FALL/WINTER 2016

MISSOURI’S NATIVE AMERICAN HERITAGE

Evolution of the American Indian Pow Wow | Osage Arts and Archeology
The Osage Trail Legacy
Proud to Be: Writing by American Warriors is a creative writing anthology of poetry, fiction, essays, interviews, and photography submissions by and about veterans from across the nation and spanning generations — from World War I to Iraq and Afghanistan. It is an annual series first released in November 2012.

The anthology provides an outlet for self-expression as American veterans build and enhance their support systems, reconnect with their families, reintegrate into the workforce, and heal the unseen wounds of war.

Proud to Be: Writing by American Warriors is published by Southeast Missouri State University Press in cooperation with the Missouri Humanities Council. Submissions are reviewed by a panel of judges for inclusion in the anthology, with a $250 prize in each of the five categories listed above.

To submit your work or to learn more about this program, contact MHC’s Director of Family and Veterans Programs, Lisa Carrico, at lisa@mohumanities.org or 314.781.9660.

Purchase your copy of Proud to Be online: www.mohumanities.org/shop
During my decade as a history professor, one of my areas of emphasis was the Southern Frontier (from the end of the English Civil War era to the beginning of the American Civil War era). Not only did I teach various courses in this larger field, but I published on it as well. During the summer of 2014—my last summer teaching at the university level, and also in the midst of the bicentennial of this pivotal conflict—I designed a high-impact travel course covering the Creek War and the War of 1812 in the South, a crucial turning point in the course of our nation’s history and for all parties involved—Anglo-American, Native American, African American, and European (particularly the British and the Spanish). For six weeks, both graduate and undergraduate students delved deep into scholarship on the war, most of which focused on Creek culture from pre-contact to the early nineteenth century, for they could never understand this war without comprehending the longstanding cultural factors that led to it. Then, for another six weeks we visited eight extant sites in Alabama, Louisiana, and Florida, locations central to the history of the Southeastern
region which still stand as significant sites for the conflagration defining the southern frontier, from European arrival to the Battle of New Orleans. I also brought in leading scholars to lecture and offer a detailed tour at each site. During the course and the trips, I likewise included various representatives of the Creek Nation—descendants of those Creek who had allied with US forces commanded by General Andrew Jackson (who were in a decided majority) and those who had fought against the United States, better known as the Red Stick. The Creek War, after all, was as much a brutal civil war among American Indians in the South as it was, in the eyes of invading Americans, a war between the United States and Great Britain and her Indian and Spanish allies, who stood as obstacles for US westward expansion and economic expropriation. The presence of these Creek descendants proved essential for better understanding Native culture, and we secured lifelong bonds in the process of bridging our cultures. Needless to state, then, I have always believed ardently in any educational approach that highlights the heritage of the “first” Americans—you know, the ones my ancestors betrayed for fighting alongside us and giving their lives to defend hearth and home, and ultimately to secure our real independence in 1815.

When I took the position of executive director in January of 2015, I vowed to bring this endeavor back to my home state of Missouri. The MHC accordingly has instituted a new initiative seeking to preserve and promote our state’s rich Native history and heritage. We did so, of course, after first consulting the various tribes who once inhabited this region; it is imperative that we never proceed with any programming or activities directly concerning another culture without their approval. It is, after all, their needs and their desires that must drive, determine, and define any action on our part. I am ecstatic to announce that, after my initial discussions with representatives from the Osage, Absentee Shawnee, and the Sac and Fox, we have indeed moved rapidly along with our new Native American heritage initiative. Over the past year, we have worked diligently and frequently with representatives of American Indian groups who call Missouri their home. In fact, potential programs, projects, and activities have proliferated to the extent that we may need additional staff assistance to achieve success! But that’s fine with me, because our effort to highlight our state’s Native culture is long overdue, to say the least. It behooves us, therefore, to inject every resource and bit of energy we can into this initiative. The ensuing articles feature many of the ongoing and planned efforts composing the MHC’s initiative to honor Missouri’s Native American Heritage.

I am both excited and sanguine that in less than a year’s time we have embarked on partnerships with former residents (including those still residing in Missouri) to implement a myriad of programs and projects seeking to support Native-led cultural preservation activities, to bring attention to and appreciation for Native heritage on the part of Missouri’s non-Native population, and, ultimately, to reflect, in the fullest sense of the humanities, on how one culture can severely harm another—and how we may prevent it in the future. While some may view this as penitence of sorts for undertaking (consciously, unconsciously, and subconsciously) a policy of genocide over the course of four centuries, I refuse to make this endeavor a feeble gesture to atone for any ostensible guilt for the actions and equally deplorable inactions of my generation and of my predecessors. We are here to do what we can to help Native communities preserve their culture, plain and simple, and no corners should be cut to achieve success. As cultures violently collide across the globe, we must pause and realize that our nation cannot offer any real solutions as long we ignore and refuse to countenance our own tragic removal of Native communities right here in our own backyard.
The Washington University in St. Louis Pow Wow is currently in its 27th year. This event will be held on Saturday, March 25, 2017, and is free and open to the public. We invite you to participate in this cultural event celebrating American Indian people and diversity. This Pow Wow brings together more than 5,000 people from the Washington University community, the broader St. Louis community, and dancers, artists, and guests from across Indian country. For more information, please visit the Kathryn M. Buder Center for American Indian Studies website (www.buder.wustl.edu) or call us at 314.935.4510.

The Indigenous peoples of the Americas were a people strong in spirituality and creativity. American Indian people are traditionally known for using song and dance to celebrate, welcome, honor, and socialize. The drum used during these ceremonies was considered the heartbeat of their souls, allowing them to find balance between themselves, each other, and Mother Earth. Traditionally, we know that hunters celebrated with friends and relatives to share their good fortune.
after a successful hunting trip. While the meal was being prepared, the drum played and everyone danced to honor their host. In time, the drumming and dancing became the main focus of the gathering. Friends and families then began to use this time to display their craftsmanship and artwork as well. As such, we see how these traditional gatherings have developed and grown into what is considered a “pow wow.” A modern day pow wow, which comes from the Native word “pauwau” or “pauau,” originated in the 1800s and today is a gathering that brings together both Native and non-Native people to celebrate Indigenous culture.

From their beginning to the mid-1900s, pow wows remained tribal gatherings, not yet accessible to the public. However, they soon “grew in size and number through the 1960s and 1970s, dance styles and regalia evolved into pan-Indian forms, blending details and traditions drawn from many tribes,” (Reader’s Digest, Through Indian Eyes: The Untold Story of Native American Peoples, 1995, p. 379). In addition, many tribes were holding pow wows together, bringing longtime foes together in peace to establish new friendships and celebrate shared traditions (Through Indian Eyes, p. 378).

The main aspects of a pow wow are the dancing and dance contests. The dancing originates from ancestral, ceremonial dances. American Indian people learn of these dances, along with creation stories, through storytelling, a central practice of American Indian culture. Elders sit around a fire with children of the tribe, sharing stories and linking the past to the present. As a Hopi man once said, “We perform the Snake Dance for rain to fall to water the earth, that planted things may ripen and grow large; that the male element of the Above, the Yei, may impregnate the female earth virgin, Naasun.” This type of oral history is how and why dancing at pow wows began, and how it continues to develop now.

The pow wow is home to both competitive and noncompetitive dances. The competitive dancing is intense. It is performed by both men and women, adults and children. The most common adult dances include the Men and Women’s Traditional Dance, Men and Women’s Fancy Dance, Women’s Jingle Dress Dance, Men’s Grass Dance, and others, depending on the Head Staff preference. The Head Staff are individuals chosen to run and direct the pow wow the day of the event; it is an outstanding honor to be chosen as a member of the Head Staff. Children also compete in their version of each dance, which is truly a sight to see. Dancers compete in regalia, traditional Native dress passed down from generation to generation, for a monetary award for first place. Dancers spend much
time perfecting their regalia, designing it with detailed and unique elements. Some choose family patterns, while others use more modern patterns. Noncompetitive dances, such as the Blanket Dance, Potato Dance, and the Round Dance, are opportunities for community members and guests to participate within the powwow circle, socializing and celebrating with friends and family members.

The atmosphere at modern day pow wows is welcoming, exciting, and fast-paced. Native vendors and craftspeople line their booths around the powwow circle to show off and sell their artwork and crafts. Most pow wows have policies that only Native vendors can sell work, respecting economic opportunities for Native people. The food at a powwow can be described as “comfort” food, including the ever-so-popular “Indian Tacos.” Many pow wows also serve American food, such as hotdogs, pretzels, and hamburgers. Usually, food is provided by a local vendor or a traveling Native vendor.

Attendance at a powwow varies from a few hundred to several thousand. Pow wows are considered “family” events, meaning most attendees bring children, grandparents, cousins, and friends. The powwow usually lasts one full day, but some have been known to last as long as three days, filled with competitive dancing, eating, and celebrating.

As was true when they were first established, pow wows today still hold great importance in the lives of American Indian people. Each powwow is unique and usually incorporates a theme which honors a certain group of people. Themes may include preserving Native languages, honoring elders, or respecting and preserving Mother Earth. This year, the theme of the Kathryn M. Buder Center’s 27th Annual Pow Wow will recognize the significant role of children and families. The theme was chosen in hopes of bringing families closer together, to gather within the circle and become unified in our American Indian heritage.

**GOALS OF THE WASHINGTON UNIVERSITY POW WOW**

- Offer American Indian students a sense of community, extended family, and healthy relationships while away from home;
- Allow the St. Louis community to experience an intertribal gathering, which also allows the larger St. Louis Native community to gather, share, and celebrate honored traditions;
- Enhance cultural awareness and education for the non-Native person in surrounding communities.

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As far as anyone knows, and according to the earliest accounts, the Osage were in Missouri when the first explorers came to this area. The Osage were in control of most of what is now known as the state of Missouri. They were also in control of northern Arkansas, eastern Kansas, and northeastern Oklahoma—an enormous region by any standards. Identifying archaeological sites as Osage is not an easy task. However, the two largest sites identified as historic Osage are the Brown site in Vernon County and the Plattner site in Saline County—both in western Missouri.

In 1719, Frenchman Claude Charles du Tisne visited Osage towns in western Missouri, near the three forks of the river that became known as the Osage River. One of the sites visited by du Tisne and identified as Osage is the Brown Site in Vernon County. Later archaeological investigations at the Brown Site uncovered trade gun parts and fragments, knife blades, iron trade axes, and glass beads. Du Tisne found Osage towns to be large, often with 1,000 or more inhabitants. He observed different types of dwellings, including earth lodges, small mat-covered summer houses, and mat-covered longhouses that could accommodate multiple families. The Osage towns were well-defended. Most of the western towns were palisaded similarly to Cahokia Mounds. Jesuit priests quickly established missions among the Osage. The other large archaeological site considered Osage, the Plattner Site in Saline County, also produced trade gun fragments, axes, knife blades, and glass beads. The Plattner Site was visited early on by Étienne Veniard de Bourgmont. The history of the Osage is sad, in part, but the Osage have survived, as have their beautiful arts.

Going back into prehistoric times, it is more difficult to determine the arts of the Osage. However, we do know that the Osage and their close relatives, the Arkansas or Quapaw, had a very sophisticated ceramic tradition. The late Mississippian ceramics from the Pemiscott Bayou region in southeast Missouri and northeastern Arkansas are some of the most elaborate and artistic in North America. We also know from the earliest accounts that the Osage and their relatives were elaborately tattooed, and some of their surviving artifacts from the early eighteenth and nineteenth centuries have elaborate imagery carved and painted on them. Unlike their northern neighbors of the prairie plains, the Osage depicted animal, spiritual, and human beings in a very naturalistic style.

In early historic times the Osage used metal from European trade items, such as brass kettles, to create ornaments and jewelry, including sacred objects such as hawk images. Metal parts from flintlock trade guns were recycled to create tools, ornaments, and weapons. Early traders introduced woolen fabrics, vermillion paints, Venetian glass beads, and French dyed silk ribbons. The Osage women created beautiful finger-woven sashes by using wool yarn that they unraveled from the woolen fabrics. They used the silk ribbons for reverse applique ribbon work. They also made men’s hair roaches from turkey beards, dyed white-tailed deer tails, and other natural materials.

During the first half of the eighteenth century, the finely tanned deer hides, products of Osage women’s family workshops, were much prized for the famous buskins (skin-tight knee breeches worn by young European men).

More recently, the Osage have offered classes on their various arts at both the Osage Tribal Museum and the Osage Cultural Center. These classes include the reverse applique ribbon work, finger weaving for sashes/belts, hair roaches, and bead work. Ribbon work is one of the most difficult of the arts to learn with its reverse applique.
The ribbons are layered and then cut into a traditional pattern and sewn, and then attached to the edge of a woman’s blanket or skirt or men’s leggings (above). Both Osage men and women wear elaborate applique ribbon work on their traditional dance clothing for the Inlonshka (ceremonial summer dances), including dance blankets, shawls, ribbon shirts, and skirts. Even the youngest of Osage children wear beautifully crafted and decorated traditional clothing when they enter the dance (left). Today, some Osage women use beautiful ribbon work to decorate contemporary clothing, including dresses, coats, jackets, skirts, neckties, and other items, such as towels, blankets, pillows, and even key chains.

The Osage are traditionally an artistic people—there are many accomplished Osage artists, both men and women, as well as poets, writers, and two very famous dancers: Maria and Marjorie Tallchief. One of the Osage’s latest collective artistic achievements is Wahzhazhe: An Osage Ballet. The ballet portrays the story of the Osage people. It has been performed at cities around Oklahoma as well as at the Smithsonian in Washington, DC, and it continues to travel to other cities to help spread the colorful history of the Osage people.

America’s Hundred Years’ War: U.S. Expansion to the Gulf Coast and the Fate of the Seminole, 1763–1858
Edited by William S. Belko

Conventional history narratives tell us that in the early years of the Republic, the United States fought three wars against the Seminole Indians and two against the Creek. However, William Belko and the contributors to America’s Hundred Years’ War argue that we would do better to view these events as moments of heightened military aggression punctuating a much longer period of conflict in the Gulf Coast region.

Featuring essays on topics ranging from international diplomacy to Seminole military strategy, the volume urges us to reconsider the reasons for and impact of early US territorial expansion. It highlights the actions and motivations of Indians and African Americans during the period and establishes the groundwork for research that is more balanced and looks beyond the hopes and dreams of whites.

America’s Hundred Years’ War offers more than a chronicle of the politics and economics of international rivalry. It provides a narrative of humanity and inhumanity, arrogance and misunderstanding, and outright bloodshed between vanquisher and vanquished as well.
Today’s Interstate 44 was the original Trail of the Osage. Previously, it was romanticized as Historic Highway 66, and before that, the Springfield Road. It has always been the Trail of the Osage. At the dawn of this nation’s expansion, this trail carried furs and lead ore to St. Louis and brought back food, clothing, and supplies from St. Louis to the rural areas of Southwest Missouri. But this trail carried more than merchandise. It also carried ideas and innovation. It carried the ideas that would form a young, energetic, and growing republic of the early 1800s.

But who were these trail blazers, and what happened to them? Washington Irving stated that the Osage were, “the finest looking Indians I have ever seen in the West.” George Catlin described the Osage as, “the tallest race of men in North America either red or white skin, many of them six and a half, and others seven feet.” The missionary Isaac McRoy described the Osage as an “uncommonly fierce, courageous, warlike nation.”

The Osage, throughout history, were recognized for the fierce defense of their families, their land, and their freedom. Unfortunately, for this commitment, they paid the ultimate price. They lost the legacy of the land of their ancestors. They lost their home called Missouri. Missouri Governor Clark said that the 1825 Treaty, which removed the Osage from Missouri, was the hardest treaty he had ever made, and he feared he might be damned in the hereafter for his part in the agreement.

To commemorate this important piece of Missouri history, the City of Cuba, Missouri has launched the Osage Trail Legacy. An all-steel sculpture rising thirty-five feet in height, twenty feet in width, and eighty feet in length is currently under construction, and when complete (July 2017) will be erected at the Cuba, Missouri Visitors Center; this location is at the intersection of Highway 19 and Interstate 44. Celebrating the History of the Missouri Osage Indians, a tribe native to the state and to this region of the Ozarks, the project is meant to pay tribute to both the Osage Nation and the Osage Trail, which ran along a ridge of the Ozark Mountains, providing a key transportation and trading route during the westward expansion of the United States.

To ensure historical accuracy, the design of the sculpture was sent to the Osage Nation in September 2014 for their review and consent. The project quickly received approval and the Osage Nation’s full endorsement. But something much more came out of this communication: friendship. Over the past
two years, the City of Cuba has been able to build a wonderful relationship with the Osage Nation. What began as a sculpture project has turned into something much more, and the cultural and historical impact for the State of Missouri is significant.

In October 2015, Geoffrey M. Standing Bear, Chief of the Osage Nation, and a large delegation of Osage Nation leaders traveled to Cuba, Missouri and Crawford County to visit the community. The visit went exceptionally well, and the Osage were deeply moved by the city’s efforts to welcome them home. This visit was the first official visit of the Osage Nation to the State of Missouri in nearly two centuries.

In May 2016, Chief Standing Bear and a small delegation from the Osage Nation returned to Cuba, Missouri. On May 25th, the community of Cuba, Missouri hosted an event of monumental significance to the history of the State of Missouri and our nation. During this event, a proclamation was signed between the City of Cuba, Missouri and the Osage Nation. This was one of the first—if not the first—official document signed by the Osage and a governing body in the State of Missouri since the Treaty of 1825, the treaty that forced the Osage to cede and relinquish to the United States all their right, title interest, and claim to lands lying within the State of Missouri. People from all around the State of Missouri and from surrounding states came to Cuba to witness this event and to hear the story.

The proclamation established a cultural exchange program with the people of the Osage Nation to create an educational curriculum for the fourth graders of the Cuba, Missouri School District and the fourth graders in the Pawhuska School System. Through this exchange, the children in each community will share ideas, language, and history. Additionally, the proclamation included the cultural exchange of the teaching of art and the transfer of art students from the Osage Nation to create murals on the walls of the City of Cuba, Missouri. The cultural exchange will also include the transfer of the teaching of entrepreneurship from Cuba, Missouri to the Osage Nation in Oklahoma. This is the greatest strength that Cuba, Missouri has to offer to the people of the Osage Nation. Lastly, the proclamation included the cultural exchange of the transfer of art as it relates to dance and ballet. The Osage Nation is globally recognized as one of the strongest ballet dance troops in the world, and they will bring their performance to the State of Missouri in 2018.

As illustrated by the chief’s willingness to visit, through the Osage Trail Legacy, Cuba, Missouri and the Ozarks Hills region is already becoming a destination for tourists, historians, and researchers. With an anticipated completion date of July 2017, The Osage Trail Legacy is rebuilding the relationships of our past and reimagining the possibilities of our future. What a wonderful opportunity for Missouri, and what a wonderful opportunity for our country. The Osage Trail Legacy: Where past meets present, creating hope and opportunity for the future.
In the late 1770s, after being displaced by the Revolutionary War, a large band of Native American Shawnee was enticed by Canadian fur trader Louis Lorimier to accompany him to Spanish Illinois and settle west of the Mississippi River to serve as a buffer between the indigenous Osage Indians and the growing settlement of Ste. Genevieve, Missouri, then known as Upper Louisiana.

The Shawnee quickly created a thriving village known as Le Grande Village Sauvage, named by the French, which numbered in the hundreds. It was the largest of the Shawnee villages in the area and was located on the north side of Apple Creek in Perry County, Missouri. The village's residents fished, farmed, hunted, and traded with a multitude of travelers, explorers, and early Missouri pioneers discovering and exploring life west of the Mississippi.

Bringing the Sounds of the SHAWNEE Back to Perry County: Their History, Their Culture, Their LANGUAGE

TRISH ERZFELD
DIRECTOR, PERRY COUNTY HERITAGE TOURISM
By 1821 and Missouri’s statehood, in spite of their peaceful presence, the Shawnee of Le Grande Village Sauvage had been replaced with European settlers and Spanish land grant applicants. Leaving their Perry County settlement behind, the Shawnee took three years to finally arrive at their Oklahoma destination, acquiring the name “Absentee Shawnee.”

Nearly two hundred years later, a small group of Perry County residents and a Shawnee Native American have banded together to create a place on the banks of the Apple Creek where Shawnee natives can return to speak their language, tell their history, experience their culture, walk among the land of their ancestors, and inspire their Nation’s next generation through a living history experience.

Today, through science, interviews, and various documented records, we can locate the village area, pottery oven, apple orchard, cemetery, and other various sites. At the forefront of this small grassroots effort of preservation is the desperate effort to rescue the all but extinct native language of the Absentee Shawnee. George Blanchard, a full-blood member of the Absentee Shawnee Tribe, is one of the few tribal members who can still speak the Shawnee native language fluently. George learned English as his second language when he entered grade school. Prior to that, he only spoke Shawnee. From 2004 to 2008, George taught the Shawnee language for the tribe until funding was cut. Realizing the importance, George continues to educate fellow tribal members on language and customs at his own expense. George assists tribal members at funerals, names babies, and helps tribal members with prayers and feasts, as well as cultural customs at ceremonial dances and functions.

Dr. Steve Belko, Executive Director of the Missouri Humanities Council, took particular notice of this time-sensitive struggle and has partnered with Perry County Heritage Tourism by bringing on board Dr. Warren Anderson, professor of anthropology at Southeast Missouri University. According to Blanchard, no measures have been previously taken to preserve the native language. Dr. Anderson will be leading the desperate charge to help document, record and preserve for future generations the nearly extinct Shawnee language, which was once fluently spoke in Perry County and the Southeast Missouri region.

The effort to document, record and preserve the native Shawnee language for future generations is vital to the interpretation of their history, their culture, and their future as a rich part of Native America and also as an important part of Perry County’s early history and cultural development.

Also assisting from Southeast Missouri University in our efforts of cultural preservation is Dr. John Kraemer, PhD professor, Director of Environmental Science, and CEO at the Institute for Environmental Health Assessment & Patient Centered Outcomes. In early November, Dr. Kraemer and his university team will be conducting a ground-penetrating radar scan of a designated area suspected of being used by the Shawnee natives. Evidence unveiled by the GPS scan will determine further or future documentation by the Absentee Shawnee tribe.

Currently, local residents are continuing their grassroots efforts to secure and provide a location among their native area in Perry County to assist the Shawnee in preserving their history and promoting their culture and to develop trails to designated interpretive sites, building awareness locally, regionally, and nationally of their Native American presence in Missouri and historical importance to Perry County.
The Osage have a long history in Missouri. We understand ourselves to have descended from those who built Cahokia Mounds, as well as the mounds that existed throughout St. Louis City. Osage, as sovereign people, were stewards of the land that later became St. Louis, with the founding of the city by the French in 1764. There is a mistaken belief that the Osage first encountered the French at the time of the founding of St. Louis City. However, in my Osage family lineage, we have traced that a Frenchman, Francoise LeDuc (b. 1727), in a second marriage, married an Osage woman, Ciga-Wah She Pe She, and that they had a daughter who was born in 1764 (the same year as the founding of the City of St. Louis). Not every Osage family had intermarriage with the French, especially in the 1760s, but some did, and today they have multiple Osage descendents. While the Osage did have connections to St. Louis City, they also have significant connections to many other places throughout the state.

Currently, Osage membership numbers 20,182. There are over 400 enrolled Osage tribal members residing in Missouri. With support of Osage Principal Chief Geoffrey Standing Bear, in June 2016 several Osage and Osage supporters, including Joe Clote, Carol Diaz-Granados, Jim Duncan, and I, posted an ad in the Osage News inviting Osage living in Missouri, as well as Osage from other states who are interested in Osage-related events in Missouri, as well as Osage from other states who are interested in Osage-related events in Missouri, to opt in to an email distribution list that we organized. Joe Clote also mailed a letter to each enrolled Osage tribal member at their Missouri home address. As of mid-August, 2016, forty-eight Osage have shared their email addresses with us and are interested in learning about opportunities to gather and participate in Osage-related art exhibitions, panel discussions, etc. The need for this group emerged in 2013 and 2014, during the planning for the 250th commemoration of the founding of the City of St. Louis (STL250), which was held in 2014. Those of us who were organizing the more than thirty Osage-related activities for that year (to help tell our story in St. Louis) were only able to reach fellow Osage by postal service. Local Osage planners needed a less expensive and more efficient way to get the word out about invitations that Osage were receiving to attend events that pertained to us. We are excited to see where these organizing efforts of Osage in Missouri will go in the future.

Following the lead of Joe Clote’s Osage family last summer, and with support by Vann Bighorse, director of the Wah-Zha-Zhi Cultural Center, and Osage Assistant Principal Chief Raymond Red Corn, this summer several other Osage families living in Missouri are growing Osage heirloom seeds in their home gardens (some of the seeds were grown in the 1920s, though they may have been passed along by Osage families prior to that time). My family and the others are honored to be growing Pawnee melon (with many seeds), squash (referred to as Kusha in the Osage language, the squash is mostly green on the outside with stripes), and two varieties of corn (Red Corn family corn, named for the Osage family who cares for these round, light, maroon colored seeds, and other corn seeds, which are darker bluish/black in color). So that we do not cross-pollinate these two families’ corn, we are only growing one variety of the Osage corn seeds per home garden. We hope to help build the seed banks for these seeds and to eventually use the produce to feed our Osage families for celebrations and other Osage meals. As the Osage consider Missouri to be part of our homeland, we are again growing Osage food back on this soil.
There are numerous Osage historical connections throughout Missouri. As part of the upcoming Saint Louis University Bicentennial, Reverend Christopher Collins, S. J. connected me to Dolores Byrnes, who is documenting Saint Louis University history. At this time, I am writing a shorter history of Jesuit and Osage connections, dating back to 1673. This information may be included in the book Ms. Byrnes is writing. For the piece, I am gathering materials from various Jesuit sources, as well as information and assistance from Eddy Red Eagle, Jr. (Osage, providing oral history); Felix and Margaret Diskin (volunteers at the Osage Mission Neosho County Museum in St. Paul, Kansas, where the Jesuits had a mission for the Osage after we were removed from Missouri); David Miros (Director of the Midwest Jesuit Archives); Dolores Byrnes (historian for Saint Louis University); and John Waide (Saint Louis University Pius XII Memorial Library Outreach Coordinator). Given the fluid movement of the Jesuits during the 1800s and early 1900s, the Jesuits who ministered to the Osage in Florissant, Missouri, Kansas, and Oklahoma were traveling back and forth to St. Louis and had connections to Saint Louis University. Felix and Margaret Diskin and I were recently able to verify, from Jesuit sources, that in addition to Osage boys being brought back to Missouri and schooled by the Jesuits at an Indian school at St. Regis Seminary in Florissant, Missouri from 1824–1831, Osage girls were also taught in Florissant from 1825–1831 by the Sisters of the Religious Order of the Sacred Heart at their school situated at St. Ferdinand Parish. This is an exciting find, as we believed Osage girls were also living in Florissant, but we could not find the documentation. With this information, we can now include this in the history for the Saint Louis University Bicentennial, as well as better connect the Osage living in Missouri and Oklahoma to St. Ferdinand Parish (now called the Old St. Ferdinand Shrine). As a rather recent transplant to Florissant, and a Catholic, this connection holds significance for me, as I live one mile from the shrine. Now, we will be looking for the names of the Osage girls. While the Osage know a great deal of their history in Missouri and have a lot of historical knowledge to provide to non-Osage researchers, we still have gaps due to Osage relocation and significant population decline in the 1800s and early 1900s. The search to trace parts of our history as Osage in Missouri continues.

As the Osage tell their history in Missouri, they have been pleased to work with various institutions in the state. There are multiple opportunities for continued collaboration. The Osage appreciate the efforts of one such institution, the Missouri Humanities Council, to provide us with this opportunity to share information about our tribe in this issue honoring Missouri’s Native American Heritage.

If your organization has event information to share with the Osage in Missouri, you are welcome to email OsageinMo@gmail.com. As this is a voluntary effort by Osage and Osage supporters, we will try to respond to you in a timely manner.

Standing more than eight feet tall, Osage heirloom corn is being grown by St. Louis area Osage families for the Osage seed bank. Photo provided by Joe Clote.
“Shine On, Harvest Moon” is more than a song from the 1930s. A harvest moon is a celestial event that appears in the October sky about once every four years. The historic festival bearing its name is now an annual event.

The Harvest Moon American Indian Festival, held in a non-Native urban area in Kansas City, Missouri, dispels the stereotypical portrayal of Native Americans and delivers a powerful opportunity to see a rich cultural heritage on display in a way most Americans have not experienced.

It was funded, for the first time, by the Missouri Humanities Council, for the fiscal years ending 2015 and 2016.

The festival provides a front-row seat for a celebration that has occurred for hundreds of years in the American Indian community and gives the viewer a chance to share in their call to come back to nature, respect the Earth, and live lightly on it.

The Harvest Moon American Indian Festival, now nine years in existence, dispels the inaccurate view of Native Americans who are often portrayed on television and film as “Indians” who speak in broken English, live in teepees, and spend their days languishing on reservations. Not all Native American Indians live on reservations—and not all reservations are as “third world” as the unfortunate conditions seen in the Pine Ridge Sioux and others.
In fact, statistics currently indicate that 70 percent or more of American Indians live off-reservation. They maintain dual citizenship in the United States of America and in their own tribes (there are 576 separate tribes, or nations, with different languages, religions, governments, etc.)

The Second Amendment of the Constitution of the United States of America acknowledges sovereignty as though tribes were a foreign nation.

The State of Missouri has no federally recognized tribes, and therefore the Indians who have migrated here are walking in a world that differs greatly from their birth nation. Many who move to the Kansas City area have come to find employment, visit families, gain appropriate medical health, and educate themselves.

In the Kansas City, Missouri metropolitan area there are approximately 30,000 federally recognized Native Americans, and in the extended area there are approximately 60,000. This does not include Lawrence, Kansas (Home of Haskell Indian Nations University) or the four tribes there in Kansas.

The Osage Trail was renamed Santa Fe Trail, about which much history has been written. In actuality the Santa Fe Trail was “stolen” from the Indians via a treaty that was never honored—as most weren’t.

Today, this Trail is known as Troost Avenue, and for five years it has been the site of the Harvest Moon Festival, located between 31st Street and Linwood Avenue. This is the only festival of this type in the United States that is not located in an area where a reservation or wholly Indian community is nearby.

Having no tribes nor essential culture, history, nor overt Osage / Kaw / Cherokee relics, the beautiful museums are forced to import Western tribe memorabilia rather than display indigenous objects.

It is as though the rest of the nations have become invisible. We are not. We are living, breathing, contemporary human entities who simply have dual citizenship in today’s world.

The Harvest Moon Festival shines a spotlight on vendor booths overflowing with Native American pottery, jewelry, sculpture, paintings, arts and crafts, and the tantalizing aromas of authentic Indian food. Storytellers, poets, and performers add to the lush tapestry of the experience.

Artists such as Tony Duncan and his beautiful wife, Violet, bring those traditions of storytellers and traveling intertribal dancing—just as Tony’s grandfather did. Tony’s hoop dancing—accompanied by his flute, guitarist Darrel Yazzie, and the drum—is internationally acclaimed. It is a breathtaking sight that touches the heart of everyone who experiences it and feeds the souls of all Indians, regardless of tribe.

This is the way Indian people shared information and news in the past, and we do in the present. The Harvest Moon American Indian Festival shines as brightly as an October moon.

Left, above: Tony Duncan
Music & Dance
Left: From left: standing: Harry Reaves (Cherokee/Blackfoot); sitting: Teresa Bradkey (Miami); shaking hands: Johnny Williams (Osage), Advisor to the Principal Chief of the Osage Nation of Oklahoma; standing behind Johnny Williams, from left to right: President of the Osage Trail Neighborhood Association Carl Greer (Cherokee) and Osage Nation of Oklahoma Tribal Council Member John Mark (Osage).
Black Archives of Mid-America Partnership

Located in the heart of Kansas City’s urban core in the historic 18th & Vine district, the Black Archives of Mid-America strives to improve the livelihood and wellbeing of the community through innovative and progressive art and educational programs. Through a partnership with the Missouri Humanities Council, the Black Archives supports local artists, scholars, and researchers while providing a space for urban art and intellectual activities to thrive.

The mission of the Black Archives of Mid-America is to collect, preserve, and make available to the public materials documenting the social, economic, political, and cultural impact people of African descent have made on the Central United States, with particular emphasis on the Kansas City, Missouri region. The Black Archives is an educational resource and provides access to its collections for research, exhibition, and publication to catalyze public awareness. Recent requests for archival access have come from researchers as far as London, England and Mexico City, Mexico. In addition to group tours, exhibitions, special events, archival collection activities, and research appointments, the Black Archives offers the following programs on a rotating quarterly basis:

“Community Stories” is an intergenerational oral history project led by prominent community historian Carl Boyd. This project showcases lively interviews regarding crucial social developments in Kansas City’s past and present. It provides a historical context for the city’s thriving urban core and allows a dynamic exchange to take place between community elders and those wishing to immerse themselves in the city’s rich heritage.

The “Horace M. Peterson III Lecture Series” offers critical exposure to the humanities on current issues facing our nation. Within the scope of this program both local and nationally acclaimed scholars present innovative academic research that provokes thought and discussion on socially relevant topics.

The “Mbembe Milton Smith Poetry Series” invites both local and nationally celebrated poets to engage the public with thoughtful and meaningful art. Poetry performances are supplemented with corresponding workshops guided by presenting artists, which allows participants to not only experience art, but to create it. This series also features the “Louder Than a Bomb” Youth Poetry Festival in partnership with community arts organizations such as the American Jazz Museum and KC Wordshop.

In the past year the Black Archives received recognition from major entities such as the National Endowment for the Humanities, the Institute of Museum and Library Services, and Freedom’s Frontier National Heritage Area, and was highlighted as a premiere destination for experiencing African American history and culture by U.S. News & World Report in February 2016.

As local politicians, corporate leaders, and community members continue to invest in the growth of art and education throughout the Kansas City area, the Black Archives is honored to have the support of the Missouri Humanities Council in delivering high-quality humanities programs to the urban community and beyond while sustaining education, preservation, and the arts in Kansas City.

Future programming goals of the Black Archives of Mid-America involve working with the Missouri Humanities Council to strengthen programs that engage youth in the humanities, all while demonstrating how history and culture impact the lives of all Americans every day.
Top: Mbembe Milton Smith Poetry Series, An Evening with Charlotte O’Neal. Known affectionately as “Mama C,” Charlotte O’Neal is a dynamic visual artist, poet, and musician, and is a Kansas City native. She has spent more than four decades living abroad in Tanzania and manages the United African Alliance Community Center with her husband, former Black Panther Pete O’Neal.

Bottom: Students from the Freedom School Summer Program enjoy an educational tour at the Black Archives of Mid-America. In this photo they learn details about “Aunt Lucy,” a former slave woman living in Missouri, and her historic cabin. Guided tours are provided by the Director of Education and Public Programs, Glenn North, shown in the picture.
Hispanics AND THE Election of 2016

What Difference Will They Make? What Role Does Local Politics Play in Voter Turnout?

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Professor Rogelio Saenz, Dean of Public Policy at the University of Texas, spoke at the University of Missouri–Kansas City September 22 to an audience of university students and members of the local community. With the presidential election less than two months away, the topic was of much interest to many in the audience and students from an online class who attended via the internet. Saenz illuminated the rapid demographic changes in the US over the last thirty-five years by focusing on the growth of Hispanics. Seeing the growth of Hispanics in the US raised some questions related to the upcoming election. How many Hispanics are eligible to vote? Will they vote? Why are Hispanics one of the lowest voting blocs among US voters? Why are they more disengaged in politics than other groups such as African Americans and non-Hispanic Whites? Will this election be a turning point for Hispanic engagement? And ultimately, what difference will it make in the upcoming presidential race?

Saenz tackled these questions by engaging the demographic changes and the past elections compared to the present-day demographics. Why have Hispanics not voted in record numbers? Saenz offered several explanations as to why Hispanics have not been engaged; their votes have been diluted in the regions where they live. Historically, their voting districts are often split up between African Americans and Whites, so they have fewer Hispanic Congressional representatives than their numbers. Also, recent voter ID laws have reduced the level of voting among people of color, who tend to vote Democratic. These are some of the reasons why Hispanics have felt disenfranchised and alienated from the voting process. Furthermore, a large population of Hispanics is under the age of eighteen, since the population as a whole is young, with a median age of twenty-six. But in a few years, the Hispanic population will be moving into voting age. Nevertheless, traditionally, young adults tend to vote in reduced numbers in comparison to senior citizens, who are one of the strongest voting blocs. These differences show why political analysts often discount the Hispanic vote. Saenz noted that statistically immigrants make up a big portion, but not the majority of the Hispanic population, so the large populations of immigrants thus lower the impact of such a sizeable and growing population.

So what effect, if any, will Hispanics play in determining the upcoming election? Saenz notes several important states where they could play a decisive role, including Nevada, Virginia, Florida, and North Carolina, to name a few. These swing states have sizable Latina/o populations who could easily lean the states toward the Democratic party if the Hispanics come out on election day. Of note is the impact of the growing Hispanic population in reducing the impact of two Midwestern states: Iowa and Ohio, who have been traditionally the bellwether states for the rest of the US. Iowa’s and Ohio’s demographics are relatively homogenous white with lower rates of minorities than the rest of the country. Therefore, Iowa and Ohio, Midwestern states, are more examples of past demographic groups compared to the present-day diverse groups who make up the US population. One observer commented that Trump’s anti-immigrant and anti-Mexican comments might rally the “sleeping giant” of the Hispanic vote, which is one of the youngest populations in the US. If this is true, we may see the significance of the Hispanic vote after all.
AUSTIN SKINNER
DIRECTOR OF DEVELOPMENT AND COMMUNITY ENGAGEMENT, MHC

The Missouri Humanities Council was proud to receive a competitive grant for programming in the public humanities in late 2015. This opportunity—funded by the National Endowment for the Humanities (NEH)—was open to applications nationwide and sought to create a series of public programs engaging scholars, community stakeholders, and citizens on a variety of contemporary issues facing our society. The project was dubbed “Humanities in the Public Square” and sought to tackle relevant issues in the tradition of the public square by providing a forum and a contextual framework with which to publicly explore the stories and experiences of people representing many different backgrounds and many different viewpoints.

Throughout the grant period, MHC engaged dozens of scholars and stakeholders to conduct programs in Columbia, Kansas City, and St. Louis (all of which were offered free of cost). For the purposes of this article, however, I would like to share with you the series of programs recently concluded in Kansas City, which focused largely on the area’s Latino community.

Since the establishment of the Santa Fe Trail (begun in 1821), which connected Independence, Missouri to Santa Fe, New Mexico, the Latino migration to and settlement in the greater Kansas City area have created the largest and most diverse Latino population in the state of Missouri. Current demographic trends suggest that that population—ten percent of Kansas City residents in the 2010 census—will continue to grow in the decades to come, mirroring the nationwide trend.

“As elsewhere in the country, shifting demographics in the region have given rise to controversy and mixed reception. Where some communities have greeted Latinos openly, others have been more guarded.”
—Ruben Martinez, Latinos in the Midwest

In partnership with area organizations and institutions including the Kansas City Public Library, Guadalupe Centers, Inc., and the University of Missouri–Kansas City, MHC offered three public programs exploring the unique stories, struggles, and triumphs of the Latino population.

September 22: Rogelio Saenz, Dean of the College of Public Policy at the University of Texas at San Antonio, discussed the expanding Latino imprint on the American political process.

October 17: Michigan State University’s Ruben Martinez examined efforts to integrate Latinos into civic and other institutions as they have become an increasingly important part of the social and economic fabric.

October 25: A panel including Cris Medina, CEO of Guadalupe Centers, Inc.; Enrique Chaurand, La Raza’s Deputy Vice President for Integrated Marketing and Events; and Gwen Grant, CEO of Urban League of Greater Kansas City sought to identify the role of the humanities in overcoming issues of polarization faced by Latinos and African Americans.

We are proud to report that the community reception for these events was exceptional. Nearly 400 people attended the program series in Kansas City—and another 3,000 participated in public events statewide. Add to that the incredible viewing audience of the programs conducted in partnership with the Nine Network of Public Media in St. Louis.

MHC looks forward to building upon the partnerships and audiences reached with this grant to offer similar programs in the years to come.
The Missouri Humanities Council is proud to announce our recent inclusion in the Visionary Leadership Circle of the Nine Network at the annual Pioneer Spirit Award Celebration, which recognizes those whose contributions to the Nine Network and to the people of its region epitomize the qualities of innovation and philanthropy exemplified by its pioneering founders.

This honor follows support from the Missouri Humanities Council for the Nine Network’s Historic Missourians series and What’s Vital STL work. The Pioneer Spirit Celebration was held on Saturday, September 17.
“Growing Up with the River”
Nine Generations on the Missouri

Stories of conservation & history
along the Missouri River

In *Growing Up with the River*, you will meet children from nine generations who grew up along the Missouri River, from Hermann to St. Charles, and share in a long list of adventures and changes they see in the river valley.

A bur oak tree grows from an acorn to a majestic symbol of this history as it bears witness to many changes in the natural world—the extinction of the beautiful Carolina parakeet that roosted on its branches, the building of levees to control the flooding that covered its roots, the over-hunting and return of wildlife that rests in its shade.

What hasn’t changed in two centuries is the natural scenic beauty of Missouri River Country and the small river communities that sprang up along the river and the railroads. Readers can become explorers and follow the map and stories in this book to plan their own visits to these rural landscapes beginning at the Gateway Arch. The Arch, one of the most recognized symbols in the world, was created to be a lasting symbol of the Missouri River and the history that unfolded along its banks.

Introduction by Frances Levine, President, Missouri History Museum
Epilogue by Jon Landau, Producer of Avatar and Titanic
Illustrations by Bryan Haynes

You can also purchase the book at the following locations:
Bwoord Farms, Missouri History Museum, Designing Block in Clayton,
Parker’s Table in Richmond Heights, and Peers Store in Marthasville.

For wholesale (bulk orders), contact us at riverbook2016@gmail.com.

www.katylandtrust.org/product/book/
There is much to report regarding the development of Missouri’s German Heritage Corridor since the previous issue of this magazine. For one, the General Assembly passed legislation designating sixteen counties (Boone, Chariton, Saline, Lafayette, Cooper, Howard, Moniteau, Cole, Callaway, Osage, Gasconade, Warren, Montgomery, Franklin, St. Charles, St. Louis) and the City of St. Louis as the “German Heritage Corridor of Missouri.” State Representative Justin Alferman sponsored HB 1851, and State Senator Dave Scharz carried the bill in the Senate. Both chambers passed the bill by overwhelming majorities—128–17 in the House and 30–0 in the Senate—and Governor Nixon signed the bill into law on July 1. To celebrate this event, the MHC held a reception at the Millbottom in Jefferson City on August 10, where over a hundred attendees not only enjoyed lively conversation and some outstanding German cuisine, provided by Das Steinhaus, but witnessed the Mayor of Jefferson City, Carrie Tergin, present to the MHC a proclamation from the city recognizing and supporting the German Heritage Corridor. A similar event was also held in Washington on September 27, where the Mayor of that community, Sandy Lucy, likewise presented to the MHC a proclamation of recognition and support.

The passage of legislation by no means ends this story. On August 10, the MHC submitted to the National Endowment for the Humanities a comprehensive planning grant that will provide a detailed blueprint for implementing public programming and interpretive components emphasizing our state’s extensive German heritage, both within the Corridor and in communities all over Missouri, from Perry County to Cole Camp, Freistadt, and beyond. The project, entitled Ethnicity in the American Heartland: The Case of German Assimilation in Missouri, seeks to create a general interpretive plan that documents and explains the complex consequences of a large and steady migration of Germans into the American Heartland—the State of Missouri—over the course of roughly two centuries, beginning in the early nineteenth century. This migration brought Germanic people who were diverse in their languages, religions, customs, and traditions (including political persuasions) and found them settling in both large cities, such as St. Louis and St. Charles, and in more isolated rural communities, such as Hermann in Gasconade.
County, Westphalia in Osage County, and Dutzow in Warren County, among many others. Wherever they settled, the diverse Germanic groups both influenced the Anglo-American culture they encountered and, conversely, were influenced by that culture and its social, political, and economic institutions. Although the particulars of this story center on Missouri, the MHC expects national and even transatlantic interest in this project, due to both its scale and the vast percentage of Americans who trace their ancestry to Germany.

The project will explore Missouri’s German heritage in five distinct phases—Early Settlement: 1819–1848 (exploring the people, ideologies, and emigration societies that played a role in the beginning of the emigration movement from Germany), Revolutionary: 1848–1875 (Germans that came from Europe’s revolutions were instrumental in the physical and ideological battles of the American Civil War—over 216,000 German natives fought for the Union), Growth and Prosperity: 1875–1914 (when Missouri’s German industries and businesses boomed during the Gilded Age in the United States), World at War: 1914–1945 (the events of World Wars I and II greatly affected German Americans’ assimilation into American mainstream culture and nearly destroyed their ties to the Old World and its culture), and Modern: Post-1945 (societies and businesses re-examine their German heritage, preserving and enhancing a new cultural heritage for the future). This historical context will lay the foundation and timeline for contributing scholars and stakeholders to build upon during the planning phase, as they explore German culture in Missouri in the light of larger considerations and questions central to the humanities. These include: how conflict, racism, and xenophobia can undermine the culture of a majority population just as easily as it can a minority population; how diverse German populations with distinctive languages and cultures, many of whom despise their fellow German populations, can become amalgamated into a single
“Germanness” in the state of Missouri; how all of these German ethnicities desired to recreate a German state in America and, concomitantly, consistently exhibited staunch, pro-American nationalism, even in conflicts involving their homeland; and how the culture of Missouri Germans assimilated into the larger population but retained its identity, never becoming acculturated, and to what extent was assimilation voluntary and involuntary.

To understand and interpret a cultural region like the German Heritage Corridor in relation to these larger questions, five general themes will guide our explorations: Environment (including the natural environment, such as the Missouri River bluffs, other rivers, streams, landings, conservation areas, and scenic overlooks; or the related built environment(s), such as the town plan for Hermann, prominent sites for Catholic and Lutheran churches, historic districts, state parks and trails, and town and rural cemeteries), Demographics (population characteristics such as sheer numbers as well as ethnicity, gender, and religious identification; significant changes vis-à-vis other major ethnic groups in the region; and prominent individuals and leaders), Work and Technology (what anthropologists often refer to as the material base of the culture, such as their types of agriculture, manufacturing, and business, especially the distilleries / breweries / wineries of the German Heritage Corridor), Institutions (repeated patterns of social behavior both formal, such as religious groups, institutions, schools and educational institutions, immigrant organizations, cultural organizations, towns / settlements, and laws; or informal, such as regional dialects, taverns, bunds and musikverein, culinary traditions, folk arts, and community festivals), and Values (which could include political ideologies such as patriotism, the 1848 revolution, freedom of the press, free soil and abolition ideologies, conflict in the Civil War, WWI, and WWII, as well as community folkways, resistance to cultural domination by mainstream American culture, and Gemütlichkeit—a state of warmth and friendliness).

A nine-member project team will oversee the planning grant: Dr. Steve Belko (MHC Executive Director), Dr. Gary Kremer (Executive Director, State Historical Society of Missouri), John Dougan (Missouri State Archivist), Dr. Arthur Mehrhoff (Professor and Academic Coordinator, Museum of Art and Archeology, University of Missouri), Dr. Steven Rowan (Professor of History, University of Missouri–St, Louis), Dr. Jenny Bossaller (Assistant Professor of Information Science, University of Missouri), Dr. Petra DeWitt (Assistant Professor of Political Science / History, Missouri University of Science and Technology), Marc Houseman (Director, Washington Historical Society), and Cynthia Browne (Site Administrator, Deutschheim State Historic Site). Over two dozen scholars and professionals, recognized for their extensive work on Missouri’s German heritage, will support the project team. Together, the project team and supporting scholars will plan four major programmatic formats: travelling and permanent exhibits, site interpretation, digital public history, and public programming, to be implemented in the coming years.

Und so lassen Sie uns unsere deutsche Geschichte feiern heute und in der Zukunft.
(And so let us celebrate our German history today and in the future.)

Jefferson City Mayor Carrie Tergin presents Dr. Belko with a city proclamation recognizing the German Heritage Corridor.
Since 2012, MHC has funded efforts of organizers to establish and expand the tourist marketing initiative known as the U. S. Grant Trail. In fiscal year 2016, MHC partnered with Missouri’s Civil War Heritage Foundation and others to bring a third segment of the Trail to fruition. A series of high-quality regional maps direct travelers to “Official Trail Sites” throughout eastern Missouri, while at the same time connecting the communities of Hannibal, Mexico, Washington, Pacific, St. Louis, Arcadia Valley, Cape Girardeau, Bloomfield, New Madrid, and Charleston in a joint effort to attract Civil War heritage tourists. In May 2016, Paducah, Kentucky joined this effort as well.

During fiscal year 2017, MHC will support efforts that are underway to extend the U. S. Grant Trail to Illinois and in Kentucky south from Paducah. MHC’s funds will not be utilized for the benefit of these other states. However, staff is engaged in coordinating multistate efforts with the object of increasing awareness of Missouri’s rich Civil War and post-Civil War heritage resources. In addition, the life and presidency of Ulysses Grant is to be a key component of MHC’s future programming that focuses on the 150th anniversary of the period of American history known as the Reconstruction.

More information is available at mocivilwar.org/travelers
The U. S. Grant Trail initiative goes well beyond tourism promotion and development. MHC has taken an active role in producing and promoting the US Grant Symposium, and in 2016 it was the principal sponsor of the event (now in its third year). This year’s event was hosted by the Missouri Civil War Museum at Jefferson Barracks. The day-long seminar in July 2016 featured major addresses by Lincoln and Grant scholar Frank J. Williams (President of the Ulysses S. Grant Association), Henry Sweets of the Mark Twain Boyhood Home and Museum in Hannibal, and Missouri History Museum Archivist Molly Kodner.

In September 2016, MHC sponsored and conducted a walking tour of the Soulard neighborhood of south St. Louis, with funding by the Pulitzer Prize Board. This official event of the Pulitzer Prize centennial commemoration featured stories and venues important in Ulysses Grant’s life in Soulard in 1859, in honor of the Pulitzer Prize-winning biography of Grant by William S. McFeely. MHC also collaborated with Landmarks Association of St. Louis to bring attention to the historic United States Arsenal grounds east of the Anheuser-Busch InBev brewery.

The next program that will “spin off” from MHC’s involvement in the U. S. Grant Trail initiative is a program for middle school and secondary school teachers from across southeast Missouri, intended to help teachers bring history alive to students of the area. The focus of the program is Ulysses Grant’s Battle of Belmont and the historical impact of Grant’s local wartime operations. Students of Grant can look forward to the presentation of this program in the first quarter of 2017, to be hosted by the Stars and Stripes Museum / Library in Stoddard County. The Stars and Stripes Museum / Library commemorates the founding of America’s famed military newspaper, which had its roots in Grant’s Belmont Campaign in November, 1861.
Commemorative Exhibits

MARK LIVENGOOD,
DIRECTOR OF EDUCATION AND
MANAGER, KANSAS CITY OFFICE, MHC

Traveling exhibits form a key part of the MHC’s Education Program. They allow the Council to connect various audiences across the state with the diversity of the humanities, as several current and future examples suggest.

This past July, the MHC contracted with the Smithsonian Institution Traveling Exhibit Service to bring *Hometown Teams* to the state as part of the Museum on Main Street (MoMS) program. MoMS exhibits are intended for small and rural communities, serving as catalysts for a community to engage its own history and culture. *Hometown Teams*, as the title suggests, explores sports—amateur or professional, local or national—in their community contexts. Beginning in April 2018, six host organizations, such as small libraries or local historical societies, will have the opportunity to host the exhibit on a competitive basis. As part of its commitment to serving the state’s historical and cultural organizations, the MHC also plans to offer capacity-building trainings for host organizations. The trainings are designed to enhance exhibits, strengthen public programs, and reinforce the use of technology.

Since last fall, *The Missouri Plan* exhibit has been popping up across the state. Developed in partnership with The Missouri Bar, the exhibit describes the nonpartisan system by which some judges are selected. Single-panel banner exhibits have been placed at county courthouses, schools, and public libraries, and the larger three-panel exhibit and digital kiosk have been viewed by thousands at the State Supreme Court in Jefferson City. This larger exhibit will travel to the Springfield-Greene County Library for six weeks beginning late this September before returning to the Supreme Court in mid-November.

Two other traveling exhibits complement public programs funded by the Pulitzer Foundation and the National Endowment for the Humanities. Now on display at the MHC’s Kansas City office, *The Pulitzer Prizes* features a series of panels that describe the award-winning work of Missourians: two cartoonists, a playwright, and the team of journalists from the *Kansas City Star* and *Kansas City Times* that reported and investigated the deadly collapse of the skywalks at the Hyatt Regency hotel in 1981. The other exhibit, *Mapping Decline*, grows out of the MHC’s series of programs, *E Pluribus Unum?: Missouri and the Fractured Society*. Created in partnership with the Missouri History Museum, and drawing upon Dr. Colin Gordon’s book of the same title, *Mapping Decline* explores the history of polarization through residential segregation and how it has influenced recent and current events in the St. Louis metropolitan region. The exhibit will travel in 2017.

For more information about the MHC’s traveling exhibits, including how to apply to host *Hometown Teams*, stay tuned to the MHC’s website, www.mohumanities.org, or contact Mark Livengood in the KC office: mark@mohumanities.org, 816.802.6566.
Health literacy refers to an individual’s ability to obtain, process, and understand the basic health information and services needed to make appropriate health decisions (US Department of Health and Human Services). The Patient Protection and Affordable Care Act (ACA) of 2010, Title V definition also includes an individual’s ability to communicate about health information. In considering these definitions, it is important to remember that health literacy includes numeracy skills. For example, calculating cholesterol and blood sugar levels, measuring medications, and understanding nutrition labels all require math skills. General literacy and numeracy skills are involved in the ability to choose between health plans by reading and comparing coverages, including calculating premiums, copays, and deductibles. According to the National Assessment of Adult Literacy, only 12 percent of adults have Proficient health literacy, and 14 percent of adults (thirty million people) have Below Basic health literacy. Adults with Below Basic health literacy are more likely to report that their health is poor compared to adults with Proficient health literacy. (Wolf, Davis, and Parker)

Poor health literacy is a complex issue, with serious individual and social consequences. Health literacy affects people’s ability to:

- Navigate the health care system, including filling out health and business forms, as well as the ability to find needed services,
- provide accurate health histories,
- engage in chronic disease management, and
- understand information on probability and risk that is related to making decisions about disease treatment.

People with limited health literacy may lack knowledge or have mistaken beliefs about the body and the causes of disease. Those with health issues may not understand the relationships between health behaviors such as diet and exercise and various health outcomes.

Literacy, defined as the ability to read, write, speak, and compute and solve problems at levels that permit individuals to maintain employment, engage in civic activities, and continue to develop knowledge and skills necessary for societal and individual well-being, is fundamental to efforts to improve health literacy. We know that education and language are factors that affect a person’s health literacy skills (National Center for Education Statistics). Low literacy is linked to poor health outcomes such as higher rates of hospitalization and less frequent use of preventive services (Centers for Disease Control). The ability to improve health literacy may be linked to the problem-solving and lifelong learning aspects of literacy. In addition to the basic literacy skills required, health literacy requires knowledge of health topics, which is also dependent on basic literacy skills.

While biological literacy is not often discussed as a part of health literacy, it has particular relevance as advances in the understanding of disease biology, genetics, and treatment increase (Miller). According to Miller,
biological literacy exists along a continuum and varies by education and other types of literacy, such as scientific literacy. Literacy in biology includes the recognition of key terms and concepts, understanding and the ability to apply terms and concepts as they relate to the human experience, and the ability to examine issues that involve the impact of biology on society, such as genetically based medicines (Uno and Bybee). Studies estimate that only approximately sixteen percent of adult Americans are biologically literate (Miller). Health information can overwhelm even persons with advanced literacy skills. Medical science progresses rapidly, and what people may have learned about health or biology during their school years becomes outdated or is incomplete. Rapid changes in biological and medical knowledge require adults to have the ability to engage, comprehend, and apply complex information over their lifespans. Without biological literacy, citizens are ill-prepared to understand some medical developments and their implications for disease prevention and treatment, from vaccine development and improvement to genomic technologies.

It is important that we acknowledge the fundamental links between the humanities, science, and technology. The links between literacy, health literacy, and biological literacy provide one example. The humanities assists in improving the individual’s ability to make important health decisions but also influences the quality and ethics of societal decisions involving scientific research and technology applications. The Missouri Humanities Council supports improved health literacy through programming that encourages family reading and assists local museums, libraries, and other organizations promoting education. The programs funded stimulate community conversations on topics of current interest and relevance, encouraging and supporting critical analyses of issues and a culture of lifelong learning important for health literacy.

Further reading:


More than 100 poetry lovers and jazz aficionados gathered together in the Ferring Jazz Bistro at the Harold & Dorothy Steward Center for Jazz (a.k.a., Jazz St. Louis) to enjoy an extraordinary evening of words and music. The November 2015 event, titled “Poetry & Jazz: A Perfect Combo,” was hosted by *december*, a St. Louis-based literary magazine.

Thanks to the generous support of the Missouri Humanities Council, *december* was able to fulfill its goal of fostering a sense of community and connection among readers and writers by providing opportunities to see and hear literature presented aloud by the authors themselves. At the same time, the magazine celebrated the release of its newest issue with readings from two of its contributors, as well as a special musical celebration.

Robert Nazarene, founder of *The American Journal of Poetry* and a National Book Critics Circle Award-winning poet, kicked the evening off reading his poems about politics, nature, and states of existence that covered the range from hilarious to darkly disturbing. Jeff Hamilton, widely published as a poet, critic, and scholar of American poetry studies, followed, reading his deeply emotional poems.

The event, which was open to the public, culminated with a special performance by St. Louis’ first-ever poet laureate, Michael Castro, who read several of his own poems, accompanied by two jazz musicians, cellist Tracy Andreotti and percussionist Henry Claude.

The reception following the reading performances proved a congenial, festive atmosphere, making those new to the literary community feel welcome, providing time for the writers and the audience to mingle and answer questions, and creating a strong sense of community participation.

MHC’s participation is invaluable in getting the word out about programs like “Poetry & Jazz,” reaching audiences far beyond our own regional base. By providing funds to advertise and create publicity in new and different forums, we attracted a crowd that included many who said it was the first literary event they’d ever attended.

The audience was thrilled, with one attendee saying, “This event truly brings creative writing to life for me. I can try to read it on my own and it just doesn’t sparkle the way it does coming from the writer’s own lips. I can’t believe how much I enjoyed the poetry tonight!”
Speak Up Productions is a St. Louis film company that uses two simple questions to shape their work: “What breaks your heart, and what makes you come alive?” After the 2014 events in Ferguson, Missouri, the Speak Up Productions team realized how much disadvantaged youth are affected by policies and how excluded these youths are from representing their own interests and views. This spurred the team to partner with the nonprofit The Scholarship Foundation of St. Louis to create a film to inspire low-income, minority youth to advocate for change on policies affecting them.

With support from Missouri Humanities Council, Speak Up Productions and The Scholarship Foundation began work on Show Me Democracy, a film following seven of the Foundation’s policy interns (two African American males, three African American females, and two Hispanic females) as they contend with racial tensions in St. Louis and disparities in access to higher education following the events in Ferguson. The film captures the interns’ efforts as they test the validity of the Margaret Mead quote, “Never doubt that a small group of thoughtful, committed citizens can change the world; indeed, it’s the only thing that ever has.”

The documentary follows the interns’ initial frustrations with police brutality and failing school systems; their first meetings as a team; one intern’s experience of being tear-gassed on the streets of Ferguson; and the group’s visits with Missouri representatives. At the state capitol, they advocate for educational reforms to improve educational access for students of color, those with limited financial resources, and immigrant students in Missouri. The film also examines the interns’ personal lives and diverse backgrounds, follows them as they cope with the events in Ferguson, and ultimately reveals if a group of committed young people can make a difference in complex and imperfect systems.

“Show Me Democracy will educate youth on why engagement and advocating for improved access to post-secondary education are important. Through our film, young people will discover anyone—regardless of gender, age, race, culture, or economic circumstance—can make an impact and affect change for themselves and those around them,” says Dan Parris, the film’s director. “And we largely have Missouri Humanities Council to thank. Their support allowed us to film the interns testifying during hearings at the capitol, create motion graphics to help drive the film forward, and edit crucial scenes.”

Show Me Democracy also helped Speak Up Productions develop minority talent behind the camera. Through a partnership with the nonprofit Continuity, minority students were given the opportunity to edit scenes and assist with the film’s marketing and distribution. In July 2016, two students had the opportunity to showcase their edited scenes at The St. Louis Filmmakers Showcase.

The film was recently screened at the St. Louis International Film Festival and is set for release in early 2017. For more information, please contact film director Dan Parris at dan@speakupproductions.com.

Six of the seven main characters of the film Show Me Democracy stand in front of the Missouri State Capitol building before going in to testify at educational hearings. From the left: Karina Arango, Karissa Anderson, Robert Elam, Jocelyn Posos, Amber Overton, Derion Tabb.
In 1988 the Bradley Commission on History in Schools published a persuasive report attesting to the importance of good history instruction for helping students gain perspective and modes of thoughtful judgment enabling them “to reach an understanding of ourselves and of our society, in relation to the human condition over time.” The importance of having all children in a democracy develop the knowledge and understanding that comes from a study of history cannot be overemphasized. As the report states, “Unlike many other peoples, Americans are not bound together by a common religion or a common ethnicity. Our binding heritage is a democratic vision of liberty, equality, and justice.” If we want to create the “unum,” the sense of being one people, out of the “pluribus,” the many, the diversity of the American populace, we must have rigorous, effective instruction in history, both world and US, in K–12 classrooms. With this abiding belief, the Missouri Council for History Education was established with the mission to improve history instruction in Missouri classrooms. Our focus is the teacher. Our goal is to energize and motivate history educators to constantly increase their breadth and depth of knowledge and to pair content with effective instructional strategies to help students develop the maturity of thought made possible through the study of history.

To accomplish our mission, the Missouri Council for History Education (MOCHE) hosts an annual conference and offers other professional development opportunities for history educators. These experiences are designed to improve both the content knowledge and the pedagogical competence of Missouri’s history teachers. These must be conjoined. MOCHE conferences typically feature both an academic historian and a specialist in history education. Breakout sessions are selected based on their ability to help teachers better engage students in the importance of the content and the development of historical thinking and learning skills. These skills, or History’s Habits of the Mind, include the ability to:

- understand the significance of the past to their own lives
- distinguish the important from the inconsequential
- perceive the past as experienced by people of the time
- recognize the importance of individuals
- comprehend the interplay of change and continuity
- grasp the complexity of causation

These, and other Habits of the Mind acquired through the study of history, can nurture habits of thought that translate to wide and critical reading, thoughtful judgment, and even appreciation of the tentative nature of judgments about the past. Good history instruction goes beyond acquisition of historical facts, fostering perspectives and modes of thinking that enrich lives.

MOCHE President Gary McKiddy introducing Henry Sweets, who will be presenting to the group: “Mark Twain: Right Place at the Right Time in American History.”
Educators attending our conferences often receive a book authored by the featured historian. MOCHE conferences seek to engage history educators as lifelong learners as well as help them participate in a network of energetic, dedicated history practitioners. Content-specific professional development is rarely provided by school districts. Teachers need to increase both the breadth and depth of knowledge in the subjects they teach, as well as seek new ways to foster learning. MOCHE conferences are held in the fall in order to energize and stimulate teachers for the challenges of each new school year. Professional development workshops are offered throughout the year. In addition, MOCHE supports events associated with Missouri public history through creation of relevant lesson plans made available to teachers. We also serve as a conduit for information regarding history workshops and historical events in which Missouri teachers are invited to participate.

The Board of Directors and the membership of the Missouri Council includes public and private school teachers and university faculty, as well as representatives of museums and historic sites that develop interest in public history. We offer conference scholarships to classroom teachers whose employers will not pay the cost of registration. We are seriously committed to making our professional development experiences available to all interested classroom teachers. Over the years we have attracted dedicated teachers who act as catalysts promoting growth and change within their schools.

The partnership between the Missouri Council for History Education and the Missouri Humanities Council makes it possible for MOCHE to obtain prominent speakers for each conference. Recent conferences have featured Western historian Elliott West, Lincoln expert Harold Holtzer, World War I historian Jennifer Keene, and history educators such as Bob Bain (University of Michigan), Flannery Burke (St. Louis University) and Fritz Fischer (University of Northern Colorado). Our 2017 conference will feature Carol Berkin, recently retired from Baruch College, who is a noted historian and author of the founding era. She frequently appears as the academic historian on PBS and History Channel documentaries. The financial support of the MHC makes it possible to give attendees books by the speakers and provides scholarships to teachers who would otherwise be unable to attend. Because of the MOCHE partnership with the MHC, the professional development we can offer to Missouri history educators is of high quality, attractive, and available to classroom teachers. Our mission is ongoing, and having dependable support from others dedicated to promoting the humanities makes success possible.
LISA CARRICO  
DIRECTOR OF FAMILY & VETERANS PROGRAMS, MHC

MHC EXPANDS VETERANS WRITING WORKSHOP TO KANSAS CITY

The Missouri Humanities Council collaborates with many great organizations to provide veterans and their families with the guidance and encouragement to write their stories and provide an outlet for self-expression.

In partnership with The Writers Place and the Kansas City Public Library, the Missouri Humanities Council has expanded its Veterans Writing Workshop to serve veterans and their families in the Kansas City area. The four-session workshop is the culmination of KC organizations, who for the past three years have been dedicated to offering writing opportunities and workshops to veterans. The workshop is free to participants and is taught by professional educators Mickey Dyer and Trish Reeves.

Mickey Dyer holds a BA in English and an MA in English Literature and Rhetoric from UMKC. Currently retired from public schools, she has been involved in education for more than 30 years, having taught English, composition, and ESL at the university and high school levels as well as abroad and in private schools.

Trish Reeves has been awarded fellowships for her poetry from the National Endowment for the Arts, Yaddo, Sarah Lawrence, and the Kansas Humanities Council. Her first book won the Cleveland State University Poetry Prize. She retired after 21 years as a professor at Haskell Indian Nations University in order to devote more time to her own writing. She facilitates Changing Lives Through Literature for Johnson County Corrections, is a Kansas Humanities Scholar, and holds a BJ from the University of Missouri and an MFA from Warren Wilson College.
The workshop has been well received by both collaborators and workshop participants. One veteran participant said, “I enjoyed the opportunity to write and to read aloud. Moreover, it is a wonderful opportunity to meet and interact and listen to the writing of veterans.”

The MHC is overjoyed, and for 2017 looks forward to offering another round of workshops in collaboration with the Kansas City Public Library and The

Writers Place, and with its other sustained partners: the VA St. Louis Medical System at Jefferson Barracks - Occupational Therapy, the St. Louis Public Library, and Olin Library at Drury University.

For more information on the upcoming 2017 Veterans Writing Workshops, please visit our website at www.mohumanities.org or contact our Director of Family and Veterans Programs, Lisa Carrico, at 314.781.9660.

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The Missouri Humanities Council is pleased to announce the winners of the fifth installment to its anthology series Proud to Be: Writing by American Warriors, Volume 5, to be released on Veterans Day, November 11, 2016.

The series features writings by American Veterans, military personnel, and their families and is published annually by Southeast Missouri State University Press and edited by Dr. Susan Swartwout. The MHC funds the series, including a competition for each volume, with a prize of $250 for the top submissions in the following categories: essays, poetry, fiction, interviews, and photography.

The Proud to Be, Volume 5 winners and judges are as follows:

**Essay Winner:** “Section 60” by Jarrod Taylor  
**Judge:** Dr. Adam Criblez, Director of the Center for Regional History, Southeast Missouri State University

**Poetry Winner:** “Questions Raised by Black Scorpions” by Bill Glose  
**Judge:** Terry Lucas, Co-Executive Editor of Trio House Press, and the son of WWII Veteran SSgt. Americus Millard Lucas

**Fiction Winner:** “A Bird” by Tessa Poppe  
**Judge:** Dixon Hearne, writer in the American South (books include Delta Flats: Stories in the Key of Blues and Hope, From Tickfaw to Shongaloo, and Plantatia: High-toned and Low-down Stories from the South)

**Interview Winner:** “90 Minutes: Interview with Ryan Pitts” by Caleb Nelson  
**Judge:** Dr. Susan Kendrick, associate professor of English and the chairperson of the Department of English at Southeast Missouri State University

**Photography Winner:** “Always Time for Chai” by Sean Taylor  
**Judge:** Fred Lynch, Photographer, Southeast Missourian newspaper

The MHC and SEMO press will host a PTB Volume 5 Reception and Reading in the month of December.

For more information on the reading and/or to purchase Proud to Be, Volumes 1–5, please visit our website at www.mohumanities.org or contact the Director of Family and Veterans Programs, Lisa Carrico, at 314.781.9660.
RECENT EVENTS

KANSAS CITY RESIDENTS ENGAGED IN READINGS BY AMERICAN WARRIORS

MHC’s Kansas City office hosted a Proud to Be: Writings by American Warriors book reading and Q&A on October 7, 2016 as a part of The Crossroads District’s First Fridays. On the First Friday of every month, thousands of residents and visitors fill the sidewalks of the Crossroads, enjoying what has become the city’s liveliest event. Arts organizations, galleries, studios, and a wide variety of local businesses feature regional and national artists as well as live entertainment. Visitors to the KC office listened to moving poems and essays by presenter Gerardo ‘Tony’ Mena and Ashley D. Wallis.

Poet, Gerardo “Tony” Mena is a decorated Iraqi Freedom Veteran who spent six years in Special Operations with the Reconnaissance Marines as a Special Amphibious Reconnaissance Corpsman (SARC). Now living in KC, his poems have won or placed in several national contests and have twice been nominated for the Pushcart Prize. Mena has been published in The New York Times, Ploughshares, Cream City Review, Ninth Letter, Diagram, Iron Horse Literary Review, and Best New Poets 2011.

Writer Ashley D. Wallis is a veteran and spouse of an active duty soldier now living in Denver. Ashley has a Bachelor of Arts in English Language and Literature and has been published for short story fiction and personal essay. Along with her freelance work, Ashley is also revising novels, creating content for her website and blogs, and has other writing projects in progress.

UPCOMING EVENTS

PROUD TO BE, VOLUME 5 BOOK RECEPTION AND READING
St. Louis Public Library
Central Branch
Main Auditorium
Sunday, December 4
2:00pm–4:00pm

The Missouri Humanities Council and Southeast Missouri State University Press present a reading by American veterans from their original writing, published in the annual anthology Proud to Be: Writing by American Warriors, Volume 5. The anthology preserves and shares military service perspectives of our soldiers, veterans, and their families. The event will feature short readings by local and national contributors. The event is free and open to the public. Light refreshments will be served and books will be available for purchase.

For further information, please call 314.781.9660 or email lisa@mohumanities.org.

STORYTELLING: GROW A READER
2017 Conference on the Young Years
Tan Tar A, Osage Beach
March 9–11, 2017

Lisa Carrico, Director of Family and Veterans Programs and Annette Harrison, Professional Storyteller and Read from the Start (RFTS) facilitator will present a fun and interactive workshop on the fundamentals of playful storytelling and the importance of expressive reading. Presenters will utilize RFTS program practices and materials to provide early educators and participants the language skills that promote literacy and child development. Each participant will receive a copy of The Napping House.
Read from the Start (RFTS), MHC’s family reading initiative, is offered free of charge and encourages parents and caregivers to read to their young children. RFTS participants, with the guidance of a certified Discussion Leader, read and discuss high-quality children’s books. The parents keep the books and leave RFTS programs excited to share the books and stories with their children. MHC partners with local organizations throughout the state to host the programs. These partners all share a commitment to family reading and literacy. A sample of host sites includes: Head Starts, Parents as Teachers, libraries, community action agencies, schools, and shelters.

To learn how you can host or attend a RFTS program, please visit www.readfromthestart.org
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Support Your Missouri Humanities Council

By making a contribution today using the enclosed business reply envelope inside the back cover of this magazine, or going online at www.mohumanities.org, you will guarantee receiving future MO Humanities publications, frequent e-newsletters, and notifications of future programming.

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Abolitionizing Missouri: German Immigrants and Racial Ideology in Nineteenth-Century America by Kristen Layne Anderson

Kristen Layne Anderson’s Abolitionizing Missouri is the first analysis of German immigrants’ support for emancipation in Southern Border States, and the first exploration of the impact the Civil War and emancipation had on German immigrants’ ideas about race. Anderson focuses on the relationships between German immigrants and African Americans, looking at the ways in which German attitudes toward African Americans and slavery changed over time. Countering prevailing interpretations in immigration and ethnic history, Anderson uncovers a spectrum of Germans’ anti-slavery positions and explores the array of individual motives driving such diverse responses, demonstrating that Missouri Germans were more willing to undermine the racial hierarchy by questioning slavery than were most white Missourians.

“Followers of Duden”: The Lives of Friedrich Muench, Paul Follenius and Frederick Steines edited by Steve Claggett

In 1834, three German immigrants, Friedrich Muench, Paul Follenius, and Frederick Steines, settled in eastern Missouri. In Germany, Muench and Follenius had been political activists and revolutionaries, and Frederick Steines was a disaffected educator. Known as “Followers of Duden,” they came to America seeking opportunity, freedom and relief from an oppressive government. They would become intellectual leaders in their respective communities of Dutzow and Oakfield. This book tells their stories in their own words and provides insights into living conditions during the early nineteenth century.

The Germans: Their Arrival, Settlement and Contributions, Vol. I by Steve Claggett

This book covers the period from 1770 until 1835, including “The German Pioneers” and the earliest “Followers of Duden,” chronicling the lives of the more than eighty German Pioneer families who settled in east-central Missouri before the United States took possession of the Upper Louisiana Territory. After arriving in what would become Missouri, the German Pioneer’s German heritage became less distinct as they were integrated into the communities where they were a minority. Over generations these first German arrivals were quietly assimilated into the general population.

Degrees of Allegiance: Harassment and Loyalty in Missouri’s German-American Community during World War I by Petra DeWitt

Winner of the 2012 Missouri History Book Award

Degrees of Allegiance examines the experiences of German Americans living in Missouri during the First World War, evaluating the personal relationships at the local level that shaped their lives and the way that they were affected by national war effort guidelines. This book updates traditional thinking about the German American experience during the Great War, taking into account not just the war years but also the history of German settlement and the war’s impact on German American culture.
German Heritage.

Longer than a Man’s Lifetime in Missouri
by Gert Goebel
edited by Walter D. Kamphoefner and
Adolf E. Schroeder
translated by Adolf E. Schroeder and Elsa Louise Nagel
Columbia, MO: The State Historical Society of Missouri, 2013

First published in German in 1877, Goebel’s narrative has long been known to scholars as a significant record of nineteenth-century Missouri history. This translation by Adolf E. Schroeder and Elsa Louise Nagel, coedited by Schroeder and Walter D. Kamphoefner, offers a historical treasure to English-language audiences.

Burning Beethoven: The Eradication of German Culture in the United States during World War I
by Erik Kirschbaum

Burning Beethoven shines a light on the dark chapter of American history in which German American culture was wiped out forever by anti-German hysteria after America entered the war. Overzealous American patriots renamed Sauerkraut “Liberty Cabbage,” stoned dachshunds, eradicated the German language from publications, changed the names of towns, burned books, destroyed libraries, threatened priests, forced German Americans to buy war bonds and kiss the star-spangled banner, and tarred and feathered and hanged German-born immigrants falsely suspected of being spies.

German Language in Mid-Missouri: The Influence of American English on Missouri-German and Amish-German Words and Phrases
Timm Siebeneck
Rocheport, MO: Bauernhof Siebeneck, 2014

From 1834 until the close of the nineteenth century, after Gottfried Duden published a book in which he compared the Missouri River to the Rhine in Germany and praised the mild climate on the Missouri frontier, thousands of Germans immigrated to the state and brought their culture and language with them, changing Missouri’s history. This book offers a brief history of Germans in Mid-Missouri and a study in how the German dialects of Osage and Cole counties borrowed, repurposed, and incorporated American English words and phrases, including illustrations, paintings, historical photographs, German language publications from Missouri, and charts.

The Historic 1830s German Immigration to Missouri
by Anita Mallinckrodt, James Muench, Marc Houseman, and Cathie Schoppenhorst
Augusta, MO: Footnoted Legacies, 2015

This book focuses on the immigration movement to east-central Missouri that was stimulated by the writings of German explorer Gottfried Duden. This well-documented collection of manuscripts describes the many specific, planned efforts that led to the German-American culture for which the area of Duden settlements became known.

Lydia: Child of Westphalia
by Cherie Hopkins Dupuis
North Charleston, SC: CreateSpace, 2014

In 1905, eleven-year-old Lydia Ahlers wants to do something no girl in her town of Westphalia, MO has ever done. She worries that her town and its values are holding her back. Through a family tragedy, she learns about Westphalia history and the people who form the town. She begins to understand that those qualities can help her succeed. Learn the history of Westphalia with Lydia and see what this small town gives to people who live there.
The 2016 Humanities Awards, held in April of this year, was a terrific success and collectively celebrated seven individuals for their work and dedication to the humanities throughout the state of Missouri. The celebration was hosted at the historic Barnett on Washington in the heart of downtown St. Louis and kicked off by honoring US Senator Roy Blunt with the Legislator of Year Award. Additional award recipients included Dan Burkhardt for Partnership in the Humanities, Joan Musbach for Excellence in Education, Gary Fuenfhausen, Amy Hunter, St. Joseph Museums for Exemplary Community Achievement, and Dr. Daniel Mandell for Distinguished Literary Achievement. Judge Stephen Limbaugh, Jr. provided the ceremony’s closing remarks.
After I finished *Tribe, Race, History: Native Americans in Southern New England, 1780–1880*, colleagues suggested writing next on the twentieth century, thereby covering in four books the sweep of indigenous history in the region. But such a project would be impossible living in Missouri, since I would need to regularly attend New England Native community events. At that time the growing gulf between rich and poor in America became major public concern, and I was struck by how commentators ignored the importance of economic equality during the American Revolution and for decades afterwards. I therefore decided to research and write *The Lost Tradition of Economic Equality in America, 1600–1880*.

My story begins with European assumptions circa 1600 that the existing economic, social, and political hierarchies were unified by the Great Chain of Being that linked God with the social order. In England, anti-aristocratic anger and the chaos of civil war in the 1640s gave rise to the egalitarian visions of the Diggers, who drew on ancient Roman and Jewish agrarian laws to insist on the need for the redistribution of land to establish a godly commonwealth. Despite the Restoration of the monarchy in 1660, these egalitarian ideas persisted and were nearly fulfilled in England’s North American colonies, where most men owned farms on land taken from the Natives. After 1690, those Indians also helped shape Anglo-American notions of equality, as philosophers and political commentators depicted them as Edenic noble savages, and delegations visiting England criticized the vast gap that they saw between rich and poor.

Colonial resistance to England’s imperial policies after 1760 flared in part from the fear that those actions threatened the roughly equal distribution of property upon which their rights and liberties depended. When opposition turned to Revolution, the politics and rhetoric of an egalitarian republic became even more significant. A few ministers and writers urged agrarian limits on landownership, and every Northern state enacted price controls in part to maintain the republican virtue of equality. But such measures faced practical problems and met increasing opposition from men who embraced newer liberal ideas that such limits violated individual rights. State constitutions continued to connect economic and political power, maintaining the requirement of property ownership to vote and hold office, though at lower levels than before independence.

After winning independence, Americans generally agreed that their young country was the most egalitarian nation on earth, with widespread property ownership and no entrenched wealth. But they were also worried that this could easily change. Many opposed charters for banks and turnpikes for fear of creating an aristocracy of wealth, supported inheritance laws that would break up large estates, and urged universal education. Some advocated progressive tax laws, size limits on purchases from the public domain, and even limits on individual wealth. The controversies deepened in the 1790s with increasing conflicts over state charters and fierce divisions over the French Revolution, along with the emergence of political parties.

After 1800, new conflicts developed over the ideal of economic equality. The growing body of children’s literature, including schoolbooks, along with important works in the field of political economics, condemned government intervention in the economy and depicted class inequalities as inevitable. On the other hand, some economists argued that all value came from labor, and in the 1820s, with the increasing
prominence of capital and mass production, alienated journeymen and artisans organized workingmen’s parties to push for economic democracy; that effort was destroyed by the Crash of 1837. In the late 1840s, American intellectuals and activists revived this socialist vision, organizing communes and the National Reform Association to press for a federal homestead law providing up to 160 acres per person.

Congressional actions during the Civil War and Reconstruction spotlighted the marginalization of economic equality. The 1862 Homestead Act granted up to 160 acres per claim, but spurned any limits on the total a person might obtain. During the war and Reconstruction, Congress spurned calls to seize Confederate plantations for redistribution to the former slave laborers. While a few radicals argued that land ownership was necessary for freedmen to escape servitude, most wanted to protect existing property rights and simply extended civil and political rights. Thus, by 1880, economic equality had seemingly become a “lost tradition” in the United States.

With the help of an NEH summer seminar and a fellowship from the NEH and American Antiquarian Society, as well as two sabbaticals, I have written seven of ten chapters and expect to complete the manuscript next year. I hope that the resulting book, to be published by Johns Hopkins University Press, will appeal to a broad readership and become part of the conversation about economic equality in the United States.

Right: Books by Daniel R. Mandell

*King Philip’s War: Colonial Expansion, Native Resistance, and the End of Indian Sovereignty*  
Johns Hopkins University Press (July 13, 2010)

*Tribe, Race, History: Native Americans in Southern New England, 1780–1880*  
Johns Hopkins University Press (January 13, 2011)

*Behind the Frontier: Indians in Eighteenth-Century Eastern Massachusetts*  
University of Nebraska Press (August 1, 2000)
New Office Spaces for the MHC in Kansas City and St. Louis!

DR. STEVE BELKO & DR. MARK LIVENGOOD, MHC

KANSAS CITY OFFICE:
1800 Baltimore Avenue, Suite 1S
Occupying a street-level corner of the Long & Robinson building at 18th & Baltimore, the MHC office in Kansas City is in the heart of the Crossroads Arts District. This eclectic neighborhood features art galleries, studios, boutique shops, restaurants, taprooms, and event venues. The Crossroads also includes a number of historic buildings and districts, such as Film Row, where every major Hollywood studio had distribution offices for much of the twentieth century. Today, the MHC’s office sits in the former headquarters of the National Screen Service, which shipped movie posters and advertising accessories across the nation.

ST. LOUIS OFFICE:
415 South 18th Street, Suite 100
The Grand Central Building is part of the larger $135 million St. Louis Union Station redevelopment project. The development contains five buildings: Power House, Grand Central, Union Station 10 Cine, the Post Office Annex, and the Veterans Affairs Building. The entire Union Station complex subtly incorporates the area’s historically significant roots while updating it into a contemporary urban setting. The developments have earned several awards, including the BOMA International Office Building of the Year Award, two Better Downtown St. Louis Awards, two BOMA St. Louis Office Building of the Year Awards, and two St. Louis Cityscape Awards.

New Staff Member: Caitlin O’Leary

DR. STEVE BELKO, MHC

Once again, I am pleased and honored to add one more member to an already stellar staff: Caitlin O’Leary, who serves as my Heritage Resources Coordinator (overseeing Missouri’s German Heritage projects) and Development Associate (assisting Austin Skinner, our Director of Development and Community Engagement). Although born in Texas, Caitlin grew up in St. Louis, graduating from Nerinx Hall High School. She earned her Bachelor of Arts degree from Truman State University in 2013, majoring in history and serving as president of the Truman State Historical Society. After graduation, Caitlin took a position in retail management before accepting a position as Programs Manager for Missouri’s Civil War Heritage Foundation, where I first met her and became familiar with her work. She is a dedicated volunteer for the USO of Missouri, and a proud member of a military family. I would be remiss, moreover, if I failed to announce that she is getting married on November 19, just about the time this issue hits the stand. Finally, she will no longer have to hear any more ribbing from me, as she now will be acquiring a German last name—how fitting for her new role at the MHC!
LETTER FROM THE EXECUTIVE DIRECTOR

DR. STEVE BELKO

As a professional historian, I can make the most obvious of claims that one of the greatest scars disfiguring American history is slavery, followed by a century-plus of Jim Crow in all of its manifestations in every state of this Union. Slavery and its segregationist and discriminatory progenies resulted, in essence, from a clash of cultures lasting nearly four centuries. As a professional historian, I consistently had to remind my students, however, that another, equally deep scar maims our history—genocide. That is, a determined and consistent policy, whether direct or indirect, purposed or accidental, whether carried out through assimilation, acculturation, or annihilation, to destroy a people’s culture, to drive their language and their customs into extinction, and, in some cases, to eradicate them entirely from the face of the planet. I am, of course, referring here to another colossal clash of cultures: that between European Americans and the American Indians, likewise a four-hundred-year struggle, whereby the latter succumbed almost completely to the former. Although we still have a ways to go, we cannot forget that our country has achieved much progress in overcoming the tragic treatment of our African American population. But we cannot continue ignoring our Native American population during our ongoing journey to achieve real civil rights. Indeed, this route may prove just as daunting, for we must not forget the fact that genocide has no reclamation, no restitution, no remuneration; no civil rights movement can ever restore a culture or people who no longer exist. As such, we must employ our time, our resources, and our attention to correcting those wrongs for which we have the power to resolve today and for tomorrow, and as long as I am executive director of the Missouri Humanities Council, I will strive to achieve this objective—hence, the mission of many of our programs,
such as our new Native American heritage initiative, which we introduce in this issue.

But I have to admit, I do have a personal motive for seeing this particular effort accomplish its mission. You may have noticed that I regularly place a picture of my family in every editorial in our magazine. For this issue, let us focus here on just one member of my family, my son, AJ—named after Andrew Jackson (his real name is William Jackson Belko, but we call him AJ because that is how I abbreviated Jackson in my research notes). As I mentioned in my introduction of the Native American heritage initiative earlier in this issue, one of my areas of specialty is the Southern Frontier from 1660 to 1860. But my primary area of expertise, the subject for which I am most recognized within scholarly circles, is the Age of Jackson, and especially of Andrew Jackson himself and his apostles who created a political party they proudly dubbed the Democracy.

I named my son AJ because of what Jackson and his Democracy were most heralded for—that is, the core components of Jacksonian Democracy: equal protection of the laws; an aversion to a moneyed aristocracy, exclusive privileges, and monopolies; and a predilection for the common man, majority rule, and the welfare of the community over the individual. In their campaign to halt the seeming corruption and centralization of power inherent in Henry Clay’s American System, Jackson and his disciples fervently defended the middling sorts, believing ardently that the will of the majority shall prevail and that the welfare of the community outweighs the vested interests of a wealthy few. Jackson and his supporters believed the implementation of the American System would create “an aristocratical interest,” result in a “monopoly to a few large manufacturers,” tax the “indispensable articles of life,” and fall with “peculiar and unequal severity on the poorer classes of citizens.” They denounced government policies that would, in their estimation, benefit the “friend of special bounties and privileges” and the “advocate of the most enlarged monopoly,” promote an “aristocracy at the expense of the hard earnings of the poorer citizens,” institute a system that taxed the articles of “prime necessity,” and that imposed an economic and political system designed “for the benefit of the few, a favored class, to the oppression of the great masses of the people.” Indeed, one of the greatest documents of American constitutional history, Jackson’s 1832 veto of the recharter of the corrupt Bank of the United States, best sums up the Jacksonian creed:

> It is to be regretted that the rich and powerful too often bend the acts of government to their selfish purposes…. [E]very man is equally entitled to protection by law; but when the laws undertake to add to these natural and just advantages artificial distinctions, to grant titles, gratuities, and exclusive privileges, to make the rich richer and the potent more powerful, the humble members of society—the farmers, mechanics, and laborers—who have neither the time nor the means of securing like favors to themselves, have a right to complain of the injustice of their government…. Most of the difficulties our government now encounters and most of the dangers which impend over our Union have sprung from an abandonment of the legitimate objects of government by our national legislation and the adoption of such principles as are embodied in this act. Many of our rich men have not been content with equal protection and equal benefits but have besought us to make them richer by act of Congress.

I named my son after Andrew Jackson because I hope he will carry on that most noble tradition of protecting the rights of the hard-working, professional middle and lower classes from the constant machinations and repugnant aggrandizement of the moneyed elite. Such a struggle will never end, so better to name him after the greatest leader of that tradition, the only president to achieve that end during his administration and the only one to mean it sincerely.

Prior to his presidency, I admire Jackson for his iron will, unrelenting efforts, and brilliant actions in defense of our nation, which ultimately guaranteed our independence. Peruse any study of the period about the War of 1812—Robert Remini’s unrivalled and masterful biography of Jackson, or his outstanding study of the Battle of New Orleans, or Frank Owsley’s equally consummate study of the Creek War and the Battle of New Orleans, among many
others—and you cannot fail to appreciate the precarious position of our nation at the time, and how a hard-scrabble orphan saved our country in a most valiant manner. He did so, moreover, with the most motley crew possible, the first integrated military force in American history, and the last until President Harry Truman. I hope my son will never have to encounter such a dire threat, ever have to sacrifice his life to defend hearth and home from imminent or actual invasion, but he should note that his namesake possessed these admirable characteristics, established a well-earned and renowned record in the annals of the defense of our country, and stood determined to sacrifice his life for his nation—and my AJ should most certainly aspire to exercise such traits.

Of course, every great leader in our nation’s past has a record that would not pass scrutiny in today’s world—evidence, I hope, of our continued progress. No one in our history is perfect, and we should never pretend to think that some ever could be; they were not above the time in which they lived, and we should refrain from chastising them for that fact. And this is where I tell my son, AJ, where he can atone for his namesake.

I stand again by my claim that one of the most horrific tragedies in our history was, essentially, genocide—the official and unofficial policy and action of destroying the culture of the Native Americans and assimilating them into white society—but for that act, every American of every period of our history is culpable, from national policymakers, to state officials, to aggressive frontiersmen, to fraudulent government contractors and private enterprises. All have blood on their hands. Even those with beneficent aims, such as the Protestant missionary societies, which sought to make the red man a white one, unwittingly spurred the eradication of Indian culture. To lay the blame entirely on Jackson is the height of historical ignorance, and I should know, as I have spent my life teaching, researching, and publishing on that individual and his era. In fact, it stuns students when they learn that more Indians fought for Jackson than against him, which attributed at times to his flawless military record.

As for Indian removal, that official policy began well before Jackson’s presidency; the idea was well-rooted in British colonial policy, broached by Secretary of War Henry Knox during the Washington administration, and formally declared as a policy and put into motion by President James Monroe and his Secretary of War John C. Calhoun. Jackson refused to continue the policy without congressional approval, believing that the president had no power to carry out removal without legislative sanction, and he secured it with the Indian Removal Act of 1830. He believed that American Indian policy as it stood under Jefferson was not working, that it would take much longer for the Indians to assimilate, and he believed they should move farther away from the white man so as to prevent their certain demise and to prevent further violence between aggressive whites and Indians defiantly refusing submission to state authority. While the legislation moved through congress, President Jackson sent the military into Indian lands to remove by force white transgressors; he seized them, burned their homes and outbuildings, all in the name of staving off conflict until congress gave him approval to move Indians westward. When he learned of the atrocious conditions that private contractors wrought on the Indians as they moved to lands in the west, he was visibly angry and assigned the military to oversee removal in order to prevent fraud and negligence, although we know that proved no better. But he is not responsible for Indian removal alone. The policy predated his presidency, and it continued unabated well after he had left office. The Van Buren administration witnessed the Trail of Tears and embroiled us deeper into the Second Seminole War, the Kansas–Nebraska Act forced another round of removals of Indians already removed to Kansas, and “Lincoln’s Reconstruction” against Indians who had fought with the Confederacy is arguably one of the most devastating policies against Native Americans. Removal in various nefarious forms outlived Custer and never died at Wounded Knee. Rest assured, I make no excuses for Jackson; I am simply assigning guilt to those deserving of it.
And here is where my personal motive enters, and it is indeed an antagonistic response to Jackson—it is absolutely reprehensible that we betrayed our countrymen for fighting alongside us to repel British invasion and secure our independence in 1815. The American Indian too was fighting, bleeding, dying; he too would never see his family, never see his home if he did not prevail as well; he too was sacrificing his life to secure independence for his family, for his people, for his way of life. Many of our Indian allies indeed never returned home, casualties of a war to defend the homeland—and so how did we honor that ultimate sacrifice, that unswerving loyalty? My ancestors tore them away from their hearths, removed them from their homes, simply spurred more loss of Native lives, and sought to destroy their culture altogether—or in more simple terms, by continuing a policy that verged on outright genocide.

If you think that my contention of genocide is a bit too strong to apply to the treatment Americans levied against their fellow Americans, then I give you this simple fact. As Americans—well, those of European descent—celebrated our centennial of Independence in 1876, a combination of disease, relocation, and resulting food shortages, all the consequences of a concerted policy of removal in one form or another, had reduced the most powerful tribe in Missouri, the Osage, by 90%. A staggering loss of population by any accounting. To realize this fact alone—without even considering the hundreds of other Indian peoples on this continent who encountered the same or worse—and still discount genocide, is also a tragedy, certainly an insult to the American Indian. Sadly, I will add here that also during our centennial celebration, the US government sent American troopers to the northern Great Plains, embarking on the great Sioux War, further perpetuating the policy of genocide.

Fortunately for the historical record and the reputation of mankind, Native peoples are alive and well today, and although they faced immense population losses and dramatic changes to their culture and their communities, there are still cultural lines that have remained through the last several hundred years. Native American peoples will tell you that they are a culturally vibrant community, but one that could use some assistance with resources for cultural preservation projects to support Native-led initiatives. And here is where my son, AJ, can correct the errors of his namesake, can do everything in his power to restore (as best as we can at this juncture) a people and their culture, can truly and sincerely achieve “peace and friendship.”

I cannot get over that term—“peace and friendship”—because it is stamped so perceptibly on struck medals provided to the American Indian during every presidential administration in the era I study. One of the more prized pieces of memorabilia I possess from the period my doctorate covers is just such a medal from Jackson’s presidency. Jackson’s bust on one side, and on the other, a hand with a wrist in obvious military dress shaking that of an American Indian, a tomahawk and peace pipe intercrossed, and the words—shallow words, as we are so brazenly aware from the historical record—“PEACE AND FRIENDSHIP.” My son, AJ, will surely inherit that troubling piece of history.
For some unknown reason, every time that we are in the yard playing, landscaping, relaxing, I tell my kids that, although there is some legal piece of paper to our land and house, recognized by our state government and filed away somewhere in one of its offices, we really have no “title” to our land and our house. It was not always ours. It was taken from another family, and done so most dishonorably. Yes, I know it was not me, my wife, or my kids that did it, or my parents or their parents. But it eats at me, maybe because I would feel an incredible sadness if our property were so wantonly seized from us, our family forced to remove from our ancestral homes, where our forebears had buried theirs, to face an unfamiliar and most uncertain future, to lose them to sickness, starvation, intolerance, greed—to another more powerful culture bent in one way or another on our subjugation, and even our eventual eradication.

My son, AJ, asks questions as to why these things—things I describe as effectively genocide—happened as they did, and I can only recite the historical record, which, as a disciple of the humanities, troubles me immensely. There are some wrongs that are unforgivable, some from which we can never recover. But that in no way precludes us from assuring such tragedies, such horrors, should ever recur. My son, AJ, is learning that not everything about his namesake is noble, and he is realizing that he can do something about it. Yet, that same undaunted courage that characterized Andrew Jackson in his campaign to protect the common man against the wealthy few and in his gallant and spirited defense of our country against overwhelming odds can, ironically, inspire my son to exert the same characteristics to achieve progress where his namesake fell considerably short.

It is my avowed objective to do anything and everything to assist American Indians to preserve and promote their culture, in ways they deem appropriate, and to do whatever they see fit to save their way of life. I am determined to witness the day when we even return lands in Missouri back to the rightful owners (although I am sure the Indian would tell you that it is not ours to own in the first place—it belongs instead to the Great Spirit; we are but stewards, and I wish my ancestors had been better stewards of it). As long as I am executive director of the Missouri Humanities Council, I will pursue every appropriate action to see that land deemed sacred to the Osage, to the Absentee Shawnee, to the Sac and Fox, and to all native peoples who called my state home as well, no matter how small that plot may now have to be, returned to them in perpetuity. Imagine that, reversing centuries of a policy of Indian removal. It is within our power, you know.

In fact, I hope that someday in the near future, when it indeed comes time to hand over the “titles” to lands we seized, that my son—AJ—will be there as a witness. Maybe even he himself will have the opportunity to hand over that piece of paper to the rightful occupants, and realize the import of that simple act and the wrongs his namesake (and tens of thousands of other Americans) committed. I know this seems such a trifling gesture at this point in the game of our tragic clash of cultures in North America, but something can and must be done, before it is really too late. And, you know what, maybe if my son indeed gets that honor to return “title,” he can also hand over that “peace and friendship” medal from Jackson’s presidency—and this time it will actually mean something, and my AJ can finally honor what his AJ did not. It can happen. Everything is possible in the humanities. How about we give it a shot, no matter who we are named after?

Dr. Steve Belko contributes to this article in his personal capacity. The views expressed are his own and do not necessarily represent those of the Missouri Humanities Council. This series of articles—“Reflections on the Humanities”—is meant to be thought-provoking and encourage a dialogue around some of today’s most relevant humanities topics. Have a response? Send it to sbelko@mohumanities.org.
Since the inception of the Missouri Humanities Council in 1971, the National Endowment for the Humanities and the State of Missouri have been the major sources of revenue enabling the Council to present humanities programs throughout our state. In recent years these sources have remained stagnant, and there exists a real threat that they could decrease significantly in the future. The Council has been proactive in strengthening its fundraising resources in order to maintain and grow the valuable programs that it provides citizens throughout our state. It is only through contributions from people like you that the programs presented in this publication will continue to grow.

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The Way of American Genius