

## Term Information

Effective Term Spring 2023  
*Previous Value* Spring 2017

## Course Change Information

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

Add Traditions, Cultures, and Transformations theme

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

The syllabus has been reenvisioned to address the ELOs of the new theme

This course is a comparative survey of indigenous religions of North America, patterns and diversity in religious experience, cosmologies, myths, rituals, social organizations, and sacred roles. Some of the goals of this course are to broaden student knowledge of American Indian peoples; through the course, students will be exposed to, and gain an understanding of Native American Indian communities as reflected in the diversity of their spiritual beliefs, myths, rituals, ceremonies, traditions and adaptations.

### 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)?

Greater enrollment, particularly among students looking to fulfill the theme

### 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	Religious Studies
Fiscal Unit/Academic Org	Comparative Studies - D0518
College/Academic Group	Arts and Sciences
Level/Career	Undergraduate
Course Number/Catalog	3672
Course Title	Native American Religions
Transcript Abbreviation	Native Amer Relign
Course Description	Comparative survey of indigenous religions of North America; patterns and diversity in religious experience, cosmologies, myths, rituals, social organizations, and sacred roles. 2370 (270) recommended.
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

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Credit Available by Exam	No
Admission Condition Course	No
Off Campus	Never
Campus of Offering	Columbus, Lima, Mansfield, Marion, Newark, Wooster
<i>Previous Value</i>	<i>Columbus, Newark</i>

## Prerequisites and Exclusions

Prerequisites/Corequisites	Prereq: English 1110 or equiv.; for students following the new GE system, completion of GE Foundation Writing and Information Literacy course
<i>Previous Value</i>	<i>Prereq: English 1110 (110) or equiv.</i>
Exclusions	Not open to students with credit for CompStd 3672
<i>Previous Value</i>	Not open to students with credit for CompStd 3672 (322) or RelStds 322.
Electronically Enforced	No

## Cross-Listings

Cross-Listings

## Subject/CIP Code

Subject/CIP Code	38.0201
Subsidy Level	General Studies Course
Intended Rank	Freshman, Sophomore, Junior, Senior

## Requirement/Elective Designation

General Education course:  
Culture and Ideas; Social Diversity in the United States; Traditions, Cultures, and Transformations  
The course is an elective (for this or other units) or is a service course for other units

*Previous Value*

*General Education course:  
Culture and Ideas; Social Diversity in the United States  
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"><li>• Students evaluate significant cultural phenomena and ideas in order to develop capacities for aesthetic and historical response and judgment; and interpretation and evaluation.</li><li>• Students analyze and interpret major forms of human thought, culture, and expression.</li><li>• Students evaluate how ideas influence the character of human beliefs, the perception of reality, and the norms which guide human behavior.</li></ul>
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**COURSE CHANGE REQUEST**  
3672 - Status: PENDING

Last Updated: Vankeerbergen, Bernadette  
Chantal  
12/09/2022

**Content Topic List**

- Native American
- American Indian
- Religion
- Indigenous
- Americas
- Religious studies

**Sought Concurrence**

No

**Attachments**

- TRADITIONS CULTURES TRANSFORMATIONS THEME COURSE PROPOSAL DOC.pdf: Theme rationale  
*(Other Supporting Documentation. Owner: Arceno, Mark Anthony)*
- RelStud 3672\_NA Religions\_syllabus\_Proposed.pdf: Syllabus  
*(Syllabus. Owner: Arceno, Mark Anthony)*

**Comments**

- This course was included as part of the original new Theme proposal.

The revised syllabus being submitted on 12/7 updates the wording to include the GEN Theme all + Theme-specific goals and ELOs. The Goals are listed separately (all vs specific), with corresponding ELOs listed beneath them.

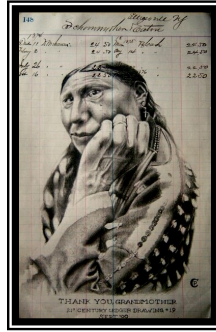
Regarding course requirements, this has been updated to affirm the midterm exam. And the "big idea" is included here to reference settler colonialism. *(by Arceno, Mark Anthony on 12/07/2022 06:30 PM)*

- Please see Panel feedback email sent 12/06/2022. *(by Hilty, Michael on 12/06/2022 12:43 PM)*

**Workflow Information**

Status	User(s)	Date/Time	Step
Submitted	Arceno, Mark Anthony	09/23/2022 07:43 AM	Submitted for Approval
Approved	Armstrong, Philip Alexander	09/23/2022 07:43 AM	Unit Approval
Approved	Vankeerbergen, Bernadette Chantal	11/09/2022 04:11 PM	College Approval
Revision Requested	Hilty, Michael	12/06/2022 12:43 PM	ASCCAO Approval
Submitted	Arceno, Mark Anthony	12/07/2022 06:31 PM	Submitted for Approval
Approved	Armstrong, Philip Alexander	12/07/2022 06:34 PM	Unit Approval
Approved	Vankeerbergen, Bernadette Chantal	12/09/2022 02:39 PM	College Approval
Pending Approval	Cody, Emily Kathryn Jenkins, Mary Ellen Bigler Hanlin, Deborah Kay Hilty, Michael Vankeerbergen, Bernadette Chantal Steele, Rachel Lea	12/09/2022 02:39 PM	ASCCAO Approval

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**Religious Studies 3672/xxxx - Spring 20xx**  
**Native American Religions (3 credits)**  
**M/W – xxxx – Location: xxxx**

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**John N. Low JD, Ph.D.**  
**Associate Professor**  
**Office Hours: by appointment**

**Office Phone: 740-755-7857**  
**Office Location: 192 LeFevre Hall**  
**Email – low.89@osu.edu**

This is an Arts and Humanities class fulfilling the old (legacy) General Education Curriculum (GEL) requirements: Historical Study, Cultures and Ideas, and Social Diversity in the United States, under the old GE's and under the new GE's (GEN) is a Foundations, "Historical Study" course.

**Legacy (old) General Education Goals and Expected Learning Outcomes:**

This course fulfills the GEL requirement for **Cultures and Ideas**

**Goals:** Students evaluate significant cultural phenomena and ideas in order to develop capacities for aesthetic and historical response and judgment; and interpretation and evaluation.

**Expected Learning Outcomes:**

1. Students analyze and interpret major forms of human thought, culture, and expression.
2. Students evaluate how ideas influence the character of human beliefs, the perception of reality, and the norms which guide human behavior.

This course also fulfills the GEL requirement for **Social Diversity in the United States:**

**Goals:** Students understand the pluralistic nature of institutions, society, and culture in the United States in order to become educated, productive, and principled citizens.

**Expected Learning Outcomes:**

1. Students describe and evaluate the roles of such categories as race, gender and sexuality, disability, class, ethnicity, and religion in the pluralistic institutions and cultures of the United States.
2. Students recognize the role of social diversity in shaping their own attitudes and values regarding appreciation, tolerance, and equality of others.

**New GE (GEN) Goals: This course satisfies the new GE requirements for:**

**Traditions, Cultures, and Transformations theme**

**Goals shared by *all* Themes**

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

**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.

**Goals of “Traditions, Cultures, and Transformations”**

**Goal 3:** Successful students will engage in a systematic assessment of how cultures and sub-cultures develop and interact, historically or in contemporary society.

**Goal 4:** Successful students will engage in a systematic assessment of differences among societies, institutions, and individuals' experience within traditions and cultures.

**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. The “big idea” transformation that is being examined is settler colonialism and the response to this idea.
- 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.

**Questions relevant to assessing the achievement of these goals will be administered at the outset of the semester, at the end of the semester, and during regular exams and quizzes.**

Through the readings, lectures, discussions, course materials, assignments and examinations, the student will acquire the above ELO's if they successfully complete and pass the course. Emphasis will be on developing critical thinking skills, deep, scholarship, fluency in the theme, develop more fully a sense of self, develop an understanding of aspects of culture, specifically, religious belief, faith, ceremony, and ritual, understand the transformative power of settler colonialism, develop familiarity of cultural change over time, understand the relationships of dominant and sub cultures, hegemony, and resistance, be exposed to ways in which social constructs such as race, gender and ethnicities impact perceptions and outcomes.

**Course Description:**

This course is a comparative survey of indigenous religions of North America; patterns and diversity in religious experience, cosmologies, myths, rituals, social organizations, and sacred roles. There are currently more than 570 federally recognized American Indian Nations with which the United States maintains government to government relations. Some of the goals of this course are to broaden your knowledge of American Indian peoples; through the course, students will be exposed to, and gain an appreciation for, Native American Indian communities as reflected in the diversity of their spiritual beliefs, myths, rituals, ceremonies, and traditions. Lectures and class discussions are supplemented by audiovisual materials and guest speakers.

**Required Texts:**

- ❖ Deloria, Vine, Jr. *God is Red: A Native View of Religion* (Golden, CO: Fulcrum Publishing, 2003). ISBN-10: 1555914985, ISBN-13: 978-1555914981 (*God is Red*)
- ❖ Neihardt, John G., *Black Elk Speaks: The Complete Edition* (Bison Books; Reprint edition, 2014). ISBN-10: 0803283911; ISBN 13: 978-0803283916 (*Black Elk Speaks*)
- ❖ Hultkrantz, Ake, *Native Religions of North America: The Power of Visions and Fertility* (Waveland Press, 1997), ISBN-10: 0881339857, ISBN-13: 978-0881339857 (*Native Religions*)
- ❖ Kehoe, Alice B., *The Ghost Dance: Ethnohistory and Revitalization*, 2nd Edition (Waveland Press, 2006) ISBN-10: 1577664531; ISBN-13: 978-1577664536 (*Ghost Dance*)
- ❖ Benton-Banai, Edward, *The Mishomis Book: The Voice of the Ojibway* (St. Paul: Univ. Of Minnesota Press; 2nd edition, 2010). ISBN-10: 0816673829, ISBN-13: 978-081667382 (*Mishomis*)
- ❖ Readings as assigned and all PowerPoints available **On Carmen**

**Course Requirements:** class attendance, preparation and participation, syllabus quiz, discussion questions, four response papers, midterm exam and final exam. **Attendance – no more than 2 unexcused absences – each additional unexcused absence lowers your grade by 10%.**

**Class Participation** – 20% - including preparation by doing the readings before class and the willingness to engage in discussions and class activities. Participation also means contributing something to the discussion while demonstrating respect for others. We will be discussing tough issues and I want to hear what you have to say in an objective and thoughtful manner. Other ways to contribute include, but are not limited to, bringing in news articles relevant to course

topics, bringing websites and other media to the attention of the class, announcing American Indian cultural events, sharing relevant personal experiences, etc. Those too shy or uncomfortable speaking in class may see me during office hours or by email to contribute. Some of these topics are difficult so please come see me if you need more context or to discuss in a less public venue. **There will be an extra credit towards participation opportunity Field Trip to Moundbuilders Country Club in April.**

**Syllabus Quiz** – 5% - I want to motivate you to read the syllabus thoroughly.

**Discussion Questions** – 10% - Each of you will be assigned a day to prepare two to three discussion questions for the readings for that day and be expected to facilitate discussion for that class. Also post on the online discussion board.

**Midterm Exam** – in class (10%)

**Four Short Response Essays** – 40% - You will write four short papers (2-3 pp. each). In the papers you will discuss what you have learned from the readings and class or use the paper as an opportunity to investigate and write on something prompted by the reading.

**Final Exam** – 15%

**Grading Rubric:**

Class Participation – 20%

Syllabus Quiz – 5%

Discussion questions – 10%

Four short papers – 40%

Midterm Exam – 10%

Final Exam – 15%

Total possible – 100%

**Grading Scale:**

A = 95 – 100%

B+ = 87 - 89%

C+ = 77- 79%

D = 60 - 69%

A- = 90 - 94%

B = 83 - 86%

C = 73 - 76%

E = Below 60

B- = 80 - 82%

C- = 70 - 72%

**Resources:** OSU – Newark has both a writer’s studio (<http://newark.osu.edu/academics/degreesatnewark/english/thewritersstudio/Pages/index.aspx>) and a tutoring center (<http://newark.osu.edu/studentlife/tutoring/Pages/index.aspx>) to assist you in your assignments. I encourage you to use them. It may be best for me to send them a copy of your assignments before you schedule an appointment.

**Requirements & Expectations:** The opportunity to create a learning environment and community lies with both the instructor and student. Clearly defined expectations and responsibilities facilitate this:

*As a student in this class, your responsibilities*

*include:*

- ❖ Reading the assigned materials on time
- ❖ Coming to lecture and section prepared with questions about the readings and lectures
- ❖ Coming to lecture and section on time and prepared to participate
- ❖ Respecting the views and learning needs of other students
- ❖ Consulting with the Instructor about any problems with the course
- ❖ Come to class prepared to facilitate discussion and learning
- ❖ Be responsive to the needs of students
- ❖ Provide guidance on ways to improve
- ❖ Support you as student-scholars
- ❖ Respect the views and learning needs of the students
- ❖ Work with you to resolve any problems in the course

***As your instructor, I make a commitment to:***

I am looking forward to getting to know each of you as scholars. I also hope that you will take time and make the effort to get to know one another as members of an intellectual community. I encourage you to use me as a resource and hope you will take advantage of my office hours.

**Information on Learning Support Services:** OSU – Newark has both a writer’s studio (<http://newark.osu.edu/academics/degreesatnewark/english/thewritersstudio/Pages/index.aspx>) and a tutoring center (<http://newark.osu.edu/studentlife/tutoring/Pages/index.aspx>) to assist you in your assignments. I encourage you to use them. It may be best for me to send them a copy of your assignments before you schedule an appointment. Weekly one-on-one tutoring is available through the Tutoring Center, in the John L. and Christine Warner Library and Student Center, Room 211. Students work together to learn concepts, study for tests, plan projects, complete assignments and generally figure out how to make the most of the classroom experience. Students requesting tutors select which hours are most convenient for them. Requests can be made for tutoring in any subject. Assignments are made on a first-come first-served basis according to tutor availability. Two hours a week are scheduled for each class. Online tutoring is also available 24/7. Tutoring is FREE to all students. For more information, please visit the Tutoring Center webpage at <http://www.newark.osu.edu/studentlife/tutoring/Pages/index.aspx> or call (740) 366-9168

**Grade Appeal Procedure:** If you believe that your grade on any assignment should be different from the grade received, you must clearly explain *in writing* the basis for your request for re-evaluation. This gives you an opportunity to prepare and present cogent arguments for reassessment. While a grade appeal may result in a higher grade, there is no guarantee and a re-evaluation may result in lower grade, if such is warranted. Further information on formal grade appeal rights and procedures are outlined in your student handbook.

**Attendance:** Research shows that regular attendance is one of the best single predictors of student performance. Good attendance = learning = Good grade. In addition, class is an opportunity to learn not only from me, but also from your classmates. Your classmates want to learn from *you*. Be sure you understand the penalties outlined above that result from more than two unexcused absences. *Please remember – attendance, participation and preparation for class is a part of your grade.*



**Incompletes:** All assignments must be completed in order to receive a passing grade for the course. I do not expect to approve any “incompletes” except under the most extraordinary circumstances.

**Drop/Add Policy:** Students should consult your student handbooks and university website regarding deadlines and relevant policies and procedures.

**Major Illness or Crisis:** If something of major concern has happened to affect your ability to be a part of this class, please contact me ASAP. In case of emergencies affecting your ability to participate in class, you will need to contact the appropriate University personnel for documentation, alternate arrangements, etc.

**Diversity, Equity, and Inclusion at The Ohio State University:** 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.

**Disability Statement:** The University strives to make all learning experiences as accessible as possible. If you anticipate or experience academic barriers based on your disability (including mental health, chronic or temporary medical conditions), please let me know immediately so that we can privately discuss options. To establish reasonable accommodations, I may request that you register with Student Life Disability Services. After registration, make arrangements with me as soon as possible to discuss your accommodations so that they may be implemented in a timely fashion. SLDS contact information: [slds@osu.edu](mailto:slds@osu.edu); 614-292-3307; [slds.osu.edu](http://slds.osu.edu); 098 Baker Hall, 113 W. 12<sup>th</sup> Avenue. At Newark Campus you can call Student Life at 740-364-9578 or stop by Warner Center 226. You do not need to disclose your disability to faculty. Although accommodations may be authorized any time in a term, it is in your best interest to disclose your needs during the first week of class.

**About Turnitin:** Ohio State has made Turnitin, a learning tool and plagiarism prevention system, available to instructors. For this class, you will submit your papers to Turnitin from Carmen. When grading your work, I will interpret the originality report, following Section A of Ohio State's Code of Student Conduct as appropriate. For more information about Turnitin, please see the vendor's guide for students Note that submitted final papers become part of the Ohio State database."

**Academic misconduct statement: Do NOT plagiarize!** 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/>.

**In the News:** Articles and stories about Native American Indians appear frequently in the news. If you see something that seems relevant to the course, bring it in and share it!

**On the Internet:** Popular online newspapers include [www.indiancountry.com](http://www.indiancountry.com) and [www.indiancountrynews.com](http://www.indiancountrynews.com). I also like *Newspaper Rock, Where Native America Meets Pop Culture* at <http://www.bluecorncomics.com/newsrock.htm>. A very useful website has been launched by the Newberry Library in Chicago. Of particular value for this course is the section on “Peoples, Places & Time.” Click on it at <http://publications.newberry.org/indiansofthemidwest/>

**Diversity Statement:** 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.

**Mental Health:** 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](http://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 through the 24/7 National Suicide Prevention Hotline at 1-800-273-TALK or at [suicidepreventionlifeline.org](http://suicidepreventionlifeline.org).

**Sexual misconduct/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](mailto:titleix@osu.edu)

**Land Acknowledgement:** The Ohio State University acknowledges that its campuses have long served as sites of meeting and exchange for Indigenous peoples, including those in historical times known as the Shawnee, Miami, Wyandotte, Delaware, Potawatomi and the People of Fort Ancient, Hopewell, and Adena cultures also known as the earthworks builders, as well as other tribal nations of the region. The Ohio State University honors and respects the diverse Indigenous peoples connected to this land in which we gather. Further commitments need to be articulated.

**House Rules:** Students are expected in class on time, and are expected to remain in class for the duration of the

period. If you do need to leave class early for any reason, please be courteous enough to let me know in advance. Due to food allergies and distraction, you may not eat food in class. Laptops, tablets, and other devices are permitted in class for use in note taking, Carmen access, or other course-relevant activities and information. If you are using your phone to text, watch cat videos on YouTube, check sports scores, for social media, etc., you will be asked to leave the classroom and your attendance will be nullified for the day. This is of particular importance when viewing films; however, I always pay attention to such activities and will request that you remove yourself whenever class is in session. Such behavior is disruptive, and disrespectful to both the instructor and your classmates.



## COURSE SCHEDULE (*Subject to Modification*)

### Week 1: Preliminaries – How to Succeed in this class!

**Class 1 - Welcome, Review of Syllabus, Expectations, Introductions, Photos, Questions & Concerns**

**Class 2**

**Readings:**

Anton Treuer, Introduction and “Terminology,” pp.7-14; “Religion, Culture & Identity,” pp. 39 – 67 (on Carmen)

**Task: Take the test of your “Native IQ” at [www.understandingPrejudice.org](http://www.understandingPrejudice.org) Bring your results to class**

### Week 2: What is Religion? How do we “study” Native American Religions?

**Class 3**

**Readings:**

*God is Red*: Foreword, Introduction, and Chapters 1-3

**Class 4 – Culture Areas and Sacred Spaces**

**Syllabus Quiz Due** (load onto *Carmen* by the time class starts)

**Readings:**

*God is Red*: Chapters 8-9

### Week 3: Indigenous Perspectives of “God”

**Class 5**

**MLK Day?**

**Class 6**

**Film: *The Teaching Rocks* (20’)**

**Readings:**

*God is Red*: Chapters 10-12

### Week 4: Native/ non-Native Relations and the Impact on Native Religions

**Class 7**

**Readings:**

*God is Red*: Chapters 13 14

**Class 8**

**Readings: *God is Red*: Chapters 15**

**Response Essay 1 Due-** (load onto *Carmen* by the time class starts)

### Week 5: Traditional Native Spiritualities – two case studies

**Class 9**

**Film – *In the Light of Reverence* (60’)**

**Readings:**

*God is Red*: Chapters 16-17

**Class 10**

**Readings:**

*Native Religions*: Preface, Chronology, Chapter I

**Week 6: Traditional Native Spiritualities – two case studies (continued)**

**Class 11**

**Readings:**

*Native Religions*: Chapter II

**Class 12**

**Readings:**

*Native Religions*: Chapter IV and V

**Week 7: Diversity of Native Religious Traditions**

**Class 13**

**Midterm (in class)**

**Class 14-**

**Readings:**

*Black Elk Speaks*: *Introductory Material*

**Week 8: Lakota Spirituality and Prophecy**

**Class 15**

**Readings:**

*Black Elk Speaks*: Chapters 1-6

**Class 16**

**Response Essay 2 due – (load onto *Carmen* by the time class starts)**

**Readings:**

*Black Elk Speaks*: Chapters 7 - 13

**Week 9: *Black Elk Speaks*, Lakota history and teachings**

**Class 17**

**Readings:**

*Black Elk Speaks*: Chapters 14 - 19

**Class 18**

**Readings:**

*Black Elk Speaks*: Chapters 15 - 26

**Spring Break Week?**

**Week 10: Revitalization Movements and Adaptation versus Resistance**

**Class 19**

**Film – *We Shall Remain – Tecumseh’s Vision* (60’)**

**Readings:**

Gregory Dowd: *Thinking and Believing: Nativism and Unity in the Ages of Pontiac and Tecumseh* (**On Carmen**)

**Class 20**

**Film: Aaron Huey TED Talk**

**Readings:**

*Ghost Dance*: Preface, foreword

**Week 11: The Ghost Dance as Revitalization Movement**

**Class 21**

**Readings:**

*Ghost Dance*: Chapters 1- 4

**Class 22**

**Response Essay 3 due** – (load onto *Carmen* by the time class starts)

**Readings:**

*Ghost Dance*: Chapters 5 - 7

**Week 12: The Ghost Dance (continued) Missionization & Reservation.**

**Class 23**

**Readings:**

*Ghost Dance*: Chapters 8 – 10

**Class 24**

**Readings:**

*Ghost Dance*: Chapters 11 - End

**Week 13: The Native American Church as Revitalization Movement**

**Class 25**

**Readings:**

Thomas C. Maroukis, “*The Peyote Controversy and the Demise of the Society of American Indians*” (On *Carmen*)

**Class 26 –**

**Film: N. Scott Momaday – “*Words from a Bear*”**

**Readings:**

*Mishomis*: Chapters 1-5

**Week 14: Ojibwe Midewiwin Spirituality**

**Class 27**

**Readings:**

*Mishomis*: Chapters 6-10

**Class 28**

**Readings:**

*Mishomis*: Chapters 11-15

**Week 15: (half week): Repatriation and Sacred Items**

**Class 29 – last day of class**

**Response Essay 4 due** – (load onto *Carmen* by the time class starts)

**Film – *Who Owns the Past?* (60’)**

**Readings:**

Anton Treuer, “Perspectives,” pp. 146 – 158 (On *Carmen*)

**Final Exam: due xxxx (take home exam load onto *Carmen*)**

## **GE Theme course submission documents: Traditions, Cultures, and Transformations theme**

Submitted for Comparative Studies/ Religious Studies 3672 Native American Religions

### **Overview**

Each category of the General Education (GE) has specific learning goals and Expected Learning outcomes that connect to the big picture goals of the program. Expected Learning Outcomes (ELOs) describe the knowledge or skills students should have by the end of the course. Courses in the GE Themes must meet the ELOs common for **all** GE Themes and those specific to the Theme, in addition to any ELOs the instructor has developed specific to that course.

The prompts below provide the goals of the GE Themes and seek information about which activities (discussions, readings, lectures, assignments) provide opportunities for students to achieve the ELO's associated with that goal. The answer should be concise and use language accessible to colleagues outside of the submitting department or discipline. The specifics of the activities matter—listing “readings” without a reference to the topic of those readings will not allow the reviewers to understand how the ELO will be met. However, the panel evaluating the fit of the course to the Theme will review this form in conjunction with the syllabus, so if readings, lecture/discussion topics, or other specifics are provided on the syllabus, it is not necessary to reiterate them within this form.

### Goals and ELOs shared by *all* Themes

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

**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.

For each of the ELOs below, please identify and explain course assignments, readings, or other activities within this course that provide opportunity for students to attain the ELO. If the specific information is listed on the syllabus, it is appropriate to point to that document. The ELOs are expected to vary in their “coverage” in terms of number of activities or emphasis within the course. Examples from successful courses are shared on the next page.

This course is a comparative survey of indigenous religions of North America, patterns and diversity in religious experience, cosmologies, myths, rituals, social organizations, and sacred roles. Some of the goals of this course are to broaden student knowledge of American Indian peoples; through the course, students will be exposed to, and gain an understanding of Native American Indian communities as reflected in the diversity of their spiritual beliefs, myths, rituals, ceremonies, traditions and adaptations.

<p><b>ELO 1.1 Engage in critical and logical thinking.</b></p>	<p><i>This course will build skills needed to engage in critical and logical thinking about religion, religious traditions, and cultural history through:</i></p> <ul style="list-style-type: none"> <li>• <i>In-class discussion about the myriad of Native American religions, and the ways in which some have changed since settler colonial invasion, coupled with reading and writing assignments, combined with weekly discussion questions generated by students</i></li> <li>• <i>Short writing assignments, (four response essay) that require students to link material from the class to their own lived experiences.</i></li> <li>• <i>In-class midterm examination that requires in-depth critical responses to the problems of religious traditions, their survival and transformation.</i></li> <li>• <i>Final examination that demonstrate student ability to dig more deeply into the historical and cultural construction of religious beliefs.</i></li> </ul>
<p><b>ELO 1.2 Engage in an advanced, in-depth, scholarly exploration of the topic or ideas within this theme.</b></p>	<p><i>The breadth and diversity of Native American Religions are explored through changing historical influences, impacts of power and inequalities, and analysis of primary and secondary sources, as well as material culture, and other ceremonial and ritual expressions. The class is composed of readings, writings, lectures, discussions, films, and a field trip.</i></p> <ul style="list-style-type: none"> <li>• <i>Students will bring this scholarly rigor to the four response papers, a midterm (in class) and a final examination (take home) which will promote in-depth student exploration and understanding, and critical analysis of the topics and ideas of the course.</i></li> </ul>
<p><b>ELO 2.1 Identify, describe, and synthesize approaches or experiences.</b></p>	<p><i>Students engage in advanced exploration of the historical and cultural construction of religion in the Native American experience through a combination of a field trip, readings, class discussions and writing assignments.</i></p> <ul style="list-style-type: none"> <li>• <i>Readings include primary sources (eg. historical documents that show dominant-culture representations and appropriations of the religious traditions of marginalized Indigenous peoples), critical analyses of historical and contemporary Native American religions, models of revitalization responses by some Native peoples.</i></li> </ul>

	<ul style="list-style-type: none"> <li>• <i>Literature readings, lectures, and clas discussions that require students to become familiar with Native American religious traditions from before European contact through the early 21<sup>st</sup> century</i></li> <li>• <i>Class discussions enable students to practice their skills of identifying Native American religious traditions across different time periods and communities and changing traditions, while linking the transformations in those traditions to changes in social, political, and economic conditions.</i></li> <li>• <i>Writing assignments require students to demonstrate their understanding of the relationship of historical Native American religious expression, ceremonies, and spiritual beliefs as responses to their social, economic, and political conditions and to reflect on their own spirituality (if any) as they relate to the complexities of “Native American Religions.”</i></li> </ul>
<p><b>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.</b></p>	<p><i>Students will demonstrate a developing sense of self as a learner through the advanced understanding that they demonstrate in their writing assignments and their final project.</i></p> <ul style="list-style-type: none"> <li>• <i>Response essays written at the beginning and the end of the semester and two additional response essays completed in the semester will demonstrate their increasingly sophisticated comprehension of the relationships among social and historical developments of Native American religions as well as the cultural contexts out of which these traditions emerge.</i></li> <li>• <i>In-class midterm examination that requires in-depth critical reflection and responses to the problems of traditions, their survival and transformation.</i></li> <li>• <i>Final examination (take home) will allow students to directly address the core concepts of the course. Successful completion of the final exam must show an advanced understanding of the power of tradition and change in Native American religious expression and belief as well as the profound interaction between socia, political, economic, and cultural conditions and Native American spirituality and belief. .</i></li> </ul>

**Goals and ELOs of “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.



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

Enter your ELOs in the Table below, editing and removing rows as needed. There should be at least one ELO for each goal, and they should be numbered to correspond to the goal (e.g., ELO1.1 is the first ELO for Goal 1, ELO 2.2 would be the second ELO for the second goal).

For each ELOs, please identify and explain course assignments, readings, or other activities within this course that provide opportunity for students to attain the ELO. If the specific information is listed on the syllabus, it is appropriate to point to that document. The number of activities or emphasis within the course are expected to vary among ELOs. Examples from successful courses are shared below.

<b>ELO 1.1</b>	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.	The first six weeks of class will be devoted to the learning of Native American religions across North America and the ways in which they have been impacted by settler colonialism – particularly Christianity. Students will afterwards be exposed to the ways in which some Native American religions and communities have changed over time as revitalization and resistance movements have spread throughout “Indian Country.” Employing Ojibwe scholar Gerald Vizenor’s ideas of “survivance,” students will see how Native Americans have not been hapless victims of historical events but rather active participants and change agents in defining who they are, how they see others around them, how they relate to their physical and spiritual worlds and how “religion” has been the basis for both the continued suppression and oppression of Native peoples but also a thruway for Indigenous peoples to thrive in the contemporary United States.
<b>ELO 1.2</b>	Analyze the impact of a “big” idea or technological advancement in creating a major and long-lasting change in a specific culture.	The changing lives and experiences of Native Americans plays a large role in the development of new religious forms. The Handsome Lake Church, the Shawnee Prophet, Black Elk’s Visions, the Ghost Dance, and the Native American Church are all examples of the change over time of Native American religious beliefs in response to settler colonialism. These changes are covered in weeks 2, 3, 4, 8, 9, 10, 11, 12, 13 and 14.  Student understanding of these issues is demonstrated through their response essays, class discussions, discussion questions to be posted by students on Carmen, the midterm and the final exam, all reflecting increasing sophistication in their reflections and understandings.
<b>ELO 1.3</b>	Examine the interactions among dominant and sub-cultures.	Native American religions provides a profound opportunity to explore the complexities of the interaction between majority white culture and ethnic Indigenous minorities. Native American Religions examines Indigenous spirituality before settler colonialism and the ways in which some Native peoples and their religious beliefs changed over time in response to the European invasion post 1492.

		<p>During several points in class we will also discuss the impact of New Age religions and misappropriation as an ongoing diminishment and threat to Native American religions. An extra credit field trip to the Octagon of the Newark Earthworks and the Moundbuilders Country Club will be offered to highlight the ways in which the dominant culture has sought to both celebrate and erase Native American cultures including religious beliefs and sacred places.</p> <p>This learning objective is central to the overall structure and purpose of the course and the material covered in weeks 2, 3, 8, 9, 10, 11, 12, 13., 14 and 15. Students will demonstrate their understanding of the complexities of these interactions through in-class discussion during these units, the increasing sophistication of their response essays and their final examination.</p>
<p><b>ELO 1.4</b></p>	<p>Explore changes and continuities over time within a culture or society.</p>	<p>This course proceeds chronologically, tracing changes in Native American religious belief, ceremony, and forms as well as changes in the cultural contexts of those religions. Based fundamentally on Anthony C. Wallace’s concept of “revitalization movements” the history of Native American religions over the last 200 hundred years is a story of continuity and change. From a reworking of what is “tradition” to an incorporation of Christianity and other religious traditions, from revival to resistance, religion has been the bedrock upon which Native peoples reimagined their identities and resisted the genocide of the settler colonial invasion of North America. Students will track changes in Native American religions and changes in social relations, while maintaining deep connections to the traditions that continue.</p> <p>Historical transformations and continuities are discussed in weeks 2,3,4,5,,6, 7, 8,9,10,11,12,13,14 and 15. Student understanding of the profound relationship between continuity and change in Native American religions will be demonstrated by the increasing sophistication of their response essays, discussion posts, class discussions, midterm, and final examination.</p>
<p><b>ELO 2.1</b></p>	<p>Recognize and explain differences, similarities, and disparities among institutions, organizations, cultures, societies, and/or individuals.</p>	<p>This course is a comparative survey of indigenous religions of North America; patterns and diversity in religious experience, cosmologies, myths, rituals, social organizations, and sacred roles There are currently more than 570 federally recognized American Indian Nations with which the United States maintains government to government relations. Some of the goals of this course are to broaden students’ knowledge of American Indian peoples; through the course, students will be exposed to, and gain an appreciation for, Native American Indian communities as reflected in the diversity of their spiritual beliefs, myths, rituals, ceremonies, and traditions. Lectures and class discussions are supplemented by audiovisual materials and guest speakers.</p> <p>This material is central to weeks 2,3,4,5,9,10,11,12,13,14. Student understanding of this learning objective is demonstrated through in-class discussion of each unit’s material, response essays, the mid-term exam (in class) , and final (take home) examination.</p>

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<b>ELO 2.2</b>	Explain ways in which categories such as race, ethnicity, and gender and perceptions of difference, impact individual outcomes and broader societal issues.	<p>The story of Native American religions is a story of the interaction of differently racialized and gendered groups who sometimes borrow, steal, and share religious beliefs, transform those beliefs, and struggle for their right to practice their religious beliefs in “the land of religious freedom.” Native Women and LGBTQ+ peoples have been important keepers of religious traditions and change agents as some Native religions transformed. Religious belief and ceremonial life is a central cultural forum for explorations of racialized and gendered difference and the efforts to change understandings of those differences.</p> <p>Material relevant to this ELO is covered throughout the course with special emphasis given in weeks 2,3,4,5,8,9,10,12,13, 14, and 15. Student understanding of this learning objective is demonstrated through in-class discussion of each unit’s material, response essays, the mid-term exam (in class) , and final (take home) examination.</p>
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