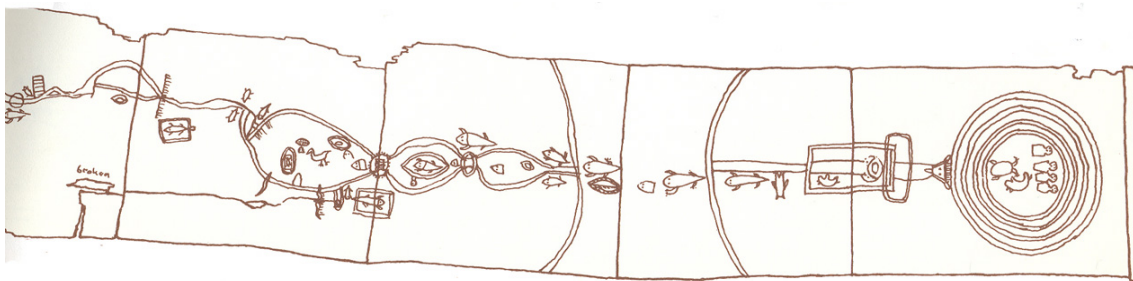


HIST 281: Key Issues in American Indian History Since 1870.

MWF 1.20-2.30pm



I'm Cate Denial, your professor this term. Here's how to get in touch with me:

Office: Old Main 305
Office Phone: (309) 341-7382
Office Hours: Wednesdays, 10-noon, and appointments always welcome.
Email: cd denial@knox.edu

If you email between 9am and 9pm you should get a reply that day, except for on Friday nights or Saturdays. I take a little more than a day off from email from 5pm on Friday through Saturday to recharge, so emails sent during that window will get a reply on Sundays.

To introduce myself and to give you an idea of how I approach teaching, check out the website I've made for you at <http://learningincommon.org>

What we'll collaboratively learn about this term:

This course examines key turning points in the history of American Indian people in the United States from 1870 to the present day—moments that had a profound impact upon almost all Native nations. We will take stock of the influence of federal policy on reservations, examine the experiences of children sent to boarding schools, consider what it meant to be Native during the New Deal and WWII, probe the U.S. policies of termination and relocation, analyze American Indian sovereignty movements, and consider present-day issues such as the Two-Spirit movement and efforts to eradicate Indian-related mascots.

We'll integrate digital tools where appropriate this term, in places where you feel they will best help you, and while still welcoming the work we can do with paper and pen. I'll work with you and offer you lots of support. You'll leave this class knowing how to think like a historian and with a range of new skills that will help you in this course and beyond Knox.

Here's some of what we'll be reading:

Mark St. Pierre, *Madonna Swan: A Lakota Woman's Story*. Norman, OK: University of Oklahoma Press, 2004.

There are lots of ways to get hold of this book. A copy will be on reserve in Seymour library – you can ask for it at the circulation desk, which is on your left after you get through the lobby of the building. You can also find this book online at Amazon - smile.amazon.com/Madonna-Swan-Lakota-Womans-Story/dp/0806126760/ - but please feel free to shop around. If you can find it cheaper somewhere else, so much the better!

You can find all other readings on our Classroom page.

There are four ways we'll assess your learning together this term:

1. Our class blog (due throughout the term)

For one week during the term, you'll be responsible – with one or two other students – for our class blog at <http://learningincommon.org/student-blog>. Your team should post three times or more, but what you post about is up to you. Here are some suggestions: you could find contemporary news articles and invite people to discuss how they connect to things we're learning in class; you could find short blog posts that discuss relevant ideas; you could pick up a discussion we had in class and continue it. I'm open to your ideas.

For the other nine weeks of term, you'll be responsible for replying to posts on the blog and co-creating a vibrant creative space in which we all participate.

You will not have to blog under your own name. You can use your own name if that feels comfortable, but if you'd prefer you can select a fake name at the beginning of term and let me know what it is. I will give you access to <http://learningincommon.org> in the format with which you are most comfortable.

2. Paper (due Monday, January 28)

For your paper this term you'll take one of our course readings, identify its argument, and explain how it relates to other readings we've done for the class. Closer to the date we'll decide on the assessment guidelines for this assignment, and you'll have the opportunity to peer-review your work.

When you hand in your paper, I'll ask you to fill in a self-evaluation of how you did. Together we'll go over that evaluation, then talk about your work and decide upon your grade together in a one-on-one paper conference.

3. Final project (due during our final exam slot)

You have a choice about how you undertake your final project for this class.

- a) You can propose a project that draws on skills you've developed in and out of class that will demonstrate what you've learned during the term. You could make a quilt, construct a 3-D map of a historical event we've discussed, or make a short graphic novel – all your ideas are welcome. To do this you'll have to make a proposal to me – either written or in video form – and we'll come to an agreement as to how your project will be assessed. You'll also turn in a 3-page written or video-recorded reflection on what you learned from the project when you hand in your final work, and a bibliography of the sources you referenced.
- b) You can research an issue we haven't covered deeply in class and write an 8-10 page paper on the subject. To do this, you'll make a proposal to me – either written or in video form – and we'll come to an agreement as to how your project will be assessed.

4. Participation (throughout the term)

As collaborators in creating our learning space this term, we'll be relying on each other's informed, honest, and active involvement in class discussions. I realize different people participate in conversation in different ways, and that for some students, speaking in public is difficult. If you have any concerns about this, come and see me so that together we can work out the best way for you to participate in the class.

It's important for us all to remember that different communities possess different culturally specific norms about how to best engage in a conversation, and for us to make room for this expression.

Remember to listen to one another, and to support your colleagues in their discovery of new ideas, their questions, and their articulation of thought. We'll crowdsource a list of conversational guidelines during the first week of classes.

If you have to miss any of our classes know that we will miss you. Please email me to let me know you'll be absent so that I can support you and help you catch up afterwards.

How each of your assignments contributes to your final course grade:

Blogging	15%
Paper	25%
Final Project	35%

Participation	25%
Total	100%

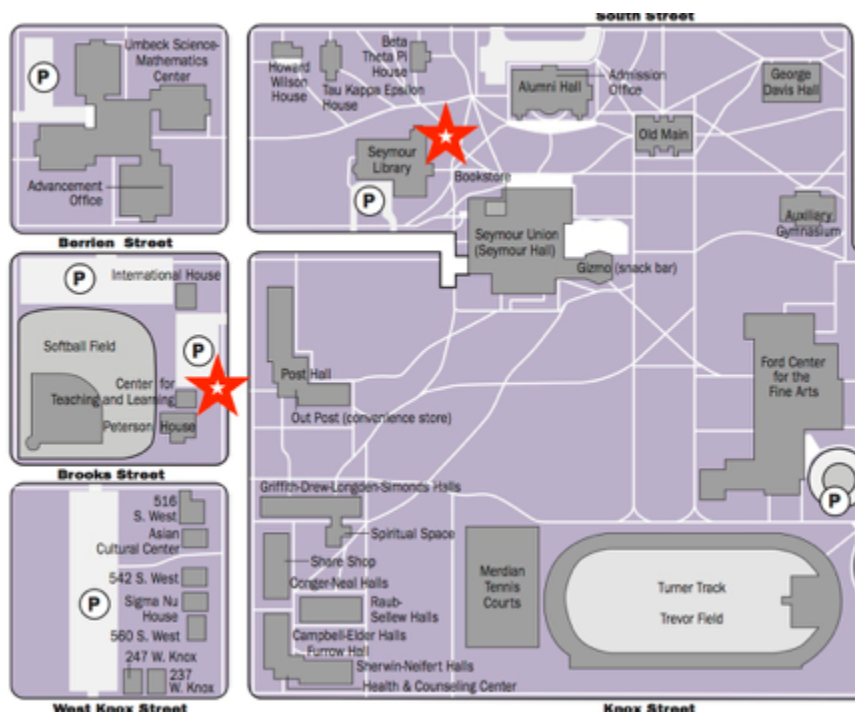
What to do if you need help with reading and writing:

I invite you to come have a conversation with me if you're finding any aspect of this course challenging. There are lots of reasons someone might experience a challenge: some people may not be familiar with the conventions of history as a discipline; some people find it hard to organize their thoughts; some people flourish when given early feedback on how their paper is shaping up. All these things – and all the other challenges it's possible to have – are things I can help with.

There are also lots of other places to get help on campus.

Red Room – where tutors are available on the second floor of the library –will be open from 7-9pm on Tuesdays, Wednesdays, and Thursdays. You can get discipline-specific help during Red Room, as well as general help with writing.

You can also get writing help in the Center for Teaching and Learning (on West Street) from 12-4pm, Monday through Friday.



I try to design my classes to be accessible to everyone, but there may be things I haven't thought of. Remember that if you think you need an accommodation for a disability, you should contact Stephanie Grimes (309-341-7478 / sgrimes@knox.edu) at our Disability Support Services office. Stephanie will help us both figure out the very best approach to your learning, and I will make all the accommodations she recommends. I will keep all your information confidential.

Thinking about the things that make us unique:

Our social identities – such as our race/ethnicity, class, gender, sexual identity, religion, mental and physical ability, size, national origin, and citizenship status – can affect not only how we are understood, represented, and treated on campus and in society, but also the types of knowledge and learning seen as worthwhile and legitimate.

In this class, we'll be analyzing the ways in which social identities condition what we assume, experience, and conclude about the world. We'll look at the social identities we each possess, and the way social identities influence the work we're reading, listening to, or watching. I try to include readings, topics, films, and assignments in our course that include authors, perspectives, and critiques from diverse backgrounds. There may be things I have not thought of, however, and I always welcome your feedback on ways this course can be made more inclusive, diverse, and equitable.

We are whole people, and will navigate class as such:

I have tried to anticipate where you may need a trigger/content warning, but if you have concerns or want to check that a particular trigger/content has been taken into account, please let me know. I am happy to provide that warning so that you can interact with class material safely, and on your own terms.

We are all likely to have strong emotional reactions to class material, particularly once we begin to talk about contact between Native people and Europeans/Americans. We'll spend some time at the beginning of term talking about the range of things we can do when we experience that kind of reaction. I do not think of you as a brain in a jar but as a whole human being. Please come have a conversation with me if you feel upset, confused, or angry.

You matter:

Please remember that learning is about more words on a page, or ideas in a classroom. To learn you need to have basic security – a roof over your head, a bed to sleep in, food to eat. If you're having trouble with any of those things, please talk to me and to the Dean of Students. Together we can work to make sure those needs are met. In addition, you will be emotional learners in this classroom as well as intellectual learners, quite simply because that's how every human learns. Don't leave your emotions at the door. They're important

and valid and I welcome them. If you feel like you do not have emotional stability, talk to me and the Counseling Center on campus. We'll help you find a path to feeling secure.

The Honor Code at Knox College:

We commit ourselves to act with academic integrity this term – to be ethical in what we say and write, and to offer credit to others for thinking of ideas before us. I believe that everyone in my course is fundamentally honest, and I will help you learn the conventions of academic integrity, such as citing sources correctly and being clear about where our own words begin and end.

If you'd like to read more about the college's Honor Code – which was written by students just like you, and which students co-govern with faculty – you can find a copy at this link: <https://www.knox.edu/Documents/PDFs/Academics/Honor-System.pdf>

Reading and Homework Schedule

Readings and other primary source materials are listed on the day they are due. Dates and readings may change - the online version of this syllabus will always be up to date, so please reference that copy throughout the term.

WEEK TWO

M Jan 7

Introductions, Conversation Guidelines, and a Social Identity Chart

W Jan 9

Dominant Narratives. Read:

- Paul Chaat Smith, *Everything You Think You Know About Indians is Wrong*. 1-66 (Classroom).

Homework due today: Take the syllabus you were given in class on Monday, or make a copy of the online version, and annotate it. To annotate something means 'to make notes' - so:

- You might write questions in the margins
- You might write comments you'd like to share
- You might note something you want to raise in class
- You might highlight something that pleases or confuses you

Bringing your annotated syllabus to class today!

F Jan 11

Settler Colonialism. Read and annotate:

- Laura Hurwitz & Shawn Bourque, "[Settler Colonialism Primer](#)," and "[About](#)." *Unsettling Colonialism: Decolonization in Theory and Practice*. Accessed September 8, 2017.
- Margaret D. Jacobs, "Seeing Like a Settler Colonial State," in *Modern American History*. 1:2 (July 2018): 257-270. (Classroom)

WEEK THREE

M Jan 14	<p>Looking back to look forward. Read and annotate:</p> <ul style="list-style-type: none"> • Marion Ray McCullar, "The Choctaw-Chickasaw Reconstruction Treaty of 1866," <i>Journal of the West</i>. 12:3 (1973): 462-470. (Classroom.) • Mark G. Hirsch, "1871: The End of Treaty-Making" <i>American Indian</i>. 15:2 (2014).
W Jan 16	<p>The Dawes Act of 1887. Read and annotate:</p> <ul style="list-style-type: none"> • Excerpts from <i>Proceedings: Mohonk Lake Conference, October 12, 13, 14, 1886</i>. Washington: Government Printing Office, 1887. Excerpts on Classroom; full document at http://www.maquah.net/Historical/Mohonk.html <p>warning: rampant racism</p>
F Jan 18	<p>No class</p>
<p>WEEK FOUR</p>	
M Jan 21	<p>The Ghost Dance and Wounded Knee. Read and annotate:</p> <ul style="list-style-type: none"> • Jeffrey Ostler, "Conquest and the State: Why the United States Employed Massive Military Force to Suppress the Lakota Ghost Dance," <i>The Pacific Historical Review</i>. 65:2 (1996): 217-248. (Classroom.) <p>Abbreviated schedule today for MLK Jr. day: 2.15-3pm.</p>

W Jan 23	<p>The Annexation of Hawaii and Boarding Schools. Read and annotate:</p> <ul style="list-style-type: none"> • The 1897 Petition Against the Annexation of Hawaii • Brenda J. Child, "Homesickness," in <i>Boarding School Seasons: American Indian Families, 1900-1940</i>. Lincoln, Neb.: University of Nebraska Press, 1998. (Classroom)
Th Jan 24	<p>Professor Denial will have extended office hours today to help you with your papers. Stop by anytime between 9.30am and 3pm.</p>
F Jan 25	<p>Anthropologists and Other Friends. Read and annotate:</p> <ul style="list-style-type: none"> • Vine Deloria, Jr. "Anthropologists and Other Friends," from <i>Custer Died for Your Sins</i>. (Classroom.) • Frank Boas, "The Mind of Primitive Man," <i>The Journal of American Folklore</i>. 14:52 (1901):1-11. (Classroom.) Warning: rampant racism.
<p>WEEK FIVE</p>	
M Jan 28	<p>The 1920s and the Meriam Report. Read and annotate:</p> <ul style="list-style-type: none"> • Lewis Meriam et al., "Chapter I: General Summary of Findings and Recommendations." <i>The Problem of Indian Administration</i>. Baltimore: Johns Hopkins University Press, 1928. (Classroom)
W Jan 30	<p>No class meeting because of appalling, historic cold weather!</p>
F Feb 1	<p>Labor and the New Deal. Read and annotate::</p> <ul style="list-style-type: none"> • Brenda J. Child, "Marriage and Work on the Reservation: Fred Aguinash or Nahwahjewun of Sandy Lake," and "The Welfare of the Family: Practicing Religion on the Reservation," in <i>My</i>

	<p><i>Grandfather's Knocking Sticks: Ojibwe Family Life and Labor on the Reservation.</i> 17-81. (Classroom.)</p> <p>For use in class:</p> <ul style="list-style-type: none"> • Dorothea Lange, "Migrant Mother." 1936. Click on the thumbnails to see a larger picture.
WEEK SIX	
M Feb 4	No class.
W Feb 6	<p>Home and Away</p> <p>Mark St. Pierre, <i>Madonna Swan: A Lakota Woman's Story</i>. All..</p>
F Feb 8	<p>WWII and its aftermath. Read and annotate::</p> <ul style="list-style-type: none"> • Sarah Kaplan, "Joe Medicine Crow . . . Dies," <i>Washington Post</i>. April 4, 2016. <p>The Indian Claims Commission and Termination. Read:</p> <ul style="list-style-type: none"> • Assorted Documents from Francis Paul Prucha, ed. <i>Documents of United States Indian Policy</i>. Third ed. Lincoln: University of Nebraska Press, 2000, 231-242. Begin with Indian Claims Commission Act and end at the top of page 242, before <i>Williams v. Lee</i>. (Classroom.)
WEEK SEVEN	
M Feb 11	<p>Termination and Relocation. Watch:</p> <p>Watch:</p> <ul style="list-style-type: none"> • "American Indian Experience: Ada Deer and Mike Chosa."

	<p>Read:</p> <ul style="list-style-type: none"> Excerpts from Susan Lobo, ed. <i>Urban Voices: The Bay Area Indian Community</i>. Tucson: University of Arizona Press, 2002. (Classroom.)
W Feb 13	<p>Sovereignty and Civil Rights. Read:</p> <ul style="list-style-type: none"> Vine Deloria, Jr., "The Red and the Black," from <i>Custer Died for Your Sins</i>. Norman, OK: University of Oklahoma Press, 1969; 1988 edition. 168-196. (Classroom.) Circe Strum, "Race, Sovereignty, and Civil Rights: Understanding the Cherokee Freedman Controversy." <i>Cultural Anthropology</i>. 29:3 (2014): 575–598.
F Feb 15	Alcatraz
WEEK EIGHT	
M Feb 18	<p>Alcatraz, Part Two. Read:</p> <ul style="list-style-type: none"> Vine Deloria, Jr., "The Occupation of the B.I.A," and "The Confrontation at Wounded Knee," in <i>Behind the Trail of Broken Treaties: An Indian Declaration of Independence</i>. Austin: University of Texas Press, 1974; 1999 edition. 43-83. (Classroom.) <p>EXAMINE:</p> <ul style="list-style-type: none"> Why Treaties Matter: A Virtual Exhibit
W Feb 20	<p>The American Indian Religious Freedom Act, and the Native American Graves Protection and Repatriation Act. Read:</p> <ul style="list-style-type: none"> Bowen Blair, "Indian Rights: Native Americans Versus American Museums—A Battle for Artifacts," and June Camille Bush Raines, "One is Missing: Native American Graves and

	<p>Repatriation Act: An Overview and Analysis," in John R. Wunder, ed. <i>Native American Cultural and Religious Freedoms</i>. New York: Garland Publishing, 1999. 279-334. (Classroom.)</p>
F Feb 22	<p>Native Hawaii. Read:</p> <ul style="list-style-type: none"> • Jon M. Van Dyke and Melody K. MacKenzie, "An Introduction to the Rights of Native Hawaiian People." 2006. • "Department of the Interior Finalizes Rule to Recognize Native Hawaiian Government," NBC News, 2018. • "Hirono calls Supreme Court Nominee's Views on Native Hawaiians 'Offensive'." Hawaii News Now, 2018.
WEEK NINE	
M Feb 25	<p>Healthcare. Read:</p> <ul style="list-style-type: none"> • Wendy Makoons Geniusz, "Botanical Anishinaabe-gekendaasowin Within Anishinaabe-izhitwaawin," in <i>Our Knowledge is Not Primitive: Decolonizings Botanical Anishinaabe Teachings</i>. Syracuse: Syracuse University Press, 2009. 51-88. (Classroom.) (You may need to use the Ojibwe People's Dictionary to understand some terms: http://ojibwe.lib.umn.edu/) • Jane Lawrence, "The Indian Health Service and the Sterilization of Native Women," <i>American Indian Quarterly</i>. 24:3 (2000): 400-419. (Classroom.)
W Feb 27	<p>Land Rights:</p> <ul style="list-style-type: none"> • Vine Deloria, Jr., "Thinking in Time and Space," and "The Problem of Creation," in <i>God is Red: A Native View of Religion</i>. Golden, CO: Fulcrum Publishing, 2003 edition. 61-96. (Classroom.)
F March 1	<p>Land Rights.</p>

WEEK TEN

M March 4	Discussion with Professor Gabrielle Raley. Mascots. Read: <ul style="list-style-type: none">• C. Richard King and Charles Fruehling Springwood, eds. "Introduction," in <i>Team Spirits: The Native American Mascots Controversy</i>. Lincoln: University of Nebraska Press, 2001. (Classroom.)
W March 6	Wrap Up Day
F March 8	Reading Day
Sa March 9	Reading Day
Final Paper/Project	Due Monday, March 11 at 7pm in our regular classroom.