

OJIBWE SINGERS

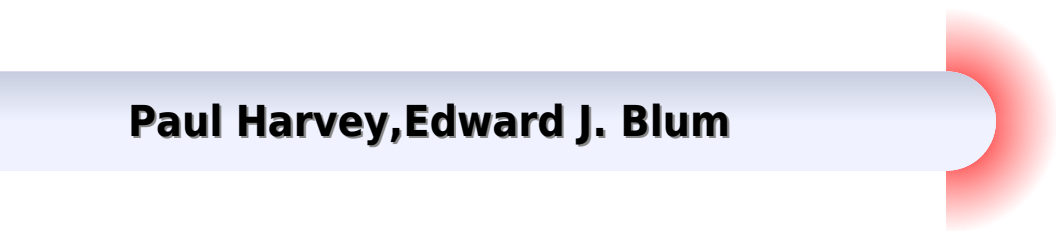
HYMNS, GRIEF, and a NATIVE CULTURE in MOTION



MICHAEL D. McNALLY

Ojibwe Singers Hymns Grief And A Native Culture In Motion

Paul Harvey, Edward J. Blum



Ojibwe Singers Hymns Grief And A Native Culture In Motion:

Ojibwe Singers Michael David McNally, 2000 In this study Michael McNally shows how the Ojibwe people of northern Minnesota and the Great Lakes region took missionary Christianity and remade it in their own religious idiom through the ritualized singing of missionary hymns

Ojibwe Singers Michael McNally, 2023 The Ojibwe were taught Christian hymns during the 19th century to eradicate their Indianness The author's investigations show how this resilient people used their own resources to survive within the structures of colonialist coercion

Musical Intimacies and Indigenous Imaginaries Byron Dueck, 2013-11 This book explores several musical styles performed in the vital aboriginal musical scene that has emerged in the western Canadian province of Manitoba Focusing on fiddling country music and Christian hymnody as well as step dancing and the pow wow author Byron Dueck advances a groundbreaking new performative theory of music culture that acknowledges tradition without losing sight of the dynamic negotiations that bring it into being

Anishinaabe Ways of Knowing and Being Lawrence W. Gross, 2016-04-15 Very few studies have examined the worldview of the Anishinaabeg from within the culture itself and none have explored the Anishinaabe worldview in relation to their efforts to maintain their culture in the present day world This book fills that gap Focusing mainly on the Minnesota Anishinaabeg Lawrence Gross explores how their worldview works to create a holistic way of living However as Gross also argues the Anishinaabeg saw the end of their world early in the 20th century and experienced what he calls postapocalypse stress syndrome As such the book further explores how the values engendered by the worldview of the Anishinaabeg are finding expression in the modern world as they seek to rebuild their society

Indian Blues John W. Troutman, 2013-06-14 From the late nineteenth century through the 1920s the U S government sought to control practices of music on reservations and in Indian boarding schools At the same time Native singers dancers and musicians created new opportunities through musical performance to resist and manipulate those same policy initiatives Why did the practice of music generate fear among government officials and opportunity for Native peoples In this innovative study John W Troutman explores the politics of music at the turn of the twentieth century in three spheres reservations off reservation boarding schools and public venues such as concert halls and Chautauqua circuits On their reservations the Lakotas manipulated concepts of U S citizenship and patriotism to reinvigorate and adapt social dances even while the federal government stepped up efforts to suppress them At Carlisle Indian School teachers and bandmasters taught music in hopes of imposing their civilization agenda but students made their own meaning of their music Finally many former students armed with saxophones violins or operatic vocal training formed their own all Indian and tribal bands and quartets and traversed the country engaging the market economy and federal Indian policy initiatives on their own terms While recent scholarship has offered new insights into the experiences of show Indians and evolving powwow traditions Indian Blues is the first book to explore the polyphony of Native musical practices and their relationship to federal Indian policy in this important period of American Indian history

Ethnographies and Exchanges Anthony Gregg Roeber, 2010-11 This volume explores the interactions of two seventeenth and eighteenth century European settlement peoples with Native Americans German speaking Moravian Protestants and French speaking Roman Catholics It is among these two European groups that we have some of the richest records of the exchange between early settlers and Native Americans **BOOK JACKET**

Tradition, Performance, and Religion in Native America Dennis Kelley, 2015-05-08 In contemporary Indian Country many of the people who identify as American Indian fall into the urban Indian category away from traditional lands and communities in cities and towns wherein the opportunities to live one's identity as Native can be restricted and even more so for American Indian religious practice and activity Tradition Performance and Religion in Native America Ancestral Ways Modern Selves explores a possible theoretical model for discussing the religious nature of urbanized Indians It uses aspects of contemporary pantribal practices such as the inter tribal pow wow substance abuse recovery programs such as the Wellbriety Movement and political involvement to provide insights into contemporary Native religious identity Simply put this book addresses the question what does it mean to be an Indigenous American in the 21st century and how does one express that indigeneity religiously It proposes that practices and ideologies appropriate to the pan Indian context provide much of the foundation for maintaining a sense of aboriginal spiritual identity within modernity Individuals and families who identify themselves as Native American can participate in activities associated with a broad network of other Native people in effect performing their Indian identity and enacting the values that are connected to that identity

The Columbia Guide to Religion in American History Paul Harvey, Edward J. Blum, 2012-02-14 The first guide to American religious history from colonial times to the present this anthology features twenty two leading scholars speaking on major themes and topics in the development of the diverse religious traditions of the United States These include the growth and spread of evangelical culture the mutual influence of religion and politics the rise of fundamentalism the role of gender and popular culture and the problems and possibilities of pluralism Geared toward general readers students researchers and scholars The Columbia Guide to Religion in American History provides concise yet broad surveys of specific fields with an extensive glossary and bibliographies listing relevant books films articles music and media resources for navigating different streams of religious thought and culture The collection opens with a thematic exploration of American religious history and culture and follows with twenty topical chapters each of which illuminates the dominant questions and lines of inquiry that have determined scholarship within that chapter's chosen theme Contributors also outline areas in need of further more sophisticated study and identify critical resources for additional research The glossary American Religious History A Z lists crucial people movements groups concepts and historical events enhanced by extensive statistical data

The Wisconsin Oneidas and the Episcopal Church L. Gordon McLester III, Laurence M. Hauptman, Kenneth Hoyan House, 2019-05-02 This unique collaboration by academic historians Oneida elders and Episcopal clergy tells the fascinating story of how the oldest Protestant mission and

house of worship in the upper Midwest took root in the Oneida community. Personal bonds that developed between the Episcopal clergy and the Wisconsin Oneidas proved more important than theology in allowing the community to accept the Christian message brought by outsiders. Episcopal bishops and missionaries in Wisconsin were at times defenders of the Oneidas against outside whites attempting to get at their lands and resources. At other times these clergy initiated projects that the Oneidas saw as beneficial: a school, a hospital, or a lace-making program for Oneida women that provided a source of income and national recognition for their artistry. The clergy incorporated the Episcopal faith into an Iroquoian cultural and religious framework: the Condolence Council ritual that had a longstanding history among the Six Nations. In turn, the Oneidas modified the very form of the Episcopal faith by using their own language in the Gloria in Excelsis and the Te Deum as well as by employing Oneida in their singing of Christian hymns. Christianity continues to have real meaning for many American Indians. The Wisconsin Oneidas and the Episcopal Church testify to the power and legacy of that relationship.

The Oxford Handbook of Religion and Race in American History Kathryn Gin Lum, Paul Harvey, 2018-03-01. The Oxford Handbook of Religion and Race in American History brings together a number of established scholars as well as younger scholars on the rise to provide a scholarly overview for those interested in the role of religion and race in American history. Thirty-four scholars from the fields of History, Religious Studies, Sociology, Anthropology, and more investigate the complex interdependencies of religion and race from pre-Columbian origins to the present. The volume addresses the religious experience, social realities, theologies, and sociologies of racialized groups in American religious history as well as the ways that religious myths, institutions, and practices contributed to their racialization. Part One begins with a broad introductory survey outlining some of the major terms and explaining the intersections of race and religions in various traditions and cultures across time. Part Two provides chronologically arranged accounts of specific historical periods that follow a narrative of religion and race through four-plus centuries. Taken together, The Oxford Handbook of Religion and Race in American History provides a reliable scholarly text and resource to summarize and guide work in this subject and to help make sense of contemporary issues and dilemmas.

Handbook of Indigenous Religion(s) Greg Johnson, Siv Ellen Kraft, 2017-06-06. Extremely distant and distinct indigenous communities have over recent decades become more like themselves and more like each other, a paradox prevalent globally but inadequately explained by established analytical frames, particularly with regard to religion. Addressing this rich and unfolding context, the Handbook of Indigenous Religion(s) engages a wide variety of locations and perspectives. Drawing upon the efforts of a diverse group of scholars working at the intersection of indigenous studies and religious studies, this volume includes a programmatic introduction that argues for new ways of conceptualizing the field of indigenous religion(s), numerous case study-based examples, and an Afterword by Thomas Tweed.

Aazheyaadizi Mark D. Freeland, 2020-12-01. Many of the English translations of Indigenous languages that we commonly use today have been handed down from colonial missionaries whose intent was to fundamentally alter or destroy prior Indigenous knowledge.

and praxis In this text author Mark D Freeland develops a theory of worldview that provides an interrelated logical mooring to shed light on the issues around translating Indigenous languages in and out of colonial languages In tandem with other linguistic and narrative methods this theory of worldview can be employed to help root out the reproduction of colonial culture in Indigenous languages and can be a useful addition to the repertoire of tools needed to return to life giving relationships with our environment These issues of decolonization are highlighted in the trajectory of treaty language associated with relationships to land and their present day importance This book uses the 1836 Treaty of Washington and its contemporary manifestation in Great Lakes fishing rights and the State of Michigan s 2007 Inland Consent Decree as a means of identifying the role of worldview in deciphering the logics embedded in Anishinaabe thought associated with these relationships to land A fascinating study for students of Indigenous and linguistic disciplines this book deftly demonstrates the significance of worldview theory in relation to the logics of decolonization of Indigenous thought and praxis **Sensitive**

Negotiations Nikki Hessell,2021-08-01 Throughout the nineteenth and early twentieth centuries Indigenous peoples in North America and the Pacific engaged with the latest and most fashionable British Romantic poetry as part of transcontinental and transoceanic cross cultural negotiations about sovereignty treaty rights and land claims In Sensitive Negotiations Nikki Hessell uses examples from North America Africa and the Pacific to show how these Indigenous figures quoted lines from famous poets like Lord Byron and Felicia Hemans to build sympathy and community with their audience Hessell makes new connections by setting aside European derived genre barriers to bring literary studies to bear on the study of diplomacy and scholarship from diplomatic history and Indigenous studies to bear on literary criticism By connecting British Romantic poetry with Indigenous diplomatic texts artefacts and rituals Hessell reimagines poetry as diplomatic and diplomacy as poetic **Handbook of Thanatology** David K. Meagher,David E. Balk,2013-07-18 If ever there was an area requiring that the research practice gap be bridged surely it occurs where thanatologists engage with people dealing with human mortality and loss The field of thanatology the study of death and dying is a complex multidisciplinary area that encompasses the range of human experiences emotions expectations and realities The Handbook of Thanatology is the most authoritative volume in the field providing a single source of up to date scholarship research and practice implications The handbook is the recommended resource for preparation for the prestigious certificate in thanatology CT and fellow in thanatology FT credentials which are administered and granted by ADEC **Indians in Unexpected Places** Philip J.

Deloria,2004-10-18 Despite the passage of time our vision of Native Americans remains locked up within powerful stereotypes That s why some images of Indians can be so unexpected and disorienting What is Geronimo doing sitting in a Cadillac Why is an Indian woman in beaded buckskin sitting under a salon hairdryer Such images startle and challenge our outdated visions even as the latter continue to dominate relations between Native and non Native Americans Philip Deloria explores this cultural discordance to show how stereotypes and Indian experiences have competed for ascendancy in the

wake of the military conquest of Native America and the nation's subsequent embrace of Native authenticity. Rewriting the story of the national encounter with modernity, Deloria provides revealing accounts of Indians doing unexpected things: singing opera, driving cars, acting in Hollywood in ways that suggest new directions for American Indian history. Focusing on the late nineteenth and early twentieth centuries, a time when, according to most standard American narratives, Indian people almost dropped out of history itself, Deloria argues that a great many Indians engaged the very same forces of modernization that were leading non-Indians to reevaluate their own understandings of themselves and their society. He examines longstanding stereotypes of Indians as invariably violent, suggesting that even as such views continued in American popular culture, they were also transformed by the violence at Wounded Knee. He tells how Indians came to represent themselves in Wild West shows and Hollywood films and also examines sports, music, and even Indian people's use of the automobile, an ironic counterpoint to today's highways teeming with Dakota pickups and Cherokee sport utility vehicles. Throughout, Deloria shows us anomalies that resist pigeonholing and force us to rethink familiar expectations. Whether considering the Hollywood films of James Young Deer or the Hall of Fame baseball career of pitcher Charles Albert Bender, he persuasively demonstrates that a significant number of Indian people engaged in modernity and helped shape its anxieties and its textures at the very moment they were being defined as primitive. These secret histories, Deloria suggests, compel us to reconsider our own current expectations about what Indian people should be, how they should act, and even what they should look like. More important, he shows how such seemingly harmless, even if unconscious, expectations contribute to the racism and injustice that still haunt the experience of many Native American people today.

Ethnomusicology Jennifer Post, 2013-03. First published in 2011. Routledge is an imprint of Taylor & Francis, an informal company.

The Trickster in Ginsberg Katherine Campbell Mead-Brewer, 2013-05-11. This scholarly close reading of Allen Ginsberg's *Howl* considers the iconic poem through a four-part trickster framework: appetite, boundlessness, transformative power, and a proclivity for setting and falling victim to tricks and traps. The book pursues various different narratives of the trickster: Coyote and the historical and biographical contexts of *Howl* from a truly interdisciplinary perspective. This study seeks to contribute to the current literature on the poetry of the Beats and of Allen Ginsberg specifically, his *Howl*, and the ways it continues to expand in meaning, depth, and significance today.

The Episcopalians David Hein, Gardiner H. Shattuck, 2005-08-01. The story of Episcopalians in America is the story of an influential denomination that has furnished a large share of the American political and cultural leadership. Beginning with the Episcopal Church's roots in sixteenth-century England, *The Episcopalians* offers a fresh account of its rise to prominence. Chronologically arranged, it traces the establishment of colonial Anglicanism in the New World through the birth of the Episcopal Church after the Revolution and its rise throughout the nineteenth century, ending with the complex array of forces that helped shape it in the 20th century and the consecration of Gene Robinson in 2003. The authors focus not only on the established leadership of the church but also on the experience of lay people, the form and function of sacred

space the evolution of church parties and theology relations with other Christian communities and the evolving ministries of women and minorities

Creating Christian Indians Bonnie Sue Lewis, 2003 *Creating Christian Indians* takes issue with the widespread consensus that missions to North American indigenous peoples routinely destroyed native cultures and that becoming Christian was fundamentally incompatible with retaining traditional Indian identities from jkt

Liberation, (De)Coloniality, and Liturgical Practices Becca Whitla, 2020-10-24 Becca Whitla uses liberationist postcolonial and decolonial methods to analyze hymns congregational singing and song leading practices By way of this analysis Whitla shows how congregational singing can embody liberating liturgy and theology Through a series of interwoven theoretical lenses and methodological tools including coloniality mimicry epistemic disobedience hybridity border thinking and ethnomusicology the author examines and interrogates a range of factors in the musical sphere From beloved Victorian hymns to infectious Latin American coritos congregational singing to radical union choirs Christian complicity in coloniality to Indigenous ways of knowing the dynamic praxis based stance of the book is rooted in the author's lived experiences and commitments and engages with detailed examples from sacred music and both liturgical and practical theology Drawing on what she calls a syncopated liberating praxis the author affirms the intercultural promise of communities of faith as a locus theologicus and a place for the in breaking of the Holy Spirit

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