Native American Agriculture

AG 311

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Dept. of Agricultural Science & General Agriculture, Strand 108

3 credits

Course meets 3 hours weekly – Oregon State University Corvallis Campus

Lab will include hands-on demonstrations, field trips and interactive discussions with Guest speakers.

Catalog Description

A course exploring Native North American agriculture and land management - prehistory of important domesticates such as maize, historic change, and contemporary issues including modern stereotypes, women in agriculture, cultural survival, and both the physical and spiritual significance of these crops in Native American communities and around the globe past and present.

There are no prerequisites for this course.

Course Content

It may be argued that a Native American crop, specifically "Indian Corn" or Maize, is the most important domesticated plant in the world. Many children in America grow up with some education on the importance of corn, beans and squash and the mythical first Thanksgiving, but there, their education stops. This course will look at this trio, and other Native North American agricultural systems as part of a complex history of land use from prehistory to the present time. Different regions in North America will be emphasized in studying prehistoric times- the origins and journey of maize from Central to North America and the Southeastern domesticate center. Case studies include- early colonial accounts of Eastern agricultural communities; the Plains Hidatsa in the late 19th century; Southwestern Hopi agriculture from ancient times to the present; and proto-domestication and the intensive management of natural ecosystems for maximum food and fiber production in the Western States and Great Lakes. We will also explore modern collaborative efforts to sustain these ancient traditions in Native communities today. Women's and men's roles in traditional Native American agriculture will be studied, as well as shifts in these power spheres in modern times in response to different Euro-American ideals. In a world where 'Wild West Indian' stereotypes still abound, this class dispels those and paints a picture of sophisticated land management and agricultural economies going back thousands of years.

This course fulfills either the Baccalaureate Core requirements for the Cultural Diversity or those for the Difference Power and Discrimination categories. It fulfills requirements for each category by preparing students as follows:
Students in Cultural Diversity courses shall:

1- Identify and analyze characteristics of a cultural tradition outside of European /American culture.

In this course students will identify and analyze elements of traditional land management strategies used by Native Americans in ‘wild’ and agricultural settings across North America- including case histories from different regions from the colonial era to the present time.

2- Demonstrate an understanding of how perspectives can change depending on cultural or historical contexts.

In this course, students will identify and analyze changes in Native American agricultural and land management systems through time in relation to Euro-American influences on land use, and in the use of lands away from their ancestral homes. Students will identify and analyze alternate histories presented in different educational contexts concerning Native American crops, foods and perceived histories such as Thanksgiving holiday stories. Students will analyze the social structures that continue to perpetuate differing perspectives, both Native and non-Native, concerning Native American foods and histories.

3- Describe aspects of Non-Western culture that influence or contribute to global cultural, scientific, or social processes.

In this class, students will identify and analyze the ancient domestication and prehistory of traditional crops such as maize, beans and squash, and their continuing importance all over the world today. Students will identify and analyze modern American food and agricultural traditions that came from Native American precedents and the sharing that continues today (Native foods 'revivals' and collaborations between Native and non-Native organizations). Controversies over modern industrial corn will be addressed.

Students in Difference, Power and Discrimination courses shall:

1- Explain how difference is socially constructed.

Class participants will identify and analyze socially constructed stereotypes about Native Americans and their land use and foods, including differences in perceptions about the history of that use. Students will be able to demonstrate an understanding of the special importance of Native crops, especially maize or 'corn' in all aspects of Native life- physical, social and spiritual. American social structures that have discouraged or encouraged indigenous perspectives from past to present will be analyzed.

2- Using historical and contemporary examples, describe how perceived differences, combined with unequal distribution of power across economic, social, and political institutions, result in discrimination.

Specifically in this class, students will identify and analyze power structures (such as boarding schools and reservations) that contributed to changes in traditional agricultural roles and values (especially those of women and elders) and that continue to contribute to discrimination.
3- Analyze ways in which the interactions of social categories, such as race, ethnicity, social class, gender, religion, sexual orientation, disability, and age are related to difference, power, and discrimination in the United States.

Class participants will identify and analyze the role of women, elders and other social groups in Native American agriculture and land management in comparison to these roles among non-Natives, through American history. Students will also identify and analyze aspects of Native American religions that have been treated unequally by powerful institutions in American history, and be able to describe how this has resulted in discrimination.

For additional information on learning outcomes as they pertain to course activities and assessment, see appendix A, and the section on Activities and Assessments below.

Activities and Assessments will include tests on course content, writing assignments comparing and contrasting ideas, and small on-line research assignments on contemporary issues. The 3 hours per week will break down into 1.5 hours of lecture and 1.5 hours of hands on lab/discussion section.

Labs/discussions will include hands-on activities such as field trips to local Native food gathering sites, food processing of wild and agricultural products and demonstrations by and discussions with Native American guest speakers who grow, gather and utilize traditional Native foods today. Where guest speakers are not available, videos will be used. These active learning activities may include- Western wild greens ID, acorn processing, corn processing for hominy and other traditional corn-based foods, digging camas bulbs, and a Native foods potluck with wild rice, cranberries, etc.

Assessment content will focus on traditional use of Native American land and crops and their history through time among both Native Americans and other global cultures; ideas about these plants (or animals) and the people who originally tended and developed them, between Natives and non-Natives today; and critical comparisons that hopefully dispel old stereotypes and create new understandings and collaborations. Student writing assignments will ask students to compare and contrast different points of view, either across historical periods, or across cultural categories, or across different institutions that perpetuate these views in time or space.

Assessment Point Values

1) 3 Tests @40 points each =120
2) 2 small research assignments to identify a contemporary issue @15 points each= 30 points
   a) Find a contemporary Native American issue relating to land use or agricultural issues (public lands, tribal lands, water rights, mining pollution, political debates, etc..) and report on it.
b) find an example of a corn based modern global product or issue and report on it.

3) Small writing assignment with 3-4 choices of topic= 30

4) 20 points for Lab participation @2 points per day- Discussion section/Lab attendance is required but is not assessed due to the variable physical activities involved (Students will not be required to grind corn in a traditional metate but they must attend). Lab content, including field trips, guest speakers and hand-on demonstrations of Native American landscape management, gathering, and food processing, will clarify and complement the other class content and will be assessed in the tests, research and writing assignments.

Total number of possible points= 200.

Small extra credit assignments will be available, but these are only used to adjust scores at the end of class. They are not worth a specific number of points.

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**Preliminary Weekly schedule**

This schedule is provisional depending on the availability of Guest speakers. Names are not included in this preliminary syllabus. Names will be added when the course is taught and guests are actually scheduled.

**Week 1**

Stereotypes about Native Americans and the environment, Non-Native ideas about land use on the American 'frontier'; the idea of the "wild Indian".

Class discussion is necessary and a part of all classes on Native Americans that I teach. Students will explore their own stereotypes and those that are prevalent in the world concerning Native Americans and the environment, especially those involving women.

Lab- we will look up images of Native Americans (movie clips, ads, music, costumes, clothes, books, etc...) online and analyze the embedded stereotypes, what they project, and why they are unrealistic views of Native Americans.

**Week 2**

Definitions: Agriculture in worldwide perspective; Basic ecology- human "activity sets" and their impact on different ecosystems- low intensity to high intensity; Domestication- Local vs. world 'colonial' crops; Women's and men's cultural domains across cultures and through history.

Words and phrases used throughout the course will be defined as they have been used in the past and across disciplines (which vary greatly). We will clearly define what we are talking about in this class, and will focus on human activities that foster plant and animal productivity in relation to human use and continuing sustainable harvests especially in Native North America in
the pre-colonial past.

This week in lab we will continue the discussion and do a word association exercise surrounding the words Wild/Wilderness and Nature/Natural. This week's exercises and readings will be global in application, and not specifically North American.

**Week 3**
Specific examples of intensive management of non-domesticated resources, proto-domestication
Part 1- Pacific Northwest estuary gardens, mariculture, Plateau/Great Basin root gardens; Guest Speakers from Oregon tribes on intensive ancient land management, acorn processing in lab.

**Week 4**
Specific examples Part 2- California- acorn culture, seeds; Great Lakes- Wild Rice, cranberries and Maple sugar
Guest Speaker: Guest speaker, California Native Wisconsin Ojibway

Weeks 3 and 4 on intensive 'wild' land management lead into a discussion of full domestication of crops such as maize. Other classes have focused on Pacific Northwest cultures (AG 301). This course includes a small unit on this plus other North American regions not included in AG 301.

Labs this week will include Native American guests showing foods and fibers and traditional management and processing. This will include some food sampling (optional), including wild rice, maple sugar, cranberries, huckleberries, camas, tarweed, biscuit root, and acorn soup.

**Week 5**

Lab- Guest Speaker- Paleoethnobotanist discussing methods of determining ages and spreads of ancient plants. This perspective is global and not specific to North America. Guest talk may be recorded for future use if consent is provided.

**Week 6**
A Powhatan Village- Contact with Europeans, early drawings of gardens and crops in the Americas, a clash of cultures; Changing landscapes- The myth of modern Thanksgiving

This week will focus on the Eastern seaboard history of first contact in several places- Secotan village Virginia, and Patuxet village Massachusetts (Plymouth), and the agricultural practices there. We will also explore modern American 'stories' that have come down through different
perspectives- Native and non-Native, both historic and 'fanciful' or artistic, concerning the Thanksgiving holiday. Power struggles and discrimination based on these alter-histories will be discussed.

Lab/discussion- Guest speaker, Native school teacher from Grand Ronde reservation- discussing continuing ideas in primary and secondary school curriculum on Thanksgiving and how to teach younger children about uncomfortable and/or altered histories.

**Week 7**
Historic Native accounts - Buffalo Bird Woman's Garden- A traditional Hidatsa garden in 1917
This early account narrated by Maxi'diwiac a woman of the Hidatsa tribe, shows that women were the primary gardeners in her tribe, and much of North America. We will look at traditional ground digging, planting, managing and harvesting, including seed saving and selection of cultivars. We will also discuss changing perspectives and non-Native influence.
Lab/discussion will focus on the paramount position of women in traditional Native American agriculture and other food production. This will be contrasted with the place of women in historic America at the turn of the 20th century. The reservation system and boarding school histories will be traced. Examples include Carlisle Indian school curriculum contrasted with traditional Native roles, especially those of women and elders. A small reading from a modern Hidatsa woman reviving the tradition, will also be included (Nabhan ch.8)

This week we will also begin on the spiritual foundations of Native agriculture and make a note of this in Maxidiwiac's narrative in preparation for future discussions.

**Week 8**
Locally adapted agriculture- a wholistic approach- case study- Southwest agriculture through time, Hopi sand dune agriculture, the importance of water, Hohokam canals. The importance of intra-species and inter-species diversity in indigenous gardens.

We will read about Hopi crop diversity through time (and the loss of some varieties in the modern world), and the engineering feats of ancient Hohokam farmers in Arizona over 2000 years.
This week will also focus on Hopi beliefs about their origins and movements in the Southwest in ancient times. Correlations between these views and archaeological evidence will be discussed.
We will read a Hopi narrative from 1936 of stories of ancient migrations from the Hohokam region to the modern Hopi villages, and beliefs about this in relation to corn and other crops.
Lab- Guest speaker showing maize processing. Video on traditional Hopi agriculture M. Kotuwa Johnson, online. Film clip on ancient irrigation agriculture in the Southwest

**Week 9**
Southwest Agriculture- Part 2. Modern Hopi education in collaboration with scientific botany classes will be addressed.

This week will stress the holistic view of Native agriculture from the Hopi perspective- including physical wellbeing (health, good diet); social roles such as leadership and training roles; and
spiritual activities/religion. We will read chapters on collaborations between Hopi and non-Native educators (Nabhan) and a school curriculum by Hopi authors and the USDA. The history of boarding schools will be revisited from the perspective of a Hopi woman in the 1930s to 1970s. This narrative shows discrimination against Hopi ways in removing children from native educational systems and subjects entirely.

Lab this week will begin the discussion of differing world-views in relation to Native American foods and land management. We will focus on how historical and modern institutions and norms create and perpetuate difference and discrimination. Collaborations between Native and Non-Native organizations will be upheld as ways through these problems. Guest speaker TBD.

**Week 10**
Modern Native American Agriculture: A spiritual foundation; Survival of traditions in the face of adversity; Native American crops and foods in modern culture; National Museum of the American Indian Smithsonian museum cafe; Controversial issues- GMOs, global industrial corn.

This week we will focus on global use of Native American crops, especially corn used in animal feed, fuel, plastics and other uses, and how modern Native American people relate to these sometimes controversial issues.

Lab/discussion- This day’s discussion will conclude the class and coalesce points introduced in previous weeks on the loss of control some Native people feel when seeing how the larger world has appropriated the dialog on their original domesticates, especially corn or maize. This bank of information and use does not (generally) include their own traditions, particularly religious beliefs, concerning corn. Modern revivals and continuations of traditions will be addressed.

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**Readings**

Because there is no available textbook that covers all aspects of this course, readings will be drawn from a number of sources. These readings span time from 1590 to 2016 and are written by Native and non-Native authors from many perspectives. Some readings are brief, and exact page numbers will be listed when the course is taught and the reader is produced.

Reference list in alphabetical order. Readings in parentheses.


Blake, Michael. 2015. Maize for the Gods: Unearthing the 9,000-year History of Corn. Oakland, Ca.: University of California Press. (Chapter 1- Domestication)


Williams, Judith. 2006. Clam Gardens: Aboriginal Mariculture on Canada's West Coast. New Star Books: Vancouver. excerpts- "Best Clams on the Coast" and others

Accommodations for students with disabilities are determined and approved by Disability Access Services (DAS). If you, as a student, believe you are eligible for accommodations but have not obtained approval please contact DAS immediately at 541-737-4098 or at http://ds.oregonstate.edu. DAS notifies students and faculty members of approved academic accommodations and coordinates implementation of those accommodations. While not required, students and faculty members are encouraged to discuss details of the implementation of individual accommodations.

Expectations for Student Conduct
Student conduct is governed by the university’s policies, as explained in the Student Conduct Code. Students are expected to conduct themselves in the course (e.g., on discussion boards, email postings) in compliance with the university’s regulations regarding civility.

Religious Holiday Statement
Oregon State University strives to respect all religious practices. If you have religious holidays that are in conflict with any of the requirements of this class, please see me immediately so that we can make alternative arrangements.
### APPENDIX A: Table of Learning Outcomes for Cultural Diversity and DPD for AG 311

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<td></td>
<td>Identify and analyze characteristics of a cultural tradition outside of European/American culture.</td>
<td>The course outlines physical, social and ideological characteristics of Native American agriculture and land use, both in the pre-contact past and in the present. It shows differences from European American cultures but also introduces concepts that are Pan-Human and transcend cultural barriers. Examples of mechanisms of past subsistence and land use patterns from wild to highly managed agricultural systems, and the systems of education, political organization, and spirituality/religion associated with these, are all presented, from a world-wide perspective. Native American traditions are also presented in contemporary communities as a living culture to dispel the idea of “Indian” people being set in a mythical and stereotypical lost past.</td>
<td>Lectures, readings, guest speakers and films will present historical and contemporary material, with a series of study questions aimed at definition and analysis of the concepts. Tests assess knowledge of facts and definitions while discussions relate these to student experience. Students are also asked to do two small research assignments into contemporary media to find examples of modern issues: 1) a Native issue associated with land use; and 2) an example of contemporary industrial corn usage. They are asked to critically analyze their examples from different points of view. Students also do a longer, more in-depth writing assignment that relates class material to personal observations and experiences involving traditional Native foods. There will be a choice of questions. Discussions focus on</td>
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A series of core questions, posted in lecture each week, relating course material to personal experience. They are also encouraged to post their own discussion questions (in the online course version.) In the class on campus, students may participate in hands-on demonstrations of Native food plant processing. Online, there will be video of the same processes.

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<td>Cultural Diversity Category Learning Outcome #2</td>
<td>How does the course align with or meet this specific outcome?</td>
<td>What assignments, class activities, discussions are used to address this outcome?</td>
<td>How is student achievement of this outcome formally measured?</td>
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<td>Demonstrate an understanding of how perspectives can change depending on cultural or historical contexts.</td>
<td>As each week unfolds- lectures show ancient and historical ways continuing and changing into modern times. For example- many food ways and associated material skills are not practiced anymore, but many are maintained as expressions of pride in ancestral heritage in the modern world. Language and educational stories, especially about corn, are also maintained and modern change in use is noted. In particular, the series of historical events that gave</td>
<td>Guest speakers (or modern video footage for online class) will show the ancient practices through contemporary Native eyes. Students will discuss these changes with guests (and watch videos) and writing and discussion activities focus students on these changes in context and historical period. The writing assignments specifically ask students to place their example in a historical period. Native people are not as</td>
<td>Research and writing assignments and discussions are graded for inclusion of changing perspective over time, and for multiple points of view. There is also an element of this in the tests. Short essay questions specifically ask for a relation of ancient cultures to the historic and modern context, and also compare and contrast cultural viewpoints.</td>
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rise to the modern Thanksgiving holiday will be analyzed in historical perspective. Aspects of Native religion in relation to wild and agricultural crops, are seen at times in conflict with nonnative archaeological perspectives, and in the case of SW migrations in the past, these views align. Also, we will look at how Indian boarding schools tried to replace Native agricultural crops and methods with Euro/American ideals that are not locally adapted.

reliant on traditional foods as in the past. Assignments will stress changes from the ancient past, through colonial appropriation of crops and suppression of Native food ways, to contemporary revivals, including health issues. Discussion questions also address changes over time.

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<td>Cultural Diversity Category Learning Outcome #3</td>
<td>How does the course align with or meet this specific outcome?</td>
<td>What assignments, class activities, discussions are used to address this outcome?</td>
<td>How is student achievement of this outcome formally measured?</td>
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<td>Describe aspects of Non-Western culture that influence or contribute to global cultural, scientific, or social processes.</td>
<td>All the definitions introduced have Pan-Human or global relevance. Stereotypes are visible worldwide and all cultures grapple with them. Human land use and subsistence is also a global concern and the class discusses possible sustainable and transferrable Native knowledge and ancient technologies in the face of modern land use concerns. Corn is one of the single most important crops in the world, and it is Native American in origin. Other NA crops have also spanned the globe- potatoes, tomatoes,</td>
<td>In tests and assignments it is stressed that these defined terms and concepts are not limited to North America, but that they are culturally relevant worldwide. The use of corn outside human nutrition currently spans the globe and students will find and report on an example of this (examples- corn flakes, corn syrup, corn gluten, animal feed, ethanol fuel, glue, plastic...). We will be reading the most recent corn evolution research (Blake 2015)</td>
<td>Many test questions ask about global application of Native crops and associated controversial issues. Writing and research assignment #2 will be graded on inclusion of global issues. As students relate the issues to their own personal experiences, they must also relate them to humanity as a whole.</td>
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some beans and squash, tobacco, etc. The cultural selection of corn is one of the most extraordinary sequences of plant evolution, and is referenced in many science courses. The course broadly addresses these terms as they pertain to cultures worldwide. These terms and issues include stereotypes; ecological and agricultural processes; education, social and ideological terms and issues; worldview and religion/spirituality; and cultural change. The complex 9000 year evolution/selection of corn from its wild ancestor is of particular interest to modern genetics research. Issues of concern are also addressed—cultural appropriation, patents on Native crops, GMO controversy and “disrespect” as seen by traditional Native religious practitioners. as well as several traditional Native views on this subject. Tests assess knowledge of cross-cultural definitions and the ability to consider multiple viewpoints. Writing assignments and discussions are aimed at the wider application of terms and concepts and relevance to the individual’s own experiences.

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<td>DPD- Category Learning Outcome #1</td>
<td>How does the course align with or meet this specific outcome?</td>
<td>What assignments, class activities, discussions are used to address this outcome?</td>
<td>How is student achievement of this outcome formally measured?</td>
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<td><strong>Explain how difference is socially constructed</strong></td>
<td>**The course outlines the social importance of Native American agriculture- its crops and processes- to both Native people and in wider American life today. The use of and understanding of the history and significance of crops such as corn is different between non-Natives and Native groups who still maintain a relationship with these crops. Native tribes experienced forced education different from their own, removal to marginal lands, and general suppression of their views throughout American history. Many tribes, especially those in the SW of U.S. maintain a complex and ancient religion based in part on these crops. In particular, the class will trace Hopi beliefs and practices about their agricultural traditions from past to present in relation to their experience of contact with outsiders. 3 Native authors from the 1930s, 1970s and 2004, will be compared. Works from two Native authors from the Northern Plains, 1901 and 1985 will also be compared. Other viewpoints such as those expressed in modern agro-business and non-Native historical and archaeological discussions and visits from guest speakers (on campus) and/or contemporary video footage will expose students to new viewpoints and encourage them to see difference and be able to explain its construction socially through time. As Native guests and readings relate histories of crop use and social significance to their families, from their own perspective, students will be encouraged to see these plants as important to both wider world applications, and to specific Native social groups- families, tribes, religions, and Native Americans as a whole. These differences in worldview and their construction through time will be emphasized in discussions.</td>
<td><strong>Discussions and visits from guest speakers (on campus) and/or contemporary video footage will expose students to new viewpoints and encourage them to see difference and be able to explain its construction socially through time. As Native guests and readings relate histories of crop use and social significance to their families, from their own perspective, students will be encouraged to see these plants as important to both wider world applications, and to specific Native social groups- families, tribes, religions, and Native Americans as a whole. These differences in worldview and their construction through time will be emphasized in discussions.</strong></td>
<td><strong>Many test questions ask about differences between Native and non-Native agricultural traditions in relation to time period- ancient past, colonial eras, and contemporary times- and how these differences came to be. The construction or formation of ideas is especially different in relation to the importance of corn, and spans a range of beliefs and values, from industrial/scientific importance to religious and social importance. Test questions, writing assignments and discussion will emphasize the fact that these differences of opinion depend on the social perspective of the people holding those views. Students will be graded on their expression of this process.</strong></td>
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research will also be related to these viewpoints.

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| DPD Category Learning Outcome #2 | Using historical and contemporary examples, describe how perceived differences, combined with unequal distribution of power across economic, social, and political institutions, result in discrimination | The perceived differences listed above are especially important within Native communities which have been disenfranchised from their land base in terms of both wild and agricultural foods. Changes from traditional foods to non-Native foods with low nutritional value, and associated changes in Native health, will be addressed, from a perspective of historic power relations. Euro American attitudes both disparaged Native ways and | Readings will come from early explorer and settler texts, popular histories of the Thanksgiving holiday, Carlisle Indian school curriculum, and early 1900’s to present day Hopi and Northern Plains writings/legends. Native people have slowly lost control over the narrative surrounding how others understand the history of their traditional crops, especially corn. The small research assignments (#1–a | There will be test questions on the social construction of discrimination through time, small essays and multiple choice. Small research assignments will be graded with an emphasis on the effective justification of the issue—1) its effect on Native people and others, either adversely or otherwise; or 2) how it is viewed by Native people and others critically or otherwise-- and how it might result in discrimination.

|   |   |   |   |
peoples while adopting Native crops and appropriating lands. The removal of Indian people to poor quality reservations necessitated their adaptation and created 2 kinds of responses- 1) adoption of new traditions based on Euro American foods and agriculture, and/or 2) continuation of Native agricultural traditions in the face of widespread changes in power structures, within tribal groups and from without. Contemporary struggles to maintain and revive ancestral agriculture are addressed. We will also look at ideas about corn selection and evolution, agricultural histories in the Southwestern portion of the present U.S., and Native origin narratives. Views of dominant cultural groups more frequently dominate mainstream dialog about these issues, which can result in marginalization and discrimination.

| contemporary Native land use issue, and #2- a modern industrial corn issue) ask students to relate and analyze contemporary issues that have to do with Native concerns. They must show all sides of the issue and relate it back to indigenous use and ideas. Discrimination is often a part of these contemporary dialogs in the press. The Thanksgiving myth and altered histories of early Native/European contacts, have been the source of a great deal of stereotype and discrimination, as taught to children in many educational institutions. We will read several historical documents and interpretations of those times. Discussions, some test questions, and writing assignments on the Thanksgiving myth will emphasize personal experiences with student perception of Native Americans and Native foods in their early education and how some modern stereotypes and misperceptions came to be so widespread. |
Students will be asked to relate their own childhood (or other) experiences of the Thanksgiving holiday ritual in America, and if they were taught more or less of the truth/fiction surrounding Plymouth Pilgrim/Narragansett Wampanoag interactions. Discussions will also include aspects of socially constructed discrimination. One narrative will include grade school teachers in reservation schools who address this issue with contemporary students of any ethnicity. Guest speakers and online sources will be used in this last activity.

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<td>Analyze ways in which the interactions of social categories, such as race, ethnicity, social class, gender, religion, sexual orientation, disability, and age, are related to difference, power, and discrimination in the US</td>
<td>The course addresses the interaction between several social categories within Native America, and between Natives and Euro Americans, through time. Some examples include: 1) Women in agriculture (important in the ancient past in many areas) being given different or subordinate roles in most colonial and some contemporary agriculture, 2) Loss</td>
<td>Students will read Carlisle Indian school curriculum from the early 1900s, which replaced Indian agricultural traditions with Euro American practices and roles of men and women. They will compare and contrast this with traditional Native education by reading curriculum developed in 2004 by the Hopi tribe and USDA in collaboration.</td>
<td>Writing assignments, discussions and some test questions will ask students to compare and contrast Native American agricultural traditions with non-Native replacements in the boarding schools. Women’s roles in the Native past and American present in Native agriculture will also be emphasized in a test question. Historic Colonial and early American ideas about “manifest destiny” and</td>
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Students will narratives from Native women practicing their traditional agriculture just before the boarding school era. They will be asked to compare and contrast Euro-American ideals about women in the early 20th century, with Native women in positions of past power in land use, land tenure and agricultural work. They will also contrast how this may or may not have changed in modern times. Another discussion will introduce Hopi religious beliefs about corn, rain and ancestors in traditional education, in contrast to most 20th century US educational paradigms and school curricula which tend to cut out all religious references to accommodate a ‘separation of church and state’. Education of children in traditional Native communities is juxtaposed with mainstream education in botany, soil science, water cycles, archaeology etc. One reading (Nabhan 1985) shows a modern botany teacher in a Hopi classroom compromising in making his own lesson plans in concert with Hopi educators, in land ‘grabs’ of Native territories will be the focus of some test questions and writing assignments. Students will be asked about real Native land use- burning, digging, pruning, and perennial plant management in wild-looking habitats, which is less visible than many colonial ideals about land use, thought at the time to be superior. Students will be graded on the contrast they make between perceived inferiority in justifying land use policy in US history. Also, one choice on the writing assignment will ask students to write about inclusion and compromise in education of young people, in an effort to address and counterbalance continuing discrimination in educational curricula. The writing will be graded on the inclusion of dialog and compromise in examples.
an effort to accommodate local views. This shows inclusion, and an adaptation of curriculum that historically has fed discrimination.