Katrina Bloemsma, Applications of the ‘Ecological Indian’ in Native American Land and Resource Management

Faculty Advisor—Patrick O’Neil, Peter Hodum

In 1999 Shepard Krech published The Ecological Indian: Myth and History, in which he challenges the often accepted notion of Indians as the ultimate ecologists and conservationists. The publication triggered a debate among anthropologists over the legitimacy of the concept and its social and political utility. Despite significant changes in land and resource management policy on Indian lands in the last decade, the debate over the Ecological Indian and its applicability as a concept has rarely carried over to the political arena. Irrespective of the anthropological debate over Krech’s assertions and his historical evidence, the concept of the Ecological Indian is highly relevant to Indian land and resource management. This research attempts to bring the questions that have sprung from the debate over the Ecological Indian to the arena of policy in hopes of illuminating its use as a political tool, the importance of how policy makers perceive the legitimacy of the Ecological Indian, and ways in which the application of the concept can be limiting. The resource management policy implications of the Ecological Indian are apparent in the cases presented in this paper: the Makah Nation, the Warm Springs Nation and the Tlingit Tribe. In analyzing each of the cases this paper aims to understand how the Ecological Indian debate has overtly and subversively affected policy decisions and their application. Ideally this will spur further research into the political relevancy of the concept of the Ecological Indian and ultimately support a better understanding of the forces shaping resource management on Indian land.

Megan Deane
The Community’s Role For Water Access in Rural and Urban Guatemala

Faculty Advisor: Monica DeHart

Community participation to water access in Guatemala is highly differentiated in rural and urban populations. Within urban populations, an infrastructure has been established and maintained by private corporations and state run agencies to provide water access to community members. Because the government plays a large role in water provision, there is little community participation involved with water access in urban areas. In rural areas however, there is little infrastructure or municipal support for water access. Rural populations cannot rely on state funds for monetary assistance and must rely on Non-Governmental Organizations (NGOs) and local committees. In turn, rural populations have a greater responsibility to independently obtain water access, and community participation is essential for their success. This research examined the incorporation of community participation by two NGOs, in order to create self-sustaining water projects. The most successful projects were seen from the NGO who encouraged the local community to make decisions, trained community members in the necessary skills to construct and repair the systems, educated community members on the importance of water access, and required a monetary and labor contribution from the village. Each of these aspects improves community investment, which translates to continued involvement and longer project sustainability.

Andrew Fink
Politics and Language: A research Survey of J. Searle, S. Butler & J. Habermas

Participatory Programs and Water Sanitation in Quetzaltenango, Guatemala

Faculty Advisor: Doug Cannon

The goal of this research was to bring together multiple theorists who have used the study of language to develop theories concerning political actions and institutions, in order to better understand the connection between politics and language at a theoretical level. From a preliminary analysis of speech act theory, created by J.L. Austin and
developed by J.R. Searle, three theoretical works concerning political and social theory were examined in turn, *The Construction of Social Reality* by J.R. Searle, *The Theory of Communicative Action* by J. Habermas, and *Excitable Speech* by J. Butler, all of which use speech act theory in their analyses. The primary focus of this broad survey was to answer two questions concerning each author’s work, 1) how does this theorist use speech act theory in their examination of politics, and 2) what can this theory tell us about the connection between politics and language? After examining each theorist separately, their theories were used in synthesis in order to answer broader questions concerning the establishment of collective belief and intentionality, and how we can best understand social roles and their influence on social and linguistic power.

**Kendal Freyer**

*Symphony Orchestra Audience Development: An Age Old Question*

*Faculty Advisor-Keith Ward*

Little research has been done in the field of symphony orchestra sustainability, due primarily to the fact that only recently has the need arisen. Until the 1980s, American orchestras enjoyed prosperity and had little need for innovation. Programs featuring staple symphonic repertoire by familiar composers such as Haydn, Mozart, and Beethoven, sold tickets. This is no longer the case. The American public enjoys ever-increasing entertainment options, with seemingly less and less free time to indulge. The result of these social changes is a decrease in subscription ticket sales and a more competitive environment for audience development. The business model on which orchestras have historically depended is no longer viable. In addition, the average age of symphony-goers is increasing. People of Generation Y are not attending classical concerts. Orchestras have not kept pace with the changes in their audience demographics. That being said, the goal of this research is twofold: 1) To understand why people—particularly young people—are not choosing to purchase symphony tickets and, 2) To discover how American symphonies must change in order to ensure sustainability.

The first portion of this report reviews the latest research on audience development and arts participation with a special emphasis on age. The next section presents a “Behavioral Model of Participation” recently developed by the RAND Corporation and uses this to suggest a new marketing model for symphony orchestras—one which focuses on the social aspect of the concert experience. Finally, four northwest orchestras are presented as case studies. An in-depth look at the audience development initiatives of the symphonies of Seattle, both specific to these organizations and those more general in nature. The report concludes with the following general recommendations: Tacoma, Oregon, and Eugene provides a context for recommendations

1. Symphony orchestras, as a principle, should not allocate extra resources to keeping the subscription marketing model alive.
2. Symphony orchestras should market their product as a social experience.

In order to ensure future sustainability symphony orchestras should market to younger audiences and invest in education programs. Orchestras should not expect a huge increase in attendance of younger audiences as a result of these efforts.

**Rachel Hiscox**

*The Oregon Missions Collection: Transcription and In Depth Study of One of Puget Sound's Unique Primary Resources*
**Faculty Advisor-Bill Breitenbach, Jane Carlin**
The University Archives, housed in the Collins Memorial Library and the University of Puget Sound, is home to a collection of missionary letters, and papers, called the Oregon Missions Collection. I became aware of this collection through my work as an Archives Assistant in the University Archives. This collection, dating from the 1820's to the 1850’s, contains three boxes of letters from missionaries in, and those hoping to in New become missionaries, to the Oregon Territory to each other, and the Board of Missions of the Methodist Episcopal Church York City. It gives great detail and insight into the motivations, daily tasks, and personalities of these early settlers of the territory, and hints at the mindset of those who desired to enter into this Christian mission. Because of the great value of this collection as a primary source to researchers, I would like to work to make these documents more readily available in a digital format. The goal of my work this summer would be to scan, organize, inventory, and transcribe the letters housed in the collection into a digital resource and do my own research into the areas of American religion, missions, and the early settlement of the Oregon Territory in order to write a comprehensive introduction to the collection and the new ideas it brings to these areas of research.

**Joan Ilacqua**
*Desegregation in Boston Public Schools and the Effects of the “White Flight” on Plymouth, Massachusetts*

**Faculty Advisor-Nancy Bristow**
In 1974, Judge William Garrity ruled in the case of *Morgan vs. Hennigan* that Boston public schools would be immediately desegregated on the basis that the Boston School Committee had knowingly kept them segregated. Students were bussed across Boston in order to equalize race levels in public schools, which led to several riots and other incidents of violence. Some white families in an effort to remove children from public schools in Boston either sent their children to parochial school or moved to the suburban areas of Massachusetts. One such area is Plymouth, where the public school system increased by over 700 children during the school year of 1974-1975. In order to study Plymouth, I used a local newspaper that described both the increase in schools that led to overcrowding, and debated where these children were coming from. I also interviewed two people, one a student of the Plymouth-Carver High School who attended in the 1970s, and a teacher at the Plymouth-Carver Intermediate School. I conclude that busing was an important factor in the population growth of Plymouth.

**Jeff Merrion**
*It Takes a Village: Community and Self-Inflicted Violence in the American Southwest*

**Faculty Advisor-Greta Austin**
The Hermanos Penitentes (Penitent Brothers) form a group of lay Catholic flagellants in the harsh terrain of northern New Mexico and southern Colorado. The group, which is notorious throughout the region for members’ acts of self-inflicted violence, became increasingly popular throughout the 18th and 19th century. From its origins as a religious brotherhood in one or two New Mexican *villas*, the group reached an unprecedented level of popularity for a lay brotherhood; by the late nineteenth century, nearly every Hispano settlement in north-central New Mexico and south-central Colorado had a local chapter of the Penitentes, and virtually all eligible men in the villages joined the brotherhood. Beginning with the American annexation of New Mexico in 1848, the Penitentes faced extreme persecution, both from the American Catholic Church (who saw the physical penance of the Penitentes as excessive) and from protestant Anglo settlers in the region (who saw Hispanics in general as superstitious and the Penitentes as a vestige of medieval Catholicism). In the face of unflagging harassment by Anglos, the Penitentes actually gained political and cultural strength and became the *de facto* protectors of Hispano culture and Catholicism in the area. The goal of my research has been to understand the longevity, popularity, and tremendous dispersion of chapters of the Hermanos Penitentes by examining the social functions that the group performed. I argue that the Penitentes sacralized the fraternal relationship that was of central importance to the mutual aid projects that sustained
communities in the arid desert; that they served an indispensable role in establishing, enforcing, and maintaining social norms by codifying values and acceptable forms of behavior and enforcing these by filtering them through an authoritative institution; that they also made social values and behavioral norms more binding by giving them the weight of religious imperatives; and that they provided religious archetypes for the suffering that Hispanos endured as they attempted to find their place in the radically altered cultural landscape of post-annexation New Mexico and Colorado. I conclude, in short, that the Penitentes’ longevity, popularity, and dispersion owe largely to the fact that they were the primary defenders of Hispano culture in the area and provided meaningful narrative frameworks for the people in a chaotic and painful time.

Merissa Moeller  
*Supranationalism and Neoregionalism in Compliance Carbon Markets: Comparison of the European Union Greenhouse Gas Emissions Trading Scheme and the Western Climate Initiative*

**Faculty Advisor-Brad Dillman**

Compliance carbon trading markets are regulatory systems that limit the amount of greenhouse gas pollution producers can create but allow producers to sell or buy additional pollution rights to and from other producers. The Western Climate Initiative (WCI) is an emerging collaborative effort between seven western U.S. states and four Canadian provinces to design and implement a regional carbon trading market. My research examines the relationship between the WCI and national climate change policy. The WCI seeks to provide a unique solution to a global issue that has been insufficiently to create viable policy options, its real strength lies in its addressed by the federal government. While the WCI continues influence on national policy through the economic and political pressure it applies on businesses and policymakers. By making compliance with a regional carbon market potentially expensive and complicated for businesses, the WCI has increased the attractiveness of a federal policy option. Born out of partnerships between state governors and provincial leaders, the WCI is a unique example of agenda-setting that is focused less on shaping public opinion and more on implementing change through direct leadership and action.

Jason Schumacher,  *Breeding a Better World: The Application of Historical American Eugenic Thought to Contemporary Ethical Debates on Genetic Engineering*  
**Faculty Advisor-Doug Sackman**

The eugenics movement in the first half of the 20th century was a widespread, populist movement that drew support from all facets of society. When many of its foundational theories were discredited or appropriated for unsavory purposes, it lost support as a movement and vanished into the annals of history, or so we would like to believe. My research delves into the contemporary applications of eugenic thought in court orders, public policy, and non-governmental organizations so that we might realize how prevalent eugenic thought is in our current day and age. The legacy of eugenics is very much with us today, but to understand and address our eugenic present, we have to fully accept our eugenic past in the light of those who first advocated it in the early 20th century.

Amelia Thornton,  *The Only Tune I Ever Did Learn: A Look at the Current State of Fiddle Music in the Pacific Northwest*  
**Faculty Advisor-Gwynne Brown**

The fiddle has a number of qualities that have helped it become an essential part of the American culture, such as versatility and its lightweight nature. Across the centuries it has been adopted by countless ethnic and social cultures and as America pushed westwards in search of work, gold, and lumber, the fiddle followed. In the first weeks of my research I was afraid I would discover that fiddle music was being performed for tradition’s sake only,
the danger being that traditions change and die with each generation. Through attending fiddle festivals and jams, interviewing musicians, directors and audience members, and teaching a fiddle workshop for high school musicians, I soon found that all styles of fiddling still have a large, devoted following, despite their grassroots nature. It became clear that fiddle music is not only performed for the sake of tradition. It is instead a chameleon, constantly shifting from social group to social group in its popularity of listenership, molding into new forms, yet still rooted in history. For the culmination of my research, I created a short film documentary on these findings, recorded a CD of myself performing a medley of fiddle styles, and organized a three-day fiddle camp in my hometown of Kalispell, Montana.