

DOWNLOAD PDF CH. 6. THE LENAPE : CULTURAL SURVIVAL OR ASSIMILATION? JAMES W. BROWN

Chapter 1 : Susan Campbell, Defending Aboriginal Sovereignty: The "Carib War"™ in Waitukubuli (Do

The Lenape: cultural survival or assimilation? / James W. Brown -- ch. 7. Marketing the sacred: commodifying Native American cultural images / Lucy A. Ganje -- ch. 8.

For them, Waitukubuli was perhaps less of a permanent settling-place than a way-station while travelling, typically in 50 to 60 foot dug-out kanawa, between Iounacaera now Martinique on its south to Aichi Marie-Galante and Karukera Guadeloupe to the north. Vincent to Britain, made no mention of Aboriginal people. War for Independence Dominica was re-occupied by the French, under the Treaty of Versailles it reverted to Britain. Until at least the end of the nineteenth century their numbers, like those of their relatives in North America, continued to dwindle toward disappearance. I attach hereto the plan of the survey made by Mr. It will be seen that the Carib Reserve, within the boundaries now proposed will include 3, acres. Reserve - side of the Pagoua River], whose ownership has hitherto been open to doubt, will probably add three or four hundred acres to the area heretofore held by the Caribs, but I hope this suggested liberality will meet with your sanction. This surviving remnant of the race has been so badly treated in the past that a little kindness to them in the future may not be considered Quixotic. Eliot, was highly unsympathetic and "by all means trying his very best to reclaim [their] sovereign right". In fact he wish to put us just like civilian. Thomas John, whom he did appoint as headman for us, has applied several time for little reward from him, and he refuse him. Considering how poor and hard up we are we humble pray His Most Gracious Majesty with our utmost fidelity veneration and respect to grant us our Reserve once more and to allow us to follow our ancient rules as in the time of Ti Francois our Ancient Chief. Iliffe a stamp-collector in Sheffield who John had been in contact with for some time. Johnston, 29 and only then to the Colonial Office. Behind such pettiness was the need to impress upon an Indigenous people that they were not to interpret their indigenoussness as affording any government-to-government relationship with the British. Such a relationship could have been argued on the basis that the previously-mentioned Treaty of Aix-la-Chapelle had not been superseded by any treaty under which Indigenous people agreed to relinquish their land. In any event, the petition having been duly re-sent, 30 typically nothing further was heard of it. Insisting de rigueur on his "great interest in the welfare of this remnant of an ancient and interesting tribe", Eliot hoped that within a couple of decades the Reserve could be opened to the surrounding population as "few, if any pure blooded Caribs would then be left". The petition insisted that "within the boundaries of the Carib territory the lawfully elected Carib Chief should have power to administer law and justice" and that unless their aid was requested, "British local authorities" ought not to interfere. Also that those "living peaceably in the Carib territory should never become liable to any forms of taxation, other than the duty of keeping open some part of the road within their territory, except by their majority consent or approval". The payment of taxes is the duty of every citizen, and you should, as Chief of the Caribs, use your influence to make your people show themselves to be loyal subjects of His Majesty the King by obeying the law. Instead of helping the Government you have been setting a bad example I have now explained to you what your duties as Chief should be, and I hope that no more complaints will be made of your conduct toward any Government Officers These constables searched several premises in Salybia, including a shop maintained by Mrs. When several Reserve residents moved to take back some of what had been confiscated, "The policemen shoot with their revolvers, which they had in hand already. At this time, four Caribs get wounding and fell down". One died on the spot, a second later in hospital in Roseau. Meanwhile, as Chief John related, "The Caribs then rush on the police trying to fight them, but the police run. However the Carib run them and put them out of the Reserve". The next day a Royal Navy frigate, the H. Delhi, arrived on the scene and marines launched detonators and Verey lights at the Reserve, their respective booms and flashes driving residents from their homes into the mountains. When on Monday September 21st he finally managed to make his way to Roseau, 42 he and two of his supporters were arrested. John was suspended as Chief; thereafter Chieftancy was non-operational, at least from the British viewpoint, until

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During this time he was joined by nine further arrestees brought around from Salybia aboard the Delhi. Five Dominica Caribs shot by police 19th September. Two dead outcome alleged attempted resistance seizure goods on unlicensed shop in Carib reserve. Caribs claim exempted direct taxation. Warship Delhi dispatched punitive expedition 21st whole Carib Community terrified Fled into woods with Babies some still there. Carib Chief held Prisoner now released on Bail Charged obstructing police. Independent enquiry into necessity shooting and subsequent treatment Carib imperative. Caribs destitute consequent recent hurricane. Illiterate and last remnants of their race. Charles moved and H. Shillingford seconded the following resolution: Unfortunately, if not surprisingly, this effort was defeated eight votes to five. Johnston cabled the Colonial Office asking someone to "forward [a] copy of the Treaty of Paris of Defence in case against Caribs quoting supposed provisions of this Treaty". Until treaties had been negotiated, their territories were to remain beyond the pale of European settlement. Part of the problem derived from the convention that while commercial treaties were invalidated by war, those ceding territories were not. The Foreign Office tried to cover its flatfootedness on what was being asked by pointing out the U. Johnston suggesting a recent English visitor, Douglas MacRae Taylor , had been "largely instrumental in fermenting [sic] and fostering the spirit of unrest in the Carib Quarter". Eliot reported Taylor as having arrived in Dominica late the previous July, stayed on the Reserve for a week or two, then departed north to Guadeloupe. She explained that Royer had been the eldest of her three children. Their father being chronically ill, this adolescent had been supported his family by cultivating provisions and, though he could not afford a canoe, by fishing. Bowring doubted the wisdom of setting-up a constabulary post on the Reserve as personnel stationed there would not necessarily be able to call for back-up. As he said, "to knock down a pole or break a wire in the long stretch of 8. Bowring found that what Reserve people wanted, "more especially the men, There had never, they asserted, been a grant of land, let alone "any acknowledgement or recognition of an independent Carib state". Rather "the Reserve had merely been set apart for their occupation". As well as being grossly patriarchal, this served to reduce the number of women on the Reserve, mothers and grandmothers as primary caregivers and culture-carriers able to transmit Aboriginality to future generations. With "no traces of primitive customs or traditions, no folk-lore, dances, songs or music, no costume or ornament", they were not really distinguishable from the rest of the population. The "Caribbean race", asserted these little gods at the Colonial Office, had "disappeared". Their blood is no longer pure, and it would be better for them to mingle with the rest of the population Waitukubuli Kalinago petition of 10 Aug. WE beg His Majesty to grant us: The restoration of our ancient rules of privileges, where perpetual continuance was graciously accorded us by Her late lamented Majesty Queen Victoria and which have unlawfully and unjustifiably been taken away from us since the year By our ancient rule and privileges, is meant that within the boundaries of the Carib territory the lawfully elected Carib Chief should have power to administer law and justice over the Carib people and that there should be not interference on the part of the British local authorities except at the Chief express request or at the majority of the Carib people MOREOVER, that the Carib people living peaceably in the Carib territory should never become liable to any forms of taxation, other than the duty of keeping open some part of the road within their territory, except by their majority consent or approval. That the Government grant of ten shillings a month at present made to the Carib Chief be raised to a sum compatible with the upkeep of dignity and honour of his position. It is the most mountainous and the most wild of the Antilles, about 40 miles by 20, and the only place on earth where pure Carib blood survived. They probably owe this continued existence to the fact that there are no proper roads across the island, whose greater part is still uncultivated and covered with virgin forest. The Caribs now live in a legally defined Reserve of ample dimensions on the windward and most savage part of the island, under the nominal rule of their Chief. There is no village as we understand it, the houses which are well built of hardwood in a style of their own raised on stakes, and scrupulously clean, being scattered over miles, each one being surrounded by plantations of coffee, cocoa, vanilla, nutmeg, breadfruit, tania, dachine, limes etc. This together with carib baskets and limes is their only way of getting money. The only means of communication with the port of Roseau is by sea, in these same gommiers, which means an absence of several

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days from the Reserve, and considerable danger in the channel of Martinique[. The Caribs themselves, of whom there must be at least quite pure the chief himself puts it at out of a total of , but I think he is optimistic are small and wiry, the women sturdy and well formed; olive to light copper skin though which the blood shews red, high cheek bones, slightly slanting eyes, broad flat foreheads with tendency to recede towards the top, coarse black straight hair, hands and feet small, the latter with very high arches. A peculiarity is that men and women have little or no hair on the face and body. In character, they are much less exuberant [sic] than the blacks, almost melancholic, soft voiced and extremely shy with strangers. Their language is almost extinct, only the old men remember some of it, the current language is Creole French and of course the young ones learn a certain amount of English in school. The rest of the population of the island, black and white, look upon the Caribs much as we look upon the gypsies [emphasis added] - as a lazy good for nothing lot. In point of fact they are not lazy but as long as they stay on the reserve, they can only work for themselves. At it is, many of the girls leave to marry half-caste or niggers, 81 and the chief himself has a pretty half Carib wife. They are at present very unhappy because the government, the administrator is a man called Eliot is trying to starve them into absorbtion [sic] with the nigger population. They want on the one hand to levy taxes on boats etc, and on the other hand to bring the Caribs under the jurisdiction of the local coloured magistrate in Rosalie "the nearest village out of the reserve. The shop keepers in Roseau, - a days journey by boat or though the jungle on foot, now refuse to buy their bay leaves, and give less and less for the baskets. A Carib basket is the local form of luggage throughout the West Indies; made to be carried on the head, it is about 3 ft. Could they be sold in England in quantities to make export worth while? You will see that his complains are rather on the score of prosperity than health. But in my opinion one of the most important things is to preserve the health of the Carib infants a great many of whom suffer from mal-nutrition, which produces a disease called locally "chaws" 83 and which results in a bleeding from the genital organs. Anthropologists and ethnologists like yourself would find a great many things to interest you among these people, and I think it is worth while doing something to ensure the continuation of the race. Is it worth while sending this petition? Or they might sell some produce in Europe. Oxford University Press, University of the West Indies, Dept. AFN press-release dated 16 June History of the Island of Dominica. Chaos, Order, and the Ethnohistory of Dominica. The European-Caribbean connection, A History of the Kanienkehaka. Kahnawake Survival School,

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Settlements were subsequently established in Tasmania , Victoria , Queensland , the Northern Territory , Western Australia , and South Australia Australia was the exception to British imperial colonization practices, in that no treaty was drawn up setting out terms of agreement between the settlers and native proprietors, as was the case in North America, and New Zealand. In the 19th century, smallpox was the principal cause of Aboriginal deaths, and vaccinations of the "native inhabitants" had begun in earnest by the s. The cause of the outbreak is disputed. Some scholars have attributed it to European settlers, [58] [59] but it is also argued that Macassan fishermen from South Sulawesi and nearby islands may have introduced smallpox to Australia before the arrival of Europeans. The skeleton of Truganini , a Tasmanian Aboriginal who died in , was exhumed within two years of her death despite her pleas to the contrary by the Royal Society of Tasmania , and later placed on display. Frontier Wars[edit] As part of the colonisation process, there were many small scale conflicts between colonists and Aboriginal and Torres Strait Islanders across the continent. Since the s there has been more systematic research into this conflict which is described as the Australian frontier wars. In Queensland, the killing of Aboriginal peoples was largely perpetrated by civilian "hunting" parties and the Native Police, armed groups of Aboriginal men who were recruited at gunpoint and led by colonialist to eliminate Aboriginal resistance. Researchers at the University of Newcastle have begun mapping the massacres. After this period of protectionist policies that aimed to segregate and control Aboriginal populations, in the Commonwealth government agreed to move towards assimilation policies. These policies aimed to integrate Aboriginal persons who were "not of full blood" into the white community in an effort to eliminate the "Aboriginal problem". As part of this, there was an increase in the number of children forcibly removed from their homes and placed with white people, either in institutions or foster homes. Between and , under the guise of protectionist policies, people, including children as young as 12, were forced to work on properties where they worked under horrific conditions and most did not receive any wages. The Yirrkala Bark petitions were traditional Aboriginal documents to be recognised under Commonwealth law. The Tent Embassy was given heritage status in , and celebrated its 40th anniversary in , [92] making it the longest, unanswered protest camp in the world. The Indigenous population continued to decline, reaching a low of 74, in before numbers began to recover. By , population numbers had reached pre-colonisation levels, and in there were around , Indigenous Australians. Despite the Commonwealth Franchise Act , which excluded "Aboriginal natives of Australia, Asia, Africa and Pacific Islands except New Zealand" from voting unless they were on the roll before , South Australia insisted that all voters enfranchised within its borders would remain eligible to vote in the Commonwealth, and Aboriginal and Torres Strait Islander people continued to be added to their rolls, albeit haphazardly. Photo taken by Herbert Basedow. Despite efforts to bar their enlistment, over 1, Indigenous Australians fought for Australia in the First World War. Dhakiyarr was found to have been wrongly convicted of the murder of a white policeman, for which he had been sentenced to death; the case focused national attention on Aboriginal rights issues. Dhakiyarr disappeared upon release. This Freedom Ride also aimed to highlight the social discrimination faced by Aboriginal people and encourage Aboriginal people themselves to resist discrimination. The referendum passed with Indigenous Australians began to serve in political office from the s. In , Sir Douglas Nicholls was appointed as the 28th Governor of South Australia, the first Aboriginal person appointed to vice-regal office. In Arthur Beetson became the first Indigenous Australian to captain his country in any sport when he first led the Australian National Rugby League team, the Kangaroos. In , a group of Pintupi people who were living a traditional hunter-gatherer desert-dwelling life were tracked down in the Gibson Desert in Western Australia and brought in to a settlement. They are believed to have been the last uncontacted tribe in Australia. Aboriginal art and

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artists became increasingly prominent in Australian cultural life during the second half of the 20th century. Australian tennis player Evonne Goolagong Reconciliation between non-Indigenous and Indigenous Australians became a significant issue in Australian politics in the late 20th century. In , the Council for Aboriginal Reconciliation was established by the federal government to facilitate reconciliation. In , a Constitutional Convention which selected a Republican model for a referendum included just six Indigenous participants, leading Monarchist delegate Neville Bonner to end his contribution to the Convention with his Jagera tribal "Sorry Chant" in sadness at the low number of Indigenous representatives. The republican model, as well as a proposal for a new Constitutional preamble which would have included the "honouring" of Aboriginal and Torres Strait Islander people, was put to referendum but did not succeed. In , the federal government appointed a panel comprising Indigenous leaders, other legal experts and some members of parliament including Ken Wyatt to provide advice on how best to recognise Aboriginal and Torres Strait Islander peoples in the federal Constitution. During the same period, the federal government enacted a number of significant, but controversial, policy initiatives in relation to Indigenous Australians. A representative body, the Aboriginal and Torres Strait Islander Commission , was set up in , but was abolished by the Australian Government in amidst allegations of corruption. The government banned alcohol in prescribed communities in the Territory; quarantined a percentage of welfare payments for essential goods purchasing; dispatched additional police and medical personnel to the region; and suspended the permit system for access to Indigenous communities.

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Chapter 3 : Project MUSE - The Homing Place

Images that injure: cultural survival or assimilation? / James W. Brown ; commodifying Native American cultural images / Lucy A. Ganje ; ch. 8. African.

Additional Information In lieu of an abstract, here is a brief excerpt of the content: Published Works Abercrombie, Thomas A. Pathways of Memory and Power: Ethnography and History Among an Andean People. University of Wisconsin Press. The Manifestation of Tawid: The Muslim Heritage of the Maroons in Jamaica. Caribbean Quarterly 45 1: From Moors to Marronage: The Islamic Heritage of the Maroons in Jamaica. Journal of Muslim Minority Affairs 19 2: Archaeology and the Maroon Heritage in Jamaica. Jamaica Journal 24 2: Archaeology of Maroon Settlements in Jamaica. Archaeological, Ethnographic and Historical Perspectives. Canoe Press, University of the West Indies. A Chat with Mr. Peenie Wallie 1 2: Anonymous Robert Charles Dallas. Published by the author. Jamaica Journal 14 Caesar Ward and Richard Chandler. African Voices of the Atlantic Slave Trade. Memory and Identity at the Borders of the Balkans. The Book of Jamaica. Rule of the Bone. Barker, David, and Balfour Spence. A Jamaican Maroon Community in Transition. The Geographical Journal 2: A Quota of Seaweed: Presses Universitaires de France. A Study of Jamaican Folk Life. University of North Carolina Press. Bedasse, Janet, and Nella Stewart. The Maroons of Jamaica: One with Mother Earth. Redford and Jane A. Een staat in een staat: Free Villagers, Rastafarians and Modern Maroons: From Resistance to Identity. In Born Out of Resistance: On Caribbean Cultural Creativity. Caribbean Common Tenures and Capitalism: The Accompong Maroons of Jamaica. Changing Perceptions of Gender in the Caribbean Region: The Case of the Jamaican Peasantry. Essays on Gender Ideologies and Identities. In Land, Law and Environment: Mythical Land, Legal Boundaries. Allen Abramson and Dimitrios Theodossopoulos, eds. In History and Histories in the Caribbean. Thomas Bremer and Ulrich Fleischmann, eds. You are not currently authenticated. View freely available titles:

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According to the Census , 4, people were identified as Gaoshan living in mainland China. Some surveys indicate that of the 4, Gaoshan recorded in the PRC Census, it is estimated that there are 1, Amis, 1, Bunun, Paiwan, and the remainder belonging to other peoples. This alignment could be leveraged to achieve personal or collective economic gain, collective power over neighboring villages or freedom from unfavorable societal customs and taboos involving marriage, age-grade and child birth. The process of acculturation and assimilation sometimes followed gradually in the wake of broad social currents, particularly the removal of ethnic markers such as bound feet, dietary customs and clothing , which had formerly distinguished ethnic groups on Taiwan. Brown between "short-route" and "long-route". For example, when a central authority nationalizes one language, that attaches economic and social advantages to the prestige language. As generations pass, use of the indigenous language often fades or disappears, and linguistic and cultural identity recede as well. However, some groups are seeking to revive their indigenous identities. The complexity and scope of aboriginal assimilation and acculturation on Taiwan has led to three general narratives of Taiwanese ethnic change. The oldest holds that Han migration from Fujian and Guangdong in the 17th century pushed the Plains Aborigines into the mountains, where they became the Highland peoples of today. In other cases, families of Plains Aborigines adopted common Han surnames, but traced their earliest ancestor to their locality in Taiwan. In many cases, large groups of immigrant Han would unite under a common surname to form a brotherhood. Brotherhoods were used as a form of defense, as each sworn brother was bound by an oath of blood to assist a brother in need. The brotherhood groups would link their names to a family tree, in essence manufacturing a genealogy based on names rather than blood, and taking the place of the kinship organizations commonly found in China. The degree to which any one of these forces held sway over others is unclear. Preference for one explanation over another is sometimes predicated upon a given political viewpoint. The cumulative effect of these dynamics is that by the beginning of the 20th century the Plains Aborigines were almost completely acculturated into the larger ethnic Han group, and had experienced nearly total language shift from their respective Formosan languages to Chinese. In addition, legal barriers to the use of traditional surnames persisted until the s, and cultural barriers remain. Aborigines were not permitted to use their traditional names on official identification cards until when a ban on using aboriginal names dating from was finally lifted. However, aboriginal names are still phonetically translated into Chinese characters , and many names require more than the allotted space. Prehistory of Taiwan and History of Taiwan A Plains Aboriginal child and woman by Paul Ibis, Taiwanese aborigines are Austronesian peoples , with linguistic and genetic ties to other Austronesian ethnic groups, such as peoples of the Philippines , Malaysia , Madagascar and Oceania. These people survived by eating marine life. The stone adzes were mass-produced on Penghu and nearby islands, from the volcanic rock found there. This suggests heavy sea traffic took place between these islands and Taiwan at this time. It found that the haplogroup M7c3c genetic marker supported the "out-of-Taiwan" hypothesis, but none of the other genetic markers support it. The results show that there were two Neolithic waves that entered islands of South East Asia, but they were small-scale affairs. The first wave reached as far as Eastern Indonesia and the Papuan population, but the impact of the second wave was negligible outside of the Philippines. Recorded history of the aborigines on Taiwan began around the 17th century, and has often been dominated by the views and policies of foreign powers and non-aborigines. Beginning with the arrival of Dutch merchants in , the traditional lands of the aborigines have been successively colonized by Dutch , Spanish , Ming , Qing , Japanese , and Chinese Nationalist rulers. Each of these successive "civilizing" cultural centers participated in violent conflict and peaceful economic interaction

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with both the Plains and Mountain indigenous groups. To varying degrees, they influenced or transformed the culture and language of the indigenous peoples. Four centuries of non-indigenous rule can be viewed through several changing periods of governing power and shifting official policy toward aborigines. From the 17th century until the early 20th, the impact of the foreign settlers—the Dutch, Spanish and Han—was more extensive on the Plains peoples. They were far more geographically accessible than the Mountain peoples, and thus had more dealings with the foreign powers. By the beginning of the 20th century, the Plains peoples had largely been assimilated into contemporary Taiwanese culture as a result of European and Han colonial rule. Until the latter half of the Japanese colonial era the Mountain peoples were not entirely governed by any non-indigenous polity. However, the mids marked a shift in the intercultural dynamic, as the Japanese began to play a far more dominant role in the culture of the Highland groups. This increased degree of control over the Mountain peoples continued during Kuomintang rule. Within these two broad eras, there were many differences in the individual and regional impact of the colonizers and their "civilizing projects". At times the foreign powers were accepted readily, as some communities adopted foreign clothing styles and cultural practices Harrison , and engaged in cooperative trade in goods such as camphor , deer hides, sugar, tea and rice. The collection of information aided in the consolidation of administrative control. Plains aboriginals[edit] The Plains Aborigines mainly lived in stationary village sites surrounded by defensive walls of bamboo. The village sites in southern Taiwan were more populated than other locations. Some villages supported a population of more than 1, people, surrounded by smaller satellite villages. A watchtower was located in the village to look out for headhunting parties from the Highland peoples. The concept of property was often communal, with a series of conceptualized concentric rings around each village. The innermost ring was used for gardens and orchards that followed a fallowing cycle around the ring. The second ring was used to cultivate plants and natural fibers for the exclusive use of the community. The third ring was for exclusive hunting and deer fields for community use. Sugar and rice were grown as well, but mostly for use in preparing wine. In the age-grade communities, couples entered into marriage in their mids when a man would no longer be required to perform military service or hunt heads on the battle-field. It was not until the arrival of the Dutch Reformed Church in the 17th century that the marriage and child-birth taboos were abolished. There is some indication that many of the younger members of Sirayan society embraced the Dutch marriage customs as a means to circumvent the age-grade system in a push for greater village power. Women did the sewing, cooking and farming, while the men hunted and prepared for military activity and securing enemy heads in headhunting raids, which was a common practice in early Taiwan. Women were also often found in the office of priestesses or mediums to the gods. Centralized government policies designed to foster language shift and cultural assimilation , as well as continued contact with the colonizers through trade, intermarriage and other dispassionate intercultural processes, have resulted in varying degrees of language death and loss of original cultural identity. For example, of the approximately 26 known languages of the Taiwanese aborigines collectively referred to as the Formosan languages , at least ten are extinct , five are moribund [7] and several are to some degree endangered. These languages are of unique historical significance, since most historical linguists consider Taiwan to be the original homeland of the Austronesian language family. Taiwan under Dutch rule The opening paragraphs of the Gospel of Matthew in bilingual parallel format, from the first half of the 17th century, in the Dutch and Sinckan languages. This orthography is a predecessor of the Sinckan writing , a kind of land contract written by plains aborigines of the Sinkan communities between the later half of the 17th century and the first half of the 19th century. The Gospel of St. Matthew in Formosan During the European period — soldiers and traders representing the Dutch East India Company maintained a colony in southwestern Taiwan — near present-day Tainan City. This established an Asian base for triangular trade between the company, the Qing Dynasty and Japan , with the hope of interrupting Portuguese and Spanish trading alliances with China. The Spanish also established a small colony in northern Taiwan — in present-day Keelung. However, Spanish influence wavered almost from the beginning, so that by the late s they had already withdrawn most of their troops. When the Dutch arrived in at Tayouan Anping Harbor,

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Siraya-speaking representatives from nearby Saccam village soon appeared at the Dutch stockade to barter and trade; an overture which was readily welcomed by the Dutch. The Sirayan villages were, however, divided into warring factions: In a Dutch expeditionary force searching for Han pirates was massacred by warriors from Mattau, and the victory inspired other villages to rebel. Since Mattau was the most powerful village in the area, the victory brought a spate of peace offerings from other nearby villages, many of which were outside the Siraya area. This was the beginning of Dutch consolidation over large parts of Taiwan, which brought an end to centuries of inter-village warfare. This script maintained occasional use through the 18th century. The schools also served to maintain alliances and open aboriginal areas for Dutch enterprise and commerce. The Dutch soon found trade in deerskins and venison in the East Asian market to be a lucrative endeavor [91] and recruited Plains Aborigines to procure the hides. The deer trade attracted the first Han traders to aboriginal villages, but as early as the demand for deer greatly diminished the deer stocks. This drop significantly reduced the prosperity of aboriginal peoples, [92] forcing many aborigines to take up farming to counter the economic impact of losing their most vital food source. Taiwanese aborigines depicted in Olfert Dapper *Gedenkwaardig bedryf* As the Dutch began subjugating aboriginal villages in the south and west of Taiwan, increasing numbers of Han immigrants looked to exploit areas that were fertile and rich in game. The Dutch initially encouraged this, since the Han were skilled in agriculture and large-scale hunting. Several Han took up residence in Siraya villages. The Dutch used Han agents to collect taxes, hunting license fees and other income. This set up a society in which "many of the colonists were Han Chinese but the military and the administrative structures were Dutch". Two Dutch translators were beheaded by the Wu-lao-wan aborigines and in a subsequent fight, 30 aborigines and another two Dutch people died. After an embargo of salt and iron on Wu-lao-wan, the aborigines were forced to sue for peace in February. The Zhengs brought 70, soldiers to Taiwan and immediately began clearing large tracts of land to support its forces. Despite the preoccupation with fighting the Qing, the Zheng family was concerned with aboriginal welfare on Taiwan. In the 19th and 20th centuries, European explorers wrote of being welcomed as kin by the aborigines who thought they were the Dutch, who had promised to return. After the Qing government defeated the Ming loyalist forces maintained by the Zheng family in , parts of Taiwan became increasingly integrated into the Qing Empire. This era was characterized by a marked increase in the number of Han Chinese on Taiwan, continued social unrest, the piecemeal transfer by various means of large amounts of land from the aborigines to the Han, and the nearly complete acculturation of the Western Plains Aborigines to Taiwanese Han customs. However, it is not clear to what extent this was due to an influx of Han settlers, who were predominantly displaced young men from Zhangzhou and Quanzhou in Fujian province , [] or from a variety of other factors, including: Moreover, the acculturation of aborigines in increased numbers may have intensified the perception of a swell in the number of Han. The Qing government officially sanctioned controlled Han settlement, but sought to manage tensions between the various regional and ethnic groups. The attention paid by the Qing authorities to aboriginal land rights was part of a larger administrative goal to maintain a level of peace on the turbulent Taiwan frontier, which was often marred by ethnic and regional conflict. The large tracts of deer field , guaranteed by the Qing, were owned by the communities and their individual members. The Plains peoples were often cheated out of land or pressured to sell at unfavorable rates. Some disaffected subgroups moved to central or eastern Taiwan, but most remained in their ancestral locations and acculturated or assimilated into Han society. This strong version of the "migration" theory has been largely discounted by contemporary research as the Gaoshan people demonstrate a physiology, material cultures and customs that have been adapted for life at higher elevations. Linguistic, archaeological, and recorded anecdotal evidence also suggests there has been island-wide migration of indigenous peoples for over 3, years.

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Chapter 5 : Library Resource Finder: Staff View for: Images that injure : pictorial stereotyp

Images that injure: pictorial stereotypes in the media / Susan Dente Ross and Paul Martin Lester, editors.

Sherman Alexie, popular Native-American novelist and poet, put a cogent question in the mouth of one of his characters: Why do all of our heroes have to carry guns? White Americans advance over the continent, overcoming heroic Indian fighters along the way. Indian military resistance may be heroic, but that seems mainly to honor the valor of the white invaders. There is a missing peace to the Native-American story. The challenge is to recover it, to make it real, and to integrate it eventfully with the broader narrative of American history. Each of the five hundred Native-American tribes or nations had its own distinctive peace tradition. The relentless white invasion challenged and subverted that traditional peace heritage. External assault on any community tends to elicit counter-violence. Even so, there are many hidden and inspiring stories of Indians meeting violent threats with peaceable restraint. For an honest and true understanding of Indian-white encounter in North America, we must learn about the Indian peacemakers and peace traditions. And we must confront the question of which Indians contributed most to the survival of Native American culture and identity in the face of their holocaust. Was it the Indian warriors who ensured ongoing life for their people? Or was it their peacemakers and peace prophets? Over thousands of years these East Asian peoples spread throughout north, central and south America. They separated into myriads of self-ruling bands and found ways to eat, to survive the elements, to create distribution networks, and to develop socially and politically in every ecological niche of the hemisphere. Before the Europeans arrived, Native Americans developed agriculture, built cities, and oversaw the rise and fall of elaborate civilizations. By there were more than seven million people north of the Rio Grande, and more than 72 million in the entire hemisphere. Compared to Europe, America had been relatively disease free. But the thousands of years of isolation had an awful consequence. The fatal microbes spread rapidly - quickly outrunning the actual European explorers and settlers. The results were almost beyond imagining, especially in Central America, which was more densely populated. In , when Christopher Columbus and the men on his second voyage arrived at the island of Hispaniola present day Haiti and the Dominican Republic , the Native population was about eight million. By it was between four and five million; by less than a hundred thousand; by less than twenty thousand; and by , for all practical purposes, the native population was extinct. These diseases did not simply come and disappear. They came and spread and killed repeatedly, according to one expert, at intervals of four years and two and a half months, on the average, from to All across the Americas, Europeans moved into lands where native peoples had been devastated and demoralized by epidemic diseases. Thomas Hariot, a British scientist who observed the unprecedented deaths in the wake of white contact, concluded it was divine punishment for wicked practices. Bradford wrote in his diary after one epidemic, For it pleased God to visit these Indians with a great sickness and such a mortality that of a thousand, above nine and a half hundred of them died, and many of them did rot above ground for want of burial. In the more secular twentieth century, observers are more inclined to focus on the question of how the Native-American holocaust of disease was linked to human decision and action. Added to the biological holocaust is the story which is better known and easier to comprehend in moral terms - the willful European destruction of native-American tribes through organized warfare, unorganized killings, and ecological devastation on the relentlessly expanding frontier. The Whites saw the Reds as savages who stood in the way of civilization. One historian, with an eye on the Balkans, called it a giant ethnic cleansing. One of the most important of these reasons is to appreciate the context in which Native-Americans developed strategies for cultural survival. Under unbelievable stresses, they had limited choices. Original Landscapes of Peace The tribes living along the North Atlantic coast, who first welcomed the invading Europeans, had been there for centuries. They were agriculturists, who supplemented corn production with hunting and fishing. They had fully rounded cultures of religious ritual, family relationships, and social and political development. They did not have an alphabet or written language, did not know the uses of the wheel or sail, did not tend

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herds of domesticated animals, and were unaware of the uses of gunpowder and many other such mixed blessings of modern civilization. But they were able to keep peace and to make war in their own ways without the benefit of swords and muskets. Iroquois An Iroquois League of Peace, put in place before Europeans set eyes on North America, was one remarkable Native-American experiment to replace violence with nonviolence. According to Iroquois legend, the League was born not out of a great imperial war or a battle-scarred independence revolution, but out of the genius and vision of a leader-prophet named Deganawidah The Master of Things , a Huron by birth and Mohawk by adoption. Tribal tradition invested Deganawidah with magical powers as well as political wisdom. He reportedly came from the north in a miraculously floating stone canoe. It was a time of social decay and violence. The five Iroquois peoples from east to west: Mohawks, Oneidas, Onondagas, Cayugas and Senecas were making war upon each other - tribe against tribe and person against person. Rampant violence, including the rise of cannibalism, had forced the people to abandon their agricultural villages and cornfields on the hills and to eke out a more precarious and primitive existence in the lowland forests. Among these disrupted peoples, Deganawidah came preaching a gospel of peace. The people, he said, should stop killing each other, should accept the rule of law, and should come together in new rituals of unity. There should be a new confederation of self-ruling but cooperating tribes, with broad popular participation in decision making. Righteousness means justice practiced between men and between nations; it means also a desire to see justice prevail. Health means soundness of mind and body; it also means peace, for that is what comes when minds are sane and bodies cared for. Power means authority, the authority of law and custom, backed by such force as is necessary to make justice prevail; it means also religion, for justice enforced is the will of the Holder of the Heavens and has his sanction. The League legend tells how he recruited and converted three key persons who had been caught up in the old way of violence. The prophet invested them with positions of authority in the new order. One female chief, Jigonhsasee, who had been giving food and hospitality to warriors, became the Mother of Nations. Women in the new order were authorized to possess the titles of chiefship and to name the new chiefs. The prophet himself had a speech impediment. And the great wizard and evil power, Atotarho, whose hair had been filled with writhing snakes, was made whole and named the Head Chief of the Five Nations. Then they replanted the tree, thus hiding the weapons of war forever from the sight of future generations. Although the stories of the founding of the Iroquois League were enriched with legend and myth, there is no doubt that Deganawidah was a historical person. He built on past tradition, while inventing new political institutions. He understood that the people needed powerful myths and rituals to overcome their impulses to violence and anarchy, and to generate wider loyalty to the Iroquois League in the face of separate local and tribal interests. The role of myth and ritual in founding national charters is commonplace in the history of civilization. What is distinctive about the Deganawidah Epic, compared to the chartering myths of other nations, is that this one found its unity in remembering the establishment of internal peace, rather than in celebrating triumphal military victory over threatening external enemies the Greeks over the Persians at the Battle of Marathon; the Roman Constantine over Maxentius at the Battle of Milvian Bridge, the British over the Spanish Armada, the Americans over the British at Yorktown The Great League of Peace and Power did in fact unify the self-ruling villages of the Five Nations in the century before the Europeans arrived. A founding myth of peace, of course, does not guarantee the practice of peace in everyday social life and in political relationships. Within the Iroquois League the threats to harmony and order continued - witchcraft, cannibalism, blood feuds and ritual torture. Outsiders, both neighboring Native-American tribes and invading Europeans, were more impressed with the effectiveness of Iroquois militant power than with their peace and benevolence. The gap between ideals and achievement, however, is a part of all human communities. Unfortunately, Europeans and white Americans preferred to imagine the Iroquois as a great military empire. At the core of Iroquois culture was a Condolence ceremony, a complex set of rituals of mourning at the death of loved ones - especially momentous at the death of a chief. The people overcame their grief, and their fears that death had assaulted the health and peace of the community. The focus was on the community and the renewal of kinship ties, rather than on the life and

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achievements of the deceased individual. The grieving people used the occasion to recite their history, rehearse social and political principles, and renew their commitment to order and reason. To have good relationships with the French or the English, for example, the Iroquois would ritually acknowledge their commonness by transforming them into some kind of relatives or kinsmen. From the Iroquois perspective, prospects for a wider peace embracing many different peoples depended upon successful adoption of outsiders - individuals and groups - into the Iroquois League. Outsiders understandably were not all eager to be adopted. The problem was especially acute for outside victims of Iroquois mourning wars, forcibly captured and adopted to make up for population losses which resulted from diseases or other causes. Native American adoption practices were quite incomprehensible to Europeans. Indeed, the European concept of peace was so radically different from the Iroquois practices, that mutual understanding was virtually impossible. How could Whites understand that adoption rituals, often involving physical pain or torture, might be a functional or flawed expression of a Native American effort to establish peace? How could the Iroquois imagine that the wholesale European slaughter of their people in military engagements was an advance for civilization? Then the Whites brought epidemic diseases, economic dependence, imperial conflicts, and annexation of the land. For more than a century the Iroquois overcame these threats. They were a decentralized confederacy, not a unified empire as romantic Europeans liked to imagine. But they had the advantage of an inland location, along major trade routes and distant from imperial centers of power. Iroquois agricultural production supplied food when game was overhunted. They kept up their population by absorbing prisoners of war and of raiding parties. By the s they had become a colonized people, but their strong cultural institutions helped secure their distinct cultural identity into the future. The League of Peace and Power became one source of ideas for the United States Constitution, despite the cultural chauvinism and anti-Indian racism of the founders. Massasoit, Metacom, and the Praying Indians Indian cultural survival depended upon both resistance and accommodation. What happened between whites and Indians was not a climactic battle on the frontier line resulting in total triumph on one side and tragic extinction on the other. The unequal cultures intermingled and interpenetrated. In early New England the Wampanoag chief Massasoit, his son Metacom, and the early praying Indians made three quite different choices in levels of resistance and accommodation. Chief Massasoit, a so-called war chief in fact was more notable for making peace than for making war. In he visited the new and struggling Plymouth Colony and concluded a treaty of friendship with them - initiating a peace that lasted more than half a century. He needed the alliance with the Puritans to gain strength for rivalry against other Indian tribes, especially the Narragansetts. In Massasoit did not interfere when the colonies of Massachusetts and Connecticut made war against the Pequot Indians, burning their villages, slaughtering women and children, and killing the survivors or selling them into slavery.

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Chapter 7 : Staff View: Images that injure :

1. Introduction 2. New Photography and Video 3. Point-of-View 4. Design Ethics 5. Alternative Storytelling 6. Strategic Influences 7. Screened Media 8.

Grants Co-director with Robert Shay, former dean of the Herron School of Art, of a project to develop a high-end visual imaging lab. The IRIS imaging lab is equipped for high-end digital image processing and production. Six conferences were conducted to help reporters and executives from media institutions to better understand the faculty and administrative processes of higher education institutions. Funded by the Lilly Endowment, Inc. Honors Robin F. Brown Innovation Award to honor an innovation or initiation that seeks to reach new readers or audiences using any resources available in the newsroom. Media Experience Responsibility President and C. I retired in Three former students have won the Pulitzer Prize. After graduation, he planned to farm. But the swollen creeks in southwest Missouri prevented him from moving to the farm he wanted to lease. He earned a Ph. Over the course of his career, he taught over 24 different college courses. Many were chemistry courses but he also taught physics, biology and zoology. He also grew the biggest ear of corn in the county. From him I learned there is nothing that I should not be interested in. He was as wide ranging in his interests as am I. I also learned the principles of academic standards, honesty and integrity from him. My mother was a teacher of English and music. She wanted me to have piano lessons. As a youth, there were many other things I wanted to do more than practice piano so I purposely exasperated all my teachers. Several years ago, I realized that I had a latent interest in piano beginning to emerge. I bought a piano, placed a picture of my mother on top and began to practice. Both my mother and father have passed away but I cherish the way they raised me and the standards they set and the interests they gave me. With both parents being teachers, I suppose it is not surprising that I became one. A college course is a condensation of readings and experiences that usually would take much longer to accomplish without the guided experiences in the classroom. I try to help students become better at both verbal and visual communication. Every student comes to a course with somewhat different life experiences and skills. I try my best to take students from where they are to where they ought to be. I always try to be fair in all dealings with students, and other people too. I have five photographs in the book. Cultural Survival or Assimilation? Praeger, Westport, Connecticut, Brown and Rita Kohn. The book includes 90 of my photographs. Work in progress Continued documentary of Delaware Indians. Documentary of Operation Walk, a medical humanitarian medical mission.

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Edit Pre-Columbian Further information: Settlement of the Americas, Paleo-Indians, and Pre-Columbian era map showing the approximate location of the ice-free corridor and specific Paleoindian sites Clovis theory. According to the still-debated Settlement of the Americas, a migration of humans from Eurasia to the Americas took place via Beringia, a land bridge which formerly connected the two continents across what is now the Bering Strait. The big-game hunting culture labeled as the Clovis culture is primarily identified with its production of fluted projectile points. The culture received its name from artifacts found near Clovis, New Mexico; the first evidence of this tool complex was excavated in The culture is identified by the distinctive Clovis point, a flaked flint spear-point with a notched flute, by which it was inserted into a shaft. Dating of Clovis materials has been in association with animal bones and by the use of carbon dating methods. Recent reexaminations of Clovis materials using improved carbon-dating methods produced results of 11, and 10, radiocarbon years B. Contemporary Native Americans today have a unique relationship with the United States because they may be members of nations, tribes, or bands of Native Americans who have sovereignty or independence from the government of the United States. Their societies and cultures flourish within a larger population of descendants of immigrants both voluntary and slave: African, Asian, Middle Eastern, and European peoples. Native Americans who were not already U. Numerous Paleoindian cultures occupied North America, with some restricted to the Great Plains and Great Lakes of the modern United States of America and Canada, as well as adjacent areas to the west and southwest. According to the oral histories of many of the indigenous peoples of the Americas, they have been living there since their genesis, described by a wide range of traditional creation accounts. Linguists, anthropologists, and archeologists believe their ancestors comprised a separate migration into North America, later than the first Paleo-Indians. They settled first around present-day Queen Charlotte Islands, British Columbia, from where they migrated into Alaska and northern Canada, south along the Pacific Coast, and into the interior. They were the earliest ancestors of the Athabaskan-speaking peoples, including the present-day and historical Navajo and Apache. Their villages were constructed with large multi-family dwellings, used seasonally. People did not live there year round, but for the summer to hunt and fish, and to gather food supplies for the winter. Poverty Point culture is an archaeological culture whose people inhabited the area of the lower Mississippi Valley and surrounding Gulf Coast. The term "Woodland" was coined in the s and refers to prehistoric sites dated between the Archaic period and the Mississippian cultures. The Hopewell tradition is the term used to describe common aspects of the Native American culture that flourished along rivers in the northeastern and midwestern United States from BC to CE. The Hopewell tradition was not a single culture or society, but a widely dispersed set of related populations, who were connected by a common network of trade routes,[25] known as the Hopewell Exchange System. At its greatest extent, the Hopewell exchange system ran from the Southeastern United States into the southeastern Canadian shores of Lake Ontario. Within this area, societies participated in a high degree of exchange with the highest amount of activity along the waterways serving as their major transportation routes. The Hopewell exchange system traded materials from all over the United States. Coles Creek culture is an archaeological culture from the Lower Mississippi Valley in the southern present-day United States. The period marked a significant change in the cultural history of the area. There is strong evidence of a growing cultural and political complexity, especially by the end of the Coles Creek sequence. Although many of the classic traits of chiefdom societies were not yet manifested, by CE the formation of simple elite polities had begun. It is considered ancestral to the Plaquemine culture. Hohokam is one of the four major prehistoric archaeological traditions of the present-day American Southwest. The early Hohokam founded a series of small villages along the middle Gila River. The communities were located near good arable land, with dry farming common in the earlier years of this period. It developed independently, with

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sophistication based on the accumulation of maize surpluses, more dense population and specialization of skills. It included a Woodhenge, whose sacred cedar poles were placed to mark the summer and winter solstices and fall and spring equinoxes. Its peak population in AD of 30,000-40,000, people were not equaled by any city in the present-day United States until after In addition, Cahokia was a major regional chiefdom, with trade and tributary chiefdoms ranging from the Great Lakes to the Gulf of Mexico. The Iroquois League of Nations or "People of the Long House" had a confederacy model that was claimed to contribute to political thinking during the later development of the democratic United States government. Their system of affiliation was a kind of federation, a departure from the strong monarchies from which the Europeans came. Representation was not based on population numbers, as the Seneca tribe greatly outnumbered the others, possibly even combined. When a sachem chief died, his successor was chosen by the senior woman of his tribe in consultation with other female members of the clan, with descent occurring matrilineally. Decisions were not made through voting but through consensus decision making, with each sachem chief holding theoretical veto power. The Onondagas were the "firekeepers", responsible for raising topics to be discussed, and occupied one side of a three-sided fire the Mohawks and Senecas sat on one side of the fire, the Oneidas and Cayugas on the other. Finally, they drove many to migrate west to their historically traditional lands west of the Mississippi River. By the mid 17th century, they had resettled in their historical lands in present-day Kansas, Nebraska, Arkansas, and Oklahoma. The Osage warred with native Caddo-speaking Native Americans, displacing them in turn by the mid 17th century and dominating their new historical territories. It hangs in the United States Capitol rotunda. After European exploration of the Americas revolutionized how the Old and New Worlds perceived themselves. The subsequent European colonialists in North America often rationalized the spread of empire with the presumption that they were saving a barbaric and pagan world by spreading Christian civilization. Impact on Native populations Edit From the 16th through the 19th centuries, the population of Native Americans declined in the following ways: The lack of hard evidence or written records has made estimating the number of Native Americans living in what is today the United States of America before the arrival of the European explorers and settlers the subject of much debate. A low estimate arriving at around 1 million was first posited by anthropologist James Mooney in the 1880s, computing population density of each culture area based on its carrying capacity. In 1911, American anthropologist Henry Dobyns published studies estimating the original population at 10 to 12 million. By 1968, however, he increased his estimates to 18 million. Dobyns combined the known mortality rates of these diseases among native people with reliable population records of the 19th century, to calculate the probable size of the original populations. Chickenpox and measles, although by this time endemic and rarely fatal among Europeans long after being introduced from Asia, often proved deadly to Native Americans. Smallpox proved particularly fatal to Native American populations. The disease swept through Mohawk villages, reaching Native Americans at Lake Ontario by 1634, and the lands of the western Iroquois by 1636, as it was carried by Mohawk and other Native Americans who traveled the trading routes. Native Americans fought on both sides of the conflict. The greater number of tribes fought with the French in the hopes of checking European expansion. The British had made fewer allies but had some tribes that wanted to prove assimilation and loyalty in support of treaties. They were often disappointed when these were later overturned. In addition, the tribes had their own purposes, using their alliances with the European powers to battle traditional Native enemies. Native California Population, according to Cook For the next 80 to 100 years, smallpox and other diseases devastated native populations in the region. Smallpox epidemics in 1775 and 1782 brought devastation and drastic depopulation among the Plains Indians. It was the first federal program created to address a health problem of Native Americans. Sheep, pigs, and cattle were all Old World animals that were introduced to contemporary Native Americans who never knew such animals. It was hunted to extinction about 10,000 BC, just after the end of the last glacial period. The reintroduction of the horse to North America had a profound impact on Native American culture of the Great Plains. The tribes trained and used horses to ride and to carry packs or pull travois. The people fully incorporated the use of horses into their societies and expanded their territories. They used horses to carry

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goods for exchange with neighboring tribes, to hunt game, especially bison, and to conduct wars and horse raids. Great Law of Peace Treaty of Penn with Indians by Benjamin West painted in Some Europeans considered Native American societies to be representative of a golden age known to them only in folk history. Several founding fathers had contact with Native American leaders and had learned about their styles of government. John Rutledge of South Carolina in particular is said to have read lengthy tracts of Iroquoian law to the other framers, beginning with the words, "We, the people, to form a union, to establish peace, equity, and order New confederacies were formed. One such was to become a pattern called up by Benjamin Franklin when the thirteen colonies struggled to confederate: Congress passed Concurrent Resolution to recognize the influence of the Iroquois Constitution upon the U. Constitution and Bill of Rights. The painting shows a Native American boy in a blue coat and woman in a red dress in European clothing. During the American Revolution, the newly proclaimed United States competed with the British for the allegiance of Native American nations east of the Mississippi River. Most Native Americans who joined the struggle sided with the British, hoping to use the American Revolutionary War to halt further colonial expansion onto Native American land. Many native communities were divided over which side to support in the war. The first native community to sign a treaty with the new United States Government was the Lenape. For the Iroquois Confederacy, the American Revolution resulted in civil war. The only Iroquois tribes to ally with the colonials were the Oneida and Tuscarora. Frontier warfare during the American Revolution was particularly brutal, and numerous atrocities were committed by settlers and native tribes alike. Noncombatants suffered greatly during the war. Military expeditions on each side destroyed villages and food supplies to reduce the ability of people to fight, as in frequent raids in the Mohawk Valley and western New York. The expedition failed to have the desired effect: Native American activity became even more determined. American Indians have played a central role in shaping the history of the nation, and they are deeply woven into the social fabric of much of American life During the last three decades of the twentieth century, scholars of ethnohistory, of the "new Indian history," and of Native American studies forcefully demonstrated that to understand American history and the American experience, one must include American Indians. Notice peace pipe atop the medalThe British made peace with the Americans in the Treaty of Paris , through which they ceded vast Native American territories to the United States without informing the Native Americans, leading immediately to the Northwest Indian War. The United States initially treated the Native Americans who had fought with the British as a conquered people who had lost their lands. Although many of the Iroquois tribes went to Canada with the Loyalists, others tried to stay in New York and western territories and tried to maintain their lands. Nonetheless, the state of New York made a separate treaty with Iroquois and put up for sale 5,, acres 20, km² of land that had previously been their territory.

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Chapter 9 : Indigenous Australians - Wikipedia

Chapter 4 The Dangers of Dehumanization: Diminishing Humanity in Image and Deed Erin Steuter and Deborah Wills
As scholars from many disciplines have suggested. A central, persistent, pop culture artifacts, our inferiors. what is reflected in this language is not reality but construct. language. in wartime.

Congress found in this Act that "the status of the cultures and languages of Native Americans is unique and the United States has the responsibility to act together with Native Americans to ensure the survival of these unique cultures and languages" , 1. Congress made it the policy of the United States to "preserve, protect, and promote the rights and freedom of Native Americans to use, practice, and develop Native American languages" , Furthermore, the act declared that "the right of Native Americans to express themselves through the use of Native American languages shall not be restricted in any public proceeding, including publicly supported education programs" The Native American Languages Act has three important implications. First, it is a continuation of the policy of Indian self-determination that has been effect over the last twenty years. And third, it is a reaction to the attempt to make English the official language of the United States. The Act represents the grass roots support of Indian people for their native heritage. This article looks from a historical perspective at what impact the implementation of the American Indian Languages Act might have on Indian education. There is no question that there are problems with Indian education today that need immediate attention. The Audit Report of the U. Bureauwide average percentiles ranged from a third and ninth grade low of the 24th percentile to a twelfth grade high of the 32nd percentile. Students in only two out of schools had average scores at or above the fiftieth percentile Office of Inspector General, p. The issue today is how do we change Indian education without repeating mistakes of the past. The history of the suppression of American Indian languages is especially relevant today as organizations such as U. English and English First lobby for a constitutional amendment to make English the official language of the United States. Crawford identified sixteen states that have made English their official language. In addition, books, articles, and special issues of journals are being published that debate the pros and cons of bilingual education in United States schools e. This debate of language use has implications for Indian education for both tribes that want to maintain their tribal languages and for tribes who want to restore languages that were suppressed in past years. The implications of the current English-Only movement for American Indian education were clearly expressed recently, ironically in the Journal of American Indian Education, by Glenn Latham. He warns that if tribes should decide "that English will be taught as a second language, or that the tribal language will be the language of instruction through grades two or three, it must be understood that such a decision has cultural, social, and economic consequences" pp. He contends that only exceptional individual Indians have been able to retain their native languages and also be successful in the white world. Latham quotes former Secretary of Education T. Missionaries and native language use The use of indigenous American languages in Indian education has a long history in the Americas. In , he got the New Testament published in the Massachusett language with the help of Indian translators and printers Szasz, Missionaries often noted the value of using Indian languages in their educational work. In the early Nineteenth Century, a Northeast mission school used only books written in the Chippewan language. When the missionaries later switched to instruction in English, the quality of education declined Layman, Riggs found teaching English in the s to the Sioux "to be very difficult and not producing much apparent fruit" p. It was not the students lack of ability that prevented them from learning English, but rather their unwillingness. It was their own language" p. Riggs and Pond wrote a religious oriented Dakota primer published in Pond was convinced that his influence on Indians "would depend very much on the correctness and facility" with which he spoke their language" , p. He wrote in his autobiography, "It has often been represented by persons having a superficial knowledge of Indian languages that they are imperfect and defective, and can be made to express but a very limited range of ideas" and declared that representation untrue in regard to Dakota , p. The success of missionaries in spreading the new

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Dakota orthography is indicated by the report Mr. Janney, a Quaker, to the Board of Indian Commissioners in He wrote that "A very small portion of the tribe, so far as I could discover, speak or write the English language, but a large number speak and write their own, and are able to hold correspondence with those who are in Minnesota and Wisconsin" Annual Report, , p. In the same report a Mr. Welsh wrote "Theirs is a phonetic language, and a smart boy will learn it in three or four weeks; and we have found it far better to instruct them in their own language, and also to teach them English as fast as we can" Annual Report, , p. In contrast to the success of native language instruction, reports on English language instruction were often discouraging. The fourth Annual Report of the Board of Indian Commissioners for delineates some examples of this. For instance, an Indian Agent from Tahlequah, Indian Territory, supported bilingual education, reporting that "The children. Colonel Porter mentioned Creek students who "learned to read in the first and second readers, and would not understand a thing, but would know it all by heart" p. Again, the Reverend John B. Jones described students who could speak and write English without understanding. On the other hand, Reverend Jones found that "almost the entire [Cherokee] population who do not read English or speak English can read and write their own language" p. Lowrie of the Presbyterian Board of Foreign Missions reported on a teacher in Nebraska, She went on for a year teaching these scholars, which the agent, her especial friend, secured, almost compelling them to attend, and at the end of the year these scholars could read English beautifully, could spell English beautifully, and could write English beautifully, and they did not understand the first word of English. Lowrie felt teachers of American Indian Students needed to understand Indian languages and needed to have bilingual textbooks Annual Report, Government suppression of Indian languages After the Civil War, President Grant appointed Peace Commissioners in an attempt to bring an end to the Indian wars on the frontier. The commission concluded that language differences led to misunderstandings and that: Now, by educating the children of these tribes in the English language these differences would have disappeared, and civilization would have followed at once. Through sameness of language is produced sameness of sentiment, and thought; customs and habits are molded and assimilated in the same way, and thus in process of time the differences producing trouble would have been gradually obliterated. In the difference of language to-day lies two-thirds of our trouble. Schools should be established, which children should be required to attend; their barbarous dialect should be blotted out and the English language substituted. Report of the Indian Peace Commissioners, , pp. This optimism was based largely on the apparent success of students of the first government operated boarding school at Carlisle, Pennsylvania, after its founding in In , the Indian school superintendent for the BIA optimistically predicted, if there were a sufficient number of reservation boarding-school-buildings to accommodate all the Indian children of school age, and these building could be filled and kept filled with Indian pupils, the Indian problem would be solved within the school age of the Indian child now six years old. Oberly, , cxiii Under Secretary of the Interior Schurz, the Indian Bureau issued regulations in that "all instruction must be in English" in both mission and government schools under threat of loss of government funding Prucha, , p. Again in a specific order went out to a school teaching in both Dakota and English that English language only must be taught the Indian youth placed there for educational and industrial training at the expense of the Government. If Dakota or any other language is taught such children, they will be taken away and their support by the Government will be withdrawn from the school. Atkins, Commissioner of Indian Affairs from to , that the students native language was a "barbarous dialect" and that "to teach Indian school children their native tongue is practically to exclude English, and to prevent them from acquiring it" , p. True Americans all feel that the Constitution, laws, and institutions of the United States, in their adaptation to the wants and requirements of man, are superior to those of any other country; and they should understand that by the spread of the English language will these laws and institutions be more firmly established a nd widely disseminated. Nothing so surely and perfectly stamps upon an individual a national characteristic as language. No unity or community of feeling can be established among different peoples unless they are brought to speak the same language, and thus become imbued with like ideas of duty. The instruction of the Indians in the vernacular is not only of no use to them, but is

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detrimental to the cause of their education and civilization, and no school will be permitted on the reservation in which the English language is not exclusively taught. Missionary societies that were engaged in foreign missions were very conscious of importance of using vernaculars in their work. The president of Dartmouth college declared that, The idea of reaching and permanently elevating the great mass of any people whatever, by first teaching them all a foreign tongue, is too absurd ever to have been entertained by sane men. Howard reported that successful missionary teachers learned the tribal language so that they could understand the children and the children could understand them. He reported, At that time, teaching amounted to very little. It really did not require a well-educated person to teach on the reservation. The main thing was to teach the children to write their names in English, then came learning the alphabet and how to count. I liked this work very well, and the children were doing splendidly. The first reading books we used had a great many little pictures in them. I would have the children read a line of English, and if they did not understand all they had read, I would explain it to them in Sioux. This made the studies very interesting. Enforcement of the English-only regulations was usually strict. Lawrence Horn, a Blackfeet, who attended the government school at Heart Butte, recalled students getting a stroke of a leather strap with holes in it every time they spoke Indian. Parsons, Missionaries favored ending tribal traditions, but they were more willing than the government to use tribal languages in their educational efforts. Hinman reported "it is a wonder to me how readily they learn to read our language; little fellows will read correctly page after page of their school books, and be able to spell every word, and yet not comprehend the meaning of a single sentence" , p. Hinman complained about the "monotony and necessary sameness of the school-room duty" , pp. In contrast to the problems associated with getting Indians to learn English, Hinman reported that three adult Yankton Sioux warriors rode back and forth from their agency forty miles every week to learn to read and write their own language , p. An editorial in an early edition of that paper declared, It is sheer laziness in the teacher to berate his Indian scholars for not understanding English, when he does not understand enough Indian to tell them the meaning of a single one of the sentences he is trying to make them understand properly, though they have no idea of the sense. The teacher with his superior mind, should be able to learn half a dozen languages while these children of darkness are learning one. After the children were taught to read in Dakota, they were given a book with illustrations explained in Dakota and English. A correspondent traveling with Secretary of the Interior Schurz reported, Mr. Annual Report, , p. Alden testified to the Board of Indian Commissioners, Our missionaries feel very decidedly on this point, and that is as to their work in the teaching of English. They believe that it can be better done by using Dakota also, and that it will be done by them in their regular educational methods. While it is not true that we teach only English, it is true that by beginning in the Indian tongue and then putting the students into English studies our missionaries say that after three or four years their English is better than it would have been if they had begun entirely with English. Catholic Indian schools were grouped with urban Catholic parochial schools by Protestants who labeled both as un-American in contrast to the non-denominational public schools. King, representing "The National League for the Protection of American Institutions" declared "much Roman Catholic teaching among the Indians does not prepare them for intelligent and loyal citizenship" Annual Report, , p. Morgan accused Catholics of "treason" and declared "We ought to insist that the flag shall float over every schoolhouse, that American songs shall be sung" Annual Report, , p. The journal Education greeted the appointment of Commissioner of Indian Affairs Morgan and Superintendent of Indian Schools Dorchester, a Methodist minister, saying they were in "heartly sympathy with American ideas, and the American theory of education and system of public schools" Editorial, , p. Once Morgan and Dorchester left the Indian Service upon the election of a new President, attitudes changed again. The new Superintendent of Indian Schools criticized workers in Indian schools for knowing "little about the Indian as an Indian" Annual Report, , p. He went on to say that the change in view from the Indian as a savage to the Indian as a human being had led to greater use of native languages in schools Annual Report, , p. Yet, when the government issued a new set of Rules for Indian Schools in , rule number reiterated that, All instruction shall be in the English language. Pupils shall be required to converse with employees and each

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other in English. All school employees must be able to speak English fluently. Rules for Indian Schools, , p.