

HIST 351: Native American History

Messiah College

Fall 2015
Tues. & Thurs.
Boyer 277
1:20-2:35 p.m.

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Mondays, Wednesdays, & Fridays, 11-noon;
Thursdays, 3-4 p.m.; & by appointment

COURSE DESCRIPTION AND OBJECTIVES:

Native American people have had a peculiar role in the writing of American history. On the one hand, they were often omitted entirely from classrooms and textbooks for many years. Historian Colin Calloway has noted that “although Indian peoples were the first to inhabit North America and are still here, their presence in American history is often fleeting.” On the other hand, at times Americans have been fascinated by Native Americans, but only as stereotypes or images of some ideal (savagery, the natural man, simplicity, etc.). Here, Native Americans were noted, but were not treated as human beings with the capacity to change and adapt. This course aims at redressing this situation. We will examine the history of Native American peoples from before European contact to the present day. In the process, we will find that the history of Native Americans is not the story of a simple people, but of incredible complexity in language, social and political structure, and religion. Furthermore, we will find that Native Americans have a present and a future, as well as a past. In the process of our study this semester, we will come to better understand Native Americans both on their own terms and as they confronted a white society and government over many centuries. Among the themes we will explore will be land, trade, religion, social and family structures, warfare, legal sovereignty, cultural change, and Indian identity over time. In examining both what might be called (from the perspective of the present) the nation’s first minority group and Indian-white race relations over time, this course addresses American pluralism, and so is cross-listed as a pluralism interdisciplinary course. This semester’s examination of Native American history will help you develop critical reading and reading comprehension skills through the reading of both primary and secondary texts. Furthermore, it will provide you opportunities to develop written and oral communication skills.

COURSE OBJECTIVES--AS A HISTORY COURSE:

- 1) Historical Knowledge: Students will have a better historical understanding of political, social, cultural, economic, and religious practices and structures.
- 2) Historical Methods: Students will demonstrate an understanding of historical causation, an ability to conduct basic historical analysis of primary and secondary sources, and an ability to communicate that analysis in effective written and oral communication.
- 3) Historical Interpretation: Students will use texts and other cultural resources to make sense of the past, understand ways in which the past influences the present, and consider how the present influences our study of the past.
- 4) Historical Convictions: Students will become more thoughtful, curious, and empathetic due to their evaluation of the historical complexity of human identities, cultures, and societies from the perspective of Christian faith.

COURSE OBJECTIVES--AS A PLURALISM COURSE:

- 1) To help students understand contemporary issues that arise out of the pluralism of race, ethnicity, social class, gender, and religion.
- 2) To help students examine contemporary society from diverse viewpoints and, through these, to increase self-knowledge.
- 3) To help students explain some of the effects of inequality, prejudice, and discrimination.
- 4) To help students articulate and practice an informed and faithful Christian response to diversity.

REQUIRED READINGS--BOOKS FOR PURCHASE IN BOOKSTORE:

Calloway, Colin G., ed. *First Peoples: A Documentary Survey of American Indian History*. Bedford/St. Martin's, 2011 (4th ed). ISBN: 978-0312653620.

Fisher, Linford D. *The Indian Great Awakening: Religion and the Shaping of Native Cultures in Early America*. Oxford University Press, 2014. ISBN: 978-0199376445.

Utley, Robert M. *Sitting Bull: The Life and Times of an American Patriot*. Holt, 2008. ISBN: 978-0805088304.

LaGrand, James B. *Indian Metropolis: Native Americans in Chicago, 1945-75*. University of Illinois Press, 2005. ISBN: 978-0252072963.

REQUIRED READINGS--ARTICLES:

Edmunds, R. David. "Native Americans, New Voices: American Indian History, 1895-1995," *American Historical Review* 100 (June 1995). Available online via Academic Search Complete.

Hoxie, Frederick E. "'Thinking Like an Indian': Exploring American Indian Views of American History," *Reviews in American History* 29 (March 2001). Available online via JStor.

Blackhawk, Ned. "Look How Far We've Come: How American Indian History Changed the Study of American History in the 1990s," *OAH Magazine of History* 19 (November 2005). Available online via Academic Search Complete.

Deloria, Philip J. "Thinking about Self in a Family Way," *The Journal of American History* 89 (June 2002): 25-29. Available via Academic Search Complete.

Deloria, Philip J. "Three Lives, Two Rivers," *Rikkyo American Studies* 32 (March 2010): 103-128. <https://www.rikkyo.ac.jp/research/laboratory/IAS/ras/32/deloria.pdf>

REQUIREMENTS:

Read all required books and articles listed above.

Write two exams.

Take several unannounced quizzes.

Write 2 essays of 4-6 double-spaced pages on 2 of the 3 monographs we'll read (Fisher, Utley, LaGrand).

Write 2 primary source analyses.

Give a presentation as part of a group on a contemporary issue among American Indian people.

Participate regularly in class discussions.

STANDARD OF EVALUATION:

The final grade for the course will be derived as follows:

exam #1	20%
exam #2	30%
quizzes	10%
essays (2)	20%
primary source analyses (2)	10%
participation and group presentation	10%

EXAMS:

You will write two exams for this course: a midterm and a final. The midterm exam will have two sections: ID and essay. The first section will ask you to identify and give the significance of several terms from the first half of the course. These might be names, places, organizations, pieces of legislation, etc. In identifying these terms, play the role of the journalist who always answers the five “W” questions: who, what, when, where, and why. After you have identified the term, explain its significance--where it fits in or contributes to major themes covered in the course. IDs need not be more than a few sentences, but they should not be merely a series of disjointed notes or phrases. Make sure you write in complete, grammatical sentences in all your work for this course, including IDs. The second section of the exam will ask you to write an essay on a major theme from the first half of the course. Make sure that you answer this question completely. Your essay should be well-organized, persuasive, and draw on materials from all the different facets of the course--lectures, readings, and class discussions--for examples and evidence. The final exam--in addition to having an ID section and an essay on the second half of the course--will also have a third section which will ask you to write an essay on a theme that spans the entire course from beginning to end. This final cumulative essay will ask you to think about the course as a whole. Make-up exams will be offered only under extraordinary circumstances (i.e. to students with a note from the dean or a physician).

QUIZZES:

Several unscheduled quizzes covering assigned readings will be given throughout the semester. Make-up quizzes will not be offered; instead, your lowest quiz grade will be dropped in arriving at your total quiz score.

ESSAYS:

You will write two essays of 4-6 pages over the course of the semester on two of the three monographs (Merrell, Utley, LaGrand). Use the questions below to guide the writing of them. Feel free to expand on the questions given or to begin on a different but related matter. In other words, do not feel constrained by the questions provided. Frame your essays around issues and ideas that you think important and interesting. Yet you should not avoid the questions provided, as they help you address some of the more important issues raised in the work you will do this semester. In their finished form, your essays should contain prose that is both grammatical and persuasive. In other words, make sure they are both well-written and well-thought-out. Also, your essays should make specific references to the text being discussed when appropriate.

Assignment for essay on Fisher, due Tues., Sept. 29, in class:

For thousands of years, people have been grappling with the question, “What is a Christian?” There have been a range of answers to this question -- focusing on beliefs, doctrines, behaviors, identity, and family or communal belonging, among other things. What does Fisher’s book contribute to this question?

Assignment for essay on Utley, due Thurs., Nov. 5, in class:

What kind of leader was Sitting Bull? Was he more successful or unsuccessful? What do we learn about the challenges that American Indian people in the late 19th century faced through examining Sitting Bull’s life story?

Assignment for essay on LaGrand, due Tues., Dec. 1, in class:

Does this book seem to suggest that the phenomenon of American Indian urbanization should be understood as more successful or unsuccessful in the final analysis? Do you agree with the book’s assessment of this?

PRIMARY SOURCE ANALYSES:

Select two primary sources from the list below--one from the first column and one from the second column--and write a 1-2 page primary source analysis on each. Your primary source analyses should address some of the following questions: What led the author to write this text? What was the context for the writing of this text? Who was the audience the author hoped to reach with this text? What did the author hope his or her text would achieve? What rhetorical and logical strategies does the author use to try to sway his or her audience? Do you believe that this text is successful in what it set out to do? Why or why not?

Calloway, pp. 116-119 (Rodrigo Rangel)
due Thurs., Sept. 17, in class

Calloway, pp. 369-384 (treaty councils)
due Tues., Oct. 27, in class

Calloway, pp. 126-130 (Jean de Brébeuf)
due Tues., Sept. 29, in class

Calloway, pp. 385-396 (Chief Joseph)
due Thurs., Nov. 5, in class

Calloway, pp. 193-198 (Mary Jemison)
due Thurs., Oct. 1, in class

Calloway, pp. 448-454 (Merrill Gates)
due Thurs., Nov. 12, in class

Calloway, pp. 252-254 (Henry Stuart)
due Thurs., Oct. 8, in class

Calloway, pp. 457-469 (Luther Standing Bear
and Zitkala-Sa) due Thurs., Nov. 12, in class

Calloway, pp. 299-304 (Meriwether Lewis)
due Thurs., Oct. 15, in class

Calloway, pp. 529-531 (Clyde Warrior)
due Tues., Nov. 24, in class

Calloway, pp. 307-315 (John Marshall and
John Ross) due Thurs., Oct. 15, in class

GROUP PRESENTATION:

On Dec. 3, 8, & 11, groups of students will give a presentation on a theme in contemporary American Indian life. The following is a partial list of possible topics for this project:

- American Indian religion and religious freedom
- tribal government today
- American Indian identity and blood quantum
- repatriation of American Indian artifacts and remains
- American Indian land, water, & mineral rights
- American Indian gaming (casinos)
- American Indian mascots and nicknames
- American Indian hunting and fishing rights
- American Indian poverty
- BIA policy today
- American Indian education
- American Indian health (incl. alcoholism)

PARTICIPATION:

It goes without saying that you must attend class regularly in order to participate. You are expected to attend every class meeting. Beyond this minimal participation in the class (which will earn you only a minimal participation grade), you can gain participation points by regularly asking or answering questions, and by responding to readings and lectures when given the opportunity.

NOTE ON ELECTRONIC DEVICES AND CLASSROOM COURTESY:

Electronic devices can be a source for both good and ill in education. On the one hand, the proliferation of the internet and portable computers have made vast amounts of information available to more people at more places in more places. The operating hours of libraries and archives no longer pose a barrier to study and research. This is certainly a good thing. On the other hand, the proliferation of electronic devices has also produced what some have called the “problem of divided attention.” Although some people can truly and effectively multi-task, many others find themselves permanently distracted by ringtones, twitter feeds, incoming emails, and the like. And since a class such as ours is a community that hopefully cares about our neighbor’s opportunity to learn as well as our own, this problem of divided attention is not just an individual problem, but a corporate one, as well. As a result, I’d ask that you observe the following classroom rules out of courtesy both for your classmates and for me.

Regarding cell phones: Please turn off your cell phone before coming into the classroom. Do not answer the phone or text during class. If you are expecting a very important call, please put your phone on vibrate (silent), and let me know about the situation before class begins.

Regarding laptop computers: You are welcome to bring your computer to lecture to take notes and to seminar to take notes and access online readings, but while in lecture and seminar, please use your computer only for purposes related to this course. Do not use computers for entertainment (i.e. surfing, gaming, chatting, messaging, emailing, etc.) during class. If you use your computer to take notes, please email them to me following class.

NOTE ON ACADEMIC INTEGRITY:

Personal integrity is a behavioral expectation for all members of the Messiah community: administration, faculty, staff, and students. Violations of academic integrity are not consistent with the community standards of Messiah College. These violations include:

Plagiarism: Submitting as one's own work part or all of any assignment (oral or written) which is copied, paraphrased, or purchased from another source, including on-line sources, without the proper acknowledgment of that source. Examples: failing to cite a reference, failing to use quotation marks where appropriate, misrepresenting another's work as your own, etc.

Cheating: Attempting to use or using unauthorized material or study aids for personal assistance in examinations or other academic work. Examples: using a cheat sheet, altering a graded exam, looking at a peer's exam, having someone else take the exam for you, using any kind of electronic device, communicating via email, IM, or text messaging during an exam, etc.

Fabrication: Submitting altered or contrived information in any academic exercise. Examples: falsifying sources and/or data, etc.

Misrepresentation of Academic Records: Tampering with any portion of a student's record. Example: forging a signature on a registration form or change of grade form on paper or via electronic means.

Facilitating Academic Dishonesty: Helping another individual violate this policy. Examples: working together on an assignment where collaboration is not allowed, doing work for another student, allowing one's own work to be copied.

Unfair Advantage: Attempting to gain advantage over fellow students in an academic exercise. Examples: lying about the need for an extension on a paper, destroying or removing library materials, having someone else participate in your place, etc.

Penalties for Violations of the Academic Integrity Policy - A faculty member may exercise broad discretion when responding to violations of the Academic Integrity Policy. The range of responses may include failure of the course to a grade reduction of the given assignment. The typical consequence for violations will be failure of the assignment. Some examples of serious offenses which might necessitate the penalty of the failure of the course include cheating on an examination, plagiarism of a complete assignment, etc. The academic integrity policy in its entirety can be found in the student handbook and should be reviewed by every student, as the primary responsibility for knowledge of and compliance with this policy rests with the student.

NOTE ON AMERICANS WITH DISABILITIES ACT:

Any student whose disability falls within ADA guidelines should inform the instructor at the beginning of the semester of any special accommodations or equipment needs necessary to complete the requirements for this course. Students must register documentation with the Office of Disability Services. Contact DisabilityServices@messiah.edu, (717) 796-5382.

SCHEDULE

[NOTE: ALL DETAILS SUBJECT TO CHANGE]

Tues., Sept. 1	Introduction reading: --
Thurs., Sept. 3	The Study of History and the Study of Native Americans reading: Calloway, pp. 1-12; Edmunds, "Native Americans, New Voices" Hoxie, "Thinking Like an Indian" Blackhawk, "Look How Far We've Come"
Tues., Sept. 8	The Study of History and the Study of Native Americans (cont.) reading: --
Thurs., Sept. 10	Pre-Contact History and Culture reading: Calloway, pp. 14-64
Tues., Sept. 15	Pre-Contact History and Culture (cont.) reading:
Thurs., Sept. 17	The Spanish and Indians in Colonial America reading: Calloway, pp. 78-95, 112-122
Tues., Sept. 22	The English and Indians in Colonial America reading: Fisher, all Calloway, pp. 102-111
Thurs., Sept. 24	The English and Indians in Colonial America (cont.) reading: --
Tues., Sept. 29	The French and Indians in Colonial America (essays on Fisher DUE) reading: Calloway, pp. 95-101, 122-133
Thurs., Oct. 1	Indians in the Revolutionary Era reading: Calloway, pp. 152-186, 187-199
Tues., Oct. 6	Indians in the Revolutionary Era (cont.) reading: --
Thurs., Oct. 8	National Expansion and Indian Revitalization reading: Calloway, pp. 218-237, 249-254
Tues., Oct. 13	National Expansion and Indian Revitalization (cont.) reading: --
Thurs., Oct. 15	Removal and the Trail of Tears reading: Calloway, pp. 274-315
Tues., Oct. 20	EXAM #1

<i>Thurs., Oct. 22</i>	<i>No class meeting; mid-fall recess</i>
Tues., Oct. 27	The Plains reading: Calloway, pp. 332-358, 369-384
Thurs., Oct. 29	The Life and Times of Sitting Bull reading: Utley, all.
Tues., Nov. 3	The Life and Times of Sitting Bull (cont.) reading: --
Thurs., Nov. 5	The Northwest (essays on Utley DUE) reading: Calloway, pp. 385-396
Tues., Nov. 10	The Southwest reading: --
Thurs., Nov. 12	The BIA, Dawes Act, and More Indian Revitalization reading: Calloway, pp. 412-469
Tues., Nov. 17	Debate: The Indian New Deal reading: Calloway, pp. 484-494, 510-520; handouts
Thurs., Nov. 19	American Indian Urban Life reading: LaGrand, pp. 1-160; Calloway, pp. 495-505, 520-526
Tues., Nov. 24	American Indian Urban Life (cont.) reading: LaGrand, pp. 161-257; Calloway, pp. 505-509, 527-532
<i>Thurs., Nov. 26</i>	<i>No class meeting; Thanksgiving recess</i>
Tues., Dec. 1	American Indian image and identity (essays on LaGrand DUE) reading: Philip J. Deloria, "Thinking about Self in a Family Way," <i>The Journal of American History</i> 89 (June 2002): 25-29. Available via Academic Search Complete. Philip J. Deloria, "Three Lives, Two Rivers," <i>Rikkyo American Studies</i> 32 (March 2010): 103-128. https://www.rikkyo.ac.jp/research/laboratory/IAS/ras/32/deloria.pdf viewing: Philip J. Deloria, "American Indians in the American Cultural Imagination," Part 1 (start at 8:00) https://vimeo.com/122007513 & Part 2 https://vimeo.com/122007917
Thurs., Dec. 3	Presentations on Contemporary American Indian Life reading: --
Tues., Dec. 8	Presentations on Contemporary American Indian Life (cont.) reading: --
Thurs., Dec. 11	Presentations on Contemporary American Indian Life (cont.) reading: --
Mon., Dec. 14 4:00-6:00 p.m.	EXAM #2

APPENDIX: READING QUESTIONS FOR BOOKS**reading questions for Linford Fisher's *The Indian Great Awakening***

- 1) What is the book's thesis?
- 2) What types of evidence does Fisher use?
- 3) What were some of the various reasons why some American Indian people were attracted to Christianity?
- 4) What was the relationship between religion and education for Indian people in colonial New England?
- 5) What was the relationship between religion and power for Indian people in colonial New England?
- 6) The Mohegan minister Samson Occum is one the best-known American Indian Christians from the colonial era. According to Fisher, how does Occum compare with lesser-known and perhaps more typical Native Christians?
- 7) In writing about religion, religious experience, and religious change, Fisher uses the terms "conversion," "engagement," and "affiliation." How does he use these terms? In what ways are the meanings of these terms either similar or dissimilar?
- 8) What do you see as the ramifications of the book for our understanding of American Indian history?
- 9) What do you see as the ramifications of the book for our understanding of Christianity?
- 10) For thousands of years, people have been grappling with the question, "What is a Christian?" There have been a range of answers to this question -- focusing on beliefs, doctrines, behaviors, identity, and family or communal belonging, among other things. What does Fisher's book contribute to this question? (**prompt question for essay**)

reading questions for Robert Utley's *Sitting Bull*

- 1) What's the role of the White Buffalo Woman in Sioux history?
- 2) What were the major elements of the Sioux way of life in the 19th century?
- 3) What virtues did the Sioux especially value?
- 4) What was the nature of Sioux religion in the 19th century?
- 5) How did the Sioux practice diplomacy? Were they primarily interested in war or peace?
- 6) What role did violence and warfare play in Sioux life?
- 7) How did American and Sioux fighting styles differ?
- 8) How did Sitting Bull view whites?
- 9) How did Sitting Bull's Hunkpapa people view the various other tribes around them?
- 10) Why did the Sioux and Cheyenne warriors win at Little Big Horn?
- 11) What were the experience of Sitting Bull's people with the Bureau of Indian Affairs (BIA) and with reservation life?
- 12) What were Wovoka's teachings? How does Utley interpret the movement he started? How do you interpret it?
- 13) How is Sitting Bull's biography similar and dissimilar to other biographies you've read?
- 14) How is Sitting Bull similar and dissimilar to other heroes seen in history?
- 15) In what ways is Sitting Bull to be considered admirable?
- 16) What kind of leader was Sitting Bull? Was he more successful or unsuccessful? What do we learn about the challenges that American Indian people in the late 19th century faced through examining Sitting Bull's life story? (**prompt question for essay**)

reading questions for James LaGrand's *Indian Metropolis*

- 1) What is the book's thesis?
- 2) How have other writers viewed urban Indians? How does the author here propose to do so?
- 3) What were the various factors and forces that influenced Indian urbanization in the mid-twentieth century?
- 4) Why did the U.S. government initiate the policies of termination and relocation in the early 1950s? What is your evaluation of these policies?
- 5) How did Indians in Chicago respond to BIA officials? How do their responses compare to those of Indians on reservations in earlier periods?
- 6) How did American Indian people change in their migration from reservation to city? What effect did urbanization have on Indian identity?
- 7) Compare the experiences of the two minority groups that frequently made headlines during the 1960s and 1970s--American Indians and African Americans.
- 8) What were the causes of Indian activism and militancy (sometimes referred to as "Red Power") in the late 1960s and early 1970s?
- 9) Among the various Indian people and groups in Chicago during the late 1960s and early 1970s, with whom do you most sympathize and with whom do you least sympathize?
- 10) What was the greatest challenge facing American Indians living in Chicago from 1945 to 1975?
- 11) Does this book seem to suggest that the phenomenon of American Indian urbanization should be understood as more successful or unsuccessful in the final analysis? Do you agree with the book's assessment of this? (**prompt question for essay**)