

Nhe Makah Indians A Study Of An Indian Tribe In Modern American Society

[#Makah Indians](#) [#Native American tribe study](#) [#Makah culture modern society](#) [#Indigenous people research](#) [#American Indian contemporary issues](#)

Explore a comprehensive study focusing on the Makah Indians, an significant Native American tribe. This research delves into their evolving culture and challenges within modern American society, offering insights into Indigenous people research and American Indian contemporary issues.

Each article has been reviewed for quality and relevance before publication.

Welcome, and thank you for your visit.

We provide the document Makah Indians Modern Study you have been searching for. It is available to download easily and free of charge.

Across digital archives and online libraries, this document is highly demanded.

You are lucky to access it directly from our collection.

Enjoy the full version Makah Indians Modern Study, available at no cost.

Nhe Makah Indians

A picture of a modern American Indian group faced with the problem of understanding its position within American society.

The Makah Indians. A Study of an Indian Tribe in Modern American Society

The Makah Indians of Washington State--briefly in the national spotlight when they resumed their ancient whaling traditions in 1999--have begun a process that will eventually lead to the repatriation of objects held by museums and federal agencies nationwide. Drawing Back Culture describes the early stages of the tribe's implementation of what some consider to be the most important piece of cultural policy legislation in the history of the United States: the Native American Graves Protection and Repatriation Act (NAGPRA). NAGPRA was passed by Congress in 1990 to give Native people a mechanism through which they could reclaim specific objects of importance to the tribe. Because NAGPRA definitions were intended for widespread applicability, each tribe must negotiate a fit between these definitions and their own material culture. The broad range of viewpoints within any given tribal community creates internal negotiations over NAGPRA surrounding the identification and eventual return of such objects. Negotiations also arise concerning the nature of ownership. At the heart of this ongoing struggle are themes relevant to indigenous studies worldwide: the central role of material culture in cultural revitalization movements, concerns with intellectual property rights and self-representation, and the trend towards professional cultural resource management among indigenous peoples. The conception of ownership lies at the heart of the Makahs' struggle to implement NAGPRA. Tweedie explores their historical patterns of ownership, and demonstrates the challenges of implementing legislation which presumes a concept of communal ownership foreign to the Makahs' highly developed and historically documented patterns of personal ownership of both material culture and intellectual property. Drawing Back Culture explores how NAGPRA implementation has been working at the tribal level, from the perspective of a tribe struggling to fit the provisions of the law with its own sense of history, ownership, and the drive for cultural renewal.

The Makah Indians

Voices of a Thousand People is the story of one Native community's efforts to found their own museum and empower themselves to represent their ancient traditional lifeways, their historic experiences with colonialism, and their contemporary efforts to preserve their heritage for generations to come. This ethnography richly portrays how a community embraced the archaeological discovery of Ozette village in 1970 and founded the Makah Cultural and Research Center (MCRC) in 1979. Oral testimonies,

participant observation, and archival research weave a vivid portrait of a cultural center that embodies the self-image of a Native American community in tension with the identity assigned to it by others.

Makah Indians

Unsettling America explores the cultural politics of Indianness in the 21st century. It concerns itself with representations of Native Americans in popular culture, the news media, and political debate and the ways in which American Indians have interpreted, challenged, and reworked key ideas about them. It examines the means and meanings of competing uses and understandings of Indianness, unraveling their significance for broader understandings of race and racism, sovereignty and self-determination, and the possibilities of decolonization. To this end, it takes up four themes: false claims about or on Indianness, that is, distortions, or ongoing stereotyping; claiming Indianness to advance the culture wars, or how indigenous peoples have figured in post-9/11 political debates; making claims through metaphors and juxtaposition, or the use of analogy to advance political movements or enhance social visibility; and reclamations, or exertion of cultural sovereignty.

Drawing Back Culture

This book is intended as an introduction to basic aspects of community-based research. Bibliographies of advanced sources are presented at the end of each chapter.

Voices of a Thousand People

For too many years, the academic discipline of history has ignored American Indians or lacked the kind of open-minded thinking necessary to truly understand them. Most historians remain oriented toward the American experience at the expense of the Native experience. As a result, both the status and the quality of Native American history have suffered and remain marginalized within the discipline. In this impassioned work, noted historian Donald L. Fixico challenges academic historians—and everyone else—to change this way of thinking. Fixico argues that the current discipline and practice of American Indian history are insensitive to and inconsistent with Native people's traditions, understandings, and ways of thinking about their own history. In *Call for Change*, Fixico suggests how the discipline of history can improve by reconsidering its approach to Native peoples. He offers the "Medicine Way" as a paradigm to see both history and the current world through a Native lens. This new approach paves the way for historians to better understand Native peoples and their communities through the eyes and experiences of Indians, thus reflecting an insightful indigenous historical ethos and reality.

Unsettling America

Includes index.

Community-based Research

During the twenties, the SAI declined and the direction of Pan-Indian efforts shifted. Pan-Indian fraternal movements arose that were more in keeping with the spirit of the times than was reformism. Based in towns and cities, the fraternal orders and social clubs provided a means for urban Indians to retain or regain an Indian identity. The Indian New Deal, which radically changed governmental policy, provided a new context for Pan-Indianism. The author examines briefly developments since 1934. Her concluding chapter places the various Pan-Indian movements in historical perspective. The research for this study included extensive use of a wide variety of primary sources—journals published by the Indian groups, collections of documents and letters, governmental records, and interviews with Indians, anthropologists, and government officials." -- Publisher.

Call for Change

Native Americans are too few in number to swing presidential elections, affect national statistics, or attract consistent media attention. But their history illuminates our collective past and their current disadvantaged status reflects our problematic present. In *American Indians: The First of This Land*, C. Matthew Snipp provides an unrivaled chronicle of the position of American Indians and Alaskan Natives within the larger American society. Taking advantage of recent Census Bureau efforts to collect high-quality data for these groups, Snipp details the composition and characteristics of native Indian and Alaskan populations. His analyses of housing, family structure, language use and education, socioeconomic status, migration, and mortality are based largely on unpublished material not available

in any other single source. He catalogs the remarkable diversity of a population—Eskimos, Aleuts, and numerous Indian tribes—once thought doomed to extinction but now making a dramatic comeback, exceeding 1 million for the first time in 300 years. Also striking is the pervasive influence of the federal bureaucracy on the social profile of American Indians, a profile similar at times to that of Third World populations in terms of literacy, income, and living conditions. Comparisons with black and white Americans throughout this study place its findings in perspective and confirm its stature as a benchmark volume. *American Indians* offers an unsurpassed overview of a minority group that is deeply embedded in American folklore, the first of this land historically but now among the last in its socioeconomic hierarchy. A Volume in the Russell Sage Foundation Census Series

Studying native America

Guide to the literature on North American Indians. Includes annotated bibliography arranged by topic and unannotated bibliography arranged alphabetically by tribe. Some Canadian material included.

The Search for an American Indian Identity

Non-Aboriginal material.

American Indians

Frederick E. Hoxie, one of our most prominent and celebrated academic historians of Native American history, has for years asked his undergraduate students at the beginning of each semester to write down the names of three American Indians. Almost without exception, year after year, the names are Geronimo, Sitting Bull and Crazy Horse. The general conclusion is inescapable: Most Americans instinctively view Indians as people of the past who occupy a position outside the central narrative of American history. These three individuals were warriors, men who fought violently against American expansion, lost, and died. It's taken as given that Native history has no particular relationship to what is conventionally presented as the story of America. Indians had a history too; but theirs was short and sad, and it ended a long time ago. In *This Indian Country*, Hoxie has created a bold and sweeping counter-narrative to our conventional understanding. Native American history, he argues, is also a story of political activism, its victories hard-won in courts and campaigns rather than on the battlefield. For more than two hundred years, Indian activists—some famous, many unknown beyond their own communities—have sought to bridge the distance between indigenous cultures and the republican democracy of the United States through legal and political debate. Over time their struggle defined a new language of "Indian rights" and created a vision of American Indian identity. In the process, they entered a dialogue with other activist movements, from African American civil rights to women's rights and other progressive organizations. Hoxie weaves a powerful narrative that connects the individual to the tribe, the tribe to the nation, and the nation to broader historical processes. He asks readers to think deeply about how a country based on the values of liberty and equality managed to adapt to the complex cultural and political demands of people who refused to be overrun or ignored. As we grapple with contemporary challenges to national institutions, from inside and outside our borders, and as we reflect on the array of shifting national and cultural identities across the globe, *This Indian Country* provides a context and a language for understanding our present dilemmas.

Indians of North America

An edited collection of papers presented at a 2005 conference by a virtual Who's Who of Native American scholars, activists, and community leaders.

The Changing Culture of an Indian Tribe

For decades, most American Indians have lived in cities, not on reservations or in rural areas. Still, scholars, policymakers, and popular culture often regard Indians first as reservation peoples, living apart from non-Native Americans. In this book, Nicolas Rosenthal reorients our understanding of the experience of American Indians by tracing their migration to cities, exploring the formation of urban Indian communities, and delving into the shifting relationships between reservations and urban areas from the early twentieth century to the present. With a focus on Los Angeles, which by 1970 had more Native American inhabitants than any place outside the Navajo reservation, *Reimagining Indian Country* shows how cities have played a defining role in modern American Indian life and examines the evolution of Native American identity in recent decades. Rosenthal emphasizes the lived experiences of

Native migrants in realms including education, labor, health, housing, and social and political activism to understand how they adapted to an urban environment, and to consider how they formed--and continue to form--new identities. Though still connected to the places where indigenous peoples have preserved their culture, Rosenthal argues that Indian identity must be understood as dynamic and fully enmeshed in modern global networks.

This Indian Country

By the 1890s, white Americans were avid consumers of American Indian cultures. At heavily scripted Wild West shows, Chautauquas, civic pageants, expositions, and fairs, American Indians were most often cast as victims, noble remnants of a vanishing race, or docile candidates for complete assimilation. However, as Lucy Maddox demonstrates in *Citizen Indians*, some prominent Indian intellectuals of the era--including Gertrude Bonnin, Charles Eastman, and Arthur C. Parker--were able to adapt and reshape the forms of public performance as one means of entering the national conversation and as a core strategy in the pan-tribal reform efforts that paralleled other Progressive-era reform movements. Maddox examines the work of American Indian intellectuals and reformers in the context of the Society of American Indians, which brought together educated, professional Indians in a period when the "Indian question" loomed large. These thinkers belonged to the first generation of middle-class American Indians more concerned with racial categories and civil rights than with the status of individual tribes. They confronted acute crises: the imposition of land allotments, the abrogation of the treaty process, the removal of Indian children to boarding schools, and the continuing denial of birthright citizenship to Indians that maintained their status as wards of the state. By adapting forms of public discourse and performance already familiar to white audiences, Maddox argues, American Indian reformers could more effectively pursue self-representation and political autonomy.

American Indian Nations

Contrary to the white man's early expectations, the Indian tribes of North America neither vanished nor assimilated. Despite almost 400 years of contact with the dominant--and usually domineering--Western civilization, Native Americans have maintained their cultural identity, the size, social organization, and frequently the location of their population, and their unique position before the law. Now brought up to date with a new introduction by Peter Iverson, this classic book reviews the history of contact between whites and Indians, explaining how the aboriginal inhabitants of North America have managed to remain an ethnic and cultural enclave within American and Canadian society from colonial times to the present day. The late D'Arcy McNickle--renowned anthropologist and member of the Flathead Tribe of Montana--shows that while Native Americans have always been eager to adopt the knowledge and technology of white society, they carefully adapt these changes to fit into their own culture. Iverson's introduction discusses McNickle's singular contribution to Native American Studies, and provides an overview of recent events and scholarship in the field. With its comprehensive coverage and unique perspective, the new edition of "Native American Tribalism" is essential reading for those who want to understand the past and present of our first Americans.

Reimagining Indian Country

Non-Aboriginal material.

Citizen Indians

Native American Roots: Relationality and Indigenous Regeneration Under Empire, 1770-1859 explores the development of modern Indigenous identities within the settler colonial context of the early United States. With an aggressively expanding United States that sought to displace Native peoples, the very foundations of Indigeneity were endangered by the disruption of Native connections to the land. This volume describes how Natives embedded conceptualizations integral to Indigenous ontologies into social and cultural institutions like racial ideologies, black slaveholding, and Christianity that they incorporated from the settler society. This process became one vital avenue through which various Native peoples were able to regenerate Indigeneity within environments dominated by a settler society. The author offers case studies of four different tribes to illustrate how Native thought processes, not just cultural and political processes, helped Natives redefine the parameters of Indigeneity. This book will be of interest to students and scholars of early American history, indigenous and ethnic studies, American historiography, and anthropology.

Native American Tribalism

Winner, 2008 Lawrence W. Levine Award, Organization of American Historians *Tribe, Race, History* examines American Indian communities in southern New England between the Revolution and Reconstruction, when Indians lived in the region's socioeconomic margins, moved between semiautonomous communities and towns, and intermarried extensively with blacks and whites. Drawing from a wealth of primary documentation, Daniel R. Mandell centers his study on ethnic boundaries, particularly how those boundaries were constructed, perceived, and crossed. He analyzes connections and distinctions between Indians and their non-Indian neighbors with regard to labor, landholding, government, and religion; examines how emerging romantic depictions of Indians (living and dead) helped shape a unique New England identity; and looks closely at the causes and results of tribal termination in the region after the Civil War. Shedding new light on regional developments in class, race, and culture, this groundbreaking study is the first to consider all Native Americans throughout southern New England.

Indian Voices

For undergraduate Native American survey courses taught in anthropology and history departments. This basic text for the North American Indians course is organized by region and includes a final epilogue on current issues.

Anthropological Investigation of the Makah Indians

"Gracefully written . . . thoroughly researched . . . America is a banquet prepared by the Indians—who were forgotten when it was time to give thanks at the table."—St. Paul Pioneer-Express "Well written, imagery-ridden . . . A tale of what was, what became, and what is today regarding the Indian relation to the European civilization that 'grafted' itself onto this 'ancient stem'"—Minneapolis Star Tribune In *Indian Givers*, anthropologist Jack Weatherford revealed how the cultural, social, and political practices of the American Indians transformed the world. In *Native Roots*, Weatherford focuses on the vital role Indian civilizations have played in the making of the United States. Conventional American history holds that the white settlers of the New World re-created the societies they had known in England, France, and Spain. But, as Weatherford so brilliantly shows, Europeans in fact grafted their civilizations onto the deep and nourishing roots of Native American customs and beliefs. Beneath the glass-and-steel skyscrapers of contemporary Manhattan lies an Indian fur-trading post. Behind the tactics of modern guerrilla warfare are the lightning-fast maneuvers of the Plains Indians. Our place names, our farming and hunting techniques, our crafts, and the very blood that flows in our veins—all derive from American Indians in ways that we consistently fail to see. In Weatherford's words, "Without understanding Native Americans, we will never know who we are today in America."

The American Indian in Urban Society

American Indians and State Law examines the history of state and territorial policies, laws, and judicial decisions pertaining to Native Americans from 1790 to 1880. Belying the common assumption that Indian policy and regulation in the United States were exclusively within the federal government's domain, the book reveals how states and territories extended their legislative and judicial authority over American Indians during this period. Deborah A. Rosen uses discussions of nationwide patterns, complemented by case studies focusing on New York, Georgia, New Mexico, Michigan, Minnesota, Louisiana, and Massachusetts, to demonstrate the decentralized nature of much of early American Indian policy. This study details how state and territorial governments regulated American Indians and brought them into local criminal courts, as well as how Indians contested the actions of states and asserted tribal sovereignty. Assessing the racial conditions of incorporation into the American civic community, Rosen examines the ways in which state legislatures treated Indians as a distinct racial group, explores racial issues arising in state courts, and analyzes shifts in the rhetoric of race, culture, and political status during state constitutional conventions. She also describes the politics of Indian citizenship rights in the states and territories. Rosen concludes that state and territorial governments played an important role in extending direct rule over Indians and in defining the limits and the meaning of citizenship.

The First Annual Report of the American Society for Promoting the Civilization and General Improvement of the Indian Tribes in the United States

An extraordinary compilation of the plants used by North American native peoples for medicine, food, fiber, dye, and a host of other things. Anthropologist Daniel E. Moerman has devoted 25 years to the task of gathering together the accumulated ethnobotanical knowledge on more than 4000 plants. More than 44,000 uses for these plants by various tribes are documented here. This is undoubtedly the most massive ethnobotanical survey ever undertaken, preserving an enormous store of information for the future.

Native American Roots

Indo-China and Its Primitive People by Henry Baudesson is a captivating exploration of the diverse cultures, traditions, and lifestyles of the indigenous people of Indo-China. Baudesson's vivid descriptions and personal anecdotes offer readers a unique insight into the region's rich heritage, making it a must-read for anthropologists and travel enthusiasts.

Tribe, Race, History

The Myth of the Lazy Native is Syed Hussein Alatas' widely acknowledged critique of the colonial construction of Malay, Filipino and Javanese natives from the 16th to the 20th century. Drawing on the work of Karl Mannheim and the sociology of knowledge, Alatas analyses the origins and functions of such myths in the creation and reinforcement of colonial ideology and capitalism. The book constitutes in his own words: 'an effort to correct a one-sided colonial view of the Asian native and his society' and will be of interest to students and scholars of colonialism, post-colonialism, sociology and South East Asian Studies.

Modern American Indian Tribal Government and Politics

In this exciting book Michel Maffesoli argues that the conventional approaches to understanding solidarity and society are deeply flawed. He contends that mass culture has disintegrated and that today social existence is conducted through fragmented tribal groupings, organized around the catchwords, brand-names and sound-bites of consumer culture. The book provides a rich backcloth against which to consider the rise of 'identity politics' and the 'proliferation of lifestyle cultures'.

The First Annual Report of the American Society for Promoting the Civilization and General Improvement of the Indian Tribes in the United States, Communicated to the Society, in the City of Washington, with the Documents in the Appendix, at Their Meeting, Feb. 6, 1824

Native Nations