



Ramapo Mountain People Essay Example

Native Americans are nowadays a very bright and diverse group, which includes different backgrounds, based upon Indian tribes. The Ramapo Mountain People are amongst the proudest and most courageous highlanders, whose cultural heritage is nowadays a focus of folklorists' and anthropologists' attention. The present paper is intended to discuss the history and characteristics of this small society. The Ramapo Mountain People, the Jackson Whites, or the Ramapo Lenape Nation are a population of about 5,000 individuals, who live around the Ramapo Mountains in southern New York and northern New Jersey (Cohen, 1974).

Today, their tribal office is situated in Mahwah, New Jersey, on Stag Hill Road, and the current chief of the community is Dwayne Perry. "Until the 1970s, the tribe was frequently referred to as the "Jackson Whites", which, according to the legend, was shorthand for "Jacks and Whites". Folk belief was that they were descendants of runaway and freed slaves ("Jacks" in slang) and whites (including Dutch settlers and Hessian soldiers) who had supported the English during the American Revolution and were forced to flee to the mountains after the end of the war" (Kaufman, 1957, p. 09).

Nevertheless, this name and the corresponding legend are denied by the ethnic group. Contemporary historian David Cohen (Cohen, 1974) suggests that the notion of "Jacks and Whites" has nothing in common with reality and is merely a legend, or even a tale, which might have been invented by a group, which intended to discredit the true heritage of the Ramapo Lenape Nation and introduce a humiliating stereotype.

In fact, the members of the Ramapo Mountain Community allege that they originate from the Munsee and the Lenape peoples, but African, Caucasian, Dutch and Tuscarora ancestries also contributed to their overall background (Kaufman, 1957; Cohen, 1974). Furthermore, the Ramapo People state their 'kinship' with aboriginal American tribes, living in the west and north; their native language, as the Ramapough hold, was Munsee, but the community very soon began to use English and Jersey Dutch (Cohen, 1980; Kaufman, 1957).

The real background and genealogy of the Ramapo Mountain People is nowadays a disputable and controversial issue, as there is an array of versions and hypotheses. Herbert Kraft, a noble historian, states his archaeological research suggests that the Ramapo Lenape Nation originated from Munsee community, which migrated to the remote Ramapo Mountains in attempt to find a new shelter and segregate from Dutch and English colonizers towards the end of the seventeenth century (Cohen, 1980).

On the other hand, there exists a gap in records and chronicles between 1790 and 1830, so the actual relationships between the Ramapo People and the Hackensack Valley settlers are vague. Furthermore, Kraft recognizes his inability to establish an interrelation between Indians tribes of the exploration pe

Ramapo College Essay Question

Elizabeth McMahan, Susan Day



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The Writer's Rhetoric and Handbook Elizabeth McMahan, Susan Day, 1988 **The Annual of Psychoanalysis, V. 31**

Jerome A. Winer, James W. Anderson, 2013-09-05 In 1958 William L. Langer in a well known presidential address to the American Historical Association declared the informed use of psychoanalytic depth psychology as the next assignment for professional historians Psychoanalysis and History volume 31 of *The Annual of Psychoanalysis* examines the degree to which Langer's directive has been realized in the intervening 45 years Section I makes the case for psychobiography in the lives of historical figures and exemplifies this perspective with analytically informed studies of the art of Wassily Kandinsky the films of Stanley Kubrick and the anti-Semitism of Adolf Hitler Section II reviews Freud's own psychohistorical contributions and then considers the relevance to historical inquiry of the more recent perspectives of Winnicott Kernberg and Kohut Section III explores an intriguing tributary of psychobiographical inquiry the impact of the biographer's own subjectivity on his or her work Section IV turns to a topic of perennial interest the psychobiographical study of American presidents Section V turns to the special challenges of applying psychoanalysis to topics of religious history and includes topical studies of religious figures as disparate as the 15th century Asian Drukpa Kunley and Osama bin Laden Section VI focuses on the recent extension of

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Virginia Woolf Louise A. DeSalvo, 1990 In this amazing odyssey of two black women from the 1930s to the present all the storytelling gifts of a brilliant Pulitzer Prize winning writer are abundantly displayed When we first meet Baby she's one of six black children abandoned by their parents during the Depression They are roadwalkers homeless wanderers across the rural South leading a dangerous almost enchanted life One by one they are saved lost or simply disappear until only Baby and a brother are left living off the land a primitive gypsy existence hauntingly described Finally Baby is captured almost like a wild animal by the white farm manager of an old plantation where the children have been hiding He sends her to an orphanage in New Orleans where she guards the rich mythic content of her wandering against the invasive kindness of the nuns by covering the walls with strange brilliant drawings of flowers and animals We next see Baby decades later through the eyes of her daughter Nanda who at thirty six looks back at her own childhood Baby and Nanda move into the middle class through Baby's eccentrically successful career first as a seamstress then as a designer of dresses for rich white women Raised a princess in the protective circle of Baby's magic Nanda in her teens is suddenly catapulted into the white world when she is sent off to integrate a white Catholic girls school in the East Seeing herself as her mother saw herself alone in an alien place Nanda finds an entirely different means of survival A rich and wonderfully fresh often astonishing evocation of the black experience in the South seen through the lives of two fascinating women

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