

Week 2 (Online Module) Jan 23-28	
Class Exercise:	<p>Community Projects – The New Colonialism?</p> <p>The stories below explore, specifically, growing skepticism about the value of the volunteer work that British youth perform during their "gap year" (a non-compulsory year off between high school and college). The points these articles make about the <i>potential limited community benefit</i> (compared with the student and/or institutional value) of academic-related community-based work are important points for students of this course to consider.</p> <p>Read:</p> <ul style="list-style-type: none">○ Are these the new colonialists? http://society.guardian.co.uk/aid/story/0,,1852853,00.html○ Mind the gap: why student year out may do more harm than good http://education.guardian.co.uk/students/gapyear/story/0,,1037642,00.html <p>What ideas strike you from these articles? What might apply to our attempted service-learning work with American Indian communities?</p> <p>The New Missionaries?</p> <p>Related to the global growth / corporatization of the youth service and/or charity work market described in the articles above is the growth of Christian youth mission work domestically in recent years.</p> <p>Consider YouthWorks - one of several national Christian-based organizations offering service / mission trips to American Indian communities in recent years.</p> <p>How could the work of such programs shape the efforts of this class to work in partnership with American Indian communities?</p> <p>Explore these two sites:</p> <ul style="list-style-type: none">○ www.youthworks.com/missiontrips.aspx○ www.youthworks.com/map.aspx <p>Evaluate the web marketing of this program based on the ethical learning guide that is posted to the class website. How are members of the community</p> <p>Through the map link above, explore one of YouthWorks American Indian programs in depth. How much income does YouthWorks generate if all the spots of one of its programs to a particular American Indian community are filled in a summer?</p> <p>In a given summer week, how does a YouthWorks program impact overall demographics for the particular community visited – based on Census 2000 data? (for now, use the demographic api tool posted to the course website – and any information you can gain about program participants from the</p>

YouthWorks website to estimate the demographic impact – in terms of age, income, race, etc.)

Consider that many community resources (meeting space, feeding, & housing) are donated or provided at discount to organizations like **YouthWorks**. Consider also that, in terms of the non-missionary based service work provided by **YouthWorks** (house painting, etc), the organization **does not** (at least, from personal experience in one community – and in terms of how the program is promoted on the web) encourage or support local non-paying participation in these community improvement projects. How does doing **for/to** people reinforce inequalities?

Beyond the under- (some might say mis-)utilization of local resources, there's also the issue of the environmental impact of programs like **Youthworks** and/or other travel-based programs.

Use the [NativeEnergy Travel Calculator](#) to determine the approximate carbon dioxide emissions generated by **YouthWorks** participants traveling to and from an American Indian site in a summer. Estimate each participant traveling 500 miles each way via 15 passenger vans. Estimate the total fuel costs as well (a fully-loaded passenger van gets about 10 mpg. Estimate gas prices based on the current national average calculated by [GasBuddy](#)). What if these costs were given directly to the community?

Charity vs. Reparations for American Indian People

Consider this quote:

“Etched in the history of our great nation is a long and lamentable chapter about the exploitation of Native Americans.... Every kind of charlatan and every type of crook has deceived and exploited America's native sons and daughters. While these accounts of unscrupulous men are sadly familiar, the tale we hear today is not. What sets this tale apart, what makes it truly extraordinary, is the extent and degree of the apparent exploitation and deceit.”

— Statement of Senator John McCain, Senate Committee on Indian Affairs, Oversight Hearing on Lobbying Practices Involving Indian Tribes, 9/29/04 (from <http://www.pbs.org/now/politics/indiangaming.html#>)

Listen to Democracy Now's interview with Prof. Ward Churchill and Winona LaDuke related to the idea of American Indian **Reparations** (approx. 15 minutes)

- o <http://www.democracynow.org/article.pl?sid=03/04/07/0415202&mode=thead&tid=5>
(requires **RealPlayer** and an internet connection)

In the segment, Prof. Churchill refers to the **Dawes Act** as one point of justification for reparations for American Indians. Read these **wikipedia** entries to get some general background information:

- Native Americans
http://en.wikipedia.org/wiki/Native_Americans_in_the_United_States
- The Reservation
http://en.wikipedia.org/wiki/Indian_reservation
- The Dawes Act
http://en.wikipedia.org/wiki/Dawes_Act

Now, read the NY Times Article “Bureaucrats & Indians” by John Tierney

- <http://www.arena.org.nz/custerd.htm>

The resources above offer a **general introduction** to some of the challenges faced by American Indian communities, but they don’t stress the **scandal** that has defined U.S.-American Indian relations over time and most recently.

In the Democracy Now radio segment, Prof. Churchill and LaDuke also refer to the Bureau of Indian Affairs (BIA’s) **gross mismanagement of Indian funds**.

Read “Billions Missing from Indian Trust Fund,” which traces the history of BIA mismanagement.

- <http://www.monitor.net/monitor/free/biitrustfund.html>

In response to this mismanagement, American Indians have launched a **class-action suit** against the U. S. government in recent years.

Read these three resources related to Cobell vs. Kempthorn

- <http://www.democracynow.org/article.pl?sid=05/06/24/1349201>
- http://en.wikipedia.org/wiki/Cobell_v._Kempthorne
- <http://www.zmag.org/ZMag/articles/april02awejali-talvi.htm>

This article provides an update on the Cobell case and the proposed settlement.

- <http://www.azcentral.com/arizonarepublic/news/articles/1006mccaintrust1006.html>

Yet another BIA scandal to consider (one which has, to a large degree, shifted public attention from the Cobell case) is the **Abramoff scandal**.

Read this wikipedia entry for background:

- http://en.wikipedia.org/wiki/Jack_Abramoff_Indian_lobbying_scandal

Now, watch the video featured here (16 min)

- <http://www.pbs.org/now/politics/indiangaming.html#>

Consider this definition of “colonialism”

n : exploitation by a stronger country of weaker one; the use of the weaker country's resources to strengthen and enrich the stronger country(colonialism. (n.d.). *On-line Medical Dictionary*. Retrieved October 14, 2006, from Dictionary.com website: from <http://dictionary.reference.com/browse/colonialism>)

- How does the Abramoff case demonstrate aspects of this definition of colonialism - in terms of his work with American Indian tribes?
- In what ways does the case suggest hypocrisy on the part of modern Christian-based charity work in American Indian communities (especially, when considering Abramoff's affiliations)? How about Non-Christian-based charity work in these communities?
- From the information you have gained through this module, do you think the Abramoff case is extraordinary? Why or why not?

Finally, read these two resources related to American Indian Reparations

- http://www.prrac.org/full_text.php?text_id=544&item_id=5270&newsletter_id=15&header=Search%20Results
- http://www.prrac.org/full_text.php?%20text_id=649&item_id=6623&newsletter_id=17&header=Symposium:%20Reparations

Consider the idea expressed in this article of some forms of reparations being potentially damaging to American Indian community development.

- What of the question of direct reparations (cash payments) & intergenerational equity that the articles raise?
- What do you think of these concerns?

NOTE: Prof. Ward Churchill, has been the focus of controversy in recent years as a result of a Post-9/11 essay that he wrote entitled “The Justice of Roosting Chickens”

- You can learn more about the controversy (if you choose to) via an interview with Churchill by Democracy Now on February 18, 2005
<http://www.democracynow.org/article.pl?sid=05/02/18/157211&mode=thread&tid=25>
- And a follow-up interview on Sept 27, 2006
<http://www.democracynow.org/article.pl?sid=06/09/27/146255&mode=thread&tid=25>
- You can also read the essay in question here:
<http://www.kersplebedeb.com/mystuff/s11/churchill.html>

<p>Module Two Assignments to Complete</p>	<ul style="list-style-type: none">○ Develop a brief audio commentary (15 minutes max.) based on your reading of these articles / interview listening / video viewing. What do you think are the most critical ideas expressed in these works (site or suggest certain passages from these works)? How do you think these ideas will / should impact the work of the course? How do you respond to the questions posted within the module?○ Post your audio response on the course blackboard site by Jan 30. (you should listen to all other student posts before completing the next module). <p>Note: if you are absolutely uncomfortable / unwilling to record and share your voice, you can write your commentary as text and experiment with free text to mp3 software that is online to create your sound file. Don't get wrapped up editing this (a one-take is fine!) – the easiest way to do this might be to record a conversation you have with a friend addressing the questions posed in the module and by this assignment.</p> <p>If you want to do some sound editing, possibly experiment with Windows Sound Recorder (under accessories – you can do basic splicing with this) or Audacity (a more complex but free audio editor)</p> <ul style="list-style-type: none">○ Read Intro – chap 2, <i>Killing the White Man's Indian</i>
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