

Where Historians Disagree - The "Frontier" and the West

The Turner thesis shaped the writing of American history for a generation, and it shaped the writing of western American history for even longer. In the first half of the twentieth century, virtually all the major figures in the field echoed and elaborated at least part of Turner's argument. Ray Allen Billington's *Westward Expansion* (1949) was for decades the standard textbook in the field; his skillful revision of the Turner thesis kept the idea of what he called the "westward course of empire" (the movement of Europeans into an unsettled land) at the center of scholarship. In *The Great Plains* (1931) and *The Great Frontier* (1952), Walter Prescott Webb similarly emphasized the bravery and ingenuity of white settlers in Texas and the Southwest in overcoming obstacles (most notably, in Webb's part of the West, aridity) to create a great new civilization.

The Turner thesis was never without its critics. But serious efforts to displace it as the explanation of western American history did not begin in earnest until after World War II.

In *Virgin Land* (1950), Henry Nash Smith examined many of the same heroic images of the West that Turner and his disciples had presented; but he treated those images less as The American West, and the process by which people of European descent settled there, has been central to the national imagination for at least two centuries. It has also, at times, been central to American historical scholarship.

Through most of the nineteenth-century, the history of the West reflected the romantic and optimistic view of the region beloved by many Americans. The lands west of the Mississippi River were places of adventure and opportunity. The West was a region where life could start anew, where brave and enterprising people endured great hardships to begin building a new civilization. Francis Parkman's *The Oregon Trail* (1849), a classic of American literature, expressed many of these assumptions and in the process shaped the way in which later generations of Americans would view the West and its past. But the emergence of western history as an important field of scholarship can best be traced to the famous paper Frederick Jackson Turner delivered at a meeting of the American Historical Association in 1893. It was titled "The Significance of the Frontier in American History." The "Turner thesis" or "frontier thesis," as his argument quickly became known, shaped both popular and scholarly views of the West (and of much else) for two generations.

Turner stated his thesis simply.

The settlement of the West by white people—"the existence of an area of free land, its continuous recession, and the advance of American settlement westward"—was the central story of American history. The process of westward expansion had transformed a desolate and savage land into a modern civilization. It had also continually renewed American ideas of democracy and individualism and had, therefore, shaped not just the West but the nation as a whole. "What the Mediterranean Sea was to the Greeks, breaking the bonds of custom, offering new experiences, calling out new institutions and activities, that, and more, the ever retreating frontier has

descriptions of reality than as myths, which many Americans had used to sustain an image of themselves that the actual character of the modern world contradicted. Earl Pomeroy, in an influential 1955 essay and in many other works, challenged Turner's notion of the West as a place of individualism, innovation, and democratic renewal. "Conservatism, inheritance, and continuity bulked at least as large," he claimed. "The westerner has been fundamentally imitator rather than innovator. . . . He was often the most ardent of conformists." Howard Lamar, in *Dakota Territory, 1861-1889* (1956) and *The Far Southwest* (1966), emphasized the highly diverse experiences of

different areas of the West and thus challenged the emphasis of the Turnerians on a distinctive western environment as the crucial determinant of western experience.

The generation of western historians who began to emerge in the late 1970s launched an even more emphatic attack on the Turner thesis and the idea of the "frontier." Echoing the interest of historians in other fields in issues of race, gender, ethnicity, and culture, "new" western historians such as Richard White, Patricia Nelson Limerick, William Cronon, Donald Worster, Peggy Pascoe, and many others challenged the Turnerians on a number of points.

Turner saw the nineteenth-century West as "free land" awaiting the expansion of Anglo-American settlement and American democracy. Pioneers settled the region by conquering the "obstacles" in the way of civilization—the "vast forests," the "mountainous ramparts," the "desolate, grass-clad prairies, barren oceans of rolling plains, arid deserts, and a fierce race of savages." The "new western historians" rejected the concept of a "frontier" and emphasized, instead, the elaborate and highly developed civilizations (Native American, Hispanic, mixed-blood, and others) that already existed in the region. White, English-speaking Americans, they argued, did not so much settle the West as conquer it. And that conquest was never complete. Anglo-Americans in the West continue to share the region not only with the Indians and Hispanics who preceded them there, but also with African Americans, Asians, Latino Americans, and others who flowed into the West at the same time they did. Western history, these scholars have claimed, is a process of cultural "convergence," a constant competition and interaction—economic, political, cultural, and linguistic—among diverse peoples.

The Turnerian West was a place of heroism, triumph, and, above all, progress, dominated by the feats of brave white men. The West the new historians describe is a less triumphant (and less masculine) place in which bravery and success coexist with oppression, greed, and failure; in which decaying ghost towns, bleak Indian reservations, impoverished barrios, and ecologically devastated landscapes are as characteristic of western development as great ranches, rich farms, and prosperous cities; and in which women are as important as men in shaping the societies that emerged. This aspect of the "new western history" has attracted particular criticism from those attached to traditional accounts. The novelist Larry McMurtry, for example, has denounced the new scholarship as "Failure Studies." He has insisted that in rejecting the romantic image westerners had of themselves, the revisionists omit an important part of the western experience.

To Turner and his disciples, the nineteenth-century West was a place where rugged individualism flourished and replenished American democracy. To the new scholars, western individualism is a self-serving myth. The region was inextricably tied to a national and international capitalist economy; indeed, the only thing that sustained Anglo-American settlement of the West was the demand in other places for its natural resources. Western "pioneers" were never self-sufficient. They depended on government-subsidized railroads for access to markets, federal troops for protection from Indians, and (later) government-funded dams and canals for irrigating their fields and sustaining their towns.

And while Turner defined the West as a process—a process of settlement that came to an end with the "closing of the frontier" in the late nineteenth century—the new historians see the West as a region. Its distinctive history does not end in 1890. It continues into our own time.

Summary: