

Abby Kelly Foster Charter Public School Teaching American History Grant
*Citizenship, Property, Identity, and Representation: the Historical Journey of Southern
 New England's Native Peoples*

Summer Seminar July 13 – 17, 2009

General Preparation

Colin G. Calloway, First Peoples, Chapter 5, “Defending the West, 1830–90,” and Chapter 6, “ ‘Kill the Indian and Save the Man,’ 1870s–1930”

Francis Prucha, The Great Father, “The Peace Policy,” pp 152-166; “New Christian Reformers,” pp. 198-210; &, “The Reservations and Reform,” pp. 211-23

Frederick E. Hoxie, “The Appeal of Assimilation,” Chapter 1 & “The Campaign Begins,” Chapter 2, from A Final Promise: The Campaign to Assimilate the Indians, 1880-1920

Article: A Key into the Language of Woodsplint Baskets

Website articles

Monday, July 13 – Removals

Present:

9:00-9:15 Registration and Welcome

- Travel & W9 Forms
- Grad Course information
- Nancy & Tom brief introductions
- Tom passes out two readings (“Three Worcester Boys”, “Western Mass. Insurance Company” broadsheet) and asked for a response)
- This was intended to be a heads-up for Thursday and Friday sessions.

9:15-9:45 Pre-Evaluation (demographic forms and content)---NOT DONE

9:45-10:30 Lecture discussion – national removals – Nancy

- Nancy gave a brief biographical sketch—grew up near Onodaga Indian reservation in NY without any awareness of their presence....in graduate school in Minneapolis she was struck by the large urban Indian population and their vibrant culture...this led to native American studies focus---learned ojibway language....became fascinated with the real vs. popular culture Indians—that the

- real people were very different from the “Dances of Wolves” fantasy—escapist Indian
- In her courses at UConn most students who take her survey course expect the popular culture Indians—rather a lot of focus on US law and the interactions and negotiations between Indian tribes and the United States (pre law students would like it!)
 - Teaching philosophies: how to accommodate to the state standards? Can’t do an in-depth account of Indian law in the average classroom—so how do we get the information across?
 - It isn’t always even Indian vs. white—there are so many individual permutations within. In her classes she asks the students to always have at least two perspectives when doing an assignment and always have *some* Indian voice included in the perspective
 - **INDIAN REMOVAL ACT, 1830**
 - Philosophy—free up land in the east (economically precious farmland—cotton in the south). Congress set up the mechanism for negotiations and funding for removal. The main targets were the “5 Civilized Tribes” of the South East. The goal was to get the Indians to agree to treaties by which they would sell their land to the federal government and receive lands west of the Mississippi River—well beyond the current pale of white settlement.
 - The treaty was the legal mechanism—inherited from the British colonial tradition—which according to the Constitution regarded as the “supreme law of the land”. Treaties generally were well defined legal documents which the Indians regarded as “sacred”.
 - The problem was what was to be done when Indians did not want to sign a treaty. The Cherokees and other tribes regarded the land as their own and felt a spiritual bond to it. In the case of the “5 Civilized Tribes” (Cherokee, Choctaw,

Chickashaw, Creek-Muscogee, and Seminole) the agricultural and religious norms of the dominant society had been adopted to varying degrees. The Cherokee had developed a syllabary and literary forms (spell books, Christian religious tracts and hymns, etc.), and a sophisticated legal strategy for dealing with attempts by whites to deprive them of their lands. They were deeply resistant to attempts to take their land.

- Forms of resistance to federal government attempts to force a treaty on the tribes varied. (see below)

Forms of Resistance:

Seminoles: warfare—complete refusal to sign

Cherokees: U.S. Law—challenges that went to court—famous, Cherokee Nation v Georgia (1831)—in which an Indian tribe was described as a “domestic dependent nation”; Worcester v Georgia (stated that all authority over Indian tribes rests with the United States (v state))

Cherokee “Civilization”—1820’s

After more than a hundred years of contact with Europeans, Cherokees knew about the ideology of “civilized v savage”. The Cherokees consciously adopted “accommodation”. This is different from assimilation. Accommodation means adaptation of new ways while retaining identity whereas assimilation means to stop identifying with one’s own culture in order to become part of another culture. The Cherokees could clearly see that joining the dominant culture would mean to accept an inferior status.

- Literate: in their own language—after Sequoyah invented a syllabary so that the Cherokee language might be written down. His first attempt was to create a symbol for every word (sort of like Chinese ideograms)...this proved to be too unwieldy...he then created a system which used letters for syllables. The printers adapted it somewhat more to make the letters closer to latin/greek alphabet norms. The genius of the syllabary was that people could become literate very quickly

- (since letters described *combinations* of sounds versus individual/discrete sounds)...It was a clear (and successful) attempt to accommodate to “civilized” norms while maintaining cultural independence. The Cherokee Phoenix also advanced Christianity as part of its purpose...
- Christian (at least some): the new literacy was used to promote Christianity—mostly by native Christians (with help from outsiders)
 - Protestant missionaries
 - Mission schools at Cornwall, CT...John Ridge & Elias Boudinot (native missionaries trained at mission schools)
 - End result were: mainly Baptists, some Methodists
 - Much remaining Cherokee music are hymns in the Cherokee language...some predating removal
 - Townspeople in Cornwall CT were upset when Boudinot and Ridge married local (white) girls—this came as something of a shock to the Indian students who were under the impression that if they became “civilized” they would be “acceptable” only to discover the racial barrier (they were still just Indians)
 - Cherokee acceptance of inter-racial marriages was more complicated (as Cherokees were matrilineal, the marriage of Cherokee men to non-Cherokee women presented a problem. This was solved by changing the laws.)
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 - Economic changes
 - Growing disparities in wealth.... (e.g. the Vann’s who were very wealthy but not well trusted or political)
 - The Ridge and Ross families were both wealthy and politically powerful. Much wealth came from cotton and ferrying. In these families women over the generations tended to marry white men....often traders.... But otherwise there wasn’t a great deal of mixture with whites as the local communities were becoming more and more hostile to each other.

- The purchase of slaves to work cotton plantations (in Georgia) produced great wealth for some families on Cherokee nation land
- A deed system for the purchase and sale of land *within* the tribal community was developed. The Cherokees became very concerned about the marriage of white men to Cherokee women...mostly because of the possibility of the loss of land. In cases where a Cherokee woman died without children her white husband would be expected to leave....where there were children the land went to the children...
- American racism produced complications, too. If a Cherokee married a slave and had children by her/him it was generally presumed that they were slaves..or at the very least that they were NOT Cherokee....there are cases of petitions from Cherokee men to have their children (from slave mothers) admitted into the tribe as full member
- Slavery did become a divisive issue in the tribe....missionaries tended to be against it.....general Cherokee population was uncomfortable with this--partly for moral reasons, partly for economic....there seems to have been a communal feeling against the flaunting of wealth.... Issues of having large numbers of outsiders coming in...differences in understanding relationships within families (slaves incorporated directly into families)
- There were multiple ways of relating within the community—from those who adopted the dominant cultural models almost completely to those who resisted or adopted them partially
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- Political changes: written laws, constitution, etc.—mostly emerging from within the community—but also with outside advice
 - Accommodation didn't work because the Cherokee lands became too valuable to outsiders who wanted it for farming (and, briefly, after a small amount of gold was discovered, for mining—this did not pan out)
 - The initial conflicts were with the states (particularly Georgia)—which did not want “independent” political polities within their borders. Attempts by Georgia to essentially abolish Cherokee sovereignty were met with

lawsuits on the part of the Cherokee nation. Georgia attempted to open Cherokee lands to settlement through land lotteries (arbitrarily taking lands that people already lived on)

- Since treaties existed between the federal government and the Indians, the Cherokees could claim that the state of Georgia had no right to attempt to take land (Constitutional issue)
- Cherokee nation v Georgia, 1831—John Marshall ruled that Indian tribes are “domestic nations” based on the commerce clause in the constitution (us congress has the power to regulate trade between states, Indian tribes, and foreign nations)...Marshall’s thinking was that Indian tribes are neither states nor foreign nations, but “domestic dependent nations”—not completely independent, but subject to certain sovereign rights because of their treaty relationships with the federal government. The downfall of this ruling is that it declared that as non American entities Indian tribes couldn’t sue in us courts
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- Worcester v Georgia, 1832 (Simon Worcester—missionary to Cherokee nation)...Georgia attempted to enforce a law that required all whites living in the “former” Cherokee nation to register with the state of Georgia—a blatant attempt to remove all whites sympathetic to the Cherokees. Since Worcester was an American citizen he had the right to sue Georgia. Marshall ruled in favor of the Cherokees by stating that the federal government had sole political control over relationship with Indians... treaties were made with the federal government, through senate ratification and were the highest law of the land....
- These rulings became the precedents for all later federal court rulings re: Indian treaties & sovereign rights
- United States successfully split the Cherokee nation by getting signatories for a new removal trading...the Ross family opposed while the Ridges and Boudinots signed.

- The remaining Cherokees—most of whom opposed the removals—were forced to leave....
- The signatories were all assassinated on one day after they arrived in Oklahoma (based on old Cherokee laws that decreed a death penalty for anyone who alienated Cherokee lands to the United States). The Cherokee government never admitted complicity.

10:30-10:45 Break (*see notes above*)

10:45-12:00 Lecture Discussion local regional removals – Tom

- Tom stated that nancy’s statement that had 30,000 indians lived in the Berkshires whites in the northeast may well have been less opposed to removal laws
- Jedediah morse (the Indian commissioner from MA) opposed the removal of new england Indians because they were either assimilated or “disappeared/disappearing”
- Revisits the idea that new England Indians are no longer Indians (they also did not have any treaty relationship with the federal government—any treaties had been made with the states/colonies)
- Selection from the appendix of the briggs/byrd report distributed; the acts and resolves of the commonwealth 1869 directed towards “*Indians and people of color, heretofore known and called Indians*”
- Many Indians did not favor enfranchisement because it meant the loss of land entitlement.
- The only new England people “removed” were the mahican of stockbridge (who went to Wisconsin earlier and through a process totally unrelated to the 1830 Congressional Act)
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12:00-12:45 Lunch

12:45-2:30 – Workshop with AAS library materials – Nancy coordinating

- Participating teachers looked at a variety of primary source materials and discussed them in small groups. The goal was to identify perspectives and sources. Among the materials reviewed were early editions of the Cherokee Phoenix, US government publications, a Georgia state lottery of Cherokee lands (1838) and others.
- There was an article in the Cherokee Phoenix describing the syllabary of Sequoyah (a very early edition)
- There were a number of images and texts published either for or to the US government (interestingly, by private printers v government printers)
- One of the histories concerned itself with the origins and nature of the Indian tribes of North America

2:30 – 3:00 – Feedback and Discussion

Tuesday, July 14 Federal State/Representations/Material Culture

9:00-10:30 Lecture/Discussion – Federal Relations throughout the 19th Century – Nancy

- Looked at map of the united states with Indian reservations marked—most are west of the Mississippi, some small ones in the east (new York)—tend to be at about the same meridians (“rational” set up)
- Extended discussion as to why certain lands were chosen (whites did not want them, etc.). In a few cases (Navajo, Osage) the land was the original land of the people on it. In a very few cases (Choctaw) the removed natives benefited from mineral (oil) discoveries on their land.
- Shifting Indian policies
 - Dealing with Indians as individuals
 - Dealing with tribes & removal
 - Attempts to assimilate
 - Return to tribal sovereignty (1930s)
 - Termination (1950s)

- Return to tribal recognition/sovereignty (1960's and following)
- On reservation land there is a distinction between trust land (which is governed by Indian tribal law and federal law) and reservation land owned by non Indians (subject to state law)

ASSIMILATION ERA

- Chronology of Events:
 - 1871—no more treaties, “agreements” instead
 - Most Indian tribes opposed this
 - 1879—Carlisle Boarding School opens
 - Much opposition—but some Indians who went to the schools said they were beneficial
 - 1885—Major Crimes Act
 - Division among Indians between those who favored tribal law and those who favored following federal/state laws
 - 1887—Dawes Act: Land Allotment
 - Break up of Indian lands and mass sell offs to non Indians—had a devastating impact on tribal sovereignty and communal ties
 - 1924—Indian Citizenship Act
- 19th century objectives of US government & social reformers
 - Break up tribes & reservations and assimilate Indians as individual citizens into US body politic...no more Indians
- Ideologies at work:
 - America as Melting Pot
 - Stages of civilization
 - Yeoman Farmer Ideal (land allotment)

Law & Justice: Courts of Indian Offenses (1880s)

- Crimes: polygamy (not civilized), sun dance (self flagellation—not civilized)
- Judges and police: Indians hired by BIA agent

Events leading to Major Crimes Act

- Crow Dog murdered Spotted Tail on the Lakota Reservation in Dakota territory and the Lakota trial led to a settlement of blankets and horses
- Dakota Territory didn't accept this and put Crow Dog on trial
- Ex parte Crow Dog 1883—Supreme Court rules that Indian Law prevailed (so long as a US citizen wasn't involved) but that Congress might change the law
- In 1885 the Major Crimes Act was passed which gave the federal government jurisdiction over Indian-Indian “major crimes”: “murder, manslaughter, rape assault with intent to kill, arson, burglary, and larceny”

10:30-10:45 Break

10:45-12:00 Feedback session – how to apply this in the classroom

- Since time is limited in the classroom for coverage of Indian affairs there are a number of ways to cover the period pick a particular tribal group (the Lakota)
 - images of the plains (why are Indians always on horses?)
 - Point out that horses were not known in the Americas before the Europeans arrived
 - The development of horse culture and bison hunting (Lakota originally farmers)
 - Depictions of Indians by non Indians vs. depiction of Indians by Indians
 - The longest running lawsuit between Indians and the US was over the Black Hills of South Dakota—The Sioux won their court case and were awarded the calculated value of the Black Hills plus 6% interest—many millions of dollars. The money still remains in the US Treasury but has not been claimed since the Lakota want the “sacred” land, not the money
 - 1877—“Agreement” at Fort Robinson took Black Hills

- 1889 Sioux Act Established several Sioux reservations
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12:00-12:45 Lunch

12:45-3:00 Baskets at Worcester Historical Museum

- Baskets in the pre-Civil War period were almost exclusively made by Indians in New England, predominantly by women
- All of the baskets we saw, except for one “gift basket” were utilitarian—meant for carrying or storing items...the “gift basket” was just that—very delicate with hexagonal striping/weaving on the bottom...
- Baskets were very light
- Indian baskets were seldom attributed to the person who made them... an exception are the baskets of (Sarah?) Cisco from Grafton
- The baskets were made to fit the market and not specifically to the native community (though natives may have used their own baskets for the same purposes that non natives did)...ancient baskets were probably made of birch bark or grasses and would have been soft and shapeless (more like sacks)
- Indian baskets from this period are often worthy thousands of dollars
- The WHM had hundreds of baskets but most of these were thrown away by a former director because they were seen to be worthless!

Wednesday, July 15 Social History/ Relationships

9:00-10:30 Lecture/Discussion – Whaling – Nancy

- Nancy explained her theory of learning—that it is more important to engage with and “produce” knowledge than to simply be static learners sitting in a lecture. She understands that this is somewhat complicated when we have to deal with MA Curriculum Standards and have to have standard tests/methodologies
- We were broken up into 3 groups of 5-6
- We were shown a 15 minute PowerPoint

- We will each take on a certain personality in order to fit a puzzle about new England whaling/families
- Nancy described her investigations of new England whaling ship crew lists—a year and a half’s work (it would have been over a month’s work had it been done all day, everyday).
- The lists described crew members by name and complexion (not purely racial) and then compared them with the bird lists (Byrd/Briggs Report appendix) to connect them with Massachusetts Indians
- The lists were kept so that the us govt could protect its citizens (or at least keep track of them) if they were taken by pirates or foreign powers
- The initial lists were of the men/boys when they came on board with entries when the ship returned—was he still on board, lost at sea, killed by a whale, jumped ship in a port...
- Nancy presented a “life course” of Absalom Persons (born Newport RI , ‘Indian’ complexion 5’7 ½ “)

Age	ship	voyage	captain
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John A Spencer’s whaling career—from Christiantown on Martha’s Vineyard (originally Antonio Espencer from the Cape Verde islands....)

Distributed a map and manuscript record to each group. The final product for each group—where did each ship go? They all left Nantucket in the same year (1846)—did they all go to the same place?

(committed suicide at age 43 by jumping over board)

We had a world whaling grounds map and “googled” maps to trace the route of our ships.... Discovered that a great deal of time was spent whaling between Australia and new Zealand and even more so along the equator before making various ways home (our ship, the alpha, went from the equatorial whaling ground up to the ryuku islands then to

Hawaii them directly back to Nantucket; other ships made various stops on the way back.
Our ship returned in 1850—4yrs round trip)

10:30-10:45 Break

10:45-12:00 Document Discussion – Nancy

Received instruction for how to use data

- Hand out of voyages + individual men we will be investigating
- We are tracing the lives of the men in their communities, their families, the lives outside of whaling
- Product: create a family tree
- Create a chart of relationships

12:00-12:45 Lunch

12:45-2:30 Workshop tracing families in AAS collections

- We selected a crew member from the ship we were assigned and researched primary source (print and online) records tracing their lives from birth through marriages, deaths, etc.
- An interesting fact is that most of the whalers we traced ended up returning to their community

2:30 – 3:00 Feedback and Discussion

- Most teachers seemed to think that the activity we did at the library could be used in one form or another in the classroom.
- Nancy pointed out that the format (using census, town record sources and genealogical material) could be used to find out more about “famous” personalities as well as the more ordinary people we were looking at in the exercise.

Thursday, July 16 Collections and Representations

9:00-10:30 History's Shadow: The Imagined Indian

Slideshow Presentation by Thomas Doughton: the Indian in popular culture of the latter Nineteenth Century

- “Reduced to Images: American Indian in Nineteenth Century Advertizing”, by Jeffrey Steele, from Dressing in Feathers, edited by S. Caroline Bird

Review Image Files: *Sheet Music*

- “Squantum Festivals: [Playing Indian in 19th Century New England](#),” by Tom Kelleher
- Buffalo Bill Cody, at wikipedia
http://en.wikipedia.org/wiki/Wild_West_Shows
- Stephen G. Hyslop, “How the West was Spun” from American History (October 2008)

Review Image Files: [a] *West Wild Shows*, and [b] *Custer*

Optional: For More Information/ Reference

- Kevin C. Armitage, “Commercial Indians: Authenticity, Nature, and Historical Capitalism in Advertising at the Turn of the Twentieth Century,” Michigan Historical Review, 29.2 (Fall 2003)
- Debra Merskin, “[Winnebagos, Cherokees, Apaches and Dakotas](#): The Persistence of Stereotyping American Indians in American Advertising Brands”
- **Shades of Hiawatha:** Talking History's John Herron and Alan Trachtenberg explore the ways that Americans in latter part of the nineteenth and early twentieth centuries struggled to define the evolving concept of the American nation and its peoples. Their conversation takes them through Trachtenberg's analyses of popular culture, photography and poetry, notably Longfellow's Hiawatha. Trachtenberg is Neil Gray, Jr. Professor Emeritus of English and American Studies at Yale University and author of numerous books. Airdate: November 28, 2005.

Listen now: [MP3 Format](#)

Running time: 29 minutes

- Or, if you prefer to read, see the following: Alan Trachtenberg, Preface to Shades of Hiawatha: Staging Indians, Making Americans 1880-1930. At Google Books: <http://books.google.com/books?id=SPqvLEJ8p-8C>
- Tom began by showing slides from 19th century sources with images of Indians—for advertising, as “art”
- All kinds of images—violent, “civilized/pacified”, some with blue eyes, some crouching in the bushes for ambush, some fierce looking...
- 1893 Columbian Fair in Chicago produced lots of images
- A number of images for travel by train from the 1940's and 1950's.....more dignified and “gentle”—to encourage tourism and travel by train.

- Discussion about the reduction of Indians to “images”—no longer real people (whether good images or negative images).....
- We looked at sheet music about Indians from the 19th century....love theme, some extremely racist (“The marriage of the Indian and the Coon”—an Indian woman and a black man, from the 1910’s)
- Women were the main consumers of this music as they tended to be the piano players in the family...
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10:30-10:45 Break

10:45-12:00 *The Past is Underground: Bones of Contention, Nineteenth Century Anthropology & the Indian*

Presentation by Thomas Doughton

- Curtis M. Hinsley, “ ‘Magnificent Intentions’: Washington, D.C. and American Anthropology in 1846,” Chapter 1; “Promoting Popular Science: Archaeology and Philology at the Smithsonian Institution, 1846-1878,” Chapter 2; and, “An ‘Omnium Gatherum’: Museum Anthropology at the Smithsonian Institution, 1846-1890,” Chapter 3, all from [The Smithsonian and the American Indian, Making a Moral Anthropology in Victorian America](#)
- Curtis Hinsley, “Zunis and Brahmins: Cultural Ambivalence in the Gilded Age,” from [Romantic Motives: Essays on Anthropological Sensibility](#), ed. George W. Stocking Jr.

Optional: For More Information/ Reference

- Curtis M. Hinsley, “From Shell-Heaps to Stellae: Early Anthropology at the Peabody Museum,” from George W. Stocking Jr., ed., [Objects and Others, Essay on Museums and Material Culture](#),
- Discussion about the morning’s presentations
- Why did the “upper crust/high-brow” historians of the 19th century make lists of Indian words? To make connections between languages....to find purported connections with Hebrew (the Lost Tribes theory)....the assumption that anything that can be known about people can be discovered through language...
- Indians were “our ruins”—the equivalent of Europe’s ruined castles and monasteries... they were emblematic of our pre-history...just as Egypt’s pyramids became part of Europe’s pre/early history

- Words and myths: philological and mythological analysis of cultures to make connections—
- The creation of the Smithsonian and other institutions were motivated in part to collect artifacts—to discover whatever “civilizations” may have existed previously on the continent (with some connection to Europe...the ancient Greeks, the Hebrews, Atlantis....)
- **By the end of the 19th** century there was a shift to an urgency to study “disappearing” native peoples before they were gone forever....real concrete communities will be studied (Smithsonian)....find out about native people through talking with them...making the connections between kinship and culture...learn their mythology (but does anyone actually make an attempt to find out how they were understood by the people who had them—this doesn’t begin to happen until well into the 20th century, perhaps the 1970’s but still in progress now, much of the work being done by folklorists/philologists, etc.)
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12:00-12:45 Lunch

12:45-2:30 *Photography & Documenting Native Americans*

- Harald E.L. Prins, “Visual Anthropology,” chapter 26, *A Companion to the Anthropology of American Indians*, edited by Thomas Biolsi
- Review Image File entitled “*Braves*,” a selection of Curtis images of Native males
- Shamoan Zamir, “Native Agency and the Making of The American Indian: Alexander B. Upshaw and Edward S. Curtis,” from *American Indian Quarterly* 31:4 (2007)
- Selections from Paula Richard Fleming & Judith Lusky, *The North American Indians in Early Photographs* [handouts]
- Review a sample lesson plan: Images of the West, Grades 7-12
http://www.pbs.org/weta/thewest/lesson_plans/lesson05.htm

Photography Exercise:

- Broke into 4 groups—and looked at selections of pictures, chose up to 2 images per person to answer the questions: who? What? Where? When? How? Why? Significance/import? What’s not within image or what’s missing?

- Presentations of selected pictures
- There were a wide variety of choices among the many hundreds of photographs over a period of time from approximately 1870 to 1930
- The Smithsonian Collections (many from the Plains) as well as collections from Virginia and the Pacific Northwest were our basic sources.
- Many were struck by the socio-economic indicators in the images (especially Virginia images and some from the Smithsonian—images of very well dressed Indian delegations to Washington). Others notices the facial expressions—pride, sadness, despair.
- Responses and comments were very wide ranging, but it was generally agreed that this is an exercise that would work well in classrooms from primary school through AP High School courses.

2:30 – 3:00 Feedback and Discussion

- (see above)

Friday, July 17 Pan Nations/ Indian Voices

9:00-10:30 *To Kill the Indian, To Save the Man: Friends & Others, Educating for Extinction*

- Nora Werme discussed the blog becoming more of an on going conversation—more of the teaching in life format, what we are doing with the materials from the workshops, how they worked, etc.
- It would be great to have images placed in the blog, add lesson plans, etc.
- John Daly—it is very important that teachers are observed at least once during the course of the year—even if not US History, the materials we have (images, advertisements, records, historical opinions, etc) can be compared with similar portrayals in other cultures—a cross curricular approach.

1. Boarding School Experience

- Richard Pratt speech: “Kill the Indian, Save the Man”
<http://socrates.bmcc.cuny.edu/bfriedheim/pratt.htm>
- Carlisle Industrial School history:
<http://home.epix.net/%7Elandis/histry.html>
- Hampton site with student rosters by tribe. The student rosters presented on these pages were found in the U. S. Senate Executive Document No. 31, 52nd Congress, 1st Session, entitled Letter from the Secretary of the Interior in response to Senate resolution of February 28, 1891, forwarding report made by the Hampton Institute regarding its returned Indian students. This document was ordered printed February 9, 1892.
- [Provides a roster of students \(1878-1892\), arranged by Tribe.](#)
- Carlisle Indian Industrial School (1879-1918) Tribal Enrollment Tally
<http://home.epix.net/%7Elandis/tally.html>
- [sample] [The Indian Helper](#) A Weekly Letter from The Indian Industrial School, Carlisle, Pa.: Vol. vii. Friday, January 8, 1892 Number 17
- “Naming the Indians” by Frank Terry, Superintendent of U. S. Boarding School For Crow Indians, Montana.
[NAMING THE INDIANS](#)

Review Image Files: “*Boarding School*,” a selection of mixed images of the boarding school experience

Review a sample lesson plan, “Native American Boarding Schools” for Grades 6-8
<http://reddcenter.byu.edu/Assets/Native%20American%20Boarding%20Schools.pdf>

Optional: For More Information/ Reference

- “Reform,” Chapter 1; “Models,” Chapter 2; and “Institution,” Chapter 4, from David Wallace Adams, [Education for Extinction, American Indians and the Boarding School Experience, 1875-1928](#)
- How does a photograph present a point of view?
 - Poses, costumes, staging—what *really* happened...since a photo seems more real to people than an painting or a written account
 - Tom presented a PowerPoint.... “Education for Extinction”
 - An issue of profound complexity for Indians—it really isn’t just a one sided “bad” experience.
 - A number of graduates of the boarding school experience said that it helped them...others were devastated by it
 - A great diversity among students in terms of age, personality, family background, etc.
 - There is no “one” Indian, so no single authoritative experience
 - Embodied both victimization and empowerment

- Sites of cultural loss and cultural persistence
- The institutions intended to assimilate native people into the mainstream and eradicate native cultures and became integral components of American Indian identities... eventually fueled the drive of political and cultural self-determination in the late 20th century
- There were also day schools... all the schools in these systems were free

Richard Henry Pratt.....became more and more vocal against government Indian policies as he got older was “retired” from the military as a colonel in 1903, promoted to brigadier general in 1904 (while retired)

- Was in charge of bringing Indian prisoners to Fort Marion in Florida... the prisoners often brought their families with them
- The prisoners were soon compelled to wear euro-American style clothing (discarded uniforms, get haircuts)... and to work at various tasks, for money (bounties for sharks, etc.
- Pratt introduced English language classes, courses in Christianity (several protestant missionaries lent their help, among them Harriet Beecher Stowe)
- “we make our greatest mistake in feeding our civilization to the Indians instead of feeding the Indians to our civilization”—Richard Pratt
- Pratt loved to photograph and archive images
- Mariata school, Hampton institute....Indian department....booker t Washington would be in charge of the dormitory for Indians
- Armstrong & Hampton (worked to educate blacks also at Hampton)
- Some 1388 Indians were educated at the Hampton normal and agricultural institute between 1877-1923
- Armstrong supported Pratt’s effort to have Indians educated at Hampton
- Before and after photos of the children/young adults who arrived at Hampton—in ‘native’ dress then in white dress
- Booker t Washington was concerned that that average Indian felt superior to both blacks and whites...but found that they indeed responded like “normal” human beings... he stated that the Indians most resented having

their hair cut, giving up their clothing for school uniforms, giving up smoking...

- A good number of first person accounts of boarding schools from a wide variety of native cultures..a good place to “hear” Indian voices
- Lots of accounts from the Hampton institute...
- A very wide variety of cultures were represented at Hampton—“standardized”—by using military techniques (uniforms, hair cuts, assigned spaces to sleep and work)
- 1879 Carlisle Indian industrial school in Pennsylvania—one of the earliest non reservation boarding schools.... (between Philadelphia and Pittsburgh) Pratt directed school 1879-1904 while on active duty
- Pratt believed that Indians must claim their ‘rightful’ place in society—renounce Indian ways...become Christians.... “to kill the Indian, to save the man”
- “We must either butcher them or civilize them and what we do must do quickly” –Henry Pancoast 1882
- Schurz conclude that it would cost a million dollars to kill and Indian in warfare but only 1200 to school an Indian child for 8 years
- Sec of the interior Henry teller argued it would cost 22 million to wage war against Indians over a 10 year period but less than an quarter of that to educate 30000 children a year
- 25 off reservations all, except for Carlisle, in the west and upper Midwest...1880’s and 1890’s
- But there is still no one single native response to the experience...
- Boarding school policies remain controversial to this day...
- Canada would stay committed to boarding schools much longer than the us—into the 1950’s....US policy ended in the 1920’s
- Some of the schools still exist...but are controlled by the tribes now
- There were forced enrollments of Hopi children into the schools (Hopi leaders were transported to Alcatraz for a year until they agreed to send the children to schools)...this however was an exception

- Amnesty international and the “healing project” consider this to be part of a genocide...many of the native peoples are divided on the issue

2. Political Expectations

- “The Times and ‘the Indian Problem’”, Chapter 1, Robert G. Hayes, Editorializing ‘the Indian Problem’: The New York Times on Native Americans, 1860-1900

Review Image Files: cartoons from *Harp Week*

Optional: For More Information/ Reference

- “The National Indian Policy”, Chapter 3; and, “Encroaching Civilization,” Chapter 6,. Hayes, Editorializing ‘the Indian Problem’
- Reviewed a document entitled “official enumerations of regional native Americans”
 - Wide divergence in numbers over the years...highest number in 1861—earle report
 - Reviewed cartoons with various racial connotations
 - Many have the Indians speaking corrupted English...
- **Enfranchisement**
 - Partly inspired by the Reconstruction aims to enfranchise all adult males; partly inspired by the desire to assimilate Indians into the general society...make them contributors to society by making them individual landowners with a stake in creating wealth vs. consumers of public wealth (through various forms of “welfare”)... inspire them to become “civilized” and independent....move them into the melting pot....
 - Often regarded the treaties as swindles.....
 - Indians as prisoners of war (in the Boston Indian Citizenship Committee’s publications)...propaganda to persuade white society to support enfranchisement.
 - Tends to be pragmatic
 - 10 points of the program presented by the Boston Indians Citizenship Committee—some of which are contradictory....militarization, abolition of

treaties, enfranchisement, land allotments—with implications for right to lease to whites, lands not allotted opened to white settlement

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3. “Friends” of the Indian

Local and regional “friends” of the Indian including Women’s National Indian Association and Boston Indian Citizenship Committee, both founded in 1879, as well as the Worcester Indian Association, etc.

- Citizenship, The Solution of the Indian Problem, Richard I. Dodge (Boston, 1886), pamphlet No. 1 of the Boston Indian Citizenship Committee
- Brief introduction, National Women’s Indian Association, founded in 1879
- Brief sketch of the Cambridge Branch of the National Women’s Indian Association
- Jamaica Plain branch of the National Women’s Indian Association
- Unknown, “Friends of the Indian, Annual Conference of Indian Commissioners and Missionaries,” The Washington Post, Washington, D.C., Friday, 9 January, 1891, p. 6.
- Brief introduction, Improved Order of Red Men
- “Red Men in Worcester: One of the Earliest Communities to Take up the Work of this Now Nationally Famous Organizations and After Thirty-Four Years, Still One of the Strongholds of the Fraternity in this Country,” Frederick Bryant, Worcester Magazine, Vol. 17, No. 10 (October 1914) pp. 281-85 [handout]
- **Notes for this section are included above under Political Expectations**

10:30-10:45 Break

10:45-12:00 *Detribalization in the Northeast*

Presentation by Thomas Doughton on detribalization: court case of the “Dudley Indians” and legislative actions involving Narragansett Indians of Rhode Island in context of national Indian policies

- Henry L. Dawes, biographical overview
http://en.wikipedia.org/wiki/Henry_L._Dawes
- The Dawes Act or “An act to provide for the allotment of lands in severalty to Indians on the various reservations, and to extend the protection of the laws of the United States and the Territories over the Indians, and for other purposes”
http://digital.library.okstate.edu/kappler/Vol1/HTML_files/SES0033.html
- On the Dawes Act
<http://www.enotes.com/major-acts-congress/indian-general-allotment-act-dawes-act>
- Dawes Act Timeline
http://www.google.com/search?q=%22Dawes+Act%22%22&hl=en&rlz=1T4GGLG_enUS312US312&tbs=tl:1&tbo=1&ei=STUUSzOLpiG8gT_qsCBBA&sa=X&oi=timeline_result&ct=title&resnum=11
- Sample lesson plan: The Nez Perce and the Dawes Act , Grades 8-12

http://www.pbs.org/weta/thewest/lesson_plans/lesson03.htm

- Ethel Boissevain, “The Detribalization of the Narragansett Indians: A Case Study,” *Ethnohistory*, vol. 3, No. 3 (Summer, 1956), pp. 225-245
- Brief of Francis Morrison, attorney for local Nipmucs in suit against Massachusetts [handout]

12:00-12:45 Lunch

- **Detribalization:**

- Examples from the Nipmuc experience—the Nipmuc of Grafton; the Nipmuck of Webster; a group of Nipmuck in Connecticut. In some cases the criteria was “looking like an Indian” (Historical Nipmuck), in others a sense of “feeling like an Indian”

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Webster Nipmucks: 1869 act of enfranchisement essentially de-tribalized a recognized group. Common properties would be broken up and sold. The common property essentially consisted of 20 odd acres on the Webster-Thompson border (1830’s) from which they were moved into a tenement in Webster center. They had a trust fund that was the result of land sales and which were controlled by guardians. The Webster Indians were concerned about enfranchisement and the loss of land, disinterment of the dead, and loss of income.

- A series of lists of the tribe (heirs at law) were composed as part of the legal claims of the Nipmuck (Dudley/Pegan) tribe. At issue was the land (not sold yet).
- The commonwealth responded by saying that the tribe had ceased to exist with the act of enfranchisement, that the people weren’t real Indians but a group of ne’er do well drunks, prostitutes, etc. and that a century of welfare payments had already been provided as wards of the commonwealth
- The courts disagreed with the state’s claims—that the act of enfranchisement was an outside act having no bearing on the community, that a people determined their own identity, that the welfare payments

were the result of the guardians squandering the patrimony of the tribe members

- The end result was that the land went up for sale and the proceeds were divided up among the tribe members.....the community actually wanted the land, not the results of the sale....
- The trust fund was liquidated and every recognized member of the tribe received the sum of \$61.62..... the land sale proceeds were as little as under \$5.00 per person.
- The cemetery land was sold and built upon because an additional law suit would have been required
- The lists of names and contentions about tribal membership were sources for claims for federal recognition in the 20th century

Hassanamisco (Grafton Nipmucs)—questionable if they were ever a tribe-individual Nipmuc families, but not a consolidated tribe—the creation of the Nipmuc “tribe” there is part of a self created mythology. The community there was created by John Eliot as a praying town...there was a larger longstanding community in southern Massachusetts near what is now Webster

- There was never a reservation at Grafton—property was owned individually by families
- The Cisco family (of Nipmuc extraction) persuaded the town to place a marker on their land in the 1930’s (on Brigham Hill Road) indicating that it was the Nipmuc reservation. The actual land where most Nipmucs lived in the 17th century was on the other side of town near where the Willard clock museum is now (Misco brook and Hassanamisco woods)—but this was never a reservation.
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Narragansett detribalization

- Reasons—can’t keep themselves up...many have left the area...have become assimilated (not real Indians).....land was of little value...better

off being considered like everyone else.....not pure/clear blooded Indians
(African American, cape Verdean, etc.)

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12:45-2:30 *Donning “a literary headdress”:* *Native Voices*

["Thus Spoke Chief Seattle: The story of an undocumented speech"](#)

(*Prologue: Quarterly of the National Archives & Records Administration*) An analysis of an Indian chief's oration, supposedly spoken in 1855, and dealing with the “woes and wrongs done to American Indians.”

Other selected Native voices:

- John Rollin Ridge, [biographical](#) overview
- Susan La Flesche Picotte, [overview](#)
- Carlos Montezuma, [biographical](#) overview
- Sarah Winnemucca, [biographical](#) overview
- Gertrude Bonnin, [biographical](#) overview
- Charles Eastman, [biographical](#) overview
- Luther Standing Bear, [overview](#)
- Susette La Flesche Tibbles, [overview](#)
- Pauline Johnson, [biographical](#) overview
- Arthur C. Parker, [biographical](#) overview

Short [introduction](#), Society of American Indians

“Introduction, Going Public,” & “A Mighty Drama: The Politics of Performance,” Chapter 1, Maddox, [Citizen Indians: Native Intellectuals, Race & Reform](#)

2:30 – 3:00 – Post Evaluation and Feedback

- We discussed the best manner for participating teachers to present lesson plan ideas. Most people felt that a small group format would work well—with individual presentations given from each group over the course of the Academic Year. Most felt that a single day of presentations would be overwhelming. The following order for presentations was agreed upon:

- **3 individuals will present during the afternoon session at each workshop over the course of the year (3persons x 5 session=15) approximately 1 hour per afternoon**

Session 1: Ed Belbin, Sandy, Phil—October 7 (W)

Session 2: Rosemarie, Nora, Anne--November 14 (S)

Session 3: Mike, Shannon, Sarah—January 13 (W)

Session 4: Kelly, Brian, Henry—March 20 (S)

Session: Teddy, Tim, John—April 7 (W)