



Subjugated to Free Independent States of America, Boston Tea Party by Sons of Liberty and Declaration of Independence

Ali Baqar ¹, Kiran Mujahid ², Jahanzeb Jahan ³, Rumyia Habib ⁴

¹ Research Scholar, Department of English Literature, Government College University, Faisalabad, Pakistan.

Email: alibaqir0315@gmail.com

² Research Scholar, Department of English Literature, Government College University, Faisalabad, Pakistan.

Email: kiranmujahid205@gmail.com

³ Lecturer, Department of English, University of Education, Lahore, Pakistan. Email: jahanzeb@ue.edu.pk

⁴ Research Scholar, Department of English Literature, Government College University, Faisalabad, Pakistan.

Email: rumyiahabib@gmail.com

ARTICLE INFO

Article History:

Received: December 18, 2023

Revised: March 03, 2024

Accepted: March 04, 2024

Available Online: March 05, 2024

Keywords:

Native Americans

American Indians

Assimilation

Free States

Revolt

Ambivalence

Taxes

Funding:

This research received no specific grant from any funding agency in the public, commercial, or not-for-profit sectors.

ABSTRACT

This article explores how Native Americans and Africans have historically been treated by Europeans, with a particular emphasis on how both groups have been portrayed as barbaric and primitive in a variety of media, including literature, minstrel shows, newspapers, and advertisements. We'll talk about Native Americans' difficulties and how they gained their independence in this section. European colonization of North America resulted in the displacement of these tribes, who were then forced into reservations and subjected to assimilation strategies that were often violent and betrayed treaties. European assimilation efforts aimed to erase Native American culture, history, and identity through the establishment of boarding schools that forced Native American children to adopt European habits, attire, and language. The method was intended to "kill the Indian, save the man," as institutions such as the Carlisle Indian School illustrated. Despite the hardships and cultural loss inflicted on Native Americans, their experience in boarding schools was critical in developing future Native American leaders and building a sense of pan-Indian identity, thereby refuting the notion of them as a dying race. The article also delves into the influence of British colonial rule on Native Americans, as well as the imposition of taxes without representation, which sparked riots such as the Boston Tea Party. The Continental Congress and the following Declaration of Independence were watershed points in the American Revolution. Furthermore, the Coercive Acts meant to punish Massachusetts for the Boston Tea Party, stoked colonial discontent and aided in the commencement of the American Revolutionary War. The article finishes by underlining the significance of these historical events in establishing the identity of the United States and the ongoing struggle for Native Americans' rights and acknowledgment. This in-depth examination of historical events and their interconnectivity sheds light on the complicated and often brutal interactions between Europeans, Native Americans, and Africans, which ultimately influenced the establishment of the United States and its values (Volo, 2003).

© 2024 The Authors, Published by iRASD. This is an Open Access article distributed under the terms of the Creative Commons Attribution Non-Commercial License

Corresponding Author's Email: alibaqir0315@gmail.com

1. Introduction

Europeans have regarded Native Americans and Africans as savages ever since their origin. They consistently portrayed themselves as primitives in a variety of media, including ads, newspapers, literature, and minstrel shows. The Europeans usually employed them for their ends. They exploited their lands and people for their ends, which led to attempts to take over their culture and history and induce nostalgia in the people. The tribal tribes of North

America had to reconstruct themselves after being nearly wiped out by the many colonizers who had succeeded in their conquest for affluence. After being forced into reservations, Native Americans had to work hard to stay alive. The Europeans' assimilation strategies for American Indian children began with violence. The native people and the Europeans concluded several treaties, but all were ultimately shown to be unfavorable to them. The desire for property and money intensified as the number of European Americans rose and spread deeper into the United States prairies, forcing them to forge new routes and break their agreements with the Plains Indians.

Parts of the aboriginal population's culture started to disappear. The American Indians were forced to accept Roman Catholicism when they first arrived. They enrolled the Indians forcibly in non-reservation boarding schools to "Americanize" them. The Indians were frequently made to wear regular European attire, cut their hair, and speak in the same language as the Europeans at these institutions. Additionally, they faced harsh punishment if they were discovered using their native tongue. Through boarding schools, they sought to sever their ties to their culture and history. They were given new names by settlers when they enrolled in boarding schools. This was just another method they employed to shed their history. Europeans were effective in assimilation because they understood that if they were successful in this strategy, they could readily alter it. Richard Henry Pratt's aim of assimilation was achieved. Pratt's assimilationist worldview was particularly conflicted since, while bringing people together to demonstrate their benefits, he also had the dual objective of "kill the Indian, save the man". In Carlisle, Pennsylvania, they founded the renowned non-reservation institution known as the Carlisle Indian Institution. With the arrival of colonizers, they brought weapons, horses, booze, and several other resources to enslave them. But they made the Indians more dangerous by giving them firearms and horses, which enhanced their capacity for hunting.

If we use Columbus' first journey as an example, he saw that all of the Indians were naïve and behaving in a very pleasant manner (Zinn, 2012). However, when he returned from his second journey and saw how the indigenous had turned savage as a result of the murder of his 39 crew, he was horrified. Despite this, they also brought some other instruments that the colonizers traded with red Indians so that the locals could cultivate their fields and cook food more easily. However, while they attempted to flee their history, lands, etc., all the locals continued to experience many more losses (Magoun & Pratt, 1892). However, numerous revolutionaries eventually arose there, upsetting the colonists' order with the Boston Tea Party and rebelling against all the levied taxes and rules. The American Revolution arrived there as a result of several factors. The idea that all lands simply belonged to them was prevalent among Europeans. Native Americans cannot even establish an enterprise; only Europeans are capable of doing so. Native Americans would only employ European ships for this purpose, exporting all agricultural products to Europe. These were the reasons why they revolted and established separate states.

1.1. Statement of the Problem

The emergence of Boarding Schools and education-related policies and taxes the system caused a huge and irreparable loss of Native Americans' lives whether it is cultural, racial, academic, sexual psychological, etc. This article is an attempt to discuss and interpret the events and their aftermaths that occurred because of the Boarding School's tax and educational policies formulated by the Whites in the lives of Natives.

1.2. Research Objectives

The objectives of this article are

- 1) To explore the cultural, religious, and basic rights through the American Declaration of Independence 4th of July 1776.
- 2) To know about the loss and gain of identity and recognition at the Boarding Schools of Natives.
- 3) To see the unaddressed Native American's life through Western policies.

1.3. Research Questions

- 1) To what extent did Native Americans revolt against their rights through the Boston Tea Party by the Sons of Liberty?
- 2) How did the great people of the colonies declare free and independent states?

- 3) How did the great people deal after contemplating their loss of culture and identity and how did they dissolve their connection between themselves and the state of Great Britain?

1.4. Significance of the Research

This study is significant in highlighting the ideology of the creation of a tax system and its widespread unpardonable effects on the lives of Native Americans. The tax system was the main agenda and the goal of Western people was to demolish the rights of Native Americans in British. This study has highlighted some selected incidents from selected incidents to expose Western impacts on Native Americans with a new projection and trajectory.

1.5. Delimitation

This article is invalid of Marxist (Rights should be given equally) and Psychoanalysis perspectives however other major perspectives have been discussed and figured out in a good manner.

2. Literature Review

The Declaration of Independence is an authoritative and inspirational document that upholds everyone's fundamental rights. It is evidence of the liberty and equality principles that have motivated American citizens for many years. The American colonists proclaim that they are becoming a free and independent nation and cutting all links with Great Britain. They invoke the "good People of these Colonies" and the "Supreme Judge of the world" to do this. "It is stated that life, liberty, and the pursuit of happiness are among the unalienable rights that their creator bestowed onto all men and that all men are created equal. We respectfully publish and declare that these United Colonies are, and rightfully should be, Free and Independent States; that they are free from allegiance to the British Crown; and that all political ties between them and the State of Great Britain are and should be severed. We make these declarations in the name of the good people of these colonies and with the authority of the Supreme Judge of the World to judge the sincerity of our intentions". (A Declaration of Independence transcription). (Fischer, 1995) offers a sophisticated examination of the intellectual and cultural foundations of the Boston Tea Party, highlighting the influence of resistance and identity on colonial perceptions of British rule. Fischer clarifies how ideas of liberty and republicanism fostered the anti-British attitude that destroyed tea loads in Boston Harbour by looking at the speech and deeds of the Sons of Liberty (Fischer, 1995). As Pratt says in a speech in 1892, "the only good Indian is a dead one" is genocidal, damaging, immoral, and racist. It is a mirror of the ideology of white supremacists, who have for centuries exploited it as an excuse to oppress, displace, and exterminate Indigenous peoples. The statement "all the Indian there is in the race should be dead" supports the erasure of Indigenous peoples from existence. It is an appeal for their identity, language, and culture to be eradicated. "That is not official government policy" he continuous "But it is a racially- biased perception of Native families, of Native homes, of Native mothers, that has the effect of forcibly removing Native children from their homes and placing them into, generally the homes of white people in waste that serve to cut Native people off from their community." (Little, 2017). They have become stranger in their own homes and the concept of home has completely vanished from their mind just because of the brutality of colonizers.

They were furious at being taxed without having any representation in parliament and felt it was wrong for Britain to impose taxes on them to increase or gain revenue (Gladney, 2014). The colonies held strong disapproval of the British government's tax policy due to their perceived unfairness and prejudice. For instance, a variety of goods and services were subject to taxes under the Stamp Act of 1765, such as playing cards, media outlets, and documents of law. The colonists claimed that the Stamp Act was unjust because it imposed taxes on necessities for daily living. In addition, they claimed that the Stamp Act was unfair as it did not impose the same taxes on British products and services. As in 1773 in the Tea Party Act, they believed it was unfair for Britain to tax them to raise money, and they were incensed at being taxed but not having any representation in Parliament. A tea party in Boston In 1773, the British Parliament passed the Tea Act in an attempt to salvage the struggling company. The legislation gave the firm permission to engage agents who would be the only ones authorized to sell tea in the colonies and to send its tea straight to the colonies without first landing it in England. One of the main reasons for the American Revolution was the colonists' resentment of

the British taxing policy. The colonists were adamant about breaking away from Great Britain and establishing a government that would allow them to control their taxes and governance.

Three ships belonging to the East India Company were stationed in Boston Harbor when a mob of irate Bostonians stormed them on the evening of December 16, 1773. Over ninety thousand pounds of tea were surreptitiously dumped into the harbor by the organization in opposition to the Tea Act (1773) passed by the British Parliament (The Tea Act 1773). A crew of Bostonians dressed as Mohawk Indians stole three East India Company ships on December 16, 1773, and threw more than 92,000 pounds of tea into Boston Harbour. A daring and rebellious act of protest, the Boston Tea Party made it abundantly evident to the British administration that the colonists would not put up with taxes without representation. In response to the Boston Tea Party, the British government passed the Coercive Acts, commonly referred to as the Intolerable Acts, which prohibited town meetings, blocked Boston Harbour, and permitted the stationing of British troops in private residences. The colonists were united in their resistance to British authority and were even more enraged as a result of the Coercive Acts.

Most highly regarded book *A People's History of the United States*, social historian Howard Zinn discusses the Boston Tea Party. He states that it was "a conscious rejection of authority, a deliberate assertion of power by the people... 'No more!' the colonists were yelling. You will not govern over us!" (Zinn, 2012) "No more!" perfectly captures the colonists' attitude. They were expressing their rejection of living under a system of government they believed to be harsh or unfair by chanting this. It communicates a spirit of defiance and a proclamation that they would no longer put up with being governed by outside powers. Essentially, Zinn's analysis of the Boston Tea Party in "*A People's History of the United States*" emphasizes the idea that this event was a deliberate and forceful way for the colonists to express their dissatisfaction with British rule, reflecting a larger theme of resistance and the assertion of the people's power to control their destiny. When the Boston Tea Party was said to be "the boldest stroke that has yet been struck in America," Thomas Hutchinson, the Royal Governor of Massachusetts, was conveying a complex range of feelings and observations

Fear: Hutchinson understood the gravity of the Tea Party, having served as a representative of British authority. It was an outright defiance of British authority and a symbol of the colonists' rising disobedience. The "boldness" of the act which was performed forcibly and in public probably made him nervous. Administration There might be a hint of admiration in his statement, despite the threat. The Tea Party accomplished its goal with boldness, organization, and success. It's possible that Hutchinson recognized the colonists' bravery and tenacity even as he denounced their deeds. "Custer Died for Your Sins" by Vine Deloria Jr. illustrates how Indigenous and European conceptions of land are fundamentally at odds. This is an analysis of the quote and its more profound meanings:

The Conceptual Conflict: Indigenous Perspective: The land is the foundation of a tribe's existence and goes beyond its physical boundaries. It is associated with spiritual beliefs, cultural customs, and ancestry. It is a living thing, not a thing to be purchased or traded, but rather an extension of the community.

European Perspective: Land is first and foremost an economic resource. It is a source of prosperity, possession, and growth. Its potential for growth and exploitation is what it is worth.

3. Research Methodology

The study technique is exploratory, and at various phases of data collection, analysis, assessment, and interpretation, a qualitative approach was used. Personal experiences, journals, lectures, discussions, and historical texts that detail troubling events and experiences in people's lives are included in qualitative research techniques. This article has gathered, examined, and evaluated information from the actual texts of a few chosen works as well as related earlier research investigations. The absence of Native American participation in the British colonial parliament is another issue raised in this article.

4. Analysis

While 19th-century minstrel shows portrayed red Indians negatively, additionally, throughout the first part of the century, prejudices were created by minstrel performances and other popular depictions. Because they were labeled as primitive, filthy, drumming, and intoxicated from the very beginning. The Native Americans were thought to possess all of these traits. Without it, the team which was seen by natives as their backbone was the most important feature. Due to the effects of alcohol, they prefer to sip tea. If we consider how the Western educational system harmed generations of Native Americans as well as their culture and religion, the damage is immense and permanent. Even though the pupils received subpar care and there was limited room for interaction between students and their families and parents, illnesses used to spread among boarders quite quickly. Malnutrition and homesickness were major causes of death. Parents who refused to allow their kids to attend boarding school were severely beaten and imprisoned. Many kids were used as indentured servants by white households.

Whites compelled the Native youngsters to never open their lips while sexually abusing them, even raping the females. Native Americans' culture, language, emotions, religion, identity, level of recognition, and even their will and ability to think we're all destroyed by the cultural genocide practices of the West. By the 1920s' end, it was evident that boarding schools' assimilationist objectives had fallen short. As a result, authority financing was discontinued; however, non-governmental activities persisted and still do today with new objectives and methods. Ironically, attending boarding school was undoubtedly damaging, established the foundation for a national pan-Indian movement, and helped shape Indian identity, which helped dispel the myth that Indians were a dying race. Students of industries and "boarding schools" comprised a great deal of people who started the early 20th-century multi-tribal reform movement. In the same century, the pan-tribal movement was shaped in part by the bonds that were forged between Native Americans from different regions of the business and Indian student boards outside of reservations that may have been their first encounters. Pan-Indian groups, according to historian Hazel Hertzberg, needed, in addition to the materialistic house from which they had been banished, a psychological home, a place where they connected.

In addition to giving future Indian leaders a common experience, this education gave them the practical skills they required in English, the only immigrant language, which would allow them to communicate across many tribes and native dialects to launch a mainstream reform campaign. This is where the irony is clear: Indians who were being forced to integrate were literate and well-educated, and they used the instruments of the colonizer against it. Early twentieth-century leaders of the Pan-Indian reform movement frequently wrote about their experiences attending boarding schools and living as Indians. A number of them later went on to become anthropologists who fought to rectify inaccurate historical accounts of Indian civilizations. The Renaissance in Native American writing began as a result of boarding school instruction. The first generation of Native authors in a collaborative endeavor (Warrior) dates to the boarding school era. The capacity to write in English and the transfer from oral to written expression were two of the most lasting benefits of the boarding school experience. Public views of Indian cultures gradually evolved as a result of the growing prominence of Native playwrights' texts and the failure of absorption programs, among other things. Government officials, social scientists, and the general public started to recognize that Native Americans were not a disappearing population by the 1930s. (Kent, 2007).

4.1. Barren land

Due to the US government's coerced disintegration of tribally held territories, many Native Americans in the contemporary age experienced dramatic dislocation from their homelands. Native Americans were compelled into amalgamation by violence and forced education. African Americans replied; however, Native Americans were driven from their lands and compelled to migrate, leaving the most violent places behind as their territories were divided up and handed to non-Indian colonists. Native Americans experienced massive relocation and the rejection of a unique cultural heritage under the dominating paradigm of modernity (Eid, 2000). Due to the Dawes General Distribution Act, which was established in 1887 and assigned each tribe member a 160-acre allotment, Indian peoples saw significant migration. The post-Civil War reform mindset gave rise to the policy, which was intended to encourage private property ownership and integrate Native Americans into American culture by

instilling Euro-American values such as respect for private ownership, individuality, and dependence. Because they would keep Native Americans far from the Euro-American agreement and so safe from the evils of civilization, the earlier Jacksonian practices of forcible removal had been justified. On the other hand, Dawes' supporters thought that by "offering" assimilation to Indians, they were saving them. The Dawes Act, according to the Indian Rights Organization in 1886, was an important milestone towards the overarching strategy of progressively assimilating Indians into society on par with that of white people in all respects.

Native Americans suffered greatly as a result of this attempt. Ironically, the dispersion of tribal groups that had occurred due to the destruction of more than 60% of the property possessed by Indians during the distribution era, a trend that Jacksonian measures began decades earlier and the Dawes Act ostensibly sought to remedy, persisted. The Act divided up communally owned Indian homelands by carving out allocations from reserve lands and giving the remaining Indian lands to non-Indian residents. D'Arcy McNickle, an anthropologist from India, claims that the Dawes Act was a successful tool for displacing the Indians from their ancestral homes and impoverishing them. (Native 83). This result was virtually exactly what the law's opponents had predicted. He points out that by 1909, two-thirds of the assigned property had left Indian hands, and in the 45 years that preceded the Dawes Act's adoption, about ninety million of the 140 million acres of Indian Territory had been transferred to non-Indian owners. The Dawes Act represented an overt attempt to eliminate communal values among Indians and "tribal designation," as well as a move to omit the notion that Native American civilizations are unique to and unrelated to those of Americans. This Act's fundamental premise was that the Indians were a rapidly disappearing people who could only be saved by "civilized" Euro-American principles. As opposed to Anglo modernists, who chose to abandon the past, Native Americans saw this policy of compelled integration as repression that was externally enforced and caused cultural customs and practices to disappear.

A rush of legislation was passed after the Dawes to ease adaptation to the new period by destroying Indian customs and advancing Christian and Euro-American principles. These measures prohibited the prairies of Indian Sun Dance; they ordered that long Indian hair be clipped; and they called for the punishment of children who use Indian phrases. Off-reservation boarding schools, which also operated as assimilationist facilities for Indians, were a remarkable example of a contemporary attempt to force Native Americans to renounce their tribal customs. Native Americans who were relocated from their homes and placed on reservations earlier in the nineteenth century were managed and educated in great part by missionary agencies after the Civil War. N. Scott Momaday's novel *The Indolent Boys* describes the tragedy of escapees from the Kiowa Boarding School who perished in the winter of 1891 while attempting to reach their homes. For Native Americans like land, their youth was their hope and power, but they snatched them from their parents and threw them in boarding school in education's name.

Figure 1



https://youtu.be/AJ3rZduU4Oc?si=Cr6G1fN2xmuuR_m2

Therefore, nobody was left on barren land to make it fertile. They had uprooted them from their culture, tradition, values, and especially land. In a nutshell, the European educational system had an impact on every aspect of Native Americans' lives. Let's discuss how Native Americans were subjected to British colonial power. There were various taxes levied

when the British were in power. The steep tax on tea was one of the principal tariffs that the indigenous people could never bear. Without electing natives to the parliament, they were just imposing the levy on them. Therefore, a declaration was made for this reason in Philadelphia's Independence Hall by the committee. There were notable individuals on this committee, like John Adams, Thomas Jefferson, Benjamin Franklin, etc. The Declaration of Independence is a key piece of American history and was once regarded as one of the greatest works ever written. They depicted certain principles as the pillars of American governance, including the rights to freedom, life, and the quest for happiness. After that, this proclamation was translated into more than 50 other languages. The Declaration of Independence contained some of these views. First, they asserted that all men are presumptively entitled to life, freedom, and the quest for happiness since they are born equal. Second, they asserted that men established a government to defend these rights. Thirdly, they stated that a government may be changed or destroyed by the people when it becomes detrimental to these goals. They nonetheless stated that governments obtain their legitimate authority from the agreement of the governed.

Native Americans first started to show up at this point, protesting for their rights and overthrowing British dominance. This statement made a new one that was launched after the catastrophe of the 1770s. The thirteen melting colonies were then all represented in a single artwork that had been made. In response to the American people's refusal to pay the tax in 1770, a new army known as the Red Coats arrived in America to collect the levy from the local population. Because they were paying taxes but not being represented in Parliament, they were enraged and decided to leave the tax system. They believed it was improper for Britain to impose only several tax regimes to raise money. The British government believed the levies were reasonable, though, given that a large portion of their debt was incurred via fighting in battles for the colonies. The Boston Massacre has a troubled past and is a complex occurrence. I trust that this succinct summary has helped you gain a better understanding of this significant moment in American history. The Boston Massacre is a significant historical occurrence in America. Boston residents and British soldiers engaged in a street riot on March 5, 1770. The event turned into a significant indicator of rising tensions between them. When some colonists started to bother a British sentry, the Boston Massacre started. Eight British soldiers responded to the sentry's plea for assistance. The army fired fire on the crowd, killing five colonists and injuring several more.

4.2. Tea Act Imposed

The Boston Tea Party was a significant turning point in the American Revolution. On May 10, 1773, colonists approved a law known as the Tea Act. The British EIC (East India Company) was permitted under the Act to market tea in the American colonies. The financially ailing firm was the main motivation behind this, but it also benefited the colonists, who saw it as a fresh approach to extort money from them without getting their permission. The colonists organized a boycott of their tea in response to this action. They staged several rallies and demonstrations against their behavior as a result. The colonists were not even close to drinking 1.2 million pounds of tea annually in terms of tax income. East India Company risked insolvency as a result of the boycott of British tea. The colonists organized a boycott of British tea in protest of the Tea Act. In opposition to the measure, they also staged rallies and demonstrations. In December 1773, a gang of colonists in Boston Harbour boarded three ships by people acting as Mohawk Indians, who dropped 342 chests of tea into the water.

Figure 2



https://youtu.be/3CnuiYt2oI?si=jSu_ILXqdSvC-JHI

The Boston Tea Party, often known as this incident, marked a significant turning point in the American Revolution. While the Indian Company's tea must be less expensive and duty-free than that of other tea firms to be sold into its colonies, there is still a charge for it once it reaches colonial ports. Smuggled tea was becoming more prevalent in their territories. Despite this, illegal tea rapidly became more expensive than that produced by the British East Indian Company (EIC). Although renowned tea smugglers Samuel Adams and John Hancock opposed taxation without representation, the British government approved the Tea Act in May 1773, allowing the East to maintain their tea smuggling business. Nevertheless, the tea duty and Britain's interference in their affairs continued to be a source of contention for the colonists. All the acts of Europeans were looking against Native Americans as this coercive act of the Boston Tea Party occurred. The Boston Tea Party had a huge crowd, but only minor violence broke out. The squads of the ship played diversions as the colonists overran them, but they stood by the British warships and did not use force. The chaos that was raging gave those who enjoyed British tea but didn't want to pay for it a chance. Attempts by a few local colonialists to steal some of the British tea were unsuccessful due to protesters' pushing and kicking. Many claim that the mob pretended to be Native Americans. However, nothing is certain. The majority of colonists either completely covered themselves in soot or just used whatever was at hand to blend in.

Benjamin Franklin, Samuel Adams, and other prominent American patriots established the Son of Liberty in Boston in 1765. This was mostly done to fight against the Stamp Act and other types of taxes. This was utilized for a variety of tactics, such as protests, boycotts, and violence, to attain their objectives. However, their main objective was to repeal the Stamp Act since they believed it to be an unjust tax on colonists. They organized a boycott of British products as a result, destroyed stamps, and harassed tax collectors in 1765. The Boston Tea Party, in which the Sons of Liberty cloaked themselves as Mohawk Indians and threw 342 chests of tea into Boston Harbor, was another event in which they participated. They called a meeting in the famed South Gathering House, where a strong contingent of colonists vowed not to pay taxes on the tea or enable its unloading, storage, sale, or usage. Numerous colonists had gathered in their thousands on the pier and nearby streets. (Irvin, 2002).

4.3. Boston Tea Party Aftermath

Some significant colonial officials, like Adams, were impassioned in their admission that Boston Harbour was covered with tea leaves, while others were not. Others were not as happy to discover that Boston Harbour was covered with tea leaves as other significant colonial officials, including John Adams, were. George Washington wrote in June 1774 that the Boston Tea Party's battle would always be recognized as the cause of America. But from a personal standpoint, he saw the situation extremely differently. He claimed that Bostonians "were furious" and vehemently objected to "their behavior in burning the Tea." Washington shared the elites' belief that private property was untouchable. One of the Sons of Liberty's founding members, Samuel Adams, highlighted the significance of protecting rights and resisting oppression. "It is our responsibility to protect our nation's liberties and the freedoms guaranteed by our civic constitution against any threats. They are a just heritage from our deserving forefathers. They risked everything, including treasure and blood, to buy them for us. Even while this generation is educated, it will be forever marked with shame if we allow them to be taken from us by force without a fight or if we let the artifices of crafty men to rob them of them (A quote by Samuel Adams, n.d.)." On another point, Adams argued that "Go from us in peace if you prefer wealth to freedom and the calm of servitude to the fervent struggle for freedom. We don't need your advice or help. Bend over and lick the hands that provide you with food. May the weight of your chains be light on you, and may future generations forget that you were fellow citizens (Colbourn, 1965)."

One of the most notorious individuals in American history is General Benedict Arnold. Due to his defection to the British side, Arnold who was once hero-hailed for his heroic actions during the American Revolutionary War has come to be associated with treachery and betrayal. "Life without honor what is it? "Degradation is worse than death" illustrates Arnold's conviction that morality and honor are essential qualities, especially in the face of difficulty (Sculley, 2019). Benjamin Franklin volunteered to cover the cost himself and repeated that the British East India Company should get payment for the lost tea. During the Boston Tea Party, no one was hurt, and the only things that were taken were the tea and a padlock. Native Americans were subjected to coercive measures in many different ways by Britain, including physical

assault or threats of physical harm. When Columbus arrived, they had no qualms about chopping pieces off Indians to check the edge of their blades or chopping them up into tens and twenties. Instead of charging taxes, they physically abused and inebriated Native Americans. (Zinn, 2012). There are several additional instances of their oppressive practices, but we'll focus on their taxation instead. These four laws, referred to as coercive actions or unbearable acts, were adopted by the British parliament in 1774 as a reply to the Boston Tea Party. These norms were created with the sole intention of punishing Massachusetts Bay for destroying tea that had ties to the British East India Company. As I mentioned previously, four acts caused our acts that caused unrelenting hostility and animosity among the local colonists. I'll talk about these acts in this section.

4.4. The Boston Port Act

The Coercive Acts in the colonies were received with a great deal of hostility and animosity. They were perceived as an infringement on the liberties and rights of the colonists. The deeds aided in bringing the colonies together in opposition to British authority and helped spark the American Revolutionary War in 1775. The four Coercive Acts were:

1. The Massachusetts Government Act.
2. The administration of justice Act.
3. The Quartering Act
4. They attempted to further degrade them through these actions. Through the Boston Port Act, they prohibited any Boston City ports from paying for any tea that the colonists destroyed. The government underwent some modifications as a result of its second act, which increased colonist rule (Gunderson, 2004).

In a similar vein, their third act made it harder for colonists to bring legal claims against British authorities for wrongdoing. Through their act of administering justice, this occurrence occurred. They allowed their British troops to reside in private residences according to the Fourth Act. These actions were viewed as a breach of the liberties and fundamental rights that colonists relied on to conduct their lives. However, as we all know, every issue has a solution. These actions helped these colonies' (colonists') connections and understanding with one another. Following it, they played a critical part in the fight against British authority and helped spark the American Revolutionary War in 1775. A direct action of resistance against the British authority was taken at the Boston Tea Party. The British East India Company experienced a severe loss when the natives abandoned 342 chests of tea in Boston Harbour and destroyed all of them (Thomas, 1991).

4.5. Second Boston Tea Party

March 1774 marked the emergence of the 2nd Boston Tea Party. About 60 Bostonians boarded the ship *Fortune* when roughly thirty boxes of tea were thrown into the harbor. The event didn't get any more scorn than the first Boston Tea Party did. It indicates that everything went pretty nicely from the Boston Tea Party's initial incident. However, additional tea-dumping evidence in South Carolina, New York, and Maryland inspired this incident. The first Continental Congress was convened and some locals believed that all of Britain's coercive acts had been repealed. On September 5, 1774, Except Georgia, all 13 American colonies' elected representatives attended the First Continental Congress in Philadelphia, where they discussed tactics for resisting British tyranny. While the delegates were at odds about how to move on, they met because of the Boston Tea Party in support of achieving independence. When they split up in October 1774, the statement and resolutions were finished. Which

- It criticized Britain for approving the Coercive Acts and asked for their repeal.
- They endorsed the boycott of British products.
- They stated that colonies now had the freedom to make their judgments and to run their nations on their own.
- It encouraged colonists to organize and outfit a colonial militia.

Shortly after the "shot heard round the world," which was fired at Concord, Massachusetts when Britain refused to capitulate, the American Revolutionary War began. During this battle of Boston, George Washington was chosen as the American army's commander. Because he was an extremely knowledgeable man and had a very high position in

the British army, America ultimately prevailed with his assistance. Another conflict followed this one, and it occurred between September 19 and October 7, 1777. This conflict is seen as a turning moment in the American quest for independence. The Battle of Saratoga was the site of this conflict between them. However, the conflict had a direct influence on George Washington's career. Additionally, it had an immediate effect on George Washington's career as a commander. Without winning at Saratoga, American soldiers may not have received a lot of French assistance, and support for the war effort would have been lower. However, General Horatio Gates' triumph at Saratoga also sparked a determined but ultimately futile campaign to remove Washington as head of the Continental Army. Finally, General John Burgoyne, the commander of the army, submitted to Gates, which led to the liberation of the American colonies. All of the colonial leaders gathered in Philadelphia in 1776 and decided that each colony should be free and independent. They asked Thomas Jefferson to put something together for them. The colonies were independent of Great Britain, according to the Declaration of Independence. As a result, they declared the four essential concepts of the Constitution's Declaration of Independence: inalienable liberties equality, permission of the governed, and the right to change or abolish government (Maddern, 2008).

5. Conclusion

After being forced into reservations, Native Americans had to work hard to stay alive. The methods employed by Europeans to integrate American Indian children began with violence. The native people and the Europeans concluded several treaties, but all were ultimately shown to be unfavorable to them. The desire for property and the wealth of European Americans grew as their population grew in North America, driving them farther into the plains, compelling them to construct new routes, and breaking treaties with the Plains Indians. Therefore, when the locals awoke and thought about their rights, they were aware that the British were in charge and had imposed several levies. The steep tax on tea was one of the principal charges that the locals could never bear. Without electing natives to the parliament, they were just imposing the levy on them. Therefore, a committee at Philadelphia's Independence Hall issued a declaration for this reason. So why did they engage in so many conflicts to achieve this goal? They created an army, and George Washington was chosen to lead it. They engaged in several battles under the leadership of Washington, won them all, and eventually gained their freedom in 1776, at which point they drafted a declaration of independence. The Declaration of Independence is a key piece of American history and was once regarded as one of the greatest works ever written. The rights to freedom, life, and the quest for happiness were among the tenets they portrayed as the cornerstones of American governance. After that, this proclamation was translated into more than 500 other languages. The Declaration of Independence contained some of these views. First, they asserted that all men are presumptively entitled to life and freedom, and they seek happiness since they are born equal. Second, they asserted that men established a government to defend these rights. Thirdly, they stated that the government's ability to be overthrown or changed by the people is detrimental to these goals. They nonetheless stated that governments obtain their legitimate authority from the agreement of the governed. These incidents taken as a whole mark the end of years of conflict, opposition, and political activism. They are the embodiment of the long history of freedom that continues to influence the American identity to this day, and they represent the ambitions of a varied nation yearning for autonomy and self-governance. In conclusion, the Boston Tea Party and the Declaration of Independence stand as enduring symbols of American resilience and determination in the face of oppression.

References

- A quote by Samuel Adams, a. (n.d.).
Colbourn, H. T. (1965). American Independence: The Growth of an Idea. In: JSTOR.
Eid, L. V. (2000). Review of In a Barren Land: American Indian Dispossession and Survival, by Paula Mitchell Marks. *Great Plains Quarterly*, 8.
Fischer, D. H. (1995). Paul Revere's Ride. *Oxford University Press*.
Gladney, H. M. (2014). *No Taxation without Representation*: Xlibris Corporation.
Gunderson, C. (2004). The Boston Tea Party. In Google Books. ABDO Publishing Company.
Irvin, B. H. (2002). *Samuel Adams: Son of Liberty, Father of Revolution*: Oxford University Press.
Kent, A. A. (2007). Native Americans: Moving from Primitive to Postmodern, Mourning Dove and D'Arcy McNickle. In *African, Native, and Jewish American Literature and the Reshaping of Modernism* (pp. 71-112): Springer.

- Little, B. (2017). How boarding schools tried to 'kill the Indian' through assimilation. *History.com*.
- Maddern, S. W. (2008). Hardt, Michael. Thomas Jefferson: The Declaration of Independence, New York: Verso, 2007, 106 pp. \$14.95 (paperback). *WorkingUSA*, 11(4), 534-536.
- Magoun, G. F., & Pratt, H. (1892). AMONG THE PAPERS. *American Advocate of Peace* (1892-1893), 54(4), 99-102.
- Sculley, S. P. (2019). Turncoat: Benedict Arnold and the Crisis of American Liberty. *The Historian*, 81(1), 116-118.
- Thomas, P. D. G. (1991). *Tea party to independence: the third phase of the American Revolution, 1773-1776*: Oxford University Press.
- Volo, D. (2003). Daily Life during the American Revolution.
- Zinn, H. (2012). *A People's history of the United States: teaching edition*: eBookIt. com.