

AMERICAN FRONTIERS, HOMELANDS, AND EMPIRE

SPRING 2014 SYLLABUS

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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. 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. In particular, we will examine the overlapping experiences of Native Americans and recent immigrants, and Indigenous territories and migrations that transgress or straddle the international border as defined by Homeland Security. This program offers ideal opportunities for students to develop foundational skills in writing, research, and analysis.

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 B1105	Workshop/Film/Lecture/Reading
Friday	1:30-3:30	SEM II B2105 SEM II B2107	Ackley Book Seminar Grossman Book Seminar

BOOKMARK MOODLE: <https://moodle.evergreen.edu/course/view.php?id=5534>

*Please have 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. **Students must check their email accounts regularly, at least once every weekday!** Please use only your Evergreen address to communicate with faculty.*

REQUIRED TEXTS*

- Limerick, Patricia, *Legacy of Conquest: The Unbroken Past of the American West* (W.W. Norton, 2011)
- *Deloria, Philip, *Playing Indian* (Yale University Press, 1999) [Required chapters available as PDF on Moodle]
- 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) [Required chapters available as PDF on Moodle]
- Wilkinson, Charles, *Messages from Frank's Landing: a Story of Salmon, Treaties, and the Indian Way* (University of Washington Press, 2000).
- Suarez, Ray, *Latino Americans: The 500-Year Legacy That Shaped a Nation* (Celebra Trade, 2013)
- *Drinnon, Richard, *Facing West: The Metaphysics of Indian-Hating and Empire-Building* (University of Oklahoma Press, 1997) [Required chapters available as PDF on Moodle]
- Stephen, Lynn, *Transborder Lives: Indigenous Oaxacans in Mexico, California, and Oregon* (Duke University Press, 2006)
- Silko, Leslie Marmon, *Yellow Woman and a Beauty of the Spirit* (Simon & Schuster, 1997)
- * There will also be other discussion readings that will be available on the Moodle website.

ASSIGNMENTS

1) Seminar Reading(s) of the Text: Students will engage in close readings of the program texts. You will write a short paper about one passage in the seminar's book assignment. 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. **We encourage robust analysis, not just a summary (700 words maximum).** You will post the text on Moodle by seminar time, **bring a copy for yourself (with your reading!) to afternoon seminar**, share your reading of it with your seminar group, and **turn in the hard copy to your faculty.** **You will also post at least one reply** to fellow students on Moodle (on either seminar for the week) by the following Monday. 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. Faculty will review papers and give feedback:

Check plus: Student has focused well on a specific excerpt from the book that is representative of a substantive (larger) issue. Student begins an informative and intriguing analysis that speaks to both breadth and depth, and is well supported by examples from the book. Student makes connections to other readings, lectures, etc. All this is done in a very concise way. Student demonstrates superior facility with the conventions of standard written English (i.e., grammar, usage and mechanics), but may have minor errors. Response does not exceed 700 words (not counting the selected quotation).

Check: Student focuses on an excerpt that speaks to a larger issue in the book and/or is related to class themes. Student begins an analysis with limited focus or specificity, and/or raises extraneous (not essential to topic) points. It is apparent that the issues the author raises are new to student, and that the student is building the knowledge necessary to then move toward analysis. In the response the student relies on a summary of the text, with less significant reflection or analysis. Student generally demonstrates control of the conventions of standard written English, but may have some errors.

Check minus: Student chooses an excerpt that is representative of only a narrow issue of the book and/or raises questions that are factual (yes/no) rather than substantive and thus do not lend themselves to larger discussions. Student relies on opinion and doesn't bring up specific examples in books. Student either has too few words (less than 200) or too many (more than 700). There are deficiencies in language and sentence structure that result in a lack of clarity and interfere with meaning.

2) Reflections on class activities outside the classroom (reflections are posted on Moodle as well as given to faculty so that students can get a sense of what their fellow classmates reflected on):

- * Squaxin Island Museum reflection, due **Tues., April 16** on Moodle and in seminar.
- * Nisqually field trip reflection, due **Tues., May 6** on Moodle and in seminar.
- * Leschi-Quiemuth Honor Walk field trip reflection, due **Tues., May 13** on Moodle and in seminar.
- * Tacoma museum field trip reflection, due **Tues., May 27** on Moodle and in seminar.
- * Event Reflection on an outside event approved in advance by faculty. Post on Moodle Week 10.
- * Other possible writing exercises within morning class or seminar, on selected readings or topics or on guest speakers.

3) Short Synthesis Essay: You will compose thesis-driven synthesis essays during the quarter (due at the end of weeks 3 and 6). The first (Turner vs. Limerick on the “frontier”) will be 3 pages, and the second (a synthesis of two other readings) will be 5 pages. These essays will succinctly and comprehensively draws on program readings AND suggests their significance for understanding the themes of the program. If you choose, you may revise these essays in light of faculty feedback and submit a revised draft (with your first draft) in your Final Portfolio. Essays are due at the **beginning** of morning program meetings. **All writing assignments are double-spaced, stapled, and with page numbers inserted. Both hand in hard copy to your faculty and post on Moodle** (do *not* email any written work to faculty).

- * **3-page Synthesis Essay I** on Turner vs. Limerick on the “frontier,” **due Friday, April 18**
- * **5-page Synthesis Essay II** on two other readings from Weeks 2-6 (your choice), **due Friday, May 9**
- * **Revised synthesis essays due Wed., June 4, 4:00 pm** in your **Final Portfolio**, with your first drafts.

4) Final Paper: The 7- to 10-page final paper will focus on deconstructing a particular image from your region, tying it to program themes, and trace the contemporary legacies of “frontier” processes in present-day regional issues. It will center on a modern issue or controversy in the geographic region, and trace back the roots of the issue to the impacts of frontier conflicts. The paper will show how these historic issues did not end with Turner’s claim of a closed frontier. The images will be assigned by faculty, though we are open to other pertinent issues / images from the region. The research will be fully cited, with at least three sources (excluding web-based sources) identified with the first draft. The bibliography is not included in the page count. There will be more specific information on the final paper (including citation styles) during week 6. An Abstract (summary) of 200-250 words, with an Annotated Bibliography (sources with 1-2 sentences on what you expect to learn from each), will be due in Week 7.

Abstract and Annotated Bibliography due Wednesday, May 14 in seminar;
Final Paper due Tuesday, June 3 at 9:30 am

5) Final Presentations. Each geographic region small group will present and compare their individual papers in the final week. Each student will present for 7-10 minutes, using their individual assigned image (although other images may be used if offered by Week 8). The presentations will be timed, so each student should write out their talk as a shortened version of their paper (no longer than 4 pages) and rehearse the length. Students are encouraged to use and deconstruct the image as part of the talk, but tie the specifics to the larger framework and themes of the program—the “tree” and the “forest.”

Photos and regional topics assigned: Friday, April 25
Abstract and Annotated Bibliography due Friday, May 16 in seminar
Research Paper FINAL draft due Tuesday, June 3 at 9:30 am
Presentations to class: June 3-4

6) Portfolio. Students must maintain a portfolio of their work over the quarter. 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.

Wed., April 30: Mid-quarter checklist of all written assignments due. Students will note which assignments have been submitted, submitted late, or not submitted

Friday, June 6: Portfolios due (including final checklist of all written assignments and self-evaluation draft and faculty eval draft) to box outside office door, **submitted by 1 pm at the latest.**

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, 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 research presentation will derive from our regional focus; the individual presentations will be given as part of the regional “panel.”

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: Hawai'i, American Samoa, Guam, Marianas, Puerto Rico, Virgin Islands

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.

CREDIT AND EVALUATION

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, 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.
 - Completing writing assignments on outside activities as assigned by faculty.
 - Writing a narrative self-evaluation for your transcript
 - Your evaluation will consist of your seminar leader's written evaluation of your work, your *required* 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.
- 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.

WEEKLY SCHEDULE

WEEK ONE: APRIL 1, 2, 4 (Introduction)

Reading: Limerick, *The Legacy of Conquest* Intro, Part 1 (see seminars below for chapters).
Turner, "The Significance of the Frontier in American History" (1893) on Moodle

- Tuesday 9:30-12:00 First program meeting:
Shape of the program and year, themes;
Introduction to Moodle website; Van Permit info
Faculty Intros: Geography and Native Studies
- Tuesday 1:00-3:00 Seminar introductions, Read Covenant and Guidelines Visiting Native
Communities; Students exchange/discuss academic statements.
DUE: Academic Statements (or biographies) and **Seminar Introduction Form**.
(Turn in hard copies of both to faculty.)
- Wednesday Directed Reading: Turner's Frontier Thesis (on Moodle)
Lecture: Intro to Indian Country & Homelands
- Friday 9:30-12:30 Lectures: Narrative; Early Encounters
- Friday 1:30-3:30 Seminar on *Legacy of Conquest* I (Limerick); Introduction, Part I (Ch. 1-3, 5)
Workshop: Mental map
- Saturday, April 5** Rally for immigrant hunger strikers at Northwest Detention Center, Tacoma 3 pm
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WEEK TWO: APRIL 8, 9, 11 (Indigenous Communities)

Readings: Deloria, *Playing Indian* (on Moodle)
Merchant, *The Death of Nature: Women, Ecology and the Scientific Revolution* (on Moodle)

- Monday, April 7** **Panel on immigrant hunger strike at Tacoma detention center, 3-5pm, A1105**
- Tuesday 9:30-12:00 Guest: Laura Grabhorn (Longhouse Assistant Director)
Lectures: Idea of the Indian; Tribal Museums
- Tuesday 1:00-3:00 Seminar on *Playing Indian* (Deloria)
- Wednesday 9:30-12:30 Film: *In the Light of Reverence* (on sacred sites);
Directed Reading: Merchant, *The Death of Nature* (on Moodle)
- Friday 9:30-12:30 **FIELD TRIP to Squaxin Island Museum.**
Bus leaves at 9:30 sharp from Lot C and return at approximately 12:30.
Students will check-in with Arlen Speights (Evergreen faculty) in Lot C
Guest: Ruth Whitener, Squaxin Island Museum
Students must bring notebook to be prepared to take notes for reflection that will
be due on Tuesday, April 15.
In the afternoon, work on your 3-page synthesis papers due April 18
- Friday 3:00-5:00** **Optional Reading Clinic with Faculty Advisor Nancy Koppelman in
Sem 2, E1105**
"This "clinic" is aimed to help cure some of the symptoms, and even address
some of the underlying maladies, that make for ineffective readers--that is, if
students practice what they learn in this clinic."
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WEEK THREE: APRIL 15, 16, 18 (Settler Colonialism)

Reading: Limerick, *The Legacy of Conquest* (Part 2) (see seminars below for chapters).

- Tuesday 9:30-12:00 Lecture: Removal and Assimilation
Workshop: Grammar, Punctuation, and Style
- Tuesday 1:00-3:00 Seminar on *Legacy of Conquest* (Limerick); Chapters 6-8, 10
Lecture: Three Pillars of White Supremacy
DUE: Squaxin Field Trip Reflections (on Moodle and hard copy in seminar)
- Wednesday 9:30-12:30 Film: *Homeland* (on Native environmental justice)
Lectures: Native Environmental Justice; Native resistance to fossil fuels
- Friday 9:30-12:30 Film: *Stagecoach* (Ford), with film critique
DUE: 3-page Synthesis Paper I (on Turner vs. Limerick)
- Friday 1:30-3:30 **OLYMPIA FIELD TRIP:** Reading the Landscape in Downtown Olympia
(meet at Olympia-Rafah Mural by 1:25 sharp, Capitol Blvd. & State)
- Saturday, April 19** Guest: Tlingit glass artist Preston Singletary Lecture, Longhouse, 6:00 pm

WEEK FOUR: APRIL 22, 23, 25 (Unsettling Settler Colonialism)

Readings: Johnson, Pauline *Moccasin Maker* (see below); Rothman, *Devil's Bargain* (on Moodle)

- Tuesday 9:30-12:00 Lectures: Early Treaty Rights; Native Intellectuals and Reformers
- Tuesday 1:00-3:00 Seminar on *Johnson, Moccasin Maker*,
Introduction, pp. 23-126, 139-156, & 195-200 (with accompanying notes to text)
- Tuesday 3:00-5:00 Optional Reading Clinic with Faculty Advisor Nancy Koppelman, Sem2 E1105
- Wednesday 9:30-12:30 Lectures: Intersectionality; Late 19th/Early 20th Century Native History
- Thursday, 6:30 pm Micah McCarty presentation on carving his Makah canoe, Longhouse (Moodle)
- Friday 9:30-12:30 Lectures: Modern Treaty Rights; Tourism in Lakota Country
Workshop: Tourism
- Friday 1:30-3:30 Seminar on Rothman, *Devil's Bargain* (on Moodle);
Final Project regional topics and photos assigned

WEEK FIVE: APRIL 29, 30, MAY 2, 3 (Pacific Northwest Conflict & Cooperation)

Readings: Wilkinson, *Messages from Frank's Landing*

- Tuesday 9:30-12:00 Film: *As Long as the Rivers Run* (on treaty rights)
Guest Speaker: Treaty rights leader Hank Adams. Other classes will attend.
- Tuesday 1:00-3:00 Seminar on Wilkinson, *Messages from Frank's Landing*
- * Wednesday 9:30-12:30 Lectures: Revitalizing Traditions (with videos); Unlikely Alliances
DUE: Mid-quarter checklist
- * Friday – Saturday **FIELD TRIP TO NISQUALLY: Leave TESC Friday at 9:30 am sharp and
return early Saturday afternoon, May 3.** Bring sack lunch for Friday watershed
tour. Overnight at Pack Forest Center near Eatonville (meals and linen provided).
Fri. lecture: Nisqually Tribe & Joint Base Lewis-McChord (JBLM)

WEEK SIX: MAY 6, 7, 9, 10 (Immigration and Empire)

Reading: Suarez, *Latino Americans* (see seminars below for chapters).

- Tuesday 9:00-12:15 Campus Conference: Dismantling Racism in Health Care (Library 4300)
- * Tuesday 1:15-2:30 Seminar on *Latino Americans*, Intro, Chapters 1-3
DUE: Nisqually Field Trip Reflections (on Moodle and hard copy in seminar)
- * Tuesday, 2:30-5:00 Panel on Native place names, including Squaxin panel, and Zoltan on Reindigenizing Place Names, **in C1105 (optional)**
- * Wednesday 9:30-12:30 Film: *Harvest of Empire* (on Latin American foreign policy & immigration)
Workshop: Citation and Plagiarism, Discussion on Final Paper
- * Friday 9:30-12:30 Lectures: Immigration Patterns, Indigenous/Immigrant Parallels
Film: *Taking Root* (on immigration)
DUE: 5-page Synthesis Paper II
- Friday 1:30-3:30 Seminar on *Latino Americans*, Chapters 4-6
- * **Sunday, 10:00 am Public memorial for Billy Frank, Jr.**, Little Creek Casino Convention Center, Squaxin Island Tribe

WEEK SEVEN: MAY 13, 14, 16 (Overseas Expansion)

Readings: Drinnon, *Facing West*, (on Moodle); Stephen, *Transborder Lives* (see below for chapters).

- Tuesday 9:30-12:00 Lecture: Facing West (Manifest Destiny & Overseas Imperialism)
Film: *Savage Acts* (on the Philippines)
- Tuesday 1:00-3:00 Seminar on Drinnon, *Facing West*, (on Moodle)
- Wednesday 9:30-12:30 Film: *Act of War* (on Hawai'i)
Lecture: Chinese Exclusion
- * Friday 9:30-12:30 Lecture: Indigenous Peoples in "Latin" America;
Film: *Cuando una Mujer Avanza* (on Zapotec rapper from Oaxaca, Mexico)
Guest Speaker: Maria Trevizo (Tigua Pueblo, Texas / Purépecha, Mexico)
- * Friday 1:30-3:30 Seminar on *Transborder Lives* (Stephen), Preface, Ch. 1-3, 5
DUE: Abstract of final paper and Annotated Bibliography

WEEK EIGHT: MAY 20, 21, 23 (Indigenous Migrations)

Reading: Stephen, *Transborder Lives* (see seminar below for chapters).

- Tuesday 9:30-12:00 Lectures: Indigenous Border Crossing; Collaborative Research and Social Space
Film: *Crossing Arizona* (2006 documentary on desert border)
- * Tuesday 1:00-3:00 Seminar on *Transborder Lives* (Stephen), Ch. 6-9, Conclusions, Epilogue
- Wednesday 9:30-12:30 Lecture: Urban Indians
Film: *State of Arizona* (2014 film on immigration & ethnic studies restrictions)
- * Friday all day **FIELD TRIP TO TACOMA** – Vans leave Lot C at 9:00 am sharp, back by 5:00
We will be visiting the Washington State Historical Museum and Tacoma Art Museum, attending an 11 am talk on Matika Wilbur's *Project 562* (photographs of tribal members), with Curator Rock Hushka (see Moodle).
- * **Saturday, May 24 Native Student Alliance POWWOW @ CRC**, Grand Entries 1 & 7 pm (free)

WEEK NINE: MAY 27, 28, 30 (Transgressing Borders)Reading: Silko, *Yellow Woman & a Beauty of the Spirit*Tuesday 9:30-12:00 Film: *Dead Man* (Jarmusch)Tuesday 1:00-3:00 Seminar on *Yellow Woman & A Beauty of the Spirit* (Silko)
DUE: Worksheet on Tacoma field trip

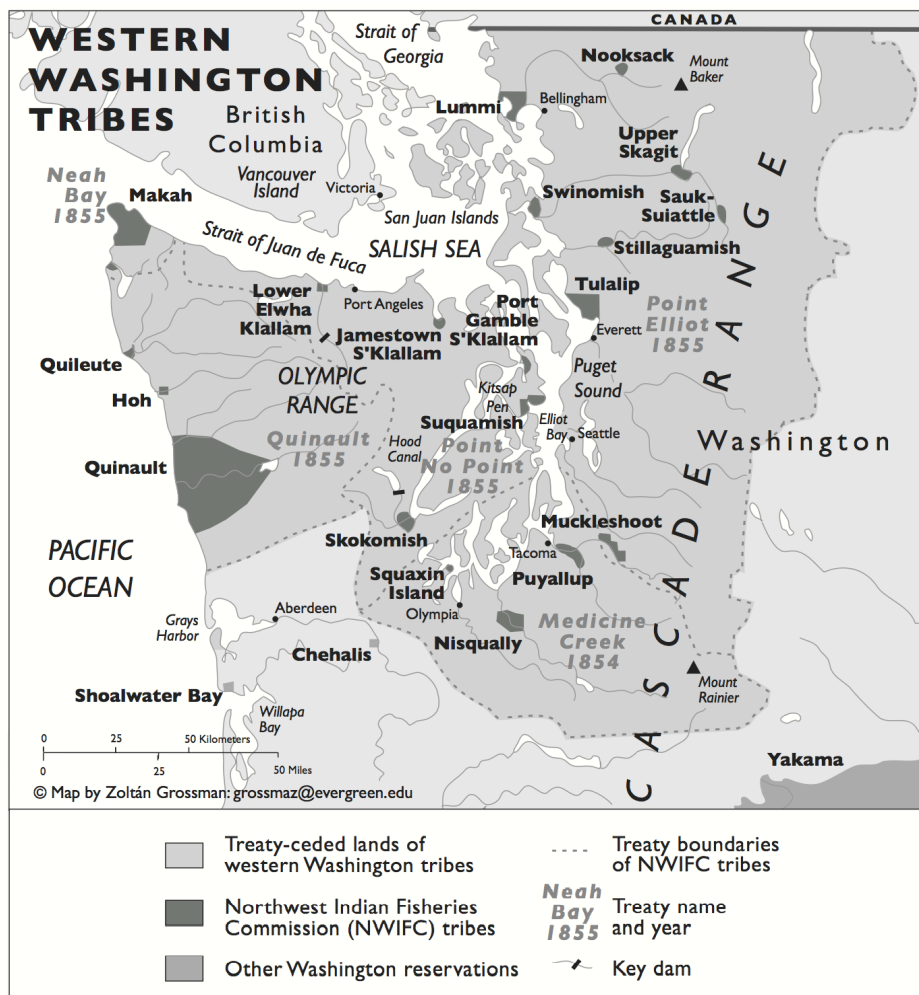
Wednesday 9:30-12:30 Students meet in groups to plan presentation (required)

Friday Finish final papers and presentations on your own

WEEK TEN: JUNE 3, 4 (Presentations)Tuesday 9:30-12:00 Presentations in Longhouse 1007A
DUE: Final Project Paper (as hard copy *and* as attachment on Moodle)

Tuesday 1:00-3:00 Presentations in Sem 2 B2105

Wednesday 9:30-12:30 Presentations in Sem 2 B1105

Wednesday 12:30-3:30 Presentations in Sem 2 D1105 (*note room change*)
DUE: Final Portfolios (by seminar faculty office door, by 4:00 pm)**EVALUATION WEEK: JUNE 9-12**Required evaluation conferences will be scheduled early this week;
consult with faculty before making travel plans.

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 tribal events is to be kept internal within our program. We should not 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 can reciprocate in volunteer work—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. ***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; they are not to be used in class at all.***

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 the 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

* (Transfer student from: _____)

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

Other preferred e-mail: _____

Cell/text phone: (_____) _____ Land line: (_____) _____

* Hometown/State or Country: _____

Other programs you have taken at Evergreen (if any): _____

* Reasons you took this program:

* What has been your experience with Native communities, recent immigrant communities, or other communities of color? Have you been to other countries (other than Canada)?

Do you have a valid driver's license for more than 2 years?	YES	NO	
Have you taken Evergreen's van driving training?	YES	NO	
Do you have a car that you could drive for carpooling on class trips?	YES for ___ passengers		NO

* A "quirky fact" about yourself (for others to remember you by) _____

Food Restrictions (food that you cannot eat for medical, dietary, or religious reasons, *not* preferences):

Any special needs or accommodations that you want your seminar leader to know about:

I hereby recognize that the Covenant (attached) expresses the ground rules governing the program and agree to abide by it (and the Guidelines on Visiting Native Communities) by the act of continuing in the program and by signing / dating this page and returning it to faculty.

Student name (printed)

Signature

Date