

**HST 337: AMERICAN INDIAN HISTORY TO 1934**  
**FALL 2021, SESSION A: 8/19-10/08**



**(Photo from the National Museum of the American Indian)**

**Dr. Katherine M. B. Osburn**

**[e-mail: Katherine.Osburn@asu.edu](mailto:Katherine.Osburn@asu.edu)**

**COURSE OBJECTIVES**

For how these objectives line up with career preparation please see: “What Skills Employers are Looking For” on the Course Orientation module. This document outlines eight career competencies referenced below.

1. To develop analytical thinking and writing skills. (Career competencies # 1 and 7.)
2. To comprehend basic principles of historical thinking and research such as: cultural change and/or continuity over time; multiple causation with respect to historical events; and origins of present conditions of Indigenous Peoples. (Career competencies # 1 and 7.)
3. To understand the dynamics of cultural interaction between Native Americans and Euro-Americans. Both Native Americans and Euro-American were complex individuals facing new and challenging circumstances, and their actions must be understood in the context of their times and their respective cultures. (Career competencies # 1 and 7.)
4. To learn to view Indigenous Peoples as active participants in history and not as either passive observers watching Euro-Americans "make" history or as impediments to "civilization" or "Progress." *A grasp of American Indian initiatives and survival strategies in the face of gradually encroaching Euro-American political hegemony is crucial to this goal.* (Career competencies # 1, 5, and 7.)
5. To understand and appreciate cultural differences, and to see America as a culturally plural nation. (Career competencies # 1, 5, and 7.)
6. To learn to appreciate the variety of Indigenous Peoples' cultural configurations and historical experiences and to correct the impression that there is something called "the Indian" viewpoint or experience. *Understanding gender as a constructed category and analyzing*

*the experiences of Native American women is an important component of this goal.*  
(Career competencies # 1, 5, and 7.)

7. To analyze American Indian accounts of their lives and experiences under U.S. colonialism.  
(Career competencies # 1, 5, and 7.)

8. **To understand fully how Indigenous Peoples have survived 500 years of colonization. This is the most important thing in this class. Indigenous Peoples are still here because they are resilient and have fought to retain and adapt their culture under terrible circumstances. The United States did not destroy them or their culture despite decades of trying to do exactly that.** (Career competencies # 1, 5, and 7.)

### A WORD ON NOMENCLATURE

In general, Indigenous Peoples prefer to be called by their tribal names, but when one must generalize, a term for all is necessary. I use a variety of terms to name the cultural groups who lived in the lands of what became the United States of America prior to colonialism.

1. My preferred term is Indigenous Peoples. Indigeneity refers to their presence as the original settlers on the land, and the term Peoples is a shorthand way of identifying various very divergent cultural groups. As Lumbee scholar Malinda Maynor Lowry argues, “Using People acknowledges that Indians have a history and sense of self that goes back to before the colonial relationships that labeled us Indian, Native American, or Indigenous.” See, Malinda Maynor Lowry, *Lumbee Indians in the Jim Crow South: Race, Identity and the Making of a Nation* (Chapel Hill: University of North Carolina Press, 2010), xxv.

This designation is used by the United Nations in its work with global Indigenous communities. <https://www.un.org/development/desa/indigenouspeoples/about-us.html> The terms are capitalized to show respect.

2. I also occasionally use the term Native interchangeably with Indigenous, again to honor that they have lived on the lands long before people arrived from Europe. Some Indigenous Peoples, however, do not care for the term Native American, as they feel it was a white-imposed moniker. <https://www.nativetimes.com/index.php/life/commentary/11389-native-american-vs-american-indian-political-correctness-dishonors-traditional-chiefs-of-old>

3. The word Indian is a legal term, as is the word tribe. Indian tribes can also be referred to as Indian nations, as in the SCOTUS case, *Cherokee Nation v Georgia*. Indian is a word with which most Indigenous Peoples are comfortable. American Indian is a commonly accepted term.

<https://indiancountrytoday.com/archive/blackhorse-do-you-prefer-native-american-or-american-indian-kHWRPJqIGU6X3FTVdMi9EQ>

The Native American Rights Fund has a FAQ page that touches on some of these issues.  
<https://www.narf.org/frequently-asked-questions/>

## COURSE REQUIREMENTS

### 1. QUIZZES (Career competencies # 1, 2, 4, and 7.)

In response to the Coronavirus, I am instituting weekly quizzes for the first time. All of the readings and movies will have a short quiz. They are designed as a guide to help highlight things that are important in the course materials. They also provide me an opportunity to make pithy comments filling in the background of some materials and to draw connections between elements of the course. (See comments attached to the correct answers throughout.) Finally, they are also a low-stakes, easy way to earn points for reading—there is no time limit, you can take the quiz as many times as you like before the quiz closes, and it is all open note. I am hoping that they will reduce stress in this extraordinary time. Quiz questions are true or false, multiple choice, and synthesis questions that ask you to check off a list of things that apply. The answers *should* be five-alarm fire obvious if you are reading. Please let me know if anything is confusing or if I have made any errors. I have found that even the most rigorous proof reading does not always catch mistakes.

### 2. DISCUSSION BOARD (Career competencies # 1, 3, 4, 5, 7, and 8.)

We will discuss our films and readings on the Discussion Boards by using prompts. You are responsible for one post and one reply every week. This way you can process your topic and share your thoughts with others. This activity will also help you *build your research base for the final reflection paper* by breaking the material down into manageable parts. Please see the **Discussion Board Rubric** for specifics.

### 3. FINAL REFLECTION (Or SYNTHESIS) PAPER (Career competencies # 1, 3, 5, 7, and 8.)

In this class you will write a final reflection paper synthesizing one key cross-cultural encounter—warfare, religious activity, or government policy--over time. A reflection paper is informal in that you are not presenting and defending an historical argument about the material. Nonetheless, it is more than a summary of your personal feelings about the past. It is, rather, your *informed* synthesis about the historical processes you observed in the course materials. Begin by reading the handout on the Final Reflection Paper and collect materials for your essay as you go. There is a handout, cleverly titled **Final Reflection Paper**, which explains this assignment in detail. There is also a rubric found with the handout.

### 4. GRADES

1. Quizzes 7 units @ 25	175
2. Discussion Posts 7 @ 25	175
3. Final Reflection Paper	<u>200</u>
550 total points possible	

I calculate grades on a ten-point percentage scale:

A = 550-495; B = 494-439; C = 438-383; D = 382-327; 326 and below is failing

## ASSIGNED READINGS

All course assignments must draw on these sources. I do not allow the use of sources that are outside of the class. Please see the handout cleverly titled “Why I Do Not Allow Outside Sources” for an explanation.

1. Colin Calloway, *The World Turned Upside Down: Indian Voices from Early America*, **second edition**. NOTE: I prefer this edition but will accept the first as well.

You must read the **general introduction, the introductions to the chapters, and headers for each document**. Your quiz will be based on these readings.

Then peruse the documents to get a sense of how they support Calloway’s generalizations about the Indigenous experience in colonial America. For discussion and analysis please choose the documents that you think support the points you raise in your discussions or want to make in your final paper. For your posts please **select a minimum of one document and a maximum of three** that illustrates the major themes you are developing.

2. Theda Perdue, *Cherokee Removal: A Brief History with Documents*, **third edition**. OR Theda Perdue and Michael Green, *Cherokee Removal: A Brief History with Documents*, **second edition**

NOTE: I prefer the third edition but will accept the second as well. Please do not use the first edition. It is too different.

You must read the **general introduction, the introductions to the chapters, and headers for each document**. Your quiz will be based on these readings.

Then peruse the documents to get a sense of how they support Perdue and Green’s generalizations about the Indigenous experience in colonial America. For discussion and analysis please choose the documents that you think support the points you raise in your discussions or you want to make in your final paper. For your posts please **select a minimum of one document and a maximum of three** that illustrates the major themes you are developing.

3. Polingaysi Qoyawayma, *No Turning Back: A Hopi Woman's Struggle to Live in Two Worlds*. This is an “as told to story” in which a Hopi woman reflects on her life and it is wonderfully informative.

4. Films, lecture materials, and documents online.

## LATE OR MISSED ASSIGNMENTS

If possible, please notify me before an assignment is due if your assignment will not be submitted on time. Published assignment due dates (Arizona Mountain Standard time) are generally firm, but I recognize that the Rona has upended everyone’s world. Therefore, *please do not hesitate to reach out if you need an extension*. I am also now allowing a one-hour grace period for submissions, with the exception of the final, and have extended the time frame for penalties from 12 to 24 hours.

- Late assignments drop one full letter grade for each 24 hours they are late beginning one hour after the deadline.

- These conditions change for the final synthesis paper, which loses one letter grade every 12 hours beginning one half hour after the due date.

Finally, everyone gets **one free late discussion post**, providing they get it in within seven days of its due date. If you miss a chance to reply to a peer because you missed a post, you may do two replies the following week. **Please let me know that you're are doing that.** Otherwise, I might just think you are being chatty, which is great, but you will want those missed points.

**If you miss the *first* posting deadline—aka the time to post YOUR REMARKS**, just go ahead and post your analysis to the Board. The time will be recorded.

**If you miss the *final* posting deadline—aka time your reply to a peer is due--**Canvas will close, and you will have to email me your submission. Please use the following naming convention for your file attachment:

- Last name. I file these alphabetically by LAST name so please do not include your first unless there are two of you with the same last name.
- Title of assignment
- EX: Osburn-week one discussion board.

Otherwise, please follow the appropriate University policies to request an [accommodation for religious practices](#) or to accommodate a missed assignment [due to University-sanctioned activities](#).

### **INSTRUCTOR AVAILABILITY**

I am generally available to answer questions etc. via email from **9:00 to 5:00 (AZ Time) Monday through Friday. I will usually check my emails before I go to sleep, however, depending on how fried I am at the end of the day.** I work Saturdays, but I do not work on Sunday. It may take me a few hours to get back to you (depending on other commitments) or maybe even a day or two, but I will nonetheless try to respond as quickly as possible to your queries.

If you have not heard from me within **48 hours** (not including weekends), please shoot me another email, as yours may have wandered off into cyberspace to join chapter four of my dissertation that vanished from my computer 30-something years ago. (Where they sit, mocking me! 😏)

We can talk on the phone or on Zoom if you prefer to talk to me face to face. Email me and we will work out details.

### **REMEMBER:**

- **ALL DISCUSSION BOARD POSTS ARE DUE FRIDAY BY 11:59 PM AZ TIME**
- **ALL REPLIES TO YOUR PEERS ARE DUE SUNDAY BY 11:59 PM AZ TIME**
- **ALL QUIZZES ARE DUE BY SUNDAY, 11:59 PM AZ TIME;**
- **YOUR FINAL REFLECTION PAPER IS DUE BY WEDNESDAY, OCTOBER 6 BY 11:59 PM AZ TIME**

**Also, please remember that we both want the same thing:**  
**WE BOTH WANT YOU TO SUCCEED! 👍**  
**I will do everything within my power to help you, so please feel free**  
**to contact me with any questions you might have.**

## **SCHEDULE OF ASSIGNMENTS**

**WEEKLET (MODULE) ONE: 08/19—08/22: ABORIGINAL NORTH AMERICA** one discussion post and one reply (25), quiz (25)

### **I. PRE-COLUMBIAN HISTORY. TWO MOVIES; ONE SET OF LECTURE NOTES**

#### **Watch two movies**

MOVIE: *The Mystery of Chaco Canyon*;

MOVIE: *Cahokia Mounds: Ancient Metropolis*;

#### **Read Lecture notes**

*Anthropology 101*

#### **Learning Objectives:**

1. Compare and contrast these two “high civilizations” of the Pre-Columbian world.
2. Explain theories regarding why these sophisticated cultures declined and know what happened to their descendants.
3. Glean the information needed to challenge popular stereotypes of Indigenous Americans as “simple savages” before European contact.
4. Explain how anthropological concepts provide tools for understanding Indigenous cultures.

#### **PROMPT**

One way that Europeans justified the conquest of the Americas was their insistence that the original inhabitants were “primitive” and “wild.” For example, the Governor of the Puritan settlement in New England, William Bradford, wrote that his settlement saw only: “...*a hideous and desolate wilderness, full of wild beasts and wild men...*” (*The American Tradition in Literature*, Volume 1, Tenth Edition. Pp. 47-48). Indeed, Europeans of all nationalities regarded the inhabitants of the “New World” as “savages” in need of “civilization.” Our movies suggest otherwise.

Pick ONE aspect from **BOTH** aboriginal civilizations that we studied (Cahokia **AND** the Ancestral Puebloans) and dispute the idea that the Americas were a savage wilderness.

- **DISCUSSION POSTS ARE DUE FRIDAY, AUG. 20 BY MIDNIGHT AZ TIME**
- **REPLIES TO PEERS AND QUIZ ARE DUE SUNDAY, AUG. 22 BY MIDNIGHT AZ TIME**

**WEEK (MODULE) TWO: 08/23—08/29: FIRST CONTACT AND THE SPANISH EMPIRE** One discussion post and reply to a peer (25), quizzes (25)

### **I. FIRST CONTACT**

**Watch one movie and read the material on *The Doctrine of Discovery*; *The Requirement*; and *The Columbian Exchange***



**MOVIE:** *First Contact*;

**Read:** Steve Newcomb, "Five Hundred Years of Injustice." *Shaman's Drum*. Fall 1992, pp. 18-20; Document: *The Requirement*; Link: *The Columbian Exchange*

**Learning Objectives:**

1. The student will be able to appraise the ideas behind the invasion and settlement of the "New World" by people of the "Old World"
2. The student will learn to recognize the general patterns of response to first contact and be able to analyze why the Indigenous Peoples responded as they did to the newcomers. We will see certain patterns repeat as we move through time.
3. The student will be able to evaluate the impact of the exchange of flora, fauna, and disease on both the "New World" and the "Old World."

## **II. THE SPANISH EMPIRE**

**Read one article and lecture notes and discuss.**

**Read:** James F. Brooks, "'This Evil Extends Especially...to the Feminine Sex: Negotiating Captivity in the New Mexico Borderlands.'"

**Read:** Lecture notes: *The Spanish Empire and the Southwestern Revolt*

**Learning Objectives:**

1. The student will be able to illuminate the objectives of the Spanish Empire and how its colonies were organized to meet them in what became the American Southwest.
2. The student will be able to expound on the slave trade in what became the American Southwest.
3. The student will be able to outline how and why Indigenous Peoples both resisted the invaders and cooperated with them according to *Indigenous objectives and values*.

## **PROMPT**

The movie *First Contact* portrays certain themes that occur when two very divergent cultures meet for the first time. The Leahy brothers colonized the Indigenous Peoples of Papua New Guinea in order to extract wealth. This is called **extractive colonialism**.

The responses of Indigenous New Guineans to this interaction are both unique to their culture and universal in application. Think about how Indigenous Peoples placed the colonizers into mental categories they already had—ancestors, spirits, etc.—and practiced both cooperation and resistance. Also think about how the Indigenous Peoples at the end of the film appear to be thinking about their experiences.

The Spanish empire was constructed centuries earlier. Our readings suggest a similar pattern of colonialism in terms of exploitation of Indigenous Peoples, but there is an important difference: the Spanish came to live on and populate the land as permanent settlers. This is called **settler colonialism**. Settlers and colonizers engaged in economic exchange, religious syncretism, intermarriage, sexual violence, and warfare.

For this prompt, think about Spanish and Indigenous culture broadly, but **draw the evidence for your post from the Brooks article**.

Brooks focuses on the trade of captives in the southwest, which he argues is central to the economy and social relations. What role did gender play in the captive trade and how did the

trade shape the lives of the captives? Please think about the differences between the way that Indigenous and non-Indigenous cultures regarded women.

- **DISCUSSION POSTS ARE DUE FRIDAY, AUG. 27, BY MIDNIGHT AZ TIME**
- **REPLIES TO PEERS AND QUIZ ARE DUE SUNDAY, AUG. 29, BY MIDNIGHT AZ TIME**

**WEEK (MODULE) THREE: 08/30—09/05: THE FRENCH AND THE ENGLISH EMPIRES** One discussion post and reply to a peer (25), quizzes (25)

### **I. THE FRENCH AND ENGLISH EMPIRES**

**Read from Calloway and discuss.**

**Read:** Calloway, *The World Turned Upside Down*: The General Book Introduction AND the Chapter introductions AND headers for each document in: **Chapter 2:** Cultural Conflicts, Contests, and Confluences; **Chapter 3:** Land Trade and Treaties; and **Chapter 4:** In a World of Warfare; **Chapter 5:** American Indians and the Revolution.

**Read:** Since Calloway is a bit weak on the French side, please see also: Lecture notes: *The French Empire*

#### **Learning Objectives:**

1. The student will be able to compare and contrast the three major colonial powers in the New World—the Spanish, the French, and the English—with respect to their divergent approach to Indigenous Peoples and the outcomes of their actions
2. The student will be able to analyze the manner in which the Indigenous Peoples of the Americas interacted with the invaders and be able to identify Indigenous agency in the face of conquest.
3. The student will be able to explain how including Indigenous Peoples in the historical account shifts the narrative of American history as it is popularly conceived.

#### **PROMPT**

In his document reader *The World Turned Upside Down*, historian Colin Calloway posits that, “the exchange of cultures was a two-way street.” (2<sup>nd</sup> edition, p. 50) To support this contention, he selected documents that present Indigenous critiques of Euro-American culture. (While also recognizing that these documents might not be 100% accurate.) Select **two documents** that provide an Indian appraisal of European culture—one pro and one con. Analyze what the document says and how it supports the idea that cultural exchange was a two-way street.

- **DISCUSSION POSTS ARE DUE FRIDAY, SEPT. 3 BY MIDNIGHT AZ TIME**
- **REPLIES TO PEERS AND QUIZ ARE DUE SUNDAY, SEPT. 5 BY MIDNIGHT AZ TIME**

**WEEK (MODULE) FOUR: 09/06—09/12: INDIAN REMOVAL** One discussion post and reply to a peer (25), quiz (25)

**Read from Perdue and Green and discuss.**

### **I. INDIAN REMOVAL**



**Read:** Perdue and Green, *Cherokee Removal: A Brief History with Documents*, **General Introduction** and the document headers in: **Chapter 1:** Cherokee “Civilization”; **Chapter 2:** Georgia Policy; **Chapter 3:** U.S. Policy; **Chapter 4** The Cherokee Debate; and **Chapter 5:** The Trail of Tears. Perdue and Green have very brief chapter introductions because everything is laid out in the general introduction.

### **Learning Objectives:**

1. The student will be able to analyze the Cherokee Nation’s processes of cultural change and thoughtfully explain their strategies for survival in the face of enormous pressures from the new nation.
2. The student will be able to compare and contrast the conflicting positions on removal held by various federal, state, and tribal officials.
3. The student will be able to discuss the Trail of Tears in terms of its execution and impact on the Cherokee people.
4. The student will understand the significance of the Supreme Court cases around Indian Removal for the legal status of Indigenous Peoples in the United States.

### **PROMPT**

The removal question is complicated, of course, but Indigenous sovereignty is at the heart of the debate. Although the legal decisions are crucial to the standing of Indigenous Peoples, let’s focus on the Cherokees themselves for this discussion. **Please construct your argument from the documents.**

The Cherokee held a fierce debate over the issue of removal. While the great majority of Cherokee opposed removal, a minority argued in favor of it. Choose ONE argument from both sides of the debate (aka, one ‘fer it and one ‘agin it) and outline the Cherokee position.

- **DISCUSSION POSTS ARE DUE FRIDAY, SEPT. 10 BY MIDNIGHT AZ TIME**
- **REPLIES TO PEERS AND QUIZ ARE DUE SUNDAY, SEPT.12 BY MIDNIGHT AZ TIME**

**WEEK (MODULE) FIVE: 09/13—09/19: THE RESERVATION SYSTEM. PART THE FIRST** One discussion post and reply to a peer (25), quizzes (25)

**Read lecture notes and documents and discuss**

### **I. The Dawes Act: Policy Background:**

**Read:** Lecture notes: *Background to The Dawes Act*. We will also consider several documents that lay out the implementation of this policy:

1. *Mrs. M.A. Dorchester, Special Agent, Indian School Service, “Suggestions From the Field to the Honorable Superintendent of Indian Schools.”*
2. *T.J. Morgan, “Field Matrons”;*
3. *Richard Henry Pratt, “Kill the Indian, Save the Man”;*
4. *“Rules Governing the Code of Indian Offenses.”*

### **Learning Objectives:**

1. The student will be able to explain the historical context in which non-Indian felt compelled to assimilate their Indigenous neighbors.
2. The student will be able to analyze each of the elements of the Dawes Act (land allotment, boarding schools, vocational training, and suppression of culture) and what each part of the program was supposed to accomplish.
3. The student will be able to appraise the gendered aspects of the Dawes Act.

## **II. Religious and Military Responses: The Ghost Dance and Wounded Knee**

**Read:** Lecture notes and documents: *The Ghost Dance and Wounded Knee*; as we consider this lecture, we will also read several eyewitness reports. See *Wounded Knee Testimonies*

### **Learning Objectives:**

1. The students will be able to describe the historical conditions that led to the Ghost Dance and the events that led to the massacre at Wounded Knee
2. The students will be able to analyze the Dance from the perspectives of all the participants.
3. The student will be able to explicate why this Dance was a rational response and not the desperate, last-gasp attempt of a dying people to stave off their inevitable ruin.

### **PROMPT**

The Dawes Severalty Act was the most concerted assimilationist effort that the Office of Indian Affairs had attempted. Choose ONE aspect of the act—land allotment, boarding schools, vocational training, or suppression of culture—and discuss it. What were the reformers' intentions behind this particular feature of the program? Why did they choose this particular course of action? (In other words, how did this action purport to be civilizing? What, specifically, were they trying to change about Indigenous culture?) We will look in more detail at Indigenous responses to the program in the next two weeks.

- **DISCUSSION POSTS ARE DUE FRIDAY, SEPT 17 BY MIDNIGHT AZ TIME**
- **REPLIES TO YOUR PEERS AND QUIZ ARE DUE SUNDAY, SEPT. 19 BY MIDNIGHT AZ TIME**

**WEEK (MODULE) SIX: 09/20—09/26: THE RESERVATION SYSTEM, PART THE SECOND** One discussion post and reply to a peer (25), quizzes (25)

**Read Qoyawama and discuss**

### **III. Accommodation and Resistance to Forced Assimilation**

1. **Read:** Qoyawayma, *No Turning Back*, Chapter 1-15 and Epilogue

### **Learning Objectives:**

1. The students will be able to elucidate key aspects of Hopi culture.
2. The student will be able to explain how the Hopis interacted with federal policy and what impact that had on them both politically and culturally.
3. The student will be able to evaluate the boarding school experiences of Polingaysi Qoyawayma and how it shaped her interactions with her family when she returned.

4. The student will be able to relate how Polingaysi Qoyawayma resolved her cultural conflicts and made peace with her family.
5. The student will be able to reiterate Polingaysi Qoyawayma's philosophy of education and the effect that it had on how the BIA conducted educational policies.

### PROMPT

The “reforms” surrounding the 1887 General Allotment Act (also known as the Dawes Act) emphasized **four essential concepts** to solve the “Indian Problem”: allotment of private property; gendered vocational training for adults; boarding schools for children; and forcible suppression of Indian culture through the Code of Indian Offenses.

Pick an example of one of these policies from *No Turning Back*, and analyze how that policy actually played out “on the ground” with Polingaysi. Be certain to account for both Hopi and Anglo-American culture in your analysis.

- **DISCUSSION POSTS ARE DUE FRIDAY, SEPT. 24 BY MIDNIGHT AZ TIME**
- **REPLIES TO PEERS AND QUIZ ARE DUE SUNDAY, SEPT. 26 BY MIDNIGHT AZ TIME**

**WEEK (MODULE) SEVEN: 09/27—10/03: TALKING BACK TO “CIVILIZATION: AN INDIGENOUS CRITIQUE** One discussion post and reply to a peer (25), quizzes (25)

### I The Society of American Indians

**Read:** Lecture notes: *The Failure of the Dawes Act*

**Read:** Documents: *Selections from the Society of American Indians*:

- Charles Eastman, “Civilization As Preached And Practiced”, Chapter IX of *From Deep Woods To Civilization* (Document on Canvas)
- Zitkala-Sa. “Why I Am a Pagan” URL:  
<http://etext.virginia.edu/toc/modeng/public/ZitPaga.html>
- Simon Pokagon, “The Future of the Red Man” URL:  
<http://etext.lib.virginia.edu/toc/modeng/public/PokFutu.html>

### Learning Objectives:

1. The student will be able to explain how the SAI came to be, what its mission was, and what it did or did not accomplish.
2. The student will be able to explain how Indigenous Peoples construct blended identities, taking the best of both cultures for their own purposes.
3. The student will be able to articulate the SAI critique of federal Indian policy.
4. The student will be able to explain why the Dawes Act failed and what historical forces pushed Indian policy in the direction of multiculturalism.

### PROMPT

The Indigenous intellectuals of the early 20<sup>th</sup> century offered both a critique of non-native culture and an assertion of the value of their own culture even as they “assimilated” by embracing education or opportunities for employment outside of their reservation communities. Pick **ONE of the assigned SAI readings** and choose an example of how Indigenous intellectuals critiqued American culture and asserted their own cultural traditions as superior to those of the

mainstream culture. Be specific as to what is wrong with the trait under consideration and regarding the Indigenous trait held up as superior.

- **DISCUSSION POSTS ARE DUE FRIDAY, OCT. 1 BY MIDNIGHT AZ TIME**
- **REPLIES TO PEERS AND QUIZ ARE DUE SUNDAY, OCT. 3 BY MIDNIGHT AZ TIME**

## **WEEK (MODULE) EIGHT: 10/4—10-8: WORK ON YOUR PAPERS**

**FINAL REFLECTION PAPERS ARE DUE BY WEDNESDAY,  
OCTOBER 6 AT 11:59 PM AZ TIME**

**WARNING: I HAVE A LOT OF PAPERS TO GRADE AND I AM IMPOSING STRICT PENALTIES ON LATE WORK; YOUR PAPER WILL DROP ONE FULL LETTER GRADE EVERY SIX HOURS IT IS LATE UNLESS THERE ARE MITIGATING CIRCUMSTANCES**

**I WILL NOT TAKE ANY FINAL REFLECTION PAPER THAT IS SUBMITTED AFTER NOON ON SATURDAY OCT. 9 UNLESS THERE ARE MITIGATING CIRCUMSTANCES**

## **ASU POLICES AS REQUIRED BY ASU ONLINE AND THE BOARD OF REGENTS**

### **ACCESSIBILITY STATEMENT**

“In compliance with the Rehabilitation Act of 1973, Section 504, and the Americans with Disabilities Act as amended (ADAAA) of 2008, professional disability specialists and support staff at the Disability Resource Center (DRC) facilitate a comprehensive range of academic support services and accommodations for qualified students with disabilities.

Qualified students with disabilities may be eligible to receive academic support services and accommodations. Eligibility is based on qualifying disability documentation and assessment of individual need. Students who believe they have a current and essential need for disability accommodations are responsible for requesting accommodations and providing qualifying documentation to the DRC. Every effort is made to provide reasonable accommodations for qualified students with disabilities.

Qualified students who wish to request an accommodation for a disability should contact the DRC by going to <https://eoss.asu.edu/drc>, calling (480) 965-1234 or emailing [DRC@asu.edu](mailto:DRC@asu.edu).”

### **COMPUTER REQUIREMENTS**

This course requires a computer with Internet access and the following:

- Web browsers ([Chrome](#), [Internet Explorer](#), [Mozilla Firefox](#), or [Safari](#))
- [Adobe Acrobat Reader](#) (free)
- [Adobe Flash Player](#) (free) **(Please do NOT post your replies in Adobe.)**
- Microphone (optional) and speaker
- **MICROSOFT WORD (I CANNOT OPEN ATTACHMENTS GENERATED BY OTHER WORD PROGRAMS.)**
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### TECHNICAL SUPPORT

This course uses Blackboard to deliver content. It can be accessed through MyASU at <http://my.asu.edu> or the Blackboard home page at <https://myasucourses.asu.edu>. To monitor the status of campus networks and services, visit the System Health Portal at <http://syshealth.asu.edu/>. To contact the help desk call toll-free at 1-855-278-5080.

### STUDENT SUCCESS

In an online course one must do the following things to be successful:

- check the course daily
- read announcements
- read and respond to course email messages as needed
- complete assignments by the due dates specified
- communicate regularly with your instructor and peers
- create a study and/or assignment schedule to stay on track

**Remember: we both want the same thing: we both want you to succeed. I will do everything within my power to help you so please feel free to contact me with any questions you might have.**

### STUDENT CONDUCT AND ACADEMIC INTEGRITY

Academic honesty is expected of all students in all examinations, papers, laboratory work, academic transactions and records. The possible sanctions include, but are not limited to, appropriate grade penalties, course failure (indicated on the transcript as a grade of E), course failure due to academic dishonesty (indicated on the transcript as a grade of XE), loss of registration privileges, disqualification and dismissal. For more information, see <http://provost.asu.edu/academicintegrity>. Additionally, required behavior standards are listed in the [Student Code of Conduct and Student Disciplinary Procedures](#), [Computer, Internet, and Electronic Communications policy](#), and outlined by the [Office of Student Rights & Responsibilities](#). Anyone in violation of these policies is subject to sanction.

### TITLE IX

Title IX is a federal law that provides that no person be excluded on the basis of sex from participation in, be denied benefits of, or be subjected to discrimination under any education program or activity. Both Title IX and university policy make clear that sexual violence and harassment based on sex is prohibited. An individual who believes they have been subjected to sexual violence or harassed on the basis of sex can seek support, including counseling and academic support, from the university. If you or someone you know has been harassed on the basis of sex or sexually assaulted, you can find information and resources at <https://sexualviolenceprevention.asu.edu/faqs>.

As a mandated reporter, I am obligated to report any information I become aware of regarding alleged acts of sexual discrimination, including sexual violence and dating violence. ASU Counseling Services, <https://eoss.asu.edu/counseling>, is available if you wish to discuss any concerns confidentially and privately.

### WRITING CENTER

Students are encouraged to access the writing center for free assistance with their papers. ASU Writing Centers offer a dynamic, supportive learning environment for undergraduate and graduate students at any stage of the writing process. Students who use the writing center for help with

their papers tend to earn higher grades than those who do not. Free online writing tutoring is available at <https://tutoring.asu.edu/online-tutoring>.