

**SOAN186 / ECON 295L(?)**  
**Land in Lakota (Titonwan) Culture, Economics, and History**

Spring Term, 2018

MTWR 10:10 am – 12:10 pm

Room: Reid Hall 215

Joseph Guse  
Huntley 103  
2-4pm, MW  
[gusej@wlu.edu](mailto:gusej@wlu.edu)

Harvey Markowitz  
Newcomb 308  
1-2pm, TR (or by appointment)  
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**Synopsis.** This class will focus on the cultural, economic and historical dimensions of the Lakotas' (Titonwan tawapi) ties to their lands as expressed in their pre- and post-reservation lifeways. It includes a 10 day field trip to western South Dakota to visit and meet with people in the Pine Ridge and Rosebud Reservations and the Black Hills.

**Prerequisites.** Students registering for Econ 295L must have taken an introductory economics course – either Econ 101 or Econ 100. There are no pre-requisites for SOAN 186. First-years are welcome to register for both courses.

**Main Seminar Themes.**

- 1) *American Indian/Lakota Land and Cosmology.* We will examine American Indian/Lakota experiences of landscape as expressed in their beliefs concerning the origin and structure of the earth's physical features (ethno-geography), the animal world (ethno-zoology), plant world (ethno-botany), weather (ethno-meteorology), and heavens (ethno-astronomy).
- 2) *Land and Economy in Lakota History.* We will investigate some of the major forces during the nineteenth and twentieth centuries that eroded the Lakotas' original land base and control over their economy.
- 3) *Regaining Control over Lands and Economy.* We will review some basic principles emerging from the field of American Indian Economic development and study several recent cases related to efforts by Lakotas to reclaim alienated portions of tribal lands and to achieve economic self-sufficiency.

**Seminar Goals.** Students will become conversant with:

- 1) the basic cosmological assumptions that relate Lakota to their landscape.
- 2) the changes that have occurred in the Lakotas' traditional relationship to landscape that resulted from U.S. colonization, the effects that these changes have had on Lakota economic patterns and options, and the on-going contestations between Lakotas and non-Lakotas over land.
- 3) the challenges of economic development faced by the Lakota and what these challenges may have in common with other rural communities including other tribal nations.

**Class Requirements**

- 1) *20% Class participation/attendance.* Regular attendance at class meetings and thoughtful engagement in discussions of assigned materials.

- 2) 25% *Blog*. Eight short (about 1 page) mixed media blog entries. At least half should include reflections on the fieldwork experience in South Dakota.
- 3) 10% *Paper Proposal*. One page (max) description of a final paper topic.
- 4) 35% *Final Paper*. 5-8 page paper on a topic of your choice. If you register for Econ 295L, it is generally expected that your topic will be related to economic development or public policy broadly defined.
- 5) 10% Final Poster to be exhibited and presented at the Spring Term festival.

**\*A Word (or Thirty-Seven) About Attendance**

All seminars depend on the dedicated attendance of participants for their success. However, because of the brevity of spring term, it is particularly important that everyone attend all the class meetings. Grades will decline precipitously with absences.

**Required Text:**

Course Pack

Occasional handouts

Jeffrey Ostler, 2011, *The Lakotas and the Black Hills*.

Miriam Jorgensen, 2007, *Rebuilding Native Nations* (RNN)

**Schedule of Required Readings, Films and Field Trip Site Visits.** *Please complete assigned readings before class or meeting time. Films will be screened outside of class time.*

*Week One: Introduction to the Themes*

Monday: American Indian/Lakota Cosmology and Landscape

- Stuart M. Matlins and Arthur J. Magida, "Native American/First Nations" from *How to Be a Perfect Stranger, Vol. 2: A Guide to Etiquette in Other People's Religious Ceremonies*.
- George Tinker "Religion," from *Encyclopedia of American Indians*.
- Vine Deloria, "Reflection and Revelation," from *For This Land*

Tuesday: Land in Lakota Culture and Cosmology

- Raymond DeMallie, "The Lakota: A New Power" from *The First Voices: Nebraskaland Magazine*.
- \_\_\_\_\_, "Lakota Belief and Ritual in the 19<sup>th</sup> Century" from *Sioux Indian Religion*.
- Arthur Amiotte, "Our Other Selves: The Lakota Dream Experience" from *Parabola Magazine*.
- Lone Man, "The White Buffalo Calf Pipe," from Frances Densmore, *Teton Sioux Music*
- Ella Deloria, "Fish Butte" from *Dakota Texts*.
- Video: *In the Light of Reverence* (part one)

Wednesday: Land and Economy in Lakota History – 1851 to Present

- A Federal Indian Policy Timeline (CP)
- Fort Laramie Treaties of 1851 and 1868 (CP)
- Reservation Indian Policy (CP)

- Jeffrey Ostler, 2011, *The Lakotas and the Black Hills (first half)*
- Video: *In the Spirit of Crazy Horse*

Thursday: Current Social Issues and Economic Development

- Cornell, Stephen and Joseph Kalt, 2007 “Two Approaches to the Development of native Nations: One Works, the Other Doesn’t” RNN Chapter 1.
- Alia Wong, (2017) “The Real Legacy of Crazy Horse”, *The Atlantic*.
- John Yellow Bird Steele, President, Oglala Sioux Tribe, June 2015, Testimony Before U.S. Senate Committee on Indian Affairs.
- Video: *Homeland*

Friday: Depart for Rapid City, SD

- Proposal for papers due (email copies to both profs.)

## **Week Two: Fieldtrip (sites and speakers tentative)**

Saturday: Visit Bear Butte and [Devils Tower](#)

- Charmaine White Face, “Defenders Testify to Senate Committee about Protecting Bear Butte”

Sunday: Visit Spearfish and Windcave

- “A Brief History of Wind Cave National Park”
- “How the Lakota Came Upon the World” from *The Oglala Sun Dance*

Monday: Hike [Black Elk](#) Peak Arrive at Wingsprings

- Black Elk, “The Great Race,” from *The Sixth Grandfather*
- Amos Badheartbull, Map
- Luther Standing Bear, Excerpt from *Land of the Spotted Eagle*
- Black Elk “Ceremony of Harney Peak” *The Sixth Grandfather*

Tuesday: At Wingsprings and Visit Rosebud.

- Center for American Indian Research and Native Studies (CAIRNS), Readings from *Oceti Sakowin Origins and Development*.
- [Begay et al., 2007, “Development, Governance, Culture: What are They and What Do They Have to Do with Rebuilding Native nations?”](#), RNN, Chapter 2.
- Speaker: Craig Howe, Director of CAIRNS  
“The History and Present Day Significance of the Oceti Sakowin”

Wednesday: Visit Wounded Knee and Lakota Funds

- Miriam Jorgensen, 2016, “Access to Capital and Credit in Native Communities”
- Paul Robertson, “Wounded Knee, 1890,” from *Encyclopedia of North American Indians (ENAI)*
- Joseph Marshall III, “Wounded Knee, 1973,” from *(ENAI)*

Thursday: Sites, Activities and Speakers around Pine Ridge.

- Visit to Thunder Valley CDC
- Badlands National Park
- [Sweat Bath \(Inikagapi\)](#) – Voluntary participation in a Lakota purification ritual with Jerry and Teresa Lessard.

- Return to Wingsprings

Friday: Allotment at Wingsprings

- [Dawes Allotment Act of 1887](#)
- [Sioux Agreement of 1889 \(as directed\)](#)
- Center for American Indian Research and Native Studies (CAIRNS)  
Speaker: Craig Howe, Director of CAIRNS “Allotment”

Saturday: Return to Rapid City

- [Joseph Kalt, “The Role of Constitutions in native Nation Building: Laying a Firm Foundation.”, RNN Chapter 4.](#)
- Indian Reorganization Act of 1934
- [The Indian Self-Determination and Education Assistance Act of 1975](#)  
Speaker: TBA

Sunday

Depart for Lexington.

### **Week Three**

Monday NO CLASS (Asnikiya po)

Tuesday:

- Paul Robertson, 2001, “Cattle, Grass and Ethnic Conflict” in *Power of the Land: Identity, Ethnicity, and Class Among the Oglala Lakota*.
- Speaker: Bill Hamilton, Biology Department

Wednesday:

- Frank Pommersheim, “The Reservation as Place,” from Heinonline.
- Terry Anderson and Dean Lueck, 1992, “Land Tenure and Agricultural Productivity on Indian Reservations” *Journal of Law and Economics*, 35(2), 427-454.

Thursday:

- Jacob Russ and Thomas Stratmann, “Missing Sticks: Property Institutions and Income Dissipation in Indian Country”

### **Week Four**

Monday: Land and Poverty – Is There a Way Out?

- [Kenneth Grant and Jonathon Taylor \(2007\) “Managing the Boundary between Business and Politics: Strategies for Improving the Chances for Success in Tribally Owned Enterprises”, RNN, Chap 7.](#)
- [Cornell, Stephen et al. \(2007\) “Citizen Entrepreneurship: An Underutilized Development Resource”, RNN, Chap 8.](#)

Tuesday:

Poster Preview

Wednesday:

Required Reading:

Kathleen Pickering, “Welfare Policy on American Indian Reservations: Two Approaches, Two Outcomes among the Lakota of South Dakota,” from *Perspectives*.

\_\_\_\_\_, "Culture and Reservation Economies," from *A Companion to the Anthropology of American Indians*.

Thursday:

Final discussion and wrap up

Papers due.

Friday: Spring Term Fair

## Classroom Etiquette the Lakota Way\*

During the next four weeks we will develop a sense of classroom community by greeting each other in the Lakota way and by recognizing each other by Lakota kinship terms. The importance of kinship among Lakotas and most other American Indian communities cannot be overestimated. It was and remains the essential component of a Lakota's identity and the chief cluster of traits by which he and she identifies others. You will be learning about the social, cultural, and spiritual importance of kinship for Lakotas throughout the course.

At the beginning of each class we will greet each by shaking hands and by using the Lakota morning greeting "Hihanni waste" (He-hanee wash day) or "good morning." At the end of each class we will again shake hands and say "Toksa ake wacinyankinkte" ("Doughk sha ah kay wah chee yan keenk tay") adding "yeah" (for females) or "yelo" (for males). These simple actions demonstrate a Lakota's respect for others.

You will add to this greeting an appropriate Lakota term for "cousin" while using the Lakota term for "uncle" for professors Guse and Markowitz. This might hurt at first, but you will get used to it. Unlike in English, the term for "cousin" in Lakota varies with reference to both the gender of the greeter and the greetee. The chart below summarizes these variations.

Cepansi - Lakota Female for Female Cousin  
Sicesi - Lakota Female for Male Cousin  
Hankasi - Lakota Male for Female Cousin  
Tahansi - Lakota Male for Male Cousin  
Leksi - Lakota Uncle - Male & Female

You will hopefully find this an enjoyable exercise.

\*Based on protocols established by CAIRNS (Center for American Indian Research and Native Studies) Wingsprings, SD.

## FINAL FIELD TRIP ITINERARY – SITES, SPEAKERS AND ORGANIZATIONS

May 4. Arrive in Rapid City, SD

May 5.

- Bear Butte
- Devils Tower

May 6

- Black Hills State University, American Indian Studies Program. Meeting with Directory Urla Marcus and founding faculty member Jace De Cory.
- Spearfish Canyon
- Lake Sylvan
- Hike Black Elk Peak

May 7.

- Windcave National Park
- Hot Springs, SD
- Orientation at Wingsprings. Craig Howe, CAIRNS Director. Martin.

May 8.

- 3 hour meeting and tour of operations with Kimmie Clausen, Director, Wild Horse Butte CDC. Martin.
- Allotment and Trust Land workshop, Craig Howe, Director, CAIRNS.

May 9.

- Meeting with Lester Richard, OST Environmental Protection Officer. Pine Ridge.
- Meeting and lunch with OST Health Administration Director, Delores Pourier and staff. Pine Ridge.
- Meeting with Tawney Brunsch, Director, Lakota Funds. Kyle.

May 10.

- Wounded Knee Exhibit “Takuwe”, Red Cloud School, Pine Ridge.
- Visit to Thunder Valley and meeting with Andrew Iron Shell, Outreach Director.
- Visit to Site of Wounded Knee Massacre. Craig Howe, Director, CARINS.
- Inikagapi. Jerry and Theresa Lessard. Porcupine.

May 11.

- Visit to Badland National Park
- Tour of Rapid City – History of settlement and segregation. Eric Zimmer, Historian, Vantage Point Historical Services.
- Journey Museum. Rapid City

May 12.

- Meeting with Kibbi Conti, Supervisory Dietitian, U.S. Public Health Service. Rapid City.

May 13 – Depart