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Chapter 1 : College Resource Center / Scholarships / NCAA for Student-Athletes

The Narrative of Lunsford Lane, Formerly of Raleigh, N.C. Embracing an Account of His Early Life, the Redemption by Purchase of Himself and Family from Slavery, and His Banishment from the Place of His Birth for the Crime of Wearing a Colored Skin.

Louisiana State documents are not included. Lists of newly-acquired state publications are posted on the Recorder of Documents site. Copeland ; with Jodi L. Billington ; translated from the French by Laurel Hirsch. Edward Evans and Patricia Layzell Ward. Haworth Information Press, c Music Library Association, c American Library Association, c Columbia University Press, c Syracuse University Press, c Brown ; with illustrations by Britton Payne ; and snide editorial comments by Ellen Kadin. American Management Association, c Fordham University Press, c Harper Collins Publishers, c Oxford University Press, c Harvard Business School Press, c Yale University Press, c New York University Press, c University of North Carolina Press, c London ; New York: Oxford ; New York: Harvard University Press, c Tokyo ; New York: Enchanted Lion, , c Scott Appleby, and Emmanuel Sivan. University of Chicago Press, c Facts On File, c VGM Career Books, c Atlantic Monthly Press, c Chiffolo and Rayner W. Three Rivers Press, c Westminster John Knox Press, c Kraft with Ellen Kearney and Mark H. University of Pennsylvania Press, c Mercer University Press, c Cambridge University Press, c Sophia Institute Press, c Princeton University Press, c Johns Hopkins University Press, c University Press of Florida, c University of Pennsylvania Press, Prentice Hall Press, c Joseph Henry Press, c Andrews, general editor ; David A. Indiana University Press, c Cambridge ; New York: House, Jersey City, N. University of Georgia Press, c University Press of Mississippi, c Ten Speed Press, c Francoeur and Raymond J. Noonan ; associate editors, Africa: Brookings Institution Press ; Cambridge, Mass. Lincoln Institute of Land Policy, c Monthly Review Press, c Southern Illinois University Press, c University of Illinois Press, c Martin Luther King, Jr. Penguin Putnam, , c Thomas Dunne Books, c Mercer University Press, , c Salt Lake City, UT: American Book Business Press, c Lucia with Dale Fetherling. Bender and Richard A. Little and Lucien Rhodes. National Geographic Society, c Government Finance Officers Association, c Broadway ; with a foreword by Eric Schlosser. University Press of Florida, Schroeder and Suzanne E. Wisconsin Historical Society Press, c Pointed Leaf ; Woodbridge: Arsenal Pulp Press, c Vintage Books, , c Jarecke and Nancy K. Northeastern University Press, c Islamic Texts Society, c Australia ; Belmont, CA: West Legal Studies in Business, c Bloom ; foreword by John Garvey. Sage Wisdom Press, c Random House Reference, c Stanford Law and Politics, c University of Alabama Press, c Upper Saddle River, NJ: Financial Times Prentice Hall, c Schemmer, editor-in-chief ; John T. Hugh Lauter Levin Associates, c Knopp ; with original illustrations by William R. Naval Institute Press, c Weir and Walter J. Urban Institute Press, c Weiner, and Joseph V. National Academies Press, c Fisher ; with a foreword by Leroy D. Upper Saddle River, N. Siljander ; with a foreword by Darin D. Delmar Thomson Learning, c

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Chapter 2 : Library Resource Finder: Staff View for: The North Carolina roots of African Amer

O laGeorge Moses Horton / edited with an introduction by Amanda Page -- David Walker / edited with an introduction by Jennifer Larson -- Moses Roper / edited with an introduction by Kristina Bobo -- Lunsford Lane / edited with an introduction by Cynthia A. Current -- Harriet Jacobs / edited with an introduction by Sarah H. Ficke and AndreË; N.

Whether their captivity experiences were documented is unknown. Among other things, Pote also wrote about being tortured. After four years of captivity, his sister decided to remain with the natives, while he and his mother returned to Nova Scotia. The Acadian militia took the prisoners to Miramachi and then Restogouch. North African slave narratives were written by white Europeans and Americans who were captured, often as a result of shipwrecks, and enslaved in North Africa in the 18th and early 19th centuries. If the Europeans converted to Islam and adopted North Africa as their home, they could often end their slavery status, but such actions disqualified them from being ransomed to freedom by European consuls in Africa, who were qualified only to free captives who had remained Christian. The British captives produced fifteen full biographical accounts of their experiences, and the American captives produced more than editions of 40 full-length narratives. Turner discusses the effect of those accounts in which white captives came to prefer and eventually adopt a Native American way of life; they challenged European-American assumptions about the superiority of their culture. During some occasions of prisoner exchanges, the white captives had to be forced to return to their original cultures. Numerous adult and young captives who had assimilated chose to stay with American Indians and never returned to live in Anglo-American or European communities. The story of Mary Jemison , who was captured as a young girl and spent the remainder of her 90 years among the Seneca, is such an example. It sensitively portrays the plight of young Canadian aborigines who were captured and sent to residential schools, where they were stripped of their Native identity and forced to conform to Eurocentric customs and beliefs. The story of Patty Hearst , which unfolded primarily in the mids, represents a special case. She was initially captured by a domestic U. About a year later, she was photographed wielding a machine gun, helping them rob a bank. Was she an "assimilated captive" or was she only cooperating as a matter of survival? Was she " brainwashed " or fully conscious, acting with free will? These questions were hotly debated at the time. Captivity narratives are often at the heart of contested views about peoples and cultures. They can serve a political or social control function, by reinforcing negative stereotypes and justifying aggressive actions taken against a targeted group, with the rationale that such actions are meant to "civilize" or "liberate" them. For instance, in *People v. Woody*, the State of California sought to uphold the conviction of members of the Native American Church for sacramental use of peyote. However, in overturning that conviction, the California Supreme Court wrote: We know of no doctrine that the state, in its asserted omniscience, should undertake to deny to defendants the observance of their religion in order to free them from the suppositious "shackles" of their "unenlightened" and "primitive condition. In this sense, "cult survivor" may be used as a polemical term in connection with the so-called " culture war. Sometimes the capture is a metaphor, as is the escape or rescue. The term "captive" may nonetheless be used figuratively. Some captivity narratives are partly or even wholly fictional, but are meant to impart a strong moral lesson, such as the purported dangers of conversion to a minority faith. Perhaps the most notorious work in this subgenre is *The Awful Disclosures of Maria Monk* , [26] a fictional work circulated during the nineteenth century and beyond, and used to stoke anti-Catholic sentiment in the U. She claimed to have been born into a Protestant family, but was exposed to Roman Catholicism by attending a convent school. Though the *Maria Monk* work has been exposed as a hoax , it typifies those captivity narratives which depict a minority religion as not just theologically incorrect, but fundamentally abusive. The basic structure of the captivity narrative concerns the rescue of "helpless" maidens who have been kidnapped by "natives" [. Lewis , the nineteenth century captivity narrative was intended to either entertain or titillate audiences, or to function as propaganda. Lewis , David G. Bromley is a scholar of religion who draws parallels between the propaganda function of

nineteenth century captivity narratives concerning Native peoples, and contemporary captivity narratives concerning new religious movements. Bromley notes that apostates from such movements frequently cast their accounts in the form of captivity narratives. This in turn provides justification for anti-cult groups to target religious movements for social control measures like deprogramming. In the limiting case, exiting members without any personal grievance against the organization may find that re-entry into conventional social networks is contingent on at least nominally affirming such opposition coalition claims. Any expressions of ambivalence or residual attraction to the former organization are vigorously resisted and are taken as evidence of untrustworthiness. Emphasis on the irresistibility of subversive techniques is vital to apostates and their allies as a means of locating responsibility for participation on the organization rather than on the former member. A person may voluntarily join a religious movement or spiritual group and remain with it for some years, finding it beneficial, and establishing an identity as a spiritual adherent. If the same person later leaves the group and tries to rejoin the secular mainstream, she or he may be subject to mistrust or social stigmatization by a new secular peer group. The apostate therefore fashions a retrospective account which takes the form of a captivity narrative. In this account, he or she never really "joined" the spiritual group, but rather was taken captive through some diabolical form of mind control which rendered her unable to resist. She or he was then held in captivity for some years, subjected to atrocities, and finally "escaped," or was "rescued" by some agent alleged to represent normative values, such as a therapist, anti-cult counsellor, or fellow apostate the "hero" in such modern tales. She or he is, above all, a victim, and cannot be blamed for her former involvement with a stigmatized group. By recounting her captivity narrative to a new secular audience, the apostate confirms and reinforces negative views about the spiritual group in question, and so rehabilitates her or his reputation in the secular world. Thus, apostate captivity narratives containing atrocity stories have come to occupy a central place in the study of new religious movements, and in contested views about such movements. They employ the devices of the captivity narrative in dramatic fashion, typically pitting mainstream secular values against the values held by some spiritual minority which may be caricatured. As is true of the broader category, anti-cult captivity narratives are sometimes regarded with suspicion due to their ideological underpinnings, their formulaic character, and their utility in justifying social control measures. Ethnohistoric Native American culture differs markedly from Western European culture. Each may have its merits within its own context. Modern theorists question the fairness of pitting one culture against another and making broad value judgements. Similarly, spiritual groups may adopt a different way of life than the secular majority, but that way of life may have merits within its own context. Spiritual beliefs, rituals, and customs are not necessarily inferior simply because they differ from the secular mainstream. Anti-cult captivity narratives which attempt to equate difference with abuse, or to invoke a victim paradigm, may sometimes be criticized as unfair by scholars who believe that research into religious movements should be context-based and value-free. The typical contemporary anti-cult captivity narrative is one in which a purported "victim" of "cult mind control" is "rescued" from a life of "slavery" by some form of deprogramming or exit counseling. During that time, she was subjected to abusive treatment in an effort to "deprogram" her of her religious beliefs. She escaped her captors by pretending to cooperate, then returned to the Krishna temple in Potomac, Maryland. She subsequently filed a lawsuit claiming that her freedom of religion had been violated by the deprogramming attempt, and that she had been denied due process as a member of a hated class. Satanic captivity narratives[edit] Among anti-cult captivity narratives, a subgenre is the Satanic Ritual Abuse story, the best-known example being Michelle Remembers. Michelle Remembers represents the cult survivor tale at its most extreme. In it, Michelle Smith recounts horrific tales of sexual and physical abuse at the hands of the "Church of Satan" over a five-year interval. However, the book has been extensively debunked, and is now considered most notable for its role in contributing to the Satanic Ritual Abuse scare of the s, which culminated in the McMartin preschool trial. Conclusions[edit] This article references captivity narratives drawn from literature, history, sociology, religious studies, and modern media. Scholars point to certain unifying factors. Of early Puritan captivity narratives, David L. First they became instruments of propaganda

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against Indian "devils" and French "Papists. Still later they became pulp thrillers, always gory and sensational, frequently plagiaristic and preposterous. In American literature, captivity narratives often relate particularly to the capture of European-American settlers or explorers by Native American Indians, but the captivity narrative is so inherently powerful that the story proves highly adaptable to new contents from terrorist kidnappings to UFO abductions. Anticipates popular fiction, esp. Test of ethnic faith or loyalty: Will captive "go native," crossing to the other side, esp. Together, these analyses suggest that some of the common elements we may encounter in different types of captivity narratives include: A captor portrayed as quintessentially evil A suffering victim, often female A romantic or sexual encounter occurring in an "alien" culture An heroic rescue, often by a male hero An element of propaganda.

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This website is no longer being updated. ORG -- a resource for journalists, policymakers, scholars, and others interested in reviews of recent scholarship, extensive database searches, homeschool regulations, and more. Teach Your Own Children A Showdown in Texas. Office of Special Education and Rehabilitative Services, CEC Today 7, no. Education Review Office, New South Wales Board of Studies, Current Thoughts on the State of Homeschooling. Who Owns the Children? Balancing Parental and State Interests in Education. Homeschooling and the Voyage of Self-Discovery: A Journey of Original Seeking. Common Courage Press, Is It Right for You? Allan, Sonia, and Glenda Jackson. Tales from the Table: Jessica Kingsley Publishers, Home School Family Motivations. Home Schooling and Intrinsic Motivation for Learning. Peabody Journal of Education 75, no. The Cultural Politics of Home Schooling. Callejo Perez, Stephen M. Fain and Judith J. Peter Lang Publishing, The Cultural Politics of Homeschooling. A Reader, edited by Bruce S. Information Age Publishing, Educating The "Right" Way: Markets, Standards, God, and Inequality. Gender, Technology, and the Work of Home Schooling. The Concept Of "Learning Disabilities". The Culture of American Schooling. University of Massachusetts Press, Is There a Role for Educational Psychologists? Other Applicants to Postsecondary Institutions: Admission Policies and in-Depth Analysis. National Foundation for Educational Research, Aurini, Janice, and Scott Davies. Homeschooling in the Context of Private Education. The Stationery Office, Baez, Benjamin, and Susan Talburt. Parents and Children between Home and School. Learning from Each Other. American Legislative Exchange Council, University of Manchester, Learner-Managed Learning and Home Education: Educational Heretics Press, Barwegen, Laura Mezzano, Nancy K. Junlah Putnam, Megan B. Reamer, and Esther E. From the Extreme to the Mainstream. A Phenomenological Study of Home Education. University of London, Motives, Numbers and Social Integration: A Mirror of Educational Politics? Home Education Colloquium and Festival, Out of School Education. For School and for Work. Evidence for the U. National Center for the Study of Privatization in Education, Consequences for Parents, Schools, and Public Policy. Fairfax Considers Allowing Course Enrollment. Perceptions of Parents and Professionals. Davis Law Review 32, Is Home Schooling for Your Client? Participatory Practices among Progressive Homeschoolers. National Center for Education Statistics, Bielick, Stacey, and Christopher Chapman. Passing on a Goodly Heritage. Access to Public School Extracurricular Activities. A Look at Current Practices. An Argument against Compulsory Schooling in the Netherlands. Blok, Henk, and Sjoerd Karsten. Ideas on Liberty 37, no. Bolle, Mary Beth, Roger D. Wessel, and Thalia M. Michael Flick, and Susanne P. Boss, Judy, and Kathy Boss. Boulter, Lyn, and Kristin Macaluso. The Learning Parent, A Collaborative Research with Home Educators. The Example of Home Education in Quebec. University of Ghent, Tensions between Family and School Conceptions of Education. A Look at Short-Term Homeschooling. Making Homeschoolers Feel at Home. What Is the Connection? The Heritage Foundation, An Effective Environment for Programmed Instruction. Receptions and Reformations of an Ancient Model of Schooling. Some Evidence from Fertility Patterns. The New Agrarian Mind: The Past as Present. The Dissenting Tradition in American Education. An Encyclopedia, edited by Joseph M. Hawes and Elizabeth F. University of Alabama Press, Indiana University Press,

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Chapter 4 : Dred: A Tale of the Great Dismal Swamp - Wikipedia

"Lunsford Lane." The North Carolina Roots of African American Literature: an Anthology of Nineteenth-Century African American Writing (University of North Carolina Press,). General editor William L. Andrews.

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Chapter 6 : Wikipedia:Recent additions//August - Wikipedia

edited by Craig W. Stevens, Ph.D., Department of Pharmacology and Physiology, College of Osteopathic Medicine, Oklahoma State University-Center for Health Sciences.

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Chapter 7 : Captivity narrative - Wikipedia

A lecture on "Lunsford Lane of Raleigh: Blackness, Manhood, Slavery, and Freedom in Antebellum America" by Craig Friend will take place on Saturday, February 10, at pm at the Olivia Raney Public History Library at Cary Dr, Raleigh, NC

Current high school or club game schedule Letters of reference from coaches. You can retake the test the fall of your senior year, if you want to improve your scores. Keep up with your studies and once again review the NCAA requirements to make sure they have not changed. Continue investigating colleges and send out additional resumes if needed, especially if you are contacted by a school. Send out athletic resumes profile in your junior year before your season begins. You need to be the initiator. Choose which colleges you would like to attend, academically and athletically. Send letter of introduction to each coach, with Athletic Resume, and game schedule if you have one. Personalize the letter of introduction to the coach, show that you have interest in their program, that you know something about the team and the school. If your coach is willing, have them write a letter of introduction for you and include that as well. Sample letter of introduction and resume is attached to this packet. Keep it simple, more details about you can be sent after they express some interest. After two weeks, e-mail the coaches, ask if they received your Athletic Resume, mention something about their schools and your interests in every correspondence. Ask any questions you have about their program. It is important to make it seem personal. Complete and return any request from a coach immediately. If a coach is asking for more information then you are probably being considered so carefully prepare all replies. You never know when things might change, and they go back to that nice athlete who bothered to write a thank-you note. Once they respond with a reply, it is important to maintain contact with the coaches. Continue correspondence with coaches with updates on your accomplishments, press clippings, perhaps a video. Keep college coaches informed of: Playing schedules, tournaments, and any summer tournament schedules. Any questions you may have about the school. Updates as your season closes. Some Universities have Sport Recruiting Questionnaires online that you can fill out and submit to the athletic department. File these in addition to sending a letter and profile if you fill out their profile, you might mention it in the letter. University of Oklahoma has a prospective student-athlete site. Having your resume ready will facilitate filling this out. It is well worth your time to investigate every college on your list, check out their website for prospective athletes. Prepare video to be sent when requested. Narrow down your college list. Plan some campus visitations to the schools you plan to apply. Limit to about 10 schools with at least 2 back-up safety schools you know you can get into. They will quickly narrow down further, and others will probably be added on later. You can make as many unofficial visits as you want. Plan to meet with a student in your sport, ask lots of questions. Do the campus tours. Do your research about the school via the web. Make a file for each school to keep all your materials in. You can register online [http: Francis in Room senior office](http://Francis in Room senior office) that you have registered and need an official transcript sent. When you register to take the ACT or the SAT, you can mark code so that the clearinghouse will be one of the institutions receiving your scores; or alternatively, you can submit a request and fee for an "Additional Score Report" to the appropriate testing agency by indicating code on your request form Get a copy of your year end unofficial transcript ask for test scores page too. Check it for accuracy. Try to watch some local college games in your sport, especially if one of the schools you are interested in is playing close by. In July, after completion on your Junior year, phone contact with college coaches is permissible. Begin heavy contact with the schools you are interested in, even making a few phone calls but remember that coaches cannot call you back until July 1 after you complete your junior year. Update your academic information with the Clearinghouse. If your top choices of colleges have not panned out send info to your second and third choices. Send out your club schedule ASAP. Make more unofficial visits to schools that interest you. Send for college applications, or download from websites. There will be forms you need for teacher recommendations, school reports, etc. Set up a file for each school to which you are applying.

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Keep copies of everything in this file. For the schools you are serious about it will need to be a large file with several pockets. Write up some generic essays, so you are practiced, making the actual process easier. Make an academic resume. This will organize all your achievements, making it easier to fill out college applications. A resume impresses college officials and scholarship sponsors. Remember to have fun!!!! Obtain an unofficial copy of your transcript, check it over to make sure everything is correct, and make copies for yourself, coaches, and some scholarship applications. Get a new copy at mid-year and do the same thing. Send in applications for admission to all colleges remaining on your list. Be open to invitations to other schools, but do your research, be sure it meets your academic needs, first and foremost. Check for university deadlines for academic scholarships. Many have December 1 deadlines. Contact the coaches as soon as you send in your applications, telling them you have applied to their school, and inquiring about what sources of financial aid may be available to athletes. This will put you on their short list, since you are serious about their school, and show that you are interested in some sort of aid. Contact and establish a relationship with the financial aid officers at schools that you have been accepted. Check the School or Department of your intended major, they may have some scholarships. Continue to update coaches on your progress. Weigh your offers carefully before signing. Any commitment you make now is not binding until you sign a national letter of intent NLI , and an offer of financial aid. If you sign and then change your mind you will lose at least 1 year of eligibility. The college is also not bound by anything they have said or offered you until after you have signed. There are basically three kinds of financial help a coach may offer. They can be full, or partial, depending on how the coach wants to split them up. Division I has more scholarships than Division II. Renewal of these scholarships may depend on your value to the team. Find out what happens to the scholarship if you become ill or injured. Based on your academic skills. Awarded by the University or individual sponsors. Renewal of these scholarships may depend on maintaining a certain GPA. Renewal may be based on continuing need, other scholarships you earn may change this need. NCAA rules prohibit scouting services from receiving payment based on the amount of your college scholarship. The NCAA does not sanction or endorse any scouting service.

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