

# AMERICAN FRONTIERS, HOMELANDS, AND EMPIRE

## FALL 2013 SYLLABUS

Faculty:	Office	Mailbox	Phone	Email
Kristina Ackley	Lab I 1011	Lab I (1 <sup>st</sup> fl.)	867-6020	<a href="mailto:ackleyk@evergreen.edu">ackleyk@evergreen.edu</a>
Zoltán Grossman	Lab I 3012	Lab I (1 <sup>st</sup> fl.)	867-6153	<a href="mailto:grossmaz@evergreen.edu">grossmaz@evergreen.edu</a>

(All office hours will be by appointment)      Web: <http://academic.evergreen.edu/g/grossmaz>

### PROGRAM DESCRIPTION

Students will explore the juxtaposed themes of Frontier and Homeland, Empire and Periphery and the Indigenous and Immigrant experience. We will use historical analysis (changes in time) and geographic analysis (changes in place) to critique these themes, and will turn toward cultural analysis for a deeper understanding of race, nation, class and gender. We will take as our starting point a critique of Frederick Jackson Turner's "Frontier Thesis"—that the frontier is "the meeting point between savagery and civilization"—as a racist rationale for the colonization of Native American homelands. We will consider alternative histories of Anglo-American expansion and settlement in North America, with interaction, change, and persistence as our unifying themes.

We will study how place and connection is nurtured, re-imagined and interpreted, particularly in Indigenous and recent immigrant communities. We will connect between the ongoing process of "Manifest Destiny" in North America and subsequent overseas imperial expansion into Latin America, the Pacific and beyond. The colonial control of domestic homelands and imperial control of foreign homelands are both highlighted in recent patterns of recent immigration. These patterns involve many "immigrants" who are in fact indigenous to the Americas, as well as immigrants from countries once conquered by the U.S. military. The American Empire, it seems, began at home and its effects are coming back home and will be contested again. In fall quarter, we will track the historical progression of the frontier across North America and overseas and the territorial and cultural clashes of immigrant and colonized peoples. We will hear firsthand the life stories of local individuals and communities to understand their narratives of conflict, assimilation, resistance and survival.

### WEEKLY SCHEDULE (STUDENTS MUST HAVE A DEDICATED SCHEDULE FOR CLASS PREP)

Monday		Reading, Writing, and Preparation	
Tuesday	9:30-12:00	Longhouse1007A	Lecture
Tuesday	1:00-3:00	SEM II B2105 SEM II B2107	Ackley Book Seminar Grossman Book Seminar
Wednesday	9:30-12:30	SEM II B1105	Workshop/Film/Lecture/Reading
Thursday		Reading, Writing, and Preparation	
Friday	9:30-12:30	SEM II D1105	Workshop/Film/Lecture/Reading
Friday	1:30-3:30	SEM II D2105 SEM II D2107	Ackley Book Seminar Grossman Book Seminar

### CLASS MOODLE WEBPAGE :

<https://moodle.evergreen.edu/course/view.php?id=4739>

*Please now set up a personal account on <http://moodle.evergreen.edu>, including a close-up photo of your face (so we can all recognize each other). You can also access our Moodle page via <http://moodle.evergreen.edu> or <http://my.evergreen.edu> All communication will be sent only to your evergreen.edu address, so if you use another address you must forward your Evergreen emails to it. Please use only your Evergreen address to communicate with faculty.*

## REQUIRED TEXTS\*

**Wilkinson**, Charles, *Messages from Frank's Landing: a Story of Salmon, Treaties, and the Indian Way* (University of Washington Press, 2000).

**Limerick**, Patricia, *Legacy of Conquest: The Unbroken Past of the American West* (W.W. Norton, 2011) [not 1987 edition]

**Deloria**, Philip, *Playing Indian* (Yale University Press, 1999)

**Saunt**, Claudio, *Black, White, and Indian: Race and the Unmaking of an American Family* (Oxford University Press, 2006)

**Johnson**, Pauline, *The Moccasin Maker* (University of Oklahoma Press, 1998)

**Rothman**, Hal, *Devil's Bargain: Tourism in the Twentieth-Century American West* (University Press of Kansas, 2000)

**Silko**, Leslie Marmon, *Yellow Woman and a Beauty of the Spirit* (Simon & Schuster, 1997)

\*There will also be several discussion readings that will be available on the Moodle website.

## ASSIGNMENTS

**1) Biography:** You have received biographies of your faculty. In addition to introducing ourselves to you, these biographies also serve to illustrate how we approach the program themes. Starting this fall, incoming students to Evergreen will be required to write an Academic Statement about their college education and perspective, starting with an Entrance Essay. You may have already received information about this. We will work collaboratively to shape these statements over both the fall and winter quarters. On Moodle you will find faculty academic statements/ biography. Please prepare a similar biography for yourself (except you don't need to include a photo). In about 750 words (2 pages double-spaced), write a reflection on your life experiences in relation to aspects of cultural difference and social identity such as race, class, gender, sexuality, ethnicity, religion. As much as possible, relate this paper to the themes of the program by placing yourself within a larger context, your family history for example. Bring four (4) copies with you to the first Tuesday class, along with your Seminar Introduction Form. We will be working with them in small groups that day. Post them after class on Moodle.

**Due on Tuesday of Week I in seminar**

**2) Seminar Reading(s) of the Text:** Students will engage in close readings of the program texts. You will write a short paper weekly about one passage in the week's seminar book. You will pick a short excerpt from the book (with chapter and page number) and write at least one paragraph offering your analysis or reflection about it. You will post the text on Moodle by 9:00 am on Tuesday, bring a copy for yourself to Tuesday afternoon seminar, and share your reading of it with your seminar group. You will also *post two replies* to fellow students on Moodle by Friday at 9:00 am. The purpose of this assignment is to provide verification that you have done the reading, to prepare you for seminar discussion, and to initiate online discussion among students in your seminar.

**3) Synthesis Essays:** You will compose a 5-page thesis-driven essay twice in the fall quarter. These essays (A and B) will succinctly and comprehensively draw on program readings *and* suggests their significance for understanding the themes of the program. You will receive peer review after you have handed in the essay to your Writing Group and faculty. Nine (9) stapled copies of the essays are due at the *beginning* of your two writing group times on the schedule. You will receive a separate handout on this assignment.

- All papers must be written in 12-font size (in Times or Times New Roman) in MSWord
- All papers **must be numbered** (Insert>Page numbers) **and stapled** (buy a small stapler *now*).
- All papers will be discussed and marked on in Writing Group seminars in the order that follows:

Writing Group 1	Writing Group 2	Writing Group 3
Weeks 3, 7	Weeks 4, 8	Weeks 5, 9

-In order to participate in writing seminar, students must possess sufficient copies of their completed essay to distribute to their peers and seminar leader, and a copy for themselves (most likely this will be an approximate total of **nine** copies), at the **beginning** of writing seminar. Be

certain to complete your paper draft well ahead of time and to acquaint yourself with copying facilities so that this requirement is easily fulfilled. No exceptions will be made.

- **You will also revise these essays in light of peer and faculty feedback.** All final drafts of papers must be turned in to Moodle by the Due Date (Tues, Dec. 10) as an attached .doc or .docx (not any other program, and not as pasted text) *In your final Portfolio (Fri. Dec. 13), you will turn in both the faculty-reviewed draft (with faculty notes on it) and your final draft.*

**4). Research Tools.** Students will be expected to complete four workshops throughout the quarter, during class time, to acquire basic library and research skills. Workshop sheets are due at the very end of the workshop to your faculty seminar leader. Do not come prior to 3:30pm to turn them in, as you will be interrupting the writing seminar. See schedule in syllabus for your group.

#### 5) Reflections

- \* Olympic Peninsula Field Trip 2-page reflection, due **Tues., Nov. 12** on Moodle and in seminar.
- \* Event Reflection, 1-2 pages, on at least one public event relevant to our program.
- \* Other possible writing exercises within morning class or seminar, on selected readings or topics.

**6) Final Presentations.** The Final Presentation will trace the contemporary legacies of “frontier” processes in present-day issues. It will center on a modern issue or controversy in the Geographic Region (see groups below), and trace back the roots of the issue to the impacts of frontier/homeland conflicts. The presentation will show how these historic issues did not end with Turner’s claim of a closed frontier, and that empire-building persists to the present day. The research will be fully cited, with at least five text sources and five web-based sources identified with the Outline and Annotated Bibliography. Each geographic region group will present and compare their individual papers in Week 10. Each student will present for 15 minutes, with time for questions taken at the end by the group. The presentations will be timed, so each student should rehearse the length or write out their talk. Students are encouraged to tie the specifics to the larger framework and themes of the program—connecting the “tree” to the “forest.” There will be a handout and workshop on powerpoint development.

**Tues., Oct. 15: Regional topics chosen** (one paragraph—hard copy and Moodle)

**Tues. Nov. 5: Outline and Annotated Bibliography** (hard copy and Moodle)

**Fri., Nov. 22: Regional Groups meet** to plan presentation panels

**Dec. 10-13:** Presentations to class (must load .ppt or .pptx—no other program—on Moodle before your presentation date, and attend all other student presentations).

**7) Portfolio.** Students must maintain a portfolio of their work over the course of the program. These portfolios are a documentation of your growth and development as a scholar, and are an important aspect of encouraging reflective, self-directed learning. Students should keep copies of written work in the portfolio, as well as your notebook. Your notebook will be submitted as part of your final Portfolio, so take care with your notetaking. Studies show that information is retained in our memory if we write it down. You do not have to take notes on everything, but record enough information to jog your memory later. Some lecture notes and powerpoints will be made available ahead of class, so you can print them off (using the Notes print-out selection in powerpoint) and take notes on additional information from the lecture.

**Tuesday, Oct. 29: Mid-quarter checklist of all written assignments due.** Students will note which assignments have been submitted, submitted late, or not submitted

**Friday, December 13: Portfolios due (including final checklist of all written assignments) to box outside faculty office door.** Portfolios must be submitted by 4pm.

## GEOGRAPHIC REGIONS

The approach of this program will attempt to locate events in both time and space, taking into account chronological events, geographical places, and thematic ideas. To facilitate an in-depth treatment of geographic issues, students will be part of small groups within their seminar (corresponding to their Writing Group), focusing on a particular region. In this way, we can better understand the complexity and local nuances of “frontier” history and its legacies in different homelands. For example, we can begin to see how modern public stereotypes of American “frontiers” often focus on particular regions and not others, and that an assumption made in one

region may not apply well in another. The fall research presentation will derive from our regional focus; the individual presentations will be given as part of the regional “panel.” Student groups will become “experts” on their particular region, and contribute their regional angle to discussions. It may be more fruitful for students to study a region that they are not already familiar with, to enhance the breadth of their knowledge. Both of our seminars will include three regional groups each, though all seminars will read and discuss the all-program readings on all the regions.

#### **KRISTINA SEMINAR**

Group 1. Northeast/Great Lakes: ME, NH, VT, CT, MA, RI, NY, PA, NJ, OH, IN, IL, MI, WI

Group 2. Southeast: MD, DE, VA, WV, KY, TN, NC, SC, GA, AL, MS, FL, LA, AR, MO

Group 3. Southwest/Intermountain West: AZ, NM, MT, WY, CO, UT, ID, NV

#### **ZOLTAN SEMINAR**

Group 1. Great Plains: MN, IA, NE, SD, ND, KS, OK, TX

Group 2. West Coast: WA, OR, CA, AK

Group 3. Overseas: HI, AS, GU, MP, PR, VI

### **CREDIT**

Full credit can be earned by doing all of the following:

- Reading assigned texts in advance of class
- Participating in class activities (participation is defined as active listening, speaking, and thinking)
- Attending class (as attendance is a precondition of participation, absences will diminish your ability to earn full credit; more than three absences will mean reduced credit; three occasions of tardiness will equal one absence)
- Completing all assignments by the date due.
- Attending at least one relevant event on or off campus, and writing a 1-page report on it.
- Writing a narrative self-evaluation for your transcript
- Attending an evaluation conference at the end of each quarter.
- If you do all the above at a passing level, you will earn sixteen credits for the quarter. The quality of the work you accomplish will be described in a narrative evaluation.

### **EVALUATION**

Your evaluation will consist of your seminar leader's written evaluation of your work, your self-evaluation, and the evaluation conference. You will be evaluated on your level of comprehension of the material, on your skills (writing, thinking, speaking, listening, research, presentation), and on your intellectual engagement with the major themes of the program as reflected in assignments and seminar discussions.

### **ACCOMMODATIONS**

Please let your faculty know at the beginning of the quarter if there are any accommodations that you will need that will be coordinated through the Evergreen's Access Services.

### **SIX EXPECTATIONS OF AN EVERGREEN GRADUATE**

- \* Articulate and assume responsibility for your own work.
- \* Participate collaboratively and responsibly in our diverse society.
- \* Communicate creatively and effectively.
- \* Demonstrate integrative, independent, critical thinking.
- \* Apply qualitative, quantitative and creative modes of inquiry appropriately to practical and theoretical problems across disciplines.
- \* As a culmination of your education, demonstrate depth, breadth and synthesis of learning and the ability to reflect on the personal and social significance of that learning.

## WEEKLY SCHEDULE

### **WEEK ONE: OCT. 1, 2, 4 (Introduction)**

Reading: Wilkinson, Charles, *Messages from Frank's Landing*

- Tuesday 9:30-12:00 First program meeting: Shape of the program and year, themes; Introduction to Moodle website; Faculty Intros: Geography and Native Studies
- Tuesday 1:00-3:00 Seminar introductions, Read Covenant; Students exchange/discuss bios. DUE: Biographies, Seminar Introduction Form.
- Wednesday Check-In with faculty in faculty offices (sign-up for slot in Tues. seminar)  
**1-2:30pm: Van Driver Permit Training Session in Sem II A1105**
- Friday 9:30-12:30 Intro to Indian Country & Homelands (Z), Narrative (K)
- Friday 1:30-3:30 Seminar on Wilkinson, *Messages from Frank's Landing*
- 

### **WEEK TWO: OCT. 8, 9, 11 (Settler Colonialism)**

Readings: Limerick, *The Legacy of Conquest*;

Turner, "The Significance of the Frontier in American History" (1893) on Moodle

- Tuesday 9:30-12:00 Idea of the Indian (K); Early Encounters I (Z); Laura Grabhorn (Longhouse Assistant Director)
- Tuesday 1:00-3:00 Seminar on *Legacy of Conquest* I (Limerick); Introduction, Part I  
Read: Cultural Respect Guidelines (on syllabus)
- Wednesday 9:30-12:30 Early Encounters II (Z), Museums (K)
- Friday 9:30-12:30 **FIELD TRIP to Squaxin Island Museum.**  
**Vans leave at 9:30 from Lot C and return at approximately 12:30.**
- Friday 1:30-3:30 Short Discussion on Field Trip  
Reading: Frontier Thesis (Turner, excerpts on Moodle);  
Workshop: Mental Map of the West
- 

### **WEEK THREE: OCT. 15, 16, 18 (Unsettling Colonialism)**

Readings: Limerick, *The Legacy of Conquest*;

Rifkin, "Manifesting America" (on Moodle)

- Tuesday 9:30-12:00 Sovereignty Discourse (K); Invention of the White Race (Z)
- Tuesday 1:00-3:00 Seminar on *Legacy of Conquest* (Limerick), Part II  
**DUE:** Final presentation topic paragraph (hard copy in seminar and posted on Moodle).
- Wednesday 9:30-12:30 Removal & Assimilation (Z); Film: *Usual & Accustomed Places* (Osawa)
- Friday 9:30-12:30 Jefferson & Jackson (K);  
Reading: "Manifesting America" (Rifkin, on Moodle)
- Friday 1:30-3:30 Writing Group 1 meets in seminars (with 9 copies of Synthesis Paper A)  
Research Tools assignments for Groups 2, 3

---

**WEEK FOUR: OCT. 22, 23, 25 (The “White Man’s Indian”)**Readings: Deloria, *Playing Indian*;

Merchant, “The Death of Nature: Women, Ecology and the Scientific Revolution” (on Moodle)

- Tuesday 9:30-12:00 Revitalizing Traditions (Z); Gender & Colonialism (K)
- Tuesday 1:00-3:00 Seminar on *Playing Indian* (Deloria), Intro. Ch. 1, 4, 6, Conclusion
- Wednesday 9:30-12:30 Reading: “The Death of Nature” (Merchant, on Moodle);  
Workshop: Grammar
- Friday 9:30-12:30 Film: *Stagecoach* (Ford)
- Friday 1:30-3:30 Writing Group 2 meets in seminars (with 9 copies of Synthesis Paper A);  
Research Tools assignments for Groups 1,3
- 

**WEEK FIVE: OCT. 29, 30, NOV. 1 (Complicating Race)**Readings: Saunt, *Black, White, and Indian*;

Smith, “Three Pillars of White Supremacy” (on Moodle)

- Tuesday 9:30-12:00 Black Indians (K); I Am Indopino (Gene Tagaban)
- Tuesday 1:00-3:00 Seminar on *Black, White, and Indian* (Saunt), Profile, Chapters 1-5  
DUE: Mid-quarter checklist
- Wednesday 9:30-12:30 Cultural Mixing, Border Citizens, and the Gold Rush (Z);  
Reading: “Three Pillars of White Supremacy” (Smith, on Moodle);
- Friday 9:30-12:30 Workshop: Citation/Plagiarism;  
Field Trip preparation (K)  
Haudenosaunee Border Diplomacy (K)  
Field trip reading: Quileute & Makah chapters from *Native Peoples of the Olympic Peninsula* (on Moodle)
- Friday 1:30-3:30 Writing Group 3 meets in seminars (with 9 copies of Synthesis Paper A);  
Research Tools assignments for Groups 1,2
- 

**WEEK SIX: NOV. 5, 6, 7, 8 (Remaking Worlds / Olympia Peninsula field trip)**Reading: Saunt, *Black, White, and Indian*;Quileute & Makah chapters from *Native Peoples of the Olympic Peninsula* (on Moodle)

- Tuesday 9:30-12:00 Early Treaty Rights (Z); Field Trip reminders and checklist (K)  
Guest speaker: Micah McCarty (former Makah Chairman;  
now Evergreen’s Intergovernmental Tribal Liaison)
- Tuesday 1:00-3:00 Seminar on *Black, White, and Indian*, Chapters 6-10, Afterword  
**DUE:** Outline and annotated bibliography for Final Presentation,  
Hard copy in seminar and posted on Moodle.
- Wednesday **FIELD TRIP; Vans leave Lot C at 9:30 sharp**  
Bring your own sack lunch, for lunch at Big Cedar.  
Arrive at La Push (Quileute Nation)  
Evening meal, 5:30; Drum and Healing Circle

Thursday Breakfast in Forks; Prepare sack lunches  
Meetings at La Push and Forks  
Field trip reading: Quileute & Makah chapters from  
*Native Peoples of the Olympic Peninsula* (on Moodle)

Friday Neah Bay (Makah Nation Museum);  
Return to campus by 6:00 pm.

**WEEK SEVEN: NOV. 12, 13, 15 (Native Intellectuals and Economic Migrations)**

Reading: Johnson, Pauline *Moccasin Maker*; Introduction, pgs. 23-126, 139-156  
(with accompanying notes to text);

Tuesday 9:30-12:00 Late 19<sup>th</sup>/Early 20<sup>th</sup> c. Native History (Z);  
Reformers/Indian New Deal (K)

Tuesday 1:00-3:00 Seminar on *Moccasin Maker* (Johnson); Intro, pgs. 23-126, 139-156  
**DUE:** Field Trip Reflections (on **Moodle and hard copy** in seminar)

Wednesday 9:30-12:30 Immigration Patterns (Z); Film: *Taking Root*

Friday 9:30-12:30 Film by Shelley Niro (Mohawk)

Friday 1:30-3:30 Writing Group 1 meets in seminars (with 9 copies of Synthesis Paper B);  
Research Tools assignments for Groups 2, 3

**WEEK EIGHT NOV. 19, 20, 22 (Selling America)**

Reading: Rothman, *Devil's Bargain*

Tuesday 9:30-12:00 Tourism (K); Lakota case study (Z)

Tuesday 1:00-3:00 Seminar on *Devil's Bargain* (Rothman),  
Maui Redux, Intro., Ch. 1, 2, 4, 6, 13

Wednesday 9:30-12:30 Writing Group 2 meets in Lecture Room (9 copies of Synthesis Paper B);  
Research Tools assignments for Groups 1, 3

Friday 9:30-12:30 Film: *In the Light of Reverence*; Sacred Sites (Z)

Friday 1:30-3:30 Workshop: Powerpoint/Computer organization;  
Regional project groups meet

**NO CLASS NOVEMBER 25-29: FALL BREAK**

**WEEK NINE: DEC. 3, 4, 6 (Transgressing Borders)**

Reading: Silko, *Yellow Woman & a Beauty of the Spirit*

Tuesday 9:30-12:00 Modern treaty rights (Z); Urban Indians (K)

Tuesday 1:00-3:00 Seminar on *Yellow Woman & a Beauty of the Spirit* (Silko)

Wednesday 9:30-12:30 Indigenous-Immigrant parallels (Z); Film: *Indigenous Mexicans in NC*  
Workshop: Academic Statement (**bring copy of new draft to class**)

Friday 9:30-12:30 Film: *Dead Man*

Friday 1:30-3:30 Writing Group 3 meets in seminars (with 9 copies of Synthesis Paper B);  
Research Tools assignments for Groups 1,2

**WEEK TEN: DECEMBER 10, 11, 13 (Presentations)**

Tuesday 9:30-12:00	Presentations DUE: <b>Submit Final Versions of Synthesis Papers A &amp; B</b> on Moodle
Tuesday 1:00-3:00	Presentations, Room TBA
Wednesday 9:30-12:30	Presentations
Friday 9:30-12:30	DUE: <b>PORTFOLIOS with notebooks and checklist outside faculty office door</b> ; Presentations
Friday 12:30-3:30	Concluding <b>Potluck</b> and final discussion; Room TBA
Friday-Saturday	Longhouse Holiday Art Fair

**EVALUATION WEEK: DECEMBER 16-18**

Consult with faculty before making Winter Break travel plans, as required evaluation conferences will be scheduled during this week.

**SOME GUIDELINES ON VISITING NATIVE COMMUNITIES**

*These Guidelines were developed for the Spring 2012 Student-Originated Studies (SOS)-Revitalizing Community program's group internships with the Squaxin Island Tribe to prepare for the Tribal Canoe Journey arrival in Olympia. They are taken from faculty, staff and student experiences, cultural respect educational materials, tribal canoe journey codes of conduct, and internship guidelines from the Center for Community-Based Learning and Action (CCBLA) at Evergreen.*

Keep a good heart and good mind with you. Be kind and considerate, and keep a humble and positive attitude. Express thanks and show appreciation, courtesy and respect. Act as a "team player"--being thoughtful and working together makes a better experience for everyone, including yourself. If you see that someone needs help, take the initiative to help out before being asked to.

Behave as a guest in a Native community at all times, and listen more than you speak. Allies are in the outer circle as observers, and do not intrude on the community's decision-making process. This class is not a time or place to offer unsolicited advice, ask overly personal questions about an individual or family, and get involved in gossip or internal tribal matters. It is a time and place to listen respectfully, reflect, and get to know who you are, and why you are acting as an ally (Native or non-Native). You are representing not only yourself, but The Evergreen State College, and your behavior will either help or hurt future students. Faculty will be making decisions with an eye to building lasting relationships with our host communities.

Realize that being in Native communities is being in another nation that just happens to be close to home. Mentally stamp your "passport" to understand that you are entering the territory of another culture. Leave any personal troubles or conflicts behind, until you return back home. Harassment, unconstructive personal criticism, abusive or disrespectful behavior toward others in the program or in the host community will not be tolerated.

Elders are highly respected and looked up to, and are listened to without being interrupted or imposing a time limit. They are always first in line for food, or should be served a plate separately. Even when you are not asked to, help make sure that elders (as well as small children and special-needs people) are always cared for with food and drink, kept warm, helped in walking and getting a place to sit and see, etc. Do not talk, eat (if others are not eating), or disrespectfully



crinkle bags while an elder is speaking. In Western society, elders are often marginalized, but they are at the center of Indigenous societies as the bearers of knowledge and experience, and we should always be very attentive and respectful to them.

No alcohol, drugs or weapons will be permitted in any form or under any circumstances. Possession could be grounds for immediate dismissal from the program—no kidding. This rule is not only for legal reasons. Substance abuse and violence brought by colonialism have ravaged Indigenous communities, and tribes are putting tremendous efforts into eradicating them. Do not dramatize or dwell on these historic traumas facing Native communities, but stress the positive measures that tribes are taking. Never make any inquiries about alcohol use by individuals or families, or assume that people who oppose alcohol abuse do not drink in moderation. If absolutely necessary, tobacco should be used at a distance; it is also frowned upon for health reasons. Do not wear clothing with violent, offensive or gang-related words or images.

Native cultures are legally and morally the “intellectual property” of tribal members themselves. It is not our role as temporary visitors to interpret cultural values, events or rituals for a public audience or readership. Any reporting on this class is to be kept internal within our program. It is against the rules of this class to publish, blog, or post videos or photographs of any events that are not specifically defined as public by the tribe. For example, do not photograph dancers at a community event without permission.

Bring food to share and pass at a community event (even if you're not able to cook a dish), and eat food if it is offered (even if you're not hungry). In Native communities, food is not just a material commodity, but carries strong cultural and social meanings. It is important that we accept and show gratitude for food, and only (nicely) turn it down if we have specific health, dietary or religious restrictions—not just personal tastes or preferences. A meal is not a place to criticize or express distaste for certain foods, whether traditional or conventional foods.

Gifts and gifting follow a much different protocol in Indigenous societies than in Western society. One's wealth in Northwest tribal communities has always been based not on how much one acquires, but how much one shares—the principle of reciprocity in the potlatch or giveaway. If you give something, you are eventually given something back (such as a t-shirt for volunteer work), and if you are given something, you should give something back. When you stay in a community, or even visit, it may be appropriate to bring small gifts, particularly if they're handmade. If you compliment a Native person's possession, they may give it to you, and you may be expected to reciprocate. Similarly, we are reciprocating in our work itself—giving something back to the community that has hosted us that serves its interests and goals.

Relax and be flexible, not in your work ethic, but in your interactions with others. Tasks may change quickly, and communication may not always work as planned. Always be on time yourself, but understand that the clock is a Western import. Things may not happen on a tight schedule; they will happen when they happen, so leave enough time in your schedule. What you may think of as menial “grunt work” may end up being an opportunity to meet people. Keep an (appropriate) sense of humor, and don't be worried if you are tested—and welcomed—through a little teasing.

Bring a book if you have to wait, rather than using technology; this is a chance to unplug from electronics and get to know people. Consider the socio-economic or cultural messages that are sent by your stuff, such as jewelry and electronic devices, and think about when it is and isn't appropriate to use a device like a cell phone or iPad.

Learn culturally proper terms: canoe not boat, regalia not costume, spiritual leader not shaman. People may prefer different terms for “Native Americans,” but agree that tribal nation designations are just as important to learn. Remember that race and racism are not the only issues in Indian Country. Native nations were here long before their lands were colonized and racism was constructed and imposed on them. Their goal is not to assimilate into the dominant North American society, but to remain culturally and politically distinct. Although tribes cooperate in pan-tribal events (such as powwows), diverse Native cultures should not always be lumped together into a singular racialized American Indian identity. Native peoples have very distinct nations, languages, and traditions—learn about them.

We come from a highly racialized society, and should always be aware of the lenses we use. Do not assume a person's cultural identity from their skin color, or from their appearance, dress or behavior. Indigenous peoples have needed to exercise caution, and in some cases hostility, in order to be able to have the power to determine their own lives. Do not get defensive, but learn from the words you hear. Remember that racism is an institutional system based on the power of the dominant community. Indigenous peoples may express individual prejudice, but do not have the power to impose a racist system on the majority.

Avoid romanticized views of Native peoples that glorify "exotic" or "cool" peoples who are always "close to nature," and often omit the history and present realities of oppression. An outsider should leave preconceptions and judgments behind, and learn about the people's own views of their culture, without adopting or trying to become part of the culture. Non-Native people have their own rich cultures and traditions to study and learn. We will not act as "wannabes" trying to learn guarded traditional knowledge, or appropriating Native art forms for our own personal curiosity or commercial use.

Avoid overly secular views of Native peoples that criticize "superstitious" peoples who have irrational or "crazy" religious values. Do not equate the deeply held beliefs of Indigenous peoples with imported ideas of religious fundamentalism, which have different roots and carry an attitude of superiority. Respect any expressions of spirituality even (or especially) if you do not understand them. Do not handle any sacred items or intrude on sacred space, or participate in a dance or drumming, without being specifically allowed by the host community, on its own terms.

Dress appropriately. Clothing should be neat and modest. You are a guest in someone else's home, not spending a day at the beach. Displaying one's body (for men or women), flirting, or expressing attraction is frowned upon, and can unknowingly disrupt personal relationships within the community. The College has rules about establishing sexual relationships with local people while involved in an academic program. We are not visiting another community to "hook up" with members of that community, but to learn without attracting attention to ourselves.

Native nations have many of the same problems as non-Native communities, including crime, drugs, poverty, pollution, prejudice, corruption, internal political conflicts, etc. Traditional cultures do not make Indigenous peoples immune from these problems; it offers them different tools to respond to these challenges. Do not hold Native communities to a higher standard because of images of what is culturally "authentic." Avoid stereotypes of "rich tribes," and learn why and how tribes are able to use casinos for economic development. Native nations have living, evolving cultures, not ones frozen in the past. Traditional values may keep their substance while taking on different forms and appearances, so avoid talking about Native people in the genocidal "past tense."

Part of interacting with another culture is finding balance. Be self-aware and cautious, but don't be fearful or walk on eggshells. Sometimes it is respectful to be quiet and formal, and sometimes it is respectful to talk and be informal. It is important to be attentive both to differences and to similarities with people at the same time. In an Indigenous community, use your "indoor voice" indoors, and also outside. Smile, laugh and have a good time without being rowdy, or drawing undue attention to your group. Absences or tardiness can be interpreted as profound discourtesy to your hosts. In interacting with cultures that are not our own, flexibility and humility is of supreme importance; impatience is not a virtue.

Take to heart these guidelines from a tribal canoe journey code of conduct, and think of your work as a journey we complete together: *"The gift of each enriches all....We all pull and support each other....The journey is what we enjoy."*

## AMERICAN FRONTIERS: HOMELANDS AND EMPIRE

### PROGRAM COVENANT

As we engage in the collective work of this program, please bear in mind that we form an academic community. In order to study and learn effectively as individuals, we need to work together as a group.

**Evergreen's Social Contract:** The Social Contract includes provisions on freedom, civility, rights, prohibition against discrimination, intellectual honesty, and other topics. If you are not familiar with the social contract, find it on line at <http://www.evergreen.edu/about/social.htm>. The Social Contract governs all members of the Evergreen community.

**Learning in the midst of conflict:** It is important that we speak openly about our needs and concerns and that we respect the needs and concerns of others. As we work through the program we expect to encounter differences, and if conflict arises, we agree to proceed with respect. If we critique an idea or position, we agree to offer constructive criticism, including the posing of possible alternatives.

**Learning about cultural difference and social inequality:** Our program's inquiry requires an open-mindedness towards ideas and values which might be different from our own and a willingness to learn about serious issues such as the history of racism, ethnocentrism, cultural prejudice, sexism, classism and other forms of oppression. These and other structures of inequality shape the experiences of all people living in the historical and contemporary world, including all of us, as the experiences we bring to the classroom. Our program work involves academic study and promotion of a cooperative and supportive atmosphere for all program members to work on these issues. We will respect and value differences of belief, ethnicity, race, religion, gender, sexual orientation, class background, age, and experience. We will not generalize about all individuals in social groups, or assume that they represent unchanging and monolithic blocs.

**Attendance:** As attendance is a precondition of participation, absences will diminish your ability to earn full credit; more than three absences will mean reduced credit; three occasions of tardiness will equal one absence). ABSENCES WILL ONLY BE EXCUSED UNDER EXTENUATING CIRCUMSTANCES (documented in an e-mail or phone message, preferably in advance). A pattern of late arrival to class can also lead to reduced credit, as can handing in work after it is due, since both are unfair to the students and faculty who are keeping the program running on schedule.

**Engagement:** Evergreen programs are not simply a collection of classes, but a deeper effort to form a learning community. We learn from each other, and are therefore responsible to each other to participate in the learning community. Participation is defined as active listening, speaking, and thinking. Communication and attendance are vital to build relationships among students, and between students and faculty. In the interest of fairness, we want all students to have equal access to all information, and to have their attendance count. The program e-mail lists are a critical part of staying informed about any changes to the syllabus, and any current events that relate to the program. If you do not use your @evergreen.edu address, you are required to forward e-mails to your preferred address. You should check your e-mail every weekday for any updates, and you are encouraged to pass along interesting news items that relate to the program on our Moodle site. Any e-mails or material sent to faculty should be sent from your @evergreen.edu address to avoid email interface problems (*hotmail, yahoo, gmail and other accounts are notorious for not working well with listservs, so users are missing critical information*).

**All-program Attendance:** Attending seminars and all-program activities is the other critical aspect of participating in the learning community. As Woody Allen once said: "80 percent of life is just showing up." Many students make great efforts to coordinate their transportation, jobs and family in order to attend class. In fairness to students who attend, there will be a sign-in sheet at

all-program lectures, films, workshops, etc. for students to initial. Since attendance is a precondition of participation, absences will diminish your ability to earn full credit; more than three absences will likely lead to reduced credit. **BE ON TIME FOR THIS CLASS**; it is in your own interest to be on time since class instructions are usually at the beginning. Three occasions of tardiness will equal one absence. Absences will only be excused under extenuating circumstances (documented in an e-mail or phone message to your seminar's faculty member, preferably in advance). ***Always keep in communication with your seminar's faculty member.***

**Note-taking** is strongly encouraged to retain information for discussion and assignments. Some powerpoints and other lectures can be downloaded and printed from links on the web to aid in note-taking. You should identify a friend who can take detailed notes in case of your excused absence, and ask the friend (not faculty) what you missed. Take detailed notes in your notebook and lecture print-outs; *your notes will be a part of your portfolio used for evaluation purposes.*

**Cooperative efforts.** All-program work (and seminars) require collaborative and cooperative efforts from both faculty and students. Students should familiarize themselves with the Program Covenant, the Evergreen Social Contract and the Student Conduct Code regarding issues such as plagiarism and disruptive behavior. Normal adult behavior, of course, is expected, and disruptive or disrespectful behavior will be grounds for being asked to leave the program. In all program activities, please make sure your cell phones are turned off, and you do not make it difficult for students or faculty to listen or concentrate. ***Laptops are not to be used at all during this program,*** in order that students participate in listening and discussing. (It is no problem to use laptops during breaks.) Please remember to keep your cell phones turned off during class.

**Seminar Attendance:** Significant parts of the program are organized as a seminar. Consistent attendance and informed discussion is not only encouraged and desired but also expected. The subject matter is complex; the program, however, is structured in such a manner that the foundations for each class are established in the preceding classes. The seminar is essentially a Book and Text seminar (movies are part of the texts); therefore each student should bring the day's reading material to the class. It is important that the seminar discussion stay on topic with the text as the main source of the discussion. Seminar attendance, preparation, and participation is also considered very important to your individual success, as well as to the collective success of the group. The faculty anticipate lively and respectful discussion. The seminar will be a collaborative, exploratory undertaking and is the place where most of the insights will be made. We are looking forward to engaged and vital seminar groups.

**Evaluation of student performance:** Credit is not the same as positive evaluation. Students earn credit for fulfilling minimum requirements and standards. The evaluation is a statement describing the quality of the student's work. It is possible for a student to receive credit but receive an evaluation that describes poor quality work. It is also possible for a student to attend regularly yet receive no or reduced credit because of unsatisfactory performance. Starting early on readings and projects, and even staying somewhat ahead of the program schedule, can help prevent last-minute crisis completions of projects, and enhance your participation in seminar discussions. A paper handed in late may not be accepted for credit if the faculty member does not accept your circumstances as extenuating.

**Evaluation Conferences:** Each student will have an evaluation conference with his/her seminar leader at the end of the quarter to discuss the student's self-evaluation, the faculty evaluation of the student, and the student evaluation of the faculty. Students should not make plans for vacation without first signing up for an evaluation conference with their seminar leaders. Students who wish to have the student evaluation process separated from the faculty evaluation process may submit a written evaluation of the faculty member to the program secretary.

**Grievance Procedures:** It is important to act on grievances in a timely fashion. The most direct way is to pursue the matter through these steps:

1. Take up the concern with the parties involved in the grievance.
2. If not resolved, meet with seminar leader.

3. If still not resolved, meet with the faculty team.

4. If still not resolved, meet with the academic dean.

However, in some situations and particularly in difficult situations students may feel uncomfortable with face to face encounters. In such cases, the college offers a range of support services. Among these are the Grievance Office (x6891), Access Services (x6348, TTY 360-867-6834), Counseling Center (x6800), First People's Advising (x6467), Housing (x6132), and Sexual Assault Prevention Office (x5221). The Grievance Office can refer you to additional support services.

**Academic Honesty:** In an academic community we learn from each other. It is important that you acknowledge other people for their ideas, and never pass off someone else's ideas as your own. In written work, always use proper citations. You must not simply copy information without citation, or even rely on cited web data without using library or other media sources. See the Social Contract for more information about plagiarism. Copying and pasting text from a website, or lazily passing off anyone else's writing as your own constitutes **PLAGIARISM** and will be dealt with by giving zero credit for the project and/or the program.

Students may be asked to leave the program. If a student repeatedly disrupts the attempts of others to learn, faculty team members will warn the student that continuation of this behavior will result in his or her dismissal from the program. If the behavior continues, the faculty team will confer and will ask the person to leave the program at once.

**Alcohol/Drugs.** Any use of alcohol or drugs at a program event will be grounds for immediate dismissal from the program.

**Accommodations:** Please let your faculty know at the beginning of the quarter if there are any reasonable accommodations that you will need that will be coordinated through the Evergreen's Access Services.

The faculty members have agreed to this covenant by the act of writing it and continuing in the program. Each student recognizes that this covenant expresses the ground rules governing the program and agrees to abide by it by the act of continuing in the program and by signing and dating the Seminar Introduction Form (attached to printed syllabus) and returning it to their seminar leader.

**Faculty: Kristina Ackley, Ph.D., Zoltán Grossman, Ph.D**

## SEMINAR INTRODUCTION FORM

Name (please print): \_\_\_\_\_

Preferred nickname (if different from your first name): \_\_\_\_\_

Standing (circle): Frosh Soph Junior Senior Master's (in \_\_\_\_\_)

(Transfer student from: \_\_\_\_\_)

Evergreen email: \_\_\_\_\_@evergreen.edu **(check every weekday)**

Other preferred e-mail: \_\_\_\_\_

Cell/text phone: (\_\_\_\_\_) \_\_\_\_\_ Land line: (\_\_\_\_\_) \_\_\_\_\_

Hometown/State: \_\_\_\_\_

Reason(s) that you chose this program: \_\_\_\_\_

What has been your experience with Native American communities, recent immigrant communities, or other communities of color?

U.S. History, Foreign Policy, or Native American Studies programs/courses you have taken:

Do you have experience in food preparation and/or cooking for large groups?    YES    NO

Do you have a valid driver's license?    YES    NO

A "quirky fact" about yourself (for others to remember you by) \_\_\_\_\_

Any special needs that you want your seminar leader to know about: \_\_\_\_\_

I hereby recognize that the Covenant (attached) expresses the ground rules governing the *American Frontiers, Homelands, and Empire* program and agree to abide by it by the act of continuing in the program and by signing / dating this page and returning it to my seminar leader.

\_\_\_\_\_  
Student name (printed)

\_\_\_\_\_  
Signature

\_\_\_\_\_  
Date