

The American Culture Program

The Good, The Bad, & The Ugly: The Struggle for Native Lands in the American West

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Program Topic Description

The American West is a tangled web of myth and reality—a region that has been enshrined in American movies, art, and popular culture as the site of rugged individualism and wide-open spaces. Underneath this veneer lies a constant and bitter struggle to define and claim the landscape. Natural resource extraction, ranching, U.S. government agencies, conservationists, recreators, and diverse Native communities all have contested and overlapping claims about how the landscape should be used and memorialized. In this program, we will explore the historical and contemporary struggle to claim and define western landscapes and the intersection of environmental justice with questions of religion, economics, and race in American culture.

This course is designed thematically, which allows us to use each aspect of the course—speakers, travel, seminar and images—to fully immerse ourselves in the weekly topics. We will explore the history and diversity of Native America and cultural landscapes, engage the ongoing process of settler colonialism, and move forward examining natural resource exploitation and Native displacement. We will investigate the pressing questions of environmental racism, as well as environmental justice movements and Native resistance. We will explore American sacred spaces, including wilderness areas and National Parks, as well as Native American sacred lands. Additionally, we will look at federal policies and court cases, popular myths and representations of the Wild West and Native Americans, and the politics of recognition and citizenship.

Throughout the semester we will read and discuss a variety of primary and secondary sources to help better illuminate the historical struggles and contemporary realities of Native American life, and the impact that these struggles have had on shaping American culture and society. We will view and analyze films and documentaries, art, poetry and literature to better contextualize how the media constructs and represents the American West and Native America. Through meetings with weekly guest speakers, we will directly engage with the conservationists, policy makers, historians, and Native leaders involved with these issues. Lastly, the best way to learn about a landscape is by moving through it. We will take several short trips around Virginia and to Washington, DC, and one weeklong trip to Utah to immerse ourselves in different topics related to the program.

Required Texts:

Roxanne Dunbar-Ortiz, *An Indigenous People's History of the United States*, (Beacon Press, 2015). Vine Deloria, Jr., *Custer Died for Your Sins*, (Norman: University of Oklahoma Press, 1988). Sophia Alice Callahan, *Wynema, A Child of the Forest*, (Norman: University of Oklahoma Press, 1891). John Joseph Mathews, *Sundown*, (Norman: University of Oklahoma Press, 1988). John G. Neihardt, *Black Elk Speaks*, (Lincoln: University of Nebraska Press, 1932).

The Fine Print

In order to produce a student-centered and collaborative learning community, we will make use of online forum posts and in-class discussion. Robust discussion is *the* most important aspect of this program. Learning in such a format depends upon preparation and engaged involvement from every student and instructor. The reading for this course is mandatory, as is your class participation. You will be graded on your thoughtful contribution to every class. **Your reading for the topic must be completed by the date it is listed on the syllabus.** Generally, your reading will be due on Tuesdays and Thursdays; however, occasionally you will have readings due on Mondays to prepare for our meetings with guest speakers.

In preparation for discussion, each of you will post at least two discussion questions on Moodle under the forum topic for each class period. Weekly discussion leaders will draw from your questions and lead us in our Thursday seminar discussion. Drs. Rodriguez and Keegan may also post questions for debate based on the readings. We expect everyone to participate in the discussion and debate, and we will challenge your arguments—so be prepared to defend your positions with evidence from the readings! If you are unprepared or do not meaningfully participation in the class discussion or debate, it will impact your grade.

You are also required to turn in a semester-long journal for the program (see final page). This document should be emailed as a single Word document. We will provide you with a detailed handout that discusses specific requirements. Your journal should critically incorporate all aspects of the program and will stand as a record of what you learn and how the experiences shape your opinions. You should be writing in your journal on a weekly basis. As part of the tutorial, discussed in detail below, twice a month you will turn over a draft of your journal to one of the faculty members, who will provide you critical feedback during a scheduled meeting. Your journal is worth 50% of your grade.

You must attend class. There are no unexcused absences (meaning you can't just skip class because you don't feel like going). However, please do not attend class if you are severely ill. If you do need to miss class, please send an email to bkeegan@randolphcollege.edu and let Dr. Keegan know that you will be absent. You will need to complete a writing assignment in order to make up your attendance for that day. If you fail to attend class and your absence is not excused we reserve the right to lower your grade overall.

If you find that you are stuck, confused, or frustrated by an assignment or reading, reach out! Drs. Keegan and Rodriguez regularly have office hours and are always available via email and by appointment. We want each of you to succeed in this program and are available to help make that happen.

The content and discussion in this course will necessarily engage with racism and, at times, graphic and sexual violence. Much of it will be emotionally and intellectually challenging to engage with. I will flag especially graphic or intense content that discusses or represents these topics and will do my best to make this classroom a space where we can engage bravely, empathetically and thoughtfully with difficult content every week.

In accordance with the Honor Code, no form of academic dishonesty will be tolerated. This includes, but is not limited to: failure to acknowledge group collaborations, cheating, handing in duplicate papers, plagiarism, and improper citation. If you are unsure about how to properly credit someone else's work, please ask!

Consistent with Randolph's commitment to inclusivity, your instructors pledge to do our best to run the class in a manner that is respectful of difference, including but not limited to physical and mental ability, age, socio-economic status, religious identity, gender identity, race, ethnicity, sexual orientation, nationality, and veteran status. Students are expected to be respectful of these differences in their conduct in class and on campus.

As instructors, one of our responsibilities is to help create a safe learning environment on our campus. We also have a mandatory reporting responsibility related to our roles as faculty members. It is our goal that you feel able to share information related to your life experiences in classroom discussions, in your written work, and in our one-on-one meetings. We will seek to keep information you share private to the greatest extent possible. However, we are required to share information regarding sexual misconduct or information about a crime that may have occurred on Randolph's campus with the College's Title IX Coordinator, Sharon Saunders. We do this to make sure that you are able to get all the information and support you may need.

Randolph College is committed to providing learning experiences that are accessible for all students, and will make reasonable accommodations for individuals with documented disabilities. If you have a learning difference or a disability – mental health, medical, or physical impairment – please contact Diane Roy, Coordinator of Access Services, in the Academic Services Center, 4th floor, Lipscomb Library; at (434) 947-8132; or at drop"/arandolphcollege.edu.

Class Descriptions, Assignments, and Grading

AMCP 302: Voices I (3 credits)

Leggett 624, Monday 7-9:45

In this section of the program, students will attend weekly guest lectures and then participate in a group discussion. You are expected to be critical listeners and active participants. While you are listening to an expert on a particular topic, the course is designed so that your voice is also an important part in the discussion and exploration of the topic.

Assignments

- Journal Entries. Each week, you are expected to write about your experience with the guest speaker. You should focus on the ideas expressed during the presentation and discussion and then examine how those ideas connect with larger themes examined in the Program.
- Moodle Post. After each meeting with an American voice, you will need to post your immediate reaction to the Moodle class site for Voices I. The reaction should be posted by 1:00 pm Tuesday, so we can include your reactions in our Images discussion. Feel free to respond to your classmates' posts. Note: click on "Voices I" in Moodle; then the name of the "voice" for the week; then "Add a new discussion topic"; then fill out the subject line and the message; click on "Post to Forum."

Grading

50%--Journal 30%--Discussion 20%--Moodle Posts

AMCP 304: Voices II (2 credits)

This is our travel course, which enables us to go "on the road" and experience the themes and materials that we discussed in class. While the parameters of each trip differ, you are expected to be an engaged participant and respectful traveler.

Assignments

- Journal Entries. For each trip, you are expected to write about your experiences in light of the class materials. While you may not need to comment upon every aspect of a trip, you should explore a sufficient number of aspects and events so that your journal writing takes advantage of all the thematic opportunities provided. Listen carefully to the voices and look carefully at the way American culture is presented.
- Citizenship. Students are expected to be cooperative while traveling and to give undivided attention to speakers, engaging them with questions and discussion when appropriate. Students are expected to be kind and generous to each other and those we encounter. Religious, racial, and cultural discrimination will not be tolerated.
- Moodle Post. After each trip, you will need to post your immediate reactions to the Moodle class site for Voices II. Reaction posts should be posted to our Moodle class site for Voices II by midnight the day after the trip and should be at least three to five paragraphs long. For our longer trip to Utah, be sure to keep an ongoing journal in order to fully reflect on all we see and do.

Grading

50%--Journal 30%--Citizenship 20%--Moodle Posts

Trips

- Monday 1/28—Field Trip to Natural Bridge State Park and Monacan Indian Village Exhibit Meet at 12:15 in front of Main Hall
- Friday 2/22-Saturday 2/23—Travel to Jamestown, Virginia
- Thursday 3/21-Saturday 3/23—Travel to Washington, DC
- 4/6-13—Travel to Utah

AMCP 272: American Images (3 credits)

Leggett 624, Tuesday 1:30-3:30 and Wednesday 2-2:50 (as needed)

Every week we will view and engage with different forms of media and literature related to the weekly topic. The selections will vary from blockbuster movies, westerns, documentaries, paintings, sculptures, memoirs, short stories, poetry, and novels. You will be expected to engage with the material critically, take notes, and incorporate issues and themes from American Images into your journal and seminar discussions.

Assignments

- Journal Entries. The journal will be a place for you to summarize, reflect, and comment upon the discussion/content of weekly media.
- Reaction Papers. Throughout the course of the semester you will be required to turn in three reaction papers to media from class. We will present the prompts at least one week prior to the due date. Each paper should be approximately 500-750 words long (2-3 pages), written in Times New Roman, 11 or 12 pt. font, 1-inch margins). Your papers should be turned in at the beginning of the class during which it is due. You can choose to write about any topic that we covered prior to the due date and/or you can compare and contrast media from two different topics.

Grading

50%--Journal 30%--Reaction Papers 20%--Discussion

AMCP 322: American Culture Seminar (4 credits)

Leggett 624, Thursday 1:30-3:30

This is our weekly discussion-based seminar. We will discuss the readings for the week under the direction of student discussion leaders. Our discussion may also incorporate reactions from our other classes.

Assignments

- Class Readings. You are expected to complete all of the reading for the course. Reading assignments are due by the date under which they are listed in the program schedule.
- Journal Entries. The journal will be a place for you to for you to summarize, reflect, and comment upon the discussion/content of weekly readings.
- Discussion Leader. Each week, three students will be assigned to lead discussion. You will each be leader three times during the semester. Discussion leaders are expected to go beyond merely asking questions, but also guide the class in a meaningful discussion through questions, their own responses, follow-up questions, and by linking readings together in a meaningful way. You will also be asked to provide (very brief) bios on the authors to highlight the diversity of voices and perspectives. All students will be responsible for posting questions on Moodle, which as a leader you will be responsible for collecting and organizing.
- Discussion Questions. Each week, all students must post at least two discussion questions to our Moodle class site for the American Culture Seminar. Your questions are due no later than 11 am on Thursday. The questions should demonstrate thoughtful and considered engagement with the material and are intended to stimulate class discussion. In addition to asking pointed questions that only refer to details within a single reading, try to ask broader thematic questions that link multiple readings. Late posts will not be accepted and will result in a zero for the week. Post questions to the appropriate week's forum.
- Writing Tutorial. Discussed in more detail below.

Grading

50%--Journal

20%--Discussion leadership

10%--Discussion questions on Moodle

20%--Active Participation in the seminar

Writing Tutorial

The American Culture Program is a 4-credit course, which includes a writing intensive tutorial. Every other week you will meet one on one with either Professor Keegan or Rodriguez to discuss your journal writing and progress in the course. Generally, the meetings will last between 30 minutes to an hour. It is your responsibility to schedule the meetings with your assigned faculty member.

At least two hours prior to your meeting, you must turn in your writing submission that will be reviewed by the faculty member. You should cover course materials presented within the previous week or ten-day period. The journal should include responses to reading assignments, guest speakers, media, and reactions to class discussions. Record your thoughts as they emerge throughout the week, then, let a day or so pass, and go back and read what you wrote, and reflect on how these thoughts may have changed as you've engaged with new material or come to new conclusions. This process is an opportunity to analyze and synthesize the material, as well as reflect on your own growth over the semester. Entries should be a minimum of 500 words.

Course Schedule

Topic 1: Introduction to Native America, Settler Colonialism, and the American West

- M 1/14 Introduction to the Course
- T 1/15 In Class: Watch *Ken Burns: The West* (episode 1) (stop before Lewis & Clark segment)
 - Jack Forbes (Renape, Lenape, Sapori), "Colonialism and Native American Literature: Analysis," *Wicazo Sa Review* 3, no. 2 (1987): 17-23.
 - -Maxey Simms (Yuchi), "The Creation of the World," in Yuchi Tales, edited by Gunter Wagner (1931).
 - -Listen to Luci Tapahonso (Diné), "They are Silent and They are Quick," and "A Breeze Swept Through," (1989). Read "Preface: The Kaw River Rushes Forward," and "Just Past Shiprock," *Saanii Dahaatal/The Women are Singing*.
 - -Max Evans, "Song of the West," in Hi-Lo to Hollywood: A Max Evans Reader, 180-184.
- Th 1/17 *Roxanne
- *Roxanne Dunbar-Ortiz, "Introduction" and "Culture of Conquest," in *An Indigenous People's History of the United States*, 1-14 and 32-44.
 - *Vine Deloria, Jr. (Standing Rock Sioux), "Indians Today, the Real and the Unreal," in *Custer Died for Your Sins*, 1-27.
 - Hannah Nordhaus, "Inside the New Battle for the American West," *National Geographic* (2018). https://www.nationalgeographic.com/magazine/2018/11/battle-for-the-american-west-bears-ears-national-monument/
 - William Deverell, "Fighting Words: The Significance of the American West in the History of the United States," *Western Historical Quarterly* (Summer, 1994): 185-206.
 - "Timeline of United States Settler Colonialism: From Columbus to Standing Rock." 4-13.
 - Ned Blackhawk (Western Shoshone). "Introduction: The Indigenous Body in Pain" in *Violence over the Land: Indians and Empires in the Early American West*, 1-15.
 - J. Kehaulani Kauanui (Native Hawaiian) and Patrick Wolfe, "Settler Colonialism Then and Now," in *Speaking of Indigenous Politics* (2018).

Topic 2: US Indian Policy, Sovereignty, and Treaty Making

- M 1/21 Guest Speaker: Valerie Lambert (Choctaw), Anthropology, UNC-Chapel Hill, "The Bureau of Indian Affairs and Tribal Governance."
 - CL Henson, "From War to Self-Determination: a history of the Bureau of Indian Affairs," *American Studies Resource Center*, (1996) 1-4.
 - Valerie Lambert, "Rethinking American Indian and Non-Indian Relations in the United States and Exploring Tribal Sovereignty: Perspectives from Indian Country and from Inside the Bureau of Indian Affairs," *POLAR: Political and Legal Anthropological Review* 40, no. 2 (2017): 278-294.

- T 1/22 In Class: Watch, Bury My Heart at Wounded Knee, 2h13 (2007)
 - Edward Wyatt, "Classic Book About America's Indians Gains a Few Flourishes as a Film," *New York Times* (May 9, 2007).
- W 1/23 *Sophia Alice Callahan (Muskogee Creek), "Preface" and Chapters I XIII, *Wynema, A Child of the Forest* (1891), 1-58. (Fiction)
- *Dunbar-Ortiz, "Bloody Footprints," "The Birth of a Nation," *An Indigenous People's History of the United States*, 56-94.
 - *Deloria Jr. "Laws and Treaties," and "The Disastrous Policy of Termination," *Custer Died for Your Sins*, 28-77.
 - Joanne Barker, "For Whom Sovereignty Matters" Sovereignty Matters: Locations of Contestation and Possibility in Indigenous Struggles for Self-Determination, 1-26.
 - Sidney Harring, "This high pretension of savage sovereignty," in Crow Dog's Case, (1994) 1-24.
 - Stacy Leeds, "By Eminent Domain or Some Other Name: A Tribal Perspective on Taking Land." (2005) 1-27.

Topic 3: Native American Cultural Landscapes

- M 1/28 Field Trip to Natural Bridge State Park, speaker Victoria Ferguson (Monacan), Manager, Monacan Indian Village Exhibit Meet at 12:15 in front of Main Hall
- T 1/29 In Class: Watch *Hostiles* (2017), 2h13. *Warning: Graphic Violence and Implied Sexual Violence*
- W 1/30 *Sophia Alice Callahan (Muskogee Creek), "Chapters XIV Conclusion," *Wynema, A Child of the Forest* (1891), 59-102.
- Th 1/31 *Deloria, "A Redefinition of Indian Affairs," *Custer Died for Your Sins*, 243-268.
 - Sam Gill, "The Place to Begin," Native American Religions, 10-26.
 - Keith Basso, Wisdom Sits in Places, Chapter 4.
 - Richard W. Stoffle, et al. "Cultural Landscapes and Traditional Cultural Properties: A Southern Paiute View of the Grand Canyon and Colorado River" *American Indian Quarterly*.
 - Matthew Wildcat (Plains Cree), et al. (2014) "Learning from the land: Indigenous land-based pedagogy and decolonization." *Decolonization: Indigeneity, Education & Society* 3(3).
 - Susan Lobo, "Is Urban a Person or a Place? Characteristics of Urban Indian Country," *Native American Voices*, 424-431.

Topic 4: Manifest Destiny and American Exceptionalism

- M 2/4 Watch, How the West Was Won (1962), 164 minutes.
- T 2/6 In Class: Explore art of the Anglo-American West: John Gast, George Catlin, Charlie Russell, Edward Curtis, Thomas Moran.
 - John Winthrop, "A Model of Christian Charity," (1630).
 - John O'Sullivan, "Annexation," *United States Magazine and Democratic Review 17*, no.1 (July-August 1845): 5-10.
 - Amelia Stewart Knight, Diary of a Woman Migrating to Oregon, (1853).
 - Mark Twain, Roughing It (1872), excerpts.
- Th 2/8 *Dunbar-Ortiz, "Cult of the Covenant," An Indigenous People's History of the United States, 45-55.
 - *Deloria, Jr. "Missionaries and the Religious Vacuum," Custer Died for Your Sins, 101-124.
 - Alexander Tocqueville, *Democracy in America*, excerpts.
 - Frederick Jackson Turner, "The Significance of the Frontier in American History." (1893).

- Henry Nash Smith, "The Myth of the Garden and Turner's Frontier Hypothesis," in *Virgin Land: The American West as Symbol and Myth*, (Cambridge, MA: Harvard University Press, 1950): 250–260.
- Andrew Isenberg and Thomas Richards, Jr. "Alternative Wests: Rethinking Manifest Destiny," *Pacific Historical Review* 86, no. 1 (2017): 4-18.
- David Von Drehle, "The fight for the meaning of America," (2016) Time: 82-83.
- Hillary Clinton, "American Exceptionalism," (2016) Time: 83.
- Phillip Barlow, "Chosen Land, Chosen People: Religious and American Exceptionalism Among the Mormons," *Mormonism and American Politics*.

Topic 5: Rodeos, Wild West Shows, and The Myth of the Frontier

- M 2/11 Guest Speaker: Kevin Costner, Tig Productions, Inc.
- T 2/12 In Class: watch excerpts, Red River 0-20:05 (1948); Fort Apache (1948), Annie Get Your Gun (1950), The Good, The Bad, and The Ugly (1966), Dances with Wolves (1990), Westworld 2:22-16:35 (2017) *Warning: Nudity, Sexual and Graphic Violence*
 - Louis L'Amour, "The Gift of Cochise," 270-279 and "War Party," 739-750.
- *Dunbar-Ortiz, "The Last of the Mohicans and Andrew Jackson's White Republic," *An Indigenous People's History of the United States*, 95-116.
 - Theodore Roosevelt, *The Winning of the West*, excerpts.
 - Patricia Limerick, "Introduction: Closing the Frontier and Opening Western History," and "Empire of Innocence," *The Legacy of Conquest.* 1-54.
 - Monica Rico, "'Don't Forget This': Annie Oakley and the 'New Girl' in Anglo-American Culture," *Popular Frontier*, 96-109.
 - Richard White, "Frederick Jackson Turner and Buffalo Bill," 1-20.
 - Tracey Owens Patton and Sally M. Schedlock, "Circle the Wagons and Let's Talk Rodeo," *Gender Whiteness, and Power in Rodeo,* (2012) 25-36.
 - Stephen Aron, "The History of the American West Gets a Much-Needed Rewrite," *Smithsonian Magazine* (2016).

Topic 6: Myth of the Noble Savage and Ecological Indian

- M 2/18 Guest Speaker: Philip Deloria (Dakota), Harvard University
 - Philip Deloria, "American Indians and American Identities," and "Natural Indians and Identities of Modernity," in *Playing Indian*, 1-9, 95-127.
- T 2/19 *John Joseph Mathews (Osage), *Sundown*, Chapters 1-5.
 - James Fenimore Cooper, "Introduction," "Chapter 1," and "Chapter 6," Last of the Mohicans, excerpts (1825).
 - Charles Dickens, "The Noble Savage," Household Words, (1853).
- Th 2/21 *Dunbar-Ortiz, "Sea to Shining Sea," *An Indigenous People's History of the United States*, 117-132.
 - Louis Warren, "The Nature of Conquest: Indians, Americans, and Environmental History," in *A Companion to American Indian History*, (2008) 287-303.
 - Sara Dant, "Losing Eden," and "Sustainability and the 'Triumph of the Commons," in *Losing Eden: An Environmental History of the American West*, (2016) 7-23, 192-205.
 - William Cronon, "The Trouble with Wilderness, or Getting Back to the Wrong Nature," *Uncommon Ground: Rethinking the Human Place in Nature*, (1995) 69-90.
 - Fikret Berkes, "Cree Worldview 'From the Inside," and "Indigenous Knowledge in Context," in *Sacred Ecology*, 105-118, 202-218.

2/22-23 Travel to Jamestown, Virginia

Compare how history is told – Historic Jamestowne and Jamestown Settlement.

Topic 7: Natural Resource Exploitation and Native Displacement

M 2/25 Guest Speaker: Greg Johnson, Religious Studies, CU-Boulder

- Greg Johnson and Siv Ellen Craft, "Protective occupation, emergent networks, rituals of solidarity: comparing Alta (Sápmi), Mauna Kea (Hawai'i), and Standing Rock (North Dakota)," in *The Bloomsbury Handbook of Religion and Nature: The Elements*, (2018) 185-198.

T 2/26 Watch Clearcut (1991), 1h40 *Warning: Graphic Violence*

W 2/27 - *Mathews, Sundown, Chapters 6-10.

Th 2/28 -*Dunbar-Ortiz, "Indian Country," *An Indigenous People's History of the United States*, 133-161.

- Winona LaDuke (Ojibwe), "What is Sacred?" "Gods, Squirrels, and the Universe," and "Salt, Water, Blood, and Coal," *Recovering the Sacred*, 20-46.
- Paul Reeve, "Intersections," and "Power, Place, and Prejudice," *Making Space on the Western Frontier: Mormons, Miners, and Paiutes.*
- Christina Rose, (2015) "Echoes of Oak Flat: 4 Sloan Dams that Submerged Native Land." *Indian Country Today Media Network*.
- Peter Capossella, (2015) "Impact of the Army Corps of Engineers' Pick-Sloan Program in the Missouri Basin." *Journal of Environmental Law and Litigation* 30: 143-218.
- Michael Toledano, (2015) "In British Columbia, indigenous group blocks pipeline development." *Al Jazeera*, August 20.

Spring Break March 1-10

Finish Sundown, Response Paper due Tuesday 3/12.

Topic 8: Native Representation and Popular Culture

M 3/11 Guest Speaker: Jennifer Gauthier, Communications, Randolph College, "Indigenous Cinema"

T 3/12 Watch Reel Injun, (2009) 1h26.

Th 3/14 - *Deloria, "Indian Humor," *Custer Died for Your Sins*, 146-167.

- Elizabeth Cook-Lynn, (Crow Creek Sioux) "The Radical Conscience of Native American Studies," *Wicazo Sa Review* 7, no. 2, (1991): 9-13.
- Adrienne Keene, (Cherokee) "Urban Outfitters is Obsessed with Navajos." *Native Appropriations*, September 23, 2013.
- Lisa Aldred, "Plastic Shamans and Astroturf Sun Dances: New Age Commercialization of Native American Spirituality," 329-352.
- Kevin Bruyneel, "Race, Colonialism, and the Politics of Indian Sports Names and Mascots: The Washington Football Team Case." *NAIS: The Journal of the Native American and Indigenous Studies Association:* 1-31.
- National Congress of American Indians, "Leading National Civil Rights and Racial Justice Organizations Announce Joint Opposition to Washington NFL Team," (August 24, 2018).
- Review "Supporters of Change": http://www.changethemascot.org/supporters-of-change/

Topic 9: Native Resistance in History

M 3/18 Guest Speaker: Brandon Bayne, Religious Studies, UNC-Chapel Hill, "The O'odham Revolt."

-"Willy-Nilly Baptisms and Chichimeca Freedoms: Missionary Disputes, Indigenous Desires and the 1695 O'odham Revolt," *Journal of Early Modern History* 21 (2017): 9-37.

T 3/19 - *John G. Neihardt, *Black Elk Speaks*, chapters 1, 5, 7, 8, 14-25.

- *Dunbar-Ortiz, "Ghost Dance Prophecy: A Nation is Coming," *An Indigenous People's History of the United States*, 178-196.
 - Colin Calloway, "Rebellions and Reconquests," in *One Vast Winter Count: The Native American West before Lewis and Clark*, (University of Nebraska Press, 2003) 165-211.
 - Jennifer Garber, "Introduction," in *The Gods of Indian Country: Religion and the Struggle for the American West*, (Oxford University Press, 2018) 1-14.
 - James Mooney, "The Doctrine of the Ghost Dance," "The Ceremony of the Ghost Dance," 915-927.
 - Thomas Constantine Maroukis, "The Origins and Development of the Peyote Religion and the Native American Church," *The Peyote Road: Religious Freedom and the Native American Church*, 14-58.
 - Mary Crow Dog (Lakota Sioux), Lakota Woman, selections.

3/21-23 Travel to Washington DC

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Thursday	Meet at Main Hall at 6pm, please eat dinner before departure.		
	Please bring a notebook to all of our events with prepared questions and to take notes.		
Friday			
10 AM	Tour of the Department of Interior and BIA Headquarters		
	Lunch at Bison Cafe		
1 PM	Meet Dr. Joshua Bell, Director of Recovering Voices, Smithsonian's National Museum of Natural		
	History		
3 PM	Meet Dorothy Lippert, Repatriation Office, NMNH		
Saturday			
9 AM	Meet Dan Lewerenz, Staff Attorney, Native American Rights Fund		
	Explore Smithsonian National Museum of the American Indian		
	Lunch at NMAI Food Court		
	Depart for Campus		

Topic 10: Environmental Racism

- M 3/25 Guest Speaker: David Sligh, Conservation Director of Wild Virginia, "The Fight for Nelson County."
- T 3/26 Watch Native Planet: Surviving the Cold War and Uranium Mining
- Th 3/28 Melissa Checker, "'But I Know It's True': Environmental Risk Assessment, Justice, and Anthropology," *Human Organization* 66(2): 112-124.
 - Traci Voyles, "Introduction" and "Empty Except for Indians," in *Wastelanding: Legacies of Uranium Mining in Navajo Country*, (2015) vii-26.
 - Laura Pulido, "Geographies of Race and Ethnicity: Environmental Racism, Racial Capitalism, and State Sanctioned Violence." *Progress in Human Geography* (2016).
 - David N. Pellow, "Toward a Critical Environmental Studies: Black Lives Matter as an Environmental Justice Challenge," *DuBois Review: Social Science Research on Race* (2016).
 - Dara O'Rourke and Sarah Connelly, "Just Oil? The Distribution of Environmental and Social Impacts of Oil Production and Consumption." *Annual Review of Environment and Resources* 28 (2003): 587-617.

Topic 11: Native Activism and Environmental Justice

- M 4/1 Guest Speaker: Josh Bertalotto (Tunica-Biloxi), Council for Native American Youth
- T 4/2 Watch RISE: Standing Rock
- Johnson and Kraft, "Standing Rock Religion(s): Ceremonies, Social Media, and Music Videos," *Numen* 65 (2018), 499-530.
 - Glen Coulthard, (Yellowknives Dene) "For Our Nations to Live, Capitalism Must Die." *Unsettling America: Decolonizing Theory and Practice*, (November 5, 2013).
 - Nick Estes, (Lower Brule Sioux), "Fighting for Our Lives: #NODAPL in Historical Context."

- Nick Estes, "Declaring War on KXL: Indigenous Peoples Mobilize." *National Lawyers Guild's Mass Dissent. Special Issue: "Environmental Justice and Indigenous Resistance Movements"* 37, no. 3 (2014).
- Jarrett Martineau (Cree/ Frog Lake Dene), "Rhythms of Change: Indigenous Resurgence, Technology and the Idle No More Movement" in *More Will Sing Their Way to Freedom: Indigenous Resistance and Resurgence* (2015).
- Harsha Walia, "Decolonizing together: Moving Beyond a Politics of Solidarity Toward a Practice of Decolonization" in *The Winter We Danced*, 44-50.
- Clayton Thomas Muller, (Mathias Colomb Cree), "The Rise of the Native Rights-Based Strategic Framework: Our Last Best Hope to Save our Water, Air, and Earth," *The Winter We Danced*, 365-378.

Topic 12: The Struggle for Native Lands in the American West

Saturday An	ril 6: Travel Day
	Hall, Noon Saturday, please eat before departure.
	clines 3111 3:10PM CHO to Chicago, American Airlines 1237 to SLC arrival 8:07pm
Sunday	Discovering Utah
9:15 AM	Depart House
>.15 / HVI	This is the Place Heritage Monument (Quick stop)
10 AM	Natural History Museum of Utah: Tour Paleo Lab, Native American exhibits
1071111	Lunch at UMFA Café
2 PM	Utah Museum of Fine Art: Tour Westward Expansion & Race to Promontory Exhibits
	Hike Living Room Trail (2 miles)
6:30 PM	Dinner at Red Iguana 2 "The Killer Mexican Food"
Monday	Discovering the Church of Jesus Christ of the Latter-day Saints
	*Wear modest clothing (please no tank tops, short shorts, short skirts, or very ripped jeans)
9:30 AM	Depart House
10 AM	Tour of Temple Square with LDS Missionary (city creek parking)
	Visit Church History Museum
	Lunch debrief
	Free Time or optional hike: Bonneville Shoreline Trail (2-6 miles) or Mill Creek Canyon (3.5 miles) or
	Bell Canyon Waterfall (4 miles, longer drive)
Tuesday	Drive south to the red rocks
8 AM	Depart House
	Anasazi Museum
	Upper Calf Creek Falls (2-miles, if warm enough swimming hole!)
5 PM	Dinner at Hell's Backbone Grill, meet with owner Blake Spalding
	Lodging in Escalante: Circle D – 475 W Main Street
Wednesday	Grand-Staircase Escalante National Monument
8:30 AM	Breakfast at Circle D Eatery (sit down restaurant next to hotel, need to pay all together), walk to EIC
9:30 AM	Escalante Interagency Center: meet with BLM, NPS, and USFS employees
	"Land Management in Southern Utah"
	Slot Canyon Hike: Peekaboo and Spooky Gulch (4.8-mile loop, option to do Peekaboo alone)
	Dinner at Torrey's Grill and BBQ
	Option to Stargaze: Natural Bridges National Monument, designated Dark Sky Park
T11	Lodging in Blanding: Super 8 – 755 S Main Street
9 AM Friday	Bears Ears National Monument *pack lunches
	Depart Hotel Mula Conven Boodeida Viva
	Mule Canyon Roadside Kiva House on Fire in Mule Canyon (2-mile hike, option to continue further to more sites)
	Drive to Monument Valley Sand Island Petroglyph
	Bears Ears Education Center (Bluff)
	Dinner in Bluff at Twin Rocks Café, mosey through Bluff Fort site
	Lodging in Blanding: Super 8
	Indigenous Voices of Bears Ears
TBD	Meet Angelo Baca, Utah Diné Bikéyah
	Comb Wash and Butler Wash sites
	Dinner in Moab

	Drive back to Salt Lake City
	Lodging in Salt Lake City
Saturday	American 1270 6:37 AM to Chicago ORD, American 3111 2:45 PM arrival at CHO

Topic 13: Religious Freedom, Citizenship, and the Politics of Recognition

- M 4/15 Darren Perry (Northwest Shoshone), Vice Chairman of the Northwest Band of the Shoshone Nation, "Memorializing the Bear River Massacre."
 - Christina Rose, "Native History: Bear River Massacre Devastates Northwestern Shoshone," *Indian Country Today*, (Jan. 29, 2014).
 - -Trent Toone, "'Because it's sacred land': Shoshone National chairman is 'on a mission' to share massacre site with world," *Deseret News*, (September 9, 2018).
- T 4/16 Sherman Alexie (Spokane), "Search Engine," in *Blasphemy*, (2013), 358-415.
 - Leslie Marmon Silko (Laguna Pueblo), "The Man to Send Rain Clouds," (1992).
 - Yufna Soldier Wolf (Northern Arapaho), "Looking to the Past to Find the Future," in *Eating Fire, Tasting Blood* (2006).
- Th 4/18 *Dunbar-Ortiz, "The Doctrine of Discovery," *An Indigenous People's History of the United States*, 197-217.
 - *Deloria, "Indians and Modern Society," Custer Died for Your Sins, 225-242.
 - United Nations, "Declaration of the Rights of Indigenous Peoples," (2007).
 - Susan Shown Harjo (Cheyenne and Hodulgee Muscogee), "American Indian Religious Freedom Act after Twenty-Five Years: An Introduction," *Wicazo Sa Review* 19, 2 (2004): 129-136.
 - Glen Coulthard (Dene), "Introduction: Subjects of Empire," and "Conclusion: Lessons from Idle No More: The Future of Indigenous Activism," *Red Skin, White Mask: Rejecting the Colonial Politics of Recognition*, (University of Minnesota Press, 2014) 1-24 and 151-179.
 - Audra Simpson, (Kahnawake Mohawk) "The Gender of the Flint," *Mohawk Interruptus: Political Life Across the Borders of Settler States*, (Duke University Press, 2014), 147-176.
 - Greg Johnson, "Tradition, Authority, and the Native American Graves Protection and Repatriation Act," 355-381
 - Samuel R. Cook and Karenne Wood (Monacan), "The Monacan Nation Pow Wow: Symbol of Indigenous Survival and Resistance in the Tobacco Row Mountains," *Southern Anthropologist* 30, no. 2 (2005): 1-19.

Topic 14: The West as Sacred Space

- M 4/22 Guest Speaker: Matthew Warner, Wayne State, "Public Memory and Erasure in Grand Canyon National Park."
- T 4/23 In Class: Watch, *The National Parks: America's Best Idea*, episode 1.
 - John Muir, "God's First Temples: How Shall We Preserve Our Forests?" (1876) and "A Near View of the High Sierra" (1894).
 - Mary Austin, Land of Little Rain, excerpts, (1903).
 - Jim Harrison, "Geopiety," in *West of 98*, edited by Lynn Stegner and Russell Rowland, (Austin: University of Texas Press, 2011), 73-4.
 - Denise Chávez, "Entre Mundos/Between Worlds," in West of 98, 217-222.
 - Ursula Le Guin, "Place Names," in West of 98, 275-289.
 - David Mas Masumoto, "Dirty Stories," in West of 98, 319-323.
- Th 4/25 Sara Dant, "Conservation and Preservation," in *Losing Eden*, 102-117.
 - Matthew Glass, "Producing Patriotic Inspiration at Mount Rushmore," *Journal of the American Academy of Religion*, 62, no. 2 (1994): 165-183.
 - David R. Craig, et. al., "Blackfeet Belong to the Mountains': Hope, Loss, and Blackfeet Claims to Glacier National Park," *Conservation and Society* 10, no. 3 (2012): 232-242.

- Robert Michaelson, "Dirt in the Courtroom: Indian Land Claims and American Property Rights," in *American Sacred Space*, edited by Chidester and Linenthal, (Indiana University Press, 1995).
- Nicolas Howe, "The Spiritual Gaze," *Landscapes of the Secular: Law, Religion, and American Sacred Space*, (2016) 80-116
- *Dunbar-Ortiz, "The Future of the United States," *An Indigenous People's History of the United States*, 218-236.

The Program Journal

The Program journal is the most important piece of work that you will produce during your semester in The American Culture Program. It is important on a pragmatic level because it will influence your grade in each of the Program courses. It is even more important, however, on a personal level. The journal should evidence your critical thinking about the many experiences you will encounter this semester; moreover, the journal should evidence your own developing voice about America.

It is our hope that your journal will become a resource for you, in the years to come, as you continue to think about America and what it means to be an American.

Henry David Thoreau wrote the following about journal writing, in his own journal:

A journal is a record of experience and growth, not a preserve of things well done or said.... The charm of the journal must consist in a certain greenness, though fresh, and not in maturity. Here I cannot afford to be remembering what I said or did, my scurf cast off, but what I am and aspire to become.

We expect that your journal will demonstrate a "certain greenness," but we also expect that your journal will exhibit, after a period of time, a refined self-expression. Your journal writing should thoughtfully examine your Program experiences—that is, the readings, the classroom lectures and discussions, the many "voices" you meet here and on the road—and do so in an integrated, connected manner. While you may initially write about a subject in a "stand-alone" fashion (for example, your Internet postings, your class notes), the ideas expressed in such writing should finally find a place in a larger, more thematically connected journal entry. You should think of your journal as a social document, not a private one (a diary); your journal should give form to those moments of insight that define your understanding of course materials.

Drs. Keegan and Rodriguez will both evaluate your journal. You will engage in bi-weekly tutorial discussions with a professor regarding your journal writing, wherein you will receive guidance towards a "refined self-expression." Then at mid-term and again at term's end, the faculty will gather and discuss your work. We will give special attention to your capacity to

- Record and report
- Analyze, critique, and question
- Synthesize, connect, and apply

These bulleted areas are listed in order of "degree of difficulty." A bare record of the Program's materials, reporting on voices heard and materials discussed, is the minimum expected. Our greater expectations involve an analysis of those materials and finally a synthesis, steps that require critical thinking and imagination. While grading is often an inexact science, the following guidelines provide general parameters:

C range: covers all course materials at the level of reportage B range: examines course materials with insightful commentary A range: connects course materials with original perception

Please keep in mind that your journal is singular evidence of your work in the American Culture Program, a course of study that grants 12 credit hours. No other college assignment will ask you to be so comprehensive on such a scale. Your commitment to discovery and expression will be richly rewarded.