

1: 10 Tribes That Avoided Modern Civilization - Listverse

By this point, every tribe between the Atlantic Ocean and the Mississippi River had been added to the catalogue of known peoples. Every tribe except for one, that is. In the s, a previously unheard-of tribe of Native Americans walked out of the woods just thirty-five miles (56 km) from New York City.

In addition to being a social service agency with job training and health programs, it provides an Art Gallery and a Theater. The theater department serves as a resource for Native performers and those looking to cast them. This program, as well as an annual showcase for agents is funded by the New York State Council on the Arts. Stories are told, poems are read, plays and screenplays are read, and workshops are given in acting, voice overs, and commercials. For the most part, these activities are the result of volunteers providing their time and expertise. In collaboration with the Times Square Playwrights, AICH hosts the Second Sunday series, bringing a new developing play or screenplay to the Circle for a full length reading each month. Again, this program is the result of a community member volunteering. Other collaborations have been with City Lore for language development with the New York City American Indian community, as well as other ethnic theater groups. This theater is intertribal, student-run organization. Haskell also offers an Associate of Arts degree with an emphasis in theater. Since , the Thunderbird Theatre has been touring throughout America , performing student-produced performances. These productions combine traditional and modern dance, acting, pantomime, singing, etc. The theater has also produced original works, including Kiowa writer N. When they are traveling, Thunderbird Theatre also provides community workshops. These three sessions have been very successful. During each session, students from a range of tribal colleges attended and participated in an intensive five-week summer program, which included three courses: In these course, students studied improvisation, acting, scene study, and writing. At the end of this intensive workshop the participants produced their own original work and performed in the Lawrence and Haskell communities, continuing to build bridges between local Native and non-Native communities. Over the past three years, students have also had opportunities to work with noted artists-in-residence: Lind also worked with students in Dramatic Writing I classes. Recently, two other visiting artists worked with AIAI students. Luke Dixon, Artistic Director for the International Play Festival, London , England , gave a three-day workshop on personal stories and creation stories from around the world. This play, which investigates issues of repatriation, was followed by a community panel discussion on April 30 with distinguished repatriation activists Ms. IAIA is also looking forward to the Spring production. The IAIA theater program has become a known presence in Santa Fe and surrounding communities and is making connections with the University of New Mexico , local theaters, directors, and actors. More students are becoming involved with theater and performing arts at IAIA. Future plans include a spring production here on the IAIA campus. The dates are April 28 and 29, This means that we are responsible for the One-Act Play Competition. Our students will also compete in this event. The judges will have no affiliation with a college. This year we have asked Wes Studi and Michael Horse to be our judges. There will be another judge added. Increased funding to support student work on campus and to provide performing arts outreach in local communities is an important need. The company disbanded in the late s. After the company was disbanded, Ms. Kirk continued to receive phone calls asking for the company to perform and give workshops. As a result, in late Red Earth began the process of reestablishing the organization. Currently, Red Earth recently completed developing a board of directors to guide the course of the organization. Red Earth has long focused on community outreach through theater. The organization tours, giving performances in Native communities. While on tour, they provide community workshops. In addition, Red Earth works with the school districts, doing classroom workshops with a performance at the end. Red Earth also conducts teacher education workshops that specialize in curriculum development, for example, by using local legends as a tool to teach geography, astronomy, etc. The new Red Earth aims to develop a professional theater. The new organization plans to collaborate with universities to provide technical training and workshops. They are now in the process of developing a short- and long-term fundraising campaign. In addition, RES acts as an informal talent referral service for Native actors and other performance artists and

groups. In this urban multicultural setting, our youth participants, teaching artists, volunteers and staff represent tribes from all of North America. We work with youth at any one time, up to a total of about 40 youth ages 11 over the course of a year. Each year we offer drama workshops and at least three opportunities for youth to perform their work, with one annual touring production. In the summer, RES conducts an all day two-week intensive drama workshop for beginners and advanced students together, culminating in a performance for the public. In the fall, RES runs two week series of weekly acting workshops, one in beginning acting and storytelling and one advanced scene study class. The advanced class is working with a video artist to create a series of scenes they are hoping to send to the Sundance Film Festival. In the spring, RES does a major production, with students chosen by audition. The play is usually written by the students and their teaching artists, and is often based on a traditional Native story. In early summer the play tours to reservation communities in Washington State and beyond as well as to schools, special tribal and cultural events, and colleges. We are committed to teaching our youth as much Native tradition as we can, given the diversity of tribes and bands and their ancestry. For example, in we held a hand drum-making workshop. The drums will stay with Red Eagle Soaring for future generations of students. The drums and several songs we have been gifted are incorporated into all the work we do. Winter we plan to hold a painting workshop for the drums. As all of us here at the third annual Project HOOP conference have experienced, theater as a powerful medium for changing lives. Right now we are in a state of flux and growth. This year we hired our first employee, a part-time administrative assistant, and plan soon to have more employees and offer more programs. Other goals include touring with our plays to other parts of the country, making a manual for our culturally based teaching methods, and expanding our programs. Many wonderful people in the Seattle area are stepping forward to volunteer to help expand and achieve these goals and to expand our funding base to support them so that RES will continue long into the future. Since its inception in at Sinte Gleska University as part of the W. Native American Higher Education Initiative, this program has grown to offer 10 theater classes for 30 credit hours, and it is now close to offering an AA in theater. Currently, the Rosebud Theater is working on increasing pedagogy and building a Native American acting method based on the seven sacred directions. Kellogg is working on classes in creative drama for the theater, an arts management class, and state teachers accreditation for a drama endorsement in theater. He is also core testing for literacy. So far, the Rosebud Theater has performed six productions, five of which were written outside the community. Interest in the theater program is growing on the Rosebud Reservation. Their recent production was written by an elder, a grandmother, and another woman is also currently developing a theater piece. This is an exciting project, as this collaboration includes revitalizing a dance that has not been performed for years. As in other tribal colleges, one drawback to this program is that the numbers of enrolled students are low and resources are very limited. In order to increase enrollment, Jeff is working to cross list theater classes with arts and humanities classes. The implementation of an after school bus has been done to help those in the theater department stay after school for projects. At this point, because of scarce resources in tribal colleges, this is a one person theater department. More staff is needed. This organization is 10 years old, but it has roots in the American Indian Theater of Oklahoma. In Julie and Jana made a list of theater objectives, with the main goal to produce quality, contemporary Native theater and provide training to other Native people in theater. From this early meeting, the TIAW was formed. Their early space was a warehouse. Later they moved their plays to the performing arts center in Tulsa. TIAW has also received support from a number of tribes in the region. Over the last 10 years, TIAW has been involved with community theater and arts festivals, collaborating with many different kinds of people, including Native artists of multiple genres. When writing or performing plays, the TIAW consults Native community elders on protocol and language. They also have a long-standing guest artist program and have won awards for set design and acting in regional community theater competitions. In , TIAW changed their organizational strategy. They assembled a new board of directors, and are still in the process of a name change to Thunder Road Theater Company, honoring two of the founders Julie Little Thunder and Janna Rhoads. TIAW hope to complete this process this year. Instead of expecting Native communities and audiences to come to them, they perform in their communities. One strategy was to sell tickets to performances that double as a ticket for a cash drawing. In order to be eligible for the drawing, ticket

holders must attend the performance. At the show, ticket purchasers must write down their contact information, which is then used to create a mailing list for the theater company. Those who see the performance increase word of mouth about the theater company, which, in turn, boosts attendance at later performances. Another fundraising idea in process is creating marketing items for the theater company such as such as T-shirts, web sites that sell products, etc.

2: DNA Tribes, Genetic Ancestry Analysis Frequently Asked Questions

US Tribes A to Z Profiles Federally Recognized US Tribes A-Z. List of US Tribes A-Z Profiles. Indigenous peoples in what is now the contiguous United States are commonly called "American Indians", or just "Indians" domestically, but are also often referred to as "Native Americans".

About Us Tribal Profiles Tribes across the United States are leading the way with innovative efforts to address climate change through adaptation and mitigation strategies. The Tribal Climate Change Profiles are intended to be a pathway to increasing knowledge among tribal and non-tribal organizations interested in learning about climate change mitigation and adaptation efforts. Building Tribal Resiliency and Partnership. The four member tribes of the Upper Snake River Tribes Foundation collaborated on a Climate Change Vulnerability Assessment, resulting in a quantified assessment of their shared concerns and establishment of a common foundation for future adaptation efforts. The project evaluated the relative climate change vulnerability of some of the species, habitats, and resource issues that are important and valuable to USRT member tribes. Wildland systems in the Klamath River range have evolved alongside Karuk management practices for thousands of years. Climate change has exacerbated the effects of non-native mismanagement and the Karuk are experiencing a decline in the abundance of key species such as salmon, acorns, huckleberries, hazel, and willow. This profile explores traditional Karuk fire use, traditional ecological knowledge and the need for knowledge sovereignty, as well as the Karuk climate vulnerability assessment. This profile is also featured on the U. Climate Resilience Toolkit here. Climate Change Strategic Plan In response to growing concerns about the impacts of climate change on tribal members and on their homelands, the Confederated Salish and Kootenai Tribes have developed a Climate Change Strategic Plan. This plan brings together the knowledge of elders with scientific observations to document existing impacts and prepare for future changes. Drawing on an Environmental Protection Agency Indian General Assistance Program IGAP grant, and in collaboration with Adaptation International and Washington Sea Grant, the Tribe developed a plan that addresses sea level rise, ocean acidification, salmon health, natural disasters and shifts in species ranges. The plan drew on input from tribal leaders, elders and technical staff to ensure that tribal concerns were considered. These workshops also provided an opportunity for tribes and governmental agencies such as the SCCSC to establish working relationships. This profile is the first step in an ongoing effort to share information about these tribally led projects. The profile showcases projects and shares the diverse ways in which tribal, First Nations and Alaska Native communities are gathering TEK, integrating this knowledge into resource management, and addressing gaps in climate change information. These events have posed uncommon challenges to these indigenous communities. This profile highlights the speakers, issues and outcomes from the First Stewards Symposium. STEP works within the tribal community to encourage efficient energy use and reduced energy consumption and greenhouse gas GHG emissions. Much of their work is focused on improving tribal buildings and homes. This profile examines the ranges of their programs, including weatherization and energy efficiency, conservation, renewable power and solar. In , the Karuk Tribe released a draft Eco-Cultural Resources Management Plan to create a long-term adaptation strategy for the protection, enhancement and utilization of cultural and natural resources. One area of great concern is how first foods will be impacted by climate change. Because of the vital role that first foods play in the physical, mental and spiritual health of native communities, impacts from climate change on first foods may negatively affect tribal culture and livelihood. This profile explores the challenges that indigenous peoples face in maintaining their historically important relationships with first foods in the context of climate change. The profile also outlines the impacts that climate change may have on many first foods, describes challenges facing indigenous peoples in continuing their relationship with first foods, and explore ways in which they have adapted or responded to these challenges. Pursuing Clean Renewable Energy Download Lummi Nation Profile The Lummi Nation has launched a number of renewable energy projects to reduce its environmental impact and to contribute to its goal of energy self-sufficiency. These projects include conducting a wind energy development feasibility assessment, lighting a walking trail with solar LEDs, installing a geothermal heat pump system for a new

administrative building, and developing a strategic energy plan to coordinate future efforts. This profile provides detailed information on the wind energy development feasibility assessment project and also examines the opportunities and motivation that inspired the Lummi Nation to explore the options for renewable energy on their tribal lands. This profile examines the challenges of relocation and offers examples from three Alaska Native villages working to protect their people, culture and natural resources. Swinomish Climate Change Initiative: At the Forefront of Planning for Climate Change Download Swinomish Profile In , the Swinomish Tribe passed a climate change proclamation in response to growing concerns about potential impacts of climate change on the Swinomish Indian Reservation. This profile highlights key concerns and potential climate change impacts to the Coquille Tribe, and initial tribal strategies to address climate change.

3: List of contemporary ethnic groups - Wikipedia

The following is a list of contemporary ethnic groups. www.enganchecubano.com has been constant debate over the classification of ethnic groups. www.enganchecubano.comship of an ethnic group tends to be associated with shared cultural heritage, ancestry, history, homeland, language or dialect, the term culture specifically including aspects such as religion, mythology and ritual, cuisine, dressing style, etc.

Tribe is a social group having many clans, nomadic bands and other sub groups living on a definite geographical area having separate language, separate and singular culture. According to Imperial Gazetteer of India a tribe is a collection of families bearing a common name, speaking a common dialect, occupying or professing to occupy a common territory and is not usually endogamous though originally it might have been so. According to Oxford Dictionary "A tribe is a group of people in a primitive or barbarous stage of development acknowledging the authority of a chief and usually regarding themselves as having a common ancestor. N Majumdar defines tribe as a social group with territorial affiliation, endogamous with no specialization of functions ruled by tribal officers hereditary or otherwise, united in language or dialect recognizing social distance with other tribes or castes. Lucy Mair defines tribe as an independent political division of a population with a common culture. Gillin and Gillin considers any collection of pre-literate local group that occupies a common general territory speaks a common language and practices a common culture as a tribe. According to Ralph Linton tribe is a group of bands occupying a contiguous territory or territories and having a feeling of unity deriving from numerous similarities in a culture, frequent contacts and a certain community of interests. M Lewis believes that tribal societies are small in scale are restricted in the spatial and temporal range of their social, legal and political relations and possess a morality, a religion and worldview of corresponding dimensions. Characteristically too tribal languages are unwritten and hence the extent of communication both in time and space is inevitably narrow. At the same time tribal societies exhibit a remarkable economy of design and have a compactness and self-sufficiency lacking in modern society. B Naik has given the following features of tribes in Indian context: A tribe should have least functional interdependence within the community. It should be economically backward. There should be a comparative geographical isolation of its people. They should have a common dialect. Tribes should be politically organized and community panchayat should be influential. A tribe should have customary laws. Naik argues that for a community to be a tribe it should possess all the above-mentioned characteristics and a very high level of acculturation with outside society debars it from being a tribe. Thus term usually denotes a social group bound together by kin and duty and associated with a particular territory. Tribes in India are different from similar groups around the world. They are not homogenous group and within themselves they are at various stages of integration with the larger society. According to Andre Beteille, in India the encounters between tribe and civilization have taken place under historical conditions of a radically different sort. The co-existence of tribe and civilization and their mutual interaction go back to the beginnings of recorded history and earlier. Tribes have existed at the margins of Hindu civilization from time immemorial and these margins have always been vague, uncertain and fluctuating. Hindu civilization acknowledged the distinction between tribe and caste in the distinction between two kinds of communities, Jana and jati, the one confined to the isolation of hills and forests, the other settled in villages and towns with a more elaborate division of labor. The transformation of tribes into castes has been documented by a large number of anthropologists and historians. The tribe as a mode of organization has always differed from the caste based mode of organization. But considered, as individual units tribes are not always easy to distinguish from castes particularly at the margins where the two modes of organization meet. There are over scheduled tribes notified under Article of the Constitution of India.

4: Profile of the Dinka People of South Sudan

The tribe with the largest population base, for , was the tribe of Navajo people with , individuals. The Cherokee tribe had the second largest population, with , individuals. Follow in third and fourth are the Sioux tribe and Chippewa tribe with , individuals and , individuals, respectively.

For information on our SNP analysis, click here. What is the best way to contact us? For more information about our reference database containing over 1, populations from around the world, click here. Your DNA matches can include populations in line with your recent family genealogy. However, the genetic history of world populations began long before genealogical records. For this reason, your DNA matches can also express genetic traces of more ancient links between world populations through shared origins, migrations, and trade. These ancient genetic links are explored in various archived Digest articles, available here. Our research and digest articles explore the genetic links among populations around the world, challenging longstanding scientific and cultural notions on ancestry and identity. How will my results look? Sample reports with comments can be viewed here Q: How does DNA Tribes stands out from other services? Our test provides a comprehensive assessment of your genetic ancestry at an affordable price. Once the initial testing is performed, specialized add-on panels are available at any time you choose to acquire more detailed results. For up-to- date status information about your order, contact customer. If you have any questions about the interpretation of your results, we are happy to review your results in detail to answer any questions in the light of your family history or world genetic variation. Genetic ancestry is complex and does not always correspond to familiar ways of thinking about ancestry. These detailed match results can include locations associated with recent family genealogy but can also reflect genetic traces of more ancient links between populations through shared origins, trade, and migrations. How long does it take? For kits shipped outside the U. However, in some cases, results can take longer if additional processing or cheek swab re-collection performed at no additional charge is needed. How many world populations are included in DNA Tribes analysis? The reference data include native populations on all inhabited continents, as well as modern mixed communities living around the world. More information about the ethnic groups in our world database is available at <http://> DNA matches can cross perceived ethnic boundaries and express unexpected genetic links between world populations. To get the most of your analysis, we recommend contacting us at customer. We are happy to provide follow up assistance in translating technical results into plain English terms to help you in your personal genetic ancestry research. At the time of initial development, Dr. All data used in our analysis come from peer-reviewed scientific studies and proprietary sources of world population Q: However, these calculators use forensic match calculations that are less appropriate for genetic ancestry analysis. Because each autosomal STR profile is unique to a person, these genetic markers are also the industry standard for court-admissible paternity and maternity testing. Genetic ancestry analysis requires many data points, consisting of both informative DNA markers and robust population reference data. This enables us to not only identify basic continental groups e. New but more expensive technologies have allowed testing thousands of SNPs or other markers. However, these analyses are currently limited by the smaller amount of global DNA reference data. Because of this lack of data, the global structure of genetic clusters inferred using these SNP markers remains incomplete. Our survey of world populations provides detailed analysis of world genetic structure distinguished using these STR markers: Other more limited tests such as autosomal IBD searches only locate distant relatives within the past several generations, but do not fully express the more ancient genetic relationships between populations through shared origins and migrations that are retained in each part the world. Results are not related to appearance and can express deeper and ancient genetic relationships that cross perceived ethnic boundaries. These DNA matches can express genetic traces of shared origins, migrations, and trade contacts linking Europe with neighboring populations of West Eurasia. In the context of world genetic structure, European populations are related to both South Asian and Middle Eastern populations. For instance, the wider context for European ancestry is described in more detail in this past Digest article: Rather, European populations as a whole are related to Middle Eastern populations as a basic feature of world

genetic structure. Genetic differences between European and Middle Eastern regions are comparable to genetic differences between Siberian and East Asian populations: More information about the genetic links between Europe and the Near East is available at <http://> A more in-depth discussion of European genetic links with neighboring parts of the world, including probable European origins from ancestral West Asian populations, is included in these Digest articles: Can people with mixed ancestry obtain DNA matches in native populations where similar mixture has taken place in more ancient periods? Results will vary based on what genetic material has been inherited, and can identify one or more places of parental origins or in some cases intermediate populations where similar mixture has taken place. For instance, people with Latin American ancestry can inherit a mixture of European and Native American alleles that is similar to more ancient patterns of mixture that have taken place in Eurasian populations including India. This is because populations of South Asia including present day India and neighboring countries have been a contact point where European, East Asian and to some degree Near Eastern and African related populations have mixed since early periods. More information about these genetic links is available in archived Digest articles: Genealogy is a type of history documenting biographical information about lineal ancestors and can identify exact ancestors. However, genealogy cannot identify the specific genetic connections passed down by these ancestors. This is because genealogy deals with only the means of DNA transmission and not with the substance itself. However, members of each of these national populations exhibit a range of individual genetic variation that genealogy cannot identify. Detailed analysis of the genetic composition of ethnic groups around the world is available in our global survey, viewable by clicking [here](#). Additionally, family members each inherit a unique combination of DNA from these grandparents. This is because genealogical "fractions" can only provide non-genetic information about historical ancestors, which can then be complemented by genetic information measuring the connections to living populations that each person inherits. Just as with physical appearance, each person possesses a unique combination of DNA that exists as a whole with genetic relations to living populations as well as to historical ancestors. Your top matches reflect the populations in our database where your DNA profile is most common. However, a match does indicate a population where your combination of ancestry is common, which is most often due to shared ancestry with that population. Like African-Americans, members of these populations are descendants from a recent blending of Europeans and Africans. A Global Population match with either of these populations could be due to a similar blending of African and European ancestors. Likewise, a match with a population of Caucasians in Indiana, U. Although results do not always relate directly to particular genealogical events, all match results reflect the genetic relations of individuals to the complex texture of actual world populations. For instance, a very small fraction of European individuals inherit a DNA profile that is most frequent in India. Indian affiliation is most common in Roma Gypsy populations, but can be also found in non-Roma populations throughout Europe. More details on this topic are available in our global survey of world populations. While this result does not necessarily indicate a direct ancestor from India such as a great-grandparent, it does reflect the small but significant overlap between some individuals in European and South Asian populations. Identity is a complex construct defined by a very personal combination history, geography, and culture. Alongside genealogical, historical and cultural information, our analysis can contribute another important piece to the puzzle of your personal identity. Can test results be used to apply for Native American tribal enrollment or to obtain official Indian status? Because of the strong genetic differences observed between American Indian populations, test results can provide evidence to assist in the documentary and genealogical research necessary to establish historical ties to particular Native American tribal nations. The most informative results can be obtained by testing the available relative of either gender who is most closely related to Native American ancestors. Although DNA matches cannot prove tribal ancestry for official purposes, testing can provide genetic clues to your origins to help locate documentation of descent from an enrolled ancestor required for membership by most tribal organizations. For interested tribal enrollment officials, please contact dna.dnatribes. Ancestry from tribal nations not yet listed in our database is expressed in match scores for the nearest genetic region in Part D of each report. Ancestry from Southeastern tribes can also be expressed in match scores for the Mexican and Mayan genetic World Regions to reflect ancient migrations from west to east in this part of North America.

How are these terms used? This is because all indigenous populations throughout the Americas share unique genetic characteristics that distinguish them from other world populations. More information about these genetic relationships is available in our Global Survey. The term "Native American" has become more common in academic texts and other forms of discourse in the United States. Many living populations retain genetic material that dates to their founding in ancient times as well as traces of more recent events. Some populations that have migrated from their homelands also retain genetic connections to their places of origin: However, the relation of genetics to historical events presents many difficulties and often requires reference to non-genetic information. The similarities observed among some neighboring populations of differing language and culture suggest ancient regional patterns of contact that can predate and outlast ethnic groupings. For instance, Mediterranean affiliations observed in North Africa, the Levant and Western Europe could reflect historical influences of Greeks or Romans, but likely also reflect older, enduring contacts that predate those particular civilizations. Other tests rely on non-scientific racial divisions. These presumed racial groupings present an incorrect and incomplete view of genetic patterns actually present in the world. Simplistic divisions of the world into continents ignores important unique regions that do not neatly fall into presumed racial categories, such as such as North Africa, Polynesia or Tibet. Many of these world regions correspond to cultural or linguistic groups. For instance, Slavic-speaking peoples comprise the majority of populations in Slavic- Baltic region. Other world regions cross national and cultural boundaries as they exist today and reflect the genetic imprint of older patterns of human interactions in these regions. A map illustrating the world regions identified by our unique mathematical analysis can be viewed by selecting Populations. Why are population matches presented in separate Native and Global rankings? Native Population Match results include indigenous populations with minimal admixture in the past years, such as Native Amazonians, Scottish, Egyptians or Japanese. Global Population Match results include these indigenous population and modern Diaspora ethnic groups such as African-Americans, European-Americans or Asian- Americans. Modern Diaspora populations are descended from immigrants who have relatively recently moved from their homelands to live around the world, often mixing with other peoples. Many people with Diaspora origins obtain their strongest population matches with modern, mixed populations rather than with non-mixed, indigenous populations. Population matches are divided between Native and Global to identify these Diaspora affiliations as well as genetic links to indigenous peoples.

5: Project HOOP: Native Theater Profiles

Modern Mamas Tribe has members. Support Group.

General demographics[edit] Native American population demographics are studied by the federal government in conjunction with the Native Black people population. Those who are Native American alone or in combination with other races measure as 4. The population of Native Americans however extends beyond those with this federal recognition. The United States Census has documented 1. The tribe with the largest population base, for , was the tribe of Navajo people with , individuals. The Cherokee tribe had the second largest population, with , individuals. Follow in third and fourth are the Sioux tribe and Chippewa tribe with , individuals and , individuals, respectively. The remainder of the Native American tribes have populations below one hundred thousand. This does not account for those who do not have specified tribes or are of multiple races. Of those who are strictly Native American or Alaskan Native, The median age of Native Americans and Alaskan Native is Of the , documented households The , family households are divided between married-couple families, male-headed households, and female-headed households. Male-headed households are Alternatively, non family households are constituted of those living alone and householders living with non family. Of the , non family households, In comparison to the rest of the population, this number is a very small amount only. With the rise of Indian gaming enterprises, the problem of poverty may have been variously addressed in select areas. Yet, while Native Americans have begun to take more control of their tribal economies and have begun to improve situations, poverty on Indian Reservations is still a major issue. Census in both and indicates that poverty has prevailed on reservations; to this day, Native Americans have the highest poverty and unemployment rates in the United States. This is in comparison to the American national unemployment rate of 6. The impact of Native American gaming has been monumental, but non-gaming tribes have growing economies as well. For example, the Mississippi Choctaw Indians have incorporated industry into their economy. Automobile subassembly and plastic manufacturing are only two of the sectors in which the tribe is involved. Factories seem to contradict Indian culture, but ironically, industry helps culture thrive. By embracing industry, the Choctaw have been able to build a stable enough economy to prevent people from leaving the reservation and encourage people to come back, according to Chief Phillip Martin. Life on the tribe is more appealing because it is more secure. Jobs are readily available, and the tribe has revitalized public health, housing, and education. However, the overall statistic for the United States has also steadily grown over this span of time. While economy on Reservations has improved, it is still significantly lower than that of the United States. The tribe with the highest per capita income on a non-gaming Reservation is the St. Regis Mohawk Reservation in New York. A better measure is geographic location. Impact of Native American gaming Further breakdown of poverty rates show that Native Americans are consistently the highest among each race. The Native American population is not evenly spread across the nation. This statistic demonstrates how the Native American population is concentrated into few general areas. This is further proven by the fact that over half of Native Americans live within ten states. In addition to these federal reservations, there are allotted lands, lands under restricted status, and state Indian reservations.

6: Native American Music Bands | List of Best Native American Music Artists/Groups

DNA Tribes® analysis can complement admixture testing by identifying connections to individual ethnic groups and regions, providing a more detailed view of ancestry based on both native populations and modern mixed communities around the world.

The Dinka are a group of several closely related peoples living in southern Sudan along both sides of the White Nile. They cover a wide area along the many streams and small rivers, concentrated in the Upper Nile province in southeast Sudan and across into southwest Ethiopia. Ancient pictographs of cattle in Egypt give reason to associate the Dinka with the introduction of domesticated cattle south of the Sahara. Around BC, herders who also fished and tilled settled in the largest swamp area in the world, the area of southern Sudan where the flood plain of the White Nile is also fed by the Rivers Bor, Aweil and Renk. The Dinka are one of three groups that gradually developed from the original settlers. Dinka society spread out over the area in recent centuries, perhaps around AD. The Dinka defended their area against the Ottoman Turks in the mids and repulsed attempts of slave merchants to convert them to Islam. Otherwise they have lived in seclusion. The Dinka are one of the branches of the River Lake Nilotes. Though known for centuries as Dinka noted in various sources as deriving phonetically from the term or name Deng, they actually call themselves Moinjaang, " People of the people. The various sub-groups call themselves by various other names. The more numerous Southern Luo branch includes peoples throughout central Uganda and neighboring sections of Zaire and the lake area of western Kenya. The Dinka peoples still live near the hot and humid homeland of the River-Lake Nilotes. They are the largest ethnic group in southern Sudan. The Dinka groups retain the traditional pastoral life of the Nilotes, but have added agriculture in some areas, growing grains, peanuts, beans, corn maize and other crops. Women do most of the agriculture, but men clear forest for the gardening sites. There are usually two plantings per year. Their culture incorporated strategies for dealing with the annual cycle of one long dry season and one long rainy season. The boys tend goats and sheep while the men are responsible for the cattle. The cattle are central to the Dinka culture and worldview. A man will identify with one special ox, will name it and compose songs and dances about the ox. He calls himself by the name of the ox, which is given to him at his initiation to adulthood. The ox will be referred to by many reference names, allusions to the direct name, which is actually its colour. The Dinka expect an individual to be generous to others in order to achieve status in the society. They base their life on values of honor and dignity. They discuss and solve problems in public forums. The Dinka peoples speak a series of closely-related languages which are grouped by linguists into five broad families of dialects. The five formal languages are called by linguists Northeastern, Northwestern, Southeastern, Southwestern and South Central. These titles encompass all the known dialects of Dinka speech. Ongoing research and analysis entails continual revision of the formal classification of Dinka speech forms. The standard reference for these languages and all languages of the world is the ISO language standard, published in the Ethnologue. The current codes are referenced at the top of this profile. A Dinka correspondent has commented on the classification of one subgroup, the Twic, or Tuic. This writer refers to the Dinka as Jieng, a name appearing in some formal sources as Jaang. Putting Twic East under Bor is totally wrong, it a separate language. The Ethnologue does account for Tuic as a distinct ethnic and language entity in the Dinka, Southeastern group, as suggested. The Dinka correspondent may be saying that the Twic speech is not related to the other Southeastern dialects. Ethnologue lists their dialect under the name of Tuic. But the language configuration is more complicated yet. In confirming the Dinka language groupings I discovered that the Ethnologue notes additionally that another larger group of Dinka called Twic, numbering about 50,, speak a different form of Dinka. This group is also called Twic, or Tuic, and is listed in the Ethnologue analysis as Twi. Linguistic analysis shows that this group of people speak a form of Dinka similar to that of as the Abiem, Luac and others in the Southwestern group. These language classifications and groupings are based on intense study of forms of speech from village to village across the whole Dinka area, and comparative analysis of characteristics and mutual intelligibility as reported by speakers. The language groupings are not necessarily reflective of affinity relationships or family lineages,

which may align on other grounds, based on factors in focus in anthropological analysis. Some writers refer to these technically distinct languages as one language. The Dinka languages are written in Latin script. A large percentage of the Dinka people are reported to be bilingual in Sudanese Arabic. In the broader Nilotic family the Dinka languages are most closely related to Nuer and Atuot. The Atuot, or Reel, are culturally Dinka, but the language is different enough to be a sixth separate language group. The Atuot and Dinka have often had bloody encounters over grazing areas in droughts. The Dinka have lived pretty much on their own, undisturbed by the political movements in their area. They did fight the Ottoman Turks when they were ruling Sudan. They have periodically had clashes with neighboring peoples, such as the Atuot, with whom they have fought over grazing areas. They have not traditionally been active in national politics. In the late 20th century and early 21st, the pressures of the conflict between Arab North and African South has imposed hardships upon the Dinka people. Many have become involved in the military and political resistance against the Sudanese central government in the growing movement for southern Sudanese independence. John Garang de Mabior, vice president of Sudan, was a Dinka. Periodic cease-fires and attempts at resolution brought some abatement, but it was only in that final resolution came. On 9 July, following a series of discussions under a cease-fire, sponsored by the United Nations and other agencies, a new independent nation of the Republic of South Sudan was proclaimed. Before the coming of the British the Dinka did not live in villages, but traveled in family groups living in temporary homesteads with their cattle. The homesteads might be in clusters of one or two all the way up to families. Small towns grew up around British administrative centers. Each village of one or more extended families is led by a leader chosen by the group. Traditional homes were made of mud walls with thatched conical roofs, which might last about 20 years. Only women and children sleep inside the house, while the men sleep in mud-roofed cattle pens. The homesteads were located to enable movement in a range allowing year-round access to grass and water. Permanent villages are now built on higher ground above the flood plane of the Nile but with good water for irrigation. The women and older men tend crops on this high ground while younger men move up and down with the rise and fall of the river. Polygamy is the ideal for the Dinka, though many men may have only one wife. The Dinka must marry outside their clan exogamy, which promotes more cohesion across the broader Dinka group. Levirate marriage provides support for widows and their children. All children of co-wives are raised together and have a wide family identity. Co-wives cook for all children, though each wife has a responsibility for her own children. Girls learn to cook, but boys do not. Cooking is done outdoors in pots over a stone hearth. Men depend upon women for several aspects of their life, but likewise the division of labor assigns certain functions to the men, such as fishing and herding, and the periodic hunting. After initiation to adulthood, the social spheres of the genders overlap very little. The basic food is a heavy millet porridge, eaten with milk or with a vegetable and spice sauce. Milk itself, in various forms, is also a primary food. The Dinka wear few clothes, particularly in their own village. Adult men may be totally nude except for beads around the neck or wrist. The women commonly wear only goatskin skirts, but unmarried adolescent girls will typically be nude. Clothes are becoming more common. Some men will be seen in the long Muslim robe or short coat. They own very few material possessions of any kind. Personal grooming and decoration are valued. The Dinka rub their bodies with oil made by boiling butter. They cut decorative designs into their skin. They remove some teeth for beauty and wear dung ash to repel mosquitoes. Men dye their hair red with cow urine, while women shave their hair and eyebrows, but leave a knot of hair on top of the head. The major influence formerly was exercised by "chiefs of the fishing spears" or "spear masters. Their role has been eradicated due to changes brought about by British rule and the modern world. Their society is egalitarian, with no class system. All people, wealthy or poor, are expected to contribute to the common good. The primary art forms are poetry and song. There are certain types of songs for different types of activities of life, like festive occasions, field work, preparation for war and initiation ceremonies. History and social identity are taught and preserved through songs. They sing praise songs to their ancestors and the living. Songs are even used ritually in competition to resolve a quarrel in a legal sense.

7: Tribal Nations & the United States: An Introduction | NCAI

The lack of strong authority figures in most hunting and gathering groups handicaps these tribes in organizing to negotiate with the government. In addition, these tribes are too small to have much political leverage.

Site Map Disclosure In compliance with FTC guidelines, please assume the following about all links on this website that are outbound links: Since I share products and services I use and love with my readers, assume that I may receive a small commission if you buy something or subscribe to a service from a link on this website at no additional cost to you. If you do buy something, thanks for your support! Among others, we are a participant in the Amazon Services LLC Associates Program, an affiliate advertising program designed to provide a means for us to earn fees by linking to Amazon. Pages on this site may include affiliate links to Amazon and its affiliate sites on which the owner of this website will make a referral commission. Indigenous peoples in what is now the contiguous United States are commonly called "American Indians", or just "Indians" domestically, but are also often referred to as "Native Americans". Native Americans and Alaska Natives make up 2 percent of the U. Tribes have established their own rules for membership, some of which are increasingly exclusive. More people have unrecognized Native American ancestry together with other ethnic groups. A minority of U. Native Americans live in land units called Indian reservations. Similarly, some northern bands of Blackfoot reside in southern Alberta, Canada, in addition to within US borders. A number of Kumeyaay communities may be found in Baja California del Norte. Indian tribes are unique legal entities in the United States and are distinct political communities with extensive powers of self-government. Tribal sovereignty predates the U. Treaties, federal statutes and executive agreements over the past years have established a special trust relationship between tribes and the federal government. The federal Bureau of Indian Affairs B. Recognized Indians are those who are enrolled members of tribes from whom the federal government has acknowledged treaty or statutory obligations. State Tribes S State tribes marked with an S have recognition at the state level, but may or may not have federal recognition by the US Government. Of the terminated tribes , 62 were native to Oregon and 41 were in California. Even though the tone of the termination legislation was emancipation, the net effect of the policy on terminated tribes was cultural, political and economic devastation. In recent years, however, vigorous efforts have been mounted by terminated tribes to reestablish or restore the trust relationship. Terminated tribes are marked with T. UnRecognized Tribes U Un-recognized tribes marked with U are historical Indian tribes or people with Indian ancestry who are not recognized by either the Federal Government or any state government entity. Unrecognized Indians include those from tribes with whom federal relations have been severed by congressional action termination and those whose tribe has never been recognized by the federal government. They also include persons of Indian ancestry who, for fear of persecution, fled or hid their Indian ancestry during the time the early Indian Rolls were being taken in the mid to late s and early s. Petitioning Tribes P Many of the Terminated Tribes and Unrecognized tribes are today petitioning to again be recognized as tribal governments with sovereign nation status or to be included in tribes they were previously terminated from. Those petitioning tribes are marked with a P , where known. Inclusion on this site does NOT mean an endorsement has been made for recognition of any particular tribe. All entities claiming to be US Indian tribes that we are aware of have been included for completeness. Where known, we have indicated official tribal status with our Key Chart. In many cases we have not verified the validity of the claim of tribal status, and leave it to your own common sense or further research to validate tribal claims. Alternate names in parenthesis are either older names that were once used to identify that tribe, shortened common names, or they are misspellings.

8: Tribal Profiles | Tribal Climate Change Project

We profile ten contemporary African artists you should know. Tracey Rose Born in Durban, South Africa and currently residing in Johannesburg, Tracey Rose is an established contemporary multimedia artist and outspoken feminist, best known for her bold performances, video installations, and arresting photographic works.

When I look back now from this high hill of my old age, I can still see the butchered women and children lying heaped and scattered all along the crooked gulch as plain as when I saw them with eyes young. And I can see that something else died there in the bloody mud, and was buried in the blizzard. It was a beautiful dream. Nearly a century later, despite the social and economic problems, the Native Americans found a defined identity in a totally changed world. Also artistic the Native Americans manifest themselves in various ways. In the reservations, which are relatively isolated from the rest of American society, a revival can be observed of the traditional arts. Elsewhere in North America there is also a revival of various tribal traditions. These artistic expressions are not limited to nostalgia. Many of these artists are experimenting with new materials and shapes to give the traditional imagery a contemporary face. Navaho and the goldsmith and sculptor Bill Reid Haida. This new activism was mainly originated by Native Americans living outside the reservations, and mostly had received university education. Although the first and for a while the only Indian with a university education, the famous Indian affairs commissioner Donehogawa or Ely Parker, lived in the nineteenth century, the Native Americans in general are still an underclass minority in American society. This new activism was mainly originated by Native Americans living outside the reservations, most by Native Americans citizens living in the cities. From the fifties however, there were more Indians who followed an academic education. They were mainly representatives of this group who reconsidered their own identity. In both cases these were intertribal actions, organized by AIM. The rise of the emancipation movement of Native Americans took place at the same time as the Civil Rights Movement and the Vietnam demonstrations. Although he clearly expresses his sympathy for the Civil Rights Movement, in *Custer died for your Sins* the title refers to the U. In his view the main aim of the natives is not to integrate into American society, because Western culture is imposed on them involuntarily. In his manifesto *Vine Deloria Jr.* He rejects a fashionable interest in Indian mysticism in the western world, in his opinion it is outright theft of ideas, from one hypocrisy after first massive genocide was committed on the Native Americans. When this happens, the last vestiges of Indian Society and Indian rights will disappear. It was not a movement relying on a particular cultural or tribal tradition. Using irony these artists challenged the discourse of the dominant American culture. The most famous representative of this movement was the late Fritz Scholder Scholder was a teacher at the Indian Art Institute in Santa Fe Arizona from to , an institute which taught both traditional Native American art and Western art. His Pop Art-like works Scholder explains in an ironical way and expose abuses while he denounce Western stereotypes. In this work Scholder shows a stereotype image of an Indian from the Great Plains with an ice-cone. This paradoxical work could be interpreted in two ways: This work refers to a notorious event in Native American history during the war of the Eastern or Santee Dakota in Minesota in This was the reason for Chief Little Crow to complain. In response one of the merchants Andrew Myrick answered: This incident was the immediate cause of the great revolt in Minesota. Myrick was one of the first people who were killed. The title refers to the text of the U. An effective metaphor for the outsider in his own country, a theme that often plays a role in the contemporary art of the Native Americans. Wayne Eagleboy, *We-the people*, acryl and barbed wire on buffalo skin, *Exiles in their own land* *Beside the New Indians*, other artists emerged who reflect on their Native origin. In this context, we need to pay some attention to the writer N. This writer and professor of English literature at Stanford University California is one of the most influential theorists in the field of modern Native American culture in the United States. Although he is not a descendant of one of the various peoples of the Pueblo Indians the Kiowa of the Great Plains were nomadic, although they are linguistically related to e. He argues the Native Americans, despite the domination, still have a spiritual connection to the land of their ancestors. Restricted in their freedom by political, bureaucratic and economic factors, it is hard for the Indians to continue their relationship with a particular location in freedom.

Frequently these artists were born in reservations, but educated in the cities. The artists discussed here have returned to their origins which they investigate from a new perspective. The relationship between people, history and land is a major issue for them. In this abstract work the central circle and the motive of the four corners dominate the composition. Pictographic characters refer to landscapes and footprints. The circular shape and the characters resemble the type of shield that was formerly used by the nomadic tribes of the Great Plains. The appearance of the four directions is a very typical element of the Navaho sand painting, as applied by Joe Ben Jr. The flowering tree was the living centre of the circle and the circle of the four winds made him grow. The wind turns around when it is at the very most. Birds build round nests because their belief is equal to ours. The sun rises and sets in an arch. Murphy, University of Kansas, This is not the area where her ancestors came from the original habitat of the Salish lay in the north-western states of Idaho and the State of Washington, but she also considers herself as a pan-Indian artist. She participates regularly in the so-called powwows, a twentieth century intertribal ritual, in which many elements of different tribes and cultures from across North America brought together in an eclectic way. Quick to See Smith: When I paint I do the same. When you grow up in this environment, life is not romantic. Thus living language and are not embellished but simple and direct. I feel that in my paintings as well I paint in a stream of consciousness so that pictographs on the rocks behind me muddling together with shapes of rocks I find in the yard, but all made over into my own expression. Between the abstract lines and color fields pictographic characters are all visible, pointing to recognizable figures, like humans, horses, snakes, a moose, astrological constellations and a canoe. The work as a whole represents a combination of natural forces and historical events, an imprint of space and time, according to the landbase philosophy always connected. The title refers to a small tree which branches were once used to make bows. When the first settlers came to the Osage Oranges were used as markers for barbed wire. I hope I am authentic enough to have been worth of your time, and yet educated enough that you feel your conversation has been intelligent. I feel fairly sure that I could address the entire world if only I had a place to stand. You White Americans made everything your turf. This article describes the overall occupancy of the original Indian land by the white dominant culture, both materially and spiritually. The land has been splintered in unities with defined but artificial borders and in almost everything the occupation is noticeable, even considering ideas and language. The tone is rather sarcastic and laced with cynical irony, a major strategy of the artist. From that moment he focussed on his art, which indeed always involves commitment. In his statements Durham is often very outspoken and provocative. Durham confronts the reader with all manner of ironic ambiguity to unmask certain fixed ideas and refute them. He explains that this is not the same as a pessimist, the difference is between a nuance he only knows the Cherokee language. Durham calls this his main philosophy: Everything is so banal, so absurd, that you aim to grin at it. Jimmie Durham, Karankawa, mixed media, Lippard, p. The processed skull was from a person belonged to the Karankawa, an extinct indigenous people, which Durham found at the beach of Texas. By putting the skull on a socle this person regains some of his dignity. Durham added the eyes, one outward by a shell and the other inward through an empty candle holder. An other work in which he uses the motive of the outward and inward eye is Self Portrait from It is one of his most macabre objects. We can see the template of a human body covered with scars and wounds and filled with texts, surmounted by a mask. With this work Durham might give the appearance that he introduces himself to the viewer. Among the texts are some excerpts from his essay The ground has already been covered, but are mixed with other text fragments. Irony and self-mockery are again a part of his strategies. In the huge space Durham made a few subtle changes. First was a network of steel cables along the walls, which were laced as small objects, bones, walnuts and iron scrap. In the corner stood a chair showing a phone. On a small monitor in a different corner was a performance video display, which showed how Durham in the middle of a field was trying to install another phone. While he was doing this, there was a persistent ringing. At one point from outside of the image of the monitor someone threw with a stone the handset of the phone. But the sound of the ringing continued. Somewhere on the wall was stuck a little note with the following message: It is my duty to find the truth and I will. The texts were written in the Cherokee [23], English, Japanese and French, the languages spoken in the various places where the artist had lived. These texts were more confusing than enlightening.

9: WordPress â€™ Profiles Â» Modern Tribe, Inc.

Tribes have the inherent power to govern all matters involving their members, as well as a range of issues in Indian Country. The essence of tribal sovereignty is the ability to govern and to protect and enhance the health, safety, and welfare of tribal citizens within tribal territory.

Other tribals, the Santals, live in Bihar and West Bengal. There are smaller numbers of tribal people in Karnataka, Tamil Nadu, and Kerala, in western India in Gujarat and Rajasthan, and in the union territories of Lakshadweep and the Andaman and Nicobar Islands. In the northeastern states of Arunachal Pradesh, Meghalaya, Mizoram, and Nagaland, upward of 90 percent of the population is tribal. However, in the remaining northeast states of Assam, Manipur, Sikkim, and Tripura, tribal peoples form between 20 and 30 percent of the population. Major concentrations of tribal people live in Maharashtra, Orissa, and West Bengal. In the south, about 1 percent of the populations of Kerala and Tamil Nadu are tribal, whereas about 6 percent in Andhra Pradesh and Karnataka are members of tribes. There are some communities recognized by the government as Scheduled Tribes and therefore eligible to receive special benefits and to compete for reserved seats in legislatures and schools. They range in size from the Gonds roughly 7. Apart from the use of strictly legal criteria, however, the problem of determining which groups and individuals are tribal is both subtle and complex. Because it concerns economic interests and the size and location of voting blocs, the question of who are members of Scheduled Tribes rather than Backward Classes see Glossary or Scheduled Castes see Glossary is often controversial see *The Fringes of Society*, ch. The differences among the figures reflect changing census criteria and the economic incentives individuals have to maintain or reject classification as a tribal member. These gyrations of census data serve to underline the complex relationship between caste and tribe. Although, in theory, these terms represent different ways of life and ideal types, in reality they stand for a continuum of social groups. In areas of substantial contact between tribes and castes, social and cultural pressures have often tended to move tribes in the direction of becoming castes over a period of years. Tribal peoples with ambitions for social advancement in Indian society at large have tried to gain the classification of caste for their tribes; such efforts conform to the ancient Indian traditions of caste mobility see *Caste and Class*, ch. Where tribal leaders prospered, they could hire Brahman priests to construct credible pedigrees and thereby join reasonably high-status castes. On occasion, an entire tribe or part of a tribe joined a Hindu sect and thus entered the caste system en masse. Since independence, however, the special benefits available to Scheduled Tribes have convinced many groups, even Hindus and Muslims, that they will enjoy greater advantages if so designated. The schedule gives tribal people incentives to maintain their identity. By the same token, the schedule also includes a number of groups whose "tribal" status, in cultural terms, is dubious at best; in various districts, the list includes Muslims and a congeries of Hindu castes whose main claim seems to be their ability to deliver votes to the party that arranges their listing among the Scheduled Tribes. A number of traits have customarily been seen as establishing tribal rather than caste identity. These include language, social organization, religious affiliation, economic patterns, geographic location, and self-identification. Recognized tribes typically live in hilly regions somewhat remote from caste settlements; they generally speak a language recognized as tribal. Unlike castes, which are part of a complex and interrelated local economic exchange system, tribes tend to form self-sufficient economic units. Often they practice swidden farming--clearing a field by slash-and-burn methods, planting it for a number of seasons, and then abandoning it for a lengthy fallow period--rather than the intensive farming typical of most of rural India see *Land Use*, ch. For most tribal people, land-use rights traditionally derive simply from tribal membership. Tribal society tends to be egalitarian, its leadership being based on ties of kinship and personality rather than on hereditary status. Tribes typically consist of segmentary lineages whose extended families provide the basis for social organization and control. Unlike caste religion, which recognizes the hegemony of Brahman priests, tribal religion recognizes no authority outside the tribe. Any of these criteria can be called into question in specific instances. Language is not always an accurate indicator of tribal or caste status. Especially in regions of mixed population, many tribal groups have lost their mother tongues and simply speak local or regional languages.

Linguistic assimilation is an ongoing process of considerable complexity. In the highlands of Orissa, for example, the Bondos--a Munda-language-speaking tribe--use their own tongue among themselves. Oriya, however, serves as a lingua franca in dealings with Hindu neighbors. Oriya as a prestige language in the Bondo view, however, has also supplanted the native tongue as the language of ritual. In parts of Assam, historically divided into warring tribes and villages, increased contact among villagers began during the colonial period and has accelerated since independence. A pidgin Assamese developed while educated tribal members learned Hindi and, in the late twentieth century, English. Self-identification and group loyalty are not unfailing markers of tribal identity either. In the case of stratified tribes, the loyalties of clan, kin, and family may well predominate over those of tribe. In addition, tribes cannot always be viewed as people living apart; the degree of isolation of various tribes has varied tremendously. The Gonds, Santals, and Bhils traditionally have dominated the regions in which they have lived. Moreover, tribal society is not always more egalitarian than the rest of the rural populace; some of the larger tribes, such as the Gonds, are highly stratified.

Economic and Political Conditions Most tribes are concentrated in heavily forested areas that combine inaccessibility with limited political or economic significance. Historically, the economy of most tribes was subsistence agriculture or hunting and gathering. Tribal members traded with outsiders for the few necessities they lacked, such as salt and iron. A few local Hindu craftsmen might provide such items as cooking utensils. The twentieth century, however, has seen far-reaching changes in the relationship between tribals and the larger society and, by extension, traditional tribal economies. Improved transportation and communications have brought ever deeper intrusions into tribal lands; merchants and a variety of government policies have involved tribal peoples more thoroughly in the cash economy, although by no means on the most favorable of terms. Large areas fell into the hands of nontribals around , when many regions were opened by the government to homestead-style settlement. Immigrants received free land in return for cultivating it. Tribal people, too, could apply for land titles, although even title to the portion of land they happened to be planting that season could not guarantee their ability to continue swidden cultivation. More important, the notion of permanent, individual ownership of land was foreign to most tribals. Land, if seen in terms of ownership at all, was viewed as a communal resource, free to whoever needed it. By the time tribals accepted the necessity of obtaining formal land titles, they had lost the opportunity to lay claim to lands that might rightfully have been considered theirs. Generally, tribals were severely disadvantaged in dealing with government officials who granted land titles. Albeit belatedly, the colonial regime realized the necessity of protecting tribals from the predations of outsiders and prohibited the sale of tribal lands. Although an important loophole in the form of land leases was left open, tribes made some gains in the mid-twentieth century. Despite considerable obstruction by local police and land officials, who were slow to delineate tribal holdings and slower still to offer police protection, some land was returned to tribal peoples. In the s, the gains tribal peoples had made in earlier decades were eroded in many regions, especially in central India. Migration into tribal lands increased dramatically, and the deadly combination of constabulary and revenue officers uninterested in tribal welfare and sophisticated nontribals willing and able to bribe local officials was sufficient to deprive many tribals of their landholdings. The means of subverting protective legislation were legion: Whatever the means, the result was that many tribal members became landless laborers in the s and s, and regions that a few years earlier had been the exclusive domain of tribes had an increasingly heterogeneous population. Unlike previous eras in which tribal people were shunted into more remote forests, by the s relatively little unoccupied land was available. Government efforts to evict nontribal members from illegal occupation have proceeded slowly; when evictions occur at all, those ejected are usually members of poor, lower castes. Outsiders had paid about 5 percent of the market value of the lands they took. Improved communications, roads with motorized traffic, and more frequent government intervention figured in the increased contact that tribal peoples had with outsiders. Tribes fared best where there was little to induce nontribals to settle; cash crops and commercial highways frequently signaled the dismemberment of the tribes. Merchants have long been a link to the outside world, but in the past they were generally petty traders, and the contact they had with tribal people was transient. By the s and s, the resident nontribal shopkeeper was a permanent feature of many villages. Shopkeepers often sold liquor on credit, enticing tribal members into debt and into mortgaging their land. In

the past, tribes made up shortages before harvest by foraging from the surrounding forest. More recently shopkeepers have offered ready credit--with the proviso that loans be repaid in kind with 50 to percent interest after harvest. Repaying one bag of millet with two bags has set up a cycle of indebtedness from which many have been unable to break loose. The possibility of cultivators growing a profitable cash crop, such as cotton or castor-oil plants, continues to draw merchants into tribal areas. Nontribal traders frequently establish an extensive network of relatives and associates as shopkeepers to serve as agents in a number of villages. Cultivators who grow a cash crop often sell to the same merchants, who provide consumption credit throughout the year. Cash crops offer a further disadvantage in that they decrease the supply of available foodstuffs and increase tribal dependence on economic forces beyond their control. In previous generations, families might have purchased silver jewelry as a form of security; contemporary tribal people are more likely to buy minor consumer goods. Whereas jewelry could serve as collateral in critical emergencies, current purchases simply increase indebtedness. In areas where gathering forest products is remunerative, merchants exchange their products for tribal labor. Indebtedness is so extensive that although such transactions are illegal, traders sometimes "sell" their debtors to other merchants, much like indentured servants. In some instances, tribes have managed to hold their own in contacts with outsiders. Some Chenchus, a hunting and gathering tribe of the central hill regions of Andhra Pradesh, have continued to specialize in collecting forest products for sale. Caste Hindus living among them rent land from the Chenchus and pay a portion of the harvest. The Chenchus themselves have responded unenthusiastically to government efforts to induce them to take up farming. Their relationship to nontribal people has been one of symbiosis, although there were indications in the early s that other groups were beginning to compete with the Chenchus in gathering forest products. A large paper mill was cutting bamboo in their territory in a manner that did not allow regeneration, and two groups had begun to collect for sale the same products the Chenchus sell. Dalits settled among them with the help of the Chenchus and learned agriculture from them. The nomadic Banjara herders who graze their cattle in the forest also have been allotted land there. The Chenchus have a certain advantage in dealing with caste Hindus; because of their long association with Hindu hermits and their refusal to eat beef, they are considered an unpolluted caste. Other tribes, particularly in South India, have cultural practices that are offensive to Hindus and, when they are assimilated, are often considered Dalits. The final blow for some tribes has come when nontribals, through political jockeying, have managed to gain legal tribal status, that is, to be listed as a Scheduled Tribe. The Gonds of Andhra Pradesh effectively lost their only advantage in trying to protect their lands when the Banjaras, a group that had been settling in Gond territory, were classified as a Scheduled Tribe in . Their newly acquired tribal status made the Banjaras eligible to acquire Gond land "legally" and to compete with Gonds for reserved political seats, places in education institutions, and other benefits. Because the Banjaras are not scheduled in neighboring Maharashtra, there has been an influx of Banjara emigrants from that state into Andhra Pradesh in search of better opportunities. Tribes in the Himalayan foothills have not been as hard-pressed by the intrusions of nontribals. Historically, their political status was always distinct from the rest of India. Until the British colonial period, there was little effective control by any of the empires centered in peninsular India; the region was populated by autonomous feuding tribes.

Cuban Catholics in the United States, 1960-1980 Interconnecting Cisco Network Devices, Part 1 (ICND1): CCNA Exam 640-802 and ICND1 Exam 640-822 (2nd Edit Revenge Files, The IV. The Cleft between Art and Religion 34 Escape into the Sea Discourses of Babuji Maharaj Marilyn Manson long hard road out of hell Tamilnadu bus fare list Appendix: Installing or reinstalling Mac OS X Lion (Only if you have to). Banqueting and festivities The day the bubble burst Glaciers and glaciation Benn and Evans The Muharram in Bombay. A bucket of nuts and a herring net North American bows, arrows, and quivers St. Louis Street and its storied past Encyclopedia of municipal bonds Who can replace a man? H.R. 4245, H.R. 4275, and other bills to restore the long-term solvency of social security Woollen Industry of the Mid-west Section 3 5 Appendices Feierberg, M. Z. In the evening. Anatomy of the foot and ankle How frequently should accreditation standards change? Cynthia A. Davenport How to Dig a Circle The San Francisco address book How human nature became loveable : from the high Middle Ages to the Renaissance Backstage Pass (Chosen Girls) Animal stories from Rudyard Kipling Looking for Marco Polo Systems analysis and design Dennis Wixom Roth 4th edition Savage Worlds Explorers Edition Uz Dynamic Openers Energizers A dictionary of the printers and booksellers who were at work in England, Scotland and Ireland from 1668-1 GABA-biochemistry and CNS functions Big Nate Book 1 Boy Scouts Life Rank Service Project The Legend of Primrose Road How to create a survivor's journal Whos Who in Black Cincinnati, the Third Edition