

History 292: Native American History

Fall 2020

Section 1: Thursday and Tuesday, 12:30-1:45 pm, Virtual Classroom

Section 2: Thursday and Tuesday, 2:00-3:15 pm, Virtual Classroom

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Office Hours: Mondays, 1:00-2:00; Wednesdays, 1:00-3:00, 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 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 individually. As with any three-credit course, you can expect to spend **6-9 hours each week** on homework, in addition to regularly scheduled meetings.

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).

Critical thinking

This course is part of UWSP's Critical Thinking Initiative, through which students learn to "recognize critical thinking as a process of identifying, analyzing, evaluating, and constructing reasoning in deciding what conclusions to draw or actions to take." In the first week of class, your homework will include a short online introduction to critical reasoning as well as a related online quiz.

Reading journal

Most weeks of the semester will include a reading journal assignment, in which you will write about the assigned readings for about 30 minutes. You should save each entry electronically and upload it (in .doc or .docx format) to Canvas before class on the due date. To earn full credit, you must:

- Write about your own experience of reading the assigned material: your expectations, things you found interesting or challenging, your emotional response, and/or questions and concerns the reading brought to mind.
- Respond to specific questions provided in that week's assignment prompt on Canvas.

I am especially interested in finding out what you think and how you feel about the assigned reading. You may find it helpful to start writing by summarizing what you read, but you will not earn credit unless you also share your thoughts about it and answer the assigned questions.

Other assignments

You will regularly complete short written assignments, individually and in groups, both during and outside of scheduled class sessions. Details will be posted on Canvas.

Reading assignments will also be posted on Canvas. Some reading assignments will require you to submit written work (such as the reading journal). Others will provide guidelines and questions to think about as you read, but not require you to submit anything. Any required submissions will be described clearly in the assignment instructions on Canvas. If the assignment does not tell you to upload written work, then you do not need to submit anything.

Class meetings

This class will meet synchronously, which means that you are expected to attend and participate in online class activities during our scheduled time slot. All class Zoom sessions will be recorded and available for you to review on Canvas. If you cannot attend a Zoom session, or have to leave early, click on the Zoom link in Canvas to see what you missed.

As mentioned above, many class sessions will include in-class assignments. If you miss an in-class assignment during a scheduled class meeting, you may make up that assignment IF you submit it **before the subsequent class period**. To accommodate unforeseen emergencies, family obligations, etc., up to two missed in-class assignments will not count toward the final grade. If for any reason you will have to miss many class meetings, please contact me ASAP to discuss how you can complete the course requirements.

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, unless I approve alternative arrangements beforehand.

Students with Disabilities

I will make every reasonable effort to accommodate the needs of students of all abilities. Students requesting accommodation must first meet with the staff of UWSP's Disabilities Services and Assistive Technology Center (DATC). I will allow no accommodation until I receive and agree to a formal plan approved by DATC.

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

In-class work and short assignments:	20%
Reading journal and online discussions:	20%
Unit 1 exam:	20%
Red Clay, 1835:	20%
Unit 3 exam:	20%

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, American Indian, Native American, First Nations, Spanish, Angolan, Ojibwe, Cherokee, Inuit, Iowan, Latino, other specific national, state, and tribal terms (more specific terms are almost always better).	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)	White, Black, African American, Asian American, biracial, multiracial, métis	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>		Siouan
Dakota	Sioux (term invented by enemies)	
Lakota		
<i>Menominee (Mamaceqtaw in the Menominee language)</i>		Algonquian
Odawa (also Ottawa)	Anishinaabe (plural Anishinaabeg); Three Fires	
<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>		
<i>Brothertown</i>	Descended from people of the Mohegan, Pequot, Niantic, Narragansett, Montaukett, and Tunxis nations; not federally recognized	
Mohawk	Haudenosaunee (People of the Longhouse); League of the Six Nations; Iroquois (term invented by enemies)	
<i>Oneida</i>		
Tuscarora		
Onondaga		
Cayuga		
Seneca		
Cherokee (Aniyvwiya?i in the Cherokee language, spelled DhB@ǎ 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.

Thursday, Sept. 3: Introductions

Tuesday, Sept. 8: “You’ll never believe...”

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

Thursday, Sept. 10: 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>
- Reading journal due

Tuesday, Sept. 15: Indians, experts, and entertainment

- Listen to TAS lecture 3, <https://youtu.be/CICKluOS9Ic>
- Other readings TBA

Thursday, Sept. 17: Truths about stories

- Read HWT ch. 1
- Listen to “Waadookodaading: The Ojibwe Language Immersion School” (2019)
- Other readings TBA
- Reading journal due: TBA

Tuesday, Sept. 22:

- Listen to TAS lecture 4, <https://youtu.be/mgIEMPf1hSE>
- Read Silko (Laguna), “Language and Literature from a Pueblo Indian Perspective” (1979)

Thursday, Sept. 24: Indians and legislation

- Listen to TAS lecture 5, <https://youtu.be/KW2ETIxnYyo>
- Kiel (Oneida), “Bleeding Out” (2017)
- Read “What Makes a Native American Tribe?”
- Read excerpts from the Brothertown Indian Nation Proposed Finding (2009) and Final Determination (2012)
- Reading journal due

Tuesday, Sept. 29: **Unit 1 Exam**

Unit 2: Red Clay, 1835

Thursday, Oct. 1: 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

Tuesday, Oct. 6: 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

Thursday, Oct. 8: 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.

Tuesday, Oct. 13: American Indians and American law

- Read “Legal Commentaries,” RC 103-126

Thursday, Oct. 15: Game Session #1, Debate at the Hermitage

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

Tuesday, Oct. 20: Game Session #2, Quiz and faction meetings

Thursday, Oct. 22: Game Session #3, National Council meeting

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

Tuesday, Oct. 27: Game Session #4, National Council meeting

Thursday, Oct. 29: Game Session #5, National Council meeting

Tuesday, Nov. 3: Red Clay Postmortem

Election Day

- 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.

Thursday, Nov. 5: Innovation and entrepreneurship

- Read HWT ch. 2
- Read Murphy, "Native American Lead Mining" (2008)
- Reading journal due

Tuesday, Nov. 10: The Dakota survive betrayal and ethnic cleansing

- 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>
- Read "Dakota and supporters commemorate 150th anniversary of mass hanging" (2012),
<https://www.mprnews.org/story/2012/12/26/social-issue/dakota-war-commemoration>
- Recommended "150-year-old letters give voice to Dakota prisoners" (2011)
<http://www.mprnews.org/story/2011/01/19/dakota-tribe-letters>

Thursday, Nov. 12: The Ojibwe reserve rights and land

- Read CTR, pp. TBA
- Read HWT ch. 3
- Skim Ojibwe treaty statement (1864). See original bilingual manuscript:
<http://www.wisconsinhistory.org/turningpoints/search.asp?id=40>
- Reading journal due: write about the US-Dakota War

Tuesday, Nov. 17: The Ho Chunk return and rebuild

- Read MWW, pages TBA
- Look at Van Schaick photographs, on D2L
- Read Charles Round Low Cloud (Ho Chunk), "Indian Report," selected columns.

Thursday, Nov. 19: The children

- Read HWT ch. 5
- Other readings TBA

Tuesday, Nov. 24: The cities

- Read HWT, ch. 6
- Read "Indians in the Cities"

Thursday, Nov. 26: A Day of Thanks and Mourning. No class.

Tuesday, Dec. 1: Menominee termination and restoration

- Read *Ada Deer* (Menominee), excerpt from “How the Good Guys Won” (1974)
- Watch *Legend Lake: A Talking Circle*, <https://youtu.be/7LMncjhRNWY>
- Other readings TBA

Thursday, Dec. 3: The Walleye Wars

- Read CTR, 91-128
- Other readings TBA

Tuesday, Dec. 8: Oneida allotment and sovereignty

- Kiel, “Nation v. Municipality” (2019)
- Excerpts of *Oneida Nation vs. Village of Hobart* (2020), <http://media.ca7.uscourts.gov/cgi-bin/rssExec.pl?Submit=Display&Path=Y2020/D07-30/C:19-1981:j:Hamilton:aut:T:fnOp:N:2555294:S:0>, pages TBA

Thursday, Dec. 10: Renewing sovereignty

- Watch *The Return of Navajo Boy* (2000), <https://uwsp.kanopy.com/video/return-navajo-boy>

Final exam period, section 1: Wednesday, Dec. 16, 10:15-12:15

Final exam period, section 2: Monday, Dec. 14, 10:15-12:15