



Introduction to American Studies: Topics in Culture:

Weeks 9 & 10:

“Vanishing into Visibility”: Perspectives on Native American Issues



Leitmotif of the “Vanishing Race”

- One of the major themes in Western culture concerning indigenous peoples is that of the “Vanishing Race”, unable to adapt to “civilization” and therefore doomed to extinction
 - Fine Arts
 - Literature
 - Photography
 - Popular culture
 - Political and military spheres
 - Scholarship

What are the images of “discovery”?

America (1598)

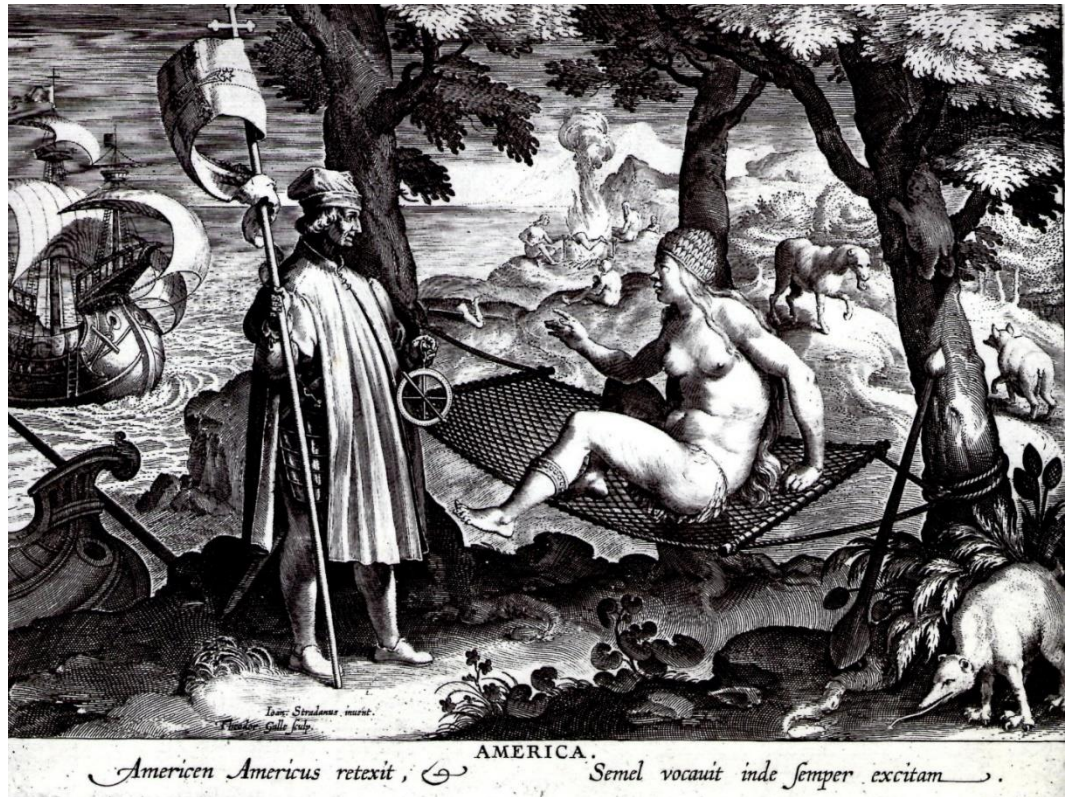
“Americus rediscovers
America”

“He called her but once
and thenceforth she was
always awake”

Jan van der Staet
(Stradanus)

b. 1523, Flanders

d. 1605, Florence



What are the images of “discovery”?

Discovery of the New
World (1621)

Wolfgang Kilian

b. 1581, Germany

d. 1662, Germany



What are the images of “discovery”?

[Columbus discovering America].

Etching In Antonio de Herrera y Tordesillas,
Historia general de las Indias Occidentales, 1728.



What are the images of “discovery”?

Landing of Columbus
(1847)

John Vanderlyn

b. 1775, New York

d. 1852, New York

This painting is in the
rotunda of the U.S.
Capitol building



What are the images of “discovery”?

Columbus Taking Possession of the New Country (1893)

Lithograph by L. Prang & Co.



End of the Trail (1915), James Earle Fraser (1876-1953)

- ❖ This twice life-size plaster original was first displayed at the Panama-Pacific International Exposition in San Francisco, California
- ❖ Now on display at the National Cowboy & Western Heritage Museum in Oklahoma City, Oklahoma
- ❖ Dimensions:
5.2 m x 4.3 m x 1.5 m



How may the sculpture be understood?

- A period description of the sculpture quoted in the book *The Sculpture of James Earle Fraser* by A. L. Freundlich, 2001

A booklet, published about the art of the Panama-Pacific International Exposition, describes *The End of the Trail*:

"Still further back into the historical records of American stamina goes *The End of the Trail* by James Earle Fraser. No single work of art at the exposition has attracted more popular applause than this. It has a gripping, manly pathos that makes a direct appeal. The physical vigor of the rider, overtired but sound, separates it from mere sentiment. An Indian brave, utterly exhausted, his strong endurance worn through by the long, hard ride, storm spent, bowed in the abandon of helpless exhaustion, upon a horse as weary as he, has come to the end of the trail, beyond which there is no clear path. It is easy to apply the message of this statue to the tragedy of the American Indian's decline upon the continent he once possessed. The sculptor acknowledges as his text these words of Marian Manville (Pope): 'The trail is lost, the path is hid and the winds that blow out the ages sweep me on to that chill borderland where Time's spent sands engulf peoples and lost trails.'" 29

The North American Indian by Edward S. Curtis

- This twenty-volume series was published between 1907 and 1930.
- Northwestern University Digital Library Collections
 - <http://curtis.library.northwestern.edu/index.html>



**“Vanishing Race - Navajo” (1904) by Edward S. Curtis (1868-1952),
The North American Indian, Vol. 1, Plate No. 1.**



19th century American literature

- James Fennimore Cooper (1789-1851)
- *The Last of the Mohicans* (1826)
 - Chingachgook [Čingačgúk] and his son Uncas [Unkas]
 - ▣ Noble Savage
 - ▣ Jean Jacques Rousseau's term for an idealized primitive man
 - Magua
 - ▣ Ignoble Savage
- *Poslední Mohykán* (1st Czech translation: 1852)
 - Josef Vojáček
- "The Burial of Uncas," 1919 edition



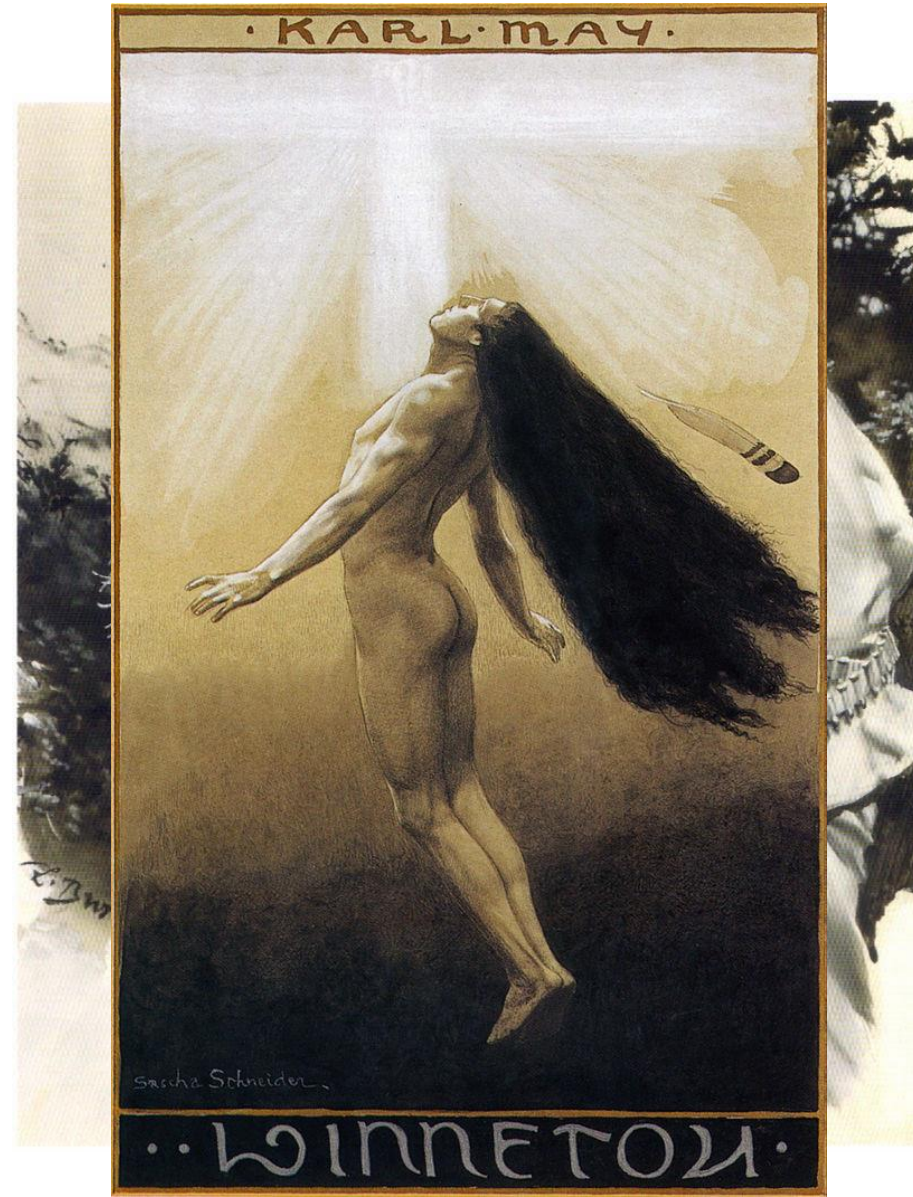
Copyright by Charles Scribner's Sons

THE BURIAL OF UNCAS

"The boy has left us for a time; but, Sagamore, you are not alone"

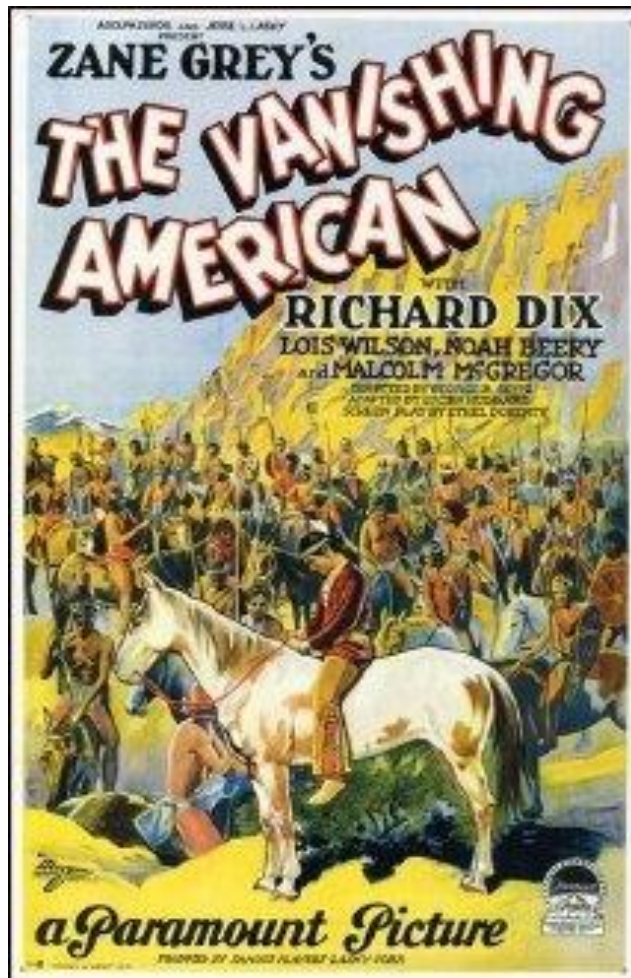
19th century European literature

- Karl F. May (1842-1912)
- *Winnetou I-III* (1893)
 - 1st unabridged English translation: 2008
 - ▣ George A. Alexander (Preposterous Press)
 - 1st Czech translation: 1901
 - ▣ Oskar Flögl (1861-1938)
- Winnetou, Apache chief
 - Noble savage
- Kiowa, Comanche, et al.
 - Ignoble Savage
- Zdeněk Burian, 1939
- Sascha Schneider, *Winnetous Himmelfahrt*, 1904
 - Cover of *Winnetou III*



Literature, film and advertising

Poster for 1925 film version of Zane Grey's
(1872-1939) serialized novel (1922-23)
originally published in *Ladies Home Journal*



1950s advertisement



American Cinema

- *Dances With Wolves*, 1990, directed by Kevin Costner
- Lakota vs. Pawnee



Eliminating indigenous peoples through cultural assimilation

- Richard Henry Pratt (1840-1924), founder of the Carlisle Indian Industrial School (1879), Pennsylvania:
- “A great general* has said that the only good Indian is a dead one, and that high sanction of his destruction has been an enormous factor in promoting Indian massacres. In a sense, I agree with the sentiment, but only in this: that all the Indian there is in the race should be dead. Kill the Indian in him, and save the man.”
 - *Official Report of the Nineteenth Annual Conference of Charities and Correction* (1892), 46–59. Reprinted in Richard H. Pratt, “The Advantages of Mingling Indians with Whites,” *Americanizing the American Indians: Writings by the “Friends of the Indian” 1880–1900* (Cambridge, Mass.: Harvard University Press, 1973), 260–271.
- *General Philip Sheridan (1831-1888), who always denied saying it

Possible Origins of the phrase

During a debate on an “Indian Appropriation Bill” that took place on 28 May 1868 in the House of Representatives, James Michael Cavanaugh (1823–79), congressman from Montana, uttered the following words:

I will say frankly that, in my judgment, the entire Indian policy of the country is wrong from its very inception. In the first place you offer a premium for rascality by paying a beggarly pittance to your Indian agents. The gentleman from Massachusetts [Mr. Butler] may denounce the sentiment as atrocious, but I will say that I like an Indian better dead than living. I have never in my life seen a good Indian (and I have seen thousands) except when I have seen a dead Indian. I believe in the Indian policy pursued by New England in years long gone. I believe in the Indian policy which was taught by the great chieftain of Massachusetts, Miles Standish. I believe in the policy that exterminates the Indians, drives them outside the boundaries of civilization, because you cannot civilize them. Gentlemen may call this very harsh language, but perhaps they would yet, such an ascription of the proverb under discussion here was in fact suggested by Edward Ellis in his book *The History of Our Country: From the Discovery of America to the Present Time* (1900[1895]). Entitling a short paragraph “Sheridan’s Bon Mot,” Ellis relates the following event from an eyewitness account of Captain Charles Nordstrom:

It was the writer’s good fortune to be present when General Sheridan gave utterance to that *bon mot* which has since become so celebrated. It was in January, 1869, in camp at old Fort Cobb, Indian Territory, now Oklahoma, shortly after Custer’s fight with Black-Kettle’s band of Cheyennes. Old Toch-a-way (Turtle Dove), a chief of the Comanches, on being presented to Sheridan, desired to impress the General in his favor, and striking himself a resounding blow on the breast, he managed to say: “Me, Toch-a-way; me good Injun.” A quizzical smile lit up the General’s face as he set those standing by in a roar by saying: “The only good Indians I ever saw were dead.” [Ellis 1900(1895):1483]

Carlisle Indian School in 1884



A group of Ciracahua Apache children on their arrival at Carlisle in 1886 and after 4 months



L: Daily program for Indian Schools, ca. 1920-1925

R: A young girls sewing class, Albuquerque Indian School (ca. 1910)

DAILY PROGRAM.

Monday, Tuesday, Wednesday, Thursday, Friday.

| A.M. | |
|--|-------|
| Rising Bell | 5:45 |
| Wash Bell | 6:45 |
| Breakfast Bells First 6:55 Secnd. | 7:00 |
| Care Of Rooms | 7:30 |
| Industrial & Dress For School | 8:00 |
| Productive Work & School | 8:25 |
| Recall All Departments | 11:30 |
| Wash Bell | 11:45 |
| Dinner Bells First 11:55 Secnd. | 12:00 |
| P.M. | |
| School Bell, Dress | 12:45 |
| School & Industrial | 12:55 |
| Recall From Work | 5:00 |
| Wash Bell | 5:15 |
| Supper Bells First 5:25 Secnd. | 5:30 |
| Evening Hour, Dress 6:45 Secnd. | 7:00 |
| Roll Call Small Pupils | 7:00 |
| Lights Out Small Pupils | 7:15 |
| Recall From Night Work | 8:00 |
| Roll Call Large Pupils | 8:15 |
| Lights Out Large Pupils | 8:30 |
| Saturday. | |
| Rising Bell | 5:45 |
| Wash Bell | 6:45 |
| Breakfast Bells First 6:55 Secnd | 7:00 |
| Care Of Rooms | 7:30 |
| Work For All Pupils | 8:00 |
| Recall From Work | 11:30 |
| Wash Bell | 11:45 |
| Dinner Bells First 11:55 Secnd. | 12:00 |
| Recreation | 1:00 |
| Wash Bell | 5:15 |
| Supper Bells First 5:25 Secnd. | 5:30 |
| Evening Hour Dress 6:45 Secnd. | 7:00 |
| Roll Call Small Pupils | 8:15 |
| Lights Out Small Pupils | 8:30 |
| Roll Call Large Pupils | 9:15 |
| Lights Out Large Pupils | 9:30 |



Eliminating indigenous peoples through military conflict

- By the second half of the 19th century, American political and military leaders came to consider the Indians to be an insurmountable barrier to the civilizing of the American continent



Ghost Dance movement

- Wovoka/Jack Wilson, 1856-1932 (Paiute) (left)
 - Had a vision on January 1, 1889 during a solar eclipse
- If Indians abandoned white ways and performed a series of rituals and dances (center) the Earth would be restored, the dead rise and the whites driven away. Shirts with magical symbols would protect warriors from bullets (right).



Ghost Dance Songs (Sioux) 1893. Reprinted in *The Heath Anthology of American Literature*, Vol. II, Lauter, et al., pp. 743-745.

I

My children^[1], when at first I liked the whites,

My children, when at first I liked the whites,

I gave them fruits,

I gave them fruits.

II

Father, have pity on me,

Father, have pity on me;

I am crying for thirst,

I am crying for thirst;

All is gone – I have nothing to eat.

All is gone – I have nothing to eat.

III

My son, let me grasp your hand,

My son, let me grasp your hand,

Says the father,

Says the father.

You shall live,

You shall live,

[1] The songs are sung as a dialogue, with the Sun (“Our Father”) addressing the Indians (“my children”).

Says the father,

Says the father.

I bring you a pipe,^[2]

I bring you a pipe,

Says the father,

Says the father.

By means of it you shall live,

By means of it you shall live,

Says the father,

Says the father.

IV

My children, my children,

I take pity on those who have been taught,

I take pity on those who have been taught,

because they push on hard,

because they push on hard.

Says the father,

Says the father.

[2] That is, “a vision.” The pipe was smoked to put one in prayerful contact with the sacred. Here “a pipe” functions as a symbol for the vision which smoking the pipe would induce.

V

The whole world is coming,
A nation is coming, a nation is coming,
The Eagle has brought the message to the tribe.
The father says so, the father says so.
Over the whole earth, they are coming.
The buffalo are coming, the buffalo are coming.
The Crow has brought the message to his tribe,
The father says so, the father says so.

VI

The spirit host is advancing, they say,
The spirit host is advancing, they say,
They are coming with the buffalo, they say,
They are coming with the buffalo, they say,
They are coming with the new earth, they say,
They are coming with the new earth, they say.

VII

He' yoho' ho! He' yoho' ho! ^[3]
The yellow-hide, the white skin
I have now put him aside –
I have now put him aside –
I have no more sympathy with him,
I have no more sympathy with him,
He' yoho' ho! He' yoho' ho!

VIII

I' yehe! my children – *Uhi 'yeye 'heye!*
I' yehe! my children – *Uhi 'yeye 'heye!*
I' yehe! we have rendered them desolate – *Eye' ae 'yuhe'*
yu!
I' yehe! we have rendered them desolate – *Eye' ae 'yuhe'*
yu!
The whites are crazy – *Ahe 'yuhe' yu!*

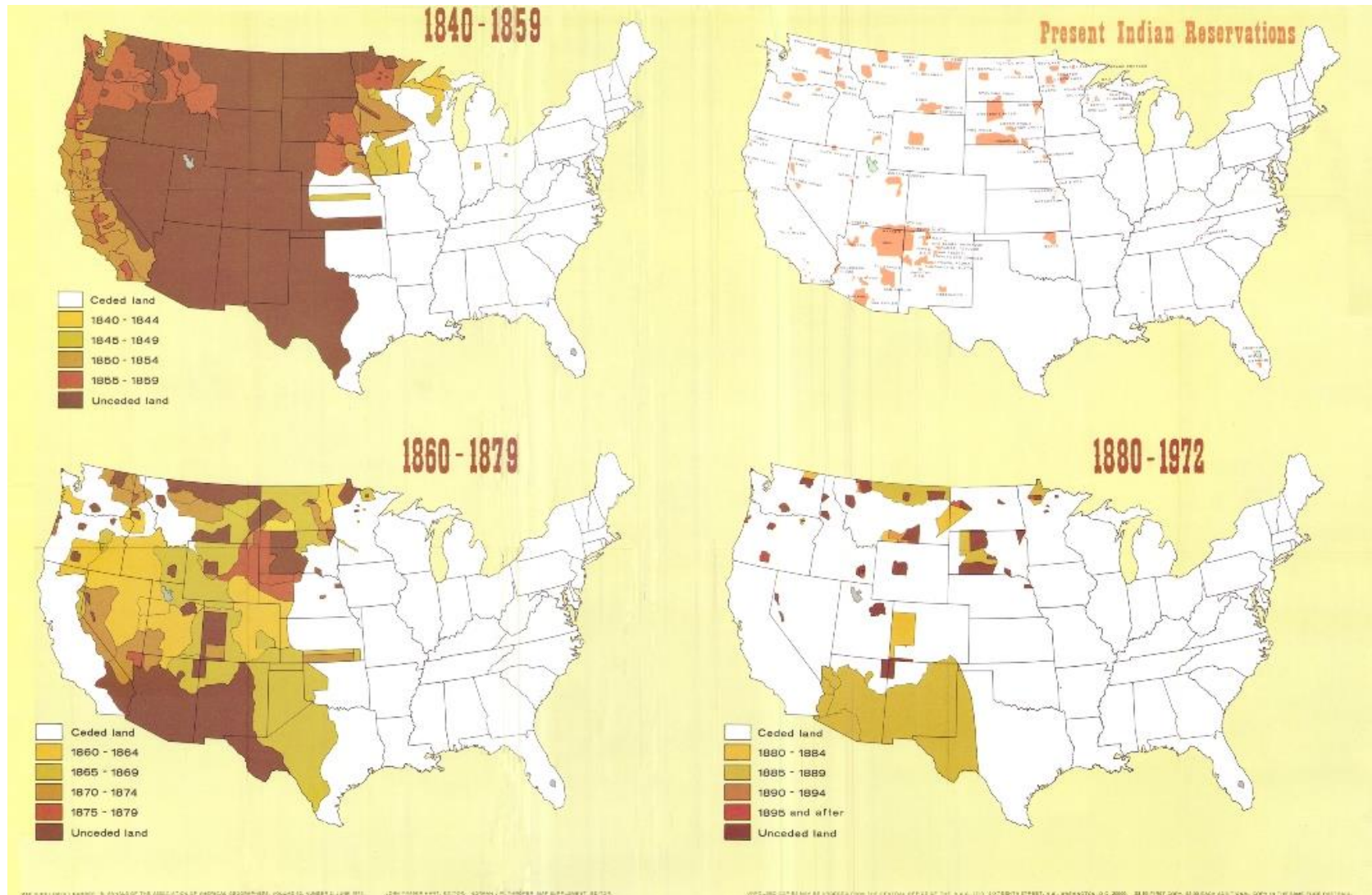
^[3] The words are vocables, with no referential significance.

The final massacre: Wounded Knee (South Dakota)

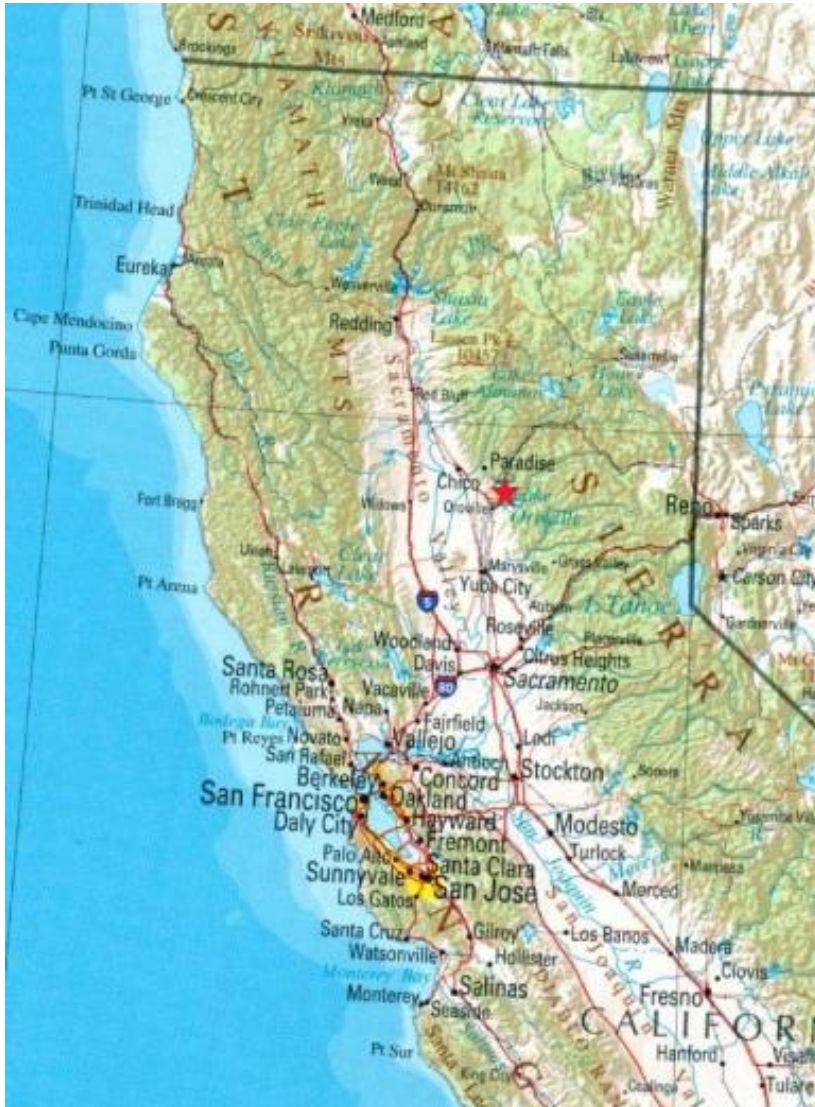
- On December 29, the U.S. Army's 7th Cavalry surrounded a band of Ghost Dancers under Big Foot (top), a Lakota Sioux chief, near Wounded Knee Creek and demanded they surrender their weapons.
- As that was happening, a fight broke out between an Indian and a U.S. soldier and a shot was fired, although it's unclear from which side.
- Between 150 and 300 Lakota were killed, half of them women and children, who were then buried in a mass grave.



Military defeats and new laws (Dawes Act of 1887) resulted in Native land holdings declining by 2/3



August 29, 1911 – near Oroville, CA



Ishi (Yahi) (c. 1860-1916), “The Last Wild Indian”

Headline from the *San Francisco Call*, August 31, 1911



The University of California Museum of Anthropology, San Francisco, Ishi’s new home

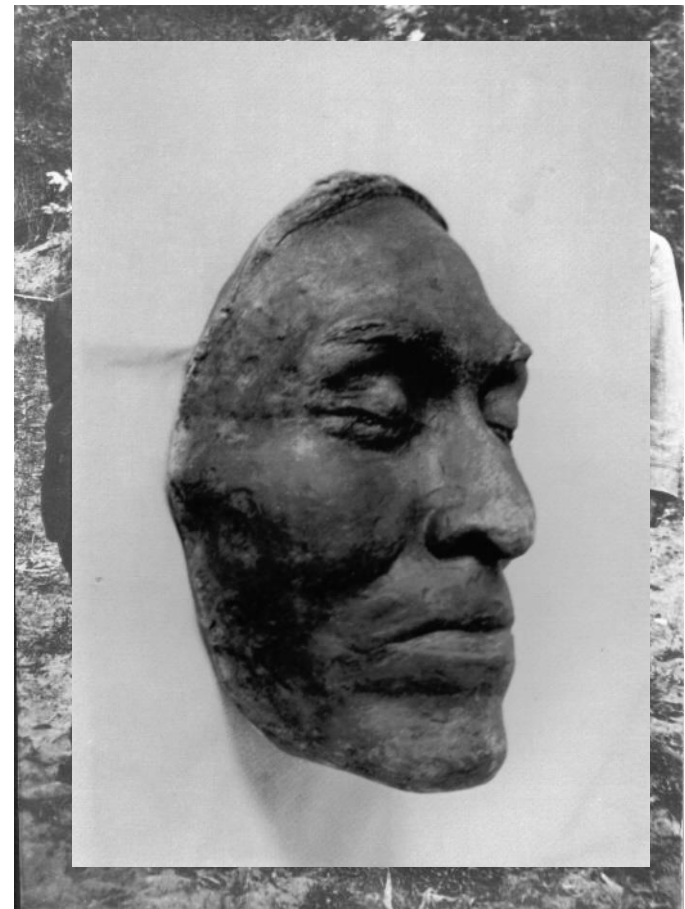


Ishi spent the last five years of his life, demonstrating to visitors bow and arrow making, archery, fire making, and other Yahi skills. Ishi dies of tuberculosis in 1915

Flint, chert, obsidian and glass arrowheads made by Ishi



L-R: Sam Batwi (translator), Alfred Kroeber (anthropologist) and Ishi in 1911, San Francisco



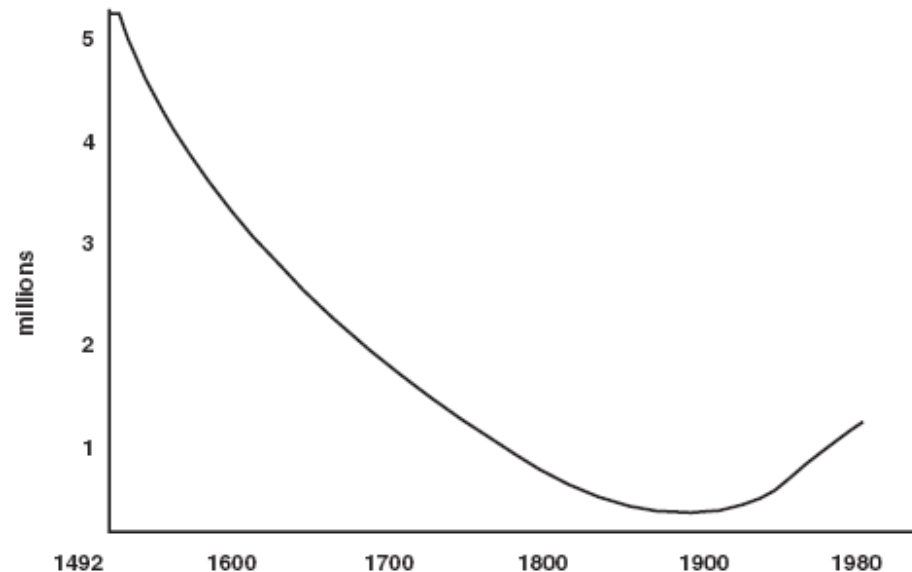
What can be found in the Great Hall of the Field Museum of Natural History in Chicago?





Dramatic population decline

- Change in the Native American population of the United States from European contact through the 1980s
- Source: From Russell Thornton, *American Indian Holocaust and Survival: A Population History since 1492*. 1987. University of Oklahoma Press.





The concept of the “Vanishing Race” becomes increasingly accepted

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Graph these comma-separated phrases: case-insensitive

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Individuals “vanish” – popular imagery remains



http://iroquoisbeadwork.blogspot.cz/2015_09_01_archive.html



American Cooking Magazine advertisement from 1915

RED WING
the
GRAPE JUICE
With the Better Flavor

Made from full-ripened, selected Concord. Only the full-flavored juice of one light crush is used—the richest, sweetest part of the grape. It reaches you

**Unchanged
Unadulterated
Unfermented**

When you buy grape juice ask for Red Wing—insist on the brand that insures the utmost in purity, quality and grapey flavor.

If your dealer is unable to supply you, send us his name and address and \$3.00 and we will ship you a trial case of a dozen pints by prepaid express to any point east of the Rockies, or for 10 cents we will mail you a sample four ounce bottle.

Write for booklet containing recipes for many grape delicacies that delight both guests and home folks. It's free.

Manufactured by
PURITAN FOOD PRODUCTS CO., Inc., Fredonia, New York

In August 1927, Calvin Coolidge becomes the first sitting president to visit an Indian reservation, travelling to the Pine Ridge reservation in South Dakota



- Only 3 other sitting presidents have visited Indian reservations
 - Franklin D. Roosevelt (1936): Eastern Cherokee Reservation, North Carolina
 - Bill Clinton (1999): Pine Ridge, SD
 - Barack Obama (2014): Standing Rock Sioux Reservation, North Dakota



The beginnings of change

- Indian Reorganization Act of 1934 (“The Indian New Deal”)
 - Initiative of John S. Collier (1884-1968), Bureau of Indian Affairs Commissioner from 1933-45 under FDR
 - Secured important rights for indigenous peoples in the U.S, including
 - A reversal of the Dawes Act's privatization of common holdings of American Indians
 - A return to local self-government on a tribal basis (tribal constitutions).
- Restored to Native Americans the management of their assets (being mainly land).
- Collier visiting Blackfoot chiefs in South Dakota (1934) to discuss the Act



First National Organizations

- **National Congress of American Indians (1944)**
 - In Denver, Colorado, close to 80 delegates from 50 tribes and associations in 27 states came together to establish the National Congress of American Indians



- **www.ncai.org**
- **National Indian Youth Council (1961)**
 - Inspired by the Civil Rights movement of the 1950s
Direct action
 - **www.niyc-alb.org**



- **American Indian Movement (1968)**
 - Most visible and active of the Native American movements

Established in Minneapolis, early leaders included Clyde Bellecourt (b. 1936) from the White Earth Indian Reservation (Ojibwa), Dennis Banks (b. 1937-2017) from the Leech Lake Indian Reservation (Ojibwa) and Russell Means (1939-2014) from the Pine Ridge Reservation (Oglala)

- **www.aimovement.org**



Shared Goals

- To preserve and protect treaty rights
- To preserve and protect traditional, cultural, and religious rights
- To seek appropriate, equitable, and beneficial services and programs
- To increase political activism and participation
- To educate the public on issues of importance to Native Americans
- Below: From the organization meeting of the NCAI in 1944



Examples of activism

- “Fish-ins” (1940s-70s)
 - American Northwest
 - Exercising treaty-guaranteed fishing rights
 - Billy Frank, Jr. (1931-2014)
 - ▣ First arrested at 14 and would be arrested another 50 times
 - In 1974, the Boldt Decision guaranteed the rights of native tribes to 50% of the annual catch

- Occupation of Alcatraz (1969-71)
 - In November 1969, a group of 80 activists occupy the abandoned federal prison on Alcatraz Island in San Francisco Bay
 - Supplied by supporters, the occupation would last 19 months
 - *New York Times* headline (Nov. 22, 1972)

Bellingham Herald, March 2, 1964

Marlon Brando, Episcopal Minister Arrested, Released During Fish-in



Indians Begin a Second Austere Year on Alcatraz Determined to Make the Federal Island Their Own

Marlon Brando as activist

- In 1973, Marlon Brando is nominated for an Academy Award (Oscar) for his role as Don Vito Corlione in the film *The Godfather*
- Brando wins the award for Best Actor, but declines. Declining on his behalf is Sacheen Littlefeather (Apache):

Hello. My name is Sasheen Littlefeather. I'm Apache and I am president of the National Native American Affirmative Image Committee.

I'm representing Marlin Brando this evening, and he has asked me to tell you in a very long speech which I cannot share with you presently, because of time, but I will be glad to share with the press afterwards, that he very regretfully cannot accept this very generous award.



And the reasons for this being are the treatment of American Indians today by the film industry -- excuse me -- and on television in movie re-runs, and also with recent happenings at Wounded Knee.

I beg at this time that I have not intruded upon this evening, and that we will in the future, our hearts and our understandings will meet with love and generosity.

Thank you on behalf of Marlon Brando.

The Alcatraz Proclamation

To the Great White Father and All His People:

We, the native Americans, re-claim the land known as Alcatraz Island in the name of all American Indians by right of discovery.

We wish to be fair and honorable in our dealings with the Caucasian inhabitants of this land, and hereby offer the following treaty:

We will purchase said Alcatraz Island for twenty-four dollars (\$24) in glass beads and red cloth, a precedent set by the white man's purchase of a similar island about 300 years ago. We know that \$24 in trade goods for these 16 acres is more than was paid when Manhattan Island was sold, but we know that land values have risen over the years. Our offer of \$1.24 per acre is greater than the 47 cents per acre the white men are now paying the California Indians for their land.

We will give to the inhabitants of this island a portion of that land for their own, to be held in trust by the American Indian Government — for as long as the sun shall rise and the rivers go down to the sea — to be administered by the Bureau of Caucasian Affairs (BCA). We will further guide the inhabitants in the proper way of living. We will offer them our religion, our education, our life-ways, in order to help them achieve our level of civilization and thus raise them and all their white brothers up from their savage and unhappy state. We offer this treaty in good faith and wish to be fair and honorable in our dealings with all white men.

We feel that this so-called Alcatraz Island is more than suitable for an Indian Reservation, as determined by the white man's own standards. By this we mean that this place resembles most Indian reservations, in that:

1. It is isolated from modern facilities, and without adequate means of transportation.
2. It has no fresh running water.
3. It has inadequate sanitation facilities.
4. There are no oil or mineral rights.
5. There is no industry so unemployment is great.
6. There are no health care facilities.
7. The soil is rocky and non-productive; and the land does not support game.
8. There are no educational facilities.
9. The population has always exceeded the land base.
10. The population has always been held as prisoners and kept dependent upon others.

Further, it would be fitting and symbolic that ships from all over the world, entering the Golden Gate, would first see Indian land, and thus be reminded of the true history of this nation. This tiny island would be a symbol of the great lands once ruled by free and noble Indians.

Political Activism

- The Trail of Broken Treaties (1972)
 - In October 1972, activists from across the U.S. converge on Washington, D.C.
 - There they will present their Twenty Points Position Paper
 - ▣ www.aimovement.org/ggc/trailofbrokentreaties.html
 - They arrive on November 1, but government officials refuse to meet them
 - In response, they occupy BIA headquarters for 6 days
- Vine Deloria, Jr. (1933-2005), Standing Rock Sioux. *Behind the Trail of Broken Treaties: An Indian Declaration of Independence*, 1974
- Front page coverage from the *New York Times*, November 2, 1972



500 Indians Seize U.S. Building After Scuffle With Capital Police

By WILLIAM M. BLAIR
Special to The New York Times

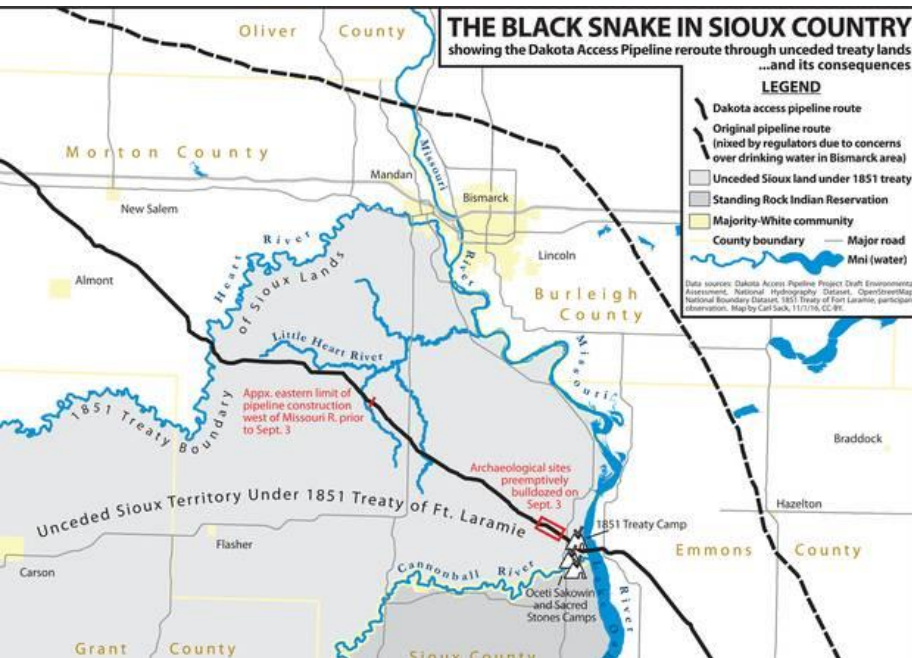
WASHINGTON, Nov. 2 — About 500 American Indians protesting injustices, took control tonight of the Bureau of Indian Affairs building after scuffles with the police outside and inside the building.

Wounded Knee (1973)

- On the night of February 27, 1973, fifty-four cars rolled, horns blaring, into a small hamlet on the Pine Ridge Indian Reservation. Within hours, some 200 Oglala Lakota and American Indian Movement (AIM) activists had seized the few major buildings in town and police had cordoned off the area.
- Their demands included wanting a U.S. Senate Committee to launch an investigation into the BIA and the Department of the Interior regarding their handling of the affairs of the Oglala Sioux Tribe. They also demanded an investigation into the 371 treaties between the Native Nations and the Federal Government, all of which had been broken by the United States.
- After 71 days, the Siege at Wounded Knee had come to an end; with the government making nearly 1,200 arrests. Two AIM members had been killed, thirteen injured and twelve were missing. Two federal officials were injured.
- Pictured is Russell Means at the press conference at the end of the siege.

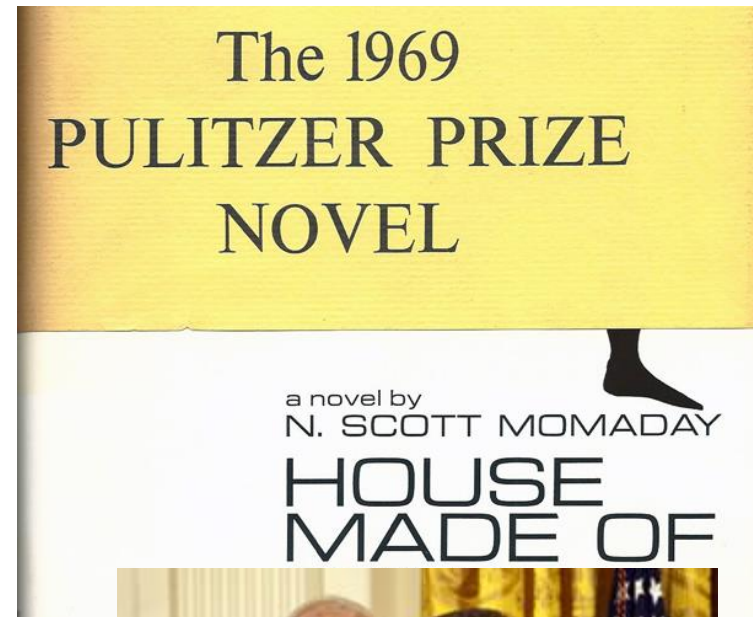


Standing Rock Reservation (ND) DAPL Protests April 2016 to February 2017



Visibility in the Arts: The Native American Renaissance

- N. Scott Momaday (b. 1934)
 - Kiowa
 - Doctoral degree from Stanford University (1965)
- *House Made of Dawn* (1968)
 - Pulitzer Prize for Fiction
- *The Way to Rainy Mountain* (1969)
- Momaday received the National Medal of the Arts in 2007



Significance: Critical Acclaim...?

- Review of Momaday's *House Made of Dawn*, in the *New York Times*, June 9, 1968

Anglos and Indians

HOUSE MADE OF DAWN. By. N. Scott Momaday. 212 pp. New York and Evanston: Harper & Row. \$4.95.

By MARSHALL SPRAGUE

THIS first novel, as subtly wrought as a piece of Navajo silverware, is the work of a young Kiowa Indian who teaches English and writes poetry at the University of California in Santa Barbara. That creates a difficulty for a reviewer right away. American Indians do not write novels and poetry as a rule, or teach English in top-ranking universities either. But we cannot be patronizing. N. Scott Momaday's book is superb in its own right

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Important Native American Authors

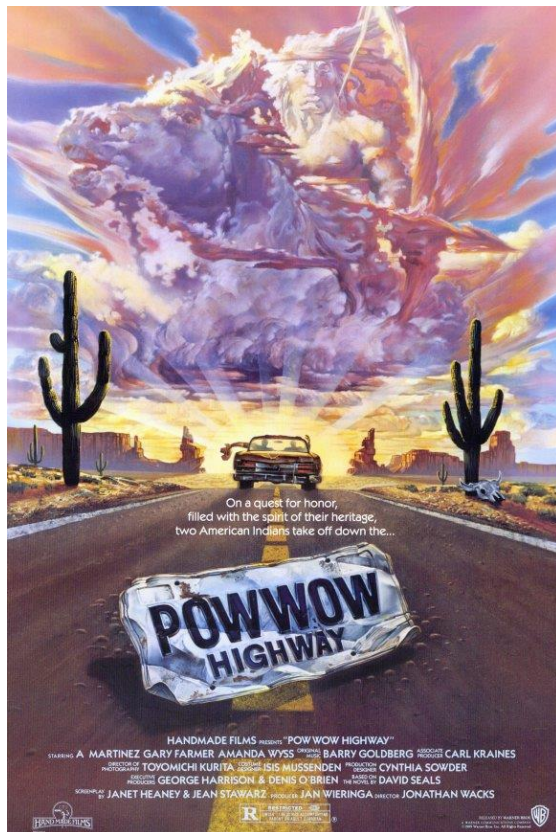
- **Gerald Vizenor** (b. 1937), Ojibwa
 - *Bearheart: The Heirship Chronicles* (1978/1990)
- **James Welch** (1940-2003), Blackfoot/Gros Ventre
 - *Winter in the Blood* (1974)
 - *Fools Crow* (1986)
- **Leslie Marmon Silko** (b. 1948), Laguna Pueblo
 - *Ceremony* (1977)
 - ☒ 1st Czech translation: *Obřad* (1997), translated by Alexandra Hubáčková
- **Paula Gunn Allen** (1939-2008), Laguna Pueblo
 - *The Woman Who Owned The Shadows* (1983)
- **Louise Erdrich** (b. 1954), Ojibwa
 - *Love Medicine* (1984)
 - ☒ National Book Critics Circle Award
 - *The Plague of Doves* (2009)
 - ☒ Pulitzer Prize finalist
 - *The Round House* (2011)
 - ☒ Winner of the National Book Award
 - 2015 recipient of the Library of Congress Prize for American Fiction
- **Sherman Alexie** (b. 1966), Spokane/Coeur d'Alene
 - *The Lone Ranger and Tonto Fistfight in Heaven* (1993)
 - ☒ The film *Smoke Signals* (1998) is based on this collection of short stories
 - *The Absolutely True Diary of a Part-Time Indian* (2007)
 - ☒ Winner of the National Book Award

Real Significance: “Authentic Voices”

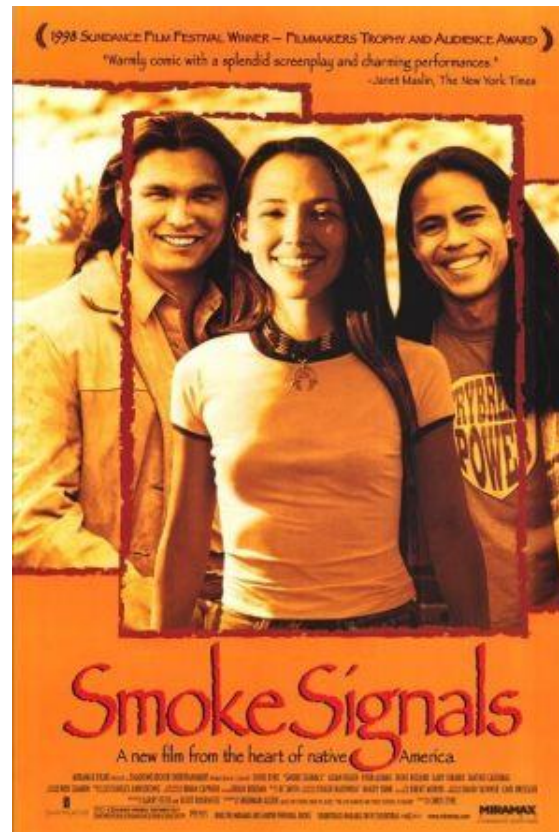
- Native Americans’ own voices
- Literature set in the modern world
 - Both *House Made of Dawn* and *Ceremony* revolve around the struggle of returning military veterans
 - *Love Medicine* examines the intertwined lives of several generations of Ojibwa
- Literary reimaginings of both the past (*Fools Crow*) and future (*Bearheart*)
- Literature reflecting the Native American experience
 - Urban (*House Made of Dawn*, *Winter in the Blood*)
 - Reservation (*House Made of Dawn*, *Ceremony*, *Love Medicine*, *The Lone Ranger and Tonto...*)
- The absence of the “Noble Savage” and other stereotypical representations

Hollywood has been slow to follow:

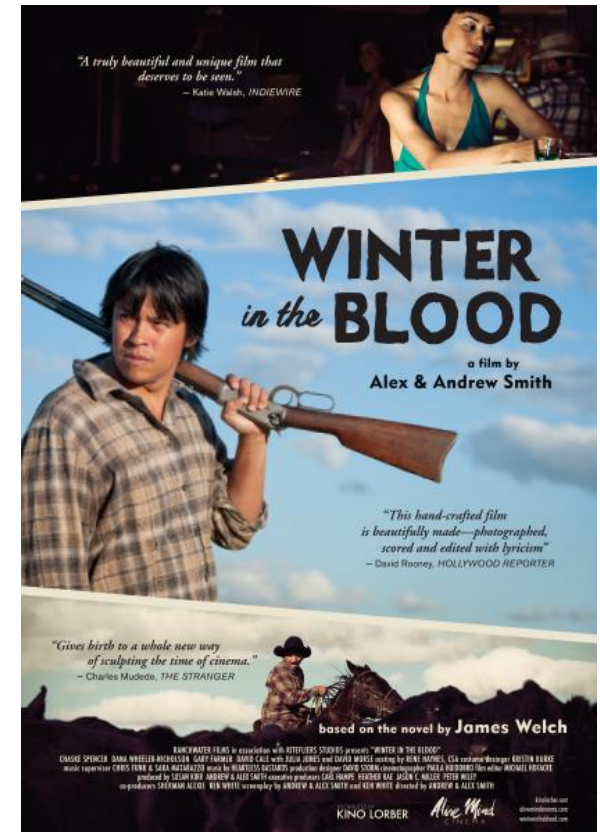
1989



1998



2013



Where can increasing visibility be seen?: In challenging cultural appropriation

- The “unauthorized” ownership, use or display of:
 - Sacred items
 - Human remains
 - Sacred rituals (including music and dances)
- Recently the Karl May Museum in Radebuel, Germany faced demands to return at least on scalp identified as Ojibwa to the tribe

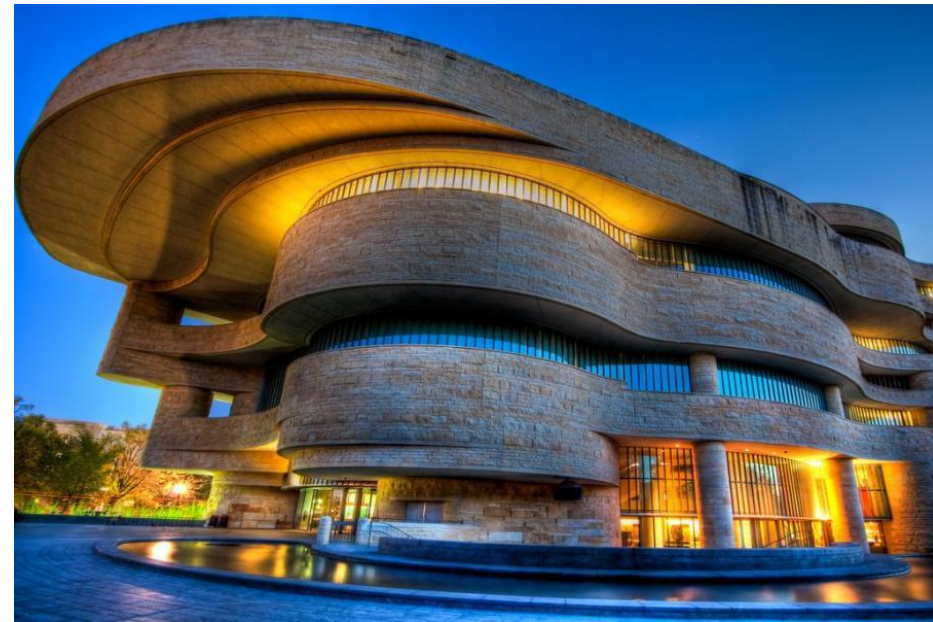


Tribes Demand Return of Native Scalps
From Karl May Museum in Germany
(*Indian Country Today*, March 25, 2014)

In the months since the scalp situation at the Karl May Museum in Radebeul, Germany was brought to the general attention of Indian country, by majority in the German news media, repatriation requests have been presented with amusement at the absurdity of the idea. Alongside stereotypical quips about “wild and excitable” Indians “being on the warpath,” these attitudes negatively reinforced public opinion that backed the museum’s initial refusal.... (*Indian Country Today*, June 14, 2014)

National Museum of the American Indian: located on the National Mall, Washington, D.C.

- The trustees of the Smithsonian's National Museum of the American Indian have taken a different approach. They decided shortly after the museum's founding in the early 1990s that all human remains in their collection should be repatriated for burial. If the remaining two dozen, including a few scalps, cannot be identified, they will still be given an appropriate burial, said Kevin Gover, the director.
 - *New York Times*, August 17, 2014
- NMAI Mission Statement:
 - The National Museum of the American Indian (NMAI) is committed to advancing knowledge and understanding of the Native cultures of the Western Hemisphere—past, present, and future—through partnership with Native people and others. The museum works to support the continuance of culture, traditional values, and transitions in contemporary Native life.



Where can increasing visibility be seen?: In challenging stereotypical representations

- Since the 1960s, public institutions (schools, universities), businesses and sports teams that use Native American symbolism have come under increasing pressure to cease. Some of the more prominent to do include:
 - 1969: Dartmouth University (NH)
 - 1972: Stanford University (CA)
 - 1973: University of Oklahoma
 - 1994: St. John's University (NY), Marquette University (WI)
 - 2007: University of Illinois →

- According to the NCAI, at least 28 high schools have also dropped the term over the past 25 years



OUR OWN MASCOT, Little Red, is an honest-to-goodness Injun who dances up a storm at OU football games. Whereas the Texas mascot is just a lot of bull, Little Red is a true blue Sooner who doesn't have to be led around.

Profession sports mascots

- Ice Hockey
 - Chicago Blackhawks



- American football
 - Kansas City Chiefs



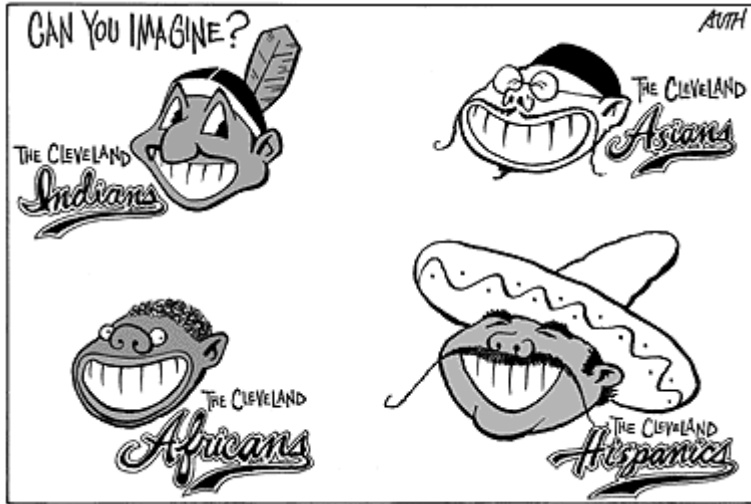
- Baseball
 - ▣ Atlanta Braves



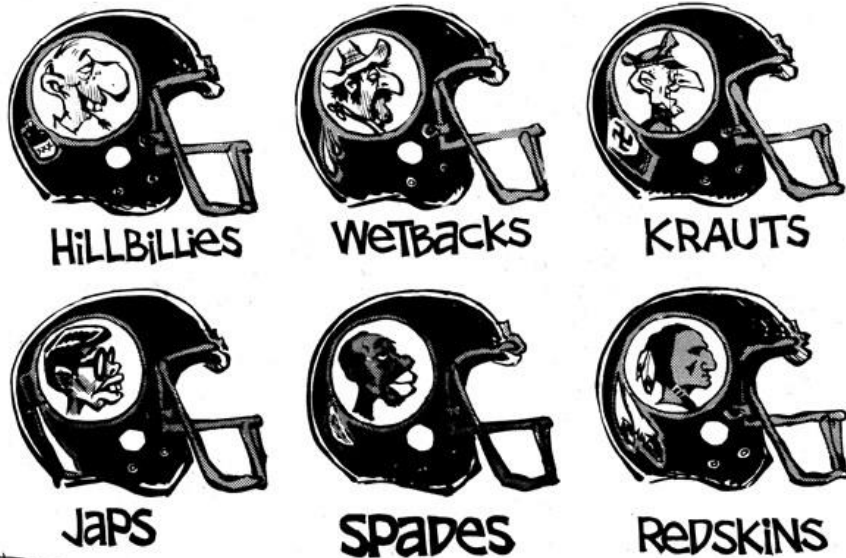
- Cleveland Indians – Chief Wahoo



Political cartoons

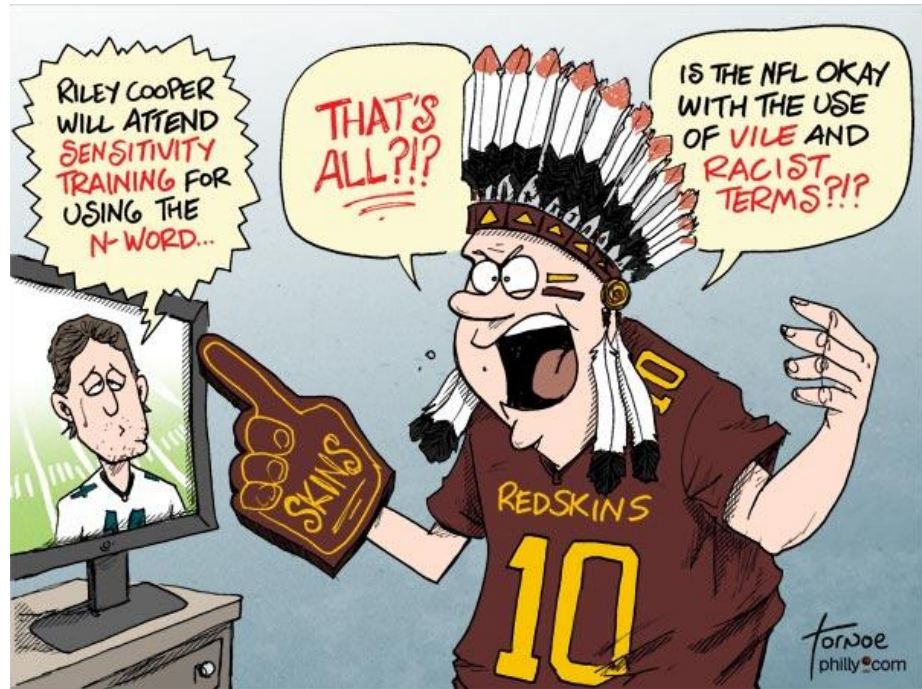


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CAGDCARTOONS



Chief Wahoo protest

- Protest at Cleveland's opening day 2014.
- The American Indian Education Center, led by its director Robert Roche organized a protest, when this encounter happened
- "The issue is simple," said the 66-year-old Roche, his hair braided with white threads. "We are not mascots. I'm nobody's mascot. My children are not mascots. It mocks us as a race of people. It mocks our religion."
- In January 2018, the Cleveland Indians and Major League Baseball announce that Chief Wahoo is being phased out and will no longer be used after this season.



The Washington professional football team

- Since 1933, the professional American football team now located in Washington, D.C. has used the term “redskin” as its official mascot
 - This term is usually considered to be offensive. Merriam-Webster definition:



- “The invisibility of Native peoples and lack of positive images of Native cultures may not register as a problem for many Americans, but it poses a significant challenge for Native youth who want to maintain a foundation in their culture and language. The Washington team’s brand — a name derived from historical terms for hunting native peoples — is a central component to this challenge.”

- *NCAI President Brian Cladoosby (Washington Post, April 2014, Op-Ed)*

- The use of this term, and the trademarks associated with it have been challenged by since the early 1970s
- In June 2014, the “Redskins” trademark was cancelled because the term is “disparaging” to Native Americans
- In June 2017, the U.S. Supreme Court ruled in a separate case (*Matal v. Tam*) that trademarks cannot be denied on the grounds of the term may “disparage” people.



Protests against the team's name

- November 2, 2014:
- Thousands of demonstrators gathered Sunday in Minneapolis to protest the Washington Redskins name ahead of the football team's game against the Minnesota Vikings, police said.
- The team's owner, Daniel Snyder, has steadfastly said he won't change the team name despite criticism from figures including President Barack Obama, half of the U.S. Senate and Native-American activists.
- Clyde Bellecourt, a civil rights activist and co-founder of the American Indian Movement, said at Sunday's event that the team name is a reminder of the scalping and genocide Native American people endured throughout history, *The Minneapolis Star-Tribune* reports.
 - time.com/3553568/redskins-protest-minneapolis/





In January 2014, the NCAI released this video. It has since been shown several times as a public service announcement during Washington football games.



“Proud to Be” text

- Proud
- forgotten,
- Indian,
- Navajo,
- Blackfoot,
- Inuit,
- and Sioux;
- survivor,
- spiritualist,
- patriot,
- Sitting Bull,
- Hiawatha,
- and Jim Thorpe;
- mother,
- father,
- son,
- daughter,
- chief,
- Apache,
- Pueblo,
- Choctaw,
- Chippewa,
- and Crow;
- underserved,
- struggling,
- resilient,
- Squanto,
- Red Cloud,
- Tecumseh,
- and Crazy Horse;
- rancher,
- teacher,
- doctor,
- soldier,
- Seminole,
- Seneca,
- Mohawk,
- and Creek;
- Mills,
- Will Rodgers,
- Geronimo,
- unyielding,
- strong,
- indomitable;
- Native Americans call themselves many things,
- the one thing they don't...



Local examples



HC Škoda Plzeň







NATIVE AMERICAN POPULATIONS TODAY

Native Americans Today

- Current population as of the 2010 U.S. Census:

| | 2010 Census | % of pop. | 1910 Census | % of pop. |
|---|-------------|-----------|-------------|-----------|
| American Indian and Alaska Native alone or in combination | 5,220,579 | 1.7% | 291,014 | 0.3% |
| American Indian and Alaska Native alone | 2,932,248 | 0.9% | 171,497 | 0.2% |
| American Indian and Alaska Native in combination | 2,288,331 | 0.7% | 97,310 | 0.1% |

- States with the highest percentage of American in their populations are Alaska (15.6%), New Mexico (9.5%), South Dakota (8.3%) Oklahoma (7.9%), Montana (6.2%) and Arizona (5%)
- As of 2013, there are 567 federally-recognized tribes and more than 200 unrecognized tribes (some of which are state-recognized)

Ten Largest Indian Tribes according to the 2010 U.S. Census

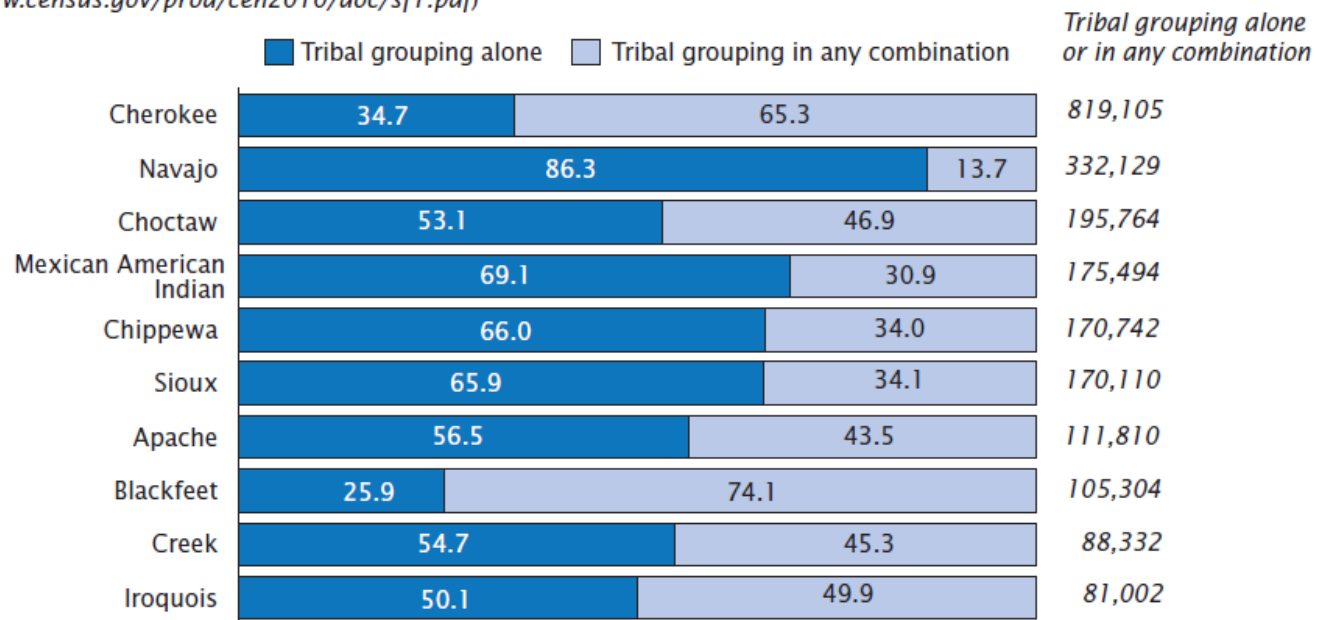
| | | | |
|---------------------|---------|--------------------------------------|---------|
| Cherokee | 819,105 | Apache | 111,810 |
| Navajo | 332,129 | Blackfeet | 105,304 |
| Choctaw | 195,764 | Iroquois | 81,002 |
| Sioux | 170,110 | Lumbee (not federally recognized) | 73,169 |
| Chippewa/ Ojibwe | 170,742 | Inupiat+ Yupik | 67,249 |

But who is an “American Indian”

Figure 8.

Percentage Distribution of the Largest American Indian Tribal Groupings by Response Type: 2010

(For information on confidentiality protection, nonsampling error, and definitions, see www.census.gov/prod/cen2010/doc/sf1.pdf)



Note: The “Tribal grouping alone” response type includes individuals who reported one or more tribes within a single tribal grouping. The “Tribal grouping in any combination” response type includes individuals who reported one or more other races and/or tribal groupings.

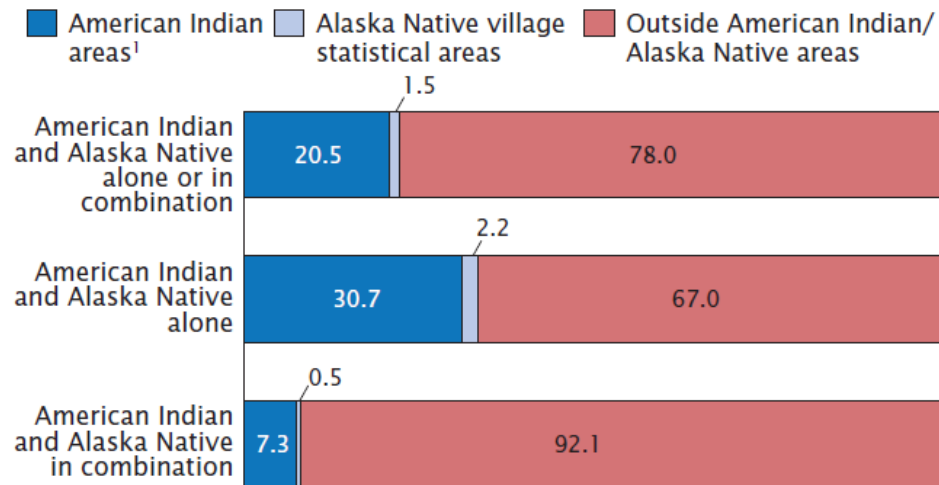
Source: U.S. Census Bureau, 2010 Census Summary File 1.

Where do Native Americans live today?

Figure 6.

Percentage Distribution of the American Indian and Alaska Native Population by American Indian/Alaska Native Area of Residence: 2010

(For information on confidentiality protection, nonsampling error, and definitions, see www.census.gov/prod/cen2010/doc/pl94-171.pdf)



¹ Includes federal American Indian reservations and/or off-reservation trust lands, Oklahoma tribal statistical areas, tribal designated statistical areas, state American Indian reservations, and state designated American Indian statistical areas.

Note: Percentages may not add to 100.0 due to rounding.

Source: U.S. Census Bureau, *2010 Census Redistricting Data (Public Law 94-171) Summary File*, Table P1.

10 Most populous reservations (2010)

- Only 22% of indigenous people in the United States live on reservations or other Indian lands today. In 1900, the figure was over 95%
- The concept of “Indian Country” is used to refer to anywhere, where there is a sizeable Native American community

| Reservation | Native American Population |
|---------------------------------------|---|
| Navajo Nation Reservation, AZ-NM-UT | 169,321 |
| Pine Ridge Reservation, SD-NE | 16,906 |
| Fort Apache Reservation, AZ | 13,014 |
| Gila River Reservation, AZ | 11,712 |
| Osage Reservation, OK | 9,920 (20.9% of total reservation pop.) |
| San Carlos Reservation, AZ | 9,901 |
| Rosebud Indian Reservation, SD | 9,809 |
| Tohono O’odham Nation Reservation, AZ | 9,278 |
| Blackfeet Indian Reservation, MT | 9,149 |
| Flathead Reservation, MT | 9,138 (32.3%) |

Native Peoples in non-reservation settings: 2010 U.S. Census Figures: “Indian Country”

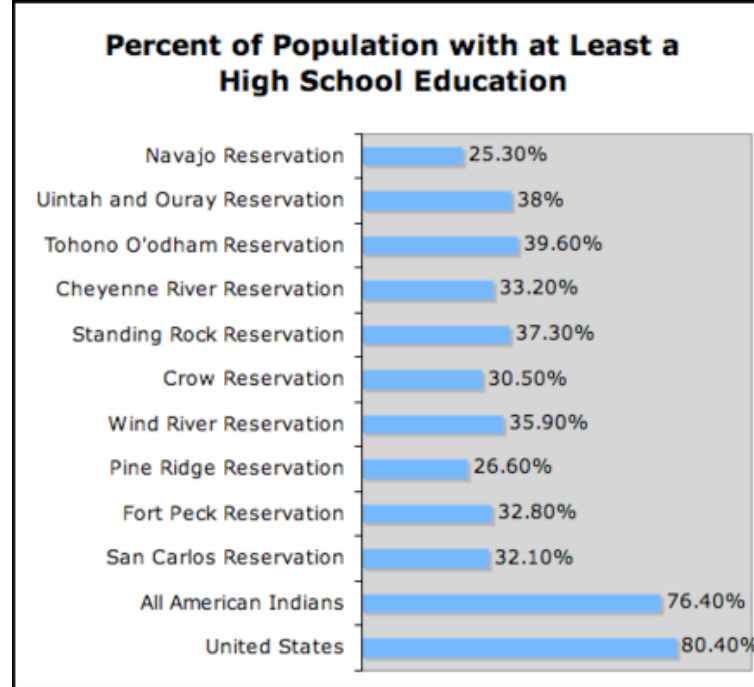
U.S. cities with the largest number of Native American residents

| Place | Total population | Ar | |
|-----------------------------|------------------|-------------------------|---------|
| | | Alone or in combination | |
| | | Rank | Number |
| New York, NY | 8,175,133 | 1 | 111,749 |
| Los Angeles, CA | 3,792,621 | 2 | 54,236 |
| Phoenix, AZ | 1,445,632 | 3 | 43,724 |
| Oklahoma City, OK | 579,999 | 4 | 36,572 |
| Anchorage, AK | 291,826 | 5 | 36,062 |
| Tulsa, OK | 391,906 | 6 | 35,990 |
| Albuquerque, NM | 545,852 | 7 | 32,571 |
| Chicago, IL | 2,695,598 | 8 | 26,933 |
| Houston, TX | 2,099,451 | 9 | 25,521 |
| San Antonio, TX | 1,327,407 | 10 | 20,137 |
| Tucson, AZ | 520,116 | 11 | 19,903 |
| Philadelphia, PA | 1,526,006 | 13 | 17,495 |
| San Diego, CA | 1,307,402 | 12 | 17,865 |

U.S cities with the highest proportion of Native American residents

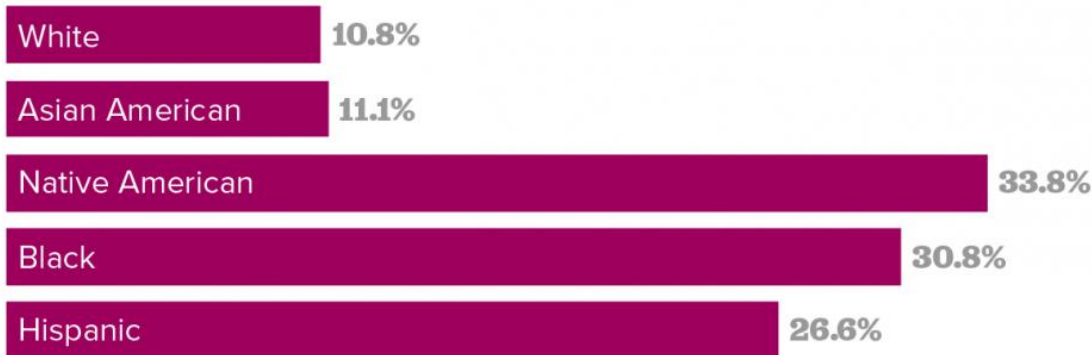
| Place ¹ | Total population | Ar | |
|-----------------------------|------------------|-------------------------|--------------------------------|
| | | Alone or in combination | |
| | | Rank | Percentage of total population |
| Anchorage, AK | 291,826 | 1 | 12.4 |
| Tulsa, OK | 391,906 | 2 | 9.2 |
| Norman, OK | 110,925 | 3 | 8.1 |
| Oklahoma City, OK | 579,999 | 4 | 6.3 |
| Billings, MT | 104,170 | 5 | 6.0 |
| Albuquerque, NM | 545,852 | 6 | 6.0 |
| Green Bay, WI | 104,057 | 7 | 5.4 |
| Tacoma, WA | 198,397 | 8 | 4.0 |
| Tempe, AZ | 161,719 | 9 | 3.9 |
| Tucson, AZ | 520,116 | 10 | 3.8 |
| Sioux Falls, SD | 153,888 | 13 | 3.6 |
| Spokane, WA | 208,916 | 11 | 3.8 |
| Eugene, OR | 156,185 | 24 | 2.8 |
| Topeka, KS | 127,473 | 17 | 3.1 |
| Sacramento, CA | 466,488 | 23 | 2.8 |
| Santa Rosa, CA | 167,815 | 15 | 3.3 |

The American Indian and Alaska Native Population: 2010. United States Census Bureau, 2010 Census Briefs (January 2012)

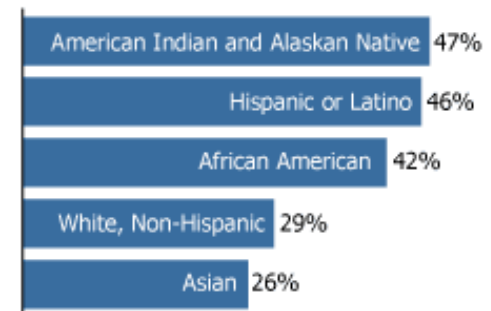


Child poverty declined for most racial and ethnic groups in 2016. But major disparities still exist.

Share of children in poverty by race/ethnicity, 2016



Percent of households in poverty

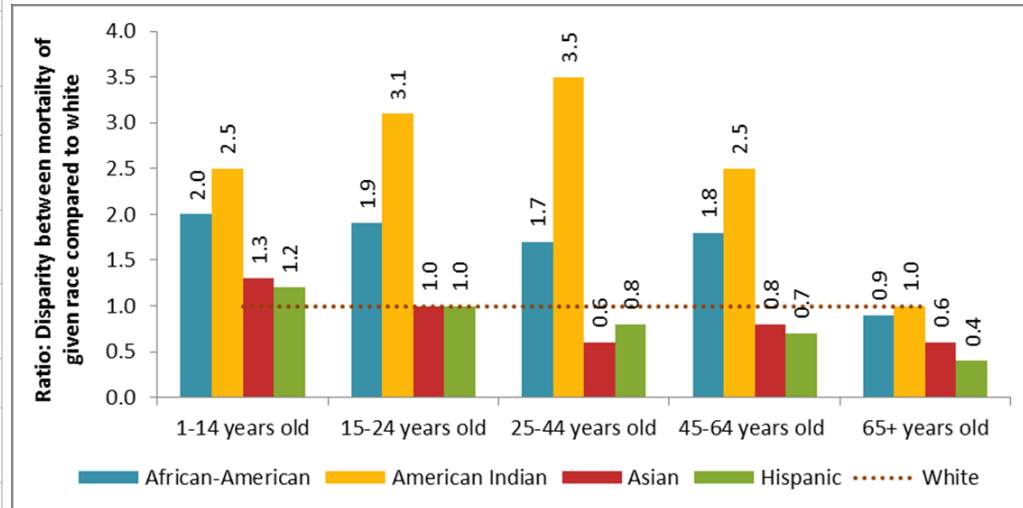


Source: American Community Survey 2015-2016.

Native American mortality rates

| | AI/AN Rate 2008-2010 | U.S. All Races Rate - 2009 | Ratio: AI/AN to U.S. All Races |
|---|----------------------|----------------------------|--------------------------------|
| ALL CAUSES | 986.5 | 749.6 | 1.3 |
| Diseases of the heart | 189.7 | 182.8 | 1.0 |
| Malignant neoplasm (cancer) | 180.6 | 173.5 | 1.0 |
| Accidents (unintentional injuries)* | 94.7 | 37.5 | 2.5 |
| Diabetes mellitus (diabetes) | 63.6 | 21.0 | 3.0 |
| Chronic lower respiratory diseases | 47.2 | 42.7 | 1.1 |
| Chronic liver disease and cirrhosis | 43.7 | 9.1 | 4.8 |
| Cerebrovascular diseases (stroke) | 40.6 | 39.6 | 1.0 |
| Influenza and pneumonia | 26.0 | 16.5 | 1.6 |
| Nephritis, nephrotic syndrome (kidney disease) | 24.2 | 15.7 | 1.5 |
| Drug-induced | 23.9 | 12.6 | 1.9 |
| Intentional self-harm (suicide) | 20.2 | 11.8 | 1.7 |
| Hypertensive diseases | 18.9 | 18.7 | 1.0 |
| Alzheimer's disease | 17.9 | 24.2 | 0.7 |
| Septicemia | 17.4 | 11.0 | 1.6 |
| Assault (homicide) | 11.6 | 5.5 | 2.1 |

* Unintentional injuries include motor vehicle crashes.

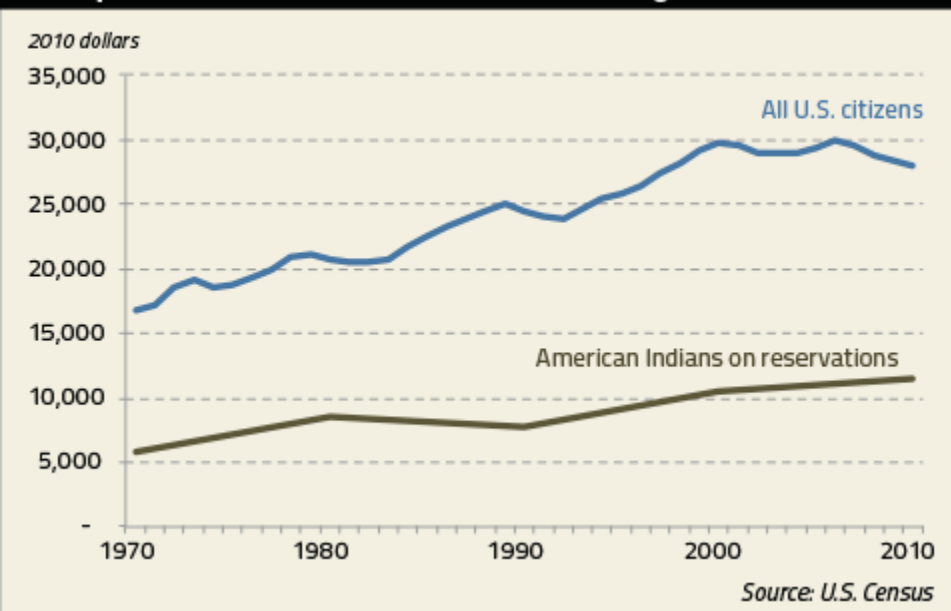


Unemployment Rates at the Ten Largest Reservations

| Tribe | State | Unemployment Rate % |
|--|----------|---------------------|
| Crow Tribe | MT | 50 |
| Navajo | UT/NM/AZ | 52 |
| Assiniboine and Sioux Tribes (Fort Peck) | MT | 57 |
| San Carlos Apache Tribe | AZ | 68 |
| Standing Rock | SD/ND | 74 |
| Tohono O'odham | AZ | 75 |
| Uintah and Ouray | UT | 77 |
| Shoshone Tribe (Wind River) | WY | 84 |
| Cheyenne River Sioux Tribe | SD | 88 |
| Oglala Sioux Tribe (Pine Ridge) | SD | 89 |

Source: Bureau of Indian Affairs

Per Capita Income: U.S. vs. American Indians Living on Reservations



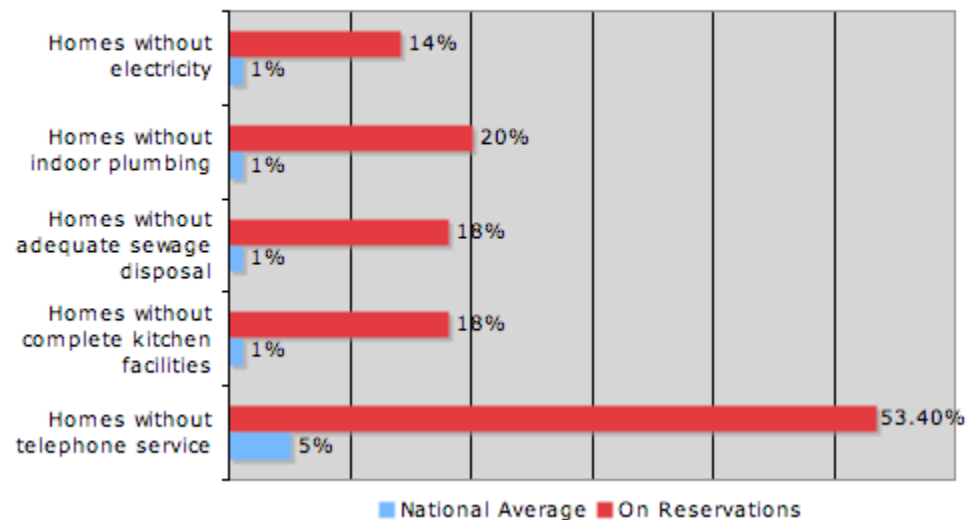
Source: U.S. Census

Major Energy Resource Tribes

| State | Tribe | Resources |
|-------|------------------------------------|---------------------------|
| AZ | Hopi | Coal, oil, gas |
| | Navajo | Coal, oil, gas, uranium |
| CO | Southern Ute | Coal, oil, gas |
| | Ute Mountain | Coal, oil, gas, uranium |
| MT | Blackfeet | Coal, oil, gas |
| | Crow | Coal, oil, gas |
| | Assiniboine and Sioux (Fort Peck) | Coal, oil, gas |
| | Northern Cheyenne | Coal, oil |
| NM | Jicarilla Apache | Coal, oil, gas |
| ND | Three Affiliated (Fort Berthold) | Coal, oil, gas |
| OK | Osage | Oil, gas |
| UT | Uintah and Ouray Ute | Coal, oil, gas, oil shale |
| WY | Arapahoe and Shoshone (Wind River) | Coal, oil, gas, uranium |

Sources: Ambler, 1990; Grogan, 2011

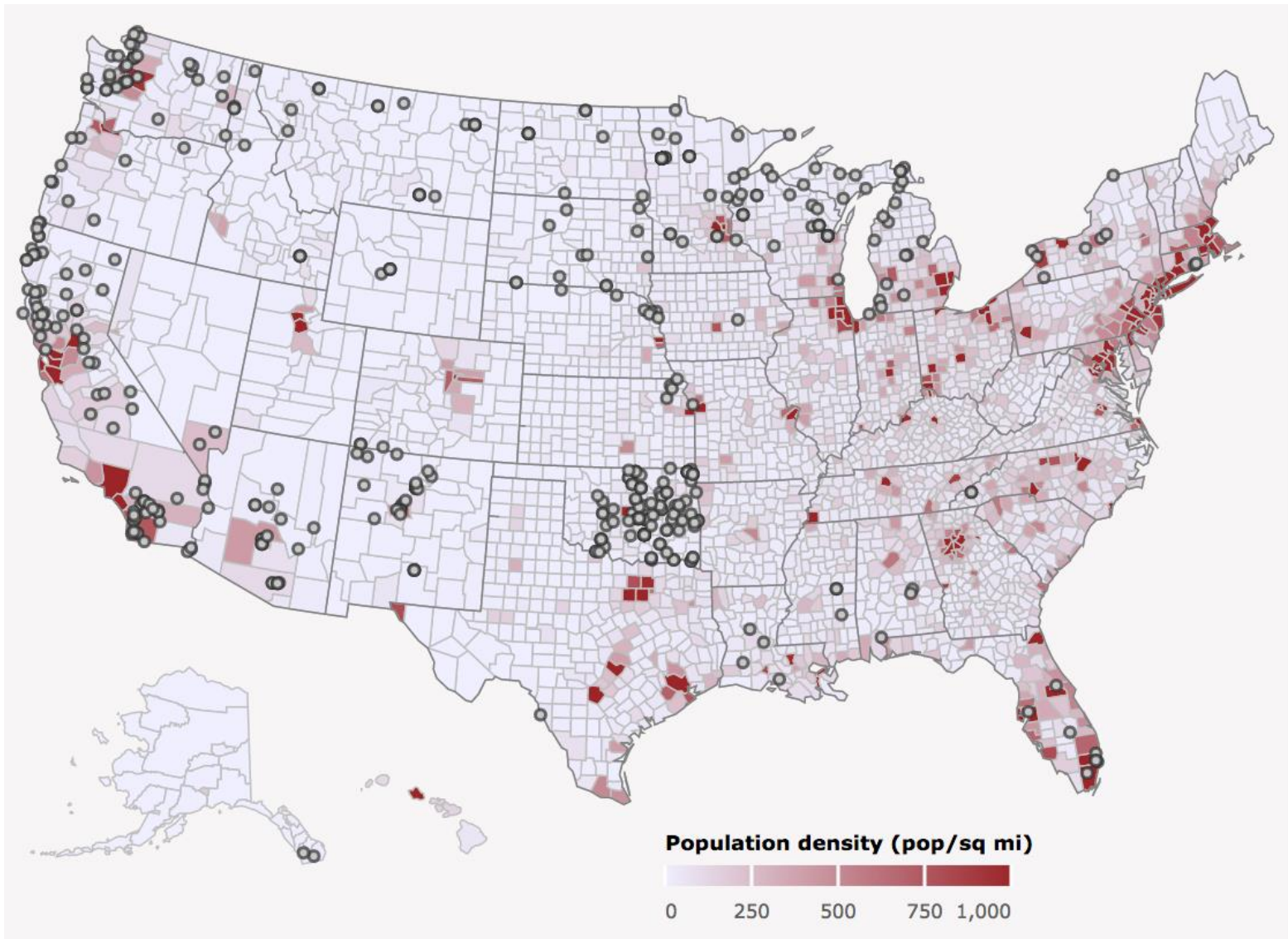
Housing Characteristics on Reservations



Gaming

- Federally-recognized tribes have the right to open gaming facilities (casinos, etc.)
 - Must sign a compact with the state
- Currently 242 tribal governments in 28 states
 - More than 494 operations
- Total revenue (2015) \$30.5 billion
 - 57% of tribes generate less than \$25 million in gross revenues per year. 20% less than \$3 million
 - An additional \$3.2 billion from hospitality and entertainment
- Employs 770,000 people (75% non-Indian)

Most Indian gaming happens far from population centers



Net gaming revenues spent as follows

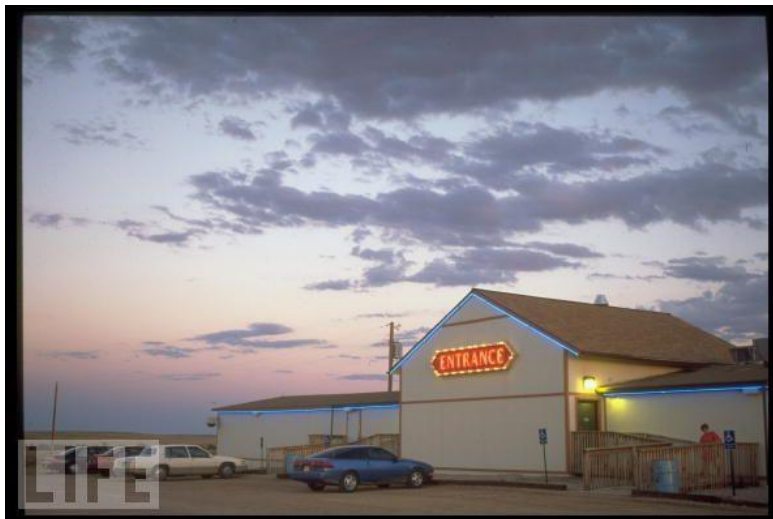
- 20% of net revenue is used for education, children and elders, culture, charity and other purposes
- 19% goes to economic development
- 17% to health care
- 17% to police and fire protection
- 16% to infrastructure
- 11% to housing
 - Source: National Indian Gaming Commission
- Economic development includes the opening of new businesses or the purchase of others
 - In 2006, the Seminole Nation of Florida purchased Hard Rock International, the music-themed chain of restaurants for \$965 million.
 - This includes the Hard Rock Café in Prague

Foxwoods Resort Casino (CT)



- Owned by the Mashantucket Pequot Nation
 - 785 members
- One of the largest casinos in the world
 - 32,000 m² of gambling floor space
 - ▣ 380 table games
 - ▣ 7200 slot machines
 - First opened in 1992
- More than 1,400 guest rooms
- Revenue from gaming is around \$1 billion a year
- More than 22 million people live within 150 miles of the casino

Prairie Wind Casino



- Owned by the Oglala Sioux Nation and located in Pine Ridge, SD
 - Population of about 29,000
- 254 gaming machines, 9 game tables, 150 seats for bingo
- 78 room hotel
- In 2009, the casino made no money
- There are 14 casinos in South Dakota, with a total of 2,200 machines and 67 tables.
 - 2012 revenues \$124 million
 - More than 66,000 Native Americans live in the state

Most casinos make relatively small sums

NIGC Tribal Gaming Revenues

| Gaming Revenue Range | Number of Submissions | Revenues (in thousands) | Percentage of | | Mean (in thousands) | Median (in thousands) |
|--|-----------------------|-------------------------|---------------|----------|---------------------|-----------------------|
| | | | Submissions | Revenues | | |
| Submissions with fiscal years ending in 2016 | | | | | | |
| \$250 million and over | 33 | 14,429,248 | 6.8% | 46.3% | \$437,250 | \$363,632 |
| \$100 million to \$250 million | 51 | 8,286,641 | 10.5% | 26.6% | \$162,483 | \$166,810 |
| \$50 million to \$100 million | 57 | 4,011,478 | 11.8% | 12.9% | \$70,377 | \$67,928 |
| \$25 million to \$50 million | 67 | 2,290,169 | 13.8% | 7.3% | \$34,182 | \$32,673 |
| \$10 million to \$25 million | 96 | 1,561,863 | 19.8% | 5.0% | \$16,269 | \$15,825 |
| \$3 million to \$10 million | 85 | 521,096 | 17.6% | 1.7% | \$6,131 | \$6,420 |
| Under \$3 million | 95 | 95,055 | 19.6% | 0.3% | \$1,001 | \$723 |
| Total | 484 | 31,195,549 | | | | |