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Dear Friends,

Another year and another exciting Western History Association annual conference have come and gone. I hope you all enjoyed the conference, the city, and met some new colleagues and connected with old friends.

The close of 2022 means that I’ve served as the WHA's Graduate Assistant for two years, and as the Graduate Student Caucus' Newsletter Editor for two and a half years. Unfortunately, however, the close of this year means that my time as both the WHA's Graduate Assistant and Graduate Student Caucus Newsletter Editor has come to an end. I’ve truly enjoyed putting these newsletters together and trying to make them as useful as possible to its graduate student readership. I began as the Newsletter Editor during the beginnings of COVID in the summer of 2020, so I hope that these newsletters provided some sort of value during that difficult time. The WHA has afforded me the tremendous opportunity of connecting with many of you, and I'm thankful that those connections will outlive my terms in these positions.

I encourage you to forward any and all suggestions for the newsletter to your new caucus reps; this newsletter is only as useful as its readership makes it.

I hope you all have had an enjoyable and restful holiday break, and I look forward to seeing you at the WHA (or elsewhere!) down the road.

All the best,

Hayden L. Nelson
WHA-GSC Newsletter Editor
Greetings! My name is Peter Macrina and I am a second-year graduate student at Rutgers University-Camden. I began my academic career at Camden County College, where history was not my initial major. I had actually started as a business major, but after one year of study I found I had enjoyed my World Civilization classes more than any Management or Economics class I had taken. With the aid of my former high-school history teacher, Mr. Robert Baumgartner, I decided to pursue a degree in both history and secondary education. My goal was to become a high-school social studies teacher, but this pursuit quickly fizzled out once I arrived at Rowan University to work towards my Bachelor’s degree. I promptly realized that research, the dissemination of knowledge and ideas, and the writing of original literature were what drew me toward history as a career. This change of heart was due in no small part to the teachings of Dr. William Carrigan, whose Historical Methods course ignited this newfound pursuit.

While I understood I wanted to study history, I did not know what field or specialization I would focus on. This changed when I took on a research assistantship with Dr. Carrigan during the summer of 2020. Trapped inside with nothing but research to complete, I quickly became keen on studying mob violence and lynching. Understanding what drove individuals to engage in extralegal murder collectively became a bit of an obsession. From that summer forward, I understood what I wanted to pursue through my graduate education.
However, I still needed to complete my bachelor’s. With one year left and strictly history courses to finish, I enrolled in more under the tutelage of Dr. Carrigan. For my Historical Seminar research, in which students were to complete original research on a scale akin to writing a journal article, I worked under Dr. Scott Morschauser. The driving focus for this seminar class was to center religious history within our narrative. Doing so, I studied the anti-lynching writings and activism of numerous high-ranking members of the Northern Presbyterians through the late nineteenth and early-twentieth centuries. The paper topped off my undergraduate education, and I revisited this research when I presented at both the University of Massachusetts-Amherst and Boston College Graduate History Association conferences in the spring of 2022.

I entered Rutgers University-Camden as a fellow in the History Department beginning in the fall of 2021 after graduating from Rowan University. The primary professors that have guided my study at Rutgers are Dr. Kendra Boyd and Dr. Andrew Shankman. Dr. Boyd’s first reading-to-research course on African American History after 1877 allowed me to do a few things. First, it gave me a better understanding of African American history, a field I lacked familiarity before graduate study. Second, it provided me an opportunity to conduct more original research in brick-and-mortar archives since my final year of undergraduate education at Rowan was conducted primarily online due to the COVID-19 pandemic. Through utilizing the Temple University Special Collections, I wrote an essay on the anti-lynching movement in Philadelphia during the 1930s that worked through an inter-religious, interracial organization named the Cooperative Committee Against Lynching. Though led predominantly by Quakers who organized the group, the CCAL was unique for its early endorsement of anti-lynching legislation proposed in the middle of the decade.

Under Dr. Shankman’s guidance, my latest project focuses on an understudied area of the United States regarding mob violence and lynching. I am currently
working on a survey of lynchings and near-lynchings in Pennsylvania during the late-nineteenth century. Though studies have long centered on collective violence in the South and West, scant attention has been paid to areas outside these regions. It is perhaps evident that studies on the South and West would dominate the field of mob violence and lynching scholarship as the vast majority of extralegal murders occurred within these regions. However, focusing exclusively on the most-affected regions where mob violence occurred obscures what drove mobs outside those areas to collectively murder an individual.

Similarly, the centralization of actual fatalities to most lynching studies obscures the record of near-lynchings. How and why mobs were stopped, either by their awareness or law enforcement, demonstrates almost as much about a community as a lynching that ended in the victim’s death. Pennsylvania was characterized by dozens of threatened and near-lynchings over the course of the last two decades of the nineteenth century, painting the new industrialized landscape with sporadic bursts of collective violence. This project has opened my purview to how I contextualize community backlash upon encroachment by the state and local authorities, which will hopefully become my dissertation topic once entering a doctoral program.
The Intergenerational Impact of Native American Boarding Schools

By Brenda Lakhani

Brenda Lakhani is a second-year PhD student at the University of Texas at Dallas. She holds an MA in history from the University of North. Brenda’s areas of interest include US Borderlands, American Indian Studies, African American Diaspora, and US Women. Her current research explores the intersection of race, religion, and gender in Native American Boarding Schools. Brenda lives in Texas with her husband and son. She loves to read historical fiction and is an avid gardener.

In May of 2022, the United States Department of the Interior, at the behest of Secretary Deb Haaland, released an investigative report about the devastating legacy of Indian Boarding Schools. Children such as Zitkala-Sa and Chief Luther Standing Bear were wrenched from their families, homes, and communities during their formative years and thrust into unfamiliar territory in an attempt to “Kill the Indian, Save the Child.” This ideology reflects a form of cultural genocide.

Cultural genocide is a broader interpretation of genocide as defined by the UN Genocide Convention in 2012 as “Acts committed with intent to destroy, in whole or in part, a national, ethnical, racial or religious group...” Further, it includes the infliction of “bodily or mental harm to members of a group” or “forcibly transferring children of a group to another group.” Accordingly, the oppression of Indians and the use of Indian boarding schools were forms of cultural genocide. Why did the federal government wish to engage in such behavior? Indians were perceived as a threat to nation-building and the ideals of the Progressive Era. The federal government, to solve the “Indian problem” and thus gain control of Indian land, sought to remove family and community loyalties, and replace them with loyalty to the United States.
Much of the early scholarship on Indian and Aboriginal schools has focused on the motivations of school founders or the experiences of students from a white perspective. While recent scholarship has begun to reassess the physical and psychological harm, from a Native perspective, little research addresses the long-term, socioeconomic generational effects or the motivations of non-governmental people or organizations.

The federal government’s support of Indian Boarding Schools began with funding for missionaries that ran the schools. Missionary schools, like Charity Hall in Mississippi, in addition to a more traditional education, attempted to “Christianize” Indians. Later, many schools were taken over by the federal government and run by the Bureau of Indian Affairs. Lomawaima and McCarty write that Indian boarding schools were “at the center of the onslaught to “civilize”— to eradicate Native thought, language, culture, and education.” [1] These supposed “dangerous cultural threats” could thus be contained and controlled and the children assimilated. [2] This was not simply ethnocentrism at work but also racial prejudice and/or a sense of religious superiority. [3] The experience indelibly marked not only the children but also those left behind in such a way that even after 200 years, the intergenerational trauma remains and is further compounded by governmental policies.

Some compare the boarding school experience to the trauma experienced by descendants of the Holocaust survivors in the sense that it is felt across generations. The pain, suffering, physical and mental abuse, humiliation, and exploitation are apparent in survivor stories. Added to this, children were left unmoored without their tribal knowledge and foundation. As Burich notes, deprived of traditional teachings, these children had no moral compass to help navigate the white world. Aside from the indignities and trauma students faced while students, many suffered long-term emotional, psychological, and behavioral damage due to their time in boarding schools. This study may help to tell these stories and may offer insight into how this type of oppression might be avoided in the future.
Until this year, the U.S. federal government has yet to apologize or make an effort to address the harm done as the result of their boarding school and reservation policies. Under the direction of Secretary of the Interior, Deb Haaland, this is changing. She has instructed Assistant-Secretary Newland to investigate the history and impact of governmental policies using government records. In addition, interviews with survivors of the schools and their families will be conducted, primarily with the intent to aid in the healing process. What the government’s investigation does not address, though, is the human side of the suffering over generations or the long-term socioeconomic impact the policies have had.

The purpose of my research is to gain an understanding of the transgenerational, socioeconomic impact on indigenous communities as the result of federal and state governmental policies. To accomplish this goal, research will be performed using American Indian and other newspapers and various archival sources while simultaneously conducting/gathering oral histories and interviews in states that had the most boarding schools: Oklahoma, New Mexico, and Arizona. Combined, there were 166 boarding schools in these states over the course of 150 years. This research will not only enhance current scholarship, but will, perhaps, point to ways in which communities may fight oppression going forward in an effort to “Save the Man, and Kill the Oppression.” In addition, the new information might aid the federal government in rethinking policy with regard to Indians specifically and perhaps all minorities more generally.
Bibliography


In the summer of 1837 painter Jacob Alfred Miller, under the direction and employment of Scottish sportsman, frontier explorer, hunter, and fur trapper Sir William Drummond Stewart, set out from Westport, Missouri to visually document the fur trapping rendezvous held along the Green River at the base of the Wind River Mountain range. In a period of 5 months the party of 45 men and 30 wagons and "charettes" (smaller, two-wheeled pull carts) traversed the Missouri, Kansas, Platte, North Platte, and Green Rivers and trekked across tracts of land that today encompass states such as Missouri, Kansas, Nebraska, and Wyoming.[1] A complete and detailed account of Miller’s journey and the trading rendezvous he attended has never been found, leaving Miller’s sketches, studies, paintings, and their accompanying descriptive notations as the best source for historians and researchers to study and understand glimpses of the relations and interactions of Anglo-American and indigenous peoples during the height of the Rocky Mountain fur trade. Miller’s artworks represent a unique perspective of frontier life and reveal cross cultural interactions of peoples that has often been overlooked.

Along his journey with Stewart and the accompanying American Fur Trade Company, led by famous mountain man and trapper Thomas Fitzpatrick, Miller
was immersed in a multicultural community of hunters, explorers, traders, and trappers hailing from varying regions of North American and European continents. Additionally, Miller encountered Ponca, Cheyenne, Kansas, Pawnee, Sioux (primarily from the Ogalala tribe), Eastern Shoshone, Snake, and countless other indigenous groups that populated the Upper Plains and Rocky Mountain regions of North America. Miller’s portraits and scenes of Indian and frontier figures illuminate upon the power and prestige of both Native and Anglo groups and are some of the rarest works depicting frontier life. Miller’s representations of the encounters and interactions of these groups reveal a hybridization of culture and customs that extend beyond ideas of colonization and conflict that have come to define the early nineteenth century period of Anglo-American expansion of the western most parts of the North American continent. Writing of his first glance of the rendezvous at the base of the Wind River Mountains Miller noted:

“A large body of Indians, Traders, and Trappers are here congregated, and the view seen from a bluff is pleasing and animated. In the middle distance a race is being run, the horses in all cases running in a direct line and never in a circle as with us. The bets pending on the result are extraordinary in character and diversity, and the Indians are passionately fond of this species of gambling... Ball playing with bandys and other games are largely indulged in, and the [American Fur Company] make it a point to encourage the Indians in these sports to divert their minds from mischief.”[2]

Here Miller comments upon the pastimes of the rendezvous in terms of Anglo and European understanding. He notes that there was gambling and horse racing, as there was in Europe and America, but that the way the races were conducted was different. Instead of a race of laps where the speed and endurance of an animal was to be tested, the races of the rendezvous were structured to highlight
the agility and speed of animals at short sprints. While witnessing the magnificent pageantry of an arriving group of Shoshone and Snakes Miller added:

“...an Indian procession took place while we sojourned at the great Rendezvous on Green River, in Oregon. Here we encamped for a month in the midst of upwards of two thousand Snake Indians, who were friendly and hospitable. The cavalcade was projected in honor of our Leader’s arrival amongst them and was extremely unique and interesting. The Indian chief, Ma-wo-ma, rode in front, while the main body followed without any military order or platooning. Some of the dresses worn were magnificent, and although vermillion was worth four dollars per oz., a lavish use of that article was exhibited on their bodies and faces.”[3]
Both excerpts, as well as their accompanying artworks, portray an intersection of peoples and cultures rich in historical significance. At the rendezvous Anglo and Native American men competed, played games, dined, traded, and without the “mixing [of] too much alcohol with their water” cordially interacted with one another.[4] As Miller attended the rendezvous and while he reflected upon his experiences there in the years to come Miller no doubt believed the event bridged the gap between cultures and provided an ambivalent space of contact that was pleasing and awe-inspiring.
Using Anglo-American experience such as what is offered by Miller to illuminate post-colonial theoretical concepts poses a potential problem for post-colonial theory, post-colonial criticism, and the various disciplines of history. Hybridity, for example, typically denotes the ambivalent third space occupied by the marginalized other. Generally, post-colonial studies refrain from categorizing Anglo experience as marginalized. And although it can be argued that Native American groups could be considered marginalized with respect to American and European imperialism and colonization efforts, a direct link has yet to be established. Homi Bhabha, the term's creator, crafted and used the term to describe the experiences of the colonized Indian people of India under imperial British rule, but this limits the significance of the concept and hinders its ability to address other historical events and occurrences. Miller’s works depict and describe an alternative form of hybridity than is proposed by Bhabha. A difference where culture and custom clash not for the benefit of the colonized or the colonizer but for the pragmatic and situational needs of the individual, the tribe, or the company.

My dissertation proposes to employ and evaluate the post-colonial theoretical perspectives of Homi Bhabha to the nineteenth-century North American frontier. In line with other historians and post-colonial theorists, I believe the term can and should expand to interject into discussions about the politics and cultural developments of “civilizing entities” throughout the Western world.[5] Given proper study, Bhabha’s late-twentieth century idea of hybridity can offer novel insight into the interactions and relations between Anglo-American and Indigenous peoples. The historical experiences discussed throughout my research challenge theoretical conceptualizations that permeate through post-colonial theory and reveal fresh perspectives on the coloniality experienced by people and cultures inhabiting contested spaces.
Bibliography


Grad Student Resources in the Online World

Student-led History Podcasts:

- **Public History** (Twitter: @pub_lichistpod)
  - This podcast discusses and unpacks different topics related to Public History. Then shifts to discuss what the host and guest are drinking and promotes local distilleries, breweries, bars, and pubs.
  - Hosted by Shine Trabucco, PhD Student at the University of Houston.

- **Scholars Beyond The Tower** (Twitter: @BeyondTower)
  - There’s no one way to be a scholar. Erin and Caroline have decided to spotlight scholars with one foot in the academy and one foot anywhere else. We’re all involved in something—and our work matters. Join us for a comical journey through our professional and public lives.
  - Hosted by Caroline Propersi-Grossman, PhD Candidate at Stony Brook University, and Erin Becker, MSNPA Student at Louisiana State University, Shreveport.

- **History’s Greatest Screwups** (Twitter: @HScrewups)
  - A podcast with stories about poor decisions, unfortunate mistakes, and bad luck in history. Each pod will feature a historical story and a themed beverage with plenty of room for laughs, commiseration, and tales of comeuppance. Be good people and make good choices so you don’t end up on this pod!
  - Hosted by Kerri Clement, PhD Candidate at the University of Colorado at Boulder.
The WHA Graduate Student Caucus is excited to announce that it will be hosting Twitter Takeovers for interested students. This is an opportunity for students to share their research while networking with others via social media. The Twitter Takeover will be held on the WHA-GSC Twitter account and will last from 9am to 5pm PST. We encourage all students, regardless of membership status, to apply. If you are interested, please contact whagsc@gmail.com for more information. Please submit a CV and a 200 word abstract about your research with ATTN: TWITTER TAKEOVER in the subject line.

WHA-GSC Twitter Takeover

- The WHA Graduate Student Caucus is excited to announce that it will be hosting Twitter Takeovers for interested students. This is an opportunity for students to share their research while networking with others via social media. The Twitter Takeover will be held on the WHA-GSC Twitter account and will last from 9am to 5pm PST. We encourage all students, regardless of membership status, to apply. If you are interested, please contact whagsc@gmail.com for more information. Please submit a CV and a 200 word abstract about your research with ATTN: TWITTER TAKEOVER in the subject line.

WHA-GSC Slack Channel

- Want to join a lively group of scholars who endeavor to keep each other accountable? Join the WHAGSC slack group! Contact Kate Carpenter on Twitter @katebcarp or via email at kbc[at]princeton.edu for the channel invite.
Upcoming Funding Opportunities

February

• February 1, 2023: Fellowships (McNeil Center for Early American Studies)
• February 15, 2023: Special Collections Research Fellowship (University of North Texas)
• February 15, 2023: Research Fellowships (Filson Historical Society)
• February 15, 2023: Michael Kraus Research Grant in American Colonial History (American Historical Association)
• February 15, 2023: Littleton–Griswold Grant in U.S. Legal History (American Historical Association)
• February 15, 2023: Albert J. Beveridge Grant for Research in the History of the Western Hemisphere (American Historical Association)

March

• March 1, 2023: Carrie Johnson Fellowship (Butte—Silver Bow Public Archives)
• March 1, 2023: Gordon Morris Bakken Scholarship in Western History (Phi Alpha Theta National History Honor Society)
• March 15, 2023: Awards and Grants (Charles Redd Center for Western Studies)
• March 15, 2023: James H. Bradley Fellowships (Montana Historical Society)
• March 30 and 31, 2023: Fellowships and Travel Grants (American Heritage Center, University of Wyoming)

April

• April 14, 2023: NEH Fellowships (National Endowment for the Humanities)
• April 15, 2023: Alfred M. Landon Research Grants (Kansas Historical Society)
• April 15, 2023: WHA Dissertation Prize (Western History Association)

*This list includes February through April deadlines. Watch for the spring newsletter for May–July opportunities. Due to the ongoing global health crisis, some institutions have suspended their application cycles. As of the publication of this newsletter, the opportunities listed above remain open and available for application. Please click on a funding opportunity to go to its application page for more details.
Recent Graduates

- Dr. Nathan Ellstrand, Ph.D., Loyola University Chicago
- Dr. Patrick J. Mahoney, Ph.D., Drew University

Awards

- Kate Carpenter (Ph.D. Candidate, Princeton University) won the Taylor-Wei Dissertation Fellowship in the History of Meteorology from the University of Oklahoma's History of Science Department.

Publications

Thank You to Our 2022 Sponsors!

- University of California, Berkeley History Department
- Linda Hall Library
- University of Utah History Department
- Center for Western Studies at Augustana University
- Dr. Jeffrey Ostler, University of Oregon
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Meet Your New Caucus Representatives

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About the WHA GSC

The **Western History Association Graduate Student Caucus** is devoted to our mission of serving the needs of graduate students of Western History by providing skills and opportunities necessary to excel in the fields of western history. This is realized through our objectives:

1. Provide information and access to an evolving graduate student body that aids them in preparing for a rapidly changing professional workplace that values the skill set of historians and historical training.

2. Create an inclusive and collaborative academic environment that enhances the educational opportunities of graduate programs by connecting graduate students and their career interests in Western History.

The only requirement for joining the WHA Graduate Student Caucus is to be a paid student member of the WHA. What changes would you like to see in the WHA, and how can the WHAGSC be most beneficial to you? If you have any ideas, comments, or questions email us at whagsc@gmail.com.

**Twitter:** @WHAGrads

**Facebook:** https://www.facebook.com/WHAGSC

**WHAGSC Website:** https://westernhistoryassociation.wildapricot.org/GSC

Make a Donation

Please consider donating to the Western History Association Graduate Student Caucus. Donations will help continue the promotion and preservation of histories of the American West, the recruitment of members, and continue to create a supportive and collaborative intellectual community in the Western History Association.

**To Donate:** https://westernhistoryassociation.wildapricot.org/donate

Forward This Newsletter

Know another graduate student who might be interested in the work of the WHA GSC? **Please pass this newsletter along!**