

North American Indians
Anthropology 212 - 970

SPRING 2017

ON-LINE

LAC: Area 5C and 8

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Office Hours: Mon 12:15 – 4:00
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or by appointment

Texts: An Introduction to Native North America Mark Q. Sutton; *also on Michener reserve*
(any edition)
Black Elk Speaks (1932; 1961) Nicholas Black Elk (Lakota) and
John Neihardt; *also on Michener reserve*

Catalogue Description

This course surveys the culture areas of Native American groups in North America, with a focus on the U.S.

Course Description

This survey course will focus on *Native North American* cultures as they existed traditionally, before European contact, and as they survive today in contemporary 21st century America. The course will cover a general introduction to *indigenous* cultures of the US and Canada. We will explore (briefly) what have come to be known as "culture areas" (regions) of *North American Indians*; this study will provide background for the complexity and diversity of *First Nations People*. Additionally, we will critically examine Indian-White relations and historical and contemporary issues that affect Native people.

It is essential to keep in mind that the complexity and diversity of *North American Indians* is tremendous: over 300 separate languages representing unique socio-cultural groups were present North of Mexico prior to contact. To speak of "Indians," then, as one people misrepresents the incredible complexity of *Amerindian* cultural variation.

DSS Statement

Any student requesting disability accommodation for this class must inform the instructor by giving appropriate notice. Students are encouraged to contact Disability Support Services at (970) 351-2289 to certify documentation of disability and to ensure appropriate accommodations are implemented in a timely manner.

General Course Goals and Objectives

- Identify and become aware of stereotypes of Native people and begin to think about how they might be dispelled; demonstrate through discussion board entries.
- Understand the culture area concept, recognize the culture areas and tribes, as well as the basic historical, cultural, and anthropological concepts associated with each culture area as demonstrated through quizzes and discussion board.

- Demonstrate grade-level writing and communication skill through writing assignments and posting on discussion board.

Student Learning Outcomes (of Anthropology)

- Knowledge of the concept of culture and how cultural processes work in cultural adaptation.
- Methods commonly used by cultural anthropologists including critical reading of ethnographic description, ability to create, analyze, and synthesize well-structured arguments, cultural awareness, critical thinking, empathy for others, and the ability to conceive and apply alternative interpretations to the contemporary problems of culturally diverse societies.

**This is Our Mapping Device for the course:
NORTH AMERICAN CULTURE AREAS**



Course Requirements and Grades

12 Quizzes @ 25 points = 300		300
13 Discussion Board @ 20 points [10 pts. for primary/original thread and 5 pts. each for two replies]	(of 260)	250
Essay #1 on <i>Smoke Signals</i> [due Feb. 2]		100
Essay #2 on Tlingit Bear Clan Totem aka "Totem Teddy" (posted PP) [due Feb.23]		50
Essay #3 on "The Ute Must Go" and Nathan Meeker (posted PP) [due March 2]		50
Essay #4 on Native American Museum Visit or other activity [due March 30]		100
Essay #5 on <i>Black Elk Speaks</i> [due April 6]		100
Essay # 6 on Native American film of your choice [due April 20]		<u>50</u>

TOTAL 1000

The following grade scale will be used to determine your semester grade. I may use a plus grade (+) on occasion. I do not use minuses (-) because they actually lower your GPA (for example B=3.0 but B- = 2.667, which by my calculations is really a C+).

Grade	Points
A	1000-900 (100-90%)
B	899-800 (89-80%)
C	799-700 (79-70%)
D	699-600 (69-60%)
F	599 - (below 60 %)

Please note that there is no avenue for extra credit. But there are opportunities for improvement. Just email me with concerns about any grades. Late assignments will not be accepted without prior approval.

Reflections on “on-line learning”

Please be aware that this is a demanding, sixteen-week, three credit hour, rigorous survey course.

Although this course is totally on-line, it is **NOT** self-paced. The **Course Schedule** indicates the schedule of readings, activities, discussions, assignments, and the associated due dates.

College level reading and writing skills are absolutely necessary to succeed. Students must be self-motivated and self-disciplined, possess good time management skills, and have the necessary computer skills and equipment to complete the course assignments.

For face-to-face 3 credit courses, you would typically be expected to spend 3 hours in class and an additional 6 hours each week outside of class for readings and assignments (for a total of 9 hours per week).

Since this course is given in a 15 week format you should plan on spending around **9 hours each week** online interacting with the CANVAS course, preparing for discussions, and completing assignments. Please consider this when planning your course load. Just as in a face-to-face class, schedule a time for yourself when you will “attend” the online course. You are more likely to be successful and not have an overload towards the end if you follow a routine.

The **best strategy** is to plan to start the course promptly and meet all the assignment deadlines from the very beginning of the semester.

Week-ends: I have organized this course around a M-TH schedule. IF you are a week-end person, please feel free to read the assignments, complete the quizzes, and write your essay assignments in advance (like over the week-end) so that you are not scrambling during the week days. That said, you can submit quizzes and DB postings up until midnight on due date.

What Can You Expect of Me?

- **Email policy:** Except for Saturdays, Sundays and holidays, I will respond to emails within 48 hours. Unless otherwise indicated, written assignments will be graded and returned within 4 days of their submission. After week 01, please send emails to me to communicate those personal issues you do not wish others to read or that you think need personal attention; otherwise use the discussion board conference designated for course questions.
- Do not contact me if you are having technical difficulties. You should contact the **UNC Technical Support Center at 970-351-4357 or 800-545-2331.** I am technologically challenged, and will do my best on my end--but your submission of assignments, taking the quizzes in a timely fashion, and entering three DB (discussion board) entries (one original and two responses) for every discussion board is your responsibility.

What is Expected of You?

- Check Announcements Daily. All relevant materials and answers to questions will be posted here. I will occasionally post URL's and other interesting material that can be commented on in your Discussion Board postings.
 - Technical expectations of the course:
 - Ability to work within a browser.
 - Ability to save files in commonly used word processing programs.
 - Ability to use email.
 - Ability to use the Assignment tool in Canvas.
 - **How Do I Find My Grades**
- To view your grades, go to the Course Tools Menu and select Grades.
- **How Do I Submit Assignments?**

To submit an assignment, use the submit assignment link. More on this later...

Course Navigation

Go to the Start Here menu and get yourself going. Familiarize yourself with all of the content in this menu.

Consult the syllabus for when assignments are due.

IMPORTANT STUFF ABOUT THIS CLASS

1) Quizzes

Required quizzes are taken on-line (as scheduled) and must be completed during their respective windows of availability. Take quizzes from a link placed in the CANVAS menu area during the day(s) it is available to be taken. You will have **one hour and fifteen minutes** to complete the exam.

There will be 12 quizzes, one on each chapter in the Sutton text with the exception of Chapter 13. Each quiz will be worth 25 points.

Quizzes are multiple-choice based on the chapter reading assignments; these will be timed at one hour and fifteen minutes. QUIZZES must be taken at one sitting, even though you may be given the prompt that can stop and start; this is incorrect.

Feel free to use your books and notes when taking the quiz. But you may take the quiz only once, and will have one hour and fifteen minutes to complete it. Therefore, you will want to

have read the material carefully, made notes, and thought about the material before starting the quiz.

No make-ups are given for missed quizzes. It is best to take the quiz early in the time period to avoid any potential problems with your server; but let me know if your computer crashes or freezes up during the quiz so that you are not penalized for technical problems.

2) **Discussion Boards: DB** (this is rather lengthy, so please read it carefully)

The **first** discussion board is an un-graded required “get-to-know” each other chat. Begin by introducing yourself on the DB. Provide a little background on a) your major, b) your ethnicity (any Native American heritage?), c) your interest in or knowledge about Native American communities and d) a little about yourself including outside interests and the like.

Thereafter, participation in online discussions is required and graded. The discussion board conferences are asynchronous and have definite start and finish dates indicated in the instructions for each conference. The purpose of the discussions is to stimulate study and discussion of the weekly reading assignments.

The Discussion Board question for **each** chapter is:

What piqued your interest in this chapter?

Discussion board conferences are time sensitive and, if missed, may not be made up. Let me know if you are not performing as well as you would like on the DB so that I can provide some guidance on how to earn the maximum points.

I have established the following Discussion Board participation rules and guidelines:

- Students must make **two types of contributions** to each discussion board topic posted by the instructor, i.e., 1) new threads and 2) replies.
- **1) New threads (or primary postings)** must respond to the discussion board assignment; I want one primary only and it is worth up to 10 points. **Cite page number(s).**
- **2) Replies (or secondary postings)** respond to the new threads posted by other students; I want two replies which are worth up to 5 points each. **Please use your name and the students name who you are responding to, For Example, “Hi Josh, this is Mandy and I really appreciate your thoughts about X because X.”**
- Discussion board topics usually last 2 days. Late postings to discussion board will NOT be graded.
- Please do not submit more than one original posting and two replies.
- Original thread should be about **200-250 words and replies about 150 words**

Guidelines for Online Discussions

- ♦ A message that demonstrates **substance** contributes to the understanding and application of ideas by doing one or more of the following

- **Reflection about meaning:** Describe thoughtfully what something means or new insights it provides, or raises a question as a seed for clarification or further discussion.
- **Elaboration:** Build on ideas of others or ideas found in the readings by adding details, examples, a different viewpoint, or other relevant information.
- **Synthesis:** Integrate multiple views to provide a summary, a new perspective, or a creative refashioning of ideas.

Please use the following message guidelines

- Keep your messages concise and clearly written.
- Use a web writing style that: (a) states your main point at the beginning of the message, (b) employs short sentences, (c) has a conversational or friendly tone, and (d) makes use of bullets or lists in longer messages to help readers “see” ideas.
 - Be respectful of other’s ideas, opinions, and beliefs. It is fine to disagree with someone, but please respect their right to think differently.
 - Please spell-check your messages to increase readability.

Content: do not post a comment or question that has already been contributed by another student. In addition, 2 of your (3) posts for each chapter should respond meaningfully to another student’s ideas. For example, don’t just say that you agree (or disagree), give a few reasons or bits of evidence to explain why you think the other student’s claim is sensible (or mistaken).

Length: in general, each posting should contain one main idea and be limited to a few short paragraphs. Finally, note that extremely brief statements like “I agree completely” or “Thanks for clarifying” don’t really contribute to the discussion and clutter up the boards. If you want to thank someone or let them know that you share their views, click on their hyperlinked name and send them a private message. Primary threads should be about 200-250 words and replies about 150 words.

Format: Give every post a content-related subject heading. Give the page number in Sutton so that students responding to your “primary” can follow your ideas. Don’t use long quotes from the reading.

Please ensure that your postings are generally free of grammatical and spelling errors. A few typos are understandable.

Timing: There are 13 assigned chapters. This is a fast-paced course and so you will need to post regularly through the week as assigned. Each Chapter requires one new thread (**10 points**) and two replies (**5 points each**). Each graded discussion board is worth 20 points and will be evaluated according to the following rubric

Grading Rubric for Discussion Board

Postings [primary (10-0) and replies (5-0)]

10-8 pts. for Primary and 5-4 pts. for Reply: all posts are substantive and reflect, elaborate or synthesize. They must not duplicate another students post. Grammar and spelling good. Page number included.

7-6 pts. for Primary and 3 pts. for Reply: substantive but contribute minimally new ideas and/or redundant. Page number included.

5-4 pts. for Primary and 2 pts. for Reply: most posts are redundant and/or make minimal contributions. Page number included.

3-1 pts. for Primary and 1 pt. for Reply: posts are redundant and make no meaningful contribution

0: no post, no response.

Course Schedule

Week #1-2

INTRODUCTION

Jan. 9 – 20

Getting Started: Introduction to the course, the syllabus, and the students in our class. First Discussion Board (un-graded but required) assignment (by Jan. 12; midnight).

Assignment: Chapter 1 + quiz

CANVAS Quiz open Jan. 9; 7:00 am – Jan.17 midnight

Chap. 1 Discussion Board open Jan. 17 midnight – Jan. 19 midnight
Please post Original Thread no later than Jan. 18 midnight.

Week #3

EUROPEAN INVASION

Jan. 23 – 27

Assignment: Chapter 2 + quiz

CANVAS Quiz open Jan. 20; 7:00 am – Jan.24 midnight

Chap. 2 Discussion Board open Jan. 24 midnight – Jan. 26 midnight
Please post Original Thread no later than Jan.25 midnight.

Week #4

ARCTIC

Jan. 30 – Feb. 3

Assignment: Chapter 3 + quiz

CANVAS Quiz open Jan. 27; 7:00 AM – Jan.31 midnight

Chap. 3 Discussion Board open Jan. 31 midnight – Feb. 2 midnight

Please post Original Thread no later than Feb. 1 midnight

Essay #1 due Feb. 2 midnight: *Smoke Signals* (see syllabus pp 11-13)

Week #5

SUBARCTIC

Feb. 6 – 10

Assignment: Chapter 4 + quiz

CANVAS Quiz open Feb. 3; 7:00 am – Feb.7 midnight

Chap. 4 Discussion Board open Feb. 7 midnight – Feb. 9 midnight

Please post Original Thread no later than Feb. 8 midnight

Week #6

PLATEAU

Feb. 13 – 17

Assignment: Chapter 5 + quiz

CANVAS Quiz open Feb. 10; 7:00 am – Feb. 14 midnight

Chap. 5 Discussion Board open Feb. 14 midnight – Feb. 16 midnight

Please post Original Thread no later than Feb. 15 midnight

Week #7

NORTHWEST COAST

Feb. 20 – 24

Assignment: Chapter 6 + quiz

CANVAS Quiz open Feb. 17; 7:00 am – Feb. 21 midnight

Chap. 6 Discussion Board open Feb. 21 midnight – Feb. 23 midnight

Please post Original Thread no later than Feb. 22 midnight

Essay #2 due Feb. 23 midnight “Totem Teddy” (see syllabus p. 14)

Week #8

GREAT BASIN

Feb. 27 – March 3

Assignment: Chapter 7 + quiz

CANVAS Quiz open Feb. 24; 7:00 am – Feb. 28 midnight

Chap. 7 Discussion Board open Feb. 28 – March 2 midnight

Please post Original Thread no later than March 1 midnight

Essay #3 due March 2 midnight “Ute Must Go” (see syllabus p. 14)

Week #9	<u>CALIFORNIA</u>
March 6 – 10	<p><u>Assignment:</u> Chapter 8 + quiz</p> <p><u>CANVAS Quiz open March 3; 7:00 am – March 7 midnight</u></p> <p><u>Chap. 8 Discussion Board open March 7 – March 9 midnight</u> <i>Please post Original Thread no later than March 8 midnight</i></p>
March 13 – 17	SPRING BREAK
Week #10	<u>SOUTHWEST</u>
March 20 – 24	<p><u>Assignment:</u> Chapter 9 + quiz</p> <p><u>CANVAS Quiz open March 10; 7:00 am – March 21 midnight</u> <i>NOTE: Case Study on Rarámuri/Tarahumara not required</i></p> <p><u>Chap. 9 Discussion Board open March 21 midnight – March 23 midnight</u> <i>Please post Original Thread no later than March 22 midnight</i></p>
Week #11	
March 27 - 31	<p>CONFERENCE OUT OF TOWN</p> <p>Essay #4 due March 30 midnight; Museum Visit... (see syllabus p. 14)</p>
Week #12	<u>PLAINS</u>
April 3 – 7	<p><u>Assignment:</u> Chapter 10 + quiz</p> <p><u>CANVAS Quiz open March 31; 7:00 am – April 4 midnight</u></p> <p><u>Chap. 10 Discussion Board open April 4 midnight – April 6 midnight</u> <i>Please post Original Thread no later than April 5 midnight</i></p> <p>Essay #5 due April 6 midnight; <i>Black Elk Speaks</i> (see syllabus p.15; 19-21)</p>
Week #13	<u>NORTHEAST</u>
April 10 – 14	<p><u>Assignment:</u> Chapter 11 + quiz</p> <p><u>CANVAS Quiz open April 7; 7:00 am – April 11 midnight</u> <i>NOTE: Case Study on Ottawa not required</i></p>

Chap. 11 Discussion Board open April 11 midnight – April 13 midnight
Please post Original Thread no later than April 12 midnight

Week #14

SOUTHEAST

April 17 – 21

Assignment: Chapter 12 + quiz

CANVAS Quiz open April 14; 7:00 am – April 18 midnight
NOTE: Case Study on Natchez not required

Chap. 12 Discussion Board open April 18 midnight – April 20 midnight
Please post Original Thread no later than April 19 midnight

Essay #6 – due no later than April 20 midnight; Native American Film
(see syllabus p.15-16)

Week #15

CONTEMPORARY ISSUES

April 24 - 28

Assignment: Chapter 13: no quiz

Chap. 13 Discussion Board open April 24 7:00 am – April 27 midnight
Please post Original Thread no later than April 26 midnight

WRITING ASSIGNMENTS

General Thoughts on Written Assignments

Title: give your essay(s) a creative title; writing makes your thinking more visible.

Headings: be imaginative in how you will organize your essays; use headings to help your reader along.

Paragraph breaks: watch overly-long paragraphs. One double-spaced page should have at least one paragraph break.

Voice: use an authentic or original “voice.” I want to see you in these assignments

Mechanics and Grammar: Proof read your papers carefully. Read them aloud, have a friend who is not afraid to be kindly critical read them. How clear and effective is your prose?

Clichés: Avoid clichés like cool, awesome, hit the nail on the head, and the like.

Citation Style: Use parenthetical Citations (McBeth 2017:4); you do not need to include a References Cited page.

Page numbers: don't forget to insert.

In anthropology, the use of “I” is acceptable; “you” is not.

The use of “it.” While sometimes the word “it” works, you can always re-write the sentence and get a better result. In my opinion “it” is over-used and is frequently ineffective.

Reading non-Literally: Many of your readings contain oral traditions and should not be read literally (but rather metaphorically or symbolically). That is, if a she-bear and a man have cubs, this is not “bestiality” but rather speaks to the mystical connection between the spiritual, human, and animal/insect/plant worlds. You know, like *The Lion King* song, *The Circle of Life*...

DESCRIPTION OF ESSAY ASSIGNMENTS

There are 6 essay assignments

Essay #1 - Smoke Signals

Due: no later than Feb. 2 midnight

Points: 100

Format: double-space; 12 font

Length: ~1000-1500 words *Typically 250 words double-spaced at ~12 font = 1 page

Accessing Smoke Signals

The link to watch Smoke Signals online is below. **NOTE:** There are deceptive pop-up ads associated with this link; to prevent them from appearing, follow the instructions below to obtain Google's Ad Block, an internet attachment made by Google to prevent ads and pop-ups from appearing on your browser. I highly recommend doing this before following the link, it is completely free and very quick to install. Just a reminder: students should not have to enter personal information to watch the movie on this link, it is completely free.

AdBlock Instructions:

1. Open Google Chrome and perform a search for “Chrome AdBlock” – select the first link
2. A window titled “AdBlock” should appear- click the blue “Add To Chrome” option;
 - A confirmation box will appear; click “Add extension” and wait for the installation to complete (it should only take a few seconds)
3. After installation is complete, close the tab and you're all set! Follow the Smoke Signals link below, or copy and paste it into Google Chrome.

Smoke Signals Link:

<http://www.watchfree.to/watch-2fde-Smoke-Signals-movie-online-free-putlocker.html>

Note: When you first click play, a pop-up tab will open; simply close this new tab and press play on the movie again and it will begin. Unfortunately, there is no way of getting around this.

After you have watched the film (on reserve at Michener Library, available at most public libraries, and of course above), read the poem *How Do We Forgive Our Fathers* (below) by Dick Lourie which is heard in voiceover at the end of the film.

Choose one of the prompts below and write your essay

1. The poem was recited by Thomas in voiceover at the end of the film as Victor rages and finally

assumes a fetal position on the bridge. It clearly relates to the dominant theme of the story. There is a question asked at the end of the poem. From Victor's point of view, what is the answer to this question? Use quotes/scenes from film for references; cite (Eyre 1998; see syllabus pp. 15-16).

2. In the voice over at the film's beginning, Thomas says: "There are some children who are pillars of flame that burn everything they touch and there are some children who are just pillars of ash that fall apart when you touch them. Me and Victor, we were children born of flame and ash." Thomas is using metaphors, pillars of flame and ash, to describe character traits. What do you see (or not see) in Thomas and Victor that show them to be as Thomas has described? Use quotes/scenes from film for references; cite (Eyre 1998; see syllabus pp. 15-16).

3. In a flashback Suzy and Arnold share the worst things they have ever done. Arnold gives no more details than that he "broke three hearts, too." To what is he referring? Use quotes/scenes from film for references; cite (Eyre 1998; see syllabus pp. 15-16).

4. Thomas, the film's narrator, is a storyteller, an individual responsible for carrying on the oral tradition of the tribe. What stories does he tell that seem to carry more meaning than what appears on the surface? Use quotes/scenes from film for references; cite (Eyre 1998; see syllabus pp. 15-16).

5. Write your own prompt and response. IF you choose this option, you must have it okayed by me no later than Jan. 23. Use quotes/scenes from film for references; cite (Eyre 1998; see syllabus pp. 15-16).

How do we forgive our Fathers?

Maybe in a dream

Do we forgive our Fathers for leaving us too often or forever
when we were little?

Maybe for scaring us with unexpected rage
or making us nervous
because there never seemed to be any rage there at all.

Do we forgive our fathers for marrying or not marrying our mothers?
For divorcing or not divorcing our Mothers?

And shall we forgive them for their excesses of warmth or coldness?
Shall we forgive them for pushing or leaning
for shutting doors
for speaking through walls
or never speaking
or never being silent?

Do we forgive our fathers in our age or in theirs
or their deaths

saying it to them or not saying it? If we forgive our Fathers what is left?

Essay #2 - "Totem Teddy" Powerpoint Presentation

Due: no later than Feb. 23 midnight (find under assignment tab)

Points: 50

Format: double-space; 12 font

Length: ~750 words *Typically 250 words double-spaced at ~12 font = 1 page

Write a ~750 word reaction to this Powerpoint. The purpose of this essay is to require you to reflect on the materials presented. I want you to comment on and provide your thoughts on a) art, with a focus on totem poles but including other material culture items, noting that there is no word for "art" in Northwest Coast Indian languages because "art" was such an integral part of every phase of life; b) NAGPRA and its significance to Native people. Make references to slides.

Essay #3 - "The Ute Must Go" Powerpoint Presentation

Due: no later than March 2 midnight (find under assignment tab)

Points: 50

Format: double-space; 12 font

Length: ~750 words *Typically 250 words double-spaced at ~12 font = 1 page

Write a ~750 word reaction to this Powerpoint. The purpose of this essay is to require you to reflect on the materials presented. I want you to consider how Nathan Meeker (the founder of Greeley aka the Union Colony) misunderstood Ute culture (include material on Ute culture and Meeker) and how this misunderstanding led not only to his (and others) death(s), but also the forced removal of the Ute from their treaty-guaranteed lands. Briefly discuss the three questions at end of presentation. Make references to slides.

Essay #4 - Museum Visit, Pow-Wow attendance, or the like

Due: no later than March 30 midnight

Points: 100

Format: double-space; 12 font

Length: ~1000-1500 words *Typically 250 words double-spaced at ~12 font = 1 page

Attend an event or visit an art exhibit of Native American Art. One of the largest Powwows of the season is called the Denver March. It will be at the Denver Coliseum March 24-26, 2017. The Denver Art Museum has one of the finest collections in the country, but the Denver Museum of Nature and Science and even the Greeley History Museum have great exhibits. If your home town has a history museum, see if they have anything on Native arts. Even Ft. Vazquez (on HiWay 85 north of Greeley) has an interesting exhibit. Write a detailed description of what you saw and what you learned; you may have to be selective if exhibit is large; include a few photos if museum allows photography (or at very least take a photo of the building).

Essay #5 - Black Elk Speaks

Due: no later than April 6 at midnight

Points: 100

Format: double-space; 12 font

Length: ~1000 - 1500 words *Typically 250 words double-spaced at ~12 font = 1 page

Black Elk Speaks has been assigned because it has become a "religious classic" of sorts and the text provides us with a model for discussing the ways in which popular culture, scholarship, and pedagogy intersect in the study of American Indian life and culture.

Choose one of the following prompts -or- develop your own essay question that incorporates an important **theme or idea** prevalent in the book. Introduce the book and your reading of it. Write a coherent theme statement that will allow you to critically and thoughtfully develop an idea that can be traced throughout the book. For each choice, you must cite particular instances/passages (including page numbers; if you use kindle or other, just be sure I can identify your quote and/or citation) and develop the theme adequately. You should include your own perceptions, and organize the essay coherently. That is, begin your paper with a paragraph introducing the theme you have chosen to write about, and conclude with a summary paragraph. If you do not normally work from an outline, do so for this paper. EPILOGUE: Read *Black Elk Speaks*: Critique and Background (final pages of syllabus). Write a short epilogue to your essay using some of the information from this; use your voice, what did you learn? How do you react to this synopsis?

1. How do you interpret the balance/imbalance of "Pain" and "Promise" in the book?
2. In the chapter on Heyoka, Black Elk says that truth comes with two faces. What does this mean? You must expand beyond this chapter...
3. How is it possible for the red road and the black road to be in the same circle? Explain the significance of these symbols and colors. Include other symbols/colors to round out your essay.
4. Discuss some of the historical scenes in *Black Elk Speaks* (Battle of the Little Big Horn, Crazy Horse, Wounded Knee, etc.). What theme might help to understand these? How are they important to the book? How does the Black Elk's lens affect the telling of these histories?
5. Discuss Black Elk as a shaman/healer. How does he become one? Why does Black Elk believe he has failed his vision?

Essay #6 - Native American Film of your choice: A Creative Essay

Due: no later than April 20 at midnight.

Points: 50

Format: double-space; 12 font

Length: ~750 word

There are literally hundreds of films that you can watch for this assignment. See below for 11 essential on-line Native American films. Other classics include Little Big Man and Fast Runner, (more on options later)

<https://indiancountrymedianetwork.com/culture/arts-entertainment/11-essential-native-american-films-you-can-watch-online-right-now/>

Give title, producer and director and actors in some of the main roles. Begin by summarizing the film (1/2 page), then get creative. Have fun with this assignment.

- For example, analyze the film from a personal angle; do any of the characters remind you of yourself, family, or friends?
- Or, get scholarly and read some reviews of the film (you must cite them). Do you agree with what the critics say?
- Or, assume the persona of one of the main characters, write a diary of what she/he might think of their daily lives.
- Or, think of something else that strikes your fancy (oh, oh, I warned you about using clichés in your formal writing...). If it seems too whacky, run it by me for approval.

Your Papers will be evaluated according to the following criteria

Theme/Content/Critical Inquiry (40%); References (20%); Writing Style (20%); Organization/Integration (20%); (with a slight variation for point assessment)

Generic Holistic Scoring Guide for Essays

(50-100 points)

1. _____ + 2. _____ + 3. _____ + 4. _____ =

1. Content (40)

A=40-36; B=35-32; C=31-28; D=27-24

A=Content (Prompt) is clearly stated and fully developed throughout paper; theme fully and thoughtfully explores issues and shows substantial depth, fullness, and complexity of thought.

B= Content (Prompt) clearly stated and well developed; would benefit from a more complex /thoughtful approach

C= Content (Prompt) needs to be worded and developed more thoroughly; somewhat simplistic or stereotyped in development

D= Content (Prompt) development weak/inadequate

2. References (20)

A=20-18; B=17-16; C=15-14; D=13-12

A=References to film and story are excellent, relevant, and exhibit complexity of thought; are fully developed and detailed

B= References address question and explore issues clearly

C= References need work; generalizations need detail and/or details need larger generalization.

D=Weak/Inadequate use of references to film

3. Writing/Style and Organization (20)

A=20-18; B=17-16; C=15-14; D=13-12

A=Paper evidences superior control of diction, syntactic variety, and transition; wordings are clear

B=Paper has some minor flaws, but for the most part is clear and well-written; occasional unclear phrasings detract from overall good style

C=Paper is flawed by spelling errors, grammatical problems, etc

D=Paper exhibits numerous serious spelling errors, grammatical mistakes, and weak paragraph construction; needs much work on mechanics of writing.

4. Integration of Essay (20)

A=20-18; B=17-16; C=15-14; D=13-12

A=exhibits a thoughtful and well integrated approach

B=exhibits good integration; sections could have been developed more thoroughly

C=would benefit from a more thorough, thoughtful, and integrated approach

D=weak; difficult to follow your ideas of integration

An Introduction to Your Instructor

My name is Sally McBeth and I am Professor of Anthropology and Department Chair at the University of Northern Colorado (UNC).

I grew up (well, I am still growing up) in Detroit; went to Catholic schools there for 12 years (including an all-girls Catholic High School, Immaculata). I am no longer a practicing Catholic. I went to Michigan State University and majored in Anthropology. I did not become much of a Spartan while there, but learned about civic responsibility in protesting the Vietnam War and became a part of the emerging world of feminism. I lived on the island of Molokai for a year (working as a day laborer for Molokai Seed, a seed-corn company) before I went to graduate school at Washington State University. I have taught Anthropology and Native American Studies in Oklahoma, North Dakota, Minnesota, Vermont, New Hampshire, Colorado (and at sea for Semester at Sea).

I recently returned from four months in Jose Maria Morelos, a small city in the central Yucatan in the state of Quintana Roo. I was studying Spanish and learning about Mayan culture (prehistoric and contemporary).

I have two children (Malcolm and Maggie, who are 32 and 36 respectively). I live in Greeley and have been at UNC since 1990.

I am a cultural anthropologist whose areas of expertise include Native American studies, multicultural and women's studies, folklore/oral history/life history, field methods in cultural anthropology, religion, cultural interpretation, and community engagement.

My most recent research has been working with US Forest Service, Bureau of Land Management, and the National Park Service to integrate Ute perspectives into the cultural interpretation of these government agencies' lands. I'll share a Powerpoint presentation on the Ute with you later in the course.

I have authored 2 books: *Ethnic Identity and the Boarding School Experience* (1984) and *Essie's Story; the Life and Legacy of a Shoshone Teacher* (1998). My federal government reports: *Native American Oral History and Cultural Interpretation in Rocky Mountain National Park* (2007), *Ute Ethnobotany* (2008) and *Talking About a Sacredness; an Ethnographic Overview of Colorado National Monument* (2010) are available as on-line publications.

Two recent articles, "Planting a Seed: Ute Ethnobotany, A Collaborative Approach in Applied Anthropology (with my Ute co-author Betsy Chapoose) is published in the *Applied Anthropologist* [2013] and, " 'The Bear Is Our Protector' :Metaphor and Mediation in the Northern Ute [Nuche] Bear Dance." In *Mediating Indianness* (2015).

I have also authored numerous journal articles and encyclopedia entries.

If you want to learn more about me, you can visit my website (which I am busy up-dating!) at <http://www.unco.edu/anthropology/mcbeth/index.html>

My Personal Philosophy

While not a religious person, I believe that what I do in this life matters. I have been a part of many Native American ceremonies as a guest or participant. I wanted to share the below with you; he is a Kiowa writer and Pulitzer-prize winning novelist.

from N. Scott Momaday (Kiowa) In The Bear's House (1999: 26-27): a prayer from the creator to bear (and my wish for you)

"I pray that you are kept safe throughout this day, that you live as wholly as you can, that you see things that you have not seen before and that more of them are beautiful than not, more of them delightful than not. I pray that you hold easily in your hands the balance of earth and sky, that you laugh and cry, know freedom and restraint, some joy and some sorrow, pleasure and pain, much of life and a little of death. I pray that you are grateful for the gift of your being, and I pray that you celebrate your life in the proper way, with grace and humility, wonder and contentment, in the strong, deep current of your spirit's voice. I pray that you are happily in love in the dawn and that you are more deeply in love in the dusk. Amen.

Black Elk Speaks: Critique and Background

Black Elk was born in December 1863 on the Little Powder River, probably within the present borders of Wyoming. The world into which Black Elk was born was the old Lakota world, as it was before the "white man" destroyed it -- a sacred world in which the Lakota people lived in daily interaction with the seen and unseen spirit forces that comprised their universe. When he was only 9 years old, Black Elk was favored by the Thunder-beings (Wakinyan), embodiments of the powers of the west, with a great vision that foreshadowed the special powers he would have to use later in life to cure his people from illness and aid them in war. The vision gave Black Elk remarkable prophetic powers that were beyond his conscious control, powers that were manifested spontaneously from time to time as he grew to adulthood. He felt himself set apart from other children, his life overshadowed by secret knowledge of the other world.

A series of critical turning points in Black Elk's life permanently altered its direction; according to Black Elk these were: 1) his vision, 2) his trip with the wild west show to Europe, 3) ghost dance, 4) his acceptance of Catholicism, 5) his work with John Neihardt. In 1930, Black Elk met Neihardt; Black Elk said he sensed a "powerful presence", agreed to tell his story to Neihardt (May 10-28, 1931), and they became close friends/ kindred spirits.

When Black Elk Speaks appeared in 1932, it received strongly positive reviews, but was financially a total failure. Not until its re-issue in 1961 has it become one of the most successful books of all time on American Indians. Indeed, Black Elk's teachings appear to be evolving into a consensual American Indian theological canon. In this regard, it is important to examine Neihardt's creative role in writing Black Elk Speaks.

Translation and Style

Black Elk Speaks has obvious translation complications. Most scholars believe that Neihardt was an incredibly faithful spokesman for Black Elk; what he wrote was an interpretation of Black Elk's life, but not one that was embellished in any way. The book is Black Elk's story as he gave it to Neihardt, but the literary quality and the tone of the work are Neihardt's.

Deletions, Additions, and Re-interpretations

Neihardt, a poet, has produced a text that is both romantic and tragic. We believe that Black Elk sadly admits that a return to the old ways is impossible, "for the nation's hoop is broken and scattered. There is no center any longer, and the sacred tree is dead." But this ending (last 3 paragraphs) and the book's lovely beginning (first 3 paragraphs) were not Black Elk's words, but Neihardt's creation. Neihardt believes they are expressions of Black Elk's thoughts. Neihardt edited and deleted portions of Black Elk's narration that emphasized his desire to return to the old ways. In the book, Black Elk is left poised, seemingly helplessly, on the brink of civilization, sorrowing over the destruction of his people. This is a powerful literary figure, and in one sense this is an accurate reflection of Black Elk's sense of failure to use his vision powers as he was directed. Yet this image is far removed from Black Elk's daily life as partiarth, rancher, catechist, and community elder -- one of the most successful old-time, uneducated Indians in adapting to the exigencies of life on the Pine Ridge Reservation. In a practical sense, far from failing, he had made a successful life for himself and his family. This book may be viewed as a creative response by an eminent Lakota wicasa wakan (man of power, wise man), to the religious crisis of his time. With the story completed, Black Elk had finally transferred his spiritual burden to Neihardt, through whom the world did learn of Lakota belief and mysticism.

There is also material in Black Elk Speaks that was not contained in the interviews, most of which relates to the Sioux wars in the U.S. The details of this material however, are relatively brief.

Catholicism

Shortly after the turn of the century, Black Elk turned his back on the entire practice of shamanic healing and joined the Roman Catholic Church. The reasons for his decision cannot be understood fully; it may have served to 1) put himself beyond the onerous obligations of his vision [note: part of his vision was that at the age of 37 {1900}, he would use a destructive power to wipe out his enemies; Black Elk did not want the responsibility of this wholesale slaughter], and 2) provide access to social and material benefits of church life for himself and his people. Black Elk's conversion

was unquestionably genuine. He became a missionary (catechist) on other Indian reservations. One missionary estimated that Black Elk was personally responsible for at least 400 conversions. Black Elk told Neihardt very little about his later life as a Catholic catechist. Black Elk remained a Catholic until the end of his life, but (according to his son), felt he had made a mistake in rejecting the old religion. Perhaps, after all, the Lakota religion would have been better for his people. Jesuits at Holy Rosary Mission were shocked and horrified that one of their most valued catechists still harbored beliefs about the old Indian religion. Black Elk's last years were spent in presenting an interpretive pageant each summer in the Black Hills to try to teach white audiences about the old Lakota ways. He died in August, 1950.

Traditional Lakota religion

In most respects, Black Elk's religious experiences were entirely representative of later 19th century Lakota culture.

The preeminent tangible symbol of traditional Lakota religion was the circle. The Lakotas perceived everything in the natural world as circular (except rock), for roundness was indicative of life itself. For this reason the circle was held to be sacred (wakan). Sun, sky, earth, moon, a human body, a tree trunk, day, night, a year, a human's life - - all these were sacred circles. In respect for this natural order, the Lakotas made circular tipis, pitched tents in camp circles, and sat in circles for ceremonial occasions. The wholeness of the circle represented the wholeness and unity of the universe. All life forms that comprise the universe were considered as one. They embodied wakan, which is the dominant intangible symbol of Lakota religion. According to one Oglala, wakan was "anything that is hard to understand." It was the animating force of the universe. The totality of this life-giving force was called Wakan Tanka, Great Incomprehensibility, the whole of all that was mysterious, powerful, sacred, holy. The wakan permeated all of life, making everything one. Religion for the Lakota, was not distinct from daily life, but integral to all human experience.