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**Black Feminist Activism in the International Black Power Movements.
The Cases of the United States, South Africa, and Britain.**

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Dedication

I thank Allah Almighty for the strength and patience he has given me to accomplish this work.

To myself as I had passed with difficult conditions but did not give up on my dream which this thesis represents its first step to be realized.

To my amazing and caring parents.

To my second half my sister Zina.

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Abstract

Going through the history of the African Americans makes historians stop at a very important turning point in their lives. The Black Power Movements first emerged in the United States and then spread to South Africa and Britain was a turning point in the American, British, and South African history. Through these movements, Black people improved their civil rights and enjoyed living as normal citizens. Though black women played an important role in the leading and success of these movements, they were not given their real value. Women have been described as assistances to men. The latter were seen to be the center of these movements while the black women played their roles in the margins. In this dissertation, the Feminist theory, the historical method, and the post-colonial theories are employed and relevant data are gathered to show that the black women have played a crucial role in the Black Power Movements and that they were a part of the achievements these movements made.

Key Words: Black Power Movement, Black Women, Black Panther Party, Gender, Feminism.

ملخص

إن استعراض تاريخ الأمريكيين من أصل أفريقي يجعل المؤرخين يتوقفون عند نقطة تحول مهمة جدًا في حياتهم. كانت حركات القوة السوداء التي حدثت أولاً في الولايات المتحدة ثم انتشرت إلى العالم بأسره وخاصة جنوب إفريقيا وبريطانيا نقطة تحول في التاريخ الأمريكي والبريطاني والجنوب أفريقي. من خلال هذه الحركات ، حصل الناس على حقوقهم المدنية وتمتعوا بالعيش كمواطنين عاديين. على الرغم من أن النساء السود لعبن دورًا مهمًا في قيادة ونجاح هذه الحركات ، إلا أنهن لم يتم منحهن قيمتهن الحقيقية. تم وصف النساء كمساعدات للرجال. كان يُنظر إلى الرجال على أنهم مركز هذه الحركات بينما لعبت النساء السود دورهن في الهوامش. في هذه الرسالة سيتم تطبيق النظرية النسوية والطريقة التاريخية ونظريات ما بعد الاستعمار. بعد الاطلاع على البيانات ذات الصلة بموضوعنا ، تم استنتاج ان النساء السود لعبت دورًا مهمًا في حركات القوة السوداء وكانن جزءًا من الإنجازات التي حققتها هذه الحركات.

الكلمات الدالة: حركة القوة السوداء ، النساء السود ، حزب العهد الأسود ، الجنس ، النسوية .

Résumé

En parcourant l'histoire des Afro-Américains, les historiens s'arrêtent à un tournant très important de leur vie. Les mouvements Black Power qui ont été apparus d'abord aux États-Unis et se sont ensuite propagés en Afrique du Sud et en Grande-Bretagne, ont été un tournant dans l'histoire américaine, britannique et sud-africaine. Grâce à ces mouvements, les noirs ont obtenu leurs droits civiques et ont apprécié de vivre comme des citoyens normaux. Bien que les femmes noires aient joué un rôle important dans la direction et le succès de ces mouvements, on ne leur a pas donné leur vraie valeur. Les femmes étaient décrites comme des aides aux hommes. Ces derniers étaient perçus comme le centre de ces mouvements tandis que les femmes noires jouaient leurs rôles à la marge. Dans cette thèse, la théorie féministe, la méthode historique et la théorie postcoloniale vont être appliquées, et la collecte de données pertinentes sur ce sujet, vont essayer de montrer que les femmes noires ont joué un rôle crucial dans les mouvements Black Power et qu'elles contribuèrent aux réalisations de ces mouvements.

Mots clés : Mouvement De Puissance Noire, Femmes noires, Black Panther Party, Genre, Féminisme.

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General Introduction

1. Background

After the end of the Second World War, African Americans were prepared to start their peaceful protest against injustice and oppression. They intertwined and organized the civil rights movement in 1940 that aimed to end racism. By 1966, the movement gained much attention but did not go far enough to reach its goals. With the raised expectations of the African Americans about their status and living conditions to be changed, they viewed that the strategy of nonviolent protest followed in the civil rights movements was not workable. It failed in making Black Americans reach their demand of equal rights and ending racism that had been imposed on them.

Inspired by the principles of autonomy and self-determination showed by Malcolm X, different movements that called for liberty appeared in different parts of the world as in America, South Africa, and the United Kingdom. America was the first to witness the birth of a new movement, the Black Power Movement, which lasted from 1960 to 1980. The later directly influenced other oppressed people in Britain and South Africa. It encouraged them to rebel against the oppressor. This movement was led by both genders. Black Women were at the heart of it through joining national organizations such as the Black Panther Party. They also served in rank-and-file and leadership roles. Despite the fact that black women played important roles in the success and the leading of this movement, there is a widespread mistaken notion which declares that black women operated on the margins of the Black Power Movements.

2. Research Problem

One of the major phases and stages in the life of African Americans in America, colonized people in South Africa, and ethnic minorities in Britain during their struggle against injustice and oppression is the Black power Movements. It seems that their way to gain their

civil rights and to become equal to other citizens was full of difficulties. Women were excluded from the movements' history. Men claimed that they were not mates but they operated in the margins of these movements. This mistaken notion was widely known and needed to be corrected.

The main question of this research is the following:

- In what way did black women contribute to the success of the Black Power Movements in America, South Africa, and Britain?

This work proposes to investigate some specific research questions on that subject:

- How important was the role of black women in the Black Power Movements in America, South Africa, and Britain?

- What were the achievements of the Black Power Movements in America, South Africa, and Britain?

- How did black women contribute in those achievements?

3. Research Aims

The proposed research aims at analyzing and exploring the Black Power Movement to know its formation in America. In addition, how it was exported to South Africa and Britain and the formations of the African and British Black Power Movements. It also focuses on investigating women's role in these movements. Furthermore, how the black women took a step and became engaged in the political life through participating in marches and leading organizations. Moreover, this research aims to explore the Black Power Movements' achievements and in what way the black women took part in it.

4. Significance of the Study

A focus on that period of history is interesting in the sense that it helps historians and researchers to know more about African American studies and other oppressed ethnic groups and people especially the sufferance and the injustice treatment they had been exposed to. This study is based on the readings that are undertaken and related to the black people. It is

not chosen just for the sake of showing the explicit injustice but also the implicit one, which is presented in the laws, that deprived black people and ethnic minorities from their civil and human rights. In addition, the focus on the role of black woman in this crucial period in history is very important to show that it was not dominant by men and men centered as people believed, but black woman too participated in the construction and the leading of these movements through working to take back their rights by themselves.

5. Research Methodology

The research will be based on the historical method. In that sense, it will examine relevant papers and articles dealing with the research topic. We will also look at the studies made by historians and scholars on this subject relating to Black Power, African Americans, and the status of ethnic minorities in Britain. In addition, we will go through previous undertaken data related to the role of the black women in the Black Power Movements. In addition, the postcolonial theory is going to be used in which it will help analyzing the colonialism's aftermath in South Africa. Moreover, the feminist approach especially black feminism. In addition, Gender theories will be part of this research. The latter attempts to show the role of black women in these movements. Furthermore, black women's contribution to the continues and success of these movements.

The present work focuses on the construction of the Black Power Movements in the United States, South Africa, and Britain. It analyses the different organizations that supported these movements. In addition, it shows the importance of freedom for the black women and their role in these Black Power Movements.

6. Structure of the Thesis

The present work consists of three chapters, an introduction and a conclusion.

The first chapter will be devoted to the analysis of the Black Power Movements in the United States, South Africa, and Britain. That is, it will investigate the formation of these

movements. In addition, it will explore how the ideas of freedom and equality were exported out of the United States to make the Black Power Movement become international. In addition, it will show gender inequality and the black women sufferance from double oppression of both the white man and the Black man through applying the theory of Feminism, more specifically Black Feminism.

The second chapter will discuss the role of black women in these movements and their effective participation in there. Then, it will show the important role that black women have played in the leading of this movement. In addition, this research will explore the way that Black Power Movements have inspired women liberation movements. Furthermore, it will investigate the reasons behind the black liberation being important to black women.

For the third chapter, it will be an assessment to the movements through exploring their impacts on various sectors. In addition, it will explore these movements' achievements. Furthermore, it will show how the black women did take part in those achievements.

Chapter One

Feminism and the Black Power Movements in the United States, South Africa, and Britain

“Change will not come if we wait for some other people or some other time. We are the ones we have been waiting for. We are the change that we seek.” Barack Obama

1.1. Introduction

The roots of the term Black Power goes back to the late 1960s in the United States and more precisely during the civil rights march in Mississippi, in 1966. In there, the African American civil right activist Stockely Carmichael used the slogan “Black Power” for the first time. After witnessing that the civil rights movement did not go far enough to help the African Americans own their civil rights, Black Americans have seen that they need to change the strategy of non-violent protest. They wanted a new way because the previous one did not help ending racism that was imposed on them. As a result, some radical activists needed a new strategy. They were not thinking of giving up their civil rights and that is how the Black Power Movement emerged. Males, females, older, and children walked together showing the world that they would not stop calling for their rights. That movement constructed the basis for other Black Power Movements around the world. Unfortunately, according to the history of this movement, there is a widespread mistaken notion which pretends that women operated on the margins of Black Nationalism. This chapter first tackles the formation of the Black Power Movement in America, South Africa, and Britain. Then, it investigates gender inequality and females’ struggle in these Black Power Movements.

1.2. The Formation of the Black Power Movements in The United States

The origin of the term “Black Power” varies. It can be traced back to Richard Wrights’ non-fiction work ‘Black Power’ published in 1954. Additionally, in 1965, the Lowndes

County (Alabama) Freedom Organization used the slogan “Black Power for Black People” for its political candidates.

The Black Power was a revolutionary movement that emphasized the civil rights of the black Africans in America first, then it spread to other countries and it even included white activists. It emphasized on equal representation in the official departments, economic empowerment, and racial pride. It emerged and grew in importance in the 1960s, and the 1970s.

In 1966, the Black Power movement made it into the mainstream in America after acknowledging that the civil rights movement could not help them reach their goals. During the Meredith March against fear in Mississippi in June 5, 1966. The Student Nonviolent Coordinating chairman Stokely Carmichael chanted “we want black power” during the marches.

The US Black Power Movement included various American organizations that called for black freedom and black power; among them, the Nation of Islam (NOI), Deacons for Defense and Justice, and the Black Panther Party for Self Defense (BPP).

The Nation of Islam is a religious organization founded in Detroit, Michigan by Wallace D. Fard Muhammad in 1930, and it still exists to the present day. Muhammad designated his able assistant Elijah Muhammad, originally called Elijah Poole, to establish the Nation of Islam’s second center in Chicago. Among its prominent members, one can mention Malcolm X, Louis Farrakhan, Sonia Sanchez, Wallace D. Fard, and Benjamin F. Chavis, Jr. The Nation of Islam pretends to be an Islamic and black nationalist organization and movement whose members “study the Quran, worship Allah as their God and accept Muhammad as their prophet, while also believing in nations of Black Nationalism” (Melton par.3). They were known for their teachings, which combines elements of traditional Islam including monotheism, submission to Allah, and a strong family life with Black Nationalist

beliefs and ideas. In addition, behavioral practices brought from traditional Islam were taught by Elijah including” the refusal to eat pork or to use tobacco, alcohol, or illicit drugs.” (Melton par.3). He collected the previous elements and practices in form of a myth “designed especially to appeal to African Americans” (Melton par.3).

Though its members worshiped Allah, they have introduced wrong Islamic precepts and teachings as the one of Elijah Muhammad who believed that Allah had allowed the white race to control and hold power for 6,000 years and that their time ended in 1914. For him, the twentieth century is time for the Black race to hold power and prove themselves. He encouraged his followers to change their slave names and adopt Muslim names or an “X” (Melton par.4).

Malcom X held power in 1950s. He made the movement’s members increase. Later he became an embarrassment when he claimed, “the assassination of President John Kennedy was a ‘case of chickens coming home to roost” (Melton par.5).

After going on hajj, he accepted mainstream orthodox Islam. However, he was killed in 1965 before he could expose his new views. Elijah Mohammad died in 1975 and his son Wallace held leadership of the NOI. Malcom X and his views of the orthodox Islam influenced Wallace resulting in various transformations in the nation's ideology and principles. Wallace resigned in 1985 but remained a widely respected leader as the majority of former members followed him (Melton par. 6 & 7). .

Some former members did not welcome the transfer to orthodox Islam. Among them, Louis Farrakhan, the successor of Malcolm X as a leader of the New York Temple. He left the organization in 1978 to find a third nation of Islam after the ones created by John Muhammad and Silis Muhammad. Farrakhan published Elijah Muhammad’s books. He also started a periodical and expanded the movement in an international scope opening centers in England and Ghana (Melton par. 8 & 9).

The Deacons for Defense and Justice is another organization which supported the American Black Power Movement. On July 10, 1964, the organization was made up of “Deacons” who were black veterans of the Second World War and the Korean War. Those members “believed in armed self-defense.” It represented the first visible self-defense force in the US South and a new face of the civil rights movement (Watson par.1).

The Deacons for Defense and Justice protected people who participated in protests and marches against fear from Memphis to Jackson in Mississippi in 1966. They also wanted to protect the members of the Congress of Racial Equality (CORE) against Ku Klux Klan Violence (Watson par.1).

The strategies and methods used by the Deacons attracted the attention of the Federal Bureau of Investigation (FBI). The latter has authorized an investigation into the group’s activities. With the emergence more influential black power organizations such as the Black Panther Party, the deacons lost most of the public and the law enforcement attention. By 1968, they all vanished (Watson par.3).

Furthermore, the Black Panther Party for Self-Defense was also a part of the American Black Power Movement. Huey P. Newton and Bobby Seale founded the party in October 1966 in Oakland, California. The Lowndes County Freedom Organization that represents a black political party in Alabama used Black Panther as a symbol. The latter was the source of inspiration of the Black Panther as a name to the organization. The Black Panther Party broke from the principles of nonviolent protest and adopted the ideology of armed self-defense and Black Nationalism. Among its prominent members: Elaine Brown, Fred Hampton, Eldridge Cleaver, Bobby Seale, and Barbara Easley (“Black Panther” par.1).

The concepts of national liberation and freedom made the Black Power’s thoughts of independence be exported out of the United States. It inspired other nations and Black fellows under colonization to take action and start their revolution.

1.3. The Formation of the Black Power Movements in South Africa

The revolutions of the 1950s, the 1960s, and the 1970s that took place in the African continent are examples of successful rejection of being colonized. These revolutions have succeeded giving freedom to African citizens and countries. Among these countries is South Africa. There, the Black Power Movement was known as the Black Consciousness “which was used as a tool to oppose the political ideology of apartheid”. The South African Students Organization marked the beginning of the movement. According to an article released by Michigan State University, “Black Consciousness aimed to liberate black people psychologically through ‘conscientization’, or the realization of black self-worth and the need for black activism”(Olivia par.2).

The Black Conscious Movement of South Africa was a liberation movement that aimed at a social, cultural, and political awakening in the country in 1970s. It was considered as an awakening to the black conscious. For Steve Biko, the major advocate of the philosophy that emphasizes on retaining black people’s rights and minds, Black Conscious can be defined as “ an attitude of mind and a way of life, the most positive call to emanate from the black world for a long time” (“Steve Biko ” par.3).

He argued that

true liberation was possible only when black people were, themselves, agents of change ”for him “ only when white and black societies addressed issues of race openly would there be some hope for genuine integration and non-racialism (“Steve Biko" par.9).

Biko was elected as the president of the South African Student Organization (SASO) that was based on the ideas of black liberation that the Black Conscious movement had adopted. He wanted to make people understand that as a black person that does not mean you are as subservient being, as a black person you need to fight for your rights (“Steve Biko ” par.12).

“In 1968 we started forming what is now called SASO which was firmly based on Black Conscious, the essence of which was for the black man to elevate his own position by positively looking at those value systems that make him distinctively a man in society” (“Steve Biko ” par.12).

Black Consciousness Movement emphasized on the black person who needed to have his/her own reality that includes aspects such as culture and religion.

1.4.The Formation of the Black Power Movements in Britain

In addition to the United States and South Africa, and although it has been not widely spoken in the literature of the British history, England witnessed a Black Power Movement of its own. The latter appeared after the realization of the Race Relations act in 1965.

The British Black Panther Party fought for the same rights of the African Americans: equal protection under the law, proper education... According to the *Independent*, this movement was a “part of the struggle against racism and for improved rights for all ethnic minorities in the UK” (Olivia par.6). It was a huge success in England. Major leaders played an important role in exporting the beliefs of the Black Power Movement. An example was Stokely Carmichael’s five-month world speaking tour in 1967. That tour made Black Power “a key to revolutionary language in places as Algeria, Cuba, and Vietnam” (Olivia par.6).

There are few examples that shows the British Black Panther Party’s attempts to obtain freedom such as

the copycat Bristol Bus Boycott in 1963, adopted from Martin Luther King’s Montgomery Bus Boycott in 1955, also the Drink-ins which briefly occurred in the British pubs, imitating the student sits-in , which took place in the US in 1960 (White par.5).

In addition, it supported the Black Power Movement’s Ten Pointes Program that represents a list of demands including a call for “an immediate end to police brutality and

murder of Black people.” Furthermore, the two movements focused on the same aims “self-determination, producing schools to teach Black history, creating and supporting Black business, fundraising for their communities and teaching self-defense classes at Oval house in Lambeth.” These examples show that the Black Power Movement in America was the foundation on which the British Black power movement was built on (White par.7).

1.5. Gender and Feminism

Man were seen as the center of the society, while females had to play their roles in the margins. Women were limited to the house works and family only leaving political, economic, and other responsibilities for men who are meant to act as leaders of the societies. The later had related men and woman to gendered norms.

According to Lorber, “gender is such a familiar part of daily life that’s usually takes a deliberate disruption of our expectations of how women and man are supposed to act to pay attention to how it is produced” (Lorber 13-14). As a social institution, gender is the scale on which rights and responsibilities are distributed according to whether you are a male or a female. “The process of gendering and its outcome are legitimized by religion, law, science, and the society’s entire set of values” (Lorber 15). In other words, gender is constructed and controlled by some institutions such as education, religion, and society. The social structure is built on your social identity that is controlled by you being a male or a female. In other words, the social atmosphere in which the person grew up influences your personality that is constructed depending on your gender such as wearing pink for girls and blue for boys (Ben Abderezzak).

During the era in which the international Black Power Movements took importance, black were struggling to gain their rights from those who oppressed them. The black women had a double burden of oppression. They were fighting on two levels. First, they struggled

with man in order to elevate their status and show their real place in the society, which is next to man. Second, they stood by their fellow black men's side to fight their oppressors.

Fundamentally, the word feminism is a western concept that has been articulated in different parts of the world. The word feminism first appeared with the publication of Alexander Dumas' book "*L'homme Femme.*" It is a movement that stresses the need to implement the idea of gender equality and support woman suffrage. According to the history of this movement's, it has been divided into three main waves (Ben Abderezzak)..

The First wave was located in the establishment of woman's movement in the mind of the nineteenth century. The focus was on political right such as voting and campaign in favor of women suffrage (Ben Abderezzak). .

The Second wave emerged in the 1960s and coincide with the beginning of the Civil Rights Movement. Woman liberation movements of this period grew out because of the wide spread protests of black women in different parts of the world. In addition, a number of published books, such as Kate Milete's *Sexual Politics*, contributed to the birth of this wave. It raised concern against the secondary role attributed to women who are presented as a second class after man (Ben Abderezzak).

We have found it necessary to back this research with theoretical and conceptual elements of the second wave.

The word feminism became feminisms as it contained women of different ideologies and backgrounds bur they were all in support of social, cultural, and political rights. Moreover, women are with different commitment to the objectives of this theory. Feminisms implies thus the emergence of a number of feminist theories such as eco-feminism and postcolonial feminism. Females started not just seek equality with man but they aimed at destabilizing men's status. In addition, they aimed at perceiving superiority and privileges (Ben Abderezzak).

Black Feminism is a philosophy that is based on the idea that "black women are inherently valuable, that [Black Women's] liberation is a necessity not as an adjust to somebody else's but because our need as human persons for autonomy" (Taylor 09). After the period of slavery, women called for their liberty, as it is an innate need that both man and women call for.

One of the major themes in Black feminists was "exposing how white supremacy and patriarchy had profound impact on the lives of black people" especially black women "and the injustices this brought". In other words, black feminists aimed at shedding light at the different injustice practices they suffered from. They tackled different issues that included "family, reproduction, and of course racism" ("The Black Women's Movement" par.2).

1.6. Gender Inequality and Women Struggle in the United States

In 1960s America, black woman wanted to be a real part of the Black Power Movement. They were part of it but they were seen as mere assistances to men leaders. Men's status overshadowed women's role. They, men, were seen as the center of the movement for the Black civil rights at that time. Black girls and women struggled to make their voices heard in organizations that were controlled by men.

They needed to prove their existence and importance in the American society. As a result, black females challenged concepts of racism and sexism through showing that the difference is just the color of skin, which is not a standard to be judged about. For them being black made them special and different. The slogan "Black is Beautiful" had its emotional impact on black females. It made them believe in themselves and stop trying to imitate whites.

They have also redefined the concept of liberation from their own perspective and through women's vision. Furthermore, gender identity was undertaken by black woman to prove that they have the right to be integrated in the American society and be a part of the American life.

1.7. Gender Inequality and Women Struggle in South Africa

Like the black African American women, South African women had suffered from the same system of oppression along with the Apartheid system that represented a double oppression to them. South African women of the new generation who lived in the urban cities were the ones who joined the liberation movements in there. They had the chance to be a part of the political life more than women who lived in the countryside because of the difference in the mentality. In addition, they were near to the place of the movements. Despite the fact that gender was defined as a social institution that establishes the tradition, social performs and responsibilities, black females challenged traditional authorities. In other words, they wanted to change the society's view to women as a person that needs to stay at home. African women also developed different lifestyles. Also, they constructed a sense of personal identities and aimed at achieving a national and personal women liberation.

Yet, young male leaders had little to say about women's double oppression. For example, Julius Nyerere has been credited for having once written a college essay on the subjugation of women in the African society, but he was not much troubled with the "women question" thereafter (Geiger 69).

Women have been frequently ignored and invisible in the literature of South Africa's political history especially the "Black Conscious Movement" that was an extension of the Black power movement. Both movements have shared the same principles. Scholars such as Helen Bradford and Linzi Manicom refer to this phenomenon of ignoring women's political activism and experiences as "endemic gender-blindness" (Bradford 352-353; Manicom 455-449).

Another form of oppression was that women's families and husbands do not approve their daughters, sisters, or wives to be members of the liberation movement of Black Conscious even if these men themselves are active members in this movement." They "were essentially

under the ownership of a father or other male relative, or of their husband.” Though “South African women of color were triply because of their race, class, and gender” (Lenser 6), they did not stand still and wanted to improve their status.

1.8. Gender Inequality and Women Struggle in Britain

The rise of the British Black Feminism goes back to the period of after the Second World War where Britain witnessed high wave of migration from Africa, Caribbean, and other different countries (“The Black Women’s Movement” par.1). The most common reasons that brought those immigrants to Britain were economic ones, hoping to find a job and own a land for a better living.

Black females suffered from racism, gender, class, and sexuality. The later resulted in the emergence of the black woman’s movement, which had its roots along with the civil rights movement in the 1960s and 1970s. In addition, a number of women were involved in the British Black Panther party like Olive Morris and the Black Liberation Movements such as the Black Power Movement. By being involved in such organizations that were dominated by man and challenging sexism and marginalization they often encountered, British Black Woman began organizing their own campaigns (“The Black Women’s Movement” par.1, 3).

1.9. Conclusion

It can be concluded that the Black Power Movements or as it was known in South Africa as the Black Conscious were revolutionary movements against the different types of oppression and racism. In addition, a man-centered movement that marginalized women’s role who in their turn suffered from gender inequality in their way to find their own liberation and self-representation. Although black women’s role was overshadowed by males, that marginalization did not lower their self-esteem. Women challenged their lives, families, traditions, and husbands to create a higher status for them in their society. They were not just

housewives, mothers, sisters, and daughters ,but leaders of organizations that will change their faith. The latter will be explored in the next chapter.

Chapter Two

Black Women Activists behind the Black Power Movements and Black Liberation

“By Black Power, I mean a political outlook that asserts that black people have the right for self-determination, and control over their bodies, lives, and communities” (Ashely, qtd in Rimer par.23)

2.1. Introduction

Black Women had their own vision of liberation. They challenged difficult conditions that were discussed in chapter one. By being active members or leaders of different organizations, black women showed an optimistic future for themselves in the political life. They did not stop at the point of leading organizations, but went to the extent of creating organizations and movements that call for women liberation, as this chapter will show. This chapter starts with exploring women as active members of various organizations and movements in America, South Africa, and Britain. After that, it investigates the important role of women in those organizations. This chapter ends with linking Women Liberation Movements with the Black Power Movement and how important was black power to black women.

2.2. Black Women’ Leadership of the Black Power Movements’ Organizations in the United States

Black women were very active in the political and social life, and in the Black Power Movements. This black activism took part in transferring the era of seeing women as just part of the house. Furthermore, it contributed in changing the minds of people and their thoughts about women, as they were not given their real value in the history of the Black Power Movement. Black women participated in political organizations, and worked in cultural nationalist groups such as the Committee for Unified Network. They also created organizations that call for their rights such as Third World Black Woman. The latter emerged

from groups of Third World Woman's Alliance (Rimer par. 9). They wanted to bring the black women out of the shadow that was imposed on them by male leaders.

The African American women who lived in America are the ones who lunched the black women rebellion among them Mae Mallory. She was "a courageous, radical-minded activist who spent decades fighting for black liberation" (Rimer par. 11). Mallory was born in 1957 in Macon, Ga. She joined the Great Migration to the north and arrived in Harlem in late 1930s. As a teenager, Mallory worked in a factory then she moved to cleaning the houses of white females for minimal wages. She was a single divorced mother raising a son and a daughter. Her political carrier started when joining the "fight for equal rights for blacks in factories in 1950s" (Rimer par. 12).

Mallory made national headlines in January 1957 when she took position at New York City board of education public hearings. She declared that "Harlem's overwhelming black and Puerto Rican public schools were inferior, inadequate, and just like Jim Crow" after white schools have refused to let her children to be pupils there. "It was a bold truth for a black woman to assert in 1957, in New York City, given that school officials preferred to believe that racism and segregation were uniquely Southern afflictions" (Rimer par. 13). Mallory and eight Harlem mothers did not give up and tried unsuccessfully to register their children in white junior high schools on the nearby Upper East Side, which had better experienced teachers (Rimer par. 14). Mother's battle for giving their children the chance to attend white schools did not stop. For them, it was not just for the sack of education but "school integration was vehicle for black self-determination, pride, and economic empowerment" (Rimer par. 16). Although they failed to enrol their children in white school, they achieved a major victory when New York judge affirmed that these black women's children, famous called as the Harlem Nine, were provided with "inferior educational opportunities by reason of racial discrimination" (Rimer par. 17).

Mae Mallory refused to adjust to the racism and patriarchy she was living in. She did not give up calling for her freedom and be a part of the political activities. Mallory developed a radical political practice in which she shaped the modern black freedom movement (Rimer, par. 18). Mallory landed in Cleveland jail on false charges of kidnapping white couples in Monroe in August 1961 but was in contact with her supporters through sending letters that explains black liberation (Rimer par. 19).

Along with her supporters, Mallory became an international figure in the Civil Rights Movement making Martin Luther King, Jr, call for her freedom (Rimer, par. 20). She got her freedom in 1965 and went on a tour speaking with Malcom X. Mae continued her fight for racial equality and fought for the freedom of other black activists who had been wrongfully imprisoned (Rimer par.21).

Frankye Adams-Johnson, known as Malika, is another important figure representing black women in the Black Power Movement in the United States. She was born in Pochontas, Mississippi. Malika started her political career when she was 17 as she became involved in the National Association for the Advancement of Colored People (NAACP) Youth Council. She participated in varied civil rights events, marches, and organizations such as The Student Non-Violent Coordinating Committee (SNCC) and the Black Panther party (BPP). “She became the founder of the Black Panther’s chapter of white plains in new York” and at the same time she was a college professor. Malika moved back to Mississippi and officially became the chair for the veterans of the Mississippi Civil Rights Movement (“Women in Black Power” par.2).

In addition to Malika, Gloria Richardson was an important figure and active member in the Cambridge movement that represented “an early episode to the black power movement” (Gloria par.1). the latter was an American social movement that took place in Dorchester County, Maryland. It was led by Gloria Richardson and the Cambridge Nonviolent Action

Committee. The Cambridge Movement led to “ desegregation of all schools, recreational areas, and hospitals in Maryland” (“Cambridge Movement” par.1). Gloria was born in Baltimore, Maryland. She attended Howard University. Gloria started her political carrier by being an active member in the civil rights movement of the 1960s. In 1962, she organized and led the Cambridge Movement in Maryland that promoted voter registration and equal jobs opportunities. The movement ended with the Treaty of Cambridge in July 1963 (Gloria par.1).

2.3. Black Women’ Leadership of the Black Power Movements’ Organizations in South Africa

Not just African American women were involved in the Black Power Movements. Black women from South Africa also contributed to this movement in their own way. Art was one of the tools used to convey the message of freedom and womanhood. As a South African singer and civil rights activist, Zenzile Miriam Makeba mostly known as Mama Africa, was the first African artist who exported African music to the globe. Moving to the United States, she realized her first U.S. studio album. Mama Africa met Stockely Carmichael. They married in 1968 but their marriage did not last long as they divorced in 1973. She continued her activism in the civil rights and music until 1990 when she went back home in South Africa. Makeba died on November 9, 2008 after falling ill. She was a strong supporter to human rights and continued her activism until her last day in this life (“Women in Black Power” par.6).

2.4.Black Women’ Leadership of the Black Power Movements’ Organizations in Britain

In the United Kingdom, Obi B. Egbuna in 1968 formed the British Black Power Movement. He insisted that if the movement was to succeed it has to be led by male leaders only. Obi wanted to make it “remain masculine.” However, Black females were tired of being over looked and overshadowed. They worked to correct the mistake notion, which said that if women were to lead the movement, it would collapse because they cannot be successful

leaders. Unlike males, black women had to fight for their liberation from both racism and sexism (White par.11).

One of the major Black revolutionary woman was Olive Morris. She emigrated from Jamaica to South London with her father and brothers when she was 9 years old. Few years later, Morris became an active member of the UK Black Power Movement after she joined it at the age of 16. She quickly became a prominent member who refused to give up her rights and the fight for her liberation (White par.12).

When she was 17, Morris was involved in a conflict with the police who arrested her and viciously beaten her. She was photographed leaving King's College Hospital after this attack and has written a caption on the back reading, "After the police had beaten me up" (White par.13).

She found a way to fight for justice through knowing that "oppression was an intersectional issue, identifying racism could not be comforted without also acknowledging how it intersects with sexism, class oppression and colonialism" (White, par.14). In other words, oppression, racism, sexism, class oppression, and colonialism are interrelated and need to be fought all together in the same time.

She co-founded two Black women's groups, the Brixton Black Women's Group (BBWG) and the Manchester Black Women's Co-operative (MBWC). These groups contained different women from all over Britain because they tackled issues that Black Women are related to and concerned with. "The BBWG group addressed specific issues which marginalized Black Women and offered advice and support" to them on how to act and rebel against social injustice and gender inequality. Similarly, the MBWC had addressed the same issues but "a more focused approach on combating inequality in white-collar employment in Manchester and offered professional training for Black Women who had ambitions to work in office" (White par.14-15).

She spent 11 years fighting racism and sexism black females faced. Her life and political carrier were suddenly cut when she suddenly died at the age of 27 from Non-Hodgkin's lymphoma. Due to the limit time she had as she died in a young age, she made her own legacy as a revolutionary Black Woman (White par.16).

In addition to Olive Morris, Althea Jones-Lecointe "was the brains behind the leadership of the Black Panther Party following Egbuna's arrest in 1970". Despite the fact that she was an important member in the UK Black Power Movement, the literature about her as a part of this movement is very limited. Her absence might be related to the fact that she tried to "remain anonymous when working with the panthers" (White par.17).

Althea grow up in a revolutionary Trinidadian family that fought for the black freedom. The reason that made her love to be a politician and a member of the Black Struggle organization is her mother as she was a member of the "Women's League of Trinidad's Independence party". While going with her mother on marches, Althea explored the light of activism, she had which led her to lead the Black Power movement in Britain (White par.17).

Althea was involved in student anti-racist and a student sits-in at her student union as she studied at University College London and suffered from racism. The later, student sits-in, which was supported by the Black Power movement, paved the ways to her involvement in the organization (White par.18).

During her involvement in the organization, she fought for the anti-sexism and violence against women through "ensuring any men who were suspected of abusing or exploiting women were summoned before the central core, and if found guilty were punished." The later shows her commitment to protect women and girls (White par.19).

Mangrove Nine was considered as the most important incident during Althea's career as a leader of the Black Power Movement. Mangrove was a restaurant in Notting Hill and considered as a "Black Space" in London where Black people are to gather. Black

communities were tired of police forcefully infiltrating Black Spaces. “In 1970, a group of people of 150 Black people met Althea outside the restaurant and marched from the restaurant to the local police station in protest of the unjust raiding of the restaurant” (White par. 21). The march turned violent resulting the arrest of Althea and eight other Blacks what made the arrested group be called as the Mangrove 9. “Althea exposed herself in court and successfully exposed the racism of police constables who was unable to identify a Black suspects to tell Black people apart” (White par. 21). This resulted in acknowledging the existed racial hatred within police racism after the Mangrove 9 was acquitted of their charges. The success of this trial was a result of Althea’s decision to defend herself during the trial (White par. 22).

Another influential and revolutionary woman who contributed to the success of the UK Black Power Movement was Beverly Bryan. Her name was related to the educational side of the Black Power Movement (White par.23). Panthers of the UK shared the same view of the US Black Panther Party that was the need to educate Black people of their history, rights, and duties in order for them to liberate themselves.

Before joining the Black Power Movement, Beverly was a member of different black organizations but that was not enough for her. She wanted to be involved in a more radical organization as the Black Panther Party and she joined it in 1970. Beverly worked hand in hand with Olive in building the BBWG where she tackled the issue of education in Black Communities. As teacher at a school in Brixton, she believed that there is an urgent need to design and create a curriculum that help black people in their fight against racism through teaching them about their “blackness and their truth” (White par.24). The act of education would take place at Saturday schools that were specifically designed by the Black Panther Party to educate Black children. These schools aimed at educating black people and children of their history. In addition, they wanted to make them believe that they are not second-class

citizens in the UK. Furthermore, after raising their self-esteem, black will be proud of their blackness (White par.25).

Women of the UK Black Power Movement were an integral part of its progress and success. Starting from creating women's groups, to making people realize that the police system is institutional, and moving on to establishing schools designed by Blacks and for Blacks to teach them of their Blackness. Black women and despite the limited literature about their role, they had their unique print in this unique movement.

2.5. The Role of the Black Power Movements in Inspiring Black Women's Liberation Movements

The Black Power Movements were considered as the foundation of different sub-liberation movements that occurred within it in the sixties. Its birth resulted in the appearance of various social movements such as Women's Liberation Movement. Women's Liberation Movements represented women's reactions to the oppression and exploitation they have suffered from. They started participating in the daily marches of the Black Power Movements as well as holding the responsibility of their houses and families.

Black women wanted to be part of the struggle for ending racism but they were asked to stay at home and not be involved in the political life. The later did not lower their self-esteem. Black women reacted and as a result of the non- satisfied experiences they had in the movements a long with man, they broke away to have their own movements. These movements have created a sense of feminist consciousness among women and designed different goals to be achieved such as gender equality.

2.6. Black Women's Liberation: Why Women's Liberation Is Important To Black Women?

Black women were tired of "always being neglected to passing out coffee and making telephone calls, while the men make the speeches and inspire the crowds" (Jean Overton,

par.2). They were “seeking a new identity outside the traditional stereotype of mammies, promiscuous females and dominating waves” (Overton par.3).

Black women were living in patriarchal societies in which man are to control. If they were living in a peaceful country, black men were seen as the center leaving the margins to present women. If they were colonized by whites, that meant a double burden for women. For example, in the period of slavery in America, black women did not have the right to keep their children with them because black children were seen as a product to be sold in the market. They could not even control whether they wish to have babies or not.

“We have been enslaved not only as black people, but as women, ever since the white slave owners saw fit to use our bodies and our children for their own selfish purposes”, said Maxine White in a recent article in *Rat* (Overton par.7).

They wanted to change their lives and the way they were seen by men.

“A few important black women have started to feel that it is important, first, to become free as a woman in order to contribute more fully to the task of black liberation. Some feel that black men like all men, have placed women in the stereotype of domestics, whose duty is to stay in the background, cook, clean, have babies, and obey, leaving all the glory for the men” (Overton par.5).

The birth of women liberation movements gave chance to black women to speak and have voice to call for their rights including medical care, housing, jobs, police repression, abortion. They wanted to become equal with white women and black men. Black women were tired of being seen as just a householder who are underpaid and are obliged to work in difficult conditions. They needed to change their status to a better one regardless of the difficulties they encountered. Challenging racial discrimination and sexism, black women stood in the front lines of Black women movements and created organizations that contributed to

exporting Black women's liberation starting from its center in the U.S to the other parts of the world.

2.7. Conclusion

In the end of this chapter and despite the fact that Black women suffered from different types of gender oppression, mistreatment and discrimination, they proved that they were hard players in the Black Power Movements. They were seen as a second class in the political activism but they changed their status through holding the responsibility of their houses, leading organizations and marches, and becoming important political figures. The Black power Movements have inspired black women liberation in the sense that women have participated in it but their experience along with men was not satisfied, women decided that it is time to have a movement of their own. They had a feminine movement that emphasized on black women and their civil rights. As political activists and figures, black women contributed to the success of the black power movement. The Black Power Movements have achieved various goals in which black women has taken part and that will be discussed and explored in the next chapter.

Chapter Three

Black Women's Contribution in the Achievements of the Black Power Movements in the United States, South Africa, and Britain

3.1. Introduction

The Black Power Movements achieved what the civil rights movements could not. Black people became more aware of their rights. They realized that they do not need to ask for their rights but in reality, they need to gain them and enjoy living as any other citizen in the world. Resulting from the different movements and marches that were under the umbrella of the Black Power Movements, black people gained their civil and political rights. They achieved various goals that will be discussed and analyzed in this chapter. This chapter will first state the impact of the Black Power Movements on the different sectors related to the black people including politics, art, and culture. After that, this chapter will show the achievements of the Black Power Movements. The chapter ends with showing the role of black females in these achievements and their contribution to the movements' success.

3.2. The Impact of the Black Power Movements on the Black Community and Politics

The Black Power Movements had a significant influence on the different sectors and fields of the black community. Education is one of the sectors that was influenced by the ideas of independence and freedom that the Black Power Movement was based on. It encouraged schools and universities to teach new modules that were related to black history and to follow black studies program. The latter would contribute to rising the awareness of African Americans. It will also provide a new educated generation of black Americans who construct the black community.

Though the Black Power Movements could not stop the political problems black people faced in the 1960s and 1970s, it did contribute to the development of black politics.

The black politicians approached politics with creativity and vitality. The latter shaped the way future black generations had dealt with it. Black people showed the nation's recent awareness of the political nature of oppression through "developing numerous political action causes and grass roots community associations to remedy the situation" (Van DeBurg 306).

The National Black Political Convention that took place in Gary, Indiana, in March 10-12, 1972 was a turning point in the black political history. The city where it was held included a majority of black citizens. The convention included various groups of black political activists and excluded whites. The latter resulted in criticizing it. The delegates of this National Black Political Convention has created a black political agenda that included different goals. Among these goals: a national health insurance, community control of schools, and the election of a proportionate number of black representatives to congress. It advanced goals to the Black Power Movements and made participants of the elections and political activists held and feel the responsibility of blacks' unity and self-determination ("American Experience"). The convention ended with addressing its supposed idealism:

At every critical moment of our struggle in America we have had to press relentlessly against the limits of the 'realistic' to create new realities for the life of our people. This is our challenge at the Gary and beyond, for a new black politics demands new version, new hope and new definitions of the possible. Our time has come. These things are necessary. All things are possible ("American Experience" par 3).

Though this political activism may not have resulted in achieving the goals they have heightened, black politicians have advanced a pro-black agenda. They also provided political models for later black movements. Moreover, they brought to the front sensitive issues such as citizenship, democracy, and racial progress (McCartney 26).

Through opening the discussion of equality and democracy, the Black Power Movements have encouraged other minority groups to call for their rights. They also paved the way to the birth of other different movements that call for equality and democracy such as the Women Liberation Movement.

These movements have stressed the same issues of the black power and they included black feminism, environmental movements, affirmative movements (Joseph 294). Many black power activists became involved in those related movements as they were forced to tackle the issues of class and gender. This involvement can be seen in the “second wave” of women’s rights activism. The latter represents “a movement supported and orchestrated to a certain degree by women working within the coalition ranks of the black power movement” (Williams 92).

The boundaries between the Black Power Movements and the other different movements became unclear. “it is pertinent to note that as the movement expanded the variables of gender, class, and only compounded issues of strategy and methodology in black protest thought” (P. Joseph, *Waiting ‘til the Midnight Hour* 92).

3.3. The Impact of the Black Power Movements on the Black Pride, Culture, and the Arts

“Black is Beautiful” is the phrase that is rooted in the history of the African American people. John Sweat Rock first coined it in the slavery era. However, the relationship between this later, history, and Blacks has changed in contemporary times. A respondent in Bob Blauner’s longitudinal oral history of U.S race relations in 1986 stated:

I don’t think it is black is beautiful anymore. It is ‘I am beautiful and I’m black’. It is not the symbolic thing, the afro, power sign... That phase is over and it succeeded. My children feel better about themselves and they know that they are black (Van DeBurg 307).

“Black is Beautiful” became a cultural movement. It aimed at clearing the notion that say Black people’s features such as their skin color an facial features and hair are inherently ugly (“Black Cultural Movement”).

The movement asked men and women to stop straightening their hair and trying to lighten their skin. “Skin Bleaching was not something that they would do” (“Jamaica Says Black is Beautiful” par.11). they need to love themselves as they are. “I like my skin, iam black and I don’t have problem with it” ” (“Jamaica Says Black is Beautiful” par.13) , In the American culture, black features were less attractive and less desirable than white features. The later that the black is beautiful movement aimed at dispelling.

The Black Power Movements has resulted in cultural and artistic products that celebrates blackness and identify the African-American identity. These movements were political as well as cultural ones. They it emphasized on the black identity and the distinctive group culture of African Americans that has been previously been dominated by white artistic and cultural forms.

The emphasis on black identity and a distinctive black culture during the Black Power Movements showed a cultural gap between the blacks and whites that has been previously ignored. Blacks and other ethnic minorities have challenging the white dominant culture during The Black Power Movements. This challenge paved the way for the celebration and the birth of multiculturalism in America as it contained various ethnic minorities (Van DeBurg 197).

The black identity started to show. It was distinctive from the white one. They had their arms raised with biceps flexed and clenched fists and variants of the multitude of handshakes in 1960s to 1970s as a mark of communal solidarity that continued to exist as a part of black culture (Van DeBurg 197). The African Americans celebrated what they called “blackness” and the black heritage that contained hairstyle, way of clothing, and food.

Stockely Carmichael said in 1966, “we have to stop being ashamed of being black. A broad nose, thick lip and nappy hair is us and we are going to call that beautiful whether they like it or not” (Van DeBurg 201). Not just black, the Black Power Movements were influential in making other ethnic minorities celebrate their own culture away from the dominant one.

The Black Arts Movement (BAM) was an African American movement. African Americans led it during the 1960s and 1970s (Finkelman 187). It represented the cultural and aesthetic side of the Black Power Movement in America. “Baraka Amiri was a central figure in this movement”. He was an African American “civil right activist, poet, essayist, novelist, playwrights, professor” (Mitchell and Davis 16). It encouraged and inspired black people to have their own journals, publishing houses, and magazines away from the ones that were controlled by white. Black people wanted to show that they have their own art and literature. They wanted to give chance to black artists to take a step in the world of art and show their artistic abilities.

This artistic movement sought “to link, in a highly conscious manner art and politics in order to assist in the liberation of black people”. It also produced a large number of African-American artistic production (Joseph 256). The Black Arts Movement have shared many goals with the Black Power movement especially the one of the black identity. It served in helping blacks portray their identity in literature, painting, or drama. This movement was used “as an oppositional and defensive mechanism through which creative artists could confirm their identity while articulating their own unique impressions of social reality” (Van Deburg 249).

Through being a part of a field that was previously dominated by white man, the artists of the black power era were the reason behind the existence of the African American art today. William L. Van Deburg writes in his book *New Day in Babylon* “Today’s writers and

performers recognize that they owe a great deal to Black Power's explosion of cultural orthodoxy" (L.Van Deburg, 308).

The Black Power Movement witnessed significant achievements through the 1960s. It did what the civil rights protests could not for the African Americans. In addition, it inspired other ethnic minorities in Britain and the colonized Africans in South Africa.

"The patrol the pigs campaign highlighted the racial abuse the black community suffered from" which was a result of white racial law enforcement ("Black Power" par.3)

3.4. The Achievements of the Black Power Movements Related to Education and Health

The Black Panther party in 1968 launched several programs that started with planning free breakfast for schoolchildren, and moved to build free health clinics, which helped thousands of people in the late 1960s concerning sickle cell anemia and resulted in the 1972 government National Sick Cell Anemia Control Act. By the end of the decade, there were 49 Black Panther Clinics across America. This campaign attracted the attention to the nation's illness and saved people's lives. It also helped in making' liberation schools' free ("Black Power" par.3).

Furthermore, due to a number of demonstrations in Washington D.C, black parents had won the right to elect their own school boards ("Black Power" par.4).

3.5. The Achievements of the Black Power Movements Related to Culture and Media Portrayal

One of the most significant and important achievements that the black power had gained was the liberation of the black identity "blackness". Many leaders such as Malcom X have emphasized on the importance of teaching black people about their own history. He encouraged people to have their own identity and that was represented in "replacing the last name with an X as a symbol of their original African name that has been lost as Malcom X, or wearing an Afro hairstyle like Angela Davis" ("Black Power" par.5). Blacks were asked to be

on their natural African American appearance and not try to straighten their hairs as an imitation of the white culture. X quoted “the worst crime that white man has committed has been to teach us to hate ourselves” (Blanchard 5).

In relation to culture, the Black Power Movements changed the way media has previously used to portray black people “the NBC television’s *Star Trek* featured a highly trained competent black character- Lieutenant Uhura.” (Blanchard 8). Without forgetting Bill Cosby’s role in “*I Spy*” which was ground breaking for African Americans where he played the role of a highly educated Pentagon spy (“Black Power” par.5).

3.6. The Contribution of Black Females to the Achievements of the Black Power Movements in the United States, South Africa, and Britain

In America, the situation did not change much because black females had their touch in the achievements of this movement. For example, Mae Mallory did not give up her son’s right in education along with whites (Rimer par. 14). She fought for ending racial treatment that black males, females and even children suffered from. Though she did could not put her child there, she put light on the issue of education and the need to equality between different races in order to stop segregation.

During the Black Arts Movement, various literary productions that were written by women appeared. Mari Evans’s pioneering volume *Black Women Writers (1950-1980): a critical evaluation* is an example of women’s contribution to black literary productions (Mitchel & Davis 45)

For the South African females, they had faced difficulties as they lived in a conservative society. Women were seen just as homemakers and mother but with their courage, females went out of the borders of their houses and became members in the black power movement fighting for their rights and calling for liberty. Their tool was music such as the South African singer Zenzile Miriam Makeba.

Black females played an important and integral role in the Black Power Movements in Britain, South Africa, and America where they held various positions in the different organizations of the movement. They fought for the liberation of black male and female who suffered from injustice practices and not practicing their civil rights as they did not own them. Black females and side by side with males obtained their rights after they realized that peaceful protests would not help achieving their goals.

Black females challenged their traditions and went out of their houses calling for liberty and freedom. They became an important part of the movement, as they were active members there. In the UK,

“The women of the Black Panther Party were integral to the progress Black Power Movement in the UK. Without their input who knows how far the Black Power Movement could have progressed in the UK. The Black Panther Party could have dissolved following Egbuna’s arrest if Althea had not taken over the leadership and lead the party- British Black Panther Party- for further victories. Without Olive Morris, it could be argued the Black Power Movement may not have spread across the UK as it did, or have had such a popular youth following in London. And without the Black Panther sturdy schools, and the teachers like Beverly Bryan, generations of children may have never had proper teaching about their history, and may never have been so largely encouraged to embrace their blackness in UK society” (White par.26).

3.7. Conclusion

The Black Power Movements and the Black Panther party brought the black people and ethnic minorities to be unified in Britain, America, and South Africa. They helped them to achieve various goals. First, these movements were a tool to prove the racial treatment black and ethnic minorities suffered from. Also, they contributed to the development of different fields such as education through giving free breakfast for pupils and following a

curriculum that teach the history of blacks. In addition, the cultural side prospered as result of cultural awareness of the black people and ethnic minorities. They celebrated blackness and the black identity that is represented in their hairstyle and clothing. Furthermore, the previous mentioned achievements changed the way in which blacks were portrayed in the media. The achievements, which the movement had enjoyed, were extremely successful and that was with the contribution of women. The black women has contributed in her own way to the achievements of the black power movement and the Black Panther party. She was an integral part of the struggle to obtain blacks' rights back and the success that the Black Power Movements have gained.

General Conclusion

The Black Power Movements in the United States, Britain, and South Africa was a revolutionary movement. The first movement to call for the liberation was the Black Power Movement that took place in the United States during the 1960s. It was an alternative to the civil rights movement because the latter could not help the African Americans in gaining their civil rights.

The Black Power Movement in America contained different organization that supported its main goals such as The Nation of Islam, The Deacons for Defense, and The Black Panther Party. These organizations supported the movement and contributed to its expansion and success.

The ideas of freedom, liberty, and equality were exported out of America to reach the colonized countries in Africa. The Black Conscious was the name of the Black Power Movement in its South African form. Although the name of the movement changed, the goals stood the same. The Black Conscious emphasized on the black person's culture and identity.

The British Black Power Movement was not a known movement because of the limited literature about it. It included The British Black Panther Party. The latter fought for the same rights of the African Americans: ending racism and equality between the different races.

When going back to history, these movements were described as men centered movements in which men were in the heart of the movements while women played their roles in the margins and were seen as assistances.

Females were an integral part of the three movements in the three places. They challenged the strict rules of the society, their traditions and families in order to contribute to the success of these movements. For women, these movements were a tool to prove their abilities and stop being seen a creature that is controlled by men.

Women were an integral part of the success that the Black Power Movements have achieved. On the educational side, they fought for the education of their children such as Mae Mallory who did not give up trying to make her child a pupil in school. Culturally speaking, they took part in the Black Arts Movement in which the black women had its own part in the black literary productions of that movement such as the black women writer Mari Evans.

The Black Power Movements have reached various success. They helped black people in becoming normal citizens and enjoy their civil rights. One of the Major goals that these movements planned to achieve and achieved it was the black identity. Blacks became more aware of their original identity. They did not try to whiten their black skin nor straighten their hairs any more. Nevertheless, they were proud of what they were with black skin and curly hair.

Without the black women who left their houses and families and joined the black power movements, they might not have enjoyed the previous mentioned success. Black women have contributed to the success of the black power movements in a large way that made the literature about their participation there expand more and more.

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