



Museum of Food and Culture - Hearth and Harvest

A Supplemental Handout for *The Man, The Myth, and Indigenous Erasure: Johnny Appleseed and the Personification of Settler Colonialism*

Presenter Contact Information:

Laura Hughes, laurannhughes@gmail.com

Lucor Jordan, lucor.jordan@gmail.com

Madison Dillard, madisoncdillard@gmail.com

As three non-Indigenous scholars, we are motivated by a responsibility to look critically at often taken for granted systems of privilege, violence and erasure that are institutionalized and canonized as a central mechanism of the structure of settler colonialism.

Interested in learning more about a land acknowledgment, and why we did one? See the following links for resources on the why and how of writing one:

- [A webinar by Dr. Cutcha Risling Baldy \(Hupa, Yurok, and Karuk\)](#)
- [Native Governance Center's Guide](#)
- [Amnesty International's Guide](#)
- Learn more here [about whose lands you are occupying](#)

Indigenous Organizations Accepting Donations

- [Coalition to Stop Violence Against Native Women](#)
- [Navajo & Hopi Families COVID-19 Relief Fund](#)
- [IllumiNatives](#)
- [UNIST'OT'EN: Heal the People, Heal the Land](#)
- [National Indigenous Women's Resource Center](#)
- [Native Peoples Action](#)
- [NDN Collective](#)
- [Seeding Sovereignty](#)
- [American Indian College Fund](#)

- [Native American Rights Fund](#)
- [The Tipi Raisers](#)
- [Thunder Valley CDC](#)

Indigenous Organizations and Podcasts to Follow and Support

Your presenters would like to assert our solidarity with the Native Student Alliance, Decolonize DU, and R.A.H.R. in their fight to remove the “pioneer” moniker and all associations with “pioneer” at the University of Denver due to its association with the violence of settler colonialism.

- [Tocabe: An American Indian Eatery \(Denver, CO\)](#)
- [Missing and Murdered Indigenous Women USA](#)
- [Haseya Advocate Program \(Colorado Springs, CO\)](#)
- [International Indigenous Youth Council](#)
- [Native Women's Wilderness](#)
- [All My Relations Podcast](#)
- [The Red Nation Podcast](#)
- [This Land Podcast](#)
- [Missing & Murdered Podcast](#)
- [A Tribe Called Red \(Indigenous Music\)](#)
- University of Denver Student Run Organizations:
[Decolonize DU](#) & [Righteous Anger. Healing Resistance \(R.A.H.R.\)](#)

Sand Creek Massacre: A Brief Introduction

John Evans had been fanning the flames of fear and hostility in and around the settler community of Denver for much of his time as Governor of Colorado. This political rabble rousing came to a head on November 29th 1864 when several hundred volunteer soldiers surrounded a peaceful camp along the Sand Creek just north of the city of Denver. Under the leadership of Colonel John Chivington, they descended as the sun rose over 1000 Cheyenne and Arapaho women, men, and children sleeping in a camp which was flying an American flag in order to demonstrate the formal peace agreement which the Chief Black Kettle had negotiated. The subsequent attack occurred in the early morning hours when the Cheyenne and Arapaho men were hunting and scouting the land, leading to the estimated 150 casualties to be mostly women, children, and elders whose bodies were mutilated and desecrated by Chivington’s soldiers. While this was only one of many atrocities committed in the process of settler colonization, this event here just outside of Denver was unique because of the large number of witnesses who survived the attack and prevented it from being erased as generally happened. We encourage those interested to read the [John Evans Report](#) conducted by the John Evans

Study Committee made up of 11 University of Denver faculty members. The report found John Evans, the founder of the University of Denver, to be culpable for the Sand Creek Massacre.

The Marshall Trilogy: A Brief Introduction

Marshall based the decision on the “Discovery Doctrine,” referring to the way colonial powers laid claim to newly discovered land: in other words, title to the land lay with its discover. In *Johnson v. McIntosh* and other cases, the doctrine had the effect of ignoring aboriginal land possession. Other cases in the Marshall Trilogy are *Cherokee Nation v. Georgia* (1831) and *Worcester v. Georgia* (1832).

1. Johnson v. M'Intosh (1823)

The first of three court cases (the “Marshall Trilogy”) that became the foundation of how American Indian law is decided. The case involves a series of land transfers. In the 1770s, Illinois and Piankeshaw Indians, in what is now Illinois State, sold some land to Thomas Johnson. After American independence, the Indians sold the same land to the U.S. government, which then sold it to William McIntosh. In *Johnson v. McIntosh*, the Supreme Court under Chief Justice John Marshall upholds the McIntosh family’s ownership of land purchased from the federal government. It reasons that since the federal government now controls the land, the Indians have only a “right of occupancy” and hold no title to the land.

2. Cherokee Nation v. Georgia (1832)

The second of the three court cases that make up the Marshall Trilogy. The case involves whether state law can apply to a Native nation. In Georgia, the state has been steadily moving onto Cherokee Nation lands, trying to impose state laws on the tribe. Despite Cherokee efforts to halt these acts, Georgia refuses to stop. In *Cherokee Nation v. Georgia*, Chief Justice John Marshall finds that the Cherokee Nation is not a foreign nation as originally defined under the U.S. Constitution’s Commerce Clause but is instead a “domestic dependent nation,” under the protection of the federal government. State laws therefore cannot be imposed on the tribe.

3. Worcester v Georgia (1832)

The final case that makes up the Marshall Trilogy. Samuel Worcester, a white missionary living on Cherokee lands, brings a suit to the U.S. Supreme Court on behalf of the Cherokee Nation. The state of Georgia had demanded that Worcester obtain a state license to live on Cherokee land. Chief Justice John Marshall rules for the Cherokee, finding that the U.S. is legally bound to treat the tribes “as nations, respect their rights, and manifest a firm purpose to afford that protection which treaties stipulate [...] Indian nations had always been considered as distinct, independent political communities, retaining their original

natural rights, as the undisputed possessors of the soil ... The very term *nation* so generally applied to them, means 'a people distinct from others.'" —U.S. Supreme Court Chief Justice John Marshall, *Worcester v. Georgia*, 31 U.S. (6 Pet.) 515, 561 (1832). The very fact that John Marshall described Native American peoples as Nations in this way, contradicts his earlier ruling in *Johnson vs. McIntosh*, highlighting one of the inconsistencies in the way his rulings went.

Glossary of Terms

Settler Colonialism: Settler colonialism is a structure rather than an event, it is different from other forms of colonialism in that the settler intends to stay indefinitely, while other types of colonists are only interested in extracting resources and profit.

Extractive Colonialism:

Extractive colonialism is committed to going to a place, setting up a political and military control for the purpose of extracting labor (often in the form of slavery), agricultural wealth, or mineral wealth. An important characteristic of this as opposed to settler colonialism is that there is never a mass movement of settlers, nor an intent to.

Environmental Colonialism: The process which colonists engage in to transform a new land in the image of the colonial homeland. Environmental colonialism extends past simply introducing new plants and animals, but also in

Heteropatriarchy: "The social systems in which heterosexuality and patriarchy are perceived as normal and natural, and in which other configurations are perceived as abnormal, aberrant, and abhorrent." (Arvin, Tuck, and Morril 2013)

Heteropaternalism: "The presumption that heteropatriarchal nuclear-domestic

arrangements, in which the father is both center and leader/boss, should serve as the model for social arrangements of the state and its institutions." (Arvin, Tuck, and Morril 2013)

Manifest Destiny: "The 19th-century doctrine or belief that the expansion of the US throughout the American continents was both justified and inevitable."

Indigenous Erasure: Indigenous peoples are largely invisible in U.S. media, politics, and mainstream society, largely because settler origin myths such as Johnny Appleseed have rewritten the history of this land. Indigenous erasure is part of a continued strategy for legitimizing settler colonial efforts of reterritorialism.

Genocide: The term "genocide" was coined by Polish-Jewish legal scholar Raphael Lemkin in 1944, in order to describe the atrocities committed by the German Nazi state during and leading up to the Holocaust. Lemkin's understanding of genocide is not limited to physical means of murder but includes a wider understanding of ways by which an oppressor aims to disintegrate or annihilate a group, applying to many global atrocities. Many Indigenous peoples and scholars, as well as non-Native

scholars, agree that European settlers have committed genocide against the Indigenous peoples of North America for hundreds of years.

Cultural Diffusion: Voluntary process of integrating cultural ideas, practices, and technologies between cultural groups; specifically in cases where power asymmetries do not dominate the intergroup dynamics

Acculturation: The cultural conditioning of an individual into the culturally held value, beliefs and practices of a particular cultural group.

Pioneer: In the 16th century the word *peonaris*--which thought to be the origin of the word pioneer--was a word to describe the advanced foot soldiers which would precede the main body of troops. Armed with shovels and pick-axes, they would construct the infrastructure necessary for invasion. 18th and 19th century pioneers served much the same purpose for the expansion of the US settler state.

Deterritorialism: The process of attempting to weaken or separate cultural relationships between a People and a place.

Reterritorialism: The process of attempting to invent or establish cultural relationships between a People and a new place.

National Myth: a national myth is a story which a nation uses to exemplify their national character, moral ideals, and chronicle their imagined origins. The story of Remus and Romulus and the founding of Rome is one such example.

Settler Nativism: Settler nativism is a process in which settlers attempt to separate themselves from the settler identity in favor of being ‘rooted’ or naturalized in a new place. In the formation of the US settler state, this process was often used as a way to separate “new” settlers from “old” settlers.

Dawes Act: In 1887 the Dawes Act, or the General Allotment Act as it is also known, allotted 160 acres of farm land or 300 acres of grazing land to the head of household of each Native American “nuclear” family. By design this program was also intended to create a great deal of “extra” land which could then be auctioned off to US settlers. Aside from attempting to secure more land for settlements, the aim of this act was forced assimilation into mainstream American culture. The Dawe’s Act was a significant influence in the use of blood quantum to identify who the United States government considered to be Native American. Only Native American peoples who “qualified” as Native American per the United States government were allowed to receive plots of land.

Boarding Schools: Also called Indian Residential Schools, were an attempt by the United States and Canada to forcibly assimilate Indigenous peoples through the forced removal and relocation of Indigenous children to boarding schools, where they were systematically cut off from their cultures and families, abused, and forced to

learn English, Christianity, and the dominant culture.

Sovereignty: Sovereignty is a complex notion with many different iterations. For the context of this presentation, sovereignty is understood as a self-governing state that has the authority to govern itself and practice self-determination. Self-determination is the process by which a country determines its own statehood and forms its own allegiances and government. Native American peoples and Nations are sovereign entities who have the right to rule themselves. Their sovereignty differentiates them from minoritized groups in the United States, however, failure to recognize Indigenous sovereignty is, as Joanne Barker describes it, the “racialization of the Indian” (Barker 2005).

Royal Proclamation: The Royal Proclamation of 1763 recognized was issued by King George the III formalizing Britain's claims in North America, it also formalized the recognition of continuing Aboriginal title. This states that settlers cannot simply claim Aboriginal land without it being ceded or purchased by the Crown. It also stipulates that only the Crown can purchase land from Indigenous occupants. It is this title which John Marshall stated that the US inherited that legitimizes their claim on land.

Doctrine of Discovery: In the late 15th century the Doctrine of Discovery sought to allow European explorers to claim lands occupied by non-Christian peoples. This ideology also factored into Chief Justice John Marshall's justification for US title of Indigenous lands as the original starting point for Crown control.

Urban Relocation Program: Beginning in the 1950s the Urban Relocation Program was an effort to terminate Native Americans culturally by relocating individuals and families into several urban centers: Chicago, Las Angeles, Cleveland, Dallas, Saint Louis, San Francisco, San Jose, Cincinnati, and San Jose.

Termination Era: The termination era (1940s to the 1960s) sought to end federal responsibilities to treaty obligations by ending the reservation system and to gain access to resource wealth on reservation land.

Assimilation Era: The assimilation era (1887 to 1934) was built on the belief that the US could force Native Americans to abandon their languages, religions, cultures, societies, and family structures. The federal Indian policy during this era was singularly focused on this agenda of cultural genocide.

Recommended Reading for Additional Information:

- [John Chapman: Pioneer Nurseryman \(North Carolina Historic Sites\)](#)
- [The Real Johnny Appleseed Brought Apples—and Booze—to the American Frontier \(Smithsonian Magazine\)](#)
- [American Legends Volume 1: Johnny Appleseed \(Disney Educational Productions\)](#)
- [Disney's American Legends \(YouTube Movies\)](#)
- [Johnny Appleseed: Man Behind the Legend \(The History Guy: History Deserves to Be Remembered\)](#)
- Resources to encourage people to learn more about Indigenous North American Foodways across the continent
 - [Young Women are Reviving Indigenous Food Traditions Online \(Civil Eats\)](#)
 - [Foods Eaten by the Lenape Indians \(Official Site of the Delaware Tribe of Indians\)](#)
 - [Indigenous Permaculture](#)
- [Decolonizing Feminism: Challenging Connections between Settler Colonialism and Heteropatriarchy, by Maile Arvin, Eve Tuck, Angie Morrill \(Johns Hopkins University Press\)](#)
- Boarding Schools and Indian Residential Schools
 - [Truth and Reconciliation Commission of Canada \(Government of Canada\)](#)
 - [Sandcreek Massacre](#)

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