**Name of politician:** Andrew Jackson

**Title of Speech:** Message Regarding Indian Relations

**Date of Speech:** February 22, 1831

**Category:**

**Grader:** McKinney Voss

**Date of grading:** November 6, 2017

**Final Grade (delete unused grades):**

0 A speech in this category uses few if any populist elements. Note that even if a speech expresses a Manichaean worldview, it is not considered populist if it lacks some notion of a popular will.

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|  | **Score here (0, 1,2)** | **Populist** | **Pluralist** |
| Manichaean vision | .6 | It conveys a Manichaean vision of the world, that is, one that is moral (every issue has a strong moral dimension) and dualistic (everything is in one category or the other, “right” or “wrong,” “good” or “evil”) The implication—or even the stated idea—is that there can be nothing in between, no fence-sitting, no shades of grey. This leads to the use of highly charged, even bellicose language.  My opinion remains the same, and I can see no alternative for them but that of their removal to the West or a quiet submission to the State laws.    It is not believed that there is a single instance in the legislation of the country in which the Indians have been regarded as possessing political rights independent of the control and authority of the States within the limits of which they resided. | The discourse does not frame issues in moral terms or paint them in black-and-white. Instead, there is a strong tendency to focus on **narrow, particular issues**. The discourse will emphasize or at least not eliminate the possibility of natural, justifiable differences of opinion. |
|  |  | The moral significance of the items mentioned in the speech is heightened by ascribing **cosmic proportions** to them, that is, by claiming that they affect people everywhere (possibly but not necessarily across the world) and across time. Especially in this last regard, frequent references may be made to a reified notion of “history.” At the same time, the speaker will justify the moral significance of his or her ideas by tying them to **national and religious leaders** that are generally revered. | The discourse will probably not refer to any reified notion of history or use any cosmic proportions. References to the spatial and temporal consequences of issues will be limited to the material reality rather than any mystical connections. |
| Populist notion of the people | 0 | Although Manichaean, the discourse is still democratic, in the sense that the good is embodied in the will of the majority, which is seen as a unified whole, perhaps but not necessarily expressed in references to the “voluntad del pueblo”; however, the speaker ascribes a kind of unchanging essentialism to that will, rather than letting it be whatever 50 percent of the people want at any particular moment. Thus, this good majority is romanticized, with some notion of the common man (urban or rural) seen as the embodiment of the national ideal. | Democracy is simply the calculation of votes. This should be respected and is seen as the foundation of legitimate government, but it is not meant to be an exercise in arriving at a preexisting, knowable “will.” The majority shifts and changes across issues. The common man is not romanticized, and the notion of citizenship is broad and legalistic.  The numerous provisions of that act designed to secure to the Indians the peaceable possession of their lands may be reduced, substantially, to the following: That citizens of the United States are restrained under sufficient penalties from entering upon the lands for the purpose of hunting thereon, or of settling them, or of giving their horses and cattle the benefit of a range upon them, or of traveling through them without a written permission; |
| Evil elite | 0 | The evil is embodied in a minority—more specifically, an elite—whose specific identity will vary according to context. Domestically, in Latin America it is often an economic elite, perhaps the “oligarchy,” but it may also be a racial elite; internationally, it may be the United States or the capitalist, industrialized nations or international financiers or simply an ideology such as neoliberalism and capitalism. | The discourse avoids a conspiratorial tone and does not single out any evil ruling minority. It avoids labeling opponents as evil and may not even mention them in an effort to maintain a positive tone and keep passions low.  It was not then pretended that the General Government had the power in their relations with the Indians to control or oppose the internal polity of the individual States of this Union, and if such was the case under the Articles of Confederation the only question on the subject since must arise out of some more enlarged power or authority given to the General Government by the present Constitution. |
|  |  | Crucially, the evil minority is or was recently in charge and subverted the system to its own interests, against those of the good majority or the people. Thus, systemic change is/was required, often expressed in terms such as “revolution” or “liberation” of the people from their “immiseration” or bondage, even if technically it comes about through elections. | The discourse does not argue for systemic change but, as mentioned above, focuses on particular issues. In the words of Laclau, it is a politics of “differences” rather than “hegemony.” |
|  |  | Because of the moral baseness of the threatening minority, non-democratic means may be openly justified or at least the minority’s continued enjoyment of these will be seen as a generous concession by the people; the speech itself may exaggerate or abuse data to make this point, and the language will show a bellicosity towards the opposition that is incendiary and condescending, lacking the decorum that one shows a worthy opponent.  If, indeed, the Indians are to be regarded as people possessing rights which they can exercise independently of the States, much error has arisen in the intercourse of the Government with them.  If an independent people, they should as such be consulted and advised with; but they have not been. | Formal rights and liberties are openly respected, and the opposition is treated with courtesy and as a legitimate political actor. The discourse will not encourage or justify illegal, violent actions. There will be great respect for institutions and the rule of law. If data is abused, it is either an innocent mistake or an embarrassing breach of democratic standards.  Toward this race of people I entertain the kindest feelings, and am not sensible that the views which I have taken of their true interests are less favorable to them than those which oppose their emigration to the West. |

Overall comments: In this speech, Jackson argues that it is unnecessary for him to use the power of the executive branch to enforce a law that Congress has passed with regard to Indian Affairs. He shows that Indians naturally fall under the authority of the states in which they reside, and thus Congress has no jurisdiction over them. In this speech, there is kind of a veiled antagonism towards Congress in Jackson’s refusal to comply with its request. There is also a sense of denying Indians rights, and viewing them almost as an enemy; yet this is tempered by an almost patriarchal condescension towards them, and they clearly aren’t really considered a threat. There is a very vague notion of the people in the sense of non-Indian citizens and non-governmental workers. But Jackson does not present himself as embodying, representing, or fighting for the will of the people. He is very dualistic in his language, but likely because his is attempting to make a persuasive argument. He doesn’t connect the specific policy issue to any larger redemptive struggle. Because there is no sense of a conspiring elite, only a misguided Congress and inconvenient Indians, and because there is no sense of the people, this speech earns a .1 overall.