The Double Oppression of Algerian Women during the Black Decade and Black American Women during the 20th century - A Special Reference to Rachid Boudjadra's *The Funerals* and Maya Angelou's *I Know Why the Caged Bird Sings*

A Dissertation Submitted in Partial Fulfillment of the Requirements for the Degree of Master’s in Anglo-American Studies
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I, Nardjess Nasli,
candidate of Master at the Department of English, Larbi Ben M’hidi University, do hereby declare that the dissertation entitled The Double Oppression of Algerian during the Black Decade and Black American Women during the 20th Century as a reference to The Funerals by Rachid Boudjadra and I know Why The Caged Bird Sings by Maya Angelou in partial fulfillment of MA Degree in Anglo-American Studies is my own original work, and it has not previously, in its entirety or in part, been submitted at any university.

Date: .... / .... / 2016

Signature of the candidate

ID number 104001889
Dedication

To the most loving and caring persons in my life my mother Amrani Badra
and my grandfather Amrani Abdlaziz.
Acknowledgements

I would like to thank my supervisor, Miss Hafsa Naima, for her support and guidance; my family for their patience; my friends for everything; my teachers for their constructive criticism that helped me throughout my years of study.
Abstract

This study delineates the double oppression of Algerian women during the Black Decade and the black American women during the twentieth century *The Funerals* by Rachid Boudjadra and *I Know Why the Caged Bird Sings* by Maya Angelou. It furthers this investigation into linking the novels to *The Funerals* and *I Know Why the Caged Bird Sings* to the Algerian black decade and the twentieth century, locating them among the successful and epitomizing works of the two periods. The works have been merely studied from their main themes racism and terrorism. However, this study delves into the deep meaning of those works, allowing more theories and methods to be experimented. Its main theoretical framework will be drawn on feminism and empowerment. It aims to explore the double oppression of Algerian and black American women, as well as, to show how the oppressed women can improve themselves to be powerful women. This study finds that the novels discover the double oppression of Algerian women, during the Black Decade, and the black American women, during the twentieth century. Furthermore, it analysis the path that the oppressed women should go through to overcome their oppression. *The Funerals* and *I Know Why the Caged Bird Sings* perfectly represent the Algerian women during the Black Decade and the black American women during the twentieth century.

Key words: Algerian and black American women, oppression and double oppression.
Résumé

Ce projet étude la souffrance de la femme algérienne pendant la déssinée noire et la femme américaine noire dans la période du vingtième siècle qui est inspiré du livre Eldjanaza de l’écrivain Rachide Boujedra et le livre « et mois je sais pourquoi l’oiseau chante dans la cage » de l’écrivaine Maya Anjilo. Cet recherche à pour objet de relie les deux roman par période du temps vécu ou ce dernier est considéré comme le plus important et le plus réussie des roman dans ça période. L’étude littéraire montre que ce travaille créative à été étudie partiellement c’est-à-dire qu’il à été étudie seulement du coté de terrorisme et du coté de racisme ou en trouve qu’il n’a pas étudie d’autre théorie comme la théorie de l’égalité entre les deux sexes et le théorème de transformation tous ça à pour but de dévoilé les souffrances de la femme algérienne et la femme noire américaine en plus il montre comment la femme peut s’amélioré pour qu’elle soit une femme forte et qu’elle à sa place dans la société. En fin en peut conclure que ces deux romans sont parmi les plus belles œuvre créatives qui sont une photographie de cette femme.
الملخص

يدرس هذا البحث المعاناة الزوجية للمرأة الجزائرية في فترة العشرينات السوداء و المرأة الأمريكية السوداء في الفترة القرن العشرين. و المستخلصة من خلال الجنازة، للسيم رشيد بوجدرة وانا اعرف لماذا يغني الطائر في القفص، للأديبة مايا انجلو. يسعى هذا البحث لربط الروايتين بالفترة الزمنية المعاناة حيث يعتبر هذا الأخير من اهم و نجح الروايات في الفترة. تبين الدراسات الادبية ان هذا العمل الابداعي قد تمت دراسته دراسة سطحية أي من ناحية المواضيع الأرهابية والعنصرية، لكن يعمق أكثر من خلال نظريات أخرى من خلال تحليل هذه الأعمال الإدبية واهم هذه النظريات: نظرية المساواة بين الجنسين والنظرية التحولية. يهدف هذا الي كشف المعاناة الزوجية للمرأة الجزائرية والمرأة السوداء الامريكية اضافة الي انه يبين كيف تحسن المرأة نفسها لتصبح امرأة قوية وذات مكانة في المجتمع وهذه الدراسة تثبت ان المرأة الجزائرية والامريكية السوداء وكيف استطاعت هذه المرأة ان تخطئي هذه المعاناة. ويستخلص من هذا كله ان هتين الروايتين من اجود الأعمال الإبداعية التي تعتبر صورة فوتوغرافية لهذه المرأة.
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Introduction

Overly, Algeria witnessed years of terror and fear because of terrorism during the black decade. The latter was a conflict between the Algerian army and groups of Islamist rebels. Likewise, in the twentieth century, the black American people suffered because of racism and such terrorist movements as the Ku Klux Klan. Already suffering from male chauvinism, the Algerian and the black American women lived under a doubled oppression during those periods.

Rachid Boudjdra’s *The Funerals* is one of the important novels in Algeria. It is a piece of writing about the Algerian black decade which was an armed conflict between the Algerian government and various Islamist rebels. It began in 1991 till 2000. During this period, both men and women suffered from the brutality of terrorism which Chawki Bazigh described it as "is the symbolic embodiment, the Algerian space reductive spotted with blood open the panic and blood" (‘The Funerals’). However, the Algerian woman suffered from a double oppression, from the Algerian patriarchal society which was mainly dominated by men and the traditional oppressive rules which considered women as a creature of a second degree the Algerian woman suffered, as well, from the terrorism during the Black Decade.

Maya Angelou's *I Know why the Caged Bird Sings* is an autobiography that explores subjects such as rape, racism and identity. She writes about women's lives in a male-dominated society. Maya has been called "a symbolic character for every black girl growing up in America". The work consists the double oppression of black American women from both, the men of her race, and the American society, she
emphasizes the roles of self-confidence and education that help her to escape from the cage.

The research conducts the situation of Algerian women, during the Black Decade, and the Black American women during, the twentieth century, with the aim of answering the following questions: How was Algerian and black American women’s statuses during the Black Decade and during the twentieth century? How did Algerian and black American women suffer from the double oppression? And how did the Algerian and black American women overcome this oppression?

The novels *The Funerals* and *I Know Why the Caged Bird Sings* have gained enormous attention because of their historical backgrounds. *The Funerals* is about the history of Algeria during the Black Decade. Chawki Bazigh stated that the first thing that draws from the novel is that it is about the Algerian woman working in the anti-terrorist unit. It is an attempt to break the masculine society that controlled the Algerian society. Those were discussed in *The second Sex* by Simon De Beauvoir. On the other hand, the Algerian men see women as second creatures. Many writers did not tackle this problem of the Algerian women who suffered from the patriarchal society and the rape of terrorism. Salehi Babamiri in his research discusses Masculinity Feminity in Maya Angelou’s *I Know Why the Caged Bird Sings*. He believes that the black American society is a patriarchal one. However, there are some important strategies and methods that helped the oppressed Algerian and black American women to become powerful women. *Empowerment and Community Planning* by Elisheva Sadan and *Women and Empowerment: Approaches and Strategies* by Sahay Sushama.

This research is based on two theories of literature namely Feminism and Empowerment. Its methods will incline those works to explore the double oppression
of Algerian women, during the Black Decade, and the black American women, during the twentieth century, then, to go further in examining those women who attempted to overcome the double oppression. To achieve the aims outlined earlier, this work will be divided into three chapters.

The first chapter explores the historical background of the Algerian people, particularly women, during the Black Decade 1991-1999 and the historical background of the black American people, especially women, during the twentieth century. This chapter represents the causes that led to the Black Decade which was conflict between the Algerian army and the Islamist rebellious groups. Moreover, it will spotlight on the crucial massacres such as Béni-Messous and Bentalha that happened against the Algerian people, especially women. This chapter, as well as, narrates the situation of the black American people during the twentieth century.

The second chapter is entailed ‘the double oppression of Algerian and black American women’. *The Funerals* by Rachid Boujadra and *I know Why the Caged Bird Sings* by Maya Angelou typically describe the double oppression of Algerian women, during the Black Decade, and the double oppression of black American women, during the twentieth century. The points of departing from their works will mainly draw meanings of the double oppression of Algerian and black American women. So, the Algerian women were oppressed by the Algerian men and by the terrorists. The black American women, as well, were submissive to the black American men and they suffered from racism in the white American society.

The third chapter will be about the ‘the empowerment strategies of Algerian and black American women’. The empowerment processes sought to increase the personal and interpersonal of the oppressed Algerian and black American women.
Sarah and Maya Angelou attempted to develop their individual empowerment. They succeeded to develop and increase their confidence and strength to achieve their realistic goals and fulfill their potential. Sarah and Maya Angelou believed that everyone has strengths and weaknesses and a range of skills that are used in everyday situations, but all too often people remain unaware of, or undervalue, their true abilities. The social empowerment is achieved when Sarah and Maya Angelou received the support from Momma and the uncle of Sarah. They could to develop their a sense of autonomy and self-confidence, and Sarah and Maya started to act individually and collectively and they improved their relations with others. Economic empowerment, as well, helps Momma and Sarah to think beyond their daily life and to exercise greater control over both their resources and choices of their lives.

In conclusion, the double oppression of Algerian women, during the Black Decade, manifests itself in *The Funerals*. Likewise, the double oppression of the black American women, during the twentieth century, manifests itself in *I know Why the Caged Bird Sings*. It is important to know that the Algerian women suffered from the Algerian men and terrorism. The black American women, as well, suffered from racism, and the other hand, from the black American men. However, there are some important strategies and methods to help the oppressed women to be powerful women.
Chapter I

The Historical Background of Algerian and Black American People

During the Black Decade, The Algerian people suffered from terrorism. Likewise, the black American people suffered from racism and the Ku Klux Klan during the twentieth century. During these periods, the Algerian and the black American people, men and women, lived under the oppression of racism and terrorism.

The Funerals by Rachid Boudjedra and the autobiography I Know Why the Caged Bird Sings by Maya Angelou narrate the history of Algeria during the Black Decade and the history of black American people during the twentieth century. The Funerals recounts the causes that led to the Black Decade. In addition to that, it recalls its negative consequences as the massacres that were caused by terrorism and how the president Boutflika attempted to solve and close this period by the creation of the Civil Harmony law. I Know Why the Caged Bird Sings, as well, narrates the history of black American people during the twentieth century and how black American people suffered from discrimination, racism and social segregation in the white society. It narrates the massacres that happened against the black people by the Ku Klux Klan because they were against the Civil Rights movement. However, the both novels depict how the Algerian and black American women suffered more than men during the twentieth century, from both the Algerian and black American men and terrorism. The Funerals and I Know Why the Caged Bird Sings portray the double
oppression of Algerian and black American women during the Black Decade and during the twentieth century.

In this chapter, we discuss the historical background of Algerian during the Black Decade and the historical background of black American people during the 20th century. We mention the causes that led to the Black Decade and how Algerian people suffered epically women from terrorism. Likewise, we examine how the black American people suffered especially women from the Ku Klux Klan.

The Historical Background of Algerian People during the Black Decade

The Black Decade was an armed conflict between the Algerian government and a group of Islamists rebels, which started in 1991 and lasted until 1999. The conflict was known as “dirty war”. During this period, the Algerian people lived years of horror and fear mixed with bloodshed, all began with the cancellation of Algeria’s parliamentary elections that resulted in the victory of Islamists. Luis Martinez reports that” indeed, Algeria has been sunk in civil war since the army interpreted the electoral process in January 1992, following the victory of the front Islamic du Salut in the parliamentary election of December in 1991 "(1). They started to practice brainwashing policy on Algerians in the name of religion in mosques and even public squares, in addition to their Fridays speeches calling for violence and extremism. Thus, they were able to control people who were then suffering from illiteracy and ignorance of religious slogans. The terrorists distorted the principles of the Islamic religion; they wanted to control and to wrap around many Algerian people, as they have all the methods of intimidation. The fear of the victory of Islamists and their abuse toward people in the name of religion pushed the army to intervene and to put an end to the Islamists domination in the parliament. The army tried to control Algeria
after the first round of the elections. The terrorists began to arrest the members of Democratic Party to clear path to them. Sooner, and after that the Islamic Salvation front had activated its military wing in 1989. Then, it had launched its first campaign against the government in 1990. It had become a threat to the system and to the country's stability and the unity of the entire nation along side with the lives of the citizens.

The Islamic Salvation Front took the mountains as their headquarters to spread their forces and their extremist thoughts that call for violence and abuse in every way as murder, torture and forced recruitment on civilians. The Algerian regime had declared war on the Islamic Salvation Front in 1994 after the negotiation failure with those Islamists. During that time, three presidents had ruled Algeria. The first was Mohammed Boudiaf who ruled six months before his assassination. After that, Ali Kafi took over and stayed in power for two years before he set up a presidential election that was won by the General Alyamin Zeroual. He came with -rahma- law, which is considered as the first building block of the law on civil concord.

Terrorism in Algeria began its movement and its crucial steps, to set off series of massacres targeting innocent citizens and exploiting their weaknesses. They had applied on them all sorts of violence and the extermination of villages and neighborhoods, so that Algerian citizens started to lose their freedom in their country. They were living in a state of terror and fear, waiting for death. In every morning there were valedictions between the members of the families before going out from their houses because they did not know whether they would come back or they would be killed and their bodies would be dumped on the edge of the roads. The sceneries of bodies and dead had founded in everywhere. Algerian people were slaughtered their heads, then, they were hanging on the doors. Is this the Islam for them? Is it to make
women widows and children orphans and to make women salves to satisfy their animal instincts then to slaughter them and to throw them in the valleys and the roads topless with mutilated bodies?

The brutality of Islamic salvation front had increased very much in 1997 when the number of causalities was around 200 thousand people, among them the missing and the dead. This led to a ceasefire between the two sides, but serial killings did not stop, in the meantime the pro-military had won the parliamentary election. But soon terrorists went back to their destructive actions to the country. Guy Arnold reports that" by this time, the prime minister claimed that 80,000 people had been killed, the Front Islamic du Salut put the figure at 12,000"(26).

Algeria had witnessed several massacres during that period, notably the Rayass massacre, Houch Khemisti, Beni Massouce and Ben Talha. The Rayass massacre, which took place in the twenty-ninth of August 1997, was one of the bloodiest massacres that took place in Algeria. Paul Collier claims that" between 1992 1998, the most affected districts were in the north- central portion of the country, in the district of Algiers, Blida and Media and the Mitidja plain" (237). It was signed in Rice Village, near the Wednesday city south of Algiers. The official death tolls in this massacre included 98 injured people and 120 killed people. The network "CNN" mentioned that some of the doctors and workers in the hospitals had witnessed this catastrophic event and they said that the death tolls of this massacre 200 injured people, and possibly up to 400 deaths, while the figure mentioned by the Algerian government for the United Nations High Commissioner for human rights was 238. The BBC then reported that the death toll was 800 dead.
The massacre of Houch Khemisti occurred on April 22, 1997 in the village of monsters khemisti. The village is located 25 kilometers south of Algiers near Bougherra. Terrorists had killed 93 villagers in 3 hours. The next day was followed by a massacre near Media. The massacre of Bani Massouce (September 5 to 6 at approximately 22:00 on September 5, 1997) about 50 men arrived to savage neighborhood of Sidi Youssef carrying knives and machetes, and they began breaking into houses and killing people, one of the survivor shouted for help and banged on pots and bowls to inform his neighbors. Security forces did not arrive until one o'clock in the morning in spite of their concentration in the nearby area. Terrorists killed that night at least 87 people, according to statistics from the Associated Press. The Algerian government did not issue any official data on the number of the dead. However, two political parties, namely the Socialist Forces Front and the Movement of Society for Peace claimed that the death toll was at around 150 people and 53 of them were children. Another night terrorists had killed more than 50 people and they had left 45 injured people. The massacre of Dayet Lebkor had occurred on June 16, 1997 - less than two weeks from the election in the village of Alberlanah- Dayrit to Abjeer near M'sila 300 km southeast of Algiers. 50 people were killed through 30 fighters, they had kidnapped, raped and killed woman. The massacre was attributed to Islamist groups.

Many massacres followed the massacre of Bani Massouce and Dayet Lekhrob among which the one that took place in Ben Talha (September 22 at 11:30 pm) was the bloodiest massacre. The massacre of Ben Thalha was the story of ten hours of killing civilians, children, women and elders who were left prey to human wolves. They were being killed with axes and slaughtered with knives. Entire families were burned alive some were shot dead and others were exploded by bombs. Loud
explosions rocked the neighborhood of Algelala southwest Ben Talha and terrorists began the crush oppression of orange fields to the south-eastern part of the neighborhood. They began to move in an orderly way from house to house slaughtering every man, woman and child they found at home. The voices were shouting and children were crying. The attackers were with automatic rifles and sniper rifles. Some of them were dressed in black combat, others in distinctive clothing for the Islamists; they were with masks and beards. The terrorists used on past perfect violently beating children against the walls and beating and raping women, and killed them. Nasraallah Yous, in interview with Eldjaira, states that" the Islamic group attacked the village at 11 pm to 7am and I saw people in front of me were tortured and were killed, women were raped and more than 150 injured". The massacre of Relizane province was on January 4, 1998 in three remote villages in the valley Rhiou district, about 150 miles (240 km) west of Algiers during the Algerian conflict in the nineties of the last century. Terrorists killed at least 172 villagers in a single day of the month of Ramadan. No one survived from the population; more than thirty terrorists burned the whole village. The Algerian news reported that the number of deaths were more than 117 people. In 2006, Prime Minster Ahmed Ouyahia announced that the death tolls were 1,000 people and so the government hid the truth because the government was scared of the anger of the Algerian people because it did not do anything to suppress the terrorism. One of the survivors declared that women were suffering a lot, " Even the pregnant woman was exposed to her fetus and slaughtered" (Djazira 2009). At the appointed street in Algeria competent forces found that many people were killed, they accused the Algerian group Islamic army of doing the massacre. This massacre was preceded by days of the massacre of Relizane province that occurred on December 30, 1997. The massacre of Relizane was
considered as one of crucial massacres which had affected the population of the area had affected – the toll of population had in Ramka, Relizane from 9200 people in 1990 to 5212 people in 1998 - and led to call international condemnations and a call for independent investigation.

All of those massacres occurred in one year. The Islamic Salvation Front was the representative of terrorism in Algeria. It has sought to hit its root deep in the Algerian regime and destabilize national unity. In 1999, Mr. Abdelaziz Bouteflika, who is still President to this day, was elected as the new President of the Algerian Republic. Boutaflika brought Civil Harmony law which was adopted in July 1999.

The terrorists declared in the security interests that they had done many horrible crimes against the Algerian people. The crimes had started by joining the active militants in 1991 under the command of ‘Alias Musab’. The movement was active in Bougheraa and Al arebeaa in Blida, one of the leaders in this movement was ’Quqaa’ who had started his activity by the acts of sabotage of public enterprises of bridges, railways and electricity poles. Terrorists killed around 120 people in the army to steel their weapons and their uniforms, and they were killed many citizens, 70 including children aged between three and four years, and 30 girls who were kidnapped, and then experienced the mass rape, at the end terrorists killed them. One of the victims did not exceed 14-year-old. Moreover, 13 terrorists raped a girl of 19-years-old and another one was abducted with seven others murdered in the terrorist attack that had killed 48 civilians. The latter had stayed with them about two months. Besides that, she experienced the gang rape, and was obliged to cook and to clean, but she was able to escape and to resort to the nearby barracks.
Terrorists had attacked the villagers without discriminating between male and female, or between a baby and an elder. Terrorists had used a different ways to kill the Algerian people and to destroy the villages in a very crucial ways. Many researchers had attempted to understand the mentality of the terrorists that had led them to make those massacres. Mallah Salima points out that:

In this framework, a reason for the massacres could be the intention of the military power to terrorise a population (and liquidate parts of it) which was not yet pacified and tamed (this was the reason why in Bentalha the army did not give weapons to those requesting them, although they had reason why in Bentalha the army did not give weapons to those requesting them sought refuge in their areas. Once they joined the regime’s side, at the cost of a massacre, the population itself was enrolled in the ‘fight against terrorism’.

Another reason would fit in the framework of the ‘counter-insurrection’ strategy put in place by Algerian generals based on the model theorized and used by the French army during the Algerian war of liberation: as well as death squads, torture, extrajudicial killings and fake underground movements, this strategy granted much importance to population groupings outside of their usual homes, in order to better control it and to take away any support from the real combatants in the opposition. In the framework of Algeria today, \emph{mutatis mutandis}, the blind massacres led in any case, as we have seen, to the exodus of hundreds of thousands of people to the capital.

Another hypothesis, which is not in contradiction with the previous ones, could be found in the mode of conflict management conducted at
the highest level of the State. We have seen that the great massacres were perpetrated at the height of the crisis between two competing groups in power. Only when President Zeroual resigned did the number of massacres start to decline (39).

The end of this period was by the creation of Civil Harmony which is adopted in July 1999 and endorsed overwhelmingly in a national referendum the following offered immunity from prosecution for persons who had not themselves committed killings or bombings or other serious crimes, and significantly reduced sentences to persons who acknowledged responsibility for causing death or permanent injury of a person or for rape, or for using explosives in public places or in places frequented by the public. In principle, individuals wishing to take advantage of the law were required to surrender their arms and make a full disclosure of their actions to the authorities. According to officials, the law's probation or reduced sentence provisions became applicable once the information in such disclosures had been verified by local and national security offices. On January 10, three days prior to the expiry of the Civil Harmony Law's six-month grace period, President Bouteflika issued a decree granting a "pardon with the force of amnesty" (grâce amnistiantes) to "persons belonging to organizations which voluntarily and spontaneously decide to put an end to acts of violence, which put themselves entirely at the disposal of the state and whose names appear in the annex to [this] decree"--namely, the AIS. This decree exempted all persons covered from having to make any declaration of the acts that they had committed and from imprisonment or other sanction. It also exempted them from the ten-year deprivation of civil and political rights, such as the right to vote or stand for office, that had been applied to persons "repenting" under the terms of the
Civil Harmony Law. It was, in effect, a blanket amnesty for all crimes no matter how heinous. The next day, January 11, AIS commander Madani Mezrag formally announced the group's dissolution. Two days later, the Islamic League for Preaching and Holy War (Ligue Islamique de la Daâwa et du Djihad, LIDD), which had broken from the Armed Islamic Group (Groupe Islamique Armé, GIA) and, with the AIS, observed the cease-fire with the army, also dissolved itself under the terms of the pardon.

During the painful black decade, the Algerian society faced terrorism and lived years of fear and terror which quickly influenced on literature and cinema. *House of Skull* by Chahrazad Zaghar is a novel that tackles the situation of the Algerian political and social reality in the nineties. It narrates the story of an Algerian girl who works as a journalist and the problems that face her during the performing of her duties, the problems caused by terrorism and precisely the Algerian men. Likewise, *The Funerals* by Rachid Boudjadra which be discussed in the next chapters, reflects the terrorism in Algeria during the nineties, portraying an Algerian woman Sarah who faces the patriarchal society to achieve her dream of becoming a police officer. She represents all Algerian women who were raped by the Islamic terrorists. The novel is considered from the most important novels that depict the double oppression of Algerian women during the Black Decade. Chawki Bouzigh says that" Boudjadra wants to narrate the real story of Algerian women during the twentieth century and to show that the Algerian society is patriarchal"(n.p). In addition, *Train Night* by Rabah Boucharb to show how the Algerian people suffered from terrorism and especially women. Also cinema has tackled this subject through movies *Alminha* which tells the story of an Algerian man who suffered a lot because terrorism had killed his whole family during the Black Decade.
The History of Black American People during the 20th Century

Before the American Civil War, almost four million blacks were denied freedom from bondage, only white men of property could vote, and the Naturalization Act of 1790 limited U.S. citizenship to whites only. Following the Civil War, three constitutional Amendments were passed, including the 13th Amendment (1865) that ended slavery; the 14th Amendment (1868) that gave African Americans citizenship, adding their total population of four million to the official population of southern states for Congressional apportionment; and the 15th Amendment (1870) that gave African-American males the right to vote (only males could vote in the U.S. at the time). From 1865 to 1877, the United States underwent a turbulent Reconstruction Era trying to establish free labor and civil rights of freedmen in the South after the end of slavery. Many whites resisted the social changes, leading on emergence of movements such as the Ku Klux Klan who members attacked black and white Republicans to maintain white supremacy. In 1871, President Ulysses S. Grant, the U.S. Army, and U.S. Attorney General Amos T. Akerman initiated a campaign to repress the KKK under the Enforcement Acts. Some states were reluctant to enforce the federal measures of the act. By the early 1870s, other white supremacist groups arose and violently opposed African-American legal equality and suffrage. After the disputed election of 1876 resulted in the end of Reconstruction and federal troops were withdrawn, whites in the South regained political control of the region's state legislatures by the end of the century, after having intimidated and violently attacked blacks before and during elections.
In the twentieth century, although the rights and freedom given by the US parliament to black Africans but they still suffer persecution. They moved from the period of slavery to the Racial Discrimination in schools and works. Kalus p. Fischer reports that "in fact, wave of racial violence swept across the United State in 1919" (49). They were even prohibited from attending schools. The United States of American had a very long history in fighting against intolerance, but this new world was one of the three worst countries in the historic human rights record. There were many black Americans who were deprived of education. Charle Brown, for instance, states "I was with my sister so happy by our first day of school, we went to school on foot and when we arrived there were huge chains on doors" (n.p). It was the case of all schools in Prince Edward County Virginia. The Supreme Court in 1954 decided to cancel the racial discrimination in schools against black student, the decision was rejected by schools instead, and they chose to shut down to avoid equality. Charle Brown could not understand why were they doing like that? She pointed out that "I was asking God why they treated us so bad, what we have done to them" (n.p) She was crying and talking and asking many questions but no answers and schools continued to be closed for five years. The houses and basements of houses were the only places to teach students with black skin, while the state opened private schools to receive students with only white skins.

Warni Brule works in security in the Province of Virginia School where He also lived that suffering of discrimination in schools. He was not able to study until the age of fifteen. He said that he could not write and read in a correct way. He adds that "everybody was saying we have to forget what happen, but it is impossible to pass and to forget what happened to us, it is so difficult to do that" (The Sun). When, Edward Hill, he was 25 years old, He was studying at Hardav Law University. He
proclaimed that he wanted to be a lawyer, to help his people and in order to achieve justice and stand by the oppressed of his people of black skin. He was obliged after the graduation to repay the school loan amounted to about thirty thousand dollars while he was from a poor family. Steve Sheppard declares that "smith chronicles the history of many previously unknown blacks who struggle to become lawyers. They developed diverse practices, and their careers took them down divergent paths" (915).

Racism is also found in the shopping stores when white people saw black they see him as a thief. A policeman arrested a kid because he bought a belt worth of $350 until he proved that he bought it legally. The percentage of black children living in poverty 37 percent among children in America after those Hispanic children were in the second place with 27%, followed by Asians children of whom 11% live in poverty, and white children come in the last rank, where ten percent live of them in poverty. Moreover, Out of every ten black people living in the US are over the age of thirty, where three or four of them in prison. 20% of judicial sanctions issued by the US courts against blacks, while only 9% judicial sanction issued against whites on the same charges. Black Pupils and students were separated from their schools, rather than white students were exposed three times to schools. Judith Conaway states that:

Early in September 1950, brown took Linda to the all-white Charles Sumner Elementary school to enroll her for her third-grade. Linda waited outside with the secretary while her father went to talk to the principle. Brown asked him to admit his daughter. The principal refused it because the browns were not whites and Charles Sumner Elementary school was for white students only (10).
History depicted crucial real stories about black American women who suffered racism and extortion during the twentieth century, women like Reese Taylor and Rosa parks. Maryann N. Weidt narrated that Rosa parks was an African American civil rights activist, whom the United States Congress called "the first lady of civil rights" and "the mother of the freedom movement". After working all day, Parks boarded the Cleveland Avenue bus around 6 p.m., Thursday, December 1, 1955, in downtown Montgomery. She paid her fare and sat in an empty seat in the first row of back seats reserved for blacks in the "colored" section. Near the middle of the bus, her row was directly behind the ten seats reserved for white passengers. Then, they asked her to give up her seat to a white passenger. When Parks refused to give up her seat, a police officer arrested her (22). Likewise, Madam C.J. Walker, the daughter of two slaves from Louisiana, she was orphaned at age 7 and soon found herself in the adult world: as a servant at 10 and married at 14. She later became a formidable businesswoman a bit by chance.

Racism was depicted in Hollywood in the month of February of the year 1915, the film "The Birth of a Nation" by the American director DW Griffith. After a century, the film is still a milestone in the film industry and one of the most racist movies. The film was the creativity of DW Griffith. The film is a story of the relationship between the two families, the Americas, one in favor of the idea of the country's union in full, and the other in favor of the idea of confederation (or decentralized), during the civil war and the subsequent rebuilding of the country. The movie came in three hours, and was attended by, the New York Times, reported at the time, 18,000 people and 3,000 horsepower. By 1922, it had seen by more than five million American people, and its popularity is the largest of its kind in the history of cinema. Professor Rice believes that "Black who rapes women, is the stereotype of the
black man who tracks white women. It is what it promotes the spread of fear of mixing races or blacks whites mingling" (Brouk 1). Whatever the role played by DW Griffith in providing a racist film to the screen, we can trace the roots of bigotry in the sources relied upon. A racist text called "a man of the Clan," which was written by Thomas Dixon McEwan, believed that the story behind the film is very flawed, and adds that "The film says that giving blacks rights was terrible mistake, and they did all the bad things that they did not commit, in fact, that the Ku Klux Klan movement was a noble who saved America, the giving blacks rights was so wrong "(Brouk 1). In addition to that, Paul Mcguioan says that" by the year 1915 the KKK movement was a dead organization, but when the film appeared during the twenties the movement has become a huge organization at the height of fever return to assets witnessed by the United States"(Brouk 2). Moreover Rice said that the "film was inaugurated the use of certain types of racist stereotypes, which were repeated many times, before the period of the sixties and after"(Brouk 3).

The black Americans also suffered from the persecution of the terrorist movement, Ku Klux Klan, during the twentieth century. The movement refers to number of fraternal organizations in the United States, including the old and the ones who are still in operation today. These organizations believe in white supremacy and anti-Semitism, racism and anti-Catholic hatred of homosexuality.

First appearance or form of the Klan was in 1866. Michel Newton proclaimed that It was founded by veterans in the Confederate army was to the mission of this organization reconstitute resistance and opposition to incorporation emancipation of slaves that occurred after the American Civil War (76). Soon this organization has developed violent methods of work. The clan then, practiced the southern allies to follow the events concerning the federal troops in the south. Receded clan
organization between 1868 and 1870 was completely destroyed in the early seventies of the nineteenth century by President Ulysses Grant, Ulysses S. Grant in the process of the Civil Rights Act of 1871 (also known as the process of the Ku Klux Klan).

Second appearance of the movement was in 1915 by a group has adopted the same name of the Ku Klux Klan. It has strongly influenced by the actions of the new movie The Birth of a Nation. The second Klan was a formal fraternal organization, with a national and state structure. At its peak in the mid-1920s, the organization claimed to include about 15% of the nation's eligible population, approximately 4–5 million men. Internal divisions, criminal behavior by leaders, and external opposition brought about a collapse in membership, which had dropped to about 30,000 by 1930. It finally faded away in the 1940s. Klan organizers also operated in Canada, especially in Saskatchewan in 1926-28, where Klansmen denounced immigrants from Eastern Europe as a threat to Canada's British heritage.

The national headquarters made its profit through a monopoly of costume sales, while the organizers were paid through initiation fees. It grew rapidly nationwide at a time of prosperity. Reflecting the social tensions pitting urban versus rural America, it spread to every state and was prominent in many cities. The second KKK preached "One Hundred Percent Americanism" and demanded the purification of politics, calling for strict morality and better enforcement of prohibition. Its official rhetoric focused on the threat of the Catholic Church, using anti Catholicism and nativism. Its appeal was directed exclusively at white Protestants; it opposed Jews, blacks, Catholics, and newly arriving Southern European groups such as Italians. Some local groups threatened violence against rum runners and notorious sinners; the violent episodes generally took place in the South.
The Second Klan saw threats from every direction. A religious tone was present in its activities: "two-thirds of the national Klan lecturers were Protestant ministers," says historian Brian R. Farmer. Nancy K. MacLean proclaimed that Much of the Klan's energy went into guarding the home; the historian Kathleen Blee said its members wanted to protect "the interests of white womanhood." The pamphlet *ABC of the Invisible Empire*, published in Atlanta by Simmons in 1917, identified the Klan's goals as "to shield the sanctity of the home and the chastity of womanhood; to maintain white supremacy; to teach and faithfully inculcate a high spiritual philosophy through an exalted ritualism; and by a practical devotedness to conserve, protect and maintain the distinctive institutions, rights, privileges, principles and ideals of a pure Americanism."

The second Klan embraced a burning Latin cross as a dramatic display of symbolism, with a tone of intimidation. No crosses had been used as a symbol by the first Klan. Additionally, the cross was henceforth a representation of the Klan's Christian message. Thus, its lighting during meetings was often accompanied by prayer, the singing of hymns, and other overtly religious symbolism. On November 3, 1979, five communist protesters were killed by KKK and American Nazi Party members in the Greensboro massacre in Greensboro, North Carolina. This incident took place during the *Death to the Klan* rally sponsored by the Communist Workers Party, in their efforts to organize predominantly black industrial workers in the area.

Women, as well, suffered psychologically and physically from this brutality. Such as, Laura and her son were suffered from the raping and the hanging up. The Mother and the son were executed outside the framework of the law on May 25, 1911, Oklahoma. During the night of May 24, Laura and her son were kidnapped from their
cells by between a dozen and 40 white men, allegedly including Charley Guthrie, father of the folk singer Woody Guthrie. The Associated Press reported that Laura was raped. She and her son were then hanged from a railroad bridge over the North Canadian River.

At least 150 black women were lynched between 1880 and 1965 in the American South. Social historian Kerry Segrave discusses 115 recorded cases between 1851 and 1946. Ninety of the 115 were black, 19 white, and six Hispanic or uncertain. Women were usually not lynched alone, but tended to be treated as accomplices of men who were being lynched. Of 97 incidents were examined by Segrave, 36 were of women lynched alone.

Oklahoma Territory was reported in 1892 to be around 85 percent white, 10 percent colored and 5 percent Indian. Oklahoma was awarded statehood in 1907, with a constitution that enshrined racial segregation (Jim Crow laws). In 1911 the local school had 555 white students and one black.

There were 147 recorded lynchings in Oklahoma between 1885 and 1930. Until segregation in 1907, most victims were white cattle rustlers or highwaymen. In all, 77 victims were white, 50 black, 14 American-Indian, five unknown and one Chinese. Five women – two black, two white and one other – were lynched in Oklahoma in four incidents between 1851 and 1946.

Sara Bullard reported that the Ku Klux Klan used several tools to spoil The Civil Rights movements as killing and bombing the street:

One bombing stands out in history of the Klan and its fanatical fight against integration in the south. On September 15, 1963 a dynamite bomb ripped apart...
the 16th street Baptist church in Birmingham, killing four young black girls. Of
all the crimes committed by all the desperate men under the sway of the Klan’s
twisted preaching, the Birmingham church bombing remains in a category by
itself.

All tolled the Klan’s campaign of terror against the civil rights movement
resulted in almost 70 bombings in Georgia and Alabama, the arson of 30 black
churches in Mississippi, and to racial killings in Alabama alone. (25)

This discrimination and this suffering of black American people—especially
women—during the twentieth century were depicted in African and American
literature, as the autobiographical novel of Maya Angelou I know why the Caged Bird
Sings. In this autobiography, Angelou has narrated in the beginning how she and her
family have suffered from the Ku Klux Klan, in addition to her suffering from the
typical traumas associated with being a black woman. She faced racism, rape and
female subjection. Likewise, the Help by the American author Kathryn Stockett. The
story is about African-American maids working in white households in Jackson,
Mississippi, during the early 1960s. Help looks at how the white community in a
Mississippi town uses physical and other forms of violence against its black citizens.
It explores domestic and workplace violence through the stories of the maids who
have been raped and brutalized on the job by their employers. In the same context, the
Color Purple by Alice Walker has tackled the violence against black women, most of
black females tend to be victims of violence, and men attempt to exert their
dominance over women—particularly their wives—by beating and draping them. As well
Roll the Thunder, Hear my Cry by Mildred D. Taylor is a novel about racism in
America during the Great Depression. Taylor depicts many black American people
were persecuted for the color of their skin, and there was no equality between blacks and whites in any field and in any place.

Finally, The Algerian people suffered a lot during the Black Decade from the terrorism- especially women. Likewise, the black American people suffered during the twentieth century in a white American society from the racism and the social segregation. The Algerian and black American women suffered more than men because they were kidnapped and raped. Besides that, they have seen the discrimination between men and women. The Algerian literature depicts the Black Decade and especially the suffering of women. As well, the African American literature depicts the oppression of black American women. Those depictions were appeared in the autobiography of Maya Angelou *I know why the caged bird sings* and *The Funerals* by Rachid Boudjdra.


Chapter II

The Double Oppression of Algerian and Black American Women

The Algerian people lived in terror and fear during the Black Decade and the black American people, as well, lived in suffering and soreness during the twentieth century. However, the Algerian and black American women lived under the double oppression. The Algerian women suffered from the terrorism and they were, as well, submissive by the Algerian men and the traditions of the Algerian society. Likewise, the black American women suffered from racism and segregation. Moreover, they were oppressed by the black American men.

In this chapter, we will discuss the double oppression of Algerian women during the Black Decade and the double oppression of black American women during the twentieth century, through the analysis of *The Funerals* by Rachid Boudjada and *I Know Why the Caged Bird Sings* by Maya Angelou using Feminism according to Simone de Beauvoir using her book, as a reference, *the Second Sex* to prove that the Algerian and black American women suffered from gender and racism and terrorism more than men. The second sex (French: Le Deuxième Sexe) is a 1949 book by the French existentialist Simone de Beauvoir. One of her best-known books, it deals with the treatment of women throughout history and is often regarded as a major work of feminist philosophy and the starting point of second-wave feminism.

The Algerian women, during the Black Decade, and the black American women, during the twentieth century, suffered from the double oppression. The first oppression was by the Algerian and black American men. They fundamentally
oppressed them by characterizing the Algerian and black American women, on every level, as the other. Defined exclusively in opposition to men, the Algerian and the black American women occupied the role of the self, or subject; they were the object, the other. In *The Funerals*, the mother of Sarah was always for her husband as the second creature. It means that he did not respect her at all and he did not take care of her or about her feelings. She did not have the right to talk and to defend her rights or to go out without his permission. Sarah narrated that her mother was so beautiful and she was a speechless woman. She did not remember if her father respected her mother at all. However, he accused her with adultery and she could not reclaim about her right to talk (27).

The mother of Salim suffered a lot because of her husband. He did not like her and she was for him as a maid. Sarah stated that the mother of Salim was a poor woman. Her husband did not respect her and he did not take care about her if she was sick, happy or sad and she was nothing to him (56). Likewise, in *I Know Why the Caged Bird Sings*, Maya Angelou was always feeling that her father did not like her. She was pretty sure that he liked her brother more than her. Angelou stated that she felt that her father did not care at all about her and her father only cared about her brother. He asked her brother if he liked to go back to Stamps or to go with him to see his mother in California. However, Angelou when she refused to go to California and she wanted to go back to stamps, her father asked her brother to ask Maya Angelou why she wanted to go back to stamps. Angelou narrates "Baily, ask your sister why she wants to go to stamps"(58). Angelou described the black American women as submissive and most of them were powerless. In addition to that, most of black American men saw them ugly and the white American women more beautiful than
them. So, they humiliated them and they considered them as nothing and awkward.

De Beauvoir states that:

Woman is the object, the other. He is essential, absolute, and transcendent. She is inessential, incomplete, and mutilated. He extends out into the world to impose his will on it, whereas woman is doomed to immanence, or inwardness. He creates, acts, invents; she waits for him to save her.

This distinction is the basis of all de Beauvoir's later arguments (233).

De Beauvoir claims that" She is defined and differentiated with reference to man and not he with reference to her; she is the incidental, the inessential as opposed to the essential. He is the Subject, he is the Absolute – she is the Other"(n.p). Likewise, Jarred James Breaux claims that" For centuries, women have been subjugated by men, they are treated as second class citizens" (125).

The Algerian and black American men thought that the roles of Algerian and black American women in the society are set and fixed. Sarah States that the Algerian men obliged the Algerian women that they were only wives and children bearers. Sarah narrates that" my father left me and my mother when I was five years old. He did not think about me. He knew that my mother would stay with me in the house to raise me because that was a job of women for him not a job of men" (26).

The father of Salim was exactly as the father of Sarah. He always cared about his business rather than his children. Sarah states that" only my mother cared and loved us. My father was a selfish man. He loved his business more than us. For that I hated him too much" (144). On the other hand, the father of Angelou, Big Beilly Johnson, after his divorce with his wife, he sent his children to his mother, Momma, to raise Angelou and her brother, Beilly. He was busy and he was interested with
other matters. He knew that the job of his mother was to raise children. Angelou states that "our parents had decided to put an end to their calamitous marriage, and father shipped us home to his mother" (5). Furthermore, Angelou when she was sixteen years old and after a relationship with a black man. She found herself pregnant and she was alone because her boyfriend did not accept to marry her. Angelou narrates that "my mother asked me a question. Does he want to marry you? I replied ‘No’ "(288). Then, she found herself obliged to raise her son alone. So, raising children was the only job of women. Beauvoir points out that" the roles of women in the society are set and fixed. Women are defined by men to men to be wives and children-bearers; Even after they achieve economic independency, women's jobs are mainly less effort and responsibility ones such as secretary, teacher" (Spark Note Editors). Also, Arthur Dchophenhaur states that:

Women are directly adapted to act as the nurses and educators of our early childhood, for the simple reason that they themselves are childish, foolish, and short-sighted—in a word, are big children all their lives, something intermediate between the child and the man, who is a man in the strict sense of the word (n.p).

De Beauvoir claims that:

Now, woman has always been man’s dependant, if not his slave; the two sexes have never shared the world in equality. And even today woman is heavily handicapped, though her situation is beginning to change. Almost nowhere is her legal status the same as man’s, and frequently it is much to her disadvantage (n.p)
The oppression of Algerian and black American women continued as the Algerian and black American men saw them only in sexual matters. Sarah accused her father that of being in love with women for that he left her with her mother alone when she was five years old. Sarah narrates that "my father left me and my mother when I was five years old in order to marry another woman from the state of Oran" (26).

Likewise, the father of Salim loved women for their sexuality. He was called a philanderer. Sarah reports that "you know my mother how much he has wives and mistresses who are treated as prostitutes and young baggers" (143). Sarah described that most of Algerian men saw women as objects for ‘Sex’. Werner J. Krieglstein declares that "men see women as property, just like horses" (60). Sarah narrates that "men are sitting and looking at pedestrians, and they see the liners whenever women passed in front of them, they eat them with their eyes" (71).

The black American society was exactly as the Algerian one. The mother of Angelou, Vivian, was so beautiful black woman. So, she was attractive to many black men. They did not see her as a beautiful woman but they saw her as a sexy woman. Angelou states that "Mother is so beautiful, light skinned with straight hair, she laughed all the time and made jokes. He watching her every move" (96). Vivian refused to fulfill the sexual desires of her boyfriend, Mrs. Freeman. Then, he decided to undergo his sexual desires by raping Maya Angelou when she was twelve or thirteen years old. Angelou claim that "I turned my head a little to the left to see Mr. Freeman was awake and gone. But his eyes were open and both hands above the cover" (73). In the book of The Second Sex Beauvoir maintains that men always see women as an object for ‘Sex’. She emphasizes in the introduction of the book that:

"Humanity is male and man defines women not in herself but as relative to him; she is not regarded as an autonomous being...she is simply
what man decrees; thus she is called ‘the sex’, by which is meant that she appears to the male as sexual being. For him, she is sex—absolute sex, no less. She is defined and differentiated with reference to man and not he with reference to her; she is the incidental, the inessential as opposed to his essential. He is the subject, the absolute – she is the other (255).

Vikie Jensen states that:

Beauvoir argued that relations between men and women are the binary oppositions of subject and object, which, by definition, are mutually exclusive of categories. Men, as Subject, are the central reference point, the standard against which all others are measured. Object includes those who are devalued, acted upon, and controlled by the Subject including women (7).

It was a curse of being an Algerian and black American women during the twentieth century. For instance, Sarah maintained that the traditions of the Algerian society were difficult on her because she was left by her father. She thought that most of the Algerian fathers preferred to have sons rather than daughters. She states that"the streets were forbidden on me because I was an Algerian girl who her father left her!"(40). In" men and women" states that "in Algeria girls are brought up to believe that they are inferior to men and must cater to them, and boys are taught to believe that they are entitled to the care and solicitude of women"(n.p). So, the Algerian fathers liked to have boys rather girls. Sarah narrated that she was pretty sure that her father left her and her mother to marry from another woman. He was always looking to have a boy (25). Likewise, Maya Angelou always felt that being a black American
girl was so difficult during the twentieth century. Angelou declared that she hoped that she was born a boy rather than a girl. Besides that, the black American mothers always warned their daughters to be more careful and to protect themselves. It was not easy for them to live freely. Angelou states that her grandmother mother was always warning her "to keep your legs closed and do not let anybody to see your pocketbook" (74). Janice, Mary Jane Lupton, and Emily Toth claim that "because woman lives in a patriarchal culture where she is denied selfhood" (221). Linda J. Nicholson "they are women by virtue of their anatomy and physiology. Throughout the history they have always been subordinated to men "(15).

After their pregnancy, the lives of the Algerian and black American women changed because their bodies changed too. As women's pregnancies developed society and their husbands tended to consider them as less sexually attractive, as no longer sexually available. For instance, after the birth of Salim with few years, the father of Salim accused his wife of adultery, this was not true. He just wanted to do girlfriends and mistresses because his wife did not become attractive as she was before her pregnancy. He wanted to get rid of her and tortured her in some way. Sarah stated that he wanted to change and replace her by other women. He wanted to do other relationship and mistresses freely (144).

The father of Sarah, as well, humiliated his wife by showing her that he did not like her and she did not become attractive. After the birth of Sarah by four years, he left her in order to marry another woman. Sarah was always questioning why his father left her mother. She stated that her father left her mother when she was five years old (26). Many of the Algerian men disliked their wives after the pregnancies and the percentage of betraying increased. On the other hand, Maya Angelou when she found herself pregnant she felt that her life ended. She believed that the black
American society would reject her. She stated that when she found herself pregnant. The world ended for her and she was the only person who knew (284, 285). Daka Amar reports that “82% of men started to cheat their wives after their pregnancies. 72% of those men said that the cause was that their wives did not become attractive (n.p). Robert Weiss states that "Some men may argue that, as men, it is their biological imperative (or right) to have sex with as many women as possible"(n.p). Margaret A. McLaren proclaims that "adopting the traditional Marxist view that society is structured as a class system, some Marxist viewed women as a ‘sex class’" (9).

The Algerian and black American society oppressed the Algerian and black American women. The mother of Salim and the mother of Sarah were inferior because of the traditions of the Algerian society. Traditions were invisible power that controlled them. Foucault defines power as "power is way of acting upon an acting subject by virtue of their acting or being capable of action" (32). This means that power is not merely a physical force but a pervasive human dynamic determining our relationship to others. The mother of Sarah and the mother of Salim were weak persons and they could not do anything to change and to improve their situations. Despite the fact that they knew that their husbands were betraying them but they could not do anything because the traditions of the Algerian society permitted and accepted the betraying of the Algerian men. They saw it as a normal thing. The Algerian women were silent and submissive. ‘The men learned the power’ (256), it was like they inherited it from their older fathers.

The Algerian men and women all were born equal. However, the traditions of the Algerian society gave more rights to men than the women. For instance, the Algerian society refused Sarah because she entered the police school, while the father
of Sarah accused her mother of adultery, even if she was innocent. Her family and the society did not believe her and they refused her. However, the father of Salim had a lot of mistresses and the whole society witnessed that they did not accused or said anything to him. Sarah stated her father, her family and the whole of Algerian society refused to talk with my mother because of the charge of adultery and she spent her whole life in home, even if she was innocent (27). The father of Salim was a philandered man but the society never charged him with adultery (142). Likewise, the father of Salim accused his wife by adultery. Even, he knew that she was an innocent woman Sarah states that:

No! no my mother, what I am saying is not vulgar, no, no, I am not crazy: Do you want me to say that your husband has completely known you were not ever with someone else and you will never love, you are incapable of love, and he knows that very well…he did it intentionally, he created this argument because of his goals to go with his mistresses (143).

Caroline Sweetman believed that the traditions of the society were the obstacle of the Algerian and black American women to develop their selves. Caroline maintains that cultural (traditions) ideas of women as inferior to men, however, do not only play only play out in particular institutions, such as the family, they prevail thought every aspect of life, in a fluid, uncontrollable form (22). For instance, "The story of women" narrated the story of Algerian woman called Salima who has suffered from the betrayal of her husband, Although, she knew that but she cloud not do anything because she was pretty sure that her father will not accept her in his house and she was obliged to stay calm. Minces states that the traditional Algerian society is a world
dominated by men and a world where women had an inferior status from birth to death. Beauvoir believed that woman's inferiority in society is a result not of natural differences but of differences in the upbringing of man and woman. Furthermore, De Beauvoir says that:

“Man learns his power.” By the same token, woman is not born passive, mediocre, or immanent. Rather, she is socialized to believe that proper women must embody these characteristics and, subtly and not subtly, she is conditioned to believe that denying her true self is the only way to achieve happiness and gain acceptance (spark note Editor).

The Algerian and black American women both treasured and reviled for their reproductive function. In The Funerals, most of the female characters were jobless only Sarah was a police officer. The mother of Sarah was a jobless and the wife of the judge as well. The mother of Salim was a sewing woman. De Beauvoir explains that one of the central problems of the female situation is the difficulty of reconciling woman’s reproductive capacity with her productive capacity (Spark Note Editors). On the other hand, most of black American women who were in the lives of Maya Angelou were not really active in the field of work. Her mother, Vivian, earned her money working in gambling. Her grandmother, momma, owned a store and Mrs. Flowers was a jobless woman. So, in order to achieve some power women should enter to workplace. Beauvoir states that:

For woman to achieve more than liberation and enter the workplace as man’s equal, the nuclear family must be reconfigured so that she is able to leave the home. Social stigmas against unwed mothers and abortion must be lifted to allow woman to take charge of her own pregnancies.
and control her own life. Though it is important for woman to be permitted to participate in work, it is more important for her to be integrated into the “totality of human reality” to become a true partner to man (Spark Note Editors).

The second oppression of the Algerian women during the Black Decade was terrorism and the second oppression of black American women during the twentieth century was racism. Many Algerian women suffered more than the Algerian people from terrorism during the Black Decade. In The Funerals, a little girl called Sarah had eleven years old. She was sacred from the terrorists because she was a beautiful girl. She was obliged to put a veil on her long hair when she went to school every day. Sarah states that "Sarah knew that she was in danger when she went to school for every day" (17). Beauvoir stated that "the idea of rape becomes obsessive in many cases" (384). Terrorists liked to rape the Algerian women. At the age of eleven years old, Sarah was raped by terrorist. Sarah declares that "the man extended body of Sarah, the little girl, on the road, a few hundred meters from the school and she was raped before he leaves her for his companions" (18). The police woman Sarah lived in fear and nervousness. Terrorists were always threatening Sarah by killing her. Sarah declares that "I do not worry, I will kill you" (95). Sarah describes her "I was scared, nervous and panic. One of the terrorists specialized in killing pregnant women, then, he took off their wombs" (96). Anne-Emmanuelle Berger states that "the GIA has set itself up as a combination of mystical and militarily organization that acts on Fatwas, which, for example, call for the murdered of unveiled women or those speaking in French" (110). A terrorist called, Flisha, kidnapped many women in order to rape and to imprison them. Sarah narrates that "I found more than five or six women under the earth. They were as nurses and wives for terrorists and they tortured them too
much"(102). The Algerian women, as well, suffered from the gang raping. The little
girl Sarah experienced the gang raping before her death. Sarah declared Mr. Freeman
raped her and when he finished he asked his four friends, also, to rape her. Then, they
killed her and they took off her right eye (18). Slimani Nadia narrates that 30 girls
were kidnapped and they were experienced the mass rape and at the end were killed,
even little girls (n.p). The associated press declares that:

Armed gangs frequently kidnap women during attacks, and Algerian newspapers say many women raped by insurgents are killed if they
become pregnant...On Monday, the Algerian press reported the
kidnapping two days earlier of seven women by a gang of 20 men
armed with rifles, hatchets and knives. The men swept into an eatery in the eastern port city of Annaba, taking away the women, two of whom
were later found dead, their throats slit (n.p).

The Algerian women during the Black Decade were frightened because whenever terrorists found Algerian girls, they raped them. The percentage of raping increased
during that period. Sarah states that" how much did you rape girls? he did not answer me because he knew that I knew"(67). Sarah declares that Sarah was asking herself
only one question why rapes? (77). Donnelly, Kovacova, and Osofsky declare that:

Females, from little girls to women, must suffer the worst form of terrorism: rape. Rape is also authorized by the Fatwa which defines rape as a ‘pure act,’ a marriage of pleasure. These collective rapes were the start of the most terrible suffering. If the female throats are not slit, the women and the adolescents may become pregnant and subsequently rejected by society (32).
Racism was the second oppression of the black American women during the twentieth century. In *I Know Why the Caged Bird Sings*, Angelou and her grandmother suffered from racism and segregation. Angelou was living in during her dwelling in —Stamps, Arkansas, which was divided into two worlds between Black and white, women and men; that is to say good and evil. She was involved with the Black community in Stamps, criticizing her racist characters by showing the Southern white vulgarity and bad attitudes towards the blacks. She was always feeling that she was not pretty. The white people saw black American women as ugly girls. Angelou stated that the judge asked that Mrs. Henderson be subpoenaed, and when momma arrived and said she was Mrs. Henderson, the judge, the bailiff and other whites in the audience laughed. The judge had made a gaffe calling a Negro woman Mrs. (48). John Dixon explained why white people saw black American women unattractive. He stated that: Black women – be they African, Afro-Caribbean or African-American – are generally less physically attractive than women of any other race. African-American women tend to have repulsive characters too, though Caribbean women tend to be far more friendly and tolerant, as well as less ‘slutty’. In stamps was segregation between black and whites Angelou states that:

In stamps the segregation was so complete that most black children did not really, absolutely know what whites looked. Other than that they were different, to be dreaded, and in that dread was included the hostility of the powerless against the powerful, the poor against the powerful, the poor against the rich, the worker against the worked for and the ragged against the well dressed (25).

In addition to that, it was racism in the healthy institutions. Angelou and her grandmother experienced it in the dentist. When dentist Lincoln refused to treat the
two teeth of Maya Angelou, her grandmother felt that they were not people. Angelou narrates "Annie, you know I don't treat Nigra, colored people" (186). Momma decided to beg him because Angelou was so sick. The dentist Lincoln replied "Annie, everybody has a policy in this world. Now, my policy is I don’t treat colored people" (186). He added — Annie, my policy is I’d rather stick my hand in a dog’s mouth than in a nigger’s (189).

The white people thought that they were the perfect ones because they were active not lazy as the black people. Maya experienced and felt that her people were reproductive not productive as the white people. As best illustration, Mr. Edward Donleavy, a white speaker at Maya’s eight grade graduation ceremony, who insulted the Blacks by being useless and incapable of holding good jobs except of becoming athletes for boys and did not even mentioned girls at all unlike the whites who afford professional careers (179). Angelou here shows that racism is not absent, in contrast, it is present even during the graduation day. This is one of the most outright, arrant and harsh illustrations of racism so far in the story. The segregation and racism was also in American schools. Angelou states that in California when we entered to the school we were struck by the ignorance of our classmates (56). Jeffery Brooks states that:

Racism is alive in the United States. That the sad fact is playing out in the nation's public school. Racism compromises the quality of instruction students receive. Racism motivates many schools to adopt a culturally irrelevant curriculum to support that (1).

Depicting several events from the racist world in Stamps, she showed America and the world the effect of oppression on Maya and many other Blacks who struggled to overcome the malicious evil, racism and prejudice. Though the color of skin is not a
big deal, it was a curse at that time and even Maya herself wished that she was born white and not black and she believed that God is a white. She states that "the God was white" (50). Since being black in America was very dangerous. As a case in point, she explained in the introduction of the book how race and appearances were very important as she wanted to be a movie star looking like —the sweet little white girls (02). When Momma made her a dress from Lavender taffeta, however, she described her appearance as —a black ugly dream. As she continually spoke out against racism through all the chapters of the work, she hoped and wanted everyone to be treated equally and justly, she announced" —It was awful to be Negro and have no control on my life. It was brutal to be young and already trained to sit quietly and listen to the charges 29 brought against my color with no chance of defense" (180). So, Maya saw herself as symbolic character for every black growing up in America and attacked being inferior and being held back from freedom because of _the color_.

The Algerian, during the Black Decade and black American women, during the twentieth century, suffered the double oppression. According to the feminist De Beauvoir, the first oppression was by the Algerian and black American men. The Algerian and black American women were nurture rather than nature. The Algerian and the black American men considered women as the second creature. They were only for ‘Sex’. The Algerian and black American men thought, as well as, that Algerian and black American women were created to have fixed jobs as wives and children-bears. Racism was a second oppression for the black American women and terrorism was the second oppression for the Algerian women. _The Funerals_ and _I Know Why the Caged Bird Sings_ depict how Sarah and Maya Angelou followed certain steps as the individual empowerment and social empowerment to attempt to become powerful women.
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Chapter III

The Strategies to Empower Oppressed Algerian and Black American Women

During the 20th century, The Algerian and black American women attempted to gain some power and to improve their bad situations through different strategies and approaches of empowerment. Elishiva Sadan stated that the empowerment is a process of transition from a state of powerlessness to a state of relative control over one’s life, destiny, and environment. This transition can manifest itself in an improvement in the perceived ability to control, as well as in an improvement in the actual ability to control (137). The Algerian women and black American women gained individual, social, political, educational and economic empowerments.

In this chapter, we will discuss how the Algerian and black American women started to shift from being submissive and powerless to becoming confident and powerful. Through the both novels, we notice the steps that Maya Angelou in *I Know Why the Caged Bird Sings* and the main character Sarah in *The Funerals* used and followed them to be powerful women and to achieve some respect for themselves.

The Algerian women, during the Black Decade, and the black American women, during the twentieth century, suffered from double oppression. However through the readings of *I Know Why the Caged Bird Sings* by Maya Angelou and *The Funerals* by Rachid Boudjadora, the Algerian and black American women could achieve their independent at the end. Elisheva Sadan is one of the most influential theorists who developed the Empowerment theories. In her book *The Empowerment*
and Community Planning, Sadan believes that "the empowerment processes are three interwoven processes which complement to one another, the process of individual empowerment, the process of community empowerment and the empowering professional practice" (137).

The process of empowerment of Algerian and black American women starts with the individual empowerment. The Algerian and black American women should have the desire to change their situations and their lives from under control or submission to powerful.

We find that desire of changing in the main character of The Funerals. Sarah lived a bad childhood because of her father and his oppression of her mother. In addition to that, she lives in a patriarchal society and sees how the Algerian men are more powerful than women, and how Algerian women are submissive and how they are in unequal to them. Then, Sarah decided not to live this oppression and she wanted to change her life by herself. Sarah narrates that "I cannot live a life like my mother's life. I want to achieve my dream to become an independent woman. As well, I want to control my own life and there is no one has the right to decide about my life"(55). Similarly, the wife of an Algerian commander- after killing her husband in front of her- suffered a lot because it was a difficult to live alone in a patriarchal society. Then, she chose to avenge herself from the terrorist who killed her husband. She said that it was a difficult to continue her life without revenging to her husband (106). She added that she stopped crying and she said to herself that not only men could revenge, she could too revenge to her husband (106). There is a great desire in her inner to be a powerful.
Likewise, in *I Know Why the Caged Bird Sings*, we notice that the black American women wanted to change their lives, to stop the domination of the black American men and to fight racism during the twentieth century. They decided to control their lives. *I Know Why the Caged Bird Sings* is a real story of the life of Maya Angelou during her adulthood. Momma, the grandmother of Maya, and is an important person in the life of Maya. The grandmother had the desire to teach her granddaughter how to protect herself and how to avoid racism. The grandmother wanted from Maya to be a powerful woman and she refused that Maya became a submissive black American woman in the white American society. Maya narrates that" Momma intended to teach Bialy and me to use the paths of life that she and her generation and all the negroes gone before had found, and found to be safe ones. She wants to teach us how to be powerful persons in a white American society"(47).

The grandmother, Momma, intended to instill a spirit of power in the soul of Maya because she knew that a change of a certain situation or a whole life started by the desire of changing. Maya had a bad experience in her youth because her husband left her with two sons in a patriarchal and a racist society. Maya states that" my grandfather, who left her {the grandmother} around the tune of the century with two smalls sons to raise them"(47). But, she decided to change herself and to become a powerful woman. Maya declares that"people spoke of Momma as a good-looking woman, she used to be right pretty. I saw only her power and her strength"(47).

When Maya was eight years old, she was raped by Mr. Freeman who was a friend of her mother. Afterward, he threatened to kill Bailey if Maya ever told anyone. She felt a rejection from the whole society even she hated herself. However, she decided to forget about her bad experience and to move on. Reading books helped her a lot. Angelou declares that "I decided to forget about the rape and I started by
educating myself. The Sunday funnies influenced me, and I admired the strong heroes"(75). Sadan states that "The potential for empowerment, like one’s very humanity, exists in everyone, and the ability to make a difference is a component of human existence"(147). Furthermore, Sushama Sahay reports that:

The first stage of women's empowerment at individual or social levels involves the process of reaching the decision to be empowered. Making initial choice is a vital condition to all further action to be taken. To be open to this possibility of change is necessary prerequisite for this basic change to become possible (45).

Sarah and Maya understood that they were as every person on the earth having weaknesses and strengths. The consciousness that they had weaknesses and strengths helped them to increase their purpose that is to become powerful. Sarah reclaims that "I know that I am like any other human being I have some weaknesses but also I have some strengths"(32). Kirani bedi states that "accept that there are differences. Be yourself- be not a man" (n.p). She understood that she had the power to look for a better future. Sushma reclaims that:

Identity empowerment theory suggests that women's understanding of the strengths and weakness of their personal and collective past and present will increase their sense of purpose and direction for the future. Through examination of their values, women become more able to consciously determine life-time goals in their own interests (35).

Once, they have achieved individual empowerment, Maya and Sarah needed another empowerment process which is the community empowerment, or the Social Structure’s Shaping Influence. Maya and Sarah started to seek their personal political
interpretation – a quest which is a result of the individual empowerment process – and to create expectations for changing on the social structure level. It means that the powerless Algerian and black American women should have the desire to work hard with great efforts to determine community threats, and to improve their quality of lives. They have to make their positions in the society. So that, they can feel good and they can shift from being powerless people to powerful people. Sarah decided to be a self confident woman and to believe that she can succeed in her career as a police officer. Sarah narrates that "I was pretty sure that I could be a very good worker; even the work of being a police officer in the Algerian society was not for women (55)". Then, her uncle attempted her to instill a belief that she could make a difference in the Algerian society. Sarah narrates that" my uncle is a very different from the other Algerian men in our Algerian society. He was always supporting me to enter to the police department. I think he is a different because he grew up in Europe" (55). The wife of the commander, as well, believed in herself that she could revenge to her husband from the terrorist and she believed that she could make a difference in her life and in the Algerian society. She was in trust that she was capable to find and to kill the terrorist and she believed that she had the Strength to do that. Sarah helped a lot the commander's wife by encouraging her about her decision. Sarah states that" I felt that she was a confident about herself that she could revenge to her husband and to the Algerian society" (90). In addition to that Sarah narrates that "she came to me and asked me to give her the gun to kill the terrorists. At the first time, I refused but when I noticed that she was convicted to do that. Then, I gave her the gun and she succeeds to find and to kill the terrorist" (91).Graig Beck claims that" the secret to success in any area of life is eighty percent of confidence. I do not care what it is, if you set two different people with the same capabilities and skills a challenge the one
with confidence will win virtually every time"(2). After a period of being raped, Angelou started to feel good and confident that she could resume her life. This self confidence partly came for receiving the help from Bertha Flowers, an educated woman who told Maya to read works of literature out loud, giving her books of poetry and history. Angelou described Bertha Flowers as having the grace of control to appear warm in the coldest weather. It seemed to have private breeze which swirled around, cooling her (94). Maya started to become aware of the strength that she received from Bertha. She declares that"she was one of the few gentlewomen I have ever known, and has remained through my life the measure of what a human being can be "(94). Book Caps Study Guides Staff, as well, claims that" to Maya Mrs. Flowers is glamorous just like the characters in the books she reads though momma is not too fond of her. Mrs. Flowers makes it her mission to bring Maya out of her silence in the wake of rape by having her read poetry and literature aloud" (n.p). Moreover, Angelou narrates that as "I ate she began the first of what we latter called"my lesson in living" (94). She adds that "I must always be intolerant of ignorance but understanding of illiteracy. That some people were unable to go to school, were more educated and even more intelligent than college professors" (99). Gale, Cengage Learning maintains that:

Throughout I Know Why the Caged Bird Sings, Maya Angelou's strong belief in the power of education is evident. It is education, through reading, which bring Marguerite {Maya} out of her silence after her rape, education that allows her to create a better life for herself (n.p).

Sushama claims that:
The increased breadth and clarity of women's views of society and the universe can motive them to articulate new values and goals. When women's attention shifts from their personal troubles to social issues, they can more consciously connect their biographies with the historical times in which they live. Moreover, attention to the value components of women's behavior increases their motivation for meaningful individual and social action (35).

Momma taught Maya how to conduct herself around white people because Maya and her people suffered from discrimination. However, Momma was powerful woman. Book Caps Study Guides Staff reports that" Momma is a religious woman who worked hard to instill morals, values, a sense of respect and class within the children. She is a very strong and powerful woman" (n.p). She did not allow such discrimination and racism to affect her life. Maya narrates that" the girls had tried of mocking and turned to other means agitation" (31). However, Momma did not say anything. She was a religious woman and she had a big faith in God. This helped her to deal with the white people easily. She chose her words, emotions, and battles carefully, especially when race plays a role. So, the receiving of the help and the support was so important for the Algerian and black American women to defeat the fear and to be more self confident in their selves. Sadan argues that:

The community empowerment draws from two sources which must be available with certain coordination between them:1. Individuals who have come to recognize that they are interested in acting not only to realize their own personal desires, although still in the framework of improving their quality of life.
2. External change agent – professionals and others who are involved in a planned change process and contribute rules and resources to it – meaning, legitimating, and power—which support the creation of a community and its growing ability to influence the environment (147).

The empowerment community, as well, needs from persons to be inclusive and to be with a strong personality. The Algerian and black American women decided to challenge discrimination and oppressive practices within organizations, institutions and communities. Sarah started to work in the unit of anti-terrorism and she knew that that discrimination existed between Algerian men and women. Sarah succeeded to promote equality of opportunities and good relations between groups and challenge inequality and exclusion. It means that the discrimination did not affect her work because she had a strong personality. Ejike john states that:

> When you are faced with a tough situation, it is this personality that will help you maintain your emotional stability and not fall into depression and contempt. It also helps you speak without hesitation or offense. When you have a strong personality, you will see yourself being able to work independently and as part of a team (n.p).

However, Sarah was working harder to prove herself and she attempted to have good relationship with her group of work since she was the only woman between six or seven men. Sarah narrates that"I was the only woman in the unit of anti-terrorism. I was working with Salim and I had a good relationship with him. We were friends and he respected me trough the time" (34). She adds that" the leader of the department of police started to look at me with a respectful eye because I caught two terrorists" (50). Sarah, as well, did not permit this discrimination to
affect her work and she always avoided the problems that happened in the anti-terrorism unit or with her workmates. Sarah states that "I entered to the room of investigation to investigate two terrorists. One of them says oh my God this is a woman do not worry my friend she will works with her emotions and she will fail in her investigation and he continues women works with their hearts not with their minds" (74). However, those words did not affect her at all and she continued her investigation successfully and she could to get some important information about the leader Ilisha. Likewise, Angelou considers that there is discrimination between the black children and the white children in schools. Angelou declares that "a white woman from Texas, who would quickly describes herself as a liberal, asked me about my hometown when I told her that in stamps my grandmother had owned the only Negro store then, she started to make a difference between the white girls and the black girls" (105). This did not hurt her but it pushed and motivated her to work hard on herself and to continue to go to Mrs. Bertha for the lessons of living. This showed the importance of the social awareness. Dinette Swanpole proclaims that "Be realistic when interacting with other people. Focus on the truth. To do this look at people objectively and rather than noticing your differences try to find your similarities. We cannot change people’s views on things, we can only change our perceptions and how we treat them" (n.p).

Likewise, Daniel Goleman reports that "As we improve social awareness we also improve our experience of life, create opportunities for better work life balance, become aware of other people emotions, and improve our ability to respond to change" (n.p).
The empowerment community, moreover, needs from the Algerian and black American women to be more organized, co-operative, and influential and to participate in building their societies. Sarah worked in ways of democratic involvement to fight terrorism that was in Algeria during the nineties. She was working in ways that she succeed to build positive relationships across the group of anti-terrorism unit. Sarah, Angelou and the grandmother, Momma, believed that they could change their situation by working and achieving something in their societies. Sarah started to work harder to catch the terrorist, then, she began to feel more responsible. Sarah states that "I could not sleep because I felt that all Algerian people were under my protection" (45). This is considered as a sign and the first steps to be powerful woman Shy agreed that" taking responsibility of more and more functions in the entire process of social and economic activity helps them gain control and power"(41). Moreover, Shy reports that"for individuals and groups where class, caste, ethnicity and gender determine their access to resources and power, their empowerment begins when they not only recognize the systematic forces that oppress them but act to change existing power relationships"(37).

It was important that the members of Algerian and black American societies began to accept the efforts that Sarah and Momma were doing for their societies. Sarah reports that" I feel that the chief of the unit started to like me. He was really strong and at the beginning he was so tough with me but when he saw me that I was so in love with my work. He started to like me even when time he said to me my daughter be careful" (95). Sarah reclaims that "we were in the group as brothers and I was a sister for them only Salim and me were in love with each other, we were like one family and we had only one goal which was to defeat terrorism in our country and to save our people" (132). Sarah was influential in the unit of anti-terrorism and she
had a great influence to catch the terrorist. Daniel Miller claims that "When people know that you truly accept them, trust develops, they open up more to you, and a closer bond develops" (n.p). Sarah states that "my plan was to catch the terrorist, Ilisha, in the funeral of a little girl and a man who were killed by Ilisha. Because, I was pretty sure that he would go to the graveyard, I knew that he was mentally ill. He wanted to see his victims for the last look" (123). Filip Spagnoli reports that "One could even that people have a right to respect and tolerance. This right is a natural consequence of all human rights...people using these rights to manifest themselves in different ways"(65). On the other hand, Angelou wanted to help her black people by telling them that not only our race suffer also the white people suffer. She believed that if she worked hard, she would make a difference and she would improve and develop herself. She wanted from her people to be more powerful and more self confident. Angelou proclaims that "that evening I decided to write a poem on being white, fat, and old and without children. It was going to be a tragic ballad. It would have to watch her carefully to capture the essence of her loneliness and pain" (108). By this poem, she wanted to address the black American women telling them that not only them were suffering but also the white American women. This reflects what Sadan says in her book that "Beside the social activity, the extent to which there exists a social structure that provides legitimating to civic participation– political regime, policy, resources – influences the character and the route of the empowerment process, and is a critical factor for the chances of initiating it"( 147).

The professional empowering practice encouraged Sarah and Angelou to facilitate processes of increasing the control over their lives. Sarah and Angelou learnt how to take on socially valuable roles. Sarah felt that her work as a police officer was so important and valuable especially during the Black Decade because many children,
women and men were killed by terrorists. For that, she wanted to make her people live in peace by defeating terrorism. Sarah narrates that "when I saw the little girl on the floor and she was dead, I swore that I would kill him. I wanted to revenge for her and to protect all the Algerian children from terrorism" (123). She took responsibility and she acquired political efficacy. Angelou, as well began to believe in herself and she was able to take independent decisions through their own resources. Angelou states that "I was only twelve years old and merely graduating from the eighth grade, besides, many teachers in Arkansas Negro schools had only that diploma and were licensed to impart wisdom" (172). It was important for the powerless women as Angelou and Sarah to study and to be educated and to work because working and education gave them a new experience and new knowledge. Sarah started to feel good when she started to work and when she caught two terrorists. On the other hand, Momma acquired knowledge and power because of owning a store and of being a hard worker. Book Caps Study Guides Staff states that "she is a very strong and powerful woman, as she owns the only the only store in town" (n.p). As Sadan says "On the action level, the practitioner accumulates experience and professional confidence, as well as new knowledge" (148).

The psychological empowerment played a big role in the lives of Sarah and Maya Angelou. Indeed the parents should have an influence in their children's life. In *The Funerals*, the parents of Sarah did not play a great role. However, her uncle affected her. Sarah declares that "my uncle was always with me and he supported me a lot and he encouraged me to enter the police department" (157). In Angelou's case, the effects of psychology came through Mrs. Bertha instead of her parents because they were absent. Sadan reclaims that "Psychological empowerment was described as a personal process that is not dependent on organizational means, and this was
achieved by the parents" (158). It was beneficial for both women, Sarah and Angelou, to feel that they were not alone and the problem of discrimination between men and women touched all the Algerian and American women. This was a motivation for Sarah and Angelou to decide to be powerful. Shushan reports that "self reliance is strength ended by a collective identity, driving not only but also mental strength from solidarity, sharing and caring for each other and from thinking and acting together to move away and to racist domination" (43).

The Algerian women and the black American women attempted to develop and to participate in the politics of their countries to improve their situations. Sadan called this attempt “the empowerment of politics”. This is reflected in The Funerals and I Know Why the Caged Bird Sings when Sarah and Angelou agreed that there could never be a democracy unless there was a true participation of women, both in the government and development programs. Sarah was always wondering why women could not discuss or talk about political matters. She believed that women need access to welfare, to government and to attempt to talk about not only women problems. She maintains that "I wanted to work in a job which only men worked in it. I wanted from all the Algerian women to work in fields that considered only for men" (33). Sadan proclaims that "Empowerment is a hope that on the basis of a platform of shared values it will be possible to reach conclusions and to change policies and practices that are prevalent in social systems" (162). Angelou, as well, tackled political issues through her autobiographical novel. She was involved with the Black community in Stamps, criticizing her racist characters by showing the Southern white vulgarity and bad attitudes towards the blacks and how to fight the injustice of racism. As best illustration, Mr. Edward Donleavy, a white speaker at Maya’s eight grade graduation ceremony, insulted the Blacks by being useless and incapable of holding
good jobs except of becoming athletes for boys and did not even mentioned girls at all unlike the whites who afford professional careers (179). She tried to address the government and the whole black people to find solutions to stop the segregation and racism. Sushama reports that "Skills development can involve such things as training in problem solving or assertiveness or learning how to influence the political process. Should be to increase interpersonal and political power" (47).

Sarah and Angelou gained power, by education. It is considered as one of the main principle to get power. The education played a very important role to transfer Sarah and Angelou from submissive women to powerful women. Assefaw points out that "The fight for the rights of women can be successful and fruitful, if women are equipped with the knowledge and knowhow of how to overcome the problems. Education will also heighten their struggle after all" (n.p). Sarah declares that "I know that learning and knowledge will be my only solution to get rid from the oppression of Algerian woman" (56). Francis Bacon said that "knowledge is power". Angelou was sexually abused and raped when she was seven years old. She became mute and refused to speak for five years after. With the encouragement of Mrs. Flowers, Angelou spoke again.

Mrs. Flower introduced her to many books and authors like Charles dickens, William Shakespeare, Edgar Allan Poe and many others she said that they were my friends. It means that learning and knowledge helped Angelou a lot and they were the only treatment for her. Book Caps Study Guides Staff points out that "Momma who introduces Maya to Mrs. Flowers who teaches Maya the power of literature {education} in overcoming her inner demons" (p.n). Assefaw declares that "Education will liberate the girl child from all the prejudices and gives her also economic independence. Upon employment, her source of income augments the livelihood of
the family she establishes" (n.p). Sarah and Angelou knew well that the only solution to not be like the other Algerian and black American women was to study and to be educated persons because through education they could improve their lives. Sarah believed that her mother and the mother of Salim were submissive. One of the main causes that led them under the control of their husbands was that they were illiterate women. For that, they could not defend and protect themselves. Sarah narrates that" my mother went to quacks and sorcerers in order to make my father back to home "(108). This action means that her mother was really illiterate. During the twentieth century, most of the Algerian and black American women were married in young ages that's why they could have not access to education. Sarah chose to study and to work first and then she could marry because she knew that marriage could destroy her future. Angelou, in a similar manner, decided not to marry or not make a relationship with any man. Digumati declares that:

With greater access to education, employment and contraception many women are choosing to marry later and have fewer children. Those who wait to marry and begin child-bearing have better access to education and greater opportunities to improved lives. Women's increased access to education, to employment and to contraception, coupled with declining tales of infant mortality, have contributed to the world wide decline in fertility (xxi).

When the Algerian and black American women are educated, they obliged men to respect them even through this respect would came through time. When Sarah started working in the unit of anti-terrorism her workmates did not accept her. Then, she started to show and to prove to them that she was really good in her work and she was very educated women. Sarah narrates that Sarah at the end succeeded to prove
herself in police square after she could catch the leader of the group of terrorists (150). On the other hand, the uncle of Angelou, Tommy, told her that the intelligence is better than the beauty. Angelou states that "he told me often, Ritto, I do not worry cause you are not pretty. Plenty pretty women I seen digging ditches or worse. You are smart. I swear to God, I (prefer) to have a good mind than a cute behind" (67, 68).

Angelou, in another way, showed how much the black American should be educated as her mother. The boyfriend of her mother, Mr. Freeman, was so in love with her because she was beautiful and educated woman. She claims that"even if (my) Mother hadn't a pretty woman, light skinned with straight hair he was lucky to get her and he knew it. She was educated and from a well-known family"(69). Digumarti proclaims that:

> It was also necessary to clarify the goals of women's education, the participants agreed that the more important objectives are: to eliminate illiteracy; to develop self-esteem and self-confidence; to have knowledge about their bodies and sexuality; to have the ability to make their own decisions and negotiate; to raise the women's awareness of their civil rights; to provide skills for income generation; to make participation in community or society more effective; and to prepare them to be good women leaders(5).

Erin Murphy-Graham, as well, proclaims that" For her {woman} and million for others around the world, access to education has the potential to spark positive change" (7). She adds that "education is seen as a way to empower women" (13).

Sarah and Momma started to feel powerful when they began to be financially responsible for themselves. Sarah became independent when she started working as a police women and she was receiving a wage for every month. Sarah states that"one of
the main causes that led woman to be submissive which is being financially dependent and they were dependent on men, dependency led them to be under their control" (46). Angelou's mother, Vivian, was independent woman because she was gaining her money alone, even from gambling parlors. Angelou states that "mother had prepared a place for us, and we went to it gratefully. We each had a room with a two- sheeted bed, plenty to eat and store- bought clothes to wear"(69). Momma has the only store in the section of black American community in stamps. She was a responsible for Angelou, her brother, Billy, and her uncle. Angelou narrates that" she had built a store in the heart of Negro area. Over the years it had become the lay center of activities in town"(6). It means that Momma was financially independent and this led her to be powerful women and she was obliging people, in a way or other to respect her. She was playing an important role in the black American society. During the Great Depression, Momma worked hard to save her store and her money. Angelou states that "Momma spent many nights figuring on tables although her customers had no money… Momma kept her store going" (51). Shushan claims that: "Women have been playing very important and significant economic roles in both the urban and the rural areas. We see that in both in the organized and unorganized sectors of the economy" (6). Sadan narrates that "women's to paid is crucial to their self-reliance and the economically-being of dependent family members"(xxiii). Personal FN discusses" why womenneed to be financially independent". It states that:

The following points will discuss about why financial independence is important among women: for raising their self-morale to make women able of taking their own decision and do not have to depend on anybody. To stop feeling helpless is important that every woman
becomes financially independent so that they never have to feel helpless in life. Then, to become a role-model means that a woman who is capable of standing on her feet and has an opinion of her own is a role-model and a source of inspiration for other women in society.

The Algerian, Sarah, in *The Funerals* and the black American women, Maya Angelou and Momma, in *I Know Why the Caged Bird Sings* followed different steps and strategies to shift from submissive and powerless women to confident and powerful women. They understood, as well as, the importance of confidence in the self and the importance of education to fight inequality between men and women and to try to improve their social positions in the society.
List of references


Conclusion

*The Funerals* gives a depth insight about the situations of Algerian women during the Black Decade. Likewise, *I Know Why the Caged Bird Sings* gives an idea about the situations of black American women, during the twentieth century. It’s true that they purely reflect the terrorism in Algeria and racism in the United States. In this dissertation, I have examined the Algerian and black American women's status during these periods, how they suffered from the double oppression and how they improved their *selves*. In fact, *The Funerals* depicts the terrorism and the horrible massacres that happened against the Algerian people. *I Know Why the Caged Bird Sings* depicts racism and the oppression against the black people. However, those works are, in particular, tackling the situation of the Algerian and black American women. The Algerian and black American women were submissive to the Algerian and black American men. Sarah and Maya Angelou felt that they had no value in their fathers' lives. The traditions of both societies and the fathers always preferred boys rather than girls because boys are physically more powerful than women. The Algerian and black American women were considered as the *Other* and the second creature for the Algerian and black American men. Simon De Beauvoir uses the term *Other* throughout *The Second Sex* to diagnose the female’s secondary position in society as well as within her own patterns of thought, such as, the mother of Sarah, the mother of Salim, Momma and Angelou. Furthermore, the roles of women are set and fixed. Women are defined by men to men to be wives and children-bearers, like the mother of Salim and the mother of Sarah. De Beauvoir explains that women are for men only for the ‘Sex’. The black American society was exactly as the Algerian one. The mother of Angelou, Vivian, was so beautiful black woman. So, she was
attractive to many black men. They did not see her as a beautiful woman but they saw her as a sexy woman.

Racism was a second oppression for the black American women. Maya Angelou and Momma suffered from being nothing and without value in the white American society. This led Maya to think that God is white and being black is something evil. The Algerian women during the Black Decade were frightened because whenever terrorists found Algerian girls, they raped them. The percentage of raping increased during that period.

The Algerian, Sarah, in *The Funerals* and the black American woman, Maya Angelou and Momma, in *I Know Why the Caged Bird Sings* followed different steps and strategies to shift from submissive and powerless women to confident and powerful women. They understood the importance of self confidence and the importance of education to fight inequality between men and women and to try to improve their social positions in the society.

Briefly, this analytical study scopes the double oppression of Algerian women, during the Black Decade, and black American women, during the twentieth century. Finally, the Algerian and black American women succeed to become powerful and independent women.
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