

**NATIVE DECOLONIZATION IN THE PACIFIC RIM:  
FROM THE NORTHWEST TO NEW ZEALAND  
WINTER 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). All students will develop and carry out independent or small group research projects. We will critically evaluating the role academia has played in colonialism and will collaboratively work to undertake each step of the research process, including a detailed proposal, bibliography, and institutional research guidelines, discuss ethics, link theory to practice, build ethnographic skills. Throughout this work students will work on their writing skills through faculty and peer feedback and extensive revision. For up to seven weeks spanning the last half of winter quarter and the beginning of spring quarter, many of us will travel to Aotearoa, where we will learn in a respectful and participatory way how the Maori have been engaged in revitalizing their language, art, land and politics, and their still unfolding, changing relationships with the Pakeha (non-Maori) people and society. Students will learn about the ongoing effects of colonization as well as gain a foundation in theories and practices of decolonization. We will take as our basic premise in this program that those wishing to know about the history of a particular Native group should write it with a purpose to be in solidarity with these people today. Students will be expected to integrate extensive readings, lecture notes, films, interviews and other sources in writing assignments.

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

Monday	Reading, Writing, and Preparation (online response due)		
Tuesday	9:30-12:00	Longhouse 1007A	Lecture
Tuesday	1:00-3:00	Longhouse 1002 Longhouse 1007A	Ackley Book Seminar Grossman Book Seminar
Wednesday	9:30-12:30	Longhouse 1007A	Workshop/Film/Lecture/Reading
Thursday	Reading, Writing, and Preparation (online response due)		
Friday	9:30-12:30	SEM II A1107	Workshop/Film/Lecture/Reading
Friday	1:30-3:30	SEM II A3105 SEM II A3107	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](http://my.evergreen.edu) or [moodle.evergreen.edu](http://moodle.evergreen.edu) :

<https://moodle.evergreen.edu/course/view.php?id=5819>

## REQUIRED TEXTS\*

Smith, Linda Tuhiwai. *Decolonizing Methodologies: Research & Indigenous Peoples*.

Metge, Joan. *Tuamaka: The Challenge of Difference in Aotearoa New Zealand*.

Walker, Ranginui, *Ka Whawhai Tonu Matou / Struggle Without End*

\*There will also be several 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 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.

**2.) Online Responses:** In preparation for our project period, 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.

**3.) 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. Please note that a digital version does not have the same page numbers as the book. Having the text in hand 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.

**4.) Journal:** You will practice writing journal entries, thick with rich description and factual detail. The journal will be indispensable to you as you embark on your major project, as well as prepare you in the art of recording your observations and thoughts for research. Any good article, chapter, or book-length manuscript is the result of well thought out and informed notes.

You will keep a very detailed journal throughout your project. Write in it at least every other day—daily, when you are actively engaging in fieldwork. Keep the journal in two parts: the accounts of your field research and experiences (the “Journal” proper), and your reflections on the project (these are often best organized by topics that are of continuing interest to you – for example, “Community” “Urban Issues” “Family Relationships” “Discourse on Home”). For guidance, check the Field Journal handout on the website and Pete Sinclair’s Journal of Exploration (found in week one of the winter Moodle site). Remember the first stage: jottings in the field notebook! A journal rich in description and interpretation is the key to writing a strong final paper.

Students will post a minimum of one journal entry online weekly during the major project period. Think of it as a tool that will be essential for you in developing your analysis. At the beginning of winter quarter, you will give and receive peer feedback on your journal entries.

**Assignment 1 Due Tuesday, January 20:** Bring 4 copies of a journal entry that you have written over the week. You can either bring one that is directly related to your major project, or, you can write a journal entry about your observations of a public place. If you choose to write about your observations of a public place, pick a place where you can observe social activities and interactions. It can be as formal as a courtroom or informal as a coffee shop. For this activity you should pick a public place (not your living room observing your roommates watch TV, for example). Can you describe the setting of the place? What sights, sounds, smells, etc. do you encounter? Who is in this place? What do they look like? How do people interact with one another – if at all? Can you identify a sense of place in this area? Strike up a conversation with someone (if you wish). How does that influence the way you see the place? Explore your own mood and how that affects how you perceive the environment. Remember, with the journal you need to be prepared to share it with the class (the distinction between a “private” diary and a “public” journal).

**Assignment 2 Due Wednesday, February 4:** You will receive a separate handout on this assignment.

The following is adapted from Matt Smith, “The Field Journal” 9/2008 for the American Places program:

Academic journals are a basic tool in one form or another in many TESC programs. During the winter-spring major project period, the journal will be your central means to document and reflect on your experiences—field research, community service, readings, and personal growth—and to share them with the class.

Think of your journal as the indispensable first step in writing. Think of what you record there as your initial accounts of your ongoing explorations. These accounts are crucial evidence for you to draw upon to create compelling written work.

What is a journal? A journal is fundamentally different from a diary. A diary is a document whose audience is you. A journal is a document whose audience is an interested outside observer who wants to be able to understand and visualize what it is you are seeing and experiencing. A diary can be offhand, highly personal, and unsystematically formatted. A

journal is formal, potentially public, and systematically formatted to facilitate memory and understanding.

The preliminary tool to use in journal-writing is the field notebook. Pocket notebooks are available in the bookstore. You can write in them in pen or pencil. They are of a size convenient for use in the field—on field trips, when going for a walk, investigating a new place, conducting an interview, attending a meeting, etc. In them you jot the brief notes necessary to prompt your recall of a day's events so that your journal writing about them is accurate and detailed. You can, for example, make a brief description of a scene or sight, a room or person, which you wish to recall; note questions you wish to explore and information you wish to remember; record phrases or sentences or exchanges you hear; depict birds and plants that you see. We expect you to bring your notebook with you for all fieldwork. When writing your journal entry, you should consult the jottings in this notebook.

There are a series of regular observations that should be a part of any journal entry on field experiences. These include the purpose of the entry, the location of the experience, and some

basic observations to frame the scene. For example, outdoors you might want to record the time of day, the temperature, the condition of the sky, the wind, the season, precipitation, kind of plants, buildings, other people, and the like. Indoors you might want to describe the building, rooms, decoration, functions of space, distinctive furniture, its arrangement and the like. In other words, making clear the purpose and setting are basic elements in good entries. This stress on the details of the scene in which the action you are observing takes place gives the reader the capacity to visualize, and you the opportunity to connect, context and actions.

You need to provide a regular format for your journal. It should have information about date and location for every entry, and it should use materials that will guarantee its relative permanence and legibility. By establishing a regular format and look for each page of your journal, you give yourself a way to start and sustain your writing and give your readers a way to see what you are up to.

**5.) Short Quizzes:** There will be two Short Quizzes to familiarize yourself with the names and locations of Pacific nations and sites in New Zealand (Tues., Jan. 27), as well as Maori language terms (Fri., Feb. 4). The study guides will be on Moodle.

## **6.) Project Proposals**

Even though you may not be sure of the specific research project you will carry out in the field, you need to have a clear plan for how to develop the project in a relatively short period of time once you start your work. The Project Proposal helps shape your inquiry. You can see examples from our 2011 class on Moodle to help guide your proposal process. It doesn't have to be a lengthy response, but you should give some thought to these six parts:

1) The **topic statement** briefly identifies the particular interest of your inquiry. You should also include a **backup topic** if you are as yet uncertain about whether you'll be in a position to pursue your primary topic. This must be well-developed as much as you can – you've no doubt already thought about it and will just need to commit some time to writing it down.

2) The **guiding questions** that define the substance of your inquiry. What is it you want to investigate about your topic that you don't know already? Your guiding questions will focus you in a way that will bring depth and significance to the work you do. There is a big difference between a theme and topic and a sustainable and manageable research inquiry. For example, contemporary Maori art is a theme (even if you narrow it to urban Maori contemporary art), not a research inquiry and therefore not a project. You must define a theme or topic and narrow your focus in order to give a well-considered presentation at the end of the quarter. If you were starting

with the theme above, you might focus on the way a particular artist or small group of artists represent ideas of home in visual art. You might have seen a newspaper article on the what the newspaper called “tensions” between urban Maori and rural Maori, particularly in regards to what one might consider home. You might first ask if the article shows any bias (remembering Raibmon’s *Authentic Indians*). You would look at examples of different artwork, carefully read artist statements, and think about what home might mean to different groups of people, particularly in the context of settler-colonialism. Is there a larger discourse around ideas of “community” “home” “identity”, etc. that you need to identify and think about before you can even ask your guiding questions? This is what we want you to think seriously about – preparation is key! Think about these guiding questions seriously and work with your peers and faculty to refine them.

3) The **methods** you plan to use to answer these guiding questions. We have been discussing methodologies and will continue to do so. Do you intend to use ethnography, oral history, survey research, photography or video, cultural analysis, etc.? How? What kinds of evidence will your methods produce? Can you actually answer (or make some insightful conclusions about) the questions you pose given the position available to you? With the above example, you clearly could not answer the questions completely without experiencing urban New Zealand, at least for a little while. When thinking about methods, you should note your biggest obstacle – time – and scale your project accordingly. For example, could you expect people to speak openly enough about this topic for you to learn something through your inquiry? Given sensitivities many Indigenous communities have about outsiders doing “fly-in research,” how might you talk about your project? Could the topic focus on non-Native people or organizations? Who might you talk to (remember, those whose jobs it is to interact with the public is a great place to start!)?

4) The **ethical concerns and research stance** you have about your project. Be specific about issues you foresee that might arise in your conduct of the inquiry or the uses that might be made of it, such as matters of power relations, representation, and equity examined in *Decolonizing Methodologies*, and the AAG Indigenous research ethics declaration. How will you address them? You will have a stance that informs this dimension of your work and you will explain what that is.

5.) The **Plan of Action** you hope to follow. This should take the form of a **Week-by-Week Schedule**, showing how you foresee your project may develop, from Winter Week 5 to Spring Week 3 (see Moodle for weeks). Be specific and realistic, mentioning places, groups, events, etc.

6.) The **annotated bibliography** should list four readings on your research topic that you’ve done and intend to do and provides a brief synopsis for each text. These readings should serve as a foundation for your inquiry by providing cultural and historical background, a theoretical frame, and orientation to the topic of your research.

## 7.) Final Approval of Project Proposals

The faculty must approve your proposal before you begin your project. For the different steps in this assignment, you will always bring **two** stapled copies for each faculty, and post them on Moodle. A **250-word abstract (briefing) is due on Friday, January 16**, with a bibliography of at least four fully cited sources (*not* just websites with no titles or explanation). The **First Draft of the Project Proposals are due on Friday, January 23**. You will receive comments and feedback from both faculty. Based on this feedback, you might need to revise your **Final Project Proposal, due by Friday, February 6**. You must have an approved Project Proposal to receive full credit.

## 8.) Weekly Posting on Moodle during Project Period

At the end of each week, you will make a three-part post about your week’s work. The posting should be done sometime on Friday of each week. Be sure to put the post in the folder for *your* research group. Put a title in the “Subject” line that gets at something significant about the week’s research experience. Clearly identify each of the three parts:

1. Project status update. This is a report on your week's activities, to give your readers a sense of how you see the state of your research and your project plans as they develop. Think about trials, triumphs, frustrations, and accomplishments. Feel free to include personal matters (e.g., your housing, health, socializing, state of mind) that you'd like to share.

2. Journal entry. Post the full journal account of a day's fieldwork from the week. Choose an account that you see as "thick" and revealing. See handout about Journaling on Moodle

3. Journal reflection. Post an entry or two written during the week from the second part of the journal, in which you write about topics, ideas, persons, dreams, books, magazine or newspaper articles, TV programs, and the like that are significant for your research. Please include a subject heading (e.g., "Dilemmas of Development"). We encourage you to add 1-3 photos you've taken, as attachments to your post, when appropriate.

**8.) Responses to Classmates:** Each week, you must respond to your fellow students' posts. *Read and respond to posts by your research group that have posted by the Friday due date.* These should be substantive and thoughtful (not variants of "liked it/great job.") Read around widely in other groups. You might respond to at least one other student in another group. You should post your responses before the following Thursday, so that students are able to see it. In previous classes, some students have tried to "make-up" their responses – we've noted that these responses are rarely seen and remarked on because students have already moved to the following week in their responses. In order for students to get feedback and to be an active part of the learning community, you must post and respond in a timely fashion. Faculty will respond to weekly postings, usually to the research group as a whole. Be sure, as well, to send personal messages to your faculty when you need to! We stand ready to help you work through ideas and problems.

**NOTE:** Posting is the main evidence of your work. If you do not post your work and respond to fellow students *at least* once a week, you won't receive full credit. Your final paper alone will *not* suffice.

## LOOKING AHEAD TO SPRING QUARTER

**1.) Research Papers and Peer Review:** Students will devote a significant amount of time to a particular topic, inquiry, or investigative problem in your projects. In this manner, you have acquired a level of knowledge of the topic that you will share through written work – the 15-20 pg. research paper, a best draft which will be due when you return in spring quarter. Broadly speaking, your paper will demonstrate your knowledge, develop your voice, shape learning communities, and influence your readers. When you are writing your journal entries, think of some of them as building blocks for your research paper, but your paper is *not* just an assemblage of your journal entries, but a coherent, publishable research paper. The paper should be about your discovery, experiences, and learning as well as a means of communication. We will focus on writing as a process that involves strategies for generating ideas, revising, and editing. Significant time is devoted to revision and reflection through peer and faculty review. Students are required to become readers of each other's papers. In spring quarter students will break into small groups and will provide clear and concise feedback on student papers. Take this seriously – your classmate's ability to revise their paper depends in large part on careful and thorough feedback. Challenge yourself to give your classmate clear comments on their paper (including copyediting for grammar, spelling, and punctuation). What is the author trying to say? Is there an identifiable argument? Is the argument well-supported? What was done well? You must go beyond "This was good. I liked it."! What were the weak points of the paper (every paper has them)? Importantly, what are possible solutions to problems that you see? How can the paper be improved? What would you have liked to know more about? Remember, this is about making the paper better (and having the time to do it). Students must provide written comments on the papers in peer review groups, in addition to verbal feedback. You will receive time in class to do some of this, but might need to spend time outside of class as well.

### **3.) The Academic Panel in the Final Research Symposium:**

We are excited about the final two weeks of spring quarter, which will largely be devoted to final presentations. You will work throughout spring quarter individually and collaboratively with your research groups to form an academic panel. An academic panel consists of a small group of scholars who present

their research concerning a topic in common. Students will develop these panels through shared interests that are more focused and in-depth – say, “The Student-Teacher Relationship in Ethnic Studies Curriculum” rather than simply “Education.” You will work with other members of your panel to put together a presentation in which each member of the panel presents a different dimension of a common topic, based on a selected portion of your paper. These will be formal presentations with a student panel chair who will introduce the topic and the papers, and will facilitate questions and discussion. You should have at least five images that you engage with (use and discuss) that more fully develop your ideas for your presentation, to be submitted on Moodle by 6:00 pm on the day before your presentation. Also in contrast to last quarter, students will prepare *written* presentations for the class. You will present for a maximum of 15 minutes, so that means you should prepare about 5-7 double-spaced pages (depending on your practiced reading pace) to read to the class. The information would be drawn from your research paper, but that doesn’t mean you are just copying chunks of your paper; you may have to paraphrase (summarize) parts of your paper. You will turn in your prepared remarks in your portfolio. This should keep you to time as well as hopefully allow your presentation to be more cohesive and reflective of your larger ideas.

#### **4.) Abstract**

You will need to submit 1000-word abstract of your project once it is completed, using your original 250-word abstract as a starting point. This abstract should cover the main argument, research question(s), findings, experiences, and/or thesis of your project. It will be submitted in a template, so keep to the 1000-word count, and include four photos and captions that directly illustrate your project (not just photos of beautiful places or friends). We will make copies of these abstracts and hand them out to students and any interested guests at the presentations, and use them as the basis of our class report.

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

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

## WEEKLY SCHEDULE

### WEEK ONE: JAN. 6, 7, 9 (Indigenous Place and Research)

Readings: Smith, Linda Tuhiwai, *Decolonizing Methodologies*; Association of American Geographers (AAG) Indigenous Peoples Specialty Group (IPSG), *Declaration of Key Questions About Research Ethics with Indigenous Communities* (2010; Handout and PDF on Moodle)

Tuesday 9:30-12:00      Welcome back; Update on Study Abroad  
Project Proposal Workshop  
Update on Projects and Issue Groups  
Human Subjects Review (HSR) / Institutional Review Board (IRB) process  
<http://evergreen.edu/humansubjectsreview/application.htm>

Tuesday 1:00-3:00      Read AAG-IPSG handout over lunch break  
*Both seminars meet together in Longhouse 1007A*  
Film: *The Demarest Factor* (on mapping controversy in Oaxaca, Mexico)  
Discussion on AAG-IPSG Indigenous research ethics protocols

Wednesday 9:30-12:30 Students meet with faculty in Lab I offices  
Sign up for Jan. 21 meetings  
Film: *In the Light of Reverence* (on sacred sites)

Friday 9:30-12:30      Lecture: Pacific Rim Voyaging, with *Our Blue Canoe* clip;  
Discuss Journal Writing

Friday 1:30-3:30      Smith, *Decolonizing Methodologies* (Ch. 5, 6, 7, 9, 10, Conclusion)  
*Seminars meet separately for first time*

### WEEK TWO: JAN. 13, 14, 16 (Conciliation and Restitution)

Readings: Walker, Ranginui, *Ka Whawhai Tonu Matou / Struggle Without End*;  
Cornrassel, Jeff, and Cindy Holder, "Who's Sorry Now?: Government Apologies, Truth Commissions, and Indigenous Self-Determination in Australia, Canada, Guatemala, and Peru" (on Moodle);  
Metge, Joan, *Tuamaka: The Politics of Difference in Aotearoa New Zealand*.

Tuesday 9:30-12:00      Lecture: Indigenous Australia  
Film: *Mabo* (on Torres Strait Islander land rights in Australia)

Tuesday 1:00-3:00      Walker, *Struggle Without End* (pp. 407-408, 87-97, 244-255, 299-311);  
Cornrassel and Holder, "Who's Sorry Now?" (on Moodle),  
(Write seminar paper on both readings). Clips of "Apology to the Stolen  
Generations" by Australian Prime Minister Kevin Rudd (2008)

Wednesday 9:30-12:30 Film: *Beyond the Shadows* (commission on residential schools in B.C.);  
Workshop: Truth Commissions.  
Pick teams for Friday workshop on Waitangi Tribunal; distribute sections  
Guest: Michael Clifforne, Office of International Education  
(to 1:30 for Study Abroad students)

Friday 9:30-12:30      Workshop: Te Roroa Claim in Waitangi Tribunal (**read sections before class**)  
Clips from Maori TV on Te Roroa claim, and *Path to Nationhood*.

Friday 1:30-3:30      Metge, *Tuamaka* (entire)  
**DUE:** Two copies of Abstract / Briefing of Project Proposal, with bibliography



**WEEK THREE: JAN. 20, 21, 23 (Narrative and Collaboration)**

Readings: Walker, Ranginui, *Ka Whawhai Tonu Matou / Struggle Without End*; Raibmon, Paige and Elsie Paul, *Written As I Remember It* (on Moodle); Sand, Kaia, "Remember to Wave" (on Moodle)

Tuesday 9:30-12:00 Film: Maori activist Tame Iti (Waka Huia)  
Workshop: Journal Writing I

Tuesday 1:00-3:00 Raibmon and Paul, *Written As I Remember It* (on Moodle)  
**DUE:** Journal Entry assignment 1

Wednesday 9:30-3:00 Meeting of Issue Groups with faculty (each group will have a slot)

Friday 9:30-12:30 New Zealand Geography; Maori programming on Maori TV; 2011 trip;  
Workshop on Sand, "Remember to Wave"

Friday 1:30-3:30 Walker, *Struggle Without End* (pp. 63-87, 98-142, 156-159, 181-185)  
**DUE:** Two copies of First Draft of Project Proposal

**Friday 5:00-7:30 Discussion of Supplemental Covenant (required for Study Abroad)**  
**Chili Dinner in Sem II A1105;** you can come early to help set up.

**WEEK FOUR: JAN. 27, 28, 30 (Urban Indigenous Communities)**

Readings: Walker, Ranginui, *Struggle Without End*; Duneier, Mitchell, *Sidewalk* (on Moodle)

Tuesday 9:30-12:00 Lecture: Urban Indian Communities in the U.S. and Canada  
Close reading: Walker, *Struggle Without End*:  
**Remember to bring Walker to class!**

Tuesday 1:00-3:00 Duneier, *Sidewalk* (entire).  
**MAP QUIZ:** Map of New Zealand and Pacific Islands

Wednesday 9:30-12:30 Lecture: Urban Maori & Pasifika (Pacific Islander) communities;  
Film: *South Auckland Poets Collective*

Friday 9:30-12:30 Film: *Matariki* (on Maori / Pasifika community in Auckland)

Friday 1:30-3:30 Walker, *Struggle Without End* (pp. 238-243, 273-294, 319-343, 377-406)

**WEEK FIVE: FEB. 3, 4, 6 (Self-Representation and Performance)**

Reading: Graham, Laura, and Graham Penny, *Performing Indigeneity* (excerpts on Moodle)

Tuesday 9:30-12:00 Lecture: Marae Protocol  
Workshop: Tourism and Indigenous Cultures

Tuesday 1:00-3:00 Graham and Penny, *Performing Indigeneity*

Wednesday 9:30-12:30 **DUE:** Journal Entry Assignment 2  
Workshop: Journal Writing II  
**SHORT QUIZ** (of Maori terms marked in Walker glossary on Moodle)

Friday 9:30-12:30 **DUE:** Two copies of Final Project Proposal  
Issue Group presentations on winter projects

Friday 1:30-3:30 Issue Groups meet; Sum-up / Send-off  
Happy Treaty of Waitangi Day, possible videos of celebration

## PROJECT PERIOD:

**Week 6 of winter quarter through week 4 of spring quarter** (*students with research projects in Olympia or nearby will develop a separate list of meetings and check-ins on campus throughout the project period.*)

February 9: Project period starts. (Some will be travelling the first week, but reporting on your travels).

March 16-20: Students will receive short mid-project evaluations from faculty.

Tuesday, April 21: Classes resume

## SPRING CLASSES

Weeks 4-9, April 21-May 29;

includes May 5 talk by author Roxanne Dunbar-Ortiz (*An Indigenous Peoples History of the United States*), Week 9 Student Presentations,

Week 10 Evaluations (June 1-3).

## TENTATIVE NEW ZEALAND ITINERARY —SUBJECT TO CHANGE

### TRAVEL WINDOW

Week 6, February 9-15 (although it is encouraged to leave at least a day for rest; you will be responsible for lodging on Sunday night; we'll probably stay at Base Auckland hostel). If you are traveling this week you will report on your travel experiences. We'll give you information on how to get easily from the airport to the hostel. Dates below indicate nights staying at particular locations.

### AUCKLAND, Feb. 16-20

Class meets in Auckland on Monday, February 16, has five days of activity to Friday, February 20.

Among our plans in Auckland (specific days will come later):

\* Media day: Visiting KFM Radio studio and Te Karanga Gallery; <http://www.kfmradio.co.nz/> and Maori Television studio <http://www.maoritelevision.com/>

\* Museum day: Maori exhibits in Auckland War Memorial Museum, and meeting with carver Lyonel Grant at Unitec's To Hono Kotahitanga Marae <http://www.unitec.ac.nz/maori/who-we-are/te-noho-kotahitanga-marae>

\* Urban Marae Day: Visiting Orakei Marae at Bastion Point (with Tamaki Hiko) <http://www.ngatiwhatuaorakei.com/>

(site of 1978 confrontation, community garden); possibly speaking with Aroha Harris

\* Pasifika Day: Visiting Pacific Islander community in South Auckland

(Including South Auckland Poets Collective, Youthline, possibly Mangere Arts Centre)

\* Maritime Day: Maritime Museum on waterfront

(with Polynesian Voyaging Society / trip on waka Te Aurere optional)

### ROTORUA, Feb. 21-22

Staying at Taheke Marae (Ngati Hinerangi), and walking tour of canyon.

Visiting Te Puia Maori Arts and Crafts Centre (weaving and carving collective), and Whakarewarewa

Thermal Village tour (Yellowstone-type hot springs and marae). <http://www.tepuia.com/>

Meeting artists June Northcroft Grant, Tina Wirihana, and Lewis Gardiner.

### WHAKATANE, Feb. 23-24

Visiting Maori university Te Whare Wananga o Awanuiarangi <http://www.wananga.ac.nz/>

Visiting Ngai Tuhoe country, in Te Urewera Range (site of 1860s Land Wars)

### WAIPOUA FOREST (NORTHLAND), Feb. 25-27

Staying at Matatina Marae, home of artists Manos and Alex Nathan, meeting with ceramicist Colleen

Waata-Urlich; Walking tours of grounds and beach, subjects of successful Waitangi Tribunal case

Visiting kauri forest and tree nursery dedicated to preservation of kauri trees.

## **PAIHIA / WAITANGI (NORTHLAND), Feb. 28-Mar. 1**

Visiting grounds where 1840 Treaty of Waitangi was signed

Visiting Russell across Bay of Islands, earliest British settlement and Land Wars confrontation

Possibly sailing on the R. Tucker Thompson schooner tall ship

Return to Auckland on Monday, March 2

## **PROJECT PERIOD**

March 2 to April 5 (five weeks)

Students at own research sites in New Zealand; some may return home earlier than others

These cultural events are also taking place during the Project period

(consult the websites for schedules and tickets):

\* Te Matatini national kapa haka festival (March 4-8, Christchurch on South Island):

<http://www.tematatini.co.nz/>

\* Auckland Fringe Festival (Feb. 11-Mar. 1) <http://www.aucklandfringe.co.nz/>

\* Pasifika Festival (March 14-15, Auckland) <http://www.aucklandnz.com/pasifika/>

\* Auckland Arts Festival (March 4-22, Auckland) <http://www.aucklandfestival.co.nz/>

\* Maoriland Film Festival (March 24-29, Otaki, near Wellington on North Island):

<http://www.maorilandfilm.co.nz/>

## **RETURN TRAVEL WINDOW**

April 6-12

## **SPRING BREAK**

April 13-19

## **SPRING CLASSES**

Weeks 4-9, April 21-May 29

Includes May 5 talk by author Roxanne Dunbar-Ortiz (*An Indigenous Peoples History of the United*

*States*), Leschi-Quiemuth Honor Walk in Joint Base Lewis-McChord, Weeks 8- 9 Student Presentations

Week 10 Evaluations (June 1-3).

## **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).
- Use Grammar and Stylistic Checklist as a way to check your work as you're writing.
- 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 unless requested!*).
- 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.

## 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.

## 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.

There will be a Supplementary Covenant for students traveling to New Zealand, which will have the same status as this Covenant, and include its terms.

**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 or continued in 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:  
\_\_\_\_\_  
\_\_\_\_\_

\* Food restrictions (not preferences; only medical, dietary, or religious restrictions) : \_\_\_\_\_

Do you have a valid driver's license? 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

Specify winter/spring project & location: \_\_\_\_\_

Is your primary interest in (circle only one):  
1.) Environment / Food, 2.) Culture, 3.) Gender, 4.) Governance / Services (including education)

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