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<th>SUBMITTED BY:</th>
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<tbody>
<tr>
<td>Department</td>
<td>CCS/AK Native &amp; Rural Dev./Graduate Education/ANL</td>
</tr>
<tr>
<td>Prepared by</td>
<td>Gordon Pullar/Beth Leonard/Larry Kaplan/Ray Barnhardt</td>
</tr>
<tr>
<td>Email Contact</td>
<td><a href="mailto:ffrjb@uaf.edu">ffrjb@uaf.edu</a></td>
</tr>
<tr>
<td>College/School</td>
<td>CRCD/SOE/CLA</td>
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<tr>
<td>Phone</td>
<td>474-1902</td>
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<tr>
<td>Faculty Contact</td>
<td>Ray Barnhardt</td>
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See [http://www.uaf.edu/traigov/faculty/icd/cdmn.html](http://www.uaf.edu/traigov/faculty/icd/cdmn.html) for a complete description of the rules governing curriculum & course changes.

### 1. ACTION DESIRED (check one):
- Trial Course
- New Course
- Cross-listing

### 2. COURSE IDENTIFICATION:
- Dept: CCS
- Course #: 608
- No. of Credits: 3
- Existing CCS graduate course to be cross-listed with RD, ED and ANL to accommodate emphasis in proposed Indigenous Studies program.

### 3. PROPOSED COURSE TITLE:
- Indigenous Knowledge Systems

### 4. CROSS LISTED?
- YES/NO
- Yes
- If yes, Dept: RD/ED/ANL
- Course #: 608

### 5. STACKED?
- YES/NO
- No
- If yes, Dept.
- Course #

### 6. FREQUENCY OF OFFERING:
- Every year
- (Every or Alternate) Fall, Spring, Summer — or As Demand Warrants

### 7. SEMESTER & YEAR OF FIRST OFFERING (if approved)
- Fall, 2009

### 8. COURSE FORMAT:
- NOTE: Course hours may not be compressed into fewer than three days per credit. Any course compressed into fewer than six weeks must be approved by the college or school's curriculum council. Furthermore, any core course compressed to less than six weeks must be approved by the core review committee.
- COURSE FORMAT:
  - (check one)
  - [ ] 1
  - [ ] 2
  - [ ] 3
  - [ ] 4
  - [ ] 5
  - [ ] X
  - 6 weeks to full semester
- OTHER FORMAT (specify)
- Mode of delivery (specify lecture, field trips, labs, etc)
- Distance Education/Audioconference/Web/Classroom

### 9. CONTACT HOURS PER WEEK:
- [ ] LECTURE hours/week
- [ ] LAB hours/week
- [ ] PRACTICUM hours/week

- Note: # of credits are based on contact hours. 800 minutes of lecture=1 credit. 2400 minutes of lab in a science course=1 credit. 1600 minutes in non-science lab=1 credit. 2400-4800 minutes of practicum=1 credit. 2400-8000 minutes of internship=1 credit. This must match with the syllabus. See [http://www.uaf.edu/traigov/faculty/icd/credits.html](http://www.uaf.edu/traigov/faculty/icd/credits.html) for more information on number of credits.

### 10. COMPLETE CATALOG DESCRIPTION including dept., number, title and credits (50 words or less, if possible):
- CCS F608 Indigenous Knowledge Systems 3 Credits Offered Fall A comparative survey and analysis of the epistemological properties, world views and modes of transmission associated with various indigenous knowledge systems. Emphasis on knowledge systems practiced in Alaska. Prerequisites: Graduate standing or approval of instructor. (3+0)
11. **COURSE CLASSIFICATIONS:** (undergraduate courses only. Use approved criteria found on Page 10 & 17 of the manual. If justification is needed, attach on separate sheet.)

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<th>H = Humanities</th>
<th>N = Natural Science</th>
<th>S = Social Sciences</th>
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Will this course be used to fulfill a requirement for the baccalaureate core?  [ ] YES  [ ] NO

If YES, check which core requirements it could be used to fulfill:

|   | O = Oral Intensive, Format 6 | W = Writing Intensive, Format 7 | Natural Science, Format 8 |

12. **COURSE REPEATABILITY:**

Is this course repeatable for credit?  [ ] YES  [X] NO

Justification: Indicate why the course can be repeated (for example, the course follows a different theme each time).

How many times may the course be repeated for credit?  [ ] TIMES

If the course can be repeated with variable credit, what is the maximum number of credit hours that may be earned for this course?  [ ] CREDITS

13. **GRADING SYSTEM:**

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<th>LETTER:</th>
<th>PASS/FAIL:</th>
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14. **PREREQUISITES**

Graduate standing or approval of instructor.

These will be required before the student is allowed to enroll in the course.

**RECOMMENDED**

Classes, etc. that student is strongly encouraged to complete prior to this course.

15. **SPECIAL RESTRICTIONS, CONDITIONS**  N/A

16. **PROPOSED COURSE FEES**  

| $ | N/A |

Has a memo been submitted through your dean to the Provost & VCAS for fee approval?  Yes/No  N/A

17. **PREVIOUS HISTORY**

Has the course been offered as special topics or trial course previously?  Yes/No  [ ] Yes

If yes, give semester, year, course #, etc.:  Course is existing course in CCS program

18. **ESTIMATED IMPACT**

WHAT IMPACT, IF ANY, WILL THIS HAVE ON BUDGET, FACILITIES/SPACE, FACULTY, ETC.

N/A

19. **LIBRARY COLLECTIONS**

Have you contacted the library collection development officer (lind@uaf.edu, 474-6695) with regard to the adequacy of library/media collections, equipment, and services available for the proposed course? If so, give date of contact and resolution. If not, explain why not.

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Course has been offered for 8 years with existing resources

20. **IMPACTS ON PROGRAMS/DEPTS**

What programs/departments will be affected by this proposed action? Include information on the Programs/Departments contacted (e.g., email, memo)

CCS 608 is being cross-listed to be offered also as an RD (Rural Development), ED (Education) and ANL (Alaska Native Language) course.

21. **POSITIVE AND NEGATIVE IMPACTS**

Please specify positive and negative impacts on other courses, programs and departments resulting from the proposed action.

Increased departmental enrollments in RD, ED and ANL.
JUSTIFICATION FOR ACTION REQUESTED

The purpose of the department and campus-wide curriculum committees is to scrutinize course change and new course applications to make sure that the quality of UAF education is not lowered as a result of the proposed change. Please address this in your response. This section needs to be self-explanatory. Use as much space as needed to fully justify the proposed course.

The proposed PhD program in Indigenous Studies includes two required core courses (CCS 608 and CCS/ED 690) that all students across the five specialty areas will take at the beginning and end of their coursework to provide a foundation and capstone for their studies. By cross-listing the two courses under each of the course designator areas in which IS students will be situated, they will be able to enroll in their respective home departments and credits will accrue accordingly. Similar accommodations are already available for CCS/RD/ED/ANL 699 Thesis credit.

APPROVALS:

[Signatures and dates from different departments and committees]

Offerings above the level of approved programs must be approved in advance by the Provost.

ALL SIGNATURES MUST BE OBTAINED PRIOR TO SUBMISSION TO THE GOVERNANCE OFFICE

[Signature, Chair, UAF Faculty Senate Curriculum Review Committee]
<table>
<thead>
<tr>
<th>Signature, Chair, Program/Department of:</th>
<th><strong>Alaska Native Language</strong></th>
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<tbody>
<tr>
<td>Signature, Chair, College/School Curriculum Council for:</td>
<td>Date</td>
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<tr>
<td>Signature, Dean, College/School of:</td>
<td>Date</td>
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CCS 608 – INDIGENOUS KNOWLEDGE SYSTEMS

INSTRUCTOR:

Fall Semester

Center for Cross-Cultural Studies
University of Alaska Fairbanks
Fairbanks, Alaska 99775
COURSE SYLLABUS

CCS (RD/ED/ANL) 608 – INDIGENOUS KNOWLEDGE SYSTEMS (3 CR.)
Instructor: ________________

Course Description

The course will provide students with a comparative survey and analysis of the epistemological properties, worldviews and modes of transmission associated with various indigenous knowledge systems, with an emphasis on those practiced in Alaska. Prerequisites: Admission to graduate program (3+0)

Course Goals/Student Learning Outcomes

1. To examine the knowledge systems, ways of knowing and worldviews indigenous people have constructed and drawn upon in relation to the cultural context in which they are situated. [SLO: Students will be prepared to identify some of the characteristics that distinguish indigenous knowledge systems and worldviews from those embodied in Western society]

2. To explore the ways in which indigenous knowledge systems have been adapted to meet contemporary imperatives by Native people around the world. [SLO: Students will examine some of the underlying structures and meanings (i.e. epistemologies) associated with indigenous knowledge systems and their implications for the lives of indigenous people today]

3. To conduct an emic and etic review of the epistemological structures and properties of a particular indigenous knowledge system currently in practice. [SLO: Students will engage in an in-depth analysis of the Koyukon Athabascan knowledge system, ways of knowing and world view]

4. To examine the dynamics that occurs at the intersection of divergent knowledge systems. [SLO: Students will examine what happens when people from different cultural backgrounds with different systems of thought come in contact with one another (e.g. indigenous knowledge and western science)]

5. To examine some of the cultural considerations that come into play as indigenous people become involved with Western bureaucratic institutional forms. [SLO: Students will identify some of the consequences for Native people of having to work within Western corporate, bureaucratic and legal frameworks to represent and protect their own identity and interests]

Course Design
The course is designed to acquaint students who are located at sites distant from the UAF campus with the same course content as those enrolled in the course on campus. In addition, the course attempts to capitalize on the field-based learning opportunities available to off-campus students by incorporating exercises that engage students in on-site data gathering and issue analysis. Since the primary focus of the course is centered in Alaska, many of the readings utilize examples drawn from Alaska Native and rural situations, though the issues addressed are relevant and readily generalizable to other cultural contexts and geographic settings as well. If students find an assignment inappropriate to their particular situation, they are invited to contact the instructor to explore a more suitable option.

**Course Administration**

The course will be administered through readings, practical exercises, on-line resources, written assignments, e-mail, phone calls and weekly audio-conference seminars. Students are expected to participate in all the audio-conferences unless excused by prior arrangement with the instructor. Students will work through the course requirements with academic assistance available from the instructor and administrative support offered through the Center for Distance Education in Fairbanks (474-5353). Course assignments should be sent directly to the instructor by e-mail or if that is not possible, they can be sent by fax or regular mail to the CDE, addressed as follows:

Center for Distance Education  
University of Alaska Fairbanks  
Fairbanks, AK  99775  
(907) 474-5353  •  Fax: (907) 474-5402  
RACDE@UAF.EDU

When submitting an assignment by e-mail a Word-formatted document is preferred, and the course and unit number should be included in the subject line.

**Evaluation**

Students will be evaluated on the basis of participation in course activities and the written material turned in to the instructor (please stay within the page length of each assignment). The material will be read, evaluated, and returned to the student as soon as possible after receipt. The assignments are worth a total of 100 points. The number of points for each assignment are as follows:

- Unit 1 - 15 points
- Unit 2 - 15 points
- Unit 3 - 15 points
- Unit 4 - 15 points
- Unit 5 - 15 points
- Unit 6 - 25 points

Grades for the course will be assigned on the basis of the following point/grade scale:
90 - 100 = A  
80 - 89 = B  
70 - 79 = C  
60 - 69 = D  
0 - 59 = additional work

Course Materials

The following publications are required for this course:

Attla – K’etetaalkkaaneex: The One Who Paddled Among the People and Animals (ANLC)
Nelson - Make Prayers to the Raven (U. of Chicago)
Krupnik et al – The Earth is Faster Now (ARCUS)
ADF&G – Subsistence: Adapting Ancient Ways to Modern Times (ADF&G)
Juneau Empire – Between Worlds: How ANCSA Reshaped the Destinies of AK Native People

To gain password access to the following on-line required materials as well as other course resources, send an e-mail to Sean Topkok at finest@uaf.edu and he will forward the necessary access information to you.

Kawagley – “Alaska Native Holotropic Mind and Science”
Kawagley/Norris-Tull – “The Indigenous Worldview of Yupiaq Culture…….”
Kawagley/Barnhardt - “Education Indigenous to Place: Western Science Meets Native Reality”
Barnhardt - “Domestication of the Ivory Tower: Institutional Adaptation to Cultural Distance”
Barnhardt – “Culturally Responsive Institutions for Minority People”
Ermine – “Aboriginal Epistemology”
Scollon – “Bush Consciousness and Modernization”
Bielawski – “Inuit Indigenous Knowledge and Science in the Arctic”
Bielawski, - “Cross-Cultural Epistemology: Cultural Re-adaptation Through the Pursuit of Knowledge”
ANKN - “Native Values for the Curriculum”
AEPS - “The Participation of Indigenous Peoples…….”
WCIP – “Indigenous Ideology and Philosophy”
ARCUS – “Principles for the Conduct of Research in the Arctic”
RuralCAP - “Alaska Native Traditional Knowledge and Ways of Knowing Workshop”
Course Requirements/Calendar

The course is organized around the following topics:

- Unit 1 – Indigenous Knowledge Systems and Worldviews (15 points - Due Sept. __)
- Unit 2 – Indigenous Epistemologies (15 points - Due Oct. __)
- Unit 3 – Indigenous Knowledge Systems in Alaska (15 points - Due Oct. __)
- Unit 4 – Indigenous Knowledge and Western Science (15 points - Due Nov. __)
- Unit 5 – Indigenous Adaptations to Bureaucratic Systems (15 points - Due Nov. __)
- Unit 6 – Indigenous Contributions to Contemporary Knowledge (25 points - Due Dec. __)

Unit 1 - Indigenous Knowledge Systems and Worldviews - 15 points (Due Sept. __)

Required reading:
- WCIP – “Indigenous Ideology and Philosophy”
- Kawagley – “Alaska Native Holotropic Mind and Science”
- Kawagley/Barnhardt - “Education Indigenous to Place: Western Science Meets Native Reality”

In recent years, indigenous people around the world have been re-asserting the right to be indigenous – that is to maintain an identity as peoples indigenous to the land in which they live. This assertion was reinforced in 1993 when the United Nations declared 1993-2003 to be the International Decade of the World’s Indigenous Peoples, out of which came numerous initiatives by indigenous peoples to articulate their rights and role in the “new world order.” One of the major components of this effort has been the articulation of the makeup and sustainability of indigenous worldviews and knowledge systems, as they relate to the dominant systems under which they have been struggling to survive for the past 500+ years.

In this first unit you will be considering some of the issues that arise from such an effort, drawing upon examples from both the international and local arenas. Based on a careful review of the readings outlined above, your task is to respond to any five of the nine questions outlined on the first page of the document titled, “Indigenous Ideology and Philosophy,” prepared by the WCIP National Aboriginal Conference Secretariat. Utilizing the Kawagley, Kawagley/Barnhardt and WCIP articles along with your own experience as resources, prepare one-page responses to each of the five questions you select, for a total of five pages to be submitted when you are completed. Try to identify some of the characteristics that distinguish indigenous knowledge systems and worldviews from those embodied in Western society. In what ways are they similar or different? Include examples from your own experience to illustrate your points where applicable, and incorporate the research strategies associated with the Guidelines for Respecting Cultural Knowledge.

Unit 2 - Indigenous Epistemologies - 15 points (Due Oct. __)

Required reading:
- AEPS - “The Participation of Indigenous Peoples.......”
- Ermine – “Aboriginal Epistemology”
- RuralCAP - “Alaska Native Traditional Knowledge and Ways of Knowing Workshop”
Bielawski, - “Cross-Cultural Epistemology: Cultural Re-adaptation . . . .

In this unit you will extend the ideas addressed in Unit 1 to look more specifically at some of the underlying structures and meanings (i.e. epistemologies) associated with indigenous knowledge systems and their implications for the lives of indigenous people today.

Your task for this unit is to read the articles listed above and review again the articles in Unit I, and then reflect on your own knowledge system and ways of making sense of the world to identify and describe three instances (one page each) from your own experience that illustrate how different cultural outlooks can lead to conflicting points of view on the same issue. To do this you will have to take some time to think about situations that go beyond differences of opinion within a particular worldview, and try to come up with examples that illustrate deeper differences in ways of thinking. Following the three examples, prepare a one-page summary of some of the qualities that you would consider important in describing your own personal “epistemology” and how they influence your thinking and behavior. The authors will give you plenty of ideas to reflect on, so draw on the readings to help you with your analysis and discussion. When you are done, you should have four pages to submit for this unit.

Unit 3 - Indigenous Knowledge Systems in Alaska - 15 points (Due Oct. __)

Required reading:
  Attla – K’etetaal’kaanee: The One Who Paddled Among the People and Animals
  Nelson - Make Prayers to the Raven
  ANKN - “Native Values for the Curriculum”

In this unit, we will be taking an in-depth look at one indigenous knowledge system in Alaska (the Koyukon) from a couple of different perspectives. While each cultural region is unique and distinct in many ways, they also share common beliefs and values in other ways, so you will need to be careful about the degree of generalizing you do from one region to another. For further information, KUAC carries copies of a five-part video/DVD series on “Make Prayers to the Raven,” and they can be ordered as a set by calling KUAC at 474-7491, or check the web site at http://www.kuac.org.

Read/review the above publications and then write a one-page paper in response to each of the questions listed below (5 pages altogether). Please keep each paper to one page, and back up your responses with references to the readings as well as your own examples.

1. What are some of the characteristics that distinguish Catherine Attla’s description of life in the Koyukuk River area from that of Richard Nelson, whose Make Prayers to the Raven discusses many of the same issues as Catherine, but addresses them through an anthropological lens? To what extent are their descriptions of the Koyukon worldview similar or different?

2. What are some of the implications of the different ways in which Catherine Attla and Richard Nelson came to know what they know?
3. In what ways does a subsistence lifestyle influence a worldview and knowledge system? Or is it the other way around?

4. What similarities and/or differences do you see between the various lists of Native values?

5. Select one of the lists of values in your packet and review it with an Elder in your community. What was his/her reaction, and to what extent do you see those values reflected in the everyday life of people in the community?

Unit 4 – Indigenous Knowledge and Western Science - 15 points (Due Nov. ___)

Required reading:
Kawagle/Norris-Tull – “The Indigenous Worldview of Yupiaq Culture……”
Bielawski – “Inuit Indigenous Knowledge and Science in the Arctic”

All indigenous people have developed their own systems of thought to suit their needs in the context of a particular physical and cultural environment. To the extent that “science” consists of systematic observation to make sense of the world in which we live, all people have practiced a form of science, though in Western contexts the term is used to refer to a particular set of prescribed practices. What happens when people from different cultural backgrounds with different systems of thought come in contact with one another? After reading the above articles, and reviewing some of the previous readings, please address the following tasks.

1. Write a one page critique of each of the two articles as they relate to some aspect of life in your community. Give examples from your own experience to illustrate your points where possible. (2 pages)

2. After reading the articles, take a stroll around your community and talk to some local people about their understanding of where the knowledge they use on a day-to-day basis originates, as well as the role that “science” plays in generating that knowledge. How they determine what knowledge is valid and what isn’t? Then, write up a summary of what you have learned and offer some thoughts with regard to the above questions. (2 - 3 pages)

Unit 5 - Indigenous Adaptations to Bureaucratic Systems - 15 points (Due Nov. ___)

Required reading:
Barnhardt - “Domestication of the Ivory Tower: Institutional Adaptation to Cultural Distance”
Scollon – “Bush Consciousness and Modernization”
Barnhardt – “Culturally Responsive Institutions for Minority People”
Juneau Empire – Between Worlds: How ANCSA Reshaped the Destinies of AK Native People

The articles by Barnhardt and Scollon describe some of the ways in which Western bureaucratic institutional structures impact people from non-Western orientations. Based on the issues raised and examples presented in the Juneau Empire publication, write a 3-5 page paper in which you identify some of the consequences for Native people of having to work within Western corporate, bureaucratic and legal frameworks to represent and protect their own identity
and interests, as well as some of the alternatives that are available to offset the limitations of those systems.

Unit 6 - Indigenous Contributions to Contemporary Knowledge - 25 points (Due Dec. __)

Required reading:
  ADF&G – Subsistence: Adapting Ancient Ways to Modern Times
  Krupnik et al – The Earth is Faster Now
  ARCUS – Principles for the Conduct of Research in the Arctic (ANKN)

Indigenous people around the world, including Alaska Natives, have been actively seeking ways to re-integrate their own beliefs, values and ways of knowing into the daily life of their communities in culturally appropriate ways. As you read through the materials you will find many common themes with regard to the application of traditional cultural practices in arenas ranging from education to research to resource management. Examples of the latter are described in the collection of articles put out by the Alaska Department of Fish and Game. In all arenas, their has been a clear and consistent shift toward recognizing the validity and contributions of indigenous knowledge systems in the contemporary world. The need to adapt research priorities and practices to better reflect indigenous points of view has led to the development of a set of “Principles for the Conduct of Research in the Arctic.”

Your task for this unit is to review the Principles for the Conduct of Research in the Arctic, as well as the articles in the ADF&G publication on traditional and contemporary knowledge related to subsistence, and then **conduct a mini research project of your own to prepare a case study on some topic or issue comparable to those in the ADF&G publication.** Be sure to adhere to the principles of conduct in carrying out your research, including sharing the results with those involved (especially Elders) and pursuing publication in a local paper or newsletter. You should have a topic in mind by the time we get to the midpoint of the course, so that you can share your ideas on the audioconference scheduled for Oct. ___ th. The final paper for this unit should be in the 8-10 page range. Give the assignment some careful thought and where appropriate, make use of any of the ideas we have covered in this course.

**Support and Disabilities Services**

Student support services are available to graduate students on an as-needed basis through the Center for Distance Education as well as the Center for Cross-Cultural Studies. A Moodle website has been established to provide students with on-going access to a threaded discussion as well as technical support associated with the course. The Center for Cross-Cultural Studies will work with the Office of Disabilities Services to provide reasonable accommodation to students with disabilities. Since most students are enrolled in the course by distance education, their access to the course is dependent only on the availability of a telephone and Internet services.