

The Great Plains from Texas to Saskatchewan: Place, Memory, Identity

Summer Seminar for School Teachers, 23 June to 25 July 2008
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This five-week seminar will provide fifteen teacher-participants, along with the seminar director, the opportunity to study in depth four great texts of the Great Plains experience. Two texts—by Walter P. Webb and Willa Cather—represent the First Generation of Great Plains regionalism, which sought cultural autonomy for the region in an increasingly metropolitan nation. Two texts—by N. Scott Momaday and Wallace Stegner—represent the Second Generation of Great Plains regionalism, which sought personal identity in the Great Plains experience. The seminar is to be directed by a historian who specializes in regional studies. The seminar will convene at North Dakota State University, a land-grant university of the northern plains.

Intellectual Rationale

The Great Plains of North America are an international region of coherence, one defined not only by physical geography but also by cultural distinctions. Ritual polling of undergraduate and graduate students confirms Walter P. Webb's original physiographic conception of the region in 1931: the Great Plains are level, treeless, and semiarid, Webb said, and students echo these physiographic attributes, while adding a few of their own based on local experience. More intriguing, the adjectives they volunteer refer as much to human culture as to physical geography. They see the plains as a land of immigrants, pastoralists, agriculturalists, roughnecks, and home-makers, a land invested by its people with history and lore, a place of romance, despair, and mystery. The region is economically marginal, its economy essentially extractive. Paradoxically, the Great Plains are mythically central. They were the last frontier, with frontier conditions and processes continuing for a generation after Frederick Jackson Turner's celebrated pronouncement of 1893 declared the closing of the frontier. In the contemporary generation their depopulation and recolonization not only recreate a semblance of

frontier conditions but also provokes new discussion about the function of this region in American life. Americans wish there to be a Great Plains heartland, as a place of escape and a wellspring of character, but they are not sure what to do with the people who occupy this national place.

The Great Plains possess more than sufficient science, literature, and art to bolster intellectually the vernacular sense of region. Four universities operate regional studies centers devoted to the study of the plains: the Center for Great Plains Studies, Emporia State University; the Center for Great Plains Studies, University of Nebraska; the Canadian Plains Research Center, University of Regina; and the oldest of the four (founded 1950), the Institute for Regional Studies, North Dakota State University, site of this proposed seminar.

It is to be expected that residents, and particularly resident teachers, will be intensely interested in the texts of their home region. The seminar director's experiences in conducting state-council funded seminars for teachers and book discussion programs for the general public bear this out. And the region, spanning ten states (and three provinces), provides a sizeable constituency. But do the plains possess sufficient appeal to command the attention of teachers from across the country? The recent evidence indicates that they do. Scholars engage in lively debates as to the future of the region; the suggestion by two planners (from New Jersey) that the region be converted into a "buffalo commons" wrought not only regional wrath but also national headlines. The proliferation of dying-town-on-the-prairie and tragic-state-of-the-plains features in national newspapers and magazines has become a regional jest. More to the point, for the sake of this text-based project, books about the plains are read and reviewed from coast to coast. Ian Frazier's *Great Plains*, William Least-Heat Moon's *Prairyerth*, Larry McMurtry's *Lonesome Dove*, Kathleen Norris's *Dakota: A Spiritual Geography*, Sharon Butala's *Wild Stone Heart*, Guy Vanderhaeghe's *Englishman's Boy*, and Timothy Egan's *The Worst Hard Time* are notable examples. Classic works such as the four texts for this seminar have never been out of print. Finally and conclusively, it is notable that of the hundreds of

applicants for four previous offerings of the proposed seminar, two-thirds came from outside the Great Plains—most from the east and west coasts.

How is it that in a cosmopolitan, information society of the twenty-first century, Great Plains regionalism retains its potency? The answer—as one familiar with regional history might predict—lies in adaptation. The First Generation of Great Plains regionalists, as described by Richard Dorman in *Revolt of the Provinces*, consciously and confidently cultivated region as a bastion against the corrupting influences of metropolitan America. They succeeded not only in their intellectual statement but also in their popular appeal, as the phrase “Great Plains” became a vernacular term with mythic power that endured—despite Depression, Dust Bowl, and depopulation—into the Second Generation of Great Plains regionalists. The Second Generation (which has been dubbed by the author of this proposal “The Last Picture Show Generation”) was less concerned with cultural politics and more concerned with personal identity. Its works are bittersweet and lyric. Second Generation authors accept the fact of regional decline, but they salvage from it the saving (and paradoxical) graces of sensual delight and spiritual grounding. At turn of the twenty-first century, however, the ground has shifted again. The plains are being repopulated by peoples of terrific diversity. Old authors receive new readings; contemporary authors (including the author of this proposal) struggle to bridge generations. It is not clear just what regional mythology will serve well the emerging society of the plains, but it is clear that neither the positivism of the First Generation nor the asceticism of the Second Generation will do. The identity question has never burned so hot on the Great Plains of North America.

Content and Proceedings

The Great Plains seminar has four core texts:

1. Webb, Walter P. *The Great Plains*. Boston: Ginn & Co., 1931. Paper reprint, Lincoln: University of Nebraska Press, 1981. \$14.95
2. Cather, Willa. *My Antonia*. Boston: Houghton Mifflin, 1918. Scholarly Edition, paper,

Lincoln: University of Nebraska Press, 1997. \$14.95

3. Momaday, N. Scott. *The Way to Rainy Mountain*. Albuquerque: University of New Mexico Press, 1969. Paper reprint, UNM Press, 1976. \$8.95
4. Stegner, Wallace. *Wolf Willow: A History, A Story, and a Memory of the Last Plains Frontier*. New York: Viking, 1962. Paper reprint, Viking Penguin, 1990. \$12.95

The selection of texts has been deliberate, with several aims in mind, the first of which is variety of genre. Webb's work is a history, Cather's is a novel, and those of Momaday and Stegner both mix genres. A second aim is geographical spread. *The Great Plains*, while claiming broad scope, was written by a filiopietistic Texan, and a valid criticism of the work is that its author assumed what was so for the Texas plains must be so all the way to Alberta. *My Antonia* is set in the fictional town of Black Hawk, Nebraska (a.k.a. Cather's girlhood home of Red Cloud). *The Way to Rainy Mountain* is situated in the Kiowa country of southwestern Oklahoma, but reaches north to Montana for the roots of the Kiowa as a people. *Wolf Willow* treats Stegner's boyhood in southwestern Saskatchewan and in the town of Whitemud (a.k.a. Eastend). A third aim is to compare the two generations of writing on the Great Plains, with Webb and Cather representing the First Generation, Momaday and Stegner representing the Second Generation. Every generation has to learn about the land for itself, but the current one needs grounding in those previous. A fourth aim is to include only works of the highest merit. Every title is a recognized classic of regional literature, critically acclaimed both within and without the plains region. *Antonia* is commonly assigned to secondary literature students; essays from *Wolf Willow* used to be, but are no longer commonly assigned; Webb and Momaday appear only in specialty courses at secondary level. More to the point, these works studied in corporate provide teachers an understanding of how regional writing and scholarship arose, and their place in American letters. The authors are not always right or even consistent—it was Stegner, after all, who invented the persona of the fallible wise man—but they are always worth talking about. The final aim in selection of texts is that they be engaging. These books are read and discussed not out of duty, but because

students, teachers, and citizens cannot fail to be transported by them.

The seminar director being a historian, the predominant approach to the texts will be straightforwardly historical, emphasizing text in context. This approach has two aspects. It seeks first to enlighten the text, and second to extend the text. The text is enlightened through understanding of the circumstances of the author, the subject, and the intellectual currents of the time. The text is extended through consideration of the power of its concepts, themes, and images to make sense of regional life. In between these two aspects, there will be time for other ways of reading, but these are ways of close reading which are characteristically historical.

Webb's *Great Plains*, then, can be enlightened by context. Webb's biographers explicate the historian's engagement with his regional subject and his place in the historical fraternity (and the gender specificity here is intentional). It is particularly worthwhile, too, to inquire as to the scientific antecedents (particularly in grasslands ecology) to Webb's Great Plains thesis of adaptation to environment. Webb's thesis, set forth in masterly exposition, also can be extended. Subsequent scholars of the plains cannot escape his thesis; they follow it, fill in around it, react to it, denounce it. Two powerful lessons emerge from a close study of Webb—that Great Plains scholarship is a personal thing, with autobiography masquerading as history, and that ecological thought is a powerful paradigm in living and interpreting the Great Plains experience.

Cather's *Antonia* is a work that Webb, in his chapter on regional literature, attempts to subsume, but he cannot. Cather's circumstances, as described by her biographers, were not those of Webb, and so Webb's broad brush, attempting to whitewash her works into the farm-novel canon, cannot cover her deeper spectrum. Cather, *Red Cloud*, and *Antonia* are a different story, more inclusive than Webb's. This story includes town-and-country dynamics, immigrant cultures, social stratification, and an attitude toward the landscape that transcends Webb's problem-solving approach. Cather's characters are so memorable, her prose so lyric, that the reader is emotionally awash.

Reflection yields from her work the promise of life on the Great Plains, occasionally realized. The country-town dynamic of Cather's work, and the incipient spirituality of her writing, are necessary grounding for the reading of the Second Generation.

Whereas Momaday traditionally and rightly is considered as among the foremost American Indian authors, our particular concern in the seminar will be his leadership for and kinship with others—mostly Euro-Americans—of the Second Generation of Great Plains regionalists. These authors, like Momaday, seek personal identity in the sense of place, often through pilgrimage, and always through autobiographical exercise. Momaday's particular sense of place focuses on family events in the vicinity of Rainy Mountain, but when he delves back to situate himself in Kiowa tribal saga, his narrative stretches over hundreds of miles and years. His lyric prose is full of sensory detail; his narrative elements partake of religious text. He is rooted in the Great Plains—but he does not live there. Like others of his generation, he elegizes “a landscape that is incomparable,” eulogizes “a time that is gone forever,” and resorts to “the human spirit, which endures.”

As does Wallace Stegner, that tower of Western Americana whose roots never shook loose the clay of the Frenchman River. Stegner stands first for the very forces—those of the Euro-American frontier—that crushed Momaday's Kiowa, but there is much more to *Wolf Willow*. In this book Stegner sets out to construct for himself a useful past. His method is eclectic, employing memoir, secondary historical writing, reflection, and fiction. His historical purpose, though, is consistent and self-conscious. His two great historical metaphors—the dump ground and the pontoon bridge—instruct us first as to why people of the plains hunger so for antiquities and second as to how they might satisfy their hunger. In the end he conforms to the popular convention that the plains are a good place to be from, and he writes his memoir from the vantage of California. This sometimes causes readers on the plains today to be uncomfortable with Stegner's surrender to the assumption of inevitable regional eclipse. Their discomfort comes because Stegner strikes too near the heart.

To consider these writers and their works, the seminar will meet for five weeks, generally four days a week (Monday-Thursday), 9:00 AM to noon. This schedule encourages collegial gatherings for breakfast and lunch. Seminar participants and director will devote afternoons and Fridays to individual study, group preparations, and individual seminarian consultations with the director.

As a general pattern, three days of each week will be devoted to close study of one of the texts. This provides for one day of general discussion, working methodically through the text, pointing up theses and themes, and most important, framing questions that will recur through presentations over the next two days. Previously designated seminar participants will initiate the general discussion. The second day will be devoted to enlightening the text, mainly through presentations by seminar participants dealing with the author, the circumstances surrounding the creation of the work, background on the subjects treated by the author, other works by the author, critical reception of the work—in sum, any material that can be brought to the text to further understanding. The third day will take up the extension of the text, considering the power of the work's concepts, themes, and images to make sense of regional life. Seminar participants will be called upon to apply what they have taken from the text to other texts and phenomena. The fourth seminar day of the week will be devoted to enrichment in a less structured format. On this day the director and other resource scholars will bring to the seminar a variety of subjects and materials related to texts under study. This is a seminar and not an institute, of course, but the visiting resource scholars (see list of “Other Presenters,” Appendix 3, p. 40), scheduled at points to enrich seminar content, provide a welcome change of pace. Finally, certain special meetings will provide forums for particular seminarian interests; for instance, two luncheons are scheduled whereat seminarians will share ideas for teaching and curriculum deriving from the seminar.

Heavy reliance on presentations by participants to advance the proceedings of the seminar means that the director must make careful preparations and provide sound organization. In advance of

the seminar, the director will prepare and distribute a reader's guide to the four texts. This guide will identify strategies and sources for enlightening and extending the texts. (For examples of questions that reports might address, see Appendix 6, p. 48) It will be a guide sufficient that the participants could use it to compose creditable presentations on their own, but it will not exhaust possibilities. Participants surely will come up with their own strategies, too, and the director will then work with them to identify sources. Seminar participants will be guided (through the reader's guide and through consultation with the director) not only to critical and biographical works on the four authors but also to a great variety of other sources useful in enlightening and extending the texts. The director's own annotated reference, "Bibliography on the History of the North American Plains," compiled and expanded over thirty years of teaching, will be a handy guide to published works. In addition, seminar participants will have access to the more specialized book, manuscript, and photograph collections of the Institute for Regional Studies, providing rare and primary materials for the illustration of points in their presentations.

To organize proceedings, each of the fifteen seminar participants will be assigned a task each week. Three will be given responsibility for initiating the introductory discussion on Monday. Four, one for each session Monday-Thursday, will be designated scribes; the recorder of the day will take notes, prepare the day's entry for the official journal of seminar proceedings, and at close of session, provide a sense-of-the-seminar summary of the day. Eight seminarians will be called on for brief reports that will enlighten or extend the text. Presentations by participants to the seminar may take a variety of formats and be more or less formal, but each presentation will include as a core a one-page outline or summary that will be copied and distributed.

Each of the first three weekends the seminar is in session, the director will help organize transportation and will provide helpful guidance for expeditions to nearby sites so that small groups of participants can savor the environment and culture of the plains in ways directly pertaining to the texts

under study. (Examples of such sites: the Sheyenne National Grassland; the Chase Lake Wildlife Refuge; the Elijah bison ranch; the false-front Main Street of Kathryn, North Dakota; pinochle night at the Oriska Bar & Grill; the Black Viking, the World's Largest Buffalo, and other weird monuments to northern plains regional identity.) After the seminar has addressed the four texts, the director will lead a more extended expedition designed to allow participants to converse at length in the context of the Great Plains landscape; to experience additional sites of literary and cultural significance in the region; and especially to explore Eastend, Saskatchewan, boyhood home of Wallace Stegner (where the group will be hosted by distinguished prairie author Sharon Butala and her rancher-husband, Peter).

The plan for proceedings above should show a thoroughly text-based seminar—close reading of four main texts, enrichment presentations and field expeditions intended to provide context. It is important also that seminar participants gain confidence in responding to texts through reflective writing. The oral reports are a beginning toward this end. In addition, as noted above, the participants in corporate will compile a journal of seminar proceedings, and they will be asked to do some writing in assessment of the seminar. As participants read the four texts, they will be asked to keep commonplace books, recording memorable passages and comments on them. These will help to bring forth contributions to the first, general discussion of each text. None of this writing is particularly taxing; much is on the order of simple note-taking, and much also is informal, in-session writing to feed discussion or assess accomplishments.

The plan is, however, that before the closing days of the seminar, participants will feel ready to write more reflectively. This will be facilitated by providing examples of ways of writing about the plains, examples that may seem more accessible than the main texts, examples that will help the seminarians feel that they can be a part of the writing traditions of the plains. These might include such works as Frazier's *Great Plains* (a travel narrative), Norris's *Dakota* (reflective essays), Holly Hope's *Garden City* (autobiographical essays), Wes Jackson's *Altars of Unhewn Stone* (expository

essays), John Ise's *Sod and Stubble* (a memoir), Ann Marie Low's *Dust Bowl Diary*, Timothy Murphy's *Deed of Gift* (poetry), and the seminar director's *Plains Folk*, *Plains Folk II*, and *Dakota Circle* (short personal essays). Seminar participants will be encouraged to sample these works and to discuss them informally during travel, meals, or lounge time.

On return to Fargo from the Eastend expedition, then, the format and focus of the seminar will shift from close reading to reflective writing. By this point in the seminar the participants will have encountered, in addition to the four main texts, other texts of the Great Plains experience. These include both the discourse of the seminar in session, a record of reader response to great regional texts; and a variety of other texts, less traditional in a literary sense, texts oral and material, encountered in the field. During the final week of the seminar, each participant will be asked to complete a piece of reflective writing of about 2000 words. This essay will be based on contributions (reports, commonplaces, reflective writing) the writer has accrued through the course of the seminar; the compilation of the essay will have begun early in the seminar and evolved through conferences with the director. Its structure will be that of the literary travel narrative. The finished essay will be presented to the full seminar for comment and constructive critique and to be published in its anthology. This not only will prompt individual, reflective thinking about what participants have experienced but also will produce an excellent qualitative assessment of the enterprise. There will be plenty to write about, in addition to the core texts of the seminar—impressions of an author in her own home, dialogues with fellow seminarians, the colors and textures of native prairie, the vainglorious expositions of a buffalo rancher, the humble humor of Benedictine monks and elderly card-players. And, the seminarians will have one another.

The seminarians will be ready and able to write. The seminar director has considerable experience in the teaching of nonfiction writing, but the best approach will be to encourage mutual support and teaching among the seminarians—all teachers themselves. It will be the director's task—

in the spirit (but not the iron hand) of Webb, who has written masterfully of the “inner spirit” of the seminar—to nurture this culture of mutual support. During the period of essay compilation and completion, seminarians will be assigned by the director to editorial teams of three (picked by the director so as avoid cliquishness and mix intellectual styles) who will read one another’s raw material, counsel as to selection of elements, and respond to one another’s drafts.

In closing the seminar with reflection, writing, and presentation, participants will move from grounding in regional texts to generation of texts of the Great Plains experience. They will make this transition with the support and counsel of the seminar director, whose published writings comprise exactly the sort of writing the seminarians will be called upon to do—reflective essays on regional texts, written, oral, and material. Moreover, they will be enabled to publish their own texts. An essay by each seminar participant will be included in an anthology to be published by NDSU’s Center for Heritage Renewal. This modest anthology will document the intellectual attainments of the seminar. It should be particularly valuable for seminarians to share with colleagues and friends at home.

Seminar Faculty

The director is, first of all, a native of the plains, raised on a farm, graduate of a small-town high school in western Kansas. His entire career as a scholar has been devoted to understanding life on the Great Plains of North America. His six books and forty journal articles all deal with the history (particularly agricultural history) and folklore of the region. He has conducted comparative research in the prairies of Canada and the tussock grasslands of New Zealand. Besides basic research, he has done extensive funded and applied research on the material culture of the northern plains (ethnic cemeteries, farm buildings, historic architecture) and on regional society (such as his 1999 study of “Beets & Bison: Commodity Cultures of the Northern Plains,” funded by the North Dakota Humanities Council). He has taught (eleven years on the faculty of Emporia State University and sixteen at NDSU) undergraduate courses and graduate seminars in the history of Kansas and the history of the

Great Plains, including "The North American Plains"—a comprehensive course offering balanced treatment of the plains of North America as an international, continental region. He also has taught a variety of short courses, workshops such as "The Dust Bowl" and "Great Plains Folksong," as extension offerings. Extensive involvement in public humanities programming has influenced his college teaching in that he embraces a text-based approach, emphasizing engagement with real books, not textbooks. In addition to research and teaching, the director applies regional scholarship to all manner of public outreach. He has made many hundreds of presentations to public audiences and has directed or served as humanities scholar for scores of state-based humanities projects, including the "Kansas Chautauqua." He has founded and participated in the North Dakota Humanities Council project, "Great Books of the Great Plains," leading discussions by readers in public libraries across the state. Since 1983 he has co-authored (with Jim Hoy) the weekly newspaper column and radio feature, *Plains Folk*, devoted to regional folklife. While on the faculty of Emporia State University he was an active participant in programs of the Center for Great Plains Studies. At North Dakota State University, he has assumed similar roles in relation to the Institute for Regional Studies. He is an Associate Fellow of the Center for Great Plains Studies, University of Nebraska, and a Research Fellow of the Canadian Plains Research Center, University of Regina. The point of all this is that the subject of the proposed seminar is exactly that to which the director has dedicated his scholarly life.

Because of the emphasis on teacher training at Emporia State University, the director acquired extensive collegial experience with public school teachers. The clientele for all his upper-division undergraduate courses at ESU was teacher-candidates in social studies. He taught the undergraduate course in Kansas history required for teacher certification and wrote the textbook used in the required Kansas history course in the public schools state-wide. The predominant clientele for his graduate seminars was in-service secondary teachers. He conducted in-service professional development programs for schools and school districts and visited scores of classrooms, telling stories to elementary

students, singing regional folksongs with middle-school students, and even conducting ethnic cooking lessons for high school home economics courses. He served on the faculty of four summer teachers' institutes funded by the Kansas Committee for the Humanities. He taught a variety of weekend and summer workshops specifically addressed to in-service teachers, especially workshops on regional folklore—folksong, legend, and material culture. He chaired a Division of Social Sciences the primary mission of which was to train social studies teachers. Since coming to North Dakota State University the director (although distracted for several years by service as college dean) not only has continued similar collaborations with the public schools but also has taught, as an offering specifically for teachers, a graduate course entitled “Great Books of the Great Plains”—the first extramural course ever offered by NDSU via the World Wide Web. His current online offerings—reading and research seminars on the Great Plains—serve the specific constituency of secondary school teachers. His experience overall is of mutual respect and fruitful collaboration with public school teachers.

Institutional Context

The asceticism espoused by some Great Plains writers should not be taken to indicate that seminar participants will be subjected to physical deprivation. At North Dakota State University, comfortable and well-kept apartments in a new (2003) complex offer economical, spacious, comfortable, and convenient lodging, an easy walk from campus facilities. (These apartments were given rave reviews by seminarians of 2004 and 2006.) Excellent hall dining services are available, and the newly renovated student union offers fast-food and cafeteria service. Parking is convenient and abundant (one of the virtues of life on the plains). Public transit connects the campus with the downtown and major retail areas of the city. Overall, it would be difficult to envision a situation of greater comfort and convenience for economical summer study than the NDSU campus. Moreover, Fargo, North Dakota, home of NDSU, a city of some 100,000, consistently ranks in national surveys among the top handful of cities in America for quality of life. Its streets are relatively safe (inasmuch

as North Dakota has the lowest crime rate in the nation), and its cultural life is bolstered by the presence of three institutions of higher education (NDSU, joined by Minnesota State University—Moorhead and Concordia College in Fargo's sister city, Moorhead, Minnesota). Other cultural institutions include the Plains Art Museum, the Heritage Hjemkomst Interpretive Center, and Bonanzaville Museum. Literary readings, as well as other low-key cultural events, abound, as do the recreational pursuits of classic Americana—minor league baseball, street fairs, outdoor sports, barbeques. Fargo, a plains town, does not promise all the glittering attractions of major cities. It offers, rather, an exceedingly hospitable university community in a pleasant environment.

More important to the seminar, NDSU offers excellent scholarly resources for support of a seminar on the Great Plains. This is, in fact, the one field of humanities scholarship wherein the holdings of NDSU Libraries are enviable. These include not only general shelf holdings in regional history and literature but also the more specific holdings of the Institute for Regional Studies, comprising regional books, manuscripts, photographs, maps, and ephemera. Backing up its own collections, NDSU offers good access to libraries throughout the region via its web-based catalog and splendid (often same-day or next-day) inter-library loan service. Humanities Librarian Fran Fisher will provide concentrated support for the seminar, and the Institute's curator, John Bye, is among the region's most knowledgeable authorities on regional sources. Meeting rooms and working space for seminarians will be readily available during summer. NDSU has 24-hour access—including free printing—to plenty of up-to-date computers (IBM or Mac) in its many computer clusters. Finally, previous seminarians confirm that the general academic tone of the NDSU campus is conducive to the seminar. NDSU is a rising star among American land-grants, recently having achieved Carnegie-Extensive Research classification through the establishment of numerous new programs—including, in 2003, a PhD program in History specializing in regional studies.

Dissemination and Evaluation

The seminar experience should forge bonds of intellectual community among participants that are too pleasant and valuable to let die. Prior to the seminar the project director will construct a website providing information (intellectual and logistical) for participants. Afterwards, this website will be transformed into a forum for continuing contact by seminarians. The site will incorporate the journal of the seminar; photographs of seminar activities; writings by participants; a bulletin board whereby they can keep up with one another's activities; and most important, an entre whereby seminar alumni will be invited to continuing online discussions in the Buffalo Commons, the project director's weblog for literature of the Great Plains. The presence of seminar alumni on the list, indeed, will greatly enrich the ongoing discussions of its reader-subscribers.

In addition to the customary NEH evaluation forms, seminar participants will be asked to complete two direct, written, qualitative assessments. The first will be an initial questionnaire gauging the seminarians' background and interests in Great Plains studies. The second will be a summative assessment gauging development of knowledge and attitudes during the seminar. These and other products of the seminar will be the basis for the seminar director's own evaluation submitted parcel to the final report.

Professional Development Credit and Graduate Credit

Professional development credit is a routine matter at NDSU. The director certifies the seminar for Continuing Education Units (CEU's) in advance. Participants receive certificates for their CEU's by filling out a one-page form and paying a \$10 fee. Those desiring graduate credit for participation in the seminar will register for five credit hours through NDSU Distance and Continuing Education and pay in-state tuition.