

CURRICULUM PROPOSAL COVER SHEET
University-Wide Undergraduate Curriculum Committee

LSC Use Only
Number <u>131</u>
Action <u>A</u>
Date <u>4-5-90</u>

UWUCC Use Only
Number _____
Action <u>A</u>
Date <u>10-23-90</u>

I. TITLE/AUTHOR OF CHANGE : RS 365 : Native North American Religions
 COURSE/PROGRAM TITLE ANTHRO 365
 DEPARTMENT philosophy and Religious Studies
 CONTACT PERSON Theresa Smith

II. THIS COURSE IS BEING PROPOSED FOR:
 Course Approval Only
 Course Approval and Liberal Studies Approval
 Liberal Studies Approval only (course previously has been approved by the University Senate)

III. APPROVALS
Ken Snyder 3-8-90
Shawn Montgomery
 Department Curriculum Committee
Rachel Torga
 College Curriculum Committee
Charles Cottrell 1-5-90
 Director of Liberal Studies
 (where applicable)

Shawn Montgomery
 Department Chairperson
Rachel Torga 3/28/90
 College Dean*
 Provost
 (where applicable)

*College Dean must consult with Provost before approving curriculum changes. Approval by College Dean indicates that the proposed change is consistent with long range planning documents, that all requests for resources made as part of the proposal can be met, and that the proposal has the support of the university administration.

IV. TIMETABLE

Date Submitted to LSC _____	Semester/Year to be implemented <u>Fall 1990</u>	Date to be published in Catalog <u>Fall 1990</u>
Date Submitted to UWUCC _____	<u>ASAP</u>	<u>ASAP</u>

Revised 5/88

[Attach remaining parts of proposal to this form.]

(3)

Course Syllabus

RS 365 : Native North American Religions

3 credit hrs.

I. Catalogue Description:

An Introduction to the indigenous religions of North America and to the peoples who practice these rich and varied approaches to the sacred. This course not only examines major religious themes and dimensions (myth, ritual, ethics, etc.), but includes an historical perspective on North American Indian lifeways. This perspective involves discussion of the clash with Euro-American values and contemporary Native religious responses to social crisis and change.

II. Course Objectives:

1. To introduce students to the traditional beliefs and practices of Native North Americans.

2. To show how the unity and diversity of tribal religions reflect the geographic and cultural unity and diversity of North America.

3. To increase students' appreciation for the continuity and vitality of Native North American religions through the study of historical and contemporary accounts.

4. To assist students in refining their critical skills by exploring the ways in which the development and character of Native North American religions compare and contrast with that of the Western or Judeo-Christian complex. And to delineate the consequences and implications of the continuing differences in our world views.

5. To broaden and deepen students' appreciation for alternative ways of being religious, of apprehending the natural world, and of living in North America. And to introduce them, through the extensive use of texts by Native North Americans, to the scholarship and literary expression of a non-Western culture.

III. Course Outline:

Introduction

1. Introduction to the academic study of religion and to the distinctive character of Native North American religions as "lifeways". Survey of Native North American tribes and introduction to the unity and diversity of lifeways.

(4) (4)

Learning to Live in the World

2. Cosmogony, cosmology, and sacred geography.
3. Traditional religious education
 - a. Oral culture and the message of the myth.
 - b. Learning from the Elders.

Life Sustaining Practices
(Prayer, Song, Art, Dance, and Laughter)

4. The path of life: Rituals from birth to death.
5. Hunting and planting ceremonies.
6. Medicine and healing: Cross tribal studies of shamanism.
7. The importance of laughter: Mythic tricksters and ritual clowns.

The Crisis of Religious Belief

8. The European invasion, and the loss of life and land.
9. New religious movements.

The Survival and Continuity of Traditional Lifeways:
Three Cases

10. The Navajo.
11. The Ojibwe.
12. The Iroquois.

IV. Evaluation Methods: 4 equally weighted exercises (25% ea.)

1. Three exams including multiple choice, short answer and essay questions.
2. One written assignment: 5-7 pg. research paper on a specific aspect of religion from within a specific tribe. Students will be encouraged to follow their own interests but a list of suggested topics is provided. (eg.: The Significance of Navajo Sandpainting; The Female Puberty Ritual of the Apaches; The Trickster Character in Ojibwe Mythology.)

V. Required Textbooks:

1. Peggy V. Beck and Anna L. Walters, The Sacred: Ways of Knowledge, Sources of Life, Navajo Community College Press, 1984.
2. John (Fire) Lane Deer and Richard Erdoes (interpreter), Lame Deer: Seeker of Visions, several publishers and editions.

VI. Supplementary Materials and Activities:

Films, slides, tape recordings, and traditional and contemporary works of Native North American art will be presented. Whenever practicable, field trips to local sacred sites, museums and pow-wows will be organized. Native American speakers will be invited to address classes and answer questions regarding their contemporary experiences and interpretations of traditional lifeways.

(6)

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American Ethnopoetics. University of Pennsylvania Press, 1981.

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23. Rasmussen, Knud. Iquluk and Caribou Eskimo Texts. AMS Press, 1976.
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and Tedlock, Barbara. Teachings from the American Earth: Indian Religion and Philosophy. Liveright, 1975.
26. Thompson, Stith. Tales of the North American Indians. Indiana University Press, 1966.
27. Tooker, Elizabeth, ed. Native North American Spirituality of the Eastern Woodlands. Paulist Press, 1979.
28. Underhill, Ruth. Red Man's Religion. University of Chicago Press, 1965.
29. Vecsey, Christopher. Traditional Ojibwa Religion and its Historical Changes. American Philosophical Society, 1983.
30. Wallace, Anthony F.C. The Death and Rebirth of the Seneca. Vintage Books, 1972.

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LIBERAL STUDIES COURSE APPROVAL FORM

About this form: Use this form only if you wish to have a course included for Liberal Studies credit. The form is intended to assist you in developing your course to meet the university's Criteria for Liberal Studies, and to arrange your proposal in a standard order for consideration by the LSC and the UWUCC. If you have questions, contact the Liberal Studies Office, 353 Sutton Hall; telephone, 357-5715.

Do not use this form for technical, professional, or pre-professional courses or for remedial courses, none of which is eligible for Liberal Studies. Do not use this form for sections of the synthesis course or for writing-intensive sections; different forms will be available for those.

PART I. BASIC INFORMATION

A. For which category(ies) are you proposing the course? Check all that apply.

LEARNING SKILLS

- First English Composition Course
- Second English Composition Course
- Mathematics

KNOWLEDGE AREAS

- Humanities: History
- Humanities: Philosophy/Religious Studies
- Humanities: Literature
- Fine Arts
- Natural Sciences: Laboratory Course
- Natural Sciences: Non-laboratory Course
- Social Sciences
- Health and Wellness
- Non-Western Cultures
- Liberal Studies Elective

B. Are you requesting regular or provisional approval for this course?

- Regular Provisional (limitations apply, see instructions)

C. During the transition from General Education to Liberal Studies, should this course be listed as an approved substitute for a current General Education course, thus allowing it to meet any remaining General Education needs? yes no

If so, which General Education course(s)?

RS 100 or RS 110

PART II. WHICH LIBERAL STUDIES GOALS WILL YOUR COURSE MEET? Check all that apply and attach an explanation.

All Liberal Studies courses must contribute to at least one of these goals; most will meet more than one. As you check them off, please indicate whether you consider them to be primary or secondary goals of the course. [For example, a history course might assume "historical consciousness" and "acquiring a body of knowledge" as its primary goals, but it might also enhance inquiry skills or literacy or library skills.] Keep in mind that no single course is expected to shoulder all by itself the responsibility for meeting these goals; our work is supported and enhanced by that of our colleagues teaching other courses.

	Primary	Secondary
A. Intellectual Skills and Modes of Thinking:		
1. Inquiry, abstract logical thinking, critical analysis, synthesis, decision making, and other aspects of the critical process.	<input checked="" type="checkbox"/>	<input type="checkbox"/>
2. Literacy—writing, reading, speaking, listening	<input type="checkbox"/>	<input checked="" type="checkbox"/>
3. Understanding numerical data	<input type="checkbox"/>	<input type="checkbox"/>
4. Historical consciousness	<input checked="" type="checkbox"/>	<input type="checkbox"/>
5. Scientific inquiry	<input type="checkbox"/>	<input type="checkbox"/>
6. Values (ethical mode of thinking or application of ethical perception)	<input checked="" type="checkbox"/>	<input type="checkbox"/>
7. Aesthetic mode of thinking	<input checked="" type="checkbox"/>	<input type="checkbox"/>
B. Acquiring a Body of Knowledge or Understanding Essential to an Educated Person		
	<input checked="" type="checkbox"/>	<input type="checkbox"/>
C. Understanding the Physical Nature of Human Beings		
	<input type="checkbox"/>	<input type="checkbox"/>
D. Certain Collateral Skills:		
1. Use of the library	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
2. Use of computing technology	<input type="checkbox"/>	<input type="checkbox"/>

PART III. DOES YOUR COURSE MEET THE GENERAL CRITERIA FOR LIBERAL STUDIES? Please attach answers to these questions.

- A. If this is a multiple-section, multiple-instructor course, there should be a basic equivalency (though not necessarily uniformity) among the sections in such things as objectives, content, assignments, and evaluation. Note: this should not be interpreted to mean that all professors must make the same assignments or teach the same way; departments are encouraged to develop their courses to allow the flexibility which contributes to imaginative, committed teaching and capitalizes on the strengths of individual faculty.

What are the strategies that your department will use to assure that basic equivalency exists? Examples might be the establishment of departmental guidelines, assignment of responsibility to a coordinating committee, exchange and discussion of individual instructor syllabi, periodic meetings among instructors, etc.

- B. Liberal Studies courses must include the perspectives and contributions of ethnic and racial minorities and of women wherever appropriate to the subject matter. If your attached syllabus does not make explicit that the course meets this criterion, please append an explanation of how it will.

- C. Liberal Studies courses must require the reading and use by students of at least one, but preferably more, substantial works of fiction or nonfiction (as distinguished from textbooks, anthologies, workbooks, or manuals). Your attached syllabus must make explicit that the course meets this criterion.

[The only exception is for courses whose primary purpose is the development of higher level quantitative skills; such courses are encouraged to include such reading, but are not expected to do so at the expense of other course objectives. If you are exercising this exception, please justify here.]

- D. If this is an introductory course intended for a general student audience, it should be designed to reflect the reality that it may well be the only formal college instruction these students will have in that discipline, instead of being designed as the first course in a major sequence. That is, it should introduce the discipline to students rather than introduce students into the discipline. If this is such an introductory course, how is it different from what is provided for beginning majors?

E. The Liberal Studies Criteria indicate six ways in which all courses should contribute to students' abilities. To which of the six will your course contribute? Check all that apply and attach an explanation.

1. Confront the major ethical issues which pertain to the subject matter; realize that although "suspended judgment" is a necessity of intellectual inquiry, one cannot live forever in suspension; and make ethical choices and take responsibility for them.
2. Define and analyze problems, frame questions, evaluate available solutions, and make choices
3. Communicate knowledge and exchange ideas by various forms of expression, in most cases writing and speaking.
4. Recognize creativity and engage in creative thinking.
5. Continue learning even after the completion of their formal education.
6. Recognize relationships between what is being studied and current issues, thoughts, institutions, and/or events.

PART IV. DOES YOUR COURSE MEET THE CRITERIA FOR THE CURRICULUM CATEGORY IN WHICH IT IS TO BE LISTED?

Each curriculum category has its own set of specific criteria in addition to those generally applicable. The LSC provides copies of these criteria arranged in a convenient, check-list format which you can mark off appropriately and include with your proposal. The attached syllabus should indicate how your course meets each criterion you check. If it does not do so explicitly, please attach an explanation.

12- CHECK LIST — LIBERAL STUDIES ELECTIVES (12)

Knowledge Area Criteria which the course must meet:

- ✓ Treat concepts, themes, and events in sufficient depth to enable students to appreciate the complexity, history, and current implications of what is being studied; and not be merely cursory coverages of lists of topics.
- ✓ Suggest the major intellectual questions/problems which interest practitioners of a discipline and explore critically the important theories and principles presented by the discipline.
- ✓ Allow students to understand and apply the methods of inquiry and vocabulary commonly used in the discipline.
- ✓ Encourage students to use and enhance, wherever possible, the composition and mathematics skills built in the Skill Areas of Liberal Studies.

Liberal Studies Elective Criteria which the course must meet:

- ✓ Meet the "General Criteria Which Apply to All Liberal Studies Courses."
- ✓ Not be a technical, professional, or pre-professional course.

Explanation: Appropriate courses are to be characterized by learning in its broad, liberal sense rather than in the sense of technique or professional proficiency. For instance, assuming it met all the other criteria for Liberal Studies, a course in "Theater History" might be appropriate, while one in "The Craft of Set Construction" probably would not; or, a course in "Modern American Poetry" might be appropriate, while one in "New Techniques for Teaching Writing in the Secondary Schools" probably would not; or, a course on "Mass Media and American Society" might be appropriate, while one in "Television Production Skills" probably would not; or, a course in "Human Anatomy" might be appropriate, while one in "Strategies for Biological Field Work" probably would not; or, a course in "Beginning French" might be appropriate, while one in "Practical Methods for Professional Translators" probably would not.

CHECK LIST — NON-WESTERN CULTURES

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Knowledge Area Criteria which the course must meet:

- Treat concepts, themes, and events in sufficient depth to enable students to appreciate the complexity, history, and current implications of what is being studied; and not be merely cursory coverages of lists of topics.
- Suggest the major intellectual questions/problems which interest practitioners of a discipline and explore critically the important theories and principles presented by the discipline.
- Allow students to understand and apply the methods of inquiry and vocabulary commonly used in the discipline.
- Encourage students to use and enhance, wherever possible, the composition and mathematics skills built in the Skill Areas of Liberal Studies.

Non-Western Culture Criteria which the course must meet:

- Develop an understanding of contemporary cultures that differ substantially from the prevailing cultures of the United States, Canada, Western Europe, New Zealand, and Australia.
- Present cultures on their own terms with an appreciation of their dimensions, going beyond mere description of a culture. Those dimensions may include religion, economics, politics, art, language, literature, ethics, as well as other dimensions of the cultural milieu.
- Address, where appropriate, the experience of women and/or the roles of men and women.

Additional Non-Western Culture Criteria which the course should meet:

- Encourage the use of indigenous material whenever possible rather than rely on secondary instructional material, reviews of the literature, or textbooks exclusively.
- Encourage the student to acquire cultural appreciation and understanding, and provide students with an opportunity to demonstrate the ability to analyze and synthesize information about the culture.

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These additional Non-Western Cultures guidelines indicate the various forms which appropriate courses may take; check all that apply.

- Although a course may deal with a single culture,
- . . . comparative courses addressing relationships among cultures are encouraged.
- A course may present one or more cultures by emphasizing a single dimension, e.g. art, music, dance, politics, religion. Such a course is appropriate if the dimension is represented in its cultural context, emphasizing cultural ideals, norms, and issues.
- A variety of perspectives or methodologies—anthropological, geographical, historical, sociological, and so forth—may be employed, so long as the course emphasizes the cultural phenomena, issues, and values in contemporary society.
- Literature courses, either in translation or in the language of the culture(s), can be appropriate if the dimension is represented in its cultural context, emphasizing cultural ideals, norms, and issues.
- An approved exchange/study abroad program, which meets the general criteria of the non-Western requirements, may meet the requirements of the Liberal Studies program.
- An internship can meet the requirements for a non-Western course. A research paper or a report should be required that demonstrates learning appropriate to the Non-Western Culture criteria.
- Interdisciplinary courses that treat cultural issues apart from the dominant United States, Canada, Western Europe, New Zealand, and Australian cultures are encouraged.

Liberal Studies Course Approval Form : Explanations

RS 365 : Native North American Religions

PART ONE: BASIC INFORMATION

Please refer to items checked.

PART TWO: LIBERAL STUDIES GOALS

A1. Students are introduced to the character, content and development of Native North American religions through readings, research, lectures and presentations. They are required to analyze complex systems of beliefs and practices within individual tribes and to synthesize this material through the study of common inter-tribal religious themes. They are further encouraged to compare and contrast these themes with those of the prevailing religions/cultures of the U.S. and Canada.

A2. Literacy is enhanced through reading, lecture, discussion, research, and written assignments.

A3. N.A.

A4. Please see Course Description and Syllabus. This course includes, as a major focus, discussion of historical events-- notably the European colonization of North America -- which have transformed the face of Native North American life and religion. Religious responses to social crisis and change are emphasized throughout the course and are discussed in depth during the final third of the semester.

A5. N.A.

A6. In exploring Native North American religions one studies comprehensive lifeways and is confronted by ethical standards and practices which pervade the lives of adherents and the social structures that these people have created. The values of Native North Americans -- especially values related to the elderly, to women, to warfare, to leadership, and to the natural world-- differ both in kind and in emphasis from the Western or Judeo-Christian ethic. Students will therefore be required not only to discover the values of another culture but to compare these 'foreign' values to their own. And they will be encouraged to make sensitive judgments regarding the appropriate application of competing ethical systems.

A7. Art, dance, song, and story-telling are integral to Native North American religions. In this religious complex, aesthetic modes of thinking and expression provide the main avenues whereby the sacred is accessed and communicated. Therefore, students

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must become familiar with these creative arts if they are to understand Native North American spirituality.

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B. Given the reality of the course of the European colonization of the Americas it is, perhaps, self-evident to say that Euro-Americans have neglected to appreciate the value of Native American lifeways. While many non-Native Americans express an 'interest' in 'Indians', we often fail to realize that our prevailing culture has largely ignored the profound knowledge and insight that Native Americans have regarding this land. Any person who begins his/her study of American history, culture and religious development with Columbus's voyage has neglected centuries of human activity in the Western hemisphere and left a large hole in his/her education. By opening themselves to an understanding of Native North American religion students may not only acquire an essential body of knowledge regarding this continent but through comparison and contrast with their own religious heritages and cultural identities they may increase their self understanding as well.

C. N.A.

D1. Students are required to make use of the library for their research assignment.

D2. N.A.

PART THREE: GENERAL CRITERIA FOR LIBERAL STUDIES

A1. This may be a multiple section course but will be offered by a single instructor.

B. The syllabus indicates that this course addresses the contributions of ethnic and racial minorities. As regards the contribution of women, close attention is paid to a balanced representation of women's religious experience. Particular areas to be addressed include the role of women as religious specialists, women's rituals, leadership roles of women in Native North American society, the artistic contributions of women, and the role of matriarchal figures in Native North American narratives.

C. Please see the syllabus.

D. This is not only an introductory course in Native North American religions but is, currently, the only offering of the department in this area. It is designed to meet the needs and interests of majors and non-majors.

E1. Please see A6.

E2. Please see A1.

E3. Please see A2.

E4. Please see A7. Additionally, students will be exposed to creative role models in the figures of Native North American mythical characters, religious specialists and leaders. They will be encouraged to develop an appreciation for the intellectual, artistic and moral creativity of these representative figures.

E5. Students will be provided with a bibliography and introduced to media and personal resources (please see syllabus, Part VI) through which they may continue their study of this subject. Further, it should be noted that the issues addressed in any academic study of religion are ones that involve students in the most profound questions of existence. It is assumed that they will, throughout their lives, continue to explore the questions of meaning and value which are raised in this class. Finally, by introducing students to unfamiliar religious concepts and practices, one hopes not to satisfy but to pique their intellectual curiosity. In this particular case, one hopes to strengthen their interest in and appreciation for the Native peoples of North America who are, and will continue to be, their neighbors.

E6. This course is concerned with contemporary as well as historical Native North Americans and their religious experience. Explicitly, it attempts to de-fossilize perceptions of Native Americans and to stress the living reality of their religious heritage. Currently, traditional tribal religions are experiencing a renaissance in many areas and Native Americans are continuing to develop what they call a 'Pan-Indian' culture and spirituality. Native North Americans are constantly struggling to re-assert not only their cultural identity but their right to religious freedom under the U. S. Constitution. At this writing, there are several court cases in progress concerning the rights of Native Americans to retrieve their sacred objects and the bones of their ancestors from museums and to have unrestricted access to their sacred sites. A case which is currently before the Supreme Court will determine whether or not members of the Native American Church will retain their right to use peyote in their religious rituals. The subject matter of this course is, in short, of current and immediate concern.

PART FOUR: MEETING THE CRITERIA FOR THE CURRICULUM CATEGORY

The syllabus indicates how this course meets each criterion checked.

Course Analysis Questionnaire

RS 365: Native North American Religions

Section A: Details of the Course

A1. This course will count toward the Religious Studies major and minor but will not be required for either. It is designed for inclusion in the Liberal Studies, Non-Western, Elective category and will meet the needs of non-majors as well as majors. Like other RS 300 level courses this course does not require a prerequisite and will be open to all undergraduates. Within the department this course serves to introduce students to the religion of a geographical and cultural area in which we have, heretofore, had no offerings.

A2. This course does not require changes in any other courses or programs in the department.

A3. This course follows the traditional type of offering by the department -- i.e., a non-sectarian approach to religion offered in the typical lecture/discussion format.

A4. This course has never been offered at IUP before in any form.

A5. This course is not intended to be dual level.

A6. This course is not to be taken for variable credit.

A7. Similar course are offered at institutions of higher education across the country. Some of these institutions include: University of Arizona, University of Northern Arizona, University of California at Santa Barbara and Boston University. Please see course descriptions below:

University of Arizona: Rel. 330: Native American Religious Traditions.

"World views and religious thought presented through the art, architecture, literature, music, mythology, ritual and folklore of representative tribes of Native Americans."

The University of Arizona also offers higher level courses in specialized topics -- e.g., Rel. 435: Problems in Native American Traditions.

University of Northern Arizona: Rel. 380: Native American Religions.

"American Indian Religious Traditions from pre-Columbian times to the present and the convergence of some of these in the Southwest."

would conflict with present courses in Chinese or Indian religions.

I have contacted the appropriate representatives in both the Geography Department and the Department of Sociology and Anthropology and we all feel that an increase in course offerings in Native North American studies is both appropriate and highly desirable. Further, we look forward to cooperation among our disciplines and, in fact, would plan to cross-list RS 365 with Sociology and Anthropology. Please see the attached letters from Dr. Bailas (Geography) and Dr. Snyder (Sociology and Anthropology) under Miscellaneous.

Note: The Department of History has, on occasion, offered a course on the History of the Indians of North America through its 481 or Special Studies in History listing. As with Geography and Sociology and Anthropology we see no conflict in content but a potential for a complementary relationship should their course be offered again.

B4. No seats in this course will be made available to students in continuing education.

Section C: Implementation

C1. Resources

- a. No new faculty are needed.
- b. Current space allocations are adequate.
- c. No special equipment is needed.
- d. No laboratory supplies are needed.
- e. Library materials are just adequate but the holdings of the University Libraries in the general area of Native American Studies are in need of upgrading.
- f. No need for travel funds is anticipated.

C2. No resources are funded by a grant.

C3. This course will probably be offered every ~~third~~ ^{third} semester.

C4. One section of the course will be offered initially but this may be increased to two sections if student interest warrants.

C5. 25 students will be accommodated in a section. This number is not limited by available resources.

C6. No society recommends enrollment limits.

C7. This course will not be a curriculum requirement.

UCSB: RS 14: Introduction to Native American Studies.

"This course is designed as an introduction to the contribution that Native American religions make to the general study of religion. Metaphysical and philosophical aspects of North American Native culture. Major concepts of belief systems, religion and medicine. Theories of balance, harmony, knowledge, power, ritual and ceremony."

UCSB also offers a variety of advanced studies, both at the undergraduate and graduate levels, in Native North American religions.

Boston University

Until recently Boston University offered coursework in Native North American Religions through the University Professors' Program. These courses were cross-listed with Religious Studies and Anthropology. B.U. does not offer these courses at present because the resident expert in Native North American traditions moved to SUNY at Buffalo.

A8. Courses in Native North American Religions are recommended by the American Academy of Religious Studies which includes a Native American Religions Traditions Consultation. Further, SSNART, the Society for the Study of Native American Religious Traditions, both encourages course offerings in Native North American Religions and acts as a central resource group for members.

The content of this course is sufficiently complex and broad so as to make inclusion in any other Religious Studies course (RS 100, 110, for example) impracticable and inappropriate.

Section B: Interdisciplinary Implications

B1. This course will be taught by one instructor.

B2. Additional or corollary courses are not needed at present and none are currently anticipated.

B3. This course would complement rather than conflict with the course offerings of other departments in the general area of Native North American Studies. Currently two such courses are offered on a regular basis:

GE 431: Geography of American Indians, and AN 314: Ethnology of North American Indians. GE 431 deals with the historical and cultural geography of North America, discussing patterns of population, resources, land use and settlement. It deals with religious beliefs, especially as they relate to the land, only in a tangential way. Likewise, AN 314 concentrates, appropriately enough, on historical, functional and ecological concepts as discovered and interpreted through ethnographic studies. RS 365 would not conflict with these course offerings anymore than courses in the geography or ethnology of the Asian continent

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would conflict with present courses in Chinese or Indian religions.

I have contacted the appropriate representatives in both the Geography Department and the Department of Sociology and Anthropology and we all feel that an increase in course offerings in Native North American studies is both appropriate and highly desirable. Further, we look forward to cooperation among our disciplines and, in fact, would plan to cross-list RS 365 with Sociology and Anthropology. Please see the attached letters from Dr. Ballas (Geography) and Dr. Snyder (Sociology and Anthropology) under Miscellaneous.

Note: The Department of History has, on occasion, offered a course on the History of the Indians of North America through its 481 or Special Studies in History listing. As with Geography and Sociology and Anthropology we see no conflict in content but a potential for a complementary relationship should their course be offered again.

B4. No seats in this course will be made available to students in continuing education.

Section C: Implementation

C1. Resources

- a. No new faculty are needed.
- b. Current space allocations are adequate.
- c. No special equipment is needed.
- d. No laboratory supplies are needed.
- e. Library materials are just adequate but the holdings of the University Libraries in the general area of Native American Studies are in need of upgrading.
- f. No need for travel funds is anticipated.

C2. No resources are funded by a grant.

C3. This course will probably be offered every ~~third~~ ^{third} semester.

C4. One section of the course will be offered initially but this may be increased to two sections if student interest warrants.

C5. 25 students will be accommodated in a section. This number is not limited by available resources.

C6. No society recommends enrollment limits.

C7. This course will not be a curriculum requirement.

Section D: Miscellaneous

The contact person for the proposed course, Dr. Theresa Smith, received her Ph.D. from Boston University in Religious Studies in the area of Myth Studies/Philosophy of Religion with specialization and dissertation research in Native North American Religions. She has conducted and will continue to participate in language and field studies with the Ojibwe people of Northern Ontario. She is a member of the Society for the Study of Native American Religious Tradition and has just published an article, "Ojibwe Persons: Toward a Phenomenology of an American Indian Life-World" in The Journal of Phenomenological Psychology.

Re: Item B3, please see the attached letters from Dr. Ballas and Dr. Snyder.

23
October 27, 1989

(412) 357-2250

IUP

To Whom It May Concern:

Dr. Theresa Smith of the IUP Department of Philosophy & Religious Studies has told me about a course she is proposing on "Native American Religion". American Indian (or "Native American") religion and philosophy are two of Dr. Smith's major areas of interest, in research and in teaching.

I would certainly be very much in favor of such a course being taught by Dr. Smith here at IUP. Although I "touch" rather briefly on a few, selected aspects of religion in my course on the "Geography of the American Indians", those topics are not a major part of my course, and I see no conflict with the course being proposed by Professor Smith.

I have taught my course on the Geography of the American Indians approximately every third semester for the past fifteen years or so. IUP also has course in the archaeology, ethnology, and history of "Native Americans". The course proposed by Theresa Smith would nicely "round out" that group of courses, and give our students a very broad and integrated selection of courses on American Indians.

I would certainly welcome the new course on Native American Religion being proposed by Dr. Theresa Smith.

Sincerely,

Donald J. Ballas

Dr. Donald J. Ballas
Geography & Regional Planning
IUP

(23)

SUBJECT: RS 365 Native North American Religions

TO: WHOM IT MAY CONCERN

FROM: Dr. Kay Snyder, Chair *Kay Snyder*
Sociology-Anthropology Department

Dr. Laurence Kruckman, Anthropology Coordinator
Sociology-Anthropology Department *Laurence Kruckman*

DATE: December 11, 1989

We have recently received the tentative course proposal RS 365 "Native North American Religions" from Dr. Theresa Smith of the IUP Department of Philosophy and Religious Studies. We have reviewed the syllabus and found it to be an important and necessary new course at IUP. Its strong focus on traditional religious beliefs, myth, and Native American revitalization movements makes the course especially valuable to anthropology majors as well as liberal studies in general. The selected case studies concerning the Navajo, Ojibwe, and Iroquois appear to be an excellent choice and will be valuable to our summer archaeology field school students.

We offer a course AN 314/SO 314 Ethnology of North American Indians every spring semester and have done so for twenty years. However, we see no conflict, either in content or scheduling with this proposed course. In fact, we have discussed the possibility of cross listing this course as AN 365.

Our only concern is one of scheduling. We hope to remain in contact on a yearly basis with Dr. Smith so that this course is not offered the same semester as our own course on Native American Ethnology. If we can provide any further information, please call.

KS:LK/slr