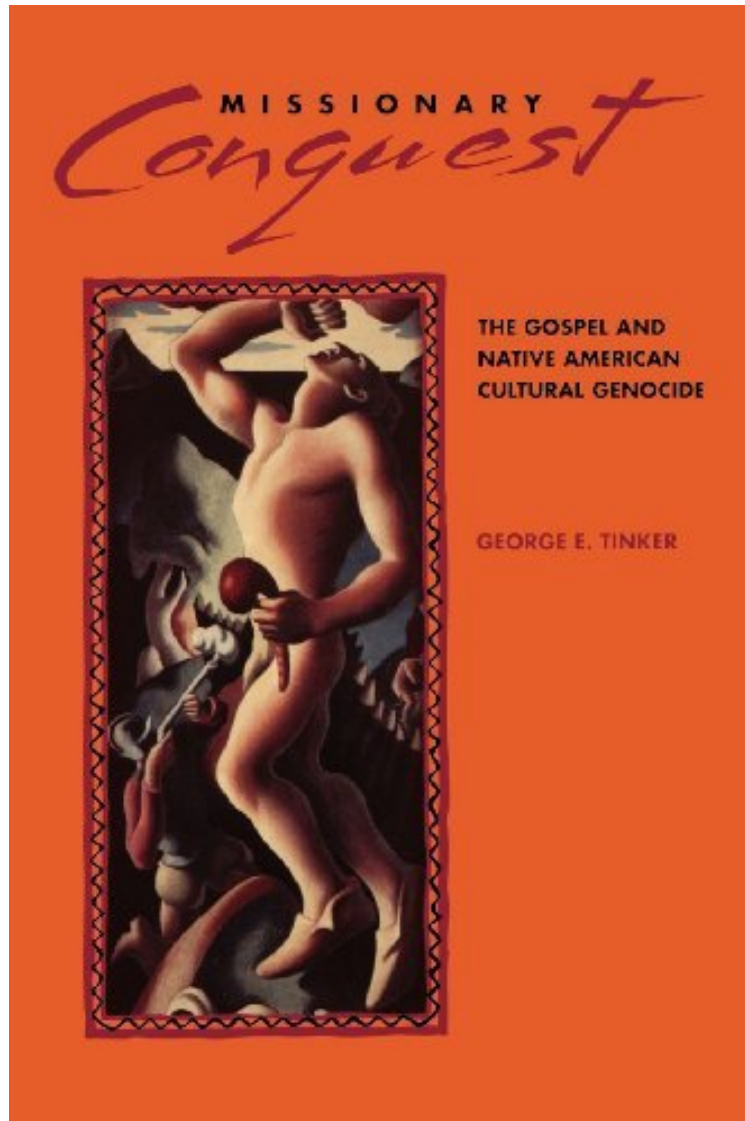


(Read ebook) Missionary Conquest: The Gospel and Native American Cultural Genocide

# Missionary Conquest: The Gospel and Native American Cultural Genocide

Von George E. Tinker

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**Von George E. Tinker : Missionary Conquest: The Gospel and Native American Cultural Genocide** before purchasing it in order to gage whether or not it would be worth my time, and all praised Missionary Conquest: The Gospel and Native American Cultural Genocide:

KundenrezensionenHilfreichste Kundenrezensionen1 von 1 Kunden fanden die folgende Rezension hilfreich. The road to hell is paved with good intentions...Von FrKurt MessickI am not sure why, as an historian, I am constantly surprised

at the kinds of things that are done by well-intentioned people in the name of God. Crusades, Inquisitions, church/state sanctioned pogroms and purges - Catholic, Protestant or Orthodox, every variety of Christianity has had a share of the difficult past. It is a missing part of the general vision of American history that religion played a part in the widespread destruction of Native American populations. History is often recounted with a decidedly pro-Protestant slant; the Catholic explorers of Spain and Portugal are seen as zealously converting the Native American populations while stealing their lands and gold, but the early Protestant settlers are seen more often in Thanksgiving-style cooperation efforts, where Native Americans and Pilgrims sit down at the same table sharing meals. After the colonial days, in the expansion of the United States westward, the genocide of the Native Americans is given a more political/military slant, with religion as a minor issue, if included at all. George Tinker, himself a member of the Osage/Cherokee people, is on faculty at Iliff School of Theology in Denver, bringing a Native American perspective to the predominantly European-American institution. His biases are clear and upfront even from the preface of the book - he speaks of the 'general history of the European invasion and occupation of what today is known as North America', not a dispassionate and objective statement at all, but one designed to challenge the classical interpretations of American history as one where the settlement of the continent was 'manifest destiny', somehow ordained and sanctioned by God. Whether the conquest was seen as being done by invasion or conversion, the results were generally the same. Tinker states that 'perhaps the most fearful aspect of the church's complicity in the conquest of the native peoples in the latter sense is that it always happened with the best of intentions.' Tinker highlights four main missionaries in this text - John Eliot, Junipero Serra, Pierre-Jean De Smet, and Henry Benjamin Whipple. In the overall history of missionary activity, these men are seen as being faithful and successful ministers who spread the gospel message to those who had not yet received the Word of God. However, their effects were dire for the communities they contacted, even as they often meant only the best for the people to whom they traveled and preached. Even as they were trying to spread the gospel message and do good works among the Native American peoples, these missionaries were participants in their wider culture's ambitions against the indigenous peoples. Convinced both of the moral/religious superiority of their own faith over the locals, and the societal superiority of European-based culture over the tribal cultures, they saw no ethical problems with dealing with the peoples in ways that were ultimately destructive of their cultures. Tinker goes into detail about the efforts of these missionaries - he looks at the issues of Native American genocide from social, political, economic and religious angles, as well as occasionally from other standpoints with each of the four missionaries. John Eliot, part of the New England Puritan establishment, was a typical colonial in many ways, seeing Native American culture as inadequate, possibly even evil. Junipero Serra's missions were in symbiotic relationship with the oppressive Spanish hierarchy; while Serra might have argued against cruel treatment by military, governmental and explorer authorities, he did not question the overall task of Christianising the native peoples and reducing the influence of their native cultures. Pierre-Jean De Smet is another Roman Catholic, a Jesuit who saw such superiority in his rational, Catholic theology that he thought nothing of imitating in mocking fashion the rituals and practices of the natives. Henry Benjamin Whipple, the first Episcopal bishop of Minnesota, was instrumental in depriving the Native Americans in the northern plains territories and states of lands in the hopes that they would settle to a more acceptable agrarian lifestyle akin to the European model. Tinker looks at these times in detail, but they are depressingly similar. Lack of awareness of the value of communities as well as individuals, and lack of understanding the consequences meant that missionaries kept repeating the same, over and over. The Native Americans are now in a post-colonial frame of mind socially, politically, economically and psychologically, and it is perhaps this last element, together with religious expression, that is most crucial to the recovery of the Native American peoples as their own communities. The confusion of the gospel message with European cultural values became ingrained in the Native American thinking, and Tinker charges the people not to become complicit or participate in their own oppression. While he does not reference him directly, there are parallels between Tinker's analysis and that of Edward Said's studies of post-colonial cultures and mindsets. Tinker never doubts the devotion and well-meaning intentions of these missionaries, even as he lays bare the awful consequences of their actions. This is an important and fascinating history for all Americans to read, showing the ways that we participate in oppression and injustice are so insidious and pervasive that we can be completely unaware even as we strive to work for the betterment of all.

1 von 1 Kunden fanden die folgende Rezension hilfreich. Radically Changes Our Understanding Von corbeau Tinker's work is quite effective in exposing the ego-driven selfishness involved in the missionary exploits of Christianity's "main heroic missionaries." The common understanding has been that "they meant well, but were a product of their time." Tinker's keen research into the primary texts of these very missionaries (using their own letters, journals, first hand accounts) exposes the truth: that these missionaries reaped personal gain from the policies of colonial genocide. There are those who would discount Tinker's words and research as hysteria, but in light of Tinker's voluminous citations in the Notes section, it is clear that Tinker has the truth on his side. Also, I appreciated his attention to the existence of "New Age" practices as a not-so-subtle form of neo-colonialism. Wonderful effective piece of research and recovery of the true history of missionary colonialism.

0 von 1 Kunden fanden die folgende Rezension hilfreich. The only one around!! Von Ein Kunde I used this book in my senior thesis paper on Plateau Indian Culture and Presbyterian Missions in the 1830-40's. It did not only help me with understanding impacts of missionary work, but was written in a way that opened my

eyes to deep thoughts of humanity, religion, selfishness and ethnocentricity. It is an eye-opener and a gift to any scholar's mind!!! READ IT!

Kurzbeschreibung This fascinating probe into U.S. mission history spotlights four cases: Junipero Serra, the Franciscan whose mission to California natives has made him a candidate for sainthood; John Eliot, the renowned Puritan missionary to Massachusetts Indians; Pierre-Jean De Smet, the Jesuit missionary to the Indians of the Midwest; and Henry Benjamin Whipple, who engineered the U.S. government's theft of the Black Hills from the Sioux. Kurzbeschreibung This fascinating probe into U.S. mission history spotlights four cases: Junipero Serra, the Franciscan whose mission to California natives has made him a candidate for sainthood; John Eliot, the renowned Puritan missionary to Massachusetts Indians; Pierre-Jean De Smet, the Jesuit missionary to the Indians of the Midwest; and Henry Benjamin Whipple, who engineered the U.S. government's theft of the Black Hills from the Sioux.