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Undergraduate

**THE
UNDERGRADUATE
HISTORICAL
JOURNAL**

At UC Merced

Volume 4 • Number 2 • 2018

***The Undergraduate Historical Journal
At the University of California, Merced***

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Letter from the Chief Editor

I am delighted to present the second issue of the fourth volume of *The Undergraduate Historical Journal at UC Merced*. This issue is the culmination of months of immense effort from both the editorial board and students who embarked on the process of becoming published authors as undergraduates.

This edition of the journal holds one book review and four articles that cover a wide range of historical topics. Erika Cabrera opens this edition and offers readers her book review of Kelly Lytle Hernandez's, *City of Inmates: Conquest, Rebellion, and the Rise of Human Caging in Los Angeles, 1771-1965*. Adriano Dore Gomes Da Costa takes readers through the cycling craze and analyzes the impact it left in Merced, California. Cecilia Moreno pushes readers to acknowledge the rich history of Native American tribes that face neglect and cultural erasure. Santana Juache analyzes two authors of literature whose works stemmed from the Enlightenment period. Finally, Alex Wood offers a historiography on Tibet's history concerning foreign relations. These pieces demonstrate the hard-earned effort these undergraduates pursued when choosing to make their works publishable.

I would like to take this time to personally thank those who worked to see this issue reach its completion. This issue was a collaborative project made possible by the tireless efforts of my editorial board: Pooja Dimba, Adriano Dore Gomes Da Costa, Luis Gonzalez, Omar Gonzalez, Giovanny Menchaca, Israel Pacheco, and Akhila Yechuri. I would also like to thank Rocco Bowman, a Graduate Student in UC Merced's Interdisciplinary Humanities Program, who has consistently provided us with valuable guidance. Last and certainly not least, I would like to thank Associate Professor Kevin Dawson, whose support we are most thankful for; this project reflects the close-knit bond students and faculty of history build at UC Merced. I am very proud of this issue of the *Undergraduate Historical Journal at UC Merced* and I invite all audiences to join me in recognizing the hard-work this issue reflects.

Verenize Arceo
Chief Editor

Faculty Forward

I am honored and privileged to write the faculty forward for the Spring 2018 edition of *The Undergraduate Historical Journal at UC Merced*. This edition marks the close of the journal's fifth year of the operation. Published once or twice per year, this journal was established and is run by UC Merced undergraduate students. They solicit articles and book reviews, collaborate with authors to refine submissions for publication, and edit individual entries and the journal. The feedback student editors provide to contributors is constructive, supportive, and nurturing, which is often not the case in the publishing world, and results in the production of quality scholarship. Having served on the editorial board of the history journal while an undergraduate at California State University, Fullerton I am intimately familiar with the devotion and commitment that our editorial board provided while publishing *The Undergraduate Historical Journal at UC Merced*.

Even as graduate students regularly publish journals as venues for showcasing their scholarship, few undergraduates are ambitious enough to organize and pursue this endeavor. In guiding pieces through the publication process, the journal affords a valuable forum for UCM students to apply the historiographical skills acquired during coursework to share their scholarship with audiences beyond the classroom. Given the strength and determination of UC Merced undergraduate history students, it is perhaps not surprising that they would provide this intellectual space for their fellow students at our young university. None-the-less, they must be commended for dedication that exceeds that of most undergraduates throughout the country.

Verenize Arceo, the Chief Editor of *The Undergraduate Historical Journal at UC Merced*, diligently collaborated with the editorial team—Pooja Dimba, Adriano Dore Gomes Da Costa, Luis Gonzalez, Omar Gonzalez, Giovanni Menchaca, Israel Pacheco, and Akhila Yechuri—to produce this issue. Importantly, these students were new to the journal this year as the previous editorial team had graduated last year. These circumstances required the editors to devote considerable time familiarizing themselves with the publishing process, allowing them to produce two excellent journals during the 2017-2018 academic year.

This edition is provocative, well-crafted, and includes one book review and four articles that span a broad range of time and space to reflect the diverse interests of our history students. The articles are: Adriano Dore Gomes Da Costa, "The Bicycle Craze and its Spread to Merced, California," Santana Juache, "Reason and Natural Law: Choosing the Beggar Over the Monster," Cecilia Moreno, "Native American Resilience: The Tachi Yokut Tribe and the Preservation of Tribal History and Tradition," and Alex Wood, "Tibet's Historical Relationship to Foreign Affairs," while Erika Cabrera reviewed Kelly Lytle Hernandez's book, *City of Inmates: Conquest, Rebellion, and the Rise of Human Caging in Los Angeles, 1771-1965* (Chapel Hill: University of North Carolina Press, 2017). Together these scholars reflect one of the guiding principles of the humanities here at UC Merced: "the world at home and at home in the world."

Kevin Dawson
Associate Professor of History

BOOK REVIEWS

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City of Inmates: Conquest, Rebellion, and the Rise of Human Caging in Los Angeles, 1771-1965. By Kelly Lytle Hernandez. Chapel Hill: University of North Carolina Press, 2017.

City of Inmates by Kelly Lytle Hernandez illustrates how incarceration in the United States was used to eradicate undesirable cultures. *City of Inmates* emphasizes how, why, and when Los Angeles became the “City of Inmates,” where all non-white settlers were eliminated. This pattern in mass incarceration began in the fifteenth and continued to the twentieth century. Mass incarceration of minorities impacted the region’s culture, society, and political system (p.1-2).

In the first chapter, Lytle narrates the history of the Tongvan Basin natives before Spanish colonization in 1769. Spanish colonization brought Catholic missions that converted Natives to Catholicism. Incarceration was practiced through the missions to accomplish this, effectively removing Natives from city life and eliminating their culture in the process.

The second chapter emphasizes the incarceration of tramps. Tramps were white, unemployed, and homeless males. Elites wanted these men arrested because these males threatened the nuclear family system ideal. Los Angeles elites declared a “War on Tramps” which tried to fight off tramps by incarcerating them. However, incarceration proved to be ineffective in removing tramps because World War I eradicated them from society. World War I created many factory jobs and drafted tramps into the military, which effectively removed the large tramp population from Los Angeles.

The third chapter focuses on Chinese immigrants as a target of mass incarceration. The Geary Act of 1892 attempted to eliminate Chinese immigrants by requiring Chinese immigrants to register under the federal government to avoid arrest and deportation. The Chinese opposed these

pieces of legislation by practicing civil disobedience, revolting in 1893, and disputing the Act in court. With the help of the Chinese Embassy many became citizens to avoid deportation, thus avoiding elimination from society.

Chapter four discusses the introduction of Mexican immigrants to the U.S. during the early 1900s. México had been under Porfirio Díaz’s control since 1876, and in 1908 he promised México a fair Democratic Election in an interview with a US journalist. This prompted activists like Flores Magón to run against Díaz in a fair election, but Díaz had no intention to relinquish his power and exiled Magón. Magón and other exiles planned a revolution from the US; however, US authorities supported the Díaz regime by incarcerating Mexican activists. These efforts by the US were futile because Díaz was overthrown, making México economically unstable. This resulted in many Mexicans crossing into US land for jobs.

Chapter five discusses the recorded increase of Mexican prisoners resulting from illegal migration into the US. The US passed the Immigration Act of 1929 to deport undocumented immigrants. The act increased the number of Mexican inmates because it required any undocumented Mexican to be incarcerated. In the end, Mexicans were not effectively eliminated from the society because they returned to the US even after being deported.

Chapter six explains the violence used to incarcerate African Americans. The Jim Crow laws allowed many African Americans to be incarcerated for defying the law. The Watts Rebellion in 1965 was a response by African Americans to the discrimination they faced from police

officers, who failed to protect their civil rights. In the end, Lytle emphasizes incarceration in Los Angeles was due to rebels refusing to conform to laws that were not equally enforced on White citizens.

City of Inmates uses rebel archives, photographs, maps, censuses, and historiographies as evidence to support Lytle's argument. However, the author worked with limited evidence because the LAPD withheld records on the number of people incarcerated in their prisons. Some rebel archives gave voice to lost voices like minority ethnic and racial groups. Lytle has a fascinating use of the term "rebel" because Lytle promotes the rebel as an advocate for justice, opposed to using it as any individual who is against the ruling regime. The author's emphasis of the term "elimination" as an outcome for prisoners, is a unique interpretation of incarceration's key objective. Lytle's persistence to find new information like the rebel archives helped shape her thesis.

Lytle organized her book perfectly; it was easy to navigate each topic of a chapter by following the subheadings, and the stories were in chronological order. One problem with her writing was providing a overwhelming amount of background information on Mexico, because it caused Lytle to drift from her central argument. Overall, the author was organized, and wrote a heartening account of the elimination and removal of minorities from history. *City of Inmates* by Kelly Lytle Hernandez is a great book for historians who study race relations because it explains patterns of incarceration through race relations. This book is worth buying for these historians because it is beneficial to communities wanting to argue the racial and ethnic discrimination of incarceration. The patterns displayed in Los Angeles are likely to be replicated in cities across the US, so the *City of Inmates* can be used to explain patterns of incarceration in the US in general.

Erika Cabrera

ARTICLES

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Figure 1. *Conversation between Buggy and Cyclist, 1900.* Source: Merced County Courthouse Museum.

The Bicycle Craze and its Spread to Merced, California

By

Adriano Dore Gomes Da Costa¹

¹The author, being also an editor, recused himself from the editing process regarding this article. It received no special treatment and was required to conform to all standard requirements.

Introduction

The city of Merced is home to roughly 80,000 inhabitants located in the heart of California's Central Valley.² Although situated in the middle of the state, far away from the coast and big cities, it is connected to the rest of California and the United States. Merced was founded in 1872 and became an important center of business and economic activity in Merced County.³ By the 1890s, it was a city of agricultural and material production. Furthermore, it became a departing center for all of Yosemite's lumber.⁴ In that same decade, Merced's little population of 2,009 residents⁵ had four newspapers, in which one could explore the latest news and trends, further connecting it to the world outside of the Central Valley.

In the 1890s, the United States was experiencing the Safety Bicycle Craze. The Safety Bicycle Craze was the massive growth in popularity and use of the modern-day bicycle. One would not have expected the young city of Merced to have a passion for this craze. After all, the city was still relatively young and many of the roads were dusty and unpaved. However, this research demonstrates the impact a given craze can have on a small city. Rather than glossing over Merced, the bicycle craze proves to be a pervasive phenomenon. The bicycle craze and the sport of cycling peaked the interests of many in Merced. Although the craze began in big cities, it grew so much in popularity that it hit even the smallest towns across the United States. I argue that Merced was directly impacted by this craze in the 1890s. This reveals that a nationwide phenomenon does not just have a place in big cities. Rather, they hit small cities in the biggest way. Merced was not the birthplace to the bicycle craze, but the bicycle craze found a place in the social landscape of Merced.

California and Organizing for Cyclists' Rights

In the 1800s, the bicycle craze was a nationwide phenomenon and had spread west into California. With this craze came changes that needed to be addressed in the state. Cycling brought up issues concerning the local authorities, roadways, and environment. Bicycle clubs, shops and aficionados became the new past time and popped up everywhere. The bicycle craze not only illustrates the connection of the United States from coast to coast in terms of common culture and consumption, but the subsequent organization of riders and demands for roads had consequences that reverberated back from the local to the national level.

In California, we see public and private organizations begin to lobby for the rights of cyclists and for a bicycle friendly environment. In fact, George W. Blum wrote the *Cyclers' Guide and Road Book of California of 1896*, which provides maps and directories of hotels that offered special rates to cyclists and bicycle mechanics. It also included information cyclists needed in order to survive a cycling trip in California. The map below is an example from Blum's guide for cyclists. It showcases all the roads available for cyclists. They are marked in red and accompanied by a legend which describes the condition of the road and its grade, or characteristics, such as if the road is hilly. It is important to note the sides of the map as well. Here we can see many ads for bicycle products, thus indicating how large of an industry cycling

² U.S. Census Bureau, "Report on Population Schedules of the Twenty-Third Census of the United States," (Merced, California), 2010.

³ John Outcalt, *History of Merced County, California 1925* (Los Angeles: Historic Record Company, 1925), 363.

⁴ Outcalt, *History of Merced County, California 1925*, 253.

⁵ U.S. Census Bureau, "Report on Population Schedules of the Eleventh Census of the United States," (Merced, California), 1890.



Figure 2. "Map of California Roads for Cyclers," George W. Blum. Source: Library of Congress American Memory Map Collection.

was at this time as it appears to be attempting to appeal to a consumer base.

It is only in the mid to late 1890s that there is an appearance of the advancement for cycling rights in the state. The *Good Roads Magazine* was an official branch of the League of American Wheelmen, and its job was to promote bicycling culture, inform the public and record friendly roads.⁶ Furthermore, it also served as a base of praise or shame of city roads, advocating for road improvement and seeking public support for their cause. It is at this time that the idea of maintaining roads was considered a city's job. Many argued that this was beneficial for everyone and a public good. In *Good Roads Magazine's* June 1901 issue, it reported on two new developments happening in California that favored cyclists. The first one calling for a new type of road surface. According to an article Al Bancroft published in the magazine,

California is coming to the front with a new discovery—the kerosene road. In many ways it is considered superior to the stone roads on the Pacific coast, and it is rapidly replacing macadam. Most of the Californian earth roads are made of sand or gravel, which contain excellent cementing materials in the shape of admixtures of loam, clay or iron ores. These roads are much smoother and more pleasant to and they are not so likely to raise the dust.⁷

Due to the advances in pneumatic tires and bikes lacking suspension, better roads were strongly desired and became a serious issue that cyclists lobbied for. Comfort needed to be addressed for cyclists. If cycling became a sport associated with pain no one would do it. For the comfort of the cyclists and the new automobilists, roads needed to be in better conditions for safety, as well as pleasure.

In the same issue of *Good Roads Magazine*, a new development in Orange County was covered. The Horticultural Club made a motion to improve the roads because they believed it would benefit everyone. They also supported the lobbying done by the League of American

⁶ Isaac B. Potter, *The Gospel of Good Roads: A Letter to the American Farmer* (New York: League of American Wheelmen, 1891), 1.
⁷ Al Bancroft, "The Road Block System," *Good Roads Magazine* 2, no. 1 (June 1901), 1.

Wheelmen in favor of better roads. The magazine published the following petition, the third resolve being the most important,

That all bicycle paths at present existing, or that may hereafter be created, either by public or private enterprise, are entitled to the protection accorded to them in other places and that we deem it the duty of the proper authorities to enact such laws as shall make it a misdemeanor to drive or ride a horse upon them, or intentionally injure them in any manner." This shows that the movement in Los Angeles County is being felt away from home. The influence of two adjoining counties working at the same time for a common end will each strengthen and help the other. This movement is particularly encouraging from the fact that it emanates from the country element rather than from the town element.⁸

As stated by the magazine, counties thinking about the welfare of cyclists is very important. It called for the ban on automobiles and horses, as well as making laws that would protect cyclists. Furthermore, this goes to show how big cycling was becoming, as it got the attention of the government. It demonstrated that cities, counties and even states were working with each other to provide adequate infrastructure for the cyclists.

Merced and the Cycling Fever

Bicycles came to Merced and from the photographic evidence, I argue that the bicycle craze stemmed from curiosity. Figure 3 on the right is a black and white photograph of a man on a Penny Farthing bicycle. This photograph was taken on 17th street, with Cody Corner in the background around approximately the 1880-1890s. We can clearly see that the man on the bicycle looks happy as seen by his grinning to the camera. The excitement of this young man can easily be equivalent to the look on a child's face when receiving a new toy. Another feature of importance of this photograph is the street, which appears flat and smooth. By 1919, all of Merced's sidewalks were cemented and streets were paved with asphalt. There were fire hydrants and power lines, which further indicates that Merced was not behind, but right on the same page as the rest of America.

In the 1890s, Merced newspapers presented topics centered around new uses of the bicycle. Individuals viewed the bicycle as a means to address various transportation uses, such as military defense. Soldiers would ride into battle peddling or dismounting from these bicycles and then engage in combat. Thinking about this today might sound out of the question, but at the time the bicycle was the fastest personal machine. It required little maintenance and no fuel. Horses on the other hand required grooming, equipment, hay, and water. Furthermore, the *Merced Evening Sun* stated, "it has been estimated that the expense of mounting a cavalryman is \$225 a year while it is only \$15 for the cyclist."⁹ This



Figure 3. *Man on High Wheeler.*
Source: Merced County Courthouse Museum.

⁸ Bancroft, "The Road Block System," 7.

⁹ Cromwell Childe, "The Bicycle in Battle," *Merced Evening Sun*, November 22, 1893.

further indicates that the bicycle craze was truly a national adventure because even the defense department was on saddle with the craze.

The bicycle craze was not just for Merced's outdoorsmen, but it was also a new technological craze that everyone was taking part in. Another piece of evidence that gives a taste of the period is in a newspaper ad in the *Merced Express*. Professional bicycle groups paid for persuasive publicity. This took the form of newspaper ads professing the medical qualities of bike riding. The advertisement states,

A physician pays the following tribute to the bicycle: I have sent patients to the cycle riding school, and they have come back saying that it made them dizzy. They were drunk on Oxygen, and I made them keep at it until they overcame the queer intoxication. Properly used I will say that the bicycle is one of the most efficient remedies of the times.¹⁰

These advertisements in Merced's newspapers show that the city pushed these ads. Residents were able to stay informed about the benefits of cycling. The spread of these ads became a gateway for Merced to experience the bicycle craze. Merced was soon filled with young men on bicycles riding around as fast as they could, hoping to be a part of this growing phenomenon.

Clubs and Hubs in Merced

Cycling became a large part of daily life in Merced. However, owning a bicycle was not cheap. Seeing someone on a bicycle during this period is the equivalent to seeing an electric car today; it is a spectacle that will be talked about long after the machine has passed you by. The bicycle craze reached Merced in 1890. Two years later, Merced had its very own Bicycle Club. It was founded on February 17, 1892 and named appropriately the Merced Bicycle Club. It joined the various organizations that took part in Merced's social order and held many organized social events. The Merced Bicycle club appeared to be a man only club of passionate peddlers. They were founded during the bicycle craze and promoted the new past time. Although there are no meeting minutes to properly document their actions, we can assume that they would meet every so often and bike around town.



Figure 4. Men in Costumes, High Jinks Anniversary of the Merced Bicycle Club, Feb. 17, 1893.

Source: Merced County Courthouse Museum.

In 1893, the Merced Bicycle Club had at least seven officers and enough members to hold a grand evening concert at the opera house. This anniversary event was quite popular as demonstrated in local newspapers reporting on the event. The *Merced Star* had this to say,

The Merced bicycle club held their High Jinks anniversary last Friday evening and the Jinks were high without doubt. The oldest, most ragged and disreputable

¹⁰ "The Bicycle as a Remedy," *Merced Express*, January 21, 1893.

looking of the cast-off clothing of a couple of generations was displayed on the backs and other portions of the anatomy of the individual members. The night was rendered as hideous as possible and all felt better during the night than they did the next morning.¹¹

In a short amount of time, cycling allowed for a tight-knit community to be formed around this common passion. These communities not only solidified through this common interest, but they also physically emulated the craze. The Merced Bicycle club held events as well, they celebrated their anniversary with a Mardi-Gras theme party that commenced when they marched through the street in costume led by the Merced Band to their club room where dinner and festivities continued. The *Merced Express* had this to report,

Friday evening of last week the Merced bicycle club held their Mardi Gras or Fat Tuesday festivities by marching through the principal streets led by the Merced band. They turned out in full force and their burlesque makeup in which they satirized the follies of the age, was very amusing to those who lined the sidewalks, and when they circled around their large bonfire on the corner of Main and Canal streets, where the principal festivities were being held, their appearance was grotesque in the extreme. After the programme of the exercises had been carried out, they adjourned to their club room where an excellent lunch was served, and the club photographed in their Mardi-Gras costumes.¹²

What we can learn from this is that the cycling club was demanding to be seen. The club "took over the streets" with their festivities and dominated the space of Main Street. Merced's Bicycle Club wanted to be seen because they felt that their club was important. This could also be interpreted as a pull to attract new members. Regardless of their actual reasons, they perpetuated the appeal of the bicycle. Popularity connected to the bicycle grew in Merced. Furthermore, the club attracted the attention of two local newspapers. This demonstrates that the bicycle club had a high social standing and was a powerful organization within the city. Moreover, it indicates the popularity of cycling in Merced, and its love for the sport.

The Merced Bicycle Club was not the only organization having to do with the two-wheeled machines. There was also the Merced Cyclery service station that held a storefront on either Main Street or 16th street. The service station was also advertised in the newspapers. The store fixed and sold bicycles and motorcycles. Furthermore, this store became a hub of the cycling culture because it provided and promoted the sport in Merced. In the photograph below, we see men in suits and younger men in sport attire with sponsors written across their chests. Most of the suited men in the foreground are holding numbered cards, while the young men in

¹¹ "Happenings Section," *The Merced Star*, February 23, 1893, Vol 13, no. 37.

¹² "Happenings Section," *Merced Express*, February 25, 1893, Vol 19, no. 9.



Figure 5. Portrait of Race Participants. Source: Merced County Courthouse Museum.

the background are all holding bicycles. Putting two and two together, we can infer that this was an event, and the photograph was taken before or after a bicycle race.

Due to cycling's growing popularity in the city, bicycle races became common in Merced. Newspaper articles commented on the races and the prodigious lap times Merced's young men completed. Both the *Merced County Sun* and the *Evening Sun* reported "Mercedites make fast time in bike races; Merced's cyclists made a splendid showing of speed in the bicycle race run over the Lake Yosemite course of 15 ½ miles yesterday afternoon, winning the first three places against entries from Stockton, Modesto, Madera and Fresno."¹³ These stores and clubs were located in the center of town. With races happening on Main Street, they became the forefront of daily life. People who strolled downtown or passed by these buildings on their way to work would see these machines often. Bicycling in this era must have been a common part of discussion in Merced. My assumption comes from the starting line pictures, such as the one



Figure 6. Race Start line; June 13, 1916. Source: Merced County Courthouse Museum.

above. Here we see that there are many young men with bicycles and they are surrounded by older men and boys who are dressed up. The cyclists are lined up to race on either Main or 16th Street. There are about twenty racers and if they are all from Merced that means, in a town of about 3,000 residents, most of their male children are participating in this sport.

¹³ "Mercedites make fast time in bike races." *Merced County Sun*, June 18, 1915, Vol 49, No 9.

In Merced, these must have been talk about these events. The thrill of bicycle races with men of all ages taking part in a sport they enjoyed. These races once again fall in line with the popular culture of the time period. Peter Nye's *Hearts of Lions: The History of American Bicycling Racing* is dedicated to this sport. Throughout the work, it shows that in early 1900s American cycling was truly a super sport. Nye states,

The Manhattan beach track drew more the 30000 spectators to each of its racing programs... Some 30000 people paid to see the two champions compete for \$7500... Young Taylor (black racer) was earning as much as \$850 a day where the average working man's average wage was less than \$500 a year.¹⁴

Cycling was a sport where people earned a significant amount of money and had fun doing so. When put into perspective, a national champion was making almost twice what a normal worker in a year's work, in one day. It is no wonder why it became appealing to young men. The financial possibilities fueled the need for speed for Merced's residents.



Figure 7. Young men taking part in bike race, 1900. Source: Merced County Courthouse Museum.

Looking closely at picture above, we can clearly see the racers are all different. Some of the racers are in sport clothes, what looks to be a cotton tank tops and shorts. Going down the line we see a racer in overalls, some others are wearing dress shirts and pants. At the end of the start line we see a black racer facing forward holding his handlebars ready to race. Most of the boys are white in the pictures but some are brown, tan or black, some are old others are young. It shows that the sport allowed for the formation of unique communities unconcerned about differences. With all the pictures of young men racing, cycling must have been a focal point of community life. It provided a serious community center to those young men who enjoyed racing. It was at least a common place to gather for those who suffered from bicycle fever. The bicycle

¹⁴ Peter Nye, *Hearts of Lions: The History of American Bicycle Racing* (New York: Norton, 1988), 37-63.

fever continued to exist, but like a real fever it calmed and eventually faded, and the need for speed was now being cured by motorcycles and cars.

Conclusion: Herb's Cyclery

When the Great Depression hit America in the 1930s, individuals had no money to spend on leisure activities, such as betting, paying for races, or even affording bicycles. The city of Merced faced those same issues. According to Dick Rasmussen, a journalist with the *Merced Sun-Star*, "The depression hit in 1929 and it was a lulu," but Ray Flynn told the young Joe Herb, who had just bought his store and was about to go into the cycling business, "not to worry, that he would do fine."¹⁵ Herbs Cyclery was founded in 1929 by Joe Herb. It was located on 1621 M Street. This offered a hub for cycling in Merced during this challenging time. Herbs Cyclery managed to stay open far longer than The Cyclery Service Station or the Merced Bicycle Club. Herb was not just a store owner, he was also a community member and his work and legacy was truly appreciated by the people of Merced. In fact, it was Herb's bicycle parts that gave me the idea to research this topic. Herb's legacy as a prominent community member put me on track to explore and research Merced's cycling history.

Although facing a decline, cycling became a phenomenon in Merced. It spread into this small city and left a significant impact. Having an important figure, like Herb, promote cycling aided in the continued popularity of the sport. Cycling did not disappear from Merced because residents had come to love the sport and wanted it included in Merced's social culture. The notion that cycling was beneficial to the environment, the creation of cycling hubs, and the archival of historical cycling pictures and achievements, demonstrates that cycling not only spread to Merced, but became a part of Merced.

¹⁵ Dick Rasmussen, "Big Wheel," *Merced Sun-Star*, June 21, 1993.

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Native American Resilience: The Tachi Yokut Tribe and the Preservation of Tribal History and Tradition

By
Cecilia Moreno

Introduction

In North America, there are 566 federally recognized American Indian and Alaskan Native Tribes and Villages.¹ The state of California has more tribes than any other state in the nation with 109 tribes.² Native American history, tradition, and culture are unique and have become well-known around the world. Many of these cultures, languages, and traditions have been documented and recorded in museums and universities. These valuable sources of information have survived due to the efforts of historians, anthropologists, and indigenous people, who refused to let them be forgotten. Even though there have been many efforts to preserve these cultures, there is still a concern over the loss of traditional customs within tribal communities.

Much of this history has lived only with tribal elders and has yet to be documented. With reservations growing and developing, tribal youth are seeking to know more about who they are and the traditions of their people. In this paper, I examine the history and traditions of the Tachi Yokut tribe and analyze the overall state of indigenous culture as it relates to themes of erasure, stereotypes, and modern day tribal perspective. Moreover, I critically reflect on the loss of Native American history, and subsequently, the need to preserve generational knowledge.

Tribes in California



California Indian Library Collections
Figure 1. Native American Tribes in California.
Source: California Indian Library Collections.

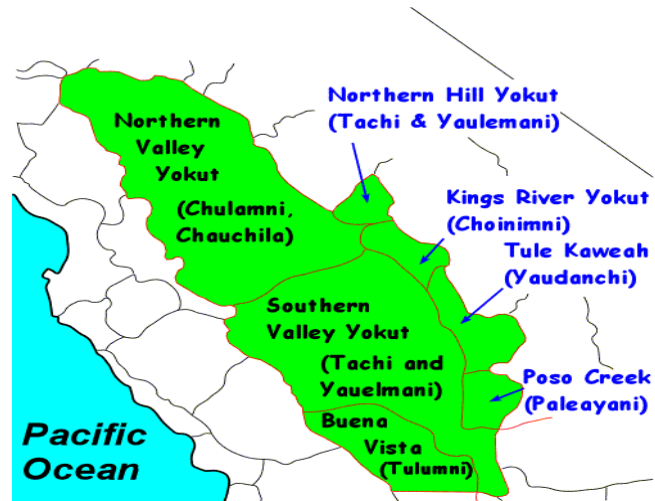


Figure 2. Division of Yokut Tribes in California.
Source: BSAHighAdventure.org

¹ U.S. Department of the Interior Indian Affairs, "Frequently Asked Questions," (Accessed November 13, 2016), <https://www.bia.gov/frequently-asked-questions>.

² California Courts, "California Tribal Communities," (Accessed November 13, 2016), <http://www.courts.ca.gov/3066.htm>.

The maps above display the location of the Native American Tribes in California. Figure 1, on the top left, presents all the tribes in the state of California. This allows readers to get a sense of the general area where each tribe resides. Furthermore, this demonstrates how far tribes are from one another and where they are located. The tribes that are shown on this map are officially recognized. However, there are many more tribes that are not on this map because the federal government has yet to officially recognize them. Figure 2, located on the top right, shows the Yokut tribes in California and divides them into sections. The top sections are the Northern Valley Yokut tribes which consists of Chulamni, Chouchila, Tachi, Youleman, and the lower section is the southern Yokut tribes which consist of Tachi, Youeimani, Tulumni, Paleayani, Yaudanchi, Choinimni.

Background on the Tachi Yokut Tribe

The Yokut is an ethnic group of multiple tribes of Native Americans primarily from the San Joaquin Valley. One of the more well-known tribes is the Tachi Yokut Indians. The Tachi people originated around the Central Valley's foothills and migrated with alongside the change of seasons. When miners and farmers settled in the area, the tribe was forcibly relocated to Coalinga, in modern-day Fresno County. Moreover, the tribe was forcibly removed for a second time when oil was discovered near Coalinga, and they marched back to a desolate spot in the Central Valley near the present location of the reservation. In 1921, the U.S government established a reservation for this tribe known as the Santa Rosa Rancheria. However, it was not until 1934 that the Santa Rosa Rancheria was officially established on about 40 acres of desolate farmland in Lemoore, California.

Due to notions of Manifest Destiny and the subsequent influx of settlers, the Tachi Yokut tribe, like many other tribes, suffered decline. Between 1850 and 1900, the Tachi Yokut underwent a significant decline in population due to relocation and diseases, which left them with only 7% of their original population. Kroeber estimated the population of the Yokut in 1910 as 600 individuals. American historian Roxanne Dunbar-Ortiz explains that "with the onset of colonialism in North America, control of the land was wrenched away from the Indigenous Peoples."³ Settlers believed that they were entitled to the land, even though it was occupied by Natives. They wanted the land to reap its benefits and plunder the natural resources. This left the forty individuals who lived on the reservation below the poverty level; many lived in Tule huts, tin houses, old cars, or chicken coops. The average education level on the reservation was of a third-grade level, and field labor was the primary source of income. By the end of the 19th century, the Tachi Yokut Tribe was split across the central and southern parts of California.⁴

The Citizenship Act of 1924 gave all members of Indians tribes' American Citizenship rights in a manner which allowed them to retain their tribal citizenship, but it made little difference in the way they were treated by the government.⁵ As part of their integration into "American" society, the federal government sent Native children to government schools where

³ Roxanne Dunbar-Ortiz, *An Indigenous Peoples' History of the United States* (New York: Beacon Press, 2014), 45.

⁴ Tachi Yokut Tribe, "Our History," (Accessed November 15, 2016), <https://www.tachi-yokut-nsn.gov/about-tachi-yokut-tribe/our-history/>.

⁵ Tachi Yokut Tribe.

Native religion was banned, and the teaching of the language and culture was forbidden.⁶ As UCLA Law Professor Carole Goldberg highlights,

California has a tragic history of hostility toward its Native Peoples, including unrestrained, vigilante groups that hunted Native men, women and children like game animals during the first decades of statehood killing thousands. The state's first governor, John McDougal, famously declared, 'A war of extermination will continue to be waged between the races until the Indian races become extinct.'⁷

This Act in itself did not stop the traditions from being practiced, but it did impact the retainment of these traditions. The Tachi did not want to lose who they were and tribal elders became the sources for what these traditions were and how they were to be passed down.

Tribal Perspective

Lawona Icho Jasso was a Tachi tribal elder who taught the Tachi language on the reservation for years and was one of the few fluent speakers of the language within the tribe. I had the opportunity to interview Jasso and she explained why holding on to her culture and teaching it was important to her. She stated,

I am a proud Tachi Yokut Native American Indian. My Native American name is Oswick. I have taken part in many Tachi Yokut Native American traditions and speak my language. My family has raised me to learn from the elders and hold on to our ways, to speak to elders with the utmost respect and good understanding of what they said to me. My goal is to teach our ways, traditions, language, and basketry especially to my people. I hope one day my people will remember me for the good things that came from me. That they will carry out our traditions proudly, but with heart.⁸

Jasso explained that the Rancheria during her time was a very strong land. Many tribal elders, including Jasso, described this land as full of many resources, provided by Tulare Lake.⁹ Tulare Lake was a large body of water located by the south-east side of Lemoore. The area of this lake was about 687 sq. miles (1,780 km²)¹⁰ and had provided many resources for the tribes that surrounded it. The Tachi people were a river people who utilized the resources that the lake provided and established a lifestyle based upon them. The lake is now dried up and gone but acknowledging its history and context within the tribe allows for further examinations of their traditions.

This large body of water provided many resources, from food to everyday materials. This lake, as Jasso mentioned, was a major part of the Native's lives. When asked about the tribe, Jasso expressed how proud and resourceful the indigenous people were. One example of this resourcefulness was a big attribute of the lake: the tule reeds that grew in the water. Tule was used for long houses, boats, mats, and baskets to catch fish. Tule and the lake were incredibly

⁶ Tachi Yokut Tribe.

⁷ Tachi Yokut Tribe, "A Short History of California Indians," (Accessed November 15, 2016), <https://www.tachi-yokut-nsn.gov/about-tachi-yokut-tribe/historical-documents/>.

⁸ Lawona Icho Jasso, *Oral Interview*, November 2016.

⁹ Jasso, *Oral Interview*.

¹⁰ "Tulare Lake" *Wikipedia*, (Accessed November 29, 2016) http://en.wikipedia.org/wiki/Tulare_Lake.

important to the tribe, and only one aspect of the tribe's utilization and integration with the natural environment. The tribe hunted for food and animal fur, which was used for clothing, blankets, and to block doorways as a form of insulation. The bones of the animals were used for sewing, games, and tools. Jasso also stated, "Mother earth gave us fish, duck, frog, catfish, clam, turtle, mustard green, blackberries, elderberries cottonwood for shade and salt grass as far as the eye can see."¹¹ Life for the Yokut people was based around this lake and the abundance of resources and opportunities that it provided.

As the interview was drawn to a close, Jasso explained the importance of the continuing of traditions and fostering education. She offered me a glimpse into her life with this statement,

To what that I do remember, there were only very few houses, a school and a Catholic church...The kids back then were told to respect your elders. Your elders were everything to you. They would tell you stories about what had happened long ago. Most of the elders would tell us kids to continue to go to school so you could have a better life... My mother and father have shown me how to talk the language and make crafts and this has motivated me to teach my grandkids and their generation, so this won't be lost with time... I hope that I can help to the fullest by teaching them what I had learned from my elders.¹²

Native Americans were resilient and worked to retain the traditions that made them who they were. Tachi people fought hard and lost a lot to keep these traditions alive.

Basketry and Traditions

Within the tribe, each person played a unique role. Generally, the men had the responsibility of hunting, fishing, and performing ceremonial blessings and songs. The women gathered food, cooked, pounded acorns, and created basketry. To effectively carry out these tasks, both men and women had to refine and develop task-specific skills. For example, cleaning, leaching and cooking acorns are skills which were required to be taught. The process of learning these skills is also a tradition that lends itself for examination, as they were handed down from elders and family. I examine the tradition of basketry, something that the Tachi tribe is especially known for.

Basketry does not simply entail weaving a basket but includes learning the entire process of prayers and offerings, gathering materials, and cleaning materials along with weaving skills. There are very important aspects of weaving that a weaver needs to be aware of, such as the time of the year that certain materials are gathered and the importance of each step in the process. Common materials that are utilized include: white roots, deer grass, red bud and sour berry sticks. Each of the materials collected play a part in the final product. White root is used as the weaver, while deer grass serves as the filler. Red bud is used as a design weaver to create beautiful patterns associated with baskets. Acquiring these materials is a process and tradition in itself. As individuals gather materials, they offer a blessing and only take what is necessary. The materials also require further preparation prior to being utilized, for example, white root is dug up, cleaned, split, and shaved down to weave. Red bud is picked after the first frost, then split, cleaned, and thinned down with obsidian. Deer grass was cleaned with a piece of deer leather in order to not get slivers in the hand. The preparation process is extensive but is rife with traditions

¹¹ Jasso, *Oral Interview*.

¹² Jasso, *Oral Interview*.

and relevance. It serves as a form of reverence not only to the natural environment, but also for the ancestors who passed on these skills.

In the past, basketry was a skill which was solely taught from women to women. After young girls completed their first basket, it would be given away. This is a form of blessing the weaver in a manner so that her hands would be able to make more baskets. Given that baskets were ubiquitous in the tribe and used for gathering, storing, fishing, cooking and baby cradles, this initial blessing has significance not only for the young women, but also the future of the tribe. Below are some pictures of finished baskets woven by Jasso. She came from a long line of



Figure 3. Lawona Icho Jasso holding one of her completed baskets. Source: Cecilia Moreno.



Figure 3A. A close-up of Jasso's basket highlighting the intricate details that go into basketry. Source: Cecilia Moreno.

basket weavers. Her grandmother Maggie Icho is a very well-known weaver. Jasso's grandmother served as a source of inspiration for her to weave and continue to teach and pass on these traditions to the new generations. The basket pictured above took her about six months to gather and clean the materials, and three and half years to complete. This was the first larger basket that she had made and wanted to give to her dad, but sadly he had passed away before she finished. Because of this she decided to hold onto her basket until one of her grandkids is of age.



Figure 4. Maggie Icho adding shape to a basket. Source: Cecilia Moreno.



Figure 4A. Maggie Icho weaving a basket. Source: Cecilia Moreno.

The pictures above are of famed weaver Maggie Icho. She is very well known for her basket work and has had a great impact on many native weavers due to the quality of her baskets. In Figure 4, she is using a bone awl to add in the grass and make a hole in between and weave in the white root to tie it together; this helps give the basket its shape. The design on her basket represent ants in a line. Because of her status as a weaver, the baskets that she has woven are a treasure and very hard to find. Maggie Icho's baskets have been preserved and showcased by historical institutions. Many of them can be found in museums all over the United States and are valued not only monetarily, but for the appreciation of the attention to detail each basket has and the amount of skill that they present.

Basketry, while popularly appreciated, is only one of the many major aspects of Native Americans' lives. However, its history is rarely outlined. The reason I took time to explain so much about the subject is because for a period of time, there were hardly any weavers left within the tribe. The traditions and rituals I outlined were at risk of not being passed on. The possibility of only seeing basketry from behind a glass in a museum could have been a reality, which is the unfortunate case for many tribes in the nation. In an effort to prevent this, organizations and cultural collectives have been formed. For example, The California Indigenous Basket Weavers Association or GoNative projects bring weavers together and are open to the public so that these skills and traditions do not fade from collective memory.

Conclusion

The popular recollection to the term "Native American" is often stereotypes. For example, in *The Winter We Danced*, some accounts say that "Native Americans get free housing, don't pay taxes, are lazy and... everything that happens to them is their own fault."¹³ However, systematic oppression and cultural erasure have contributed to this narrative. Native Americans have lived through seeing a genocide of their people, as well as the institutional mistreatment. These factors and their side effects, such as the abuse of alcohol as a coping mechanism is an example of Native resilience and struggle that many people do not fully understand. It took a significant and sustained effort from Native American individuals to collectively thrive once more.

Part of this ongoing process is to hold onto traditions. This serves a dual purpose in that it preserves Native history, and also functions as a source of inspiration and strength in the modern day. Language, basketry, hunting techniques, are a few examples of traditions that are, and continue to be, incredibly significant for many tribes. Not only have Native people been resilient, these traditions have also survived with us by being shared within tribal communities. These aspects of Native American life live within the elders, which is why in any tribe, an elder is so valuable. Unfortunately, many tribes have lost their elders who possessed such knowledge, and there are tribes who have had to rebuild their language, traditions, and culture from almost nothing.

The speaker I interviewed was my grandmother, Lawona Icho Jasso, who taught me so much of what happened during her life. She was my history book, but sadly she has passed away. It is imperative for the culture to not end with the elders that had experienced such hardships, and for the new generations to quickly learn and preserve these traditions. This will help ensure that the legacy of their tribe may continue into the future. My grandmother preserved her culture in her own way by meeting with tribal elders, so she could learn her language and sing their traditional songs. After hearing her experiences and seeing how she embraced her culture, it

¹³ The Kino-nda-niimi Collective, *The Winter We Danced* (Winnipeg: Arbeiter Publishing, 2014) 131.

made me want to work harder to preserve this little piece of history for future generations. Currently, there is a new age of Native American researchers who are trying to save and preserve traditions and history. Along with my sister, Delia Moreno who assisted me in this research, I advocate alongside this diverse new generation of scholars that advocates against indigenous erasure of rich Native American traditions from our collective historical memory.

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Reason and Natural Law: Choosing the Beggar Over the Monster

By
Santana Juache

Introduction

The Enlightenment stemmed out of a vast array of political and social changes in Europe. It was a period of radical reformation, of privilege and secular authority. Law and morality were believed to have been bred into the blood of kings and queens, leaving the poor void of moral character. Those of lower status were confined to the lower ranks of society—forever abiding by the traditions and rules of those who held power.¹ Intellectuals of the Enlightenment used provocation to address presumed roles of individuals in a static society and the presupposed omnipotence of traditions by turning a critical lens towards many areas of European life using science and philosophy. They perceived that every person had the ability to use Reason—the ability to think for one’s self and to formulate their own understanding of the world around them.² People began to embody their beliefs by writing and distributing new ideas through print sources such as books, newspaper, pamphlets, periodicals, journals, novels and much more, which engaged the public in progressive discussions.³ It is important to look at some of these discussions and the people who set them forth to grasp the sorts of deliberations taking place.

One Enlightenment thinker and writer was Immanuel Kant. Kant defined what he thought Enlightenment was, and stated, “Enlightenment is the human being’s emancipation from its self-incurred immaturity.”⁴ Kant goes on to explain that one cannot become mature unless one uses Reason, *thinking for one’s self*, or as Kant puts it—using one’s, “...own intellectual toil.”⁵ As an endeavor towards enlightenment, natural philosophy was born during this time to bridge science and philosophy, which allowed for new possibilities of discovery and knowledge.

Aside from Kant, the Enlightenment inspired a variety of individuals within and after its time. Other thinkers and writers used their own Reason to develop new ideas, and to even challenge Reason in and of itself. Margaret Cavendish and Mary Wollstonecraft Shelley are two of these thinkers inspired by the Enlightenment. The two women believed in using reason, but they also believed that reason had to serve a purpose. Reason was not to be used just for the intention of improving scientific inquiry, but Reason must also be used to serve humanity. Cavendish and Shelley were skeptical of scientific progress. They were concerned that it would not be made useful to the advancement of society, but only to the advancement of the upper class and men’s egos. To them, if reason did not contribute to the progression of humankind, which included all classes, then reason was futile and could do more harm than good. I argue that Cavendish and Shelley’s texts are not anti-reason, but quite the contrary. To uncover their interest and hope in science and humanity, I will use the points they make to show they are for Reason, and that their ideas recurs back to Kant’s public and private use of reason. To make

¹ Ronald S. Love, *The Enlightenment* (Connecticut: Greenwood Press, 2008), 10.

² Love, *The Enlightenment*, 16.

³ Love, *The Enlightenment*, 17.

⁴ Immanuel Kant, “An Answer to the Question: What is Enlightenment?,” in *Toward Perpetual Peace and Other Writings on Politics, Peace, and History*, ed. Pauline Kleingeld (New Haven: Yale University Press, 2006), 17.

⁵ Kant, “An Answer to the Question: What is Enlightenment?,” 18.

Reason public, or accessible to everyone, Cavendish and Shelly emphasize the natural over the artificial, to have a regular and sensitive perception, and to recognize that there are limits to science.

Understanding of Reason

What I find particularly interesting and worthy of discussion, prior to and in relation to, the general welfare of the human population, was Kant's views on private and public use of one's reason. Kant conferred that there are limitations to freedom that is ubiquitous and asks, what kinds of limitations can hinder or promote enlightenment? Kant responds to this question saying,

I answer: the *public* use of one's reason must be free at all times, and this alone can bring about enlightenment among humans; the private use of one's reason may often, however, be highly restricted without thereby especially impeding the progress of enlightenment.⁶

This brings us back to the gist that Reason must be used to serve humanity. When conferring about the limitations of enlightenment, it is essential to ask, "Who gets to use reason and how? Who even gets to say *what* reason is?" Kant's ideas on the public and private use of reason forces us to answer these questions utilizing our own Reason. If *only* the *public* use of reason can create enlightenment, then it *must* be free, at all times. This means that there are no exceptions to this rule. Reason then, cannot be used for the benefit of only the upper class and of men's egos. This would be a private use of reason and not a public one. Therefore, the enlightenment cannot be brought forth in this way. In direct correspondence to Cavendish and Shelley, reason is something everyone can partake in and that everyone should reap the benefits of. To survey the breadth of this philosophical idea, there are a few points worth noting which are brought up by Cavendish and Shelley, and which make up the bulk of my argument.

Reason as a Natural Phenomena

Cavendish and Shelley are not against scientific progress, but they remain skeptical of its usefulness to the general population because they saw a clear boundary between the natural and unnatural, or—the artificial. Natural phenomena, from their perspective, cannot be emulated or replaced. Anything attempting to do this would fail to give an accurate description of reality. It would be artificial, such as images produced by a microscope. In Cavendish's essay, "Observations Upon Experimental Philosophy," she uses reason to challenge Robert Hook's invention of the microscope. She states,

Although I am not able to give a solid judgment of the art of micrography and the several dioptical instruments belonging thereto, by reason I have neither studied nor practiced that art, yet of this I am confident: that this same art, with all its instruments, is not able to discover the interior natural motions of any part or creature of nature.⁷

Reason is important here because it can be inferred that she is claiming reason can be used by anyone, not just scientists. It states that she has no experience in handling microscopic

⁶ Kant, "An Answer to the Question: What is Enlightenment?," 19.

⁷ Margaret Cavendish, "Observations Upon Experimental Philosophy," in *Longman Anthology of British Literature*, ed. David Damrosch (New York: Pearson Longman, 2006), 2203.

technology, but then goes on to argue that it is by use of reason, that she can still make a solid argument against the usefulness of this innovation. In this way, I argue that reason is multidimensional, meaning that it consists of multiple ways of knowing. This is why even the most inexperienced person (such as herself with microscopic technology) can still use Reason to contribute to new ideas.

Reason is a natural phenomenon that everyone experiences. Reason's multidimensionality stems from the observable world that also includes the thoughts and emotions we feel that are led by our five senses. Therefore, reason is not special or privileged. Cavendish is critical of microscopes because they alter the natural world, and once the natural world is altered, then it is being redefined artificially and excludes certain people or things. She uses the example of the beggar. She states, "And if a painter, should draw a louse as big as a crab, and of that shape as the microscope presents, can anybody imagine that a beggar would believe it to be true?"⁸ Cavendish is not only challenging Hook, she is challenging the reader to think seriously about this question. By inference, she claims that it would be difficult for anyone to believe that a beggar would say the drawing is a louse because a beggar knows what a louse looks like. A beggar lives with louse. A beggar has louse all over their body. A beggar, by his/her *Reason*, would know what a louse looks like. She continues, "But if he did, what advantage would it be to the beggar? For it doth neither instruct him how to avoid breeding them, or how to catch them, or to hinder them from biting."⁹ Hence, the artificial image of the louse created from the scientific advancement of the microscope does not serve the general population, which includes the most marginalized people of society, such as beggars.

In Shelley's *Frankenstein*, Victor has decided to, "...give life to an animal as complex and wonderful as man."¹⁰ Upon closer reading of this, it can be observed that the creature he is creating is artificial. It is not created in the way a natural human being would be created, that is, being conceived by a mother and a father. Not only is the creature itself synthetic, but so is the means of creation and its interconnection to life and death. Victor gives an ominous premonition to his project when he states, "Whence, I often ask myself, did the principle of life proceed?"¹¹ He is highlighting the mystery of the creation of life, which is a natural phenomenon, but he is also venturing to expose life's other mystery—death. He acknowledges death as a natural occurrence, when he says, "I must also observe the natural decay and corruption of the human body."¹² So, before he has even set forth his task, it can be seen that he is certainly familiar with the boundaries between the natural and the artificial.

Although, Victor makes it clear that he is not trying to recreate man, but create something similar, he still uses *human* remains to build this alternative figure. This fundamental quality of using human body parts essentially makes the creature an artificial human, despite Victor's original intention to create something different. It looks human, but has a grotesque, transparent appearance.¹³ Cavendish would call Victor's creature a hermaphrodite and a work of art, rather than a serious scientific use of Reason because his design does not benefit humanity. She says, "For art is not only gross in comparison to nature, but for the most part deformed and defective,

⁸ Cavendish, "Observations Upon Experimental Philosophy," 2205.

⁹ Cavendish, "Observations Upon Experimental Philosophy," 2205.

¹⁰ Mary Wollstonecraft Shelley and J. Paul Hunter, *Frankenstein: The 1818 Text, Contexts, and Criticism* (New York: W.W. Norton & Co., 2012), 33.

¹¹ Shelley and Hunter, *Frankenstein*, 31.

¹² Shelley and Hunter, *Frankenstein*, 31

¹³ Shelley and Hunter, *Frankenstein*, 35.

and at best produces mixed or hermaphroditical figures...¹⁴ In fact, since the creature does not look like a human, it is not even considered a member of humanity and is excluded from society.

Reason and Perception

Aside from seeing the natural as superior to the artificial, both authors stress the necessity for what Cavendish calls, “a regular and sensitive perception,” when using reason in pursuit of scientific enhancement.¹⁵ “Regular,” implies being present in one’s normal state of mind, without the influence of substance, other’s opinions, passion, fatigue, illness, and other matters of the such. “Sensitive,” highlights the notion to have empathy and be in tune with one’s emotions in relation to others and one’s self. Shelley speaks to this when she demonstrates how Victor has failed to use his regular and sensitive perception while framing the creature. Right before his inanimate figure takes breath for the first time, Victor shares with the reader how he is not in his right state of mind to use Reason. He states,

A human being in perfection ought always to preserve a calm and peaceful mind, and never to allow passion or a transitory desire to disturb his tranquility. I do not think that the pursuit of knowledge is an exception to this rule. If the study to which you apply yourself tends to weaken your affections, and to destroy your taste for those simple pleasures in which no alloy can possibly mix, then that study is certainly unlawful, that is to say, not befitting the human mind.¹⁶

From this excerpt we can clearly distinguish Shelley’s belief in a regular and sensitive perception. Shelley has broken down exactly what Cavendish is saying. Victor is overcome by passion, neglecting a peaceful mindset while in the midst of creating new life. He expresses how this has led him to have severe anxiety and oppressive fever.¹⁷ This type of anxiousness is in exact opposition to an unperturbed mind. Since his tranquility is interrupted, he cannot think effectively with reason at hand because his affections are feeble. This is not how a human should be, even in the production of new knowledge. People should not make use of anything that taints or destroys simple pleasures like nature, caring for and interacting with others.

Henry Clerval, Victor’s best friend, is central to Victor’s restoration. He represents caring for humanity by caring for Victor, who, if left to his own vices, would only inflate his ego further without contemplating the impacts his invention would have on the rest of the human population. Clerval does not serve his ego. He uses a regular and sensitive perception because he is concerned with the health of his friend. He helps Victor to enjoy nature again. He engages him in conversations and shows sympathy. Victor says of him, “Excellent friend! How sincerely did you love me, and endeavor to elevate my mind, until it was on a level with your own.”¹⁸ What Victor is relaying is that he made sure that Clerval was equal to himself. Thus, a regular and sensitive perception are salient attributes needed for knowledge production.

Victor, had he maintained a tranquil mindset, could have avoided the predicament he led himself into. Consequently, his lack of a regular and sensitive perception when using reason has detrimental results. Victor has thought only that he *could* bestow existence onto a synthetic corpse and did not consider whether he *should*. If he had, he would have reasoned that he

¹⁴ Cavendish, “Observations Upon Experimental Philosophy,” 2205.

¹⁵ Cavendish, “Observations Upon Experimental Philosophy,” 2205.

¹⁶ Shelley and Hunter, *Frankenstein*, 34.

¹⁷ Shelley and Hunter, *Frankenstein*, 35.

¹⁸ Shelley and Hunter, *Frankenstein*, 45.

inserted a human brain into the creature, and that from the mind stems emotions like anger, confusion, desire, love, and the need for companionship; which the creature begins to feel and convey to his creator. Victor, from the very start of his research, served only his ego, “A new species would bless me as its creator and source; many happy and excellent natures would owe their being to me.”¹⁹ It is from this selfish motive, that the demise of science and humanity begins.

Limits of Scientific Progress

This lack of perception, and the attempt to equalize the artificial to the natural, is what Shelley and Cavendish reveal to be the limit of scientific progress. Only when science is used to assist others is it successful and worthy of admiration. The creation of an artificial human and the creation of a microscope, as Cavendish and Shelley argue, never helped with basic human necessities, and can even leave others dehumanized, such as Victor’s faux being. Neither a microscope or artificial figure have helped humanity with food insecurity, clothing, or shelter from the natural elements. Cavendish argues that these are the things science should yield to aid in sustaining the livelihoods of human beings around the world and implement the highest standards of living as possible for everyone. She states,

Nay, could they benefit men either in husbandry, architecture, or the like necessary and profitable employments...the world would want bread to eat, houses to dwell in, as also clothes to keep them from the inconveniences of the inconstant weather.²⁰

Shelley makes the same argument. In a letter to Victor, Elizabeth expresses her concern for his ailing health. Elizabeth also speaks to her beliefs in the kinds of professions Ernest should follow. She writes to Victor,

A farmer’s is a very healthy happy life; and the least hurtful, or rather the most beneficial profession of any. It is certainly more creditable to cultivate the earth for the sustenance of man...I said, that the employments of a prosperous farmer, if they were not more honorable, they were at least a happier species of occupation....²¹

As is evident, both Cavendish and Shelley have their concerns of what is, and what is not, benefiting people.

The two Enlightenment thinkers advocate that science should work to decrease social class distinctions. Cavendish elaborates to this by saying scientists must, “...Make men live in unity, peace, and neighborly friendship, it would not only be worth their labor, but of as much praise as could be given to them.”²² The limit of scientific progress, is that if it is not helping others, then it is excluding them, such is the case with Victor’s creature. If science is to eliminate social class, then one’s labor, no matter a farmer or scientist, should create peace through unity and friendship. These things make others feel included. Yet, in Shelley’s story, an artificial human, though he has labored to help others, does not receive any of these.

¹⁹ Shelley and Hunter, *Frankenstein*, 33

²⁰ Cavendish, “Observations Upon Experimental Philosophy,” 2204.

²¹ Shelley and Hunter, *Frankenstein*, 41.

²² Cavendish, “Observations Upon Experimental Philosophy,” 2204.

The abnormal creature is excluded from society, despite his service to others, in which, even Victor Frankenstein has failed to fulfill. He has not met Cavendish's requirements for the use of Reason. Victor and his invention has not made men live in peace or neighborly friendship. Victor not only neglects his creation through his lack of a regular and sensitive perception, he also fails to serve him, and fails to serve the rest of humanity. Victor denied the creature companionship, assistance, and love. In doing so, he sentenced humanity to the hatred and destruction of the creature, who was stuck in a class much lower than even the beggars of society.

Here, the dilemma lies that Victor, but more importantly humankind too, must deal with the consequences of poorly executed scientific inquiry. Where in society do we place the creature if he is not classified as a human? Surely, Victor has discovered nature's hiding places, but did not ponder anything other than his own gratification. Victor's creature is no good to society, nor is it good for himself. There is no public use the creature has. He is utterly futile since Victor rendered only a private use of him. When science has no use apart from men's egos and the upper class, then science will lead to the alienation of others; which is commensurable to Hook's microscope, where it did not relieve the beggar of louse, but instead misshaped the natural order and appearance of things, much like Victor Frankenstein's creature. Science then becomes a mechanism where wealthy individuals are the sole benefactors of Reason and are the ones who can define it. Victor fell into this demise by allowing instructors, who were of the upper class and who had authority, to mislead him in his pursuit of reason, where the clear boundary of distinction between the natural and unnatural, were blurred.

Conclusion

When we leave reason open to the public, regular and sensitive perception are being regulated and the limitations of science can be addressed cohesively. Cavendish and Shelly urged the use of Reason, but the proper use of it—one in which all could participate because thinking critically and sharing our experiences are all a part of the process of modernity. They were not anti-reason. They believed in and depended on reason's multidimensionality to guide them through the Enlightenment.

The writers and thinkers that grew from this period of thought saw that the poor were not desolate due to immorality, implemented before God, but products of unequal access to resources exploited and hoarded by the upper class, who lay claim to science and philosophy. It is, as recognized by Cavendish and Shelley, the exclusion and deprivation from a lack of general welfare, that exhausts those who are the outcasts—the physical and culturally different. Cavendish and Shelley, as two women operating in a male dominated society, paved the way for themselves through writing, publication, and new ideas cultivated during the Enlightenment. Much like the beggar and Frankenstein's creature, everyone enveloped in society must be considered in relation to one another and cared for, as part of a radical rhetoric of human dignity.

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Tibet's Historical Relationship to Foreign Affairs

By

Alex Wood

Introduction

Since 1950, Tibet has been ruled by the Communist Party of the People's Republic of China. As a result, Tibetans have been stripped of their cultural heritage by being forced to assimilate into atheistic communism, and thus disregard their four thousand-year-old Buddhist religion. China invaded Tibet after WWII and claimed that Tibet had always been a part of China and not its own sovereign state. To understand this conflict and the source of its roots as to why the Chinese government believed Tibet was a part of their republic, the formation of Tibet's Empire and history must be closely examined. Tibet, located on the highest desolate plateau and home to the Himalayan Mountain range, stands as one of the oldest mysteries to the rest of the world. For thousands of years Tibet was not a unified state, but a land for nomads to roam. These nomads practiced Shamanism and the religion of Bon hundreds of years before Buddhism was introduced to Tibet. These nomads had no state structure and relied on natural animals and resources like yaks for their food and clothing. It was not until the 7th century that Tibet was unified by its first King, Songsten Gampo, who made the capital of Tibet, Lhasa.¹ Once Tibet was unified, Gampo opened communications and diplomacy with the territories surrounding Tibet, notably China, India, and Mongolia. With the establishment of the Tibetan Empire, surrounding Kingdoms and territories engaged in many cultural exchanges that led to the development of Tibet's present-day culture of "Buddhist resistance" as a direct result of Chinese occupation. For years, Tibet had been isolated from international relations and has had little participation in major global conflicts, despite this, Tibet became a plateau where an advanced Buddhist civilization was conceived.

Like religion, food and trade were an essential part in Tibet's foreign affairs. For thousands of years, people were primarily nomadic with limited resources and relied on the scarce shrubs, grains, and eventually yaks for nutrition. Once the Silk Road was established, it was not uncommon for traders to have their caravans robbed, which reinforced the need to open communications and security among neighboring towns on the plateau. The Silk Road served as a way for outsiders to connect with Tibet through the process of trade and shipping goods. While Tibet had high quantities of gold and other rare materials within the temples and monasteries, Tibet still lacked many resources. Of course, silk went through Tibet, but salt and other staple items like tea by-passed through the plateau. Traders followed their desired product and found

¹ Gray Tuttle and Kurtis Schaeffer, *Tibetan History Reader* (New York: Columbia University Press, 2013), 34.

routes that went around Tibet completely. Since the inception of the formal state of Tibet, foreign relations determined Tibet's role and status in Asia through treaties and military action.

Tibet's Buddhist features play a vital role in Tibet's prestige and respect. People traveled to Central Tibet to witness Buddhist sites and major monasteries. The monastery supports Tibetan communities by not only being a place of worship, but by serving as housing for thousands of monks and administrators, grain storehouses, a tax collection center, and of course, the main social center. Since there are different sects of Buddhism, there have been magnitudes of temples which have been built over the last thousand years. Some of the more influential schools of thought and temples include the Sakya, The Bonpo (or Bon), and the Potala Palace in Lhasa, where the Dalai Lama used to reside before being exiled. These different schools held different beliefs on reincarnation and the concept of karma. One foreigner who wished to visit and pay respect to the monasteries was the Mongolian leader, Gushri Khan. Buddhism's influence on Khan is significant because, at this time, the majority of Mongols were converting to Islam, but still held a respectable tolerance for Buddhism. In 1637, the Fifth Dalai Lama met with Khan, and gained a valued ally with military strength.² It was the Mongolians that helped the Dalai Lama eliminate many of his enemies (other Tibetan leaders from competing provinces) within Tibet to secure the Dalai Lama's power.

This paper explains and provides evidence to show that Tibet is its own sovereign state. However, as long as Tibet is oppressed by China, Tibet will not have the freedom it once had when it was autonomous. By providing information on Tibet's foreign affairs, I argue that Tibet should be viewed as a nation-state with a strong presence of Buddhism. This has helped shaped Tibet and its foreign policy and further influenced how the country views outside neighbors.

Tibetan Empire

The Tibetan empire references the Yarlung empire of Central Tibet, which was ruled by King Songsten Gampo. Gampo is revered as one of the most important Tibetan rulers, for he not only established the Tibetan empire, but also created what is thought to be the Tibetan alphabet.³ With the help of Songsten Gampo, the Imperial Tibetan Period witnessed Tibet split in territories called horns, marking the first time that Tibet was officially categorized into governing regions. These horns included: The Right Horn, Central Horn, Left Horn, and the Branch Horn.⁴ These main regions have since changed and are recognized as provinces by China. Once Central and Western Tibet were conquered by Songsten Gampo, he proceeded to march in to what is modern day China. This forced the Tang Dynasty to have diplomacy with Tibet. Furthermore, brides were sent to Songsten Gampo to improve relationships to neighboring lands as well. Emperor Gampo's most important wives were from China and Nepal, as they introduced Buddhism to Tibet's elite. Gampo's wives were vessels not only for diplomacy, but for Buddhism as well, converting Gampo's and other family members of nobility. An example of this can be seen through the marriage of Gampo and Princess Wencheng. This alliance led to the establishment of Buddhism among the Tibetan elite and gave Monks influential status as Gampo's administrators

² Tuttle and Schaeffer, *Tibetan History Reader*, 350.

³ John Powers, *History as Propaganda: Tibetan Exiles Versus the People's Republic of China* (New York, Oxford University Press, 2004), 168.

⁴ Karl E. Ryavec, *A Historical Atlas of Tibet* (Chicago: University of Chicago Press, Chicago, 2015), 54.

and attendants. Thus, brides were crucial to the practice of Buddhism in Tibet.⁵

After the downfall of the empire in the tenth century, trade routes were once again unprotected, and infrastructure broke down, leading to a diffusion period. Throughout Tibet, local Kingdoms arose and competed with each other in place of the once strong empire. For Tibet, as a whole, foreign relations had stopped. Although it was not uncommon for these kingdoms to have alliances with the Nepalese, the Indians, Chinese or even the Mongolians, these Kingdoms were divided and were not able to pose a threat as an invading force to other countries. This may explain why the Mongols were able to conquer the majority of Tibet years before China laid claim to Tibet.

Chinese Relations

The Chinese have always been involved in Tibet's political and foreign relations. Due to the discovery of Chinese records dating back to approximately 208 AD, the Chinese government claimed Tibet's plateau always belonged to them. Around the third century, the Han Dynasty had their capital in Xi'an, Western China, and needed inner Asian trade to maintain the empire's economic needs. Thus, troops were stationed along the northern side of the plateau where the Silk Road ran through Tibet, enabling Chinese occupation over Tibetans.⁶ Once the emergence of the Tibetan Empire had occurred, the Tang Dynasty in China was in consistent talks with Tibet. In fact, the Tibetan Empire had penetrated into China and maintained tribute and peace talks between the Tang and King Songsten Gampo. Not only was Tibet's military strong during this time, but the country experienced social and economic growth in correspondence with the Tang Dynasty during the eighth and ninth centuries. During a brief period of Chinese occupation that lasted from 1720-1728 the estate system established in Tibet served as monetary transfer service which coordinated with the government treasury. This in turn affected the monastery and the nobility's living space permanently. Like other religions past and present, Tibet's Buddhist roots took place in almost every action of Tibetan officials. This is because the monks were able to be administrative members of the formal government and help run the bureaucracy of Tibet.

Mongolian Ties

One of the most common traits in past civilization exchanges is warfare. Various groups and states attacked each other for the resources they wanted or needed. However, in Tibet, the inhabitants had the advantage of harsh terrain, with elevation beginning at an average of five thousand feet and the presence of dry sparse vegetation throughout the plateau. These geographic features are an incredible deterrent to larger armies. The mountains and high elevations make supply lines inefficient and unable to support a large invading force in a timely manner, especially for the horse riding Mongolians. Tibet had a rather peculiar relationship with warfare and military experiences than the rest of the world. Tibet's religious ties to Buddhism dominated most of Tibet's culture and past. Due to these heavy ties to Buddhism, lack of modern resources, and Chinese censorship, I argue that the Himalayan people are not entirely modernized due to their rural mountainous location; however, their response and resistance should still be respected.

⁵ Alexander Berzin, "A Survey of Tibetan History," *Online Unpublished Manuscript* (Project of Berzin Archives).

⁶ Tuttle and Schaeffer, *Tibetan History Reader*, 34.

Around 1206, Ghengis Khan asked Tibet for tribute and Tibet gave the Mongolians tribute for the first few years. After an unknown amount of years of not paying tribute, the Mongolians invaded under the leadership of Doorda Darqan, who was delegated by Mongol Prince Godan, Ögedei's son.⁷ This Mongolian invasion period is dated from 1240-1354 AD and proves the capability of the Mongols rule and correspondence of the regional Tibet leaders that held open communications. Mongol rule over Tibet demonstrates that China is not the only nation that had ties to Tibet, and thus shows how China is just another invader of this country.

The Mongolian dynasty ruling was the Yuan Dynasty, and they wanted all the regions of Tibet labeled in their own administrative system. Thus, the areas in Tibet were changed to be known during the Mongolian Period as: Dome in the East, Xifan in the southern East, and the two central areas of U and Tsang, followed by Ngari in the west.⁸ Dome, U, and Tsang all were points of interest with military conflicts, however, the western territory of Ngari, was not a point of interest for military conflicts because of its mountainous geographical features. Historian Alan Sanders used archaeological evidence to claim, "His (Ghengis) grandson Godan Khan invaded Tibet with thirty-thousand men and destroyed several Buddhist monasteries north of Lhasa."⁹ It is key to note that although the Mongols were some of the mightiest rulers in all of history, some parts of Tibet remained independent. Those regions were in the central and western regions of Tibet. These regions even influenced parts of Mongolian culture by introducing multiple levels of Buddhist thought to their rulers. The Mongolians allowed for the Sakya Temple and other monasteries to have a wider range of power than before. This time period exemplifies how Tibet expressed itself to foreigners and how Tibet's Buddhist background guided perspective on warfare. These peaceful methods that predate China's adoption of Buddhism, depict Tibet as a state that did not engage in constant subjection of other nations, but rather focused on spiritual principles.

The Mongols did more than promote warfare throughout the world, they rebuilt Tibet's infrastructure multiple times over the course of multiple military occupations. When the Mongols secured their rule over Tibet during the 13th century, they successfully conducted surveys (via interviews and population measurements) through the empowerment of monks at local monasteries.¹⁰ This Mongol policy gave the loyal Buddhist monks and regional leaders their own sovereignty despite being ruled by their Mongol "overlords." Thus, through these surveys and Mongol military power, organization and influence over Tibet was consolidated. The embedded relationship the monasteries had with the ruling Mongols allowed Tibet to govern themselves, as long as they still served the Khan. Ultimately, this reveals that Tibet was controlled not by its own government or Chinese, but from a different existing outside force.

⁷ Per K. Sorensen, *The Mirror Illuminating the Royal Genealogies: Tibetan Buddhist Historiography* (Harrassowitz: Weisbaden, 1994), 86.

⁸ Turrell V. Wylie, "The First Mongol Conquest of Tibet Reinterpreted," *Harvard Journal of Asiatic Studies* 37, no. 1 (June 1977): 120.

⁹ Alan J. K. Sanders, *Historical Dictionary of Mongolia* (Maryland: Scarecrow Press, 2003), 309.

¹⁰ Kurtis Schaeffer, Matthew Kastein, and Gray Tuttle, *Sources of Tibetan Tradition* (New York: Columbia University Press, 2013), 278.

India's Relation

With Tibet wedged between China and India, the plateau was and still remains a buffer zone between two great powers. Tibet adopted Buddhism from these countries and it expanded out of India through the Silk Road. Not only did Tibet gain its religion from India, but India also supports the Dalai Lama and the other exiles, solidifying Mahāyāna Buddhism, a type of Buddhism practiced in Tibet. Atisa Dipankarasrijnana (982-1054 CE) is responsible for traveling between Kashmir and Tibet and creating the school of Buddhist thought in Tibet called Kadam. This is key to note, since the shift of Buddhism went from India to Tibet, during the Islamic Empire's expansion, which had gained momentum in Saudi Arabia and quickly spread to Pakistan and India.¹¹ While this shift was occurring, the amount of traditional sacred texts that flowed into Tibet from India exemplifies how Buddhism held great influence over social, political, and cultural aspects of Tibet. Tibet's acquirement of many unedited Sanskrit Buddhist texts not only enriched its own culture but allowed Tibet to become a well-known place for Buddhist study.

During the fourteenth and fifteenth centuries, the rise of the Pakmodrupa was essential for the fundamental for Tibet's culture. Readings from *Tibetan History Reader* and *Sources of Tibetan Tradition* explain the decline of Mongol influence on Tibet as a mark of the beginning of the Pakmodrupa Period. Towards the end of the height of the Mongol's Yuan Empire, the Sakya monastery held the administrative responsibilities for the Mongol Empire in Tibet. However, a descendent of Pakmod Dorje Gyeltsen (a former Tibetan Emperor), Jangchup Gyeltsen challenged the Sakya Monks' right to be the administrative extension, and consolidated power in central Tibet. During this time, Jangchup built fortifications throughout central Tibet like U-Tsang, U and Dam.¹² Tradition was heavily valued in Tibet and this is demonstrated with Jangchup Gyeltsen taking the name *Ihatsun* (loosely translated to light bringer) to bring back traditional ruler titles that were gone during the Mongol Period. Bringing back a Tibetan title rather than adopting a Mongolian title, promoted nationalism and patriotism among the Tibetans who were under foreign rule for over one hundred years. Furthermore, employing a more traditional name brought popularity to his rule and allowed Jangchup Gyeltsen to add credibility to his regime.

Jangchup Gyeltsen's ability to lead troops and against the Mongolian backed Sakyas is one of the reasons why he remained one of the most important figures in Tibet. By allowing the Pakmodrupa to be his platform for a spiritual and political standing, he consolidated power in his regions of central Tibet. This was a result of the Tibetans probable lack of fondness toward the Mongols and due to the Sakyas lack of unity.¹³ With the Mongols away, the Bon tradition became popular and incorporated new Buddhist traditions from Chinese origins. This reveals the growth of Tibet's culture through open relations with other cultures and further cemented their claim to legitimacy as a free state with its own customs and traditions.

¹¹ Valerie Hansen, *The Silk Road: A New History* (New York: Oxford University Press, 2012), 57.

¹² Ryavec, *A Historical Atlas of Tibet*, 86.

¹³ Wylie, "The First Mongol Conquest of Tibet Reinterpreted," 130.

“The Great Fifth”

Perhaps one of the most influential Dalai Lamas of foreign affairs and diplomacy was Ngawang Lobsang Gyatso (1642–1682 AD). Ngawang Lobsang Gyatso was the fifth Dalai Lama of Tibet and was nicknamed, “The Great Fifth” for all of his authoritative actions and scholarly work.¹⁴ The Fifth Dalai Lama is responsible for paying the Mughals off after two events that involved military conflict. These two conflicts were military expeditions against Bhutan and the war against Ladakh (located in present day Kashmir, India), which occurred from 1679-1684 AD.¹⁵ With the plateau in conflict, it was up to the leader of Tibet to ensure that the nation of Tibet would survive. In records recovered from this event, the actions of the Fifth Dalai Lama are as mentioned,

In 1679 the 5th Dalai Lama appointed the lama of the Tashilhunpo Monastery, the Koshut Galdan Chhewang, as the commander of the Tibeto-Mongol expedition to Ladakh. Galdan Chhewang first secured his flanks when he made a treaty with Raja Kehri Singh of Bashahr, granting him trade rights with Tibet.¹⁶

Tibet had not seen this type of military action in hundreds of years and because this was a joint coalition, there was a brief period of war that did not necessarily weaken Tibet. This resulted in the Treaty of Tingmosgang in 1684, which ensured peace with the Tibets and Mughals. Ultimately this resulted in Mughal withdrawal from Tibet. Even after their departure, Tibet was fragmented and relied on local Kingdoms to maintain regional stability. Around the seventeenth century, globalization had occurred through the major trade routes which spread across land and sea. This pressured factions to compete for land and resources. This led to several conflicts throughout Asia. One of these was the civil war that separated Tibet’s main regions.

The Fifth Dalai Lama oversaw the foreign relations with other countries and cooperated with other nations. He also established decent relations with the Qing Dynasty with China during the seventeenth century in 1653 with Emperor Shunzhi.¹⁷ The Dalai Lama spent over nine months with his entourage of 3,000 men traveling from Lhasa to Beijing to meet Shunzhi. With tradition shaping how the meetings happened, it was implied that the Tibetans would bring traditional gifts to meet the Qing Emperor. Of course, the meetings involved discussing future relations between the two nations. This worked well for the Tibetans, until communists gained control over China and looked west to Tibet to consolidate power in the area.

Western Involvement

The select opportunities of contact with the West serve as an example of how the West regards Tibet. The West's interest toward Tibet's rich culture is, unfortunately, not as promising as one may think. There were a few representatives from Tibet, which met with the British during the eighteenth and nineteenth centuries to spark relations, that engaged with Western countries. One of these Tibetan representatives was a Bonbo monk named Adrup Gonpo, who

¹⁴ Jonah Elverskog, *Buddhism and Islam on the Silk Road* (Philadelphia: University of Pennsylvania Press, 2011), 223.

¹⁵ Elverskog, *Buddhism and Islam on the Silk Road*, 223.

¹⁶ Ram Rahul. *March of Central Asia* (New Delhi: Indus Publishing, 2000), 51.

¹⁷ Berzin, “A Survey of Tibetan History.”

was a guide for Tibetologist Jacques Bator, who surveyed Tibet during an expedition led by Adrup Gonpo in 1907.¹⁸ Bator worked with Gonpo to educate Westerners about Tibet and its intense culture. While France did not intervene in Tibet's political affairs, France did gain an increased social awareness through Bator's published work.

Aside from the French scholars, the British Empire had extended its reach into Asia and viewed Tibet as a means to link their trading routes with India and China. Britain defeated China during the Opium Wars and gained control of key ports, like Hong Kong. Britain gained the economic advantage over India and China and wanted to further solidify their claims in Asia by controlling Tibet. China claiming Tibet as a part of China and rising tensions with Britain, led to the formation of the Simla Convention.

With the 1914 Simla Convention between Great Britain, China, and Tibet, Tibet came into direct contact with western countries. George V from England, and representative of England's colony, India, visited the Dalai Lama and President Yuan Shikai, and established seventeen articles which the country was expected to abide by. The second article stated that Great Britain would recognize Tibet as being under China supervision, however the outer regions of Tibet were to be considered autonomous. It later states that China would vow not to send troops into outer Tibet and would respect the Tibetan government operating in Lhasa. The British would benefit by becoming the only power allowed to be in contact with Tibet, forbidding China and other powers from doing so, except under specific guidelines.

When the British began negotiations with Tibetan representatives, Tibet was introduced to the modern world. With Great Britain's experience with India, they had a strong presence in Asia, which gained them access to plenty of goods and valuables through trade. With India as a base for British troops, they were able to march into Tibet fairly easily. The troops invaded Tibet in small increments bringing machine guns and modern warfare. The British occupied Lhasa and purposed the Treaty of Lhasa in 1904.¹⁹ This treaty meant that the British were able to help arm and supply the Tibetans once the treaty was signed and relations were established. Tibetans were supplied with machine guns, limited artillery, rifles, and other war supplies to fend off an invasion from China.²⁰ However, it was not enough for Tibetans to resist the Chinese. Unfortunately, the outcome was grim for Tibetans as the British withdrew its support when it was clear China had the military strength to dominate. Once the Simla Convention and 17-Point Agreement concluded, Britain did not involve themselves in Tibet's political atmosphere.

Modern Tibet: 19th to 21st Century

With the end of World War II and the inception of the Cold War, China wanted to regain influence over Tibet to spread Communism. The Red Army of the People's Republic of China marched into Tibet with an armed force of over 40,000 troops, who defeated the Tibetans within three days. Due to this military conflict and the unfair treaties which followed, Tibet became a weak vassal state during the mid-twentieth century and held no authority autonomy. The last major treaty to determine Tibet's fate is known as the "17-Point Agreement" or the "Agreement of the Central People's Government and the Local Government of Tibet on Measures for the

¹⁸ Schaeffer, Kastein, Tuttle, *Sources of Tibetan Tradition*, 704.

¹⁹ Berzin, "A Survey of Tibetan History."

²⁰ Tuttle and Schaeffer, *Tibetan History Reader*, 230.

Peaceful Liberation of Tibet.” One of the most important agreements made between these nations was that Tibet would be protected by China and considered a part of China, exempting the Tibet's autonomous region. The other points categorized and labeled Tibet as regions that would have the People's Republic officers governing the regions with the allowance of potential capability of military might. The 17-Point Agreement was the treaty that severed Tibet's foreign relations with the rest of the world, by giving China the power of having authority over Tibet. Because of this, the monks and Buddhist leaders in the exiled community in India led by the Dalai Lama, claimed that the 17-Point Agreement was illegal and invalid. The 17-Point Agreement permanently crippled Tibet's own claims as a sovereign nation because it allowed two other countries to dictate Tibet's regional role as a vassal state.

The United States embedded the CIA in Tibet between the 1950's and 1960's. This was done to keep communist China occupied with a resistance distraction. However, it is surprising to find that there is very limited information. In 1956, there was a nationwide revolt that resulted in the deaths of over 87,000 Tibetans, according to the Chinese sources from the Tibetan Military District.²¹ Because of this outcome, Tibetans had little resistance to put up, as their casualties were too high. Furthermore, the CIA started focusing more of their attention on other potential communist threats. However, despite the limitations of Tibetans, Tibetans and CIA did succeed in a revolt called “Chushi Gangdrug” or “Four Rivers, Six Rangers.” This resulted in the Tibetans pushing the Chinese out of the plateau for a few months.²² This upset Mao and the other communist leaders at Beijing, so the Red Army came back with more numbers and reclaimed Tibet.

The United States stopped supporting the Tibetan Resistance Movement and Tibet in general. With the threat of nuclear weapons, Tibet was rather a pawn in the larger scheme of world events, as the People's Republic knew the US was involved in sabotage acts in Tibet. This was because China invaded Tibet the same day the United States invaded Korea.²³ Thus, Tibet was shut out of the international community's attention, and did not gain as much sympathy as the Korean conflict that had heavy US involvement. This in turn grasped the West's focus, due to it being a part of the Cold War after the Iron Curtain was raised. Once the Korean Conflict ended, Tibet did not gain international attention, due to the United States' involvement in the Vietnam War and Afghanistan. Therefore, people lost interest in Tibet's independence.

With Tibet in a subdued state, the Dalai Lama was not allowed to enter Lhasa or Tibet and cannot speak at the UN or with any country formally without China's consent. The Dalai Lama does go on tours across the West and South America to talk about Buddhist teachings concerning obtaining peace and happiness, but not political matters.²⁴ It is common to hold that most traditional Buddhists do not consider the Chinese Dalai Lama legitimate.²⁵ In the traditional Buddhist search for the next Dalai Lama, a team of monks scour the mountain ranges and try to find the next consciousness of the Dalai Lama before the current Holiness passes away. The fact that the Chinese government is centered around communist ideals (meaning atheistic or anti-

²¹ Schaeffer, Kastein, Tuttle, *Sources of Tibetan Tradition*, 608.

²² Schaeffer, Kastein, Tuttle, *Sources of Tibetan Tradition*, 609.

²³ Tuttle and Schaeffer, *Tibetan History Reader*, 34.

²⁴ Powers, *History as Propaganda*, 169.

²⁵ Powers, *History as Propaganda*, 168.

religion), they do not seek to help the religion and its followers, but rather control and subjugate Tibetans to their own version of the Dalai Lama. This demonstrates how Chinese's occupation of Tibet led to Tibet's lack of spiritual freedom.

Conclusion

I argue that as long as Tibet is in this compromise with China, Tibet will not have the freedom it rightfully deserves. In the present day, the Tibetan government is governed by the Chinese government, and the Dalai Lama and his followers still attempt to share their situation to the world about China's violation of human rights within Tibet for over the last half-century. Many question why the United Nations has not helped Tibet to remain a sovereign nation. However, many believe that the United Nations finds it difficult to rid the communist party from the region. Others find issues in bridging Tibet into the modern world without destroying its cultural and social structure. The development of roads and infrastructure is the beginning, but that cannot be done without resources from other countries, which is obtained through trade. Moreover, there have been more efforts in strengthening awareness of Tibet's situation, but awareness has not resulted in action. With this as an issue, Tibet is yet again at a disadvantage as they are not able to help themselves and are caught in a hard place.

While Tibet may not be the most powerful state, it does have an impressive record in maintaining strong relations with China, Mongolia, and India, and deserves support in efforts of autonomy. History demonstrates that Tibet has acted as its own independent nation. Tibet interacted with outside countries and as a result, strengthened its foreign relations and country. Interacting with the Mongols helped empower the Dalai Lama and establish internal administration in Tibet. Although foreign nations limited trade, economic freedom, and social reform, Tibet is limited in terms of foreign relations. While it is uncertain whether Tibet will gain international sympathy or be forced to remain a vassal state, Tibet's leaders are communicating with the international community, proving to have more influence in recent years to demonstrate that Tibet is a country with a rich history and culture that should be formally viewed as autonomous.

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