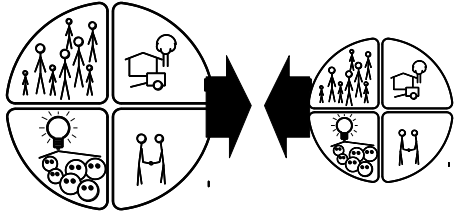


Native Americans, 1840-1900



Interaction between Native Americans—the people Columbus called “Indians”—and other Americans, has taken place in every period of American history. Although white people—especially the early colonists—accepted much from the natives, they rarely considered Indians their equals. In the second half of the 19th century, conflict

between whites and natives was at its worst.

In this part you’ll investigate the question: **How did interaction with other Americans affect Native American societies?**

Investigation: Plains Tribal Culture

When societies with differing cultures come in contact, differing ways of acting and thinking often cause problems. A society that believes each tree holds the spirit of an ancestor is likely to take a dim view of a logging crew. A society that lives by exact “clock time” may have problems interacting with another group that uses more relaxed “sun time.”

The cultures—the ideas and ways of acting—of the Native American tribes were not all alike. Nevertheless, many tribes were similar. Those living in the Great Plains (Cheyenne, Sioux, and Comanche, for example) shared many ideas and ways of acting, as did those in the Rocky Mountains. All reacted similarly when pioneers moved into their territory in the second half of the 1800s.

Using the following data, identify Plains Indians':

- *setting, both natural and human-made,*
- *ideas about the proper relationship between humans and their setting,*
- *patterns of action related to these ideas, and*
- *demographic characteristics (population size, density, movement, organization) of the plains native societies*

Record your conclusions in your journal.

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Painting by Charles M. Russell, western artist (1864-1926).

Huge herds of buffalo (bison) wandered over the grasslands of the Great Plains. These herds were the center of life for tribes like the Sioux and Cheyenne, providing food, clothing and shelter. Black Elk, an Oglala Sioux, describes life in his youth:

When the sun was high, the advisors found a place to camp where there was wood and also water; and while the women were cooking all around the circle, I heard people say that the scouts were returning, and over the top of a hill I saw three horsebacks coming. They rode to the council teepee in the middle of the village and all the people were going there to hear. I went there too and got up close so that I could look in between the legs of the men...

Then the advisor said, "I shall be thankful to you. Tell me all that you have seen out there."

The scout replied, "On the other side [of our first sighting] there was nothing but bison all over the country."

And the advisor said, "*hetchetu aloh!*" ["It is so indeed."]

Then the crier shouted like singing, "Your knives shall be sharpened, your arrows shall be sharpened. Make ready, make haste; your horses make ready! We shall go forth with arrows. Plenty of meat we shall make!"

Wooden Leg was a Cheyenne warrior. In the first selection below, he described some Cheyenne ideas shared by other Plains tribes. The second selection is the view of Chief Smohalla. Although he wasn't a Plains Indian, his ideas were accepted by many Indians.

All our teachings and beliefs were that land was not made to be owned in separate pieces by persons and that the plowing up and destruction of vegetation placed by the Great Medicine and the planting of other vegetation according to the ideas of men was an interference with the plans of the Above [*God*].

God commanded that the lands and the fisheries should be common to all who lived upon them. God said that they were never to be marked off or divided, but that the people should enjoy the fruits that God planted in the land, and the animals that lived upon it, and the fishes in the water. God said he was the father and the earth was the mother of mankind. He said that nature was the law.

Investigation: White Pioneer Culture on the Plains

You've identified some important Plains Indian ideas and ways of acting. Whether white Americans shared these ideas and ways of acting would have a powerful effect on the two groups' interaction.

Using the following data, identify frontier settlers'

- *setting, both natural and human-made,*
- *ideas about the proper relationship between humans and their setting, and ideas and feelings about the future,*
- *patterns of action related to these ideas, and*
- *demographic characteristics related to settlement.*

Record your conclusions in your journal. Summarize differences between the culture of the Native Americans and the settlers. In your opinion, was conflict inevitable?

The two letters that follow were written by two men who had recently moved to Iowa territory, to George Wicks, a relative back in Bainbridge, N.Y.

Washington County, January 8th 1840

Mr. George Wicks

Sir I presume you will be somewhat surprised at the length of time that has elapsed since I promised to write to you. My health is good as common at present though I have just recovered from a severe fit of sickness which brought me the nearest the grave that I ever was. We are now in Iowa Territory within two miles and a half of the western boundary line between the United States and the Indians, near Skunk River, sixty miles northwest of Burlington, the capitol of the territory. The country is not yet surveyed and the nearest post office is twenty six miles at Mount Pleasant in Henry County Iowa Territory.

When we started for this country we went to Pittsburgh then down the Ohio to its mouth then up the Mississippi to St. Louis were we stayed some time then up the Missouri to the mouth of Grand River two hundred and sixty miles west. We stayed there some time and looked through the country it is a most beautiful country Prairie and Timber. Prairie just as far as you can see. The timber though near the prairie is short and scrubby. That was the reason we did not stay there.

We built a keel boat and came down the Missouri to its mouth then up the Mississippi eighty miles where five of us were taken sick and lay there till the eighth of December before we could move again. Then we started and came to where we are now. We got here on Christmas.

This is a first rate country here, there is no better in the world. I should advise you to come as quick as you can it is a first rate place for a young man. Wages as near as I can find out is from twenty to twenty five dollars a month and provision cheap—deer, turkeys, wolves and panthers & Indians thick as fog. You can go on here to a piece of land, half section if you want to and hold it by doing twenty dollars' worth of work every six months or make a claim, put a house on it, split a few rails and sell it for two or three hundred dollars.

I hope you will make up your mind to come next spring if not before. If you will next fall we will go a hunting away toward the [illegible] Skunk River, they say game and furs are very plenty up there. You may depend on it George that I believe you cannot do better than to come to this country. It is entirely new, we are the frontier settlers in this part of the country though it is settling very fast.

Since I was sick I have been so nervous that part of the time I could hardly feed my self so you must excuse my poor writing. If any one inquires about us tell them [illegible]. You had better come by the northern route to Chicago from there to Burlington from there to Mount Pleasant & we are twenty six miles up Skunk River. As I have scribbled enough I will end with assuring you that

I am your friend

Harvey Stevens Jr.

Point Pleasant Sept 10th 1841

Dear Brother:

I received your letter with pleasure and am happy to learn that you and your family is all well for health is a grate blessing in any county. I never in my life enjoyed better health than I have this summer. Uncle Williams & Charles folks is all in good health.

In your letter you request me to give you a description of the country. I will as near as possible. Commencing at Davenport which is 18 miles from where I live the land is rather rolling with some wet and marchy [marshy] places in the hollows. But there is hundreds of acres of land that has not a drop of water on it, good plow land as ever was. It can be broke up in the spring and crop plowed in the month of Sept and sowed to wheat and you have an odd farm at once.

It is not like going in to the woods to make a farm where it will take 10 or 15 years to clear up a farm. Here in this country the land is all cleared by nature. A man can fence and brake 50 acres in one summer and he has a better farm than any in the town of Bainbridge [N.Y.].

The land that I have in pass [?] from has no water on it unless I extend my claim two miles from the river, which I can at pleasure. Then I shall come to the brook where there is water enough to run a grist mill the year round. The land is covered with long grass. You can cut hay any where you please.

I have sowed 8 acres of wheat and I got in the ground 8 of Sept. I have timber enough to fence three large farms and 66 acres paid for. Cattle and hogs can be raised very cheap here. A cow five years old won't cost more than six dollars if you raise her your self. When I come to this country Uncle Charles Dutton had one sow & five pigs and now he has 63 head and corn one thousand bushels and wheat one hundred bushels wheat is worth 50 cents Corn 25 cents in trade at the stores.

Mills is very convenient both saw and grist. There has been several built this summer from 6 to 9 miles from where I live.

I am [Calculating?] to build a home this winter 30 by 43 and if I can let out my place I may come to Bainbridge next spring, but if I cannot I shall go to farming it myself.

This country is very good for a poor man to live in, much better than Bainbridge ever was. The rise of land in this country must be very grate in 10 or 15 years which all ways makes the first settlers rich if they settle in good country.

But I want you to come and see the country for your self and be satisfied. I shall write of John to come to country. I have had two letters from Thomas Pearsoll [this] summer stating that John was there and well.

I want you to have Mr. Hyde to come [to this] country.

[short paragraph omitted]

Yours with Respect

Samuel Wicks

In the middle 1800s, John Louis O'Sullivan, a magazine editor, expressed a widely-accepted idea. His term "Manifest Destiny" became popular among white Americans:

No one should limit our greatness or stop the fulfillment of our manifest destiny to spread over the continent given to us by God for the free development of our yearly multiplying millions.

Justice Taylor, a southern judge, said this about changes in former Indian territories:

When we think about the change which has been brought about in this once-savage wilderness, by the arts, the industry, and the superior knowledge of the new population; when we visit our busy cities, smiling fields, and happy homes; when we see our numerous bays and harbors, once the home only of the wild fowl and fish; now filled with ships and vessels of all sizes and nations, pouring upon these lands the rich and extensive commerce of a whole world; when, instead of a wandering tribe of hunters, we behold a powerful nation of farmers, as free in every desirable way as the savage Indians; when our happy political institutions and the religion of the Bible, have replaced their ignorant laws and wretched superstitions; can we wish these effects of civilization, religion, and the arts, to disappear, and the dark forests and roaming Indian again to possess the land? Are we not forced to admit that the guiding hand of God who created the earth is to be seen in this mighty change?

Historians estimate that about 275,000 Native Americans lived west of the Mississippi River at the end of the Civil War (1865). The following table traces population changes in that area between 1850 and 1900.

Based on the table, when and where do you think conflict between white and Native Americans was greatest? How could you check this?

THE GROWTH OF THE WEST						
SOME POPULATION CHANGES 1850-1900						
STATE	1850	1860	1870	1880	1890	1900
Minnesota	6,077	172,023	439,706	780,773	1,310,283	1,751,394
Iowa	192,214	674,913	1,194,020	1,624,615	1,912,297	2,231,853
Missouri	682,044	1,182,012	1,721,295	2,168,380	2,679,185	3,106,665
Texas	212,592	604,215	818,579	1,591,749	2,235,527	3,048,710
New Mexico	61,547	93,516	91,874	119,565	160,282	195,310
Colorado		34,277	39,864	194,327	413,249	539,700
South Dakota		4,837	11,776	98,268	348,600	401,570
Kansas		107,206	364,399	996,096	1,428,108	1,470,495
Wyoming			9,118	20,789	62,555	95,531

What does the data for Native Americans and frontier settlers suggest about their ideas about and attitudes toward the future?

In 1862 Congress passed the Homestead Act giving away Western land. Any head of family (a citizen or an alien intending to become a citizen) who was 21 years or older could become owner of a 160 acre tract by paying a small registration fee, and living on or developing the property for five years. A second plan simply allowed a person to buy the 160 acres from the government at \$1.25 per acre after having lived on the property for six months.

Between 1860 and 1900 more than 1 million new farms were established in the West. In the same period, 400 million acres of land were added to the total amount of farmland in the United States, most of it west of the Mississippi.

Investigation: Cultural Destruction

When differences in ideas and ways of acting cause conflict between societies, several things may happen. The weaker society may deliberately join the stronger, may be absorbed, or have its culture destroyed against its will.

Serious problems began in the West in 1862, when thousands of white settlers moved into the Dakota Territory. The Sioux Indians who lived there became desperate, went “on the warpath” and killed between 500 and 1,000 white settlers before they were stopped by the U. S. Army. For the next 25 years there was constant warfare between whites and Indians.

As the Indians lost land, a government commission, headed by John Wesley Powell, investigated their situation. Powell—a scientist, explorer, and government official—made recommendations (1873).

As you study these recommendations, record your thoughts about:

1. *How Powell's plan would probably affect Plains Indian culture*
2. *Powell's attitude toward Indians.*

All of the Indians who have been visited by the commission know that it is hopeless to fight against the government of the United States and the tide of civilization.

They are broken into many small tribes and their homes are so spread among the settlements of white men that their power is entirely broken and there should be no fear of a general war with them. The time has passed when it was necessary to buy peace. It only remains to decide what should be done with them. To give them a partial supply of clothing and a small amount of food annually, while they live near whites, is to encourage them to be lazy, and tends to make them a class of wandering beggars. If they are not to be collected on reservations, they should no longer receive aid from the General Government, for every dollar given them in their present condition does more harm than good.

The commission does not consider that a reservation should be looked upon as a pen where savages are fed with flour and beef, supplied with blankets from the government, and furnished with paint and trinkets by greedy traders. A reservation should be a place to learn to work and a home for these unfortunate people.

Suggestions in Regard to the Management of these Reservations:

With a view toward finally civilizing these Indians, the commission would like to make some suggestions concerning the management of reservations.

First. All payment given to the Indians should, so far as possible, be used to get them to work. No able-bodied Indian should be either fed or clothed except in payment for labor, even though such labor is to provide for his own future wants.

(Continued)

Second. They should not be given ready-made clothing. Fabrics should be given them from which they can manufacture their own garments.

Third. The Indians should not be furnished with tents; as long as they have tents they move about too easily, and are thus encouraged to continue their wandering way of life. As fast as possible, houses should be built for them.

Fourth. Each Indian family should be supplied with a cow, to enable them to start accumulating property. It is interesting to notice that, as soon as an Indian acquires property, he more thoroughly appreciates the rights of property, and becomes a supporter of law and order.

Fifth. In all this country the soil cannot be cultivated without artificial irrigation. This makes agricultural operations too complicated for the Indian without careful guidance. There will, therefore, be needed on each reservation a number of farmers to give general direction to all such labor.

Sixth. On each reservation there should be a blacksmith, carpenter, and a saddle maker and harness maker, and each of these should employ several Indian apprentices. Each should consider that the most important part of his duty is to teach such apprentices. From time to time a shoemaker and other mechanics should be added to this number.

Seventh. An efficient medical department should be organized on each reservation. A great number of the diseases with which the Indian is plagued cure easily with medical treatment. By such a course many lives can be saved and much suffering prevented. But there is another very important reason for the establishment of a medical department. The magician or "medicine man" has much influence, and such influence is always bad; but in the presence of an intelligent doctor it is soon lost.

Eighth. It is unnecessary to mention the power which schools would have over the rising generation of Indians. Next to teaching them to work, the most important thing is to teach them the English language. Their own language contains so much mythology and sorcery that a new one is needed to help them forget their superstitions. The ideas and thoughts of civilized life cannot be communicated to them in their own tongues.

If you disagree with any of these recommendations, suggest alternatives.

What were the probable feelings of Native Americans about Powell's recommendations?

In 1887 Congress passed the Dawes Act, redistributing reservation land. Instead of belonging to the entire tribe, land was given to individuals. Indians who accepted the arrangement were allowed to become citizens of the United States. Below is the oath Indians had to take in the citizenship ceremony.

What does the oath tell you about the government's attitude toward Indian culture? Compare this attitude to that of Powell.

The President of the United States has sent me to speak a solemn and serious word to you, a word that means more to some of you than any other that you have heard. He has been told that there are some among you who should no longer be controlled by the Bureau of Indian Affairs, but should be American citizens. It is his decision that this shall be done, and that those so honored by the people of the United States shall have the meaning of this new and great privilege pointed out by symbol and by word, so that no man or woman shall not know its meaning. The president has sent me papers naming those men and women, and I shall call out their names one by one, and they will come before me.

For men:

_____ (white name). What was your Indian name? (Gives name.)

_____ (Indian name). I hand you a bow and an arrow. Take this bow and shoot the arrow. (He shoots.)

_____ (Indian name). You have shot your last arrow. That means that you are no longer to live the life of an Indian. You are from this day forward to live the life of the white man. But you may keep the arrow; it will be to you a symbol of your noble race and of the pride you feel that you come from the first of all Americans.

_____ (white name). Take in your hand this plow. (He takes the handles of the plow.)

This act means that you have chosen to live the life of the white man—and the white man lives by work. From the earth we all must get our living, and the earth will not yield unless man pours upon it the sweat of his brow. Only by work do we gain a right to the land or to the enjoyment of life.

_____ (white name). I give you a purse. This purse will always say to you that the money you gain from your labor must be wisely kept. The wise man saves his money so that when the sun does not smile and the grass does not grow, he will not starve.

(Continued)

For women:

_____ (White name). Take in your hand this workbag and purse. (She takes the workbag and purse.)

This means that you have chosen the life of the white woman, and the white woman loves her home. The family and the home are the foundation of our civilization. Upon thy character and industry of the mother and homemaker largely depends the future of our Nation. The purse will always say to you that the money you gain from your labor must be wisely kept. The wise woman saves her money, so that when the sun does not smile and the grass does not grow, she and her children will not starve.

To men and women:

I give into your hands the flag of your country. This is the only flag you have ever had or ever will have. It is the flag of freedom, the flag of free men, the flag of a hundred million free men and women of whom you are now one. That flag has a request to make of you, (white name); that you take it into your hands and repeat these words:

“For as much as the president has said that I am worthy to be a citizen of the United States, I now promise to this flag that I will give my hands, my head, and my heart to the doing of all that will make me a true American citizen.”

And now beneath this flag I place upon your breast the emblem of *your* citizenship. Wear this badge of honor always; and may the eagle that is on it never see you do anything of which the flag will not be proud.

(The audience rises and shouts, “[white name] is an American citizen.”)

Why did Indians living on reservations have to change their way of life? The selections that follow will help answer that question. The first is from a report on Indian affairs made to Congress in the late 1800s. The second is by Wooden Leg.

The Great Sioux Reservation was originally much larger, but was reduced by the United States. When precious metals were discovered in 1876, the government took the Black Hills part of the reservation. At the time the 1876 treaty was concluded, and these Indians were on the reservation, they depended largely on hunting for food. This large reservation, in what was then an absolutely unsettled part of the public land, was granted to them for a hunting ground. Since that time this reservation has become the heart of the great Territory of Dakota, fast filling up with population, and being crossed in all directions by railways. The result is that the game has disappeared, and the reservation can be used only for agricultural and grazing purposes. Since the game has disappeared from the reservation, the Indian has become more dependent than ever upon the government for food and will become entirely so unless he is taught, in some way; to support himself by agriculture and grazing.

My first shoes were given to me at the reservation in Oklahoma. All my life before this, I had worn only the moccasins made by Indians. I still liked moccasins best, but we did not have enough skins to make all of them we needed.

Chief Seattle, 1854, in present-day Washington state, responded to a Government offer to buy the land of the Squamish tribe:

... We are two distinct races with separate origins and separate destinies. There is little in common between us.

To us the ashes of our ancestors are sacred and their resting place is hallowed ground... Your dead cease to love you and the land of their birth as soon as they pass the portals of the tomb and wander away beyond the stars. They are soon forgotten and never return.

Our dead never forget this beautiful world that gave them being. They still love its verdant valleys, its murmuring rivers, its magnificent mountains, sequestered vales and verdant lined lakes and bays, and ever yearn in tender fond affection over the lonely hearted living, and often return from the happy hunting ground to visit, guide, console, and comfort them.

Day and night cannot dwell together. The Red Man has ever fled the approach of the White Man, as the morning mist flees before the morning sun. However, your proposition seems fair and I think that my people will accept it and will retire to the reservation you offer them. Then we will dwell apart in peace, for the words of the Great White Chief seem to be the words of nature speaking to my people out of dense darkness.

It matters little where we pass the remnant of our days. They will not be many. The Indian's night promises to be dark. Not a single star of hope hovers above his horizon. Sad-voiced winds moan in the distance. Grim fate seems to be on the Red Man's trail, and wherever he will hear the approaching footsteps of his fell destroyer and prepare stolidly to meet his doom, as does the wounded doe that hears the approaching footsteps of the hunter...

We will ponder your proposition and when we decide we will let you know. But should we accept it, I here and now make this condition that we will not be denied the privilege without molestation of visiting at any time the tombs of our ancestors, friends, and children. Every part of this soil is sacred in the estimation of my people. Every hillside, every valley, every plain and grove, has been hallowed by some sad or happy event in days long vanished.

(Continued)

Even the rocks, which seem to be dumb and dead as they swelter in the sun along the silent shore, thrill with memories of stirring events connected with the lives of my people. The very dust upon which you now stand responds more lovingly to their footsteps than yours, because it is rich with the blood of our ancestors, and our bare feet are conscious of the sympathetic touch. Our departed braves, fond mothers, glad, happy hearted maidens, and even the little children who lived here and rejoiced here for a brief season, will love these somber solitudes and at eventide they greet shadowy returning spirits.

And when the last Red Man shall have perished, and the memory of my tribe shall have become a myth among the White Men, these shores will swarm with the invisible dead of my tribe, and when your children's children think themselves alone in the field, the store, the shop, upon the highway, or in the silence of the pathless woods, they will not be alone. In all the earth there is no place dedicated to solitude. At night when the streets of your cities and villages are silent and you think them deserted, they will throng with the returning hosts that once filled them and still love this beautiful land. The White Man will never be alone.

Let him be just and deal kindly with my people, for the dead are not powerless.

When people see their culture being destroyed and feel they have little hope for improvement, they sometimes look for help in a new direction. In 1889, excited word spread across many tribes about a Paiute holy man named Wovoka who had a vision. These are his words:

All Indians must dance, everywhere, keep on dancing. Pretty soon in next spring Great Spirit come. He bring back all game of every kind. The game be thick everywhere. All dead Indians come back and live again. They all be strong just like young men, be young again. Old Blind Indian see again and get young and have fine time. When Great Spirit comes this way, then all the Indians go to mountains, high up away from whites. Whites can't hurt Indians then. Then while Indians way up high, big flood comes like water and all white people die, get drowned. After that, water go away and then nobody but Indians everywhere and game all kinds thick. Then medicine man tell Indians to send word to all Indians to keep up dancing and the good time will come. Indians who don't dance, who don't believe in this word, will grow little, just about a foot high, and stay that way. Some of them will be turned into wood and be burned in fire.

By the fall of 1890, Indians from many different tribes were performing what they called the "Ghost Dance." The whites thought that the dance was a sign of a new Indian uprising, so soldiers in the West were tense. On December 29, 1890, at Wounded Knee Creek in southern South Dakota, fighting between soldiers and Indians broke out. Over 300 Indians were killed, many of them women and children running to reach safety. This ended the Indian dream of a renewal of their old culture, and the Ghost Dance movement died.

Why do you think the Indians were so willing to accept the Ghost Dance? Why didn't they try other ways to regain lost autonomy?

***How do you think the conflict between Indians and whites should have been resolved?
Should an effort have been made to protect all or parts of Indian cultures? Why or why not?***

Branching Out

Conflict between Native Americans and white settlers occurred almost everywhere in what is now the United States. Identify and describe such conflicts that happened in your region. Use the Model categories and sub-categories to analyze the conflict or conflicts.

Investigation: Here and Now

1. ***What actions are Native Americans taking to gain additional autonomy?***
2. ***In many countries outside the United States, Europeans took control of foreign territory where natives lived, especially in the 18th and 19th centuries. Identify one or more of these countries, and identify similarities and differences with what happened in the United States.***

Acknowledgements/Sources:

Page 2: *Wooden Leg, A Warrior Who Fought with Custer*, Interpreted by Thomas B Marquis (Lincoln, Nebr.: University of Nebraska Press, 1957), p 155. **3-5:** Wicks family papers (unpublished), used by permission of Joan Woodard-Peake **6:** Justice Taylor, *Caldwell v The State of Alabama*, 1832 **8-9:** Powell Ingalls Report, <http://archive.org/stream/reportofspecialc00lcunit#page/n1/mode/1up> **9-10:** quoted in Vine Deloria, Jr., *Of Utmost Good Faith* (San Francisco, Calif.: Straight Arrow Books, 1971), p. 93 **11:** *Wooden Leg, A Warrior Who Fought with Custer*, Interpreted by Thomas B. Marquis (Lincoln, Nebr.: University of Nebraska Press, 1957), p. 316. **11-12:** *Seattle Sunday Star*, Oct. 29, 1887. **12:** Quoted in Dee Brown, *Bury My Heart At Wounded Knee* (New York: Holt, Rinehart and Winston, Inc., 1970), p 416.

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Notes for Teachers and Mentors:

This extended unit “fits” best after the investigation of *autonomy* (Section 10 of *Investigating American History—IAH, TE.*)

The story is of course, from the viewpoint of the Native Americans, a tragedy. The autonomy of the First Nations who occupied the Great Plains was taken away, and much of their culture was destroyed. They had many of the reactions to loss of autonomy listed on Page 54 (*IAH, learner’s edition*) and Page 78 (TE), particularly violence, hope for supernatural intervention, and finally stasis and escape. Alcoholism became a huge problem on many reservations.

We’ve begun our look at Native American autonomy in 1840, but of course the tragedy was already of long standing, and we’ve said nothing about the “Trail of Tears” of the two previous years under President Andrew Jackson. For learners who have a special interest in the history of Native Americans, this might be an additional focus of study.

Although no sources are supplied to suggest it, natives had several of the other reactions to loss of autonomy that are on the list. Treaties between the conflicting parties were made, then broken by settlers and officials over and over. Delegations of Natives sent and brought protests to Washington with little or no response.

The Model is a natural tool to analyze differences between the societies of Natives and settlers, as suggested by the questions. The contrast between the Natives and white settlers in their assumptions about land use is particularly stark. Another contrast is in the rather extreme optimism of the settlers and the feelings of the Native Americans as they were subjugated.

Questions raised by learners related to ethics are, and should be, inevitable. We can’t change what happened in America’s past, of course. One point that may be missed by learners is the extent to which members of one society are almost totally unable to look at reality from any point of view but the one they’ve learned from birth. Few settlers saw their actions as anything but taking advantage of God-given rights.