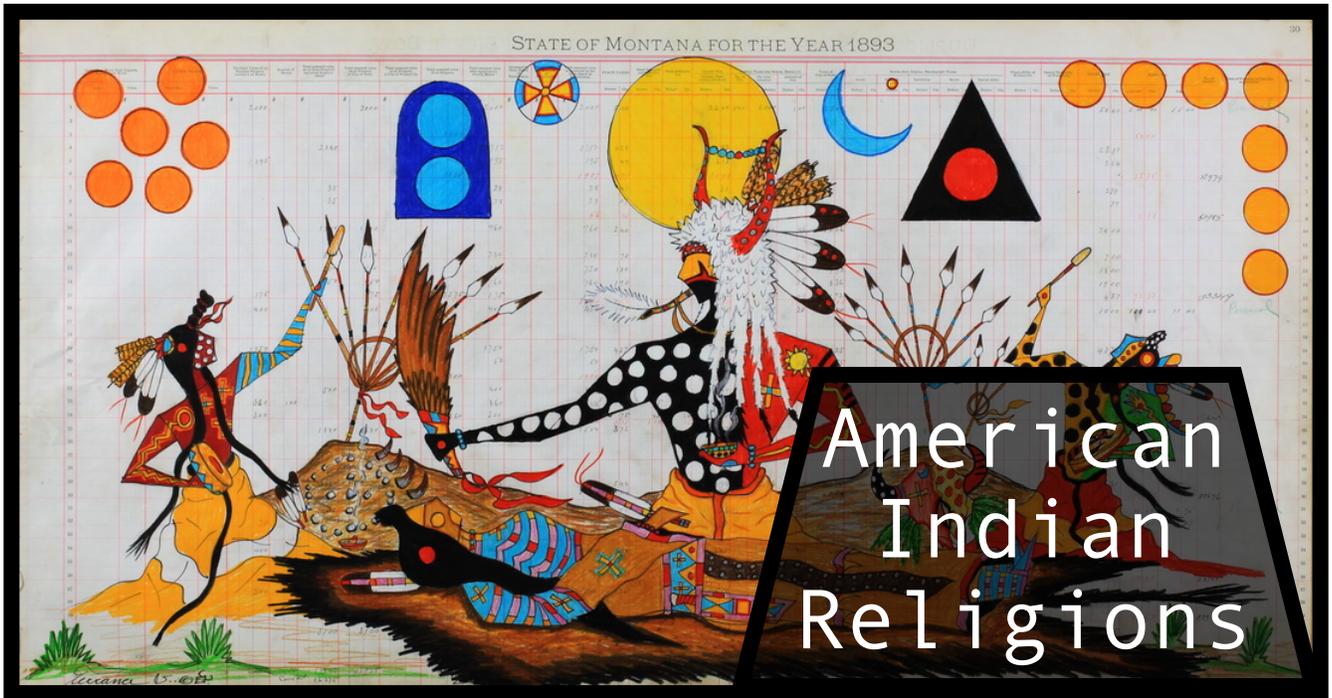


History will always find you and wrap you
In its thousand arms ✧ Joy Harjo



"Healing Ceremony," Terrance Guardipee (Blackfeet), 2012

Religious Studies 328 ✧ American Indian Studies 328
Spring 2020 ✧ Tuesday & Thursday, 2:10-3:30 ✧ Location: Food Sci 2319

- 👤 Instructor.....Dr. Sarah Dees
- ✉ Emailsdees@iastate.edu
- 🏛 Office 443 Catt Hall
- ☎ Office Phone 515-294-0055
- 🕒 Open office hours..... TR 1-2 pm

Institutional Context

Iowa State University is a large, public institution with an emphasis on science, technology, engineering, agriculture, and design programs. It is one of the first "Land Grant Universities" created through the 1862 Morrill Act. ISU is located in Ames, Iowa, on historic homelands of the Ioway Nation and near the Meskwaki Settlement, which was established in 1857. Iowa is home to the Ho-Chunk (Winnebago) and Omaha nations, and many others have ties to the state.

My position is in a joint department in Philosophy and Religious Studies. While governance is shared, Philosophy and Religious Studies are each separate units, with their own majors and degree requirements. We do not have a graduate program. Iowa State has an American Indian Studies program which is affiliated with the cross-disciplinary World Languages and Cultures department. This class is a cross-listed in Religious Studies and American Indian Studies. When I began my position in 2019, the course had not been taught for some time. It had recently been taken "off the books" but was reinstated after I began my position. The course title was already in the system; it may be changed to "Native American Religions" in the future.

Pedagogical Context

This class is designed to offer insight into Indigenous ways of knowing within a broader context of American religious history. Due to my institutional context, this is the single Native American religions class offered. A challenge in teaching the course is that, often, non-Native students (the majority of my students) have little academic/historical knowledge about Native religions, but they may have been exposed to stereotypical ideas or assumptions about them through popular media. Part of the course, then, requires unlearning as well as learning. Furthermore, most non-Native students are unfamiliar with Native American issues within the broader U.S. history. This history is crucial to understanding historical and contemporary Native religions. And in addition to that history, it's important that students understand diverse contemporary practices and perspectives from Native individuals and communities. As this may be the *only* class my students may take on *any* aspect of Native American history/culture, it is important that the course covers key features of Native American and Indigenous Studies. To account for these needs, I have designed the course to balance history with contemporary practices and perspectives. Similarly, I seek to balance Native American and Indigenous Studies methods and theories with those from Religious Studies. (My Oxford Research Encyclopedia essay on Native American Religions [DOI: 10.1093/acrefore/9780199340378.013.404] provides a general overview of topics and issues I seek to incorporate into the class. It also has suggestions for further reading.)

The course begins with discussions on RS and NAIS method and theory. Extreme examples from RS might suggest that community members' perspectives don't matter in the academic study of religion, while extreme NAIS perspectives might suggest that only community members' perspectives are valid. The first unit in the class offers students a chance to bring these perspectives into conversation, holding them in tension and exploring ethical ways to approach this topic. The next part of the class (anchored by Niezen's book) moves on to a history of U.S. settler colonialism and its effects on Native religions. We then turn to contemporary Native practices, exploring the theory of religious "reprise" that Dennis Kelley offers in his text. Through these units, we consider concepts and categories such as land/place, story, ritual, and sovereignty. Finally, we examine a text by a Native author that ties together many of these ideas and concepts. In previous iterations of the class, I've assigned Leslie Marmon Silko's novel *Ceremony*; this time around, I've assigned *Braiding Sweetgrass* by the Potawatomie biologist Robin Wall Kimmerer. (Other books could be switched out for this last text; students could actually also read different texts.) The last part of the class is reserved for presentations. Most assignments are scaffolded steps toward these final research projects, which I advise them on.

For the first iteration of this course at Iowa State, students in a number of majors enrolled. Some of these students—including Religious Studies majors, American Indian Studies majors, and students majoring in program offered by World Languages and Cultures—had relevant background training. Some students were engineering or design majors with minimal background experience. One potential issue with this course design is that Native students and/or students with more of a background in this topic may find that parts of the class are too rudimentary. For those students, there is an opportunity to provide additional material so they may more quickly dive into specialized topics and advanced readings. But, for the majority of my students, this class equips them with important knowledge and perspectives to which they may otherwise not have been exposed.

Course Overview

The purpose of this course is to teach students about histories, sources, ways of knowing, politics, and ethical considerations that are valuable when seeking to understand Native American religious traditions. The course explores historical and contemporary Native traditions in what is today the United States. We will draw on theories from Religious Studies and Indigenous Studies, and utilize a range of methods, including historical, anthropological, and cultural studies approaches. Lectures, readings, discussions, and assignments will help to illuminate features of Native American traditions and situate them within important historical and political contexts. The course covers Native North American religious diversity, history, and contemporary practices. We will consider a number of issues: ethics, politics, practice, popular culture, self-determination, cultural appropriation, land rights, relationality, and environmentalism. We will both try to gain a big-picture look at themes and issues that affect many practitioners while examining case studies from specific Native nations.

Learning Outcomes

By the end of the term, students who have completed the course requirements will be able to:

- Understand Indigenous religious diversity in what is today North America (w/ focus on U.S.)
- Identify key themes and features useful for understanding Native American religious traditions
- Consider changes in Native American religious practices in response to European contact, the expansion of the United States/U.S. empire, and globalization
- Critically assess methods used to study and understand Native religions, including the impact these methods have on communities being studied
- Analyze contemporary issues that are pertinent to practitioners of Native American religious traditions, including the ways that historical events have led to current issues
- Explain the relationship between Indigenous religions, spirituality, sovereignty, and self-determination
- Understand Indigenous theories and methods and Traditional Indigenous Knowledge
- Articulate—in written and spoken form—a unique response to the discourse on Native American religions by completing a research project that draws on Indigenous knowledge

Required Books

- Kelley, Dennis (Chumash). *Tradition, Performance, and Religion in Native America: Ancestral Ways, Modern Selves*. New York: Routledge, 2015.
- Kimmerer, Robin Wall (Potawatomie). *Braiding Sweetgrass: Indigenous Wisdom, Scientific Knowledge, and the Teachings of Plants*. Minneapolis: Milkweed Editions, 2013.
- Niezen, Ronald (with contributions by Indigenous community members). *Spirit Wars: Native North American Religions in an Age of Nation Building*. Berkeley: University of California Press, 2000.

Required Articles & Book Chapters (available on Canvas)

- Avalos, Natalie (Apache/Chicana). "Interview with Inés Talamantez." *Journal of Feminist Studies in Religion* 32.1 (2016): 153-168.
- Dawson, Alexandra, Elaine Tombs and Christopher Mushquash (Ojibway). "Indigenous Research Methods: A Systematic Review." *The International Indigenous Policy Journal* 8.2 (1-25).
- Hernández Ávila, Inés (Nez Perce/Tejana). "Mediations of the Spirit: Native American Religious Traditions and the Ethics of Representation." In *Native American Spirituality: A Critical Reader*, edited by Lee Irwin, 11-36. Lincoln: University of Nebraska Press, 2000.
- Hoover, Elizabeth (Micmac/Mohawk). "Environmental Reproductive Justice: Intersections in an American Indian Community Impacted by Environmental Contamination." *Environmental Sociology* 4.1 (2018): 8-21.
- Lincoln, Bruce. "Theses on Method." *Method & Theory in the Study of Religion* 8 (1996): 25-7.
- McNally, Michael. "Native American Religious Freedom Beyond the First Amendment." In *After Pluralism: Reimagining Religious Engagement*, edited by Courtney Bender and Pamela Klassen, 225-51. New York: Columbia University Press, 2010.
- Tuck, Eve (Unagax/Aleut) and K. Wayne Yang, "Decolonization is not a Metaphor." *Decolonization: Indigeneity, Education, & Society* 1.1 (2012): 1-40.

Recommended Resources

Scholarly Journals

Native American & Indigenous Studies

American Indian Culture & Research Journal
American Indian Law Review
American Indian Quarterly
Decolonization
NAIS Journal
Studies in American Indian Literatures
Wicazo Sa

Religious Studies

Journal of the American Academy of Religion
Journal of Feminist Studies in Religion
Journal for the Scientific Study of Religion
Method and Theory in the Study of Religion
Numen
Religion and American Culture
Religious Studies

Media & Digital Sources

Native American & Indigenous Studies

All My Relations podcast
Illuminatives.org
Indian Country Today Media Network
Indianz.com
NativeAppropriations.com
NativeNewsOnline.net

Religious Studies

The Immanent Frame
Keeping it 101 podcast
On Belief
Religion Dispatches
ReligionNews.com
The Revealer

Assignments

Participation

This is a seminar-style class. The class format will include lectures and instructor-led discussions as well as student-led discussions. As an upper-level, seminar-style course, student engagement and discussion are critical for the success of class periods. Students are expected to read the assigned readings and come to class prepared to discuss them. Participation and engagement will be graded. Assignments include a geography quiz, media report, and discussion leadership.

Quiz

This will cover the traditional homelands of Native nations.

Discussion Leadership

Each student will co-lead a discussion during the semester. Discussion leaders should prepare an overview of some of the main issues or points that they want to highlight, questions for the class to discuss, and bring in an additional piece of insight that connects to the reading.

Media Report

At one point in the semester, each student will provide a brief overview of an issue related to Native traditions that they encounter in the news. Students will sign up for a day to present.

Final Project

The final assessment will be a research project, either a traditional essay or a creative “unessay” (digital humanities project, website, creative writing or similar project of students choosing) that is grounded in scholarship and includes a written reflection. Students will submit topic ideas before engaging in research, as well as graded assignments leading up to the final project (annotated bibliography, introduction & outline) that will provide feedback and help them fine-tune their projects.

Assignment	Pts	(%)	Due Date
Participation	100	(20%)	-
Discussion Leadership	50	(10%)	_____
Media Report	50	(10%)	_____
Quiz	25	(5%)	Jan 30
Final project	325	(55%)	
Topic	-	-	Feb 13 (in class)
Annotated bib	50	(10%)	Feb 27
Intro & outline	50	(10%)	March 12 (22 if you need spring break)
Presentation	25	(5%)	April 14/16/21/23/28/30
Final project	150	(30%)	May 5
Total Points	500		

Course Outline

☐ = Readings due in class on the day listed. Bring a copy of assigned reading to class.

Unit 1: Approaching the Study of Native American Religions		
Week 1	Tue., Jan. 14	<i>Course Introduction</i> ☐ Lincoln (1996), "Theses on Method"
	Thu., Jan. 16	☐ Dawson et al. (2017) "Indigenous Research Methods"
Week 2	Tue., Jan. 21	☐ Avalos and Talamántez (2016), interview
	Thu., Jan. 23	☐ Hernández-Ávila (2000), "Mediations of the Spirit"
Unit 2: Native Religious Traditions and U.S. Empire		
Week 3	Tue., Jan. 28	<i>Missionization</i> ☐ Niezen, Chapter 1, "Introduction" ☐ Niezen, Chapter 2 "The Conquest of Souls" ☐ Kim Burgess, "The Pequots' Conversion to Christianity"
	Thu., Jan. 30	<i>Boarding Schools</i> ☐ Niezen, Chapter 3, "Learning to Forget" ☐ Manley Begay, Jr., "The Way of the Diné Still Sustains Us" ☐ Quiz
Week 4	Tue., Feb. 4	<i>Medical Imperialism</i> ☐ Niezen, Chapter 4, "Medical Evangelism" ☐ Phyllis Fast, "Hearing Voices: Gwich'in Athabaskan Perceptions of Spirit Invasion and Recovery"
	Thu., Feb. 6	<i>Repression of Religious Traditions</i> ☐ Niezen, Chapter 5, "The Politics of Repression" ☐ Valerie Long Lambert, "Native Spiritual Traditions and the Tribal State"
Week 5	Tue., Feb. 11	<i>Scientific Imperialism</i> ☐ Niezen, Chapter 6, "The Collectors" ☐ Michael Wilcox, "Dialogue or Diatribe? Indians and Archaeologists in the Post-NAGPRA era"
	Thu., Feb. 13	<i>Cultural Appropriation</i> ☐ Niezen, Chapter 7, "Apostles of the New Age" ☐ Bernard Perley, "Medicine Wheelers and Dealers" ☐ Niezen, Chapter 8, "Conclusion" ☐ Topic Ideas DUE in class
Unit 3: Modern Native North American Religious Practices		
Week 6	Tue., Feb. 18	<i>Religious Reprise</i> ☐ Kelley, "A Brief Introduction" ☐ Kelley, Chapter 1, "Revitalization, Renewal, and Reprise: On the Modern Expressions of American Indian Spiritual Culture"

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	Thu., Feb. 20	<i>Intertribal Traditions</i> <input type="checkbox"/> Kelley, Chapter 2, "Tradition, Modernity, and Spirituality: The Intertribal Powwow, Traditional Arts, & Lang Revival"
Week 7	Tue., Feb. 25	<i>Spirituality & Activism</i> <input type="checkbox"/> Kelley, Chapter 3, "Political Activism as Ceremony: Experiencing the Sacred Through Protest"
	Thu., Feb. 27	<i>Religion & Healing</i> <input type="checkbox"/> Kelley, Chapter 4, "Traditional Identity and Communal Health: Religion and Well-Being in Indian Country" <input type="checkbox"/> Annotated Bibliographies DUE 11:59 pm
Week 8	Tue., Mar. 3	<i>Urban Native Spirituality</i> <input type="checkbox"/> Kelley, Chapter 5, "Jesus as the "Ultimate Sun Dancer: On Being Native and Christian in the City"
	Thu., Mar. 5	<i>Indigenous Futurities</i> <input type="checkbox"/> Kelley, Chapter 6, "Into a Possible Future: An Epilogue"
Week 9	Tue., Mar. 10	<i>Native American Religious Freedom</i> <input type="checkbox"/> McNally, "Native American Religious Freedom Beyond the First Amendment"
	Thu., Mar. 12	<i>Decolonization</i> <input type="checkbox"/> Tuck and Yang (2012), "Decolonization is not a Metaphor" <input type="checkbox"/> Introduction & Outline DUE 11:59 pm
<p>❖ SPRING BREAK ❖ Tue., Mar. 17 & Thu., March 19</p>		
<p>Spiritual Ecologies & Indigenous Knowledge</p>		
Week 10	Tue., Mar. 24	<input type="checkbox"/> Hoover, Preface and Introduction to <i>The River is in Us: Fighting Toxics in a Mohawk Community</i>
	Thu., Mar. 26	<input type="checkbox"/> Kimmerer, Preface <input type="checkbox"/> Kimmerer, "Planting Sweetgrass"
Week 11	Tue., Mar. 31	<input type="checkbox"/> Kimmerer, "Tending Sweetgrass"
	Thu., Apr. 2	<input type="checkbox"/> Kimmerer, "Picking Sweetgrass"
Week 12	Tue., Apr. 7	<input type="checkbox"/> Kimmerer, "Braiding Sweetgrass"
	Thu., Apr. 9	<input type="checkbox"/> Kimmerer, "Burning Sweetgrass" <input type="checkbox"/> Kimmerer, Epilogue
<p>Presentations</p>		
Week 13	Tue., Apr. 14	<input type="checkbox"/> Student Presentations
	Thu., Apr. 16	<input type="checkbox"/> Student Presentations
Week 14	Tue., Apr. 21	<input type="checkbox"/> Student Presentations
	Thu., Apr. 23	<input type="checkbox"/> Student Presentations
Week 15	Tue., Apr. 28	<input type="checkbox"/> Student Presentations
	Thu., Apr. 30	<input type="checkbox"/> Student Presentations
<p>Week 16</p>		
Week 16	Tues, May 5 @ 2:15 pm	<input type="checkbox"/> Final Projects Due

Class Policies

Transparency, Accessibility, & Educational Support

My intention is to make this course accessible for all students, and my goal is to clearly state my expectations so that every student understands what they need to accomplish in order to succeed. If you have questions or encounter any issues with aspects of the course, please get in touch with me. I recommend both sending me an email (for documentation) and meeting in person. I am available during my weekly open office hours and by appointment. There are many resources on campus that can help you succeed in this course (see below).

Additions to Syllabus

Students are responsible for all information presented in class, contained in the syllabus and on course site, and sent via email. The instructor reserves the right to modify the syllabus as needed, and may add pertinent information about assignments and policies to the course site.

Collaborative Learning & Academic Honesty

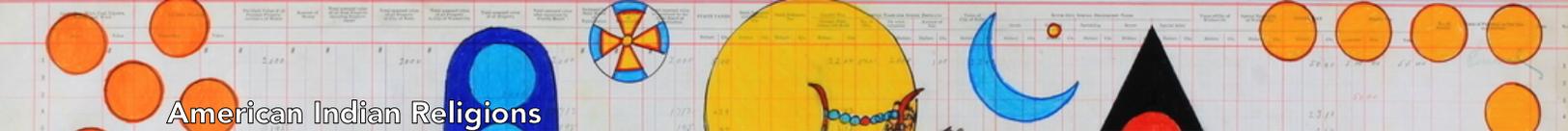
Learning is an individual as well as a collaborative experience. I expect **original** work (your own work created specifically for this class) and expect students to follow the standards of intellectual integrity. The written work you turn in must be your own, and your sources must be properly attributed (see university's policies on plagiarism and academic honesty, which can be found at http://catalog.iastate.edu/academic_conduct). However, I **do** encourage you to seek feedback from classmates, friends, and Writing Center staff—after all, we write for an audience, and gaining feedback is an important part of the revising process. **The Writing and Media Center (WMC)** “helps students become stronger, more confident communicators. The WMC is a welcoming and inclusive peer tutoring center where friendly Communication Consultants offer individualized assistance to undergraduate and graduate students working on any form of written, oral, visual, or electronic communication.” Learn more: <https://www.wmc.dso.iastate.edu>.

Iowa State Official Policy on Plagiarism (from http://catalog.iastate.edu/academic_conduct)

“Unacknowledged use of the information, ideas, or phrasing of other writers is an offense comparable with theft and fraud, and it is so recognized by the copyright and patent laws. Literary offenses of this kind are known as plagiarism. Plagiarism occurs when a person does not credit the sources from which they borrow ideas, whether these ideas are reproduced exactly or summarized. The method of documentation will differ depending on whether the sources are written, oral, or visual. Ethically, communicators are responsible for providing accurate, detailed information about their sources. Practically, audiences need this information to comprehend and evaluate a message's content.”

Attendance and Participation Policy

The success of the course depends on student preparation and participation. The Attendance and Participation Policy reflects the significance of the learning that takes place in the collaborative classroom environment. Important lectures, activities, and/or discussions occur during each class period; if you miss class, you will miss something important. Regular, active class participation



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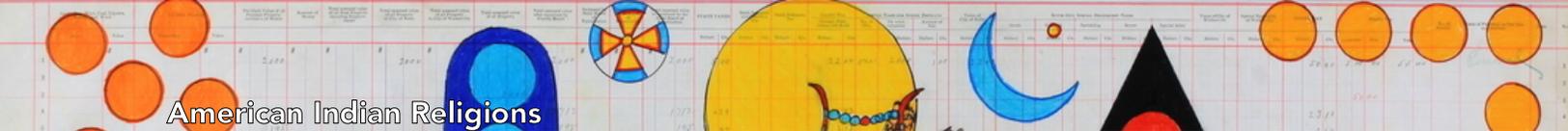
generally correlates with higher scores on assignments. In addition, a student's active participation in classes and group discussions benefits their student colleagues and the class as a whole.

Because of the value this course places on collaborative learning, a portion of the final course grade will be determined by student participation in class discussions; the instructor reserves the right to further adjust the final grade to reflect student attendance and participation.

1. **Attendance.** Students must sign the sign-in sheet during each class session. I will allow two missed classes, no questions asked; beyond that, I will consider attendance when factoring the Attendance & Participation grade (or, in the amount of excessive absences, from the course grade). Students who miss class for any reason—excused or unexcused—will still be held accountable for class content, assignments, and group work. Disruptive tardiness or early departure from class may result in a recorded absence.
2. **Excused absences.** For an absence to be recorded as "excused," it must be due to a documented personal or medical emergency or university-related event. Within a week of the absence, the student must upload a single .pdf document that includes:
 - a. A coversheet, available online.
 - b. A short paragraph summarizing of any reading that was assigned for the day (or the previously assigned reading). The summary should include the main idea of the reading and how the main idea is supported with examples. This should be copied into the coversheet.
 - c. Documentation from an official figure confirming the reason for the absence (when possible).
 - d. Class notes acquired from a classmate who was present, either typed or scanned.
 - e. If a student experiences a situation that will cause him/her to miss class for an extended period of time, s/he should speak with the instructor about the feasibility of making up work and continuing with the class.
3. **Participation.** Points are awarded at the end of the semester for active participation.
 - a. **Factors that may increase the participation grade:**
 - i. Thoughtful engagement with other students' comments and questions
 - ii. Demonstration of understanding of course materials
 - iii. Active participation in discussions and groups
 - b. **Factors that may lower the participation grade:**
 - i. Use of technology in a way that distracts self or others from the classroom experience
 - ii. Lack of engagement with readings or discussion
4. **Technology in the classroom.** You may use technology to access readings, write notes, or for purposes related to the current class activity/discussion. Please do not distract yourself or others by using technology for non-class-related purposes. If you are distracted by another student's use of technology, please let me know.

Assignment Submission Policy

1. **Assignment Submission.**
 - a. All assignments must be turned in through Canvas.
 - b. Assignments **will not** be accepted via email or as hard copies.



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- c. Appropriate worksheets or coversheets **must** be used when submitting assignments.
 - d. Assignments should be submitted as **.doc., .docx, or .pdf files**.
 - e. All assignments will be automatically filtered through Turnitin plagiarism detection software.
2. **Technological Problems.** For technological help, see the Canvas help guides or contact ISU's Solution Center by phone (515-294-4000), email (solution@iastate.edu), online (<https://www.it.iastate.edu/support/solution>), or in person at Parks Library (Room # 192). Technical difficulties (problem with wireless internet, login difficulties, formatting, etc.) do not constitute acceptable reasons for late work. It is recommended that students familiarize themselves with Canvas and submit assignments well before the deadlines.
 3. **Late work.** One third of a letter grade may be deducted from an assignment per day it is late (e.g., a B+ would become a B- for an assignment that is turned in two days late).
 4. **Make-up work.** Major assignments and exams may only be re-scheduled in cases of personal or medical emergency. Major assignments and exams must be completed to receive a passing grade in the course.
 5. **Excused absence make-up.** If you miss class for a legitimate reason, you may make up the absence by following these steps:
 - a. Download the excused absence worksheet on Canvas, where you will describe the reason for the absence and include a 150- to 250- word summary of each of the assigned readings.
 - b. Combine the following items into a single .pdf document and submit it via Canvas:
 - i. Worksheet describing the reason for the absence and a reading summary
 - ii. Documentation of absence whenever possible (letter from a professor, medial note, etc.)
 - iii. Notes copied from a classmate who was present on the day you were absent

Policy on Email Communication with Instructor

1. For email communication, please use your official university email account.
2. In the subject line, please include the class number **and** time (e.g., Relig 210 9:00) as well as a brief indication of the subject of the email (e.g., Meeting to Discuss Paper).
3. Grades cannot be discussed via email because of FERPA regulations.
4. If you have a basic question about the class, please look over the syllabus and course site. I may not respond to questions via email that the syllabus or course site could quickly clear up.
5. I generally respond to emails from students during normal business hours, and will strive to respond quickly. If you have adhered to the email policy and have not received a timely response, you're is welcome to follow up or talk to me in class.
6. For urgent issues, I would recommend **both** emailing me (for documentation) **and** meeting before/after class or during office hours to ensure the issue is resolved.
7. I encourage you to follow the conventions of business communication in your emails. For a basic overview of college email etiquette, consult:
<http://web.wellesley.edu/SocialComputing/Netiquette/netiquetteprofessor.html>.

Iowa State Policies

Accessibility Statement & Student Accessibility Services (SAS)

Iowa State University is committed to assuring that all educational activities are free from discrimination and harassment based on disability status. Students requesting accommodations for a documented disability are required to meet with staff in Student Accessibility Services (SAS) to establish eligibility and learn about related processes. Eligible students will be provided with a Notification Letter for each course and reasonable accommodations will be arranged after timely delivery of the Notification Letter to the instructor. Students are encouraged to deliver Notification Letters as early in the semester as possible. SAS, a unit in the Dean of Students Office, is located in room 1076, Student Services Building or online at www.sas.dso.iastate.edu.

Contact SAS by email at accessibility@iastate.edu or by phone at 515-294-7220 for additional information.

Academic Dishonesty

The class will follow Iowa State University's policy on academic dishonesty. Anyone suspected of academic dishonesty will be reported to the [Dean of Students Office](#).

Dead Week

This class follows the Iowa State University Dead Week policy as noted in section 10.6.4 of the [Faculty Handbook](#).

Discrimination and Harassment

Iowa State University does not discriminate on the basis of race, color, age, ethnicity, religion, national origin, pregnancy, sexual orientation, gender identity, genetic information, sex, marital status, disability, or status as a U.S. Veteran. Inquiries regarding non-discrimination policies may be directed to Office of Equal Opportunity, 3410 Beardshear Hall, 515 Morrill Road, Ames, Iowa 50011, Tel. 515-294-7612, Hotline 515-294-1222, email eooffice@iastate.edu

Religious Accommodation

Iowa State University welcomes diversity of religious beliefs and practices, recognizing the contributions differing experiences and viewpoints can bring to the community. There may be times when an academic requirement conflicts with religious observances and practices. If that happens, students may request the reasonable accommodation for religious practices. In all cases, you must put your request in writing. The instructor will review the situation in an effort to provide a reasonable accommodation when possible to do so without fundamentally altering a course. For students, you should first discuss the conflict and your requested accommodation with your professor at the earliest possible time. You or your instructor may also seek assistance from the [Dean of Students Office](#) at 515-294-1020 or the [Office of Equal Opportunity](#) at 515-294-7612.

Iowa State University Principles of Community

Respect

We seek to foster an open-minded understanding among individuals, organizations and groups. We support this understanding through outreach, increasing opportunities for collaboration, formal education programs and strategies for resolving disagreement.

Purpose

We are encouraged to be engaged in the university community. Thus, we strive to build a genuine community that promotes the advancement of knowledge, cooperation and leadership.

Cooperation

We recognize that the mission of the university is enhanced when we work together to achieve the goals of the university. Therefore, we value each member of the Iowa State University community for their insights and efforts, collective and individual, to enhance the quality of campus life.

Richness of diversity

We recognize and cherish the richness of diversity in our university experience. Furthermore, we strive to increase the diversity of ideas, cultures and experiences throughout the university community.

Freedom from discrimination

We recognize that we must strive to overcome historical and divisive biases in our society. Therefore, we commit ourselves to create and maintain a community in which all students, staff, faculty and administrators can work together in an atmosphere free from discrimination, and to respond appropriately to all acts of discrimination.

Honest and respectful expression of ideas

We affirm the right to and the importance of a free exchange of ideas at Iowa State University within the bounds of courtesy, sensitivity and respect. We work together to promote awareness of various ideas through education and constructive strategies to consider and engage in honest disagreements

Iowa State Campus Resources

<https://www.asc.dso.iastate.edu/resources---more/campus-resources>

Academic Success Center: Provides opportunities for students to develop skills that promote success, practice leadership, and become self-directed learners through the delivery of centralized, high-quality academic support services.

Career Exploration Program: Designed to help students choose or change majors, discover how careers relate to majors, and apply to graduate/professional schools.

International Students and Scholars Office (ISSO): International students are encouraged to seek assistance from ISSO for visa, cultural and personal concerns. ISSO is also home to the [International Student Council](#), which sponsors many exciting activities and events for all international student groups.

The Center of LGBTQIA+ Student Success: Confidential support and referral services are provided for Iowa State students who identify as LGBT. Programming and educational resources are offered and available for any student.

Margaret Sloss Women's Center: Promotes equity and social change on the Iowa State University campus. Through a feminist lens, the center advocates for individuals and groups; provides support, referrals, community and programming; and maintains a safe space.

Multicultural Student Affairs, Office of (MSA): Works to improve the retention of multicultural students with an emphasis on academic success and student leadership development.

Students Helping Our Peers (SHOP) Food Pantry: SHOP is a student-run, on campus food pantry at ISU. The organization relies on donations from individuals, campus organizations, local churches, & more. SHOP's mission is to increase food security on campus and offer non-perishable food and other personal hygiene items to all ISU students & faculty/staff in need.

Student Assistance Services: Assist students as they manage issues surrounding academic concerns, personal matters/emergencies, and navigation of university policies and procedures.

Student Counseling Services (SCS): Includes a staff of professional counselors and psychologists who work with students to enhance their academic and personal well-being.

Student Accessibility Services (SAS): Provides accommodations, referral services, student advocacy, educational programming, and a variety of other services that compliment the university's goals and objectives for equal access and full participation.

Student Wellness: A one-stop department for information and resources related to student wellness and help with getting connected to campus resources that will help students be more successful at ISU.

Writing and Media Center: The Writing and Media Center (WMC) helps students become stronger, more confident communicators. The WMC is a welcoming and inclusive peer tutoring center where friendly Communication Consultants offer individualized assistance to undergraduate and graduate students working on any form of written, oral, visual, or electronic (WOVE) communication. The WMC also offers a variety of workshops each semester. All services are FREE!

Discussion Leadership Assignment

Relig / AIS 328 <> Dr. Dees

Guidelines for Class Discussions

Purpose: The purpose of class discussions is to foster engagement with assigned readings, which can include clarifying the author's main points, considering questions they raise for the course themes, and thinking through points of application to other texts as well as historical and contemporary issues. In each class period, the instructor will help with clarifications; those who are helping to lead the discussion (and the class as a whole) should contribute questions, responses, and points of connection.

Responsibilities of Discussion Leader

1. Offer a brief overview of the readings. This does not need to be an exhaustive play-by-play, but it should point to a few of the highlights of the readings. This will likely include your ideas about the author's main points and how s/he makes their argument.
2. Present 2-3 open-ended questions for the class to discuss.
3. Provide points of application that situate the readings within our historical or contemporary socio-cultural context (e.g., connections to events, news stories, arts, etc.) You may include links or images on your handout (see below).
4. Provide a brief handout (no more than one page, front & back), which should include: your Name, the date, the reading author and title. The handout may contain a few points related to comprehension (author's main argument) as well as points of comparison and questions you plan to offer during the discussion. Bring enough copies for everyone in class.

Responsibilities of All Students

- Read the texts for the day and bring a copy. Be prepared to articulate the author's key point(s), how they make their argument, and any questions or comments you have.
- Be prepared to engage with the discussion leader's overview & questions.

Assessment for Discussion Leadership

Excellent (45-50 points)

- Fulfills the requirements of the assignment.
- Demonstrates expert engagement with the texts.
- Offers unique and exciting points of application between the readings and history or culture.
- Presents nuanced questions for the class to discuss.

Good (40-44 points)

- Fulfills the requirements of the assignment.
- Demonstrates engagement with the texts.
- Offers thoughtful points of application between the readings and history or culture.
- Presents relevant questions for the class to discuss.

Satisfactory (35-39 points)

- Fulfills the requirements of the assignment.

Insufficient (30-34 points)

- Fulfills some requirements of the assignment.

Poor (1-29 points)

- Does not fulfill requirements of the assignment.

Discussion Leadership Assignment

Relig / AIS 328 <> Dr. Dees

Discussion Leading Tips

- ◇ Begin with more basic material the class is familiar with or feels comfortable with. This might be a question that can be answered with information from general experience or from basic data in the subject area.
- ◇ Once students are warmed up, ask questions requiring students to explain relationships among the units of information and to form general concepts.
- ◇ Let the discussion peak by asking questions that require students to apply concepts and principles they have developed to new data and different situations.
- ◇ Leave sufficient wait time after asking a question before answering it yourself, repeating it, rephrasing it, or adding further information. Wait at least ten to fifteen seconds before making any change in your question.
- ◇ Avoid rapid reward for responding. Rapid reward means calling immediately on the first person who indicates an answer or approving immediately of a correct response that a student has given. This prevents other students from evaluating the response for themselves and interrupts their thinking process.

TYPES OF EFFECTIVE QUESTIONS

Here are some types of questions that tend to facilitate thoughtful, sustained discussions:

Analysis

- ◇ Questions beginning with "Why..."
- ◇ "How would you explain..."
- ◇ "What is the importance of..."
- ◇ "What is the meaning of"

Example: What is the meaning of Madame X's comment about Jacque's activities the week before their encounter at the opera?

Clarification

- ◇ "What is meant by..."
- ◇ "Explain how..."

Examples: What is another way of stating the author's argument on page 6? How do the examples factor into the larger point she's making?

Compare and Contrast

- ◇ "Compare..."
- ◇ "Contrast..."
- ◇ "What is the difference between..."
- ◇ "What is the similarity between..."

Example: What is the difference between the mother and the father's attitudes toward the daughter's relationship with Philippe?

Cause and Effect

- ◇ "What are the causes/results of..."
- ◇ "What connection is there between..."

Example: What is the cause of Lea's distress when she looks at herself in the mirror?

TYPES OF INEFFECTIVE QUESTIONS

Here are some types of questions that you'll want to avoid and that can lead to dead ends in discussions:

Simple Yes-No

- ◇ Produces little discussion and encourages guessing.

Example: "Is the Aunt expressing a desire for Gigi to marry?"

Elliptical

- ◇ Too vague; it is not clear what is being asked.

*Examples: "What about the aunt's sexual history?"
"Well, what do you think about the Don Juan's values?"*

Leading

- ◇ Conveys the expected answer.

Example: "Don't you think that Colette is condemning the Don Juan figure for his lack of caring?"

Slanted

- ◇ Closes down student who may not agree with the implied assumption.

Example: "Why are Colette's young women so corrupt?"

Media Assessment

Purpose: The purpose of this assignment is to analyze news stories that deal in some way with American Indian culture and religion, drawing on insights gained in this class. You will offer a 500-word reflection on the news story and briefly present the story in class.

Instructions: Find a recent news story (one that was published sometime this semester or shortly before) that discusses relevant to Native religion and culture. Analyze the way Native culture and/or religion is discussed in the news article, drawing on at least one reading from class. Is the article fair and balanced? What does it suggest about the members of the community? Are community members cited? How does the news story reveal something significant that practitioners of religion are facing today? Does the news source leave anything important out? Please consult assignment resources for additional guidance.

Citations: Include a Chicago bibliographic citation for your news article and include a citation for the source(s) from class. No additional outside research beyond class sources is necessary, but do cite any additional sources you use, if you choose to do so.

Grading Rubric

Criteria	Excellent (A) 45-50	Good (B) 40-44	Satisfactory (C) 35-39	Insufficient (D) 30-34	Fail (F) 0-29
Rhetorical Awareness	Adheres to all assignment instructions. Evidence that suggested resources have been consulted.	Mostly follows instructions. Evidence that suggested resources have been consulted.	Somewhat follows instructions. Some evidence that suggested resources have been consulted.	Marginally follows instructions. No evidence that suggested resources have been consulted.	Does not follow instructions. No evidence that suggested resources have been consulted.
Evidence of Engagement with Course Materials	Shows strong evidence of engagement with course themes.	Shows clear evidence of engagement with course themes.	Shows some evidence of engagement with course themes.	Shows minimal evidence of engagement with course themes.	Does not show evidence of engagement with course themes.
Depth of Analysis	Offers a strikingly unique, nuanced, or unexpected analysis.	Offers thoughtful analysis.	Offers relevant analysis.	Offers basic analysis.	Does not demonstrate analysis.
Writing Conventions, Language, & Style	Expertly follows standard conventions of written English. Ideas clearly expressed with minimal errors and in elegant prose.	Follows standard conventions of written English. Ideas clearly expressed with few errors.	Follows standard conventions of written English; may have errors but meaning is clear.	May not follow standard conventions of written English; some ideas may be unclear.	Grammatical mistakes inhibit meaning; ideas are unclear.
Citations	All required citation information is present and perfectly formatted.	All required citation information is present and formatted almost accurately.	All required citation information is present, but it is not formatted correctly.	Most citation information is present. Citations formatted incorrectly.	Required citation information is not present. Citations formatted incorrectly.

Annotated Bibliography

Purpose: This activity requires you to begin secondary and primary research for your final papers. For your final papers, you will be expected to a) apply key themes and concepts from class; b) do your own research into a related topic; and c) offer a unique argument about the topic. Upon successful completion of this assignment, you should have a better sense of important scholarly discussions about your chosen topic, which should give you a solid foundation for crafting your own unique intervention into the discussion.

Instructions:

1. Include citations for at least 8 sources that you plan to use for your final paper. Citations must be in Chicago style, bibliography version (http://www.chicagomanualofstyle.org/tools_citationguide.html).
2. Two sources must be from class, two must be academic books, two must be from academic journals, and two must be primary sources.
3. Include a one-paragraph (125-175 word) annotation for each text. Your annotation should be *indicative*, *informative*, and *evaluative*:
 - a. Indicative: indicate the scope of the text/what it is about
 - b. Informative: offer a summary of the text's main arguments
 - c. Evaluative: describe how you will use this text in your paper

For more help on writing annotations, consult:
<https://owl.english.purdue.edu/owl/resource/614/01/>
4. Include the required information below in the appropriate section, save a completed copy, and upload the completed version to Canvas.

Paper Topic:

2+ Sources From Class

2+ Books (Secondary Sources)

2+ Scholarly Journal Articles (Secondary Sources)

2+ Primary Sources

Relig / AIS 328 Final Project Guidelines

Through the production of a final project, you are demonstrating a) your engagement with course themes, b) your research into a related topic, and c) your unique application of course themes to this topic. Final paper topics are open, but they *must engage with course themes*. The papers must be 6-9 pages in length (approximately 2500-3000 words, not including footnotes & bibliography) and draw on at least 8 sources: 2+ readings assigned in class, 2+ scholarly books, 2+ scholarly articles, and 2+ primary sources.) You must engage with Indigenous perspectives in some way—ideally through your primary sources, but also through your engagement with Indigenous studies theories found in secondary scholarship and sources from class. At least one source should offer some sort of theoretical grounding for your paper.

Successful papers will:

- a) **Introduce the more general theme of the paper and its specific argument in an interesting introductory paragraph.**
 - a. Often, a good technique is to “shape” your introductory paragraph as an inverted pyramid—starting with a more general sentence indicating the topic and theme, and then increasing in specificity down to the thesis statement, which should be the penultimate or last sentence in the introductory paragraph.
 - b. See <http://writingcenter.unc.edu/handouts/introductions/>
- b) **Offer a unique “angle” on the argument—your own insight, hypothesis, argument, interpretation or case study.**
 - a. Although you must demonstrate you have synthesized key scholarship on the topic (think about doing this over the course of a couple of pages at most), your paper must do more than simply summarize secondary scholarship.
 - b. Ways to incorporate your own unique perspective include:
 - i. Examining a current or historical event
 - ii. Offering a unique interpretation of a work of fiction or literature
 - iii. Applying a theory or idea from a secondary source to a specific “case study.”
 - c. Your engagement with **primary sources** is generally key to the unique argument you will make on the topic you’ve researched.
 - d. See <http://writingcenter.unc.edu/handouts/argument/> and <http://writingcenter.unc.edu/handouts/thesis-statements/>
- c) **Demonstrate careful engagement with scholars’ work in your topic area.**
 - a. Secondary sources help in a few ways:
 - i. Our course texts provide overviews of key themes related to course themes. These will be useful in “framing” your topic.

- ii. The scholarly books and articles you choose will provide additional historical backdrop pertinent to your particular issue.
 - iii. Secondary works can also offer a methodological or theoretical framework for your argument, ideas that you can test or apply to a specific “case study” or example you’ve chosen.
- b. You may summarize key points of the authors’ arguments, but you should additionally demonstrate why the ideas are significant or noteworthy in a way that is related to your paper’s topic and thesis.
- c. See <http://writingcenter.unc.edu/handouts/evaluating-print-sources/> and <http://writingcenter.unc.edu/handouts/summary-using-it-wisely/>.
- d) Say less about more, and use precise description and analysis.**
 - a. Choose a topic that is narrow enough that you can discuss it sufficiently in the page limit provided.
 - b. A pitfall in writing in this area is the tendency make broad generalizations. Do not over-generalize.
 - c. Be precise and specific about the people, circumstances, and time period you’re discussing.
- e) Demonstrate clear and logical organization, with a topic sentence at the beginning of each paragraph that signals its purpose.**
 - a. Each paragraph should focus on one topic and advance the argument of your paper.
 - b. See <http://writingcenter.unc.edu/handouts/paragraphs/>.
- f) Use evidence to support claims.**
 - a. You should generally refer to sources in every body paragraph. This might be either a direct quotation or a summary of sources.
 - b. Quotations should be “sandwiched” with explanatory information introducing and interpreting the quotation.
 - c. Generally, direct quotations are useful if the author is defining a term or uses particularly pithy wording. Facts, statistics, or general information can be paraphrased or summarized.
 - d. See <http://writingcenter.unc.edu/handouts/evidence/>.
- g) Be formatted properly.**
 - a. 8-10 pages. Formatted according to the template: 1” margins. 12 point Times New Roman or similar font. Pages numbered in the header.
- h) Follow citation guidelines according the Chicago Manual of Style.**
 - a. Please use the “notes and bibliography” format.
 - b. See <http://owl.english.purdue.edu/owl/resource/717/01/> or https://www.chicagomanualofstyle.org/tools_citationguide/citation-guide-1.html

Citation Guidelines & Resources / Dr. Dees

Sources must be documented in accordance with the *Chicago Manual of Style*. The manual is available online at: <http://www.chicagomanualofstyle.org>. For off-campus use, access the manual via the ISU library website. Students should use the "Notes & Bibliography" format, and prepare citations as footnotes (which appear at the bottom of each page), not endnotes (which appear at the end of the document.) For additional help, see:

https://owl.purdue.edu/owl/research_and_citation/chicago_manual_17th_edition/cmos_formatting_and_style_guide/chicago_manual_of_style_17th_edition.html

Citing References with Footnotes

Creating Footnotes in Chicago Style

For every quotation, paraphrase, or summary of a text you include in your paper, you need a footnote to show where the information came from. Footnotes are placed at the end of a sentence or the end of a clause and after most punctuation marks.

Shortening Footnotes

The first footnote should give the full information about the source as described in the *Chicago Manual of Style*. However, subsequent notes can be shortened. Shortened notes typically include:

- the author's last name, followed by a comma
- the main title of the work, shortened to about four words (properly formatted in quotations marks or italics)
- the page number, followed by a period

Examples of full and shortened notes can be found in the *Chicago Manual of Style's* Quick Guide: http://www.chicagomanualofstyle.org/tools_citationguide.html.

Inserting Notes in Microsoft Word

To insert a footnote in Word, place your cursor where the footnote's superscript number will go, and choose Insert Footnote, which, depending on the version of Word you use, can be found under the "Insert" or "References" tab. This will place the superscript number at that place and open a space at the bottom of the page to type the note. If you insert or delete footnotes, Word will automatically renumber for you, both in the superscript numbers and in the footnotes below.

Sample Excerpt from a Paragraph

... The federal government has enacted laws to protect Native American religious practices.¹ Many U.S. citizens perceive violence against Native people and intolerance for Native religions as firmly in the past. According to this narrative, scholarly perspectives have changed favorably as well; while early academic discourse in the field of comparative religion presented the Western and Eastern "great religions of the world" in contradistinction to localized "primitive" traditions, recently published world religions textbooks often include a chapter on Indigenous religions nestled among chapters on Judaism, Christianity, Islam, Hinduism, and Buddhism.² ...

¹ Robert S. Michaelson, "American Indian Religious Freedom Litigation: Promise and Perils," *Journal of Law and Religion* 47, no. 3 (1985): 47-76.

² Linda Woodhead, Hiroko Kawanami, and Christopher Partridge, eds. *Religions in the Modern World*, 2nd ed. (New York: Routledge, 2009).

Final Project: Grading Rubric Rel / AIS 328 / Prof. Dees

Criteria	Excellent (A) 135-150	Good (B) 120-134	Satisfactory (C) 105-119	Insufficient (D) 90-104	Fail (F) 75-89
Rhetorical Awareness	Adheres to all assignment instructions. Evidence that suggested resources have been consulted.	Mostly follows instructions. Evidence that suggested resources have been consulted.	Somewhat follows instructions. Some evidence that suggested resources have been consulted.	Marginally follows instructions. No evidence that suggested resources have been consulted.	Does not follow instructions. No evidence that suggested resources have been consulted.
Use of Sources	Draws on required number / type of sources. Sources are clearly triangulated and gel together. Sources are used logically.	Draws on required number / type of sources. Sources are mostly triangulated, mostly gel, and are mostly used logically.	Draws on required number / type of sources. Sources may be disparate and may not be used completely logically.	Does not draw on required number / type of sources. May be stretching source beyond what they can actually offer.	Does not draw on required number / type of sources. Sources are used illogically.
Theoretical grounding	Clearly grounded in RS/NAIS thought. Expertly draws on Indigenous perspectives via primary / secondary sources.	Grounded in RS/NAIS thought. Draws on Indigenous perspectives via primary / secondary sources.	Somewhat grounded in RS/NAIS thought. Only minorly draws on Indigenous perspectives.	Not well grounded in RS/NAIS thought. Does not draw on Indigenous perspectives.	In no way grounded in RS/NAIS thought. Does not draw on Indigenous perspectives.
Evidence of Engagement with Course Materials	Shows strong evidence of engagement with course themes.	Shows clear evidence of engagement with course themes.	Shows some evidence of engagement with course themes.	Shows minimal evidence of engagement with course themes.	Does not show evidence of engagement with course themes.
Depth of Analysis	Offers a strikingly unique, nuanced, or unexpected analysis.	Offers thoughtful analysis.	Offers relevant analysis.	Offers basic analysis.	Does not demonstrate analysis.
Response to Feedback	Consulted with instructor and shows strong evidence of engaging with feedback.	Consulted with instructor and shows some evidence of engaging with feedback.	Consulted with instructor and shows minimal evidence of engaging with feedback.	Did not consult with instructor, minimal evidence of engaging with feedback.	Did not consult with instructor, no evidence of engaging with feedback.
Writing Conventions, Language, & Style	Expertly follows standard conventions of academic English. Ideas clearly expressed with minimal errors and in elegant prose.	Follows standard conventions of academic English. Ideas clearly expressed with few errors.	Mostly follows standard conventions of academic English; may have errors but meaning is clear.	May not follow standard conventions of academic English; some ideas may be unclear.	Grammatical mistakes inhibit meaning; ideas are unclear.
Citations	All required citation information is present and perfectly formatted.	All required citation information is present and formatted almost accurately.	All required citation information is present, but it is not formatted correctly.	Most citation information is present. Citations may be formatted incorrectly.	Required citation information is not present. Citations formatted incorrectly.
For non-essays	The structure / form of the project makes perfect sense for what is being conveyed.	The structure / form of the project mostly makes sense for what is being conveyed.	The structure / form of the project somewhat makes sense for what is being conveyed.	The structure / form of the project does not really make sense for what is being conveyed.	The structure / form of the project does not
Formatting	Required length. Perfectly formatted using template.	Required length. Formatting nearly perfect.	May not be required length. Formatting slightly off.	Not required length, improper formatting.	Not required length, improper formatting.