If/then Assessment

1. If a person relies on nature to produce what is needed and tries to follow the natural cycle of the seasons, then she probably believes more like the
   
   a. Native Americans.
   b. Colonial farmers.
   c. both Native Americans and Colonial farmers.

2. If a person raises more to eat than they need and sells the surplus, then his beliefs are probably more like the
   
   a. Native Americans.
   b. Colonial farmers.
   c. neither the Native Americans nor Colonial farmers.

Write two of your own if/then statements. Be sure they are true statements. You do not have to write about colonists or Indians.

1. 

2. 
If/then Assessment KEY

1. If a person relies on nature to produce what is needed and tries to follow the natural cycle of the seasons, then she probably believes more like the
   
   a. Native Americans.
   b. Colonial farmers.
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2. If a person raises more to eat than they need, and sells the surplus then their beliefs are probably more like the
   
   a. Native Americans.
   b. Colonial farmers.
   c. neither the Native Americans nor Colonial farmers.

Grade students own creations based on format followed and if they are correctly stated.
Venn Diagram Outline

Name: ________________________________
Notes about Colonial Attitudes Toward the Environment:

Europeans:

viewed the New World as unclaimed.
saw resources could be converted to power in the struggle among European nations.
believed the world was a pie to be divided and world powers were competing to get it.
thought it was a God-given duty to convert the land to a useful and civilized state.
learned North America was a challenging place, a threat to the survival of those living there.
expressed attitudes like those by William Bradford, who stepped off the
Mayflower into what he called a "hideous and desolate wilderness."
moved from seeing nature as an obstacle and instrument for our uses to something to be
appreciated, studied, admired, and eventually the object of the conservation movement.
had the leisure time to go out and look at the land.
started the study of natural sciences in America and led to the scientific and artistic interest in the
19th Century, and later to conservation.
thought the New World offered a super abundance and that this abundance would never run out
of resources

Notes about Native Americans and the environment:

Native Americans:

felt a relationship with the natural environments
lived in small groups close to the earth.
defined themselves by the land and sacred places
believed that the physical and spiritual universe are related.
connected with all living and nonliving beings.
managed earth’s bounty and diversity carefully.
recognized the power of Mother Earth and the duty between hunters and hunted as equals.
celebrated the earth's yearly rebirth and offered thanks for her riches.
focused on and prepared the animals they killed, the agricultural fields they tended, and vegetable
and mineral materials.
used song and ceremonial speech to change their world
responded in various ways to change environments to meet their cultural as well as material needs.
TIME LINE OF AMERICAN RESPONSE TO THE ENVIRONMENT

Environmental Defense Fund, 1967
  League of Conservation Voters, 1970
  Environmental Action, 1970
  Sierra Club Legal Defense Fund, 1971
  Natural Resources Defense Council, 1971

Wildlife and Endangered species
  Migratory Bird Conservation Act, 1929
  Fish & Wildlife Coordination Act, 1934
  Endangered Species Preservation Act, 1966
  Endangered Species Conservation Act, 1969
  Marine Mammal Protection Act, 1972

Air
  Air Quality Act, 1960, 1967

Water
  Water Pollution Act, 1948
  Water Pollution Control Act (Amds), 1956
  Water Quality Act, 1965
  Clean Water Restoration Act, 1966
  Water Quality Improvement Act, 1970
  Federal Water Poll. Control Act (Amds) 1972
  Safe Drinking Water Act, 1974
  Clean Water Act, 1977
  Federal Water Poll. Control Act (Amds) 1977

Solid & Hazardous wastes
  Solid Waste Disposal Act, 1965
  Resource Recovery Act, 1970
  Resource Conservation and Recovery Act, 1976
  Comprehensive Env. Response, Compensation & Liability Act (CERCLA), 1980
  Hazardous and Solid Waste Amds, 1984
  Superfund Amds and Reauthorization Act, 1986
  Emergency Planning and Community Right to Know Act, 1986
  Pesticides & Toxics
  Federal Insecticide, Fungicide & Rodenticide Act (FIFRA), 1972; Amds 1988
Toxic Substances Control Act, 1976
Environmental Pesticide Control Act, 1978
Noise
Noise Control Act, 1972
Quiet Communities Act, 1978
Forests, Parks & Land Use
Multiple Use-Sustained Yield Act, 1960
Wilderness Act, 1964
Alaska Native Claims Settlement Act, 1971
Land Use Policy Act, 1974
Strip Mining Act, 1974
National Parks and Recreation Act, 1978
National Forest Management Act, 1976
Surface Mining Control and Reclamation Act, 1977
Alaskan National Interest Lands Conservation Act, 1980

Periods and Events in the Emergence of American Environmentalism

http://www.ac.wwu.edu/~gmyers/per.Amer.env.html
Notes about the Environment

Wetlands:

During the 1700s, wetlands were regarded as swampy lands that bred diseases, restricted overland travel, impeded the production of food and fiber, and generally were not useful for frontier survival. Settlers, commercial interests, and governments agreed that wetlands presented obstacles to development, and that wetlands should be eliminated and the land reclaimed for other purposes.

Most pioneers viewed natural resources from wetlands as things to be used without limit (Tebeau, 1980).

Forests:
The Great Change Begins: Settling the Forest of Central New York
Alan Taylor (University of California at Davis)

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In colonial times the forest was seen as dreadful; only in the mid-19th century did writers start to see forests as beautiful.

In the mid-nineteenth century, Susan Fenimore Cooper observed the effect on Otsego County:

The white man came to plant a home on this spot, and it was then [267] [that] the great change began; the axe and the saw, the forge and the wheel were busy from dawn to dusk, cows and swine fed in thickets whence the wild beasts had fled, while the ox and the horse drew away in chains the fallen trunks of the forest. The tenants of the wilderness shrunk deeper within its bounds with every changing moon.... The open valley, the half-shorn hills, the paths, the flocks, the buildings, the woods in their second growth, even the waters in the different images [that] they reflect on their bosom, the very race of men who come and go, all are different from what they were.
Comparison of Native American and Colonists

The Iroquois economy had consisted of a subsistence agriculture supplemented by extensive hunting and gathering. The settlers used more land intensively because they came in vastly greater numbers and because they sought a marketable surplus as well as family subsistence from their agriculture.

In contrast to the Indians, who obtained most of their meat from fishing and hunting for wild, roaming animals, the settlers relied on domesticated livestock kept as private property. To secure meat, Indians needed extensive forests (and free-flowing rivers) in addition to the agricultural fields that provided their vegetables, fruits, legumes, and grains. In contrast, the settlers cleared away most of the forests and destroyed most of the wild mammals to render the landscape safe and productive for their livestock and for their more extensive fields of grain.

Settlement radically diminished nature's wild diversity (already partially affected by the Indians' use of the land) and the wholesale substitution of the settlers' domesticated plants and livestock. They simplified the ecosystem, defined by Donald Worster as "the collective entity of plants and animals interacting with one another...a local or regional system of plants and animals working together to create the means of survival." Advancing into the forest with guns, axes, and fire, settlers attacked the trees and decimated the wild mammals, birds, and reptiles. The newcomers brought along cattle sheep, horses, pigs, and chickens and the seeds to plant rye, wheat, corn, flax (for making linen), and potatoes.