Welcome to lecture number 11 today. What we see happening at the end of the 1800s, more or less around the time of the Wundenimassaker, give or take a few years, is a process in which conflict shifts. You know, there still is conflict between the government and Native American tribes, but it's no longer the kind of conflicts that take place in open warfare. So the United States at this time will move in to try to transform the lives of American Indian people as radically as possible to make them change their religion, make them change how they dress, make them change their houses, they living, make them change, you know, every conceivable possible aspect of their culture needs to change. Short of taking the Michael Jackson pill that makes it white overnight, these guys have to do whatever they can to be to become darker skin copies of white Americans. And this will be done in a bunch of ways. So we'll start with one of these ways. A piece of legislation that's passed in 1887 known as the Doze Act. And again, just to remind you for the spelling of all of these names and things like this, you can check the power points where there are slides about this and some of these names are spelled out and everything else. The 1887 Doze Act is a really interesting piece of legislation. Let's let me first tell you exactly what it says because when I tell you it's not gonna sound that interesting, it's gonna be like, well, really? That's an interesting thing sound really boring to me. But I'm gonna then try to move in to show you why it's important and it actually is interesting. So basically what the Doze Act did, which incidentally got its name from Henry Doze, the Senator, who pushed it for a vote in Congress. The Doze Act broke down reservation land. So rather than having the tribe own this big chunk of land, land would be divided up into parcels of private property that would become under the ownership of each family. So on the surface, it seemed like, well, who cares? Okay, so it's rather than a native tribe own in the land. You have native families own in plots of land. So what, why are they even doing it? What's the big deal? Well, in regard to the why we get there in a second, let's look first at some of the unpleasant side effects of the Doze Act. What happens on big reservations is that after they give some land to one family, some land to another and there still is left over land, the government will say, well, you guys clearly don't need it. So we'll take this land. So with the signing of the pen, millions of acres of Indian land become property of the US government. And also that's in the short run, but also in the long run, it will lead to a land loss for native tribes because what happens is that a generation or two later, you're going to have land speculators coming in and making an offer to impoverished Indian families who all they have is this land. And because they are not really making money with other things, many cases land speculators will be able to buy the land for really cheap from them. So those are two different ways in which land becomes property of non-Indian people. Now, if we were to be really cynical, we would say that maybe that's why the Doze Act was created, that it was really just a land grab. But let's, and you know, it's possible that that's what it was. But let's at least pretend that that wasn't the case. Let's look at the official justification for the Doze Act. You know, why were they doing it? Because that's just as interesting as the other aspects of it all. I'll read to you a quote by Henry Doze, the senator who started his old thing, that tells you a lot about it. The whole quote is also in the PowerPoint. It goes something like this. He talks about a visit that he paid to an American Indian tribe, the Cheroquis, in specific. And he says, the head chief told us that there was not a family in the whole nation that did not have a home of its own. There was that he basically goes on to say there are no poor people in that nation and the nation was not in debt. But then, and I quote again, yet the defect of the system was apparent. They've got as far as they can go because they own their land in common. There is no enterprise to make your home any better than that of your neighbors. There is no selfishness, which is at the bottom of civilization. Until these people consent to give up their lands and divide them among their citizens so that each can own the land it cultivates, they will not make much progress. So let's see what those say here. Because initially he seemed to be painting a very ideal scenario. He's saying they don't have homeless people, they have this really good setup. Or my favorite is where he says they have no selfishness, which sounds like a compliment. But then he rashes him to say, no, no, no, we need to teach them to be selfish because being selfish is what being civilized is all about. Now, I don't know about you guys, but I remember, you know, when you're in school as a little kid, they teach you don't be selfish. That's a bad thing. Did I miss an important day in school or something? I mean, how did suddenly being selfish become the foundation of being a civilized person is all about? What's going on here? What those is saying, essentially, is capitalism 101. Even uses that image at one point in that quote when he talks about looking over the fence and seeing that your neighbor has built a bigger house and then you get jealous of their success and so it makes you want to work harder. And in those worldview, that's what being alive is all about. Work hard, make money, acquire a bunch of possessions. That's it. You know, that civilization. That's what's power the nation forward. And it's interesting because, you know, what we're seeing here is really a clash of values, a clash of two different ways of looking at life. The way those are so the whole thing, you know, this idea of dividing a plan so that each family owns its own is because the idea is that you need to have private property. You cannot have this communal ownership. You cannot think of yourself as a member of a community as part of a tribe. You need to think of yourself as a nuclear family, mother, father, kids, and it's you against the world and you work hard and make your money. And that's it. You know, this idea of extended family, tribe, sharing among the tribe, that scene is a bad backward idea. Like people like those. So, let's explore this clash of values a little bit. First, let me just mention one brief thing before I forget. To give you an idea of the low status of native rights at this time. There was a Iowa leader by the name of Long Wolf who sued the government over the Dose Act saying, hey, we have 3TC here that say that we can keep our land the way we want. We don't have to obey, you know, we don't have to divide up the land if we don't want to. The Supreme Court in the Long Wolf decision ruled against him saying that, yes, that is what your 3TC says. But if Congress wants to abolish treaties, they can do that at any time. Which is kind of an insane thing to say for the Supreme Court because the whole point of signing a treaty, a treaty is a binding legal agreement. If one of the two parties can unilaterally get rid of that agreement any time they want, what is even the point of having laws and having legal agreements? It's an insane thing for the Supreme Court to say in some way, and the fact that they could get away saying it really just tells you how little anybody thought of native rights at this time. But let's go back to the clash of values and the stuff that Henry Dose was talking about. Essentially what we're looking at here is the tension between one end working hard, making money, career, those kinds of values. And on the other end, the values that are about social life, family, friends, all of that. Now, this is where the topic of the Dose Act stopped being simply something that affect native people at the end of the 1800s and the suns in them, maybe you can relate to. Because the reality is that most of us feel some tension between these two things. Not because there has to be a tension, but because there are 24 hours in a day and there's only so much time and energy that you can dedicate to things. So the reality is that the pressure of going to school, paying the bills, start thinking about your careers, making money, they often clash with the pressure for time that are required by having a social life, having friends, spending time with family, thinking on a wider scale, a community. Often there's a clash between those two things, and it's very hard to keep a balance. Also because the balance changes for every individual. No two individuals have the same priorities. Maybe you're perfectly happy. Going to work, working hard, doing your thing, coming home, lock the door, hang your playstation and screw the rest of the world. You don't really need that much social life. And if that's how you're built, good for you, it's good to know that that's who you are and so you can structure your life accordingly. Some people on the other hand need a lot more human interaction. And in that case you have to figure out a way to make it happen. So in some way I find this topic interesting because it forces us to think about our priorities. You know, native tribes at the end of the 1800s don't have much of a choice. The government is making the choice for them. They're saying, look, your values, your priorities, they are stupid and they need to be changed. Most of us on an individual level have a choice. Now we're going to spend our time. And yes, something's got to give because in an ideal award, most of us would like to have a limited time to spend with friends and family and unlimited resources and make plenty of money and all of that. But of course you have to make choices. And these choices will affect everything. They affect the quality of your relationships, how many friends you have, what kind of job you want to have, how much time you want to dedicate to working, how much do you need on a material level to be happy. And you know, it's good to be realistic about it because the problem with money is that you can always, you know, when is that you have enough money? And if you, whatever number you give me, if you give me more than that, I'm not opposed to that. The problem with the model, the Henry those pushes forward is that working hard, career, making money, that takes, you know, unless you win the lottery or merry reach, money doesn't fall into your hands for free. Money is what you get as a result of trading your time and energy. And so obviously there's only so much of your time and ideally you want to trade as little as humanly possible of your time and energy. So figuring out how much money you need so that you don't have to give up more pieces of your life in exchange for it. It's a good idea. You don't want to spend your whole life making money and then you have money, but you have no life. There's no point. On the other hand, you cannot just be, you know, leave with no money because that's kind of hard to do. So how much each person needs varies and is an important discussion to have with oneself to figure out what kind of lifestyle do you really need. And the choices based on that would vary. You know, some people will have, some people will be able to find a job they absolutely love. So it doesn't really feel like working. Some people will hit their job, but it pays so incredibly well that they can retire 10 years later. Or they hit their job, but they can do it six months of the year and then they can travel the world for the other six months. Or they do a job that's okay, it's not terrible, but it still leaves you a lot of free time. Or, you know, the possibilities are endless, but the point is figuring out the one that works for you. It's one of the most important things we can do and it's, which is why I'm going in a little bit on a tangent on this topic because I really want to try to relate it to your lives. Because, you know, remembering the Dozak for an exam. That's great for this class, but it's really not going to affect your life. Whereas, every news discussion about who you are, what do you want out of life, what are your priorities, are your choices matching your priorities. That's the kind of stuff that determines whether you have a good life or not. I remember as an example around the time when I was graduating college and I was chatting with a young lady who was also about to graduate college. There was something about her I didn't like, there was some vibe that, but she was, you know, fairness, ridiculously hot. So I was just saying, oh, I need to get to know her better. I'm sure she's a sweet and nice person. But I wanted to get a sense for what she was about. So I asked her, you know, what makes you happy, essentially, kind of what do you want out of life. And I remember her saying something like, I don't have time to figure out what makes me happy. I just need to start making money. And I thought, how sad, because, you know, when is exactly that you're going to have time. You think that you don't have time to figure it out now, but you will when you start working 40, 50, 60 hours a week. We are not, we don't live in a society where we get big breaks, where you can reassess your priorities. You know, the average job in the United States gives you two weeks off. And it's again, it's different if you do a super fun job that you love. But if like most jobs people do it, it's okay, but they wouldn't do it if they weren't getting paid. 50 weeks a year of 40 hours a week of this stuff, by the time you have time off, usually people don't know what to do with themselves anymore, because they have been so used to have in every second of their time taken up. They're when they are free to be, to do whatever they want with no restrictions. Half of the time it takes a little bit to switch gears and realize what is the you really are about, what is the you would want to do, if money wasn't a concern. And by the time you begin to make that switch, boom, two weeks are up and you're back to work for another year. It's different if you have a four, five, six, eight weeks off a year, you have time to reassess and figure out where your life is going and if you're happy. Two weeks a year you don't do that. On top of it, you don't do it for a few years and then you retire young, you know, most of us retirement age is in mid to late 60s. If and again, you may be the super healthy person in their mid 60s who had a great life. But if you have been at some soulless job for 40 plus years, 40 hours a week, 50 weeks a year, by the time you're 65, only have energy for is to just crawl into an RV, head out, say, Hey, Marta, look, that's Grand Canyon. And then pass out and die because all your energy has been sucked out of you. So the point, the reason why I bring it up is because this is a waste. Many people end up leaving somebody else's lives. They never make a choice about what it is that they want to be about, what their life is about. So what I invite you to do is to use this, those act example as a good excuse to start thinking it for yourself about your priorities, your values, how much time you want to dedicate to friends and family, how much time would it make you happy to dedicate, how much time to watch job. You know, those are all important questions because otherwise the typical thing is to fall into a vicious cycle where most people in the United States are monstrously lonely. Then, and part of the reason why they're monstrously lonely is because they dedicate most of their time to some work that they don't really like that much. But at least they have some money and they are feeling crappy about being lonely. They have made the little money so they spend it, buying themselves some cool toys to feel better about the fact that their life sucks. But having spent money, now you have to work even harder to make more money, which in turn makes you more lonely, which in turn makes you more depressed and more likely to want to spend money to feel a little better. And you know, it becomes the classic vicious cycle. So my suggestion is don't do it. Figure out your priorities in a different kind of way. Because again, we, as individuals, we have a choice. American Indians at this time in the late 1800s don't have a whole lot of a choice when it comes to these things. The Dozakt is just one example of this. There are unfortunately others. So let's look at some of them. Among other things, well, one that's interesting is, which would sound probably surprising to most of you guys, starting in the late 1880s. Most American Indian religions are outlawed. You can actually go to jail for practicing traditional ceremonies. The message being you have to convert to Christianity now. What's so weird about that? Well, remember the whole freedom of religion thing that supposedly is a big part of what the United States is about? It's almost as if Congress is saying, oh, the freedom of religion we meant it for religions we actually like, not for your stupid religions. It's not going to be until the 1970s, where a law will be passed stating unambiguously that American Indian religions are protected under the law. So for several decades, there's a long period of religious prohibition on native traditions. If the Dozakt and the prohibition on American Indian religions are examples of this, another big one is the creation of the boarding schools and the way they will affect native life. Basically what happened was this. In this process of trying to transform American Indians who are at the court, the government will quickly realize that it's not that easy to transform adults. Adults tend to be set in their ways. They are not that easy to influence. Kids are a lot easier to influence, but even that is not as easy as you may think. Because yes, you may have them at school for 4, 5, 6, 7 hours a day, but then they go home, they're around their parents, they learn to speak the tribal language, they pick up the values they are influenced by them. So what they decided to do instead is to create boarding schools, school located far away from reservations, where kids who have to go, and basically have no contact with their parents for months on end, and spend there the whole school year. In 1979, the first boarding school was opened in Carlisle, Pennsylvania. The father figure of the boarding school was this guy, was a former officer in the US Army by the last name of Pratt. In Pratt in vision, boarding schools as places were to radically transform native kids. There's a kind of chilling sentence that he used to describe the purpose of the boarding schools, in which he said that they were to, I quote, kill the Indian and save the man. What he means by that is that Pratt basically was what I would refer to as a nice racist. Now what am I talking about when I say nice racist? Well, the evil racist is the one who hates you for your skin color and there's nothing you can do to change it. The nice racist say, no, I don't hate you for your skin color, I hate you for your stupid culture. If you are to change your stupid culture and you become just like us, then sure, I can like you. I don't mind your skin color. I mean, it's still racism, but it's a cultural kind of racism. In any case, that's the approach that Pratt had. The idea was that the boarding school was really supposed to brainwash Indian kids to get rid of the Indian and the south of them. But they could be turned into darker skin copies of white people. Now, you may say, well, most Indian parents may not be thrilled with the idea that their kids would be taken away from them, sent to school where they don't see them for months at a time. You know, when most people have kids, they don't want to just pop them out and not see them. They actually want to spend time with them. Well, that's too bad because you really didn't have a choice about it. If you refuse to send your kids to the boarding school, the police will show up, arrest you, and then steal send your kids to the boarding schools. So, kids who are forcibly removed, you really didn't have a choice. For example, some of the first teammates in Alcatrazpenny Tenshari were hoping theans would refuse to send their kids to boarding schools. When native kids would get to the boarding schools, their hair would be cut short, their clothes would be changed, even their names would be changed. I mean, this is an interesting one. The way you work was that in most native cultures, you get a baby name when you're born, but then throughout your life you may get new names when something meaningful happens. For example, the original member of the Dolny family from the book, the Dolny of Pine Ridge. One of his adult names was Morningstar, and I don't know what the story was for it, but what happened was that when he eventually signed this important treaty with the US government, saying that he would no longer fight from that day forward, he took the name Dolny, because he gave this long speech saying how basically from that day forward he would let his fighting knife go dull, so then the name became Dolny. Native names were kind of cool that way, because there was always a story attached to it. That would make names so much easier to remember. Terrible member names. If somebody shakens and they tell me their name is Michael or John or Mary, it's like three seconds later I forgot. Because it's a sound, it doesn't really tell me much. If you tell me that your name is Dolny, I'll probably remember, because there's an image there, right? There's a story attached to it. But in any case, the point being, native names were very much individual and there was a tale, a story attached to them. And you could change them a few times through your life. When you got to the boarding schools, whatever your father's name was, that would become your last name. So if your father's name was Dolny, now your last name is Dolny. And for a first name, the teacher would pick from you for you, or they would like you choose a name, some Anglo name, so you're now Joe Dolny for your married old knife, or you're something like that. So identity was being changed down to the very name you have. The boarding schools were also characterized by a lot of physical punishment. Now, keep in mind, physical punishment in the late 1800s was the norm in most American schools. So this was not unique to boarding schools for native people. But it could get a little more extreme at native boarding schools because there was no parental supervision, there was nobody to step in and say, hey, this is getting a little too far. One of the most typical offenses for which native kids who got beat up was speaking their own language. You know, boarding schools were supposed to be English only, and any time you speak your own tribal language, you got beat up. So in a very effective way, the boarding schools were driving American Indian languages into extinction. Because as you may imagine, kids who got beat up in the boarding schools by the time they would grow up and they would have kids, they really would have wanted to teach their kids the tribal language. They figured, you know, all I got was beat up for this, just learning English and being done with it. So slowly but surely, boarding schools started driving native languages into extinction. And the purpose of the boarding school, it was really they were successful at creating a generation gap between, you know, the kids who spent months of the year not speaking the language being taught that their parents were godless savages and they were backward. And there were really there was this sense of instilling in the kids a sense of shame in being American Indian. So by the time they came home, their values, their way of looking alive was very different from their parents. They stopped even speaking the same language. They really didn't understand each other anymore. So these, the boarding schools were very effective at dividing the older generations from the younger ones. There are even in the power points, you'll see some postcards that the boarding schools would send out showing the transformation that would take place before and after when native kids would show up. And what they look like a few months later. And are pretty dramatic when, when you look at it all now, keep in mind, occasionally people could have good experiences of boarding schools. It did happen. It wasn't very common, but it could happen. Among the silver lining on the boarding school, so I'll tell you one story that's kind of interesting. Many native kids were bored to tears in the boarding schools. But one of the things that they enthusiastically seized were sports. They were very much into some of the sports that they were allowed to play. Some major athletes came out from the boarding schools. The most famous ones was Jim Torp. Jim Torp became one multiple gold medals at the Olympics. Became a professional football player and baseball player. Became the president of an association which would eventually morph into the National Football League. His case is clearly the exception of the rule, but there was a strong sport tradition in the boarding school. In particular, there's a hilarious story regarding the game of football. In the late 1800s, many white Americans were worrying that their kids were becoming too soft. They felt that now that there's no longer a frontier, now that you no longer have to fight against American Indians, our kids are going to grow too soft. They have it too easy. And particularly, the design society was felt even more, the more upper class and the privilege you were. The more your parents may be likely to feel that, oh my god, we're victims of our own success. We have created these awesome lives, but now our kids are growing up having it too easy. So the game of football came in handy as an idea, as a replacement for war. Maybe you're not going out and fighting against American Indians, but at least you can get on the football field and bash each other's call with some other players, and that's going to make you into a man. The game of football back then was considerably more violent than it is today. Or the fairly regular basis players would die. Broken bones were a daily event. So what happened is that in an odd kind of way, the most successful football teams in the US at that time were all the Ivy League schools. You know, the people who were the next Sanators president, Supreme Court justices, the R-Vired Yales time for they were the big powerhouse as a football. Well, those guys, as well as Carl Eileen, the other school, the poorest, really the poorest of the poor. You could not get any poorer than that. So you'd have this very weird rivalry between the elite of the elite in the United States, going against Carl Eil, some of the poorest people in the United States, on the football field. And the game of football was very much influenced by the success of the native kids at Carl Eil, because these guys would study the football man, while figure out what is that's not explicitly prohibited by the role. But nobody does it. And then they would be successful. So then the football league at the end of the year would change the rules to stop that from happening. So Carl Eil would do something else that was not done. And in many ways, the rules of football evolved to deal with the ingenuity, with the intelligence that Carl Eil players were displaying. Like for example, in one occasion, Carl Eil players, there was no rule that stated that you could not put the ball under the T-shirt. So after his nap, the player who got the ball hit it under the T-zone shirt, and all the other players may look like they've done the same thing, so the defense had no idea where the ball was, and they could just run and score a touchdown. In any case, that's a great story and wordplay with, but I want that to at least briefly explain it to you. In some ways, this process of the boarding schools will eventually lead to the fact that in 1924, after World War I, where a fairly high percentage of native kids volunteered to go fighting World War I, this was interpreted as a sign that the boarding schools were working, American Indian kids were now identifying as Americans first and not as Indians. So, you know, after World War I, they were given citizenship in 1924. 1924 is when all American Indian people received citizenship. The reality wasn't really like that. The reality is that the reason why many people were volunteering was often for unique American Indian reasons. Many of these people came from warrior cultures. Where the old guys would sit around the fire and recall their glory days of when they displayed bravery in war. And the young kids would have nothing to say, because tribal wars were over, they couldn't do this anymore. Fighting in the US Army was the only way for them to get war experience. So, it's not that they cared that much about World War I, or maybe they even knew what World War I was about. It was really more about having a chance to prove your valor, your bravery, your toughness, when bullets are flying. And when you came back home after that, you would be highly respected within your community. So, that's interesting to notice. The book The Del Knights of Pine Ridge is interesting in their regard, because, you know, they spend the whole book. The Del Knights are clearly not big fans of the US government, yet they volunteer to fight in every US war that is out there. So, that's interesting in itself. But in any case, last point I want to make about the boarding schools. The boarding schools were highly successful at the Kill the Indian part, trying to destroy native cultures. They were definitely not as successful at opening the doors to white society. Because the reality is that due to the racism of the time, didn't matter how much you assimilated. As an American Indian person, you clearly had a lot of doors shot in your face no matter what. So, the boarding schools really lead to a generation of native people who are stuck between two wards. They are not accepted into the white ward, but they don't really belong in their parents' ward anymore. Needless to say, this creates lots of alienation, confusion and ultimately desperation. So, this is still a pretty harsh time in American Indian history, around the time between the end of the 1800s and the early 1900s. And with that, it's a wrap for today's lecture. I wish you guys a very good day.