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Chapter 1 : The Alaska Grand Tour: How to Sample the State in Two Weeks | Foster Travel Publishing

The enculturative function of play behavior and games among the Tlingit Indians of southeast Alaska [microform] /.

The Extension prices include the cost of your cabin. In a moment I will list all the various places to visit, but first a personal observation. Vancouver is definitely one of the ten prettiest cities I have ever seen. In particular, if you like gardens and nature, this city has all sorts of lush parks to visit. Vancouver is renowned for its scenic beauty and endless opportunities for outdoor activities, Vancouver is also a cosmopolitan city with all the urban amenities - fine dining, shopping, museums, galleries, music and theatre. Vancouver is a picturesque city surrounded by the waters of the Pacific Ocean and the snow capped peaks of the Coast Mountain range. Visitors can enjoy world class shopping, gourmet meals, outstanding live entertainment, sporting events, theatre, outdoor adventure and world-class attractions. They are the backyard of the city - places like Pacific Spirit Park where residents walk the dog and Capilano River Park where they take the kids to learn about salmon. They are where people walk and picnic and play. They are the romantic places where love begins and they are the pretty places like Queen Elizabeth Park where couples take their wedding photos. They are Lynn Canyon where hikers challenge themselves physically and they are Lighthouse Park a place to pull up a log and watch the boats sail by. Stanley Park is where I am headed first Only have time to do one thing in Vancouver? Cycle or stroll along the Stanley Park seawall, a paved 6 mile loop with magnificent mountain, ocean, forest and city views. Learn about Aboriginal traditions at Klahowya Village, a fun, interactive display featuring hands-on crafts, cuisine, art kiosks and Spirit Catcher mini train tour. Great blue herons and bald eagles nest in the top branches of old growth cedar, hemlock and fir. Playground, tennis courts, a pitch and putt golf course and playing fields. Brockton Point totem poles. Miniature train carries , happy passengers over trestles, through tunnels and back to the station through an enchanting forest. Stanley Park Horse-Drawn Tours gives informative tours of park highlights from the comfort of an old fashioned carriage pulled by horses. Four full-service restaurants and several concessions. Rose and Perennial gardens. Queen Elizabeth Park Perched on the hill that marks the highest point in the city, this urban park with its manicured gardens and extensive horticulture displays is a prime location for wedding photographers. Bloedel Conservatory - a glass-covered dome celebrating all that is tropical: The Arboretum - an expanding collection of some 1, specimen trees. Expanses of green space and mature broad-leafed shade trees that encourage picnics and gatherings and lazy afternoons with a good book. A par 3 pitch and putt golf course in a park setting. A full-service, upmarket restaurant with magnificent views of the city. See the City from above The Vancouver Lookout has been one of the most iconic and recognizable landmarks in the city. Glass elevators whisk visitors feet skyward to the Vancouver Lookout in a mere 40 seconds. Enjoy the view day or night as tickets are valid all day. The ft long, ft high Capilano Suspension Bridge has thrilled visitors since Ethnically and culturally diverse, each Vancouver neighborhood has a distinct, yet always welcoming, personality. Sample dim sum and authentic Asian cuisine in Chinatown and immerse yourself in Chinese culture. Wander the bustling cosmopolitan shops on Robson Street, a shoppers mecca. Relax on the patio at a trendy Yaletown micro-brewery. Admire historic buildings and saunter the cobblestone streets of Gastown, a National Historic Site, or marvel at the array of market vendors at Granville Island. Chinatown Vancouver has been home to a vibrant Chinese community since the midth century. No visit to Chinatown is complete without a trip to the Dr. A tranquil Ming Dynasty-style garden, it is the first authentic classical Chinese garden to have been built outside of China. It also houses the Chinese Canadian Military Museum. Make sure to see the Sam Kee Building. On weekend evenings from late May through to September, thousands of visitors pour into the closed streets for the popular Chinatown Night Market. The Asian-style flea market offers a host of great finds. Chinatown can be found just east of downtown Vancouver. Be mindful of the fact that Chinatown, while very safe, is located in a more graphic part of the city. With a weekend average of some 80, streetgoers, there are plenty of people to watch! Prefer less jostling among crowds? Head to the Vancouver Art Gallery.

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Housed in a former earlyth-century courthouse, the VAG is a haven for art lovers. Parking on Robson Street can be a challenge because of its popularity; there are several parkades located within easy walking distance. Yaletown Once a gritty area of loading bays and brick warehouses, Yaletown has undergone a facelift and is now a stylish mix of the fashion-savvy, dot-commers and celebrities. It is the neighbourhood of choice for urban trendsetters, both as a nighttime destination and a New-York-loft-like place to call home. Swanky restaurants, brew pubs, trendy salons and even movie sets also share its narrow streets. Yaletown sits at the southeastern tip of downtown Vancouver; parkades and meter parking are available. Still as colourful as ever, it is a favorite destination of tourists. Check out the old Canadian Pacific Railway Station of for a tangible example of the decorative tastes of the time. Gastown is within easy walking distance of downtown Vancouver. Be mindful of the fact that Gastown, while very safe, is partially located in a more graphic part of the city Granville Island Hop on a water taxi, salute the view of the downtown skyline and get ready to spend an enjoyable day at Granville Island. An eclectic mix of shops, boutiques and galleries, Granville Island is perhaps most famous for its large and bustling Public Market, where local food vendors and artisans peddle their wares. Browse the charming shops of the Net Loft, where retailers offer everything from exotic stationary to beads of every shape and kind, funky hats, First Nations gifts, books and locally-made fashions. The Maritime Market clusters together retailers who specialize in all things ocean related: There are fishing charters available too. Kids adore the Kids Market. Here, independent sellers of atypical toys, books, games, clothing, candy and adventure offer a refreshing alternative to the usual. Granville Island is also dotted with an array of arts-and-crafts studios and galleries dedicated to local and regional work. Granville Island is located across from downtown Vancouver, under the Granville Bridge. Parking can be difficult to find; consider coming by foot, public transit, bike, taxi or water taxi

First Day: The Inside Passage is a coastal route for oceangoing vessels along a network of passages which weave through the islands on the Pacific coast of North America. The term "Inside Passage" is also often used to refer to the ocean and islands around the passage itself. Due to the safety and the beauty, the Inside Passage is heavily travelled by cruise ships. It also happens to be the most direct route. On our Alaska trip, the Inside Passage was one of my favorite parts of the trip. The ship could just as easily put out to sea, but instead it weaves its way between countless small islands. The experience you receive is very similar to a river cruise. You have endless beautiful scenery that rolls past your eyes. Surrounded on either side of the ship by nearby islands with their majestic rainforests, you are given the same intimate feeling you might receive while traveling through a Norwegian Fjord. The beauty of the neverending landscape is truly something to behold. Ketchikan is the first city you reach as you cruise north. Consequently it serves for many visitors as their first introduction to the beauty and majesty of Alaska. Located 90 miles north of Prince Rupert, British Columbia, Ketchikan hugs the bluffs that form the shoreline along the southwest corner of Revillagigedo Island. Stretching 31 miles long but never more than 10 blocks wide, Ketchikan is centered on Tongass Avenue. On one side of the avenue, many businesses and homes are built on stilts out over the water, while on the other side they cling to the steep slopes and often have winding wooden staircases leading to their doors. If you spend enough time in Ketchikan chances are good it will rain at least once. The average annual rainfall is inches, but it has been known top inches. Local residents call it "liquid sunshine" and umbrellas are rarely used. The city is backed by forested slopes and distinctively shaped Deer Mountain and faces Tongass Narrows, a waterway humming with floatplanes, fishing boats, ferries and barges hauling freight to other Inside Passage ports. The road system extends both north and south of the city and leads to more parks, attractions and accommodations. RVers often depart the Alaska Marine Highway and head north to a handful of campgrounds including Settlers Cove State Recreation Area at the end of the road, 18 miles north of Ketchikan, where the sites are nestled among a lush rainforest overlooking a scenic coastal area. To the south, South Tongass Avenue leads to totems and hiking trails. This 3, square-mile wilderness is a natural mosaic of sea cliffs, steep fjords and rock walls jutting 3, feet straight out of the ocean. Trips into the monument, whether by tour boat, small airplane or kayak, provide wildlife sightings like seals, otters, bald eagles and whales. Our seaplane ride through the Misty Fjords back in was one of the most thrilling

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adventures I have ever taken. I highly recommend this particular excursion. Probably the most scenic downtown stretch is historic Creek Street, which is only a short distance three to four blocks away from the cruise ship docks. Once a raucous red-light district, and during prohibition a row of speakeasies, these days Creek Street is home to a quieter class of establishment but still retains its delightful historic charm. Visitors walking downtown should be sure to include it in their walking tour to see the picturesque wooden buildings that stand on stilts above Ketchikan Creek. Summer visitors can look down from the bridges that cross the creek and expect to spot salmon gathering in the brackish waters near the creek mouth, preparing to make their final ascent upstream, where they will spawn and die. Depending on time, tide, and other conditions you might also see a hungry harbor seal or two cruising the creek mouth for easy prey Ketchikan boasts the largest collection of original 19th-century totem poles in the world. Be sure to spend some time at one of the 3 totem pole parks in the area-Totem Heritage Center, Saxman Totem Park and Totem Bight State Park-each brimming with majestic, multi-colored Tlingit and Haida totems amid a spectacular rural setting.

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Chapter 2 : Living in a Fish Camp - Grades K-5

Get this from a library! The enculturative function of play behavior and games among the Tlingit Indians of southeast Alaska. [Michael K Heine].

Alaska is unlike other travel destinations where you can casually search for transportation, accommodations, and entertainment; with long distances between destinations, it can be difficult to be spontaneous. Alaska is still quite remote and without many signs of civilization for the most part. By comparison there are many more things to do in Maui for free in than in Anchorage, however, the grandeur of pristine Alaska has no competition. Prudent Alaska travel requires that you have confirmed lodging and transportation before your trip. Moreover, there are hundreds of miles of spruce forests between outposts of civilization. To make a grand tour of Alaska in two weeks, consider flying to Anchorage to see this metropolis. Then train north to Denali National Park and Preserve for a day or two of viewing the wildlife from the Park Service guided buses. Then jet south to Juneau, the state capital. Take a cruise ship south to Vancouver, with visits to Glacier Bay National Park and Sitka, the original Russian settlement, along the way. The itinerary could also be reversed. Cruises often start in Vancouver or in Seattle, with the cruise portion first, then the land experience. Here is each stop in more detail. When you taxi down the runway, purple fireweed is the visually-dominant wildflower, especially in late summer, although the forget-me-not is the state flower. On your first night in Anchorage, the long summer daylight period will become apparent. Short rest-and-recuperation flights south, especially to Hawaii, recharge the inner solar energy of those citizens who can afford to be mobile in winter. Anchorage citizens so appreciate the summer light, as an antidote to seven months of winter and darkness, that they take much pride in their lawns. There is a Lawn of the Year contest. Hanging-baskets of flowers adorn almost every house. Greenhouses are popular, giving ornamental flowers and vegetables an early start in spring and prolonged growth in autumn. Ironically, the hours of summer light are so long that the total light falling on plants approximates that found in Illinois or other breadbasket states. However, all the growth must occur in a four-month period from June through September. The city of Anchorage is spread out, 1, square miles, so take a city tour to orient yourself. These tours are offered from all the hotels. Cook was searching for a northwest passage trade route. Anchorage originated as a camp and transport site in for the developing Alaska Railroad, located at the edge of the Cook Inlet. The salmon species are the King or Chinook, whose red and oily meat is most highly prized by gourmets, the chum or dog salmon, which was the main food for sled dogs, the fall chum, the silver or coho salmon, plus the pink or red salmon. Earthquake Park commemorates the Good Friday quake of Outsiders in the lower 48 states may have forgotten this Alaska earthquake, but Anchorage citizens remember it well. The quake first was measured at 8. Moreover, the duration was impressive, with the earth heaving for a full five minutes. Anchorage, at the epicenter, was left in shambles, with foot drops in soil level. One hundred people lost their lives and 4, were left homeless. Earthquake Park attempts to portray for the visitor the force of the quake. When vegetation covers the ground, however, it is difficult for the layman to appreciate fully the impact. The view of the skyline from the park is well worth the trip out. Anchorage citizens, shaken each summer by a few minor quakes, remain fearful of possible future major quakes. The main issues that excite Anchorage citizens, besides the natural beauty of the state, are: Is all the money from oil being used wisely? Technically, the peak itself retains the name Mt. Only after you leave Anchorage and spend most of a day on a train ride to Denali Park, noting how short the distance is on the map, does the size of Alaska begin to sink in. Alaskans like to joke, but there is a basis in fact, that if the state of Alaska were cut in two, Texas would be the third largest state. The 49th state added a full fifth of the land size of the first Roads penetrate only a small portion of this vast area. The human record in Alaska goes back some 30, years to small groups of Athabascan Indians, Aleuts, and Eskimos, whose ancestors originally followed their caribou herds across the Bering Sea, when it was frozen, or who crossed from Russia in small boats. McKinley, at 20, feet, is the tallest mountain in North America. Both the height of the mountain and its

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northerly position account for a perpetual snow and glacier appearance, which only a third of the summer visitors are fortunate enough to see, due to overcast cloud cover. However, the mountain is only the second major attraction of the park. The original rationale for creating the park was the preservation of wildlife. A typical visitor who takes the Wildlife Tour, operated in buses by the Park Service, will see the Big Four—grizzly bears, moose, Dall sheep, and caribou. Shuttle buses and Wildlife Tours operated by the Park Service control all transportation. This is exactly the opposite approach from Yellowstone, our other great park for wildlife viewing. Denali will never allow a tradition of garbage-fed bears, such as Yellowstone once encouraged. The emphasis here is on minimum impact. The Wildlife Tours amount to six hours on a bus with a competent naturalist-driver, who interprets the park and assists in wildlife sighting. When wildlife is sighted, you view it from the bus or, if you will not disturb the wildlife, from near the bus. The tour includes a box lunch. Roads are bumpy, so come prepared for a rigorous trip. Tours leave early in the morning and in mid-afternoon to catch the best viewing time. For every traveler, this tour is highly recommended. Free shuttle buses make the same trip in and out of the park, allowing you to get off at designated points for a hike. It takes four hours to go from the park entrance to the final stop, at Wonder Lake, deep in the park. Glacier-fed rivers pour forth and twist across sediment beds in a braided pattern through the valleys. At Fairbanks, where winters are cold and dark, temperatures commonly drop to Fahrenheit 45 below, without considering the wind chill factor. Such conditions can provoke introspective self-knowledge or cabin fever approaching madness, depending on your temperament. A sobering detail at the University of Alaska campus is that all the parking lot spaces have electric sockets where you plug in the heater cables on your engine to keep the motor from freezing up while you attend classes. The electrical cost to keep a car plugged in overnight, producing enough heat to save the engine, is high. In Fairbanks, you need to be tough to survive. Dog mushing becomes an international competition in February. Mushers come from across Alaska, Canada, and from the U. If you forget to plug in your car or snowmobile during a Fairbanks cold spell, the engine will freeze up and be useless. Summer in Fairbanks, when most visitors come, offers a more hospitable environment. It is light so long during the day that a famous midnight baseball game played on June 21 requires no electric lights. Parents allow their children to play outside long after the usual bedtime, well aware of the need for humans, as well as plants, to absorb as much sunlight as possible in the luxurious but brief summer sun time. Fairbanks considers itself the Golden Heart of Alaska because of the substantial gold discoveries here, in the middle of the country, in September. Typically for Alaska, Fairbanks has been a boom and bust town. Orient yourself by stopping in at the downtown Log Cabin Information Center. At Pioneer Park, also next to the log house, you can see a bronze statue of the early pioneers and markers with the names of the early families. Fairbanks is as far north as most Alaska travelers go, except for those dedicated few who take charter flights beyond the Arctic Circle. A downtown walk can take you from the Visitor Center to the Cheena River bank. Wickersham founded the town. Away from downtown, be sure to see the Alaska Museum at the University of Alaska. The museum divides the state into sections, each represented by the genius of its lifestyle or crafts. A huge Kodiak brown bear greets you in the foyer. One of the unusual exhibits is an ox-like animal that was attacked and killed by lions, then frozen in the tundra some 60, years ago, preserving its carcass as if in a supermarket freezer. Now the carcass is restored to its moment of death. Be sure to see the defining symbol of modern life in Alaska, the mile pipeline that brings oil from Prudoe Bay in the Arctic down to Valdez, the ice-free port east of Anchorage. Seeing the pipeline is a little like seeing grizzly bears or glacial ice up close. These are monumental Alaskan experiences. At one spot on the pipeline tour, you can stick your hand through a hole in the outer pipe, past the fiberglass insulation, to feel the degree warmth of the interior pipe and flowing oil. The oil is kept warm because of the friction created by pumping it at high speed through the pipe. To keep the permafrost from becoming damaged by the warmth, the pipe is elevated wherever permafrost occurs, which is along half of the total distance. The warmth of the oil is crucial for the oil to flow rather than congeal at times of extreme cold. The outing takes place on a sternwheeler named Discovery III. The tour is run by the Binkley family, which has been operating riverboats here since. The trip takes you down the spring-fed Cheena River

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and up the glacial Tanana River. Rivers were the roads of commerce during the great gold rushes of Alaska. You disembark at a simulated Athabascan Indian village, where you see how king and chum salmon were caught in fish wheels and dried or smoked. The salmon fed not only the Athabascans, but their sled dogs, on which they relied for winter transportation. You see how food was stored in high caches, which stood on poles out of the reach of bears.

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Chapter 3 : Holdings : The social economy of the Tlingit Indians / | York University Libraries

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It is the largest reservation-based Indian nation within the United States, both in land area and population. More than 170,000 Navajos live on the 24,000 square miles of the Navajo Nation. Navajos lived too far from the colonists, who were concentrated in the upper Rio Grande Valley, to be subjected to the disruption of their lives that the Pueblos suffered at the hands of the Spanish. At times the Navajos were allied with the Spanish against other Indians, principally the Utes; other times the Spanish joined forces with the Utes and fought the Navajos. For the Navajos, the most important by-product of Spanish colonization in New Mexico was the introduction of horses and sheep; the smooth, long-staple, non-oily wool of the Spanish churro sheep would prove ideal for weaving. When the United States claimed that it had acquired an interest in Navajo land by virtue of having won a war with Mexico in 1848, the Navajos were not particularly impressed. But when the U. S. Army arrived in force at the conclusion of the American Civil War in 1866, matters took a grim turn for the Navajo. Half of the Navajos, demoralized and starving, surrendered to the army and were marched miles to the Bosque Redondo concentration camp on the Pecos River, where many of them died—2,000 of them in one year alone from smallpox. After four years of imprisonment they were allowed to return to their homeland in 1868, now reduced to one-tenth its original size by treaty that same year. They began rebuilding their lives and their herds, virtually unnoticed in an area that most Americans considered worthless desert wasteland. In both the 1890 and 1900 census, Arizona and New Mexico ranked third and fourth, respectively, for the largest number of Native American residents within each state. The Navajo Nation comprises approximately 16 million acres, mostly in northeastern Arizona, but including portions of northwestern New Mexico and southeastern Utah. It is a land of vast spaces and only a few all-weather roads. Eighty-eight percent of the reservation is without telephone service and many areas do not have electricity. The local unit of Navajo government is called the Chapter. There are more than one hundred Chapter Houses throughout the nation, which serve as local administrative centers for geographical regions. Before the tribal elections, the tribal council system of government was reorganized into executive, legislative, and judicial branches. In 1923 Navajos elected a tribal president for the first time, rather than a tribal chairman. The Navajo reservation, as created by treaty in 1868, encompassed only about ten percent of the ancestral Navajo homeland. The land base soon tripled in size, largely by the addition of large blocks of land by executive orders of presidents of the United States during the late nineteenth century, when Americans still considered most of the desert Southwest to be undesirable land. Dozens of small increments were also added by various methods until the middle of the twentieth century. Navajos of the mid-1900s were still adjusting the boundaries of their nation, especially by trading land in an attempt to create contiguous blocks in an area called the Checkerboard, which lies along the eastern boundary of the Navajo Nation. More than 30,000 Navajos live in this 7,000 square-mile area of northwestern New Mexico. They are interspersed with Anglo and New Mexican stock raisers and involved in a nightmare of legal tangles regarding title to the land, where there are 14 different kinds of land ownership. The problems originated in the nineteenth century, when railroad companies were granted rights of way consisting of alternating sections of land. They were complicated by partial allotments of acre parcels of land to some individual Navajos, the reacquisition of some parcels by the federal government as public domain land, and other factors. Crownpoint is the home of the Eastern Navajo Agency, the Navajo administrative headquarters for the Checkerboard. As recently as the 1950s Navajos were still attempting to consolidate the Checkerboard, exchanging 20,000 acres in order to achieve 80,000 acres of consolidation. Canoncito was first settled around Ramah and Alamo had their origins in the late 1800s when some Navajos settled in these areas on their way back toward the Navajo homeland from imprisonment at the U. S. Army concentration camp at Bosque Redondo; approximately half the Navajos had been incarcerated there. Ramah is rural and is a bastion of traditional Navajo life. More than 1,000 Navajos live at Canoncito, which

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is to the east of Mt. Taylor near the pueblos of Laguna and Isleta, and more than 2, live at Alamo, which is south of the pueblos of Acoma and Laguna. The Athapaskan language family is one of the most widely dispersed language families in North America, and most of its members still reside in the far north in Alaska and Canada. Linguists who study changes in language and then estimate how long related languages have been separated have offered the year a. It is clear, however, that the Southwestern Athapaskan did not arrive in the Southwest until at least the end of the fourteenth century. Until that time what is now known as the Navajo homeland was inhabited by one of the most remarkable civilizations of ancient people in North America, the Ancestral Puebloans. Ancestral Puebloan ruins are among the most spectacular ruins in North America—especially their elaborate cliff dwellings, such as the ones at Mesa Verde National Park, and such communities as Chaco Canyon, where multistory stone masonry apartment buildings and large underground kivas can still be seen today. Scholars originally thought that the arrival of the Southern Athapaskan in the Southwest was a factor in the collapse of the Ancestral Puebloan civilization. It is now known that the Ancestral Puebloans expanded to a point where they had stretched the delicate balance of existence in their fragile, arid environment to where it could not withstand the severe, prolonged droughts that occurred at the end of the fourteenth century. In all likelihood, the Ancestral Puebloans had moved close to the more dependable sources of water along the watershed of the upper Rio Grande River and had reestablished themselves as the Pueblo peoples by the time the Navajos entered the Southwest. The Navajos then claimed this empty land as their own. Until early in the twentieth century Navajos were also able to carry out their traditional way of life and support themselves with their livestock, remaining relatively unnoticed by the dominant culture. Boarding schools, the proliferation of automobiles and roads, and federal land management policies—especially regarding traditional Navajo grazing practices—have all made the reservation a different place than what it was in the late nineteenth century. As late as paved roads ended at the fringes of the reservation at Shiprock, Cameron, and Window Rock. Even wagons were not widely used until the early s. By , however, almost two-thirds of all Navajo households owned an automobile. Navajos are finding ways to use some changes to support traditional culture, such as the adult education program at Navajo Community College, which assists in teaching the skills that new Navajo medicine men must acquire in order to serve their communities. Bilingual education programs and broadcast and publishing programs in the Navajo language are also using the tools of change to preserve and strengthen traditional cultural values and language. In an anthropologist interviewed an entire community of several hundred Navajos and could not find even one adult over the age of 35 who had not received traditional medical care from a "singer," a Navajo medicine man called a Hataali. Virtually all of the 3, Navajos who served in World War II underwent the cleansing of the Enemyway ceremony upon their return from the war. There are 24 chantway ceremonies performed by singers. Some last up to nine days and require the assistance of dozens of helpers, especially dancers. Twelve hundred different sandpainting designs are available to the medicine men for the chantways. Large numbers of Navajos also tend to identify themselves as Christians, with most of them mixing elements of both traditional belief and Christianity. In a survey, between 25 and 50 percent called themselves Christians, the percentage varying widely by region and gender. Twenty-five thousand Navajos belong to the Native American Church, and thousands more attend its peyote ceremonies but do not belong to the church. In the late s the tribal council approved the religious use of peyote, ending 27 years of persecution. In the church began to spread to the south into the Navajo Nation, and it grew strong among the Navajos in the s. The dance competition powwow draws dancers from throughout the continent. Other Navajo fairs are also held at other times during the year. All-Indian Rodeos are also popular, as are competition powwows. Photography and video or tape recording of the ceremonies are not permitted without the express authorization of the healers. Portrait of the Peoples, that "Apache and Navajo song style are similar: Both Apache Crown Dancers and Navajo Yeibichei Night Chant dancers wear masks and sing partially in falsetto or in voices imitating the supernaturals. Another severe problem is alcoholism. Both of these problems are exacerbated by poverty: Four full-service Indian hospitals are located in northwestern New Mexico. The one at Gallup is the largest in the region. Indian Health

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Centers facilities staffed by health professionals, open at least 40 hours per week, and catering to the general public are located at Ft. In keeping with the recent trend throughout the United States, Navajos are now administering many of their own health care facilities, taking over their operation from the Public Health Service. Traditional Navajo healers are called Hataali, or "singers". The ceremony can last from three to nine days depending upon the illness being treated and the ceremony to be performed. Illness to the Navajos means that there is disharmony in the universe. Proper order is restored with sand paintings in a cleansing and healing ceremony. There are approximately 1, designs that can be used; most can be created within the size of the average hogan floor, about six feet by six feet, though some are as large as 12 feet in diameter and some as small as one foot in diameter. The Hataali may have several helpers in the creation of the intricate patterns. Dancers also assist them. In some ceremonies, such as the nine-day Yei-Bei-Chei, 15 or 16 teams of 11 members each dance throughout the night while the singer and his helpers chant prayers. When the painting is ready the patient sits in the middle of it. The singer then transforms the orderliness of the painting, symbolic of its cleanliness, goodness, and harmony, into the patient and puts the illness from the patient into the painting. The sand painting is then discarded. Many years of apprenticeship are required to learn the designs of the sand paintings and the songs that accompany them, skills that have been passed down through many generations. Most Hataali are able to perform only a few of the many ceremonies practiced by the Navajos, because each ceremony takes so long to learn. Sand painting is now also done for commercial purposes at public displays, but the paintings are not the same ones used in the healing rituals.

Language The Athapaskan language family has four branches: The Athapaskan language family is one of three families within the Na-Dene language phylum. The other two, the Tlingit family and the Haida family, are language isolates in the far north, Tlingit in southeast Alaska, and Haida in British Columbia. Na-Dene is one of the most widely distributed language phyla in North America. The Southwestern Athapaskan language, sometimes called Apachean, has seven dialects: In approximately , Navajos on the reservation still spoke Navajo fluently.

Family and Community Dynamics No tribe in North America has been more vigorously studied by anthropologists than the Navajos. The importance of clans, the membership of which is dispersed throughout the nation for each clan, has gradually diminished in favor of the increasingly important role of the Chapter House, the significance of which is based on the geographical proximity of its members. Navajos maintain strong ties with relatives, even when they leave the reservation. It is not uncommon for Navajos working in urban centers to send money home to relatives. On the reservation, an extended family may have only one wage-earning worker. Other family members busy themselves with traditional endeavors, from stock tending to weaving.

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Chapter 4 : Tlingit - Academic Kids

4 Michael K. Heine, *"The Enculturative Function of Play Behaviour and Games Among the Tlingit Indians of Southeast Alaska"* (MA thesis, University of Western Ontario,), iii. 3.

We know ourselves to be made from this earth. We know this earth is made from our bodies. For we see ourselves. And we are nature. We are nature seeing nature. We are nature with a concept of nature. Nature speaking of nature to nature. Instead, we see notions of human and cultural superiority with designs for a monolingual and monocultural society in which the English language and its associated culture presumes to become the language and culture of the world. Thus indigenous cultures have to contend with a language and its ways that has a very "voracious appetite," as phrased by Richard Little Bear. We, indeed, have a formidable enemy which absorbs our Native languages and cultures very readily, unless we are cognizant of its hunger and take protective steps. This mass culture can be most appealing to young people. Its behaviorisms, codes of dress, languages and sometimes destructive proclivities inveigle young people to its world. It contains the creatures, plants and elements of nature that have named and defined themselves to my ancestors and are naming and defining themselves to me. My ancestors made my language from nature. When I speak Yupiaq, I am thrust into the thought world of my ancestors. Let me cite two examples of the elements of nature naming and defining themselves. It is telling its name and telling me what it is. It is the moving air which is needed for life. We, as Native people, have seen our languages become impoverished in the last several centuries. Many of us now speak our Native languages at the fourth and fifth grade levels if such a grading system existed for us. We look at the wounds in our minds and we see that the wounds also exist in nature itself. We realize that the relationship between ourselves and our places is a "unity of process" Joan Halifax. We know that there cannot be a separation between the two. As we lose our Native languages, more and more of us begin to take part in the misuse and abuse of nature. We use English predominately in our everyday lives today. The letters were derived by the human mind. The words are a product of a mindset that is given to individualism and materialism in a techno-mechanistic world. For us to think that we can reconstruct a new world by using English and its ways will not work. We need to return to a language that is given to health and healing. To try to make a paradigmatic shift by using the consciousness that constructed this modern world is bound for failure. Albert Einstein stated something to the effect that "you cannot make change in a system using the same consciousness used to construct it. In my Yupiaq ancestral world egalitarianism was practiced. In this form of governance no creature, plant or element becomes more important than another. In the great state of Alaska, I can incontrovertibly state that racism is alive and seems to be gaining strength. This is a circumstance which is unconscionable and reflects a very destructive and alienated stance in the larger society. How is it that we "stabilize indigenous languages"? I think that we must once again speak the Native languages in the home a majority of the time. If we expect only the school to do it, it will surely fail. The school must become a reflection of a Native speaking family, home and community. The one-to-one and family conversation in the local language must be the standard of the day. The community, family, parents and especially the children must begin to know place. How is this to be done? By the Elders, parents and community members speaking to one another in their own language and from the Yupiaq perspective. To know self, one must learn of place. How does one learn of place? You begin by telling quliraat, the mythology, stories of distant time, which are powerful teaching tools still applicable to the present. You learn of the times when our ancestors were truly shape-shifters. It was easy to change from one form to another, and one was in control of self. Values and traditions are taught by these stories which are so ancient that we call them myths. From these you can tease out problem-solving tools and discern characteristics that make for a healthy and stable person living in a healthy and sustainable place. Told by an Elder whose inflections, facial and body language add to the words, these myths teach not only discipline for the members but more importantly self-discipline. We must re-inculcate self-discipline in our people as a matter of survival. The

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qalumcit must be told, as they are the stories of us as a Native peoples. They tell us how we got to be at this place, our movements, problems encountered and resolved, years of plenty and scarcity and how to read the signs foretelling events, how we made sense of time and space, how trade and exchange of goods and services was accomplished and how genetic diversity in the community was maintained. The rituals and ceremonies must be relearned and practiced. The loss of these have developed schisms in our lives. We have become fractured people. These rituals represent revival, regeneration and revitalization of our Native people. Our word, yuyaq, means to emerge into a higher plain, a higher consciousness through concentration on the movements when singing and drumming. We must also seek to relearn the Native names of places. It is incomplete knowledge for us to know the distance between two places in miles. It is also important to be able to "guesstimate" the time it will take to go from point A to point B and to know the history and place names between the two points. Then it becomes whole and useful knowledge. I just recently returned from Hilo, Hawaii where I was a participant in a planning meeting for revitalizing the Hawaiian language and culture. One interesting side trip was a visit to a Native Hawaiian charter school a few minutes from Hilo. I learned that the local Native people had begun landscaping unkempt property and refurbishing dilapidated buildings. This was initiated even before grant funds were made available for the project. This is true determination and motivation to reconstruct education which is meaningful and effective for the Native people. When my hosts and I arrived, we were met by the students at the entrance to their school. They sang in their own language and several students made welcoming remarks again in their own language. When protocol called for my response, I responded in my Yupiaq language. To see and hear the protocol that had been practiced for millennia by their people made my heart feel good. This happening after hundreds of years of barrage to change their language and culture gave me hope that we, too, can save our Alaska Native languages. It was refreshing and energizing of spirit to look at the landscape and see the work that had been done. One building had photovoltaic panels on its roof to power some of their computers and filter pumps for their fish hatchery tanks. At another location, young men were preparing food in the traditional manner of heating rocks with the ingredients placed in baskets on top and covered over with banana leaves and canvas. The food was eaten prior to the graduation exercises. If you find yourself in a situation where there is a minimal number of myths, stories, rituals and ceremonies available, then I would suggest that you find sources that are well written and your Elders deem to be true. Translate these into your own language with the help of Elders and knowledgeable community members that may be familiar with the technical language contained in that treatise. When satisfied with the final translation, read it to the group for approval. To bring the above back into practice is to know who you are and where you are. This would contribute broadly to the important notion that it is alright to be Native, to speak the Native language and to use Native tools and implements in play and work. After all, our technology was made by our ancestors to edify our Native worldviews. Please, what ever you do, do NOT give to the youngsters the idea that modern technology has an answer for everything. Use it merely as a tool and use it minimally and judiciously. Remind the students that technological tools are intensive in the use of natural resources and energy. To accept technology blindly is to negate the painful works to revitalize our Native languages and cultures. I wish you all the wisdom of the Ellam Yua, the Great Mystery in your continuing efforts. The White Hole In Time: Our future evolution and the meaning of the now. Reconnecting with the body of the earth. Flagstaff, Arizona, May To download the font, go to: Nikaitchuat was started by interested parents and community members who felt that a cultural approach to education was needed if our children were to thrive. Tarruq Pete Schaeffer served on the regional school board for about four years and found out that it would be very difficult to have the school he and his wife envisioned installed in the current school system. The students had fun, but they never retained anything because of the short amount of time given to each class. In the spring of , Tarruq and Abnik Schaeffer sat down with interested community members and said that they were opening up a school in the fall. We formed committees and each committee had a chairperson. I was on the enrollment committee and we came up with the enrollment process for Nikaitchuat.

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Chapter 5 : Fall Class Search Results | University of Alaska Southeast

The enculturative function of play behavior and games among the Tlingit Indians of southeast Alaska by Michael K. Heine. E 99 T6 H44 A Across the shaman's river: John Muir, the Tlingit stronghold, and the opening of the north / Daniel Lee Henry.

Women anthropologists Arrangement Collection is arranged by format into eight series: Born in Dayton, Ohio, in , Lantis was raised in the upper Midwest. She studied under Robert Lowie and A. She received her Ph. Like many women in her field, Lantis was limited by the meager options in academia, and this limitation impacted the early decades of her career. From through the mids, Lantis worked in a series of research fellowships, visiting faculty appointments, and public agency contracts including positions with the War Relocation Authority, the U. Lantis arrived on Atka in , soon to be abandoned by the BIA teacher for a challenging year she would later describe as rough, with tuberculosis and alcoholism and the Depression economy. Lantis returned to Alaska in to pursue fieldwork on Nunivak Island, a culture still largely resembling its pre-contact cultural and subsistence economy conditions. She stayed for a year and later returned in , , and Lantis was a professor of anthropology at the University of Kentucky from to Shaped by 25 years of field experience and varied applied anthropology contexts, she was described by students to exhibit an impressive depth of perception and to employ a no-nonsense, realistic theoretical approach in her research and writing. Lantis held the presidency of the American Ethnological Society and the Society for Applied Anthropology Additionally, she held office in the Anthropology Society of Washington and served on the research committee for the Arctic Institute of North America and the Polar Research Committee of the National Academy of Sciences Scope and Content The Margaret Lantis papers dated , undated, Biographical information showcases items from her life before academia; k school work, personal diaries, and information about her immediate family. Correspondence includes personal and professional letters - professional letters include missives to anthropology foundations such as the National Endowment for the Humanities and the Applied Anthropology Association; the University of Alaska, University of California, Berkeley, and fellow academics in the field of anthropology like Jim Van Stone. Photographic prints focus on Nunivak Island in Alaska, including images of Eskimo and Aleutian items and peoples in the area, additionally there are a great quantity of family photographs. Teaching notes consist of lecture materials for courses taught by Lantis at different universities. Box 27 is restricted until due to the presence of Medical Personally Identifiable Information. Before use of box 27 researchers must fill in and sign an access request form. Contact the Special Collections Research Services desk for further information and to obtain a copy of the form. The identification of any names of patients or their place of residence in any manner is prohibited and no part of box 27 may be photocopied, microfilmed, digitized, or reproduced in any manner. Use Restrictions Property rights reside with the University of Kentucky. The University of Kentucky holds the copyright for materials created in the course of business by University of Kentucky employees. Copyright for all other materials has not been assigned to the University of Kentucky. For information about permission to reproduce or publish, please contact the Special Collections Research Center. Contents of the Collection Bequeath from will for donation of personal items, Box ua, folder 1 Assorted poems, quotations, writings, undated Box ua, folder 2.

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Chapter 6 : Raven Tales - Wikipedia

BIBLIOGRAPHY on ATHLETICS - LEISURE - RECREATION - SPORT The enculturative function of play behavior and games among the Tlingit Indians of southeast Alaska.

This strategy assumes that American Indian and Alaska Native adults implicitly make use of many formal science and mathematics principles while engaging in subsistence activities, and that their children acquire a latent ability to understand these formal concepts by observing and participating in these activities. Recent studies in cross-cultural psychology and psychological anthropology are cited in support of the position that children learn complex concepts by observing and participating in these activities. Ethnographic and Piagetian research methods are proposed for a 2-year study to access the existing science and mathematics knowledge among the Tlingit Indians of southeast Alaska where a pilot project is now underway. Discussion is limited to an analysis of the ways of researching indigenous physics knowledge. However, the research design can be adapted to any cultural group and be utilized to develop procedures for teaching the formal aspects of any subset of Western physical science or mathematics knowledge in classroom situations. A five-page bibliography concludes the document. This research strategy assumes that American Indian and Alaska Native adults implicitly make use of many formal science principles while engaging in subsistence, and that their children acquire a latent ability to understand these formal concepts by observing and participating in these activities. The author proposes that ethnographic and Piagetian research methods can be utilized to assess the existing science knowledge in any given Native American community and develop procedures for teaching the formal aspects of this knowledge in classroom situations. In order to present this future research strategy as clearly as possible, two restrictions on our discussions will be made. First, the research strategy will be presented as if it were to occur among the Tlingit Indians of southeast Alaska where a pilot project is now underway. However, the research design can be adapted to any cultural group and to any subset of Western physical science or mathematics knowledge. Introduction Few Tlingit students ever learn mathematical physics. Although every Tlingit village in Alaska has a high school, no physics courses are offered. Tlingit students in their physics courses during this period. This is amazing, given the fact that at his school, Douglas High School in Juneau, is not only located in the heart of Tlingit country, but is the largest high school in southeast Alaska. Donald Greenberg, Assistant Professor of Physics at the University of Alaska, Juneau, has likewise not had one Tlingit student in his college physics courses since he began teaching there. Further, when exposed to mathematical physics, Tlingit and other Alaskan Native American students do miserably. Greenberg interviewed one Tlingit student recently who attended the University of Washington in Seattle. This student said she wanted to pursue a medical career but her nonexistent physics background is making it difficult to successfully complete the required physics courses. During another interview, Greenberg was told by a Tlingit educator that 85 Alaska Native students have enrolled in his introductory physics course at Western Washington State University in Bellingham during his time there. Only one of these Alaskan Indian and Eskimo students completed the course. This situation places Tlingit and other Alaskan Native students at an extreme disadvantage. The growth careers in the future technicians, engineers, physicists, medical professionals, and computer scientists all require an extensive background in physics. Changing Times The research strategy to be presented was developed to address this need. Two years are required to complete this research. In the first year, the participant-observation methodology of cultural anthropology is used to assess

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the physics concepts implicitly utilized by Tlingits during their everyday subsistence activities. Of particular concern is the extent to which Tlingit children and adolescents observe and participate in these activities. This methodology is borrowed from the field of cross-cultural Piagetian psychology. These culturally-sensitive, physics experiments could be utilized in appropriate high school and college settings to illustrate the formal mathematical concepts which must be learned by the Tlingit child. Theoretical Background Western physics education is heavily dependent upon the use of mathematical definitions of formal relationships between physical properties of nature Bueche , Wall and Levine For example, velocity and acceleration bear explicit quantitative relationships between time and distance in space. Heat is quantitatively related to the energy content of a particular type of physical system. And, force is defined in terms of measurable and predictable interactions between defined phenomena. Oral instructions by the "teacher" to the learner are minimized. Even more critical from the perspective of Western physics education, mathematical definitions of physical processes and entities using relationships between defined and quantified properties of the physical world are virtually nonexistent in Tlingit culture. Yet, ethnographic descriptions of traditional Tlingit culture tell us that Tlingits excelled at the manipulation of the natural world Krause , Oberg , Oswalt and Swanton Based on the above recent ethnographic information and preliminary observations in Angoon, Alaska by Donald Greenberg, the following appear to be among the subsistence activities that a Tlingit child experiences and observes. A few boats are manufactured from wood so they are water-tight, sturdy and buoyant. Western-style houses and fish-drying sheds are constructed with skill. Fish nets are selected and adjusted to the water velocity and force they are exposed to during use. Fishing lines and hooks are selected to withstand the forces they are expected to encounter. Fish are cut, dried and smoked for specific lengths of time in selected environments of given humidities to preserve them. Rifles are selected and used to suit particular sizes and speeds of waterfowl and terrestrial mammals to be killed. Appropriate clothing is chosen to maintain body temperature in rapidly changing environments. The sounds of game are interpreted to determine direction and distance. The tracks of animals are read in varying types of ground and weather conditions to assess their age. The cloudiness of water through which game have travelled is analyzed to determine the time since the water- was muddied. Game calls are constructed to achieve the right Ditch to mimic the sounds which will bring a particular animal species closer. Snares are constructed of the right quickness and strength to capture appropriate game. The hardness of the crust of a snow cover is tested to determine its ability to support travel by walking or by snowmobile. The hardness of the crust also indicates the age of animal tracks found while tracking. Deadfalls are constructed of varying sizes and weights to kill appropriate animals. Traps of given strengths and form are selected to suit. Tlingit children learn how to judge velocity by experiencing the velocity of water while net fishing. They experience the relationship between vibratory frequency and harmonics while constructing game calls. Experience with the properties of matter is gained while hunting and fishing: The concept of force is experienced when selecting nets, hooks, and fishing lines for appropriateness. The relationships between friction, force, and heat are experienced during metal sharpening. Curvilinear motion must be mastered when learning to aim a rifle over large distances. Wave phenomena are observed during travel on lakes, rivers or the ocean. The relationships between heat dissipation and insulating materials are experienced when selecting clothing during subsistence activities. The relationship between impulse force, object size and momentum is observed while using hammers in housing construction and maintenance. Acceleration is experienced while travelling by boat or snowmobile. A series of recent studies in cross-cultural psychology and psychological anthropology support the position that children learn complex cognitive skills based on participation in common cultural activities: In their monograph on mathematical abilities among the Kpelle of Liberia, Gay and Cole made a number of enquiries related to indigenous skills in this area. For example, Kpelle subjects were asked to estimate the number of stones in a pile. This problem was chosen because Kpelle naturally use stones to itemize and count sets of objects. The Kpelle also know constructions which in our society would be dignified by the name "theorem". They can construct a circle by using a rope fixed at one end; a stick is tied to the other end, and rotated around the center

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with the rope as radius. A Kpelle man needs such a circle when he makes a round house or a "palaver" house. In a later book, the Cole team continues much of the same kind of work, as for example, when they analyze how Kpelle sort leaves. However, they go beyond this by trying to determine the conceptual style of the Kpelle, when they probe the way in which their subject? The Cole team found out that learning and retention was best performed when the task was in a story context, thereby aligning the task with the traditional manner in ERJC 6 10 which Kpelle handled verbal material in their own culture. Another way to approach the kind of information desired is to focus on one skill such as navigation, which Gladwin has done with the inhabitants of the Pacific atoll of Puluwat. Gladwin exhaustively collected all the lore about navigation among these people, and analyzed the underlying logic involved in this skill. In a final chapter entitled "Perspectives on Thinking" he relates this set of cognitive abilities underlying the skill of navigation to the question of intelligence generally, taking navigation as not only a technological attitude, but as an exemplar of purposeful thinking. Price-Williams, Gordon and Ramirez 19 The hypothesis here, which was confirmed by the results, was that the conceptual operations underlying the pottery skill with its attendant logic of following through a formless mass of clay to a permanent structure should aid children in the understanding of at least one kind of conservation ability, that of mass or substance. The finding that in one set of children in a relatively primitive village the ability to conserve mass extended to all the other types of conservation raises the question of transfer, which may have to be investigated more thoroughly in ensuing studies. LeVine and Price-Williams Children were asked a variety of questions: Whom do you know in your compound? How are you related to each? How are these people related to one another? By taking a Hausa population a certain exotic quality was added to the usual Piaget situation. The Hausa have large polygynous extended families in which, due to the fact that Hausa children tend frequently to be fostered out to non-biological mothers, the children have a complicated network of family relations to be worked out. It was done by having the boys involved assemble a cardboard model of a bicycle, and to then explain its functioning. The intent was not merely to apply an aptitude test but to represent a situation in which problems of scientific principle could be probed for example, the principles involved in how a lever works; mechanical notions of causality. Berland focused on the differences in cognition between nomadic and sedentary groups in Pakistan. He developed a theory about the relationship between social experience and mental growth as measured by Piagetian conservation tasks that suggests that the flexible social system and highly specialized individual skills characteristic of nomadic living contributes to the acceleration of the cognitive development of individuals living in this way. The general direction of these new studies is to be admired. I will outline this approach in the following discussion. Piagetian theory accounts for the gradual development within the child of the ability to perform formal operations. Formal operations is defined by Piaget as the ability to use propositional logic reasoning on possibilities or hypotheses instead of real situations only, combinatorial operations working out all the possibilities, or of devising scientific experiments etc. The first stage, the preverbal sensorimotor period birth to two years is characterized by the development of coordinated actions that constitute the basis of later representational thought. The appearance of semiotic function marks the beginning of the second stage, the preoperational period two to seven years. With the absence of deductive reasoning, intuition and explanations based on psychological motives predominate. An operation is defined as an internalized action that modifies the object of knowledge.

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Chapter 7 : Humerus Revelations of the Naked Ape: Spotlight on Students: Tlingit in Review

The Tlingit and Tsimshian peoples, indigenous inhabitants of the Pacific Northwest Coast of the United States and Southeastern Alaska, have a robust folklore surrounding a mythical and maniacal trickster race called the Kushtaka, which roughly translates as "land otter people", a shape-shifting species of otter that is rumored to spend a

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Chapter 8 : Original Trip Writeup

The enculturative function of play behaviour and games amongst the Tlingit Indians of southeast Alaska. Children's verbalizations and cheating behavior during.

January 9, Author: EsoterX 15 Comments There are five important facts to know about otters: The Kushtaka has been treated in some literature as a boogeyman or hobgoblin. This is inaccurate and does not honor how seriously the Tlingit feel the threat of the Land Otter People. In a sense, the Kushtaka deprived the victim of everlasting life, for his soul could not be reincarnated. The unfortunate captives were taken by the Land Otter People to their homes or dens and, unless rescued by a shaman, were themselves turned into Land Otters. Kushtaka often appeared in the form of relatives or friends to confuse the victim. Despite the fact that the Kushtaka are considered evil and overwhelmingly regarded with a certain level of trepidation, perhaps because otters are just so darn cute and fuzzy, there are instances of benevolent behavior on the part of the Kushtaka. While they generally are credited with merrily tricking Tlingit sailors farther offshore to die, imitating the cries of an infant, or screams of a woman to lure hapless victims into rivers, or preying on small children, occasionally a tale is told of Kushtaka saving lost individuals from freezing to death in the Alaskan wilderness or freezing ocean by conveniently transforming them into a Kushtaka. More often than not, they are just plain mean. A canoe came to this man, and he thought that it contained his friends, but they were really land otters. At every place where they stopped they took in a female land otter. At this place the man met an aunt who had been drowned years before and had become the wife of two land otters. She was dressed in a ground-hog robe. You must come to see me this evening. They did not camp until midnight. Their canoe was a skate, and, as soon as they came ashore, they would turn it over on top of him so that, no matter how hard he tried to get out, he could not. They could go only a short distance for food. Take him to a good place. Then he walked around in the neighborhood of the town and made the people suffer so much every night that they could not sleep, and determined to capture him. They fixed a rope in such a way as to ensnare him, but at first they were unsuccessful. Finally, however, they placed dog bones in the rope so that they would stick into his hands, dog bones being the greatest enemies of the land otters. Late that night the land-otter-man tore his hands so with these bones that he sat down and began to scream, and, while he was doing this, they got the rope around him and captured him. When they got him home he was at first very wild, but they restored his reason by cutting his head with dog bones. He was probably not so far gone as most Victims. Then they learned what had happened to him. After this time, however, he would always eat his meat and fish raw. Once, when he was among the halibut fishers, they wanted very much to have him eat some cooked halibut. He was a good halibut fisher, probably having learned the art from the land otters, though he did not say so. For a long time the man refused to take any, but at last consented and the food killed him. I left come the next morning, which was a fine sunny day. I took only the rifle with me, and when I came to the ridge, sure enough there were a few grouse hooting. I shot two and had gotten them when I bagged another one, which fell down the ridge about a hundred yards before it hung up. While on my way down to pick it up, I found that piece of quartz. Up to that time I had paid very little attention to what the country I was in looked like, as it was so heavily timbered and brushy. The top of an old snag had broken off and fallen, scraping the top moss and loose dirt for a space of about eight feet wide and eighteen or twenty feet long, uncovering this quartz ledge which is where I found this piece. This ledge was worked smooth by a glacier at one time. In so doing, I broke the stock of my gun, thus ruining it for further use. After looking over and enjoying the feeling of knowing I had made a rich find, I covered the ledge up again with moss, limbs, and rotten chunk. Finishing that job, I thought I would climb the ridge directly over the ledge and get my landmarks, so I could come back to it again or tell you where it was if anything should happen to me. This I did, climbing straight up over the ledge on the ridge till I reached the top, which was about six hundred feet above where I found the ledge. I looked down below me and picked out a big tree with a bushy top, taller than the rest and about fifty feet to the right of the ledge. Satisfied with that,

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I turned half round to get a back sight on some mountain peaks, and lying below me on the other side of the ridge from the ledge was the half-moon lake the Indian had told me about. Right there, fellows, I got the scare of my life. I hope to God I never see or go through the likes of it again. Swarming up the ridge toward me from the lake were the most hideous creatures. They were entirely sexless, their bodies covered with long coarse hair, except where the scabs and running sores had replaced it. Each one seemed to be reaching out for me and striving to be the first to get me. The air was full of their cries and the stench from their sores and bodies made me faint. I forgot my broken gun and tried to use it on the first ones, and then I threw it at them and turned and ran. God, how I did run! I could feel their hot breath on my back. Their long claw-like fingers scraped my back. The smell from their steaming, stinking bodies was making me sick; while the noises they made, yelling, screaming and breathing, drove me mad. How I reached the canoe or how I hung on to that piece of quartz is a mystery to me. When I came to, it was night; and I was lying in the bottom of my canoe, drifting between Thomas Bay and Sukhoi Island, cold, hungry and crazy for a drink of water. But only to satisfy the latter urge, I started for Wrangell, and here I am. You no doubt think I am either crazy or lying. All I can say is, there is the quartz. The Tibetan symbol for universal love involves the pairing of the six traditional enemies – garuda and snow lion, otter and fish, crocodile and sea-snail. According to Ojibwa legend, an otter was entrusted with the secrets of the Grand Medicine Society. Zoroastrians hold ceremonies to honor dead otters they find in the wild, and consider it an act against nature and their gods to kill one. Otters are widely regarded as fun-loving, industrious, sociable creatures. The trickster element of the Kushtaka is understandable, as one can imagine the playful otter pranking people with abandon, but that does not account for the more malevolent aspects that appear to be more central to Kushtaka mythology. Martin is in the minority. Otter behavior can seem very human to us, and this can be misleading. The ease with which the otter can be anthropomorphized may give us a clue as to why it was viewed so ignominiously by the Tlingit, and also may explain a difference in perception between the sea otter and land otter. The sea otter had a prestigious place in Tlingit society as a bringer of wealth during the period of the fur trade until its near extinction in the nineteenth century. However it is the land otter that occupied a prominent place in the belief systems of the Tlingit. Particular attributes of the land otters lead to the perception that it has the ability to create a symbolic bridge uniting human and animal. Due to a direct association with Tlingit shamanism i. As observed by anthropologist Kenelm Burridge, the most significant confrontation with truth and reality among traditional societies is death. How you die, when you die, and where you go when you die are cross-culturally fraught with significance. In a harsh environment like the Alaskan wilderness or coast, death can come suddenly and unexpectedly, and bodies may never be recovered. An unrecovered corpse presents a significant liminal problem – does the Tlingit individual who disappears in a blizzard or drowns at sea get reincarnated despite the lack of proper ceremonial? The application of this theory to those who are psychologically troubled they are regarded as having been captured by otter people, but were incompletely turned into Kushtaka, further suggest that this is a symbolic means for dealing with the marginal, either socially or ritually. Otters have had it easy for too long. They know they are cute. They will use it against us. Culture, Society, and Cognition. Pelton, Mary and DiGennaro, Jacqueline. Images of a People: Tlingit Myths and Legends. Swanton, John Reed, Tlingit Myths And Texts.

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Chapter 9 : SÃºgradh Ireland Â» E06 Library

First, the research strategy will be presented as if it were to occur among the Tlingit Indians of southeast Alaska where a pilot project is now underway. 1 Second, the discussion will be limited to an analysis of the ways of researching indigenous physics knowledge.

An anthropology blog meant to educate students and the public at large. Saturday, December 13, Spotlight on Students: Tlingit in Review The following is a post written by one of my students in Anth Introduction to Cultural Anthropology. This was an offshoot of another paper that was required of students, and this piece was so well written that it warranted publishing. Please enjoy this great review on the Tlingit. Veronica Chapman Anth Introduction to Cultural Anthropology Human cultures evolve in their own and different ways. Some are isolated by continental and geological boundaries; some are catapulted forward by science and technology. Culture itself is an exclusively human phenomenon, and since there are only two sexes, male and female, the discussion of any culture ultimately becomes a discussion about genders and their subsequent roles. Unlike sex, which is a biological concept, gender is a social construct specifying the socially and culturally prescribed roles that men and women are to follow Gender and Society. Though many Western cultures have made some progress in the realm of sexual equality, there still seems to be, even in the most progressive of cultures, a battle between the sexes. Having come of age in America in the latter half of the twentieth century, I am familiar with the feminist movement. In one of the most industrialized and technologically advanced countries in the world, the ancient and archaic notion that women somehow are inferior to men prevails into the twenty-first century. Male driven politics in this country still has a strong-hold on the reproductive rights of females in the form of abortion laws and laws governing birth control products. Women still are pressured by media and society to conform to a certain ideal the one can only be a complete woman if one marries and procreates. The fear that American women instill in others from even more oppressive societies has inspired some to actually provide written instructions on how people should try to accept American women in their own society. The Role of Women in America, the content is devoted to explaining to immigrants of the U. Apparently, though we lack actual equality with our male counterparts, the freedoms we do enjoy are so offensive to those who seek to share our country, that some feel the need to apologize for us. Culture that understands and embraces the contributions of the female in its society, beyond the production of children, is not completely unique, though it does seem harder to find. Even where it did and still does endure, I have found that the authors of some resources seem reluctant to report or acknowledge its existence. Tlingit Women and Russian Orthodox Christianity, The contrast between the modern American society that feels the need to apologize to new immigrants for the behavior of their own women, and an ancient North American culture that embraced the female as an important and substantial member of their society is a dichotomy worth exploring. The Tlingit is such a culture, and they flourished in southeast Alaska and northern British Columbia. Before European contact the people of this area lived in beachfront villages in large matriclan-based wooden houses. A typical summer fishing season could provide enough salmon and other seafood to be preserved for year-round use. Additional foods from land and sea mammals and from plants allowed for a freedom from concern for subsistence needs. The forests also provided cedar and spruce that were used for housing, basket, tools, and boats Ackerman and Klein pg The area in which the Tlingit existed, the islands and mainland west of the Cascades and Coast Mountains, are among the richest in the world Ackerman and Klein pg The remoteness and environment helped isolate them, which sheltered them from outside influences, until when the ships of Vitus Bering explored the coast of Alaska for Russia. Even today the area remains sparsely populated Ackerman and Klein pg For centuries the Tlingit, Hiada, and Tsimshian cultures evolved free from any foreign or religious influences. Left alone and blessed with a prosperity that not many indigenous people enjoyed, the Tlingit culture is multifaceted and complex, a characteristic of Northwest Pacific Coast peoples with access to easily exploited rich resources. In Tlingit culture a heavy

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emphasis is placed upon family and kinship and on a rich tradition of oratory. Art and spirituality are incorporated in nearly all areas of Tlingit culture, with even everyday objects such as spoons and storage boxes decorated and imbued with spiritual power and historical associations New World Encyclopedia. Women also dug for clams and shellfish and collected berries from nearby forests. The women also pounded and softened cedar bark for weaving and making clothes. Marriages were always between people from different clans. Clans were individuals identified with their matrilineal clan naa , a large group of people related by shared genealogy, history, and possessory rights. The Tlingit clan functions as the main property owner in the culture, thus almost all formal property amongst the Tlingit belongs to clans, not to individuals New World Encyclopedia. When a man decided to marry a woman, he paid her father an agreed amount before the wedding. After the payment, the marriage was annulled and the woman could chose to stay with her husband or leave him. In addition, women collected berries and edible plants as well as crustaceans, all of which were important parts of the diet but somewhat lower in status than meat and fish. The whole Tlingit economy of subsistence and luxury wealth rests ultimately on the stores of dried salmon prepared by the women. The cutting and smoking of fish, in this wet climate, are tasks requiring far more skill and experience than catching the fish De Laguna The New World Encyclopedia also states: This man would be the caretaker and teacher of the children, as well as the disciplinarian. In much of the literature on traditional culture and in the words of contemporary elders, the role of mother in the past seems strikingly different from the role of mother in Euro-American culture today. Mother as nurturer is not the strong theme. Grandmother often appears in that role. Care of young children was often in the hands of grandmother, who received help from others in the family. In other words, the day-to-day child care that has become defined as the primary responsibility of mother in Euro-American culture was not an all-encompassing role in traditional culture but one shared by many, especially grandmothers and grandfather Ackerman and Klein pg Second, successful mothers who are able to increase their wealth and able to sponsor potlatches or aid with potlatches held by kin groups could effectively raise the status of all individuals within that group. In other words, a highly successful woman could raise her own status and those of all clan mates, including her children. The good mother or good sister or even good wife, was a strong, successful individual who could honor herself and her kin Ackerman and Klein pg Another unexpected surprise for the European traders and missionaries was, as reported by Jones She is, therefore, the banker of the household. In a more poetic turn of phrase, James H. Apparently their financial sensibilities are much the same today. So for centuries, through the separate but equally important roles of both the men and women of the Tlingit, they all enjoyed a level of wealth and luxury and a kind of equality that few societies achieve. Eventually, though, outside influences did intrude. Foreign traders, explorers, and missionaries found their way to the Pacific North West and all its many treasures and made their presences known. With the purchase of Alaska by the United States in full-scale efforts to change the culture reached throughout the Tlingit communities Ackerman and Klein pg In modern society the territory of the Tlingit is complicated by the fact that they are spread across the border between the United States and Canada. So now they live as most Americans, in single family homes with their nuclear families. The shamans are gone, but the stories and the rituals remain. They now have to live with all the same inequalities that the rest of us do in this modern and advanced society. They have had to integrate themselves into a cultural quagmire of segregation, Christian ideologies, prejudices, and sexual stereotypes that come from centuries of female oppression. Though I am sure the Tlingit had their inner conflicts and struggles, just like any other people, the system that they developed could be a lesson to us modern Americans. The structure of their clans and the way they raised their children prepared all, male and female, for the roles they would eventually fill, and both sexes were important for the survival of all. The problem with this is that it leaves it to the child to figure out what that means. To be happy is a very esoteric ideal, hard for most adults to decipher. Whether our children, boys or girls, will be happy or not I think depends on how we prepare them to be contributing members of this society or culture. The role that an individual takes on as an adult these days is up to the individual itself. This, I think, makes it all the more important for us to have a direction or purpose,

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so as to not wander aimlessly. To be a productive member of society, sometimes is no more than to not be a burden to that society. Whether we choose to do work based on gender stereotypes or we choose to go against the norm, should not make our roles any less or more important. It is said that we must learn from the past so as not to repeat it. In the case of the Tlingit, their original culture, and their balance between the sexes, maybe it would be worth repeating. *Women and Power in Native North America*. University of Oklahoma Press, American Society for Ethnohistory, vol.