I. ASCRC General Education Form

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<tr>
<th>Group</th>
<th>VIII: Ethics and Human Values X: Indigenous and Global Perspectives</th>
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<tbody>
<tr>
<td>Dept/Program</td>
<td>NAS</td>
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<tr>
<td>Course #</td>
<td>303</td>
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<tr>
<td>Course Title</td>
<td>Ecological Perspectives of Native Americans</td>
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<tr>
<td>Prerequisite</td>
<td>None</td>
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<td>Credits</td>
<td>3</td>
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II. Endorsement/Approvals

Complete the form and obtain signatures before submitting to Faculty Senate Office

<table>
<thead>
<tr>
<th>Instructor</th>
<th>R. Clow</th>
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<tbody>
<tr>
<td>Phone / Email</td>
<td>X2702</td>
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<td><a href="mailto:clowrl@mso.umt.edu">clowrl@mso.umt.edu</a></td>
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<tr>
<td>Program Chair</td>
<td>Wade Davies</td>
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<tr>
<td>Dean</td>
<td>Gerald Fetz</td>
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III. Description and purpose of the course:

General Education courses must be introductory and foundational. They must emphasize breadth, context, and connectedness; and relate course content to students’ future lives: See Preamble:

http://www.umt.edu/facultysenate/gened/GEPreamble_final.htm

This class examines the social relationship between tribal people and their landscapes. It focuses on tribal beliefs about their landscape and how they must act toward their landscape possibilities and why they are responsible for renewing their landscapes. It is foundational in that this course requires no prerequisites and can be taken without taking the other two history courses in the sequence. These is our only class in NAS that focuses exclusively on Native American environmental views and, even though they are taken at the upper division level, are the first courses any student at UM can therefore take on this broad subject.

IV. Criteria:

Briefly explain how this course meets the criteria for the group. See:

http://www.umt.edu/facultysenate/ASCRCx/Adocuments/GE_Criteria5-1-08.htm

This course meets the Group VIII criteria in that it teaches students tribal environmental ethics; it forces students to make sense of tribal land ethics and why tribal people must act in a specific manner toward their landscape possibilities. This course rigorously analyzes the basis concepts and premises that define the foundation of tribal environmental ethics.

This course also meets the Group X Indigenous and Global Perspectives in that the focus is on the many indigenous peoples of North America and their interactions with their unique and individual landscapes. The students will be asked to explain environmental cultural conflict.

It asks students to evaluate historical texts, including primary source material through the use of tribal stories, texts, to explain tribal environmental beliefs and behaviors. Students are expected to analyze and relate to multiple non tribal and tribal perspectives on historical events as well as contemporary environmental events.

A great stress is placed on understanding the landscape ethics/values of tribal communities and why their environmental concepts are different, not wrong, from their European neighbors. In understanding tribal communities, students will understand how different cultures often share similar environmental premises.
It has a very broad chronological focus and deals with diverse tribes from throughout North America. The course includes discussions of both historical interpretations as well as environmental ethics of non-tribal communities. As explained relative to the Group 6 criteria, this class has a broad cultural, geographic and chronological focus.

### V. Student Learning Goals:

**Briefly explain how this course will meet the applicable learning goals.** See: [http://www.umt.edu/facultysenate/ASCRCx/Adocuments/GE_Criteria5-1-08.htm](http://www.umt.edu/facultysenate/ASCRCx/Adocuments/GE_Criteria5-1-08.htm)

This class meets the learning goals for Group VI in that it expects students to apply tribal environmental ethics in their research papers. The students are also expected to take tribal ethics and understand or synthesize ideas and information that explains how tribal people put their ethical beliefs into practice. The course will test for this skill in both essay exam and paper assignments.

Students are expected to meet the Group X learning goals in that they must demonstrate in exam essays and papers an understanding of the interdependence among and environmental conflicts between various indigenous peoples, as well as among those peoples and non tribal people. In these assignments, they must also demonstrate “an awareness of the diverse ways humans structure their lives; and social, political, and cultural lives”

The class asks students to evaluate one extended literary text and expects them to demonstrate an ability to explain the relationship between this text and tribal environmental behavior, defined as a proper way to behave. In doing so, they must demonstrate an ability to understand the relationship between belief and behavior and how their behavior puts their ethical beliefs into practice. This also meets the stated learning goal in the group criteria in that they must put themselves in the shoes of various actors with different cultures and motivations.

The course focuses on previous centuries, but students are asked to consider how the past events continue to affect modern Native American communities, including the legacies of land, resource and population loss and religious conversion efforts. We also stress the links between these past actions and modern U.S. federal Indian law, including in terms of the rights and responsibilities of citizenship.

### VII. Syllabus:

Paste syllabus below or attach and send digital copy with form. The syllabus should clearly describe how the above criteria are satisfied. For assistance on syllabus preparation see: [http://teaching.berkeley.edu/bgd/syllabus.html](http://teaching.berkeley.edu/bgd/syllabus.html)

Ecological Perspectives of Native Americans
NAS 303, Section 2, GBB 108,
Fall 2008
R. Clow  NAS Building, 206, Office Hours, Monday, Wednesday 12:00-1:00

This is a one-semester course on tribal-landscape relationships that is designed to acquaint students with tribal views of their physical environment. The course will focus on tribal environmental ethics. To assist us in understanding tribal environmental ethics, we will need to understand a metonym, which is a figure of speech where a word stands for an association of related ideas. Besides trying to understand ethical behavior, a proper way of
acting, we will also be emphasizing social purpose. The format of this class will be a combination of long lectures, short lectures, and class discussion. As the class moves forward, I may be adding several essays either on tribal fire use or other land resource and practice topics for example. A word of advice, good note taking will help in solving essay puzzles.

The course objectives are straightforward. Students should understand the tribal environmental ethics, the relationship between belief and behavior, and be able to articulate that social relationship.

Most readings are found on electronic reserve operated through the Mansfield Library. Only three readings are not on electronic reserve and they are Buffalo Bird Woman's Garden, Wisdom Sits in Places, and Keeper of the Game. These three short books can be purchased at Amazon.com, can be ordered through inter-library loan, or purchased through the UCC Bookstore.

Class Topics

Part 1, August 25 to September 18

We will begin our journey into the relationship between people, culture, and their landscape by discussing the relationship between environmental variables. We also will examine the idea that a people’s relationship is a dialectical relationship, based on reason opposites. Since this class fulfills an ethics requirement, we will also begin our journey into several essays that are on electronic reserve through the library's network system and the password is NAS303. These articles will be stepping stone for the issues of morality. The articles are on electronic reserve are Garret Hardin, “The Tragedy of the Commons,” and Fikret Berkes, “Common-Property Resource Management and Cree Indian Fisheries in Subarctic Canada,” White, Jr., “The Historical Roots of Our Ecological Crisis.” Garrett Hardin, “Extensions of “The Tragedy of the Commons,” Bryan E. Burke, “Hardin Revisited: A Critical Look at Perception and the Logic of the Commons,” and James Hagengruber, “A Montana Hunter in Bavaria.”

Part 2, September 19 – September 30

We will begin Keith Basso’s book, Wisdom Sits in Places. This book is important for us because he discusses the relationship between people, culture, and landscape. Though his focus is on the Western Apache, we will be interested in the dynamics of this social relationship between all persons, cultures, and landscapes. All individuals have relationships with their physical landscape. As a result, we will discuss environmental concepts that are applicable to all cultures. This premise will enable us to emphasize that different cultures have different, not wrong relationships with the landscape.

Understanding the functional dependency between different environmental variables will help us to understand starvation, as well as ideas
of territoriality and tenure, which will be the focus of the end of the week. An important goal of these lectures will be establishing a cross-cultural framework to understand the relationship between people, culture, and landscape. Territorial behavior and tenure will be two important concepts that will emerge from our discussions. To accompany our discussion during these weeks, once we have completed Wisdom Sits in Places, you will want to start reading Buffalo Bird Woman’s Garden.

Part 3, October 1 – October 15

We will continue to apply environmental concepts to tribal relationships with their landscapes. Though hunting will be a common discussion topic, the ideas we discuss will be applicable to other tribal cultures including those that farm or fish for a livelihood. During the course of these lectures, we will refer to tribal literature as our authority. That will require each of you to bring one piece of tribal literature to class. You can find these stories in the library in many places. Then you will read to the class and the class will discuss the story’s environment and ethical concepts. These stories will form the foundation of your research paper.

Part 4, October 16- October 31

Discussions this week will continue with the themes presented the previous week. Accordingly, it is important for you to do the readings and to attend class prepared to discuss the readings and lecture materials that have been presented in class. Be patient, as we will continue to work our way through student-selected readings. As you can tell, student discussions are important.

Part 5, November 1 – November 30

Disease and cultural disease theory are part of everyone’s relationship to the landscape. Understanding how and why disease afflicts tribal communities must be understood by understanding tribal culture. We will be examining other concepts, the game masters and keepers and their tie to disease and successful hunting. You will have to have read Calvin Martin, The Keeper of the Game, on reserve, and James Mooney, “The Origin of Disease and Medicine,” also on reserve.

Part 6, December 1– December 5

All cultures alter their landscapes. Survival and Stability are the reasons that this occurs. To understand how and why tribal cultures altered their landscapes requires our attention. To do so, we must understand the use of fire and efficiency. Often the way that cultures alter their landscape creates conflict between tribal cultures and non-tribal cultures. When this occurs, it is due to a
condition that we can call as cultural environmental conflict occurs. It is important to remember then, that environmental conflict is not just a resource conflict stimulated by scarcity, but philosophical conflicts. This is why we must read with care George Wenzel’s two essays on reserve is an important text that will accompany our lectures and discussions. In addition, the section from the Jesuit Relations found on reserve will be helpful in writing your last essays.

Attendance

Attendance and class discussion will be important to understand the concepts that we are going to discuss. Despite the importance of attendance, I will not be making attendance mandatory, but you will be responsible for all materials covered in class.

Grading

Critical thinking and synthesis are the final goals of this class so there were will essays on the assigned readings and over our lectures. Some of the questions will force you to integrate materials from both the readings and the lectures materials. There will be two take home exams, that will be typed, doubled spaced and cover your topic completely. You will need to use lecture material, discussion themes, and readings, to construct responses to problems many questions will asked. These two exams may have more that one essay. These two exams will be two-thirds of your grade. Proper citations will be required. I will sometimes give you the exams in parts.

The final one third of your grade will be earned by writing a research paper focusing on environmental ethics. Remember that the focus of this class is tribal relations with the landscape and that environmental ethics, a study of ethical behavior, provides the foundation of this relationship. Always keep in mind, that a relationship with the landscape includes (1) knowledge of the tribal landscape, (2) understanding of tribal environmental belief, (3) awareness of proper tribal ethical behavior, and (4) understanding of the tribal relationship between ethical behavior and successful acts of production. I will be looking for concepts in your papers and the cause and effect relations between ethics and production in your final paper. Citations will be required in these scholarly papers.

Each paper must begin with a statement of the subject and purpose of the paper. Then state its thesis or theses, conclusion or conclusions, immediately. These theses will convey your judgment on what the other readings and discussions add to the selected questions and you are to present your informed and evidenced conclusions on the relationship between tribal people, their culture, and their landscape. That this, each paper should have at least three sentences giving the exact organization and logic employed in crafting these papers.
Academic Honesty:

The University of Montana expects its students to be academically honest, particularly in regards to plagiarism. Plagiarism is taking someone else's ideas and thoughts and presenting them as one's own. Copyright laws are rigid as it concerns plagiarism, as is the University. Please refer to pages 22 of the current University catalog for more specific information regarding penalties for such action. Academic dishonesty in Native American Studies classes will result in a failing grade in the course and disciplinary action consistent with University policies.

Drop/Add: For three weeks after the beginning of school, you can drop and add classes via Cyber Bear. After that students must drop and add manually by obtaining signatures from the appropriate individuals.

*Please note: As an instructor of a general education course, you will be expected to provide sample assessment items and corresponding responses to the Assessment Advisory Committee.