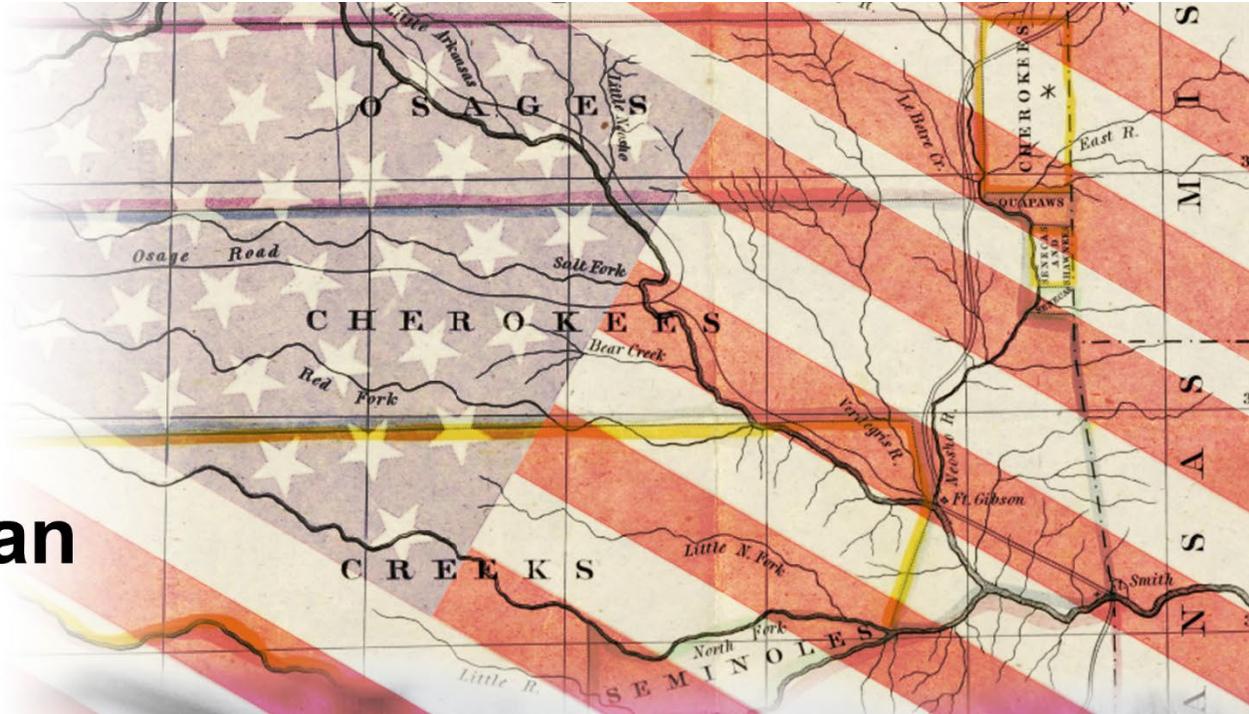


2021-2022

HIST 490 American Indian History



Professor Matt Villeneuve
Tu/Th 11:00-12:15pm
Classroom TBA
Email: mwilleneuve@uwisc.edu

Ruth Muskrat Bronson (Cherokee) at the White House, 1923

*This course offers students a broad survey of American Indian history which centers Indigenous peoples, communities, and nations in the context of U.S. policy and culture that emphasizes **decolonial methods** and **Native ways of knowing the past**.*



HIST 490: American Indian History

3 Credits

Humanities, Social Science; Counts as Liberal Arts and Science credit in L&S; cross-listed as AMER IND 490, HISTORY 490; 50% Graduate Coursework Requirement

Course Description

This course offers students a broad survey of American Indian history which centers Indigenous people, communities, and nations in the context of U.S. policy and culture that emphasizes decolonial methods and Native ways of knowing the past.

Requisites: *None*

Meeting Time and Location

TuTh 11:00am-12:15pm Van Hise 494

Instructional Modality

In-person

This class meets for two, 75-minute class periods each week over the fall/spring semester and carries the expectation that students will work on course learning activities (reading, writing, problem sets, studying, etc) for about 3 hours out of the classroom for every class period. The syllabus includes more information about meeting times and expectations for student work.

Regular and Substantive Student-Instructor Interaction

This course offers substantive interaction which engages student learning and assessment through direct instruction, written feedback on student work, and facilitating discussion of course content. The instruction is outlined by the course schedule.

Professor Matt Villeneuve

Office Hours: *Thursday 1:00-3:00pm George Mosse Humanities Building 5116*
mwilleneuve@wisc.edu

Course Learning Outcomes

In this course, you will:

- *Catalog the historical events, structures, and themes which historians have identified as foundational to the field of American Indian history*
- *Analyze the continuities and shifts in the lives of various Native peoples, communities, and nations in relation to political, cultural, and material conditions in U.S. history*
- *Interpret historical sources to complete an original research paper that draws on both Euro-American and Native ways of knowing the past*



“U.S. history cannot be taught without American Indians because the United States has been inexorably shaped by Native nations. Formatively, Native nations set the conditions for the creation of the United States as Native lands were claimed as U.S. land. Everything else flows from that irreducible violence. Native realities and their impacts on settler society have, however, largely been erased from U.S. history in textbooks, popular culture, and the understanding of many citizens. Confronting the erasure and making Native America visible is a daunting but worthwhile battle.”

-K.T. Lomawaima, 2013

In 2013, a group of Native and non-Native historians gathered in Chicago, where they boldly declared to their colleagues that “You Can’t Teach United States History Without American Indians.” These scholars then went on to write a book about it, detailing how everything – from the shape of the borders of the United States, to the formation of the federal government under the Constitution, the establishment of the military, the settlement of the west, the growth of capitalism, the enslavement of African people, public schooling, the invention of the National Park system, modern social movements, energy policy, all the way down to the meaning of being American itself – were each historical formations that make no sense without the inclusion of Native people. Their declaration raises an interesting question: what *is* American Indian history, anyway? Is it a history *about* Native people that exists alongside of, parallel to, or as a component of U.S. History? Or, is Native history a way of *doing* history – that is, a community of inquirers making knowledge about the past through empirical research – that is unique to Indigenous people, communities, and nations? In this course, we will explore both of these ideas and more. But one thing is for sure: American history without American Indians is neither American, nor history.

Today, there are over 560 federally recognized Indian nations in the United States. Properly understood, this suggests we are interested in American Indian *histories*. However, the goal of this class is to provide you with a good understanding of how American Indian peoples responded to policies and practices designed to deal with what some historians call “the invasion of America” by Euro-Americans. At the same time, American Indian history is expansive, complex, and deeply entwined with the United States. Subsequently, this course is designed as a survey that is organized in chronological units, each of which considers the broad sweep of American Indian history which balances the many ways in which Native peoples have been both independent from and an integral part of the history of the U.S. We will follow Native people through a number of important historical processes at work in U.S. history, from

colonization, reservations, allotment, self-governance, and self-determination. Meanwhile, we will also document the many figures who appear in these eras, including diplomats, traders, merchants, warriors, agents, priests, speculators, settlers, students, memorykeepers, and activists who stock the profoundly lasting cultural imaginary of Indigenous people and their relationship to the United States.

Consequently, we'll tackle centuries of history since European and American colonization, accounting for distinct patterns of colonization employed by different nations *and* provide substantial American Indian/Indigenous perspective in our analysis. Our readings and lectures will work in tandem to create a picture of how federal Indian policy was enacted, perceived, and utilized by both Native and non-Native people, while also teaching distinctly Indigenous ways of knowing the past through primary source analysis, storytelling, oral history, and more. Through our historical study together, we will work to undo the stereotypes that often define historical memory of Native people. Like a drumbeat, American Indian history was sounded thousands of years prior to the arrival of Europeans in North America; has continued to beat at its own tempo through every period of U.S. history; and continues to resonate today – where it reverberates into the future.

Required Books:

- Jean O'Brien, Firsting and Lasting
- Philip Deloria, Indians in Unexpected Places

Additional readings will be available on Canvas.

Requirements and Grading:

- Paths to the Past Project:
 - Archival Source Interpretive Practice 5%
 - Prospective Outlines 5%
 - Annotated Bibliography 5%
 - Primary Sources Proposal 5%
 - Interpretative Writing Sample 5%
 - Final paper (10-12 pages) 30%
- Midterm Exam 15%
- *This Land* Response Paper 10%
- Class and section attendance and participation 20%

Grading Scale

A	93-100%
AB	88-92%
B	83-87%
BC	78-82%
C	70-77%
D	60-69%
F	0-59%

Assignments

Paths to the Past Project

This course is built around an original research paper dubbed the Paths to the Past Project. The Paths to the Past Project will provide you with an opportunity to draw on the interpretive and analytics skills you've learned in this class to produce a paper which investigates a topic of your choice in American Indian history.

You'll need to choose a topic for closer study. It could be an event, a place, or a structure that is component of American Indian history. Moreover, it could be something we've discussed in class, covered in a reading, or something you've uncovered from your own research. The most important feature of your topic is that it captures your interest! The project is divided into multiple assignments designed to help you organize your thinking and write a thoughtful research paper over the course of the term. They are as follows:

Archival Source Interpretive Practice

We will begin the Paths to the Past Project by practicing the skill of interpretation. When we visit the Wisconsin Historical Society, you will complete a Primary Source Interpretation worksheet. This worksheet will outline the phases of historical interpretation which are a part of the historical skill of sourcing. To complete the worksheet, you'll choose *two* sources from the collections at the archives, one created by a Native author and another produced by a non-Native person or institution. You'll turn in this worksheet as a dress rehearsal for the primary sources which you will interpret and analyze for your Paths to the Past Project.

Prospective Outline

As you begin to consider a topic for your project, we'll give these contemplations some structure in the form of a prospective outline. This document is provisional – that is, prospective – and not a final draft. To complete a prospective outline, you'll need to begin with a short (2-3 sentence abstract) about the topic in question. Then, you'll offer a three-part outline that sketches out how you might write a paper on this topic. (Note: When constructing your outline, do not ignore the expected structure of your final paper as described in the final paper description found below!) What kind of sources would you hope to discover or uncover in the course of your research? Why? What might it tell you about the past? You'll complete *two* of these outlines on two different topics (do not hesitate to look ahead to the second half of the class – i.e. in the period between 1900 to the present – for a potential topic!)

Annotated Bibliography

Next, you'll submit an annotated bibliography. This document should help you to organize some materials you believe may be relevant to your upcoming research. I am asking you to submit a bibliography which include at least five secondary (that is, scholarly) sources created by historians that are relevant to *just one* of the two potential topics presented in your prospective outline. Write several brief sentences about each entry, explaining to me (and yourself, ultimately) what this source is, what evidence it contains, and how you think it may be relevant to your project – specifically, where you imagine you might mobilize it in the arc of your argument in your paper.

Primary Sources Proposal

At this juncture, it's time to conduct archival research to find *two sets* of possible sources to interpret. That means you are turning in *four* sources in two pairs. Submit a Word document or PDF which includes the primary source (as hi-res as possible) and a one-

paragraph evaluation of this source as a potential path to the past. While I am not expecting you to provide a detailed interpretation of this source quite yet, I would like you to speak intelligently about the kind of interpretation you might conduct if you were to make this one of the two sources in your final paper. What interpretive opportunities does this source offer historians of American Indian history? How might one critically read this text/object/visualization? What kinds of claims might it support about the past...and about whom?

Interpretive Writing Sample

I am asking you to submit for my assessment an approximately 2–3-page portion of your paper where you interpret *one* of your two primary sources. Remember to practice the same phases of interpretation that we've been practicing throughout the term. For now, your citation formats can be short and drafty (no need for full Chicago style footnotes), but you must still reference materials you are drawing upon! Please also include a hi-res copy of your primary source so that I can see or read it.

Final paper

Your Paths to the Past Project is the place where you'll have an opportunity to exercise those historical muscles you've been training over the course of the term. The best way to think about this paper is an argument that unfolds in three parts. The first part of your eight-to-ten-page paper will provide some exposition about the topic. Using lecture notes, readings from class, and secondary sources you've collected, you'll provide an overview of the topic and make an argument about its historical significance. What do you – yes, you! – find compelling about it?

The second part of your paper will interpret two different primary sources that you believe offer historians a compelling window into your topic. One source should have a Native author; the second source should have a non-Native author. Once you have found two sources which illuminate some important aspect of the topic, you'll implement the phases of interpretation that we have practiced throughout the term. Your task is to explore the possibilities – and limits – of these sources as evidence for making historical knowledge.

Finally, you'll need to connect these sources to back to your original exposition. How might these two sources refine or complicate how future historians might analyze the topic you've chosen? In the end, the most successful Paths to the Past Projects should spend less time describing the topic in American Indian history and instead supply the reader with your recommendations about how to think about the past itself.

Midterm Exam

The midterm examination is intended as an opportunity for me to gauge your understanding of the course material in the first half of the course. The examination will take the format of an in-class essay. Students will receive a set of possible essay questions in advance of the examination, and one of those prompts will appear on the examination.

***This Land* Response Paper**

Historical arguments are stories, and stories take many mediums – writings like articles and books, visual mediums like documentaries and short films, and orally – in the form of lectures or podcasts. To better acquaint ourselves with the full spectrum of these narrative forms when applied to the history of Indian Country, we will listen to the first season of Rebecca Nagle's *This Land*, a podcast about a Supreme Court case, and the history of Cherokee removal and allotment. After you've listened to the podcast, write a 2-3 page paper that answers the following

three questions: First, what is Nagle's historical argument in *This Land*? What kind of historical narrative is she telling? How is it organized? Whose story is it? (Pro-tip: think about argument at various scales: what is the argument of the entire season, versus the argument of a single episode? How do they fit together?) And what is the point of all this history as told by a journalist? Second, what kind of historical evidence does Nagle draw in order to tell her story? What are some examples of Native and non-Native historical evidence that she cites? Third, evaluate Nagle's historical narrative as part of what is, essentially, a piece of journalism. Where you find it to be strong, what makes it so compelling? Where you find it weak, what makes it lacking? As a history, how could it be improved?

Class and section attendance and participation

This class is designed to function as a "flipped classroom," a configuration where lectures aim to anchor discussion of readings, practice methodology, and promote participation amongst all members of the course. Students are empowered to offer their perspective, ask questions, and respond to their peers in open-ended dialogue. To earn full marks, students are expected to attend class and participate in discussion and activities.

Policies

Diversity & Inclusion Statement: Diversity is a source of strength, creativity, and innovation for UW-Madison. We value the contributions of each person and respect the profound ways their identity, culture, background, experience, status, abilities, and opinion enrich the university community. We commit ourselves to the pursuit of excellence in teaching, research, outreach, and diversity as inextricably linked goals. The University of Wisconsin-Madison fulfills its public mission by creating a welcoming and inclusive community for people from every background – people who as students, faculty, and staff serve Wisconsin and the world.

Absences: Life happens. You have two excused absences from class to use as you see fit without notifying me. Should you need another reasonable accommodation, however, please communicate with me in writing at least 48 hours in advance.

Communication: If you need to reach me to discuss this course, the history department, or scholarship in general, send me an email or drop by my office hours. Please allow me 48 hours to respond to email. (As I have made a point not to respond to email over the weekend, please plan accordingly) If you have any questions or concerns about the course or how I can best support your academic success, do not hesitate to reach out!

Late work: Any assignments that are turned in late will receive a 10% penalty per day late, up to five days, after which it will receive an automatic F. Please do your utmost to avoid turning in late work. Should you need a reasonable extension for any assignment, you must contact me in advance and explain your circumstances in writing. You will need to allow me 48 hours to evaluate your written request.

Electronics: The use of laptops are permitted in this course for the sole purpose of note-taking or accessing course materials. Phones are not permitted, and please ensure that they are silent.

COVID-19 Safety Statement

Our number one learning objective is to be safe! In order to do so, there are several important details for you to consider. First, by order of the chancellor, effective Thursday, August 5, 2021 all students, employees and visitors to campus will be required to wear masks when inside campus buildings. Masks are a remarkably simple and effective tool to help us limit risk of exposure to covid-19. Second, if you are feeling sick, please do not come to class; your health and community safety are paramount. I will do my utmost to provide materials, including recorded lectures, slides, and the notes of a designated note-taker on Canvas to help you keep

up with the course so that you can choose to stay home. Third, should a substantial portion of the class become absent, we may temporarily transition to a virtual format via Zoom or some other client. I will endeavor to keep you posted about any changes to the course modality well in advance of any such adjustment. Please be careful with your health and the health of others!

Unless otherwise stated, this course follows all other UW-Madison course policies.



Course Schedule

Prologue: Definitions, Historiography, and Method

Week 1: Welcome and Introductions

- Learning Goal: *In our first week together, we'll tackle the big stuff first: getting to know each other, assessing our prior knowledge about American Indian history, and communicating our learning preferences, motivations, objectives with one another. With introductions made, we'll begin our class by considering the deep past, traveling back thousands of years to bleeding edge of Native memory to understand the contested nature of the origins of the people of Native North America and how Native people have known the past since time immemorial.*
 - January 25: Paths to the Past
 - January 27: Since Time Immemorial
 - Charles Mann, "Pleistocene Wars," 1491, 155-196
 - Susan Hill, "Karihwa'onwe – The Original Matters," *The Clay We Are Made of*, 15-52

Week 2: Knowing Native New Worlds

- Learning Goal: *This week, we'll take a whistle-stop tour of the many diverse North American Native landscapes which have grounded so many Native nations since time immemorial. Though the histories of 560+ Native nations are beyond our ability to adequately cover, we will get a sense of the diversity of Native polities which developed prior to European contact. We'll also embark on our own journey of discovery into the archives, to get better acquainted with some of the raw materials of Native history. On the day of our visit to the archives, be sure to gather at the Wisconsin Historical Society!*
 - February 1: An Infinity of Nations
 - Jean O'Brien, "Historical Sources and Methods in Indigenous Studies: Touching on the Past, Looking to the Future," 15-22
 - Roxanne Dunbar-Ortiz, "Follow the Corn," *An Indigenous People's History of the United States*, 15-31
 - February 3: WHS Archives Visit
 - Jean O'Brien, Introduction, and Chapter 1: Firsting, *Firsting and Lasting*, ix-53
 - Assignment Due (in class): Archival Interpretive Practice

Act 1: Frontier/Colony/Treaty

Week 3: Meetings and Departures

- Learning Goal: *On the heels of our visit to the WHS, we'll discuss our experience and compare notes to get a handle on the voices and silences which are woven into many tellings of the Native past. Next, we will confront (and eschew) one of the most important dates in Euro-American history: 1492, the year that Europeans allegedly "discovered" a new world in North America and stuck Native people with the misnomer "Indian." But such accounts do little to center Native people in the past. In this week, we'll critically analyze how Europeans invaded North America and what place Native people had in shaping the result – perhaps more accurately understood as Native "new worlds" – and the seismic shifts in Native lives which accompanied this moment.*
 - February 8: Archives Debrief
 - Linda T. Smith, "Imperialism, History, Writing, and Theory," *Decolonizing Methodologies*, 1-35
 - Angela C. Wilson, "The Power of the Spoken Word," *Rethinking American Indian History*, 101-116
 - February 10: Native New Worlds
 - Daniel Richter, "Imagining a Distant New World," *Facing East*, 11-23
 - Michael Witgen, *An Infinity of Nations*, 25-46

Week 4: Inventing Federal Indian Policy

- Learning Goal: *In this unit, we'll examine the founding of the United States at the end of the eighteenth century, a process that was rooted in violence against Native people. Particularly, we'll focus on the Native influence upon the Constitution and understand how that document both shaped by and continues to shape the trajectory of the scope of Native sovereignty. Subsequently, we'll track the development of the U.S. treaty-making framework and take a look at a variety of treaties signed with Native nations to get a sense of what these important documents are and how they have changed over time.*
 - February 15: American Revolution and The Indigenous Constitution
 - Greg Grandin, "All That Space," *The End of the Myth*, 11-30
 - Vine Deloria Jr., "The Application of the Constitution to American Indians," 282-303
 - February 17: Treaties
 - Robert N. Clinton, "Treaties with Native Nations," *Nation to Nation*, 14-33
 - Jean O'Brien, Chapter 2: Replacing, *Firsting and Lasting* 55-104
 - February 18: Prospective Outlines Due (11:59pm on Canvas)

Act 2: Region/Reservation/Agency

Week 5: From War to Assimilation

- Learning Goal: *We begin this week with the study of policy which immediately complicated the treaty framework, the early nineteenth century practice of removal. This policy, which led to some of the most heinous outcomes in American Indian history, forced Native people to leave their homelands for new reservations in the west. As the eighteenth century progressed, removal policy bled into reservation policy, but Native people across North America resisted. This resistance often led to official and unofficial targeting of Native people by vigilantes, states, and the federal government with genocidal violence. The result was scores of systematic massacres of Native men, women, and children across the nineteenth century.*

- February 22: Removal and Resistance
 - Greg Grandin, "A Caucasian Democracy," *The End of the Myth*, 47-67
 - Jeff Ostler, "Removal and the Northern Indian Nations, 1830-1850s," *Surviving Genocide*, 288-326
- February 24: Massacre Nation
 - Jeff Ostler, "Indian Warfare in the West, 1861-1890," *Why You Can't Teach U.S. History without American Indians*, 151-164
 - Jean O'Brien, Chapter 3: Lasting, *Firsting and Lasting*, 105-144
- February 25: Annotated Bibliography Due (11:59pm on Canvas)

Week 6: Nadir

- Learning Goal: *Many non-Native Americans could stomach great violence against Natives people, but others were stirred by conscience – and the activism of Native leader, activists, and lecturers. Towards the end of the nineteenth century, a reform movement (which included some Native people) began to call for an alternative to violence known as assimilation. While assimilation appeared as a form of benevolence for Indians, the solution to this imagined dilemma was to disappear Native people as products of distinct Native cultures and morph them into homogenous Americans. This supposed benevolence inflicted a different kind of cultural violence that would sorely test Native people like never before. In this unit, we'll analyze how assimilation policies regarding land and citizenship were enacted, tightening the screws on Native people's autonomy while paying careful attention to Native creativity, adaptability, and persistence.*
 - March 1: Assimilation: Land
 - Jean O'Brien, "Presidential Address: Memory and Mobility: Grandma's Mahnomen, White Earth," *Ethnohistory* 64, 3 (2017): 345-377
 - Emily Greenwald, Selections from *Reconfiguring the Reservation*, 13-36
 - March 3: Assimilation: Laws
 - Vine Deloria Jr., "The Application of the Constitution to American Indians," 303-315
 - Jean O'Brien, Chapter 4, Resisting, 145-200, and Conclusion, 201-207

Act 3: Neighborhood/Allotment/Market

Week 7: Midterm

- Learning Goal: *This unit marks the halfway point in our path to the Native past. This week, we will discuss the ultimate assimilatory technology, the federal government's system of off-reservation Indian industrial boarding schools. A haunting part of Native history, these schools are often remembered by Native people as symbols of four hundred years of colonialism. We'll look inside these schools to better understand their complicated nature and the paradoxes which historians have uncovered between non-Native design for these schools and surprising Native responses. Then, we'll consolidate our learning from the first half of the class by completing our midterm examination. Afterward, we'll prepare to take a well-deserved break!*
 - March 8: Assimilation: Schools
 - K. Tsianina Lomawaima, "They Called it Prairie Light," *They Called it Prairie Light*, 1-26
 - K. Tsianina Lomawaima, "History without Silos..." *History of Education Quarterly*, 349-355
 - March 10: Midterm Examination

Week 8: The Challenges and Possibilities of Modernity

- Learning Goal:
 - March 15: SPRING RECESS
 - Rebecca Nagle, Episode 1: The Case, *This Land*
 - Rebecca Nagle, Episode 2: The Tribe, *This Land*
 - March 17: SPRING RECESS
 - Rebecca Nagle, Episode 3: The Opposition, *This Land*
 - Rebecca Nagle, Episode 4: The Treaty, *This Land*

Act 4: Dependent Sovereignty/Appropriation/Self-Governance

Week 9: Indians Go Nationwide

- Learning Goal: *At the dawn of the twentieth century, Native people were increasingly the subjects of non-Native fascination, pity, and downright obsession. Various discontents in modern American life turned Indian people, long imagined as pre-modern people, into a new kind of cultural resource. In this unit, we'll examine why a host of non-Native people who acted, dressed, and appropriated various Indian representations – and how actual Native people were forced to respond. Consequently, we'll examine Indian Country's most significant intra-tribal political organization in modern U.S. history, the Society of American Indian (SAI). In this unit, we'll look closer at this organization and its struggles to command a politics of representation to advance a new future for Native people.*
 - March 22: Playing Indian and Other Appropriations
 - Lucy Maddox, "Politics, Performance, and Indian Identity," *American Studies Journal*, 7-36
 - Phil Deloria, Introduction and Chapter 1: Violence, *Indians in Unexpected Places*, 3-51
 - March 24: The SAI and Native History
 - Phil Deloria, "Four Thousand Invitations," *American Indian Quarterly*, 25-40
 - Phil Deloria, Chapter 2: Representation, *Indians in Unexpected Places*, 52-108

Week 10: History of the Five Tribes: A Case Study

- Learning Goal: *Class will not convene in person this week. Instead, we will be independently and asynchronously completing the podcast *This Land* and completing a review assignment.*
 - March 28: IN-PERSON CLASS CANCELLED
 - Rebecca Nagle, Episode 5: The Land Grab, *This Land*
 - Rebecca Nagle, Episode 6: The Postponement
 - Phil Deloria, Chapter 3: Athletics, *Indians in Unexpected Places*, 109-135
 - March 30: IN-PERSON CLASS CANCELLED
 - Rebecca Nagle, Episode 7: Still Bleeding
 - Rebecca Nagle, The Ruling, *This Land*
 - Phil Deloria, Chapter 4: Technology, *Indians in Unexpected Places*, 136-182
 - March 31: *This Land* Response Paper Due (11:59pm on Canvas)

Week 11: Constant Activism and Uneven Reforms

- Learning Goal: *Amid the ruptures of the Great Depression, many historians have argued that Native people seemed to catch a strange kind of break: a suite of new government policies collectively known as the Indian New Deal, which ended harmful practices of the past and*

claimed to chart a new future for Native governance. Was the Indian New Deal truly an exception to the colonial apparatus of the U.S. government or simply a new coat of paint on an ugly structure of paternalism? In this unit, we'll put that interpretation to the test...

- April 5: The Indian New Deal
 - Mindy J. Morgan, "'Working' from the Margins," *Why You Can't Teach U.S. History without American Indians*, 181-196
 - Phil Deloria, Chapter 5: Music, *Indians in Unexpected Places*, 183-223
- April 7: Monograph Discussion
 - Phil Deloria, Conclusion, *Indians in Unexpected Places*, 224-238
 - Primary Source Proposals Due (Printed copy in class)

Act 5: Self-Determination/Indigeneity/Decolonization

Week 12: American Indian Movements

Learning Goal: *The aftermath of the second world war unleashed significant changes in American life, none more so than in Native communities. Hungry for a victory at home after fighting against fascism abroad, Native veterans, business leaders, and educated professionals lead a push for greater Native self-determination from under the heel of the Bureau of Indian Affairs. Eager to capitalize on these Native efforts, non-Native lawmakers embraced this energy to unveil yet another assimilatory policy known as termination and relocation. As the threat of termination loomed large over reservations lands and livelihood, Native people began to organize to defend them. One of the most potent weapons in this fight for greater self-determination proved to be treaties signed hundreds of years in the past. In this unit, we will examine the various Native-led organizations, political movements, and strategies that inspired an era of political activism aiming for nothing less than the decolonization of the United States.*

- April 12: A Racial History of Termination
 - Nancy Shoemaker, "How Indians Got to Be Red," *American Historical Review*, 625-644
 - Charles Wilkinson, "Termination," *Blood Struggle: The Rise of Modern Indian Nations*, 57-86
- April 14: Civil Rights vs. Sovereign Rights
 - Kent Blansett, "Introduction," *Journey to Freedom*, 1-11
 - Wilkinson, *Blood Struggle*, 89-112, 129-149

Week 13: Homelands

- Learning Goal: *Treaties have played a crucial (albeit contested) role in American Indian history. Since the 1970s, many reservations have become home to economic and cultural sustainability. So what happens when Indigenous people in the United States wind up living in places where treaties no longer live as the law of the land? These are places where treaties, for all their flaws, were either broken, ignored, or never signed. No historical survey of Native history would be complete without looking to Hawai'i and Alaska to interrogate the question: are all Indigenous people living in the U.S. American Indians?*
 - April 19: Fish Wars
 - Bradley Shreve, "The Fish-in Movement and the Rise of Intertribal Activism," *Pacific Historical Review*, 1-33
 - Patty Loew, "Hidden Transcripts in the Chippewa Treaty Rights Struggle," *American Indian Quarterly*, 1-17
 - April 21: Rez Stimulus
 - James Allison, "Introduction," *Sovereignty for Survival*, 1-16

- James Schaap, "The Growth of the Native American Gaming Industry," *American Indian Quarterly*, 1-26
- April 22: Interpretive Writing Sample Due (11:59pm on Canvas)

Week 13: Land, Water, Sky and Stars

- Learning Goal: *As we look to the future, what might restorative justice mean for nations and communities with long histories so intimately tied to places and land? This week, we'll reflect on Native history (as both fact and method) and its relationship to environmental history. What role does history have to play in answering these questions? Finally, we will connect the stars across various methodological activities throughout the term to draw a new constellation of meaning regarding the craft of Native history.*
 - April 26: Where Treaties Don't Live
 - Tom Smith, "Hawaiian History and American History," *American 19th Century History*, 1-23
 - R.M. Hundorf and S. M. Huhndorf, "Alaska Native Politics Since the Native Claims Settlement Act," *South Atlantic Quarterly*, 1-16
 - April 28: Indigenous Justice as Environmental Justice
 - Warren, "The Nature of Conquest: Indians, Americans, and Environmental History," *Companion to American Indian History*, 287-306
 - Dina Gilio-Whitaker, "The Complicated Legacy of Western Expansion and the Industrial Revolution," *As Long as the Grass Grows*, 53-72

Week 14: Looking Backwards, Looking Forwards

- Learning Goal: *With our course content finally converging with the present, we will end our inquiry into American Indian history by looking to the future. How does centering Native stories unsettle conventional American histories? What does Native historiography and its part alongside U.S. history suggest about the challenges and opportunities in the Native – and non-Native – future?*
 - May 3: Reflections on Historical Methods
 - Vine Deloria Jr. "The Concept of History," *God is Red*, 98-113
 - Wilson, *The Earth Shall Weep*, xi-15.
 - May 5: The Indigenous Future
 - Phil Deloria, "Historiography," *Companion to American Indian History*, 6-24
 - Jean O'Brien and Lisa Blee, "Epilogue," *Monumental Mobility*, 202-213

Final paper due May 10, 2022 11:59pm on Canvas – Miigwech/thank you!

