



## HIUS 108B: History of Native Americans in the United States II

Mary Klann, PhD

TuTh 8:00-9:20 am, PCYN 120

Spring 2019

### How to Contact Me:

Email: [mklann@ucsd.edu](mailto:mklann@ucsd.edu)

**Office Hours:** Tuesdays and Thursdays  
9:30-10:30 am or by appointment, HSS 5073.

I usually respond within 24 hours during weekdays, 48 hours on weekends. If you don't hear back from me in 48 hours, feel free to send a follow-up email. If you have questions or concerns about course content, meeting in person is best—come to office hours, schedule an appointment, or speak to me before or after class.

### Course Description

This course examines the history of Native people in the United States from about 1870 to the present. We will examine how Native nations have negotiated with and challenged state policy, the complex relationship between Native people and American citizenship, and Native nations' and activists' development of a language of sovereignty and self-determination over the long twentieth century. Specific attention will be paid to how Native people fit into larger conversations about race, gender, and class in the United States. By the end of the course, students will understand critical issues facing Native nations today and how history continues to inform Native peoples' experiences within the United States. By engaging both primary and secondary sources, students will become familiar with historical analysis and developing arguments based on available historical evidence from a variety of perspectives.



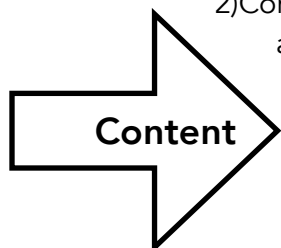
### Where to Find Required Readings and Materials:

There are no required books to purchase for this class. However, students are required to purchase iClickers, which are available at the UCSD bookstore. All required reading for this course will be available online, via PDF or link through our TritonEd site.

## Course Learning Objectives

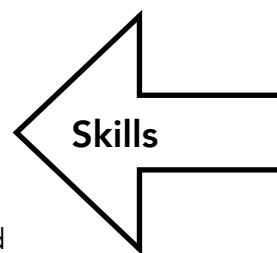
*By the end of this course, students will be able to:*

- 1) Explain and identify major changes to Native nations wrought by federal policies, world events, and social movements in the long twentieth century.
- 2) Contextualize, interpret, and analyze the concept of Native sovereignty from about 1870 to the present.
- 3) Evaluate, critique, and appraise how Native Americans are represented in common narratives of U.S. history.
- 4) Understand contemporary issues facing Native Americans based on historical context.



*By the end of this course, students will be able to:*

- 1) Analyze a primary source by putting into historical context.
- 2) Perform close readings of both secondary and primary sources, determining main arguments and significance.
- 3) Deconstruct and critique a scholarly argument (secondary source) and articulate an opinion about it.
- 4) Formulate a historical argument using evidence to support it.



## Accommodation of Disabilities

Students requesting accommodations for this course due to a disability must provide a current Authorization for Accommodation (AFA) letter issued by the Office for Students with Disabilities (OSD) which is located in the University Center 202 behind Center Hall. Students are required to present their AFA letters to faculty (please make arrangements to contact me privately) and to the OSD Liaison in the department in advance so that accommodations may be arranged. For additional information, please contact the OSD: 858-534-4382, [osd@ucsd.edu](mailto:osd@ucsd.edu); <http://disabilities.ucsd.edu>.

## Inclusive Learning Environment

In this class, we will work together to develop an inclusive and respectful learning community. I expect, encourage, and appreciate the expressions of different ideas, opinions, and beliefs, so that conversations that could potentially be divisive turn instead into opportunities for intellectual and personal enrichment. In our class, each one of us is required to respect what others say and their right to say it, and to give thoughtful consideration of others' communication. Incendiary, discriminatory and/or violent language will not be tolerated.



## Academic Integrity



While this course encourages intellectual cooperation and discussion, all materials submitted for a grade must represent **your own work**. Proper citation of other people's work is required. Suspicion of academic misconduct and plagiarism will be investigated, and verified cases will be reported to the Academic Integrity Office according to university policy. A finding of plagiarism will result in a "0" on the assignment, and a possible failing grade in the course. See <http://students.ucsd.edu/academics/academic-integrity/index.html> for further information.

## Laptop/Cell Phone Policy

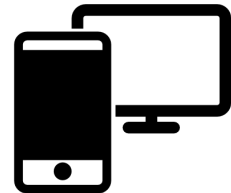
Laptops are permitted in this class only for the purposes of note-taking. Please refrain from engaging in activities that may distract you or your classmates from lectures and discussions. Please silence all cell phones and other electronic devices for the lecture period.

## Recording Policy

Unless explicitly authorized with with an accommodation from the Office for Students with Disabilities, video and/or audio recording or taping lectures is not permitted without my permission.

## Lecture Slides and Podcasts

This course will be podcasted. The audio and screencast of the lectures will be available through <http://podcast.ucsd.edu> for all students enrolled in the course after the lectures have finished. I will post lecture slides before lecture begins for students who prefer to print slides to take notes or follow along with the slides during lecture.



## Late Work Policy

There is an automatic two-day grace period for papers. On time and/or early assessments are always encouraged and will have my fresh eyes on them, but you have two days after the scheduled due date to turn in your assignment with no questions asked. **After the two-day grace period, I will accept late work for half credit.** I encourage you to compare the syllabi for your courses at the beginning of the quarter to see when you have heavy weeks and when you might need to take advantage of the two-day grace period. Requests for extensions must be submitted to me **48 hours in advance** of the assignment due date.

## How Will I Be Graded?

Class Participation: 20%

Reading Annotations: 20%

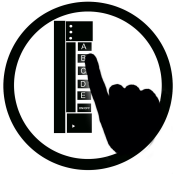
Paper 1: 10%

History and Policy Project: 50% [I-Search Paper (30%) + Group Project (20%)]

## Assessments

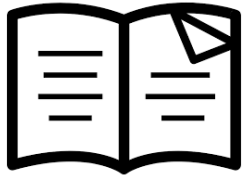
### *Class Participation (20%)*

This class encourages and rewards on-going engagement with the course material in class. I



will evaluate class participation based on iClicker participation and completion of occasional short in-class writing assignments. Usually, during each lecture, I will pose 3-4 iClicker questions to generate discussion in small groups. These are not quiz questions—you do not get points for being correct, just for participating. Please register your iClickers by the end of Week 1 to ensure that you receive full points for your participation.

### *Reading Annotations (20% - 10 weeks, 2% each)*



Each week you'll be responsible for annotating one reading of your choice. We'll be using the online tool, *Hypothesis* to collectively annotate the reading. You may choose to respond to your classmates' annotations or to note aspects of the reading you find significant, interesting, or confusing. I'll provide instructions for how to install and use *Hypothesis* during the first week of class.

### *Paper 1 (10%) - Due Week 5*

For Paper 1, you will be required to analyze at least three readings from the syllabus between Weeks 1-4 to analyze Native peoples' relationship to American citizenship. The complete prompt for this assignment will be distributed during Week 3. Paper length: 3-5 pages.

### *History and Policy Project (50%)*

For your history and policy projects, you'll work individually and in groups to research and present the historical context on a topic of your choice facing Native Americans in contemporary society. I will provide a list of possible topics, but groups may also decide to focus on a topic of particular interest to them. The class will be divided into groups of 5-6 members. Each member will be responsible for individually completing an I-Search Paper (see details below) and working together to present a "policy briefing" on your group's topic.



#### • *I-Search Paper (30%) - Due Week 8*

I-Search Papers are first-person accounts of the research process. Your papers will focus on a particular research question related to your group's general History and Policy Project topic. You will describe why you chose the particular question, explain how you found information to answer the question, and offer critical analysis of the sources you found. More information on this paper format will be distributed during Week 6. Paper length: 7-8 pages.

#### • *Group Project and Presentation (20%) - Due June 13 (Finals Week)*

Once all group members have completed their I-Search Papers, you will bring your individual expertise to the group to prepare a policy briefing on your topic. Think of these presentations as though you were experts presenting relevant background information to lawmakers and other leaders in the community. (The assignment is modeled after the National History Center's Congressional Briefings program: <https://nationalhistorycenter.org/about/program-descriptions/congressional-briefings/>.) Each group will be responsible for a 20-minute presentation and a 10-minute question-and-answer session; a PowerPoint slide show; a one-page briefing paper that summarizes the group's main findings; and a sample social media campaign to disseminate those findings. It is up to the group to divide up tasks based on preference and skill sets. Grading will take into account peer evaluations of group members.



*I reserve the right to change the syllabus. If I do so, I will notify you in a timely manner.*

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## ***Schedule of Weekly Topics, Readings, and Assessments***

### ***Week 1***

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#### **Tuesday, April 2 – Introduction**

(No Reading)

#### **Thursday, April 4 – Violence on the Plains in the Late Nineteenth Century**

Arrow (Cheyenne), *Arrow's Elk Society Ledger*, Plains Indian Ledger Art. Peruse plates and read ethnographic notes: <https://plainsledgerart.org/plates/index/3/1/>.

*Optional Background:* Mike Cowdrey, "Arrow," essay on Arrow's Elk Society Ledger: Plains Indian Ledger Art: <https://plainsledgerart.org/essays/view/2>.

Celane Not Help Him (Lakota) in *Honor the Grandmothers: Dakota and Lakota Women Tell Their Stories*, ed. Sarah Penman (Minneapolis: Minnesota Historical Society Press, 2008): 11-46.

Black Elk (Lakota), "Bad Trouble Coming," and "The Butchering at Wounded Knee," in *Black Elk Speaks: The Complete Edition* as told through John G. Neihardt. (Lincoln: University of Nebraska Press, Bison Books, 2014). (originally published 1932). p. 155-159; 160-164.

### ***Week 2***

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#### **Tuesday, April 9 - Allotment**

Maps of Indian Territory, the Dawes Act, and Will Rogers' Enrollment Case File <https://www.archives.gov/education/lessons/fed-indian-policy>.

Rose Stremlau, "Introduction" (1-20), and "Dividing" (127-148), in *Sustaining the Cherokee Family: Kinship and the Allotment of an Indigenous Nation* (Chapel Hill: University of North Carolina Press, 2011).

### **Thursday, April 11 – Assimilation**

Devon Abbott Mihesuah (Choctaw), "Culturalism and Racism at the Cherokee Female Seminary," in *Indigenous American Women: Decolonization, Empowerment, Activism* (Lincoln: University of Nebraska Press, 2003), 62-80.

Brenda J. Child (Red Lake Ojibwe), "The Boarding School as Metaphor," *Journal of American Indian Education* 57, no. 1 (Spring 2018): 37-57.

### **Week 3**

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### **Tuesday, April 16 – Traversing American Definitions of Nation**

Patrick Lozar (Confederated Salish and Kootenai Tribes), "'My Home Is on Both Sides': Indigenous Communities and the US-Canadian Border on the Columbia Plateau, 1880s-1910s," *Ethnohistory* 65, no. 3 (2018): 391-415.

Queen Lili'uokalani (Kanakanaka Maoli), "My Own Nation," (1899) in *Say We Are Nations: Documents of Politics and Protest in Indigenous America since 1887*, ed. Daniel M. Cobb (Chapel Hill: University of North Carolina Press, 2015): 13-18.

*Optional Background:* Noenoe Silva (Kanakanaka Maoli) "The Queen of Hawai'i Raises Her Solemn Note of Protest," in *Aloha Betrayed: Native Hawaiian Resistance to American Colonialism* (Durham: Duke University Press, 2004): 164-203.

### **Thursday, April 18 - Performing American Citizenship**

Maurice Crandall (Yavapai-Apache), "Wassaja Comes Home: A Yavapai Perspective on Carlos Montezuma's Search for Identity," *Journal of Arizona History* 55, no. 1 (Spring 2014): 1-26.

Renya K. Ramirez (Ho-Chunk), "Society of American Indians and the American Indian Institute," in *Standing Up to Colonial Power: The Lives of Henry Roe and Elizabeth Bender Cloud* (Lincoln: University of Nebraska Press, 2018): 71-90.

### **Week 4**

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## **Tuesday, April 23 – Indian New Deal**

Excerpts from Ch.1, "General Summary of Findings and Recommendations, *Meriam Report: The Problem of Indian Administration* (1928), available through the National Indian Law Library at <https://narf.org/nill/resources/meriam.html>. (Pages TBD)

Henry Roe Cloud (Ho-Chunk), "As One Indian to Another" (1934) in *Say We Are Nations*, p. 59-63.

*The Indian Reorganization Act: Congresses and Bills*, edited by Vine Deloria, Jr. (Norman, OK: University of Oklahoma Press, 2002):

**Chapter 2**, "Development of the Indian Reorganization Act" (includes the original Collier proposal and the text of the Indian Reorganization Act) p.8-23

**Chapter 13**, "Meeting of Commissioner Collier with the Navajo Indians at Fort Defiance, Arizona, June 11, 1935," p.403-414.

## **Thursday, April 25 - Race and Tribal Citizenship**

Cherokee Freedmen, "We Can Establish Our Rights" (1913), in *Say We Are Nations*, p. 24-26.

Malinda Maynor Lowery (Lumbee), "Racial Science and Federal Recognition: Lumbee Indians in the Jim Crow South," in *Recognition, Sovereignty Struggles, and Indigenous Rights in the United States: A Sourcebook*, ed. Amy E. Den Ouden and Jean O'Brien (Durham: University of North Carolina Press, 2013): 65-94.

## **Week 5**

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## **Tuesday, April 30 - Civil Rights in the World War II Era**

Elizabeth and Roy Peratrovich (Tlingit), "Eliminate This Discrimination" (1941) in *Say We Are Nations*, p. 78-79.

Earl M. Maltz, "Brown and Tee-Hit-Ton" *American Indian Law Review* 29, no. 1 (2004/2005): 75-100.

Al Carroll, "Savages Again: World War II," in *Medicine Bags and Dog Tags: American Indian Veterans from Colonial Times to the Second Iraq War* (Lincoln: University of Nebraska Press, 2008): 114-134.

## **Thursday, May 2 - Termination and Relocation**

Helen Peterson (Cheyenne and Lakota) and Alice Jemison (Seneca), "This Resolution "Gives" Indians Nothing" (1954) in *Say We are Nations*, p. 103-106.

Philleo Nash, Sol Tax, R. David Edmunds, Gary Orfield, and Ada Deer, "Federal Indian Policy, 1945-1960," in *Indian Self-Rule: First-Hand Accounts of Indian-White Relations from Roosevelt to Reagan*, ed. Kenneth Philp, 129-141.

Robert L. Bennett, Philleo Nash, Helen Peterson, Gerald One Feather and LaDonna Harris, "Relocation," in *Indian Self-Rule: First-Hand Accounts of Indian-White Relations from Roosevelt to Reagan*, ed. Kenneth Philp, 161-173.

Esther Belin (Diné), "Blues-ing on the Brown Vibe" (1999) <https://www.poetryfoundation.org/poems/53453/blues-ing-on-the-brown-vibe>. <https://www.poetryfoundation.org/poets/esther-belin>.

<b>Paper 1 Due - Sunday, May 5 at 11:59 pm.</b>
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## Week 6

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### Tuesday, May 7 - Activism in the Mid-Twentieth Century

American Indian Chicago Conference, "This Is Not Special Pleading" (1961) in *Say We Are Nations*, p. 120-123.

Paul C. Rosier, "'They Are Ancestral Homelands': Race, Place, and Politics in Cold War Native America, 1945-1961," *The Journal of American History* 92, no. 4 (March 2006): 1300-1326.

### Thursday, May 9 - Agitating for Sovereignty in the 1960s

Bradley Shreve, "The Time Comes When We Must Take Action!': The Fish-in Campaign and the Rise of Intertribal Direct Action," in *Red Power Rising: The National Indian Youth Council and the Origins of Native Activism* (Norman: University of Oklahoma Press, 2011): 119-138.

Indians of All Tribes, "Our Children Will Know Freedom and Justice" (1969) in *Say We are Nations*, p. 157-159.

Selections from Vine Deloria (Standing Rock Sioux), *Custer Died for Your Sins: An Indian Manifesto* (New York: Macmillan, 1969): pages TBD.

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## Week 7

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### Tuesday, May 14 - Red Power



Six Nations Iroquois Confederacy, "We Are an Honorable People—Can You Say the Same?" (1973) in *Say We Are Nations* p.160-162.

Gerald Vizenor (White Earth Ojibwe), "Dennis of Wounded Knee," *American Indian Quarterly* 7, no. 2 (Spring 1983): 51-65.

Devon Abbott Mihesuah (Choctaw), "Writing about Anna Mae Pictou-Aquash," 9-13; "1970s Activist Anna Mae Pictou-Aquash," 115-127; and "Interview with Denise Maloney-Pictou and Deborah Maloney-Pictou," 128-142 in *Indigenous American Women*.

Marie Sanchez (Cheyenne), "Why Have You Not Recognized Us as Sovereign People Before?" (1977) in *Say We Are Nations* p.176-179.

### **Thursday, May 16 - Self-Determination: Policy and Practice**

Statement of Ada Deer (Menominee), Trustee of Menominee Common Stock and Voting Trust, Representative for Determination of Rights and Unity for Menominee Shareholders (DRUMS). *New National American Indian and Alaska Natives Policy: Hearings on S. Con. Res. 26, Before the Committee on Interior and Insular Affairs, United States Senate, 92<sup>nd</sup> Cong.* 52-58 (1971).

Farina King (Diné), "Náhookqs (North): New Hopes for Diné Students" in *The Earth Memory Compass: Diné Landscapes and Education in the Twentieth Century* (Lawrence: University Press of Kansas, 2018): 142-174.

## **Week 8**

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### **Tuesday, May 21 - Child Welfare**

Susan Devan Harness, (Confederated Salish and Kootenai Tribes) "Thicker Than Water, Thinner Than Time," in *Bitterroot: A Salish Memoir of Transracial Adoption* (Lincoln: University of Nebraska Press, 2018): 152-166.

Margaret D. Jacobs, "Remembering the 'Forgotten Child': The American Indian Child Welfare Crisis of the 1960s and 1970s," *American Indian Quarterly* 37, no. 1-2 (Winter/Spring 2013): 136-159.

### **Thursday, May 23 – Sexual Violence and Jurisdiction in Indian Country**

Sarah Deer (Muscogee), "Introduction: Sovereignty of the Soul" (ix-xxiv) and "The Enigma of Federal Reform: The Tribal Law and Order Act and the Violence Against Women Act" (92-106) in *The Beginning and End of Rape: Confronting Sexual Violence in Native America* (Minneapolis: University of Minnesota Press, 2015).

## **Week 9**

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### **Tuesday, May 28 - Tribal Economies, Resources, and Wealth**

Alexandra Harmon, "Riches Reclaimed," in *Rich Indians: Native People and the Problem of Wealth in American History* (Durham: University of North Carolina Press, 2010): 209-248.

### **Thursday, May 30 - Gaming**

Cheryl Redhorse Bennett (Diné), "The Great Gambler: Indian Gaming, Crime, and Misconception" in *Crime and Social Justice in Indian Country*, ed. Marianne O. Nielsen and Karen Jarratt-Snider (Tucson: University of Arizona Press, 2018): 54-70.

Renee Ann Cramer, "The Common Sense of Anti-Indian Racism: Reactions to Mashantucket Pequot Success in Gaming and Acknowledgment," *Law and Social Inquiry* 31, no. 2 (Spring 2006): 313-341.

## **Week 10**

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### **Tuesday, June 4 - Museums and Repatriation**

Amy Lonetree (Ho-Chunk), "Missed Opportunities: Reflections on the NMAI," *American Indian Quarterly* 30, no. 3/4 (Summer-Autumn 2006): 632-645.

Rose Miron, "Fighting for the Tribal Bible: Mohican Politics of Self-Representation in Public History," *Native American and Indigenous Studies* 5, no. 2 (2018): 91-122.

### **Thursday, June 6 - Native American DNA**

Jenny Reardon and Kim TallBear (Sisseton Wahpeton Oyate), "Your DNA is Our History: Genomics, Anthropology, and the Construction of Whiteness as Property," *Current Anthropology* 53, no. S5 (2012): S233-S245.

Elizabeth Poorman, "White Lies: Indigenous Scholars Respond to Elizabeth Warren's Claims to Native Ancestry," *Perspectives on History* March 2019.

Participants: Doug Kiel (Oneida), Jean O'Brien-Kehoe (White Earth Ojibwe), Malinda Maynor Lowery (Lumbee), Julie Reed (Cherokee Nation of Oklahoma), Alyssa Mt. Pleasant (Tuscarora), Deborah Miranda (Ohlone Costanoan Esselen Nation).

## **Finals Week**

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**Thursday, June 13 - Final Presentations**

8:00 am - 11:59 am (Location TBA)