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Section 1 A.

Summarizing As you read this section, ?ll out the chart below to describe early North American societies. B. Clarifying Give examples to show how North American societies were linked to each other. C.

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Clarifying On the back of this paper, identify potlatch, pueblos, and totems and the significance of each in early North American ...

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American societies

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were linked to each other through culture and economics.

Traditions and ideas from these cultures became part of the cultures of North

America. • potlatch •

Anasazi • pueblo

•Mississippian •

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a time when her people, the Kashaya Pomo, flourished along the northern California coast. She invited Robert Oswalt, an anthropologist, to time-travel with her to the 1540s. As Parrish ...

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Main IdeasThe

following questions

deal with the societies

of North America.

Answer them in the

space provided. 1.

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What were some of the similarities among the native North American cultures?

_____ 2. How did native North American cultures view the land?

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and medicine woman, kept alive stories from a time when her people, the Kashaya Pomo, flourished along the northern California coast. She invited Robert Oswalt, an anthropologist, to time-travel with her to the 1540s. As Parrish spoke, the centuries rolled back.

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requested
information. 1.

Sources of confusion
and problems with

American banking
between 1836 and
1907: States

chartered some
banks, while the
federal government
chartered and
regulated others. 2.

Why the Federal
Reserve ...

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Seminar paper from
the year 2000 in the
subject American
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grade: 1,7 (A-),
Friedrich-Alexander
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for American Studies),
course: Native

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American Indian
Stimulations and
Philosophies, 32
entries in the
bibliography,
language: English,
comment:, abstract:
When Europeans first
set foot on the new
continent they
discovered that it had
already been settled.
At some point
ethnographers

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became interested in those aboriginal cultures. They intended to "cultivate" the "savages." During those times hardly anyone was interested, let alone wrote about Native American women and the not unimportant part they played in this unknown culture. If women were

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mentioned at all, only their duties in the household were described. It is exactly this lack of interest that today makes it hard to get valid information about the life of Native American women at that time. This ignorance caused the white society to form a distorted picture,

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where the role of American Indian women matched the rather passive one white women had in their own society. They did not comprehend the importance the family represented as the central institution of society, nor the part women played outside the family, or

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the freedom they had and the rules they needed to obey. It was only in the 1920s, when the image of the "vanishing race" was created, that more material was collected about American Indian women.

Stereotypes developed, because the information about America's indigenous

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peoples was presented to us by a third person. This "medium" described the object of interest in his or her own Eurocentric terms and with a certain intention, in this case the want for the land the Natives inhabited. Then the information got generalized and eventually produced

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an image that mostly had nothing to do with the original object.

The question therefore is: "How did and do Native women, along with others, cre-ate Native America?" (Klein & A

J. M. Adovasio has spent the last thirty years at the center of one of our most fiery

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scientific debates:

Who were the first humans in the Americas, and how and when did they get there? At its heart, *The First Americans* is the story of the revolution in thinking that Adovasio and his fellow archaeologists have brought about, and the firestorm it has ignited. As he

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writes, "The work of lifetimes has been put at risk, reputations have been damaged, an astounding amount of silliness and even profound stupidity has been taken as serious thought, and always lurking in the background of all the argumentation and gnashing of tenets has been the question

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of whether the field of archaeology can ever be pursued as a science.”

This volume provides a comprehensive account of how Native American societies met the challenges of adapting to the varied ecosystems of North America over the past 10,000 years. The

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Contributors address recurrent questions that have shaped debates regarding the nature of Native American's interaction with and impact on their local environments, and explore the use of wild plant and animal resources in eight different geographical regions and the

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incorporation of
domesticated crops
and livestock into
Native American
societies.

The editors use the
unique lens of the
history of sports to
examine ethnic
experiences in North
America since 1840.
Comprised of 12
original essays and

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an Introduction, it chronicles sport as a social institution through which various ethnic and racial groups attempted to find the way to social and psychological acceptance and cultural integration. Included are chapters on Native Americans, Irish-Americans, German-Americans,

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Canadians, African-Americans, Italian-Americans, Hispanics, and several more, showing how their sports participation also provided these communities with some measure of social mobility, self-esteem, and a shared pride.

The story of West

Page 52/64

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Indian immigrants to the United States is generally considered to be a great success.

Mary Waters, however, tells a very different story. She finds that the values that gain first-generation immigrants initial success--a willingness to work hard, a lack of attention to racism, a

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desire for education,
an incentive to
save--are undermined
by the realities of life
and race relations in
the United States.
Contrary to long-held
beliefs, Waters finds,
those who resist
Americanization are
most likely to succeed
economically,
especially in the
second generation.

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"Over the past five hundred years, North Americans have increasingly turned to mining to produce many of their basic social and cultural objects. From cell phones to cars and roadways, metal pots to wall tile and even talcum powder, minerals products

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have become central to modern North American life. As this process has unfolded, mining has also indelibly shaped the natural world and North Americans' relationship with it. Mountains have been honeycombed, rivers poisoned, and forests leveled. The effects of these environmental

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transformations have fallen unevenly across North American societies. Mining North America examines these developments.

Drawing on the work of scholars from Mexico, the United States, and Canada, this book explores how mining has shaped North

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American over the last half millennium. It covers an array of minerals and geographies while seeking to draw mining into the core debates that animate North American environmental history generally. Taken together, the authors' contributions make a powerful case for the

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centrality of mining in
forging North
American
environments and
societies"--Provided
by publisher.

This book begins with
the emergence of
peoples in North
America and traces
their stories to the
beginning of the early
twenty-first century.

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The narrative rests on the premise that indigenous nations retain sovereign rights, and it explores the ways in which contests over those rights shaped their histories.

"Native Peoples of North America is intended to be an introductory text about

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the Native peoples of
North America
(primarily the United
States and Canada)
presented from an
anthropological
perspective. As such,
the text is organized
around
anthropological
concepts such as
language, kinship,
marriage and family
life, political and

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organization, food
getting, spiritual and
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and the arts.

Prehistoric, historic
and contemporary
information is
presented. Each
chapter begins with
an example from the
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reflects the theme of
the chapter."--Open

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