I. ASCRC General Education Form (revised 2/8/13)

Use to propose new general education courses (except writing courses), to change or renew existing gen ed courses and to remove designations for existing gen ed courses.
Note: One-time-only general education designation may be requested for experimental courses (X91-previously X95), granted only for the semester taught. A NEW request must be submitted for the course to receive subsequent general education status.

<table>
<thead>
<tr>
<th>Group (submit separate forms if requesting more than one general education group designation)</th>
<th>II. Mathematics</th>
<th>VII: Social Sciences</th>
</tr>
</thead>
<tbody>
<tr>
<td>III. Language</td>
<td>VIII: Ethics &amp; Human Values</td>
<td></td>
</tr>
<tr>
<td>III Exception: Symbolic Systems *</td>
<td>IX: American &amp; European</td>
<td></td>
</tr>
<tr>
<td>IV: Expressive Arts</td>
<td>X: Indigenous &amp; Global x</td>
<td></td>
</tr>
<tr>
<td>V: Literary &amp; Artistic Studies</td>
<td>XI: Natural Sciences w/ lab □ w/out lab □</td>
<td></td>
</tr>
<tr>
<td>X VI: Historical &amp; Cultural Studies</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

*Courses proposed for this designation must be standing requirements of majors that qualify for exceptions to the modern and classical language requirement.

<table>
<thead>
<tr>
<th>Dept/Program</th>
<th>Native American Studies</th>
<th>Course #</th>
<th>NASX 405</th>
</tr>
</thead>
</table>

<table>
<thead>
<tr>
<th>Course Title</th>
<th>Gender Issues in Native American Studies</th>
</tr>
</thead>
<tbody>
<tr>
<td>Prerequisite</td>
<td>None</td>
</tr>
<tr>
<td>Credits</td>
<td>3</td>
</tr>
</tbody>
</table>

II. Endorsement/Approvals

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

<table>
<thead>
<tr>
<th>Instructor</th>
<th>Kathryn W. Shanley</th>
</tr>
</thead>
<tbody>
<tr>
<td>Phone / Email</td>
<td>5832/shanleykw@mso.umt.edu</td>
</tr>
<tr>
<td>Program Chair</td>
<td>David Beck</td>
</tr>
<tr>
<td>Dean</td>
<td>Chris Comer</td>
</tr>
</tbody>
</table>

Please type / print name Signature Date

Kathryn W. Shanley 2/10/14

III. Type of request

<table>
<thead>
<tr>
<th>New</th>
<th>One-time Only</th>
<th>Renew</th>
<th>Change</th>
<th>Remove</th>
</tr>
</thead>
<tbody>
<tr>
<td>Reason for Gen Ed inclusion, change or deletion</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Description of change</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

IV. Description and purpose of the general education course: General Education courses must be introductory and foundational within the offering department or within the General Education Group. They must emphasize breadth, context, and connectedness; and relate course content to students’ future lives: See Preamble:

http://umont.edu/facultysenate/archives/minutes/gened/GE_preamble.aspx
Although at first glance this course may seem beyond the scope of Gen Ed courses, it meets all the criteria for inclusion. The philosophical foundations presented in the course are basic to understanding Indigenous peoples’ ways of life and to contrasting Western and non-Western histories, epistemologies, and ontologies. Defining “gender” involves looking at multiple human characteristics and behaviors, perhaps seen on a continuum from what we often term the “feminine” to the “masculine,” but gender also includes social roles and sexual orientations in ways not always evident to cultural outsiders. Gender issues in Native American studies quickly become intertwined with the colonial superimposition of Judeo-Christian patriarchal structures over indigenous cultural practices and identities. In this class, we take “gender” to be a social and cultural construct in a diverse range of Native North American cultures over time. “Third genders,” “fourth genders,” and “two-spirit” people signal differently constructed ideas of gender among Native North American people. We consider historical change in light of colonization of North America and, in particular, how Christian missionization of Natives since contact with Europeans has led to cultural gender change.

V. Criteria: Briefly explain how this course meets the criteria for the group. See: http://umt.edu/facultysenate/documents/forms/GE_Criteria5-1-08.aspx
<table>
<thead>
<tr>
<th>Criteria</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Courses teach students how to: present ideas and information with a view to understanding the causes, development, and consequences of historical events; evaluate texts or artifacts within their historical and/or cultural contexts; and analyze human behavior, ideas, and institutions within their respective historical and/or cultural contexts.</td>
<td>Develop familiarity with basic information about Indigenous peoples of North American related to language, geographies, political systems, family structures, religious philosophies and beliefs, and cultural ways of knowing.</td>
</tr>
<tr>
<td></td>
<td>Synthesize ideas and information with a view to understanding the causes and consequences of gender practices as evident in the historical literature, self-representations, expressive cultural forms, and ethnographic sources;</td>
</tr>
<tr>
<td></td>
<td>Develop an understanding of the academic terminology used to describe gender and human sexuality cross-culturally, and be able to synthesize useful information from traditional academic disciplines that may be appropriately applied to Native gender studies.</td>
</tr>
<tr>
<td></td>
<td>Be able to compare contemporary American Indian gender values w/ mainstream European American culture;</td>
</tr>
<tr>
<td></td>
<td>Be able to analyze Indigenous gender behavior, ideas, and institutions within their respective historical and/or cultural contexts.</td>
</tr>
<tr>
<td>The course justification should explain the approach and focus with respect to its chronological, geographical, and/or topical content. A methodological component (e.g. historiography or ethnography) must be apparent.</td>
<td></td>
</tr>
<tr>
<td>---</td>
<td></td>
</tr>
<tr>
<td>The fundamental methodological approach of the course is through cultural studies and literary analysis. We begin with depictions of nineteenth-century American Indian life and ethnographic studies of Native North American gender to provide both historical depth and to illustrate what may be lacking in extant knowledge. Two texts—Anderson and Child—complement one another in providing in-depth information about Algonquian family structures and values, and how those things shape political realms over time, particularly cross-cultural contact and influence. We alternate narratives from women’s, men’s, and alternatively gendered people in all time periods. Several videos offer stories on gendered roles and traumas from Native points of view. Discussions provide the primary means for exchange of ideas, development of questions, interrogation of materials studied, and a wide range of topics.</td>
<td></td>
</tr>
</tbody>
</table>

---

<table>
<thead>
<tr>
<th>VI. Student Learning Goals: Briefly explain how this course will meet the applicable learning goals. See: <a href="http://umontana.edu/facultysenate/documents/forms/GE_Criteria5-1-08.aspx">http://umontana.edu/facultysenate/documents/forms/GE_Criteria5-1-08.aspx</a></th>
</tr>
</thead>
<tbody>
<tr>
<td>Synthesize ideas and information with a view to understanding the causes and consequences of historical developments and events;</td>
</tr>
<tr>
<td>The students will have two exams that will have in-class and take-home components. In-class portions reflect whether the reading was adequately covered; take-home provides questions that call for synthesis and analysis of the material. Each student will meet with me to plan his/her research paper/project, which will be a synthesis of materials covered.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Evaluate texts or artifacts within their historical and/or cultural contexts;</th>
</tr>
</thead>
<tbody>
<tr>
<td>The two-text focus on Woodlands Indians (Anderson &amp; Child) provides a view of two centuries of cultural change among a group of related tribes. Ella Deloria’s text, couple with other readings and videos on Lakota culture, provide also for contrasting issues and gender values over time. Students will be assigned in-class presentations to demonstrate their ability to evaluate texts/artifacts within their historical and/or cultural contexts.</td>
</tr>
</tbody>
</table>
Analyze human behavior, ideas, and institutions within their respective historical and/or cultural contexts.

As noted above, our discussions will focus on human behavior relative to gender in a relatively wide variety of cultural settings: Lakota, Ojibway, Cree, Metis, Blackfeet, Salish, and others.

**VII. Justification:** Normally, general education courses will not carry pre-requisites, will carry at least 3 credits, and will be numbered at the 100-200 level. If the course has more than one pre-requisite, carries fewer than three credits, or is upper division (numbered above the 200 level), provide rationale for exception(s).

By offering this introduction to Indigenous gender at the 400-level, a diverse group of students are able to acquire foundational knowledge in their respective fields of study. Gender is rarely covered adequately in survey courses at the 100- or 200-level, and Native North American gender issues, in particular, require an interwoven presentation with Native North American history. Given the limited knowledge base of our UM students of NAS generally, this course functions as an introduction in many ways. Mixing graduate students who know little or nothing about the subject with undergraduates who may have background in gender studies and/or Native American Studies makes for a wonderful class dynamic, and enrollment numbers tend to make the course function often as a seminar.

**VIII. 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)

(Attached)

**Please note:** Approved general education changes will take effect next fall.

General education instructors will be expected to provide sample assessment items and corresponding responses to the Assessment Advisory Committee.
Course Description

Defining "gender" involves looking at multiple human characteristics and behaviors, perhaps seen on a continuum from what we often term the "feminine" to the "masculine," but gender includes social roles and sexual orientations in ways not always evident to cultural outsiders. Gender issues in Native American studies quickly become intertwined with the colonial superimposition of Judeo-Christian patriarchal structures over indigenous cultural practices and identities. In this class, we take "gender" to be a social and cultural construct in a diverse range of Native North American cultures over time. "Third genders," "fourth genders," and "two-spirit" people signal differently constructed ideas of gender among Native North American people. In this course, we will consider historical change in light of colonization of North America and, in particular, how Christian missionization of Natives since contact with Europeans has led to cultural change.

Learning Outcomes

- Develop familiarity with basic information about the lives of indigenous peoples of Native North America related to their languages, geographies, political systems, family structures, religious philosophies and beliefs, and cultural ways of knowing;

- Be able to describe different gender systems in select Native North American societies as identified in the academic literature, in the early contact period and/or contemporary times;

- Develop an appreciation for the traditional roles of females and males as well as people of "third" and "fourth" genders, in several specific Native American societies at different times;

- Develop an understanding of the academic terminology used to describe gender and human sexuality cross-culturally, and be able to synthesize useful information from traditional academic disciplines that may be appropriately applied to the study of gender from a Native American studies perspective as well as from specific tribal perspectives;

- Develop an understanding (by contrast to above objective) of indigenous traditions from that culture's own ontological and epistemological perspectives—basic information about the culturally specific beliefs, values, rituals, and practices which affect Native North American women, men, and alternatively gendered people;

- Be able to compare contemporary American Indian gender values with those of contemporary mainstream European American culture;

- Synthesize information about the intersections between "race," "class," and "gender," in regard to European colonization of Native North America.
Course Requirements

Course material is available through Moodle on the University of Montana website. A student tutorial will teach you how to download materials and view assignments.

Two Examinations: The two mid-term exams that have in-class and take-home components. Each exam will be worth 20% of your grade. The specifications for each assignment will be on Moodle and the due dates are on the day-to-day schedule of assignments at the end of this document.

Research Paper (Option 1) or an End-of-Term Project (Option 2): Each student must write a ten- to twelve-page research paper (option 1) using seven to ten sources on a topic relating to the course content. Alternatively, (option 2) requires that students design multi-media projects to be presented to the class. *Paper and media topics must be submitted for approval by the professor by the tenth week of class.* Papers will be evaluated on content (research), originality, strength and clarity of argument, organization, and style. Projects will be evaluated on overall content (research), originality, innovation of design, organization, use of media/medium. A bibliography should accompany project, seven to ten sources. All essays must be typed, double-spaced, and display student’s name and email address—*due December 4th.* The assignment is worth 40% of your grade. (I’ll give you more direction on this assignment on Moodle.)

In addition, another 20% of the student’s grade will be based on class presentations and short response papers. *Your first assignment will be to write a two- to three page* biographical sketch of yourself in which you briefly describe your family upbringing in terms of gender and ethnic/racial identity; in other words, what questions you bring to the course. *Due September 4th in class.*

Graduate students requirements: Please speak with the professor to discuss course requirements and your end of the term project.

Late Work and Make-ups: Students are expected to keep up with the reading each week, regardless whether we get behind on the syllabus; hence, the professor reserves the right to do pop quizzes to ascertain the level of preparation of students, to be averaged into the last 20% grade requirement (above). Students are expected to turn in all work in class on the scheduled due date listed in the syllabus. *(Even if you do not have your work done, please attend class.) Late work is subject to one-third letter grade penalty per day (exclusive of weekends and holidays). Make-ups will only be given in the case of unavoidable absences. Please contact me as soon as possible in such cases to arrange for a make-up.

**Office Hours:** Tuesday, 3:40 to 5:00 p.m.; Wednesday 1:00 to 2:00 p.m.; Thursday, 11 to 12 p.m. Please make an appointment, if you cannot come during those hours. The best way to reach me is by email.

**Attendance is required.** If at all possible, please notify me in advance when you know you will be absent.

“Gender studies are ultimately about people and the social significance, performance, and marking of gender” *(Frank, Shepard, & Reinhardt, Many Faces of Gender).*
Excessive absences (more than three classes per term) may result in your grade being lowered, up to a full letter grade. Students who miss more than six classes will be asked to consider dropping the course. The purpose of required attendance is to assure that we will be able to function as a learning community in conversation with one another about the subject matter. When a student misses too many classes, for whatever reason, he or she misses a significant amount of material.

**Engagement.** Out of respect for the professor and your classmates, I ask that you not leave class early unless you have a compelling reason, such as a doctor’s appointment, and that you do not otherwise disrupt class by coming and going, early, late or in the middle of class. No computers in class, please, and unless you are expecting an emergency call, please turn off and put away all cell phones during class.

If you have special needs, please let me know. Special needs may include differences in learning styles or even shyness in a classroom setting, as well as physical disabilities, but special needs are not limited to those things. Please let me know at the beginning of the term what your special needs entail and what I can do to help you. Visit the Disability Services website at http://www.umt.edu/disability, for information on how to utilize Disability Services.

**Extra credit** projects may be available from time to time. Keep in mind that no NAS class may be taken P/NP.

**Incompletes and Student Conduct Code**

Please see the student handbook for information on incompletes and drops. Because most students do not finish incompletes, which then causes the incomplete to turn into an F, I prefer to work very closely with you when you are first having difficulty keeping up with the work. I’m here to help you finish and do well; please come to see me if you have the need. Only in rare instances will I grant an incomplete.

Both copyright laws and University policies are rigid regarding plagiarism—“the representing of another’s work as one’s own.” Plagiarism includes the failure to cite any idea that comes from your reading and research that is not your own. Please consult the “Academic Policies and Procedures” section of the current UM catalog regarding penalties for plagiarism at http://life.umt.edu/vpsa/student_conduct.php.

**Required Readings and Sources Used in Class:**

**Books and DVDs:**
Big Crane, Roy, and Thompson Smith. *Place of the Falling Waters*. Pablo: SKC TV, 1982. (Video shown in class)
Lee, Milt, Producer & Director. *Video Letters From Prison*. Hollow Bone Films, 2010. (DVD shown in class)

**Articles and Book Chapters:**
Ackerman, Lillian. “Gender Equality in a Contemporary Indian Community.” In *Many Faces of Gender: Roles and Relationships Through Time in Indigenous Northern Communities*. Eds. Lisa Frank, Rita S. Shepard,


Tentative Syllabus

Introductory Unit: Studying Native Gender

Week One: Ways of Studying Gender
Tuesday: Introduction to the course and each other

Week Two: Studying Indigenous Epistemologies and Ontologies
Thursday: Ella Deloria, Waterlily, pp. v to xxviii; xxxiii-vi; 229-244 (Picotte & DeMallie)

Unit One: Plains Indian Social & Cultural Practices

Week Three: Envisioning The Lakota Tiyospaye
Tuesday: Ella Deloria, Waterlily, Chapters 1-10; pp. 3-113
Thursday: Ella Deloria, Waterlily, Chapters 11-17; pp. 113-227.

Week Four: Male Voices and Visions
Tuesday: Vine Deloria, Sr., “... Christianity Among the Sioux” & “Interview” & Roscoe, “Strange Country This’...” EXAM #1

Week Five: “Tradition” and Ways of Being A Man
Thursday: Cash & Hoover, To Be An Indian (55-73). Driving Hawk Sneve, “Grandpa...”

Unit Two: Intergenerational Trauma & Resilence

Week Six: Ojibway Families and Colonization of Homelands
Tuesday: Brenda Child, Holding Our World Together. Chaps 1-3, TAKE-HOME #1 DUE

Week Seven: Gender and Trauma

**Unit Three: Biology and Gender: Life Stages & Stories**

**Week Eight:** Mind/Body Union or Divide?
Tuesday: Thomas. “Navajo Cultural Constructions of Gender and Sexuality.” 156-173.
Ackerman, “Gender Equality in a Contemporary Indian Community.” 27-36.
Thursday: DVD: *Two Spirits*.

**Week Nine:** Roles of Women in Three Native Communities
Tuesday: Kim Anderson, *Life Stages and Native Women*.
Thursday: Kim Anderson, *Life Stages and Native Women*.

**Week Ten:** Alternative Gender Roles & Traumatic Change
Tuesday: Kehoe, “Blackfoot Persons.”
Thursday: McNickle, “Train Time.”

**Unit Four: Confederated Salish Kootenai History**

**Week Eleven:** A History of Dispossession, Gender Oppression
Tuesday: Election Day (NO CLASS)

**Week Twelve:** A History of Dispossession, Gender Oppression
Tuesday: D’Arcy McNickle, *Wind from an Enemy Sky*, Chapters 1-17, pp.1-136. **EXAM #2**

**Week Thirteen:** Listening to Elders
Tuesday: *Heart of the Bitterroot* (oral stories). **TAKE-HOME EXAM #2 DUE**
Thursday: Thanksgiving (NO CLASS)

**Unit Five: Contemporary Gender Issues**

**Week Fourteen:** Two-Spirit People
Thursday: Flex Day

**Week Fifteen:** Final Week
Tuesday: *The Business of Fancy Dancing*. James, “the res has missed you.” **RESEARCH PAPER DUE**
Thursday: Last Day of Class: Evaluations (Attendance mandatory)