent evidence of the considerable function of the American Indian Movement in changing natives' life, as well as presenting the change in the US policies and regulations.

8. Structure of the Study:

In the light of providing satisfactory details and information about the role of AIM in shaping the US policy towards the American Indians, this dissertation is divided into three chapters. The first one provides a wide overview and a background about the native American life before the European discovery and how was their life. Also, it sheds light on the past Indian wars against the US authorities as a result of the Indians' continuous and repeated displacement. The second chapter

explains the creation of the American Indian Movement and gives a bunch of information about its founders. Also, the objectives were designed and the events that AIM either organized or effectively participated in. The third chapter investigates the American Indian Movement's role in shaping US policy towards American Indians and the historical development of the federal-tribal relationship.

CHAPTER ONE

The American Indians through History

Chapter One: American Indians Through History

| | |
|---|----|
| Introduction | 5 |
| 1.1. America Before Discovery | 5 |
| 1.1.1. The first Americans' way of life | 6 |
| 1.1.2. The First Europeans Arrival | 7 |
| 1.2. Indians Versus Columbus | 8 |
| 1.2.1. Methods of Colonization | 8 |
| 1.2.2. Indians Resistance | 9 |
| 1.3. Indians Famous Tribes | 9 |
| 1.3.1. Sioux Tribes | 9 |
| 1.3.2. Comanche Tribes | 10 |
| 1.3.3. Cherokee Tribes | 10 |
| 1.3.4. Cheyenne and Arapaho | 11 |
| 1.3.5. Iroquois Tribes | 11 |
| 1.4. The Indians Wars | 12 |
| 1.4.1. Colonial Period Wars (1609–1774) | 12 |
| 1.4.1.1. Pequot War | 13 |
| 1.4.1.2. The Beaver Wars | 13 |
| 1.4.1.3. French and Indian War | 14 |
| 1.4.2. Early American Indian Wars | 15 |
| 1.4.2.1. Chickamauga Cherokee Wars: 1776-1795 | 15 |
| 1.4.3. Nineteenth-Century Wars | 16 |
| 1.4.3.1. War of 1812 | 16 |
| 1.4.3.2. Seminole Wars | 17 |

| | |
|---|----|
| 1.4.3.3. Black Hawk War | 18 |
| 1.4.3.4. Sand Creek Massacre | 18 |
| 1.5. America with Indigenous People | 19 |
| 1.6. The White- Indian Relationship | 21 |
| 1.7. Native American Contributions | 23 |
| Conclusion..... | 26 |

Introduction

Throughout history, America was discovered as “the Indian land”. So, through working on this chapter brief information is presented for a better understanding of life in America before discovery, then its discovery story by travellers and the wars that happened between the invaders and the native people of America which their life and origins are stated in this chapter.



Figure 1. A Map Shows the Immigration Road of the Native Americans (The Americans, n.d).

1.8. America before Discovery

According to Mann (2005), For much of the last century, archaeologists assumed that Indians arrived in the Americas across the Bering Strait at the end of the last Ice Age, around thirteen thousand years ago. Sea levels around the planet decreased roughly 300 feet as a result of the polar ice sheets storing massive volumes of water. The early Americans began to develop larger cities and successful civilizations some 3,000 years ago. A closer examination of the more notable of these cultures exposes the early American world's richness and complexity. Land travel across Beringia came to an end with the end of the Ice Age, roughly 12,000 to 10,000 years ago. Sea levels

rose as the huge glaciers disappeared. Under the Bering Strait, the ancient land bridge vanished. Humans, on the other hand, had colonized most of the Americas by this time. The early Americans adapted to the variety of settings they encountered, from the grassy plains of the modern-day United States to the hot tropical forests of Central America. They carved out individual ways of life in the process (Danzer,2003).

The first empire of the Americas arose in what is now southern Mexico as early as 1200 B.C. In the humid rain forest along the Gulf of Mexico's coast, the Olmec people built a vibrant society. Following the inexplicable demise of the Olmec civilization around 400 B.C., other civilizations arose. The Maya, who flourished in Guatemala and the Yucatán Peninsula between 250 and 900 A.D., and the Aztecs, who surged into the Valley of Mexico in the 1200s, were among them(Appleby, Brinkley, & McPherson, 2002).

In contrast to what is said above, an increasing number of researchers believe that the New World was occupied by a single bunch that crossed the Bering Strait, got stuck on the Alaskan side, and straggled to the rest of the Americas in two or three groups, with the ancestors of most modern Indians making up the second group. Researchers disagree on the facts; some scientists believe the Americas were hit by as many as five waves of colonization before Columbus, the first of which might have occurred as long as fifty thousand years ago. Today's Indians, on the other hand, are portrayed as relative latecomers in most accounts which despise the Indian activists (Mann, 2005).

1.1.1. The First Americans' Way of Life

Initially, the ancient peoples of the Americas relied heavily on hunting to survive. They devised farming systems that assured a more consistent supply of food over time. As a result, the first civilizations in the Americas began to emerge. So, men and older boys rely on hunts while

women and children search for plants and berries during the Ice Age. They travelled over Beringia following herds of mammoth and musk ox(Hoffman, 2009).

According to Mann (2005), Native Americans lost out on the bonanza since they departed Asia before agriculture. They had to do everything on their own. Surprisingly, they succeeded. Farming is a powerful force for change and agriculture changed people's lives dramatically and permanently in the Americas, as it did in other parts of the world. Gradually, plant foods became more familiar to the first Americans. They began to explore simple farming methods. Agriculture arose from their planting and harvesting efforts. This has a significant impact on their way of life. Agriculture's Evolution A revolt began quietly in what is now central Mexico around 7000 B.C. People came to rely more on wild edible plants, some of which were raised from seeds. Many people started growing these favourite plants around 5000 B.C. Squashes, gourds, beans, avocados, and chillies were among them. Moreover, another set of sophisticated cultures emerged east of the Mississippi River, extending from the Great Lakes to the Gulf of Mexico. The Adena and Mississippian societies excelled at commerce and construction beside all that, the Olmec, Maya, and other Mesoamericans were world pioneers in mathematics, astronomy and civilization.

1.1.2. The First Europeans Arrival

By the fourteenth decade when Europe Enters a new age of expansion that was led especially by Portuguese and Spanish sailors and navigators starting from Marco Polo's journey to China and prince Henry after a long journey to Africa, also Asia, cartographers redrew their maps to indicate the path around Africa. Christopher Columbus, an Italian sea captain sailed from country to country with his collection of maps and figures. Columbus felt there was a faster way to Asia if he crossed the Atlantic westward (Littel, 2006).

Little (2006) adds on October 12th, 1492, at 2 a.m., a lookout on board the Pinta noticed two white sand dunes shimmering in the moonlight. A mound of black rocks lay between them.

They shouted, "Tierra! Tierra!" "Land! Land!". So, there were the first European feet that steps onto the American continent thinking it is India.

To conclude, there was no greater sense of Otherness in America than between Europeans and Native Americans. To white colonists, both Indians and Africans represented the "other," but the Indians held one card that the enslaved Africans did not: autonomy. As sovereign entities, Indian nations and European colonies (and countries) frequently interacted as peers. Indians wielded and used power in trade, war, land deals, and treaty negotiations (Engerman & Sokoloff, 2011).

1.2. Indians Versus Columbus

Long before Columbus set sail for Hispaniola, the European colonization system had been created. Italians from Venice had taken over Arab sugar fields in what is now Lebanon during the Crusades. The Portuguese had built plantation colonies off the coast of West Africa by the late 1400s, and Spain had colonized the Canary Islands (Littel, 2006).

Little (2006) adds that one of the main aims of Columbus' trip was the desire for gold. Columbus mentioned one of the main motives for this journey on his second day in the Americas "I have been very attentive," he wrote, "and have tried very hard to find out if there is any gold here." When he couldn't discover gold in San Salvador, he moved on to another location. Columbus spent 96 days exploring the coasts of two Caribbean islands, Cuba and Hispaniola, as well as other minor islands in what is now the Bahamas. One other reason for this trip was Columbus's intention to establish Christian domination, Columbus noted "In every place, I have entered, islands and lands, I have always planted a cross".

1.2.1. Methods of Colonization

On one hand, unfortunately, Columbus brought diseases such; Yellow fever, malaria, measles, smallpox, pneumonia, and whooping cough, from Europe with him to the New World,

which affected the aboriginal people who had no immunity to these kinds of diseases and many perished as a result. He was also the first to bring slaves back to Europe over the Atlantic. Columbus was a wonderful explorer, but he is also known for the massacres he perpetrated against the indigenous peoples of the Americas

However, they brought new products like cotton, sugar, and rubber with them and exchanged them for corn, pepper, cocoa beans, peanuts, potatoes, and tomatoes with the Indians. Many of these latter were not available in Europe at that time (Littel, 2006).

Finally, Little (2006) stated that they controlled the people with less sophisticated weapons by utilizing European modern weapons. These methods were utilized in full force against all the peaceful peoples, also the Indians.

1.2.2. Indians Resistance

The indigenous peoples of the Caribbean, on the other hand, did not submit to Columbus and the Spaniards without a battle. Columbus attempted to capture the present-day island of St. Croix in November of 1493. Rather than surrender, the locals defended themselves by shooting poisoned arrows. The Indians quickly prevailed the conflict proved that Native Americans would not submit to Columbus's prediction for an easy conquest. It was considerably more difficult to control the Taino who lived in Hispaniola. The Taino succumbed to Columbus for several years after various rebellions, then revolted again in 1495 but the Spanish retaliation was immediate and ruthless. This tragic story is seldom mentioned in historical texts, instead, they attempted to find a happy conclusion (Littel, 2006).

In conclusion, the 12th of October is Indigenous Peoples' Day, which honours the history and vitality of modern Native cultures. It seems like a festival in many areas, with music, vendors, and a sense of community. Also, this celebration, like others around the country, is the

product of a lengthy campaign to replace Columbus Day with commemorations honouring the diverse Indigenous traditions that exist across the Americas (Blakemore, 2021).

1.3. Indians Famous Tribes

The civilizations of the early American Indian tribes differed from one another. Despite this, they all prioritized family, food, and shelter.

1.3.1. Sioux Tribes

The Sioux Nation is made up of seven tribes known as Oceti Sakowin, which means "Seven Council Fires." Depending on which of these three dialects they spoke, the seven groups designated themselves as Dakota, Nakata, or Lakota. The Teton, the biggest group, was subdivided into seven bands. The Sioux came to South Dakota from the eastern Upper Mississippi forests. They were drawn westward by warfare with eastern tribes and the promise of numerous buffalo (Living Traditions, n.d)

By 1770, the Sioux possessed horses. They developed as exceptional riders. Horses were a source of wealth and dignity for the Sioux, and they penetrated their way of life, culture, and religion (Living Traditions, n.d).

1.3.2. Comanche Tribes

In the 1700s, the Comanche's ruled the Great Plains and were known as the Lords of the Southern Plains. They were known for their riding and defended their territory against all invaders. The adoption of the horse to the Comanche people allowed them to explore far and wide, frightening even their farthest enemies. It also allowed them to provide for their families' basic needs, such as food, housing, and clothes. The tribal government of the Comanche was a democratic process, with organized bands commanded by Band Chiefs meeting as required to debate significant matters. There may have been as many as thirty-five bands at one point, but five notable bands were

discovered throughout the nineteenth century. Penatuka, Yaparuka, Noyuka, Kwaharu, and Kuhtsutuka were their names (Comanche Nation, 2014).

1.3.3. Cherokee Tribes

The Cherokee people were originally from the American Southeast, but due to the Indian Removal program in the 1800s, the government ordered them to move out of their native homelands and into Oklahoma by President Andrew Jackson's order. Cherokees are well-known for their traditional artworks, particularly their Star quilts. These quilts are made by taking small, torn-up pieces of cloth and sewing them into intricate patterns, usually featuring an eight-pointed star, hence the name. The Cherokee make beautiful woven baskets in addition to quilts (Ross, 2016).

Ross (2016) believed that The Cherokees celebrate several festivals throughout the year. For example, to commemorate the time when the first batch of corn ripens, the Cherokee will hold the Green Corn Ceremony, which usually takes place in late June or early July and lasts four days. People would perform ritual dances such as the stomp dance and the buffalo dance during the festival season. During the festival, the Cherokee would also fast for a day or two, after which they would perform a ritual cleansing and then partake in a much-anticipated feast.

1.3.4. Cheyenne and Arapaho

Around 1811, the Cheyenne and Arapaho tribes created an alliance that allowed them to extend their territory and enhance their position on the plains. The Arapaho language, like the Cheyenne, belongs to the Algonquian family, although the two languages are not mutually intelligible. During Red Cloud's War and the Great Sioux War of 1876, also known as the Black Hills War, the Arapaho remained strong allies with the Cheyenne and assisted them in fighting alongside the Sioux. To combat invading settlers and US soldiers on the southern plains, the Arapaho and Cheyenne joined forces with the Comanche, Kiowa, and Plains Apache, more than that, the Arapaho were present with the Cheyenne when a peaceful campsite of large women,

children, and the elderly was assaulted and slaughtered by US forces (Cheyenne and Arapaho Tribes, 2014).

1.3.5. Iroquois Tribes

The Native Americans who lived in the St. Lawrence Valley and the Great Lakes region belonged to two dominant linguistic groups: Algonquian and Iroquoian. The Iroquoian-speaking group included the Great League of Peace and Power, also known as the Five Nations of the Iroquois Confederacy. They lived in the area between Lake Ontario's southwestern shore and the Hudson River. The Iroquois settlement stretched from Canada to what is now northern New York state, specifically the Finger Lakes region near Syracuse. The Onondaga, Oneida, Seneca, Cayuga, and Mohawk tribes comprised the Five Iroquois Nations. The Iroquoian-speaking Tuscarora of North Carolina moved to the north in 1722 and joined the Iroquois Confederacy, which later became known as the Six Nations. During the American Revolutionary War, the league would be in charge of directing Iroquois policy. Unfortunately for these Native Americans, the war's most significant impact would be to divide Iroquois speakers and force many of them to abandon their lands in the new United States (McCutchen, n.d).

1.4. The Indian Wars

According to History (2019), there have been conflicts between white newcomers and Native Americans since the sixteenth and seventeenth centuries, when European settlers first arrived in North America. These clashes grew in size and ferocity as America's settlement spread westward. This series of conflicts, known as the American Indian Wars, have become an important part of American West history and folklore. These wars were typically small in scale when compared to other conflicts of the time, with small groups of settlers fighting against individual tribes. However, during certain periods, such as the American Revolutionary War, a greater number of Native Americans became involved on one side or the other.

The American Indian Wars did not formally end until 1924, and during the nineteenth century, in particular, there were a bewildering number of localized conflicts, each of which was classified as a war, despite the fact that casualties in some cases were barely in double figures (History, 2019).

1.4.1. Colonial Period Wars (1609–1774)

Powhatan Indians assaulted and slaughtered colonists in eastern Virginia on March 22, 1622. The slaughter, known as the Jamestown Massacre, provided the English rulers with a reason to kill Indians and seize their territory (HISTORY Editors, 2019).

1.4.1.1. Pequot War

According to History Editors (2021), during the Pequot War, an allied Puritan and Mohegan force led by English Captain John Mason attacked a Pequot village in Connecticut, massacring 500 Native Americans. The Pequots, a tribe located on the Thames River in southeastern Connecticut, came into conflict with the Puritans of Massachusetts Bay as they pushed farther into Connecticut. By the spring of 1637, the Pequot had murdered 13 English colonists and traders, prompting Massachusetts Bay Governor John Endecott to raise a huge military force to punish the Indians. On April 23, 200 Pequot warriors attacked a Connecticut village, murdering six men and three women and kidnapping two girls in defiance of the colonial mobilization. The Puritans and their Indian allies marched on the Pequot town at Mystic on May 26, 1637, two hours before sunrise, slaughtering all but a few of its inhabitants. Captain Mason assaulted another Pequot hamlet on June 5th, this time near present-day Stonington, and the Indians were beaten and murdered once more. The Pequot War came to a close on July 28, when a third attack and slaughter occurred near present-day Fairfield. The majority of the Pequots who survived were sold into slavery, while a few fled to join other southern New England tribes.

1.4.1.2. The Beaver Wars

The Mohawks invaded and destroyed the Mahican, an Algonquian confederation, in 1628, beginning what became known as the Beaver Wars. The Iroquois Confederation was able to establish a monopoly on the fur trade with Dutch settlers as a result of this. However, increased hunting resulted in a significant fall in the beaver population, especially in the Hudson River area. The lack of furs, combined with a drop in the population of the Iroquois Confederation's tribes as a result of exposure to contagious diseases brought in by European settlers, such as smallpox, forced the Mohawks and other tribes to attempt expansion and conquest of smaller tribes, putting them in direct conflict with settlers. In 1638, the Iroquois Confederation fought and defeated the Wenro people in what is now western New York. As the Iroquois' westward advance was halted by the presence of strong and hostile tribes, they switched their attention northward, to land controlled by the Huron and other French allies. Dutch settlers who were concerned about a decrease in the quantities of beaver pelts coming at their trade posts encouraged and supported them in their endeavour (History, 2019).

It is stated in History (2019), The Beaver Wars lasted nearly half a century, with the British ultimately driving the Dutch out while continuing to fund and arm the Iroquois. Although most battles were modest in scale, they were fiercely fought and frequently resulted in the slaughter of non-combatants by both Native Americans and settlers. These hostilities lasted until 1701 when the Great Peace of Montreal was signed.

Several wars arose between British settlements in what would become New England and French possessions to the north between 1701 and 1763. Native American tribes were frequently used on both sides in these conflicts, which did not come to an end until the Treaty of Paris in 1763 when Great Britain obtained much of the old French territories in North America. However, by that

time, there was a rising movement among British colonies for more independence from their mother country, which would result in the most major conflict in North America to that point (History, 2019).

1.4.1.3. French and Indian War

According to History Editors (2019), From 1754 to 1763, France fought Britain for dominance of North America as it pushed into the Ohio River Valley. To aid in their fights, both sides formed alliances with Indians. The conflict, known as the French and Indian War, came to a conclusion in 1763 with the signing of the Treaty of Paris. When the Pontiac Indians of the Ohio River learned that King George III wanted them to become British loyalists in 1763, they became furious. The Ottawa Chief Pontiac recruited help from neighbouring tribes and laid siege to Britain's Fort Detroit during Pontiac's War. The Indians fought and killed numerous British soldiers during the Battle of Bloody Run on July 31, after a British retaliatory assault plot against Pontiac's settlement was revealed. Fearing that the French immigrants in Nova Scotia (Acadia) might support France in any military conflict, Governor Shirley banished hundreds of them to other British colonies in 1755; many of the exiles experienced abuses. The British military effort was impeded at this time by a lack of enthusiasm at home, conflicts within the American colonies, and France's superior success in gaining Indian aid.

The Treaty of Paris, signed in February 1763, brought an end to the French and Indian War. The British took Canada from France and Florida from Spain, but left the West Indian sugar islands to France and granted Louisiana to Spain. By eliminating their European rivals to the north and south and opening the Mississippi Valley to westward growth, the agreement immensely strengthened the American colonies (HISTORY Editors, 2019).

1.4.2. Early American Indian Wars

When the American Revolution broke out, Indians had to select sides or remain neutral. Many tribes supported British loyalists, including the Iroquois, Shawnee, Cherokee, and Creek. Other tribes, like the Potawatomi and Delaware, supported American patriots (HISTORY Editors, 2019).

Native Americans, though, were harmed regardless of whose side they fought on. They were left out of the peace discussions and lost more territory as a result. Following the conflict, some Americans responded against the British-allied Indian tribes (HISTORY Editors, 2019).

1.4.2.1. Chickamauga Cherokee Wars: 1776-1795

According to Hamilton (n.d), The Americans in the South were concerned about the possibility of another conflict with the Cherokee when the American War for Independence began in 1775. Both sides vied for Cherokee support or neutrality. The British wanted to preserve control over the southern backwoods and the Cherokee when the Whigs caused the royal administrations to collapse and depart. To avoid this, the rebel authorities of Virginia, North Carolina, and South Carolina reached out to the Cherokee in a friendly manner. Their objective was to either win them onto their side or keep them neutral so that they would be one less danger to deal with, which would help a money-starved government.

In the summer of 1776, an open battle occurred along the Watauga, Holston, Nolichucky, and Doe Rivers' frontiers in East Tennessee, as well as the provinces of Virginia, North Carolina, South Carolina, and Georgia, lately. Then, it makes its way to the living in Middle Tennessee and Kentucky around the Cumberland River. The Cherokee and American conflicts were divided into two stages (Hamilton, n.d).

By the first stage, they fought as allies of the Kingdom of Great Britain against its rebellious colonies which lasted from 1775 to 1783. The "Cherokee War of 1776" was the first

portion of this stage, which lasted from summer 1776 to summer 1777 and covered all regions of the Cherokee country. In the second phase which lasted from 1783 until 1795, they functioned as proxies for the Viceroyalty of Emerging Spain against the new United States of America. They were known as the Lower Cherokee as a result of their westward migration to new homes known as the "Five Lower Towns," a designation that lasted far into the nineteenth century.

The Treaty of Tellico Blockhouse brought an end to the Southwest's struggle in November 1794. The Treaty of Greenville in 1795 brought an end to the Northwest Indian War, which included the Cherokee (Hamilton, n.d).

1.4.3. Nineteenth-Century Wars

1.4.3.1. War of 1812

According to History Editors (2021), The United States faced the world's strongest naval force, Great Britain, in the War of 1812, in a battle that would have far-reaching consequences for the fledgling country's future. British attempts to restrict American trade, the Royal Navy's impressment of American seamen, and America's ambition to expand its territory were all factors in the war.

History Editors (2021) also adds that William Henry Harrison, Indiana's territory governor, led US soldiers to victory at the Battle of Tippecanoe in the fall of 1811. Many Indians in the Northwest Territory, notably the famous Shawnee leader Tecumseh, were convinced by the loss that they required British help to keep American settlers from forcing them farther out of their territory. As a result, after the defeat of the attack on Baltimore, peace discussions had already begun in Ghent (modern Belgium), and Britain moved for an armistice. Following the discussions, the US gave up its demands to halt impressment, while the UK committed to maintaining Canada's

boundaries and relinquishing ambitions to create an Indian state in the Northwest. Commissioners signed the Treaty of Ghent on December 24, 1814, which would be ratified the following.

Briefly, though the War of 1812 is recognized as a minor fight in the United States and the United Kingdom, it is significant to Canadians and Native Americans, who consider it a pivotal moment in their lost quest for self-government(HISTORY Editors, 2021).

1.4.3.2. Seminole Wars

According to HistoryEditors (2019), during the First Seminole War (1816-1818), the Seminoles defended Spanish Florida against the US Army with the help of fugitive slaves. The Indians struggled to keep their territory in the Florida Everglades during the Second Seminole War (1835-1842) but were nearly wiped out. The Seminoles' final stand came in the Third Seminole War (1855-1858). After being outmanned and outgunned, the majority of them opted to go to Oklahoma Indian reservations.

Owing to the aforementioned events, The Indian Removal Act, enacted by President Andrew Jackson in 1830, allowed the US government to relocate Indians from their property east of the Mississippi River. Around 15,000 Cherokee were forcibly relocated from their country in 1838 and forced to walk approximately 1,200 miles west. The Trail of Tears claimed the lives of almost 3,000 Native Americans. The Indians' resentment of the US government grew as a result of their forced displacement(HISTORY Editors, 2019).

1.4.3.3. Black Hawk War

Little attention is paid to the Indian concerns because of the oft repeated saying ascribed to Brigham Young, it is cheaper to feed them than to battle them. On the same hand, Competing and overlapping dynamics of American expansion, endemic anti-Americanism, intertribal divisions, and

intertribal conflict, according to Patrick J. Jung—defined the road that led to the war and affected its ending (Spencer, 1969).

Frank (2012) declared that by the spring of 1832, nearly 1,100 Indians in the trans-Appalachian West rejected a federal order to stay west of the Mississippi River and away from their newly deserted territories in Illinois, following the elder Sauk warrior Black Hawk. Although Black Hawk and the others did not plan to use violence to protest this expression of the American program of Indian removal, fears inside the US made the conflict unavoidable, and divides between Native American groups made it devastating. The succeeding and short-lived conflict claimed the lives of more than half of Black Hawk's supporters, and the resistance movement came to a standstill when the United States savagely assaulted the surviving sympathizers near Bad Axe, Wisconsin.

1.4.3.4. Sand Creek Massacre

Amid the Civil War and a long-waging battle for control of eastern Colorado's Great Plains, Colonel John Chivington's Colorado soldiers kill a peaceful band of Southern Cheyenne and Arapahoe Native Americans at Sand Creek, Colorado, on November 29, 1864. Looking back a bit, the Cheyenne and Arapahoe were granted possession of the land north of the Arkansas River to the Nebraska border by the Fort Laramie Treaty of 1851. By the end of the decade, waves of Euro-American miners had invaded the region in quest of gold in Colorado's Rocky Mountains, putting enormous strain on the parched plains' resources, which leads towards a great tension between the two sides (HISTORY Editors, 2021).

History Editors (2021) also comments On February 8th of that year, Chief Black Kettle commanded a Cheyenne delegation that approved a new settlement with the federal government, along with several Arapahoe chiefs, whether in the other hand, it was met with widespread opposition by other parts of the Cheyenne and Arapahoe tribes, as it was known by the Treaty of

Fort Wise. This was not the first betrayal for Chief Black Kettle and the other Arapahoe chiefs, yet, it was followed by another one in 1864 after Black Kettle and many other chiefs met with Evans to negotiate a new peace, and all parties were pleased with the outcome. Black Kettle and his crew relocated to Fort Lyon, Colorado, where the commanding commander advised him to hunt along Sand Creek. So, the grievous catastrophe was the assaulting of the unsuspecting Native Americans; scattering slaughtering men, women, and children and hunting them down by November 29th while their relocation to the Sand Creek.

1.5. America with Indigenous People

It is stated in National Geographic (2019) that the relationship between Native Americans and the federal government of the United States has a long and tumultuous history. To many Native Americans, the history of European settlement has been one of cautious welcome, opposition, loss, near-extinction, and, finally, revival. It has comprised everything from treating Native American countries as equals (or almost equals) through assimilation, banishment, and near-genocide, often all at the same time, to Europeans and Americans. Between 2.5 and 6 million Indigenous people inhabit the United States of America,¹ with roughly 20% living in American Indian territories or Alaska Native settlements. In the United States, indigenous peoples are most usually referred to as Native groups. California is the state with the biggest Native population, while New York City is the city with the largest Native population.

The United States retained the British strategy of signing treaties with Native American tribes after the Revolutionary War. The treaties were designed to specify the borders of Native American territory and compensate for land acquisition. However, treaties that were not ratified by the Senate were not always deemed enforceable by the United States government, leaving concerns unsolved.

National Geographic (2019) also added that Congress stopped to recognize tribes as organizations capable of establishing treaties in 1871, and treaty-making as a whole came to an end. When the Supreme Court ruled in 1903 that Congress had complete control over Native American matters and could override treaties, the treaties' worth was put into doubt. Many of the treaties signed before that time, on the other hand, remained in effect to some extent, and the Supreme Court was periodically called upon to interpret them. The United States government used an "allotment and assimilation" strategy for the majority of the nineteenth century. Individual families were granted shared reserve land under treaties that were frequently imposed on tribes. This was made broader by the General Allotment (Dawes) Act of 1887, which resulted in the loss of substantial reserve territory. By the year of 1975, The Indian Self-Determination Act, which restored some sovereignty to tribal governments and provided them with some freedom in managing federal funding and administering federal programs, was influenced by the civil rights movement of the 1960s.

Nowadays, the Native American tribes' relationship with the states is delicate. In general, today's Native American tribes have sovereignty over tribal people inside their area, but not over non-tribal members. The challenge for indigenous peoples today is to make proposals for the construction of just, non-discriminatory, and democratic societies without relinquishing any of the rights established in international human rights law; the declaration on the rights of indigenous peoples strengthened and supported by other valuable human rights instruments, will undoubtedly be a key tool in this process. On the same hand, despite significant progress in recent decades, Native Americans continue to face significant levels of exclusion and discrimination: in 2016, 26.2 percent of indigenous people lived in poverty, compared to a national average of 14 percent, and their educational, health, and employment outcomes were all significantly lower than the national average. At a glance, although Native Americans today have improved overall health, there are still

significant health inequalities between them and the rest of the US population: Native Americans had 4.7 cases of TB per 100,000 people, compared to 0.6 cases per 100,000 for non-Hispanic white Americans. Native kids in the United States also have the greatest prevalence of alcohol misuse of any ethnic group. Native Americans have a life expectancy of 5.5 years less (73 years) than the national average of 78.5 years, due to higher rates of diabetes, liver disease, and a variety of other diseases. More than that, native American language speakers are decreasing, and an increasing percentage of Native American youngsters are monolingual English speakers. Native American communities continue to suffer challenges to their cultural and religious liberties, such as denial of access to holy locations, prohibitions on the use or ownership of sacred artefacts, and limitations on their capacity to worship using ceremonial and traditional methods (National Geographic, 2019).

In the end, although The United States' real attempts for controlling the world after its great success in the whole American continent, Indigenous peoples stayed and persevered as the "American Century" progressed.

1.6. The White- Indian Relationship

A recent study verifies what Native Americans have long suspected: most Americans know very little, if anything, about American Indians. And what they do know is based on skewed information disseminated by the mainstream media(Evans, 2018).

Through a project done by First Nations Development Institute and Echo Hawk Consulting, researchers arranged roughly 30 study groups across 11 states with the support of Native American specialists. Political, judicial, and corporate elites were interviewed by the researchers. They also polled over 13,000 Americans and combed through social media. The goal of the initiative is to build a long-term, Native-led movement that changes common perceptions about Native Americans, also, the study produced two messaging guidelines based on the findings of the

research, as well as a narrative-change strategy framework that will be utilized to start changing incorrect and misleading myths about Native peoples (Cultural Survival, 2018).

Cultural Survival (2018) reports that the majority of those polled severely underestimate the extent of discrimination against Native Americans. Only 34% of Americans feel Native Americans are discriminated against. Simultaneously, illusions about the availability of Indian gaming and free government benefits for Native Americans are widely believed, fueling prejudice across many groups and organizations. Another major conclusion was that Native Americans are associated with a romanticized past, which is unsurprising. However, one of the most significant impediments noted was Native Americans' invisibility and erasure in many parts of modern American culture. Members of Congress and government officials believe that invisibility, stereotypes, and narratives created by others influence policy. Another significant point is, People with minimal personal contact with Native Americans believe prevalent negative narratives created or reinforced by others, according to the study, and proximity impacts certain beliefs. People who live or work near Indian Country, particularly in areas of extreme poverty, are likely to have substantial prejudice. Only 56% of poll respondents who lived close to Native communities thought the US should do more to support Native Americans, compared to 64% of those who lived further away.

So, when provided data, most Americans are prepared to let go of preconceptions. This is where the media may play a role and people are fully aware of the incorrect historical teachings they have acquired about Native Americans, and they desire more accurate education about both historical and present Natives, according to the report. This was echoed in a nationwide poll, which found that 72 percent of respondents feel major improvements to school curricula on Native American history and culture are required. Also, according to experts, most Americans recognize Native Americans' patriotism, high military service rates, and concerns about family, community,

and the environment. They also admire tribes' resilience in the face of adversity, persecution in the past, and cultural annihilation (Cultural Survival, 2018).

Finally, Evans (2018) confirmed that the First Nations has released a guide to help non-Native journalists improve their reporting on the Indian Nation of the Reclaiming Native Truth project. It's also collaborating with Echo Hawk Consulting on a national effort to raise Native American awareness and appreciation besides, The W.K. Kellogg Foundation, as well as several other organizations and tribes' contributions to the "Reclaiming Native Youth" project.

1.7. Native American Contributions

The most known thing about American Indians was negativity besides long bloody years of wars, however, the Indigenous had a significant role in cultivating the modern world and the reason behind numerous discoveries. Yes, the Southwest is well-known for its stunning silver and turquoise jewellery. The Northwest Coast is well-known for its magnificent woodcarvings. Beautiful beading is well-known among Plains Indians. Apart from art, Native Americans have affected a wide range of aspects of American life. Some of these activities began long before European settlers arrived on North American soil (Ortiz, 2014).

Landon (1993) declared that the most contribution and developed field that Indians brought to the globe was agriculture. Agriculture emerged independently in the Americas around the same time as it did in the Eastern Hemisphere, roughly 9,000 to 10,000 years ago, according to archaeology. The fact that over 300 cultivated American Indian food items have been documented as producing sixty percent of the variety of agricultural foods presently grown globally gives an idea of the relative contributions of generations of American Indian farmers to the globe. These plants, the majority of which have been domesticated and hybridized by American Indian farmers, account for around two-thirds of all plant foods produced worldwide.

According to Michigan University (2019), Due to climate change and the little resources we have left, most people are concerned. Native Americans, on the other hand, are far ahead of us in this regard. Native Americans have lived here for 20,000 years without causing any damage. The Iroquois have a notion called the seventh generation principle, which states that actions taken today should maintain the land for seven generations. And we see American Indians struggling to protect what is left, as seen by the Dakota Access pipeline demonstrations and the Enbridge pipeline activities. Up in the North.

On the same hand, Indian guides who understood the paths, portages, and waterways that their tribe had used for millennia had a great role in the New World discovery and also made it much simpler virtually everywhere. From the earliest days through the age of the railways, Indian trails, particularly those along ridges and across mountain gaps, defined the itineraries of westward-moving pioneers. The same may be said for the portages that link natural waterways (Edwards, 1934).

More than that, Edwards (1934) adds the artist has also been influenced by the Indians, both personally and because of his historical experience. There is a plethora of painters, engravers, and sculptors who have drawn inspiration from aboriginal philosophy and activity. Indians have also made contributions to modern building and design. It has been suggested that the Maya temples impacted the skyscraper's setback characteristic. Many of the gums and resins, decorative timbers, and dyewoods presently utilized in furniture and other arts owe their origins to Indian knowledge and experimentation.

During the decades after Contact, anthropologist Jack Weatherford and historian Fernand Braudel claim that a mix of American Indian agricultural goods and other technical and social breakthroughs (some of which were also of American origin) changed European life. These innovations had such a profound impact on Europe's long-established economy that they ushered in

the modern era of industrialization. The traditional American Indian farming practices required a thorough understanding of the properties and interactions of soil, rain, and plants. Polyculture (the growth of multiple types of plants together) in a small-field system called a Milpa was used by the majority of agricultural Indians in North America and Central America. The Milpa system is a low-impact way of producing crops by interacting with the land. It is based on the formation of little mounds into which a variety of plants are planted. Milpa practices were introduced to European immigrant farmers in the Eastern forests, who immediately adopted them. They also offer the benefit of allowing a productive crop to grow without the additional work of pulling up tree roots from cleared soil (Landon, 1993).

More than that, the American Indian contributions were not only limited to agriculture, animal domesticity and ecology but it passes into politics and human sciences and languages, as the notion of the federal government, in which some powers are assigned to a central authority and all other powers are reserved for the states, was drawn from the Iroquoian League of Nations' form of governance, according to Benjamin Franklin in (Michigan University, 2019). Also, countless native American terms and technologies have become commonplace in our vocabulary. Barbecue, caribou, chipmunk, woodchuck, hammock, toboggan, skunk, mahogany, hurricane, and moccasin are just a few of them. Native American names may be found in many towns, cities, and rivers. Seattle, Spokane, Yakima, Pocatello, Chinook, Flathead Lake, Milwaukee, Ottawa, Miami, Wichita, and Kalispell are just a handful of them. Moreover, to promote commerce and communication between different tribe groups, and subsequently, between Native Americans and trappers and traders, a system of hand signals was created. The same concept is still used today to communicate with deaf and speechless people. The indicators may alter, but the concept remains the same (Native American Contributions, n.d).

In brief, If the Western Hemisphere had been free of indigenous peoples, the tale of the European invasion would have been very different. Despite the fact that the American Indians were the source of the frontier's red line of hostility, they provided several contributions to our current civilization. In addition, Early European explorers who reached the Western Hemisphere were apparently so impressed by the achievements of the people they met that they felt compelled to make up stories about Native Americans being descendants of ancient Phoenician traders or a lost tribe in order to explain their technological prowess (Edwards, 1934).

Conclusion

Since ever, the American continent was known as the Indian land, and that's what was the right due to the Indians' settlement to this land 3,000 years ago. The Indian settlement was a peaceful one, yet until the Europeans discover this continent where a long period of wars begins, however, the native's politeness to the newcomers and trade exchanging. Although the Indians' peaky way of life, Indians contributed to the world sciences through their discoveries and inventions that lead to agriculture, architecture, and Artfield's revolutionaries in the European land.

CHAPTER TWO

The American Indian Movement

Chapter two

The American Indian movement

| | |
|--|----|
| Introduction | 27 |
| 2.1. American Indian Movement Background | 27 |
| 2.2. American Indian Movement Objectives | 29 |
| 2.3. American Indian Movement Main Figures | 30 |
| 2.3.1 Dennis Banks | 30 |
| 2.3.2. Clyde Bellecourt..... | 32 |
| 2.3.3. Russell Means | 34 |
| 2.4. American Indian Movement Events..... | 36 |
| 2.4.1 Wounded Knee Massacre..... | 36 |
| 2.4.2. Occupation of Alcatraz | 37 |
| Conclusion..... | 39 |

Introduction

This chapter discusses the American Indian Movement's role as one of the famous organizations that appeal to marginalized people's rights worldwide. AIM since its creation played the most significant role in shaping the US policy towards the native Indians through its actions and events organization for the awareness raised about land, self and independence rights that the American Indians missed decades ago since the Whites' arrival to the Indian land.

2.1. The American Indian Movement Background

According to Almanac (2017), a cross-country Native American meeting was held at the University of Chicago in June 1961. Over 500 Native Americans from more than 90 clans and groups took part and made an Announcement of Indian Purpose which upheld the right of an ancestral local area to keep up with itself and create with government cash and help. The meeting activated an age of Native American activists. After the gathering, there was an inescapable authoritative and lobbyist reaction in local networks. The National Indian Youth Council was created in 1961, and AIM, which was established in 1968, were important for an extraordinary multiplication of associations on reservations and in urban communities. Furthermore, many local papers and magazines were laid out during the last part of the 1960s and 1970s.

The end of the American Indian conflicts happened close to Wounded Knee Creek Dakota on December 29, 1890. The fight followed a vindictive upon U.S. seventh Cavalry driven by Colonel W. Forsyth, and a gathering of Miniconjou Sioux, drove by Chief Foot. As per US authorities the fight of Wounded Knee 1890, connoted the end of the defiant groups of American Indian clans. They had at last been stifled and presently were considered "taken care of" and no danger to the predominant culture. Actually, beyond a very long while of the eighteenth 100 years and nineteenth hundred years, Native Americans had become increasingly more reliant upon the American authorities. The conventional societies of the indigenous Americans had gradually been

marginalized, and the only thing that stayed towards the end of the nineteenth century was a little look at the incomparable American Indian countries. All through the last centuries the American authority eliminated the grounds of native American clans and unlock them for settling. These kinds of activities were like the traditional colonialist activities (Timmerman, 2014).

As Abbott (2016) declared, the American Indian Movement was established in July 1968 in Minneapolis, Minnesota. AIM is an American Indian support bunch coordinated to resolve matters connected with sway, initiative, and settlements. Especially in its initial years, AIM likewise fought prejudice and social liberties infringement upon indigenous people. In the mid-nineteen century, expanding quantities of red Americans had been compelled to get leave the original lands and ancestral costumes on account of government Indian end strategies expected to acclimatize them into standard American costumes. The Originators behind the American Indian Movement included Dennis Banks, Vernon Bellecourt, Mary Jane Wilson, George Mitchell, and Clyde Bellecourt, meanwhile, other activists such as Russell Means worked with the association noticeably during the early age of AIM. Abbott(2016) added that The Movement organized various dissent activities on generally huge destinations of treachery and brutality executed by the central authorities against American Indians. These fights—in 1970, led to fights inside the BIA in 1972, the control of Wounded Knee and the Longest march to Washington, DC from Alcatraz to help ancestral sway and get regard against Indian regulation 1978. Also, it proceeds with its work to the current day, standing in opposition to shameful acts and attempting to further develop conditions for Native Americans. This essential source set utilizes archives, photos, recordings, and reports to recount the narrative of the main ten years of the Movement.

In the almost mid-century of its proper career, the Indian Movement (AIM) has given the observer to a considerable number of changes. So, formal history, on the grounds that the development existed for quite some time without a name. The pioneers and individuals from the

present AIM never neglect to recall those who have gone on previously, having given their ability and their lives for the endurance of American Indians (Wittstock & Salinas, n.d.).

Moreover, Borgmann(2019) believed that The last part of the 1960s and mid-1970s achieved extraordinary modifications to the United States. The American-Russian War, the Vietnam War, and multiple other Movements blended numerous Americans right into it, comprising the country's "marginalizing minorities" motivated by these occasions, native pioneers and researchers from different Indigenous countries started to fundamentally reevaluate the Indigenous American job would have in the US. Indians' movement introduced another comprehension of Native American otherworldliness, authority, attestation, and ancestral privileges. Local Americans that met up into metropolitan focuses following the Termination and displacements Acts looked for modifications through the American Indian Movement. AIM and the Indians' Movement, by and large, demonstrated effectiveness all through the country from its creation to 1975 and impacted numerous liberal establishments like the University of Nebraska-Lincoln. Because of the Movement, the University of Nebraska-Lincoln pushed for additional ever-evolving approaches with respect to race and Indigenous schooling. Notwithstanding the gathering's initial effect, in any case, AIM's public impact at last vanished with time, yet UNL's AIM motivated strategies that keep on living on the right up till now.

2.2. The American Indian Movement's Objectives

According to Wittstock and Salinas, (n.d), AIM was established to shed the consideration of indigenous individuals towards a restoration of otherworldliness that would confer the power of solving expected to switch the mal-strategies of the US and other colonialist legislatures of Central and South America.

2.3. American Indian Movement Main Figures

2.3.1. Dennis Banks

Local American activist, the coordinator is also a dissent pioneer. Dennis Banks helped tracked down the compelling Native American development. behind his energetic initiative before and during the 1970s, The American Indian Movement supported indigenous American independence, customs, and prominences. Be that as it may, its interest in government acknowledgement of extremely old deal freedoms prompted rough conflicts with specialists, and the administrative agency of examination (FBI) marked AIM as a fanatic gathering. Thusly, unlawful activities by the FBI prompted Banks' exoneration on accusations originating from his part in the control of Wounded Knee. Meanwhile, increasing public familiarity with Native American issues, Banks confronted arraignment a few times. He spent almost 10 years as an outlaw offender, getting a type of refuge in California from that point led to representative Jerry Brown prior to giving up in 1984 and serving an abbreviated jail term. Beginning around 1978, Dennis Banks has driven an indigenous American profound association called Sacred Run. This great activist was born in 1937, on April 12th, in Minnesota. The leader troublesome early age started during numerous times of disturbance in government strategy in regards to Native Americans. In the same way as other Anishinabek Ojibwa, kids, he was sent at an early age to schools and worked under the Bureau of Indian Affairs where he spent a piece of his life as a youngster being transported between all-inclusive schools in Dakota. The BIA oversaw some schools as per a milestone change in government strategy known as the Indian Reorganization law of 1934. Under the provisions of this alleged fresh arrangement for indigenous, an arrangement for the ancestral government that numerous conventional indigenous had opposed schools were having been further developed towards those in earlier many years that looked to Christianize or clear their understudies. Be that as it may, the schools still deemphasized Native American culture by precluding the discussion of the Ojibwa language. In this manner, in the same way as others of his age, Banks lost his local language.

McFadden (2017) stated that Dennis, the soldier who established the Indian Movement in 1968 and drove frequently rough rebellions to fight the process of indigenous Americans and the country's set of experiences of shameful acts against its native people groups, kicked the bucket on Sunday night in Rochester when he was 80. Bank's little girl Tashina said the reason was difficulties of pneumonia following fruitful heart medical procedure seven days prior at the facility. Mr. Banks resided on the Leech Lake lands in Minnesota, where he was conceived and where grown up. Banks and his Sioux comrade Russell were the country's most popular Indian Americans since Sitting Bull and Crazy Horse; they drove the assault that squashed the ranger's powers of George Armstrong in 1876 at the fight of the Little Bighorn in Montana Territory. Banks, whose early existence of neediness, liquor addiction, and estrangement reflected the destinies of incalculable precursors, drove fights that caused mass issues, shootouts, passing and appalling wounds. He was imprisoned for thievery and indicted for uproar and attack, and he turned into a criminal for a considerable length of time. He tracked down asylum in California and New York yet at long last surrendered and was detained for quite some time.

Banks who died in Rochester, Minnesota at eighty years old where he spent his earliest years packed into a little house with his more distant family on the booking. The solitary extravagance thing in his grandma's house was a battery-controlled radio that conveyed fresh insight about the World War. His dad, Walter Chase, a man he just met a couple of times, was off battling. At the point when Banks was only five years of age, a Bureau of Indian Affairs (BIA) specialist captured him and his kin, taking them away from their grandma's home, kicking and shouting, and removing them 300 miles to an Indian school. Whenever they showed up, they were deprived of their garments and soaked with DDT. Their long hair was trimmed. Over long stretches of time, their Anishinaabe language was plainly demolished of them (Estes & Noisecat, 2017).

Estes and Noisecat (2017) added that Banks left a mark on the world yet history additionally made him. He carried pride and progress to Native individuals. To ages more far off from AIM's prime, he is viewed as a legend. During the stand against the Dakota Access Pipeline last year, Banks bestowed mental fortitude to the Water Protectors, who fled banner and sang the AIM melody. The battle for Native freedom bookended his life, from his beginning to the grave. His activities were, to some, lamentable. Yet, anything within his limits, this much is unpreventable: he was a Red Ghetto rebel, genuinely of his kin. What's more, he battled for the native the main way he knew how — maybe the main way one could anticipate that a man should battle despite snatching and misuse, grave destitution based ashore robbery, and ages of hopelessness assembled in jam-packed homes and dull bars with just the soul of his precursors and a radio in his possession. (Estes & Noisecat, 2017).

2.3.2. Clyde Bellecourt

According to Roberts (2022), Clyde Bellecourt, an organizer behind the American Indian Movement who drove vicious fights during the 1970s at Wounded Knee, S.D., and in Washington over the national government's troubling record of broken settlement commitments, and who later constrained sports groups to cancel their Native American epithets, passed on Tuesday at his home in Minneapolis by the age of 85. In jail, he met Mr. Banks and Eddie Benton-Banai, who was running a social program for Native American prisoners. After they were delivered, in mid-1968, they established the American Indian Movement with George Mitchell, Charles Deegan and others to assist metropolitan Indians with managing segregation, joblessness, neediness and inadequate lodging. Mr. Bellecourt's more seasoned sibling Vernon was likewise dynamic in the development. Mr. Bellecourt, who later worked for a service organization, was picked as the development's most memorable executive and aided send off the supposed Trail of Broken Treaties, a long walk from the West Coast to Washington in 1972.

Native American Movement organizers including Bellecourt, rose to public conspicuousness driving equipped occupations of government structures during the 1970s to fight the United States' inability to respect its settlement commitments. Most broadly, Bellecourt and AIM activists involved the town of Wounded Knee on the Pine Ridge Reservation in South Dakota in 1973. Bellecourt and AIM additionally settled projects to offer direct types of assistance to Native individuals in the Twin Cities and urban areas the nation over. They began two schools for Native youngsters, a metropolitan wellbeing facility, a legitimate rights community and the AIM watch, which observed the police for unfortunate behaviour (Nesterak, 2022).

Xaykaothao (2022) believed that Bellecourt, who was conceived and experienced childhood with the White Earth Indian Reservation, helped to establish the American Indian Movement in 1968. It started as a nearby association in Minneapolis and over many years has extended to advocate for Native social equality across the United States and Canada and all over the planet. The movement today addresses more than 375 million Indigenous individuals around the world. In addition, One of AIM's unique intentions was to assist in battle and screen policing brutality towards Native individuals. Over many years, the gathering has extended to advocate for fair lodging and training for Native people groups, give legitimate guides and challenged social apportionment. Bellecourt and others fought the 1992 Super Bowl, for instance, getting down on the now-previous name of the Washington Football Team, which was a bigoted slur against Native Americans.

According to the Washington Post (2022), In jail, Mr. Banks met Eddie Benton-Banai, who was running a social program for Native American prisoners. After they were delivered, in mid-1968, they established the American Indian Movement with George Mitchell, Charles Deegan and others to assist metropolitan Indians with managing segregation, joblessness, neediness and inadequate lodging. Mr. Bellecourt's more seasoned sibling Vernon was likewise dynamic in the

development. Mr. Bellecourt, who later worked for a service organization, was picked as the development's most memorable executive and aided send off the supposed Trail of Broken Treaties, a long walk from the West Coast to Washington in 1972.

2.3.3. Russell Means

Langer (2012) believed that Russell Means, the so-called current Indian hero who constrained worldwide consideration on the predicament of Native Americans for over forty years, first through aggressor fight and later through the force of his own VIP, he rested in peace by October 22nd at his home on the Pine Ridge Indian Reservation. Moreover, Mr. Means was an individual from the Oglala Sioux clan and arose out of an early existence of medications and neediness to become one of the most popular red Indians since Bull and Crazy Horse. Loved by certain Indians as a legend, and viewed by others like an unwanted delegate. Mr. Means spent the better piece of his life arranging to vindicate the shameful acts done to Natives in the US and native individuals all over the planet.

Carlson (2012) stated that the representative for the movement brought into Washington to arrange, Means turned into the main essence of American Indian. Seen as the most infamous Indian since Mr. Bull, he accepted a place of true administration that frequently put him in conflict with his kindred activists, as well similarly as with the specialists. With long meshes and an etched face, Means looked like it. Years after the fact he would seek after an acting profession, most remarkably as Chingachgook in Michael Mann's *The Last of the Mohicans* (1992). However, Russell had forever been a sharp entertainer in the kind of political theatre that was unmistakable, whether by some stroke of good luck sporadically effective, part of the 1960s fight. Carlson (2012) added that Russell split the movement over his help for the Indians of Miskito, driven from Indian territories by the Sandinista government. Many AIM individuals wouldn't follow Means' help of the conservative Contra development, in the midst of allegations of far-reaching extortion with monies

given to the Contras to help the Miskito. In 1988, he surrendered, for the 6th and last time from AIM. In addition, Means' acting profession then, at that point, bloomed. After The latest Mohicans, he showed up in Oliver Stone's Natural Born Killers (1994) besides being the appeal of Powhatan in Disney's Pocahontas and its continuation (1995, 1998). In excess of thirty movies and TV motion pictures, he acted such legends as Jim Thorpe and Bull. Moreover, showed up in the TV satire Duckman.

In Geneva in 1977, he was an agent to the "Gathering on Discrimination Against Indigenous Populations of the Americas." As one of the primary speakers, he asked the meeting to suggest Indian support in the United Nations and went after the U.S. government. Also, while trying to bring the world's perspective on the Indian to the American public, he concurred in 1983 to be Hustler magazine distributor Larry Flynt's running mate in Flynt's fruitless mission for the administration of the United States. Besides, in 1987, Means looked for the official selection of the Libertarian Party yet lost to previous Texas Congressman Ron Paul. In 2007, he was among around 80 nonconformists who were captured in the wake of obstructing Denver's Columbus Day march regarding Christopher Columbus, an occasion they censured for being a festival of the massacre. Inquired as to whether he was as yet dynamic in the American Indian Movement in a meeting in the Progressive in 2001. Means expressed taking everything into account, where he answered that however long I'm alive, I'm AIM(McLellan, 2012).

2.4. The American Indian Movement Events

2.4.1. Wounded knee massacre

Towards the end of the nineteenth, the US authority had for all time changed indigenous American life across the US through shattered deals, buffalo hunting to approach termination, and confinement regulation. The locals were additionally maliciously impacted by government specialists, assimilationist instructive and strict projects, and military clashes. Towards the finish of

the nineteenth century, clans across reservations rehearsed the "Apparition Dance" custom, which called another Messiah to bring back progenitors, demonstrating new hunting grounds, and eliminate white pioneers from their territories. As a phantom moving spread, it intensified pressures between Native Americans and US government authorities. After the passing of Bull, a Lakota blessed man, on account of the US army, a Lakota squad escaped the Standing Rock Agency and made for the Pine Ridge to look for insurance. On the way, they were halted close to the Creek of Wounded Knee in 1890 on December 29th and coercively incapacitated by the Seventh Cavalry, who accompanied a stockpile of weapons and hunger for activity (Abbott, 2016).

Timmerman (2012) stated that over the period of February with the increment of government specialists on the Pine Ridge Reservation, individuals from the counter-Wilson camp planned the Oglala Sioux Civil Rights Organization (OSCRO). A few antiquarians contend that the severe activities of Wilson and his adherents fortified the connection between the organization and the American movement, consequently causing the strategic heightening of the booking and the resulting activities at Wounded Knee.

According to King (2018), in 1889, the declarations of Paiute spiritualist Wovoka started any desire for the unfolding of another age among clans in the west; an age that guaranteed a finish to Euro-Americans' mistreatment and a re-visitation of ancestral independence, overflow and profound recharging. As per Wovoka, liberation required support in a system of custom dance and petition. As an expression of their Dance Revival spread, a Lakota designation visited him and afterwards conveyed the Dance back to their particular lands. So, On the morning of December 29, 1890, Chief Spotted Elk (Big Foot), head of a squad of nearly the three hundred Sioux, remained in a stopgap encampment along the strands of Wounded Knee. The group was encircled by American troops shipped off to capture him and incapacitate his adherents. The air was tense since a request to capture Chief Bull at the Reservation only fourteen days sooner had brought about his homicide,

provoking Big Foot to command the kin to the Pine Ridge Agency for a place of refuge. Made aware of the Ghost Dance exercises, Nelson Miles the General that directed Samuel Whiteside beside Cavalry the Seventh to secure Big Foot, the devotees, and the regiment captured them on December 28, driving them to the edge of the brook. While seizing their army, a bullet punctured the lively dawn air. Inside the space of seconds, the charged air ejected as the native men hurried to recover their seized rifles also the officers started to shoot many volleys into the Sioux encampment. Over a slope, a Hotchkiss automatic rifle raked the tipis, weapon fume consumed the space, and everyone ran for a gorge close to the encampment, just to be chopped down in the crossfire. In excess of two hundred Lakota lay dead or kicking the bucket inside the fallout as well as there are less than twenty warriors.

2.4.2 Occupation of Alcatraz

Juarez (2017) thought that while frequently disregarded in the overall edge of social turmoil that tormented the 1960s and 1970s, the Indian American Movement (AIM) was a critical piece of this time of social change. Since the earliest underpinnings of this country, American Indians have been battling to keep up with their territory, culture, and freedoms against the imperatives of the U.S. government. AIM addressed the disappointments of American Indians for many years and unequivocally utilized the public struggle as an opportunity to spread the word about the predicament of these individuals for the overall population. The American Indian control of Alcatraz was planned to bring issues to light of the mercilessness American native individuals looked at as government approaches, however, was fruitless in depicting these complaints through famous media. In any case, the Alcatraz occupation lastingly affected the existence of American native individuals and went about as the impetus for a new impression of self-assurance and freedom. Due to the control of Alcatraz, the Red Power development grabbed hold as a genuine social development during a period of changing insights and perspectives.

As Blansett (2019) believed, In the early morning long stretches of November 20, 1969, 89 natives everyone set forth in three boats from across the Sausalito. They planned to recover this point deserted government jail as Indian land. The heads of this event conveyed their kids, not weapons when they attested their legitimate case to Alcatraz by “right of discovery” and the Fort Laramie Treaty of 1868, in which it has concurred that resigned, deserted and out-of-purpose government land would be gotten back to Native people groups. The occupation drew worldwide media consideration and put Indigenous privileges on a worldwide stage. By plan, the occupation tried to bring together native people groups from in excess of 500 isolated and particular countries across America as well as all through the Western Hemisphere and Pacific. Over the span of the 19-month occupation, it is assessed that in excess of 10,000 native individuals visited the island to offer their help.

in the same way as other different developments, the occupation additionally saw its portion of hindrances. As the months passed, some understudy nonconformists left to get back to school. Then, Native Americans started griping about independent picture takers and hipsters making wrecks and eating their food. Medications and liquor likewise advanced under the control of certain inhabitants. Then, at that point, a kid tumbled to her demise on a jail flight of stairs. The public authority slice off capacity to the island, and weeks after the fact a fire obliterated a couple of memorable structures on the island. In June 1971, outfitted government marshals persuasively eliminated the remainder of the Alcatraz occupants. The occupation endured 19 months and is as yet perceived as one of the main activities in contemporary Native American social liberties history. It raised public cognizance, and colleges around the nation started to concentrate on the Native American legacy. That occasion likewise made an organization of activists and has been a motivation for the ensuing ages of activists (Placze, Guevarra, & Woelfle, 2019).

Conclusion

Throughout history, and since its foundation by the great leaders, The American Indian Movement played a great role to raise the marginalized native Indians' voice worldwide and inside the US, it had the most significant role in defending Indians' rights and appealing to indigenous people self-independence and governance. AIM's main role was not only limited to autonomy appeal yet it exceeds the stop of US authorities' actions towards the natives.

CHAPTER THREE

The Role of the American Indian Movement in Shaping US Policy towards American Indians

Chapter Three

The Role of the American Indian Movement in Shaping US Policy towards American Indians

| | |
|--|----|
| Introduction | 40 |
| 3.1. The Road into US Policy Chngement | 40 |
| 3.2. Historical Development of the Federal-Tribal relationship | 41 |
| 3.2.1. Self Determination Period (1960s - 1988) | 41 |
| 3.2.1.1. The Indian Civil Rights Act of 1968 (ICRA)..... | 42 |
| 3.2.1.2. American Indian Self-Determination and Education Assistance Act of 1975 (ISDEAA) | 43 |
| 3.2.1.3. Indian Child Welfare Act 1978 (ICWA)..... | 44 |
| 3.2.1.4. American Indian Religious Freedom Act of 1978 (AIRFA) | 46 |
| 3.2.2. Self-Governance Period (1988-Present) | 48 |
| 3.2.2.1. Self-Governance, and the 1988 Amendments..... | 48 |
| 3.2.2.2. Indian Gaming Regulatory Act 1988 (IGRA) | 49 |
| 3.2.2.3. Native American Graves Protection and Repatriation Act 1990 (NAGPRA) | 52 |
| 3.2.2.4. Native American Languages Act 1990 (NALA) | 53 |
| 3.2.2.5. Declaration on the Rights of Indigenous Peoples (2007)..... | 54 |
| Conclusion..... | 55 |

Introduction

The current chapter sheds light on the civil right movements effects that led to the creation of several organizations and associations in the United States which made a revolution in the American society and helped in reshaping it; through the there-composition of the US policy toward towardsnorities, ethnic and coloured people, especially the native American. The United States and Indigenous Americans have made numerous conventions, which have obliged the US government to promote tribal self-government, protecting their lands and privacy, in exchange for the surrender of the tribal lands. Moreover, upon all these events, US authorities have declared multiple laws that give rights to the indigenous people, however, others harm the native Americans.

3.1. The Road into US Policy Change

Borgmann (2019) declared that numerous of the challenges experienced by the natives were brought to light by Aim, which advanced Americans to reexamine their sees on the American Indian. AIM is still dynamic as a campaigning organization nowadays. While the American Indian Movement of the early 1970s is not dynamic, its impact proceeds on. In 1972, the American Indian Movement planned another colossal challenge to urge media consideration less than a year afterwards. Wishing to draw consideration to roughly 500 treaties between aboriginal tribes and the government. It has been damaged and unfulfilled, Aim gathered national consideration through challenges just like the Occupation of Alcatraz, the Trail of Broken Treaties, and the Wounded Knee Occupation. With publicity and a message deserving of it, AIM greatly impacted liberal institutions across the United States. Although its lack of sufficient financial resources to launch its own publicity campaign, AIM got major media attention by using direct action techniques. The media attention AIM received, as well as how it was unable to control how itself and its protest were "framed" by the media.

Nonetheless, the media attention exposed Indian issues to a bigger segment of the American and international public than would have been the case otherwise. Although it may be argued that most of the media coverage was not useful to the cause, there is little doubt that AIM's confrontational methods got it known to a much larger part of the American public than it would have been if it had not been adopted such tactics(Baylor, 2007).

By the Occupation of Alcatraz in 1969, the Trail of Broken Treaties march on Washington in 1972, the occupation of Wounded Knee in 1973, and the delegation of Indigenous Peoples at the United Nations Palais des Nations in 1977, to the heritage gathering of Native Nations at Oceti Sakowin Camp, Standing Rock in 2016, the global movement to preserve and protect the Rights of Indigenous Peoples has spanned decades. Indigenous Peoples around the world are at the forefront of human rights, the cutting edge of social change, and the frontlines of environmental protection due to the solidity, boldness, and persistence of AIM's women, children, and men, Indigenous nations and organizations representing more than 370 million Indigenous Peoples in seven regions of the world, and our national and international friends and allies. American Indians are no longer invisible(Romero, 2018).

3.2. Historical Development of the Federal-Tribal relationship

3.2.1. Self-Determination Period (the 1960s - 1988)

According to Berger (2009), The Termination policy had become obsolete by the late 1960s. All of the presidential candidates in 1969 opposed termination, and President Richard Nixon condemned termination as ethically and legally wrong in 1970, launching the Self-Determination Policy, which has been the official legislative and executive goal to this day. Over 50% of federal services for Indians have been given over to tribal authority under this approach," while other laws have allowed tribes to maintain their cultural and natural resources while also advancing tribal

economic development."(Berger,2009). These endeavours have assisted clans with recovering their status as rulers as opposed to sad minority gatherings. Thus, Indigenous people groups are encountering a social and political restoration. Present-day clans have reappeared in areas of strength, filled with a reluctance to give up the Indian character that has sustained them, and supported them both by intertribal action and extremely past due true help. The developing significance of ancestral organizations and economies has started to limit the hole between Indian and white medical care, instruction, and everyday environments.

3.2.1.1. The Indian Civil Rights Act of 1968 (ICRA)

Historically, most ancestral customs have no clue about the idea of "rights" as being a held thing by people and obligatory against specialists. Conventional states had distinguished answers for resolving clashes among people or factions, yet a person who couldn't help contradicting an ancestral judgment had the choice of tolerating the judgment or leaving the clan. Leaving is at this point not a chance in present day times, except if it implies incorporating into the United States, besides the ancestral local area (Russell, 2018).

According to the Indian Civil Rights Act (2018), It is a federal statute, it states that Indian ancestral legislatures are not allowed to order or authorize regulations that disregard specific individual privileges additionally practically equivalent to the Bill of Rights in the United States Constitution, which ensures individual freedoms against national government activities, and the Fourteenth Amendment to the Constitution, which stretches out those assurances to state government activities. Tribal assemblies are vindicated from holy necessities. The ICRA was instituted by Congress to guarantee that ancestral legislatures maintain essential common freedoms for Indians and non-Indians the same. Moreover, ICRA safeguards several rights as strict and discourse opportunity, private property ought not to be taken for public uses without just

reimbursement, and a fast and public trial with the capacity of a legal advisor help out for your own charge over every crook case.

On the other hand, The Indian Civil Rights Act (ICRA) was controversial when it was passed, and it is as yet questionable today, in excess of 25 years after. The native group's capacity to force ICRA in a significant way is the subject of a continuous clash. This contention has been filled by upsetting claims of ancestral broad debasement and infringement of equivalent security (Berry, 1993, p.1).

Berry (1993) adds that Indian regulation researchers have condemned the Subcommittee's authoritative recommendations for being lacking, taking note that it resolved the issue of maltreatment of social liberties by ancestral legislatures while disregarding the similarly convincing and inescapable issue of maltreatment of ancestral Indian freedoms by the central government, states, or their political developments. Officials might have thought that a few other social liberties regulations would get the job done to make up for this shortcoming. A further conceivable reason is that the officials were spurred to a limited extent by a longing to support ancestral digestion.

3.2.1.2. The American Indian Self-Determination and Education Assistance Act of 1975 (ISDEAA)

As Richardson and Jones (1997) believed, Native Americans might share in common a few social drawbacks with other minority groups, yet their status in this nation is one of a kind. In contrast with some other individuals. While other minority groups generally pursue greater participation in mainstream America and its legal system, certain Native American people pursue goals of "self-governance, separate and apart from both the federal and state government, including the courts. " Many tribes are sovereign nations that are formally recognized by state and federal

governments. Their people and lands may have their own laws, jurisdictions, and judicial systems that are also recognized by federal and state Courts.

From the end of termination in the 1960s to the 1980s, indigenous-federal relations were at crossroads. According to most knowledgeable commentators, it was an era in which tribal nations and Indians in general; led by concerted indigenous activism, won a series of significant political, legal, and cultural victories in their epic struggle to end the termination policy and regain some measure of true self-determination (Wilkins, E, Stark, & Kiiwetinepinesiik, 2010, p.121).

Moreover, Wilkins, Stark and Kiiwetinepinesiik (2010) stated that the Federal American Indian approach in the United States has been pointed towards advancing self-assurance through self-administration by governmentally perceived clans since the 1970s. The Self-Determination was passed, permitting ancestral legislatures to contract with the BIA for administrations, for example, security powers, upkeep, instruction, social administrations, etc. Champagne (1997) added this strategy has ended up being the one in particular that has gained huge headway in switching in any case disgraceful social and monetary circumstances in Native people groups. The self-determination strategy mirrors a political harmony that has endured forty years and has endured different changes in party control of Congress and the White House (Cornell & Kalt, 2010). The United States' approach towards American Indian clans gave Indians greater adaptability to deal with nearby committees and matters (Wilkins, E, Stark, & Kiiwetinepinesiik, 2010).

The ISDEAA's essential objective is engaging the tribes and association specialists over the Indian reservations, It is isolated into five sections and the main issues were shed on a contracting program for self-assurance inside the BIA and the Indian Health Service (IHS) under Title, schooling help programs, and an extremely durable self-administration program for both BIA and non-BIA programs inside the DOI additionally inside the Department of Health and Human

Services, lastly, a possibility review to decide the feasibility of including non-IHS offices inside the DHHS in a self-administration exhibition project (Strommer & Osborne, 2015).

3.2.1.3. Indian Child Welfare Act 1978 (ICWA)

Various Indian tribes truly do have an exceptional bond with the United States government. The state and national legislatures distinguish these clans as free legislatures. This acknowledgement is principally founded on settlements between ancestral gatherings and the US government. Despite the fact that the remarkable clans and the national government relationship, the central government has executed an assortment of approaches to attempt to incorporate American Indians into the non-Indian world. On the other side, Indian families were all the while being compelled to eliminate their youngsters from families at an amazing rate. Most of the cases included the expulsion of Indian kids from their families without even a similarity to fair treatment. So, Indian families were all the while being compelled to eliminate their youngsters from families at an amazing rate. Most of the cases included the expulsion of Indian kids from their families without even a similarity to fair treatment (Richardson & Jones, 1997).

According to Renick (2018), In some ways, the development that brought about the presentation of ICWA started in the mid-1960s, when President John F. Kennedy got down to business and government strategy towards American Indians moved away from the end and towards self-assurance. Among the most apparent gatherings pushing for self-assurance was the American Indian Movement (AIM). AIM brought issues to light of the numerous social shameful acts looked at by American Indians through possessing notable and representative areas like Wounded Knee, Alcatraz, the Mayflower imitation in Boston, Mt. Rushmore, and the Bureau of Indian Affairs office in Washington, D.C.

According to A Primer for Child Welfare Professionals (2021), The Indian Child Welfare Act (ICWA) of 1978 is quite possibly the main bit of regulation for shielding the freedoms and legacy of local American youngsters and families. Tragically, not all young government assistance parental figures grasp the application way of ICWA and the extreme foundation behind the law section. The section of the ICWA in 1978 was a defining moment in kid government assistance history, however, the simple presence of regulation is deficient to help and shield youngsters and families. Child welfare experts should comprehend how to apply the law, perceive the conditions paving the way to it, and perceive the worth of kids and families' social skills. Also, in kid guardianship procedures, the ICWA seems to furnish Indian guardians and groups with more assurance and freedoms than non-Indians. However, the ICWA is not a law based on race(Richardson & Jones, 1997).

3.2.1.4.The American Indian Religious Freedom Act of 1978 (AIRFA)

Andrus (1979) believes that Tribes, countries, and people groups of Native America keep on existing as discrete groupings inside American human advancement. The US objective is to safeguard their right to social and political respectability while additionally supporting them in adjusting to the contemporary world's quick changing financial and specialized real factors. As a need for endurance, all civic establishments change with the times and adjust to the states of their environmental factors.

McNally(2019) declared that The 2016-17 campground at Standing Rock, North Dakota, showed the amazing strength and nonstop essentialness of customary Native American religions, neither to refer to the profound establishing and expository force of their assurance to safeguard the consecrated. Be that as it may, broad inclusion has uncovered how restricted the lawful activities accessible to Native Americans trying to guard sacrosanct grounds and waters are. Likewise, strict

freedom insurances have now and again neglected to give significant impact on particular Native American strict customs in the courts. However, The First Amendment of the Constitution in the first article of the Bill of Rights states that congress will make no regulation regarding a foundation of religion, or disallowing the free activity thereof.

Proctor (2014) said that The American Indians were precluded from rehearsing or talking about their convictions or ceremonies out in the open because of a paranoid fear of abuse or prison. Elderly folks would recount customs and ceremonies in quieted tones, as though they were talking about something different since they needed to keep the practices alive even while their autonomy was undermined. Different records have been accounted for of functions that were held stealthily so individuals wouldn't know that they were overstepping the law. As a result, numerous ancestral lessons have been neglected, making it harder for people in the future to learn conventional strategies. Being available at the time, trying to appreciate, and finding out about the local area's past are ways of getting familiar with a local area's way of life and convictions. Additionally, search out a clan's student of history or older folks to assist you with diving more deeply into the general public and have superior information. So, this legislation was passed by congress to preserve minority religious views. As a result, The American Indian Religious Freedom Act of 1978 stated that it is the obligation of the State to assist with saving the intrinsic right of American Indians, Eskimo, Aleut, and Native Hawaiians to accept, express, and practice their religion, including yet not restricted to admittance to blessed locales, use and responsibility for articles, and independence to worship through formal and conventional rituals(Vile, 2009). As Tim Tsoodle, Headsman of the Kiowa Gourd Clan stated:

This law allowed us to openly dance, sing, and mostly pray as our grandfathers did.

It is ceremonies like the Kiowa Gourd Dance that make us Kiowa. To be able to do these things

without outside interference is what makes the American Indian Religious Freedom Act significant (as cited in Zotigh, 2018, para.13).

According to Louis Fisher (Vile, 2009), The 1978 regulation was just an overall approach with no requirement apparatuses. He brought up, for instance, that lower government courts haven't perceived the demonstration to imply that dams that would flood Native American blessed destinations should be halted. Furthermore, the Supreme Court held in *Lyng v. Northwest Indian Cemetery Protective Association* (1988) that the public authority was not expected to boycott signing in a National Park close to blessed Indian grounds under the free activity statement. In addition, The Court deduced in *The work Division, Department of Human Resources of Oregon v. Smith* (1990) explained that a state couldn't be compelled to prohibit Native Americans' custom utilization of peyote since the drug regulations in the debate were expansive and not designated at explicit strict gatherings.

Moreover, the arrangements of the First Amendment and conventional strict exercises of American Indians were not safeguarded until the passing of the American Indian Religious Freedom Act. To keep up with and save Native American strict social freedoms and customs, the demonstration requires government offices and organizations to evaluate their approaches and cycles as a team with Native conventional pioneers. There were no arrangements in the first resolution for common or criminal assents for infractions. Therefore, further lawful protections were authorized, prominently the 1994 Amendments to the American Indian Religious Freedom Act (Tim Tsoodle as cited in Zotigh, 2018).

3.1.2. Self-Governance Period (1988-Present)

For Johnson and Kaufmann (2000), state and tribal governments have similar goals: First, to really and productively utilize public assets, and give high-quality administrations to their

occupants. Second, to moderate the common habitat, all while keeping up with flourishing economies. By and by, adjoining legislatures share numerous attributes of their different monetary and social frameworks, and they are connected by political and lawful ties. Regardless of the way that these common interests have ordinarily brought about jurisdictional issues that have been settled through prosecution, there is a developing requirement for joint effort. All legislatures have difficulties with public assets, and states and clans that can profit from working and pooling assets furthest degree plausible. Furthermore, Ancestral legislatures, state-run administrations, and metropolitan legislatures are working together on better approaches to complete their legislative obligations. Numerous legislatures have laid out new intergovernmental associations, and state ancestral participation settlements on a wide assortment of points are turning out to be broader.

3.2.2.1. Self-Governance, and the 1988 Amendments

Title III's self-governance law stemmed from the 1975 ISDEAA and agencies' inability to carry out Congress's goals. Participating tribes were permitted to engage in contracts with the BIA and the IHS to administer and provide federal programs to Indian beneficiaries under Title I of the Act. However, by 1988, the execution of Title I had shown severe flaws that allowed federal agencies to exert too much authority while impeding tribes' capacity to tailor programs to their specific requirements. Exasperated by the DOI's and DHHS's failings to properly execute Congress's self-determination policy under Title I, a group of tribes banded together in 1988 (Strommer & Osborne, 2015).

On the same hand, Congress reconsidered the Act and by, including Title IV, which presented the Department's long-lasting Tribal Self-Governance program. The 1994 modifications gave governmentally perceived clans the position to arrange monetary plans with the State of projects, administrations, capacities, or exercises oversaw by the Bureau of Indian Affairs (BIA), as

well as, now and again, with other Department Bureaus. Titles V, which conceded super durable self-administration power for the IHS inside the Department of Health and Human Services, were added to the Act in 2000. Furthermore, the 2000 amendments contained another Title VI that necessary a review to inspect the practicality of undertaking a Self-Governance Demonstration Project in the extra Department of Health and Human Services programs, which was finished in 2000 (SKIBINE, 2006).

In brief, The Tribal Self-Governance Demonstration Project was laid out in 1988 because of corrections to the ISDEAA. This Act recognized high-level ideas that Indian clans might offer better legislative administrations to their own individuals than far-off government organizations by making a conventional starting point for the more extensive development of ancestral self-administration. The Self-Governance policy was extended and upgraded in later regulations in 1994 and 2000, and it has ended up being successful to such an extent that clans currently direct over the portion of all government Indian projects, instead of bureaucratic offices (Strommer & Osborne,2015).

3.2.2.2. Indian Gaming Regulatory Act 1988 (IGRA)

The quick development of gaming procedure on Indian reservations, as well as the evident absence of legitimate authority at either the state or government level, provoked political fights from state and nearby authorities, gaming industry agents, and people who are ethically against betting (Ducheneaux, 2005).

According to a Legislative Attorney (2012), The Department of the Interior and other presidential branch offices helped clans in building gaming activities for raising assets to support their states during the 1980s. Ancestral bingo exercises, then again, seem to have broken the Federal Assimilative Crimes Act (FACA) and the Organized Crime Control Act (OCCA). Both of these

resolutions made it against the law to lead betting in the Indian country assuming the gaming would be unlawful on the off chance that it was done in the state. Likewise, the Johnson Act confined the utilization of betting hardware in the Indian nation, for example, gambling machines. In spite of the way that administrative authorities never brought endeavours to close down ancestral bingo, these organizations were in danger of being closed down assuming the central government altered authorizing the FACA or OCCA law perspective and chose.

According to the House of Representatives (1993), The Indian Gaming Regulatory Act, Public Law 100-497, 25 U.S.C. 2701, was endorsed into regulation by President Ronald Reagan on October 17, 1988. The Act lays out a system for controlling betting in Indian regions by ordering gaming into three classifications, laying out the National Indian Gaming Commission to control Class II gaming, and allowing ancestral state compacts to administer Class III gaming. Accordingly, Indian betting acquired around \$200 million by the principal year, with benefits from approximately 400 ancestral clubs run by in excess of 225 clans in 28 states adding up to more than \$26 billion. Indeed, even as Indian betting has been solidly settled in open life throughout recent many years, it has become progressively combative, drawing in the obnoxious analysis as well as vigorous help at basically every progression (Light & Rand, 2008).

To Congressional Research Service (2016), The territorial component of IGRA is a significant idea. Gaming is just allowed on "Indian terrains" under the IGRA. That term has two implications; on one hand, it indicates all terrains inside an Indian reservation's limits, **on** the different hand, signifies any geological title to which the United States holds a trust to support an Indian clan or individual, or which is claimed by an Indian clan or individual subject to distance limitations forced by the United States, and over which an Indian clan practices government authority. So, Gaming under the Indian Gaming Regulatory Act (IGRA) may happen in any region inside an Indian reservation, whether or not the clan or an ancestral part possesses the land or on the

other hand on the off chance that it is held in trust; Congress has the power to conclude whether ancestral domain ought to be put in trust, where a few rules require the Department of Interior to bring the land into trust for a clan or a solitary Indian. The Wheeler-Howard, or Indian Reorganization Act of 1934, is one of the numerous regulations that give the Secretary of the Interior (SOI) the position to purchase property in trust for specific Indian clans (IRA), Determining the suitable save borders involves an authoritative aim, and it might require an exhaustive assessment of the text of acts giving up ancestral reservation property, as well as the conditions encompassing their creation and the region's ensuing legitimate history.

On May 20, 2008, the Department of the Interior's Bureau of Indian Affairs (BIA) declared the last rule controlling gaming on recently procured trust lands, 25 C.F.R., Part 292. The standard applies to all petitions for which no last organization move has been initiated before June 19, 2008, the guideline's execution date. It makes an exclusion for sees made before that date by the Department of Interior (DOI) or the National Indian Gaming Commission (NIGC), which have "complete power to qualify, pull out, or adjust such conclusions. Likewise, the guideline gives components that will be inspected in making discoveries under the regulation. As well as cycles for getting assurance regarding whether land might meet all requirements for one of IGRA's special cases for its preclusions on betting on recently procured trust properties. The standard applies to both the two-section Secretarial Determination that gaming would help the clan and not be unsafe to the close by networks, as well as the other unique cases to the IGRA's prohibition on gaming on domains procured after October 17, 1988: lands contiguous reservation boondocks; areas taken into trust because of land claims settlements; introductory bookings for recently recognized tribes; and terrains reestablished to recently reestablished tribes (Congressional Research Service,2016).

3.2.2.3. Native American Graves Protection and Repatriation Act 1990 (NAGPRA)

According to Trope and Echo-Hawk (1992), Humankind has defended the holiness of the dead from the beginning of time. Regard for the departed is a characteristic of mankind that traces all the way back to the beginnings of religion. Prime Minister of the United Kingdom William Ewart Gladstone once wrote:

Show me the manner in which a nation or a community cares for its dead, and I will measure with mathematical exactness the tender sympathies of its people, their respect for the laws of the land, and their loyalty to high ideals (as cited in Trope & Echo-Hawk, 1992, p38).

Since the Indian Citizenship Act of 1924, the United States Congress endorsed the main regulation managing the Native American social character on November 16, 1990. Congress just passed resolutions and decides that pre-arranged the way for the earth-shattering Native American Graves Protection and Repatriation Act (NAGPRA) of 1990 following quite a while of discussion and conversation between administrators, historical centre authorities, and mainstream researchers. This milestone NAGRPA regulation tends to Native Americans' admittance to skeletal bones, memorial service relics, consecrated objects, and social legacy antiquities with which they are related. In this way, NAGPRA laid out a principal point of reference in American regulation regarding Native American societies and customs, both antiquated and current; after twenty years, the demonstration keeps on giving generally minimized people groups a presence and authenticity in an Anglo-American controlled society. The difficulties tended in this resolution are a higher priority than at any other time for the social independence and protection of once-plentiful networks (Babbit, 2011).

Trope and Echo-Hawk (1992) added that NAGPRA lays out public norms and cycles for the bringing home of Native American remaining parts and certain confined materials from

government organizations and colleges. Notwithstanding, because of the huge broadness of the bringing home issue, this basic liberties regulation is probably going to consume a large chunk of the day to execute. Moreover, Human privileges, racial relations, religion, science, training, morals, and regulation all have an impact on Native American bringing homes. From the viewpoint of these cultural interests, much has been composed and distributed. Undoubtedly, the law has just had an unobtrusive influence in adjusting these oftentimes restricting interests. Nonetheless, it is legitimate for the law to play a noticeable job since it ought to mirror the best standards and morals of the general public it is intended to serve.

3.2.2.2. Native American Languages Act 1990 (NALA)

According to Krauss, 155 native dialects are as yet spoken in the United States, he classifies 135 of them as moribund, representing 87% of the aggregate. Youthful Native Americans are progressively growing up knowing simply English and procuring a couple of expressions of their local dialects (as cited in Crawford, 1995).

The US government powerfully selected Native Americans' youngsters in private schools intended to acclimatize them into an "American" shape, but they failed to keep a grip on their kids' schooling. This arrangement began during the 1870s and was completed for an expansive scope until the 1970s, which lead to the formation of The Native American Languages Act (Klug, 2012).

As the National Coalition (2017) The Native American Languages Act of 1990 made government strategy, permitting Native American dialects to be utilized as a mode of guidance in schools, as well as confirming Native American kids' capacity to put themselves out there, be educated, and be assessed in their local tongue. Since the passing of the Native American Languages Act (NALA) in 1990, it has been the government strategy to empower as well as help Native

American understudies' all in all correct to get schooling in their local language. This is a huge shift from the prior arrangement, which saw the central government utilize schooling to annihilate Native American dialects. Moreover, NALA has been integrated into reauthorizations of the government Elementary, and the Secondary Education Act (ESEA) since the 1990s, remembering the latest 2015 reauthorization. The ESSA proceeds with significant particular arrangements in Title III.

The NALA was modified in 1992, with the addition of a grant program to help Native Americans in guaranteeing the endurance and proceeded with the dynamic quality of their dialects. This was vital since the Act had recently been not able to pay its mandates. Notwithstanding, the total given was inadequate to subsidize programs for all clans that were intrigued. Besides, The NALA which was revised again through Esther Martinez Native American Languages Preservation Act of 2006 (with an extra \$12 million in 2009) gave further financing (Klug, 2012).

3.2.2.5. The Declaration on the Rights of Indigenous Peoples (2007)

Native people groups' privileges were newbies to the most common way of developing the overall engineering for basic liberties acknowledgement, insurance, and progression. For quite a while, it was accepted that the situation with native people groups was fundamentally the obligation of countries and that the UN played no part or obligation as long as nations followed the expansive standards of widespread individual basic liberties. The native people groups dwelling in previous European states apparently gained public freedom during the many years when the UN was engrossed with decolonization. As a rule, each of the state's occupants was proclaimed, native. States didn't perceive the presence of native and ancestral people groups in specific sovereign states until some other time. Native people groups were taken under the wing of the International Labor Organization in 1957 when it ordered Convention 107 on native and ancestral people groups in free countries. As a result, The United Nations announced the Rights of Indigenous Peoples, which was

embraced by the United Nations General Assembly (UNGA) in September 2007. This regulation is the most far-reaching and progressed of multilateral settlements managing native people groups' freedoms, and it is the latest expansion to a growing collection of worldwide standards. The United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP) is complete in that it envelops all affable, political, monetary, social, social, and ecological privileges. It likewise perceives native people groups' inborn privileges. It is weighty in that it communicates native people groups' individual and shared privileges, something that the UN Declaration on the Rights of Persons Belonging to Minorities doesn't. Besides the fact that the Declaration explains these privileges, however, it additionally puts obligations on states, worldwide associations, and intergovernmental offices (Charters & Stavenhagen, 2009).

Conclusion

Through the American Indian Movement activism and event organization, which was created for the raise of the Indians minimized voice and the American Indian awareness about self-freedom and governance. As a result, after long resistance years and activities by the American Indian Movement and different affiliations, the US authorities and the world rights associations reevaluation their regulatory guidelines and bills towards the local Americans. So, the American Indians could acquire back a portion of their indigestible rights.

General Conclusion

Despite the fact that throughout history America known as a melting pot, since it gathered different world human skin colours, religions, languages, and ethnic groups. Yet, the red skin human was the first to settle in the American land relocating from the Asiatic land. Hence, the theoretical part begins with a brief history of the origins of native Americans and the relocation story of Indians to the American land and initiating their civilization, then long years of wars against the Europeans and American governments where they marginalized, slaughtered the natives, which led to the creation of liberation movements, especially the American Indian Movement. This movement was created in 1968 to resist the white supremacy and dominance over the American land and as a response to the increase of protesters' concerns about housing, shortages, police brutality, poverty, unemployment, and more issues that harmed the native Americans' life.

The practical part shared the historical changement of the Indian-tribal relationship which is represented by its associations and organizations where the American Indian Movement is significant. It also played a great role in raising the awareness of Indians towards land, heritage, culture and what is left by the ancestors to keep at least an Indian voice after long bloody wars. Moreover, The American Indian Movement drew Indians' cohesion by giving the helping hand to the protestors who appealed for the Indian civil rights, self-determination and governance such as what happened in the Wounded Knee events and the Long Walk that led forward to initiate a negotiation with the American authorities addressing the burning Indian federal policy acuirements and proposing their programs focusing on obtaining full sovereignty and reforming the policy towards the Red Americans, which successfully achieved after a strong resistance and a path watered by blood, where the American authorities acquiesce to the AIM claims. Nowadays, AIM is

not shown on the surface, yet its role and existence are still due to the well-planned work and programs that care about the next generations.

Historically, the United States has seen the formation and emergence of several organizations and associations that advocate for self-determination and equality for various ethnic groups, including Red Indians, Blacks, and others. As a result, the influence of the American Indian Movement in shaping US policy towards native Indians is investigated in this paper which seeks an answer to the provided hypotheses through collecting and evaluating the evidence related to the past events to establish facts and draw conclusions, yet the posed questions were validated and proved.

AIM's role in affecting the American authorities was not limited only to political resistance; as raising awareness in camps gatherings, creating numerous associations, and matters and publishing different appeals whether to their people or the American governments, but it passed into the military resistance that led to victories against the American army and FBI agents even though it marked the end of many peaceful Indians lives. Besides, the creation of AIM was not the only reason for Indians' freedom, yet the combination of multiple factors together and the cohesion of the Indian society sects together.

Although various internal issues hampered perpetuating the organization and putting it face to face in front of fires, also AIM's weaknesses in gaining funds and mal use of the media which allowed the federal government to tarnish and damage AIM's image. The organization continued in its own views and objectives by establishing The International Indian Treaty Council, which focused on the Indigenous Peoples' Participation in the United Nations and succeed lately by the adoption of indigenous peoples' rights in The United Nations. Moreover, AIM youth plan and run in support of the Longest Walk, which opposes proposed legislation that would repeal treaties with Indian tribes resulted in the defeat of that bill. Finally, The AIOIC was founded by AIM in order to reclaim the stolen and tax-forfeited land on Minnesota's White Earth Reservation. This

proves that AIM played a significant role in shaping the US policies towards American Indians and shows the effectiveness of the ways used for gaining the native American rights.

As with the majority of studies, the current study was subject to some limitations. First, is the inability to access some paid resources and books which for sure would nurture this study. Second, is the unlucky short duration that urges to work rapidly.

In the end, the current study recommends further studies for more information and details about the role of other American Indian movements and associations in the reconstruction of US government regulations towards the indigenous people in America.

References

- Abbott, F. (2016). The American Indian Movement, 1968-1978. Digital Public Library of America. Retrieved May 19, 2022, from <https://dp.la/primary-source-sets/the-american-indian-movement-1968-1978>.
- Abbott, F. (2016). The Wounded Knee Massacre. Digital Public Library of America. Retrieved May 23, 2022, from <https://dp.la/primary-source-sets/the-wounded-knee-massacre>
- Almanac, N. A. (2017). Native American Activism in the 1960s and 1970s. *Newsela, Level 1220L*.
- Andrus, C. D. (1979). AMERICAN INDIAN RELIGIOUS FREEDOM ACT REPORT P. L. 95-341. Washington, D.C.: Department of the Interior.
- Babbit, T. (2011).
- Baylor, T. (2007). The American Indian Movement's Strategic Choices: Environmental Limitations and Organizational Outcomes. *Sixty-Seven Nations and Counting*.
- Berger, B. (2009). Red: Racism and the American Indian. *Faculty Articles and Papers*.
- Berry, R. (1993). Civil Liberties Constraints on Tribal Sovereignty after the Indian Civil Rights Act of 1968. *Law & Policy*, 1.
- Bigelow, B. (2018). We learn about Columbus, but not the Taíno. *newsela*.
- BLAKEMORE, E. (2021, October 8). Retrieved from NATIONAL GEOGRAPHIC: <https://www.nationalgeographic.com/history/article/why-some-celebrate-indigenous-peoples-day-not-columbus-day>
- Blansett, K. (2019, November 22). The occupation of Alcatraz was a victory for indigenous people. Retrieved May 24, 2022, from <https://www.aljazeera.com/opinions/2019/11/20/the-occupation-of-alcatraz-was-a-victory-for-indigenous-people>
- Borgmann, J. (2019). UNL's AIM: A Brief History of the American Indian Movement and its Influence on the University of Nebraska-Lincoln. *Nebraska U*. Retrieved May 19, 2022, from <https://unlhistory.unl.edu/exhibits/show/unl-aim/unl-aim>
- Borgmann, J. (2019, Spring). Retrieved April 09, 2022, from *Nebraska U*: <https://unlhistory.unl.edu/exhibits/show/unl-aim/unl-aim>
- Carlson, M. (2012, November 01). Russell Means obituary: Champion of Native American rights across five decades. *the Guardian*. Retrieved May 23, 2022, from <https://www.theguardian.com/world/2012/nov/01/russell-means>
- Champagne, D. (1997). Self-determination and Activism Among American Indians in the United States 1972-1997. *Cultural Survival Quarterly Magazine*. Retrieved from <https://www.culturalsurvival.org/publications/cultural-survival-quarterly/self-determination-and-activism-among-american-indians>

- Charters, C., & Stavenhagen, R. (2009). *Making the Declaration Work: The United Nations Declaration on the Rights of Indigenous Peoples*. Copenhagen: Transaction Publishers.
- Clyde Bellecourt, co-founder of American Indian Movement, dies at 85. (2022, January 18). *The Washington Post*. Retrieved May 2022, 2022, from <https://www.washingtonpost.com/obituaries/2022/01/18/clyde-bellecourt-american-indian-dead/>
- Congressional Research Service. (1993). **IMPLEMENTATION OF PUBLIC LAW 100-497, THE INDIAN GAMING REGULATORY ACT OF 1988**. WASHINGTON, DC: U.S. GOVERNMENT PRINTING OFFICE.
- Congressional Research Service. (2012). *Indian Gaming: Legal Background and the Indian Gaming Regulatory Act (IGRA)*. Congressional Research Service.
- Congressional Research Service. (2016). *Indian Gaming Regulatory Act (IGRA): Gaming on Newly Acquired Lands*. Congressional Research Service.
- Cornell, S., & Kalt, J. P. (2010). *American Indian Self-Determination: The Political Economy of a Successful Policy*. v.
- Crawford, J. (1995). **ENDANGERED NATIVE AMERICAN LANGUAGES: WHAT IS TO BE DONE, AND WHY?** *THE BILINGUAL RESEARCH JOURNAL*, 19(1), 18.
- Ducheneaux, F. (2006). **THE INDIAN GAMING REGULATORY ACT: BACKGROUND & LEGISLATIVE HISTORY**.
- Editors, H. (2019, November 17). Retrieved from **HISTORY:** <https://www.history.com/topics/native-american-history/american-indian-wars>
- Editors, H. (2021, November 23). Retrieved from **History:** [history/pequot-massacres-begin](https://www.history.com/topics/native-american-history/pequot-massacres-begin)
- Editors, H. (2021, October 4). Retrieved from **HISTORY:** <https://www.history.com/topics/exploration/christopher-columbus>
- Editors, H. (2021, October 6). Retrieved from **HISTORY:** <https://www.history.com/topics/war-of-1812/war-of-1812>
- Editors, H. (2021, September 20). Retrieved from **HISTORY:** [https://www.history.com/this-day-in-history/pequot-massacres-begin](https://www.history.com/topics/native-american-history/pequot-massacres-begin)
- Edwards, E. E. (1934). *American Indian Contributions to Civilization*. *Minnesota History*, pp. 255-272 (18 pages).
- Engerman, S. L., & Sokoloff, K. L. (2011). *Understanding Long-Run Economic Growth: Geography, Institutions, and the Knowledge Economy*. UNIVERSITY OF CHICAGO PRESS.

- Estes, N., & Noisecat, J. B. (2017, 06 11). Dennis J. Banks, Naawakamig (1937–2017). JACOBIN. Retrieved May 22, 2022, from <https://www.jacobinmag.com/2017/11/dennis-banks-american-indian-movement-obituary>
- Evans, J. (2018, August 11). Retrieved from Learning English: <https://learningenglish.voanews.com/a/report-americans-know-little-about-native-americans/4517203.html>
- Frank, A. K. (2012). The Black Hawk War of 1832. *Journal of the Early Republic*. Retrieved from <https://www.proquest.com/docview/1030751799>
- History, H. (2019). *American Indian Wars: A History from Beginning to End*. Amazon Digital Services LLC - KDP Print US.
- Hoffman, K. (2009). *Native American history at a glance*. Stuttgart: Ernst Klett Verlag GmbH.
- How Native Americans Shape American Experience. (2019, November 12). Retrieved from University of Michigan-Dearborn: <https://umdearborn.edu/news/all-news/articles/how-native-americans-shape-american-experience>
- Johnson, S., & Kaufmann, J. (2000). *Government to Government: Understanding State and Tribal Governments*. the National Conference of State Legislatures.
- Juarez, V. (2017). AIM & the Occupation of Alcatraz Island. *Historical Perspectives: Santa Clara University Undergraduate Journal of History, Series II*, 22(1).
- King, P. J. (2018, September 13). The Truth About the Wounded Knee Massacre. *Indian Country Today*. Retrieved May 24, 2022, from <https://indiancountrytoday.com/archive/the-truth-about-the-wounded-knee-massacre>
- Klug, K. (2012, July 18). Retrieved April 05, 2022, from Cultural Survival: <https://www.culturalsurvival.org/news/native-american-languages-act-twenty-years-later-has-it-made-difference>
- Landon, C. R. (1993). *American Indian Contributions to Science and Technology*. Portland Public Schools.
- Langer, E. (2012, October 22). Russell Means dies at 72; American Indian activist helped lead Wounded Knee uprising. *The Washington Post*. Retrieved May 23, 2022, from https://www.washingtonpost.com/national/russell-means-dies-at-72-american-indian-activist-helped-lead-wounded-knee-uprising/2012/10/22/df6bb0ee-1c56-11e2-ad90-ba5920e56eb3_story.html
- Light, S. A., & Rand, K. R. (2008). The Hand That's Been Dealt: The Indian Gaming Regulatory Act at 20. *Drake L. Rev.*, 57, 413.
- LITTEL, M. (2006). *The Americans: Student Edition 2007*. MCDUGAL LITTEL.
- Mann, C. C. (2005). *1491: New Revelations of the Americas Before Columbus*. Knopf.

- Mann, C. C. (2011). 1493: Uncovering the New World Columbus Created. Knopf.
- McCutchen, S. C. (n.d.). Breaking the Great League of Peace and Power: The Six. Baltimore: The Teaching American History in Baltimore City Program.
- McFadden, R. D. (2017). Dennis Banks, American Indian Civil Rights Leader, Dies at 80. The New York Times, 12. Retrieved May 20, 2022, from <https://www.nytimes.com/2017/10/30/obituaries/dennis-banks-dead.html>
- McLellan, D. (2012, October 23). Russell Means dies at 72; American Indian rights activist, actor. LOS ANGELES TIMES. Retrieved May 23, 2022, from <https://www.latimes.com/archives/la-xpm-2012-oct-23-la-me-russell-means-20121023-story.html>
- McNally, M. D. (2019). Native American Religious Freedom as a Collective Right. BYU Law Review, 2019(1), 206.
- National Geographic. (2019, December 11). Retrieved from National Geographic Society: <https://www.nationalgeographic.org/article/united-states-governments-relationship-native-americans/>
- Native American Activism in the 1960s and 1970s. (2017, October 31). Native American Almanac (Visible Ink Press) (1220L).
- Native American Languages Act. (2017). Retrieved April 05, 2022, from The National Coalition of Native American Language Schools and Programs: <http://www.ncnalsp.org/know-the-laws>
- Native American Unit. (2018). Indian Civil Rights Act. Northwest Justice Project.
- Nesterak, M. (2022, January 12). American Indian Movement co-founder Clyde Bellecourt, 'Neegonnwayweedun,' dies at 85. The Idaho Capital Sun. Retrieved May 23, 2022, from <https://idahocapitalsun.com/2022/01/12/american-indian-movement-co-founder-clyde-bellecourt-neegonnwayweedun-dies-at-85/>
- Oklahoma Indian Tribe Education Guide. (2014). Cheyenne and Arapaho Tribes. Oklahoma: Oklahoma Social Studies Standards, OSDE.
- Oklahoma Indian Tribe Education Guide. (2014). Comanche Nation. Oklahoma: Oklahoma Social Studies Standards OSDE.
- Ortiz, R. D. (2014). An Indigenous Peoples' History of the United States. Boston, Massachusetts: Beacon Press books.
- Placze, J., Guevarra, k. C., & Woelfle, A. (2019, November 28). A Look Back at the Occupation of Alcatraz, 51 Years Later. Retrieved May 24, 2022, from <https://www.kqed.org/news/11788540/a-look-back-at-the-occupation-of-alcatraz-50-years-later>

- Proctor, E. (2014, August 11). What is the Indian Religious Freedom Act of 1978? Michigan State University Extension. Retrieved 04 02, 2022, from https://www.canr.msu.edu/news/what_is_the_indian_religious_freedom_act_of_1978
- Renick, C. (2018). The Nation's First Family Separation Policy: Forty years ago, three in 10 Indian children were taken from their families. The Imprint. Retrieved 04 02, 2022, from <https://imprintnews.org/child-welfare-2/nations-first-family-separation-policy-indian-child-welfare-act/32431>
- Research Reveals America's Attitudes about Native People and Native Issues. (2018, June 27). Retrieved from Cultural Survival: <https://www.culturalsurvival.org/news/research-reveals-americas-attitudes-about-native-people-and-native-issues>
- Richardson, J. G., & Jones, B. J. (1997). *The Indian Child Welfare Act: A Cultural and Legal Education Program*. Williamsburg, VA: National Centre for State Courts.
- Roberts, S. (2022, January 14). Clyde Bellecourt, a Founder of the American Indian Movement, Dies at 85. The New York Times. Retrieved May 22, 2022, from <https://www.nytimes.com/2022/01/13/us/clyde-bellecourt-dead.html>
- Romero, R. (2018, November). Cultural Survival. Retrieved April 09, 2022, from Cultural Survival Quarterly Magazine: <https://www.culturalsurvival.org/publications/cultural-survival-quarterly/celebrating-50th-anniversary-american-indian-movement>
- Ross, L. (2016). *Native Americans: American History: An Overview of "Native American History" – Your Guide to Native People, Indians, & Indian History*. CreateSpace Independent Publishing Platform.
- Russell, S. (2018, June 27). Indian Civil Rights Act (1968). Encyclopedia.com. Retrieved March 31, 2022, from <https://www.encyclopedia.com/history/encyclopedias-almanacs-transcripts-and-maps/indian-civil-rights-act-1968>
- SKIBINE, G. T. (2006, SEPTEMBER 20). U.S. Department of the Interior. Retrieved April 05, 2022, from Office of Congressional and Legislative Affairs: <https://www.doi.gov/ocl/tribal-self-governance>
- Spencer, D. J. (1969). *The Utah Black Hawk War 1865-1871*. Graduate Studies at DigitalCommons@USU.
- Strommer, G. D., & Osborne, S. D. (2015). The History, Status, and Future of Tribal Self Governance Under the Indian Self-Determination and Education Assistance Act. *American Indian Law Review*, 39, 18.
- Strommer, G. D., & Osborne, S. D. (2015). The History, Status, and Future of Tribal SelfGovernance Under the Indian Self-Determination and Education Assistance Act. *American Indian Law Review*, 39(1).
- The Indian Child Welfare Act: A Primer for Child Welfare Professionals. (2021). U.S. Department of Health and Human Services, Administration for Children and Families, Children's Bureau.

- Timmerman, N. A. (2012). *An American Indian Revolution: The American Indian Movement and the Occupation of Wounded Knee, SD, 1973* (Doctoral dissertation).
- Trope, J. F., & Echo-Hawk, W. R. (1992). Native American graves protection and repatriation act: background and legislative history. *Ariz. St. LJ*, 24, 37.
- Vile, J. R. (2009). American Indian Religious Freedom Act of 1978 as Amended in 1994 (1994). *THE FIRST AMENDMENT ENCYCLOPEDIA*. Retrieved 04 02, 2022, from <https://www.mtsu.edu/first-amendment/article/1053/american-indian-religious-freedom-act-of-1978-as-amended-in-1994>
- Wilkins, E. D., Stark, & Kiiwetinepinesik, H. (2010). *American Indian Politics and the American Political System*. Rowman & Littlefield Publishers.
- Wittstock, L. W., & Salinas, E. J. (n.d.). *A Brief History of the American Indian Movement*. Minneapolis, MN.: the AIM Interpretive Center. Retrieved May 19, 2022, from <http://www.aim-ic.org/history-aim>
- Wittstock, L. W., & Salinas, E. J. (n.d.). *A Brief History of the American Indian Movement*. Retrieved May 25, 2022, from <http://www.aim-ic.org/history-aim>
- Xaykaothao, D. (2022, January 13). Clyde Bellecourt, co-founder of the American Indian Movement, dies of cancer at 85. NPR. Retrieved May 22, 2022, from www.npr.org/2022/01/12/1072435745/clyde-bellecourt-american-indian-movement-dies-obituary
- Zotigh, D. (2018, November 30). Native Perspectives on the 40th Anniversary of the American Indian Religious Freedom Act. *SMITHSONIAN Magazine*. Retrieved 04 02, 2022, from <https://www.smithsonianmag.com/blogs/national-museum-american-indian/2018/11/30/native-perspectives-american-indian-religious-freedom-act/>

الملخص

شهدت أمريكا على مر التاريخ توين العديد من الأعراق المختلفة. وقد مرت عملية تقرير المصير للهنود المهمشين بفترات مقاومة من قبل جمعيات ومنظمات مختلفة، حيث أدت حركة الهنود الأمريكيين دورا هاما في تحقيق معظم الرؤى الهندية. يهدف هذا البحث إلى تقصي دور حركة الهنود الأمريكيين في تشكيل السياسة الأمريكية تجاه الأمريكيين الأصليين. بغية البحث عن جذور هذه الحركة ودورها في التأثير على السياسة الأمريكية تجاه المواطنين الأصليين، تبيننا المقاربة **الكيفية (النوعية)**، واعتمدنا على المنهجين الوصفي والتاريخي. تكشف الدراسة أن حركة الهنود الأمريكيين كان لها دورا أكثر أهمية في الدعوة إلى المساواة وتقرير المصير، والحكم الذاتي، بالإضافة إلى إنشاء العديد من الجمعيات التي ترفع من وعي الهنود للمطالبة بحقوقهم في العقارات والأراضي نفسها، وهي إحدى الاستراتيجيات السلمية التي استخدمتها الحركة بهدف التأثير على السياسة الأمريكية. ومن ناحية أخرى، لم يقتصر عمل وتكتيك حركة الهنود الأمريكيين على المقاومة السلمية فحسب بل تعداه إلى العمل العسكري، حيث حارب قادة الحركة مرارا وتكرارا باستخدام الأسلحة الخفيفة حتى نجحت حركتهم في جذب الاهتمام الخارجي والداخلي، ولقيت هذه الإحالة تعاطفا من المنظمات الدولية ووسائل الإعلام.

الكلمات المفتاحية: الحركة الهندية الأمريكية، السياسة الأمريكية، الأمريكيين الأصليين، الدور، تقرير

المصير