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**THESIS**

**“THE LONG HOPE”**

**A CRITICAL ANALYSIS OF THE AMERICAN INDIAN WAY DISCOURSE  
REFLECTED IN THE TEXT “*THE AMERICAN INDIAN AND THE LONG HOPE*”  
BY JOHN COLLIER**

**A thesis submitted for Licenciatura Degree**

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**LA PAZ – BOLIVIA**

**2022**

## **Acknowledgements**

I would like to acknowledge and give my warmest thanks to my advisor Elizabeth Rojas Candia, whose recommendations and suggestions were highly important to make this work possible. Her guidance and advice carried me through all the stages of writing my project.

I would also like to give special thanks to my mother Lourdes Averanga and my grandmother Emma Dueñas (R.I.P.) for their continuous support and comprehension when undertaking my research and writing my project. May the Lord bless you and keep you.

Finally, I would like to thank God, for giving me strenght, hope and faith. You are the One who let me finish my degree. I will keep on trusting you for my future.

## ABSTRACT

This study is concerned with the American Indian way reflected in the text “*The American Indian and The Long Hope*” written by former U.S. Commissioner of Indian affairs, John Collier. From the point of view that human civilization and culture have been originated by language, we examine the configuration of the *Long Hope* as the concept that expresses the American Indian living experience in Collier’s text.

Therefore, the purpose of the present study is to examine *the concept of the Long Hope* in the American Indian way discourse. In so doing, we explore the text “*The American Indian and The Long Hope*” by John Collier. Overall, we intend to identify the discursive devices and symbolic structures that configure the world-view of the American Indian way.

The analysis of the linguistic forms, such as the use of pronouns, the use of metaphors and other rhetorical devices, and lexical elements allowed us to interpret the concept of “Long Hope”. Likewise, the current study takes the three-dimensional model developed by the critical discourse analyst Norman Fairclough, in order to interpret the discourse devices and symbolic structures that the Long Hope displays when referring to the American Indian way. The present study is qualitative in nature, and hermeneutic regarding the approach.

The main findings of the research allowed us to infer that the American Indian way is based upon the Long Hope discourse, which eminently denotes a reasonable sense of living according to the overriding human principles of Native American society, that is: their ancient ethical rationality. Thus, the interpretation of John Collier’s text is a dialectical process in which the author gratefully claims his experience on the American Indians by using several linguistic resources such as: Language meaning in context (word and phrase meaning), Cohesive elements and Deixis, and Figures of speech.

**Key words:** The Long Hope, American Indian way, discourse, text, critical discourse analysis.

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## CHAPTER I INTRODUCTION

To define the term “human being” has been of great interest of different philosophers and anthropologists since ancient times. Primarily, these reasons have to do with the way human beings have developed their conscience historically and, thus, how a world was created along with a culture in accordance with their individual and social characteristics. Unlike other animals, which were not able to create something extraordinary beyond its natural condition, the human being, thanks to the development of the brain, raised their standard of living by making possible – despite times of peace and times of war – a human world, namely, a civilization.

The philosopher *Aristotle* was the one who stated the classical definition of human being as a *rational animal* by considering the profound nature and soul of this creature reflected mainly in their faculty of *reason* that, in the end, constitutes their human condition. Hence, becoming a rational animal has not been a simple thing, but complex and incredible. This rational faculty implies especially that Man has also needed to mature some other abilities and faculties, which facilitate their surviving and triumph. Those essential characteristics were possible thanks to *language*. The need to communicate is a key characteristic of human society. Thereby language has been very important for human evolution because it is eminently a human characteristic. Language itself implies a certain concept of Man; that is to say, we refer to a criterion that determines linguistic features in a precise way and belongs entirely to the human. At the same time, language in some way has configured their plural diversity: their way of life, civilization, culture and social *praxis*. In this framework, the American Indians, especially, have always been aware of such a conception of the world. For this reason, in this study we examine the way of the American Indians reflected in a primal discourse, the *Long Hope*, considered as the hope of humankind.

In a broader sense, concerning American Indian ideas, way of life, civilization and culture, we would like to mention the book *La Filosofía Náhuatl* (1956) by *Miguel León-Portilla* as an extraordinary contribution to the Native American studies. This book provides a prominent



and exceptionally interesting description of Nahua thought by focusing on the examination of “Philosophy of the peoples that spoke Nahuatl language”, as well as their culture and moral values. On the other hand, another important study related to native cultures deals particularly with Aymara cultural heritage, values and ritual manifestations: *As though we had no spirit: ritual, politics and existence in the Aymara quest for decolonization* (2009) by Anders Burman. This work explores the main characteristics of Aymara political philosophy in relation with spiritual-bodily healing ritual practices. Both studies point out the very significance of spirituality, system of values and way of life in the ancient American cultures and civilizations.

Within that context, the present research is concerned with the *American Indian way*, that is to say, a *way of life* whose beliefs, philosophy, traditions, social representations, social practices, institutions constitute a human world, a thought-provoking world-view. The American Indian way can be defined, according to the writer and Native American advocate *John Collier*, as a way of life founded on a *power to live* which eminently means “reverence and passion for human personality, joined with the ancient, lost reverence and passion for the earth and its web of life” (Collier, 1948: 7). Nevertheless, our modern world could have forgotten and lost that practical principle: “They [the American Indians] had and have this power for living which our modern world has lost – as world-view and self-view, as tradition and institution, as practical philosophy dominating their societies and as an art supreme among all the arts” (*ibid.*: 7)<sup>1</sup>.

The main purpose of this study is the examination of *the concept of the Long Hope*, as well as the comprehension and the interpretation, from a critical point of view, of the *American Indian way discourse* reflected in the text “*The American Indian and The Long Hope*” (first chapter of the Collier’s book: “Indians of the Americas. The Long Hope”), whose author, John Collier, was US Commissioner of Indian Affairs in the President Franklin D. Roosevelt administration, from 1933 to 1945. In fact, Collier was «chiefly responsible for the “Indian New Deal”,

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<sup>1</sup> John Collier, *Indians of the Americas*, New York: The New American Library 1948.

especially the Indian Reorganization Act of 1934, through which he intended to reverse a long-standing policy of cultural assimilation of Native Americans»<sup>2</sup>.

In this brief text, he declares his deep experience and certainties as follows: “True, the deep cause of our world agony is that we have lost that passion and reverence for human personality and for the web of life and the earth which the American Indians have tended as a central, sacred fire since before the Stone Age. Our *long hope* is to renew that sacred fire in us all. *It is our only long hope*”.

Hence, in the current study, we analyze the *American Indian way*, according to *Norman Fairclough's* (2003) concept of discourse, that is: as a *singular way of representing the world*, because the American Indian way is a “different perspective on the world”. Thus, Fairclough's concept of discourse is highly suitable for carrying out this research successfully, because his standpoint primarily allows us to achieve our goal: a clear *comprehension* of the American Indians, alongside their *Long Hope* as a discourse, expressed in Collier's text. Fairclough was also the one who stated the most important criteria about Critical Discourse Analysis (henceforth CDA). Additionally, in his work, he presents the diverse and complex aspects of what he denominates “representational meanings”, which establish and organize as many aspects of the ‘physical world’ as aspects of the ‘mental world’, and aspects of the ‘social world’. Thereby, we attempt to establish some important characteristics that constitute and integrate the American Indian world-view by describing the linguistic resources (e.g. discursive devices) which precisely configure its discourse as a *perspective on the world* in the text that we analyze.

Further, in the present research, we describe and study not only the discursive devices and symbolic structures that organize the text, but also, and in accordance with the *hermeneutical view*, we explain and interpret some phenomena, which configure the Long Hope itself as a concept. In other words, ultimately, we state how the concept Long Hope is expressing the American Indian way through the Collier's experience. At the same time, we have to show how certain ideas, mental models and even prejudices of the author appear (explicitly or not)

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<sup>2</sup> In: *Wikipedia*. [https://en.m.wikipedia.org/wiki/John\\_Collier\\_\(sociologist\)](https://en.m.wikipedia.org/wiki/John_Collier_(sociologist)). (See Annex 4)

in the text, in order to explain and to interpret a certain world-view language reflected in a determined way of life. That is to say, we refer to the relation between discourse and a “different perspective on the world”: the *American Indian way*.

## 1.1 STATEMENT OF THE PROBLEM

“*The American Indian and The Long Hope*” is a text written by the Native American advocate John Collier in 1947. In the book, and in particular the first chapter of the book, Collier describes a loss of appreciation for life and for the earth and contrasts the American Indian way with the modern world. This leads us to inquire how and what made Collier interpret the Long Hope of the American Indian way. It is significant to have a clear understanding of what the Long Hope involves and what the concept of the Long Hope implies. Therefore, the object of study in this present research is the text “The American Indian and The Long Hope”, so as to comprehend, through CDA, what the concept of Long Hope refers to in this text.

A clear understanding of what the Long Hope involves has to do with how as *linguists* and linguistics students configure and state both a critical standpoint and a critical stance by examining carefully a text that expresses something about a way of life very different from ours. Nonetheless, this text encourages us *to renew that sacred fire in us all*, whose foremost statement announces emphatically: “this is our only *long hope*” (*ibid.*: 8). We need to establish the sort of criteria that is necessary and pertinent to be considered important, significant and eventually *reasonable* to comprehend the message of the Long Hope. In sum, we want to find out what *The Long Hope* denotes as a discourse, that is, as a different perspective on the world.

## RESEARCH QUESTIONS

Therefore, the guiding research questions of the present study are the following:

- What does the *Long Hope* refer to in the *American Indian way discourse* reflected in the text “The American Indian and The Long Hope” by John Collier?

- How can the American Indian way be interpreted by taking John Collier as the writer or text producer?
- What type of discursive devices and symbolic structures support and make sense the world-view of the American Indian way discourse reflected in the text *The Long Hope* by John Collier?
- How does the *dialectical theory of discourse* explain the configuration of the American Indian way discourse as a *different perspective on the world*?

## **1.2 OBJECTIVES**

### **1.2.1 GENERAL OBJECTIVE**

- To examine what the *Long Hope* refers to in the American Indian way discourse reflected in the text “The American Indian and The Long Hope” by John Collier.

### **1.2.2 SPECIFIC OBJECTIVES**

- To explain how Collier interprets the American Indian way discourse through the concept of the *Long Hope* in the text.
- To identify the type of discursive devices and symbolic structures that support and configure the world-view of the American Indian way discourse.
- To recognize the configuration of the American Indian way discourse as a *different perspective on the world* through CDA.
- To describe the configuration of the American Indian way discourse as a *different perspective on the world* through the dialectical theory of discourse.

## **1.3 JUSTIFICATION**

### **1.3.1 THEORETICAL JUSTIFICATION**

From the theoretical point of view, this research is highly relevant because, in first place, it studies the configuration of a discourse as a way of representing the world, philosophy, way of life, society, and even institutions. Our text reflects all these aspects as a living experience,

testified by a person whose contribution was very important to Indian tribes, during his service as Commissioner of Indian affairs (1933-1945). In so doing, this type of analysis requires to find out the relationships between discourse (language meaning) and its social aspects. *Norman Fairclough* (2000) studies social interaction in relation to discourse by means of a dialectical theory of discourse, since discourse is also a social practice. On the other hand, another important author, the linguistics scholar *Teun A. van Dijk* (2005), claims that discourse is concerned with the way dominance, inequality and power abuse are reproduced by text and talk in the social and political context.

Most studies, concepts and categories, theoretical frameworks and methodological guidelines concerning language, have been especially developed by European scholars. In our country, on the contrary, there is still a lack of interest in discourse studies. *Critical Linguistics* is perhaps a somehow new field of study. In this respect, this research is precisely relevant as an introduction to the importance of carrying out studies in Critical Linguistics.

By means of Fairclough's CDA, we can comprehend, understand what this Long Hope refers to, what this Long Hope is concerned with and what this Long Hope involves through the analysis of discourse as way of representing the world (thanks to the experience and testimony of Collier described in the text). In addition, we recognize the assumptions of the author in order to interpret the American Indian way by indicating whether Collier's experience expresses or suggests explicitly certain ethical principles. In other words, whether or not "a profound sense of living and a new hope in Indian society" have been actually "discovered" by the author (and thus this *profound sense of living* and *new hope* is expressed with a great enthusiasm by the author), we are to consider a major concept, the *Long Hope*. Thus, we are able to recognize the *meaning* of the American Indian message through Collier's text.

Furthermore, we believe that it is possible to point out some features of a reasonable meaning of life through the *American Indian principle of freedom* advocated by Collier: a profound sense of living expressed by *the Long Hope*, which we examine in our ongoing research through Fairclough's CDA. In the end, since we have particularly focused on a singular text from the US literature, perhaps literature is the only one place in which human hopes still

remain and people are indeed responsible for their freedom and destiny, as in the immortal writings of the great *William Faulkner*.

### **1.3.2 SOCIAL AND PRACTICAL JUSTIFICATION**

A study like this might help not only linguists, but also readers in general, comprehend and understand themselves, their own life experience, and their existence ultimately, through the analysis and critics of language itself that, in some way, organize their social interaction: their social practice, which takes place in the concrete reality. This research tries to find out something in particular about a particular world-view (whose message, however, expects to be universal), reflected in a notable text in order to identify some general ideas about the way of the Americans Indians: their perspective on the world. It is also important to indicate if some ideas, values, mental models, and even social prejudices are decisive to begin comprehending and thus understand this social and cultural phenomenon: the American Indian world-view. In summary, carrying out a research like this will demonstrate why we shall take into account the way of another world-view as a human way of life, expressed in certain ways of representing aspects of the world.

Secondly, another important reason that makes this research valuable and necessary deals with text analysis, in which we are focusing our attention. We especially need to point out this assertion because we are firstly concerned with a piece of a literary text; that is, in the long run, reading and comprehending is vital for us as linguists or students in general. We can appreciate and imagine esthetically the American Indian world-view by interpreting a text.

### **1.3.3 METHODOLOGICAL JUSTIFICATION**

In so doing, the present study uses CDA as a method of research, because it is a theoretical as well as a methodological approach. We draw on Fairclough's approach, which consists of a set of philosophical premises, theoretical methods, methodological guidelines and specific techniques for linguistic analysis. From our point of view, Fairclough's approach represents a very important and advanced theory and method for linguistic research; in addition, it

represents a prominent approach in social sciences because of certain characteristics that we explain more adequately later.

Another significant CDA perspective is van Dijk's version. This version deals with social problems that can be understood as "the way dominance and inequality are reproduced and resisted by text and talk in the social and political context" (1997: 102). Notwithstanding both Fairclough and van Dijk understand CDA as a type of discourse analytical research, Fairclough's dialectical approach is more suitable because his approach presents an analysis of the dialectic relationships between discourse and other elements of social practices. In fact, as mentioned before, discourse itself is a form of social practice.

Likewise, it is important to bear in mind that in the present study we intend to describe a determined phenomenon, the *American Indian way*, by means of analysis and interpretation of *the concept of the Long Hope*. Hence, this research needs to take a *hermeneutical approach*. This view will support us to comprehend and understand the way of life (understood as a power to live, as a practical philosophy) of the American Indians; in other words, how the American Indians understand themselves and their world, their society. In this respect, we shall apply the *dialectical research method* in order to clarify and explain the properties and characteristics of social interactions, which at the same time constitute the social elements. Accordingly, the dialectical method of research is very valuable and decisive to clarify the configuration of the American Indian way discourse through the interpretation of a dynamic and primary concept: the *Long Hope*. The interpretive and explanatory fundamentals of CDA are the theoretical and methodological criteria that help us to analyze the discursive devices and symbolic structures, which in some way organize the whole text by principally taking into consideration the aspect of lexical realization along with the description of grammatical features that constitute the American Indian's perspective within the text.

#### **1.4 CONCEPTUAL DEFINITION OF VARIABLES**

The next section includes conceptual definition of the terms used in the research questions. These variables are the most important to be considered and examined in this research. Some

of them belong to Fairclough's glossaries, because we take his theoretical-methodological framework as the fundamental methodology in our research. We describe them in alphabetical order.

### ***Discourse***

In linguistics, discourse refers to a unit of language longer than a single sentence, which means a TEXT. More broadly, discourse is the use of spoken or written language in social context.

In this study, "discourse" refers to a unit of language meaning which is dialectically related to a conception of the world or world-view in social context. According to Norman Fairclough (2003), «"Discourse" is used in general sense for language (as well as, for instance, visual images) as an element of social life which is dialectically related to other elements. "Discourse" is also used more specifically: different discourses are different ways of representing aspects of the world» (pp. 214-215). Hence, the concern in this study is to provide the discourse meaning as social practice that ultimately entails language as social structure.

### ***Discursive devices***

In this research, discursive devices imply any fragment of text that includes certain representational aspects in accordance with social, ideological or political implications. In other words, discursive devices especially deal with phrases or features of discourse that make text linguistically coherent. This is the sense in which we take the analysis of Collier's text in the present study.

### ***Symbolic structures***

Symbolic structures refer to people social representations (mental models) expressed in Collier's text in association with certain symbols, namely, characters or objects that we identify generally as symbols, in other terms, social representations. In addition, symbolic structures have ideological implications, since they include implicitly or explicitly a system of



ideas related to world-views, mythological conceptions of the world, cultural heritages, old traditions, profound beliefs, symbolic representations and so forth.

### ***Text***

In this study, text is understood as representation, that is to say, text, as a discourse, is a particular way of representing particular aspects of the world (physical, social, psychological). For this reason, text can be understood, in accordance with CDA theoretical framework, as the arrangement of types of meaning (action, representation, identification) that, in agreement with Fairclough, are always co-present in texts. For this reason, these three types of meaning “can be distinguished for purposes of textual analysis”.

### ***World-view***

Generally, *worldview* is a particular philosophy of life or conception of the world claimed by a person, social group or community. In this research the concept “world-view” refers specifically to the way American Indian see and understand the world, especially regarding issues such as moral, politics, philosophy, and religion.

## **1.5 LIMITATIONS OF THE STUDY**

We take into consideration Chapter I of Collier’s book; this chapter has ten pages (from page seven to page sixteen). The reason for this selection is that the first chapter is clearly an introduction in which the author describes his personal experience in an important way that reflects his great admiration for the American Indian way in contrast to the disappointing and meaningless modern world. Thus, we consider the first chapter as introduction to the book and as the sample, which we need to take into account in qualitative research. In so doing, we will analyze meanings, linguistic devices and social structures that organize the text and, at a time, provide, as Fairclough points out, evidence of ongoing processes such as the reconstitution of social identities and forms of self. This is one of the most important premises related to critical discourse analysis concerns.

Likewise, since we carry out a documentary research, we have to limit our study to the analysis of the texts we are accounting for. Thus, it is necessary to delimit the context we are dealing with in order to comprehend the perspective and criteria, which the author frequently emphasizes, and how these aspects become and integrate as much his experience as his social representations.

## **CHAPTER II**

### **REFERENTIAL AND THEORETICAL FOUNDATIONS**

#### **OVERVIEW OF THE CHAPTER**

This chapter is organized into three sections. We first explore the related research, that is, the state of the art, pointing out some relevant academic works related to this research. Secondly, once having established what the concept of discourse refers to, and described its cultural and social implications, we review the referential and theoretical foundations, which constitute the conceptual and theoretical framework in which this study is based upon. In this section, we principally describe Critical Discourse Analysis (CDA) as a *theoretical perspective on language*, and take consideration of as much discourse analysis fundamentals as the influence of Systemic Functional Linguistics (SFL) in the configuration of critical language studies. Finally, we provide an overview of the methodological foundations for the analysis of texts, locating text analysis in its relationship to CDA and social analysis.

#### **2.1 RELATED RESEARCH: THE STATE OF THE ART**

In order to support the theoretical and methodological aspects of this research, it is imperative to mention and highlight the previous studies regarding our topic of research. We first start by describing work on critical discourse studies and text analysis of Native Americans.

An earlier book about the American Indians is *My life among the Indians* (1861) by George Catlin (1796-1872), who was an American painter, author and traveler of the Old West that specialized in portraits of Native Americans. His work was very important because by reproducing pictorially the Indian tribes' customs, traditions, and way of living he attempted to discover the world in which they lived, their social life, their religious views, and their past. Nevertheless, he concluded that the Indians "would disappear before advancing civilization".

Another important work about the American Indians is the book *The North American Indian* (1972) by Edwards Sheriff Curtis (1868-1952). This book is a monumental study of North American Indians; since by recording in testimonies and pictures the trace of the Native

American peoples (their traditions and customs), Sheriff concluded that the traditional Indian way of life is just beginning to die out.

The dissertation *Becoming “fully” Hopi: The role of the Hopi language in the contemporary lives of Hopi youth – A Hopi case study of language shift and validity* by Sheilah Nicholas (2008) examines “the validity and continuity of the Hopi language especially in terms of intergenerational transmission of the cultural values essential to the formation of a Hopi cultural identity, as well as maintaining the integrity of the Hopi language among the Hopi people”. In conclusion, Nicholas claims that cultural experiences and linguistic competence are highly significant “to acquiring a complete sense of *being* Hopi”, because both of these aspects define Indian Hopi cultural identity through Hopi language as a cultural practice in regard to language as a choice of personal use.

About CDA in Latin America, a very important work is *Análisis crítico del discurso. Perspectivas latinoamericanas* (2003) [prefaced by Teun A. van Dijk)], compiled by English language professor at Universidad de Chile, Leda Berardi. To sum up, this book is a compilation of several academic papers regarding different social topics with relation to discourse, such as ideology, politics, social representations, culture, the media, etc. This work is very valuable because it presents a general perspective on CDA studies from Latin America. We primarily refer to how distinct scholars are examining discourse from different points of view concerning, specifically, current topics and problems, related to Latin America, such as the relationship between social representations and culture, the role of the press in contemporary society, as well as the significant influence of politics in the configuration of all type of discourses.

As for the relation between CDA and text analysis, Fairclough claims that CDA can employ lots of approaches concerning text analysis: “Critical discourse analysis can in fact draw upon a wide range of approaches to analyzing text” (Fairclough, 2003: 6). This premise

Those previous studies helped us to conduct a solid study of *The American Indian and The Long Hope* written by the American Indian advocate John Collier.

## 2.2 THEORETICAL FOUNDATIONS

This section presents the theory related to our research associated with *The American Indian and The Long Hope* written by the American Indian advocate John Collier.

To *H.C.F. Mansilla*<sup>3</sup> (2009), a theoretical approach should take into consideration certain important aspects and requirements, such as described next:

“A reasonable theoretical approach requires... of a historical-genetic analysis, a hermeneutics (interpretation on the meaning of the studied phenomenon), an evaluative diagnosis and an ethical principle of social responsibility as Hans Jonas advocated in his notable book *The principle of responsibility*” (p. 85)<sup>4</sup>.

Thereby, this study is concerned with a *reasonable theoretical approach* based upon American Indian ethical rationality. Hence, by *reasonable* we mean that our approach derives from *critical reasoning*; that is to say, in simple terms, we refer to our human power to think and understand in a logical and critical way, as social researchers primarily. We have to emphasize this aspect regarding the theoretical approach because we need to comprehend clearly what the problem deals with by also considering an *ethical principle of responsibility* as a guiding key which involves responsibility towards the others, i.e., the Native American peoples. Nevertheless, in order to make clearer and stronger this premise, in accordance with the objects of our research, we need to highlight what «reason» is indeed concerned with in this research. Thereby, in talking about “reason” meaning, the philosopher *Bertrand Russell* (1954)<sup>5</sup> states the following statement: «“Reason” has a perfectly clear and precise meaning. It signifies the choice of the right means to an end that you wish to achieve. It has nothing whatever to do with the choice of ends» (p. 8). This concept of reason is highly significant to configure a general idea about the concept of ethical rationality concerning especially with American Indian rationality.

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<sup>3</sup> H.C.F. Mansilla, *Memorias razonadas de un escritor perplejo*, Tomo I, La Paz: El País 2009.

<sup>4</sup> Translated by the author.

<sup>5</sup> Bertrand Russell, *Human society in Ethics and Politics*, Londres: Allen & Unwin 1954.

### 2.2.1 DISCOURSE

The term “discourse” is a difficult one to define, since there are many opinions and definitions pointed out by several authors, social and language researchers and, of course, linguists.

According to Nunan (1993), “discourse” refers to a stretch of language larger than a sentence: “Discourse can be defined as a stretch of language consisting of several sentences which are perceived as being related in some way” (pp. 5-6). In the same way, Yule (2006: 124) points out: “the word ‘discourse’ is usually defined as language beyond the sentence”. These both early assertions on discourse have been very important to examine discourse as a unit of language meaning in relation to social context.

Another significant definition of discourse makes mention of form and function perspective. Van Dijk (1980) examines structures and functions that organize discourse by examining text grammar, semantic structures and pragmatics of discourse. The third definition on discourse refers to notions such as power and ideology. Several authors have developed noteworthy lines of research on discourse through the analysis of power and ideology as predominant concepts in CDA. The British linguist Norman Fairclough is one of the most prominent researchers in this field of study.

Fairclough (2003) has developed important criteria to configure what he denominates as *the critical study of language*. In this respect, it is worth mentioning the book *Critical discourse analysis. The critical study of language* (1995), which is a collection of papers on critical discourse analysis. In this book, Fairclough examines textual analysis in social research, in addition to major concerns related to critical notions, such as Language, ideology and power, Discourse and sociocultural change and Critical language awareness. However, the British scholar, from the General introduction, claims that the main objective of his book is “to develop ways of analyzing language which address its involvement in the workings of contemporary capitalist society” (p. 1). For this reason, the elucidation of political stance is a mayor premise in CDA.

On the other hand, The British scholar defines “discourse” from an abstract and concrete standpoint:

The term ‘discourse’ is used abstractly (as an abstract noun) for ‘the domain of statements’, and concretely as a ‘count’ noun (‘a discourse’, ‘several discourses’) for groups of statements or for the ‘regulated practice’ (the rules) which govern such a group of statements (p. 124).

Moreover, Fairclough continues

I see discourses as ways of representing aspects of the world – the processes, relations and structures of the material world, the ‘mental world’ of thoughts, feelings, beliefs and so forth, and the social world. Particular aspects of the world may be represented differently, so we are generally in the position of having to consider the relationship between different discourses. Different discourses are different perspectives on the world, and they are associated with the different relations people have to the world, which in turn depends on their positions in the world, their social and personal identities, and the social relationships in which they stand to other people (*ibid.*: 124).

In conclusion, *discourse*, as an abstract noun, refers to a unit of language meaning that deals with a domain of statements; whereas, in a concrete sense, discourse is concerned with group of statements organized under the sign of social practice (associated with social practice), which is dialectically related to a conception of the world or world-view. Additionally, this definition describes discourse “as ways of representing aspects of the world”, as Fairclough clearly points out.

### **2.2.2 TEXT**

As well as discourse, *text* is another important concept analyzed in this study because it allows us to identify linguistic devices and symbolic structures used by John Collier in order to express his ideas on American Indians with great excitement. Hence, we take into consideration Fairclough’s standpoint because he has formerly developed the theoretical and methodological framework for CDA. In fact, “He was the first to design a theoretical

framework for CDA and gave guidelines for text interpretation” (Sabir & Kanwal, 2018: 89). In this respect, we especially consider the next definitions regarding text.

According to Fairclough (1995), a text is “traditionally understood to be a piece of written language – a whole ‘work’ such as a poem or a novel, or a relatively discrete part of a work such as a chapter (p. 4). Likewise, Fairclough points out emphatically: “Texts are social spaces in which two fundamental social processes simultaneously occur: cognition and representation of the world, and social interaction” (*ibid.*: 6). On the other hand, Fairclough claims that a multifunctional view of text is essential; with relation to this, *Systemic Linguistics* has been highly significant:

I have followed systemic linguistics (Halliday 1978) in assuming that language in texts always simultaneously functions ideationally in the representation of experience and the world, interpersonally in constituting social interaction between participants in discourse, and textually in tying parts of a text together into a coherent whole (a text, precisely) and tying texts to situational context (*ibid.*: 6).

Discourse and text are both social practices because they both involve meanings associated with social reality. Nonetheless, unlike discourse, which deals with a group of statements understood as social practices, text can reflect human experience and the world by tying lexical units of a discourse into a coherent whole, in this case, in the form of written language, which contains a discourse in an enduring way.

Thus, texts are understood to be social spaces in which social processes occur, and different elements of social life converge on. What is clear at this point is that social processes such as representation of the world and social interaction are definitely essential to carry out text analysis and understand text itself as a linguistic cultural artifact.

### **2.2.3 LANGUAGE AND CULTURE**

Language is concerned with human condition itself. Hence, it is “the principal means whereby we conduct our social lives” (Kramsch, 1998:3). Indeed, language expresses reality: language



helps people to define their common experience by expressing their ideas, feelings and beliefs at once; that is, their way of living in conjunction with their cultural reality. Hence, we focus on an inherent relationship between language and culture.

The relationship between language and culture involves concretely bearing in mind the notions of speech community and discourse community. Speech community is composed of people who use the same linguistic code; while discourse community refers to the common ways in which members of a social group use language to meet their social needs (*ibid.*, 8). Both of these notions are relevant to understand more clearly cultural reality and language.

Discourse refers to the process of language use. In respect to this, Kramersch points out how discourse is related to sociocultural context, since discourse is described as: “The process of language use, whether it be spoken, written or printed, that includes writers, texts, and readers within a sociocultural context of meaning production and reception”. Therefore, important linguistic aspects – such as meaning production – are concerned intrinsically with social interaction. For this reason, the relationship between language and culture focuses on a heritage of human values and fundamental precepts on living human experience.

In so doing, in talking about discourse as social practice, we clearly refer to the connection between language and culture. Since language expresses cultural reality in the sense that they are both intrinsically related, we understand social reality by taking into consideration this complex relationship. For instance, arts are considered to be representations of nature and society (Guirard, 1992), and as a result they describe aspects that have to do with cultural heritage such as people’s way of life, beliefs, attitudes, social practices and so forth. In addition to these considerations, it is very important to take into account the role of symbolic elements in the representation of cultural reality. Since symbols have represented human ways of living since ancient times in order to begin finding a way to communicate all surrounding phenomena, and, in general, every culture in the world has configured and represent their notions, precepts and beliefs by means of symbols. This process was significant to the development of language along with the emergence of culture. For these reasons, we can assert that language and culture have become the expression of Man, because, in the words of

the philosopher Eduardo Nicol (1974), we can assert that they are concerned with the realization of human vocation.

The key statements in the relationship between language and culture are (a) language expresses cultural reality, (b) language embodies cultural reality, and (c) language symbolizes cultural reality (*ibid.*) These statements reveal the prominent role of language in the configuration of cultural world. Furthermore, culture and language, common attitudes, beliefs and values constitute people's way of life, which is understood as the manner in which a person or society commonly live. All these notions regarding culture involves a historical perspective because human communities and their development take part of a historical process. To sum up, "culture can be defined as membership in a discourse community that shares a common social space and history, and common imaginings" (*ibid.*: 10). These premises lead us to consider and explore how the American Indians expressed their cultural reality through their symbolic language through figures of speech (metaphors, similes, hyperboles, etc.) , as reflected in John Collier's book.

#### **2.2.4 THE WAY OF LIFE OF NATIVE AMERICAN PEOPLES**

According to *National Congress of American Indians* (NCAI), ten million Native American people inhabited North America "and governed their complex societies, long before European governments sent explorers to seize lands and resources from the continent and its inhabitants" (2020: 8). In addition, it is worth mentioning that when Europeans first began to arrive, there were about 7 million Indians in what is today the United States and Canada. They spoke hundreds of different languages and were rooted in distinct ways of life (Hoffman, 2011: 1).

There were lots of American Indian tribes such as the Iroquois, the Sioux, the Cheyenne, the Pueblo people (like the Hopi), the Navajo and the Apache tribes. They all came from different places in North America so they showed special features from each other:

In the northeast the most powerful Indians were the Iroquois. There were six Iroquois tribes and they lived as farmers. With over 35,000 people they often defeated other Indian tribes in war.

In the Great Plains (from the Mississippi River to the Rocky Mountains), most tribes, like the Sioux and the Cheyenne, were nomadic, i. e. they moved their teepees to where they could find and hunt buffalo. They ate the meat, used the skin and fur to make clothes and teepees, and made tools from the bones.

In the southwest, some of the Pueblo people, like the Hopi, lived in villages and grew vegetables. But the Navajo and the Apache tribes, who came to this region from the north, were warriors who moved from one place to the next. They hunted buffalo, but they also attacked other Pueblo villages. When the Indians began to use horses – which they got from the Europeans – hunting buffalo became much easier (*ibid.*, 1).

From the colonial period until today, American Indian peoples have remained as tribal nations; in other words, their systems of social, cultural, economic, and political governance based upon the notion of *tribe*. Thus, as tribal nations, we consider them nations within a nation, i.e., the United States of America. This notion of tribe derives from a profound sense of living in Indian community, that is, a profound belief and hope in the inherent union among the God, nature and Man.

In 1944, National Congress of American Indians (NCAI) establishes in order to represent the tribes and advocate Native Americans rights against federal government power abuse. NCAI focused on the Native American precept of sovereignty, which also was the Indian's goal without political and social assimilation. Hence, when NCAI became stronger and more solvent, the historian and activist Vine Deloria Jr. helped increase tribal membership from 19 to 156. Furthermore, it is worth mentioning that throughout his life and career Deloria was involved with many Native American organizations. He was quite aware of Native American struggle: the fight for Native American rights and Native American self-determination. In addition, it is worth mentioning that Deloria claimed that the great Native American Chiefs symbolized the fight for American Indian Peoples freedom. These great Chiefs were Crazy Horse, Sitting Bull, Chief Joseph and Geronimo, as written in his notable book *Custer died for your sins. An Indian Manifesto* (1969).

NCAI has released policy papers on key topics related to Indian Country. One of these papers is *2018 Executive Council Winter Session Policy Update*, in which Indian Country advocates an ethical notion of tribal policy concerning land and natural resources:

Tribal Nations and Tribal citizens are place-based peoples with a direct connection to surrounding environments, homelands, waters, natural resources, and wildlife. Tribes' cultures, traditions, lifestyles, communities, foods, and economics are all dependent upon natural resources (2018: 2)

For several decades, tribal nations, in agreement with the United States, have achieved to establish and reorganize their way of life, governance and policy over their natural lands and resources. In other words, as much tribal nations as the United States agree with each other about establishing the unique American family of governments (2021: 8). Thereby, U.S government acknowledged the sovereignty of tribal nations; nevertheless, Native Americans continue fighting for their rights and respect for nature to the present day.

In order to outline what American Indian society, overall, deals with, Stebbins (2013) especially refers to the Iroquois or *Haundenosaune Confederacy* as a notable example of a valuable society among Native America peoples:

An example of a very elaborate, extensive, and codified rank society was the **Iroquois or Haundenosaune Confederacy**. This Confederacy consisted of the Mohawks, Oneidas, Onondagas, Cayugas and Senecas (joined by the Tuscaroras in the seventeenth century), all societies that spoke similar Iroquoian languages and had similar social organizations. All were matrilineal and horticultural. Together, the Confederacy covered an enormous territory, from what is now Quebec City, south to the city of Schenectady, New York, and east from the Hudson River to the border of what are now the states of New York and Pennsylvania—an expanse larger than many European countries at the time of European contact. Through the Confederacy, these six societies bound themselves together to maintain peace among them and to act as a collective voice in their actions with other societies, including the Europeans when they arrived. In the oral tradition of the Haundenosaune, the Confederacy was founded by **The Peacekeeper**, a Huron (a society that spoke an Iroquoian language, but never joined the Confederacy) who established peace among the five nations and a codified social and political system which is laid out in **The Great Law**. Among the Haundenosaune, leadership was vested on the village, national, and confederacy level, much like the towns, states, provinces, and the nations of the United States and Canada today (p. 122).

Native American peoples have configured and stated a way of life, moral precepts and beliefs in conjunction with a principle of community. They have all been involved in the pursuit of an everlasting peace among the God, the earth, nature and Man: community is the bedrock of American Indian way because community based on a respectable relationship among peoples and nature. The pursuit of such a relationship involves a concept of justice, i.e., an ethical precept. In addition, American Indians profoundly believe in the hope and blessing of *The Great Spirit*. Consequently, all these premises reveal that the Native American peace is a living peace based on justice, and all these aspects likewise have been configured the American Indian ethical rationality.

## **2.2.5 THE CRITICAL STUDY OF LANGUAGE**

### **2.2.5.1 CRITICAL THEORY**

The elucidation of terms such as “critique” (noun) and “critical” (adjective) is highly important because it will enhance as much the theoretical standpoint as the methodological approach in this study. Therefore, the concepts of “critique” and “critical” are the bedrock of this research. They have had different meanings in different fields of study; but in CDA they attain a singular connotation:

The notion of ‘critique’ which is inherent in CDA’s programme is also understood very differently: some adhere to the Frankfurt school, others to a notion of literary criticism, some to Marx’s notions (see above and Reisigl and Wodak, 2001 for an overview). Basically, ‘critical’ is to be understood as having distance to the data, embedding the data in the social, taking a political stance explicitly, and a focus on self-reflection as scholars doing research (Wodak, 2001: 9).

The Frankfurt School was founded in 1923, in Frankfurt, Germany. The most prominent Frankfurt School theorists were Max Horkheimer and Theodor W. Adorno, who established the theoretical framework of critical philosophy and social critical theory as well as the research guidelines and institutional foundations governing the Institute for Social Research, at

Frankfurt in 1929. The Frankfurt School critical theory was highly decisive for the emergence of Critical Language Studies.

Critical Theory is a school of thought that stresses the reflective assessment and critique of society and culture by applying knowledge from social sciences and humanities. As a term, *critical theory* has two meanings with different origins and histories: the first originated in sociology and the second originated in literary criticism, whereby it is used and applied as an umbrella term that can describe a theory founded upon critique. The theorist *Max Horkheimer* (1982) described a theory as critical insofar as it seeks "to liberate human beings from the circumstances that enslave them" (p. 244).

#### **2.2.5.2 CRITICAL DISCOURSE ANALYSIS**

Renowned scholars agree that CDA takes an interest in the ways in which linguistic forms are used in various expressions and manipulations of power. About it, CDA especially takes an explicit position based upon *a principle of solidarity* with dominated groups. Norman Fairclough (1995), Ruth Wodak (2001), Michael Meyer (2001), Teun A. van Dijk (2001) and others, from different views and approaches, have developed a noteworthy theoretical-methodological framework for CDA, which has become a very original and useful approach in social scientific research.

Fairclough (2001) describes CDA as a method that can be used in social scientific research. He affirms emphatically:

CDA is in my view as much theory as method – or rather, a theoretical perspective on language and more generally semiosis (including `visual language', `body language', and so on) as one element or `moment' of the material social process (Williams, 1977), which gives rise to ways of analyzing language or semiosis within broader analyses of the social process (*ibid.*: 121).

As for CDA's relation with other social theories, Fairclough claims that CDA should engage with them in a 'transdisciplinary' rather than just an interdisciplinary way; this is what, in CDA, a dialogical relationship is concerned with in this research.

On the other hand, Teun A. van Dijk (one of the most representative academics on CDA) points out the following statement: "Critical Discourse Analysis (CDA) is a type of discourse analytical research that primarily studies the way social power abuse, dominance, and inequality are enacted, reproduced, and resisted by text and talk in the social and political context" (van Dijk, 2001: 352). To van Dijk discourse analysts take explicit position and thus want to understand, expose and ultimately resist social inequality, because CDA is also recognized as dissident research.

### **2.2.5.3 CDA AS INTERDISCIPLINARY APPROACH**

As we know, the emergence in linguistics of social element, derived from pragmatics and speech-act theory, has strengthened, largely, the study of language, especially discourse analysis. This social element includes both discursive and non-discursive elements. Actually, there is an explicit interplay between discourse analysis and social theory: social and cultural theory has been necessary and important to discourse analysis development. As a result, CDA has become as much an important analytical research method as a very useful interdisciplinary approach. Meyer (2001) points out interdisciplinary claim and its description of the object of investigation from widely differing perspectives a further characteristic of CDA (p. 16).

In fact, most of the scholars agree that CDA is not merely a research method, but more than that. Since CDA is concerned with several disciplines (including linguistics, psychology, anthropology, sociology and political sciences as well), we indeed do not know to what extent its principles, developments and methodology are delimited in contrast to major social sciences. In that respect, concepts such as power, ideology and history have constituted and organized so important links among different disciplines that interdisciplinary research has become as necessary as usual. As Wodak highlighted categorically: "A defining feature of CDA is its concern with power as a central condition in social life, and its efforts to develop a

theory of language which incorporates this as a major premise” (*ibid.*: 11). From these standpoints, we are aware of the relationships between language and society; these relationships are complex and multifaceted.

With relation to CDA as interdisciplinary approach, we also have to consider the Hallidayan systemic functional grammar by indicating briefly that an understanding of the basic claims of Halliday's grammar and his approach to linguistic analysis is essential for a proper understanding of CDA. According to Wodak, in most studies there is reference to Halliday's grammar by virtue of its critical approach.

In accordance with the perspectives described above, CDA postulates an interdisciplinary procedure. This procedure is necessary and indispensable for analysis of the wider social practices.

#### **2.2.5.4 DISCOURSE ANALYSIS FUNDAMENTALS**

In accordance with Nunan's assertion, “discourse analysis involves the study of language in use” (1993, p. 7). Hence, this assertion will be our key theoretical standpoint.

Michael McCarthy (1991) gives a definition of DA and outlines the aims and a brief historical view of this one:

Discourse analysis is concerned with the study of the relationship between language and the contexts in which it is used. It grew out of work in different disciplines in the 1960s and early 1970s, including linguistics, semiotics, psychology, anthropology and sociology. Discourse analysts study language in use: written texts of all kinds, and spoken data, from conversation to highly institutionalized forms of talk (*ibid.*: 5).

One earlier and major contribution to DA was a paper published with the title ‘Discourse Analysis’ by Zellig Harris (1952). In regard to this, McCarthy indicates: “Harris was interested in the distribution of linguistic elements in extended texts, and the links between the text and its social situation, though his paper is a far cry from the discourse analysis we are



used nowadays” (*ibid.*). The emergence of semiotics and the French structuralist approach were also important to the study of narrative during those years. In addition, McCarthy highlights the role of the linguistic philosophers (Austin, Searle and Grice) whose influence on the study of language as social action was decisive.

David Nunan (1993) claims discourse analysis involves the study of language in use. Nevertheless, although all linguists – from the phonetician through the grammarian, to the discourse analyst – deal with identifying regularities and patterns in language, Nunan explicitly establishes the role of discourse analyst. He indicates that “However, in the case of the discourse analyst, the ultimate aim of this analytical work is both to show and interpret the relationship between these regularities and the meanings and purposes expressed through discourse” (p. 7).

In addition, in identifying text and discourse features, Nunan, from a more linguistic background, elucidates levels of analysis in the study of discourse:

He uses *text* to refer to the written or taped record of a communication event and *discourse* to refer to the interpretation of that event in the context in which it occurs. For Nunan, the difference between text analysis and discourse analysis is that the former is the study of formal linguistic devices that distinguishes a text from random sentences, whereas the latter is also the study of such devices but is conducted by the researcher with the intention of coming to understand the purpose and function of the discourse as well as the context in which it developed (Bavelas *et al.* 2002: 105).

On the other hand, because of its complexity and widespread usage across several disciplines with diverse goals: “... it is more accurate to think of discourse analysis as a cluster of methods and approaches with some substantial common interests rather than as a single, unitary technique” (*ibid.*, 102-103).

In this respect, Nunan affirms that in CDA “the focus is not entirely on the actual words written or spoken but also on the representations implicit in the words”. Because this kind of analysis “can be far above the level of the sentence, because it may be less concerned with

what is spoken or written and more concerned with the broader message, philosophy ideology, or idea conveyed” (*ibid.*, 105-106). Therefore, as we can see, Nunan’s view is important to distinguish discourse analysis from text analysis, and to recognize CDA as a research method to analyze representations of the world implicit in discourse.

Guy Cook (1989) intends to clarify both discourse and discourse analysis: “This latter kind of language – language in use, for communication – is called *discourse*; and the search for what gives discourse coherence is *discourse analysis*” (p. 6). Besides that, Cook emphasizes: “What matters [about discourse] is not its conformity to rules, but the fact that it communicates and it’s recognized by its receivers as coherent” (*ibid.*: 7).

Once we have talked about discourse analysis (by describing briefly its foundations and key features, and at the same time focusing on major theories whose influence on the study of language has been decisive and relevant), we must bear in mind the significance of these theories. Their fundamentals and approaches, their developments and methods, involve important social aspects in relation to both discourse analysis and critical discourse analysis.

#### 2.2.5.5 SYSTEMIC FUNCTIONAL LINGUISTICS

Fairclough states that *Systemic Functional Linguistics* (SFL) is “the” approach to text analysis. We have to give some considerations about that assertion. First, SFL is concerned with M. A. K. Halliday’s functional approach to language. In this respect, Fairclough states that SFL is “a linguistic theory and associated analytical methods particularly associated with Michael **Halliday**”<sup>6</sup> (2003: 5). Halliday examines language as social structure in his notable book *Language as social semiotic. The social representation of language and meaning* (1978).

On the other hand, Fairclough claims categorically: “In contrast with the more influential Chomskyan tradition within Linguistics, SFL is profoundly concerned with the relationship between language and other elements and aspects of social life, and its approach to the linguistic analysis of texts is always oriented to the social character of texts” (p. 5). Therefore,

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<sup>6</sup> Word in bold by Fairclough.

SFL has become a valuable resource for CDA, and indeed major contributions to CDA have developed out of SFL.

Additionally, Fairclough asserts that textual analysis presupposes a theory of language and a grammatical theory, and that one problem for CDA is to select from amongst those available, according to his own words. Consequently, we refer to *Systemic Linguistics* as much a theory of language as a grammatical theory:

I have referred at various points to systemic linguistics, which has a number of strengths from the perspective of CDA. It is a functional theory of language orientated to the question of how language is structured to tackle its primary social functions. Thus grammar is seen as structured by the three (macro) functions of language... the ideational, interpersonal and textual functions. It is also a textually orientated theory concerned with producing grammatical descriptions which are useable in textual analysis. The view of language as social semiotic (Halliday 1978) incorporates an orientation to mapping relations between language (texts) and social structures and relations (*ibid.*: 10).

However, in this study we focus on one specific function of language, the ideational function: “Texts in their ideational function constitute systems of knowledge and belief” (*ibid.*: 6). When analyzing a text related to a particular world-view, we necessarily have to draw upon the ideational function: “with respect to the ideational function, people deal textually with contradictions or differences in beliefs, knowledge and representations” (*ibid.*: 7).

### **2.3 METHODOLOGICAL FOUNDATIONS**

Once we have clearly established the emergence of an *ethical principle of responsibility*, we have to explore the configuration of this principle in conjunction with the development of *critical thinking*. Accordingly – what we are proposing from now on –, the guiding key element in this research is examining and interpreting critically *the concept of the Long Hope* from a hermeneutical view; and, thus, to carry out the research we need to present a suitable theoretical-methodological framework in which we can interpret that “profound sense of living”. Fairclough’s framework is appropriate and useful for analysis of discourse and textual

analysis. Critical research denotes that ethical principle. For this reason, the importance of this *Long Hope* in the American Indian way relies on John Collier's experience.

Concerning the methodology and because of its interdisciplinary singularity, this study uses a *triangular theoretical and methodological approach*. We refer explicitly to (a) a first sight approach that attempts to find in the social interaction experience (reflected in Collier's text), how that way of life actually comprehends itself through its social actors, experience and its world-view language, whereby we can achieve both comprehension and interpretation of such a perspective: the *hermeneutical view*. Secondly, we make reference to (b) a *dialectical theory of discourse* focused on the critical studies of language, and particularly the theoretical and methodological CDA approach developed by Norman Fairclough: *the dialectics of discourse*; and (c) a linguistic theory associated with *Michael Halliday: Systemic Functional Linguistics* (SFL). This triangular theoretical-methodological approach deals with a set of diverse concepts (discourse, text, hermeneutics, dialectics, linguistic analysis, social practice, social representations, ideology, etc.). Subsequently, we intend to bring together each vital and conceptual and theoretical element, in order to achieve a suitable comprehension of the phenomenon (object of study) denominated the *American Indian way* by means of both comprehension and interpretation of the concept of the Long Hope.

### **2.3.1 BACKGROUND OF THE METHOD**

In relation to background of the method, we briefly mention the main theoretical and methodological sources. In the paragraphs below some explanations are given.

- (1) The *hermeneutical view* has to do with how someone comprehends and consequently interprets their world. We can find the main ideas of hermeneutics in the philosophy of twentieth century German thinkers Martin Heidegger and Hans-Georg Gadamer. Nowadays, *hermeneutics* has become a significant and interesting field of study in several subjects within human and social sciences. In so doing, the epistemological paradigm in our research is the hermeneutical view, because this view will help us to examine the Long Hope of the American Indians.

(2) Concerning the *dialectical theory of discourse*, the linguist Norman Fairclough (2003) is one of the most prominent scholars in this field. He develops a set of theoretical and methodological premises highly clear and applicable to comprehend “discourse”, in Critical Linguistics, primarily as “an element of social life which is dialectically related to other elements”. Consequently, “discourse” is also a way of representing the world, or particular aspects of the world; or the assertion that different discourses are different perspectives on the world. *The critical study of language* is nowadays a significant field of social research thanks to Fairclough’s CDA approach.

(3) *Systemic Functional Linguistics* (SFL), which is understood as “a linguistic theory and associated analytical methods particularly associated with Michael **Halliday** (Halliday 1978, 1994). [...] SFL is profoundly concerned with the relationship between language and other elements and aspects of social life, and its approach to the linguistic analysis of texts is always oriented to the social character of texts” (Fairclough, 2003: 5). SFL supports our methodology especially in what is referring to data gathering and data analysis and interpretation. However, Fairclough’s approach focuses on the SFL method. In fact, text analysis is based upon Hallidayan approach.

In sum, each of these sources is concerned with language not only as a key characteristic of human society, but also as the *reality* in which both human being and their life make sense, before the establishment of any theoretical point of view.

### **2.3.2 SOURCES OF CDA: CRITICAL LINGUISTICS AS A CRITICAL RESEARCH APPROACH**

The emergence of “Critical Linguistics” (CL) has been a major event as it has represented an innovative approach to linguistics itself, especially in the study of language as social action. In highlighting certain aspects, theoretical approaches, themes and concepts, namely, ‘interdisciplinary approach’, ‘critical linguistic research’, ‘critical linguistic approach’, ‘language and ideology’, ‘language and power’; ‘critique’, ‘critical discourse analysis’, ‘social practice’, etc., CL has demonstrated how important is its field of study nowadays. Most of

these notions, terms and theoretical approaches have been developed in several works by eminent scholars such as Norman Fairclough, Teun A. van Dijk, Ruth Wodak, Michael Meyer, Siegfried Jäger, Ron Scollon. Wodak (2001) gives a summary of CDA history by emphasizing its important concepts and its developments. In addition, she declares that the term CDA “is used nowadays to refer more specifically to the critical linguistic approach of scholars who find the larger discursive unit of text to be the basic unit of communication”. (Wodak, 2001: 1-2)

Thereby CDA has become an important field of study as far as linguistics is concerned; hence, currently CDA is an established paradigm in linguistics: “Critical theories, thus also CL and CDA, are afforded special standing as guides for human action. They aim at producing enlightenment and emancipation. Such theories seek not only to describe and explain, but also to root out a particular kind of delusion” (*ibid.*: 10). The importance and the extent of these theories lie on those assumptions.

In addition to the framework given above, we have to take into account some preliminary remarks – outlined by Wodak – concerning CL and CDA background:

Kress (1990: 84-97) gives an account of the theoretical foundations and sources of critical linguistics. He indicates that the term CL was ‘quite self-consciously adapted’ (1990: 88) from its social-philosophical counterpart, as a label by the group of scholars working at the University of East Anglia in the 1970s (see also Wodak, 1996a; Blommaert and Bulcaen, 2000). By the 1990s the label CDA came to be used more consistently with this particular approach to linguistic analysis. Kress (1990: 94) shows how CDA by that time was emerging as a distinct theory of language, a radically different kind of linguistics!. He lists the criteria that characterize work in the critical discourse analysis paradigm, illustrating how these distinguish such work from other politically engaged discourse analysis. Fairclough and Wodak (1997) took these criteria further and established ten basic principles of a CDA programme. [...] Many of the basic assumptions of CL / CDA that were salient in the early stages, and were elaborated in later development of the theory, are articulated in Kress's work (*ibid.*: 5).

Furthermore, Wodak indicates that many of the basic assumptions of CL / CDA, salient in the early stages, and elaborated in later development of the theory, are articulated in Kress's work. These accordingly include assumptions such as:

- language is a social phenomenon;
- not only individuals, but also institutions and social groupings have specific meanings and values, that are expressed in language in systematic ways;
- texts are the relevant units of language in communication;
- readers / hearers are not passive recipients in their relationship to texts;
- there are similarities between the language of science and the language of institutions, and so on (Kress, 1989).

To sum up, as mentioned above language is first of all a social phenomenon, and hence CDA regards “language as social practice” (Fairclough, 1995), and “takes consideration of the context of language use to be crucial” (Fairclough and Wodak, 2001). These assertions help us to understand clearly CL as a critical research approach in social sciences, focusing on the role of language as a cardinal element in the configuration of social practices and critical thinking.

### **2.3.3 DIALECTICAL THEORY OF DISCOURSE**

Fairclough (1995) has constructed a useful framework for the analysis of discourse as social practice. Fairclough has indeed configured the *dialectical theory of discourse* or *dialectics of discourse*. This theory provides a method for analyzing the relationships between linguistic and social elements in text. He understands CDA as the analysis of the dialectical relationship between semiosis (including language) and other elements of social practices. This is his main assertion. On the other hand, Fairclough’s approach consists of a set of philosophical premises, theoretical methods, methodological guidelines and specific techniques for linguistic analysis.

### 2.3.4 FAIRCLOUGH'S THREE-DIMENSIONAL MODEL

Fairclough's theory

Discourse contributes to the configuration of:

- (i) social identities;
- (ii) social relations; and
- (iii) systems of knowledge and meaning.

Fairclough's theory emphasizes the role of language, considered as an indispensable system of knowledge because of its great influence on cultural development.

Hence, Fairclough's *framework* contains a range of different concepts interconnected in a complex three-dimensional model.

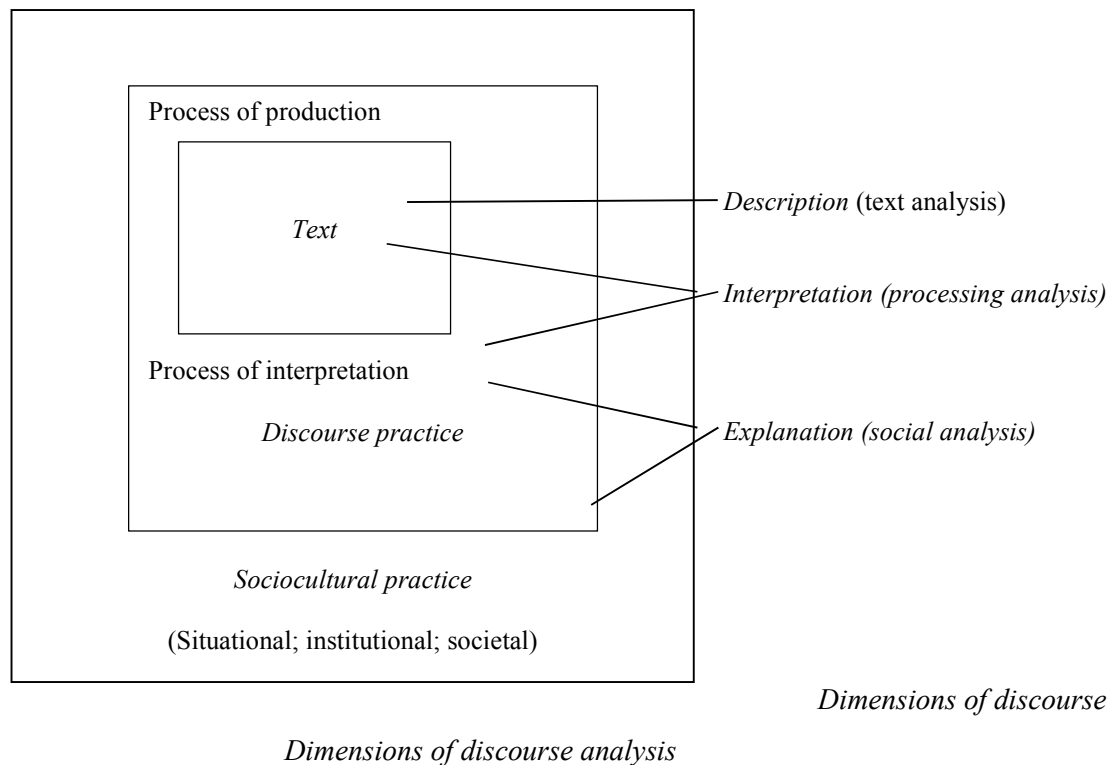


Figure 1 Fairclough's three-dimensional model for critical discourse analysis



With respect to this model, Fairclough gives the following explanation:

The approach I have adopted is based upon a three-dimensional conception of discourse, and correspondingly a three-dimensional method of discourse analysis. Discourse, and any specific instance of discursive practice, is seen as simultaneously (i) a language text, spoken or written, (ii) discourse practice (text production and text interpretation), (iii) sociocultural practice. [...] The method of discourse analysis includes linguistic *description* of the language text, *interpretation* of the relationship between the (productive and interpretative) discursive processes and the text, and *explanation* of the relationship between the discursive processes and the social processes (Fairclough, 1995: 97).

Nevertheless, we have realized text analysis by focusing on the descriptive type of study as established earlier. Therefore, we carry out text analysis in the sense of *description*, or linguistic analysis. Although we realize this analysis in three stages, as indicated in Figure 2 (description, interpretation and explanation), we carry out the dialectical process and the analysis of the dialectical relationships primarily at the descriptive level.

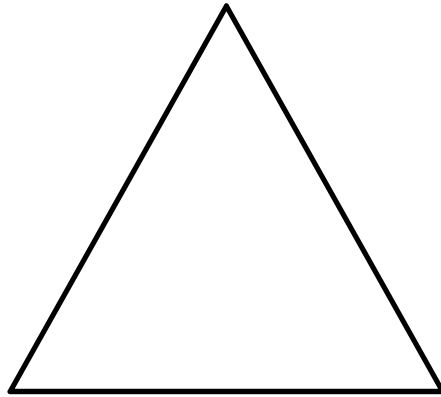
### **2.3.5 TRIANGULAR THEORETICAL-METHODOLOGICAL APPROACH**

In his major book concerning CDA, Fairclough has developed a triangular theoretical-methodological approach; in other words, a *three-dimensional conception of discourse, and correspondingly a three-dimensional method of discourse analysis*. Hence, in this study, we present, in the same way, a triangular theoretical-methodological approach in order to examine and interpret the American Indian way discourse.

We represent this theoretical-methodological approach as follows:

## Triangular theoretical-methodological approach<sup>7</sup>

*Hermeneutical view*



*Dialectical theory of discourse*

*Systemic Functional Linguistics*

Figure 2 *Triangular theoretical-methodological approach*

As for the methodology concept is concerned with, David Silverman (2000) states the following: “A *methodology* defines how one will go about studying any phenomenon”, whereas “*methods* are specific research techniques” (p. 79). Definitely, this statement points out what as much methodology as methods entail in any type of research.

### **2.3.6 CDA AND TEXT ANALYSIS**

In first place, as for *making sense of a text* involves, McCarthy indicates the next: “Making sense of a text is an act of *interpretation* that depends as much on what we as readers bring to a text as what the author puts into it” (McCarthy, 1991: 27). This statement precisely deals with the hermeneutic sense that characterizes this research. Hence, a definition of what interpretation indeed entails is relevant:

Interpretation can be seen as a set of *procedures* and the approach to the analysis of texts that emphasizes the mental activities involved in interpretation can be called *procedural*. Procedural approaches emphasize the role of the reader in actively building the world of the text, based on his/her experience of the world and how states and events are

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<sup>7</sup> Own creation.

characteristically manifested in it. The reader has to activate such knowledge, make inferences and constantly assess his/her interpretation in the light of the situation and the aims and goals of the text as the reader perceives them (*ibid.*).

About the implications of textual analysis in social scientific research, we should focus on the next assertion: “I shall suggest four reasons why textual analysis ought to be more widely recognized, within a framework for discourse analysis, as part of the methodological armoury of social science: a theoretical reason, a methodological reason, a historical reason and a political reason” (Fairclough, 1995: 208). In this statement regarding textual analysis, Fairclough is clearly aware of the significance of textual analysis as method of research within discourse analysis. Thereby, we use textual analysis in order to comprehend, understand and eventually interpret a particular world-view, the American Indian way, as a *perspective on the world* reflected in a particular text, which reveals certain knowledge based upon a living experience (the author’s experience) concerning the Long Hope.

Fairclough’s standpoint states two significant assertions to understand the importance of CDA in relation with text analysis: (i) “Discourse” is use of language seen as a form of social practice, and (ii) “discourse analysis” is analysis of how texts work within sociocultural practice”. Thus, the attention to textual form, structure and organization at all levels) is vital to discourse analysis. Grammatical and lexical levels are particularly the most important dimensions that we consider in this research: text analysis is realized as linguistic analysis.

Furthermore, in relation to CDA, one important assumption (the “primary issue”, according to Meyer) is with reference to “how the various methods of CDA are able to translate their theoretical claims into instruments and methods of analysis”. For this reason, linguists consider CDA as a linguistic method of analysis. Hence, CDA itself is a method of text analysis. Fairclough (2003) especially focuses on the linguistic analysis of texts. In so doing, even more precisely, *Fairclough’s textual analysis* is our main research technique in conjunction with instrumentation.

In sum, this chapter has first explored the theory related to our study. Secondly, the chapter has presented the referential and theoretical foundations, which constitute the theoretical

framework. Finally, the chapter has presented the methodological foundations as much for CDA as text analysis.

## **CHAPTER III**

### **STUDY DESIGN**

#### **OVERVIEW OF THE CHAPTER**

This chapter is organized in five sections: *(i)* type of study, where descriptive aspect is highlighted; *(ii)* methodological approach, regarding criteria used for choosing a determined research approach; *(iii)* method (CDA and hermeneutical method), that has to do with description of the methods to be considered in this work; *(iv)* research techniques and instrumentation, which is about the reasons to choose our main techniques and instrumentation; and finally *(v)* procedure of the analysis, where we explain units of analysis and define the stages of the procedure.

#### **3.1 TYPE OF STUDY**

The present study is descriptive as we attempt to describe, explain and interpret a determined way of life (a concrete phenomenon), in terms of discourse as social practice, by pointing out the properties and characteristics of the concept of the *Long Hope* as described in Collier's text. Thus, as explained above from Fairclough's view, we regard linguistic analysis as one complementary type of text analysis.

#### **3.2 METHODOLOGICAL APPROACH**

This research is **qualitative** because its main purpose is to explain and interpret a determined phenomenon by giving due emphasis to meanings, experiences and views of the participants. However, this study is limited to the analysis of a specific text, and therefore in this case our "participants" will be Collier and the people he is talking to (through his experience and testimony) that is, the *America Indians*, whose singular experience reflected in his text will be taken into account for analysis. For qualitative research, the aim is to obtain certain comprehension of the social world from the subject's view (the American Indians' world-view).

In addition, it is worth mentioning the relevance of the qualitative research methods as a sort of “decolonizing methodology”. This involves a critical analysis of European American colonialism in order to demonstrate the importance of carrying out a decolonizing agenda: “The central goal of a decolonizing methodology is to uncover detrimental effects of European American colonialism and to assist historically subjugated groups with preserving and reclaiming their distinctive cultural legacies, strengths, and institutions” (Wendt & Gone, 2012). On the other hand, some American researchers point out that “contemporary qualitative research serves the critical function of decolonizing psychological inquiry within American Indian communities”. Therefore, from this view, several authors consider qualitative research method as a decolonizing methodology that describes important aspects, such as cultural meanings, cultural processes and practices and the experiences and testimonies of participants.

Concerning the theoretical and methodological background, this study is based upon the philosophy of the **social critical theory**, and the **dialectical theory of discourse** as a method of research. We draw upon three fundamental criteria in order to guide and to configure the methodological and epistemological framework of this research. Hence, as previously indicated, we are talking about a *triangular theoretical-methodological approach*. This approach consists of (a) the *hermeneutical view*, (b) *the dialectics of discourse*, (Fairclough’s approach: the dialectic theory of discourse) and (c) *Systemic Functional Linguistics* (Halliday’s linguistic theory). By means of this triangular theoretical-methodological approach, we will be able to shed light on the American Indian way discourse as a distinct perspective on the world by describing and especially interpreting the primary concept of the *Long Hope* through linguistic analysis.

### **3.3 METHOD**

#### **3.3.1 CDA AS A METHODOLOGICAL APPROACH**

Discourse is a form of social practice, which, at the same time, *constitutes* the social world and is constituted by other social practices (Jørgensen and Phillips 2002). As social practice, discourse is concerned with a *dialectical* relationship with other social dimensions. It does not

just contribute to the shaping and reshaping of social structures but also reflects them. Therefore, the method used for the present study is Critical Discourse Analysis (CDA).

CDA is not a single method, but it is an approach which involves being aware of the research pathways that permits observations and facilitates the collection of experiences (Meyer, 2001: 14-15). John Collier himself has written such a collection of experiences along with testimonies in his text “The American Indian and The Long Hope”.

In addition, in CDA, language-as-discourse is *both* a form of action (cf. Austin 1962) through which people can change the world *and* a form of action which is socially and historically situated in a dialectical relationship with other aspects of the social (Fairclough, 2003). In this sense, CDA, as a methodological approach, definitely takes a political stance that considers language as a form social practice in order to analyze the way power abuse and dominance are reproduced through discourse in domains such as education, politics and especially in media.

### **3.3.2 HERMENEUTICAL METHOD**

Firstly, taking into account that social scientific approaches often tend to be interpretative, since they usually deal with some determined human and social phenomena, it is necessary, therefore, to comprehend these phenomena in advance. In other words, it is about the foremost premise concerning hermeneutics: we can interpret something because we previously have comprehended it. The German philosopher *Martin Heidegger*) has explained and characterized this *way-of-being* in his major book *Being and time* (1927), in which he had considered seriously the hermeneutical entire dimension of human being in relation to the phenomenological tradition founded on German philosophy.

The hermeneutical approach, as a highly contribution to qualitative methodology, is explained in the next paragraph:

Hermeneutics [...] refused the opinion of that investigating has to do with attempting to just “explain” facts, causes and events; if “human” is what is meant to be examined, the normative, the expressive, meaning and intention are supposed to be part of scientific work.

The idea of “the art of comprehension”, *verstehen*, was born there within. The aim is penetrating into text, expression or any human production subjectivity by means of a comprehension strategy from the inside; by applying criteria, guidelines, styles, codes, etc. which have constituted text, production or any human expression. In this way, this work is based on a human rationality (unlike “regularity” in rationality and natural phenomena patterns), in order to penetrate into experiences and sedimentations belonging to this human rationality itself. Living experience is the key in human life; to delete this living experience in research method is like to surrender our intention to understand it. [...]. (Barragán (coord.) *et al.*, 2003: 108-109)<sup>8</sup>

In the present research, we draw upon a hermeneutical approach to text analysis. This research is qualitative and thus hermeneutical.

### **3.4 RESEARCH TECHNIQUES AND INSTRUMENTATION**

We use two research methods or techniques for the procedure of the analysis:

(a) Documentation

(b) Text analysis

(a) Documentation

One of the main and suitable methods to collect qualitative data and information is documentation. Documentation refers to the analysis of documents that contains information of the phenomena under consideration. Thus, in the present study, Chapter I of Collier is part of the Documentation technique.

(b) Text analysis

We use textual analysis technique in order to establish with certain accuracy what sort of data and information we found out by reading and analyzing one single text, more precisely, one particular chapter: “*The American Indian and The Long Hope*”. Text analysis is focused on the linguistic description of the formal properties of text. Hence, text, aside from what mentioned before, is a form of data, used for linguistic analysis. As for our procedure, and in

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<sup>8</sup> Rossana Barragán (coord.) *et al.*, *Guía para la formulación y ejecución de proyectos de investigación*. La Paz: FUNDACIÓN PIEB, 2003. Translated by the autor.



order to carry out it as best we can, we draw on comparison charts that are very useful to identify similarities and differences between concepts and categories.

### **3.5 SAMPLE SELECTION**

The sample method in the present research is non-probability or non-random sampling. This type of sampling is associated with qualitative research in which the researcher selects the sample based on their subjective judgment.

Non-probabilistic sampling focuses on small and intends to examine the phenomenon in depth. Further, the process of selecting a small sample by using judgmental sampling involves selecting and choosing the subjects of study. Considering what we stated above, in the present research we selected ten pages of the first chapter “The American Indian and The Long Hope” of the book by John Collier. As stated in the literature about qualitative research, the researcher selects the sample by taking into account practical as well as convenient reasons.

Below there is a short description of the sample. (See Appendix 1 for the rest of the chapter)

inherent

kept

fillers of the soil

they keep in - retain

nature

CHAPTER I

virtues

worshippers

*The American Indian and  
The Long Hope*

workers

THEY had what the world has lost. They have it now. What the world has lost, the world must have again, lest it die. Not many years are left to have or have not, to recapture the lost ingredient.

This is not merely a passing reference to World War III or the atom bomb—although the reference includes these ways of death, too. These deaths will mean the end if they come—racial death, self-inflicted because we have lost the way, and the power to live is dead.

What, in our human world, is this power to live? It is the ancient, lost reverence and passion for human personality, joined with the ancient, lost reverence and passion for the earth and its web of life.

This indivisible reverence and passion is what the American Indians almost universally had; and representative groups of them have it still.

They had and have this power for living which our modern world has lost—as world-view and self-view, as tradition and institution, as practical philosophy dominating their societies and as an art supreme among all the arts.

By virtue of this power, the densely populated Inca state, by universal agreement among its people, made the conservation and increase of the earth's resources its foundational national policy. Never before, never since has a nation done what the Inca state did.

By virtue of this same power, the little pueblo of Tesuque, in New Mexico, when threatened by the implacable destroying action of government some twenty-five years ago, starved and let no white friend know it was starving. It asked no help, de-

VIR CHU

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Figure 3 Sample

The Chapter 1 “The American Indian and The Long Hope”, from the book *Indians of the Americas* by John Collier, is a general introduction to the long history of the Indians of the Western Hemisphere from a living experience perspective. Collier describes his experience within the Indian tribes as a “cosmic consciousness”. He also describes the American Indian way of life and their values as opposed to the modern world, which is described as a meaningless world overall, because our modern world has lost the power to live, that is, “the ancient, lost reverence and passion for the earth and its web of life”. The “free market” made supreme a system of values over any other values, which might exist: “These values were those of wealth as an end in itself and wealth as the means to power”. On the contrary, Collier witnesses and describes the *Long Hope* as the discovery of a new hope in Indian society, since the Indian record, according to Collier, is “the bearer of one great message to the world”. The nature and meaning of societies of humankind are based upon these premises.

### **3.6 PROCEDURE OF THE ANALYSIS**

In order to analyze the data (the ten pages of Chapter I of Collier’s book) we used Fairclough’s three-dimensional model, which was explained in Chapter 2.

#### **3.6.1 UNITS OF ANALYSIS**

In considering a text as primarily a linguistic cultural artifact, we refer to it as much a social as a human phenomenon that we should examine.

Unlike quantitative approach’s aims, qualitative approach intends to find out and describe meanings, expressions and feelings within the text in order to examine and establish what type of relationship we can identify among them.

Therefore, data analysis requires choosing some units of analysis as well as one or more methods or instruments. Moreover, the qualitative approach intends to identify and take into account specific and singular units of analysis in order to carry out data analysis. In relation to this premises, Hernández (2000)<sup>9</sup> indicates that: “The most common qualitative analysis units are: meanings, practices, episodes, encounters, roles, relationships, groups, organizations, communities, subcultures and lifestyles” (p. 479).

The only one material that we consider in this study in order to carry out data analysis is the text itself: “The American Indian and The Long Hope” (Chapter I in Collier’s book: *Indians of the Americas. The Long Hope*). In this respect, we analyze data by using Fairclough’s textual analysis.

### 3.6.2 SELECTION OF UNITS OF ANALYSIS

*Units of analysis: Item*

The *item* is a complete unit of analysis used to analyze symbolic contents. These items, they are, for instance, a book, an editorial, a radio/TV programme, a speech, a law, a love letter, a phone conversation, a song, or, in this case, a written text. (Hernández Sampieri *et al.*, 2003: 414). The item we will draw upon, therefore, is the written *text*.

Secondly, it is concerned with identification of segments (units of analysis: lines and paragraphs), and once we decide to analyze this text, we have to identify other units of analysis into the text, or rather *segments*, such as utterances, lines (sentences, clauses), paragraphs and turn-takings. In this analysis, we chose lines and paragraphs.

As mentioned above, the interplay of action, representation and identification (major types of meaning) brings a social perspective. In addition, we point out that as much discursive devices as symbolic structures are involved in our text (see Annex 3 and Annex 4). Consequently, the

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<sup>9</sup> Hernández Sampieri, Roberto; Carlos Fernández Collado y Pilar Baptista Lucio, *Metodología de la investigación*. México: McGraw-Hill/Interamericana Editores, 2000.

first step to begin a text analysis has to do with taking text as action, representation and identification; these aspects are interconnected in Holliday's functional approach to language.

The analysis has followed a procedure described below:

Stage 1 → Finding themes

Stage 2 → Categorization

Stage 3 → Codification

Stage 4 → Interpretation

To sum up, firstly, this chapter has presented the type of the study, the method and the sampling method of this research. Moreover, this section has described the theoretical and methodological criteria, which describe and constitute critical discourse analysis as method of research. Finally, this chapter has defined and provided research techniques and instrumentation, as well as the procedure of the analysis where we selected units of analysis along with the identification of the stages by the procedure goes through.

## CHAPTER IV

### INTERPRETATION: CONSTRUCTING THEORY

#### OVERVIEW OF THE CHAPTER

The chapter presents data analysis realized as linguistic analysis in four stages: (i) finding themes, (ii) categorization, (iii) codification and (iv) interpretation. In addition, this section displays the examination of *the concept of the Long Hope* by means of lexical realization that helps us to construct the critical theory based on Fairclough's dialectics of discourse in conjunction with textual analysis.

#### 4.1 DATA ANALYSIS

As mentioned before, *data analysis* follows four stages. Next, we describe and explain the stages.

##### 4.1.1 STAGE 1: FINDING THEMES

Data analysis involves taking into consideration the following:

According to Jørgensen and Phillips (2002), every instance of language use refers to a communicative event consisting of three dimensions. Each of these dimensions entails a level of analysis, correspondingly.

- It is a *text* (speech, writing, visual image or a combination of these);
- It is a *discursive practice* which involves the production and consumption of texts; and
- It is a *social practice* (p. 68).

However, in this research, the analysis is focusing predominantly on the linguistic recourses used by Collier in the text (writing) "The American Indian and The Long Hope". That is to say, what primarily matters here is the *analysis of the linguistic features of the text* (text) (although we are aware that the analysis of the linguistic features deal necessarily with

analysis of the discursive practice, we should entirely focus on text). Although as much text as discursive practice and social practice could be analyzed independently, they are essentially interrelated within discourse.

In order to carry out a successful analysis of the linguistic features of the text, we use *themes*, which are units of analysis often described as lines (sentences, clauses) and paragraphs. Themes are suitable for meanings analysis and the relationships among them (Hernández Sampieri *et al.*, 2003: 415). Therefore, themes configure and describe as much the text structure as the meaning of the text.

#### **4.1.2 STAGE 2: CATEGORIZATION**

##### **4.1.2.1 CATEGORY 1: USE OF PRONOUNS AND NOUNS TO REPRESENT SOCIAL ACTORS**

According to Fairclough, the representation of social actors involves a number of choices. He charted the choices available in the representation of social actors in terms of variables. Our analysis draws on the following variables because of their significance and pertinence in this textual analysis. In the data that we have analyzed, we found the use of *Pronoun / Noun* as a way to represent social actors.

Representations of social actors are realized in terms of (a) *Pronoun / noun* and (b) *Named / classified* variables.

(a) *Pronoun / noun* variable

Our analysis has found out that the representation of social actors is realized by the use of *Personal Pronouns / Nouns*.

For purposes of qualitative analysis, observe this sample:

<i>Text</i> (lines and paragraphs)	<i>Social actors</i> (Participants)	<i>Representational meanings</i> (elements)
Text 2. “[...] we have lost the way, and the power to live is dead”.	“we” (pronoun)	“the way” “the power to live”
Text 9. “Our <i>long</i> hope is to renew that sacred fire in us all. It is our only long hope”.	“Our” (pronoun) “us” (pronoun) “our”	“long hope” “sacred fire”
Text 10. “Yet now I find myself attempting this book about the Indians, and attempting it in the full consciousness of the world crisis. That is because of the profound, the stupendous fact about them: They were, and in representative areas still are, concentrated upon the attainment, though social ministration, of adequate human personalities, and upon the living, creative union of these personalities with <b>the earth</b> and its web of life – with <b>the universe and the God</b> . We must pursue the long hope even while we attempt emergency actions within our cataclysm. Our emergency actions will be stronger if we dwell on the long hope, too”.	“I” (pronoun) “myself” (pronoun) “the Indians” (noun) “them” (pronoun) “They” (pronoun) “the universe” (noun) “the God” (noun) “We” (pronoun) “we” (pronoun) “our” (pronoun) “Our” (pronoun) “we” (pronoun)	“adequate human personalities” “the living, creative union” “the earth” “its web of life” “the universe” “the long hope”



On the one hand, we can see the predominance in the use of the Pronoun ‘I’, which is deictic, and the use of the pronoun ‘We’ which can indicate inclusion of participants or social actors. In addition, we can identify the use of the pronoun ‘they’ by which the American Indians are represented. On the other hand, we can see some very important elements, such as *representational meanings*, which constitute as much the discursive structures as the symbolic structures, since they describe and recognize ideological elements that involve the declaration of different perspectives on the world.

Therefore, in the dimension “USE OF PRONOUNS”, we identify the main social actors represented by the deictic pronouns ‘I’, ‘We’ and ‘They’, which refer to the American Indians. It is worth mentioning that person deixis (I, we) is widely used as it points to the writer (Collier) as well as “we” pointing to people / readers / writer, which is inclusive.

- “I”
- “We”
- “They” (the American Indians)

According to Paucara (2008), since we have to decide between the linguistic view and a more social view for the study of meaning, the deictic analysis is appropriate to achieve this aim: “*deixis* can be considered as the bridge between language and social interaction” (p. 100). Thus, we attempt to describe the function of language in context through the study of deictic terms, that is, the analysis of use of pronouns.

In the dimension “USE OF NOUNS”, we identify the main social actors:

- “The Long Hope”
- “The earth and its web of life”

- “The universe”
- “The God”

These Noun Phrases are basically comprised by the definite article “The” plus a noun. Most of the noun phrases are exophoric as it directs the reader to the immediate context or it is part of their background knowledge. Furthermore, on the one hand, from CDA’s standpoint, these Noun Phrases describe the Native American conception of the world through the discursive and symbolic structures that reflect American Indians’ mental and social world. On the other hand, from the dialectics of discourse, these Noun phrases point out the configuration of concepts that, though their continuous processes and relations produce contradictions, which denote the profound relationships among these ones, and thus they show the American Indian way discourse as a language meaning unity, that is to say, an intelligible conception of the world.

Thereby, “The Long Hope”, “The earth and its web of life”, “The universe” and “The God” are concepts that denote the profound sense of living of the American Indians based upon their idea of community in conjunction with nature and The God; because these terms are utterly expressions of their ethical rationality.

Finally, as stated before, from the Fairclough’s dialectics of discourse, CDA examines the dialectical relationships between discourse and other elements of social practices. Hence as much the element “The Long Hope” as the element “The God” are the foundations of American Indian way discourse.

*(b) Named / classified variable*

Our analysis has found out that the representation of social actors is carried out by the use of *class or category*.

For purposes of qualitative analysis, observe this sample:

<i>Text</i> (lines and paragraphs)	<i>(b) Named / classified</i> (name / category)
Text 4. “This indivisible reverence and passion is what <i>the American Indians</i> almost universally had; and representative of them have it still”.	“the American Indians”
Text 36. “My province here is <i>the Indian of the Americas</i> ”.	“the Indian of the Americas”
Text 14. “Repeatedly, I had been solicited on behalf of America’s Indian peoples [...]”.	“America’s Indian peoples”

In the dimension “USE OF CLASS OR CATEGORY”, we identify if the social actors are described individually or as a group:

- “the Indian”
- “the American Indians”
- “the Indians”
- “America’s Indian peoples”
- “Indian tribes”
- “the Indian societies”

As we can observe, the social actor ‘the Indian’ is used individually in the statement “the Indian of the Americas”; whereas social actors such as ‘the American Indians’, ‘the Indians’, ‘America’s Indian peoples’, ‘Indian tribes’ and ‘the Indian societies’ are used as a group in different statements (See Annex 2 for the identification of more examples of class / category).

#### 4.1.2.2 CATEGORY 2: USE OF METAPHORS

A metaphor is a figure of speech that refers to one thing by mentioning. In this respect, a metaphor helps to explain an idea by making a comparison between two things.

Metaphors are commonly used in literary texts in order to give diverse ideas, descriptions and representations, which entail the construction of a whole world between reality and fiction.

Concerning use of *metaphors*<sup>10</sup>, observe this chart:

Metaphors	Tenor (Object 1)	Analogy (common properties between the two objects)	Vehicle (Object 2)
1. "True democracy, founded in neighborhoods and reaching over the world, would become the realized heaven on earth".	true democracy	happiness	heaven on earth
2. "[...] that golden age was done".	golden age	promising, successful	golden
3. "The free market was lord of all".	free market	divinity	lord of all
4. "[...] societies are living things".	societies	power	living things
5. "So the Indian record is the bearer of one great message to the world".	Indian record	messenger	bearer

<sup>10</sup> Taken from: [www.matrix.edu.au/literary-techniques-metaphor/](http://www.matrix.edu.au/literary-techniques-metaphor/)

In Collier's text we find out some metaphors expressing important concepts on American Indian culture.

In the dimension "USE OF METAPHORS", we identify the next categories below:

- "True democracy"
- "Golden age"
- "Free market"
- "Societies are living things"
- "Indian record"

We also employ comparative charts as instrumentation in order to carry out the analysis in relation to semantic description of three elements: tenor, analogy and vehicle, which help us to understand the metaphor meaning. Hence, in this comparative chart, we can see that John Collier used metaphors to represent entities as well as people. We have found five metaphors, which mostly refer to abstract nouns. The metaphors used by the author (Collier) helps us point out some important concepts related to American Indian political fundamentals, such as:

(a) The term "True democracy" denotes an idea of *utopia*. This idea is clearly expressed though the phrase "the realized heaven on earth", because this phrase clearly involves a political standpoint in which Indian democracy would indeed become the authentic democracy in contrast to modern world's democracy, which is related principally to the isolation of man, selfishness and war. On the other hand, when indicating additional information "founded in neighborhoods and reaching over the world", the author recognizes "neighborhoods" as the model in which "true democracy" is based upon. In other words, the name "neighborhoods" is associated with a moral connotation in relation to a sort of peaceful human communities that are aware of their intrinsic relationship with the God, the cosmos and nature.

(b) “Golden age” is a term that denotes a time of primordial peace and harmony, when everything seemed to be perfect and integrated and man lived in harmony with nature. However, in asserting that “that golden age was done”, Collier is referring to the isolation of the individual in the context of modern world, which was marked by the terror of fascism.

(c) The term “Free market” refers to as much a doctrine as an economic system that, in the words of John Collier, viewed the human world as an aggregation of individuals, controlled by calculating economic self-interest. In addition, we can assert that free market’s moral values are indeed *the* human values: “The law of the free market was considered to be the law of human life”. The free market even has a religious connotation: “The free market was lord of all”.

(d) The statement “Societies are living things” is concerned with the affirmation of community life. As Collier stated, societies are “sources of the power and values of their members”. In addition, in contrast to modern society – as an aggregation of self-interested individuals – Native Americans knew “the meaning of society as creator of personality and as organizer of man with universe”. Hence, societies “make the man”. Indeed, according to John Collier, through Indian society man unites with the universe and the God. Man becomes free through American Indian society.

(e) “Indian record” has to do with the message of Native Americans; namely, the Indian record is “the bearer of one great message to the world”. In this sense, Indian society is concerned with greatness, peace, freedom and responsibility. All these concepts describe American Indian way of life in conjunction with the configuration of precepts concerning Native American Peoples ethical rationality.

In sum, use of metaphors demonstrates the important role of Collier as text producer since he intends to express his feelings and desires through metaphors. Thus, we identify as much abstract entities (‘true democracy’, ‘golden age’, ‘free market’) as concrete entities (‘societies are living things’, ‘the Indian record’) in order to highlight the role of Collier as text producer.

#### 4.1.2.3 CATEGORY 3: USE OF SIMILES

A *simile* uses a comparison to describe. *Similes* specifically use the words “like” or “as” to compare things. See the chart below that exemplifies the use of simile by Collier.

Text 18: “Once before – almost twenty years before – I had been stormshaken **as** on that Taos day. That was upon my discovery of Walt Whitman during my seventeenth year. I was rocked; it was **like** an (sic) hallucination of earthquake: a sudden dread fear [...]”.

In the dimension “USE OF SIMILES”, we find the next categories examples:

- “Stormshaken” (as on that Taos day)
- “Rocked” (it was like an hallucination of earthquake)

As we can observe, the explicit use of relational elements (“as” and “like”) indicates the use of similes. The use of these elements characterized the similes in contrast to metaphors.

Collier employs similes in order to point out his singular experience on the Long Hope. He tells how the Long Hope came to his own life through the Native Americans. For this reason, Fairclough tells his experience on that Taos day as having been “stormshaken”, in comparison with his discovery of the great poet Walt Whitman during his youth: “I was rocked”.

As a result, to Collier, both experiences are extraordinary; both experiences involve a renewed and grateful determination that would help humankind live on.

#### 4.1.2.4 CATEGORY 4: USE OF HYPERBOLES

In a sentence, a *hyperbole* is an exaggeration or overstatement used to evoke strong feelings or emphasize a point as observed in the next sample below.

Text 6: [...] True democracy, founded in neighborhoods and reaching over the world, would become **the realized heaven on earth**. And living peace – not just an interlude between wars – would be born and would last through ages”.

Text 18: “Once before – almost twenty years before – **I had been stormshaken** as on that Taos day. That was upon my discovery of Walt Whitman during my seventeenth year. **I was rocked; it was like an hallucination of earthquake: a sudden dread fear**; the time-horizon pushed back in a moment and enormously; and then the rebound from somewhere deep within and great without, and exaltation; and the whole summer forest, viewed from a hilltop, seemed to sway and leap in a rejoicing dance”.



Text 40: “So the Indian record is the bearer of one great message to the world. **Through his society, and only through his society, man experiences greatness;** through it, he unites with the universe and the God, and through it he is freed from all fear”.

In the dimension “USE OF HYPERBOLES”, we find the following examples:

- “The realized heaven on earth”
- “I had been stormshaken”
- “I was rocked”
- “Through his society, and only through his society, man experiences greatness”

As we can see, John Collier strategically uses hyperboles to catch the reader’s attention, but, more important, to contrast ideas and to stress a point. Next, we give our interpretations of the hyperboles used by Collier.

(a) “The realized heaven on earth”

This hyperbole can be understood as a reference to a profound desire and belief in a kind of utopia. He expresses a profound trust in American Indians by highlighting its values and way of life, as well as its social and political organization founded in neighborhoods that would configure the true democracy, in contrast to the modern democracy characterized by selfishness, greed and injustice. Therefore, this utopian ideal represents the cultural life and the type of democracy advocated by American Indians.

(b) “I had been stormshaken”

This clause refers to the Collier’s Taos day experience. The fact is Collier compares such an extraordinary experience of rejoicing and self-discovery with, in his own words, “his discovery of Walt Whitman”. Whitman was an American poet who became famous thanks to his great life work *Leaves of grass*, which is considered a very significant achievement of American literature.

(c) “I was rocked”

This statement denotes the impact or the effect of a certain singular experience. For this reason, Collier compares his experience on that Taos day to a “hallucination of earthquake”. Hence as much his discovering of the poetry of Walt Whitman as his experience of rejoicing at an Indian pueblo, Taos, have been highlighting events in John Collier’s life to begin to preach the pursuit of the long hope.

(d) “Through his society, and only through his society, man experiences greatness”-

When referring to Indian society, Collier underlines the profound sense of community that characterizes this society. Thus, humankind needs to examine what indeed the Indian values involve. Because, according to the author, man can experience greatness: in other words, man can overcome himself through the American Indian Long Hope.

#### **4.1.2.5 CATEGORY 5: USE OF SOCIAL IDENTITY MEANINGS**

When talking about *Social identity meanings* we recognize those concepts and categories understood as meanings, and, in an explicit or implicit way, entail social identity (i.e.: *ethos*).

For purposes of qualitative analysis, observe this sample:

*Text*

(lines and paragraphs)

Text 39. “[...] still the Indian grouphoods, languages, religions, culture systems, symbolisms, mental and emotional attitudes toward the self and the world, continued to live on. [...]. [...] they sustained the core and genius of their way of life. [...]. How swiftly, with what flashing brilliance, with what terrible joy, these longimmured, suddenly reprieved little societies demonstrated the truth which our age has lost: that societies are living things, sources of the power and values of their members; that to be and to function in a consciously living, aspiring, striving society is to be a personality fulfilled, is to be an energy delivered into the communal joy, a partner once more in the cosmic life”.

In the dimension “USE OF SOCIAL IDENTITY MEANINGS”, we find the following samples:

- “The truth”.
- “Societies are living things, sources of the power and values of their members”.
- “To be and to function in a consciously living, aspiring, striving society is to be a personality fulfilled”.
- “To be and to function in a consciously living, aspiring, striving society is to be an energy” delivered into “the communal joy”.
- “A partner once more in the cosmic life”.

We can see that *Social identity meanings* express the American Indian world-view reflected by John Collier. In fact, the term “the communal joy”, especially, represents, characterizes the American Indian’s world-view.

Therefore, we recognize *Social identity meanings* as linguistic devices. Besides that, linguistic devices as well as social structures constitute the text itself: in other words, we are talking about the linguistic structure of Collier's text. We interpret the analysis of the use of *Social identity meanings* as follows:

As we can see, many important concepts have to do with how ethos (social identity) is created. Nevertheless, we have to be aware of the general sense in which these social identity linguistic devices are expressed in the text: "the Indian grouphoods, languages, religions, culture systems, symbolisms". Even if these terms reflect the American Indian social world in some way, we can note that other elements are mentioned; they describe the American Indian mental world. Thus, they are more specific and explicit than the former: "mental and emotional attitudes toward the self and the world"; "the truth"; "societies are living things, sources of the power and values of their members"; "to be and to function in a consciously living, aspiring, striving society is to be a personality fulfilled". Furthermore, other phrases such as "to be an energy" and "the communal joy" are concerned deeply with being "a partner once more in the cosmic life". Each of these phrases refers to American Indian social identity; since, they are linguistic devices that point out certain representational aspects in accordance with social, ideological or political implications. (See Annex 3)

To sum up, these linguistic devices explicitly describe what the American Indian way involves in terms of *social identity meanings*.

It is important to consider that the noun phrase "The truth" involves the assumption that the American Indian community is the bearer of the truth, namely: the one whose way of life,

values, beliefs and attitudes seem to be more human and sensible than the values and way of life the modern world claims at the present. The Indian message to the world is the answer to the destruction of nature and the earth, because the Indian message is the Long Hope humankind lives for.

#### 4.1.2.6 CATEGORY 6: ANALYSIS OF THE MODERN WORLD STATEMENTS

In contrast to the American Indian way, Collier presents the modern world, characterized by the law of “the free market” as the foremost doctrine and economic philosophy in the modern world. Hence, he underlines and criticizes each of the concepts related to the modern world-view. In first place, we recognize the concept of the “free market” as the most important value in the modern world-view. In other words, the “free market” clearly symbolizes the modern world rationality.

(a) The “free market”

31. «The “free market” and laissez-faire doctrines and practices viewed the human world as an aggregation of persons – individuals – each of whom was controlled by a universal, and therefore interchangeable, rational or calculating economic self-interest».

32. “The law of the free market was considered to be the law of the human life”.

33. “The free market was lord of all; and if it wrought havoc upon societies, heritages, ethical and esthetic values, family and community life, *and even the natural resources of earth itself*, it remained the overriding principle; it dominated conduct and assured ultimate salvation. It would eventually heal every wound it inflicted”.

Concerning these statements, we hold the following considerations:

(a) The law of the “free market” rules the modern world. John Collier refers to doctrines and practices that consider the human society as an “aggregation of persons”, in other words, “individuals”. In fact, in modern times, society is defined as an aggregation of individuals. Hence we can affirm that the modern world is intrinsically concerned with individualism as the principal moral value of its ideology.

(b) In addition, it is worth mentioning the statement “The law of the free market was considered to be the law of the human life” as the main premise of the modern world system of beliefs, that is to say, the most important ethical precept. In conclusion, this statement would represent the modern world ethical rationality.

(c) On the other hand, the statement “if it wrought havoc upon societies, heritages, ethical and esthetic values, family and community life, *and even the natural resources of earth itself...*” has to do with how Native Americans especially understand their world: terms such as “heritages”, “ethical values”, “esthetic values” “family”, “community life” and “the natural resources of earth itself” are representational meanings, since they represent the Native American perspective on the world. To conclude, all these terms denote the American Indian rationality.

Next, we identify some of the main modern world values mentioned by John Collier. This section is very important in order to bear in mind the main categories that belong to modern world-view. Likewise, we have deduced other important values not mentioned explicitly in the text. Consequently, we include them as concepts that constitute the modern world-view as well, and they have to do with “the free market”. We describe the modern world-view conceptual framework by drawing on a curly brackets scheme.

Modern world-view conceptual framework

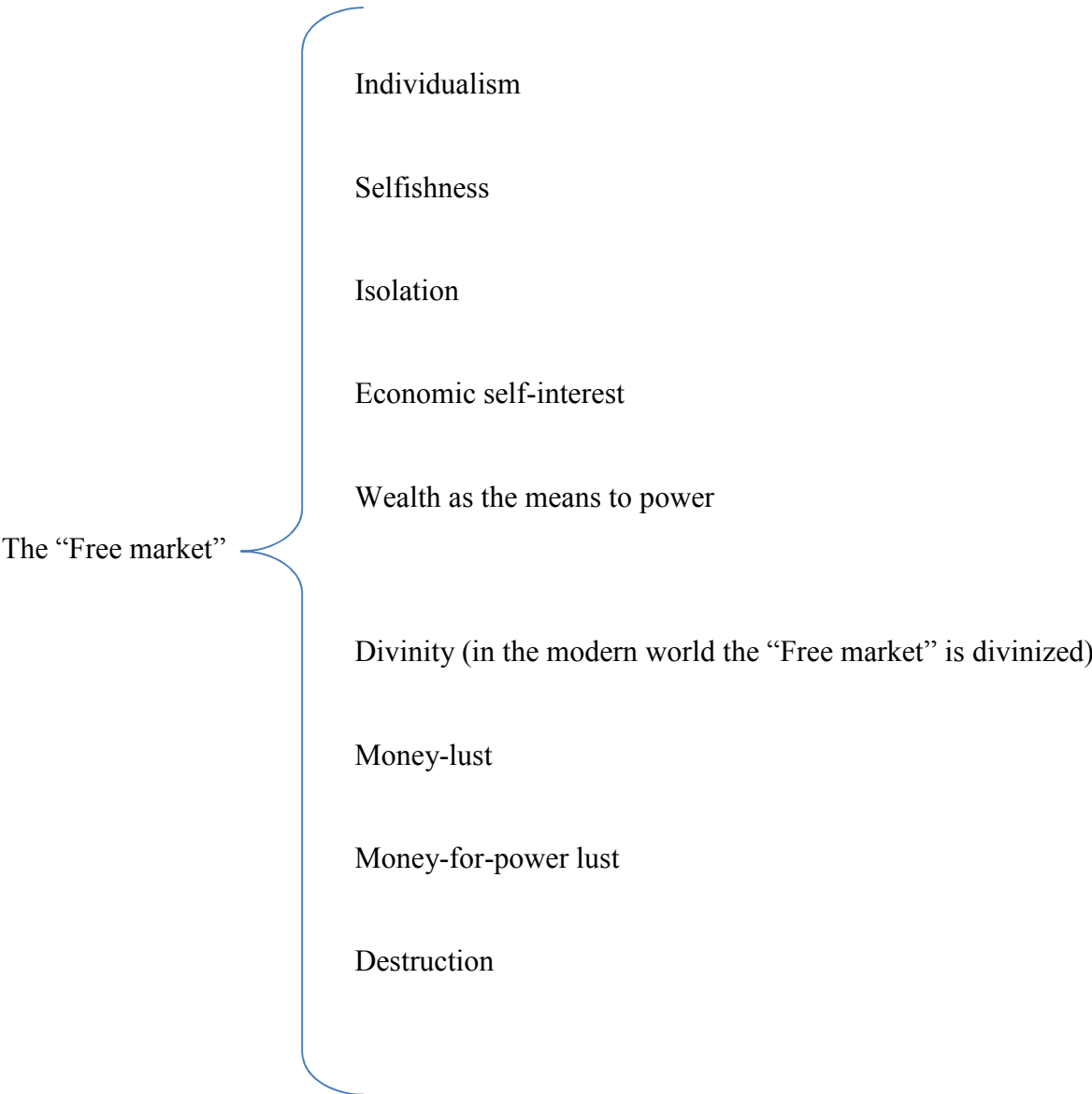


Figure 4

We can recognize all these terms as *social identity meanings*, because they denote modern world social identity. In addition, we can note that each of these elements is related with a, in terms of Collier, “money-lust” world-view.

The point is that Collier contrasts his experience and standpoint on the American Indian way to his view on the modern world so that he considers Occident itself in conjunction with its “best minds” would have accepted the terrible consequence of its way of living: the isolation of the individual.

(b) The white conqueror

Another relevant modern world’s connotation has to do with what we point out as the *identification of the enemy*. We talk about what Collier defines as “the white conqueror”, who “for reasons military, economic and religious, pronounce sentence of death on the Indian societies”, so that this would be the main social actor that reproduces domination in the modern world. Furthermore, all these considerations have widely been studied by CDA several years ago.

38. “The white conqueror, for reasons military, economic and religious, pronounce sentence of death on the Indian societies. Through century-long years of slavery, expropriation, physical decimation, and propaganda directed to the Indian against the Indian spirit, the conqueror worked hard to carry out the Indian’s death sentence”.

Thus, the “white conqueror” has been the social actor who would have decimated the Indian spirit. As a result, in the last sentence Collier indicates that “the conqueror worked hard to carry out the Indian’s death sentence”. To conclude, we consider very important to analyze this paragraph in order to describe and establish the modern world perspective on the world



through the identification of representational meanings realized as discursive devices and social structures.

When analyzing terms as “the free market” and “the white conqueror”, we realize how important is pointing out an underlying concept, namely: *individualism*. Next, we refer to this concept as fundamental in the modern world-view.

(c) Individualism

“Individualism” is understood as the key modern worldview’s philosophical principle. John Collier refers to this term as “the isolation of the individual”, explicitly mentioned in the next statement:

35. “The final factor is that for more than a century the best minds of the Occident have accepted as fundamental the **isolation of the individual** [...]. (My emphasis)

As a matter of fact, human world is understood as an “aggregation of individuals”, because “each of whom was controlled by a universal, and therefore interchangeable, rational or calculating economic self-interest”. In sum, we can state that this “rational or calculating economic self-interest” is intrinsically concerned with the moral principle of individualism, and this rationality, according to the Native American advocate, would rule our modern world: “The free market was lord of all”.

(d) The Industrial Revolution and the configuration of modern world values

On the other hand, it is worth mentioning the emergence of the Industrial Revolution: the process of economic transformation that began in Great Britain in the 18<sup>th</sup> century “and from there spread to others parts of the world”<sup>11</sup>. This process of change was fundamental in the configuration of modern history because such an event entailed a change “from an agrarian

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<sup>11</sup> See <https://www.britanica.com/event/Industrial-Revolution>

and handicraft economy to one denominated by industry and machine manufacturing. These technological changes introduced novel ways of working and living and fundamentally transformed society”<sup>12</sup>.

Next, we describe the modern world-view from the *Industrial Revolution complex of values*, mentioned by Collier, by using a curly brackets scheme.

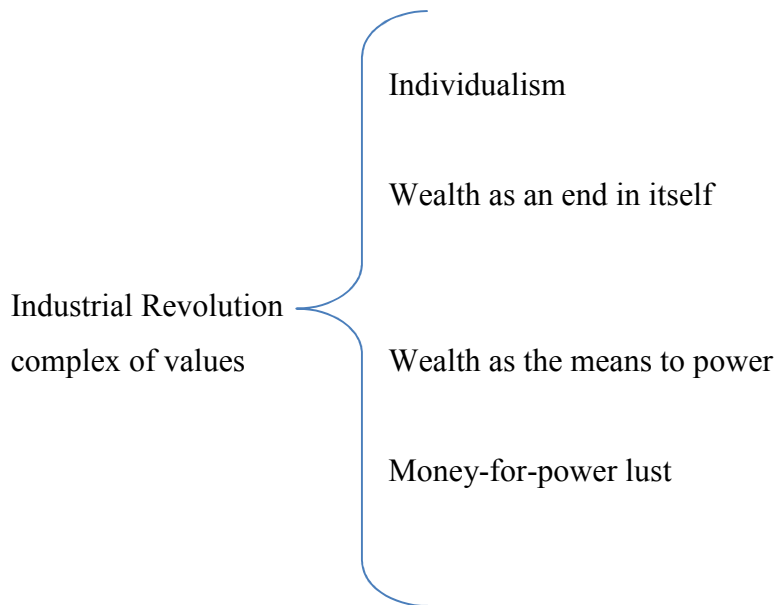


Figure 5

We also can identify *social identity meanings* denoting modern world social identity. Therefore, the Industrial Revolution process was greatly important to the configuration of modern values.

### 4.1.3 STAGE 3: CODIFICATION

Since the general objective in this research is to examine what the *Long Hope* refers to in the *American Indian way discourse* reflected in the text “*The American Indian and The Long*

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<sup>12</sup> Ibid.

*Hope*” by John Collier, we have to code data as we can organize them correctly in order to obtain clear information.

**SA: Social actors**

1.1 Pronouns (“I”; “we”; “they”)

1.2 Nouns (“the earth and its web of life”; “the universe”; “the God”)

1.3 Class or category (“the Indian”, “the American Indians”, “the Indians”, “America’s Indian peoples”, “ Indian tribes”, “the Indian societies”)

**DD: Discursive devices (See Appendix 2)**

2.1 Representational meanings (‘adequate human personalities’, ‘true democracy’, ‘golden age’, ‘free market’, ‘societies’, ‘Indian record’)

2.2 Hyperboles (“Through his society, and only through his society, man experiences greatness”)

**SS: Symbolic structures (See Appendix 3)**

3.1 Representational meanings

(a) “the way”

(b) “the power to live”

(c) “our long hope”

(d) “sacred fire”

3.2 Metaphors

3.3 Similes

3.4 Hyperboles

3.5 Collier’s experience (“the realized heaven on earth”; “stormshaken”; “rocked”)

## **CI: Collier's interpretation (text producer)**

4.1 Collier's experience ("the realized heaven on earth"; "stormshaken"; "rocked")

4.2 Pronouns ("I"; "we"; "they")

4.3 Metaphors

4.4 Similes

4.5 Hyperboles

## **SI: Social identity**

5.1 Representational meanings ("the truth"; "energy"; "the communal joy", "the cosmic life")

5.2 Perspective on the world

- (a) "Societies are living things, sources of the power and values of their members".
- (b) "To be and to function in a consciously living, aspiring, striving society is to be a personality fulfilled".
- (c) "To be an energy" delivered into in "the communal joy".
- (d) "A partner once more in the cosmic life".

### **4.1.4 DIALECTICS OF DISCOURSE**

This section is concerned with processes, flows and relations that have primacy over elements, things, structures, etc. We present the dialectical process through the description of distinct elements that configure the American Indian way discourse resulting from the interface of concepts (meanings) and definitions (representations), in accordance with Fairclough's textual analysis method.

In that sense, we identify semantic relationships as the main parts of the world, representations of the world, i.e., the main “themes”. This process leads us to identify representational meanings in the text. Therefore, we carry out two procedures related to one another in this part:

*(a) Identification of representational meanings*

Next we identify the representational meanings that make sense of the lexical realization (see below), and, therefore, they describe the Native American ethical rationality.

- |                                       |                                       |
|---------------------------------------|---------------------------------------|
| <i>(i) Power to live</i>              | <i>(xi) Man and nature</i>            |
| <i>(ii) True democracy</i>            | <i>(xii) World-view and self-view</i> |
| <i>(iii) Living peace</i>             | <i>(xiii) The cosmos</i>              |
| <i>(iv) Long hope</i>                 | <i>(xiv) Values</i>                   |
| <i>(v) The universe and the God</i>   | <i>(xv) Gift</i>                      |
| <i>(vi) The fire-fountain of life</i> | <i>(xvi) Society</i>                  |
| <i>(vii) Community</i>                | <i>(xvii) Societies</i>               |
| <i>(viii) Spiritual possession</i>    | <i>(xviii) Cosmic life</i>            |
| <i>(ix) Past and future</i>           | <i>(xix) Indian record</i>            |
| <i>(x) Man</i>                        |                                       |

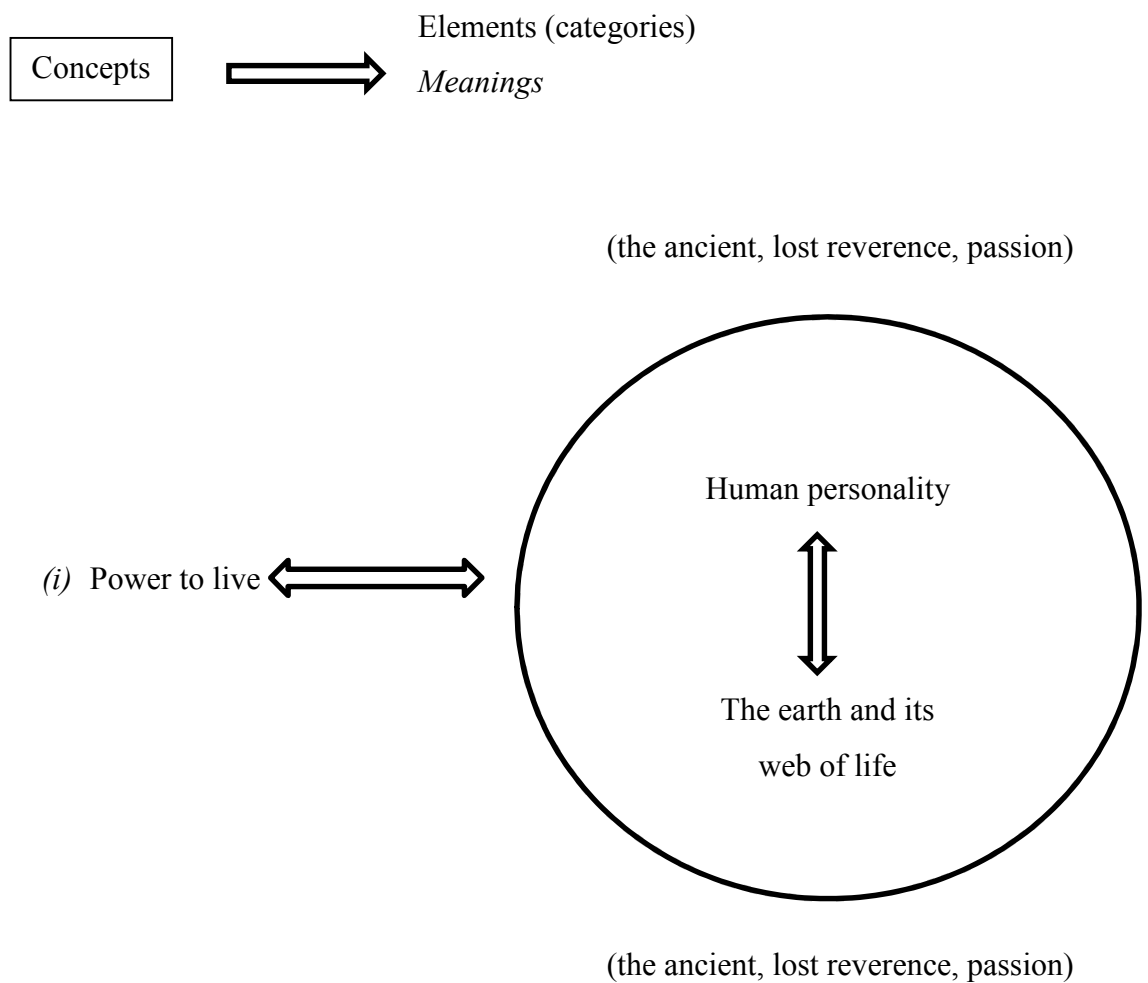
*(b) Analysis of semantic relationships*

For purposes of textual analysis, we describe the three primary types of meaning (*action, representation, and identification*) stated by Fairclough (2003, p. 225). Nonetheless, in this analysis, we are taking into account two types of meaning: “meanings which appertain to the representation of the world in texts (representational), and meanings which appertain to the textual construction of people’s identities (identificatory).

Consequently, we analyze the text “The American Indian and The Long Hope” as a way of representing the world in order to recognize semantic relationships, that is, representational meanings. The analysis is focused on *representational meanings* through the configuration of lexical *realization*.

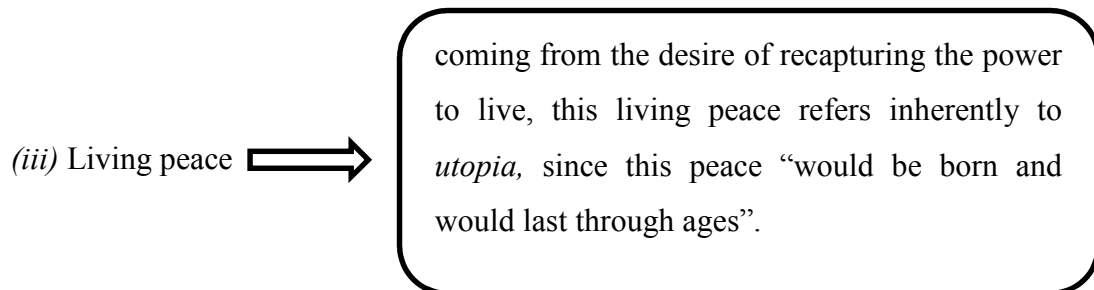
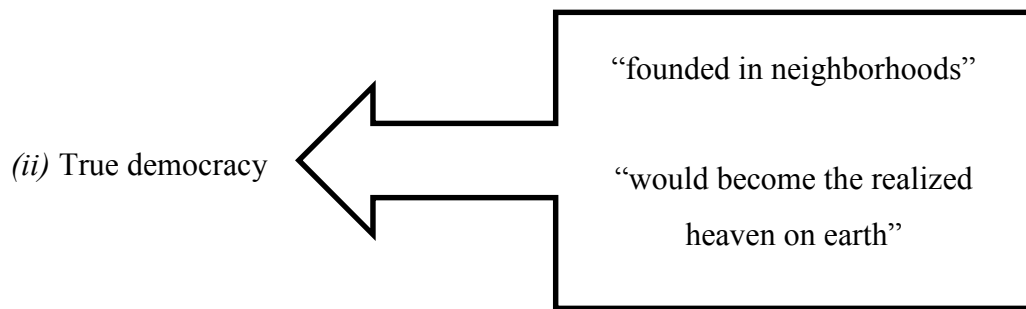
Representational meanings: *lexical realization*<sup>13</sup>

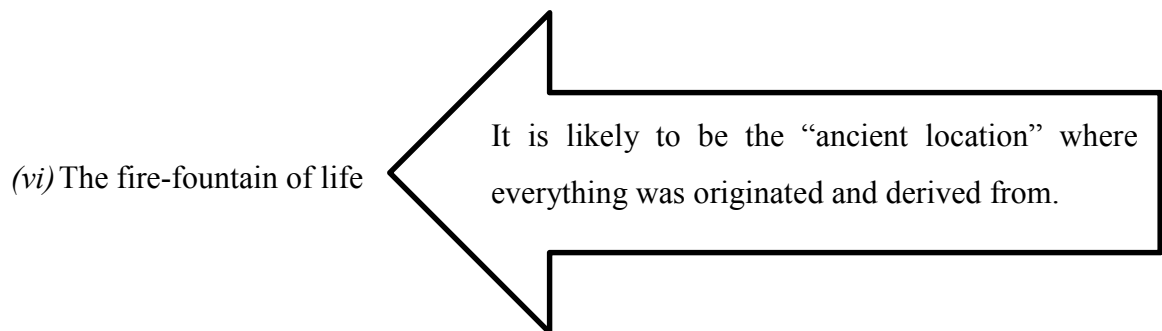
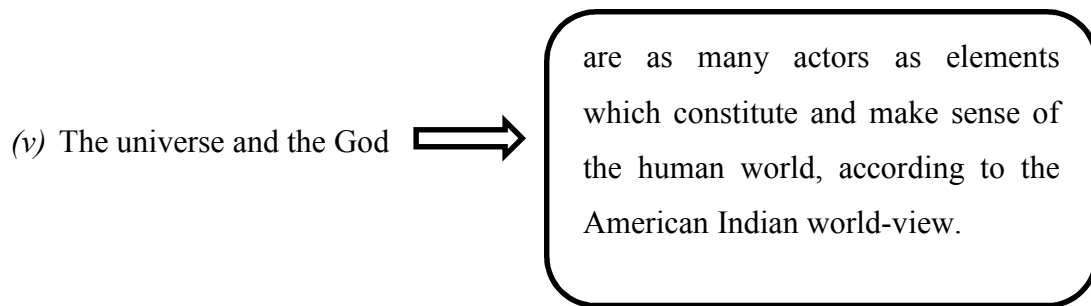
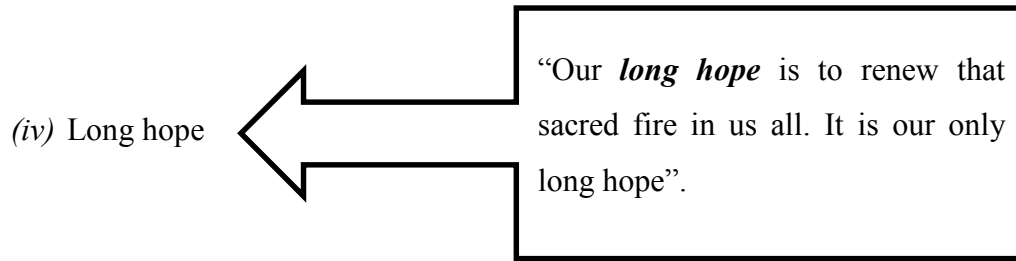
*American Indian world-view*



<sup>13</sup> Own creation.

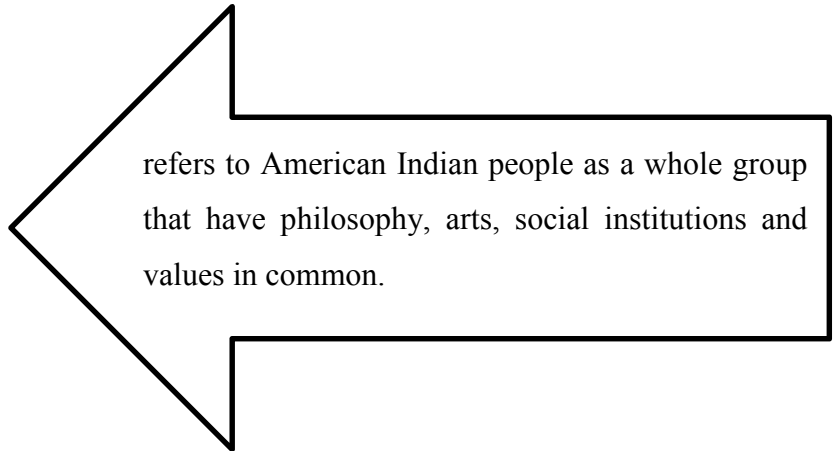
We see *Representational meanings* and its lexical realization in order to point out the way of representing aspects of the American Indian world. In other terms, we are talking about *Representational meanings* as elements of the Native Americans' mental and social world, that is to say, the Native American world-view. Therefore, we are aware of discourse analysis, according to Fairclough, is taken to entail linguistic analysis of texts. In addition, in this study we are taking into account a critical standpoint. Next, we identify all *Representational meanings* and its diverse implications through the figures below. These meanings are the main "themes" in the American Indian way discourse.



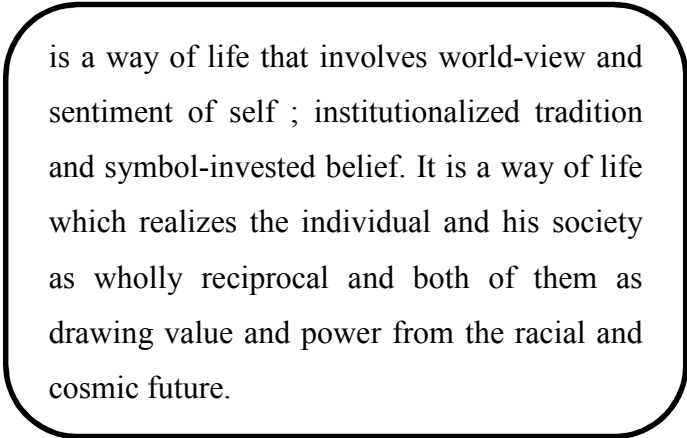
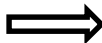




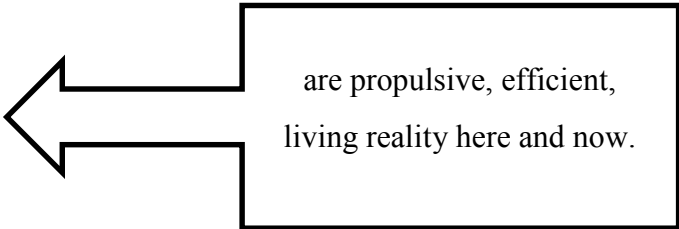
(vii) Community

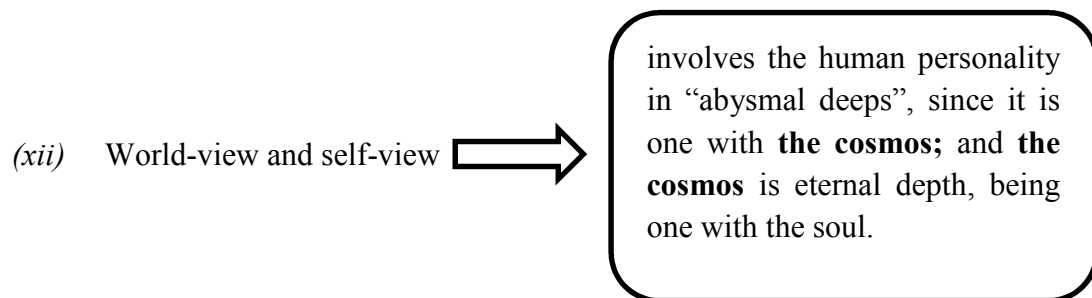
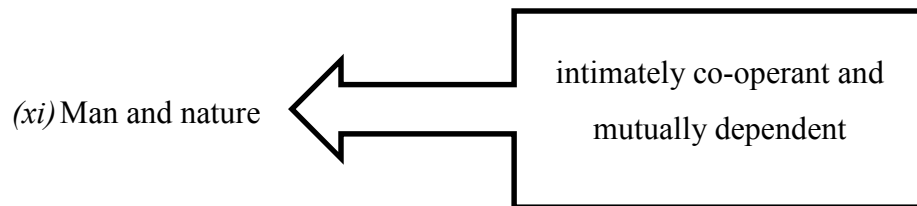
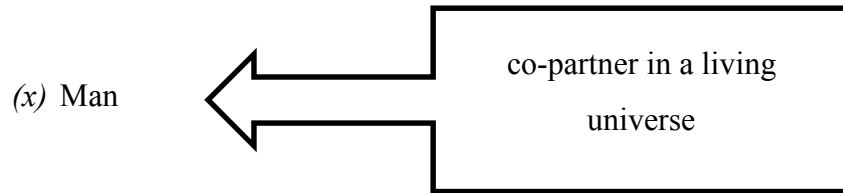


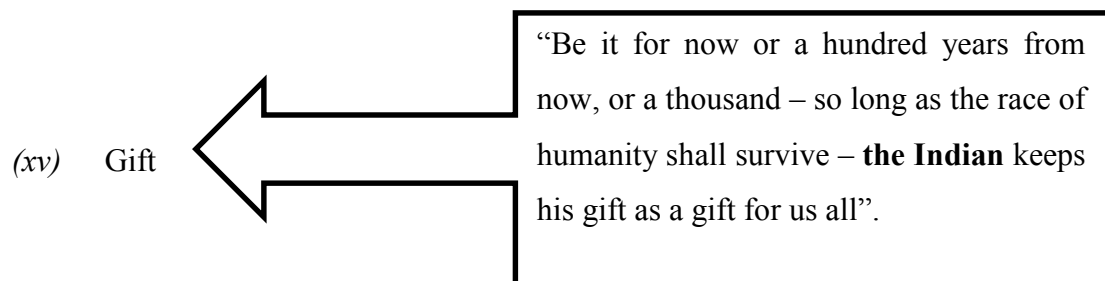
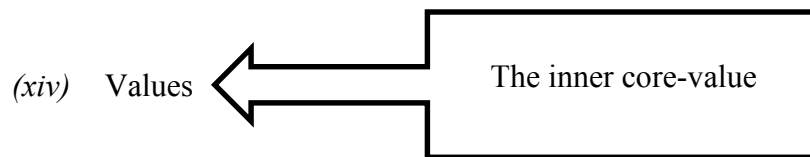
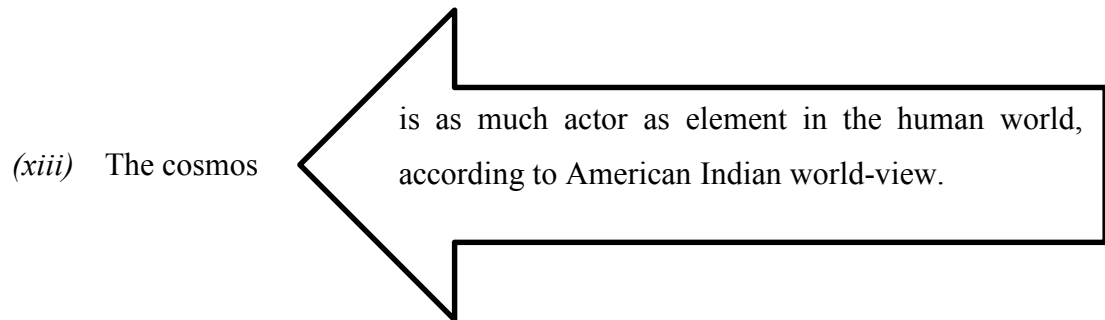
(viii) Spiritual possession

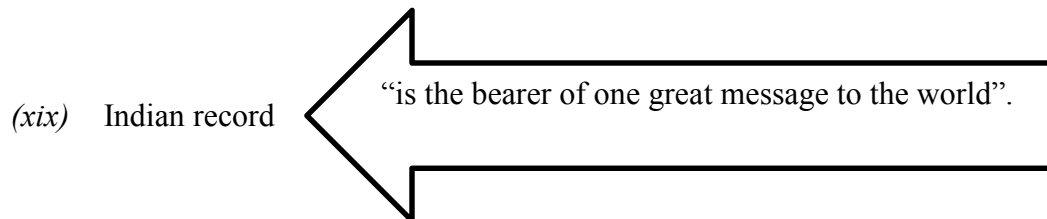
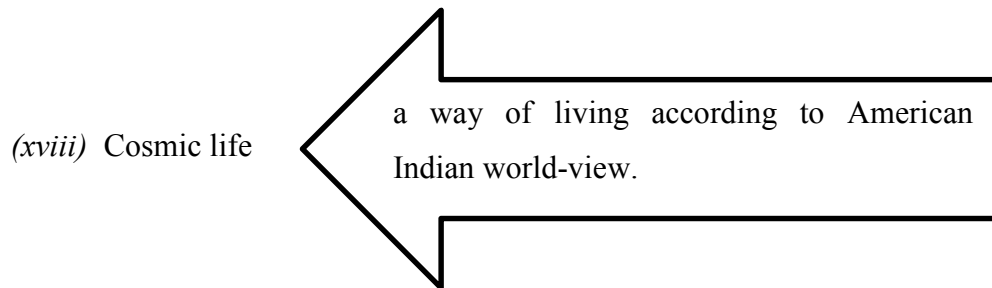
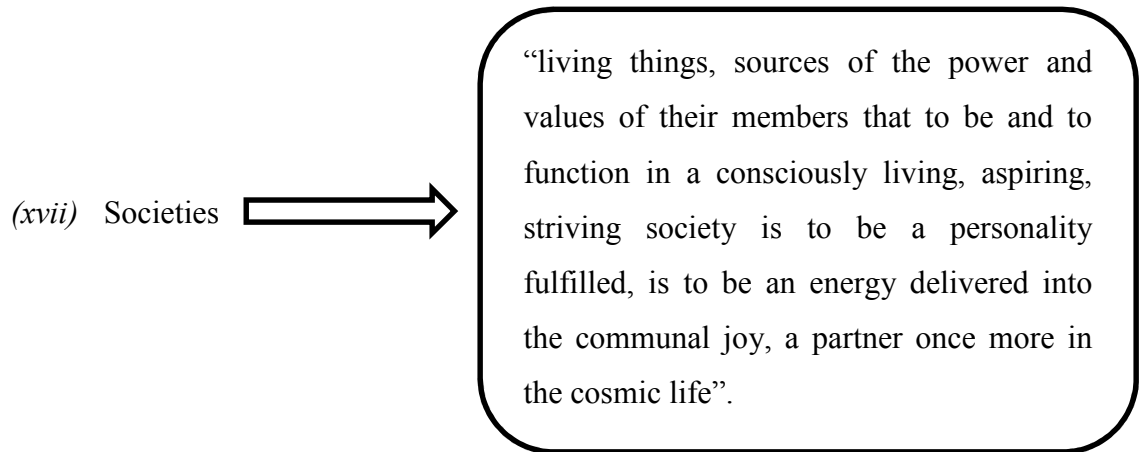
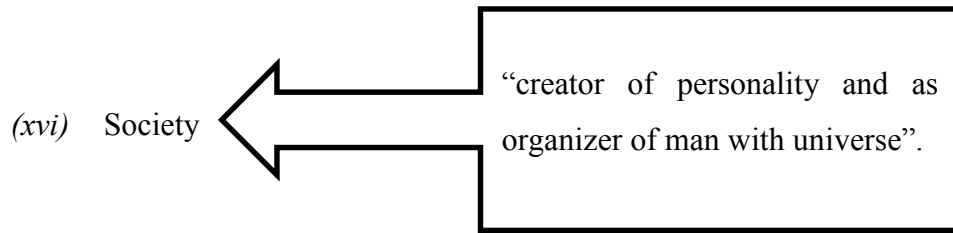


(ix) past and future









Each of these representational meanings is concerned with moral, political and social implications that express the American Indian way of life through discursive devices and symbolic structures. Furthermore, social representations and identity are key topics in Fairclough's CDA approach (Pardo, 2002). Thus, representational meanings reflect these topics in the text. As a result, we displayed the dialectical process regarding text analysis through lexical realization.

#### **4.1.5 STAGE 4: GENERAL INTERPRETATION OF THE DATA**

The definition of the category "social actors" (SA) is very important in order to identify the diverse terms in which they are expressed in the text. Through the identification of social actors (realized as "pronouns", "nouns" and "class") we can establish the following assertion: the American Indian way is based on a *cosmocentricity*, that is, a *cosmocentric worldview*. The cosmos, as well as nature, according to the American Indians, is a whole reality in which Man is only one more part of the cosmos, although Man is intrinsically one with the cosmos. Thus, "The God" and "the earth and its web of life" are as much participants as social actors.

The category "discursive devices" (DD) deals with *representational meanings* that concretely indicate that what can be represented in lines and paragraphs, it includes particularly, aspects of the 'mental' world of thoughts, feelings, sensations (Fairclough, 2003). These representational aspects, from the CDA standpoint, also have social, ideological or political implications. Collier also draws upon hyperboles in order to support his arguments on behalf of the American Indian way.

The category "symbolic structures" (SS) is also related with *representational meanings*. In sum, aspects of the mental world, as mentioned above, are realized symbolically, and they become certain quality that influences in the realization and configuration of the *self* of the Man. In other terms, this symbolic meaning implies the realization of the human personality in accordance with a holistic worldview, that is to say, a perspective that "is concerned with wholes or with complete systems rather than with the analysis of, treatment of, dissection into

parts”<sup>14</sup>. For this reason, metaphors, similes, hyperboles and the Collier’s experience itself are highly important to constitute the representational meanings that, at the same time, integrate and make the symbolic structures. In very broad terms, these elements constitute the American Indian way, and, from the Collier’s experience and point of view, they define a profound sense of living. In addition, Collier, as text producer, describes his experience on the Indians with a great enthusiasm. Therefore, the category SS and the category CI (Collier’s interpretation) are interconnected.

Finally, the category “social identity” includes as much representational meanings as the definition of the perspective on the world. This category describes emphatically the American Indian way as much *world-view* and *self-view*: the power for living is that “sacred fire” which is realized in the community and into the inner-self of the Man; the human personality is human because of this power. The realization and configuration of human personality lies on renewing that *sacred fire in us all: the humanity’s long hope*.

#### **4.2 EXPLANATION OF THE DATA**

The power to live is concerned with a reciprocal relation between “human personality” and “the earth and its web of life”. The power to live that we have inside us (as ancient, lost reverence and passion) constitutes human personality. The earth we live in is the place where we realize human personality in conjunction with web of life. Another important aspect in relation with the social, is about what Collier claims as the “true democracy” that would mean, if becoming, “the realized heaven on earth”. Accordingly, we would enjoy and find out a “living peace”. In addition, representational meanings, as “the universe and the God”, “the fire-fountain of life”, “community” are integrating the American Indian world-view. These meanings also integrate a certain “spiritual possession” as a way of life in the sense that “it is a way of life which realizes the individual and his society as wholly reciprocal and both of them as drawing value and power from the racial and cosmic future”. Therefore, individual is realized as a person only within their society. This aspect is eminently significant because of it reflects those elements that make sense the American Indian social life. We can see that

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<sup>14</sup> In: [www.merriam-webster.com/dictionary/holistic](http://www.merriam-webster.com/dictionary/holistic)

individual and their society are dialectically related to other elements in the text. As we know, different discourses are different ways of representing aspects of the world; this is something we always have to bear in mind.

“Past and future are propulsive, efficient, living reality here and now”. Here we have another dialectical statement related with a certain conception of time. For this reason, Collier states that reality is eminently *living reality*. Moreover, “Man” is indeed a co-partner in a living universe, and at the same time, “Man and nature” are intimately co-operant and mutually dependent. World-view along with self-view “involves the human personality”, and human personality is “one with the cosmos”.

This text presents a statement that involves the consideration of a *gift*: “Be it for now or a hundred years from now, or a thousand – so long as the race of humanity shall survive – **the Indian** keeps his gift as a gift for us all”. Finally, we identified a definition of society, which is concerned with “a creator of personality and as organizer of man with universe”. In addition, societies are living things, sources of the power and values of their members”. Human personality would be consequently an energy delivered into the communal joy. All these elements, as affirmed above, are dialectically related by presenting the configuration of a profound sense of living (and political resistance in the end), that is, the *long hope*.

### **4.3 THE CONCEPT OF THE LONG HOPE IN THE AMERICAN INDIAN WAY DISCOURSE**

We have lost something. We refer to the lost ingredient, that is, that “sacred fire in us all”: “Our long hope is to renew that sacred fire in us all. This is our only long hope”. That is all about in this modern world. We need to renew this spiritual possession in order to recapture the power to live. The *Long Hope* is not only a concept, but also a utopia. Hence, this utopia, according to Collier, means the configuration of a hopeful horizon that would mean “the realization of heaven on earth”. For this reason, John Collier is concerned with the “fire-fountain of life”, that is, that spiritual fountain, eternal, with regard to the realization of Man in his community, and also denoting that as much *Man and nature as the Cosmos and the God*

*are as one*. The identification of these concepts is important to comprehend and, hence, interpret what the American Indian way discourse is about in the text. In sum, the concept of the Long Hope expresses the *ethical rationality* of the American Indians.

## **5. MAIN FINDINGS OF THE STUDY**

The analysis of the data (ten pages of the book) as well as the interpretation of the data allowed us to come up with the following main findings:

Dialectics is a way of thinking and arguing, a method of critical analysis. Here we refer to a process by which concepts, flows and relations, according to Fairclough, have primacy over other elements, things, structures. The most relevant aspect of this theory consists in becoming to be aware of the change and its implications in social reality. That is to say, that change which arises out of the contradictions within the American Indian way perspective as a “system”, or rather, as a world-view described in the Collier’s text from an important assumption: “that ‘things’ are internally heterogeneous and contradictory because of the diverse processes which produce them” (Fairclough, 2003: 214).

The concept that makes sense this process is, as declared earlier, the *Long Hope*. For this concept is intimately involved in the configuration of the American Indian way discourse; since, through dialectics of discourse, we have achieved a certain comprehension of that process, that world-view, that different perspective on the world. However, we talk about the same world which all of us we live in: the modern world; although Collier had decided to advocate the American Indians because of his living experience within Indian tribes. Additionally, we have to clarify the role of Collier as text producer in the sense that “The nature of the discourse production process can itself be referred to the wider sociocultural practice within which it occurs” (*ibid.*: 100). Collier’s living experience within Indian tribes is therefore the wider sociocultural practice where he became text producer.

Thus, we used text analysis as the technique that helped us carry out successfully our linguistic analysis. To carry out this analysis we principally employed Fairclough’s CDA theoretical-



methodological approach in order to describe linguistic devices and symbolic structures that constitute and organize the Chapter 1 of John Collier's book. Therefore, we carefully examined several linguistic resources used by Collier, such as language meaning (word and sentence meaning), parts of speech (nouns and pronouns), and figures of speech (metaphors, similes, hyperboles). The analysis of all these linguistic items helped us comprehend and, hence, interpret the way of life of the American Indians described by Collier as *the pursuit of the Long Hope*.

The concept of the *Long Hope* is concerned with the dialectical configuration of a living reality. Therefore, this *gift*, this spiritual possession, is what in fact we are expecting from ourselves, for that sacred fire is in us all, alive, inherent. What we are thinking from now on is what our modern world would need: the power to live, the reconstitution of our human personality, our humanity along with nature, and the Earth and its web of life. Hence, the concept of the long hope would become the ethical principle, which would express the American Indian living reality understood as a "true democracy"; in other words, we refer to that change that would arise out of the contradictions within American Indian way of life, system of life. This system would establish an alternative way to comprehend the Man and their universe (the cosmos), in contrast with the so-called modern world. On the other hand, perhaps our modern world would need to learn this magnificent belief. The American Indians, claims Collier, keep their gift as a gift for us all. That profound sense of living is what we have been looking for: *the long hope that remains in us all*. At the same time, the main premise of the interpretation of texts has been realized: "The interpretation of texts is a dialectical process resulting from the interface of the variable interpretative resources people bring to bear on the text, and properties of the text itself" (Fairclough, 1995: 9). In conclusion, the interpretation of John Collier's text is a dialectical process in which several linguistic resources are used in order to reflect gratefully the experience of the author on American Indians.

## **6. VALIDITY AND RELIABILITY OF THE STUDY**

Although validity of a study is difficult to define when undertaking qualitative research, we have provided some important criteria to enhance the validity of our study and, thus, to ensure

the reliability of the main findings of this research. These criteria have to do with what critical discourse analysis refers to when dealing with texts that reflect social and mental world, that is, a perspective on the world. Furthermore, since we have drawn upon *Fairclough's theoretical-methodological framework of research*, this study has concerned primarily with critical discourse analysis and its approach to analyzing text. For that reason, as stated above, linguistic analysis of texts deals with developing concepts and categories, which reflect effectively the American Indian way from Collier's experience and testimony.

Besides, we have realized text analysis in accordance with Fairclough's three-dimensional model for CDA, namely: description, interpretation and explanation. Therefore, the critical study of language – realized methodologically as dialectics of discourse – has involved the interconnection among different methods and perspectives, which help to identify a more comprehensive set of concepts regarding the American Indian way. This dialectical standpoint implies processes and relations among the Collier's experience, the lexical realization of the American Indian way and data analysis main findings. Altogether, these assertions confirm the validity and reliability of this study.

## CHAPTER V

### CONCLUSIONS AND IMPLICATIONS

#### 5.1 CONCLUSIONS

This research has led us from a study of the linguistic resources and their meanings used by John Collier to premises of social and cultural implications, which express the American Indian way through the concept of the Long Hope. Thus, we have examined in detail what the concept of the Long Hope refers to. That was the general objective in this research. In addition, this critical study of language has focused on different ways of analyzing language within broader analysis of the social processes. One of these ways of analyzing language is text analysis, which in this study we have realized as linguistic analysis. Nevertheless, at the same time, text analysis has focused on comprehending and interpreting the American Indian way according to the three-dimensional conception of discourse, and correspondingly a three-dimensional method of discourse analysis, as Fairclough states, that is, description, interpretation and explanation. Consequently, we have realized the hermeneutical premise. In fact, all those elements analyzed are intrinsically interconnected in the text, in such a way that we have realized the CDA's dialectical premise: the analysis of the dialectical relationships between discursive devices and symbolic structures that is taking place in American Indian social world reflected by John Collier's text.

Moreover, text analysis, as a critical discourse analysis approach, has been highly useful to comprehend and to interpret the ethical rationality of the American Indians and the higher moral status given to the Indians by Collier. Likewise, as discourse is concerned with ways of representing aspects of the world, which includes as much the mental world (feelings, beliefs, ideologies) as the social world (social practices, habits, customs, institutions), American Indian way has been understood in terms of world-view, such as Collier points out. Hence, we have described successfully the configuration of the American Indian way discourse as a different *perspective on the world* through the dialectical theory of discourse.

To conclude, besides everything previously mentioned, some additional but ineludible questions derive from critical discourse analysis achievements and premises, which imply to configure and to develop critical-ethical thinking in order to achieve reasonable ways of living together. The aim of examining ways of stating social responsibility standpoints has been another affordable premise in this study, considering the message of the *Long Hope*, which refers to a pursuit of living hope in our modern world. Thereby, critical linguistic approach can be described as much theory as method in pursuit of attempting to comprehend social aspects of the world by taking consideration of several ways of representing discourse in terms of a range of linguistic features. Thus, we can ask some necessary questions, such as: can the *long hope* be considered as a way of “resistance” to social domination? What linguistic elements are essential to describe and understand social practice? Why is *the Long Hope* concerned with *ethics*, that is to say, a way of living according to ethical principles (philosophical concern) which in some way could express the American Indian way *living reality*? What is the relationship between the *Long Hope* and our system of values nowadays? Nevertheless, it will be necessary to carry out another research to enquiry critically into these questions.

## 5.2 IMPLICATIONS

The American Indian Long Hope discourse is an attempt to show linguists, through the analysis and critics of the text of John Collier, not only the necessity to read and examine this way of life, but also, and perhaps more important, to consider the connections between the American Indian beliefs and their own lives. Their thought and beliefs based upon a singular perspective on the world which involves at a time keeping hope, something that (as described in the text) is denominated, symbolically, *fire as a power to live*; a phenomenon reflected in a short but enlightening text defined as testimony of the living experience of the author. To sum up, in this text, Collier describes the *human rationality* of the American Indians, that is, their *ethical rationality* as a reasonable way of living, more reasonable, sensible, coherent and sensitive than the modern one. The American Indian hope, the Long Hope, is indeed a new hope in Indian society.

We believe this study contributes to critical studies of discourse with respect to native communities, in such a way we are able to recognize certainly the ethical rationality within, as achieved in this research. These reasons are sustained by an extraordinary experience and a grateful testimony: the gift of the American Indians, *a gift for us all*.

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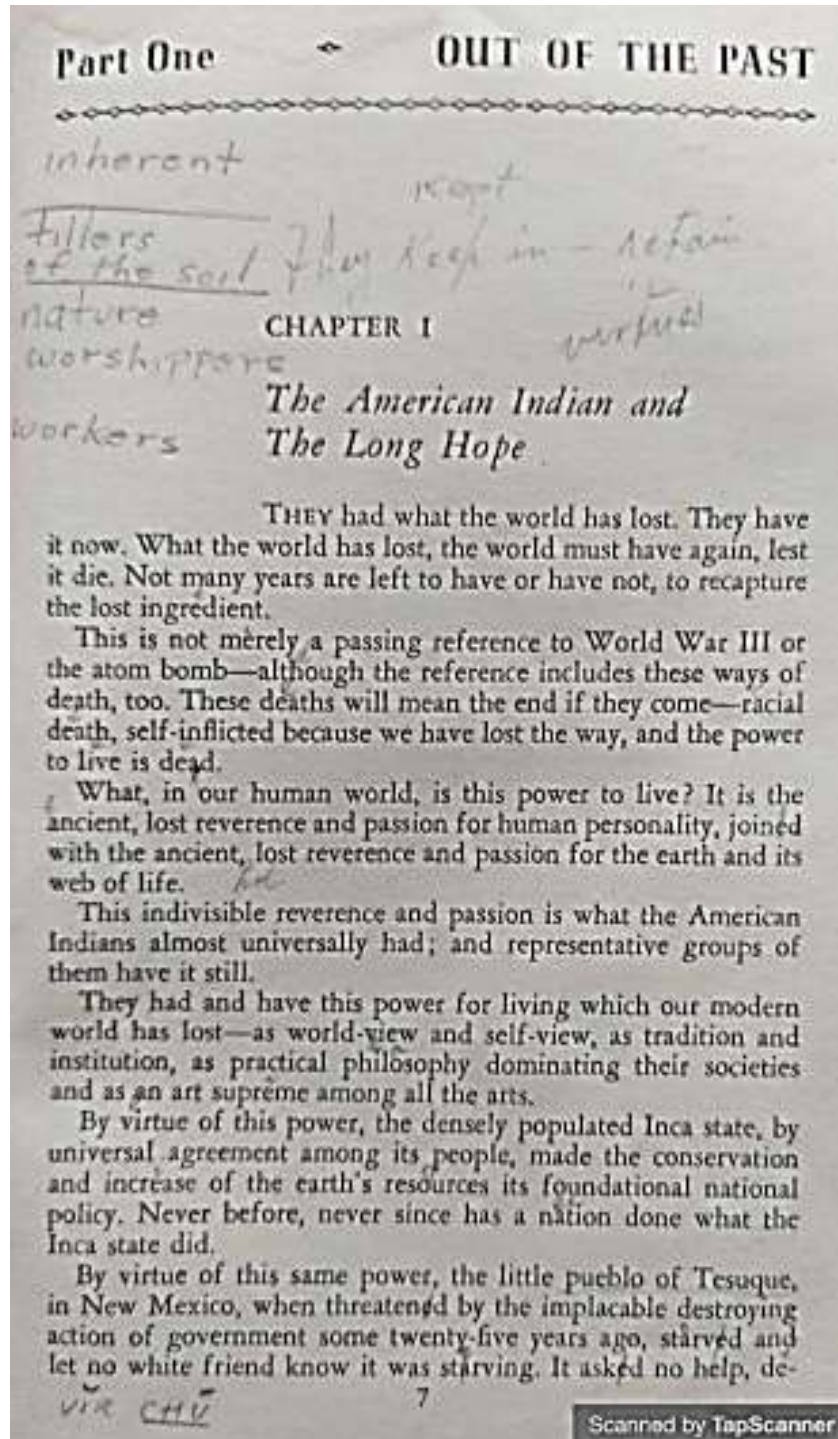
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# APPENDIX

## APPENDIX 1

Chapter 1 “The American Indian and The Long Hope”, from the book *Indians of the Americas* (1948) by John Collier.





and, and onward in nature as a mechanical exploring, to the end I believe that the answer will contain our loss. Their only answer, the Indians still living in their societies continue to affirm, self-willed, self-wounded, personality exultant, is possessed by the subtle social organization of the tribe and in the end, it more than a merely practical thing, according to their nature—according to their view of selfhood, society and the wider world, it is the very essence of organic survival and unity.

As we trace Indian history from the Comanche area in their present day settings, and up and down the two continents, we come upon the Indian affirmative over and over again. We shall meet that affirmative—which this writer, at times, was so slow to understand—all through the record. For throughout the slaughter of American Indian biological stocks, the struggle of their societies and trampling upon their values, something may remain, that has kept the faith. The man who values himself and values has not been killed.

And since it has not been killed, it never will be. Be it to come in a hundred years from now, or a thousand—or long as the race of humanity shall survive—the Indian keeps his self, as a gift for us all.

Could we make it our own, there would be an utterly irrevocable earth and a forever lasting peace.

Societies exist. They create a person's temperament, the world-view and the color and structure of personality among their members. They despise the people, and strive for the least and participation of values with equal partners. Present day men are not everywhere the same, zero on the average though scattered here has never been everywhere the same. This is because societies differ one from the other, they make the man. To individuals they are nature, shape and fate.

Societies as the shape and substance of life were implicitly even explicitly, denied to man by the sportsmanlike proceeding sciences, the authors of an empire of the spirit—call it the period of industrial revolution, or the nineteenth century—grew our thinking today. The personal man, perfect an organism, are even detested for evil. Not only are people made, but also the world of most of the workers in the society, social sciences, science, philosophy, sciences, study based by the nineteenth century perceptions of the nature of man, nature and political man.

What were these perceptions? To view these health is to view simply, but here are some of them.

The "free market" and laissez-faire theories and practices viewed the human world as an aggregation of persons—individuals—each of whom was motivated by a universal, and therefore more tangible, interest in accumulating economic self-interest. The law of the free market was considered to be the law of human life. The free market was kind of all, and if it weighed heavy upon societies, traditions, ethical and esthetic values, family and community life, and even the sacred relations of earth itself, it remained the overriding principle; a dominating factor and almost ultimate arbiter. It would eventually lead every word it inflicted.

The Industrial Revolution continued the extension of a universal complex of "values," made supreme over any other values which might exist. Those values were those of wealth as well as in itself and wealth as the means to pursue those overriding values were believed to contain within themselves the essence of a human life. They were society. Human persons was an evolved process under the control, unconscious effects, of physical want and the money-hunt or money-for-power hunt. Year by year that as viewed through these conventional and post-hoc ideas the nature of man, their mind and their body of consciousness, culture, institutions, language, practices. They seemed to be made out of, or manipulated, or contained, and the race-values of the Industrial Revolution could be made utterly evident and its purposes as to human nature could be made wholly true through the reconstructions of human institutions and the re-organizing of men's minds.

And so it was also, that there were made to be man, which came to be the two nations seemed unable to take care of, especially, there were having wrought by the free market which had to be compensated for. These were common of philanthropy and the political State, and it was presumed that they could be copied, with through a direct trade between philanthropy and the State, on the one hand, and individuals through schooling, health care, charitable relief, and recreation, on the other hand. So in the pulverizing and crushing of two-making economic operations were added the dominating influences of philanthropy and political reform.

I can not attempt to give a catalog of social and evolutionary neo-scientific thinking and action. I wish merely to call out how the individualism toward, and the intellectual denial of the effective existence of, society and the early scientific error to be. Autocratic forces were also responsible, and their will-

biological factors outside to operate both mindfully and un-

biologically. One of these factors was the mere condition, since then, of industrial rationalization, which the Industrial Revolution produced: the agitating of populations, the disintegration of neighborhoods, the end of home and handicraft, the supremacy of the machine over the man, the immense upheaval, liberating of the age-old relationships between the generations, the immense mobility of the individual, the enormous expansion of new mercantile resources, the quest by class-consciousness, the movies and radio for lower common denominators. All this confused, degraded, and even sometimes destroyed in societies utterly.

Because the free market's rational self-interest was not only a small fragment of the human race, and because if man cannot have good societies they will have worse ones, that took from those new scientific, exploitative of the present, trade in man, which World War II was waged to support. Yet can the psychopathic pursuit of a least need be soaped through war or force, if the healthful present of least need is made impossible by the condition of death as conditions, as the struggle, of a world's age?

I shall mention only two additional, linked factors which helped to make that televisualized toward society and the more scientific which was of the nineteenth century and is today.

One of these factors was—and is—the urge of society for mechanistic findings, perhaps cause-and-effect findings, findings which presume that the universe is an aggregation of separate particles meeting and moved by text-to-text, atom. Finding is only chemistry. Purpose is only epistemological. Ideas are needed within societies are only fixed or shifting aggregations of "facts" which pass from man to man, even the metaphysical attribution of "organs," "instincts," "senses," "feelings," "reproducing power," "personality," when societies are in question is needed or followed on. With Darwin, Whittaker and their generation, this compulsion of science has been detected, perhaps corrected, when the science of the atom is the subject of discussion, metaphysics or philosophy, but the urge of the society goes on with the urge of more political thinking and more social sciences.

Thus the failure—even the absence of many eyes—in need of social sciences to view society and the sciences with nature, science, participation, with its imaginative failures which might illuminate our minds and the souls of nations and

thoughts everywhere, which might put us on the track of hope and of happiness.

The first cause of that for more than a century the best minds of the United States have accepted as fundamental the isolation of the individual, have not sought to find themselves with other the ancient societies or with such emerging societies as labor, the co-operatives, the co-ordinating folk-movements. They have not tried to understand, and have not tried to do anything about, the question of preventing about the starvation of the soul which questions and all of it, as, coming to this about science and society, and all systems of ideas which already making our own society and all systems of ideas which already making our own society.

Clear simplifications is the price of however, I shall not try to explain the picture through reference to the workings and organizations of ethnic stepping in many parts of the world. My purpose here is the Indian of the Americas.

The Indian knew the meaning of society as member of personality and as organizer of man with nature, through many years before ever the white man came. He kept alive, and was made alive by, a multiplicity of connecting societies.

The white cooperators, for reasons military, economic and religious, perpetrated violence of death on the Indian societies, through century-long paths of slavery, oppression, physical destruction, and propaganda directed to set Indian against the Indian spirit, the catastrophe worked hard to carry out the Indian's death sentence.

A final wave of Indian history from 1492 until recent years shows a death here against the Indian sentence. To many of these a death here against the Indian sentence, death over the sentence, the death, from through assimilation, death over the being. To others it brought wounds that seemed mortal, but being. To others it brought oppressive power, they came from the west or something oppressive power, they came from the north. Harsh and the Indian geographical, language, religious, and marriage, with the Indian geographical, language, religious, culture systems, institutions, mental and emotional attitudes toward the self and the world, accustomed to live on. No assimilation, and, perhaps, not so-called, the past, the place, the adaptive, assimilation, while yet retained by their ancient values, these many societies somehow held their own, a few of them, but general rights on through the centuries, and seemed to live with the west and share its waters passing from their own, their systems, ideas, many more, national only a life over, but they sustained the east and part of their way of life. When so very, very late, and perhaps the only a brief term of pain (none can be sure, or yet) more of the white

man's societies lifted their sentences of death from these all but invisible Indian societies, the response was a rush of human energy, a creativity industrial, civic, esthetic. How swiftly, with what flashing brilliance, with what terrible joy, these long-immured, suddenly reprieved little societies demonstrated the truth which our age has lost: that societies are living things, sources of the power and values of their members; that to be and to function in a consciously living, aspiring, striving society is to be a personality fulfilled, is to be an energy delivered into the communal joy, a partner once more in the cosmic life.

So the Indian record is the bearer of one great message to the world. Through his society, and only through his society, man experiences greatness; through it, he unites with the universe and the God, and through it, he is freed from all fear. Those who accept the Indian message and lesson will know how intense, even how awful, is the need for creators and creative effort in the field of understanding and discovery of the nature and meaning of the societies of mankind.

## APPENDIX 2

### TEXT ANALYSIS

#### Representations of social actors in terms of (a) *Pronoun / noun* and (b) *Named / classified variables*

Lines and paragraphs (units of analysis)	<i>(a) Social actors (Participants)</i>  Is the social actor realized as a pronoun ('I', 'you', 'he', 'she', 'we' and 'they') or as a noun?	<i>(b) Named / classified (name / category)</i> Social actors can be represented by name or in terms of class or category. If the latter, they can be referred to individually (e.g. 'the American Indian) or as a group ('the American Indians', 'American Indians').	Participants (not social actors)
1. "They had what the world has lost. They have it now. What the world has lost the world must have again, lest it die. Not many years are left to have or have not, to recapture the lost ingredient".	"They" (pronoun) "They" (pronoun)		"the world" "the lost ingredient"
2. "[...] we have lost the way, and the power to live is dead".	"we" (pronoun)		"the way" "the power to live"
3. "What, in our human world, is this power to live? It is the ancient, lost reverence and passion for human personality, joined with the ancient, lost reverence and passion for the earth and its web of life".	"our"		"our human world" "this power to live" "lost reverence and passion for human personality" "the earth" "web of life"
4. "This indivisible reverence and passion is what <i>the American Indians</i> almost universally had; and representative of them have it still".	"the American Indians" (noun) "them" (pronoun)	"the American Indians"	"this indivisible reverence and passion"
5. "They had and have	"They" (pronoun)		"this power for

<p>this power for living which our modern world has lost – as world-view and self-view, as tradition and institution, as practical philosophy dominating their societies and as an art supreme among all the arts”.</p>	<p>“our” (pronoun)</p>		<p>living”  “our modern world”  “world-view”  “self-view”  “tradition”  “institution”  “practical philosophy”  “their societies”  “ an art supreme among all the arts”</p>
<p>6. “If our modern world should be able to recapture this power, the earth’s natural resources and web of life would not be irrevocably wasted within the twentieth century, which is the prospect now. True democracy, founded in neighborhoods and reaching over the world, would become the realized heaven on earth. And living peace – not just an interlude between wars – would be born and would last through ages”.</p>	<p>“our”</p>		<p>“our modern world”  “this power”  “the earth’s natural resources”  “web of life”  “True democracy”  “neighborhoods”  “the world”  “the realized heaven on earth”  “living peace”  “an interlude between wars”  “ages”</p>
<p>7. “My own work for the present is no longer concentrated upon <i>the American Indian</i>. It is no longer confined to the field of direct endeavor which I think of as seeking the renewal of human personality. My main effort now is the United Nations and involves some of the immediate problems which brought the United nations into being. We must try now in a world of immediate</p>	<p>“My” (pronoun)  “the American Indian” (noun)  “I” (pronoun)  “My” (pronoun)  “We” (pronoun)  “us” (pronoun)  “our” (pronoun)</p>	<p>“the American Indian”</p>	<p>“the present”  “the renewal of human personality”  “the United Nations”  “a world of immediate crisis”  “the hurtling external factors”  “institutional structures to be built”  “electoral decisions demanding every power of</p>



<p>crisis to deal with the hurtling external factors. There are institutional structures to be built, electoral decisions demanding every power of persuasion, aims of statesmanship to be achieved; and for these tasks many thousands of us are needed because our race, with all its lost values and values not yet lost, is wavering on the verge of self-destruction”.</p>			<p>persuasion”  “aims of statesmanship to be achieved”  “these tasks”  “our race”  “lost values”  “values not yet lost”  “self-destruction”</p>
<p>8. “True, the deep cause of our world agony is that we have lost that passion and reverence for human personality and for the web of life and the earth which <i>the American Indians</i> have tended as a central, sacred fire since before the Stone Age”.</p>	<p>“our” (pronoun)  “we”  “the American Indians”</p>	<p>“the American Indians”</p>	<p>“our world agony”  “that passion and reverence for human personality and the web of life”  “the earth”  “central, sacred fire”  “the Stone Age”</p>
<p>9. <b>“Our long hope is to renew that sacred fire in us all. It is our only long hope”.</b></p>	<p>“Our” (pronoun)  “us” (pronoun)  “our”</p>		<p>“Our long hope”  “that sacred fire in us all”  “our only long hope”</p>
<p>10. “Yet now I find myself attempting this book about the Indians, and attempting it in the full consciousness of the world crisis. That is because of the profound, the stupendous fact about them: They were, and in representative areas still are, concentrated upon the attainment, though social ministration, of adequate human personalities, and upon the living, creative</p>	<p>“I” (pronoun)  “myself” (pronoun)  “the Indians” (noun)  “them” (pronoun)  “They” (pronoun)  “universe” (noun)  “the God” (noun)  “We” (pronoun)  “we” (pronoun)  “our” (pronoun)  “Our” (pronoun)  “we” (pronoun)</p>	<p>“the Indians”</p>	<p>“this book”  “the full consciousness”  “the world crisis”  “the profound, the stupendous fact”  “the attainment”  “social ministration”  “adequate human personalities”  “the living, creative union”  “these personalities”  “the earth”  “its web of life”</p>

<p>union of these personalities with the earth and its web of life – with <b>the universe and the God</b>. We must pursue the long hope even while we attempt emergency actions within our cataclysm. Our emergency actions will be stronger if we dwell on the long hope, too”.</p>			<p>“the universe”  “the long hope”  “emergency actions”  “our cataclysm”  “our emergency actions”  “the long hope”</p>
<p>11. “Since this first chapter is in a somewhat personal vein, I shall tell how <b>the long hope</b> came to my own life through the Indians. Rather, how it was renewed in my life and brought into the present after I had come to believe that it was only a dream for some far future time”.</p>	<p>“I” (pronoun)  “my” (pronoun)  “the Indians” (noun)  “my” (pronoun)  “I” (pronoun)</p>		<p>“this first chapter”  “the long hope”  “my own life”  “my life”  “the present”  “a dream”  “some far future time”</p>
<p>12. “I was thirty-five years old. I had organized and taught in the fields of social work and community development from New York to California”.</p>	<p>“I” (pronoun)  “I” (pronoun)</p>		<p>“social work and community development fields”  “New York”  “California”</p>
<p>13. “I had experienced the disillusionments following World War I”.</p>	<p>“I” (pronoun)</p>		<p>“disillusionments”  “World War I”</p>
<p>14. “Repeatedly, I had been solicited on behalf of America’s Indian peoples; but always I had resisted and refused. It was too late, I believed; that golden age was done”.</p>	<p>“I” (pronoun)  “America’s Indian peoples” (noun)  “I” (pronoun)  “I” (pronoun)</p>	<p>“America’s Indian peoples”</p>	<p>“America’s Indian peoples”  “that golden age”</p>
<p>15. “And any golden age was done! Not in our time was that profound sense of living to be regained by men in groups. I think I viewed</p>	<p>“our” (pronoun)  “I” (pronoun)  “I” (pronoun)  “our” (pronoun)</p>		<p>“any golden age”  “our time”  “that profound sense of living”  “men in groups”  “those early</p>

<p>accurately, back in those early years after the first World War, the sickness – not a passing one – of our age: its externalism and receptive sensualism, its hostility to human diversity, its fanatical devotion to downgrading standardization, its exploitative myopia, and that world fascism and home fascism which the boundless, all-haunting insecurity and the consequent lust for personal advantage were bringing to fatal power”.</p>			<p>years”  “the first World War”  “the sickness of our age”  “its externalism and receptive sensualism”  “its hostility to human diversity”  “its fanatical devotion to downgrading standardization”  “its exploitative myopia”  “that world fascism and home fascism”  “the boundless, all-haunting insecurity and the consequent lust for personal advantage”  “fatal power”</p>
<p>16. “[...] With my wife, three young sons and their dogs, I departed for the Sonora Mountains of Mexico”.</p>	<p>“my” (pronoun)  “their”  “I” (pronoun)</p>		<p>“Sonora Mountains of Mexico”</p>
<p>17. “We climbed to the Taos plateau in a blinding snowstorm, just before Christmas. Then great snowflakes descended at twilight, we watched the Virgin and Child borne from the Christian church high along an avenue of fires to a vast chanting of pagan song. After two days, the Red Deer Dance began, and the Sacred Mountain which haunts the sky northwestward from Taos shuddered, and poured out a cold, flaming cloud to the sun</p>	<p>“We” (pronoun)  “we” (pronoun)</p>		<p>“Taos plateau”  “Christmas”  “the Red Deer Dance”  “the Sacred Mountain”  “Taos”  “the Source of Things”</p>

<p>and all the starts. It seemed that way. And veritably, within its own affirmation, through a multitudinous, stern, impassioned collective outgiving, the tribe's soul appeared to wing into the mountain, even to the Source of Things".</p>			
<p>18. «Once before – almost twenty years before – I had been stormshaken as on that Taos day. That was upon my discovery of Walt Whitman during my seventeenth year. I was rocked; it was like an (sic) hallucination of earthquake: a sudden dread fear; the time-horizon pushed back in a moment and enormously; and then the rebound from somewhere deep within and great without, and exaltation; and the whole summer forest, viewed from a hilltop, seemed to sway and leap in a rejoicing dance. That solitary experience of “cosmic consciousness” had been mine, that forever solitary translation. But there, at Taos, a whole race of men, before my eyes, passed into ecstasy through a willed discipline, splendid and fierce, yet structural, an objectively impassioned discipline which was a thousand or ten thousand years old, and as near to the day of first creation as it had been at</p>	<p>“I” (pronoun)  “my” (pronoun)  “my” (pronoun)  “I” (pronoun)  “mine” (pronoun)  “my” (pronoun)</p>		<p>“Taos day”  “Walt Whitman”  “a rejoicing dance”  «That solitary experience of “cosmic consciousness”»  “that forever solitary translation”  “Taos”  “a whole race of men”  “ecstasy”  “an objectively impassioned discipline”  “the day of first creation”  “”the prime”</p>

<p>the prime».</p> <p>19. “Here was a reaching to the fire-fountain of life through a deliberate social action employing a complexity of many arts. [...] And here it was a whole community which entered into the experience and knew it as a fact. These were unsentimental men who could neither read nor write, poor men who lived by hard work, men who were told every day in all kinds of unsympathetic ways that all they believed and cared for had to die, and who never answered back. For these men were at one with their gods”.</p>	<p>“a whole community” (noun)  “unsentimental men” (noun)  “poor men” (noun)  “men” (noun)  “they” (pronoun)  “these men” (noun)</p>		<p>“the fire-fountain of life”  “a deliberate social action”  “a complexity of many arts”  “the experience”  “a fact”  “hard work”  “unsympathetic ways”  “at one with their gods”</p>
<p>20. “That year, and over the twenty-five years since, and among many Indian tribes, I was to witness many times the evocation of dominions and powers within the soul through their evocation from the universe without. I was to learn something of the kinds of personality-structures shaped through lifelong, age-long personal and social striving; shaped to the end that the tribe was at one with the world – the universe, which called for this mortal consciousness and which, in turn, delivered itself into the tribal human will and required the action of that will”.</p>	<p>“many Indian tribes” (noun)  “I” (pronoun)</p>	<p>“ Indian tribes”</p>	<p>“many Indian tribes”  “the evocation of dominions and powers within the soul”  “their evocation from the universe without”</p>

<p>21. «The Taos experience, twenty-six years ago, changed my life plan. But not immediately, since the view of most anthropologists that the Indian’s spirit (and all so-called aboriginal spirit) has to die, stubbornly possessed my mind. After a year or two, becoming familiar with the sheer force of the facts of Pueblo Indian life, I modified my fatalistic position. But then, I thought, these Pueblo Indian city-states are a case apart. They are unique. At the outer margin of the old Spanish Empire in the New World, they had been left in quiet, more or less, and had had time and peace to learn how to “guard the valid old and build the valid new”. Most Indian tribes could not possibly have this survival quality».</p>	<p>“my” (pronoun)  “most anthropologists”  “the Indian’s spirit” (noun)  “all so-called aboriginal spirit” (noun)  “my” (pronoun)  “the sheer force of the facts of Pueblo Indian life” (noun)  “I” (pronoun)  “I” (pronoun)  “these Pueblo Indian city-states” (noun)  “They” (pronoun)  “the old Spanish Empire” (noun)  “the New World”  “they” (pronoun)  “Most Indian tribes” (noun)</p>	<p>“the Indian’s spirit”  “ Pueblo Indian life”  “ Pueblo Indian city-states”  “ Indian tribes”</p>	<p>“The Taos experience”  “my life plan”  “my mind”  “fatalistic position”  “time and peace”  “how to “guard the valid old and build the valid new”  “this survival quality”</p>
<p>22. “For years I believed that the long, remorseless course of events, the social destruction piled on biological destruction which the white man had wrought upon the Indians, must have killed, in most Indians, that most profound of their spiritual possessions – the one our sick world most needs. That possession is a way of life at one simple, since it is disciplined, and</p>	<p>“I” (pronoun)  “the Indians” (noun)  “most Indians” (noun)  “their” (pronoun)  “our” (pronoun)  “his” (pronoun)  “them” (pronoun)</p>	<p>“the Indians”  “ Indians”</p>	<p>“the long, remorseless course of events”  “the social destruction”  “biological destruction”  “the white man”  “that most profound of their spiritual possessions”  “our sick world”  “that possession”  “way of life”  “world-view”  “sentiment of self”</p>

<p>complex; it involves world-view and sentiment of self; institutionalized tradition and symbol-invested belief, which implicitly or explicitly realizes man as a co-partner in a living universe – man and nature intimately co-operant and mutually dependent. It is a way of life which realizes the individual and his society as wholly reciprocal and both of them as drawing value and power from the racial and cosmic future, and past and future are not only that which in linear time-sequence has been or is yet to be, but are propulsive, efficient, living reality here and now”.</p>			<p>“institutionalized tradition”  “symbol-invested belief”  “man as a co-partner in a living universe”  “man and nature intimately co-operant and mutually dependent”  “way of life”  “the individual and his society”  “drawing value”  “power from the racial and cosmic future”  “past and future”  “linear time-sequence”  “propulsive, efficient, living reality here and now”</p>
<p>23. «This kind of world-view and self-view involves the human personality in “abysmal deeps”, since it is one which the cosmos; and the cosmos is eternal depth, being one with the soul».</p>	<p>“the human personality” (noun)  “the cosmos” (noun)</p>		<p>“world-view”  “self-view”  “the human personality”  «“abysmal deeps”»  “the cosmos”  “eternal depth”  “being one with the soul”</p>
<p>24. “[...] Perhaps a dawning age will find itself freed from the imprisoning dichotomies of the Cartesian Century; perhaps not, since that which in our nature and society makes what we currently call fascism may end by turning man wholly inward upon</p>	<p>“Cartesian Century” (noun)  “our nature and society” (noun)  “we” (pronoun)  “fascism” (noun)  “man” (noun)  “himself” (pronoun)  “his” (pronoun)  “nature” (noun)</p>		<p>“a dawning age”  “the imprisoning dichotomies of the Cartesian Century”  “the angry devourer of his own soul”  “a mechanical exploiter”</p>

himself emotionally, as the angry devourer of his own soul, and outward on nature as a mechanical exploiter, no more”.			
25. “I believe that the answer will contain our fate. Their own answer, the Indians still living in their societies continue to affirm. Self-willed, self-wrought personality excellence, empowered by the whole social institution of the tribe and of the race, is more than a merely practical thing, according to their answer – according to their view of selfhood, society and the wide world. It is the very essence of cosmic survival and victory”.	<p>“I” (pronoun)  “our” (pronoun)  “Their” (pronoun)  “the Indians” (noun)  “their” (pronoun)  “their” (pronoun)  “their” (pronoun)</p>	“the Indians”	<p>“the answer”  “our fate”  “Their own answer”  “their societies”  “Self-willed, self-wrought personality excellence”  “the whole social institution of the tribe and of the race”  “practical thing”  “their answer”  “their view of selfhood society and the wide world”  ”the very essence of cosmic survival and victory”</p>
26. “As we traverse Indian history from the Conquest down to their present-day strivings, and up and down the two continents, we come upon the Indian affirmative over and over again. We shall meet that affirmative – which this writer, at least, was so slow to understand – all through the record. For through all the slaughter of American Indian biological stocks, the slaughter of their societies and trampling upon their values, strange as it may seem, they have kept the faith. The inner core-value,	<p>“we” (pronoun)  “Indian history” (noun)  “the Conquest” (noun)  “their” (pronoun)  “we” (pronoun)  “We” (pronoun)  “this writer” (noun)  “their” (pronoun)  “their” (pronoun)  “they” (pronoun)</p>	“Indian history”	<p>“their present-day strivings”  “the two continents”  “the Indian affirmative”  “that affirmative”  “the record”  “all the slaughter of American Indian stocks”  “the slaughter of their societies”  “trampling upon their values”  “the faith”  “The inner-core value, complex and various”</p>



complex and various, has not been killed”.			
26. “And since it has not been killed, it never will be. Be it for now or a hundred years from now, or a thousand – so long as the race of humanity shall survive – the Indian keeps his gift as a gift for us all”.	“the Indian” (noun) “his” (pronoun) “us” (pronoun)	“the Indian”	“the race of humanity” “his gift as a gift for us all”
27. “Could we make it our own, there would be an eternally inexhaustible earth and a forever lasting peace”.	“we” (pronoun) “our” (pronoun)		“an eternally inexhaustible earth and a forever lasting peace.”
28. “Societies exist. They create a people’s temperament, the world-view and the color and structure of personality among their members”.	“They” (pronoun) “their” (pronoun)		“Societies” “people’s temperament” “the world-view and the color and structure of personality among their members”
29. “[...] societies differ one from the other; they make the man. To individuals they are nurture, shaper and fate”.	“they” (pronoun) “the man” (noun) “individuals” (noun) “they” (pronoun)		“societies” “the man” “individuals” “nurture, shaper and fate”
30. “Societies as the shapers and sustainers of life were implicitly, even explicitly, denied to exist by the epoch immediately preceding our own; the assertions or assumptions of that epoch – call it the period of industrial revolution, or the nineteenth century – govern our thinking today. The practical consequences are enormous, are even decisive for evil [...]”.	“Societies” (noun) “our” (pronoun) “our” (pronoun)		“Societies as the shapers and sustainers of life” “the epoch” “our own” “the assertions or assumptions of that epoch” “the period of industrial revolution” “the nineteenth century” “our thinking today” “The practical consequences”

			“enormous, decisive for evil”
31. «The “free market” and laissez-faire doctrines and practices viewed the human world as an aggregation of persons – individuals – each of whom was controlled by a universal, and therefore interchangeable, rational or calculating economic self-interest».	«The “free market” and laissez-faire doctrines and practices»		«The “free market” and laissez-faire doctrines and practices» “the human world as an aggregation of persons – individuals – “ “a universal, and therefore interchangeable, rational or calculating economic self-interest”
32. “The law of the free market was considered to be the law of the human life”.	“The law of the free market”		“The law of the free market” “the law of the human life”
33. “The free market was lord of all; and if it wrought havoc upon societies, heritages, ethical and esthetic values, family and community life, <i>and even the natural resources of earth itself</i> , it remained the overriding principle; it dominated conduct and assured ultimate salvation. It would eventually heal every wound it inflicted”.	“The free market”		“The free market” “lord of all” “havoc” “societies” “heritages” “ethical and esthetic values” “family and community life” “ <i>even the natural resources of earth itself</i> ” “the overriding principle” “conduct” “ultimate salvation” “wound”
34. «The Industrial Revolution contained the assertion of a certain complex of “values”, made supreme over any other values which might exist. These values were those of wealth as an end in itself and wealth as the means to power; these	“itself” (pronoun) “themselves” (pronoun) “They” (pronoun)		“The Industrial Revolution” «the assertion of a certain complex of “values”» “other values” “These values” “wealth as an end in itself” “wealth as the means to power”

<p>overriding values were believed to contain within themselves the dynamics of humankind. They were society. Human process was individual process under the stimulus, universally efficient, of physical want and the money-lust or money-for-power lust [...] ».</p>			<p>“these overriding values”  “the dynamics of humankind”  “society”  “Human process”  “individual process”  “the stimulus, universally efficient, of physical want and the money-lust or money-for-power lust”</p>
<p>35. “The final factor is that for more than a century the best minds of the Occident have accepted as fundamental the isolation of the individual, have not sought to bind themselves with either the ancient societies or with such emergent societies as labor, the co-operatives, the re-asserting folk-movements. They have not tried to understand, and have not tried to do anything adequate or persevering about, that starvation of the soul within themselves and all of us, owing to that <i>sheet erosion and gully erosion in human life</i> which is silently wasting our own society and all western societies into a sea of endless night”.</p>	<p>“themselves” (pronoun)  “They” (pronoun)  “themselves” (pronoun)  “us” (pronoun)  “our” (pronoun)</p>		<p>“The final factor”  “the best minds of the Occident”  “fundamental the isolation of the individual”  “the ancient societies”  “such emergent societies as labor, the co-operatives, the re-asserting folk-movements”  “that starvation of the soul within themselves and all of us”  “that <i>sheet erosion and gully erosion in human life</i>”  “our own society and all western societies into a sea of endless night”</p>
<p>36. “My province here is <i>the Indian of the Americas</i>”.</p>	<p>“My” (pronoun)  “the Indian of the Americas”</p>	<p>“the Indian of the Americas”</p>	<p>“My province here”  “the Indian of the Americas”</p>
<p>37. “The Indian knew the meaning of society</p>	<p>“The Indian” (noun)  “He” (pronoun)</p>	<p>“The Indian”</p>	<p>“The Indian”  “the meaning of</p>

<p>as creator of personality and as organizer of man with universe, through many aeons before ever the white man came. He kept alive, and was made alive by, a multiplicity of contrasting societies”.</p>			<p>society as creator of personality and as organizer of man with universe”  “many aeons”  “the white man”  “a multiplicity of contrasting societies”</p>
<p>38. “The white conqueror, for reasons military, economic and religious, pronounce sentence of death on the Indian societies. Through century-long years of slavery, expropriation, physical decimation, and propaganda directed to the Indian against the Indian spirit, the conqueror worked hard to carry out the Indian’s death sentence”.</p>	<p>“The white conqueror” (noun)  “the Indian societies” (noun)  “the Indian”  “the Indian spirit”  “the conqueror”</p>	<p>“the Indian societies”  “the Indian”  “the Indian spirit”  “Indian history”  “the Indian societies”</p>	<p>“The white conqueror”  “pronounce sentence of death on the Indian societies”  “century-long years of slavery, expropriation, physical decimation, and propaganda”  “the conqueror”  “the Indian’s death sentence”</p>
<p>39. “A broad view of Indian history from 1492 until recent years shows a death hunt against the Indian societies. To many of the societies, the death hunt brought annihilation, death everlasting. Harried into the wastes, secreted there for lifetimes, and starving, still the Indian grouphoods, languages, religions, culture systems, symbolisms, mental and emotional attitudes toward the self and the world, continued to live on. [...] [...] they sustained the core and genius of their way of life. [...] How</p>	<p>“the Indian societies”  “they” (pronoun)  “our” (pronoun)</p>		<p>“Indian history from 1492 until recent years”  “death hunt against the Indian societies”  “the societies”  “the death hunt”  “annihilation, death everlasting”  “the wastes”  “the Indian grouphoods languages, religions, culture systems, symbolisms, mental and emotional attitudes toward the self and the world”  “the core and</p>

<p>swiftly, with what flashing brilliance, with what terrible joy, these longimmured, suddenly reprieved little societies demonstrated the truth which our age has lost: that societies are living things, sources of the power and values of their members; that to be and to function in a consciously living, aspiring, striving society is to be a personality fulfilled, is to be an energy delivered into the communal joy, a partner once more in the cosmic life”.</p>			<p>genius of their way of life”  “with what flashing brilliance”  “with what terrible joy”  “little societies”  “the truth”  “our age”  “societies are living things, sources of the power and values of their members”  “to be and to function in a consciously living, aspiring, striving society”  “to be a personality fulfilled”  “to be an energy”  “the communal joy”  “a partner once more in the cosmic life”</p>
<p>40. “So the Indian record is the bearer of one great message to the world. Through his society, and only through his society, man experiences greatness; through it, he unites with <b>the universe and the God</b>, and through it he is freed from all fear. Those who accept the Indian message and lesson will know how intense, even how awful, is the need for creators and creative effort in the field of understanding and discovery of the nature and meaning of the societies of mankind”.</p>	<p>“his” (pronoun)  “man” (noun)  “he” (pronoun)  “the universe” (noun)  “the God” (noun)  “he” (pronoun)  “Those” (pronoun)  “the societies of mankind”</p>		<p>“the Indian record”  “the bearer of one great message to the world”  “his society, and only through his society”  “man”  “greatness”  “all fear”  “the Indian message and lesson”  “the need for creators and creative effort”  “the field of understanding and discovery of the nature and meaning of the</p>

			societies of mankind” “the nature and meaning of the societies of mankind”
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## APPENDIX 3

### *Discursive devices*

Discursive devices imply any fragment of text, which includes certain representational aspects in accordance with social, ideological or political implications.

“They had and have this power for living which our modern world has lost – as world-view and self-view, as tradition and institution, as practical philosophy dominating their societies and as an art supreme among all the arts.”

“If our modern world should be able to recapture this power, the earth’s natural resources and web of life would not be irrevocably wasted within the twentieth century, which is the prospect now. True democracy, founded in neighborhoods and reaching over the world, would become the realized heaven on earth. And living peace – not just an interlude between wars – would be born and would last through ages.”

“My own work for the present is no longer concentrated upon *the American Indian*. It is no longer confined to the field of direct endeavor which I think of as seeking the renewal of human personality. My main effort now is the United Nations and involves some of the immediate problems which brought the United nations into being. We must try now in a world of immediate crisis to deal with the hurtling external factors. There are institutional structures to be built, electoral decisions demanding every power of persuasion, aims of statesmanship to be achieved; and for these tasks many thousands of us are needed because our race, with all its lost values and values not yet lost, is wavering on the verge of self-destruction.”

“Yet now I find myself attempting this book about the Indians, and attempting it in the full consciousness of the world crisis. That is because of the profound, the stupendous fact about them: They were, and in representative areas still are, concentrated upon the attainment, though social ministrations, of adequate human personalities, and upon the living, creative union of these personalities with the earth and its web of life – with the universe and the God. We must pursue the long hope even while we attempt emergency actions within our cataclysm. Our emergency actions will be stronger if we dwell on the long hope, too.”

“And any golden age was done! Not in our time was that profound sense of living to be regained by men in groups. I think I viewed accurately, back in those early years after the first World War, the sickness – not a passing one – of our age: its externalism and receptive sensualism, its hostility to human diversity, its fanatical devotion to downgrading standardization, its exploitative myopia, and that world fascism and home fascism which the boundless, all-haunting insecurity and the consequent lust for personal advantage were bringing to fatal power.”

“I believe that the answer will contain our fate. Their own answer, the Indians still living in their societies continue to affirm. Self-willed, self-wrought personality excellence, empowered by the whole social institution of the tribe and of the race, is more than a merely practical thing, according to their answer – according to their view of selfhood, society and the wide world. It is the very essence of cosmic survival and victory.”

“Societies exist. They create a people’s temperament, the world-view and the color and structure of personality among their members.”

“[...] societies differ one from the other; they make the man. To individuals they are nurture, shaper and fate.”

“Societies as the shapers and sustainers of life were implicitly, even explicitly, denied to exist by the epoch immediately preceding our own; the assertions or assumptions of that epoch – call it the period of industrial revolution, or the nineteenth century – govern our thinking today. The practical consequences are enormous, are even decisive for evil [...].”

“The free market was lord of all; and if it wrought havoc upon societies, heritages, ethical and esthetic values, family and community life, *and even the natural resources of earth itself*, it remained the overriding principle; it dominated conduct and assured ultimate salvation. It would eventually heal every wound it inflicted.”

“The Industrial Revolution contained the assertion of a certain complex of “values”, made supreme over any other values which might exist. These values were those of wealth as an end in itself and wealth as the means to power; these overriding values were believed to contain within themselves the dynamics of humankind. They were society. Human process was individual process under the stimulus, universally efficient, of physical want and the money-lust or money-for-power lust [...]. »



“The final factor is that for more than a century the best minds of the Occident have accepted as fundamental the isolation of the individual, have not sought to bind themselves with either the ancient societies or with such emergent societies as labor, the co-operatives, the re-asserting folk-movements. They have not tried to understand, and have not tried to do anything adequate or persevering about, that starvation of the soul within themselves and all of us, owing to that *sheet erosion and gully erosion in human life* which is silently wasting our own society and all western societies into a sea of endless night.”

“The Indian knew the meaning of society as creator of personality and as organizer of man with universe, through many aeons before ever the white man came. He kept alive, and was made alive by, a multiplicity of contrasting societies.”

“The white conqueror, for reasons military, economic and religious, pronounce sentence of death on the Indian societies. Through century-long years of slavery, expropriation, physical decimation, and propaganda directed to the Indian against the Indian spirit, the conqueror worked hard to carry out the Indian’s death sentence.”

“A broad view of Indian history from 1492 until recent years shows a death hunt against the Indian societies. To many of the societies, the death hunt brought annihilation, death everlasting. Harried into the wastes, secreted there for lifetimes, and starving, still the Indian grouphoods, languages, religions, culture systems, symbolisms, mental and emotional attitudes toward the self and the world, continued to live on. [...] they sustained the core and genius of their way of life. [...] How swiftly, with what flashing brilliance, with what terrible joy, these longimmured, suddenly reprieved little societies demonstrated the truth which our age has lost: that societies are living things, sources of the power and values of their members; that to be and to function in a consciously living, aspiring, striving society is to be a personality fulfilled, is to be an energy delivered into the communal joy, a partner once more in the cosmic life.”

“So the Indian record is the bearer of one great message to the world. Through his society, and only through his society, man experiences greatness; through it, he unites with the universe and the God, and through it he is freed from all fear. Those who accept the Indian message and lesson will know how intense, even how awful, is the need for creators and creative effort in the field of understanding and discovery of the nature and meaning of the societies of mankind.”

## APPENDIX 4

### *Symbolic structures*

Symbolic structures organize the text. We present them as paragraphs.

Symbolic structures refer to people social representations (mental models) in the text, in association with certain terms, namely, concepts, characters or objects that are generally used as symbols, that is, *representational meanings* which involves perspectives on the world. We recognize certain social representations declared by Collier, in addition to find out some perspectives or opinion that constitute a certain ideology in the sense of system of beliefs.

“They had and have this power for living which our modern world has lost – as world-view and self-view, as tradition and institution, as practical philosophy dominating their societies and as an art supreme among all the arts”.

«Once before – almost twenty years before – I had been stormshaken as on that Taos day. That was upon my discovery of Walt Whitman during my seventeenth year. I was rocked; it was like an hallucination of earthquake: a sudden dread fear; the time-horizon pushed back in a moment and enormously; and then the rebound from somewhere deep within and great without, and exaltation; and the whole summer forest, viewed from a hilltop, seemed to sway and leap in a rejoicing dance. That solitary experience of “cosmic consciousness” had been mine, that forever solitary translation. But there, at Taos, a whole race of men, before my eyes, passed into ecstasy through a willed discipline, splendid and fierce, yet structural, an objectively impassioned discipline which was a thousand or ten thousand years old, and as near to the day of first creation as it had been at the prime».

“Here was a reaching to the fire-fountain of life through a deliberate social action employing a complexity of many arts. [...] And here it was a whole community which entered into the experience and knew it as a fact. These were unsentimental men who could neither read nor write, poor men who lived by hard work, men who were told every day in all kinds of unsympathetic ways that all they believed and cared for had to die, and who never answered back. For these men were at one with their gods”.

«The Taos experience, twenty-six years ago, changed my life plan. But not immediately, since the view of most anthropologists that the Indian’s spirit (and all so-called aboriginal spirit) has to die, stubbornly

possessed my mind. After a year or two, becoming familiar with the sheer force of the facts of Pueblo Indian life, I modified my fatalistic position. But then, I thought, these Pueblo Indian city-states are a case apart. They are unique. At the outer margin of the old Spanish Empire in the New World, they had been left in quiet, more or less, and had had time and peace to learn how to “guard the valid old and build the valid new”. Most Indian tribes could not possibly have this survival quality».

“For years I believed that the long, remorseless course of events, the social destruction piled on biological destruction which the white man had wrought upon the Indians, must have killed, in most Indians, that most profound of their spiritual possessions – the one our sick world most needs. That possession is a way of life at one simple, since it is disciplined, and complex; it involves world-view and sentiment of self; institutionalized tradition and symbol-invested belief, which implicitly or explicitly realizes man as a co-partner in a living universe – man and nature intimately co-operant and mutually dependent. It is a way of life which realizes the individual and his society as wholly reciprocal and both of them as drawing value and power from the racial and cosmic future, and past and future are not only that which in linear time-sequence has been or is yet to be, but are propulsive, efficient, living reality here and now”.

“And since it has not been killed, it never will be. Be it for now or a hundred years from now, or a thousand – so long as the race of humanity shall survive – the Indian keeps his gift as a gift for us all.”

“Societies exist. They create a people’s temperament, the world-view and the color and structure of personality among their members”.

“[...] societies differ one from the other; they make the man. To individuals they are nurture, shaper and fate.”

“Societies as the shapers and sustainers of life were implicitly, even explicitly, denied to exist by the epoch immediately preceding our own; the assertions or assumptions of that epoch – call it the period of industrial revolution, or the nineteenth century – govern our thinking today. The practical consequences are enormous, are even decisive for evil [...]”.

«The “free market” and laissez-faire doctrines and practices viewed the human world as an aggregation of persons – individuals – each of whom was controlled by a universal, and therefore interchangeable, rational or calculating economic self-interest».

“The free market was lord of all; and if it wrought havoc upon societies, heritages, ethical and esthetic values, family and community life, *and even the natural resources of earth itself*, it remained the overriding principle; it dominated conduct and assured ultimate salvation. It would eventually heal every wound it inflicted”.

“The final factor is that for more than a century the best minds of the Occident have accepted as fundamental the isolation of the individual, have not sought to bind themselves with either the ancient societies or with such emergent societies as labor, the co-operatives, the re-asserting folk-movements. They have not tried to understand, and have not tried to do anything adequate or persevering about, that starvation of the soul within themselves and all of us, owing to that *sheet erosion and gully erosion in human life* which is silently wasting our own society and all western societies into a sea of endless night”.

“My province here is *the Indian of the Americas*”.

“The Indian knew the meaning of society as creator of personality and as organizer of man with universe, through many aeons before ever the white man came. He kept alive, and was made alive by, a multiplicity of contrasting societies”.

“The white conqueror, for reasons military, economic and religious, pronounce sentence of death on the Indian societies. Through century-long years of slavery, expropriation, physical decimation, and propaganda directed to the Indian against the Indian spirit, the conqueror worked hard to carry out the Indian’s death sentence.”

“A broad view of Indian history from 1492 until recent years shows a death hunt against the Indian societies. To many of the societies, the death hunt brought annihilation, death everlasting. Harried into the wastes, secreted there for lifetimes, and starving, still the Indian grouphoods, languages, religions, culture systems, symbolisms, mental and emotional attitudes toward the self and the world, continued to live on. [...] they sustained the core and genius of their way of life. [...] How swiftly, with what flashing brilliance, with what terrible joy, these longimmured, suddenly reprieved little societies demonstrated the truth which our age has lost: that societies are living things, sources of the power and values of their members; that to be and to function in a consciously living, aspiring, striving society is to be a personality fulfilled, is to be an energy delivered into the communal joy, a partner once more in the cosmic life”.

“So the Indian record is the bearer of one great message to the world. Through his society, and only through his society, man experiences greatness; through it, he unites with **the universe and the God**, and through it he is freed from all fear. Those who accept the Indian message and lesson will know how intense, even how awful, is the need for creators and creative effort in the field of understanding and discovery of the nature and meaning of the societies of mankind”.

**APPENDIX 5**  
**PHOTOS**



Photo 1. Native American advocate John Collier  
Commissioner of Indian Affairs (1933-1945)



Photo 2. 1934: President Franklin Roosevelt signs the Indian Reorganization Act



Photo 3. The American Indian Federation and the Indian New Deal  
John Collier and Chiefs





Photo 4. Commissioner of Indian affairs John Collier with two Hopi men  
in the village of Oraibi