Course information:

Copy and paste current course information from Class Search/Course Catalog.

<table>
<thead>
<tr>
<th>Academic Unit</th>
<th>College of Liberal Arts and Sciences</th>
<th>Department</th>
<th>American Indian Studies</th>
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</thead>
<tbody>
<tr>
<td>Subject</td>
<td>AIS</td>
<td>Number</td>
<td>320</td>
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</tbody>
</table>

Is this a cross-listed course? (Choose one)

Is this a shared course? No

If so, list all academic units offering this course

Course description:

Requested designation: (Choose One)

Note- a separate proposal is required for each designation requested

Eligibility:

Permanent numbered courses must have completed the university's review and approval process. For the rules governing approval of omnibus courses, contact Phyllis.Lucie@asu.edu or Lauren.Leo@asu.edu.

Submission deadlines dates are as follow:

For Fall 2015 Effective Date: October 9, 2014
For Spring 2016 Effective Date: March 19, 2015

Area(s) proposed course will serve:

A single course may be proposed for more than one core or awareness area. A course may satisfy a core area requirement and more than one awareness area requirements concurrently, but may not satisfy requirements in two core areas simultaneously, even if approved for those areas. With departmental consent, an approved General Studies course may be counted toward both the General Studies requirement and the major program of study.

Checklists for general studies designations:

Complete and attach the appropriate checklist

- Literacy and Critical Inquiry core courses (L)
- Mathematics core courses (MA)
- Computer/statistics/quantitative applications core courses (CS)
- Humanities, Arts and Design core courses (HU)
- Social- Behavioral Sciences core courses (SB)
- Natural Sciences core courses (SQ/SG)
- Cultural Diversity in the United States courses (C)
- Global Awareness courses (G)
- Historical Awareness courses (H)

A complete proposal should include:

- Signed General Studies Proposal Cover Form
- Criteria Checklist for the area
- Course Catalog description
- Course Syllabus
- Copy of Table of Contents from the textbook and list of required readings/books

Respectfully request that proposals are submitted electronically with all files compiled into one PDF. If necessary, a hard copy of the proposal will be accepted.

Contact information:

Name: David Martinez
Mail Code: 4603
Phone: 480-727-9818
E-mail: David.Martinez.3@asu.edu

Department Chair/Director approval: (Required)

Chair/Director name (Typed): Dr. John Tippecconnic
Chair/Director (Signature):

Date: 2/2/15

Rev. 1/94, 4/95, 7/98, 4/00, 1/02, 10/03, 11/11/12/11, 7/12, 5/14
Arizona State University Criteria Checklist for
CULTURAL DIVERSITY IN THE UNITED STATES [C]

Rationale and Objectives

The contemporary "culture" of the United States involves the complex interplay of many different cultures that exist side by side in various states of harmony and conflict. The history of the United States involves the experiences not only of different groups of European immigrants and their descendants but also of diverse groups, including, but not limited to, American Indians, Latinos, African Americans, and Asian Americans—all of whom played significant roles in the development of contemporary culture and together shape the future of the United States. At the same time, the recognition that gender, class, and religious differences cut across all distinctions of race and ethnicity offers an even richer variety of perspectives from which to view ourselves. Awareness of our cultural diversity and its multiple sources can illuminate our collective past, present, and future and can help us to achieve greater mutual understanding and respect.

The objective of the Cultural Diversity requirement is to promote awareness and appreciation of cultural diversity within the contemporary United States through the study of the cultural, social, or scientific contributions of women and minority groups, examination of their experiences in the U.S., or exploration of successful or unsuccessful interactions between and among cultural groups.

Revised April 2014
Proposer: Please complete the following section and attach appropriate documentation.

### ASU--[C] CRITERIA

**CULTURAL DIVERSITY IN THE UNITED STATES**

<table>
<thead>
<tr>
<th>YES</th>
<th>NO</th>
<th>Identify Documentation Submitted</th>
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</table>

1. A Cultural Diversity course must meet the following general criteria:
   
   *The course must contribute to an understanding of cultural diversity in contemporary U.S. Society.*

2. A Cultural Diversity course must then meet **at least one** of the following specific criteria:
   
   a. The course is an in-depth study of culture-specific elements, cultural experiences, or cultural contributions (in areas such as education, history, language, literature, art, music, science, politics, work, religion, and philosophy) of gender*, racial, ethnic and/or linguistic minority groups** within the United States.

   b. The course is primarily a comparative study of the diverse cultural contributions, experiences, or world views of two or more gender*, racial, ethnic and/or linguistic minority groups** within the United States.

   c. The course is primarily a study of the social, economic, political, or psychological dimensions of relations between and among gender*, racial, ethnic and/or linguistic minority groups** within the United States.

   *Gender groups would encompass categories such as the following: women, men, lesbians, gays, bisexuals, transgender individuals, etc.

   **Cultural, racial, ethnic, and/or linguistic minority groups in the U.S. would include categories such as the following: Latinos, African Americans, Native Americans/First Peoples, Asian Americans, Jewish Americans, Muslim Americans, members of the deaf community, etc.
Cultural Diversity [C]
Page 3

<table>
<thead>
<tr>
<th>Course Prefix</th>
<th>Number</th>
<th>Title</th>
<th>General Studies Designation</th>
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</thead>
<tbody>
<tr>
<td>AIS</td>
<td>320</td>
<td>American Indian Philosophies &amp; Worldviews</td>
<td>C</td>
</tr>
</tbody>
</table>

Explain in detail which student activities correspond to the specific designation criteria. Please use the following organizer to explain how the criteria are being met.

<table>
<thead>
<tr>
<th>Criteria (from checksheet)</th>
<th>How course meets spirit (contextualize specific examples in next column)</th>
<th>Please provide detailed evidence of how course meets criteria (i.e., where in syllabus)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Example-See 2b. Compares 2 U.S. cultures</td>
<td>Example-Compares Latino &amp; African American Music</td>
<td>Example-See Syllabus Pg. 5</td>
</tr>
</tbody>
</table>
| See 1. Course must contribute to an understanding of cultural diversity in contemporary US society. | American Indians as marginalized ethnic and political communities within the United States have long been viewed as primitive and in the past. This course counters this stereotype by exploring how a specific American Indian philosophical tradition has developed and impacts how American Indians engage in today’s society. We cannot understand contemporary American Indian philosophy without understanding how it has developed in the specific socioeconomic contexts of American Indian relations with the United States. So while there is a sense of historical chronology, the focus of the class it to understand American Indian philosophy as related to contemporary American Indian communities, cultures, views, and practices today. | See Syllabus
Readings : all the readings examine American Indian cultural perspectives of events in US history. For Example, A Pima Past and "Pulling Down the Clouds" focus on Akimel O'otham experiences from US settler expansion and impacts of water loss from the damming of the Gila River. These experiences and responses illustrate how American Indian philosophies have interacted with other streams of culture in the US. The impacts of US policies, governmental actions and individual citizens on these philosophies and worldviews that are expressed in the writings provide a broader understanding of US Contemporary society, an understanding that is usually left out of US history. |
<p>|                                                | Thus, Students learn about three major epochs of American Indian intellectual history, the individuals who defined their eras, and ideas for which they advocated. In addition, they see the diversity among Indigenous thinkers and various ways in which they enjoined a life of writing to a life of activism. |                                                                      |</p>
<table>
<thead>
<tr>
<th>See 2a. Course is an in-depth study of culture-specific elements.</th>
<th>This course is an in-depth study of American Indian philosophy (a culturally-specific element of a racial minority group in the United States). American Indians been thinking and writing for generations, in addition to producing a body of works that have formed the foundation of contemporary American Indian Studies. This course covers some of the major figures, their works, and the ideas and opinions that shaped their thinking as representatives of their respective tribes.</th>
<th>Syllabus and Readings The readings provide tribal-specific (culture-specific) understandings philosophies and worldviews specific to the authors. Each book gives the reader an opportunity to understand the diverse philosophies of different tribes in the US. It helps students relate, examine, and connect US history and society with different tribes in the US.</th>
</tr>
</thead>
<tbody>
<tr>
<td>See 2c. Course is primarily a study of social, economic, political, and psychological dimensions</td>
<td>Examines the social, political, and psychological dimensions of the impact of federal Indian law and policy on American Indian communities.</td>
<td>See syllabus, p 2, &quot;Required Texts, and p 2-4, &quot;Reading Schedule.&quot;</td>
</tr>
</tbody>
</table>
For General Studies—Cultural Diversity [C]

AIS 320 American Indian Philosophies & Worldviews

Course Catalog Description

Course Description: Does it make sense to speak about American Indian “intellectuals,” “thinkers,” or “philosophers”? Not only have Indians been thinking and thinking deeply for generations, but also they have produced a body of written works that have formed the foundation of contemporary American Indian Studies. This course covers some of the major figures, their works, and the ideas and opinions (many of which were controversial) that shaped their thinking.

Required Texts:

William Apess, A Son of the Forest and Other Writings, edited by Barry O’Connell (Amherst: University of Massachusetts Press, 1997)

Sarah Winnemucca Hopkins, Life Among the Pueblo: Their Wrongs and Claims (Reno: University of Nevada Press, 1994).


Required Articles:


David Martinez, “Pulling Down the Clouds: The O’odham Intellectual Tradition During the ‘Time of Famine’,” American Indian Quarterly, Volume 34, Number 1 (Winter, 2010).

Andrew S McClure, “Sarah Winnemucca: [Post]Indian Princess and Voice of the Paiutes,” MELUS, Volume 24, Number 2 Religion, Myth, and Ritual (Summer 1999)


American Indian Philosophies and Worldviews
Fall Semester 2012
MWF 1:30-2:20*
*(Fridays are online)
Discovery Hall 301

Dr. David Martinez
American Indian Studies
356G Discovery Hall
(480) 727-9818
David.Martinez.3@asu.edu

Office hours: MW 12-1 and by appointment

Course Description:
Does it make sense to speak about American Indian "intellectuals," "thinkers," or "philosophers"? Not only have Indians been thinking and thinking deeply for generations, but also they have produced a body of written works that have formed the foundation of contemporary American Indian Studies. This course covers some of the major figures, their works, and the ideas and opinions (many of which were controversial) that shaped their thinking.

Course Objectives:
By the end of the semester, you ought to have an understanding and appreciation for the history of ideas generated by Indigenous thinkers regarding the pressing issues of their respective times—issues that often persist through today.

Educational Outcomes:
You will learn about three major epochs of American Indian intellectual history, the individuals who defined their eras, and ideas for which they advocated. In addition, you will see the diversity among Indigenous thinkers and various ways in which they enjoined a life of writing to a life of activism.

Organization of Course:
We will meet in the classroom regularly on Mondays and Wednesdays. Fridays are exclusively online. MW will be based on a lecture/discussion format, in which your professor will mix his presentations with questions and discussions for the students. Each class will be based on that day's reading assignment (see Reading Schedule below), so students are expected to have done the reading before coming to class. In turn, Fridays will also have a reading assignment, in addition to a written assignment that students will be expected to complete on that very same Friday.

Course requirements: Students will earn points from completing the following:

10-12 page paper. (100 points). Papers must be about an author or topic relevant to the course. They must contain a thesis, in addition to being properly researched, complete with analysis of the appropriate books and articles. Citations may be done in either MLA or Chicago Manual of Style.

2-3 page book reviews. (20 points each). Upon completing each of the required books for the course, you will submit a critical review, in which you assess an author's work for how well it met its objectives, eg thesis, argument, contribution, or comparison.

Weekly discussion comments. (10 points each). Each Friday you will be asked one or two questions about that day's reading assignment. You will post your answers on the Discussion Board available for this course on Blackboard. Your responses must be at least one full paragraph long.
In-Class Presentation. (50 points). Toward the end of the semester, you will make a 5-7 minute presentation summarizing the work you have done with your final research paper. Using a PowerPoint is optional. Guidelines will be posted on Blackboard.

Attendance: on site attendance is mandatory for MW, the record for which will be maintained with a daily sign-in attendance sheet. At the end of the semester, students may earn bonus points for an excellent attendance record. 20 pts (0 absences), 15 pts (1 absence), 10 pts (2 absences), 5 pts (3 absences), 0 pts (4 or more absences).

PLEASE NOTE: If you have a learning disability, sensory, or physical disability or other impairment, or if English is your second language, and you may need special assistance in lectures, reading, assignments, and/or testing, please contact the instructor.

Required Texts (Available at Bookstore):

William Apess, A Son of the Forest and Other Writings, edited by Barry O'Connell (Amherst: University of Massachusetts Press, 1997)

Sarah Winnemucca Hopkins, Life Among the Piutes: Their Wrongs and Claims (Reno: University of Nevada Press, 1994).


Required Articles (posted on Blackboard):


David Martinez, “Pulling Down the Clouds: The O'odham Intellectual Tradition During the ‘Time of Famine’,” American Indian Quarterly, Volume 34, Number 1 (Winter, 2010).


Reading Schedule:
Below are the exact readings assignments we will be examining and discussing in class. Students are expected to come prepared by having completed the reading for that day.


*Fri 8/31: [Online] No assignment.

Mon 9/3: NO CLASS MEETING/LABOR DAY OBSERVED

Wed 9/5 8/31: A Son of the Forest, “A Son of the Forest,” p. 31-56


Mon 9/10: Life Among the Piutes, p. 5-57

Wed 9/12: Life Among the Piutes, p. 58-104

*Fri 9/14: [Online] Life Among the Piutes, p. 105-36

Mon 9/17: Life Among the Piutes, p. 137-202

Wed 9/19: Life Among the Piutes, p. 203-246


Mon 9/24: NO CLASS MEETING/PROFESSOR OUT-OF-TOWN!


Mon 10/1: From the Deep Woods to Civilization, p. 76-135

Wed 10/3: From the Deep Woods to Civilization, p. 136-195


Mon 10/8: The Surrounded, p. 1-59

Wed 10/10: The Surrounded, p. 60-112

*Fri 10/12: [Online] No assignment.

Mon 10/15: NO CLASS MEETING/FALL BREAK!

Wed 10/17: The Surrounded, p. 113-297


Mon 10/22: Born A Chief, Chapters 1-3, p. 3-27

Wed 10/24: Born A Chief, Chapters 4-6, p. 28-62

Mon 10/29: Born A Chief, Chapters 7-9, p. 63-124

Wed 10/31: Born A Chief, Chapters 10-12, p. 125-176


Mon 11/5: A Pima Past, 1-46

Wed 11/7: NO CLASS MEETING/PROFESSOR OUT-OF-TOWN!

Mon 11/12: NO CLASS MEETING/VETERANS DAY!

Wed 11/14: A Pima Past, p. 47-89

*Fri 11/16: David Martinez, "Pulling Down the Clouds: The O’odham Intellectual Tradition During the ‘Time of Famine’"

Mon 11/19: A Pima Past, p. 90-150

Wed 11/21: NO CLASS MEETING!

Fri 11/23: NO ONLINE ASSIGNMENT!

Mon 11/26: A Pima Past, p. 151-215

Wed 11/28: A Pima Past, p. 216-262

*Fri 11/30: Carlos Montezuma, "Let My People Go!"

Mon 12/3: Presentations

Wed 12/5: Presentations

*Fri 12/7: NO ONLINE ASSIGNMENT!

Mon 12/10: Presentations

*Fri 12/14: 10-12 PAGE PAPER IS DUE!

Grading Scale:

A+=370-360; A=359-350; A-=349-340; B+=339-330; B=329-320; B-=319-310; C+=309-300; C=299-290; D=289-280; E=279-0

ACADEMIC DISHONESTY!

In the "Student Academic Integrity Policy" manual, ASU defines “Plagiarism" [as] using another's words, ideas, materials or work without properly acknowledging and documenting the source. Students are responsible for knowing the rules governing the use of another's work or materials and for acknowledging and documenting the source appropriately." You can find this definition at:

http://www.asu.edu/studentaffairs/studentlife/judicial/academic_integrity.htm#definitions

Academic dishonesty, including inappropriate collaboration, will not be tolerated. There are severe sanctions for cheating, plagiarizing and any other form of dishonesty.

5
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III. CAPTAIN TRUSS'S DEATH

IV. WARS AND THEIR CAUSES

V. DOMESTIC AND SOCIAL MATRICES

VI. THE MASTERS

VII. THE SLAVES

VIII. THE MASTER

APRA

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2

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A list of books in the series appears at the end of the volume

publishers

The 1986 Lifetime of Negroes Press

Edited and produced by the Foreign Editors

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Emancipation: a struggle for freedom

Dorothy West, Ward 8. Preface by Robert E. Parke

VINTAGE WEST SERIES: Robert E. Parke
Albuquerque
UNIVERSITY OF NEW MEXICO PRESS

A Zia Book

Afterword by Lawrence W. Turner

D. Ary McChip

Surrounded

The

and Destroyed
cause they had been set upon
Mountains of the Surrounded
they called that place Shieldmen

THE SURROUNDED
excellent book.

Many different people have been mentioned in this book, including Mrs. Helen Fitzgerald, who was a famous educator and social activist. The story of her life is told in the book "The Story of Helen." Helen was born in Philadelphia, Pennsylvania, and grew up in New York City. She was a leader in the civil rights movement and an advocate for women's rights. Her book "The Story of Helen" is a biographical account of her life, written in her own words. The book was published in 1952.

In this story of the South, people are criminals which will be recognized as belonging to the story of the region.
Lincoln and London
University of Nebraska Press

Raymond Wilson

INTRODUCTION BY

(Cherry)

CHARLES A. EASTMAN

BY

OF AN INDIAN

CHAPTERS IN THE AUTOBIOGRAPHY

TO CIVILIZATION

FROM THE DEEP WOODS
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CHAPTER

E.G.E.

our common humanity

struggle for some readers the conception of
salient features of an uncommon experience
between the lines. The broad outlines, the
but much that cannot be told may be read. The
is clearly impossible to tell the whole story,
simpler, perhaps the most spiritual philosophy,
a partial reaction in favor of the earlier, the
ideals to the white man, leading to the end to

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Edmund and June Nezquawen in 1930

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