

History 292: Native American History

Fall 2018

Section 1: Tuesday and Thursday, 12:30-1:45 pm, 224 CCC

Prof. Rob Harper

CCC 469

715-346-4157

rharper@uwsp.edu

Office Hours: Monday 11:00-12:00, Thursday 2:00-4:00, and by appointment.

Course Description and Objectives

History 292 surveys the past experiences of the native peoples of the present-day United States: over 500 different peoples spread out over more than ten thousand years. Along the way, you will become familiar with the art of “doing history” (asking questions about the past, using evidence to answer those questions, and evaluating historical scholarship), focusing on the distinctive ethical, political, and methodological questions involved in studying indigenous histories.

After completing this course, you will be able to:

- Describe the diverse experiences of Native Americans both before and during the era of colonization, and how these experiences have changed over time.
- Explain how native peoples responded to past challenges and opportunities.
- Identify and describe various kinds of evidence used to study Native American history.
- Critically read and analyze historical evidence.
- Recognize and explain how interpretations of Native American history have changed.

Major Texts

- Brenda Child (Red Lake Ojibwe), *Holding Our World Together: Ojibwe Women and the Survival of Community*, 2013: required for purchase (HWT)
- Jace Weaver (Cherokee) and Laura Adams Weaver, *Red Clay, 1835: Cherokee Removal and the Meaning of Sovereignty*, 2018: required for purchase (RC)
- Nancy Lurie, ed., *Mountain Wolf Woman: Sister of Crashing Thunder: The Autobiography of a Winnebago [Ho Chunk] Indian*, 1961: available from text rental (MWW)
- Ronald Satz, *Chippewa Treaty Rights: The Reserved Rights of Wisconsin's Chippewa [Ojibwe] Indians in Historical Perspective*, 1991: <http://digital.library.wisc.edu/1711.dl/WI.WT199101> (CTR)
- Thomas King (Cherokee), *The Truth about Stories*, 2003: audio online; purchase optional (TAS)
- Recommended: a pocket dictionary

Contacting Me

Helping you learn is the *most important* and *most rewarding* part of my job. Due to the size of the class, I cannot provide as much detailed feedback on students' work as I would like. If you would like individual feedback, or to talk more about the course, please either visit me during office hours or contact me by email to make an appointment. I receive and reply to email more quickly than phone messages. Please include “History 292” in the subject line and list times when you are free to meet.

How to succeed in History 292

Complete all assignments carefully and thoughtfully. Take notes on readings, lectures, and class discussions (see below). Attend regularly and participate actively (listening as well as speaking). Talk to me during office hours (or by appointment). As with any three-credit course, you can expect to spend **6-9 hours each week** on homework.

Critical reading and notetaking

In a college-level history course, effective reading requires different approaches from those that may have worked for you in the past. For all materials in this course, ask yourself these questions:

- Who wrote this? When? For what audience? Why?
- How is this reading related to other things you've learned?
- What do you find most interesting, surprising, or challenging about this reading?
- What questions do you, as an individual, have about this topic? Is the reading answering them? What new questions does the reading make you think about?

Active reading and notetaking will enable you to remember much more, and for much longer, than rote memorization. For each assignment, take handwritten notes (during in-class work, you may refer to handwritten notes, not electronic ones). It usually works best to read one section, then quickly summarize it in a couple of sentences or a short list of key ideas, then move on to the next section. If possible, review your notes before class. For every hour of reading (or listening or viewing), spend no more than 5-10 minutes taking notes. Your notes are for your eyes only (you won't hand them in).

Reading journal

Once a week, you will write about that week's assigned readings for about 30 minutes. You should save each entry electronically and upload it (in .doc or .docx format) to the D2L Dropbox before class each Thursday. Each journal entry will be graded pass/fail. Writing thoughtfully for 30 minutes will guarantee a grade of "pass." Here are some possible ways to complete a journal entry:

- Textual analysis: for one reading, respond to the critical reading questions (above). Then explain how the reading helps (or does not help) you better understand the past.
- Personal reflection: write about your own experience of completing the reading assignment: your expectations, things you found interesting or challenging, your emotional response to the material, and/or questions and concerns the reading brought to mind.

In-class work

You will regularly complete in-class assignments, including written quizzes and small-group work. I will collect and grade some of these; others will be for your eyes only. During in-class assignments, you may not consult any electronic devices, but you may ALWAYS consult handwritten notes.

Absences from class, either physical or mental, will bring down your grade and leave you unprepared for exams. If you must miss class, please obtain notes from a classmate. You will receive a zero on any quiz or in-class work you miss, *regardless of the reason for your absence*. To accommodate unforeseen emergencies, family obligations, etc., your two lowest scores will not count toward the final grade. If you have to miss many classes, please see me ASAP to discuss your options.

Reacting to the Past: *Red Clay, 1835*

In the middle unit of the course, you will take on the role of an actual participant in the Cherokee National Council's 1835 debates over whether to accept or reject a proposed treaty with the United States. *Red Clay, 1835* is an immersive role-playing game in which each participant seeks to achieve individual and factional goals (both the acceptance or rejection of the treaty, and various related issues). You will read a variety of sources, complete short writing assignments, deliver speeches during the debate, and negotiate and strategize with other players (your classmates), who may or may not share your goals. To win the game, you will have to learn a great deal about the history of the Cherokee nation, political and social divisions among Cherokee citizens, and the nation's complex relationship with the United States. Above all, you will grapple with the nature of the sovereignty of American Indian nations (all the Cherokees involved agree about the importance of national sovereignty, but the different factions disagree sharply about what sovereignty means). In the process, you will have the opportunity to see and participate in historical events from the point of view of an actual historical person: someone completely unlike yourself.

Grades for the Red Clay game will include the following components, weighted 25% each. In each category, scoring will reflect how well you use the relevant source materials.

- A quiz on the assigned readings
- Written work (for most roles, this means one Constituency Report of about three pages)
- The quality and persuasiveness of public speeches, and/or private negotiating
- A participation score that reflects your engagement in the game

In addition, bonus points will be awarded for winning the game, and/or achieving other objectives specified in your role sheet.

Exams

The Unit 1 and 3 exams will consist of short-answer questions. In general, the questions will have to do with the meaning and significance of key terms and concepts listed at the top of the unit schedules, below. The exams will NOT require you to regurgitate information you have memorized. During exams, you may use a single sheet of handwritten notes (both sides). Failure to take an exam as scheduled will result in an F for the course.

Students with Disabilities

I will make every reasonable effort to accommodate the needs of students with disabilities. Students requesting accommodation must meet with Disability Services staff early in the semester. I will allow no accommodation until I receive and agree to a formal plan approved by Disability Services.

Academic Integrity

I will report cases of academic misconduct, including plagiarism, following the policies laid out in UWSP's Student Academic Disciplinary Procedures. To learn more about academic integrity, please ask me or consult <http://library.uwsp.edu/Guides/VRD/plagiarism.htm>. Students found to have committed academic misconduct will receive an F for the course.

Use of Student Work

Students often benefit from seeing examples of strong work completed by other students. For that

reason, I may distribute exemplary student work, after removing all identifying information. If you object to my using your work in this way, please notify me and I will respect your wishes.

Grading

Attendance, participation, and in-class work:	15%
Reading journal:	10%
Unit 1 exam:	25%
Red Clay, 1835:	25%
Unit 3 exam:	25%

Words

Many people have been taught to avoid the term “American Indian” and instead refer to this continent’s indigenous peoples as “Native Americans.” In fact, both terms are objectionable (for different reasons) and yet both are widely used in America today. Many indigenous people prefer “Indian”; others prefer “Native.” The United States government uses “American Indian,” but that term does not include Native Alaskans and Pacific Islanders. Canadians refer to most of their country’s indigenous peoples as “First Nations,” except for the Inuit (indigenous people of the Arctic) and Métis (communities of multiracial ancestry). Australia favors “Aboriginal Australians,” except for Torres Strait Islanders. New Zealand, by contrast, refers to its indigenous inhabitants using an indigenous word: Maori. When referring to indigenous peoples of the United States in general, either “American Indian” or “Native American” will do, but always keep in mind that these terms encompass several hundred distinct nations, each with its own language, culture, and history. Using “American Indian” or “Native American” is like using “Eurasians” instead of “Germans,” “Russians,” “Iranians,” and “Koreans.” Yes, it’s technically correct, but vague.

Words to Avoid

Many historical sources use unfamiliar vocabulary, including racial and ethnic terms that we do not, and should not, use today. Please do not use outdated or offensive language in class or in written assignments, except in quotations. Here is a quick guide.

	Present-day terms	Some outdated and/or offensive terms
Species	Human being(s), humanity, people, person	Man, Mankind (as gender neutral)
Political and ethnic	American, Spanish, Angolan, Ojibwe, Cherokee, Inuit, Iowan, Latino, other specific national, state, and tribal terms	Using racial terms (white, black, Indian, Asian) in place of more specific terms. Using “Hispanic” as an ethnic term.
Racial (imaginary groups by which we categorize ourselves and one another)	American Indian, Native American, First Nations, white, black, African American, Asian American, biracial, multiracial, métis (but note: more specific terms are almost always better).	Tribesman, redskin, brave, chief (unless an official position), negro, squaw, wench, oriental, mulatto, mixed blood, half-breed, Caucasian, “the White Man”

Words to Learn

It is best to refer to indigenous people by using the name that their specific nation uses to describe themselves to others: Menominee, Ojibwe, Ho Chunk, etc. This can get confusing because there are often several distinct terms. Some common terms, like Sioux and Iroquois, were coined by the enemies of the people they refer to, and are best avoided if possible. Familiarize yourself with the (very partial) list below. Present-day Wisconsin nations are listed in *italics*.

Names of Indian nations	Groups comprised of several nations	Language family
<i>Ho Chunk (also Winnebago)</i>	Sioux (term invented by enemies)	Siouan
Dakota		
Lakota		
<i>Menominee (Mamaceqtaw in the Menominee language)</i>	Anishinaabe (plural Anishinaabeg); Three Fires	Algonquian
Odawa (also Ottawa)		
<i>Ojibwe (also Chippewa), including Wisconsin communities at Bad River, Lac Court Oreilles, Lac du Flambeau, Red Cliff, Sokaogon (Mole Lake), and St. Croix.</i>		
<i>Potawatomi (including Forest County community).</i>		
<i>Stockbridge-Munsee</i>	Descended from people of the Delaware (also Lenape) and Mohican nations	
<i>Brothertown</i>	Descended from people of the Mohegan, Pequot, Niantic, Narragansett, Montaukett, and Tunxis nations	
Mohawk	Haudenosaunee (People of the Longhouse); League of the Six Nations; Iroquois (term invented by enemies)	Iroquoian
<i>Oneida</i>		
Tuscarora		
Onondaga		
Cayuga		
Seneca		
Cherokee (Aniyvwiya?i in the Cherokee language, spelled DhBᵒᵔᵔ in the Cherokee syllabary)		
Navajo (Diné in the Navajo language)		Southern Athabaskan

Unit 1: Peoples and Stories

Key terms and concepts include: authenticity; blood quantum; cultural appropriation; the ecological Indian; expertise; federal recognition; language revitalization; legislation; nations; the “noble savage”; oral tradition; plenary power; sovereignty; tribal enrollment; triple citizenship; trust relationship.

Tuesday, Sept. 4: Introductions

Thursday, Sept. 6: “You’ll never believe...”

- Listen to TAS lecture 1, <https://youtu.be/wzXQoZ6pE-M>
- Read HWT introduction

Tuesday, Sept. 11: Indians in mind

- Listen to TAS lecture 2, <https://youtu.be/daw7cGjrORE>
- Watch Neil Diamond (Cree), *Reel Injun* (2009), <http://uwsp.kanopystreaming.com/video/reel-injun-native-american-portrayal-hollywo>

Thursday, Sept. 13: Indians, experts, and entertainment

- Listen to TAS lecture 3, <https://youtu.be/CICKluOS9Ic>
- Watch Jay Rosenstein, *In Whose Honor?: American Indian Mascots in Sports* (1997), <https://uwsp.kanopy.com/video/whose-honor>
- Recommended: watch John and Kenn Little (Standing Rock Sioux), *More Than a Word: Native American-Based Sports Mascots* (2017), <https://uwsp.kanopy.com/video/more-word>
- Recommended: read Deloria (Lakota), “Anthropologists and Other Friends” (1969)
- Reading journal due: write about TAS ch. 2 and/or 3

Tuesday, Sept. 18: Truths about stories

- Read HWT ch. 1
- Watch Paul Goldsmith, *6 Generations* (2011), <https://uwsp.kanopy.com/video/6-generations>

Thursday, Sept. 20:

- Listen to TAS lecture 4, <https://youtu.be/mgJEMPf1hSE>
- Read Silko (Laguna), “Language and Literature from a Pueblo Indian Perspective” (1979)
- Reading journal due: write about Chumash, Ojibwe, and/or Pueblo women

Tuesday, Sept. 25: Indians and legislation

- Listen to TAS lecture 5, <https://youtu.be/KW2ETIxnYyo>
- Read “What Makes a Native American Tribe?”
- Read excerpts from the Brothertown Indian Nation Proposed Finding (2009) and Final Determination (2012)

Thursday, Sept. 27: **Unit 1 Exam**

Unit 2: Red Clay, 1835

Tuesday, Oct. 2: Cherokee worlds

- Read "Cherokee Culture and the Land," RC 23-31
- Skim Perdue and Green (P&G) chapter 1, "The Land and the People"
- Read P&G chapter 2, "'Civilizing' the Cherokee"
- Read the Ridge and Boudinot documents, RC 51-69.
- Read petitions from Cherokee women, RC 126-129

Thursday, Oct. 4: Cherokee strategies

- Skim chapter 3, "Indian Removal Policy"
- Read chapter 4, "Resisting Removal," and part of chapter 5, "The Treaty of New Echota"
- Read "Nation to Nation: Cherokee and US Relations," RC 14-23
- Read "Georgia Indian Laws" and "Indian Removal Act," RC 69-76
- Skim the Supreme Court decisions, 76-99

Tuesday, Oct. 9: Cherokee controversies

- Read the Andrew Jackson messages, RC 157-59, 178-81
- Skim through the rest of the "Debates about Removal" documents, RC 126-218. Focus on whichever documents seem most relevant or interesting to you personally or to your role.

Thursday, Oct. 11: American Indians and American law

- Read "Legal Commentaries," RC 103-126

Tuesday, Oct. 16: Game Session #1, Debate at the Hermitage

- Debate assignments due (if required in your role sheet)

Thursday, Oct. 18: Game Session #2, Quiz and faction meetings

Tuesday, Oct. 23: Game Session #3, National Council meeting

- Constituency Reports due (unless your role sheet says otherwise)

Thursday, Oct. 25: Game Session #4, National Council meeting

Tuesday, Oct. 30: Game Session #5, National Council meeting

Election Day

Thursday, Nov. 1: Red Clay Postmortem

- Watch "Trail of Tears," *We Shall Remain*, part 3, 2009, <http://uwsp.kanopystreaming.com/video/trail-tears>

Unit 3: Native Wisconsin and Minnesota

Key terms and concepts: American Indian Movement; assimilation; boarding schools; fish-ins; fur trade; GLIFWC; ICWA; lead mining; NAGPRA; relocation; removal; reservations; reserved usufructuary rights; self-determination; termination and restoration; uranium; US-Dakota War; Voigt decision. In addition, you should learn to identify Wisconsin's eleven native nations (ten federally recognized, and one unrecognized) and briefly describe how they came to live in their current territories.

Tuesday, Nov. 6: Fur trade society

- Read HWT ch. 2

Thursday, Nov. 8: Innovations

- Read Murphy, "Native American Lead Mining" (2008)
- Reading journal due: write about HWT and/or Murphy

Tuesday, Nov. 13: Minnesota's war

- Read Wazyatawin (Dakota), "Grandmother to Granddaughter," and documents (1996)
- Listen to "Little War on the Prairie" (2012)
<https://www.thisamericanlife.org/radio-archives/episode/479/little-war-on-the-prairie>
- Recommended "150-year-old letters give voice to Dakota prisoners" (2011)
<http://www.mprnews.org/story/2011/01/19/dakota-tribe-letters>

Thursday, Nov. 15: Resisting removal

- Read CTR, pp. 51-82
- Read MWW, introduction and pp. 1-7
- Skim Ojibwe treaty statement (1864), on D2L. See original bilingual manuscript:
<http://www.wisconsinhistory.org/turningpoints/search.asp?id=40>
- Reading journal due: write about the US-Dakota War

Tuesday, Nov. 20: What was reserved

- Read HWT ch. 3

Thursday, Nov. 22: Give Thanks

Tuesday, Nov. 27: A new century

- Read CTR, pp. 83-90
- Read MWW, pages TBA
- Look at Van Schaick photographs, on D2L

Thursday, Nov. 29: Getting by

- Read HWT ch. 4
- Read MWW, pages TBA
- Read Charles Round Low Cloud (Ho Chunk), "Indian Report," selected columns.
- Reading journal due: write about MWW

Tuesday, Dec. 4: At school

- Read HWT ch. 5

Thursday, Dec. 6: From assimilation to termination

- Read HWT, ch. 6
- Read "Indians in the Cities"
- Reading journal due: write about any of the required readings

Tuesday, Dec. 11: Renewing sovereignty

- Read CTR, 91-128
- Read Ada Deer (Menominee), excerpt from "How the Good Guys Won" (1974)
- Watch *The Return of Navajo Boy* (2000), <https://uwsp.kanopy.com/video/return-navajo-boy>

Thursday, Dec. 13: Indian Country today

- Watch *Miss Navajo* (2007)
- Watch *Legend Lake: A Talking Circle*, <https://youtu.be/7LMncjhRNWY>
- Read "Northwest Journey by Canoe" and see related slideshow, on e-reserves

Final exam period: Wednesday, Dec. 19, 10:15-12:15, 224 CCC