

Present is Past

Some Uses
of Tradition in
Native Societies

EDITED BY
MARIE MAUZÉ

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Present Is Past Some Uses Of Tradition In Native Societies

Michael Saltman



Present Is Past Some Uses Of Tradition In Native Societies:

Claiming Tribal Identity Mark Edwin Miller, 2013-08-16 Who counts as an American Indian Which groups qualify as Indian tribes These questions have become increasingly complex in the past several decades and federal legislation and the rise of tribal owned casinos have raised the stakes in the ongoing debate In this revealing study historian Mark Edwin Miller describes how and why dozens of previously unrecognized tribal groups in the southeastern states have sought and sometimes won recognition often to the dismay of the Five Tribes the Cherokees Chickasaws Choctaws Creeks and Seminoles Miller explains how politics economics and such slippery issues as tribal and racial identity drive the conflicts between federally recognized tribal entities like the Cherokee Nation of Oklahoma and other groups such as the Southeastern Cherokee Confederacy that also seek sovereignty Battles over which groups can claim authentic Indian identity are fought both within the Bureau of Indian Affairs Federal Acknowledgment Process and in Atlanta Montgomery and other capitals where legislators grant state recognition to Indian identifying enclaves without consulting federally recognized tribes with similar names Miller's analysis recognizes the arguments on all sides both the scholars and activists who see tribal affiliation as an individual choice and the tribal governments that view unrecognized tribes as fraudulent Groups such as the Lumbees the Lower Muscogee Creeks and the Mowas Choctaws inspired by the civil rights movement and the War on Poverty have evolved in surprising ways as have traditional tribal governments Describing the significance of casino gambling the leader of one unrecognized group said It's no longer a matter of red it's a matter of green Either a positive or a negative development depending on who is telling the story the casinos economic impact has clouded what were previously issues purely of law ethics and justice Drawing on both documents and personal interviews Miller unravels the tangled politics of Indian identity and sovereignty His lively clearly argued book will be vital reading for tribal leaders policy makers and scholars

At the Risk of Being Heard Bartholomew Dean, Jerome M. Levi, 2003 An analysis of indigenous rights and the challenges confronting indigenous peoples in the twenty first century *Citizens Plus* Alan C. Cairns, 2011-11-01 We are in the midst of a fundamental re evaluation of the desired relation of Aboriginal and non Aboriginal peoples to each other and of how the former are to be institutionally and constitutionally accommodated within Canada Words matter How we think about where we are and about the future goal of our relationship can confine us in an intellectual prison or liberate us from choices we will otherwise regret In *Citizens Plus* Alan Cairns unravels the historical record to clarify the current impasse in negotiations between Aboriginal peoples and the state He considers the assimilationist policy assumptions of the imperial era examines more recent government initiatives and analyzes the emergence of the nation to nation paradigm given massive support by the Royal Commission on Aboriginal Peoples We are battered by contending visions he argues a revised assimilation policy that finds its support in the Canadian Alliance Party is countered by the nation to nation vision which frames our future as coexisting solitudes *Citizens Plus* stakes out a middle ground with its support for constitutional and

institutional arrangements which will simultaneously recognize Aboriginal difference and reinforce a solidarity which binds us together in common citizenship Essential reading for those in political science history Native studies public administration and law Citizens Plus will also appeal to the general public interested in one of the most important and complex issues on our agenda Selected as a BC Book for Everybody

Indigenous Intellectual Property Rights Mary Riley, 2004 Riley and her group of expert contributors supply a unique set of worldwide case studies and policy analyses as guidance for indigenous communities and their partners in attempting to protect their intellectual property Much of the existing literature already addresses the poor fit between western regimes of intellectual property rights and the requirements for safeguarding indigenous cultural resources The manuscript gets beyond these negative claims in depicting positive efforts at protecting indigenous knowledge and cultures notwithstanding these legal limitations The reader is exposed to a wide array of legal political organizational and contractual strategies deployed by indigenous groups to protect their intellectual property interests

The Social Life of Trees Laura Rival, 2021-03-10 The passionate response of the British public to the Newbury Bypass is a revealing measure of how strongly people feel about trees and the environment Similarly in the United States the giant sequoia of California is an enduring national symbol that inspires intense feelings As rainforests are sacrificed to the interests of multi national corporations and traditional ways of life disappear the status of forests the cultural significance of trees and the impact of conservation policies are subjects that have inspired intense engagement Why do people feel so strongly about trees With this explosion of interest in environmental issues a serious study of what trees mean to people has long been overdue This interdisciplinary book responds to this need by providing the first cross cultural analysis of tree symbolism Drawing on rich case studies contributors explore the processes through which trees are used as metaphors of identity and continuity Political struggles over forest resources feature prominently and the perceptions of trees in various cultures provide telling insights into the ways in which human societies conceptualize nature As well as being a major contribution to the field of symbolic anthropology this comprehensive study will be essential reading for students in a wide range of courses and for anyone with a keen interest in the politics of ecology the occult and neo paganism and the history and sociology of environmentalism in its widest sense

An Ethnography of Global Environmentalism Caroline Gatt, 2017-10-06 Based on nine years of research this is the first book to offer an in depth ethnographic study of a transnational environmentalist federation and of activists themselves The book presents an account of the daily life and the ethical strivings of environmental activist members of Friends of the Earth International FoEI exploring how a transnational federation is constituted and maintained and how different people strive to work together in their hope of contributing to the creation of a better future for the globe In the context of FoEI a great diversity of environmentalisms from around the world are negotiated discussed and evolve in relation to the experiences of the different cultures ecosystems and human situations that the activists bring with them to the federation Key to the global scope of this project is the analysis of FoEI experiments

in models for intercultural and inclusive decision making The provisional results of FoEI s ongoing experiments in this area offer a glimpse of how different notions of the environment and being an environmentalist can come to work together without subsuming alterity

Ch'orti'-Maya Survival in Eastern Guatemala Brent E. Metz,2006-05 An ethnographic study of the Ch'orti Maya of Guatemala and their reformulation of their history and identity

Calling the Station Home Michèle D. Dominy,2001 Combining historical literary and ethnographic approaches Calling the Station Home draws a fine grained portrait of New Zealand high country farm families whose material culture social arrangements geographic knowledge and linguistic practices reveal the ways in which the social production of space and the spatial construction of society are mutually constituted The book speaks directly to national and international debates about cultural legitimacy indigenous land claims and environmental resource management by highlighting settler descendant expressions of belonging and indigeneity in the white British diaspora

Forgotten Tribes Mark Edwin Miller,2004-12-01 First book length overview of the Federal Acknowledgment Process enacted in 1978 the legal mechanism whereby native groups achieve official recognition of tribal status

Land and Territoriality Michael Saltman,2020-05-26 In the past territorial conflict usually involved major powers seeking hegemony over strategic spaces and resources More recently however the decline of opposing global power blocs has elevated ethnicity to a prime cause of conflict over land This book considers the multiple roles ethnicity plays in fostering territorial conflicts both violent and non violent across the globe While land disputes relating to nationalism have resulted in the loss of human life in some regions in others ties between ethnicity and land are asserted more peacefully Nationalism and challenges to the validity of the links between people and places have caused widespread bloodshed in the disputed territory of Palestine involving competing claims of Arabs and Jews have led to war In North America however indigenous Indians claims to land are settled in the courts rather than through violence This book shows how human behaviour is affected by the multiple ways in which people identify with land topography and natural resources In doing so it highlights the growing trend towards defining physical space in specific ethnic contexts associated with a contemporary world that facilitates global movement

Solitary Raven Bill,2012-03-23 A seminal collection of writing from one of Canada s most revered artists spanning forty years of his life When Haida sculptor and Canadian icon Bill Reid died in the spring of 1998 he was more widely and more fervently admired than any other Native artist in North America Although Reid attained his greatest fame in the visual arts words were his first professional medium Until he received his first large carving commission in 1958 he made his living as a radio announcer and script writer This work earned him the Haida name Kihlgwulins the One with the Beautiful Voice In his later years Parkinson s disease curtailed his public speaking but it did not prevent him writing His oratorical and literary gifts are rightly part of the Reid legend Recordings of his voice can still be played in a number of major museums around the world Despite his gift for words much of what he wrote was published only in newspapers magazines and exhibition catalogues Some was made public in audio form but never printed and some has languished in manuscript for

years This book collects for the first time the most important of these widely scattered writings seminal statements on the art on the Northwest Coast the role of the Native artist in a multicultural world and the quintessential role of the environment to the survival of human culture *Moral Habitat* Nancie Erhard, 2008-06-05 A work of environmental ethics that looks at how

otherkind and humankind contributes to our moral imagination **Troubling Tricksters** Deanna Reder, Linda M.

Morra, 2010-02-10 *Troubling Tricksters* is a collection of theoretical essays creative pieces and critical ruminations that provides a re-visioning of trickster criticism in light of recent backlash against it The complaints of some Indigenous writers the critique from Indigenous nationalist critics and the changing of academic fashion have resulted in few new studies on the trickster For example *The Cambridge Companion to Native American Literature* 2005 includes only a brief mention of the trickster with skeptical commentary And in 2007 Anishinaabe scholar Niigonwedom Sinclair a contributor to this volume called for a moratorium on studies of the trickster irrelevant to the specific experiences and interests of Indigenous nations One of the objectives of this anthology is then to encourage scholarship that is mindful of the critic's responsibility to communities and to focus discussions on incarnations of tricksters in their particular national contexts The contribution of *Troubling Tricksters* therefore is twofold to offer a timely counterbalance to this growing critical lacuna and to propose new approaches to trickster studies approaches that have been clearly influenced by the nationalists call for cultural and historical specificity Syncretism in Religion Anita Maria Leopold, Jeppe Sinding Jensen, 2016-04-01

Syncretism the fusion of different beliefs into one religious system has long been controversial in scholarship It is widely held that religion culture and ethnicity are pure entities that may become mixed in encounter and lead to impure hybrid forms *Syncretism in Religion* presents a selection of essays committed to solving the problems of syncretism The essays reflect the full breadth of religious traditions that could be called syncretistic An overview of the historical background of syncretism is given alongside classical readings from the history of religion definitions of syncretism in relation to theories of power and an assessment of the future of the subject This volume brings together the work of authors who have made significant contributions in the field some appearing for the first time in English It will be of interest to any student or scholar of religion philosophy or anthropology concerned with the dynamics of cultural contact and change *Where Did the Eastern Mayas Go?* Brent E. Metz, 2022-09-26

Copublished with the Institute for Mesoamerican Studies University of Albany In *Where Did the Eastern Mayas Go?* Brent E Metz explores the complicated issue of who is Indigenous by focusing on the sociohistorical transformations over the past two millennia of the population currently known as the Ch'orti Maya Epigraphers agree that the language of elite writers in Classic Maya civilization was Proto-Ch'olan the precursor of the Maya languages Ch'orti Ch'olti Ch'ol and Chontal When the Spanish invaded in the early 1500s the eastern half of this area was dominated by people speaking various dialects of Ch'olti and closely related Apay Ch'orti but by the end of the colonial period 1524-1821 only a few pockets of Ch'orti speakers remained From 2003 to 2018 Metz partnered with Indigenous leaders to conduct a historical and ethnographic survey of Ch'

orti Maya identity in what was once the eastern side of the Classic period lowland Maya region and colonial period Ch orti speaking region of eastern Guatemala western Honduras and northwestern El Salvador Today only 15 000 Ch orti speakers remain concentrated in two municipalities in eastern Guatemala but since the 1990s nearly 100 000 impoverished farmers have identified as Ch orti in thirteen Guatemalan and Honduran municipalities with signs of Indigenous revitalization in several Salvadoran municipalities as well Indigenous movements have raised the ethnic consciousness of many non Ch orti speaking semi subsistence farmers or campesinos The region s inhabitants employ diverse measures to assess identity referencing language history traditions rurality blood lineage discrimination and more Where Did the Eastern Mayas Go approaches Indigenous identity as being grounded in historical processes contemporary politics and distinctive senses of place The book is an engaged activist ethnography not on but rather in collaboration with a marginalized population that will be of interest to scholars of the eastern lowland Maya region indigeneity generally and ethnographic experimentation

Coming to Shore Marie Mauzä, Michael Eugene Harkin, Sergei Kan, 2004-01-01 The Northwest Coast of North America was home to dozens of Native peoples at the time of its first contact with Europeans The rich artistic ceremonial and oral traditions of these peoples and their preservation of cultural practices have made this region especially attractive for anthropological study Coming to Shore provides a historical overview of the ethnology and ethnohistory of this region with special attention given to contemporary theoretically informed studies of communities and issues The first book to explore the role of the Northwest Coast in three distinct national traditions of anthropology American Canadian and French Coming to Shore gives particular consideration to the importance of Claude Levi Strauss and structuralism as well as more recent social theory in the context of Northwest Coast anthropology In addition contributors explore the blurring boundaries between theoretical and applied anthropology as well as contemporary issues such as land claims criminal justice environmentalism economic development and museum display The contribution of Frederica de Laguna provides a historical background to the enterprise of Northwest Coast anthropology as do the contributions of Claude Levi Strauss and Marie Mauze Marie Mauze is a senior researcher at the Centre National de la Recherche Scientifique in Paris Her books include Present Is Past Some Uses of Tradition in Native Societies Michael E Harkin is a professor of anthropology at the University of Wyoming and the editor of Reassessing Revitalization Movements Perspectives from North America and the Pacific Islands Nebraska 2004 Sergei Kan is a professor of anthropology and Native American studies at Dartmouth College and author of Memory Eternal Tlingit Culture and Russian Orthodox Christianity through Two Centuries

Racialized Correctional Governance Claire Spivakovsky, 2016-05-23 Racialized Correctional Governance examines problems in the relationship between criminology and racialized issues It questions current models for discussing issues of race in criminal justice systems and asks why a comprehensive theory of race and criminal justice has yet to develop in the discipline It takes into account the full nature of problems facing racialized peoples in criminal justice systems the developments and tensions in

criminological theory and practice as well as the scope of racialized criminal justice issues and where they occur. Suggesting that current explanations for the over representation of racialized peoples in the criminal justice system are inadequate, the book explores the mutual constructions of race and criminal justice. It examines the shortcomings of current discourse, giving an account of how race, criminal justice, and criminology are interrelated. Aiming to provide criminology with tools to engage with issues of race and criminal justice, the book develops and applies a set of rules to a series of case studies and proposes ideas for transforming institutional practice.

Writing the Hamat'sa Aaron Glass, 2021-07-15 Long known as the Cannibal Dance, the Hamat'sa is among the most important hereditary prerogatives of the Kwakwaka'wakw of British Columbia. In the late nineteenth century, as anthropologists arrived to document the practice, colonial agents were pursuing its eradication and the Kwakwaka'wakw were adapting it to endure. In the process, the dance, with dramatic choreography, magnificent bird masks, and an aura of cannibalism, entered a vast library of ethnographic texts. *Writing the Hamat'sa* offers a critical survey of attempts to record, describe, and interpret the dance over four centuries. Going beyond postcolonial critiques of representation that often ignore Indigenous agency in the ethnographic encounter, *Writing the Hamat'sa* focuses on forms of textual mediation and Indigenous response that helped transform the ceremony from a set of specific performances into a generalized cultural icon. This meticulous work illuminates how Indigenous people contribute to contest and repurpose texts in the process of fashioning modern identities under settler colonialism.

Everyday Sacred Hillary Kaell, 2017-11-07 Over the last decade, there has been ongoing discussion about the place of religion in Québécois society, particularly following the proposed Charter of Quebec Values in 2013. The essays in *Everyday Sacred* emerged from this active and often tense period of debate. Revitalizing an awareness of how people encounter, create, and employ religion in everyday life, contributors to this volume explore communities, networks of beliefs, traditions, and relationships. Through broad comparisons beyond the Quebec context, contributors look at African Pentecostal congregations, an Iraqi Jewish community in Montreal, a rural Catholic parish on the Saint Lawrence River, and Tewehikan drumming in Wemotaci. They also examine wayside crosses, places of pilgrimage, and devotion; debates on the regulation of the hijab; and the place of Montreal Spiritualists and transhumanists in the religious landscape. Seeking a holistic definition of Québécois religion, *Everyday Sacred* considers religious and secular identity, pluralism, the bodily and material aspects of religion, the impact of gender on community and the public sphere, and the rise of hybridity, sociality, and new technologies in transnational and online networks in order to uncover the transmission of practices and beliefs from one generation to another. Disrupting familiar dichotomies between Catholicism and other religions, founders and immigrants, new religious movements and traditional institutions, *Everyday Sacred* marks the beginning of a sustained conversation on contemporary religion in Quebec, both inside and outside of the province. Contributors include Emma Anderson (University of Ottawa), Randall Balmer (Dartmouth College), Hélène Charron (Université Laval), Elisia Guzik (University of Toronto), Laurent J. J. Université du Québec à Montréal, Norma B. Joseph (Concordia University).

Cory Andrew Labrecque Universit Laval Deirdre Meintel Universit de Montr al G raldine Mossi re Universit de Montr al Fr d
ric Parent Universit de Qu bec Montr al Meena Sharify Funk Wilfrid Laurier University Who are 'We'? Liana
Chua,Nayanika Mathur,2018-06-13 Who do we anthropologists think we are And how do forms and notions of collective
disciplinary identity shape the way we think write and do anthropology This volume explores how the anthropological we has
been construed transformed and deployed across history and the global anthropological landscape Drawing together both
reflections and ethnographic case studies it interrogates the critical yet poorly studied roles played by myriad
anthropological we as in generating and influencing anthropological theory method and analysis In the process new spaces
are opened for reimagining who we are and what we and indeed anthropology could become

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