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Scattered Like the Reindeer: Alaska Native and the Loss of Autonomy Source: () In, Ross, Jeffrey Ian and Gould, Larry, editors, *Native Americans and the Criminal Justice System*, Paradigm Publisher, Boulder, London. Pp

Based on a review in , [15] these were considered invalid and included in R. The barren-ground caribou R. Some of the Rangifer tarandus subspecies may be further divided by ecotype depending on several behavioural factors – predominant habitat use northern, tundra, mountain, forest, boreal forest, forest-dwelling, woodland, woodland boreal , woodland migratory or woodland mountain , spacing dispersed or aggregated and migration patterns sedentary or migratory. Isolation of Rangifer tarandus in refugia during the last glacial – the Wisconsin in North America and the Weichselian in Eurasia-shaped "intraspecific genetic variability" particularly between the North American and Eurasian parts of the Arctic. Spain, Italy and southern Russia. Reindeer [was] particularly abundant in the Magdalenian deposits from the late part of the 4-Wurm just before the end of the Ice Age: The supply began to get low during the Mesolithic, when reindeer retired to the north. Norway and Greenland have unbroken traditions of hunting wild reindeer from the last glacial period until the present day. In the non-forested mountains of central Norway , such as Jotunheimen , it is still possible to find remains of stone-built trapping pits , guiding fences and bow rests, built especially for hunting reindeer. These can, with some certainty, be dated to the Migration Period , although it is not unlikely that they have been in use since the Stone Age. They have the largest antlers relative to body size among living deer species. They are flattened, compact and relatively dense. Central barren-ground bull caribou are perhaps the most diverse in configuration and can grow to be very high and wide. Mountain caribou are typically the most massive with the largest circumference measurements. The prominent, palmate brow tines extend forward, over the face. Antlers begin to grow on male reindeer in March or April and on female reindeer in May or June. This process is called antlerogenesis. Antlers grow very quickly every year on the males. As the antlers grow they are covered in thick velvet, filled with blood vessels and spongy in texture. The antler velvet of the barren-ground caribou and boreal woodland caribou is dark chocolate brown. This velvet is dark brown on woodland or barren-ground caribou and slate-grey on Peary caribou and the Dolphin-Union caribou herd. To the Inuit, for whom the caribou is a "culturally important keystone species ", the months are named after landmarks in the caribou life cycle. For example, amirajaut in the Igloodik region is "when velvet falls off caribou antlers. In describing woodland caribou, SARA wrote, "During the rut, males engage in frequent and furious sparring battles with their antlers. Large males with large antlers do most of the mating. Female reindeer keep their antlers until they calve. When bull reindeer shed their antlers in early to midwinter, the antlered female reindeer acquire the highest ranks in the feeding hierarchy, gaining access to the best forage areas. These cows are healthier than those without antlers. They start to work with their antlers just as soon as the velvet starts to fall off. The young males engage in fights with their antlers towards autumn – soon after the velvet had fallen off they will be red, as they start to get bleached their colour changes – When the velvet starts to fall off the antler is red because the antler is made from blood. The antler is the blood that has hardened, in fact the core of the antler is still bloody when the velvet starts to fall off, at least close to the base. A complex set of terms describes each part of the antler and relates it to its various uses". Northern populations, which usually are relatively small, are whiter, while southern populations, which typically are relatively large, are darker. This can be seen well in North America, where the northernmost subspecies, the Peary caribou , is the whitest and smallest subspecies of the continent, while the southernmost subspecies, the boreal woodland caribou , is the darkest and largest. In the CCHE mechanism, in cold weather, blood vessels are closely knotted and intertwined with arteries to the skin and appendages that carry warm blood with veins returning to the body that carry cold blood causing the warm arterial blood to exchange heat with the cold venous blood. Heat is thus recycled instead of being dissipated. The "heart does not have to pump blood as rapidly in order to maintain a constant body core temperature and thus, metabolic rate. These

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are countercurrent exchange systems with the same fluid, usually blood, in a circuit, used for both directions of flow. Temperature gradient along the nasal mucosa is under physiological control. Hooves[edit] The reindeer has large feet with crescent-shaped, cloven hooves for walking in snow or swamps. In addition to two small ones, called "dew claws," they have two large, crescent-shaped toes that support most of their weight and serve as shovels when digging for food under snow. These large concave hooves offer stable support on wet, soggy ground and on crusty snow. Additional winter protection comes from the long hair between the "toes"; it covers the pads so the caribou walks only on the horny rim of the hooves. In the winter, the pads shrink and tighten, exposing the rim of the hoof, which cuts into the ice and crusted snow to keep it from slipping. This also enables them to dig down an activity known as "cratering" through the snow to their favorite food, a lichen known as reindeer moss *Cladonia rangiferina*. The reindeer from Svalbard are the smallest. Clicking sound[edit] The knees of many subspecies of reindeer are adapted to produce a clicking sound as they walk. The frequency of the knee-clicks is one of a range of signals that establish relative positions on a dominance scale among reindeer. It is thought that this ability helps them to survive in the Arctic, because many objects that blend into the landscape in light visible to humans, such as urine and fur, produce sharp contrasts in ultraviolet. They have been known to eat their own fallen antlers, probably for calcium. Of particular interest is the body composition and diet of breeding and non-breeding females between seasons. From November to December, non-breeding females have more body mass than breeding females, as non-breeding females are able to focus their energies towards storage during colder months rather than lactation and reproduction. Body masses of both breeding and non-breeding females peaks in September. After this however, nonbreeding females on average have a higher fat mass than the breeding females. The amount of lichen in a diet is found more in non-pregnant adult diets than pregnant individuals due to the lack of nutritional value. Although lichens are high in carbohydrates, they are lacking in essential proteins that vascular plants provide. The amount of lichen in a diet decreases in latitude, which results in nutritional stress being higher in areas with low lichen abundance.

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Chapter 2 : Project MUSE - Housing Policy, Aging, and Life Course Construction in a Canadian Inuit Community

Nella Lee, Scattered Like the Reindeer: Alaska Natives and the Loss of Autonomy, in NATIVE AMERICANS AND THE CRIMINAL JUSTICE SYSTEM, supra note 74, at , See id.

All the indigenous people of Arctic North America therefore belong to a larger community of peoples who live in the Circumpolar North, the area surrounding the North Pole. The people of the North American Arctic region belong to one of three major cultural and linguistic divisions: Aleut Unangan, Eskimo, and Athabascan. Despite the vast territory separating Arctic peoples, which also includes many different groups in Arctic Siberia and the Sami people of northern Scandinavia, they remain united both culturally and politically. These scientists base their estimates on the theory that a bridge they call the Bering Land Bridge, or Beringia, once spanned the distance from Asia to Alaska with lands that are now under the waters of the Bering Strait. While this land bridge existed, they say, hunters from Asia gradually migrated into Alaska and from there, they and their descendants spread throughout North and South America. Scientists believe that this bridge became submerged by about 12,000 BCE. The Beringia argument is hotly contested by some Native Americans, however. The more recent history of the Arctic is well documented. European contact with the Inuit of Arctic Quebec began in the late sixteenth century as the British, French, and Danish all sent ships in search of a Northwest Passage to China a water route along the northern coast of North America extending between the Atlantic and Pacific Oceans. A colonization process began in what would later be Canada on the margins of Inuit territory in the mid-eighteenth century, as Europeans, particularly the English and French, formed settlements. This process included the establishment of trading posts, missions, and whaling stations. The Aleut destroyed four Russian sea vessels in 1764, but paid dearly in the savage retaliation by the Russians. The Sugpiat were able to hold off the Russians for over 20 years, beginning with their first landing attempt in 1741, however, Russian vessels headed by Grigori Shelikhov made a brutal assault on Kodiak Island that ended with the massacre of many Sugpiaq people at a refuge rock near the present day village of Old Harbor. The early years of Russian rule in this part of Alaska were marked by the enslavement of Native men, who were forced to hunt sea otters for the Russians. The absence of these men from their communities caused great hardships, as they were not there to provide food and shelter when needed. The Russian Orthodox church halted many of the atrocities as the clergy complained to the Tsar ruler of Russia of the mistreatment of the Native peoples at the hands of the Russian American Company personnel. The Natives then became employees of the Russians and began adapting to Russian culture. Even today, Russian influence is evident in Aleut and Alutiiq villages as many people have Russian surnames, prepare Russian food dishes thought of as Native food, and maintain the Russian Orthodox Church as the center of village social life. Americans move into Alaska By the mid-nineteenth century hundreds of American whaling ships were operating off the Arctic coasts, severely depleting the population of walrus and bowhead whales, which affected the Native residents considerably. In addition to supplying food, the bowhead is crucial to Inupiat culture and identity. The Yankee whalers also brought new diseases and alcohol. Before the end of the century, American Christian missionaries had established themselves in all corners of Alaska, including the Arctic region which, for the most part, had been left alone by the Russians. While most Alaska Natives are now members of Christian churches, mixed feelings remain for many. With the firm establishment of the U.S. Under this system, children were often required to leave their villages to attend boarding schools where they were punished if they spoke in their Native language. One result has been the severe eroding of indigenous languages. The state of language preservation varies greatly throughout Alaska; some villages still speak their language on a daily basis, while in others only a few Native-speaking elders remain. A cultural revitalization movement has been taking place in Alaska for the past decade or two in which the restoration and protection of languages is a high priority. The American government unwittingly caused new and severe problems in the North. A Call for Action. This report revealed such grim statistics as the fact that Alaska Native males between the ages of 20

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and 24 were committing suicide at 14 times the national average and that the homicide rate among Alaska Natives was four times the national average. Conditions worsened even as the federal and state governments spent millions of dollars on Native services. Despite an intensive effort these conditions have persisted into the twenty-first century. According to a report by the First Alaskans Institute, some progress has been made but the statistics remain grim. Canadian government and the Inuit In Canada the situation of indigenous peoples became similar to the one in Alaska. Suffice it to say that, as late as the early s, the Inuit of Canada were a thoroughly colonized and economically dependent people. They are, however, closely related linguistically by the language they speak to all the Inuit peoples of the Arctic. Beginning at the tip of the Alaska Peninsula and stretching out the Aleutian Island Chain and into Russia are the Aleut, or as they call themselves, Unangan. The name Aleut was applied to them by the Russian explorers and fur traders of the eighteenth century. The name was also used by the Russians to identify the Sugpiat, thus the name Alutiiq, which is simply the word Aleut in the language of the Sugpiat. Both differ substantially from the Aleut language, however. Lawrence Island and the Chukchi Peninsula of Siberia. They are made up of numerous subgroups who speak eleven different languages. Among other needs it is our greatest. In the Alaska Native Claims Settlement Act of ANCSA , all aboriginal hunting and fishing rights were abolished, which created a dilemma for remote Alaska Native villages dependent on such resources for their livelihood. Efforts made to restore these rights met with moderate success. The Marine Mammal Protection Act of enables coastal Alaska Natives to take marine mammals for food and for use in arts and crafts. In , however, the Alaska Supreme Court ruled that the state law confirming a preference for rural residents to hunt and fish for subsistence is unconstitutional because it discriminates against urban residents. This action resulted in the U. Angayuqaq Oscar Kawagley, a Yupiaq educator, has summed up the meaning of subsistence for most Alaska Native people: This has required the construction of an intricate subsistence-based worldview, a complex way of life with specific cultural mandates regarding the ways in which the human being is to relate to other human relatives and the natural and spiritual worlds. ANCSA resulted from a drive for settlement from a variety of interests: Twelve regional profit-making corporations were established that were responsible for distributing money to village corporations and individuals, controlling the subsurface resources, promoting economic development in the region, and supporting the village corporations within the region. Where past agreements had been made only between the federal government and individual tribes, ANCSA was an agreement made with these newly created Alaska Native regional associations, which were charged with the responsibility of establishing for-profit business corporations to receive a cash settlement and perhaps more importantly, legal title to the land. This amounted to about three dollars an acre. As discontent mounted in many areas of Alaska with ANCSA, a number of studies were carried out to assess its effectiveness and its legality. A ’85 study conducted by the Alaska Native Review Commission, under the auspices of the Inuit Circumpolar Conference ICC ’an international organization founded in to represent the Inuit or Eskimo peoples of the United States, Canada, Greenland, and Russia’ recommended that title to land owned by Alaska Native corporations be transferred to village tribal governments. By law, tribal governments in Indian Country have the authority to make and enforce their own laws and to enter into agreements with the United States, just as foreign governments can. The legal debate over whether village-owned land in Alaska was indeed Indian Country, as it would be if located in the 48 contiguous states, raged for well over a decade. Then, in , the U. Ninth Circuit Court of Appeals ruled that there is Indian Country in Alaska, a ruling strongly opposed by the state of Alaska, which appealed to the U. Another political issue that has become very emotional, both within Alaska Native communities and within the general Alaska population, has to do with the potential opening of the Arctic National Wildlife Refuge to oil development. Geologists believe that ANWR contains vast deposits of oil and the state of Alaska has unsuccessfully pursued opening the area to oil development for nearly two decades. ANWR is also the spring calving grounds for the Porcupine caribou herd that resides in the Canadian Arctic during the winter months. The indigenous people of the Canadian Arctic have pursued a different, but similar, path to that of Alaska Natives in terms of their aboriginal land claims. In a negotiated agreement was reached

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between the Inuit and Cree Indians of northern Quebec and the Canadian government after the James Bay Hydroelectric Project nearly flooded a large area of traditional hunting lands. In return, the indigenous peoples were required to give up any further aboriginal rights. The settlement was not embraced by all aboriginal people involved, and considerable dissent was voiced. However, in 1975, the Inuvialuit of the northwesternmost portion of the Northwest Territories entered into a similar agreement. The Inuit Tapirisat, an indigenous Canadian political organization formed in the 1960s, actively pursued a land settlement with the Canadian government. The Nunavut agreement involved 18,000 Inuit living in the northeastern portion of the Northwest Territories. Under the agreement, the Inuit gained legal title to the surface of 1,300,000 square kilometers of land, or about 18 percent of the settlement area, in addition to priority hunting and fishing rights throughout the Nunavut settlement area. The Inuit were required to give up all rights and claims to land and waters elsewhere in Canada, but will keep all other constitutional rights, including continued recognition as aboriginal people by the Canadian government. An especially important part of the agreement called for the government of Canada to establish a Nunavut Territory by the year 2000. This thirteenth Canadian province was established in 1999, granting the Inuit, who make up about 85 percent of the population, self-government in their homelands. Many are alarmed at the possibility of losing their subsistence food sources because of climate changes. Inuit see themselves as part of the ecosystem and want to be included: They want to control their own affairs and chart their own destinies. They want meaningful input into decisions being made by the governments of the United States and Canada on issues that will impact their ways of life. Over recent decades they have become more vocal in pursuing these rights. By virtue of that right they freely determine their political status and freely pursue their economic, social and cultural development. Our Choices, Our Future: Analysis of the Status of Alaska Natives Report Wang and Hill, Life in the Arctic. Rosen Publishing Group, A Future for the Indigenous World. Native Cultures of Alaska and Siberia. The Slow Poisoning of the Arctic. Handbook of North American Indians, Vol. Smithsonian Institution, Chelsea House Publications, Cultures of Siberia and Alaska. Abrams Books for Young Readers, A Pathway to Ecology and Spirit. Krupnik, Igor, and Dyanna Jolly, eds. The Earth is Faster Now:

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Native Americans and the Criminal Justice System offers a comprehensive approach to explaining the causes, effects, and solutions for the presence and plight of Native Americans in the criminal justice system.

Chapter 6 : Obituaries - , - Your Life Moments

Articles from scholars and experts in Native American issues examine the ways in which society's response to Native Americans is often socially constructed. The contributors work to dispel the myths surrounding the crimes committed by Native Americans and assertions about the role of criminal justice agencies that interact with Native Americans.

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