# OFFICIAL UNDERGRADUATE COURSE OUTLINE FORM

**Note: The University reserves the right to amend course outlines as needed without notice.**

| | |
|---|---|
| **Course Code and Number:** IPK 401 | **Number of Credits:** 4 Course credit policy (105) |

**Course Full Title:** Indigenous Worldviews and Spirituality
**Course Short Title (if title exceeds 30 characters):** Worldviews and Spirituality

| | |
|---|---|
| **Faculty:** Faculty of Social Sciences | **Department (or program if no department):** Indigenous Studies |

**Calendar Description:**

This course explores the ways in which Indigenous spirituality differs from Western religions and the impact of this on Indigenous and non-Indigenous worldviews, and ways of understanding and relating in the world. Coursework will be based on experiential learning and mandatory fieldwork.

| | |
|---|---|
| **Prerequisites (or NONE):** | 45 university-level credits including two of the following: IPK 100, IPK 101, IPK 202, IPK 277, IPK 331, IPK 332, FNST 102, FNST 201, or FNST 202. |
| **Corequisites (if applicable, or NONE):** | |
| **Pre/corequisites (if applicable, or NONE):** | |

**Equivalent Courses (cannot be taken for additional credit)**

Former course code/number:

Cross-listed with:

Equivalent course(s):

*Note: Equivalent course(s) should be included in the calendar description by way of a note that students with credit for the equivalent course(s) cannot take this course for further credit.*

**Transfer Credit**

Transfer credit already exists: ☐ Yes ☒ No

Transfer credit requested (OReg to submit to BCCAT):
☐ Yes ☒ No (if yes, fill in transfer credit form)

Resubmit revised outline for articulation: ☐ Yes ☒ No

To find out how this course transfers, see **bctransferguide.ca**.

**Total Hours: 60**
**Typical structure of instructional hours:**

| | |
|---|---|
| Lecture hours | 20 |
| Seminars/tutorials/workshops | 20 |
| Laboratory hours | |
| Field experience hours | 20 |
| Experiential (practicum, internship, etc.) | |
| Online learning activities | |
| Other contact hours: | |
| **Total** | **60** |

**Special Topics**

Will the course be offered with different topics?
☐ Yes ☒ No

If yes, different lettered courses may be taken for credit:
☐ No ☐ Yes, \_\_\_\_\_ repeat(s) ☐ Yes, no limit

*Note: The specific topic will be recorded when offered.*

**Maximum enrolment (for information only):** 36

**Expected frequency of course offerings (every semester, annually, every other year, etc.): bi-annually**

| | | | |
|---|---|---|---|
| **Department / Program Head or Director:** (Chair, PWG) Wenona Victor | | **Date approved:** | November 2016 |
| **Faculty Council approval** | | **Date approved:** | December 9, 2016 |
| **Campus-Wide Consultation (CWC)** | | **Date of posting:** | March 10, 2017 |
| **Dean/Associate VP:** Jacqueline Nolte | | **Date approved:** | December 9, 2016 |
| **Undergraduate Education Committee (UEC) approval** | | **Date of meeting:** | March 24, 2017 |

**Learning Outcomes**

Upon successful completion of this course, students will be able to:

- Analyze differing Worldviews and their relation to ontology, axiology, epistemology, and spiritual beliefs
- Critically reflect upon experiential ways in which Indigenous spiritual beliefs shape relations with the animate world
- Identify and describe an Indigenous Worldview including its ontology, axiology, epistemology and spiritual beliefs
- Demonstrate ways in which this Worldview and spiritual belief are relevant in addressing contemporary issues
- Contribute constructively to peer learning experiences
- Engage in self-reflective praxis
- Demonstrate ability to reflect upon experiential learning during fieldwork

**Prior Learning Assessment and Recognition (PLAR)**

☒ Yes     ☐ No, PLAR cannot be awarded for this course because

**Typical Instructional Methods (guest lecturers, presentations, online instruction, field trips, etc.; may vary at department's discretion)**

Will include lectures, learning circles, group work, and fieldtrips.

**Grading system:** Letter Grades: ☒   Credit/No Credit: ☐     Labs to be scheduled independent of lecture hours: Yes ☐  No ☒

**NOTE: The following sections may vary by instructor. Please see course syllabus available from the instructor.**

**Typical Text(s) and Resource Materials (if more space is required, download Supplemental Texts and Resource Materials form)**

| | Author (surname, initials) | Title (article, book, journal, etc.) | Current ed. | Publisher | Year |
|---|---|---|---|---|---|
| **1.** | DeLoria Vine Jr. | God is Red | | Putnam Publishing Group | 2003 |
| **2.** | DeLoria Vine, Jr. | Spirit and Reason | | Fulcrum Publishing | 1999 |
| **3.** | Manulani, M. | Ho'oulu: Our Time of Becoming | | Ai Pohaku Press | 2004 |
| **4.** | Duran Eduardo | Buddha in Redface | | Writers Club Press | 2000 |
| **5.** | | | | | |
| **6.** | | | | | |

**Required Additional Supplies and Materials (software, hardware, tools, specialized clothing, etc.)**

**Typical Evaluation Methods and Weighting**

| Final exam: | 30% | Assignments: | 20% | Midterm exam: | 20% | Practicum: | % |
|---|---|---|---|---|---|---|---|
| Quizzes/tests: | % | Lab Work: | % | Field experience: | 30% | Shop Work: | % |
| Other: | % | Other: | % | Other: | % | Total: | 100% |

**Details (if necessary):**

**Typical Course Content and Topics**

Weeks 1-3:     Understanding theology, Indigenous worldviews, and spirituality
Tracing the history of religion and its impact on Turtle Island
Distinguishing and Identifying spirituality from religion
Role spirituality plays in worldviews, ontology and epistemologies
Weeks 4-6:     Colonial impacts and spirituality, decolonizing the spirit
Ways in which colonial policies impacted Indigenous spirituality
How is spirituality given expression, subdued, oppressed, changed
Weeks 7-9:     Field trips: relating knowledge to the land, people, and communities
Students will spend an extended period of time on the land, learning about spirituality from the land
Weeks 10-12:  Addressing contemporary issues
What role does religion play, what role does spirituality play, how are they different
Indigenous spirituality and land development, progress and modernity