

13-28b.

LSC Use Only Proposal No:	UWUCC Use Only Proposal No: 12-1236	Senate Action Date: App-11/5/13
LSC Action-Date: AP-5/9/13	UWUCC Action-Date: AP-9/24/13	

Curriculum Proposal Cover Sheet - University-Wide Undergraduate Curriculum Committee

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Proposing Department/Unit Religious Studies	Phone 724 3571360

Check all appropriate lines and complete all information. Use a separate cover sheet for each course proposal and/or program proposal.

1. Course Proposals (check all that apply)

New Course
 Course Prefix Change
 Course Deletion
 Course Revision
 Course Number and/or Title Change
 Catalog Description Change

Current course prefix, number and full title: **RLST/ANTH 365 Native North American Religions**

Proposed course prefix, number and full title, if changing:

2. Liberal Studies Course Designations, as appropriate

This course is also proposed as a Liberal Studies Course (please mark the appropriate categories below)

Learning Skills
 Knowledge Area
 Global and Multicultural Awareness
 Writing Across the Curriculum (W Course)
 Liberal Studies Elective (please mark the designation(s) that applies – must meet at least one)

Global Citizenship
 Information Literacy
 Oral Communication
 Quantitative Reasoning
 Scientific Literacy
 Technological Literacy

3. Other Designations, as appropriate

Honors College Course
 Other: (e.g. Women's Studies, Pan African)

4. Program Proposals

Catalog Description Change
 Program Revision
 Program Title Change
 New Track
 New Degree Program
 New Minor Program
 Liberal Studies Requirement Changes
 Other

Current program name: _____

Proposed program name, if changing: _____

5. Approvals	Signature	Date
Department Curriculum Committee Chair(s)		3/18/13
Department Chairperson(s)		3/18/13
College Curriculum Committee Chair		3/27/13
College Dean		3/27/13
Director of Liberal Studies (as needed)		8/29/13
Director of Honors College (as needed)		
Provost (as needed)		
Additional signature (with title) as appropriate		10/1/13
UWUCC Co-Chairs		

Received OCT 1 2013 Liberal Studies
 Received AUG 28 2013 Liberal Studies
 Received APR 10 2013 Liberal Studies

II. DESCRIPTION OF THE CURRICULAR CHANGE

1. New Syllabus of Record

I. Catalog Description

RLST 365 Native North American Religions (Cross Listed as ANTH 365)

3 class hours, 0 lab hours, 3 credits

Prerequisite: None

(3c-01-3cr)

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

II. Course Outcomes and Assessment (Expected Undergraduate Student Learning Outcomes - EUSLO)

Objective 1:

Demonstrate knowledge of the traditional beliefs and practices of Native North Americans and appreciation for the continuity and vitality of contemporary Native North American religions

Expected Student Learning Outcome 1:

Informed Learners

Rationale:

This objective meets the Informed Learners Outcome as a Liberal Studies elective and specifically as a **Global Citizenship Liberal Studies elective** because it challenges students to comprehend the various ways in which Native American religions model the natural and social worlds. Course assignments such as quizzes and exams will require students to have a basic level of knowledge about the history and ongoing development of Native North American Religions

This objective is attained in such a way that the class meets the required course content expected learning outcomes and for a **Global and Multicultural Awareness class** as it presents the religious dimension of Native American culture in its traditional (pre-contact) and contemporary (post invasion) forms, demonstrating the interaction between cultures and systems of European based and Native belief and value in North America. Assigned readings --including historical and contemporary accounts --as well as primary source material (myths and descriptions of rituals), lectures, and films will emphasize various aspects of Native North American lifeways.

Objective 2:

Demonstrate knowledge of how the unity and diversity of tribal religions reflects the geographic and cultural unity and diversity of North America.

Expected Student Learning Outcomes 1 and 2:

Informed and Empowered Learners

Rationale:

This objective meets the Informed Learners Outcome as a Liberal Studies elective and specifically as a **Global Citizenship Liberal Studies elective** because it requires students to understand that Native American religions do not present a monolithic system. Rather, they represent a diversity of cultural understandings that participate in some common themes. Readings, lectures, films and discussions are organized around central themes (cosmogonic narratives, traditional religious education, medicine and healing, e.g.) and exemplified by discrete tribal traditions from across North America. Assignments require students to study, interpret and compare material from various tribes, drawing conclusions regarding unity and diversity of belief and practice. For example, students are required to read and engage in small group discussions and reports on comparisons between the cosmogonic myths of the Southwest (Hopi) and the Great Lakes (Ojibwe).

This objective is attained in such a way that the class meets the required course content expected learning outcomes and for a **Global and Multicultural Awareness class** as it enables students to gain knowledge of the relationship between geography and culture by analyzing mythic and ritual motifs. Further, students will refine their critical thinking skills by analyzing symbols, isolating eidetic patterns and synthesizing knowledge gained by determining how diverse religious beliefs and practices participate in a larger arena of North American spirituality. For example, students will read accounts of hunting and planting rituals from across North America and compare them both to one another and to Euro-American practices.

Objective 3:

Examine the scholarship and literary expression of a non-Western culture.

Expected Student Learning Outcomes 1 and 3:

Informed and Responsible Learners

Rationale:

This objective meets the Informed Learners Outcome as a Liberal Studies elective and specifically as a **Global Citizenship Liberal Studies elective** inasmuch as course assignments will require students to read texts (approximately 90%) produced by Native North Americans. These texts not only include narrations of myths and rituals but scholarly analysis by contemporary Native American scholars. The main textbook for the course is the only introductory text in Native North American Religions written and published by Native Americans.

This objective is attained in such a way that the class meets the required course content expected learning outcomes and for a **Global and Multicultural Awareness class**. In addition to the major textbook, the secondary reading is an analysis of religious and political conflicts between Native and Euro-Americans. Students will be required to write a substantive reaction paper on

the latter including reflections on their self understanding in relation to the identity, history and culture of the author. (See Sample Assignment).

Objective 4:

Specifically, students will refine their critical skills by exploring the ways in which the development and character of Native North American religions compares and contrasts with that of the Western or Judeo-Christian complex colonizers. They will be required to evaluate the consequences and implications of the continuing differences in our world views.

Expected Student Learning Outcomes 2 and 3:

Empowered and Responsible Learners

Rationale:

This objective meets the Informed Learners Outcome as a Liberal Studies elective and specifically as a **Global Citizenship Liberal Studies elective**. Course assignments, including essays, films, lectures, and discussions will encourage students to think critically about the conflict between Native North American worldviews and those of the religion (Christianity) of the invaders and colonizers of North America. By viewing accounts of attempted cultural and religious conversion of Native North American students are challenged to evaluate the goals and methods of the forced enculturation of Native peoples. For example, viewing and small group discussion of "Where the Spirit Lives", a film on residential schools in North America, allows students to integrate their knowledge of traditional Native American religions with their understanding of the agenda and actions of the colonizing – and now dominant – culture.

This objective is attained in such a way that the class meets the required course content expected learning outcomes and for a **Global and Multicultural Awareness class**. Students are asked to assess – in discussions, exams and essays, -- not only the European/Euro-American treatment of indigenous Americans but the Native responses to colonization. These responses include political reactions as well as the formation of new religious movements. In studying the Ghost Dance, the Pan Indian Movement, Peyotism and Syncretic religions, students will be asked to make judgments (in writing and speech) regarding the efficacy of the various responses and the extent to which those responses reject, accept or re-invent the colonizers worldview.

III. Course Outline

I. INTRODUCTION

4 hrs

A. Introduction to the academic study of religion and to the distinctive character of Native North American religions as "lifeways".

B. Survey of Native North American tribes and introduction to the unity and diversity of lifeways.

II. LEARNING TO LIVE IN THE WORLD

6 hrs

A. Cosmogony, Cosmology, and Sacred Geography.

B. Traditional Religious Education

1. Oral Culture and the Message of the Myth.

2. Learning from the Elders.

III. LIFE SUSTAINING PRACTICES (Prayer, Song, Art, Dance, and Laughter)

18 hrs

A. Hunting and Planting rituals

B. The Path of Life: Rituals from Birth to Death.

C. Gender and Sexuality

Midterm Exam

(2 hrs)

D. Medicine and Healing: Cross Tribal Studies of Shamanism.

E. The Importance of Laughter: Mythic Tricksters and Ritual Clowns.

THE CRISIS OF RELIGIOUS BELIEF

6 hrs

A. The European Invasion, and the Loss of Life and Land.

B. Residential Schools: "Where the Spirit Lives"

THE SURVIVAL AND CONTINUITY OF TRADITIONAL LIFEWAYS

6 hrs

A. New Religious Movements.

B. The Contemporary Politics of Life and Land

Concluding Activity/Final Exam

(2 hrs)

IV. Evaluation Methods:

The final grade will be determined as follows:

1. Midterm Exam 25%

2. Reaction paper on "Sustaining Life" readings (2 -3 pp) 15%

3. Class participation (For example, attendance and participation in full class and small group discussions) 10%

2 Reaction paper (4-5 pp) on Recovering the Sacred 20%

4. Final Exam 30%

V. Grading Scale

All assignments will be graded on a numerical basis to be translated into final letter grades using the following schedule:

90-100%	A
80-89%	B
70-79%	C
60-69%	D
below 60%	F

VI. Undergraduate Course Attendance Policy

The university expects all students to attend class. It is important that students keep up with the readings and attend class regularly. While attendance and participation is not mandatory in all classes, experience has shown that both attendance and participation have a direct impact on learning and grade performance. Although this syllabus of record contains points for attendance and participation, actual attendance policy will vary from instructor to instructor in compliance with the university attendance policy.

VII. Required Textbooks:

1. The Sacred: Ways of Knowledge, Sources of Life, Peggy V. Beck and Anna L. Walters Navajo Community College Press, 1984.
2. Recovering the Sacred: The Power of Naming and Claiming, Winona LaDuke, South End Press, 2005.
3. Collection of Readings compiled by professor including selections from texts below.

VIII. Special Resource Requirements

There are no special resource requirements such as materials or equipment beyond the required textbooks. There is no lab fee.

IX. Bibliography

- Allen, Paula Gunn. *Spider Woman's Granddaughters Traditional Tales and Contemporary Writing by Native American Women*. Boston, MA: Beacon, 1988.
- Begay, Shirley M., Verna Clinton-Tullie, Marvin Yellowhair, T. L. McCarty, and Clifford Beck. *Kinaaldá, a Navajo Puberty Ceremony*. Rough Rock, AZ: Title IV-B Materials Development Project, Navajo Curriculum Center, Rough Rock Demonstration School, 1983.
- Black, Elk, and John Gneisenau Neihardt. *Black Elk Speaks*. Lincoln, Neb.: University of Nebraska, 2005.
- Brave, Bird Mary., and Richard Erdoes. *Lakota Woman*. New York: Grove Weidenfeld, 1990.
- Brown, Joseph Epes., and Emily Cousins. *Teaching Spirits: Understanding Native American Religious Traditions*. Oxford, England: Oxford UP, 2001.
- Calabrese, Joseph D. *A Different Medicine: Postcolonial Healing in the Native American Church*. New York: Oxford UP, 2013.
- Crawford, Suzanne J., and Dennis F. Kelley. *American Indian Religious Traditions. an*

- Encyclopedia*. Santa Barbara, CA: ABC-CLIO, 2005.
- Deloria, Vine. *God Is Red: A Native View of Religion*. Golden, CO: Fulcrum Pub., 2003.
- Doerfler, Jill, Niigaanwewidam James. Sinclair, and Heidi Kiiwetinepinesiiik. Stark. *Centering Anishinaabeg Studies: Understanding the World through Stories*. East Lansing: Michigan State UP, 2013.
- Dooling, D. M., and Paul Jordan-Smith. *I Become Part of It: Sacred Dimensions in Native American Life*. New York: Parabola, 1992.
- Erdoes, Richard, and Alfonso Ortiz. *American Indian Myths and Legends*. New York: Pantheon, 1984.
- Fire, John. *Lame Deer: Seeker of Visions*. New York: Washington Square, 1972.
- Gill, Sam D. *Native American Religions: An Introduction*. Belmont, CA: Wadsworth Pub., 2004.
- Irwin, Lee. *The Dream Seekers: Native American Visionary Traditions of the Great Plains*. Norman: University of Oklahoma, 1994.
- Irwin, Lee. *Native American Spirituality: A Critical Reader*. Lincoln: University of Nebraska, 2000.
- Klein, Laura F., and Lillian A. Ackerman. *Women and Power in Native North America*. Norman: University of Oklahoma, 1995.
- Mankiller, Wilma, ed. Every Day Is a Good Day: Reflections by Contemporary Indigenous Women*. Golden, Colo: Fulcrum Pub, 2011.
- Markstrom, Carol A. *Empowerment of North American Indian Girls: Ritual Expressions at Puberty*. Lincoln: University of Nebraska, 2008.
- Maroukis, Thomas C. *Peyote Road : Religious Freedom and the Native American Church*. N.p.: University of Oklahoma, 2012.
- Martin, Joel W., and Mark A. Nicholas. *Native Americans, Christianity, and the Reshaping of the American Religious Landscape*. Chapel Hill: University of North Carolina, 2010.
- McNally, Michael David. *Honoring Elders: Aging, Authority, and Ojibwe Religion*. New York: Columbia UP, 2009.
- Mooney, James. *The Ghost-dance Religion and Wounded Knee*. New York: Dover Publications, 2011.
- Shenandoah, Joanne, Douglas M. George-Kanentiio, Ka-Hon-Hes, and David Kanietakeron Fadden. *Skywoman: Legends of the Iroquois*. Santa Fe, NM: Clear Light, 1996.
- Sullivan, Lawrence E. *Native Religions and Cultures of North America: Anthropology of the Sacred*. New York: Continuum, 2003.
- Tinker, George E. *Missionary Conquest: The Gospel and Native American Cultural Genocide*. Minneapolis: Fortress, 1993.
- Treuer, Anton. *Living Our Language: Ojibwe Tales & Oral Histories*. St. Paul, MN: Minnesota Historical Society, 2001.
- Waters, Frank. *Book of the Hopi*. New York, NY: Ballantine, 1974.
- Williams, Walter L. *The Spirit and the Flesh: Sexual Diversity in American Indian Culture*. Boston: Beacon, 1986.

Sample Assignment for Liberal Studies Course

RLST/ANTH 365
Reaction Paper
Recovering the Sacred by Winona LaDuke

Your assignment is to write a 3-5 pp reaction paper to this book. In your paper please address the following:

Reviewers have described the **thesis** of Winona LaDuke's book as one that not only "indicts persisting injustice, but attempts to map paths toward dignity and liberation" for Native Americans who have experienced damage or complete loss of sacred aspects of their worlds. Respond to the following questions and construct an essay by citing **one chapter from each of the four sections of the book** and drawing examples from those chapters:

Intro

1. In the context of this book, what is "sacred" to Native Americans?

Body of Text

2. How is the sacred attacked by the dominant culture? Please illustrate through reference to examples given in the essays.
3. What solutions or ways of healing do Native people propose in response to attacks on the sacred?

Conclusion

Do you think LaDuke's thesis is proven in this book? Why or why not?

Evaluation Rubric for Essay

RLST/ANTH 365 Reaction Paper
Recovering the Sacred by Winona LaDuke

1. _____/10	Grammar, spelling, construction
2. _____/10	Intro
3. _____/20	The attack on the Sacred
4. _____/20	Solutions/ways of healing
5. _____/20	Sufficient use of examples
6. _____/20	Conclusion
_____	FINAL GRADE

Instructor's Comments:

X. Summary of the Proposed Revisions

- A. Revision of course objectives.
- B. Addition and expansion of other items on the syllabus including assessment resources, and an updated bibliography.

XI. Rationale for proposed revisions

- A. The changes more clearly indicate the emphasis on global citizenship and multicultural awareness in a global context. The religious dimension of Native American culture is studied on both its own terms and in interaction with European based systems of belief and value in North America. Further, the course is not just an “area study” as it foregrounds autobiographical and scholarly work by Native North Americans while exploring issues of Native North American ontology, cosmology and epistemology. The objectives have been updated to meet the requirements for the Expected Undergraduate Student Learning Outcomes.
- C. These revisions reflect changes in the expectation for a syllabus of record and newer academic resources available since the last version of this syllabus.

XII. RLST 380 Liberal Studies Approval Questions:

- A. This is an upper-level course that is taught by one member of the Religious Studies Faculty. Since for the foreseeable future Dr. Theresa Smith is the only member on the faculty of the Department of Religious Studies who intends to teach this course, basic equivalency among the sections is assured.
- B. This course will include the perspectives of Native North Americans, both in the form of autobiographical accounts and in scholarly analyses. Throughout, comparisons are drawn with the dominant culture of North America as well as amongst tribal groups. Women’s voices are well represented in the textbook, the readings compilation and the additional required book.
- C. The course includes a requirement for another book in addition to the primary textbook. There are a number of possibilities for this requirement, and authorship by contemporary Native Americans is prioritized. Examples include: Lakota Woman by Mary Crow Dog and Recovering the Sacred by Winona LaDuke.
- D. While upper level (300) academic skills are expected, the content of the course is of an introductory nature, requiring little or no background in Religious or Native American Studies. While applicable for both Religious Studies and Anthropology majors, it employs the methodology of a broad array of Humanities and Social Science disciplines (including those found in history, literature, philosophy and sociology) and so students from a wide range of disciplinary backgrounds will be able to relate what they learn in this course to the approaches of their own major.

OLD SYLLABUS OF RECORD (Next Page)

(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) Lame 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.

BIBLIOGRAPHY

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2. Bierhorst, John. The Mythology of North America. Quill Books, 1988.
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and Neihardt, John. Black Elk Speaks. University of Nebraska Press, 1979.
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and Paul Jordan Smith, eds. I Become Part of It: Sacred Dimensions in Native American Life. Parabola Books, 1989.
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and Tedlock, Barbara. Teachings from the American Earth: Indian Religion and Philosophy. Liveright, 1975.
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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.

Letter of Support from Anthropology Department for cross list

Hi Terri,

We have reviewed your proposal for revisions to RLST365 (Native North American Religions) which is currently cross listed as ANTH365. We approve these proposed revisions and would request that you continue to cross list this course as ANTH365. The course has been of value to many of our majors in the past and we know that it will be of value to our students in the future.

Sincerely,

Dr. Phil Neusius
Chair, Anthropology
Indiana University of PA

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