

Term Information

Effective Term Spring 2025
[Previous Value](#) Autumn 2022

Course Change Information

What change is being proposed? (If more than one, what changes are being proposed?)

Inclusion in the TCT theme.

What is the rationale for the proposed change(s)?

Meets ELOs for the TCT Theme.

What are the programmatic implications of the proposed change(s)?

(e.g. program requirements to be added or removed, changes to be made in available resources, effect on other programs that use the course)?

None.

Is approval of the request contingent upon the approval of other course or curricular program request? No

Is this a request to withdraw the course? No

General Information

Course Bulletin Listing/Subject Area	Anthropology
Fiscal Unit/Academic Org	Anthropology - D0711
College/Academic Group	Arts and Sciences
Level/Career	Undergraduate
Course Number/Catalog	3350
Course Title	Native Americans of the Ohio Valley from the Ice Age to the Colonial Period
Transcript Abbreviation	Nat Americans-Ohio
Course Description	The archaeology and cultural history of Native Americans in the Ohio Valley from the Ice Age to the Colonial Period. The forgotten story of the Native Americans of our region.
Semester Credit Hours/Units	Fixed: 3

Offering Information

Length Of Course	14 Week, 12 Week, 8 Week, 7 Week, 6 Week
Flexibly Scheduled Course	Never
Does any section of this course have a distance education component?	No
Grading Basis	Letter Grade
Repeatable	No
Course Components	Lecture
Grade Roster Component	Lecture
Credit Available by Exam	No
Admission Condition Course	No
Off Campus	Sometimes
Campus of Offering	Columbus, Lima, Mansfield, Marion, Newark, Wooster
Previous Value	Columbus

Prerequisites and Exclusions

Prerequisites/Corequisites	Prereq: 2201, or permission of instructor.
Exclusions	
Electronically Enforced	Yes

Cross-Listings

Cross-Listings

Subject/CIP Code

Subject/CIP Code	45.0204
Subsidy Level	Baccalaureate Course
Intended Rank	Freshman, Sophomore, Junior, Senior

Requirement/Elective Designation

Traditions, Cultures, and Transformations

The course is an elective (for this or other units) or is a service course for other units

Previous Value

The course is an elective (for this or other units) or is a service course for other units

Course Details

Course goals or learning objectives/outcomes	<ul style="list-style-type: none">• To examine the culture history of the First Nations who have lived in the Ohio Valley.• To understand our world, we must understand how diverse cultures like those known as the Indians of the Ohio Valley developed historically and how they relate to contemporary society.
Content Topic List	<ul style="list-style-type: none">• Archaeology• Indian mounds• Middle Ohio valley• Culture histories• Tribes• Hunter-gatherers• Subsistence• Settlement• Adena• Hopewell• Historic period• Mississippian
Sought Concurrence	No

COURSE CHANGE REQUEST
3350 - Status: PENDING

Last Updated: Vankeerbergen, Bernadette
Chantal
07/31/2024

Attachments

- Yerkes Anthro 3350 syllabus for TCT theme 1.pdf: Syllabus
(Syllabus. Owner: Guatelli-Steinberg, Debra)
- Yerkes Anthro 3350 submission for TCT GE.docx: Submission Questions for 3350 for TCT theme
(Other Supporting Documentation. Owner: Guatelli-Steinberg, Debra)
- Anthropology 3350 revised syllabus for TCT theme.pdf: Syllabus 7/30/2024
(Syllabus. Owner: Palazzo, Sarah Rose)

Comments

- Revised syllabus to address contingency *(by Palazzo, Sarah Rose on 07/30/2024 10:32 AM)*
- Please see Panel feedback e-mail sent 09/02/22. *(by Cody, Emily Kathryn on 09/02/2022 05:56 AM)*

Workflow Information

Status	User(s)	Date/Time	Step
Submitted	Guatelli-Steinberg, Debra	06/07/2022 02:49 PM	Submitted for Approval
Approved	Guatelli-Steinberg, Debra	06/07/2022 02:50 PM	Unit Approval
Approved	Vankeerbergen, Bernadette Chantal	06/15/2022 02:41 PM	College Approval
Revision Requested	Cody, Emily Kathryn	09/02/2022 05:56 AM	ASCCAO Approval
Submitted	Palazzo, Sarah Rose	07/30/2024 10:32 AM	Submitted for Approval
Approved	Guatelli-Steinberg, Debra	07/30/2024 11:48 AM	Unit Approval
Approved	Vankeerbergen, Bernadette Chantal	07/31/2024 10:01 AM	College Approval
Pending Approval	Jenkins, Mary Ellen Bigler Hanlin, Deborah Kay Hilty, Michael Neff, Jennifer Vankeerbergen, Bernadette Chantal Steele, Rachel Lea	07/31/2024 10:01 AM	ASCCAO Approval

THE OHIO STATE UNIVERSITY
Anthropology 3350
Native Americans of the Ohio Valley from the Ice Age to the Colonial Period
Autumn Semester, 202x, Three Credit Hours

Instructor

Professor Richard W. Yerkes
Office: 4008 Smith Lab
Phone: 614-292-1328

Office Hours

Wednesday and Friday
12:00 - 3:00 PM
E-mail: yerkes.1@osu.edu

Class Hours

Wed. & Fri. 9:35-10:55 AM
4025 Smith Laboratory
174 West 18th Avenue

Land Acknowledgement: The Ohio State University occupies ancestral lands called *Ohi:yo* by the *Onodowaga* and many other Native American Nations, including the *Shaawanwa lenaki*, *Twightwee*, *Lenni Lenape*, and *Wendat*. This is where the *skeno-tq* (Scioto) and Olentangy Rivers have flowed since time immemorial. Treaties in 1768, 1784, 1785, 1795, and 1818, and the 1830 Indian Removal Act, forced Indigenous American Indian people to cede land and leave their homes. This informs our shared future of collaboration and innovation and acknowledges that the land OSU occupies was theirs.

COURSE SYLLABUS

Required Text: *Ohio Archaeology (2005)*, Bradley Lepper, Orange Frazer Press ISBN: 9781882203390 *copies available at the OSU Bookstore, and also online: <https://www.biblio.com/9781882203390>*

Required Reserve Readings are available on Carmen

This course satisfies the **Traditions, Cultures, and Transformations** theme of the General Education curriculum. It also is an Archaeology or Cultural Anthropology **elective course** for Anthropology majors (BA or BS) and minors.

GE Goals and Expected Learning Outcomes for Traditions, Cultures, and Transformations Theme courses:

GE Goals: Successful students will:

- (1) analyze an important topic or idea at a more advanced and in-depth level than in the Foundations component. ["advanced" refers to courses that are e.g., synthetic, rely on research or cutting-edge findings, or deeply engage with the subject matter, among other possibilities.]
- (2) integrate approaches to the theme by making connections to out-of-classroom experiences with academic knowledge or across disciplines and/or to work they have done in previous classes and that they anticipate doing in future.
- (3) engage in a systematic assessment of how cultures and sub-cultures develop and interact, historically or in contemporary society.
- (4) engage in a systematic assessment of differences among societies, institutions, and individuals' experience within traditions and cultures.

GE Expected Learning Outcomes: Successful students are able to:

- (1.1) engage in critical and logical thinking about the topic or idea of the theme.
- (1.2) engage in an advance, in-depth, scholarly exploration of the topic or idea of the theme.
- (2.1) identify, describe, and synthesize approaches or experiences as they apply to the theme.
- (2.2) demonstrate a developing sense of self as a learner through reflection, self-assessment, and creative work, building on prior experiences to respond to new and challenging contexts.
- (3.1) describe the influence of an aspect of culture (e.g., religious belief, gender roles, institutional organization, technology, epistemology, philosophy, scientific discovery, etc.) on at least one historical or contemporary issue.
- (3.2) analyze the impact of a "big" idea or technological advancement in creating a major and long-lasting change in a specific culture.
- (3.3) examine the interactions among dominant and sub-cultures.
- (3.4) explore changes and continuities over time within a culture or society.
- (4.1) recognize and explain differences, similarities, and disparities among institutions, organizations, cultures, societies, and/or individuals.
- (4.2) explain ways in which categories such as race, ethnicity, and gender and perceptions of difference impact individual outcomes and broader societal issues.

Specific Course Goals are: to examine the cultures, traditions and transformations of American Indians who lived in the Ohio Valley for over 15,000 years, and assess how their cultures and sub-cultures developed and changed, and how they relate to contemporary society. Until settler colonists stole their land and erased their heritage, American Indians developed unique cultures and traditions. They created human niches based on hunting and gathering that they later transformed into farming landscapes. They also built earthen monuments with geometric precision and astronomical alignments. Some of their mounds and earthworks are included on UNESCO's World Heritage List. In the 18th and 19th centuries, to justify removal and cultural genocide, Euro-American settler colonists argued that a lost race of "Moundbuilders" had built these earthworks. Archaeological data was used to refute these preposterous claims, and help American Indians reclaim their stolen traditions. Archaeological methods used to (1) construct culture histories, (2) reconstruct past lifeways, and (3) understand the development and operation and of cultural traditions will be summarized and discussed. These include dating methods and middle range theories that link past and present traditions, including ideologies. Interpretive frameworks include cultural historical, processual, post-processual, and cognitive processual approaches. Critical theory and examination of human agency will also be employed in studies of transcultural encounters. It will become clear that the origins of many contemporary Indian traditions can be found in prehistory. Interpretive frameworks that draw on human behavioral ecology and niche construction theory will be presented and discussed in assignments, exams, and in-class presentations and discussions. Interactions between pioneer archaeologists and Native Americans in the Ohio Valley will be described. Historic Native American tribes and nations will be introduced. Then we will move back to the end of the last Ice Age and meet the hunter-gatherers who first settled the Ohio Valley region. Next, we will examine the changes in settlement and subsistence patterns that led to the prehistoric "Adena-Hopewell cultural climax." Innovations by the Late Woodland tribal societies will be explored. The shift to farming and the emergence of complex chiefdoms will be described as we examine the fortified towns of Late Prehistoric Native Americans. Finally, we examine the forcible removal of Native Americans from the Ohio Valley and their transformations during the Colonial period.

The lectures, readings, and discussions in this course will challenge student's critical skills as they meet the GE goals and ELOs listed above. Critiques, reflections, and discussions of (1) *Land Acknowledgements*, (2) how "*Lost Race theories* threaten Native sacred sites, (3) the *Transformation of the First Americans*. Francois Bordes said there will be no comparable achievement like the migration of humans into North America until we discover and colonize another planet. They are asked how this migration transformed the first Americans, and how they would imagine transcultural encounters between highly mobile PaleoIndian groups. They are also asked how the tradition of the migration is remembered by American Indians today, and (4) why *elaborate mounds and earthworks* were constructed. Each student will also present an oral and written presentation as part of a group project on American Indian lifeways. They will conduct research on the Onödowá'ga (Seneca) Shaawanwa lenaki (Shawnee), Twightwee (Miami), Lenni Lenape (Delaware), Alliwgis (Erie), Ani'yunwi'ya (Cherokee), Wendat (Wyandotte), and Illinois nations that they will share with the class, and complete five critical summaries of selected assigned readings. There will be two open-book take home exams. In this synthetic course on the forgotten traditions of American Indians in the Ohio Valley, students assess results of recent archaeological research, that includes Indigenous perspectives, and read, discuss, and employ diverse anthropological theories in their assignments and exams. Successful students will engage in a systematic assessment of how cultures and sub-cultures develop and interact, historically or in contemporary society; and will engage in in-depth critical and logical assessments of differences among societies, institutions, and individual experiences.

ELOs for ALL themes noted in bold black on the course summary below. ELO 1.1, 1.2, 2.1, and 2.2 are addressed throughout the course. Some, but not all, examples of ELO 3.2 are noted

ELOs for Traditions, Cultures, and Transformation noted in bold red. ELOs 3.4. and 4.1 are addressed throughout the course. Some, but not all, examples of ELO 3.1, 3.2, 3.3, and 4.2 are noted

Class Format: Lectures will introduce topics and summarize current research. Students are expected to discuss these topics in class. Artifacts, maps, web pages, and recommended readings will supplement the lectures and discussion. PDFs of lecture outlines will be available on Carmen.

Readings: The **text** and **eReserve readings** contain material that serves as an introduction to the lectures and to the in-class discussions. Students **must complete** the assigned readings by the date listed on the course outline below and be prepared to discuss them in class that day.

Assignments and Group Projects: Each student will (1) present an oral and written presentation as part of a group project on Native American lifeways in the Ohio Valley, (2) write four critiques and self-reflections, and (3) prepare five written summaries of selected assigned readings.

Writing critiques and reflections. Critical and reflective writing can be difficult. The critiques and reflections you prepare are not meant to be just descriptive, argumentative, or analytical. The objective is to engage in a form of self-reflection and assessment of what you have learned in the class, and to understand how the topics apply to your own life experiences. Here are some questions you may use as reflective guidelines: *What have I learned in and outside of this class about how cultural traditions and transformations, and ideas about race, ethnicity, and gender, shape my perceptions and life experiences? What were key concepts and issues presented and discussed earlier in class? Is this new to me, and does it make sense? Have my perceptions of difference and of who I am changed? How might I apply these lessons in a novel or different situation?*

Grading:	Grades are based on the following:	
	- Midterm take-home exam score:	100 points
	- Final take-home examination score:	100 points
	- American Indian Lifeways Group Project:	100 points
	- Four Critiques and Reflections (15 points each):	60 points
	- Five Reading Summaries (10 points each):	50 points
	- Class Participation:	<u>30 points</u>
	TOTAL:	440 points

Participation points are based on class attendance, pertinent questions, and engagement in discussions.

DATE TOPIC AND ASSIGNED READINGS – All eReserves are on Carmen

PART I: Introduction

Aug. 25 (Wed.) **Introduction** (*Native American Lifeways* project and assignment are explained. **(lecture outline 1)**); visit these weblinks: (1) American Indians: https://ohiohistorycentral.org/w/American_Indians
 (2) Shawnee Serpent Mound: <https://indiancountrytoday.com/news/shawnee-relcaim-great-serpent-mound>
 (3) Franklin County Metroparks engagement with the Native American Community: <https://u.osu.edu/metroparkequitableengagement/the-native-american-community/>

Video: One State-Many Nations <https://www.youtube.com/watch?v=nMYiZ84rydI>

Aug. 27 (Fri.) **1st Critique and Reflection (1.2, 3.2): Read:** Lambert, *et al.* “Rethinking Land Acknowledgments.” *Anthropology News* website, December 20, 2021: <https://www.anthropology-news.org/articles/rethinking-land-acknowledgments/> What have you learned about Land Acknowledgements? Do you think they raise awareness about Indigenous claims to ancestral lands, or are they merely conscience cleaning afterthoughts? What are your thoughts about dispossession of Native American Lands by colonizing Euro-Americans?

Sept. 1 (Weds.) **Goals, Methods, and Terminology (lecture outline 2); Read:** Preface and Introduction, pp. vi-xvii in *Ohio Archaeology*; **eReserve A: Cultural Overview**, by Clay and Niquette; and summaries of Ohio Valley prehistory: (1)US Park Service: <https://www.nps.gov/articles/000/ohio-s-prehistoric-past.htm>;
 (2): Brad Lepper (2021) Indigenous History: <https://www.ohiohistory.org/learn/collections/history/history-blog/october-2021/indigenouhistoryiseveryoneshistory>

Sept. 3 (Fri.) **Pioneer Archaeology and Native Americans (lecture outline 3); Read:** Chapter 7, Early Accounts of Ohio’s Mounds, pp. 237-249 in *Ohio Archaeology*, and Historic Native American Tribes of Ohio: <https://www.rccs.org/Downloads/Ohios%20historic%20Indians%2038%20pages.pdf>

- Sept. 8 (Weds.) **Who were the Moundbuilders? (lecture outline 4) Read: eReserve B: *Myths about Moundbuilders* by K. L. Feder.**
- Sept. 10 (Fri.) **2nd Critique and Reflection (2.2, 3.2): Read:** Conspiracy theories threaten Native sacred sites: <https://indiancountrytoday.com/news/conspiracy-theories-threaten-native-sacred-sites?redir=1> Think about the "lost race of Moundbuilders" myth. Are you surprised that people still believe that aliens or a "lost race" built Ohio Valley mounds and earthworks rather than Native Americans? What can be done to prevent future desecration of sacred sites and help contemporary Native Americans reclaim their lost heritage?
- Sept. 15 (Weds.) **Native ways of life in the Ohio Valley (lecture outline 5) Read: eReserve C: *At the end: the beheading of prehistory*, by Ronald J. Mason, and eReserve D: *La Salle and the Miami*, by Robert L. Hall; also go to this Link: <http://www.brooklineconnection.com/history/Facts/Indians.html>
Turn-in your First Reading Summary or e-mail it to me by 4:00 PM (3.2)**
- Sept. 17 (Fri.) **Conflict between Archaeologists and Native Americans - The Reburial Issue. (4.2) (lec. outline 6) Read:** Chapter 8, Legacies, pp. 251-269 in *Ohio Archaeology*, and eReserve E: *Caring for the dead*, by Roger C. Echo-Hawk and Walter R. Echo-Hawk.
Take-Home Midterm Exam (Parts I and II) available on Carmen
- Sept. 22 (Wed.) **NO CLASS Work on group projects**
- Sept. 24 (Fri.) **Oral Presentations: Shawnee, Miami, Illinois (3.2, 3.3, 4.2)**
- Sept. 29 (Weds.) **Oral Presentations: Seneca, Wyandotte, Erie (3.2, 3.3, 4.2)**
- October 1 (Fri.) **Oral Presentations: Delaware, Cherokee (3.2, 3.3, 4.2)**
- Oct. 6 (Weds.) **Discussion of Oral Presentations * ALL written summaries for all group projects are due in class**
- PART II: Native Americans come to the Ohio Valley during the last Ice Age (3.4)**
- October 8 (Fri.) **Traditions and Transformation of the First Americans (lecture outline 7) Read:** Chapter 1, The PaleoIndian Period, pp. 25-33, in *Ohio Archaeology*.
- Oct. 13 (Weds.) **Meadowcroft Rock Shelter (lecture outline 8) Read: eReserve F: *PaleoIndian Populations in Trans-Appalachia*, by Kurt W. Carr, James M. Adovasio and David R. Pedler.
Turn-in your Second Reading Summary or e-mail it to me by 4:00 PM (3.2)**
- Oct. 15 (Fri.) **3rd Critique and Reflection (2.2, 3.2): *The Transformation of the First Americans*: Francois Bordes said there will be no comparable achievement like the migration of humans into North America until we discover and colonize another planet. How did this migration transform the first Americans? How would you imagine transcultural encounters between highly mobile PaleoIndian groups? How is the tradition of the migration remembered by Native Americans today?**
- Oct. 20 (Weds.) **PaleoIndians in Ohio (lecture outline 9) Read:** Chapter 1, The PaleoIndian Period, pp. 34-51, in *Ohio Archaeology*.
- Oct. 22 (Fri.) **Early and Middle Archaic Foragers in the Ohio Valley (3.1) (lecture outline 10) Read:** Chapter 2, The Archaic Period, pp. 53-77, in *Ohio Archaeology*
- Oct. 27 (Weds.) **The Late Archaic-Woodland Transformation. (lecture outline 11) Read: eReserve G: *Woodland and Mississippian Traditions in the Prehistory of Midwestern North America*, by Richard Yerkes (pp. 307-319).**
- PART III: Moundbuilding Cultures (3.1, 3.4) and First Farmers of the Ohio Valley (3.2, 3.4)**
- Oct. 29 (Fri.) **Woodland Traditions (lecture outline 12) Read: eReserve H: *Woodland Traditions in the Midcontinent*, by Mark F. Seeman.**

Turn-in your Third Reading Summary or e-mail it to me by 4:00 PM (3.2)

E-mail me your MIDTERM EXAM (Yerkes.1@osu.edu) by 4:00 PM Monday, Nov. 1st

Nov. 3 (Weds.) **Adena Culture and Ritual. (lecture outline 13) Read:** Chapter 3, The Early Woodland Period, pp.79-107, in *Ohio Archaeology and: eReserve I: Essential Features of Adena Ritual and their Implications*, by R. Berle Clay;
Video: <https://www.archaeologychannel.org/video-guide/video-guide-menu/video-guide-summary/72-the->

Nov. 5 (Fri.) **Middle Woodland Cultures (lecture outline 14) Read:** Chapt.4, the Middle Woodland Period, pp. 112-169, in *Ohio Archaeology*.

Nov. 10 (Wed.) **The Hopewell Cultural Transformation (lecture outline 15)**
Read: eReserve J: *Earth Reawakened and the Dead Requickened*, by Robert L. Hall, and **eReserve K:** *Indigenous Native American Perspectives on Functions of Hopewell Bifaces (excerpts)*, By Richard Yerkes, Ariane Pépin, and Jay Toth.

Turn-in your Fourth Reading Summary or e-mail it to me by 4:00 PM (3.2)

Nov. 12 (Fri.) **4th Critique and Reflection (2.2, 3.2):** *Why did Native Americans build monuments?*
 We know ancestors had the knowledge and organizational skills to design and construct mounds and earthworks that are masterpieces of human creative genius, but *why* were they constructed? Did their religious beliefs motivate them to create their sacred sites? What are some later Native American rituals that are based on prehistoric practices? How have these rituals changed over time?

Nov. 17 (Weds.) **The Late Woodland Transformation (lecture outline 16) Read:** Ch.5, The Late Woodland Period, pp.170-193, in *Ohio Archaeology*, and **eReserve L:** *Social and Technological Roots of Late Woodland*.

Nov. 19 (Fri.) **The Transformation of Foragers to Farmers of the Ohio Valley (3.2, 3.4)**
(lecture outline 17) Final Exam (Parts III and IV) available on Carmen

Nov. 24-26 **Thanksgiving Break**

PART IV: Village Traditions and Hereditary Chiefs (3.1, 3.4)

Dec. 1 (Weds.) **The End of Prehistory and the rise of Chiefdoms (lecture outline 18) Read:** Chapter 6, The Late Prehistoric Period, pp.195-227 in *Ohio Archaeology*, and **eReserve M:** *Late Prehistory of the Ohio Valley*, by James B. Griffin.

Turn-in your Fifth Reading Summary or e-mail it to me by 4:00 PM (3.2)

Dec. 3 (Fri.) **Fort Ancient and Caborn Welborn Cultures (lecture outline 19) Read:** **eReserve N:** *Astronomical Alignments in a Fort Ancient Settlement*, by James Heilman and Roger Hoefer; and **Read about** the Hovey Lake Site and the Caborn-Welborn People: <http://www.indiana.edu/~archaeo/hovey/hl-rb.htm>

Dec. 8 (Weds.) **The Colonial Period (4.2) (lecture outline 20) Read:** Protohistory, pp. 228-235 in *Ohio Archaeology*, and **eReserve O:** *History of the Ohio Valley*, by William A. Hunter; **eReserve P:** *Narrative of the Life of Mary Jemison*, edited by June Namias; and **eReserve Q:** *Ohio Valley, 1550-1750*, by Penelope B. Drooker. Also go to: <https://www.rrcs.org/Downloads/Ohios%20historic%20Indians%2038%20pages.pdf>

One State-Many Nations-Native Americans today video: <https://www.youtube.com/watch?v=6gsnyG6gTAg>

December 16 (Thursday) FINAL EXAM Due in my Office by Noon

Disability Services

The university strives to maintain a healthy and accessible environment to support student learning in and out of the classroom. If you anticipate or experience academic barriers based on your disability (including mental health or chronic or temporary medical conditions), please let me know immediately so that we can privately discuss options. Register with Student Life Disability Services, and meet with me as soon as possible to discuss your accommodations so that they may be implemented. If you are isolating while waiting for a COVID-19 test result, please let me know immediately. Those testing positive for COVID-19 should refer to the [Safe and Healthy Buckeyes site](#) for resources. Beyond five days of the required COVID-19 isolation period, I may rely on Student Life Disability Services to establish further reasonable accommodations. You can connect with them at slds@osu.edu; 614-292-3307; or slds.osu.edu; 098 Baker Hall, 113 W. 12th Avenue.

Academic Misconduct

It is the responsibility of the Committee on Academic Misconduct to investigate or establish procedures for the investigation of all reported cases of student academic misconduct. The term “academic misconduct” includes all forms of student academic misconduct wherever committed; illustrated by, but not limited to, cases of plagiarism and dishonest practices in connection with examinations. Instructors shall report all instances of alleged academic misconduct to the committee (Faculty Rule 3335-5-487). For additional information, see the Code of Student Conduct <http://studentlife.osu.edu/csc/>.

Religious Accommodations

Ohio State has had a longstanding practice of making reasonable academic accommodations for students' religious beliefs and practices in accordance with applicable law. In 2023, Ohio State updated its practice to align with new state legislation. Under this new provision, students must be in early communication with their instructors regarding any known accommodation requests for religious beliefs and practices, providing notice of specific dates for which they request alternative accommodations within 14 days after the first instructional day of the course. Instructors in turn shall not question the sincerity of a student's religious or spiritual belief system in reviewing such requests and shall keep requests for accommodations confidential. With sufficient notice, instructors will provide students with reasonable alternative accommodations with regard to examinations and other academic requirements with respect to students' sincerely held religious beliefs and practices by allowing up to three absences each semester for the student to attend or participate in religious activities. Examples of religious accommodations can include, but are not limited to, rescheduling an exam, altering the time of a student's presentation, allowing make-up assignments to substitute for missed class work, or flexibility in due dates or research responsibilities. If concerns arise about a requested accommodation, instructors are to consult their tenure initiating unit head for assistance.

A student's request for time off shall be provided if the student's sincerely held religious belief or practice severely affects the student's ability to take an exam or meet an academic requirement and the student has notified their instructor, in writing during the first 14 days after the course begins, of the date of each absence. Although students are required to provide notice within the first 14 days after a course begins, instructors are strongly encouraged to work with the student to provide a reasonable accommodation if a request is made outside the notice period. A student may not be penalized for an absence approved under this policy. If students have questions or disputes related to academic accommodations, they should contact their course instructor, and then their department or college office. For questions or to report discrimination or harassment based on religion, individuals should contact the Ohio State has had a longstanding practice of making reasonable academic accommodations for students' religious beliefs and practices in accordance with applicable law. In 2023, Ohio State updated its practice to align with new state legislation. Under this new provision, students must be in early communication with their instructors regarding any known accommodation requests for religious beliefs and practices, providing notice of specific dates for which they request alternative accommodations within 14 days after the first instructional day of the course. Instructors in turn shall not question the sincerity of a student's religious or spiritual belief system in reviewing such requests and shall keep requests for accommodations confidential.

With sufficient notice, instructors will provide students with reasonable alternative accommodations with regard to examinations and other academic requirements with respect to students' sincerely held religious beliefs and practices by allowing up to three absences each semester for the student to attend or participate in religious activities. Examples of religious accommodations can include, but are not limited to, rescheduling an exam, altering the time of a student's presentation, allowing make-up assignments to substitute for missed class work, or flexibility in due dates or research responsibilities. If concerns arise about a requested accommodation, instructors are to consult their tenure initiating unit head for assistance. A student's request for time off shall be provided if the student's sincerely held religious belief or practice severely affects the student's ability to take an exam or meet an academic requirement and the student has notified their instructor, in writing during the first 14 days after the course begins, of the date of each absence. Although students are required to provide notice within the first 14 days after a course begins, instructors are strongly encouraged to work with the student to provide a reasonable accommodation if a request is made outside the notice period. A student may not be penalized for an absence approved under this policy. If students have questions or disputes related to academic accommodations, they should contact their course instructor, and then their department or college office. For questions or to report discrimination or harassment based on religion, individuals should contact the [Office of Institutional Equity](#)

PLEASE TAKE CARE OF YOURSELF (Mental Health Statement):

As a student you may experience a range of issues that can cause barriers to learning, such as strained relationships, increased anxiety, alcohol/drug problems, feeling down, difficulty concentrating and/or lack of motivation. These mental health concerns or stressful events may lead to diminished academic performance or reduce a student's ability to participate in daily activities. The Ohio State University offers services to assist you with addressing these and other concerns you may be experiencing. If you or someone you know are suffering from any of the aforementioned conditions, you can learn more about the broad range of confidential mental health services available on campus via the Office of Student Life's Counseling and Consultation Service (CCS) by visiting ccs.osu.edu or calling [614-292-5766](tel:614-292-5766). CCS is located on the 4th Floor of the Younkin Success Center and 10th Floor of Lincoln Tower. You can reach an on call counselor when CCS is closed at [614-292-5766](tel:614-292-5766) and 24 hour emergency help is also available 24/7 by dialing 988 to reach the Suicide and Crisis Lifeline. Help can also be found at the 24/7 National Suicide Prevention Hotline at 1-800-273-TALK or at <https://suicidepreventionlifeline.org/>

Sexual Misconduct and Relationship Violence

Title IX makes it clear that violence and harassment based on sex and gender are Civil Rights offenses subject to the same kinds of accountability and the same kinds of support applied to offenses against other protected categories (e.g., race). If you or someone you know has been sexually harassed or assaulted, you may find the appropriate resources at <http://titleix.osu.edu> or by contacting the Ohio State Title IX Coordinator at titleix@osu.edu

Diversity

The Ohio State University affirms the importance and value of diversity in the student body. Our programs and curricula reflect our multicultural society and global economy and seek to provide opportunities for students to learn more about persons who are different from them. We are committed to maintaining a community that recognizes and values the inherent worth and dignity of every person; fosters sensitivity, understanding, and mutual respect among each member of our community; and encourages each individual to strive to reach his or her own potential. Discrimination against any individual based upon protected status, which is defined as age, color, disability, gender identity or expression, national origin, race, religion, sex, sexual orientation, or veteran status, is prohibited.

Please Note: In case of unexpected instructor absences information will be posted on the web site (below). This site should be consulted during inclement weather to check for class cancellations or delays. Do not call the department, check the web site: <https://anthropology.osu.edu/>

Course subject & number: Anthropology 3350

1. General Expectations of All Themes

GOAL 1: Successful students will analyze an important topic or idea at a more advanced and in-depth level than the foundations.

Please briefly identify the ways in which this course represents an advanced study of the focal theme. In this context, “advanced” refers to courses that are e.g., synthetic, rely on research or cutting-edge findings, or deeply engage with the subject matter, among other possibilities. (50-500 words):

The proposed course, *Native Americans of the Ohio Valley from the Ice Age to the Colonial Period* is a revision of *Prehistoric Indians of the Ohio Valley* – an elective for our majors and minors that also attracted students from other programs who were interested in the forgotten story of Ohio’s Indigenous cultures. The revised course is redesigned as an advanced course where students will be deeply engaged with Anthropological and Indigenous perspectives on theme topics. Anthropologists study human biological and cultural evolution. Anthropological archaeologists examine material evidence preserved in the archaeological record to reconstruct the cultural histories and traditions of ancient human societies, provide details about their lifeways, and understand cultural processes that shaped their behavior. The origins of many traditions and transformations are found in prehistory. Students study in depth the Native American societies who lived in the Ohio Valley for over 15,000 years using archeological evidence that outlines how their cultures developed and changed, and reveals how prehistoric cultures relate to contemporary societies. Archaeological data are used to (1) construct culture histories of Native American groups, (2) reconstruct their lifeways, and (3) understand the development and expression of their cultures and traditions. Dating methods and ethnoarchaeological investigations that link past and present cultural traditions are presented. Interpretive frameworks for prehistoric transformations include cultural historical, processual, post-processual, and cognitive processual approaches. Critical theory and examination of human agency will also be employed in studies of transcultural encounters. However, while ancient encounters were between independent empowered societies, settler colonists did not “encounter” or engage in “dialogue” with Native American societies. Colonial powers and the U.S. government waged war on Native Americans and forcibly removed them from their homelands. This genocide and erasure of Native American culture will be contrasted with prehistoric transcultural interactions. In assignments, exams, discussions, and analyses, students also draw on human behavioral ecology (<https://faculty.washington.edu/easmith/HBE25-EA.pdf>) and niche construction theory (<https://www.sciencedirect.com/science/article/pii/S0278416517301988>). By reviewing and discussing these theories, students develop multidisciplinary scientific literacy. Topics covered in the class include: Critiques, reflections, and discussions of (1) *Land Acknowledgements*, (2) “*Lost Races or Aliens*” theories threaten Native sacred sites, (3) *Why did prehistoric Native Americans create the elaborate mounds and earthworks?* (4) *Conflict between Archaeologists and Native Americans - The Reburial Issue*, (5) *Traditions and Transformation of the First Americans in the Ohio Valley* and (6) *The First Farmers*. Each student will also (7) present an oral and written presentation as part of a group project on Native American lifeways. They will conduct research on the lifeways of the Onödowá’ga (Seneca) Shaawanwa lenaki (Shawnee), Twightwee (Miami), Lenni Lenape (Delaware), Alliwgis (Erie), Ani’yunwi’ya (Cherokee), Wendat (Wyandotte), and Illinois nations that they will share with the class, and (8) complete five summaries of selected assigned readings. There will be two open-book take home exams. In this synthetic course on the forgotten story of Native Americans in the Ohio Valley, students assess results of recent archaeological research, including Indigenous perspectives, and read, discuss, and employ diverse anthropological theories in their assignments and exams.

ELO 1.1 Engage in critical and logical thinking. Please link this ELO to the course goals and topics and indicate *specific* activities/assignments through which it will be met. (50-700 words)

As noted above, students in the proposed *Native Americans of the Ohio Valley from the Ice Age to the Colonial Period* course will engage in critical and logical thinking in class discussions, four **Critiques and Reflections**, their group project on **Native American Lifeways**, Five **Reading Summaries**, and **two exams**. Details about each Critique and Reflection can be found on the syllabus. They include (1) *What have you learned about Land Acknowledgements?* (2) *Conspiracy theories threaten Native sacred sites:* (3) *The Transformation of the First Americans:* (4) *Why did Native Americans build monuments?* For the **Native American Lifeways group project**, details and examples are provided on an assignment sheet. Groups of students imagine that they were a members of an Ohio Valley Native American society. The goal is to understand what it would be like to live as a member of these nations and understand their lifeways and cultural traditions. Students describe the place where they live (is it a longhouse, a wigwam? Is it in the forest, or near a lake or river?). They describe the climate and environment; the kinds of animals and plants that are found there, the spoken language, and patterns of warfare and some ritual practices. Who do they live with? What kin terms are used for siblings, parents, aunts & uncles, grandparents, etc. What kinds of food do they eat? How did they get the food? Do they hunt, fish, or farm? How are they governed? Are their chiefs or other leaders? For the **Five Reading Summaries** students engage in critical and logical thinking when answering a series questions about assigned readings: (1) **Ohio Valley Native ways of life:** *The beheading of prehistory*, by Ronald J. Mason; *La Salle and the Miami*, by Robert L. Hall; and: <http://www.brooklineconnection.com/history/Facts/Indians.html>; (2) **PaleoIndian Traditions:** *PaleoIndian Populations in Trans-Appalachia*, by Kurt W. Carr, et al.; (3) **Woodland Traditions:** *Woodland Traditions in the Midcontinent*, by Mark F. Seeman; (4) **The Hopewell Cultural Transformation:** *Earth Reawakened and the Dead Requickened*, by Robert L. Hall, and *Indigenous Native American Perspectives on Functions of Hopewell Bifaces (excerpts)*, By Richard Yerkes, Ariane Pépin, and Jay Toth; (5) **The End of Prehistory and the rise of Chiefdoms:** *The Late Prehistoric Period*, pp.195-227 in *Ohio Archaeology*, by Bradley T. Lepper, and *Late Prehistory of the Ohio Valley*, by James B. Griffin. In these assignments, and in class discussions and exams, students engage in critical and logical thinking by drawing on the concepts and theories presented.

ELO 1.2 Engage in an advanced, in-depth, scholarly exploration of the topic or idea of the theme.

Please link this ELO to the course goals and topics and indicate *specific* activities/assignments through which it will be met. **(50-700 words)**

Examples of how students engage in advanced in-depth exploration of theme topics include the **Native American Lifeways group project**, where students prepare oral and written summaries of the traditions and life-ways of a Native American society (see above). The goal is to understand what it would be like to live as members of that society. Students learn about their society by reading books, articles, or weblinks. For Indigenous perspectives, they can go to these webpages: <https://www.astribe.com/>; <https://sni.org/>; <http://www.miamiindians.org/>; <https://wyandotte-nation.org/culture/>; <https://www.cherokee.org/> In their summaries, students provide details about: (1) The general location of their “territory;” (2) Approximate dates of cultural practices described (e.g., during the 1600’s, etc.); (3) Descriptions of environments (climate, fauna, and vegetation); (4) Foods that were eaten (both wild and cultivated plants and animals); (5) Different ways that foods were obtained: by fishing, gathering, hunting, and/or farming; (6) Language, kinship, and family life (*what language is spoken, what are names for relatives, and what kinship system was used, where (and with whom) did grandparents, cousins, siblings, and parents live?*). (7) The nature of authority (or “government”), and some rituals and beliefs.

In their **Critiques and Reflections** and **Reading Summaries**, students must read the assigned material critically and relate what they have read to the topics that covered in class. **Critiques and Reflections** include: (1) *What have you learned about Land Acknowledgements?* Students read Lambert, *et al.* (2021) “Rethinking Land Acknowledgments.” and are asked to describe what they have learned about them. Do they think such statements raise awareness about Indigenous claims to ancestral lands, or are they merely conscience cleaning afterthoughts? They are asked to state what they know about forceful dispossession of Native American Lands by colonizing Euro-Americans. (2) *Conspiracy theories threaten Native sacred sites.* Students read a web article and are asked to think about the “**lost race of Moundbuilders**” myth. Are they surprised that people still believe that

aliens or a “lost race” built Ohio Valley mounds and earthworks rather than Native Americans? They are asked what they think can be done to prevent future desecration of sacred sites and to help contemporary Native Americans reclaim their lost heritage. (3) *The Transformation of the First Americans*. Students are told that Francois Bordes said there will be no comparable achievement like the migration of humans into North America until we discover and colonize another planet. They are asked how this migration transformed the first Americans, and how they would imagine transcultural encounters between highly mobile PaleoIndian groups. They are also asked how the tradition of the migration is remembered by Native Americans today. (4) *Why did Native Americans build monuments?* Students have learned that Native American ancestors had the knowledge and organizational skills to design and construct mounds and earthworks that are masterpieces of human creative genius. They are asked to think about *why* they were constructed. Do they think that religious beliefs motivated the ancestors to create sacred sites. They are asked to name some later Native American rituals that are based on prehistoric practices, and to describe how these rituals changed over time.

In the five **Reading Summaries** summarized in ELO 1.1. above, and in class discussions and exams, Students engage in critical and logical thinking and in-depth, scholarly exploration of the theme topics by drawing on advanced concepts and theories presented in class. The critiques, reflections, and summaries that they prepare are not meant to be just descriptive, argumentative, or analytical. The objective is to engage in a form of self-reflection and in-depth assessment of what they have learned, and also to understand how the topics apply to their own life experiences.

Goal 2: Successful students will integrate approaches to the theme by making connections to out-of-classroom experiences with academic knowledge or across disciplines and/or to work they have done in previous classes and that they anticipate doing in future.

ELO 2.1 Identify, describe, and synthesize approaches or experiences as they apply to the theme.

Please link this ELO to the course goals and topics and indicate *specific* activities/assignments through which it will be met. (50-700 words)

Courses in the proposed Traditions, Cultures, and Transformations Theme examine how cultures and subcultures develop and interact. This is accomplished in *Native Americans of the Ohio Valley from the Ice Age to the Colonial Period* as students engage in advanced exploration of the forgotten story of the Indigenous cultures of the region. Lectures, assigned reading, discussions, and assignments present diverse anthropological and Indigenous approaches to the topics covered in the class. Students will also draw on their own out-of-classroom experiences, and on the knowledge and perspectives that they gained from course work and research in their major and minor programs in diverse academic disciplines. Each student will be asked to comment on their out-of-classroom experiences in several of the class meetings. In the first class meeting, they will be asked to tell everyone about their major and minor programs, describe classes that they had taken that relate to the theme, and discuss any research on Traditions, Cultures, and Transformations that they have been involved in. Guest lecturers from the Seneca Nation of Indians, the Ohio History Connection, and Hopewell Culture National Historical Park gave lectures in the earlier version of the proposed course. This practice will continue, when possible, to increase the student’s network of experts on the topics covered in the revised class.

My experience with the previous version of the proposed course also showed how successful students were able to integrate different approaches to theme topics by making connections to their own out-of-classroom experiences and by drawing on the academic knowledge across disciplines that they had gained in prior course work and research. Several Native American students in that course described how the story of the Indigenous people of the Ohio Valley had been taught in high school, and how Native communities are dealing with the omissions and inaccuracies. Part of this is the result of the treaties with the USA in 1768, 1784, 1785, 1795, and 1818 that forced all Native American people to cede their territory and disperse from the region. Other students shared their outreach experiences with Native Americans in the Columbus community. Another outreach and engagement opportunity with Franklin County Metroparks: <https://u.osu.edu/metroparkequitableengagement/the-native-american-community/> will be presented and discussed in the proposed course (see the attached syllabus).

I am confident that the proposed course will include lively integrated discussions of the assigned readings, the

group project oral presentations, the critiques and reflections, and the reading summaries. By listening to lectures and completing readings on principles and methods of anthropological archaeology, on Indigenous perspectives on prehistoric and historic Native American culture and traditions, and on ecological and evolutionary theories of human behavior, students will be expanding their multidisciplinary literacy and synthesizing perspectives from scholars in several different fields who are engaged in research on Traditions, Cultures, and Transformations. All of the students will learn from each other as they bring their own perspectives and ideas to the class and are exposed to new ways of looking at the topics and issues that are addressed. Cross-disciplinary connections like these will be of great benefit to the students in their future courses and life experiences.

ELO 2.2 Demonstrate a developing sense of self as a learner through reflection, self-assessment, and creative work, building on prior experiences to respond to new and challenging contexts. Please link this ELO to the course goals and topics and indicate *specific* activities/assignments through which it will be met. (50-700 words)

This course is proposed because it is important that the forgotten story of the Native Americans of the Ohio Valley be told, and that misconceptions about their culture, traditions and transformations are corrected. If Ohio Valley prehistory and history is an interwoven story of all of the people who lived in the region, then Indigenous cultures should be at the core, not the periphery. The story of the Native Americans begins at the end of the Last Ice and continues up to the present (although the proposed course ends with the Colonial period). Indigenous cultures were the first humans to come to the Ohio Valley. One of the oldest sites in North America is in this region. These mobile PaleoIndian hunter-gather societies adapted to changing environments, and created new human niches as their populations grew. Later, they created remarkable earthen monuments, the material expression of a Great Tradition shared by many Woodland societies. Transcultural encounters between societies with their own Regional Traditions were facilitated by an *Interaction Sphere* that allowed ideas and materials to move without great hindrance over great stretches of the North American Continent. Later foraging societies created new niches and became farmers. Among egalitarian farmers, a new tradition of hereditary inequality developed, but these chiefdoms with large temple towns did not last long. They were gone before the Colonial period when the genocide and displacement began.

The structure of the proposed course with emphasis on student discussions, critiques, reflections, and self-assessment is designed to allow students to develop as self-learners as they participate in the telling of the forgotten story. They will also build on their own prior experiences as they reflect on issues of social justice and accountability. Students prepare, present, and discuss summaries of Native American cultures and traditions, and examine the transformation of these First Nations in depth. They gain some insight on what it feels like to be misrepresented, mistreated, and overlooked. They will acknowledge the dark threads of racism and genocide in the American story, and learn how they can help Native Americans reclaim their stolen heritage. Native American cultures and traditions are viable and important components of our American prehistoric and historic tapestry and everyone should know about them.

Specific Expectations of Courses in Traditions, Cultures, and Transformations

GOAL 1: Successful students will engage in a systematic assessment of how cultures and sub-cultures develop and interact, historically or in contemporary society.

Throughout the semester, students enrolled in *Native Americans of the Ohio Valley from the Ice Age to the Colonial Period* will engage in a systematic assessment of how cultures and sub-cultures developed and interacted. The lectures, assigned reading, class discussions, assignments, and exams facilitate the examination and assessment of the cultures, traditions, and transformations of Native Americans who lived in the Ohio Valley for over 15,000 years. Students will assess how Native American cultures and sub-cultures in the Ohio Valley developed and changed, and how they relate to contemporary society. It will become clear that the origins of many Native American cultural traditions can be found in prehistory.

Until settler colonists stole their land and erased their heritage, Native Americans developed unique cultures and traditions. In the proposed course, Historic Native American cultures will be introduced. Then we will move back to the end of the last Ice Age and consider the hunter-gatherers who first settled the Ohio Valley region and created new human niches. Next, we will examine the changes in settlement, subsistence and social organization that led to the prehistoric Adena-Hopewell “mound-building climax” when earthen monuments with geometric precision and astronomical alignments were constructed. Some of these mounds and earthworks have been nominated for inclusion on UNESCO’s World Heritage List. Culture changes by Late Woodland societies will be explored. The shift to farming and the emergence of complex chiefdoms with hereditary inequality will be outlined as we examine the fortified towns of Late Prehistoric Native Americans. Finally, we examined the forcible removal of Native Americans from the Ohio Valley and their transformations during the Colonial period.

The processes of cultural development include human agency and examples of ecological and evolutionary interactions that are outlined in human behavioral ecology and human niche construction theory models. Interactions between cultures took many forms, including adoption, warfare, and economic, social, political, and ideological encounters and exchanges. One, of many, examples of these transcultural encounters is the *Hopewell Interaction Sphere*, where a *Great Tradition* shared by many Woodland societies, each with their own *Regional Traditions* allowed ideas and materials to move without great hindrance over great stretches of the North American Continent.

ELO 1.1. Describe the influence of an aspect of culture (religious belief, gender roles, institutional organization, technology, epistemology, philosophy, scientific discovery, etc.) on at least one historical or contemporary issue. Please link this ELO to the course goals and topics and indicate *specific* activities/assignments through which it will be met. (50-700 words)

The attached syllabus for the proposed course shows that students will find that there are many examples in the prehistory and history of the Native Americans of the Ohio Valley where the influence of a particular aspect of a culture on an “issue” was emphasized. This is explored in the lectures, assigned reading, the class discussions, assignments, and exams in the proposed course. For example, the new **technology** developed by Early Archaic cultures at the beginning of the Holocene included new wood-working tools and the construction of dug-out canoes. Using this technology, hunter-gatherers created new human niches, limited their seasonal movements, and established territories. The result was the development of the earliest tribal societies and regional cultures.

The manufacture and use of pottery during the Woodland period is another example of how new technology influenced changes in food preparation and storage during the transition from hunting and gathering to farming. New **Ideologies (religious beliefs)** were important during the Adena-Hopewell “mound-building climax.” Changes in **institutional organization** including the emergence of hereditary inequality influenced the rise of Chiefdoms in the Ohio Valley and an increase in warfare. These are just a few of many examples.

ELO 1.2. Analyze the impact of a “big” idea or technological advancement in creating a major and long-lasting change in a specific culture. Please link this ELO to the course goals and topics and indicate *specific* activities/assignments through which it will be met. (50-700 words)

In the lectures, assigned reading, the class discussions, assignments, and exams in the proposed course, students will learn that the origin and adoption of farming created a major and long-lasting change in Ohio Valley cultures. Indigenous North American farming was based on maize introduced from Mexico, squash that was domesticated in the Eastern Woodlands, and beans that may have been introduced or domesticated locally. This was the venerable “**three sisters**” agricultural complex. Students will explore the question, “when did farming begin? They will find that dating methods and morphological changes in the plants can be identified. Dates for domesticated squash are as early as 4000 BC, while domesticated beans are not found in the Ohio Valley until AD 1300. While carbonized maize kernels have been found at earthworks dating to AD 400, evidence for consumption of substantial amounts of maize does not appear until AD 900. That is when storage pits (with rodents in them), hoes for cultivation, and images of maize, gourds, and hoes appear on stone statues. After AD

900 Ohio Valley Native Americans had more cavities, and this is attributed to a shift to an agricultural diet and more consumption of starches and sugars. The transition to “real” farming took longer and was more nuanced than what was once thought. The lives of Native Americans changed dramatically after AD 900. Food storage allowed populations to increase. In some farming tribes, hereditary inequality was established and powerful chiefs emerged. Warfare increased and both egalitarian farming villages and temple towns inhabited by elites and commoners were fortified. While the chiefdoms disbanded and scattered after AD 1400, prehistoric tribal village cultures were the ancestors of the historic Native American societies who thrived until they were victims of the policies of genocide and displacement during the Colonial period.

ELO 1.3. Examine the interactions among dominant and sub-cultures. Please link this ELO to the course goals and topics and indicate *specific* activities/assignments through which it will be met. (50-700 words)

In the lectures, assigned reading, class discussions, assignments, and exams in the proposed course, students will learn that anthropological archaeologists use a neo-evolutionary typology to classify different types of past cultures and subcultures as (1) hunter-gatherer **bands**, (2) hunter-gatherer and farming **tribes**, (3) farming **chiefdoms**, and (3) complex **states**. Bands and tribes are **egalitarian** societies with achievement-based status differences, chiefdoms are **rank societies**, and states are **socially stratified societies**. There were no states in the prehistoric Ohio Valley, but band, tribal, and chiefdom cultures developed, with different patterns of interaction among dominant and sub-cultures.

Interactions between kin groups in the smaller bands of Paleo-Indian and Archaic hunter-gatherer cultures were egalitarian and informal. In prehistoric and historic tribes there was more structure and segmentation. Students explore interactions between dominant and sub-cultures in tribes in their group projects on Native American lifeways. (see above) where they will conduct in-depth research on the social and political organization of the Onödowá’ga (Seneca) Shaawanwa lenaki (Shawnee), Twightwee (Miami), Lenni Lenape (Delaware), Alliwgis (Erie), Ani’yunwi’ya (Cherokee), Wendat (Wyandotte), and Illinois nations that they will share.

Students will see that with the rise of prehistoric chiefdoms, divisions between elites and commoners were established and true domination of one segment or subculture of a society over another was established.

ELO 1.4. Explore changes and continuities over time within a culture or society. Please link this ELO to the course goals and topics and indicate *specific* activities/assignments through which it will be met. (50-700 words)

Throughout the proposed course, lectures, class discussions, readings, and assignments explore changes and continuities over time within the native American cultures of the Ohio Valley. Cultural historical interpretations of cultural changes focus on interactions between cultures resulting from migrations or diffusion of material culture and ideas. Innovation or inventions within cultures may also lead to transformations. Migrations from NW Asia across North America brought the first Native Americans to the Ohio Valley. Later cultural developments do not seem to have resulted from significant migrations. Cultural processual explanations for later changes and continuities employ Functionalist and Marxist theories and focus on mutual benefits, social conflicts, materialist processes, and evolutionary and ecological models (eg. Human behavioral ecology and niche construction theory). Postprocessual explanations emphasize an emic perspective and internal causes, employ cognitive and structural models, and focus on human agency. Critical theory has influenced some Postprocessual approaches.

Explanations for the change from highly mobile PaleoIndian foragers at the end of the Ice to regional foraging cultures in the Ohio Valley during the early Holocene include claims that extinctions of megafauna and climate change forced the transformation of bands to tribal societies. Other explanations emphasize population increases or construction of human niches by groups who used new types of tools.

Explanations for the creation of earthen monuments in the Ohio Valley by some, but not all, Woodland tribes include several different of theoretical models. This also true for the transition to farming, and the development of chiefdoms. Indigenous perspectives emphasize the cultural continuities that extend from the Holocene hunter-gatherers of the Ohio Valley to the First Nations of the 21st century..

GOAL 2: Successful students will engage in a systematic assessment of differences among societies, institutions, and individuals' experience within traditions and cultures.

ELO 2.1. Recognize and explain differences, similarities, and disparities among institutions, organizations, cultures, societies, and/or individuals. Please link this ELO to the course goals and topics and indicate *specific* activities/assignments through which it will be met. **(50-700 words)**

As noted in ELO 1.3. above, in the lectures, assigned reading, class discussions, assignments, and exams in the proposed course, students will become familiar with the neo-evolutionary typology used to classify past cultures and subcultures as hunter-gatherer **bands**, hunter-gatherer and farming **tribes**, farming **chiefdoms**, and complex **states**. Bands and tribes are **egalitarian** societies with achievement-based status differences, and chiefdoms are **rank societies**. Students will be able to recognize differences, similarities, and disparities among the institutions, and organizations found in different types of societies as they encounter the many cultures and societies that developed over the 15,000 years of Native American prehistory and history in the Ohio Valley. Students will examine PaleoIndian, Archaic, Woodland, Late Prehistoric, and early Historic cultures in depth. Students also will engage in examinations and discussions of similarities and differences in social structure and organization in different cultures throughout the course. Students will also encounter and assess a wide range of explanations for these differences, similarities, and disparities during the semester.

ELO 2.2. Explain ways in which categories such as race, ethnicity, and gender and perceptions of difference, impact individual outcomes and broader societal issues. Please link this ELO to the course goals and topics and indicate *specific* activities/assignments through which it will be met. **(50-700 words)**

In the proposed course, students also will be asked how they think race, ethnicity, and gender were defined and perceived in the prehistoric cultures of the Ohio Valley. Variation in material culture, particularly as expressed in ceramic styles, has been used as a proxy to identify different ethnic groups. Female and male roles in subsistence activities and social and political organization in prehistoric bands, tribes, and chiefdoms is a subject of debate in many of the assigned readings for the course, and will be presented in lectures and discussed in class.

In their group projects on Native American lifeways, students will have the opportunity to draw on historical documentation and Indigenous perspectives on these questions and on perceptions of difference. At the end of the course, narratives from the Colonial period also provide valuable insights. For example, in 1823, the life-story of Mary Jemison was compiled. She was captured during a raid on her homestead by Shawnee warriors when her parents and siblings were killed. Mary was adopted by Seneca sisters who had lost family in Indian wars. She lived with them the rest of her life. Her early years were spent in the Ohio Valley, where she married twice and had children. Excerpts from her narrative are in the assigned reading. Students will find insights into female roles in Seneca society, adoption and marriage rituals, and relations between settler colonists and Native Americans in Mary' story. Examination and discussions of Native American adoptions and perceptions of ethnicity and race are also part of the 4th Reading Summary.