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**MANIFEST DESTINY AS A JUSTIFICATION FOR
THE AMERICAN EXPANSION**

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Requirements for the degree of Master in Literature and Civilization*

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Dedication 1

This work done by “Bouchefra Abdelkarim” is dedicated to my parents specially my mother for her support, trustworthiness and encouragement. I love you both for everything you have been doing to me. And without forgetting my brothers (Houari, Redouane, and Yazid) who supported me until the end of my studies as well as my sister in law (MANEL) and my sweet and cute niece (Ines).

To all my friends whom I have spent an enjoyable time during my university studies. I will be always grateful to each one of them.

Dedication 2

This extended essay is dedicated to the mercy of Allah, my Creator and my Master, My great teacher and messenger, Mohammed (May Allah bless and grant him), who taught us the purpose of life.

My family at all, my great parents, who never stop giving of themselves in countless ways, my brother, and sisters, who stands by me when things look bleak, my friends who encourage and support me, particularly the one who leads me through the Valley of Darkness with Light of hope and help.

And to all the people in my life who touch my heart, I dedicate this research.

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Abstract

Americans, during the first half of the nineteenth-century were obsessed by expansion. They thought that God had granted them an innate superiority in nearly all things. American settlers were culturally, economically, racially and politically superior to all others. The purpose of this extended essay is to examine how Americans wrote and read about expansion. Doing so reveals that for every citizen extolling the unique greatness of Americans, one questioned such an assumption. For every American insisting that the nation had to expand to the Pacific Coast to be successful; there was one who disdained expansion and wanted to industrialize the territory the nation had already possessed. Americans during the first half of the nineteenth century were of diverse opinions about expansion. The destiny of the United States was anything but manifest.

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List of Acronyms

C.P.A:	Coalition Provisional Authority.
N.L.D:	National League for Democracy
NAACP:	National Association for the Advancement of Colored People.
NATO:	North Atlantic Treaty Organization.
SCLC:	Southern Christian Leadership Conference.
SNCC:	Student Nonviolent Coordinating Committee.
UNIA:	Universal Negro Improvement Association and African Communities League.

General Introduction

General introduction

Simply when referring to the doctrine of the 19th century, the expansion of the United States throughout the continent was inevitable, justified, and benevolent. The phrase "Manifest Destiny" first appeared in 1845 in the review of democracy article "annexation" by the editor John O'Sullivan. With regard to Texas, he wrote about the nation "we have estimated that the continent devoted by the Divine Providence to our free growth will be multiplied by the annual multiplication." This phrase, with intertwined concepts of national progress and divine mission, has one ancient echo. The concept of divine authority appears in the 1630 sermon by John Winthrop, the Protestant governor of the Massachusetts Bay Colony, in which the new settlement, "City on a Hill," was a shining example of the world on the basis of the covenant with God.

The 1840s was a decade of phenomenal expansion, with the national sphere rising by more than 60 percent. The two main political parties, the right-wing and the Democratic Party, split on the issue of expansion, with the first group versus and last in favor. President James Polk, a Democrat elected in 1844, immediately annexed Texas, struck a compromise with Great Britain for the Oregon territory and declared war on Mexico in 1846. That war, he fought to expand the southern slave empire, along with the brutal history of the removal of the Indian, Environmental degradation, the hardships experienced by pioneers and industrial workers, usually poor and ethnically diverse, the marginalization of a group casts a shadow over the obvious fate.

However, it also conveys the boldness of a pioneer, a vast and exciting wilderness, and a promising and beautiful continent stretching from sea to sea to extend freedom and democracy. Although Frederick Jackson Turner announced the famous "closed border" in 1890, the decade saw a period of regional expansion abroad and was raised in part by the Spanish-American War.

This tension has revived American literature from its Protestant roots, to the haunted gothic world at the turn of the 19th century, the midcentury romance, the western centennial, the American dream of modernity failure, and finally to the post-apocalyptic Western scene of the last few decades.

The clear goal range originated in the 1840s. He believed that the mission of Anglo-Saxon Providence was to expand the civilization and its institutions across North America. This expansion would involve not just regional expansion but the advancement of freedom and individual economic opportunities as well. It was, O'Sullivan claimed, "our destiny is clear to cover the continent dedicated by Divine Providence to the growth of freeness we have millions to multiply annually."

The term concept was transferred by those who wish to secure Oregon Country, California, Mexican territory in the southwest, and, in the 1850s, Cuba. Originally the cause of party democracy, "our destiny" gained followers of the Republican Party over time. By the end of the century, the Taoists had employed pseudo-Darwinism to say that the 'Anglo-Saxon heritage' made America fit the highest degree, and the country became "our destiny" to expand its influence beyond continental borders in the Pacific and Caribbean Sea basins. For some, the concept of our destiny was a blessing, but for others, it was a curse rooted in the assumption that the United States was destined to occupy territory between the Atlantic and Pacific oceans.

The roots of our destiny can extend to the colonial era. John Winthrop had declared that America should be "a city on a hill" indicating that the continent was destined for greatness. During the American Revolution, Benjamin Franklin famously claimed that "we can start the world again by rearranging the nature of government." These early sentiments were an introduction to our ability and certainly fit within it.

Therefore, this research work endeavors to explain what manifest destiny is? And what are the factors and impacts behind that in the America's by its different types? And How much explicit contributed to the support of human rights in America and the American black movements?

In order to tackle the research problematic, a case study is implemented along two main chapters that deal with it involving in data collection; books, articles, conferences papers, and any relevant materials. The first chapter is devoted to definitions of the concept of manifest destiny and its types and how it extends over the American continent, and towards world events.

However, the second one shed light on the human rights movement and their contribution to the liberation of black movements with the contemporary manifest destiny and Obama's presidency.

chapter One

1.1 Introduction

Each country in the world is becoming different from another one, by its civilization, its industry, its history. Thus the American continent especially has its linear democracy through its progress, its achievements and specially its history that is written from the earliest times. There are some common documents which make the American history well known by people such as the Hammurabi code, the Ten Commandments, and the Bible. That presented, traced and shows the rise of this nation to the strange world.

This theoretical chapter includes the investigation of the American history during the expansion at such accelerated pace that people like O'Sullivan thought which is even larger expansions were necessary for it in the 19th century. It seeks to what meant by manifest Destiny, what are the origins of it in America, and what the main factors behind that expansion from the west forward.

1.2 Manifest Destiny Defined

Manifest Destiny is an ideological concept, which is a historical progress in the United States of America in the 19th century. This was a great period which helped the U.S.A to expand westward across north America. For the Americans, the expansion offered to America self-innovation, self-sufficiency, economic income and freedom. The Americans believed that they have a mission to fulfill which is expanding in North America and just their but go beyond the seas to spread their traditions, knowledge.

Without Manifest Destiny the U.S.A.will not go further, in fact the U.S.A expansion had a really dangerous effect on the native people such as losing all of their lands because the American settlers considered the native people as inferior, therefor they have to eliminate them once and for reshaping the country in their own image¹.

¹. Abdessamad Benachour, (Master Memoir), *Manifest Destiny and the Book of Elite (Tlemcen:Abou Bekr Belkaid, 2015)(4-6)*

The United State started from the costal colonies but eventually achieved its obvious destiny and expanded purchase of conquer and purchase land. They gained new more lands by buying them from French in Louisiana also purchased land that they relinquished as they did in Mexican concessions. And there were other means of course to expand it lands by force which caused many human damages from native people. The native people were seen as slaves so, the American settlers just killed them and took their lands .unlike Texas, California and Oregon are not their property but by using force and negotiations the U.S was determined to fulfill her duty and its Manifest Destiny.

The main difference between border issues in Oregon and Texas is how these issues were settled. The Texas Case resulted in a war with Mexico, which won land and lost soldiers. However, this allowed the United States to gain more land from Texas only. The Oregon Case, on the other hand, was more peaceful. The United States negotiated a treaty with Britain instead of war. Nevertheless, all these issues were in different ways. The United States gained land and expanded their territory.

During that era, James's, Polk was a former president of the United States and was known as President of the "Dark Horse". Polk studied law. He later became Governor of Tennessee. He managed to link Texas and Oregon issues to gain favor in both the North and the South and become president. During his tenure, Polk (he was a former president) gained California and New Mexico after winning the Mexican War.

Most of the time, the United States used peaceful means to acquire land, and it bought or traded land from other countries that occupied the surrounding area such as Britain and France, this is how the United States acquired the territory of Oregon. Nonetheless, when the country was not willing to give up its land, they would take it by force, the Mexican war was an example. After their defeat, the Mexicans abandoned the California area in the Mexican concession. These were successful and the United States extended to the Pacific.²

² <https://hotessays.blogspot.com/2011/09/manifest-destiny-essay.html>

1.2.1 The Origin of Manifest Destiny

Destiny is the term used to express the creed or the US destiny and the desire to spend across the American continent. John S. Sullivan formulated this term to describe a lot of future. American credited S. Sullivan when he coined the term especially when he first appeared in magazine and the US Democratic Review. It is a symbol of ideology and the desire of the United States to spend.

John S. Sullivan published an article called "Enclosure" in July 1845, the issue of a democratic review of Transparency International which supported the acquisition of American Texas. In 1845, Texas was an independent republic that wanted to join the guild according to S. Sullivan. Their destiny was clearly achieved to cover Providence Free Growth continent we have doubled by millions annually.

The term "Manifest Destiny" was first used by journalist John O'Sullivan in New York Democracy magazine in 1845. O'Sullivan wrote in favor of the United States annexing Texas, an area that the United States recognized as independent of any other state. In the Western issue of the New York Morning News, he used the term again to explain his point of annexation. This time the land was in the Oregon case. S. Sullivan then declared that this claim is through the rights of their destiny clear to be covered and possessed the entire continent that Divine Providence was given to us to develop the freedom and federal self-rule entrusted to us.

In short, O'Sullivan said that the Eighteenth Providence and the Nineteenth Providence of the God gave us the right to extend a unique and relatively new government formed by the so-called "great experience of freedom and federal self-government."

1.3 Conception of American Manifest Destiny

American history was built on a chronological record of major events, each event having a cause and effect; later on another event. Historical events in history are presented as concrete, drawn to date, or exactly occurring. Fate is obvious on the other hand, is a phenomenon. It cannot be linked to an appointment, event or even a specified period of time. Their destiny exists and still exists as is the philosophy that embraces American history as a whole. Fate is a clear intangible ideology that created American history. In its simplest form,

their destiny can be defined as "movement". More specifically, it will be the systematic body of concepts and beliefs that are powered by American life and American culture.³

During the 19th century the American population began to rise rapidly; however, they needed to settle the statue of their western lands. At the same time, on the right of ownership of more land either through purchase or negotiation or as a result of the dispute, many of them believe that the country's open destiny is to expand westwards at the expense of Western lands as it called manifest destiny. A statement of fate refers to the explanation and justification of the so-called American expansion. Especially in the centuries before the Civil War between 1861 and 1865 and later in the late nineteenth century, while the debate on expansion dates back to the beginning of American development in the late eighteenth century.

To be explicitly promoted did not come until 1840. Initially the United States General Editor of the Armed Forces, John O'Sullivan, reviewed the Democrat in an article he wrote in support of the United States to Texas then the same promoter pointed to a clear fate for the United States to ramp up at the expense of Providence's continent of free development where they have doubled millions annually. (Texas was then functioning as an independent nation. Many Texans favored annexation, but the territory was also claimed by Mexico.) In other words, O'Sullivan thought it was "manifest or evident", that the United States was destined by God to spread its rule across the continent. (While he gave a religious dimension to the idea, he might instead have said that it was simply right, or natural for America to spread across the continent.)⁴

The notion of Manifest Destiny explained the mindset of numerous expansionist policy makers of the time, who sought to push the nation's borders further west. Political leaders such as President James K. Polk (D, 1845-49), Representative James Buchanan (D, Pennsylvania) and Senator Stephen A. Douglas (D, Illinois) used it to justify efforts to acquire the Oregon Territory, California and the vast Mexican lands in the Southwest.⁵

³www.studymode.com

⁴http://philwrites.com/H_manifest_destiny.htm

⁵http://philwrites.com/H_manifest_destiny.htm

The belief was that Americans who were divinely assigned to extend throughout the continent also most likely motivated countless pioneers of West migration. In any case, the belief was partly rooted in a kind of «romance» at that time - an optimistic faith in human nature and progress towards a better society and achieves great dreams. The idea also established their destiny in participating in the belief that America is political. The social institutions and American culture, particularly that of American white, were superior to the institutions and cultures of nations and other peoples⁶.

But for the Americans to continue the West, the land was to be obtained through negotiation or war. It is also accepted by many that large numbers of Indians can be uprooted to make room for settlers and intercontinental railways to link the East and West. In addition, more struggling than any new areas should be free which should be open to slavery helped fuel the civil war.

1.3.1 Manifest Destiny Doctrine Influence on Historical Course

At the end of 1840's, Manifest Destiny led Polk to threat Britain over Oregon which pushed him to start a war with Mexico in 1846. The U.S continued the westward expansion after the negotiation with Britain and victory over Mexico. Its landmass, which had already almost arisen with of the Louisiana territory in 1803, then increased by more than one-third with the acquisition of the Oregon Territory, California, Texas and the New Mexico and Utah territories.

As the concept of their fate played out, the country grew in a tremendous way, Americans settled in the vast western regions of the continent. In this context, Philadelphia declared the United States to be a nation of right. It is bordered by "East Sunrise, West Sunset, North Arctic, and South as far as we darn please " but the expansion was not unanimously praised; there were quite a lot of critics who argued against what they saw as expansionist and as imperialist, who warned that their destiny was the dark side, such as the forced transfer of Indians to make room for white settlers.

⁶Historian Turner on 'The West and American Ideals' (Excerpt) (primary document).

When the Constitution was adopted in 1787, the nation was centred around 13 colonies; all located in the east. In 1803, the land area of the country nearly doubled when The United States bought 530 million acres of land from France in the purchase of Louisiana

The following year, President Thomas Meriwether and Louis Clarke were commissioned to explore the land, and their exploration costs began to flood much of the country. Many Americans were happy to buy land, but some questioned whether the president had the constitutional right to acquire new land or not, because the Constitution does not specifically mentioned as a federal post allowed him.

The debate soon became more intense. Parts of the new land would become free countries after they were colonies. At that time, there were 11 Free states and 11 slave states. Swing in her way would give the North or South an advantage in congressional representation. The dissolution of Congress was the dissolution of Missouri 1820, which Missouri K. admitted the slavery will banned "forever" in Louisiana Northern Territory. The sense of national destiny or inclination was part of the country's consciousness.⁷

The country is a "sophisticated empire". President James Madison (Democracy-Republican, 1809-17) speaks about "a strong, respectable, and progressive empire." But the word "imperial" at the time might mean something like a "sovereign state" instead; for example, "the nation that controls remote lands and peoples", Jefferson thought that European settlers would end up people The continent is across the Pacific, although it is believed to land along the Pacific Ocean The coast would be "a great, free and independent empire" populated by Americans "Not connected to us but with blood relations and interest."

The historical statement of policy was announced in 1823 by President James Monroe (Republican Democratic, 1817-1825) is a gathering point for the fate of the Manifest. The Monroe principle said that the United States would not forgive any of the new intervention by the European colonial power in the Americas. This policy has recorded that the United States considers itself the dominant power in the hemisphere, and many American presidents will follow the Monroe Doctrine to the heart.

⁷Missouri Compromise (sidebar)].

Most historians agree that the concept of the statement “manifest destiny” conquered the American nation in the 1840’s. They do not agree on how deep or strong the idea of steering it before or after the contract. They do not know how to explain it or justify it because they do not know the real and ugly truth behind it. But it depends from one person to another; because, some see it as a dishonest justification, a reason to kill and imperial ambition. Other historians say that the concept of the ideal side. They refer to those who promoted the idea of fate as a means to ensure the victory of the democratic heritage of freedom in America.

Along with this argument, historians say about the amount of government option either strengthening or resisting the statement of fate expansion to justify their position. Does America's freedom also make this expansion inevitable as the settlers simply go west on their own? These and other treatises are still struggling to explain aspects of this concept that are the subject of today's debate.⁸ Despite of the differences over the validity of manifest destiny, O'Sullivan was uncertain upon a widely held national feeling. Although it became a cry as well as the rationale for foreign policy that peaked in 1845-1846, the position behind their fate has long been part of the American experience.

English Patience who colonized North America in the 1600’s and the 1700’s stared at instantly regarded as the west and immediately adventurous ways in the wild and tamed. The reason for this continuous roaming varies from region to region, but the behaviour has become a tradition within one generation. The Western horizon is always tempting, and the Americans always follow.⁹

After the American Revolution (1775-83), progress in the cotton kingdom in the south was offset by the temptation of Ohio in the north. Thomas Jefferson has doubled the size of the country with a stroke of pen. The Tuscanyans who wanted to get Florida were part of the 1812 war campaign, and many historians believe that the United States' desire to annex Canada was also an important part of the debate.

Andrew Jackson's invasion of Florida in 1818 and beyond, including the Treaty of Adams-Onís, settled the issue of the southern border that was sweeping the area for one

⁸ fairbanks_Online/USH_Reading_Assignments_files/Manifest%20Destiny.pdf p11.

⁹ <https://www.britannica.com/event/Manifest-Destiny>

generation and declared an American claim to the Northwest Pacific, where Spain relinquished its claim to Oregon.

The most extensive regional expansion occurred in the history of the country during the 20th century. The presence of US settlements had often caused unrest on the country's western border. As the United States pacified and stabilized in volatile areas, the seizure of the land led to a deterioration of relations with neighbours, which led to a kind of instability that helped to annex more communities. South Indians surrendered to the pressure of settlement deployment and relinquished their territories to the United States. The harsh conditions experienced by the Indians in that incident embodied the destruction of Cherokee on the infamous blood course that provoked human provocation from the entire political class and citizens. Finally, in 1840, the diplomatic dispute over Oregon in the country with Britain, the victory in the Mexican-American War (1846-1848) closed a period of rapid growth significantly for the United States.

Less than a century ago in the second half of the British Empire, the United States went a long way in establishing its own empire by extending sovereignty throughout the continent to the Pacific Ocean, parallel to the 49 on the Canadian border, and Rio Grande in the south. Having turned a group of colonies settled a few of the continental power of enormous potential, a large number of Americans believe a remarkable achievement even be clear. They were proof that God had chosen the United States to grow and thrive.¹⁰

In the 19th century, it was imperative to believe in the United States that the settlers were destined to expand across North America. The United States Mission to Clear the New Western Edition on America's Agricultural Image and an irresistible fate to fulfil this basic duty.

Historian Frederick Merck says this concept was born of "the sense of mission to rid the old world of the high example ... was resulting from the potential of new land to build a new sky." By 1843 John Quincy Adams, was a major supporter of the concept of destiny and he had changed his mind and denied expansionism because it meant expanding slavery in Texas. Merck concluded:

¹⁰ /www.britannica.com/event/Manifest-Destiny.

From the very beginning we appreciated - wide in the program, in its sense of continental was a little in support. It lacks national and sectors, or the next party commensurate with its size. The reason is that it does not reflect the national spirit. The hypothesis is supported that it embodies nationalism, found in much historical writing, through little real supporting evidence.¹¹

There were no principles that determine Manifest Destiny, it was a general idea rather than a specific policy, and it was an expression of conviction in morality and expansionist value that complemented other common ideas of the age, including the American exception and romantic nationalism.

Andrew Jackson, who spoke about "expanding the field of freedom" and confusing America's potential greatness, in the sense of the country's young people from the romance of self-identity, and its expansion. After that Jackson is not the only president who laid the principles upon which the fate is clear. Partly due to the absence of a definitive narrative that sets out its justifications, proponents of divergent or seemingly conflicting views. While many writers focus primarily on American expansion, be it in Mexico or across the Pacific, others saw this term as an invitation to an example.

Without an agreed-upon interpretation, not to mention the political philosophy developed, these conflicting views of America's fate have never been resolved. This diversity of meanings has been summed up by Ernest Lee Toffeson, who says: And absorbed a vast pool of ideas, policies and procedures provided for the phrase "our fate". They were not, and we must all expect Compatible, as they do not come from a single source.¹²

In 1845, O'Sullivan wrote the title "Enclosure" another article in the Journal of Democracy, which first used the term 'our destiny'. In this article he urged the United States to annex the Republic of Texas, not only because of Texas's required this, but because it was "our destiny clear to the continent covered by the Providence of free growth we have millions to multiply annually." Overcoming the right-wing opposition, the Democrats merged Texas in 1845. The first use of the phrase "our destiny" O'Sullivan attracted little attention.¹³ The second use of O'Sullivan was very effective. On December 27, 1845, in his New York

¹¹ <https://brainly.com/question/2216018>.

¹² https://en.wikipedia.org/wiki/Manifest_destiny

¹³ en.wikipedia.org/wiki/Manifest_destiny.

Morning News, O'Sullivan was directed at the ongoing border dispute with Britain. O'Sullivan said that the United States has the right to claim "all of Oregon":

This claim is the right of our destiny, which must be covered clearly and possess everything from the continent that gave us Divine Providence to develop a great experience of freedom and federal independence placed on us. That is, O'Sullivan believes that Providence gave the United States the task of spreading republican democracy ("great experience of freedom") Because Britain did not spread democracy

Historian William E Wicks has observed that three main and themes are usually addressed by advocates of American destiny:

“The virtues of the American people their institutions’ Mission to the spread of these institutions, and thus compensation and reshaping the world in the image of the United States; the fate of God's shadow to do this work.”¹⁴

The origin of the first theme, later known as the American Specialism, is often traced back to the Protestant heritage of America, mainly John Winthrop's famous "City on the Hill" sermon of 1630, which called for the establishment of a virtuous society that would be a shining example of the ancient world. In his influential book *Common Sense* 1776, Thomas Bowen echoed this idea, arguing that the American Revolution was an opportunity to create a new, better and society: “We have their best to start the world again. The situation is similar to the present, faith it has not happened since the days of Noah until now. New World Birthday is at hand”.

Many Americans agreed with Paine, and came to believe that the virtue of the United States was the result of a special experience in freedom and democracy. Thomas Jefferson wrote in a letter to James Monroe, "It is impossible not to look forward to the distant ages when we complete rapid reproduction and expand themselves beyond those limits, and include every north, if not on the southern continent."

The second theme is less accurate. A popular expression of the mission of America, which President Abraham Lincoln described in his lifetime December 1, 1862, was a letter to

¹⁴[rwest/wikispeedia/wpcd/wp/m/Manifest_Destiny.htm](http://rwest.wikispeedia/wpcd/wp/m/Manifest_Destiny.htm).

Congress. He described the United States as "the best and last hope of the earth." "Task" from The United States is in greater detail during the Gettysburg Lincoln speech, which interpreted the civil war as a struggle to determine whether any state with democratic ideals could survive. This was called by the historian Robert Johansen "the most lasting statement of their destiny America and its mission".¹⁵

The third axis can be seen as a natural consequence of the belief that God had a direct influence on the institution and to take further action for the United States. Clinton described Rossiter, a scientist, and this view as summarizing "that God, at the appropriate stage in the march of history, called some wayward souls hardy of ancient nations and suffered a privilege ... and this in giving his grace and also blessed a strange responsibility."

Americans assume that they were elected only deity to preserve the North American continent, but also to "extend the basic principles laid down in the Bill of Rights." [30] In many cases, this means neighbouring colonial possessions and states were seen as obstacles rather than the fate of God provided by the United States.¹⁶

1.4 Manifest Destiny and its Appearance

Throughout human history, humans have frequently wanted to expand. One way to achieve this expansion is by acquiring new areas. In these acquisitions, there are many different and complex effects as a result. Often these effects are transformed socially, culturally, economically, or politically. One idea in the history of the United States that influenced the inhabitants of their homeland was Manifest Destiny, the belief that America could, and should expand westward. The fate of the US social statement, due to more cultural proliferation, economically, has changed because of more land to benefit from, and politically, because of US-Mexico relations affected.

The United States of America had been influenced by several expansionist ideas in the West spread through their destiny. Second, America was economically renewed due to the increase in the amount of land, which was the territory of Texas, the dependency of the Texas

¹⁵ https://en.wikipedia.org/wiki/Manifest_destiny

¹⁶ Manifest Destiny is a term for the attitude prevalent during the 19th century period of American expansion that the United States.

annexation of Mexico in 1845, America turned politically, because of the new strained relations with Mexico, the Mexican War also affected the April 1846 to February 1848.

These social, economic and political repercussions in the United States were certainly the results of the start and use of their destiny. The concept clearly describes the 19th century belief that God planned to give American Christians and Europeans the permission to rule the North American continent. The belief of Manifest Destiny was the pillar of the US government's efforts to colonize North American original land and expand the United States into Mexican territory. The believers thought that the rulers of the United States were threatened to publish their declared higher values near and far.

Advertising and armed interventions, occupations, and terrorism were used in various groups. The local people living in the country can best confirm the results of the "Manifest Destiny" policy, having survived years of extreme injustice and the loss of millions, but they have survived courageously.

Ulysses S. Grant that era's most prominent military man, and himself a participant in the Mexican-American War, wrote in his memoirs "I do not think there ever was a more wicked war than that waged by the United States in Mexico. I thought so at the time, when I was a youngster, only I had not moral courage enough to resign."¹⁷

Though the shameful notion of their fate must be limited to history books, we have seen that terrible face as outlined in the 21st century mission of the Government to reform the Middle East. Of course, the psychology of their destiny - the Anglo-Saxon projection of excellence did not really go away, has always been used to justify America's imperialist explorations.

The loss of the Vietnam War led to covert action, the United States' attempts in 1980 to reverse the revolution in Nicaragua and to support death squads in El Salvador and Guatemala. But the US foreign policy was based on an arrogant and racist view: "America knows better."

For most Americans, the myth of cultural, religious, political and social superiority in the United States has been strongly promoted over the years to be taken into account,

¹⁷ <http://wenku.baidu.com/view/cdefe326a5e9>

presumably. In the language of political science, this is called "re", when myths become accepted as a reality.

Invaded and devastated Iraq, and why their leaders and a majority of Americans can ignore 100,000 Iraqi civilian casualties. If it is a given that a Western-style, capitalist Iraq is the proper end, then the means by which that is achieved can be illegal, ruthless, bloody, inhumane, or whatever. The means are open-ended. We see that glazed, slightly out-of-reality look constantly in this administration's eyes as they talk about "democracy" in Iraq. Their fixed eyes look up towards the ends, but they are never cast seriously downward to look over and evaluate the terrible means by which they are trying to reach those ends. Of course, this "remaking Iraq" project isn't genuinely guided by the true lofty goal of implementing democracy.

Instead, its focus is synchronizing Middle Eastern social and cultural values with Western capitalist values, because that will better facilitate a global world order that revolves around the U.S. economic interests of elites. We all recall and recoil when we remember the days shortly after the invading troops reached Baghdad, when widespread looting destroyed Iraq's museums and libraries. The U.S. troops stood idly by as Iraq's cultural history were being erased.

There are Iraqis who now say that this was deliberate, an attempt to erase the records of Iraq's cultural and historical achievements, to wipe the slate clean, so that Western values could be more easily imposed. Hundreds of Iraqi youth recently came out into the streets to protest a new government order that makes Saturday an official holiday in Iraq, officially aligning Iraq's weekend with the Western weekend. The holy day for Muslims is Friday, and most Muslim countries take off Thursday and Friday or just Friday.

At Baghdad's University of Mustansariyah, a statement read, "We declare a general strike in the University of Mustansariyah to reject this decision and any decision aimed at depriving Iraqis of their identity." Since the invasion, there have been scores of such changes. The CPA (Coalition Provisional Authority) under L. Paul Bremer, and the interim government that followed, both gutted and reworked Iraqi legislation in many areas. The CPA's meddling with Iraq law violates the Hague Regulations of 1907 and the Fourth Geneva Convention of 1949, governing the treatment of the inhabitants of militarily occupied

territories. Occupiers are prohibited from making major alterations to the character of the occupied society.

The press hasn't covered the extent of the many changes. We only hear about them occasionally, as in this (2/27/05) Associated Press article that pokes fun at the protesters, portraying the Iraq students as silly for not wanting Saturday off. This patronizing and condescending tone is prevalent throughout U.S. reporting on Iraq society. The Western press resurrects and reinforces the colonialist idea that dark-skinned people in foreign lands are unable to do anything right.

Their customs, religion, and culture are not properly "modern" or advanced enough, like theirs, and, by God, they have to get with the program! But many Muslims in the Middle East don't want to get with "the program" because they have been subject to this colonial program before. Like indigenous people, who also reject attempts to assimilate them and dismantle their identity, Muslims in the Middle East don't want to be shoved on to reservations either, left to watch the rich cities of their countries gleam and hum with U.S. oil money.¹⁸

1.4.1 Political Manifestations of Manifest Destiny

The United States of America had a strong belief which was MANIFEST DESTINY; a belief that led them to a new era, they believed that they had a mission to expand westward across the north American continent, spreading democracy, freedom, and culture. A good number of them thought that it was their right to expand across the country and others felt that it was a mission given by God to them.

This eventually became a historical term, often used as a synonym for the territorial expansion of the U.S.A. Jackson was the first Democrat to use it in 1940 to promote the annexation of what is now called the western United States (Oregon territory, Texas annexation, Mexican waiver). In 1890 the expression of consciousness was directed by Republicans and supporters to justify their intervention outside of North America. It was a general concept rather than a specific policy. Their fate shares not only the mandate for

¹⁸ <http://planetkristina.blogspot.com/>

regional expansion, but also the idea of individualism and idealism, the American exception, romantic nationalism, white supremacy.

Now back in 1844, a journalist called John L.O'Sullivan, a supporter of the Democratic Party. In an essay entitled "Annexation" published, he insisted the US government to annex the republic of Texas, not because Texas wanted it but it was America's Manifest Destiny to westward expansion for the development of the country and to gain more space for the multiplying millions, people reacted positively to this idea, so he did not stop there, he went further when he became influential.¹⁹

In a column appeared in the New York News back in 1845 when he had a disagreement with Great Britain over the Oregon Country, because John had a belief that the United States of America had the right to claim "the whole Oregon" and "the Providence has given them a mission to overspread all over the country for the sake of development and the great experiment of liberty". According to this statement "The great experiment of liberty" it meant by it spreading the republican democracy throughout North America. However the idea of territorial expansion was never meant to be by force according to O'Sullivan because it was inevitable and it would happen without the military involvement. During the first quarter 19th, the USA grew extremely in term of geographical size.

It was in 1803 when President Thomas Jefferson bought Louisiana from the French government for 15 million dollars. Certainly, it doubled the nation's size and opened a door for exploration, and some explorers did explore the wildness and returned with lots of stories. Anyway the US expansion did not stop at that much, they made treaties with Spain and Britain, the nation's borders moved west until the Rocky Mountains, north and south to Florida and Gulf of Mexico. These boundaries remained essentially intact until the 1840s, when the United States acquired massive territories in the Southwest and on the Pacific Coast.²⁰

The United States of America gained a large section of land and that was as a result of the annexation of Texas and the Mexican-American war (The Southwest). Still almost after the war a dispute began about slavery if it was allowed to extend it in these new territories,

¹⁹ The annexation of united states by John L.O'sullivan in 1844.

²⁰John L. O'Sullivan on Manifest Destiny, 1839.

because there were a potential to unbalance the between slave state or a free state. The national debate over slavery extension in westward had been largely listed by the Missouri compromise in 1820, which prohibited slavery in the north. Now, both political parties “Democrats and Whigs” were excited to prevent the debate of slavery because both parties wanted the support of both north and south in order to win presidency and congress.

In 1836 Texas had succeeded to have their own independence from Mexico while in the same year they demanded from The USA to have their own state although Mexico never acknowledged Texas independence. Many years later, there were rumors that Mexico would claim Texas as its own. But, shortly it became a possibility of the retrieval of Texas which was unacceptable by Americans. British were prepared to give Texas’s independence from Mexico if Texas would put an end to slavery, but it was just rumors.

Yet the Prime Minister denied this claim because it made the southerners make cause of the abolition and the northerners as well due to their fears of British imperialism. Thus, Texas was considered as a slave country and reinforced the proslavery position by adding more southern electoral votes.²¹

1.4.2 Manifest Destiny Socially

Manifest Destiny was caused by the fact that the American people were historically connected to English civilization. This gave them a sense of superiority over the other peoples who lived in North America. Because of the fact that they were white and civilized; the Americans felt superior to the Indians. They felt that the Indians' lack of civilization proved that they were inferior. Thence, the Americans thought they deserved to conquer Indian lands because they were English and England was powerful.

They felt superior to the Spaniards of Mexico and Cuba and other places. They knew that their country was superior to Spain and they felt that their Protestant religion was superior to Catholicism. Hence, because of their origins in white, English civilization; the American people felt they were superior to others and merited to dominate all of North America.

²¹[https://owlcation.com/humanities/1850\(Manifest Destiny and Slavery\)](https://owlcation.com/humanities/1850(Manifest+Destiny+and+Slavery))

“Manifest Destiny” became first and foremost a call and justification for an American form of imperialism, and neatly summarized the goals of the Mexican War. It claimed that America had a destiny, manifest, as an example: self-evident, from God to occupy the North American continent south of Canada (it also claimed the right to the Oregon territory including the Canadian portion). “Manifest Destiny” was also clearly a racial doctrine of white supremacy that granted no Native American or nonwhite claims to any permanent possession of the lands on the North American continent and justified white American expropriation of Indian lands.

"Manifest destiny" was also the main slogan used in the imperialist projects of the United States in 1890 and the early years of the twentieth century that led to the possession of the United States or control of Hawaii and the Philippine islands). But their destiny was not just a cover for American imperialism and a justification for America's regional ambitions. It is also entrenched in a long and deep sense of America's own special and unique destiny, and the belief that on the tongue of historian Conrad Cherry "America is a nation called to the special destiny of God." The idea that there were some lucky objects to discover the eventual European invasion of land masses "discovered" Christopher Columbus' current from the beginning.

Both the Spanish and the French monarchs authorized and financed exploration of the “New World” because of among other things; they considered it their divinely appointed mission to spread Christianity to the New World by converting the natives to Christianity. Coming later to the risk, the British and mainly the New England Puritans carried with them a demanding sense of providential purpose.²²

1.4.3 Manifest Destiny and Cultural Issues

American media, movies, television programs, artists and some historians paint a romantic picture of the 19th century period of regional expansion of the United States. It was the age of their destiny, when the pioneers tame "wild West "and settlers found new life on

²²<http://nationalhumanitiescenter.org/tserve/nineteen/nkeyinfo/mandestiny.htm> (The Religious Origins of Manifest Destiny)

the new horizons. Nevertheless, as the cultural grant expands, a different view of that time is emerging. Highlights different in 19th America Century the people of military power which conquer another people; otherwise, it stimulates a certain pattern of thinking. It is too Ethnic or European ideology, and ideal ideology. Americans now think that they are at the top, at the forefront of the civilizational project.

The only thing that matters Legitimacy is those things that contribute to its idea of progress. Undoubtedly, Indians are not seen as civilized, or part of the story of progress. They were an obstacle, you had to wipe Take them away, then you have progress. Many in 19th Century America believed that the Indians were the "lowest race" and that the only way they could survive was through absorption. The federal programs along with the efforts of the mainstream pressed the Indians to become "humanized, civilized and Christian," to adopt the behaviors, dress and beliefs of the white community. Through this same time period the stereotype of "Savage Nobel" appeared. Romance was flawed. The images of Native Americans had been popular in literature, music, sculptures, paintings and stone sculptures, government buildings. Many of these stereotypes endure in today's society despite American efforts Communities.²³

Loads of Americans believed that God blessed the growth of the American nation and even asked them to actively work on it. Since they were sure of cultural and ethnic superiority, they felt that their fate was to spread their rule throughout and enlighten states that were not lucky. The settlers firmly believed in the virtue of the American people and the mission to impose their virtuous behavior- essentially a Protestant- way of life to anyone else. This rhetorical background worked to explain land acquisition or reasons to go to war, such as the war with Mexico in 1840.

The concept of their destiny had many ingredients, which served all people in different ways. Their destiny reflected both the feats that characterized American nationalism in the middle of the 19th century, and the idealistic vision of social perfection through God and the Church. Both fed a lot of energy reform at the time. Individually, components have created separate causes to conquer the new territories. Together, the Americas represent the ideological need for hegemony from pole to pole.

²³Manifest Destiny and Cultural Stereotypes. John Mohawk, Ph. D. Seneca, Professor of American Studies SUNY Buffalo.

For some, the American doctrine was based on the idea that the United States was on divine providence. The future was destined for God to expand its borders, with no limit to region or country. All travelers were expanding and part of the spirit of their destiny, a belief that the Will of God that Americans spread across the entire continent, observe and deploy the country as it sees fit. Many positivists perceive God as having the ability to support and direct the destiny of man. "It was the burden of the white man to conquer and evangelize the earth" .For example, the idea that the Protestant idea of creating a "city on a hill" and eventually secularism to their destiny- a kind of material, religious and utopian destiny.²⁴

1.5 Manifest Destiny Freedom of Expression and Equality

The declaration of Independence is one which is the most priceless document that based on equality of humans, by saying that and what have already been seen, one can say that the American people absorbed their roots from diverse other nations. These facts reflect the reality that the American does have relationship with the past; it is true that the American people faced numerous wars, and civil wars. Many crimes were done upon the human-beings but they healed from it and that was the birth of new history, a brand new political system to try as well as a whole new life which separate the Americans from the past and link them to with the future. The political life and national they reach it all of that proves that that country and its people are destined to be the great nation ever.

It is meant to be a great country because it is built on strong principles that of equality are perfect. And universal it is the Absolute law where it presides in all operations of the physical world. The obvious prescriptions of morality, which accurately define the duty of man to man, and consequently man's rights as man. Besides, the truthful registers of any nation supply abundant evidence, that its happiness, its greatness, its duration, were always proportionate to the democratic equality in its system of government.

²⁴<http://www.historynet.com/manifest-destiny>. Facts, information and articles about Manifest Destiny, an event of Westward Expansion from the Wild West

America is destined for better deeds. It is their supreme glory that they have no memories of battle fields, but in defense of humanity, of the oppressed of all nations, of the rights of conscience, the rights of personal naturalization. Their histories do not describe any scenes of mean massacre, where men were led on by hundreds of thousands to slay one another, victims to emperors, kings, nobles, demons in the human form called heroes. They had patriots to defend their homes, their liberties, but no aspirants to crowns or thrones; nor have the American people ever suffered themselves to be led on by wicked ambition to depopulate the land, to spread desolation far and wide, that a human being might be placed on a seat of supremacy.²⁵

It is clear that the Americans are destined to be a great nation to manifest mankind the excellence of divine principles. They claim that they are indeed a nation of progress of individual freedom, of universal suffrage. And while truth sheds its effulgence, they cannot retrograde, without dissolving the one and subverting the other. They must go forward to the fulfillment of their mission, reaching a higher destiny which is freedom of conscience, freedom of person, freedom of trade and business pursuits, universal freedom and equality, and in nature's endless, inevitable decree of cause and effect they must accomplish it. All this will be the future history, to establish on earth the proper dignity and salvation of man. the absolute truth and beneficence of God.

For this blessed mission to the nations of the world, which are shut out from the life-giving light of truth, has America been chosen to accomplish it? Americans expend a lot of energy in the fulfillment of what they term "the American dream". In that dream active American Christians find themselves inspired to work towards the realization of God's purposes here below. They work very hard to set up a massive number of programs for good causes.

Christians have made a huge impact on the national life, the culture, and the politics in America. In the economic arena they deal with a very large and intricate array of business agreements which call for a high degree of moral integrity or a large number of lawyers or both. In the business merchant world the new civilization over in the New World has been a

²⁵http://www.socialstudies.com/c/article.html?article@osullivan_manifestdestiny (John L. O'Sullivan on Manifest Destiny, 1839)

guiding light. So too has been the so-called "Protestant work ethic". This was brought to America by the Pilgrims and Puritans and also the French Huguenots, the Swiss/German Anabaptists, the Mennonites, and the Amish. All of these people groups had suffered religious persecution back in Europe.

Their pilgrimage had taken them on to New World and America has benefited greatly from the quiet and honest Christian work ethic these people brought with them. This was present in good measure at the grassroots of the English colonies in the New World. This has been a big reason for America's success.

God is an essential factor of the American life; it has been in that way for over 400 years in 1600's. This time witnessed an early migration of the puritans across the Atlantic sea heading to the New World. The political history of the Puritans did not end there. It is a story that leads right into the present time and the emergence of the greatest superpower the world has ever known. America has no king. Nor do they have any deep racial unity to bind them together. The Judeo-Christian God was, and remains today, the only real anchor and hope of America as they presume.

Without Him the country would soon be facing racial and political conflicts or decayed from within by political corruption and finished off by the oppression that is common in the nations of the world. Rationalism and existentialism are empty idealistic dreams. They sound good in the humanistic discussion of politics. But as history has already demonstrated before, man-centered proclamations of good intentions do not keep nations together. And the pursuit of such programs remains and brings down the nation and often throws the good people to other places.

American Christians pursue their quest to bring God into government with great passion and enthusiasm. They bring their spiritual dreams down from the heavens. Then they seek to bring them to pass in their own nation. Then right here on earth their great collective dream can be "manifest". This is the basis of "manifest destiny". It is a sense that America as a nation has been destined by God for national prosperity and happiness. They believe that these national blessings will come into fullness in America and then overflow into all the nations of the world.

1.6 Conclusion

Chapter one led to achieve the apparent fate with the victory over Mexico in 1848 that gave the United States a massive scale that came with amazing abundance and potential. Making the climate in California many of them a natural park, gold will finance decades of phenomenal growth. Where booming Pacific trade requires diplomatic relations with Japan to be isolated so far, and US trade has been created in places that have always been reserved for European businesses.

However, the dispute over the status of the new Western territories in relation to slavery has hampered the American political system by reviving arguments that shattered fragile concessions and inflammatory sectorial disagreements. In fact, those conflicts brought the age of their destiny to sudden closure. Intends to connect the eastern United States to the Pacific coast these facts reflect the reality that the American does have relationship with the past.

chapter Two

2.1. Introduction

American history has emerged through sustained efforts to extend and realize the civil rights. Despite the affirmation of equal rights for all in the founding documents of the United States, many new residents of the country have been deprived of basic rights and most of them are black Americans.

This is illustrated by Chapter 2 as a practical part that analyzes and modifies the lives of some of the most prominent black-gender figures and their support for such positions as Martin Luther King and Malcolm and their effective role in this area. In addition to the policy of the fate and governance of Obama by helping the people of his skin and support their cause, and also showed an important role in the exit of elite and black learners and that these things are limited to white Americans themselves.

2.2. Human Rights in America and Black American Movement

For many Americans, and recent events have raised troubling questions in Ferguson. But not all Americans are disturbed by both. Opinion polls conducted since the death of Darren Wilson, a white police officer shot Michael Brown, a black non-rational 18-year-old man, a sharp split between whites and blacks showed. While a clear majority of African Americans are considered police conduct as outrageous and typical, most white Americans was much more important than the unrest that followed the death of Brown.

Americans seem to face an endless repetition of 1968, the same year that many African-American societies began to rage after the death of Martin Luther King Junior, and many white Americans were afraid of this anger and protest by voting for Richard Nixon. Another split on the race, a much less interesting media: between Americans and non-Americans. Americans tend to think about racial issues in this country through civil rights, while around the world they usually look in the field of human rights ("race", if possible, avoid).

When it comes to treating a racial or ethnic group in other countries, American leaders and decision-makers constantly use human rights language. Not for similar grievances at home.¹

However, The American Civil Rights Movement, as the mass protest movement against racial discrimination in the South of the United States that came to national prominence during the mid-1950s. This movement had its origins in the efforts of African slaves and their descendants for centuries to resist ethnic persecution and to abolish the slavery, Although American slaves were freed as a result of the civil war and thus granted basic civil rights through the passage of the 14th and 15th amendments to the US Constitution in order to secure federal protection during the next century.

The civil rights movement of the 1950s and 1960s changed the form of public values that "separate" the race in the south and achieved the most significant breakthrough in the legislation of equal rights for African Americans since the period of reconstruction (1865-77). The 1964 and 1965 was a victory for the movement, the armed black activists began to see their struggle as a freedom or liberation movement not only in seeking civil rights reforms but also, instead, add to the cultural consequences of past racial oppression.²

Nearly 100 years after the Declaration of Emancipation, African Americans in the southern states lived in an increasingly unequal world of deprivation of rights, racial discrimination and various forms of repression, including ethnic violence. Jim Crow's laws and state levels prohibited them from all forms of life in classrooms and bathrooms, theaters and car trains, jurors and legislatures. In 1954, the Supreme Court of the United States overturned a "separate but equal" doctrine that set the stage for state discrimination and drew national and international attention to the plight of African Americans.

In the half-decade that followed, civil rights activists used nonviolent protest and civil disobedience to bring change, and the federal government introduced legislative development with initiatives such as; the 1965 Voting Rights Act and the Civil Rights Act 1968. Leaders within African American society and beyond rose to prominence during this era including Martin Luther King Jr, Rosa Parks, Malcolm X, Andrew

¹ /www.thenation.com/article/ferguson-human-rights-and-americas-interests-abroad.

² www.britannica.com/event/American-civil-rights-movement.

Goodman and others, where they were at risk - sometimes they lost their lives in the name of freedom and equality.³

Because of the large segments of the American continent population - especially of African descent, women and men without property - have not always been granted full citizenship rights in the US Republic, civil rights movements, or "conflicts of liberty" have been frequent in the history of the nation, particularly to obtain civil rights for black Americans which have had a distinct historical significance. Not only did these movements guarantee citizenship rights for blacks, but they also re-examined the prevailing concepts of the nature of these rights and the role of government in protecting them.

The most important achievements of the American Civil Rights Movements were the constitutional amendments after the civil war that abolished slavery and allowed citizenship to blacks and judicial decisions and legislation based on these amendments, notably the Supreme Court Brown against the Education Board of the Topeka 1954 Decision, Moreover, these legal changes have had a significant impact on the opportunities for women, unrestricted minorities, persons with disabilities and other victims of racial discrimination.⁴

The modern period of civil rights reform can be divided into a variety of periods, each with isolated and small protests, resulting in the emergence of more active movements, leaders and new organizations. Even after the announcement of the Supreme Court ruling in public schools unconstitutional, and the activity of black Africans was necessary to push the federal government to implement the decision and expand the scope of its principles to include all areas of public life rather than just schools.

³ <https://quizlet.com/83549371/civil-rights-malone-flash-cards>.

⁴ AMERICAN INDIANS or NATIVE AMERICANS. Edited By: R. A.Guisepe The International History Project

During the 1950s and 1960s, the legal proceedings sponsored by the National Counterterrorism Committee and the legislative pressure were complemented by the expansion of the social movement and the tightening of efforts and raising and increasing their size. The first phase of black protest activity began in the post-Brown period on December 1, 1955. Rosa Parks in Montgomery, Alabama, refused to give up her seat to a white bus passenger, thus defying the southern custom that required blacks to give seats towards the front of buses to white Americans. When she was imprisoned, the black community began to bus in the city. The province lasted more than a year, demonstrating the unity and determination of black and inspiring black population elsewhere.

Martin Luther King, who emerged as the most effective leader of the county movement, has unique conciliatory and rhetorical skills. He understood more importance than the boycott and soon realized that the tactics of nonviolence used by Indian nationalism Mahatma Gandhi could be used by southern blacks. "You might come to see early that the Christian creed of love works through Gandhi's method of nonviolence was one of the most effective weapons available to the Negro in his struggle for freedom," he explained. Although the Parks and the King were members of the NAACP, Montgomery's movement led to the establishment in 1957 of a new regional organization, and a Southern Conference led by the Christian Clerics Leadership (SCLC) with the King as its president.

The king remained the main speaker of the black aspirations, however, as in Montgomery; the unknown individuals began most subsequent black movements. On February 1, 1960, four new students in the North Carolina Agricultural and Technical College began a wave of student sit-ins aimed at ending discrimination in southern lunch counters. These protests spread rapidly throughout the South and led to the establishment, in April 1960, of the Non-Violent Student Coordination Committee (SNCC). This group led by students, and even more aggressive in their use of the direct nonviolent methods of the SCLC King, stressed the evolution of independent local movements in contrast to the strategy of SCLCs using local campaigns to achieve national civil rights reforms.

By the late 1960s, organizations such as the NAACP, SCLC, and SNCC faced increasingly strong challenges from new armed organizations, such as the Black Panther Party. The "cheetah strategy" of "pick up the gun" reflects the feelings of many blacks inside the city. The series of major "riots" (as the authorities called them), or "rebellion" (term sympathizers), broke out during the latter half of the 1960s. Black nationalism is often influenced by Alija Mohammed, Malcolm X and Pan-African leaders, and Black liberals saw civil rights reforms inadequate because they did not address the problems by millions of poor blacks and because it derived African-American citizenship and ultimately faced the involuntary conditions of enslavement. In addition, advocates of racial liberation have often witnessed the struggle for freedom of African descent in terms of internationalism, the movement of human rights and the national self-determination of all peoples.

The government's severe repression, caused the assassination of Malcolm X and Martin Luther King, and the violent fighting within the black hard-line society reduced the protest activity after the 1960s. Yet the struggle for freedom of African origin has left a lasting mark on American society. The forms of public discrimination and discrimination that the government supported from public facilities came to an end, although de facto, in exchange for the rule of law, segregation continued in North as well as the systems of southern public schools and other areas of American society. In the south, the violence rejected the anti-black. Black candidates were elected to political posts in societies that once blacks were banned from voting, and many leaders or organizations that came into existence during the 1950s and 1960s remained active in Southern politics. Southern colleges and universities have begun blacks once excluded for their recruitment.⁵

Despite the civil rights gains of the 1960s, however, racial discrimination and repression continue to be an important factor in American life. Even after President Johnson declared war on poverty and initiated the King's campaign on the poor in 1968, the distribution of wealth and income in the country moved in the direction of greater inequality during the 1970s and 1980s. Civil rights advocates have acknowledged that the abolition of apartheid has not brought significant improvements in the lives of poor

⁵ <http://www.history.com/topics/black-history/civil-rights-movement>.

blacks, but they are divided about the future direction of black promotion efforts. To a large extent, moreover, many civil rights efforts of the 1970s and 1980s were dedicated to defending past gains or strengthening enforcement mechanisms.

The modern movement of African-American civil rights, like similar movements earlier, has transformed American democracy. She was also a model for the group's advancement efforts and the pride of other group involving women, students, Mexicans, gays, lesbians, the elderly, and many others. Continuing disputes over affirmative action programs and compensatory treatments for historically rooted patterns of discrimination have been the more fundamental aspects of ongoing discussions about the limits of individual freedom, the role of government, and alternative social justice concepts.⁶

American history has been characterized by sustained efforts and determination to expand the scope and universality of civil rights. Despite the affirmation of equal rights for all in the constituent documents of the United States, many of the new inhabitants of the country were deprived of fundamental rights. African slaves and contract employees did not have the inalienable right of "life, freedom and pursuit of happiness" that the British colonists asserted to justify their declaration of independence. They were not among the "people of the United States" who established the Constitution to "promote the common good, and secure freedom for ourselves and our future generations." Instead, the Constitution protects slavery by permitting importation of slaves until 1808, which provides for the return of slaves who have fled to other countries.

2.2.1. Martin Luther King

Martin Luther King was born on January 15, 1929, in Atlanta, Georgia. The King, an activist and minister of baptism and civil rights, was the impact of earthquakes on race relations in the United States, beginning in the mid-1950s. Among the many efforts under the leadership of the Custodian of the Two Holy Mosques is the Southern Christian Leadership Conference. Through his activity and inspirational speeches played a pivotal role in ending the legal isolation of African American citizens in the United States, as

⁶ https://update.revolvy.com/topic/Racial%20minorities&item_type=topic.

well as the creation of the Civil Rights Act of 1964 and the Voting Rights Act of 1965. The King received the Nobel Peace Prize in 1964, among many other awards.⁷

Born as Michael King Jr. on January 15, 1929, Martin Luther King was King Jr.'s King and King Albert Williams. It was rooted King Williams families in rural Georgia. The grandfather of Martin Jr., Gregorian Williams, was a minister in rural areas for years and then moved to Atlanta in 1893. He took a small, struggling stone aid Baptist Church with about 13 members and made it into a powerful group. He married Jenny Celeste Parks and they had one child that survived, Alberta. Michael King, the father of an agricultural family in the farming community of the poor came. He married Alberta in 1926 after courting for eight years. The couple moved to a house Prof. Williams in Atlanta.⁸

King stepped up as a patron of the Baptist Church stone at the aid of his father's death in law in 1931. He also became a successful minister and took the name of Martin Luther King's father in honor of the Protestant German religious leader Martin Luther. In time, Michael Jr. followed in his father's footsteps and adopted the same name.

Young Martin was her older sister, Willy Christine, and his younger brother, Alfred Daniel Williams King. King children grew up in a safe and loving environment. Martin's father was more disciplined, while his wife's gentleness was easily balanced on the father's stricter side. Although she has undoubtedly tried, the parents that Martin Jr. does not completely protect him from racism. Martin Luther King Jr. fought against racial prejudice, not only for his race suffered, but because he considered racism and discrimination to be an affront to God's Will. And strongly encouraged any sense of class superiority in his children who left a lasting impression on Martin Jr.⁹

King Booker T attended Washington High School, where he was said to be an early student. He skipped both ninth and eleventh grades and entered Murthaus College in Atlanta at the age of 15, in 1944. He was a popular student, especially with his female colleagues, but student motives were raised despite his first two years. Although his family was deeply involved in the church and worship, the young Martin questioned

⁷ <http://www.imdb.com/name/nm0455052/bio>.

⁸ <https://in.pinterest.com/explore/alberta-williams-king>.

⁹ <http://martinlutherking2014.blogspot.com>.

religion in general, and felt uncomfortable with an overly emotional display of religious practice. This annoyance continued through much of his adolescence, prompting him to take a decision against the ministry's entry, prompting his father's alarm. But in his junior year, Martin took the Bible class, renewed his faith and began to visualize career in the ministry. In the autumn of his senior year, his father said of his decision.

In 1948, Martin Luther King Jr. obtained a sociology degree from the Morehouse College and attended the liberal Curser College of Theological Sciences in Chester, Pennsylvania. He flourished in all his studies, was a top student on his push in 1951, and was elected president of the Student Union. He also received a fellowship for postgraduate studies. But Martin also rebelled against his father's more conservative influence by drinking beer and playing billiards while in college. He became involved with a white woman and passed a difficult period before he could cut the issue.

On March 2, 1955, a 15-year-old girl refused to give up her seat to a white man in a Montgomery city bus in violation of local law. Claudette Colvin was arrested and taken to prison. Initially, the local branch of the NAACP felt they were in excellent testing condition to challenge the separate Montgomery bus policy. But then it turned out that she was pregnant civil rights leaders and feared this would expose the highly religious black community and make Colvin (and thus group efforts) less credible in the eyes of sympathetic whites.

On December 1, 1955, she got another chance to make their case. That evening, 42-year-old Rosa Parks took the Cleveland Avenue bus home from a stressful day at work. I sat in the first row of the "colored" section and in the center of the bus. As the bus traveled its way, all the seats made it white section fills up, and then many passengers rode more white bus. The bus driver pointed out that there were many white men standing and demanding parks and many other African-Americans to give up their seats. Three other African-American passengers reluctantly offered their places, but remained sitting in parks. Her driver asked again to give up her seat, and again she refused. Parks were arrested and booked for violating the Montgomery City Act. In her trial a week

later, in a 30-minute session, guilty parks were found and fined \$ 10 and assessed \$ 4 court fees.¹⁰

In our first speech as president of the group, the king declared, "We have no alternative but to protest, for many years we have shown amazing patience, and sometimes we have given our white brothers the feeling that we love the way they are treated ... but we come here tonight to be saved from the patience that makes us sick With nothing less than freedom and justice. »

Fresh rhetoric and Mahra Martin Luther King Jr. put new energy into the struggle for civil rights in Alabama. The province bus will be 382 days of walking to work, harassment, violence and intimidation of the African American community in Montgomery. Both King and E.D. Nixon's houses were attacked. But the African-African community also took legal action against the city decree on the grounds that it was unconstitutional on the basis of the Supreme Court's "never separate" decision in Brown's case against the Education Board. After being defeated in several lower court verdicts and suffering major financial losses, Montgomery City has lifted a law providing for public transportation isolated.

In 1959, with the help of the American Friends Service Committee, inspired by Gandhi's success with nonviolent activity, he visited Martin Luther King, the hometown of Gandhi in India. Journey influenced him in a very profound way, increasing his commitment to the struggle for civil rights in America. American civil rights activist Bayard Rustin, who had studied the teachings of Gandhi, became one of the King's associates and advised him to devote himself to the principles of nonviolence. Rustin served as his mentor and advisor throughout his early activities and was the principal organizer of the 1963 Washington Walk. But Rustin was also a controversial figure at the time, being gay with alleged ties to the Communist Party, the United States of America. Although his lawyer was invaluable to the king, many of his other supporters urged him to distance himself from Rustin.¹¹

¹⁰ <http://claudettesrights.weebly.com/martin-luther-king-jr.html>.

¹¹ http://taggedwiki.zubiaga.org/new_content/a0efefab38b874689ca0e1ae6d32e668.

By 1960, Martin Luther King was gaining a bad national reputation. He returned to Atlanta to become a pastor with his father at the Baptist Stone Aid Church, but also pursue his civil rights efforts. On October 19, 1960, the King and 75 students entered a local shop and asked for an anti-lunch service but were refused. When they refused to leave the counter area, the king was arrested and 36 others. An investigation into the incident would hurt the reputation of the city; the mayor of Atlanta negotiated a truce and eventually dropped charges. But shortly after, the king was imprisoned for violating his exam on the conviction of traffic. News of his imprisonment the presidential election campaign entered into force in 1960, when candidate John F. Kennedy made a phone call with Coretta Scott King. Kennedy is concerned to receive cruel king treatment for traffic ticket, political pressure and fast-moving. The king was released soon.¹²

In the spring of 1963, Martin Luther King organized a demonstration in downtown Birmingham, Alabama. Entire families attended. City police turned dogs and water hoses at demonstrators. Martin Luther King jailed along with a large number of his supporters, but drew attention to the event nationwide. However, the King was personally criticized by black and white clergy alike for taking the risks and exposing the children attending the demonstration. From a prison in Birmingham, the king eloquently written his theory of nonviolence: "Nonviolent direct action seeks to create this crisis and to promote such tension that the community, which has consistently refused to negotiate, was forced to face the issue."¹³

By the end of the Birmingham campaign, Martin Luther King Jr and his supporters are making plans for a massive demonstration in the country's capital made up of multiple organizations, all demanding peaceful change. On August 28, 1963, the historic March on Washington drew more than 200,000 people under the monument of the Lincoln Memorial. It was here that the king presented his famous book "I Have a Dream" speech, confirming his belief that someday all men could have brothers.

For decades, civil rights activists have fought these laws and social customs to ensure equality for all Americans. These activists have won some important victories. Among the most notable was the 1954 Supreme Court decision in *Brown v. Board of Education*,

¹² <https://prezi.com/hkh-0mgip7kn/martin-luther-king-jr>.

¹³ <https://www.enotes.com/homework-help/letter-birmingham-jail-goal-martin-king-255966>.

which considered that state laws requiring black students and white students to attend were different schools unconstitutional. However, these victories could not dismantle the systematic racism that plagued the country. In this environment, seeing the possibility of America where black and white citizens were truly equal, that Martin Luther King, the son joined in the fight for civil rights for black Americans.¹⁴

The king often played a leading role in the public "face" of civil rights campaigns, and as such, he was keen to maintain a public image that would be acceptable to the white majority in America. On the opposite sides of a radical and divisive image that Malcolm X, the general face of the Nation of Islam, portrays to the world, he carefully planted his image so that people believe him to be moderate, not as a radical. In many ways his moderate image enabled him to actively recruit a critical mass of white Americans to join the movement.

The King embodies not only the hopes and dreams of African Americans, But also those that progressed white across the country. He also worked to lay a common ground on the civil rights movement, serving as a bridge between various activist groups at a time when Americans were increasingly interested in ideas of emancipation and equality. It was never seen to belong entirely to any of the various factions that threatened to split the civil rights movement, and was particularly effective behind the scenes in gathering leaders' together blacks who otherwise would have been unwilling to work together.¹⁵

As a leading civil and human rights defender, the king has largely addressed Gandhi's writings and acts of inspiration. The king saw such a strong connection to Gandhi who visited India in 1959. The journey, according to the king, profoundly influenced his understanding of the civil resistance. "Since being in India, I am more convinced than ever that the method of non-violent resistance is the most effective weapon available to the oppressed people in their struggle for justice and human dignity," he said. So the king devoted Gandhi's methods of non-violence to civil resistance that he surrounded himself with civil rights activists such as Bayard Rustin, who had studied the teachings of Gandhi, so that his teachings could be integrated into the king's struggle.¹⁶ The king and

¹⁴ <http://www.history.com/topics/black-history/civil-rights-movement>.

¹⁵ <http://muse.jhu.edu/article/232572>.

¹⁶ <http://kingencyclopedia.stanford.edu/index.html>.

his fellow civil warriors faced massive and brutal opposition from local officials, police forces in southern cities, civil rights opponents, and white supremacist groups such as Ku Klux Klan. Civil rights protesters were often arrested and imprisoned. The king was arrested 30 times for his civil rights activities.

Police forces in many southern cities will not hesitate to use violence against demonstrators; some Alabama police forces even collaborated with Klan to allow fierce mob attacks on freedom passengers, the first African Americans to exercise the rights they gained with respect to the public transportation sector system in the south. At the same time, Klan bombed the homes of civil rights activists, including the king himself and assassinated activists such as Madgar Evers. However, these galvanized atrocities actually support the civil rights movement, as they attracted increased national propaganda and mobilization of whites who were previously indifferent to the plight of African Americans.¹⁷

Although many state governments were hostile to the civil rights movement, the civilian environment of the United States was nevertheless favorable to the movement in many ways. Post-slavery amendments to the US Constitution provided a legal basis for achieving equality that has not yet been achieved in practice, and the democratic nature of American society has given the king and his followers some degree of freedom of association. While the media is sympathetic in the South little attention in giving the king on the platform to spread his ideas, the national media was largely sympathetic to its goals.¹⁸

On April 4, 1968, the king was assassinated while standing on the balcony of his room at the Memphis Hotel, Tennessee, while on a journey to defend the rights of black health workers. "His death led to panic and riots across the country, but did not impede the civil rights movement from fighting For the sake of African-American equality, in the decades following his assassination, activists continued to put an end to racial discrimination in the United States, building on the magnificent legacy of the king: a largely nonviolent movement that, despite enthusiastic and brutal opposition, To help

¹⁷ <http://ufdc.ufl.edu/UFE0043374/00001>.

¹⁸ https://tavaana.org/sites/default/files/mlk_en_pdf.

create a country faithful to its principles of equality and justice. He still remembers one of the most influential and inspiring leaders of African descent in history.¹⁹

2.2.2. Malcolm X

Malcolm X (May 1925 - February 21, 1965) was born Malcolm Little, later known as Haj Malik al-Shibb, an African American Muslim minister and human rights activist. To his admirers he was an advocate of courage for the rights of blacks, and the man who accused America White in the strongest terms of its crimes against black Americans. His critics have been accused of racist preaching and violence. He has been called one of the largest and most influential African-Americans in history.

He was effectively mended in early life. His father was killed when he was six and his mother was placed in a mental hospital when he was thirteen, and then lived in a series of nurseries. In 1946, at the age of twenty, he went to jail to steal, break and enter. While in prison, he became a member of the Nation of Islam and after his release in 1952, he quickly rose to become one of the most influential leaders in the organization. He served as the public face of the controversial group for decades.²⁰ In his autobiography, Malcolm X proudly wrote some of the social achievements made the nation while he was a member, especially a free drug rehabilitation program. The nation fostered a black supremacy, called the separation of black and white Americans, and rejected the civil rights movement to emphasize integration.

By March 1964, Malcolm X was disappointed with the Nation of Islam and its leader Alija Muhammad. Expressing much remorse for his time with them, which came to be seen as largely lost, he embraced Sunni Islam. After a period of travel in Africa and the Middle East, which included the completion of the pilgrimage, he repudiated the Nation of Islam, disowned racism and founded a Muslim mosque, the company and Afro-American Unity Organization. He continued to emphasize African unity, black self-determination, and self-defense black.

¹⁹ <http://sdonline.org/33/the-sambo-thesis-revisited-slaverys-impact-upon-the-african-american-personality>.

²⁰ <https://prezi.com/3fa2ghtv-znl/malcolm-little>.

Malcolm Little was born May 19, 1925, in Omaha, Nebraska, the fourth of seven children born in Grenada. Louise Little Helen (Ne Norton) was born Georgia and Earl Little. Earl had to explicitly lay out the loudspeaker, and he and Louise were aficionados of African activist Marcus Garvey. He served as the local leader of the World Association of Negro Improvement (UNIA) and Louise as Secretary and Branch Reporter, and sent news from UNIA's local activities to the World Negro; they conjured self-reliance and black pride in their children. He later said that white violence killed three of his father's brothers. Because of UNIA's activities, Ku Klux Klan's threats to Earl were "trouble-spreading", i.e. the family moved in 1926 to Milwaukee, Wisconsin, and shortly afterwards to Lansing, Michigan. There are often family harassments by the Black Legion, a white racist group. When the family's home was burned in 1929, Earl accused the Black Legion.²¹

When Little Six was dead, his father died in what officially ruled the tram incident, although his mother Louise believed that Earl had been killed by the Black Legion. Rumors that white racists were responsible for his father's death were widely circulated and were very worrying for Malcolm X as a child. As an adult, he expressed conflicting beliefs on a question. After a dispute with creditors, Louise received a life insurance benefit (nominally \$ 1,000 around \$ 16,000 in 2016 [B]) at \$ 18 per month. Another source refused, a bigger policy to pay, claiming that her husband Earl committed suicide. To cover their rent Louise from a part of her garden, her children caught the game.

In late 1945, little returned to Boston, where he and four of his accomplices committed a series of robberies targeting wealthy white families. In 1946, he was arrested while picking up a stolen watch he had left in a repair shop, and in February he began serving an eight to ten year sentence in Charleston State Prison for theft, breaking and entering. When little was in prison, he met his compatriot John Bambry, a self-educated man he later described as "the first man I had ever seen full respect for leadership ... with words." Under the influence of Bambry, little appetite was developed to read.

At this time, many of his brothers wrote about the Nation of Islam, a relatively new religious movement preaching self-reliance and ultimately black, the return of the African Diaspora to Africa, where it would be free of white American and European

²¹ https://en.wikipedia.org/wiki/Malcolm_X.

hegemony. He showed little desire at first, but after his brother Reginald wrote in 1948, "Malcolm, do not eat any more pork and do not smoke any more cigarettes." I will show you how to get out of jail, "he quit smoking and began to refuse pork. After A visit that Reginald described as the teachings of the group, including the belief that white people are devils, little concluded that every relationship he had with the white Americans was tainted by dishonesty, injustice, greed and hatred. A little, whose anti-religion earned him the title of "Satan" prison became receptive to the message of the Nation of Islam.²²

Several Blacks and Blacks have warned Malcolm X and statements made during this period. He and the nation of Islam are described as instigators, black racists, racists, seekers of violence and segregation, threatening to improve ethnic relations. He was accused of being anti-Semitic. Was one of the goals of the civil rights movement to end the denial of African Americans, but the Nation of Islam forbade its members from participating in the vote, and other aspects of the political process. Civil rights organizations have denounced him and the nation as being irresponsible extremists who do not represent African Americans.

Malcolm X was equally critical of the civil rights movement. Martin Luther King Jr. described "Champ" and other civil rights leaders as "ripples" of the White Foundation. He described the United States in March 1963 as a "Washington farce" and said he did not know why many blacks were enthusiastic about a "white-run demonstration in front of the statue of the president who died a hundred years ago and who did not like us when he was alive."²³

While the civil rights movement fought against apartheid, Malcolm X called for a complete separation of African-Americans from whites. He suggested that African Americans should return to Africa and that in the meantime, an independent state should be created for blacks in America. He rejected the strategy of the civil rights movement in nonviolence, expressing the view that blacks must defend themselves and offer themselves "by any means necessary." His sermons had a strong impact on his audience, who were generally African Americans in the northern and western cities. Many of them

²² <https://www.spokeo.com/Malcolm-X/Famous-Minister>

²³ /CHRISTIPEDIA-TM--MALCOLM-X-BIO--Malcolm-Little--REPRESENTATIVE-Of-BLACK-MUSLIMS.html.

tired of being told to wait for freedom, justice, equality and respect felt that they articulated complaints better than did the civil rights movement.

Malcolm X is widely regarded as the second most influential leader of the Nation of Islam after Alija Muhammad. It was largely credited with a significant increase in the membership group between the early 1950s and early 1960s (from 500 to 25,000 according to one estimate, from 1,200 to 50,000 or 75,000 by another). The boxer Cassius Clay (later known as Mohammed Ali) was inspired to join the nation, and she quickly formed the relationship that Corner man Clay Verdi Pacheco later described as "very close brothers". When Malcolm X left the Nation of Islam and converted to Sunni Islam, he tried to persuade Clay to join him, but he refused Clay and refused to talk to him again.²⁴

Malcolm X, the activist and outspoken public voice of the Black Islamic religion, challenged the mainstream civil rights movement and the nonviolent pursuit of integration defended by Martin Luther King Jr. He urged his followers to defend themselves against white aggression "by any means necessary." Little Malcolm was born, and changed his last name to X to denote his rejection of his name "slave".

Charismatic and eloquent, Malcolm became an influential leader of the Nation of Islam, which combines Islam and Black Nationalism and sought to encourage and blackmailed young blacks looking for confidence in a separate America. After the death of Malcolm X in 1965, his best-selling autobiography of Malcolm X lived his ideas, especially among young blacks, laying the foundation for the black power movement of the late 1960s and 1970s. Since February 21, the world lost a major anti-colonial fighter, Malcolm X all over the world, millions pause in this anniversary and take note of the life and contribution of Malcolm's brother. Two years ago While I have long been aware of the reverence that Malcolm inspired in different parts of the world, he was still struck by the love and appreciation that many of these states of Malcolm are behind the black world activists. Malcolm - in imitation of earlier radical black activists and intellectuals in the late 1940s - understood the subversive potential of the concept of human rights when cutting philosophically and practically liberals, legal, and the emergence of a focus on his condition.

²⁴ <https://alchetron.com/Malcolm-X-793843-W>.

For Malcolm, the internationalization of the resistance to the apartheid regime in the United States means redefining the struggle for constitutional civil rights by transforming the conflict to fully recognize the rights of American-African citizenship to the struggle for human rights. Malcolm - in imitation of earlier radical black activists and intellectuals in the late 1940s - understood the subversive potential of the concept of human rights when cutting philosophically and practically liberals, legal, and the emergence of a focus on his condition.²⁵

On the evening of February 21, 1965, at Audubon Hall in Manhattan, where Malcolm X was about to deliver a speech, three gunmen rushed on stage and shot him 15 times from close range. Malcolm X was declared dead at the Presbyterian Hospital shortly afterwards. He was 39 years old. The three men were convicted of the assassination of Malcolm X. All the members of the Nation of Islam: Talmage Haier, Norman Butler 3X and Thomas Johnson 15X.

In the wake of the death of Malcolm X, commentators largely ignored his recent spiritual and political transformation and criticized him as a violent fiend who awakens the emotions of the riffraff. However, Malcolm X's legacy was reinforced as a champion of civil rights by post-mortem publication in 1965 of Malcolm X: as recounted to Alex Healy. Simultaneously shocking facts of American racism, harsh self-criticism and inspirational spiritual journey, the book, written by the famous writer of the roots, immediately recreated Malcolm X as one of the great political and spiritual leaders of modern times. Time magazine chose one of the 10 "required reading" non-fiction books of all time, the biography of Malcolm X. Malcolm X was truly dedicated as a hero for subsequent generations of roots and activists.

Perhaps Malcolm X's greatest contribution to society is to emphasize the value of truly free audiences by demonstrating a great effort for the mortals to go to secure their freedom. "And power, in defense of greater freedom of power in favor of tyranny and repression," he said. "Because power, real power, comes from our conviction that

²⁵ www.blackagendareport.com/malcolm_X_and_human_rights.

produces work, and relentless action.²⁶ Both Martin and Malcolm agreed that change must come, but they were largely different views on how best to do it.

Malcolm had certain policy that Martin's nonviolent resistance allowed the separation to last for decades, if not longer. He was also unconvinced that blacks and whites could actually live together. On the contrary, Martin was certain that Malcolm's violence threats would alienate only moderate whites such as Kennedy and Johnson. As such, in public, they tend to work, apart openly criticize each other. However, Malcolm's attitudes toward both blacks and whites changed in the 1960s, Martin began to communicate more. Malcolm put this at odds with the rest of blacks who were tougher than today and put Malcolm's death as an early end to any hope of the two sides working together until an advanced period in the 1970s.

2.3. Contemporary Manifest destiny and Obama's Presidency

In 1845, John O'Sullivan, an American of Irish origin, coined the term "our destiny" to define the vision of the United States Empire that included what were then parts of Mexico. He subsequently lost credibility to support the slave states of the Confederacy in the American Civil War. But the idea that he summed it up in two words has been a factor in US foreign policy for more than a century. He suggests that America has been given a special role in world affairs, which is useful and irresistible.

The belief that God is an American from the Great Depression that began with the collapse of Wall Street in 1929 was shaken. But fate knocked back when Japan attacked the American fleet in Hawaii in 1941. When the war ended in 1945, America was a world power. Since the collapse of the Soviet Union, it has been the only superpower. For most Americans, it seems quite natural that this should happen.

Barack Obama, the potential presidential candidate for the Democratic Party, seeks to inherit this legacy of expectation and illusion. There was no more likely presidential contender. In practice, something about his background is in line with the traditional

²⁶ http://thelearninglog.weebly.com/uploads/1/0/8/8/10882813/malcolm_x_biography.pdf.

formula of making the US president. Perhaps this explains why he is after making a statement that unambiguously echoes a clear fate message that candidates for the presidency must be declared naturally. He does not think so, and seems to have a problem so pretend he does.

The American specialism for the 21st century and the arming of Barack Obama are being reshaped, and the concept means that this country is qualitatively different from other countries because of its national beliefs, ethnic diversity, and the history of the revolution. It is often expressed by excellence: the United States is the largest, the most powerful, the smartest, the richest, and the most deserving country on earth.

Obama said. "What makes us American, what makes us patriots, is what's here, that's what matter, that's why we can take food, music, holidays and styles from other countries and blend them into something unique. The American exception is the normal nature of narrative in the country. We are the people. Fate is clear. Imagine in freedom. Fear it. Do not ask. We stand. Yes we can. In times of great change, presidents seek to inspire Americans by reminding them of their national identity.

The new US special envoy to Obama provided the intellectual and moral backbone of his address Wednesday night. Some conservative hear those lines believing or pretending to believe that Obama does not like his country. They are missing something truly exceptional about America: those who encourage opposition because it imposes positive change. Criticizing the country does not make you a traitor America. Makes you nationally. Obama suggested Trump had gone too far. The Republican candidate's brand of "resentment, blame, anger, hatred" is not just extraordinary, said they are un-American.²⁷

The President Obama's final speech to the State of the Union at a time when thought to the public, for the first time in his administration, the most dangerous country's problems involving foreign policy rather than domestic issues, the majority does not agree to deal with foreign affairs, the president, and 73 they say they want the next president to Takes a "different approach" to foreign policy. For his part, remains deeply committed to his approach to foreign affairs, determined to continue his current path until

²⁷ <https://www.theatlantic.com/politics/archive/2016/07/obamas-new-american-exceptionalism/493415/>

the end of his term, and wants a new kind of foreign policy to be part of the political legacy of his administration.

President Obama and Senator Paul are all standing in Jefferson's tradition of American foreign policy. This intellectual school believes that the principles of the American Revolution fare better when US foreign policy is the least active. In actively pursuing America's destiny by expanding America's role in the world, Jeffersonian believe, exposing the United States to alien hostility, threatening civil liberties at home, and US entanglements with unreliable powers who are essentially rebelled against American ideals. America can change the best players in the world, Jeffersonian believes, by cultivating his own garden and an example of democratic prosperity that others will emulate.²⁸

Before US President Barack Obama delivered his foreign policy speech on May 28 to new graduates of the American Military Academy at West Point, she was subjected to a large amount of criticism from all sides of the political parties. When he came to the US leadership and its role in the world, few analysts knows what Obama stood for or what he thought of. His speech was supposed to calm such criticisms. It would be difficult to do so. In an attempt to satisfy all voters, from those who oppose the war to those who want America to exercise leadership, Obama has left his confused allies and authoritarian regimes satisfied.

One of the most important aspects of Obama's speech was a retreat from solid power. As he said for the category of 2014, "I was in first class to graduate since 9/11 that may not be sent to fight in Iraq or Afghanistan." No wonder young men and women applauded. Obama's decision to withdraw US troops from Iraq and Afghanistan cannot be underestimated. Moreover it lasted more than thirteen years and cost several thousand victims, and these wars showed how to use this solid power failed to achieve the desired result.

Iraq is steeped in sectarianism, corruption and insecurity. Those struggling for human rights and the rule of law in Afghanistan are terrified on the day when the bulk of

²⁸ <https://www.the-american-interest.com/2016/01/13/the-presidents-foreign-policy-legacy/>

US troops leave the country later this year. There are big question marks about the wisdom of the NATO-led bombing campaign in Libya in 2011 due to the unrest in the country today. Above all, this is very important for the war on the Europeans America on terrorism clashed with American values. Obama is now seeking to repair the damage caused by the war on terror.

Since 9/11, successive US administrations have been working against human rights. Torture and targeted killings, and deportations were condoned. The detainees were not, and still are not, tried before the courts but instead are put before military courts if their cases are handled at all. To this day, despite many memos by human rights organizations, lawyers and hunger strikers at Guantánamo are being fed by force. Obama was right when he said he planned to close Guantanamo.

But he promised that when he was elected the first president in 2008. In previous speeches, Obama acknowledged that the war on terror, especially Guantanamo, has damaged the standing of the United States in the world. In fact, the war on terrorism has reduced values, dignity and decency so fundamental to the degree that many countries, especially in the Middle East, came to despise the United States, which adopted as long as the values of freedom and tolerance.

European governments are not innocent, either. For a very long time, most of the European leaders of America are exempted from doing their dirty work. Yes, they denounced the existence of Guantánamo Bay, its hideous practices, and the disregard of the rule of law. They also called the camp to be closed. But how many European governments have helped Obama shut down when he asked his allies to take some detainees?

Europeans were also relieved when US Special Forces killed al Qaeda leader Osama bin Laden in 2011. In short, for all the criticisms of Obama's policies, more often the Europeans were willing to support them. But when Obama decided not to intervene in Syria, despite several thousand civilian deaths there, European governments went along with that as well. They were neither politically nor militarily prepared to operate without the United States. With a few exceptions, European leaders have also been mute how the

values that determine the transatlantic relationship become eroded. Of course, the United States is not going to abandon hard power or its leadership in the world.

“America must always lead on the world stage. If we don’t, no one else will,” Obama said. “U.S. military action cannot be the only—or even primary—component of our leadership in every instance,” he added. And in a gesture to his critics and the UN Security Council, he said that regardless of international opinion, the United States would use military force, unilaterally if necessary. “America should never ask permission to protect our people, our homeland, or our way of life.” But behind these words is a retreat into a special kind of soft power. Obama wants to set up a new anti-terror partnership fund to train and "facilitate front-line partner countries." And intends to work with European allies "to train the security force and border guards in Libya and [support] the French operations in Mali." There was very little mention of NATO's role.

Obama also justified the policy of soft power Washington toward Ukraine, saying US sanctions against Russia proved that such pressure was effective. But for all this, it is difficult to see Russian President Vladimir Putin and authoritarian regimes in Central Asia and others shaking their shoes on Obama's doctrine. European leaders should not feel Obama's desire in their speech. They were unstable on Russia and opposed to defending their values. If anything, they should realize that the United States no longer intends to do it respectively for the Europeans.²⁹

In 1829 Monroe's doctrine by James Monroe clearly states to the world that Washington will not tolerate infiltration from the Western hemisphere's western hemisphere. Obama said there would be no interference by the US no matter what happens in the Middle East "The United States will see it from afar troubles"

Now comes the opening speech in 2013. In the fourth sentence, the president declares that "what makes us exceptional, makes us America is our loyalty to the idea was expressed in a declaration issued more than two centuries ago." Instead of rejecting the extraordinary US, Obama used his opening title to rephrase the idea in the new terms. Obama declared that Americans “still believe that our obligations as Americans are not just to ourselves, but to all posterity”; that America would not cede new technologies “to

²⁹ <http://carnegieeurope.eu/strategieurope/?fa=55738>

other nations” but would “claim its promise” for ourselves; and that it was possible to accomplish peace and security without “perpetual war.” Alliances and international institutions “extend our capacity to manage crisis abroad.”

In all this Obama seemed to embrace the extraordinary criticized Niebuhr. But he eased his exceptionalism in two ways. First, he hired where we remembered Lincoln's Gettysburg Address. The obvious truths in life, freedom and the pursuit of happiness are not, the president said, "Self-executing." They are more like Lincoln's "suggestion" that all people are created equal.

What makes America exceptional is the nation's ability to innovate, to meet new challenges and changing circumstances in every generation. In other words, the hope of change that makes America special. Second, Obama described America on a “journey.” The nation has not arrived at a destination; rather, America represents an on-going and unfinished work of moral progress. Obama called for action “knowing that our work will be imperfect. We must act knowing that today’s victories will be only partial.”

The two themes - the American specials on the one hand and the trip in the country are incomplete on the other - together if we are to rephrase the idea of extraordinary. In Obama's hands what makes America more exceptional is its ability to correct its actions in line with the principles upon which it was founded - to bend the arc of history a little closer to justice.

The new Obama exception, with self-criticism and recognition of our partial justice in essence, may just be what Nippur had in mind. Similarly, the Obama model after the party has undergone a change. In January 2009, in full view of impossible dreams, Barack Obama emphasized that the US government may only face the challenges facing the nation by adopting another partisan stance. The urgency of tests demanded that the country will face this could be there representatives of blue states or red states, only because the US slaves can successfully handle those tests. For the head of Christian realism, one of whom many call Niebuhrian, was a blatant rejection of Reynold Niebuhr's thought. Niebuhr (and most other pragmatists in the history of politics), will not be silent on the idea of phantom alternatives to the post-partisan moment. Politics does not work

that way, even when women and men want a good spirit otherwise. But Obama continued.

Whether one analyses postpartum Obama from right or left, the results were a dismal failure. Each side sees the different root causes and the different actors responsible. But whether democratic or conservative Republican liberalism (or even a moderate fade-out generation), a unique consensus in Washington today is that post-partisanism has not worked. Perhaps it cannot work - it requires such a surrender of attitude and ego and the belief that it simply failed.³⁰

³⁰<http://www.politicaltheology.com/blog/american-exceptionalism-re-envisioned-barack-obamas-second-inaugural-address/>

2.4 Conclusion

This chapter is about the importance of human rights and black American movement to the manifest destiny as an ideological policy in which Martin and Malcolm agreed that change must come, but they had very different views on how best to do it. Malcolm had some policies that the nonviolent resistance Martin allowed separated to another for decades, if not longer. He was also unconvinced that blacks and whites could actually live together. On the contrary, Martin was certain that Malcolm's violence threats would alienate only moderate white Americans such as Kennedy and Johnson. As such, in public, they tend to work, apart openly criticizing each other. However, Malcolm's attitudes toward both blacks and whites changed in the 1960s, Martin began to further communicate. Malcolm put this at odds with the rest of the blacks who were stricter than they are today, putting Malcolm's death as an early end to any hope on both sides working together until an advanced period in the 1970s.

Although Barack Obama is one of America's most admirable presidents. During his presidency, the United States faced a number of international challenges in Europe, the Middle East and Africa. Apart from these external challenges, he also confronted with internal issues such as unstable economy, violence and inequality.

General Conclusion

General Conclusion

Discussions on expansion, economy, diplomacy, and their ability have revealed some weaknesses in the American system. To locate these assets, John O'Sullivan and their heroism grafted the hero of biological and regional imperatives - common to European national definitions - to American political culture. They said the United States embodies democratic ideals. Democracy was immortal, boundless, and portable. New modes of transportation and communications, railway and telegraph speed, the rise of the international market economy, the growth of the American border provided platforms to help Americans believe through local identities and emphasize the common national character.

Realizing Manifest Destiny with triumph over Mexico in 1848 gave the United States an immense domain that came with spectacular abundance and potential. (Under the Treaty of Guadalupe Hidalgo, which ended the war, the United States acquired more than 525,000 square miles of land, including present-day Arizona, California, western Colorado, Nevada, New Mexico, Texas, and Utah.) California's climate made much of it a natural garden, and its gold would finance decades of impressive growth. Burgeoning Pacific trade required opening diplomatic relations with heretofore isolationist Japan and created American trade in places that before had always been European commercial preserves. Yet the dispute over the status of the new western territories regarding slavery disrupted the American political system by reviving arguments that shattered fragile compromises and inflamed sectional discord.

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After the civil war, the union rebuilt and the industrial boost boosted that made the United States preoccupied with the country's leading economic power, although it accommodated larger guns and could meet timetables regardless of weather, and steamed vessels for fuel needed distant coal supply stations, To plant their flags on remote military centers, determine their interest in places never contact before for their security or trade. We have appreciated the strange political lines of support. In the 1840s their destiny was primarily on the doctrine of the Democratic Party during the

right-wing opposition, but it was their new measure of Republicans, especially under the president's condition. Tudor Roosevelt's strong promotion of it, Democrats tend to object to it. The progressive wings of both parties, however, were attracted to the idealistic American advancement, resulting in the intervention of the First World War and introduced.

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