

native american dream catcher history

The Enchanting Journey of Native American Dream Catcher History

native american dream catcher history weaves together tradition, spirituality, and artistry into one of the most captivating symbols recognized around the world today. These intricate woven webs, often hung above beds, have long been revered by Indigenous peoples for their supposed power to filter dreams, protecting sleepers from nightmares while allowing pleasant visions to flow freely. But beyond their modern popularity as decorative items, dream catchers carry a profound cultural significance and an intriguing backstory that deserves deeper exploration.

The Origins of Dream Catchers: A Glimpse into Native American Heritage

Dream catchers find their roots primarily among the Ojibwe (also known as Chippewa) people, one of the largest groups of Native Americans in North America. Traditionally handcrafted from natural materials such as willow hoops and sinew threads, the dream catcher was more than just an artistic creation—it was a spiritual tool.

How Dream Catchers Came to Be

According to Ojibwe legend, the dream catcher was introduced by the Spider Woman, known as Asibikaashi. She was believed to watch over the children and families of the tribe, protecting them from harm. As the Ojibwe people spread over a larger territory, it became difficult for Asibikaashi to reach all the children. To continue her protection, mothers and grandmothers began weaving magical webs to capture and filter dreams.

The circular frame of the dream catcher symbolizes the circle of life and the natural cycles of the sun and moon. The web inside mimics a spider's web, designed to catch bad dreams or negative energies during the night. These nightmares would get trapped in the web and vanish with the first light of day, while good dreams would gently slip through the center hole and glide down the feathers to the sleeper below.

Materials and Craftsmanship

Traditional dream catchers were made using materials that held cultural and spiritual meaning. Willow branches formed the hoop because willow trees are flexible and resilient. The webbing was woven from sinew, a natural tendon from deer or other animals, which was strong and durable.

Feathers often hung from the bottom of the hoop, chosen carefully for their significance. For example, owl feathers symbolized wisdom and were thought to protect children, whereas eagle feathers represented courage and strength. Beads and other small decorations might be added, each carrying its own symbolism or personal meaning.

The Spread and Evolution of Dream Catchers Across Tribes

While dream catchers originated with the Ojibwe, they gradually spread to other Native American tribes through intertribal contact, trade, and marriage. The Lakota people, for instance, have their own interpretation and stories surrounding the dream catcher, adding layers of cultural diversity to this sacred object.

The Lakota Perspective

In Lakota tradition, the dream catcher carries a slightly different story. It is said that the dream catcher represents the web of life, and the good dreams that pass through the center hole symbolize spiritual guidance. The bad dreams, caught in the web, are destroyed by the morning sun. This variation highlights how different tribes adapted the dream catcher's symbolism to fit their unique worldview and spiritual practices.

Modern Interpretations and Adaptations

With time, the dream catcher transcended its original cultural boundaries and became a widely recognized symbol in popular culture. Today, you'll find dream catchers crafted from synthetic materials, adorned with colorful beads, crystals, and even LED lights. While this modern flair can be visually appealing, it's important to remember that the dream catcher's true essence lies in its traditional craftsmanship and spiritual meaning.

Understanding the Symbolism Behind Dream Catchers

The allure of dream catchers is not just in their delicate beauty but also in the rich symbolism embedded in every aspect of their design. This symbolism resonates deeply with many people, whether Native American or not.

The Circle: Unity and the Cycle of Life

The hoop of the dream catcher is always circular, reflecting the natural cycles—day and night, seasons, birth and death. This circle is a powerful symbol in Native American spirituality, representing the idea that life is interconnected and ever-changing.

The Web: Protection and Filter

The woven web inside the hoop is central to the dream catcher's function. It acts as a filter for

dreams, catching the negative or harmful ones before they can disturb the sleeper. The design of the web varies, sometimes featuring a small hole in the center, symbolizing an opening for good dreams to pass through.

Feathers: Connection to Nature and Spirit

Feathers hanging from the dream catcher serve as a gentle ladder for good dreams to descend. Each feather's type and color can carry specific meanings, often relating to spiritual qualities like wisdom, courage, and freedom.

The Cultural Significance and Respect for Dream Catchers Today

In recent decades, the dream catcher has become a popular symbol beyond Native American communities, embraced globally as a decorative item or a symbol of hope and protection. While this widespread appreciation can be seen as a tribute to Native American culture, it's crucial to approach dream catchers with respect and understanding of their origins.

Avoiding Cultural Appropriation

Cultural appropriation is a sensitive topic, especially when sacred symbols like dream catchers are commercialized without proper acknowledgment or respect. Many Native American communities encourage learning about the dream catcher's history and significance before purchasing or displaying one.

Supporting Native artisans who craft authentic dream catchers helps preserve traditional techniques and ensures the cultural heritage is honored. Moreover, authentic dream catchers often carry deeper spiritual significance and are made with intentionality, unlike mass-produced versions.

Tips for Appreciating Dream Catchers Respectfully

- Research the specific tribe's history and meaning connected to dream catchers before acquiring one.
- Purchase dream catchers from Native American artists or reputable sources.
- Avoid using dream catchers as mere fashion accessories or in ways that disrespect their spiritual context.
- Learn and share the stories behind dream catchers to raise awareness about their cultural importance.

Dream Catchers in Contemporary Culture and Spirituality

Beyond their Native American origins, dream catchers have found a place in modern spirituality and wellness practices. Many people use them as symbols of personal protection, mindfulness, and positive energy.

Incorporating Dream Catchers into Daily Life

People often hang dream catchers above beds or in meditation spaces to create a calming atmosphere. Some view them as reminders to focus on positive thoughts and dreams, cultivating a mindset that encourages peace and well-being.

Artistic Inspirations and Innovations

Contemporary artists have reimagined dream catchers in various forms—jewelry, wall art, tattoos, and digital designs—blending traditional symbolism with modern aesthetics. This evolution showcases the dream catcher's ability to connect people across cultures and generations, even as its core meaning remains rooted in Native American heritage.

The journey of the native american dream catcher history is a testament to the enduring power of storytelling, craftsmanship, and spiritual belief. Whether admired as a cultural artifact or embraced as a symbol of hope, the dream catcher invites us to reflect on the dreams we chase and the protections we seek in our own lives.

Frequently Asked Questions

What is the origin of the Native American dream catcher?

The dream catcher originated from the Ojibwe (Chippewa) people and was later adopted by other Native American tribes. It was traditionally used as a protective talisman to filter out bad dreams and allow good dreams to pass through.

What materials were traditionally used to make a Native American dream catcher?

Traditional dream catchers were made using natural materials such as willow hoops, sinew or plant fibers for the web, and decorated with feathers and beads.

What is the significance of the web in a dream catcher?

The web of the dream catcher is believed to trap bad dreams and negative energies, preventing

them from reaching the sleeper, while allowing good dreams to pass through the center hole and reach the person.

How did dream catchers become popular outside Native American communities?

Dream catchers gained popularity outside Native American communities in the late 20th century, especially during the 1960s and 70s, as part of the broader interest in Native American culture and spirituality within the counterculture movement.

Are dream catchers used in Native American ceremonies today?

Yes, many Native American communities continue to use dream catchers in cultural and spiritual practices, honoring their traditional meanings and craftsmanship, though commercialization has also impacted their cultural significance.

Additional Resources

Native American Dream Catcher History: Origins, Evolution, and Cultural Significance

native american dream catcher history traces back to the rich cultural traditions of Indigenous peoples in North America, particularly the Ojibwe (Chippewa) tribe. Often recognized as a symbolic artifact woven with intricate webs and adorned with feathers and beads, dream catchers have transcended their original cultural context to become widely popular talismans in modern society. However, understanding their authentic origins, evolution, and cultural significance requires a careful examination beyond surface-level impressions.

Origins of the Dream Catcher

The dream catcher's roots lie predominantly within the Ojibwe Nation, one of the largest Native American groups in the Great Lakes region. Traditionally, dream catchers were handcrafted using natural materials—willow hoops formed into circular frames, sinew or plant fibers woven into a web resembling a spider's web, and feathers hung beneath. These objects were believed to filter dreams during sleep, capturing bad dreams and allowing good ones to pass through.

Traditional Beliefs and Symbolism

In Ojibwe spirituality, the dream catcher served as a protective charm, particularly for children. The central web was intended to catch nightmares, which would then perish at first light, while positive dreams would slide down the feathers to the sleeper below. The circular shape symbolized the cycle of life and the interconnectedness of all things, a fundamental concept in Native American worldview.

The spider web motif is also linked to the legend of Asibikaashi, the Spider Woman, who watched over the children and people of the land. According to lore, as Ojibwe communities spread geographically, Asibikaashi's ability to protect everyone diminished, leading to the creation of dream catchers as a portable means of safeguarding individuals during sleep.

Evolution and Cultural Dissemination

While the dream catcher was originally a specific Ojibwe artifact, its prominence grew significantly in the 20th century, especially during the Pan-Indian movement of the 1960s and 1970s. This era encouraged Native Americans from various tribes to unite and reaffirm their cultural identities, which included sharing and popularizing traditional crafts.

Expansion Beyond the Ojibwe

As dream catchers gained popularity, other tribes adapted the design, sometimes incorporating their own symbols and materials. This broader adoption led to variations in size, style, and materials—from traditional sinew to synthetic threads, and from willow hoops to metal rings. Commercialization also played a role, as non-Native artisans began producing dream catchers for sale to tourists and collectors.

This widespread popularity has sparked debates about cultural appropriation versus cultural appreciation. Some Native Americans view the commodification of dream catchers as a dilution of sacred traditions, while others see it as an opportunity to educate and sustain their cultural heritage economically.

Modern Interpretations and Uses

In contemporary contexts, dream catchers are often used as decorative items, jewelry, or symbols of spirituality beyond their Indigenous origins. They have been embraced in popular culture, appearing in home décor, fashion accessories, and even tattoo art. Despite this, many Native artists and cultural advocates emphasize the importance of acknowledging the dream catcher's origins and respecting its sacred meanings.

Key Features and Symbolic Elements

Understanding the components of a traditional dream catcher helps clarify how its design serves both functional and spiritual purposes.

- **The Hoop:** Typically made from willow, the circular frame represents the earth, the sun, and the moon, symbolizing unity and the cycle of life.
- **The Web:** Woven with sinew or thread, the web acts as a filter for dreams; its intricate pattern

is meant to trap negative energies.

- **The Hole in the Center:** This open space allows good dreams to pass through and reach the sleeper.
- **Feathers:** Attached to the bottom, feathers guide positive dreams gently down to the sleeping individual.
- **Beads and Decorations:** Sometimes beads are woven into the web, each carrying symbolic meaning, such as representing the spider or the captured bad dreams.

Comparisons with Similar Indigenous Artifacts

While the dream catcher is distinctively Ojibwe, other Indigenous tribes have their own dream-related protective symbols and rituals. For example, the Lakota people have stories about the "Iktomi," a trickster spider spirit that influences dreams differently. Additionally, many cultures worldwide have incorporated dream symbolism into their artifacts, but the dream catcher's unique craftsmanship and spiritual narrative set it apart.

Differences in Crafting Techniques

Traditional dream catchers require specific knowledge of materials and weaving techniques, which can vary between tribes. The Ojibwe emphasize natural materials and handwoven webs, while modern versions may prioritize aesthetics over authenticity. This divergence impacts not only the artifact's spiritual efficacy but also its cultural integrity.

Contemporary Perspectives and Cultural Impact

The native american dream catcher history is not just a story of an artifact but also an ongoing conversation about cultural preservation, identity, and respect. The commercialization of dream catchers has made them accessible worldwide, but it has also raised important questions.

Pros and Cons of Popularization

- **Pros:** Increased awareness of Native American culture, economic opportunities for Indigenous artisans, and the fostering of cross-cultural dialogue.
- **Cons:** Risk of cultural misappropriation, loss of traditional meanings, and mass production by non-Native manufacturers that undermines authenticity.

Some Native communities actively promote educational initiatives to ensure buyers understand the cultural significance of dream catchers and to encourage the purchase of authentic, handmade items.

The Role of Dream Catchers in Cultural Revitalization

For many Indigenous people today, dream catchers represent more than protective charms; they are symbols of resilience and cultural pride. Workshops, storytelling sessions, and art exhibitions often feature dream catchers to teach younger generations about their heritage. This has helped sustain the craft and its meaning within Native communities while fostering a deeper appreciation among outsiders.

The dream catcher's journey from a localized spiritual object to a global symbol illustrates the complexities of cultural exchange in a modern world. Respecting its native American dream catcher history enriches our understanding not only of the artifact itself but also of the people and traditions from which it emerged.

Native American Dream Catcher History

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native american dream catcher history: The History of Dream Catcher Dream Catcher Designs, 2023-01-26 A dream catcher is a craft object traditionally made by Native Americans. It is a hoop, often made of willow, that is woven with a web of string or cord, and decorated with feathers and beads. The dream catcher is said to filter out bad dreams, allowing only good dreams to pass through to the sleeper. The good dreams are said to slide down the feathers to the sleeper, while the bad dreams are trapped in the webbing and destroyed by the morning light. Dream catchers are typically hung above a person's bed and are believed to protect the sleeper from nightmares. They are often given as gifts to children or loved ones, to protect them while they sleep. The Ojibwe people, an indigenous people of North America, have a longstanding tradition of making and using dream catchers. The legend behind the dreamcatcher says that the spider woman, Asibikaashi, in the Ojibwe culture, would visit the people in their dreams and take away the bad dreams and give good dreams. The dreamcatcher is said to have originated with the Ojibwe people, but it has since been adopted by other Native American tribes and cultures. Dreamcatchers are made in different sizes, but most commonly are circular, with a diameter of around 6-8 inches. The hoop is usually made of willow, which is bent and woven together to form a circular shape. The webbing is then woven through the hoop, and the dreamcatcher is decorated with feathers and beads. The feathers are said to represent the breath of life and the beads are said to represent the tears of joy. The dreamcatcher is considered a sacred object that should be treated with respect. Dreamcatcher has become a popular decorative item and many people hang it in their homes to bring good luck, peace and harmony. It has also been used as a symbol of cultural appropriation. Many people have started

to use it without understanding its significance and meaning in the Native American culture.

native american dream catcher history: **Paranormal Hauntings Magazine** charlene lowe kemp, Our first issue talks about the top stories for the last 12 months of the paranormal. We invite you to think like a skeptic in the skeptics corner! and why not learn about some new ghost hunting equipment. Ask a demonologist your questions! and Tell us your chilling ghost stories along the way. Get lost In Clare's Creepy Corner! If thats not enough then we also have paranormal teams from around the world sharing their experiences and a interview with a Bigfoot enthusiast!

native american dream catcher history: Dramatizing 17th Century Family History of Deacon Stephen Hart & Other Early New England Settlers Anne Hart, 2005-02 Here is a step-by-step guide to writing historical skits, plays, or monologues for all ages from true life stories, genealogy records, oral history, DNA-driven anthropology, social issues, current events, and personal history of early colonial era settlers. Put direct experience in a small package and launch it worldwide. You could emphasize the early New England 17th century settlers and their diaries of family life, food, clothing, marriage, spirituality, customs, or significant life events, migrations, work, lifestyle, or turning points. Write your life story or your ancestor's or favorite historical person in short vignettes of 1,500 to 1,800 words. Write a longer novel or a short play for school audiences. Write a children's book with illustrations. Write a skit, a monologue, or a play based on genealogy, family history, or significant events. You can focus on relations between families, or early settlers and Native American tribes or on personal family history, marriages, and inter-family issues.

native american dream catcher history: Native North Americans in Literature for Youth Alice Crosetto, Rajinder Garcha, 2013-09-12 Native North Americans have rich and diverse cultures and traditions. However, many misconceptions, prejudices, and stereotypes exist due to the lack of understanding and ignorance of these cultures. It is important that children and adolescents learn about and appreciate the invaluable contributions that North American Native groups have made to American society. Equally important is the availability of resources that accurately and objectively portray the historical events that occurred when European settlers displaced thousands of Native North Americans from their ancestral homelands. In *Native North Americans in Literature for Youth*, Alice Crosetto and Rajinder Garcha identify hundreds of appropriate and quality resources, including books, Internet sites, and media titles for K-12 students and educators. Entries are subdivided into chapters covering geographic regions, history, religions, social life, customs and traditions, nations, oral tradition, biographies, and fiction. Additionally, there are chapters for general reference resources, curricular resources for educators, media, and Internet sites. Annotations provide complete bibliographical descriptions of the entries, and each entry is identified with the grade level for which it is best suited. Reviews, awards, series, and URLs for supplemental online resources are also included. Anyone—especially students, teachers, librarians, and parents—interested in locating useful and accurate resources regarding Native North Americans will find this reference book a helpful and essential tool.

native american dream catcher history: *Celebrating Life Customs around the World* Victoria R. Williams, 2016-11-21 This book documents hundreds of customs and traditions practiced in countries outside of the United States, showcasing the diversity of birth, coming-of-age, and death celebrations worldwide. From the beginning of our lives to the end, all of humanity celebrates life's milestones through traditions and unique customs. In the United States, we have specific events like baby showers, rites of passage such as Bat and Bar Mitzvahs and sweet 16 birthday parties, and sober end-of-life traditions like obituaries and funeral services that honor those who have died. But what kinds of customs and traditions are practiced in other countries? How do people in other cultures welcome babies, prepare to enter into adulthood, and commemorate the end of the lives of loved ones? This three-volume encyclopedia covers more than 300 birth, life, and death customs, with the books' content organized chronologically by life stage. Volume 1 focuses on birth and childhood customs, Volume 2 documents adolescent and early-adulthood customs, and Volume 3 looks at aging and death customs. The entries in the first volume examine pre-birth traditions, such as baby showers and other gift-giving events, and post-birth customs, such as naming ceremonies,

child-rearing practices, and traditions performed to ward off evil or promote good health. The second volume contains information about rites of passage as children become adults, including indigenous initiations, marriage customs, and religious ceremonies. The final volume concludes with coverage on customs associated with aging and death, such as retirement celebrations, elaborate funeral processions, and the creation of fantasy coffins. The set features beautiful color inserts that illustrate examples of celebrations and ceremonies and includes an appendix of excerpts from primary documents that include legislation on government-accepted names, wedding vows, and maternity/paternity leave regulations.

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native american dream catcher history: *American Indian Culture* Bruce E. Johansen, 2015-09-22 This invaluable resource provides a comprehensive historical and demographic overview of American Indians along with more than 100 cross-referenced entries on American Indian culture, exploring everything from arts, literature, music, and dance to food, family, housing, and spirituality. *American Indian Culture: From Counting Coup to Wampum* is organized by cultural form (Arts; Family, Education, and Community; Food; Language and Literature; Media and Popular Culture; Music and Dance; Spirituality; and Transportation and Housing). Examples of topics covered include icons of Native culture, such as pow wows, Indian dancing, and tipi dwellings; Native art forms such as pottery, rock art, sandpainting, silverwork, tattooing, and totem poles; foods such as corn, frybread, and wild rice; and Native Americans in popular culture. The extensive introductory section, breadth of topics, accessibly written text, and range of perspectives from the many contributors make this work a must-have resource for high school and undergraduate audiences.

native american dream catcher history: *Understanding the Journey* Hilda R. Glazer, Myra Clark-Foster, 2019-07-03 The death of a loved one is a traumatic event for both adults and children. Grieving has no rules, no prescribed course, or expiration date. After a death, the feelings and experiences that follow can be extremely overwhelming and confusing. The authors of this book create a supportive environment that normalizes the phases of grief through clinical expertise, including a lifespan approach that indicates grief is certainly a journey from which none of us ever escapes nor perhaps reaches closure. This is an important work that addresses the spiritual, emotional, psychological, and physical aspects of a person's grief. Specific topics include: the physical aspects of grief; anticipatory grief; grief through a child's eyes; understanding grief and spirituality; counseling the bereaved adult; adult grief support groups; death in a military family; counseling grieving children and traumatic loss; messages of mourning; using art to facilitate a child's expression of grief; and the importance of self-care. In addition, numerous case examples describing real-life experiences are discussed, helping to enhance coping and encourage healing. The text is further enhanced by an appendix containing a wealth of information that includes sample

group activities. This book will be a significant resource for mental health professionals, grief counselors, human service providers, social workers, clergy, nurses, and lay volunteers.

native american dream catcher history: *Early Childhood Education* Kimberly A. Gordon Biddle, Ana Garcia-Nevarez, Wanda J. Roundtree Henderson, Alicia Valero-Kerrick, 2013-01-02 An intro text for early childhood students, helping them enhance their professional practice through the application of educational and developmental theory and research.

native american dream catcher history: *Curious Minds* Ty Kolstedt, Dr. Azeem Z. Vasi, 2016-02-01 A multidisciplinary activity book from four core academic areas—math, science, language arts, and social studies Unlike the many activity books devoted solely to one type of activity—science experiments, art activities, math games, brain teasers, and the like—Curious Minds takes a multidisciplinary approach, incorporating science, social studies, math, language arts, world languages, and more in 40 hands-on activities that promote kids' critical thinking and engaged interest in the world they live in. Designed for teachers, parents, or homeschoolers searching for new ways to motivate students aged 9-12, this illustrated resource provides a short mini-lesson for each activity, giving educational background information, related lingo, a materials list, step-by-step directions, and guidance for extending the activity. The wide range of activities—from exploring the physics of parachute flight to making homemade ink to testing how pollutants affect plants—ensures every learner's interest will be piqued.

native american dream catcher history: *Haunted Mantorville* Christopher S. Larsen, 2011-08-16 Stroll into Mantorville, and you get the sense that it is a place where you could comfortably live forever. Ghosts seem to feel the same way, and this excursion into the stories of their activity keeps pace with the feverish bustle buried in the towns heritage. From ruined breweries to opera house mummies, Christopher Larsen takes the measure of one of Minnesotas most historic and haunted places. The tale of his investigations might not rob Mantorville of its charm, but when you walk into a gift shop that was once a funeral parlor, you might be a little more susceptible to a shiver.

native american dream catcher history: *Coyote's Swing* David Edward Walker, 2023-12-01 A Native foster youth brings a completed Pfizer Corporation's PTSD Self-Quiz she found in a U.S. Indian Health Service clinic waiting room to her psychologist, hoping a new diagnosis will allow her to discontinue her current stimulant medication. After advocating on her behalf and that of other Native clients in his care, the psychologist is put on a performance improvement plan by clinic supervisors. Subsequently, a nurse practitioner at the clinic sends a letter to the Secretary of the U.S. Department of Health and Human Services regarding concerns over poor medical care and infection control, only to be transferred out shortly after. Coyote's Swing reveals how the U.S. mental health system reframes Native American reactions to oppression and marginalization into mental disorders and mental illness. Contemporary practices of the Indian Health Service echo historical Indian lunacy determinations, false imprisonment in the Hiawatha Asylum for Insane Indians, stigmatizing of Native children kidnapped to federally- and mission-run boarding schools as feeble-minded, sterilizing of Native people evaluated by white psychologists as unfit to reproduce, and long-standing doctrines of impairment and deficiency foreign to Native values of spiritual balance and wellbeing. Immersed in this system and its history for two decades, David Edward Walker develops provocative connections between past and present while using a traditional Yakama tale as a motif. Combining narrative ease and a scholar's eye, he exposes how the white man's Cat continues to push Coyote, Sacred Trickster, on a swing of Western mental health ideology that has threatened Native lives and culture for over 150 years. Coyote's Swing combines Walker's firsthand experiences as a consulting psychologist with rare history and sociocultural critique.

native american dream catcher history: *Existentialism and the High Tech Drifter II* Miquel Cervantes, 2021-07-27 Existentialism and the High Tech Drifter II By Miquel Cervantes DESCRIPTION: An Astronomy Club from Ohio goes on a road trip in search of UFO's, Spirituality, and Personal Relationships. This eclectic group find themselves through mythology, mysticism, and humor. The story travels from the Sycamore Run Lake Park and Campground and Hannah's Pit Stop

to campgrounds and other roadside diners. Breakfast at the Truck Stop Buffet in Kansas City, Missouri. Camping in Colorado, New Mexico, Utah, and Arizona. From the Big Bang and Evolution to themes of Sci-Fi, the Occult, and Psychedelics. Ancient Architecture, and Religion to Art, Music, Film, and Video Games. Contemporary Culture, Buddhism, Native Americans, and Neo-Paganism. Everyday working people, rockers, ravers, and rappers. INTRODUCTION: The Project Starlight Astronomy Club meets twice a month from the Spring through Autumn months. They meet at a local park in Southeast Ohio. It's an eclectic group of young and old, Astronomy nerds, students, working people, spiritualists, and young professionals. The group is led by a COLLEGE PROFESSOR. He is semi-retired Physics professor with a Ph.D. in Philosophy. He is assisted by STUDENT 1, a Mathematics and Computer Science major. A GHOST HUNTER, a Carpenter originally from Kentucky, organizes the events and runs the website. It's the week before the start of summer. And this week the group meets for the celestial event, Jupiter in a Triangle. Jupiter, the moon, and the red star Antares will form a celestial triangle on June, shortly after sunset. Southeast from the waxing gibbous moon positions into a triangle with brilliant Jupiter and Antares, the brightest star in the constellation Scorpius. By the next evening, the moon will be nearly full and will jump to the other side of Jupiter, re-forming the triangle into a brilliant celestial arc. 484 Pages

native american dream catcher history: Monthly Catalog of United States Government Publications , 2004

native american dream catcher history: **Ghost Investigator** Linda Zimmermann, 2002 A collection of true ghost stories from the Hudson Valley region, by Ghost Investigator Linda Zimmermann. These are the revised and updated versions of those stories previously published in four separate books Ghosts of Rockland County, Haunted Hudson Valley, More Haunted Hudson Valley and Haunted Hudson Valley 3.

native american dream catcher history: 'Mixed Race' Studies Jayne O. Ifekwunigwe, 2015-03-24 Mixed race studies is one of the fastest growing, as well as one of the most important and controversial areas in the field of race and ethnic relations. Bringing together pioneering and controversial scholarship from both the social and the biological sciences, as well as the humanities, this reader charts the evolution of debates on 'race' and 'mixed race' from the nineteenth to the twenty-first century. The book is divided into three main sections: tracing the origins: miscegenation, moral degeneracy and genetics mapping contemporary and foundational discourses: 'mixed race', identities politics, and celebration debating definitions: multiraciality, census categories and critiques. This collection adds a new dimension to the growing body of literature on the topic and provides a comprehensive history of the origins and directions of 'mixed race' research as an intellectual movement. For students of anthropology, race and ethnicity, it is an invaluable resource for examining the complexities and paradoxes of 'racial' thinking across space, time and disciplines.

native american dream catcher history: *Black on Earth* Kimberly N. Ruffin, 2010-12 American environmental literature has relied heavily on the perspectives of European Americans, often ignoring other groups. In *Black on Earth*, Kimberly Ruffin expands the reach of ecocriticism by analyzing the ecological experiences, conceptions, and desires seen in African American writing. Ruffin identifies a theory of "ecological burden and beauty" in which African American authors underscore the ecological burdens of living within human hierarchies in the social order just as they explore the ecological beauty of being a part of the natural order. Blacks were ecological agents before the emergence of American nature writing, argues Ruffin, and their perspectives are critical to understanding the full scope of ecological thought. Ruffin examines African American ecological insights from the antebellum era to the twenty-first century, considering WPA slave narratives, neo-slave poetry, novels, essays, and documentary films, by such artists as Octavia Butler, Alice Walker, Henry Dumas, Percival Everett, Spike Lee, and Jayne Cortez. Identifying themes of work, slavery, religion, mythology, music, and citizenship, *Black on Earth* highlights the ways in which African American writers are visionary ecological artists.

native american dream catcher history: *Culturally Diverse Counseling* Elsie Jones-Smith,

2018-10-09 Culturally Diverse Counseling: Theory and Practice by Elsie Jones-Smith adopts a unique strengths-based approach in teaching students to focus on the positive attributes of individual clients and incorporate those strengths, along with other essential cultural considerations, into their diagnosis and treatment. With an emphasis on strengths as recommended in the 2017 multicultural guidelines set forth by the American Psychological Association (APA), this comprehensive text includes considerations for clinical practice with twelve groups, including older adults, immigrants and refugees, clients with disabilities, and multiracial clients. Each chapter includes practical guidelines for counselors, including opportunities for students to identify and curb their own implicit and explicit biases. A final chapter on social class, social justice, intersectionality, and privilege reminds readers of the various factors they must consider when working with clients of all backgrounds.

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