The 1960s witnessed profound changes in the political and social position of traditionally marginalized populations which challenged the dominance of white native born males in American life.

### Document 1

**Source:** Betty Friedan, The Feminine Mystique

The problem lay buried, unsaid, for many years in the minds of American women. It was a strange stirring, a sense of dissatisfaction, a yearning that women suffered in the middle of the twentieth century in the United States. Each suburban wife struggled with it alone. As she made the beds, shopped for groceries, matched slipcover material, ate peanut butter sandwiches with her children, chauffeured Cub Scouts and Brownies, lay beside her husband at night — she was afraid to ask even of herself the silent question — “Is this all?”

For over fifteen years there was no word of this yearning in the millions of words written about women, for women, in all the columns, books and articles by experts telling women their role was to seek fulfillment as wives and mothers…

In the fifteen years after World War II, this mystique of feminine fulfillment became the cherished and self-perpetuating core of contemporary American culture. Millions of women lived their lives in the image of those pretty pictures of the American suburban housewife, kissing their husbands goodbye in front of the picture window, depositing their stationwagonsful of children at school, and smiling as they ran the new electric waxer over the spotless kitchen floor…Their only dream was to be perfect wives and mothers; their highest ambition to have five children and a beautiful house…. They had no thought for the unfeminine problems of the world outside the home; they wanted the men to make the major decisions. They gloried in their role as women, and wrote proudly on the census blank: “Occupation: housewife.” …In the feminine mystique, there is no other way for a woman to dream of creation or of the future. There is no other way she can even dream about herself, except as her children's mother, her husband's wife…

We have gone on too long blaming or pitying the mothers who devour their children, who sow the seeds of progressive dehumanization, because they have never grown to full humanity themselves. If the mother is at fault, why isn't it time to break the pattern by urging all these Sleeping Beauties to grow up and live their own lives? There never will be enough Prince Charmings or enough therapists to break that pattern now. It is society's job, and finally that of each woman alone. For it is not the strength of the mothers that is at fault but their weakness, their passive childlike dependency and immaturity that is mistaken for "femininity." Our society forces boys, insofar as it can, to grow up, to endure the pains of growth, to educate themselves to work, to move on. Why aren't girls forced to grow up — to achieve somehow the core of self that will end the unnecessary dilemma, the mistaken choice between femaleness and humanness that is implied in the feminine mystique? …women who 'adjust' as housewives, who grow up wanting to be 'just a housewife,' are in as much danger as the millions who walked to their own death in the concentration camps…they ate suffering a slow death of mind and spirit.

### Document 2

**Source:** WE SHALL OVERCOME, Cesar Chavez, El Malcriado. September 16 of 1965

Filipino, Mexican-American and Puerto Rican workers have been manning picket lines daily for 41 days in a totally non-violent manner. Ranchers in the area, which include DiGiorgio Fruit, Schenley, and many independent growers, did not take the strike seriously at first. By the second or third week, however, they began taking another look—by spraying them with sulfur, running tractors by them to create dust storms, building barricades of farm machinery so that scabs could not see the pickets. These actions not only increased the determination of the strikers, but convinced some of the scabs that the ranchers were, in fact, less than human. Scabs quit work and the strike grew.

As our strike has grown, workers have matured and now know why and how to fight for their rights. As the strike has grown into a movement for justice by the lowest paid workers in America, friends of farm workers have begun to rally in support of LA CAUSA. Civil rights, church, student and union groups help with food and money.

We believe that this is the beginning of a significant drive to achieve equal rights for agricultural workers

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Cesar Estrada Chavez
General Director,
National Farm Workers Association
### Document 3

**Source:** ALCATRAZ PROCLAMATION, To the Great White Father and his People, 1969

We, the native Americans, re-claim the land known as Alcatraz Island in the name of all American Indians by right of discovery. We wish to be fair and honorable in our dealings with the Caucasian inhabitants of this land, and hereby offer the following treaty: We will purchase said Alcatraz Island for 24 dollars in glass beads and red cloth, a precedent set by the white man's purchase of a similar island about 300 years ago. We know that $24 in trade goods for these sixteen acres is more than was paid when Manhattan Island was sold, but we know that land values have risen over the years. Our offer of $1.24 per acre is greater than the 47 cents per acre the white men are now paying the California Indians for their land. We will give to the inhabitants of this land a portion of that land for their own, to be held in trust by the American Indian Government for as long as the sun shall rise and the rivers go down to the sea— to be administered by the Bureau of Caucasian Affairs (BCA). We will further guide the inhabitants in the proper way of living. We will offer them our religion, our education, our life-ways, in order to help them achieve our level of civilization and thus raise them and all their white brothers up from their savage and unhappy state. We offer this treaty in good faith and wish to be fair and honorable in our dealings with all white men. We feel that this so-called Alcatraz Island is more than suitable as an Indian Reservation, as determined by the white man's own standards.

By this we mean that this place resembles most Indian reservations, in that:

1. It is isolated from modern facilities, and without adequate means of transportation.
2. It has no fresh running water.
3. The sanitation facilities are inadequate.
4. There are no oil or mineral rights.
5. There is no industry and so unemployment is very great.
6. There are no health care facilities.
7. The soil is rocky and non-productive and the land does not support game.
8. There are no educational facilities.
9. The population has always been held as prisoners and kept dependent upon others.

Further, it would be fitting and symbolic that ships from all over the world, entering the Golden Gate, would first see Indian land, and thus be reminded of the true history of this nation. This tiny island would be a symbol of the great lands once ruled by free and noble Indians.

### Document 4

**Source:** Indian Self-Determination and Education Assistance Act of 1975

(a) Recognition of obligation of United States

The Congress hereby recognizes the obligation of the United States to respond to the strong expression of the Indian people for self-determination by assuring maximum Indian participation in the direction of educational as well as other Federal services to Indian communities so as to render such services more responsive to the needs and desires of those communities.

(b) Declaration of commitment

The Congress declares its commitment to the maintenance of the Federal Government’s unique and continuing relationship with, and responsibility to, individual Indian tribes and to the Indian people as a whole through the establishment of a meaningful Indian self-determination policy which will permit an orderly transition from the Federal domination of programs for, and services to, Indians to effective and meaningful participation by the Indian people in the planning, conduct, and administration of those programs and services. In accordance with this policy, the United States is committed to supporting and assisting Indian tribes in the development of strong and stable tribal governments, capable of administering quality programs and developing the economies of their respective communities.
Brown Berets, Black Panthers, and Yellow Peril standing in solidarity

MS: As one of the original founders of the modern women’s movement, what do you think about where we are now on the road to equality? Would you have expected us to be farther along than we are all these years later?

GS: If I’d been trying to imagine this time 30 or 35 years ago, I think I would have been surprised that we have majority support on pretty much all of the issues now. In the beginning, we were so subject to ridicule -- even to the charge that we were going against nature -- that to see majorities in public opinion polls now would have been a big surprise. However, given that, I would have been surprised that we have such a disastrous administration with such anti-women and war-loving policies. I guess 35 years ago, I thought we had more of a democracy than we actually do. Majority support doesn’t help unless the majority is active and votes -- but the opposition minority votes a much greater proportion, so we often lose by a narrow margin.
Document 7
Source: DECLARATION OF THE ASIAN AMERICAN POLITICAL ALLIANCE, 1969

The Asian American Political Alliance is people. It is a people's alliance to effect social and political changes. We believe that the American society is historically racist and one which has systematically employed social discrimination and economic imperialism, both domestically and internationally, exploiting all non-white people in the process of building up their affluent society.

They did so at the expense of all of us. Uncontrolled capitalism has pushed all of the non-white people into a social position so that only manual jobs with subhuman pay are open to them. Consequently, we have been psychologically so conditioned by the blue-eye-blond-hair standard that many of us have lost our perspective. We can only survive if "we know our place" - shut up and accept what we are given. We resent this kind of domination and we are determined to change it.

Document 8
Source: Homo Nest Raided, Queen Bees Are Stinging Mad
The New York Daily News, July 6, 1969 By JERRY LISKER

She sat there with her legs crossed, the lashes of her mascara-coated eyes beating like the wings of a hummingbird. She was angry. She was so upset she hadn't bothered to shave. A day old stubble was beginning to push through the pancake makeup. She was a he. A queen of Christopher Street.

Last weekend the queens had turned commandos and stood bra strap to bra strap against an invasion of the helmeted Tactical Patrol Force. The elite police squad had shut down one of their private gay clubs, the Stonewall Inn at 57 Christopher St., in the heart of a three-block homosexual community in Greenwich Village. Queen Power reared its bleached blonde head in revolt. New York City experienced its first homosexual riot. "We may have lost the battle, sweets, but the war is far from over," lisped an unofficial lady-in-waiting from the court of the Queens.

"We've had all we can take from the Gestapo," the spokesman, or spokeswoman, continued. "We're putting our foot down once and for all."...