

History 292: Native American History

Spring 2018

Section 1: Tuesday and Thursday, 12:30-1:45 pm, D101 SCI

Prof. Rob Harper

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Office Hours: Monday 11:00-12:00, Tuesday 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.
- Dear diary: imagine you are a person living amid events discussed in the readings. In that imaginary person's voice, report and reflect on her or his experiences.
- 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.

Exams

The Unit 1 and 3 exams will include both short-answer questions and guided document analyses, in which you will interpret one or two sources provided with the exam. 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%

Terminology

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 (the 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 the general terms is kind of like using "Eurasians" instead of "Germans," "Russians," "Iranians," and "Koreans." Yes, it's technically correct, but vague.

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 more specific than others: see the (very partial) list below. Some common terms, like Sioux and Iroquois, were coined by the enemies of the people they refer to, and are best avoided if possible.

Names of Indian nations	Groups comprised of several nations	Language family
Ho Chunk (also Winnebago)		Siouan
Dakota	Sioux (term invented by enemies)	
Lakota		
Menominee (Mamaceqtaw in the Menominee language)		Algonquian
Odawa (also Ottawa)	Anishinaabe (plural Anishinaabeg); Three Fires	
Ojibwe (also Chippewa)		
Potawatomi		
Stockbridge-Munsee	Descended from the Delaware (also Lenape) and Mohican nations	
Brothertown	Descended from 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
Oneida		
Tuscarora		
Onondaga		
Cayuga		
Seneca		
Cherokee (Aniyvwiyaʔi in the Cherokee language, spelled ᎠᎯᏍᏔᎦᎳ in the Cherokee syllabary)		

Many historical sources use vocabulary we no longer use today, 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"

Course Schedule: changes will be announced in class and on D2L.

Unit 1: Peoples and Stories

Tuesday, Jan. 23: Introductions

Thursday, Jan. 25: "You'll never believe..."

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

Tuesday, Jan. 30: 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, Feb. 1: Indians on display

- Listen to TAS lecture 3, <https://youtu.be/CICKluOS9Ic>
- Read Deloria (Lakota), "Anthropologists and Other Friends" (1969)
- Reading journal due: write about TAS

Tuesday, Feb. 6: Truths about stories

- Listen to TAS lecture 4, <https://youtu.be/mgJEMPf1hSE>
- Read Silko (Laguna), "Language and Literature from a Pueblo Indian Perspective" (1979)

Thursday, Feb. 8: 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)
- Reading journal due: write about Brothertown and/or TAS lecture 5

Tuesday, Feb. 13: Fur trade society

- Read HWT ch. 2

Thursday, Feb. 15: Innovations

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

Tuesday, Feb. 20: Unit 1 review session

Thursday, Feb. 22: Unit 1 Exam

Unit 2: Red Clay, 1835

Tuesday, Feb. 27: Cherokee worlds

- Read Perdue and Green, excerpts from *The Cherokee Removal*

Thursday, March 1: Cherokee strategies

- Read Ridge letter and Boudinot address, 1826, RC 51-69

Tuesday, March 6: Cherokee controversies

- Read core texts TBA, RC

Thursday, March 8: American Indians and American law

- Read "Legal Commentaries," RC 103-126

Tuesday, March 13: Game Session #1, Debate at the Hermitage

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

Thursday, March 15: Game Session #2, Quiz and faction meetings

Tuesday, March 20: Game Session #3, National Council meeting

- Constituency Report #1 due (see role sheet)

Thursday, March 22: Game Session #4, National Council meeting

March 24-April 1: Spring Break

Tuesday, April 3: Game Session #5, National Council meeting

- Constituency Report #2 due (see role sheet)

Thursday, April 5: Red Clay Postmortem

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

Unit 3: Modern Native America

Tuesday, April 10: 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, April 11: 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, April 17: What was reserved

- Read HWT ch. 3

Thursday, April 19: A new century

- Read CTR, pp. 83-90
- Read MWW, pages TBA
- Look at Van Schaick photographs, on D2L
- Reading journal due: write about MWW

Tuesday, April 24: Getting by

- Read HWT ch. 4
- Read MWW, pages TBA
- Read Charles Round Low Cloud (Ho Chunk), "Indian Report," selected columns.

Thursday, April 26: At school

- Read HWT ch. 5
- Reading journal due: write about HWT, ch. 4 and/or 5

Tuesday, May 1: From assimilation to termination

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

Thursday, May 3: Renewing sovereignty

- Read CTR, 91-128
- Read Ada Deer (Menominee), excerpt from "How the Good Guys Won" (1974)
- Reading journal due: write about anything you like

Tuesday, May 8: 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

Thursday, May 10: Review session

Final exam period: Wednesday, May 16, 10:15-12:15 pm