The Violent Legacies of the California Missions: Mapping the Origins of Native Women’s Mass Incarceration [Abstract]

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Because the 1850 Act for the Government and Protection of Indians formalized and codified the criminalization and carcerality of California Indians on federal, state, and local government and community levels, it serves as a critical analytical tool to connect the missionization of California Indians to the legacies that contribute to their mass incarceration today. This specific time period marks a shift from Mission and Spanish control to one of conquest by law and criminalization. This article begins by examining the specific conditions of the monjerío, the room in every mission that locked young girls and women up until marriage, and how it functions as a site of gendering and racialization. Then, culling from newspaper sources and analyzing the logics of containment and elimination that these archival sources produce, I examine the following questions: How did the gendering and racialization of California Indians through missionization allow for the legality of the act? How does it formalize those ideologies of Native criminality? And how did the 1850 Act for the Government and Protection of Indians actually encourage and legitimize violence against California Indians?

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The Violent Legacies of the California Missions: Mapping the Origins of Native Women's Mass Incarceration. Eating the number, proportion and distribution of the different map classes. However, such estimation can have misleading effects, associated to the uncapability for qualitative differentiation among classes. Thus, maps with elements assigned to classes thematically closer can derive similar values of diversity than other from very diverse elements, if they have similar number, proportion and distribution of their classes. In fact, the abortion rate of pregnant women receiving the mRNA-type inoculation is as high as 30% - probably considerably higher if unreported cases are taken into account. Listen to Dr. Joseph Mercola. There is the general notion that covid is not about health or immunity, but rather about depopulating the world; an eugenist agenda, if you will. Maybe people have been conditioned to think in terms of the stereotypical SkyNet Terminator type genre a.i. - metallic bipedal robots with mechanical infra red / telescopic optics? Maybe that’s the a.i. the PTB want us to believe in? Suppose the planet management team uses something to assist them, in constructing their management plan, that the masses do not know about. What if the “artificial” aspect is related to how it is made or grown? Mass incarceration is typically understood as a system of race-based social control. Yet this standard story mischaracterizes disparities in US punishment, ignores the sharp rise in violence beginning in the 1960s, and misunderstands the constraints that led state officials to respond with penal rather than social policy. We offer a new explanation for both the rise in violence and the punitive response. American exceptionalism in violence and punishment is explained by the peculiar character of the United States’ agrarian transition and the underdevelopment of its welfare state. Contents. Notes. 2016. The violent legacies of the California missions: Mapping the origins of Native women's mass incarceration. American Indian Culture and Research Journal 40 (1): 19–32.CrossRef Google Scholar. Truth and Reconciliation Commission (TRC) of Canada. 2015. Final report of the Truth and Reconciliation Commission of Canada. Volume one: Summary. Honoring the truth, reconciling for the future. Toronto: James Lorimer and Company Ltd.Google Scholar. Though mass incarceration did not originate in extraordinarily high rates of violence, mass incarceration created the conditions in which violence would surely fester. The quadrupling of the incarceration rate in America since 1970 has had devastating collateral consequences. But even mass incarceration does not, in itself, explain the particularly brutal nature of the violence that erupts today in, for example, the south side of Chicago. As important as it is to rethink the origins of the violence that poor inner city residents still endure, we must also be careful even when using the term “violence,” particularly when seeking to explain what seems to be wrong with America’s most disadvantaged communities.