Contents Indigenous People of the America's Day Symposium and Resistance to the Western Conquest (Columbus Day), Oct. 13, 2014.

SCHEDULE FOR THE DAY

History of the Conquest
*New World Encyclopedia*

Indigenous Education During the Occupation
Rhonda Craven, et al., *Education and Equity*
SCHEDULE

INDIGENOUS PEOPLE OF THE AMERICAS DAY, MONDAY, OCTOBER 13, 2014, FROM 9:30 A.M. TO 9:00 P.M.

Organized by the Native Americans Symposium Committee, Prof. Frank Sharp, Coordinator.

9:30-11:30 a.m. Indigenous Food and Agriculture Initiative

11:30 a.m.-12:30 p.m. Indigenous People’s Day Book Panel

1-2 p.m. Readings from Native American Writers

There was a scheduling problem with the Connections Lounge for our 1:00pm readings. Thanks to Emerald, we have reserved AU 305 as an alternative space in the Union where we can meet prior to the 2:00 walk.

2-3 p.m. Commemorative Walk to Trail of Tears Marker

Address error: MLK and Stadium Drive (NOT Garland). It’s across the street from Fayetteville High School west; south and adjacent to the UA Women’s Soccer Field. A tiny, lovely park with a large story and message.
European Colonization of the Americas

Previous (Euripides)

Next (European Commission)

European Nations’s Control over South America 1700 to the twentieth century.

The start of the European Colonization of the Americas is typically dated to 1492, although there was at least one earlier colonization effort. The first known Europeans to reach the Americas are believed to have been the Vikings ("Norse") during the eleventh century, who established several colonies in Greenland and one short-lived settlement at L’Anse aux Meadows in the area the Norse called Vinland, present day Newfoundland. Settlements in Greenland survived for several centuries, during which time the Greenland Norse and the Inuit people experienced mostly hostile contact. By the end of the fifteenth century, the Norse Greenland settlements had collapsed. In 1492, a Spanish expedition headed by Christopher Columbus reached the Americas, after which European exploration and colonization rapidly expanded, first through much of the Caribbean region (including the islands of Hispaniola, Puerto Rico, and Cuba) and, early in the sixteenth century, parts of the mainlands of North and South America.

Eventually, the entire Western Hemisphere would come under the domination of European nations, leading to profound changes to its landscape, population, and plant and animal life. In the nineteenth century alone over 50 million people left Europe for the Americas. The post-1492 era is known as the period of the Columbian Exchange. The potato, the pineapple, the turkey, dahlias, sunflowers, magnolias, maize, chilies, and chocolate went East across
The Atlantic Ocean. Smallpox and measles but also the horse and the gun traveled West.

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The flow of benefit appears to have been one-sided, with Europe gaining more. However, the colonization and exploration of the Americas also transformed the world, eventually adding 31 new nation-states to the global community. On the one hand, the cultural and religious arrogance that led settlers to deny anything of value in pre-Columbian America was destructive, even genocidal. On the other hand, many of those who settled in the New World were also social and political visionaries, who found opportunities there, on what for them was a tabula rasa, to aim at achieving their highest ideals of justice, equality, and freedom. Some of the world’s most stable democracies exist as a result of this transformative process.

Disease and population loss

The European and Asian lifestyle included a long history of sharing close quarters with domesticated animals such as cows, pigs, sheep, goats, horses, and various domesticated fowl, which had resulted in epidemic diseases unknown in the Americas. Thus, the large-scale contact with Europeans after 1492 introduced novel germs to the indigenous people of the Americas. Epidemics of smallpox (1518, 1521, 1525, 1558, 1589), typhus (1546), influenza (1558), diphtheria (1614), and measles (1618) swept ahead of initial European contact, killing between 10 million and 20 million people, up to 95 percent of the indigenous population of the Americas. This population loss and the cultural chaos and political collapses it caused greatly facilitated both colonization of the land and the conquest of the native civilizations. Mann says that "what happened after Columbus was like a thousand kudzus everywhere." "Throughout the hemisphere," he wrote, "ecosystems cracked and heaved like winter ice." Estimates of the population of the Americas at the time Columbus arrived have varied tremendously. This population debate has often had ideological underpinnings. Some have argued that contemporary estimates of a high pre-Columbian indigenous population are rooted in a bias against aspects of Western civilization and/or Christianity. Robert Royal writes that "estimates of pre-Columbian population figures have become heavily politicized with scholars who are particularly critical of Europe often favoring wildly higher figures." Since civilizations rose and fell in the Americas before Columbus arrived, the indigenous population in 1492 was not necessarily at a high point, and may have already
been in decline. Indigenous populations in most areas of the Americas reached a low point by the early twentieth century, and in a number of cases started to climb again.

The number of deaths caused by European-indigenous warfare has proven difficult to determine. In his book, *The Wild Frontier: Atrocities During the American-Indian War from Jamestown Colony to Wounded Knee*, William M. Osborn sought to tally every recorded atrocity in the area that would eventually become the continental United States, from first contact (1511) to the closing of the frontier (1890), and determined that 9,156 people died from atrocities perpetrated by Native Americans, and 7,193 people died from those perpetrated by Europeans. Osborn defines an atrocity as the murder, torture, or mutilation of civilians, the wounded, and prisoners. [8] Michno estimates 21,586 dead, wounded, and captured civilians and soldiers for the period of 1850–1890 alone.[9]

Early conquests, claims, and colonies

Territories in the Americas colonized or claimed by a European great power in 1750.

The first conquests were made by the Spanish and the Portuguese. In the 1494 Treaty of Tordesillas, ratified by the Pope, these two kingdoms divided the entire non-European world between themselves, with a line drawn through South America. Based on this Treaty, and the claims by Spanish explorer Vasco Nuñez de Balboa to all lands touching the Pacific Ocean, the Spanish rapidly conquered territory, overthrowing the Aztec and Inca Empires to gain control of much of western South America, Central America, and Mexico by the mid-sixteenth century, in addition to its earlier Caribbean conquests. Over this same time frame, Portugal conquered much of eastern South America, naming it Brazil.

Other European nations soon disputed the terms of the Treaty of Tordesillas, which they had not negotiated. England and France attempted to plant colonies in the Americas in the sixteenth century, but these met with failure. However, in the following century, the two kingdoms, along with the Netherlands, succeeded in establishing permanent colonies. Some of these were on Caribbean islands, which had often already been conquered by the Spanish or depopulated by disease, while others were in eastern North America, which had not been colonized by Spain north of Florida.

Early European possessions in North America included Spanish Florida, the English colonies of Virginia (with its |North Atlantic off-shoot, The Somers Isles) and New England, the French colonies of Acadia and Canada, the Swedish colony of New Sweden, and the Dutch New Netherland. In the eighteenth century, Denmark–Norway revived its former colonies in Greenland, while the Russian Empire gained a foothold in Alaska.

As more nations gained an interest in the colonization of the Americas, competition for territory became increasingly fierce. Colonists often faced the threat of attacks from neighboring colonies, as well as from indigenous tribes and pirates.

Early state-sponsored colonists

The first phase of European activity in the Americas began with the Atlantic Ocean crossings of Christopher Columbus (1492-1504), sponsored by Spain, whose original attempt was to find a new route to India and China, known as "the Indies." He was followed by other explorers such as John Cabot, who discovered Newfoundland and was sponsored by England. Pedro Álvares Cabral discovered Brazil for Portugal. Amerigo Vespucci, working for Portugal in voyages from 1497 to 1513, established that Columbus had discovered a new set
of continents. Cartographers still use a Latinized version of his first name, America, for the two continents. Other explorers included Giovanni da Verrazzano, sponsored by France; the Portuguese João Vaz Corte-Real in Newfoundland; and Samuel de Champlain (1567-1635) who explored Canada. In 1513, Vasco Núñez de Balboa crossed the Isthmus of Panama and led the first European expedition to see the Pacific Ocean from the west coast of the New World. In an action with enduring historical import, Balboa claimed the Pacific Ocean and all the lands adjoining it for the Spanish Crown. It was 1517 before another expedition from Cuba visited Central America, landing on the coast of Yucatán in search of slaves.

Spanish and Portuguese Empires in the period of their personal union (1581-1640).

These explorations were followed, notably in the case of Spain, by a phase of conquest: The Spaniards, having just finished the Reconquista of Spain from Muslim rule, were the first to colonize the Americas, applying the same model of governing to the former Al-Andalus as to their territories of the New World. Ten years after Columbus’s discovery, the administration of Hispaniola was given to Nicolás de Ovando of the Order of Alcántara, founded during the Reconquista. As in the Iberian Peninsula, the inhabitants of Hispaniola were given new landmasters, while religious orders handled the local administration. Progressively the encomienda system, which granted land to European settlers, was set in place.

A relatively small number of conquistadores conquered vast territories, aided by disease epidemics and divisions among native ethnic groups. Mexico was conquered by Hernán Cortés in 1519-1521, while the conquest of the Inca, by Francisco Pizarro, occurred from 1532-35.

Over the first century and a half after Columbus’s voyages, the native population of the Americas plummeted by an estimated 80 percent (from around 50 million in 1492 to eight million in 1650), mostly by outbreaks of Old World diseases but also by several massacres and forced labor (the mita was re-established in the old Inca Empire, and the tequitl—equivalent of the mita—in the Aztec Empire). The conquistadores replaced the native American oligarchies, in part through miscegenation with the local elites. In 1532, Charles V, Holy Roman Emperor imposed a viceroy to Mexico, Antonio de Mendoza, in order to prevent Cortes’ independentist drives, who definitively returned to Spain in 1540. Two years later, Charles V signed the New Laws (which replaced the Laws of Burgos of 1512) prohibiting slavery and the repartimientos, but also claiming as his own all the American lands and all of the autochthonous people as his own subjects.

When in May 1493, the Pope Alexander VI enacted the Inter caetera bull granting the new lands to the Kingdom of Spain, he requested in exchange an evangelization of the people. Thus, during Columbus’s second voyage, Benedictine friars accompanied him, along with twelve other priests. As slavery was prohibited between Christians, and could only be imposed on non-Christian prisoners of war or on men already sold as slaves, the debate on Christianization was particularly acute during the sixteenth century. In 1537, the papal bull Sublimis Deus recognized that Native Americans possessed souls, thus prohibiting their enslavement, without putting an end to the debate. Some claimed that a native who had rebelled and then been captured could be enslaved nonetheless. Later, the Valladolid controversy opposed the Dominican priest Bartolomé de Las Casas to another Dominican philosopher Juan Ginés de Sepúlveda, the first one arguing that Native Americans were beings doted with souls, as all other human beings, while the latter argued to the contrary and justified their enslavement. The process of Christianization was at first violent:
When the first Franciscans arrived in Mexico in 1524, they burned the places dedicated to pagan cult, alienating much of the local population. In the 1530s, they began to adapt Christian practices to local customs, including the building of new churches on the sites of ancient places of worship, leading to a mix of Old World Christianity with local religions.

The Spanish Roman Catholic Church, needing the natives' labor and cooperation, evangelized in Quechua, Nahuatl, Guarani, and other Native American languages, contributing to the expansion of these indigenous languages and equipping some of them with writing systems. One of the first primitive schools for Native Americans was founded by Fray Pedro de Gante in 1523.

To reward their troops, the Conquistadores often allotted Indian towns to their troops and officers. Black African slaves were introduced to substitute for Native American labor in some locations—most notably the West Indies, where the indigenous population was nearing extinction on many islands.

During this time, the Portuguese gradually switched from an initial plan of establishing trading posts to extensive colonization of what is now Brazil. They imported millions of slaves to run their plantations.

European colonies around the world in 1674

The Portuguese and Spanish royal governments expected to rule these settlements and collect at least 20 percent of all treasure found (the Quinto Real collected by the Casa de Contratación), in addition to collecting all the taxes they could. By the late sixteenth century American silver accounted for one-fifth of Spain's total budget. In the sixteenth century perhaps 240,000 Europeans entered American ports. MORE https://www.newworldencyclopedia.org/entry/European_Colonization_of_the_Americas

**Indigenous Peoples:**

*Education and Equity*

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A volume in the series International Advances in Education: Global Initiatives for Equity and Social Justice

2013.

*International Advances in Education: Global Initiatives for Equity and Social Justice* is an international research monograph of scholarly works that are seeking to advance knowledge and understanding of a diverse range of Indigenous or First Peoples across the globe. With the overarching emphasis being towards education, this collection of works outlines the unique history, policy, and lived experiences of Indigenous peoples within education systems around
the world. The volume itself is split into three sections that offer: (i) an overview of the past and current educational conditions of Indigenous peoples; (ii) policy and practice aimed at enhancing cultural inclusiveness and resisting deculturalization, and (iii) finally the identification of pedagogical factors that may be important for the educational progress of a diversity of Indigenous students. Overall, this volume will act as a valuable source for those seeking to maintain and restore Indigenous cultures and languages within the education system, as well as identifying other methods and practices that may increase the engagement and resilience of Indigenous students within a variety of education settings. As a result, this collection of works will be a valuable tool for educators, researchers, policy makers, and school counselors who may be seeking to further understand the experiences of Indigenous students within the education system.

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END NATIVE AMERICAN SYMPOSIUM AND INDIGENOUS PEOPLE OF AMERICAS DAY (a growing alternative to Columbus Day), October 13, 2014

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Dick Bennett

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