

Chapter 1 : North American Indians: the spirituality of nature

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Pinterest Graffiti at the camp. Heidi Inman Last summer, Morris and her boyfriend, Joachim McCarty, moved into a one-bedroom apartment about a minute bus ride from the Phillips community. At 36 years old, it was his first apartment. His mother proudly fussed over furniture and future plans. The couple, unemployed but motivated by their new stability, set their sights on finding good jobs. McCarty was a bit surprised the landlord let them move in at all. Then, days after they had settled in, the landlord asked them to fill out rental applications. But what really stood in the way of securing shelter was the proof-of-income required to rent even the most affordable spaces – often double or triple the rental rate. He wanted verification that the couple could pay the rent. It needed to be twice that amount. They had five days to move out. The landlord threatened to call the cops. Morris said she remembered the cockroaches and mice most from the few days she lived at the apartment. McCarty recalled that many of his neighbors struggled to understand English. Both suspected that the landlord had a history of preying on people like them – financially and socially vulnerable adults. Social workers blamed her for his death. And they reminded her of this when they took her next baby and the one after that. She delivered seven children but lost custody of every one. Over the course of this steady loss, Morris said that what she wished for most out of life was to die. A native of Minneapolis, he grew up without his father but lived with a man who beat his mother. At nearly 40, he has been in and out of prison seven times, mostly for theft. His latest release was last year, one day after Christmas. His voice cracked as he held back tears.

Chapter 2 : American Indian Earth Sense by E. Barrie Kavasch | Angus & Robertson | Books -

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Paleo-Indians and Settlement of the Americas This map shows the approximate location of the ice-free corridor and specific Paleoindian sites Clovis theory. It is not definitively known how or when the Native Americans first settled the Americas and the present-day United States. The prevailing theory proposes that people migrated from Eurasia across Beringia , a land bridge that connected Siberia to present-day Alaska during the Ice Age , and then spread southward throughout the Americas over the subsequent generations. Genetic evidence suggests at least three waves of migrants arrived from Asia, with the first occurring at least 15 thousand years ago. Pre-Columbian era The pre-Columbian era incorporates all period subdivisions in the history and prehistory of the Americas before the appearance of significant European influences on the American continents, spanning the time of the original settlement in the Upper Paleolithic period to European colonization during the Early Modern period. Native American cultures are not normally included in characterizations of advanced stone age cultures as " Neolithic ," which is a category that more often includes only the cultures in Eurasia, Africa, and other regions. They divided the archaeological record in the Americas into five phases; [23] see Archaeology of the Americas. According to the oral histories of many of the indigenous peoples of the Americas, they have been living on this continent since their genesis, described by a wide range of traditional creation stories. Other tribes have stories that recount migrations across long tracts of land and a great river, believed to be the Mississippi River. Archeological and linguistic data has enabled scholars to discover some of the migrations within the Americas. The Clovis culture , a megafauna hunting culture, is primarily identified by the use of fluted spear points. Artifacts from this culture were first excavated in near Clovis, New Mexico. The culture is identified by the distinctive Clovis point , a flaked flint spear-point with a notched flute, by which it was inserted into a shaft. Dating of Clovis materials has been by association with animal bones and by the use of carbon dating methods. Recent reexaminations of Clovis materials using improved carbon-dating methods produced results of 11, and 10, radiocarbon years B. Linguists, anthropologists, and archaeologists believe their ancestors comprised a separate migration into North America, later than the first Paleo-Indians. They constructed large multi-family dwellings in their villages, which were used seasonally. People did not live there year-round, but for the summer to hunt and fish, and to gather food supplies for the winter. Archaic period in the Americas Since the s, archeologists have explored and dated eleven Middle Archaic sites in present-day Louisiana and Florida at which early cultures built complexes with multiple earthwork mounds ; they were societies of hunter-gatherers rather than the settled agriculturalists believed necessary according to the theory of Neolithic Revolution to sustain such large villages over long periods. The Formative, Classic and post-Classic stages are sometimes incorporated together as the Post-archaic period, which runs from BCE onward. The Hopewell tradition was not a single culture or society, but a widely dispersed set of related populations. They were connected by a common network of trade routes, [34] [35] This period is considered a developmental stage without any massive changes in a short period, but instead having a continuous development in stone and bone tools, leather working, textile manufacture, tool production, cultivation, and shelter construction. Their gift-giving feast, potlatch , is a highly complex event where people gather in order to commemorate special events. These events include the raising of a Totem pole or the appointment or election of a new chief. The most famous artistic feature of the culture is the Totem pole, with carvings of animals and other characters to commemorate cultural beliefs, legends, and notable events. A map showing approximate areas of various Mississippian and related cultures. The Mississippian culture was a mound-building Native American civilization archeologists date from approximately CE to CE, varying regionally. The civilization flourished from the southern shores of the Great Lakes at Western New York and Western Pennsylvania in what is now the Eastern Midwest , extending south-southwest into the lower Mississippi Valley and wrapping easterly around the southern foot of the Appalachians barrier range into what is now the Southeastern United States. The Iroquois League of Nations or "People of the Long

House" was a politically advanced, democratic society, which is thought by some historians to have influenced the United States Constitution , [38] [39] with the Senate passing a resolution to this effect in It hangs in the United States Capitol rotunda. After , European exploration and colonization of the Americas revolutionized how the Old and New Worlds perceived themselves. Many of the first major contacts were in Florida and the Gulf coast by Spanish explorers. Population history of indigenous peoples of the Americas From the 16th through the 19th centuries, the population of Indians sharply declined. The most well-known example occurred in , when Sir Jeffery Amherst , Commander-in-Chief of the Forces of the British Army , wrote praising the use of smallpox-infected blankets to "extirpate" the Indian race. Blankets infected with smallpox were given to Native Americans besieging Fort Pitt. The effectiveness of the attempt is unclear. Andrew White of the Society of Jesus established a mission in what is now the state of Maryland , and the purpose of the mission, stated through an interpreter to the chief of an Indian tribe there, was "to extend civilization and instruction to his ignorant race, and show them the way to heaven. The same records report that in , "a school for humanities was opened by our Society in the centre of [Maryland], directed by two of the Fathers; and the native youth, applying themselves assiduously to study, made good progress. Maryland and the recently established school sent two boys to St. Omer who yielded in abilities to few Europeans, when competing for the honor of being first in their class. So that not gold, nor silver, nor the other products of the earth alone, but men also are gathered from thence to bring those regions, which foreigners have unjustly called ferocious, to a higher state of virtue and cultivation. During the war the Iroquois destroyed several large tribal confederacies, including the Huron , Neutral , Erie , Susquehannock , and Shawnee , and became dominant in the region and enlarged their territory. In , the Sisters of the Order of Saint Ursula founded Ursuline Academy in New Orleans , which is currently the oldest continuously operating school for girls and the oldest Catholic school in the United States. From the time of its foundation, it offered the first classes for Native American girls, and would later offer classes for female African-American slaves and free women of color. Those involved in the fur trade tended to ally with French forces against British colonial militias. The British had made fewer allies, but it was joined by some tribes that wanted to prove assimilation and loyalty in support of treaties to preserve their territories. They were often disappointed when such treaties were later overturned. The tribes had their own purposes, using their alliances with the European powers to battle traditional Native enemies. Some Iroquois who were loyal to the British, and helped them fight in the American Revolution , fled north into Canada. For the next eighty to one hundred years, smallpox and other diseases devastated native populations in the region. It was the first federal program created to address a health problem of Native Americans. Some of the horses escaped and began to breed and increase their numbers in the wild. As Native Americans adopted use of the animals, they began to change their cultures in substantial ways, especially by extending their nomadic ranges for hunting. The reintroduction of the horse to North America had a profound impact on Native American culture of the Great Plains.

Chapter 3 : Native Americans in the United States - Wikipedia

Charley Elkhair, quoted in M. R. Harrington, Religion and Ceremonies of the Lenape, Indian Notes and Monographs, Museum of the American Indian, Heye Foundation, vol 19 (). Kinship with all creatures of the earth, sky and water was a real and active principle - Lakota.

These are the four directions of life. She has been given by natural laws the ability to reproduce life. The most sacred of all things in life. Therefore, all men should treat her with dignity and respect. Never was it our way to harm her mentally or physically. Indian men were never abusers. We always treated our women with respect and understanding. So, from now on, I will treat women in a sacred manner. The Creator gave women the responsibility for bringing new life into the world. Life is sacred, so I will look upon women in a sacred manner. In our traditional ways, the woman is the foundation of the family. I will work with her to create a home atmosphere of respect, security and harmony. I will refrain from any form of emotional or physical abuse. If I have these feelings, I will talk to the Creator for guidance. I will treat all women as if they were my own female relatives. I will use the culture to prepare them for life. The most important thing I can give to my children is my time. I will spend time with them in order to learn them and to listen to them. I will teach my children to pray, as well as the importance of respect. We are the caretakers of the children for the Creator. They are his children, not ours. I am proud of our Native language. I will learn it if I can and help my children to learn it. I will teach them the culture. I will encourage education. I will encourage sports. I will encourage them to talk with the Elders for guidance; but mostly, I will seek to be a role model myself. I make this commitment to my children so they will have courage and find guidance through traditional ways. Knowing this, I realize the importance for each Indian man to be responsible to the family in order to fulfill the need to build a strong and balanced family. By doing this, I will break the cycle of hurt and ensure the positive mental health of our children, even the children yet to be born. So, from now on, I will dedicate my priorities to rebuilding my family. I must never give up and leave my family only to the mother. I am accountable to restore the strength of my family. I will demonstrate trust, respect, honor and discipline; but mostly I will be consistent in whatever I do with them. I will see that the grandparents and community Elders play a significant role in the education of my children. I realize that the male and female together are fundamental to our family life. The most important is the sense of belonging; that is, to belong to "the people", and to have a place to go. Our Indian communities need to be restored to health so the future generation will be guaranteed a place to go for culture, language and Indian socializing. In the community, the honor of one is the honor of all and the pain of one is the pain of all. I will work to strengthen recovery in all parts of my community. As an Indian man, I will give back to my community by donating my time and talents when I am able. I will cultivate friendships with other Indian men for mutual support and strength. I will consider the effects of our decisions on behalf of the next seven generations; in this way, our children and grandchildren will inherit healthy communities. I will care about those in my community so that the mind changes, alcohol and drugs, will vanish, and our communities will forever be free of violence. If each of us can do all these things, then others, will follow; ours will be a proud community. The Mother Earth is the greatest teacher, if we listen, observe and respect her. When we live in harmony with the Mother Earth, she will recycle the things we consume and make them available to our children. As an Indian man, I must teach my children how to care for the Earth so it is there for the future generations. So from now on, I realize the Earth is our Mother. I will treat her with honor and respect. I will honor the interconnectedness of all things and all forms of life. I will realize the Earth does not belong to us, but that we belong to the Earth. The natural law is the ultimate authority upon the lands and water. I will learn the knowledge and wisdom of the natural laws. I will pass this knowledge on to my children. The Mother Earth is a living entity that maintains life. I will speak out in a good way whenever I see someone abusing the Earth. Just as I would protect my own mother, so I will protect the Earth. Neither I, nor anything I attempt to do, will work without our Creator. Being Indian and being spiritual has the same meaning. Spirituality is our gift from the Great One. This say, I vow to walk the Red Road. As an Indian man, I will return to the traditional and spiritual values which have guided my ancestors for the past generations. I

will look with new eyes on the powers of our ceremonies and religious ways, for they are important to the very survival of our people. We have survived and are going to grow and flourish spiritually. We will fulfill our teachings and the purpose that the Creator has given us with dignity. Each day, I will pray and ask guidance. I will commit to walk the Red Road, or whatever the spiritual way is called in my own culture. If I am a Christian, I will be a good one. If I tradition, I will walk this road with dedication. If each of us can do these things then others will follow. I will start developing myself now to be this person. I will walk with the Great Spirit and the grandfathers at my side. I will develop myself to remain positive. I will develop a good mind. I will examine myself daily to see what I did good and what I need to improve. I will examine my strengths and weaknesses; then I will ask the Creator to guide me. I will watch nature and ask to be shown a lesson which will occur on my path. I will seek our the guiding principles which guided my ancestors. I will walk in dignity, honor and humility, conducting myself as a warrior. I will seek the guidance of the Elders so that I may maintain the knowledge of culture, ceremonies and songs, and so that I may pass these on to future generations. I choose to do all these things myself, because no one else can do them for me.

Chapter 4 : Native American Quote's

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Rather, their beliefs and practices form an integral and seamless part of their very being. Like other aboriginal peoples around the world, their beliefs were heavily influenced by their methods of acquiring food, from hunting to agriculture. They also embraced ceremonies and rituals that provided power to conquer the difficulties of life, as well as events and milestones, such as puberty, marriage, and death. Taos Indian with peace pipe The arrival of European settlers marked a major change in Native American culture. Some of the first Europeans that the Indians would meet were often missionaries who looked upon Native American Spirituality practices as worthless superstition inspired by the Christian devil. These early missionaries then determined to convert the Native Americans to Christianity. As more and more Europeans flooded North America, US and Canadian governments instituted policies to force Natives onto reservations and to encourage them to become assimilated into the majority culture. This also changed their spiritual traditions and when, in 1908, the U. Federal Government began to work towards banning Native American Religious Rights, which impacted their ceremonies. At that time, U. Interior Secretary Henry M. When the Seventh U. Though some traditions were lost along the way, many others survived despite the ban, and various tribes continue to follow many spiritual traditions. Some Native Americans have been devout Christians for generations, and their practices today combine their traditional customs with Christian elements. Other tribes, particularly in the Southwest, have retained their aboriginal traditions, mostly intact. Tribute to the Dead Death Ceremonies Native Americans celebrated death, knowing that it was an end to life on Earth, but, believing it to be the start of life in the Spirit World. Most tribes also believed, that the journey might be long, so after life rituals were performed to ensure that the spirits would not continued to roam the earth. Various tribes honored the dead in several ways, by giving them food, herbs, and gifts to ensure a safe journey to the after life. The Hopi Indians believe that the soul moves along a Sky path westwards and that those who have lived a righteous life will travel with ease. To ensure a safe journey, they wash their dead with natural yucca suds and dress them in traditional clothes. Prayer feathers are often tied around the forehead of the deceased, and they are buried with favorite possessions and feathered prayer sticks. Traditional foods and special herbs are served and placed at the grave side. The Navajo perceived that living to an old age was a sign of a life well lived, thus ensuring that the soul would be born again. After life rituals could last for several days with careful thought given to foods and herbs chosen for the celebration, a reflection on how the deceased lived their life. Many believe, that on that day, the spirits return to visit family and friends. In preparation various tribes would prepare food and decorate their homes with ears of corn as blessings for the dead. The ceremony typically coincides in the late summer and is tied to the ripening of the corn crops. Marked with dancing, feasting, fasting and religious observations, the ceremony usually lasts for three days. Activities varied from tribe to tribe, but the common thread is that the corn was not to be eaten until the Great Spirit has been given his proper thanks. During the event, tribal members give thanks for the corn, rain, sun, and a good harvest. Some tribes even believe that they were made from corn by the Great Spirits. The Green Corn Festival is also a religious renewal, with various religious ceremonies. Others also signify the event as the time of year when youth come of age and babies are given their names. Several tribes incorporate ball games and tournaments in the event. Cleansing and purifying activities often occur, including cleaning out homes, burning waste, and drinking emetics to purify the body. At the end of each day of the festival, feasts are held to celebrate the good harvest. Green Corn festivals are still practiced today by many different native peoples of the Southeastern Woodland Culture. Incense over a medicine bundle, by Edward S. Curtis, Healing Rituals Symbolic healing rituals and ceremonies were often held to bring participants into harmony with themselves, their tribe, and their environment. Ceremonies were used to help groups of people return to harmony; but, large ceremonies were generally not used for individual healing. Varying widely from tribe to tribe, some tribes, such as the Sioux and Navajo used a medicine wheel, a sacred hoop, and would sing and dance in ceremonies that might last for

days. Historic Indian traditions also used many plants and herbs as remedies or in spiritual celebrations, creating a connection with spirits and the after life. The healing process in Native American Medicine is much different than how most of us see it today. Native American healing includes beliefs and practices that combine religion , spirituality, herbal medicine , and rituals, that are used for both medical and emotional conditions. From the Native American perspective, medicine is more about healing the person than curing a disease.

Chapter 5 : 7 Philosophies for the Native American Man by White Bison : Pearls Of Wisdom

American Indian Earth Sense by E. Barrie Kavasch in Books with free delivery over \$60 at Australia's biggest online bookstore Angus & Robertson.

Thu, 08 Sep Back in the Vietnam war however, an entirely different picture emerged, one that has been carefully covered up and hidden from public view. In the early nineties, Sally [name changed to protect privacy] was married to a licensed psychologist who worked at a VA Medical hospital. He worked with combat veterans with PTSD, post traumatic stress disorder. Most of them had served in Vietnam. Inside were hundreds of pages of certain studies commissioned by the government. He was in shock from the contents. What he read in those documents completely changed his life. From that moment on my conservative middle of the road husband grew his hair and beard and never cut them again. What is more, the VA Medical center let him do it, and other very conservative men in the staff followed his example. As I read the documents, I learned why. It seems that during the Vietnam War special forces in the war department had sent undercover experts to comb American Indian Reservations looking for talented scouts, for tough young men trained to move stealthily through rough terrain. They were especially looking for men with outstanding, almost supernatural, tracking abilities. Before being approached, these carefully selected men were extensively documented as experts in tracking and survival. With the usual enticements, the well proven smooth phrases used to enroll new recruits, some of these Indian trackers were then enlisted. Once enlisted, an amazing thing happened. Whatever talents and skills they had possessed on the reservation seemed to mysteriously disappear, as recruit after recruit failed to perform as expected in the field. Serious casualties and failures of performance led the government to contract expensive testing of these recruits, and this is what was found. So the testing institute recruited more Indian trackers, let them keep their long hair, and tested them in multiple areas. Then they would pair two men together who had received the same scores on all the tests. They would let one man in the pair keep his hair long, and gave the other man a military haircut. Then the two men retook the tests. Time after time the man with long hair kept making high scores. Time after time, the man with the short hair failed the tests in which he had previously scored high scores. Here is a Typical Test: The recruit is sleeping out in the woods. The long haired man is awakened out of his sleep by a strong sense of danger and gets away long before the enemy is close, long before any sounds from the approaching enemy are audible. In another version of this test the long haired man senses an approach and somehow intuits that the enemy will perform a physical attack. This same man, after having passed these and other tests, then received a military haircut and consistently failed these tests, and many other tests that he had previously passed. So the document recommended that all Indian trackers be exempt from military haircuts. In fact, it required that trackers keep their hair long. The mammalian body has evolved over millions of years. Survival skills of human and animal at times seem almost supernatural. Science is constantly coming up with more discoveries about the amazing abilities of man and animal to survive. Each part of the body has highly sensitive work to perform for the survival and well being of the body as a whole. The body has a reason for every part of itself. Not only does hair in people, including facial hair in men, provide an information highway reaching the brain, hair also emits energy, the electromagnetic energy emitted by the brain into the outer environment. This has been seen in Kirlian photography when a person is photographed with long hair and then rephotographed after the hair is cut. When hair is cut, receiving and sending transmissions to and from the environment are greatly hampered. This results in numbing-out. Cutting of hair is a contributing factor to unawareness of environmental distress in local ecosystems. It is also a contributing factor to insensitivity in relationships of all kinds. It contributes to sexual frustration. In searching for solutions for the distress in our world, it may be time for us to consider that many of our most basic assumptions about reality are in error. It may be that a major part of the solution is looking at us in the face each morning when we see ourselves in the mirror. The story of Sampson and Delilah in the Bible has a lot of encoded truth to tell us.

Chapter 6 : NATIVE PEOPLES of NORTH AMERICA - Origins

If the Bear is your Native American birth totem, you are naturally curious. The more difficult the puzzle, the more it intrigues you. Once a mystery unravels your next action is sharing that information, but such a gift should be balanced with caution.

Cooperation Cooperation is highly valued. The value placed on cooperation is strongly rooted in the past, when cooperation was necessary for the survival of family and group. Because of strong feelings of group solidarity, competition within the group is rare. There is security in being a member of the group and in not being singled out and placed in a position above or below others. The sense of cooperation is so strong in many tribal communities that democracy means consent by consensus, not by majority rule. Agreement and cooperation among tribal members are all-important. This value is often at odds with the competitive spirit emphasized in the dominant society. A common result of the disparity between cooperation and competition is that, under certain circumstances, when a fellow Indian student does not answer a question in class, some Indian children may state they too do not know the answer, even though they might. This practice stems from their noncompetitive culture and concern that other individuals do not lose face. Group Harmony Emphasis is placed on the group and the importance of maintaining harmony within the group. Most Indians have a low ego level and strive for anonymity. They stress the importance of personal orientation social harmony rather than task orientation. The needs of the group are considered over those of the individual. This value is often at variance with the concept of rugged individualism. One result of the difference between group and individual emphasis is that internal conflict may result since the accent in most schools is generally on work for personal gain, not on group work. The Indian child may not forge ahead as an independent person and may prefer to work with and for the group. Some educators consider this to be behavior that should be discouraged and modified. Modesty The value of modesty is emphasized. Even when one does well and achieves something, one must remain modest. Boasting and loud behavior that attract attention to oneself are discouraged. Indian children and their parents may not speak freely of their various accomplishments. Therefore, non-Indians are generally unaware of special achievements. Regarding the matter of physical modesty, many Indian students experience difficulty and embarrassment in physical education classes and similar classes in which students are required to undress in front of others. People are not meant to be controlled. One is taught not to interfere in the affairs of another. Children are afforded the same respect as adults. Indians support the rights of an individual. One does not volunteer advice until it is asked for. A conflict in these essential values is evident in circumstances in which Indians resist the involvement of outsiders in their affairs. They may resent non-Indian attempts to help and give advice particularly in personal matters. Forcing opinions and advice on Indian on such things as careers only causes frustration. Most Indians have few nervous mannerisms. Feelings of discomfort are frequently masked in silence to avoid embarrassment of self or others. When ill at ease, Indians observe in silence while inwardly determining what is expected of them. Indians are generally slow to demonstrate signs of anger or other strong emotions. This value may differ sharply from that of the dominant society, which often values action over inaction. This conflict in values often results in Indian people being incorrectly viewed as shy, slow, or backward. The silence of some Indians can also be misconstrued as behavior that snubs, ignores, or appears to be sulking. Patience To have the patience and ability to wait quietly is considered a good quality among Indians. Evidence of this value is apparent in delicate, time-consuming works of art, such as beadwork, quillwork, or sandpainting. Generosity Generosity and sharing are greatly valued. Most Indians freely exchange property and food. The respected person is not one with large savings, but rather one who gives generously. Individual ownership of material property exists but is sublimated. Avarice is strongly discouraged. While the concept of sharing is advanced by most cultures, it may come into conflict with the value placed by the dominant society on individual ownership. Indifference to Ownership Acquiring material goods merely for the sake of ownership of status is not as important as being a good person. This was a value held by many Indians in times past. The person who tried to accumulate goods was often viewed with suspicion or fear. Vestiges of this value are still seen among Indians today who share what

little they have, at time to their own detriment. Holding a "give-away" at which blankets, shawls and numerous other items, including money, are publicly given away to honor others is till a common occurrence, even in urban areas. Because of this traditional outlook, Indians tend not to be status conscious in terms of material goods. Upward social mobility within the dominant non-Indian society is not actively sought. Indifference to Saving Traditionally, Indians have not sought to acquire savings accounts, life insurance policies and the like. Not all food could be saved, although what meat, fruit or fish that could be preserved by salt curing or drying was saved. Most other needs e. This value may be at odds with the dominant culture, which teaches one to forgo present use of time and money for grater satisfactions to come. Emphasis on the European industrial viewpoint in most educational systems causes frustration and anxiety for the Indian student and parent, since it conflicts sharply with so may other values honored by Indians sharing, generosity, and so on. Since material accumulation was not important, one worked to meet immediate, concrete needs. Adherence to a rigid work schedule was traditionally not an Indian practice. Indians often become frustrated when the work ethic is strongly emphasized. The practice of assigning homework or in-class work just for the sake of work runs contrary to Indian values. It is important that Indians understand the value behind any work assigned, whether in school or on the job. Moderation in Speech Talking for the sake of talking is discouraged. In days past n their own society, Indians found it unnecessary to say hello, good-bye, how are you and so on. Even today, many Indians find this type of small talk unimportant. In social interactions Indians emphasize the feeling or emotional component rather than the verbal. Ideas and feelings are conveyed through behavior rather than speech. Many Indians still cover the mouth with the hand while speaking as a sign of respect. Indians often speak slowly, quietly, and deliberately. The power of words in understood: The difference in the degree of verbosity may create a situation in which the Indian does not have a chance to talk at all. It may also cause non-Indians to view Indians as shy, withdrawn, or disinterested. Indians tend to retreat when someone asks too many questions or presses a conversation. Because many Indians do not engage in small talk, non-Indians often consider Indians to be unsociable. Careful Listening Being a good listener is highly valued. Because Indians have developed listening skills they have simultaneously developed a keen sense of perception that quickly detects insincerity. The listening skills are emphasized, since Indian culture was traditionally passed on orally. Storytelling and oral recitation were important means of recounting tribal history and teaching lessons. Problems may arise if Indian students are taught only in non-Indian ways. Their ability to follow the traditional behavior of remaining quiet and actively listening to others may be affected. Careful Observation Most Indians have sharp observational skills and note fine details. Likewise, nonverbal messages and signals, such as facial expressions, gestures, or different tones of voice, are easily perceived. Indians tend to convey and perceive ideas and feelings through behavior. The difference between the use of verbal and nonverbal means of communication may cause Indian students and parents to be labeled erroneously as being shy, backward or disinterested. Their keen observational skills are rarely utilized or encouraged. Permissive Child Rearing Traditional Indian child-rearing practices are labeled permissive in comparison with European standards. This misunderstanding occurs primarily because Indian child rearing is self-exploratory rather than restrictive. Indian children are generally raised in an atmosphere of love. A great deal of attention is lavished on them by a large array of relatives, usually including many surrogate mothers and fathers. The child is usually with relatives in all situations. Indian adults generally lower rather than raise their voices when correcting a child. The Indian child learns to be seen and not heard when adults are present. In-school conflicts may arise since most educators are taught to value the outgoing child. While an Indian child may be showing respect by responding only when called upon, the teacher may interpret the behavior as backward, indifferent, or even sullen.

Chapter 7 : Native American Rituals and Ceremonies – Legends of America

Sources. Oswaldo Fidalgo, *The ethnomycology of the Sanama Indians*, *Mycological Society of America* (), ASIN BT1TC E. Barrie Kavasch, Alberto C. Meloni, *American Indian EarthSense: Herbaria of Ethnobotany and Ethnomycology*, Birdstone Press, the Institute for American Indian Studies ().

What contributions does your spirit want to make to Mother Earth and all her children? Click on your birth totem below to find out! People born with this totem have many characteristics, even among women. If the Bear is your Native American birth totem, you are naturally curious. The more difficult the puzzle, the more it intrigues you. Once a mystery unravels your next action is sharing that information, but such a gift should be balanced with caution. Bear people are practical and discrete. You like sitting back and gathering information for future use. Bear is also a very physical person who responds to sensual input strongly. One of the challenges for the Bear totem is understanding that there is more to this world than just what we encounter on the corporal level. If the Bear is you, your personal space is very important to you. That cave is secure and welcoming. It is a place where you can safely explore all aspects of your inner world. You go to that sacred place for quiet revitalization. Bear is not a creature of change. What others call same-old, same-old you find comfortable and assuring. Nonetheless Bear must learn how to handle transformations otherwise he will never truly grow into fullness. People with the Beaver totem often seem anxious. Sitting still for long periods of time is enough to drive Beaver to distraction. If you were born with the Beaver you have natural tenacity. There is very little that can keep you from finalizing any project. Better still, Beaver has pretty amazing talents. These people can create great beauty and strong foundations. In the mundane world, Beaver people often worry over finances. As a result they work very hard creating security for themselves and those they love. Any excess from these efforts often go into charitable acts that make Beaver smile within. A Beaver totem gives you the underlying sense of self-assurance. You are regarded as a home body who loves to entertain. In this setting you can show off the ambiance you carefully created within. While Beaver seems calm and collected on the surface, realize this person still has some pretty harsh uncertainties that eventually surface. You cannot run from these things. They are your lessons to resolve. Additionally, Beaver needs to take care not to become too focused on work, missing so much of life in the process. Bring play and relaxation into your dam for balance and joy. Those born with this totem are coy and whimsical, which endears them to many. If you are the Deer you have quite the gift of gab. Your smart mind and keen wit keeps conversations energetic and engaging. You have no problem with public speaking and would do well to find work where you can use this talent regularly. In relationships Deer people are compassionate and nurturing. Nonetheless, some disquiet lies in your soul. The best way to deter that voice is finding a focused challenge. Deer is a peace maker. You do not like conflict, but will participate in it when you feel you have something good to offer toward a resolution. Bringing together dissimilar people positively makes Deer very happy. Deer also does not enjoy a sense of instability and will do everything possible to restore order. By the way, if you were born under the sign of the Deer you can sneak with the best of them. Winning hide and seek is a breeze. Save that aptitude for Halloween! Those born under the sign of the Falcon keep their cool even in the midst of a whirlwind. Despite being a bird, Falcon is well grounded and has sound decision making skills. This is why Falcon often finds themselves in a leadership position, even unwittingly. Falcon is not afraid of a challenge with a little good-natured rivalry. Falcon wants to make the next great discovery, win a world record in running and even perhaps go into space. Falcon is inspired by a desire for adventure that is not easily quenched. If this is your totem, you have keen eyes and senses. This creates a strong sense of self-confidence that some people interpret as being egotistical. Nothing could be further from the truth. You simply have a firm core of personal truth that rarely wobbles. In relationships Falcon is a passionate partner. He or she will express their love and sensuality in very creative ways. You need a partner who likes to fly high, exploring where the winds take you. From this perspective you can see very clearly the Path you should take for fulfillment. One of the challenges for Falcon is getting in touch with your inner world. You tend to ignore it, preferring less complicated topics where you can easily see the fruit of your efforts. Alas, Falcon needs that deeper

connection in order to discover their Medicine in all its glory. People born under the sign of the Otter confuse the heck out of the rest of the Native American Zodiac. There is nothing predictable about Otter, nor does he feel the need to do things in a conventional manner. If this is your sign, you were born with creativity surging through your veins. You could not ask for a more tried and true friend than Otter. Exploring these concepts acts as brain food. You retain all that you learn in tidy mental files and look for any good excuse to share that data. In so doing Otter sometimes takes over conversations without realizing it. His enthusiasm literally sweeps him away. The Otter birth totem is very playful and sometimes a little sly. These people enjoy frolicking and dancing under the moon, away from the daunting eyes of daily life. The challenge here is getting Otter to come back down to earth and re-focus. Overall Otter is very appealing and agreeable, making them a friend to many. Those with this birth sign are somewhat enigmatic. On one hand they have energy plus coupled with a very outgoing nature. On the other hand they often leap before looking and end up in a proverbial stew. The good outcome from this is that Owl learns to flex instead of break. People in the Owl's life appreciate her listening skills. If asked for an opinion, it will be wholly honest all be it sometimes without any cushioning. If this is your birth totem you greet life with hope and optimism. You honor your spiritual nature and endeavor to integrate that into day-to-day experiences. Owl people see things very clearly and prefer to observe before interacting. That way your eyes are open before going into a situation. Your upbeat attitude discovers beauty in the smallest of things. You are a seeker of knOWLedge that never ceases enjoying discovery. The challenge for Owl is staying a restless soul. This is the person speed-reading the book of life and missing the deeper message that could fulfill those inner desires. Those born with a Raven totem have business as a middle name. They love to grow projects and companies, securing themselves financially in the process. Raven is intensely charismatic, bright as the sun and highly principled. If you need someone to represent you in a sales deal, ask a Raven. They remain serene even in difficult dealings and have keen perceptiveness. Raven can be radically passionate about an idea or project, becoming demanding in the process. Once this faux faux comes to his attention, Raven calms down and asks for forgiveness in a wholly contrite manner. If you are flying with the Raven totem you are likely constantly on the move toward a new exploit.

Chapter 8 : Native American Indian Words

Most American Indians are comfortable with Indian, American Indian, and Native American, and the terms are often used interchangeably. The traditional term is reflected in the name chosen for the National Museum of the American Indian, which opened in on the Mall in Washington, D.C.

Not surprisingly, the religion experienced its height of popularity during the late 19th century, when devastation to the buffalo, the land, and its Native Americans guardians was at its peak. Between and , various tribes sent emissaries to a man named Wovoka, who claimed to be a visionary, and who was hailed as a Messiah by many desperate Indian nations. Wovoka maintained that Spirits had shown him certain movements and songs after he had died for a short period of time. In a manner reminiscent of Christ, Wovoka preached non-violence, and most tribes abandoned their war-like ways in preparation for future happiness. Ghost Dance Your browser does not support the video tag. The dance quickly spread to various American Indian nations, and as it spread, it took on additional meanings. While performing the ghost dance, it was believed that you could visit relatives who had left their bodies. As so many Native Americans had lost friends and relatives, this aspect of the ceremony was particularly healing. The Lakota, Cheyenne and Arapaho expanded its meaning further after being told in dreams that wearing certain designs on clothing would protect them in battle. These beliefs served to ward off fears of imminent danger from suspicious and sometimes hostile white onlookers, but proved futile in the end. The ghost dance unified Indian people, even tribes with a tradition of conflict. The solidarity of these groups frightened government officials, whose worst fears were realized years earlier when the Arapahoes, Cheyennes and Sioux came together to defeat Custer. As mentioned earlier, most ghost dancers did not embrace warlike behavior. Yet, the government reacted to this outburst of Indian behavior by gunning down ghost dancers at Wounded Knee during a peaceful ceremony. Even women and children were shot in the back as they were trying to escape. Many say this was in retaliation for the massacre at Little Big Horn, since the seventh cavalry was again involved. According to a historian of that time, James Mooney, during one investigation of the ghost dance, U. The ghost dance is indeed magical, according to Gabriel Horn, author of *Native Heart: An American Indian Odyssey*. Horn, also known as *White Deer of Autumn*, says the spirits of ghost dancers are ever present: The room was black and the clothes were suspended in two circles. You could even see the bullet holes and the blood stains on the shirts from the slaughter of ghost dancers at Wounded Knee under the orders of the government. The museum would keep it open at night, just for us. We would sit in a circle, surrounded by these ghost dance shirts and dresses, and pass a sacred pipe. We were listening to hear what we could hear, and watching to see what we could see. We wanted to get in touch with those people, those spirits, those ghosts of the past, to reconnect, and to show them that we still carry this love for the earth. Look at all the people now. An hour later, we were sitting down at a table, looking at each other. Who were all those other people? It became very crowded. She was crying by a ghost dance shirt. I looked in the shirt to tell her its story because each one told a story. There was no way she could have known that when she went in. The pipe is our prayers in physical form. Smoke becomes our words; it goes out, touches everything, and becomes a part of all there is. The fire in the pipe is the same fire in the sun, which is the source of life. There are different kinds of pipes and different uses for them. There are personal pipes and family pipes as well as pipes for large ceremonies. Also, the type of tobacco used depends on tribal custom. But despite these differences, there are certain important similarities: The ceremony invokes a relationship with the energies of the universe, and ultimately the Creator, and the bond made between earthly and spiritual realms is not to be broken. Pipe Ceremony Your browser does not support the video tag. We see our Creator through nature, and we try to emulate what the Creator has made. This has worked out well, as you can see from the track record of Native Americans people. The old time Indians were honest, ethical people, and they had an unblemished environmental record. When the Pilgrims first landed, they kept them alive, and they took in black slaves. They were extremely humanistic. Next, he beseeches the north power, the source of endurance, strength, truthfulness, and honesty, which are qualities needed to walk down a good path in life. Then, he will look to the east power. The east is where the sun rises, and the sun brings us knowledge,

the essence of spirituality. Without knowledge, we become ignorant and cause harm to ourselves and others. The fourth energy is the south power, which brings us bounty, medicine, and growth. Next to be acknowledged is the earth spirit. Eagle Man touches the pipe to the ground, and says, "Mother Earth, I seek to protect you. Lastly, the pipe is held straight up to the Great Spirit, the Great Mystery, the unexplainable source of all life. These words are then spoken: In the past, the signing of treaties was always accompanied by pipe ceremonies because Indians believed that smoking the pipe would secure the arrangement. No one would be foolish enough to lie or go back on their word once the pipe was smoked because the pipe was the vehicle for carrying their word up to the Creator. And in return, a blessing would descend from the Creator to the individuals smoking it. Of course, we all know that the United States government did not share in these understandings, and sent representatives to the Indians to use the pipe as a means of deception. As White Deer of Autumn explains: There is no such thing, in a sense, because that came about when the government sent emissaries to the Native Americans. At that time, we were still the lords of the land; we still held the power. They understood that the pipe would allow peaceful transactions because no Indian would ever lie once spoken on the pipe. Now it is being misused, and you see what happens when a gift that has been given is misused. When a stem and bowl are connected, you have a living being. And the pipe is addressed as a living, breathing being. A Catholic priest traveling down the Mississippi observed men laying down their arms in conflict before the pipe. They would not fight in its presence. He said that by carrying the pipe you could pass from one end of this land to the other, without being harmed. A great holy man, named Lone Deer, said that as long as one Indian holds the pipe and prays to the Great Mystery, we will live. Walk Sacred, a Cree medicine man: The ceremony is a rebirthing process. It is a process of renewal through the integration of the spiritual and physical. Walk Sacred explains, "Just think of this as a marriage ceremony that takes place within yourself. The ceremonial leader is the medicine man. He is a representative of the spirits, who works within the invisible realm, in order for you to become aware of the healing process within yourself. Blankets or tarps are used as coverings to hold in heat. The circular shape of the lodge is often described as being like a womb or a protective bubble. The nature of the ceremony differs from tribe to tribe; Walk Sacred explains the many facets of preparing for a Cree ceremony: Offering tobacco is how you ask the medicine man to work on your behalf in the spiritual world. Once you have taken upon yourself the role of medicine man, it is incumbent upon you to do this healing work when someone comes to you with this offering. So, you bring tobacco to the medicine man. You also come to him with your specific desire. You bring your request to the medicine man. You might have to prepare food. Once you ask for a ceremony, anyone who knows about it can come and request a specific healing within the ceremonial function. You might be asked to prepare a specific type of food, like buffalo soup. The people who work in the spiritual world tell the medicine man what they need. This is an offering, and it represents the humbling of our spirit. These are little pieces of cloth representing the six directions, white being north, yellow being south, red being east, black being west, above being blue, and the earth mother being green. He may tell you that you need 75 yellow ties and 50 blue ones. The colors represent who he is working with in the nonphysical world, and the number of ties represent a specific amount of prayers that are requested by the spirits in order for them to come in and work with you. You prepare a pouch with tobacco, and you direct your prayers into each one before closing them with a tie. Walk Sacred explains, "The medicine man begins by setting up an altar. Usually, the altar has some type of antler to hold his pipe. Then he sends up sacred herbs in the four directions. There are four sacred herbs in the Native culture. One is sage, which purifies a room of negative energies.

Chapter 9 : INDIAN VALUES, ATTITUDES AND BEHAVIORS, AND EDUCATIONAL CONSIDERATIONS

The most important is the sense of belonging; that is, to belong to "the people", and to have a place to go. Our Indian communities need to be restored to health so the future generation will be guaranteed a place to go for culture, language and Indian socializing.

Are you a pantheist? Find out now at Scientific Pantheism. Every seed is awakened and so is all animal life. It is through this mysterious power that we too have our being and we therefore yield to our animal neighbours the same right as ourselves, to inhabit this land. Animals were respected as equal in rights to humans. Among the hunter-gatherers the land was owned in common: Religious beliefs varied between tribes, but there was a widespread belief in a Great Spirit who created the earth, and who pervaded everything. This was a pantheist rather than a pantheist belief. But the pantheistic tone was far stronger than among Christians, and more akin to the pantheism of William Wordsworth. It was linked to an animism which saw kindred spirits in all animals and plants. The white man seemed hell-bent on destroying not just the Indians, but the whole natural order, felling forests, clearing land, killing animals for sport. Of course, not everything that every Indian tribe did was wonderfully earth-wise and conservation-minded. The Anasazi of Chaco Canyon probably helped to ruin their environment and destroy their own civilization through deforestation. In the potlatch the Kwakiutl regularly burned heaps of canoes, blankets and other possessions simply to prove their superiority to each other; the potlatch is the archetypal example of wanton overconsumption for status. Even the noble plains Indians often killed far more bisons than they needed, in drives of up to animals. In other words, the Indians were not an alien race of impossibly wonderful people. They were human just like the rest of us. And in that lies hope. Wisdom derives from way of life, and is as fragile as nature. Many Indians shared their animism, their respect for nature and their attitude to the land with other hunter-gatherers. But when ways of life change, beliefs change to support them. The advent of agriculture and then industry brought massive shifts in attitudes to nature see How we fell from unity. Beliefs can also change ways of life. Our present way of life is laying waste to the environment that supports us. New beliefs can help us to change that way of life, and in arriving at those beliefs, we can learn immensely from the beliefs of the North American Indians. It is still a brilliant piece of work which distills the essence of many scattered Indian speeches. But by assembling the wisdom from many different Indian speakers and writers, as I have tried to do below, it is possible to glimpse that same embracing pantheistic attitude to the earth. Respect for Nature Every part of this soil is sacred - Squamish. To us the ashes of our ancestors are sacred and their resting place is hallowed ground. Our dead never forget this beautiful world that gave them being. They still love its verdant valleys, its murmuring rivers, its magnificent mountains, sequestered vales and verdant lined lakes and bays. Every part of this soil is sacred in the estimation of my people. Every hillside, every valley, every plain and grove, has been hallowed by some sad or happy event in days long vanished. Even the rocks, which seem to be dumb and dead as the swelter in the sun along the silent shore, thrill with memories of stirring events connected with the lives of my people, and the very dust upon which you now stand responds more lovingly to their footsteps than yours, because it is rich with the blood of our ancestors, and our bare feet are conscious of the sympathetic touch. It matters little where we pass the remnant of our days. They will not be many. Sad-voiced winds moan in the distance. A few more moons, a few more winters, and not one of the descendants of the mighty hosts that once moved over this broad land or lived in happy homes, protected by the Great Spirit, will remain to mourn over the graves of a people once more powerful and hopeful than yours. But why should I mourn at the untimely fate of my people? Tribe follows tribe, and nation follows nation, like the waves of the sea. It is the order of nature, and regret is useless. Your time of decay may be distant, but it will surely come, for even the White Man cannot be exempt from the common destiny. We may be brothers after all. We thank you mother, the Earth - Delaware. We are thankful to the East because everyone feels good in the morning when they awake, and sees the bright light coming from the East; and when the Sun goes down in the West we feel good and glad we are well; then we are thankful to the West. And we are thankful to the North, because when the cold winds come we are glad to have lived to see the leaves fall again;

and to the South, for when the south wind blows and everything is coming up in the spring, we are glad to live to see the grass growing and everything green again. We thank the Thunders, for they are the manitous that bring the rain, which the Creator has given them power to rule over. And we thank our mother, the Earth, whom we claim as mother because the Earth carries us and everything we need. Charley Elkhair, quoted in M. Kinship with all creatures of the earth, sky and water was a real and active principle - Lakota. The Lakota was a true naturalist - a lover of nature. He loved the earth and all things of the earth, the attachment growing with age. The old people came literally to love the soil and they sat or reclined on the ground with a feeling of being close to a mothering power. It was good for the skin to touch the earth and the old people liked to remove their moccasins and walk with bare feet on the sacred earth. Their tepees were built upon the earth and their altars were made of earth, and it was the final abiding place of all things that lived and grew. The soil was soothing, strengthening, cleansing and healing. That is why the old Indian still sits upon the earth instead of propping himself up and away from its life-giving forces. For him, to sit or lie upon the ground is to be able to think more deeply and to feel more keenly; he can see more clearly into the mysteries of life and come closer in kinship to other lives about him. Kinship with all creatures of the earth, sky and water was a real and active principle. For the animal and bird world there existed a brotherly feeling that kept the Lakotas safe among them and so close did some of the Lakotas come to their feathered and furred friends that in true brotherhood they spoke a common tongue. The old Lakota was wise. So he kept his youth close to its softening influence. In the Indian the spirit of the land is vested; it will be until other men are able to divine and meet its rhythm. Men must be born and reborn to belong. Everything of earth was loved and revered. As yet I know of no species that was exterminated until the coming of the white man - The white man considered animal life just as he did the natural man life upon this continent as "pests. Between him and the animal there is no rapport and they have learned to flee from his approach, for they cannot live on the same ground. Behold, my brothers, the spring has come; the earth has received the embraces of the sun and we shall soon see the results of that love! Every seed has awakened and so has all animal life. It is through this mysterious power that we too have our being and we therefore yield to our neighbours, even our animal neighbours, the same right as ourselves, to inhabit this land. Yet hear me, my people, we have now to deal with another race - small and feeble when our fathers first met them, but now great and overbearing. Strangely enough they have a mind to till the soil and the love of possessions is a disease with them - They claim this mother of ours, the earth, for their own, and fence their neighbours away; they deface her with their buildings and their refuse. They threaten to take [the land] away from us. My brothers, shall we submit, or shall we say to them: Look at me, and look at the earth. Which is the oldest, do you think? The earth, and I was born on it - It does not belong to us alone: Maiden Speech p I wish all to know that I do not propose to sell any part of my country, nor will I have the whites cutting our timber along the rivers, more especially the oak. I am particularly fond of the little groves of oak trees. Spirits are all about us - Wintu. God is called the Great Spirit. I have studied both sides of religion and I believe the Indians have more real religion than the whites - Spirits are all about us - in a gust of wind, or a light wind whirling around our door, that is a family spirit of our loved ones, wanting to know that we are safe. God is within all things - Oglala Sioux. We should know that all things are the works of the Great Spirit. We should know that He is within all things: Every step that is taken upon her should be as a prayer - All these peoples, and all the things of the universe, are joined to you who smoke the pipe - all send their voices to the Great Spirit. When you pray with this pipe, you pray for and with everything - Every dawn as it comes is a holy event, and every day is holy, for the light comes from your Father Wakan-Tanka; and also you must remember that the two-leggeds and all the other peoples who stand upon the earth are sacred and should be treated as such. All the fruits of the wingeds, the two-leggeds and the four-leggeds are sacred and should be treated as such. All that we see of Him is the blue of the sky; but He is everywhere - Lakota. Taku Skanskan He causes everything that falls to fall, and he causes everything to move that moves. When you move, what is that causes you to move? If an arrow is shot from a bow what causes it to move through the air? Skan - Taku Skanskan gives the spirit to the bow, and He causes it to send the arrow from it. What causes smoke to go upward? Taku Skanskan What causes water to flow in a river? Skan What causes the clouds to move over the world? Skan Lakota have told me that the Skan is the sky. Skan

is a Spirit and all that mankind can see of Him is the blue of the sky; but He is everywhere. It provides the most solid basis for environmental ethics. It is a form of spirituality that requires no faith other than common sense, no revelation other than open eyes and a mind open to evidence, no guru other than your own self.