

**NATIVE DECOLONIZATION IN THE PACIFIC RIM :
FROM THE NORTHWEST TO NEW ZEALAND
FALL 2014 SYLLABUS**

(All Office Hours will be by appointment)

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PROGRAM DESCRIPTION

In this program we will identify and contextualize the spaces and the politics of Indigenous identity and settler colonialism. We will use the Pacific Rim broadly as a geographic frame, with a focus on the Pacific Northwest Native nations and the Maori in Aotearoa (New Zealand). By concentrating on a larger region, students will have an opportunity to broaden Indigenous studies beyond the Lower 48 states, and show common processes of Native decolonization in different settler societies. In order to examine the central role of Indigenous peoples in the region's cultural and environmental survival, we will use the lenses of geography, history, art and literature.

In fall our focus will be on familiarizing students with the concept of sovereignty, working with local Native nations, and preparing to travel to Aotearoa or elsewhere. The concept of sovereignty must be placed within a local, historical, cultural and global context. We will stress the complexities and intricacies of colonization and decolonization by concentrating on the First Nations of western Washington, their cultural representations, and historic and contemporary treaty relationships in our region. We will later expand the focus to appreciate the similarities and differences of Indigenous experiences in other areas of the Pacific Rim, such as British Columbia First Nations, Native Alaskans, Aboriginal peoples in Australia, and South Pacific island peoples.

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

Monday	Reading, Writing, and Preparation (online response due)		
Tuesday	9:30-12:00	Library 1001	Lecture
Tuesday	1:00-3:00	Library 2205 Library 2207	Ackley Book Seminar Grossman Book Seminar
Wednesday	9:30-12:30	Lecture Hall 3	Workshop/Film/Lecture/Reading
Thursday	Reading, Writing, and Preparation (online response due)		
Friday	9:30-12:30	SEM II A1105	Workshop/Film/Lecture/Reading
Friday	1:30-3:30	SEM II A2105 SEM II A2107	Ackley Book Seminar Grossman Book Seminar

Students must check their Evergreen email accounts and Moodle every weekday; they are the only way faculty can contact you outside of class.

CLASS MOODLE WEBPAGE (*Bookmark!*), or access via my.evergreen.edu or moodle.evergreen.edu :
<https://moodle.evergreen.edu/course/view.php?id=5819>

REQUIRED TEXTS*

Wilkinson, Charles. *Messages from Franks Landing: A Story of Salmon, Treaties, and the Indian Way*. (Students should read this book for discussion for the first Friday seminar).

King, Thomas. *The Inconvenient Indian*.

LaDuke, Winona. *Recovering the Sacred: The Power of Naming and Claiming* (pdf for each seminar available on Moodle, but online purchase is encouraged.)

Smith, Linda Tuhiwai. *Decolonizing Methodologies: Research & Indigenous Peoples*. (we will read the book in both the fall and winter quarters)

Raibmon, Paige. *Authentic Indians : Episodes of Encounter from the Late-Nineteenth-Century Northwest Coast*.

Ihimaera, Witi. *The Whale Rider* (order online)

Reading, Nigel, and Gary Wyatt. *Manawa: Pacific Heartbeat*.

Harris, Aroha. *Hiko: 40 Years of Maori Protest*.

Kino-nda-niimi Collective, ed. *The Winter We Danced: Voices from the Past, the Future, and the Idle no More Movement* (excerpts provided in pdf, but purchase is encouraged: <http://arpbooks.org/books/detail/the-winter-we-danced>)

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

ASSIGNMENTS

1.) Academic Statement/Biography: You have received biographies of your faculty, which are also posted on Moodle. In addition to introducing ourselves to you, these biographies also serve to illustrate how we approach the program themes. All Evergreen students are required to write an Academic Statement about their college education and perspective. This Academic Statement is iterative, which means that you will work on it throughout your time at Evergreen. You will submit it yearly and a final version must be submitted when you graduate. You may have already received information about this, particularly if you attended campus O-week. We will work collaboratively to shape these statements over the year. We have told you that if you have done an Academic Statement, bring that on the first day of class, and if you haven't done an Academic Statement, write a Biography. Bring three (3) copies of your Academic Statement (or Biography if you haven't done a statement yet) 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 Tuesday, Sept. 30**

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 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. Paper should be between 500-700 words. You will post the text on Moodle by 9:00 am on the seminar day, bring a copy for yourself to afternoon seminar, share your reading of it with your seminar group, and turn in the hard copy to your faculty. 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 based on the rubric below:

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 is not less than 500 or more than 700 words.

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 500) 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.

3.) Online Responses: In preparation for the winter project, when online learning communities are essential, students will regularly post papers and respond to their classmates' work online on the class Moodle website. You will respond to at least one other student after each seminar. For Tuesday seminar, students need to respond by Thursday, for Friday seminar, students need to respond by Monday. Faculty will respond to different students each week. The submission of papers online is a crucial way to build a learning community and to engage in peer-based learning. Sharing your own paper and reading what other students have written builds writing, analytical, and critical thinking skills. In the rare circumstance that students need to miss a seminar, they will be required to read and respond to multiple student posts. Students will gain knowledge of the different ways students interpret texts, gain familiarity with different writing styles, and engage in asynchronous communication.

4.) Seminar participation: All students must be prepared and ready to contribute to seminar, starting by *bringing the reading to every seminar*. You *must* bring your book to seminar, or a print out of any pdf that is available on Moodle. A digital version does not have the page numbers necessary for discussion. This is important because you build on your initial reading through discussion, and will need to refer to passages in the text. Expect to hear faculty and students read aloud passages (and if you feel comfortable, be prepared to read aloud as well). Reading out loud underscores significant ideas of the text and increases student comprehension. Students will work with the text in small and large groups. Students are evaluated on their skills in seminar, and will receive a rubric the first day that outlines how faculty will assess seminar skills.

5.) Reflections: * Squaxin Island Museum reflection: 1-page reflection due **Friday, Oct. 17**
* Olympic Peninsula Field Trip: 2-page reflection, due **Tues., Oct. 28** 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.) Synthesis Essays: You will compose a thesis-driven essay twice in the fall quarter. These essays will succinctly and comprehensively draw on program readings AND suggest their significance for understanding the themes of the program. You participate in peer-review sessions before you hand in the essay to your faculty. If you choose, you may revise these essays in light of peer feedback and submit a revised draft to the faculty. Essays are due at the BEGINNING of class. For all writing assignments, hand in a hard copy, stapled with page numbers (do *not* email written work to faculty).

Synthesis Essay 1: Due Tuesday, October 21

Synthesis Essay 2: Due Wednesday, November 19

7.) Interviews: You will conduct an interview with another student. This interview will consider life experiences, family history, etc. You will receive a separate handout on this in class. This exercise will help build your ethnographic interviewing skills. **Due Friday, December 2 at 9:30am**

8.) Short Quizzes: There will be Short Quizzes at the beginning of most Friday seminars, which we expect to take only about 10-15 minutes. BE ON TIME. Students will answer multiple choice and short answer questions based on identifying facts that should be obvious from the lectures, films, maps, and readings. If you attend classes and do the readings, the questions will be obvious—no tricks. We use the quizzes not as a strict evaluation tool, but as a learning opportunity to underscore significant program themes. Students often retain information better when memory is used as a learning tool, such as in the use of pre-tests and practice tests. In this program, we will use the quizzes as a springboard for seminar

discussion. There will be two map quizzes to familiarize yourself with the names and location of Native nations; the study guide is on Moodle.

9.) Final project: In Week 1 we will introduce the idea of Issue Groups, with final groups assigned by week 5. Issue Groups will consist of themes organized around articles in the United Nations Declaration of Indigenous Peoples (examples: Native Education, Fisheries, Mining, Park Conservation, Museums, Language Revitalization, Anti-Native Movements, Intellectual Property, etc.). These Issue Groups will become important in seminar discussions and online learning communities. Your final project in fall quarter will be to examine the issue topic in the West Coast region of the U.S. / Canada (particularly in the Pacific Northwest if possible). You will develop a 250-word abstract on your presentation for week 9. In Week 10, you will present a 10-minute PowerPoint to the class, as part of a panel of your Issue Group. The project will give you grounding in local issues to prepare you for comparative work. In winter quarter, your project will be comparing the West Coast issue to the same topic elsewhere (example: Native fisheries under Northwest treaties and Maori fisheries under the Treaty of Waitangi).

Short topic statement due: Wednesday, October 29

Draft Abstract due: Tuesday, November 18

Final Abstract due: Friday, December 5 at 9:30am

Final Presentations: Week 10

10.) 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 "Handouts (3 slides per page)" print-out selection in powerpoint) and take notes on additional info from the lecture.

Friday, October 31: Mid-quarter checklist of all written assignments due. Students will note which assignments have been submitted, submitted late, or not submitted.

Friday, December 12: Portfolios due (including final checklist of all written assignments) to box outside faculty office door. Portfolios must be submitted by 4pm.

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
- Writing a narrative self-evaluation for your transcript
- Attending an evaluation conference when you leave the program
- 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.

WEEKLY SCHEDULE (* Designates Optional event; opportunity for an Event Reflection)

WEEK ONE: SEPTEMBER 30-OCTOBER 1, 3 (Introduction/Treaties)

Reading: Wilkinson, Charles. *Messages from Franks Landing*.

- Tuesday 9:30-12:00 Film: *Canoe Way: The Sacred Journey*
First program meeting: Shape of the program, projects, themes
Faculty introduction; Moodle site; Fill out / sign Seminar Introduction Forum
- Tuesday 1:00-3:00 Seminar introductions, Covenant, Cultural Respect
(Meet at Library 2205 at 12:55 pm, then break into seminar groups)
Workshop: Academic Statement / Biography (*bring 3 stapled copies*).
- Wednesday 9:30-12:30 Lecture: Open Curriculums, Learning Communities, and Student Engagement
Lecture: First Contact and Early Interactions
Guest: Michael Cliffthorne (Evergreen Office of International Programs)
- Friday 9:30-12:30 Lecture: Treatymaking in the U.S. and Washington
Film: *Usual and Accustomed Places* (Makah)
Lecture: Reflections on the White Man's Indian
- Friday 1:30-3:30 Seminar on Wilkinson, *Messages from Frank's Landing*
(Bring response paper to seminar and post on Moodle.
One response due by Monday).
Introduce Seminar Issue Groups.
- Saturday, Oct. 4* Northwest Basketweavers Shopping Day, Little Creek Casino, 9-4
- Sunday, Oct. 5* Dedication of Evergreen Indigenous Arts Campus, Loghouse, 11:30-1:30
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WEEK TWO: OCTOBER 7, 8, 10 (Indigenous Homeland)

Readings: LaDuke, Winona. *Recovering the Sacred*;

October 7 deadline for online submission for Gilman Scholarship: Michael Cliffthorne at 867-6312 or cliffthom@evergreen.edu or <http://www.iie.org/en/Programs/Gilman-Scholarship-Program/Apply>

- Tuesday 9:30-12:00 Film: *Homeland* (Lakota, Hopi, Gwich'in)
Lecture: Native Environmental Justice and fossil fuels
Field trip food committee formed, Drivers identified and certified
- Tuesday 1:00-3:00 LaDuke, pp. 153-210 (or print LaDukeTuesday.pdf on Moodle)
- Wednesday 9:30-12:30 Lecture: Native Food Movements; taro & wild rice videos;
Lecture: Tribal responses to climate change
Guest lectures: Grace Ann Byrd, Janell Blacketer (Nisqually Community Garden)
- Friday 9:30-12:30 Lecture: Late 19th and Early 20th Century Federal Policies
Lecture: Aotearoa New Zealand trip 2011
Film: *White Shamans and Plastic Medicine Men*
Workshop: Cultural Sensitivity and Allyship
- Friday 1:30-3:30 LaDuke, pp. 33-63, 213-25, 237-253 (or print LaDukeFriday.pdf on Moodle).
Short quiz at start of seminar.
Synthesis Paper I prompt handed out.

WEEK THREE: OCTOBER 14, 15, 17 (Contesting Settler Narratives)

Reading: King, Thomas. *The Inconvenient Indian*.

Tuesday 9:30-12:00 Lecture: Politics of Indigeneity and Settler Colonialism
Workshop: Ethnographic Interviewing
Guest: Michael Clifforne (Evergreen Office of International Programs)
Food committee meets

Tuesday 1:00-3:00 King, Prologue, Ch. 1-5
Map Quiz I (Native nations)

Wednesday 9:30-12:30 **Squaxin Island Museum field trip**; leave Parking Lot C at 9:30 sharp

Wed., 7-9 pm* Boldt Decision forum at Olympia City Hall, 601 4th Ave. E

Friday 9:30-12:30 Guest lecture: Laura Grabhorn (Longhouse Assistant Director)
Film: *Return to the Swing*
Workshop: Coast Salish/Pacific Rim art
DUE: Squaxin Island Museum field trip reflections
Olympic Peninsula field trip discussion.

Friday 1:30-3:30 King, Ch. 6-10
Peer Review of Synthesis Paper I draft (bring 2 paginated copies).

Sat., October 18* Film: *Honor Totem* (on Seattle police shooting of woodcarver John T. Williams)
October 17-19* Dandelion Seed conference

WEEK FOUR: OCTOBER 21-24 (Representing Indigeneity) **FIELD TRIP !**

Readings: Introduction and Chapter 8 of Smith, Linda Tuhiwai. *Decolonizing Methodologies: Research & Indigenous Peoples*; Sleeper-Smith, Susan. ed. *Contesting Knowledge: Museums and Indigenous Peoples* (on Moodle)

Tuesday 9:30-12:00 Lecture: Museums and Empire
Guest Lecture: Micah McCarty (former Makah Nation Chair;
Evergreen's Intergovernmental Tribal Liaison).
Field trip reminders.
DUE: SYNTHESIS ESSAY I

Tuesday 1:00-3:00 Smith, Introduction, Ch. 8;
Sleeper-Smith (print from Moodle and bring to seminar and on field trip)

Wednesday 9:30 am We will be leaving for our field trip to La Push (Quileute Nation) and Neah Bay (Makah Nation). Prepare by reading links on Moodle.
We will return on Friday by 8 pm. You will receive a separate, detailed handout on the field trip. You will bring a bag lunch to eat on Wednesday.

Saturday, Oct. 25* Ann Renker, Makah educator in OSPI, on student success

WEEK FIVE: OCTOBER 28, 29, 31 (History and Agency)

Readings: Raibmon, Paige. *Authentic Indians*. United Nations Declaration on the Rights of Indigenous Peoples (on Moodle)

Tuesday 9:30-12:00 Lecture: Mobility: Native People and World's Fairs
Lecture: Revitalizing Traditions
Lecture: Indigenous Cross-Border Cooperation
DUE: Olympia Peninsula field trip reflections

Tuesday 1:00-3:00 Raibmon, Introduction, Chapters 1-4

Wednesday 9:30-12:30 Lecture: Mid-Late 20th Century Policies
Workshop: United Nations Declaration of Rights of Indigenous People
(print from Moodle and bring to class)
DUE: Final presentation topic statements

Friday 9:30-12:30 Lecture: Boarding Schools and Historical Trauma
Film: *Rabbit-Proof Fence* (Australia)

Friday 1:30-3:30 Raibmon, Chapters 5-6, 8 and Conclusion (**short quiz**)
Issue Groups form and meet
DUE: Mid-quarter Checklist

WEEK SIX: NOVEMBER 4, 5, 7 (Global Indigenous Decolonization)

Readings: Idle No More. *The Winter We Danced* (on Moodle); Trask, Haunani Kay. *From a Native Daughter*. (both on Moodle)

Tuesday 9:30-12:00 Lecture: Canada and B.C First Nations History
Short films on First Nations blockades
Workshop: Powerpoint preparation

Tuesday 1:00-3:00 *The Winter We Danced* (print from Moodle and bring to seminar)

Wednesday 9:30-12:30 Lecture: Unlikely Alliances
Lecture: Kanaka Maoli in Hawai'i
Film: *Storytellers of the Pacific* on Kaho'olawe Island bombing range

Friday 9:30-12:30 Lecture: Narrative Tradition and Indigenous People
Film: *Haumana* (Hawai'i)

Friday 1:30-3:30 Trask chapters (print from Moodle and bring to seminar)
Synthesis Paper II prompt handed out.

Saturday, Nov. 8* Longhouse Community Dinner (doors open at 5).

WEEK SEVEN: NOVEMBER 12, 14 (Culture and Sovereignty)

Reading: Ihimaera, Witi. *Whale Rider*.

- Tuesday, Nov. 11 Evergreen Holiday for Veterans Day (Campus/Library not open)
- Wednesday 9:30-12:30 Lecture: Pacific Islands Overview: Nuclear and Military Presence
Film: *The Insular Empire: America in the Mariana Islands*
- Thursday, Nov. 13* Sherman Alexie at South Puget Sound Community College, 7:30 pm
- Friday 9:30-12:30 Lecture: Gender and Colonialism
Film: *Whale Rider*
- Friday 1:30-3:30 Ihimaera (entire)
Workshop: Māori Te Reo (language) pronunciation
Peer Review of Synthesis Paper II draft (bring 2 paginated copies).
- Saturday, Nov. 18* Native Student Luncheon (12:00), State/tribal liaison talks (1:30-4:00)
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WEEK EIGHT: NOVEMBER 18, 19, 21 (Indigenous Art)

Reading: Reading, Nigel, and Gary Wyatt. *Manawa: Pacific Heartbeat*.

- Tuesday 9:30-12:00 **DUE: Draft of final presentation abstract** (bring hard copy to morning class)
Lecture: Aotearoa History I
Films: Māori music, dance, and political videos
- Tuesday 1:00-3:00 *Manawa*, pp. 1-82
- Wednesday 9:30-12:30 Film: *Atanarjuat: The Fast Runner*
DUE: SYNTHESIS ESSAY II
- Friday 9:30-12:30 Lecture: Indigenous Art and Community
Guest Lecture: Peter Boome (Coast Salish Artist, Upper Skagit)
- Friday 1:30-3:30 *Manawa*, pp. 83-170
Guest Lecture: Joe Seymour (Squaxin Island/Acoma Pueblo artist)
MAP QUIZ II: Western Washington reservations

NO CLASS NOVEMBER 24-28: EVERGREEN FALL BREAK

WEEK NINE: DECEMBER 2, 3, 5 (Maori Decolonization)

Reading: Harris, Aroha. *Hiko: Forty Years of Maori Protest*; Durie, Mason. *Te Mana Te Kawanatanga: The Politics of Māori Self-Determination*. (chapter on Treaty of Waitangi)

- Tuesday 9:30-12:00 Lecture: Recent Aotearoa History II / shorts;
Film: *Heenetiineyoo3eihiiho' (Language Healers)*
Lecture: Language Revitalization
DUE: ETHNOGRAPHIC INTERVIEW
- Tuesday 1:00-3:00 Durie, *Te Mana Te Kawanatanga* (print out and bring to seminar);
Harris, He Kupu Whakatau, Chapters 1-6. Paper is on Durie.
- Wednesday 9:30-12:30 Lecture: "Lest Others Speak for us": Māori Cinema
Film: *Boy* (Aotearoa)
- Friday 9:30-12:30 Guest lecture: Michael Lane (Menominee; Evergreen
Tribal Master of Public Administration professor),
Reflections on the Quarter/Self-Evaluations
DUE: POWERPOINT ABSTRACT
- Friday 1:30-3:30 Harris, Chapters 7-12
DUE: Study Abroad nonrefundable fee for students going to N.Z.
(15 students minimum for trip).
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WEEK TEN: DECEMBER 9, 10, 12 (Presentations)

- Tuesday 9:30-12:00 Presentations
- Tuesday 1:00-3:00 Academic Statement peer review; bring two copies
- Wednesday 9:30-12:30 Presentations
- Wednesday 1:30-3:30 Presentations
Sem II B1107—note extra time
- Friday 9:30-11:30 Presentations
DUE: PORTFOLIOS, Final Checklist; outside faculty's office by 4 pm.
- Friday noon-3:30 Concluding Potluck and finish presentations
Sem II A2105
- Fri.-Sat, Dec. 12-13 Longhouse Holiday Art Fair (great place to buy gifts), 11 am-5 pm

EVALUATION WEEK: DECEMBER 15-17

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

TENTATIVE WINTER / SPRING SCHEDULE —SUBJECT TO CHANGE

Winter weeks 1-5	Classes	Jan. 6-Feb. 6
Week 6	Travel window to NZ <i>(other students begin projects)</i>	Feb. 9-15
Week 7	Class in Auckland	Feb. 16-20
Week 8	Study tour around North Island	Feb. 21-Mar. 2
NZ Project Period	Students at own NZ sites <i>(5 weeks)</i>	March 2-April 5
Spring Week 2	Travel window <i>(other students wrap up projects)</i>	April 6-12
Week 3	Class break	April 13-19
Weeks 4-9	Classes	April 21-May 29
Week 10	Evaluations	June 1-3

Total period in NZ (7 weeks) + 2 weeks travel window *Feb. 16-April 5*
Total project period for other students (9 weeks) *Feb. 9-April 12*

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.

CHECKLIST FOR WRITTEN ASSIGNMENTS

- Your name at top.
- Date of assignment.
- Assignment (or short title of reading).
- Title of your paper.
- Text in 12-point, double-spaced text (quotations over 40 words single-spaced and indented).
- Paper stapled (to avoid getting pages misplaced; buy a small stapler).
- Quotations or concepts from the reading cited with page number(s).
- Page numbers inserted (necessary for discussion and evaluation).
- Write and save papers outside of Moodle (which can freeze or lose text).
- Paper posted on Moodle (copy and paste text; do NOT attach papers!).
- Check post on Moodle; it can be edited for 30 minutes after posting.
- Reading brought to seminar (or class if requested in syllabus).
- Hard copy of paper brought to seminar for discussion.
- Hard copy handed in to your faculty.

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.

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, nonprescription 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."*



NATIVE DECOLONIZATION IN THE PACIFIC RIM

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.

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*). You will be more informed about events and issues if you set Greener Commons to a Daily Digest.

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." 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. 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. BE ON TIME FOR THIS CLASS; it is in your own interest to be on time since class instructions are usually at the beginning. *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 to aid in note-taking (using the "Handouts (3 slides per page)" print-out selection in powerpoint). 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 or cell phones 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 them 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/Tobacco. Any use of alcohol, or drugs without prescriptions (including marijuana/THC) at program events will be grounds for immediate dismissal from the program. Any use of tobacco or e-cigarettes outside should be done at distance from others, and never when a guest is speaking.

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): _____ Age: _____

* Standing (circle): Frosh Soph Junior Senior (Transfer from: _____)

Evergreen email: _____@evergreen.edu (**must 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 or other Indigenous communities?

* Travel experience outside U.S. or Canada: _____

World Geography / History, US History, Native Studies college programs/courses you have taken:

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

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
Have you taken Evergreen's van certification training?	YES	NO
Do you agree to have your name in publications / articles on our class projects?	YES	NO
Do you have a valid (current) passport?	YES	NO

In our winter/spring-quarter project period, you're now thinking of going to (*please circle one*):

A. New Zealand,

B. Another Pacific Rim country (*specify*: _____),

C. U.S. West Coast, Alaska, or Hawai'i,

D. Not continuing into winter quarter (you are graduating, etc.).

E. Maybe continuing, but no idea yet on project. *Comments*: _____

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 *Native Decolonization in the Pacific Rim* program and agree to abide by it by the act of continuing in the program and by signing / dating the back of this page and returning it to my seminar leader.

Student name (printed)

Signature

Date