

# Course Form (One form per course, lab, or recitation)

NORTHEAST Integrated Curriculum Committee



Date: 9/22/2022

- 1. Contact person: David Fazzino  
Phone: 570-389-4859      Email: dfazzino@bloomu.edu
- 2. Department: Anthropology, Criminal Justice, Sociology  
Program: Anthropology
- 3. Tracking # (*For Provost office use only*)
- 4. CIP# (*For Provost office use only*)
- 5. Select which actions you are requesting for \_X\_ Undergraduate \_\_ Graduate  
 Course Modified for Integration       Course Not Previously Offered at any campus
- 6. Click modalities that the course may be offered (80% +)  
 Face-to-Face/In person    Online (100%)    Interactive TV    Multi-modal

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New University Course Prefix	New University Course Number	New University Course Title
ANTH	240	Indigenous Peoples & the United States
Current University Course Prefix	Current University Course Number	Current University Course Title
<i>*Only list Current Courses that are equivalent to the New Course</i>		
BU: ANTHRO	240	Native North America
LHU:		
MU:		

## New Course for Integrated University

**7. Will the course be seeking General Education approval?**

No  Yes (if yes, go to next section [General Education Approval- click on this link](#))

**8. Resources at Each Campus:** List any resources, including faculty, facilities, technology, equipment, or library resources necessary at each campus listed above.

The course will be offered within load of current faculty, and will be available to all three campuses. For face to face offering there are no additional resources need beyond current classroom technology. For online offering there are no additional resources need.

**Identify on which campuses the course is intended to be offered in the integrated university (for administration use only):**

<input checked="" type="checkbox"/> BU	<input checked="" type="checkbox"/> LHU	<input checked="" type="checkbox"/> MU
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**9. Identify Departments/Programs/Courses impacted by changes on this form:**

No programs/departments/courses impacted by course changes.

**10. Indicate Semester and Year Course will be implemented:** Fall 2023

**11. Provide a rationale for how this course relates to the mission and goals of the related program:**

A B.A. in Anthropology provides students with skills needed to understand social and cultural systems, and helps them develop critical thinking, analytical, problem-solving, and presentation skills necessary for professional success. The goals of the Anthropology program are to have students be able to: 1. Identify diverse worldviews, 2. Describe anthropological theories, 3. Apply ethical principles in research and practice, 4. Conduct research, 5. Demonstrate effective communication skills, and 6. Evaluate the viability of diverse approaches to contemporary issues.

This course considers the diversity of worldviews and lifeways expressed by the Indigenous Peoples of what is today recognized in certain cultural contexts as the United States of America and its associated territories (Program Goal 1). The course uses a variety of anthropological theories to compare and contrasts how the Indigenous Peoples have been conceptualized in academic accounts both within and outside of the discipline (Program Goal 2). The course explains historic and contemporary encounters between settler societies and the Indigenous Peoples, including research and development initiatives, to evaluate the contemporary issues that Indigenous Peoples are addressing using a mix of culturally-appropriate methods and approaches (Program Goal 6). Students will effectively communicate in speech and writing key concepts, ideas, and theoretical perspectives on the diverse lifeways and worldviews of Indigenous Peoples (Program Goal 5).

**12. Abbreviated Title (for Master Schedule, Maximum 20 spaces):**

Indigenous Peoples

**13. Course Description for Catalog (Maximum 75 words -start with an action verb.):**

Surveys the Indigenous Peoples of what is today the United States of America in prehistoric and historic periods. Covers their diverse identities, ways of life, and belief systems. Considers the changing situation of Indigenous Peoples by accounting for self-determination, Indigenous Rights,

cultural revitalization, nativism, Indigenous activism, to address the issues presented by settler society, colonialism, resource extraction, and neocolonialism.

**14. Credit(s): 3**

**Clock Hours: 3**      **Lecture:** 3 hours      **Recitation:** hours **Lab:** hours

**Contract Hours: 3**      **Lecture:** 3 hours      **Recitation:** hours **Lab:** hours

**15. Prerequisites** (*Courses completed prior to taking this course*): None

**16. Co-requisites** (*Courses which must be taken simultaneously with other courses*): None

**17. Enrollment Restrictions** (*e.g., limited to majors in program XXX, restricted from majors in program XXX, etc.*): None

**18. Repeatable:** Can this course be repeated for credit as a multi-topic class, not just for a grade change?

No  Yes: How many times is the course repeatable?

**19. Dual-Level or Cross-Listed:** Is this course dual-level?  Yes  No.

**20. Estimated Frequency of Offering:** Course will be offered once in a two-year cycle.

**21. Recommended class size for student success:** *Provide the recommended class size number and a clear rationale based on accreditation guidelines, discipline standards, or pedagogical limitations.*

The recommended class size for student success is 35. This course is writing, presentation, and discussion intensive. The recommended class size is to meet the needs of students by allowing for meaningful classroom discussions, more personal communication, inclusion of all students in assessment of performance in formal and informal presentation settings, and working with students on a one-on-one basis, and it is based on review of students' performance.

**Submit a Master Course Syllabus – (see attached)**

Locate the required Curricular Theme, Program Goal, and Learning Objectives and Desired Outcomes for your selected area of this program in the [General Education Plan \(click on this link\)](#).

**GE-1: Select the *Curricular Theme and Program Goal* you are applying from the drop down below (click on the words *Choose an item*, then click on the arrow and select one option):**

### **Interconnections: Diversity**

**GE-2: How does your course fit into the General Education *Curricular Theme and Program Goal* to which you are applying (be sure to address all of the required areas of the selected Program Goal)?**

ANTH 240 addresses all of the areas of Diversity specifically: (1) Human Diversity (Individual, Group, Institutional) and its Impact on Behavior, (2) Historical and Cultural Roots of Inequality, and (3) Attitudes, Beliefs, Behaviors Regarding Diversity.

### **Human Diversity (Individual, Group, Institutional) and its Impact on Behavior**

The student understands how diversity and difference characterize and shape the human experience and are critical to the formation of identity.

In terms of *Human Diversity (Individual, Group, Institutional) and its Impact on Behavior* the student in ANTH 240 will compare the diversity of worldviews and lifeways expressed by the Indigenous Peoples of what is today recognized in certain cultural contexts as the United States of America and its associated territories.

### **Historical and Cultural Roots of Inequality**

The student recognizes historical and cultural roots of inequality, and responds to the need for social justice.

In terms of *Historical and Cultural Roots of Inequality* the student in ANTH 240 will explain historic and contemporary encounters between settler societies and the Indigenous Peoples, including research and development initiatives, to evaluate the contemporary issues that Indigenous Peoples are addressing using a mix of culturally appropriate methods and approaches.

### **Attitudes, Beliefs, Behaviors Regarding Diversity**

The student demonstrates awareness of and manages the influence of personal biases.

In terms of *Attitudes, Beliefs, Behaviors Regarding Diversity* the student in ANTH 240 will consider their own culturally-rooted attitudes, beliefs, and behaviors on the relationship between Indigenous Peoples and the United States of America.

**GE-3: List the Course Specific SLOs that correspond to the General Education SLOs of the relevant *Curricular Theme and Program Goal* and explain how your course will meet each one of these Course Objectives. Please be specific and use examples to align in column two and to demonstrate how this will be implemented in column three.**

Course Specific Student Learning Objectives (SLOs)	General Education Student Learning Objectives (SLOs)	How do the methods and structure of the course provide students with the opportunity to meet each aligned pair of General Education and Course Specific SLOs?
Students compare the diversity of worldviews and lifeways expressed by the Indigenous Peoples of what is today recognized in certain cultural contexts as the United States of America and its associated territories.	<p><i>Human Diversity (Individual, Group, Institutional) and its Impact on Behavior</i></p> <p>The student understands how diversity and difference characterize and shape the human experience and are critical to the formation of identity.</p>	Lectures on the diversity of worldviews and lifeways expressed by the Indigenous Peoples over time both pre-Contact and in continuing interactions. Students will discuss and author essays related to the diversity of worldviews and lifeways expressed by the Indigenous Peoples of what is today recognized in certain cultural contexts as the United States of America and its associated territories.
Student articulates the historic and contemporary encounters between settler societies and the Indigenous Peoples, including research and development initiatives, to evaluate the contemporary issues that Indigenous Peoples are addressing using a mix of culturally-appropriate methods and approaches.	<p><i>Historical and Cultural Roots of Inequality</i></p> <p>The student recognizes historical and cultural roots of inequality, and responds to the need for social justice.</p>	Lectures provided historical depth to the continuing encounters of settler society and the Indigenous Peoples associated with United States of America. Students will discuss and write essays related to colonial, and postcolonial encounters, the state of development and the current state of inequality.
Student considers their own individual and cultural perspectives (attitudes, beliefs, and behaviors) on the relationship between Indigenous Peoples and the United States of America.	<p><i>Attitudes, Beliefs, Behaviors Regarding Diversity</i></p> <p>The student demonstrates awareness of and manages the influence of personal biases.</p>	Lectures provided historical depth to the continuing encounters of settler society and the Indigenous Peoples associated with United States of America. Students will engage in discussions of their own individual perspectives on Indigenous lifeways, worldviews, rights, and activism. Students will reflexively write on their own cultural and

		individual background related to cultural relativism and ethnocentrism.
<p><i>Submit the Master Course Syllabus (including assessment) in addition to this form to be considered for General Education approval.</i></p>		

Signatures		
Required Signatures	Name	Date
Department Chairperson	David Fazzino	9/22/2022

***By typing my name in the box above, I am electronically signing this form. Dean, ICC Chair, and President/Designee will sign to indicate approval directly in SharePoint.***

**Final status: Approved**



Approved by  
Rogers-Adkinson, Diana

The recommended class size is acknowledged. The president (or designee of the president) retains the right to alter the class size as warranted, in support of the mission, vision and operation of the university.

# MASTER COURSE SYLLABUS

NORTHEAST Integrated Curriculum Committee

1. **DATE PREPARED:** July 2, 2022
2. **PREPARED BY:** David Fazzino
3. **DEPARTMENT:** Anthropology, Criminal Justice, and Sociology  
**Program:** Anthropology
4. **COURSE PREFIX & NUMBER** (*without space in-between*): ANTH240
5. **COURSE TITLE:** Indigenous Peoples & the United States
6. **CREDIT HOURS:** 3
7. **RECOMMENDED CLASS SIZE:** 35
8. **PREREQUISITES/CO-REQUISITES:** None
9. **COURSE DESCRIPTION FOR CATALOG:** Surveys the Indigenous Peoples of what is today the United States of America in prehistoric and historic periods. Covers their diverse identities, ways of life, and belief systems. Considers the changing situation of Indigenous Peoples by accounting for self-determination, Indigenous Rights, cultural revitalization, nativism, Indigenous activism, to address the issues presented by settler society, colonialism, resource extraction, and neocolonialism.

**10. CONTENT DESCRIPTION:** The following areas of study will be included:

**1. Survey of Regional Prehistory and History**

- a. The Americas' Earliest Humans
- b. The Greater Southwest
- c. The Southeast
- d. The Northeast
- e. The Prairie-Plains
- f. The Intermontane West and California
- g. The Northwest Coast
- h. The Arctic and the Subarctic
- i. Hawai'i and the Pacific

## **2. Learning and Education**

- a. Attempts at Assimilation
  - i. Boarding Schools
  - ii. Education Standards
- b. Cultural Revitalization
  - i. Place-based strategies and cultural camps
  - ii. Local Languages
  - iii. Elders in the classroom

## **3. Economic Survival**

- a. Subsistence
- b. Development
- c. Gambling
- d. Mixed Subsistence

## **4. Health and Wellbeing**

- a. Health Practitioners
- b. Health conditions
- c. Biomedicine and Indigenous approaches

## **5. The Environment**

- a. Worldviews
- b. Spiritual and Cultural Values
- c. Pollution
- d. Resource Management

## **6. Religion**

- a. Missionaries
- b. Nativism
- c. Cultural Revitalization
- d. Repatriation – Native American Graves Protection and Repatriation Act

## **7. Art and Representation**

- a. Cross-cultural consideration of art.
- b. Relationship with tourism
- c. Museums
- d. Powwows

## **8. Government**

- a. Self-determination
- b. Indigenous rights
- c. International law and policy
- d. Indigenous activism



**9. Reflexivity on Cross-Cultural Interactions**

- a. Ethnocentrism
- b. Cultural Relativism
- c. Social Inequality
- d. Diverse Worldviews

**11. & 12. TABLE: STUDENT LEARNING OBJECTIVES AND STUDENT ASSESSMENT.** Use the Table below to document the outcomes and assessment for the course. *If this is a General Education course, be sure to complete the second column as well, if it is not a General Education course, you can leave the 2<sup>nd</sup> column blank.*

**If General Education: Select the *Curricular Theme* and *Program Goal* you are applying from the drop down below directly as done on the Course Form above (click on the words *Choose an item*, then click on the arrow and select one option):**

**Interconnections: Diversity**

<b>11. Course Specific Student Learning Objectives (SLOs)</b>	<b>General Education Student Learning Objectives (<i>Complete this column for GE courses only</i>)</b>	<b>12. Student Assessment</b> <i>(suggested)</i>
Students compare the diversity of worldviews and lifeways expressed by the Indigenous Peoples of what is today recognized in certain cultural contexts as the United States of America and its associated territories.	<i>Human Diversity (Individual, Group, Institutional) and its Impact on Behavior</i> The student understands how diversity and difference characterize and shape the human experience and are critical to the formation of identity.	Students will discuss and write essays related to the diversity of worldviews and lifeways expressed by the Indigenous Peoples of what is today recognized in certain cultural contexts as the United States of America and its associated territories.
Student articulates the historic and contemporary encounters between settler societies and the Indigenous Peoples, including research and development initiatives, to evaluate the contemporary issues that Indigenous Peoples	<i>Historical and Cultural Roots of Inequality</i> The student recognizes historical and cultural roots of inequality, and responds to the need for social justice.	Students will discuss and write essays related to colonial, and postcolonial encounters, the state of development and the current state of inequality.

are addressing using a mix of culturally-appropriate methods and approaches.		
Student considers their own individual and cultural perspectives (attitudes, beliefs, and behaviors) on the relationship between Indigenous Peoples and the United States of America.	<i>Attitudes, Beliefs, Behaviors Regarding Diversity</i> The student demonstrates awareness of and manages the influence of personal biases.	Students discuss their own individual perspectives on Indigenous lifeways, worldviews, rights, and activism. Students will reflexively write on the student’s own cultural and individual background related to cultural diversity.

**13. METHODS:**

In a traditional classroom setting, the course is taught in a lecture format, supplemented with classroom discussion, homework assignments, in-class assignments and activities, quizzes, and exams.

In a distance education or multi-modal setting, the course makes use of available university classroom management software, and other supplementary web-based applications. The instructor may utilize a variety of methods including the use of discussion boards, recorded lectures, online video and audio, group projects. Exam proctoring may be required at the discretion of the individual instructor.

In a distance education setting: This course may be taught online using synchronous or asynchronous methods based on the instructor.

In a multi-modal setting: (1) the course is taught in a lecture format on-campus and students can participate in person or in zoom, or (2) flex plus zoom format where in one part of the course students can participate in person or in zoom, and the second part will be a zoom-only class.

**14. COURSE ASSESSMENT:**

The program curriculum committee will assess the objectives of course assessment and recommend changes so that the course better reflects the goals of the program. Course assessment will also be conducted in coordination with and/or upon the request of the Office of Institutional Effectiveness and other relevant bodies.

## 15. SUPPORTING MATERIALS- SAMPLE TEXTS (Recommended):

- Adam, S. K. (2015). *Extinction or Survival?: The Remarkable Story of the Tigua, an Urban American Urban Tribe*. Routledge.
- Adams, D. W. (1995). *Education for extinction: American Indians and the boarding school experience, 1875-1928*. University Press of Kansas.
- Arndt, G. (2016). Settler agnosia in the field: Indigenous action, functional ignorance, and the origins of ethnographic entrapment. *American Ethnologist*, 43(3), 465-474.
- Arndt, G. (2022). The Indian's White Man: Indigenous Knowledge, Mutual Understanding, and the Politics of Indigenous Reason. *Current Anthropology*, 63(1), 10-30.
- Bacon, J. M. (2020). Dangerous pipelines, dangerous people: colonial ecological violence and media framing of threat in the Dakota access pipeline conflict. *Environmental Sociology*, 6(2), 143-153.
- Balikci, Asen. 1970. *The Netsilik Eskimo*. Prospect Hts., Illinois: Waveland Press. Basso, Keith. 1970. *The Cibecue Apache*. Prospect Hts., Illinois: Waveland Press.
- Barnhardt, R., & Oscar Kawagley, A. (2005). Indigenous knowledge systems and Alaska Native ways of knowing. *Anthropology & education quarterly*, 36(1), 8-23.
- Bigliardi, S. (2022). Ancient Aliens, Modern Fears: Anti-scientific, Anti-evolutionary, Racist, and Xenophobic Motifs in Robert Charroux. *Alternative Spirituality and Religion Review*.
- Blu, Karen. 1980. *The Lumbee Problem: The Making of an American Indian People*. Cambridge: Cambridge University Press.
- Bombay, A., Matheson, K., & Anisman, H. (2011). The impact of stressors on second generation Indian residential school survivors. *Transcultural psychiatry*, 48(4), 367-391.
- Brockie, T., Haroz, E. E., Nelson, K. E., Cwik, M., Decker, E., Ricker, A., ... & Barlow, A. (2021). Wakǰányeža (Little Holy One)-an intergenerational intervention for Native American parents and children: a protocol for a randomized controlled trial with embedded single-case experimental design. *BMC Public Health*, 21(1), 1-16.

- Bunten, A. C. (2008). Sharing culture or selling out? Developing the commodified persona in the heritage industry. *American ethnologist*, 35(3), 380-395.
- Bunten, A. C. (2010). More like ourselves: Indigenous capitalism through tourism. *American Indian Quarterly*, 34(3), 285-311.
- Bunten, A. C. (2015). *So, how long have you been Native?: Life as an Alaska Native tour guide*. U of Nebraska Press.
- Carothers, C., Black, J., Langdon, S. J., Donkersloot, R., Ringer, D., Coleman, J., ... & Whiting, A. (2021). Indigenous peoples and salmon stewardship: a critical relationship.
- Cassady, J. (2010). State calculations of cultural survival in environmental risk assessment: consequences for Alaska Natives. *Medical Anthropology Quarterly*, 24(4), 451-471.
- Clifford, J. (2004). Looking several ways: Anthropology and native heritage in Alaska. *Current anthropology*, 45(1), 5-30.
- Cordell, Linda. 1984. *Prehistory of the Southeast*. Orlando: Academic Press.
- Darian-Smith, E. (2010). Environmental law and Native American law. *Annual Review of Law and Social Science*, 6(1), 359-386.
- Dellapenna, J. W. (2018). The struggle over the Dakota Access Pipeline in the context of Native American history. In *Ecological Integrity, Law and Governance* (pp. 69-78). Routledge.
- Deloria, V. (1997). *Red earth, white lies: Native Americans and the myth of scientific fact*. Fulcrum Publishing.
- Deloria, V., & Lytle, C. M. (1998). *The nations within: The past and future of American Indian sovereignty*. University of Texas Press.
- Deloria, V. (1988). *Custer died for your sins: An Indian manifesto*. University of Oklahoma Press.
- Deloria, V. (2020). Research, redskins, and reality. In *American Nations* (pp. 458-467). Routledge.
- Dombrowski, K. (2001). *Against culture: Development, politics, and religion in Indian Alaska* (Vol. 1). U of Nebraska Press.

- Dombrowski, K. (2002). The praxis of indigenism and Alaska native timber politics. *American Anthropologist*, 104(4), 1062-1073.
- Dombrowski, K. (2007). Subsistence livelihood, native identity and internal differentiation in Southeast Alaska. *Anthropologica*, 211-229.
- Donkersloot, R., Black, J. C., Carothers, C., Ringer, D., Justin, W., Clay, P. M., ... & Clark, S. J. (2020). Assessing the sustainability and equity of Alaska salmon fisheries through a well-being framework.
- Dorsey, L. G. (2013). *We are all Americans, pure and simple: Theodore Roosevelt and the myth of Americanism*. University of Alabama Press.
- Downs, James. 1966. *The Two Worlds of the Washo*. New York: Holt, Rinehart, and Winston.
- Downs, James. 1972. *The Navajo*. Prospect Hts., Illinois: Waveland Press.
- Dozier, Edward. 1970. *The Pueblo Indians of North America*. Prospect Hts., Illinois: Waveland Press.
- Ericson, Jonathan, E.R. Taylor, and Rainier Berger. 1982. *Peopling of the New World*. California: Ballena Press.
- Fagan, Brian. *Ancient North America*. New York: Thames and Hudson.
- Fazzino, D. V., & Loring, P. A. (2009). From crisis to cumulative effects: Food security challenges in Alaska. *Napa Bulletin*, 32(1), 152-177.
- Fazzino, D., Loring, P., & Gannon, G. (2019). Fish as Food: Policies affecting food sovereignty for rural Indigenous communities in North America. In *The Routledge handbook of comparative rural policy* (pp. 340-350). Routledge.
- Fernandez-Gimenez, M., Hays Jr, J., Huntington, H., Andrew, R., & Goodwin, W. (2008). Ambivalence toward formalizing customary resource management norms among Alaska native beluga whale hunters and Tohono O'odham livestock owners. *Human Organization*, 67(2), 137-150.
- Fienup-Riordan, A. (1995). *Boundaries and passages: rule and ritual in Yup'ik Eskimo oral tradition* (Vol. 212). University of Oklahoma Press.

- Fienup-Riordan, A. (1990). *Eskimo essays: Yup'ik lives and how we see them*. Rutgers University Press.
- Fienup-Riordan, A. (1999). Collaboration on display: A Yup'ik Eskimo exhibit at three national museums. *American Anthropologist*, 101(2), 339-358.
- Fienup-Riordan, A. (2000). *Hunting tradition in a changing world: Yup'ik lives in Alaska today*. Rutgers University Press.
- Fienup-Riordan, A. (2005). *Wise words of the Yup'ik people: We talk to you because we love you*. U of Nebraska Press.
- Fienup-Riordan, A. (2010). Yup'ik perspectives on climate change: "The world is following its people". *Études/Inuit/Studies*, 34(1), 55-70.
- Frink, L. (2006). Social identity and the Yup'ik Eskimo village tunnel system in precolonial and colonial western coastal Alaska. *Archeological Papers of the American Anthropological Association*, 16(1), 109-125.
- Frink, L. (2009). The identity division of labor in Native Alaska. *American Anthropologist*, 111(1), 21-29.
- Glass, A. (2004). Return to sender: on the politics of cultural property and the proper address of art. *Journal of Material Culture*, 9(2), 115-139.
- Gunther, Ema. 1972. *Indian Life on the Northwest Coast of North America*. Chicago: University of Chicago Press.
- Ho-Lastimoso, I., Hwang, P. W., & Lastimoso, B. (2014). Hawai 'i in Public Health: Community Strengthening Through Canoe Culture: Ho'omana'o Mau as Method and Metaphor. *Hawai'i Journal of Medicine & Public Health*, 73(12), 397.
- Ho-Lastimoso, I., Chung-Do, J. J., Hwang, P. W., Radovich, T., Rogerson, I., Ho, K., ... & Spencer, M. S. (2019). Integrating Native Hawaiian tradition with the modern technology of aquaponics. *Global Health Promotion*, 26(3\_suppl), 87-92.
- Hudson, Charles. 1976. *The Southeastern Indians*. Knoxville: University of Tennessee Press.
- Isaac, B. (2013). The invention of racism in classical antiquity. In *The Invention of Racism in Classical Antiquity*. Princeton University Press.

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- Kauanui, J. K. (2008). Colonialism in equality: Hawaiian sovereignty and the question of US civil rights. *South Atlantic Quarterly*, 107(4), 635-650.
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- Kauanui, J. K. (2018). *Paradoxes of Hawaiian sovereignty: Land, sex, and the colonial politics of state nationalism*. Duke University Press.
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- \* Langdon, S. J. (1993). *The native people of Alaska*. Anchorage, AK: Greatland Graphics.
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- Riley, Carroll. 1987. *The Frontier People*. Albuquerque: University of New Mexico Press.
- Ritzenthaler, Robert and Pat Ritzenthaler. 1991. *The Woodland Indians of the Western Great Lakes*. Prospect Hts., Illinois: Waveland Press.
- Ruby, Robert and John H. Brown. 1986. *A Guide to the Indian Tribes of the Pacific Northwest*. Norman: University of Oklahoma Press.
- Shutler, Richard. 1983. *Early Man in the New World*. Beverly Hills: Sage Publications
- Sikka, M., Thornton, T. F., & Worl, R. (2013). Sustainable biomass energy and indigenous cultural models of well-being in an Alaska forest ecosystem. *Ecology and Society*, 18(3).
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