

goal of enhancing understanding of another and one's own culture.

- When Offered? Fall Winter Spring Summer Other:
How often? Yearly Odd Years Even Years Other:
Repeatable for No Yes repeatable for a maximum of 0 credit(s)
credit?
Special Course No Yes the fee is
Fees?
Cross-Listed? No Yes With
Field Trips? No Yes If so, are they required? No Yes

Registration for this course is restricted by the following:

- Prerequisite course(s)
 Co-requisite course(s):
 No credit if taken after:
 Required school/status:
 Declared major/minor:
 Required classification:
 Required GPA:
 Consent required:
 Other restrictions:

Section II. Justification for Course Information

- A. The rationale for the absence of the prerequisite(s) is
This course is an introductory 100-level course and no prerequisites are necessary.
- B. The rationale for the restriction(s) is
n/a

Section III. Course Content/Approach

A. Describe the purpose(s) of the course. What is the course trying to accomplish?

Although listed with an "FLG" course prefix, this course's content extends into a variety of disciplines including cultural anthropology, nursing and medicine, rural sociology, religious studies, women's studies, and agricultural science. Students will be introduced to the history, culture, religion, beliefs, customs, rituals, language, and society of the Old Order Amish. By studying them, students will encounter a unique opportunity to learn more about "peculiar" separatist cultures in America and are enabled to arrive at a better understanding of their own cultural concepts, values, and beliefs. We will not merely observe these people from a distance. Rather, we will attempt to learn reasons for their beliefs and practices. Above all, we will try to understand their typical and unique mind-sets and, in the process, learn to appreciate the diversity that exists in American society and learn to appreciate our own society and ourselves.

B.1. The name and nature of courses that significantly duplicate content of this course are

n/a

B.2. The results of the consultation were

C. The proposed class size is 20-70 because

The course offered as a lecture during the regular semester is capped at 70 and the course offered during the summer online is capped at 20. The course's format of lectures, readings, responses, and discussions is best suited for these ranges and in those respective venues.

D. The weightings used for evaluation of the course requirements are:

Examinations	45%	
Final Examination	15%	
Class participation	%	
Papers	20%	
Assignments	20%	
Other	%	Specify:

E.1. Topical Outline and Timetable (15 weeks)

Week 1: Introduction to the course, myths, stereotypes, personal experiences
Weeks 2-3: Roots of Anabaptism, Radical Reformation in Europe, immigration to America, growth in America
Weeks 4-11: Society and culture - education, symbols, rituals, family life, gender, medicine, local connections
Weeks 11-13: Conflict and change, legal issues, social change, occupational change, environmental problems
Weeks 13-14: Interactions with outsiders, representations of the Amish, why do we care
Week 15: Review, field experiences from instructor, diversity in the U.S. and in Wisconsin

E.2. Required Readings/Media Resources (Author(s), title, year of publication)

Textbook: Kraybill, D. *The Riddle of Amish Culture*, 2001.

Additional readings (selections of chapters): Nolt, S. *History of the Amish*, 2004.; Hostetler, J. *Amish Roots*, 1994.; Fisher, S. *The Amish school*, 1997.; Schmidt, K. *Amish and Mennonite Women*, 2002.; Keiser, G. *Dr. Frau*, 2001.; Hoover, D. *House calls and hitching posts*, 2004.; Dawley, R. *Amish in Wisconsin*, 2003.; Kraybill, D. *The Amish way*, 2012.; Kraybill, D. *Amish grace*, 2010.

Media: *Devil's Playground; The Amish; A People of Preservation*

F. To earn graduate credit, graduate students enrolled in this course will

n/a

G. Faculty or academic staff who will be teaching this course are

Josh Brown

H. Online, hybrid, and web-enhanced courses.

Will this course be offered in an entirely online or a hybrid delivery mode?

No (Go to the next section)

Yes, entirely online (Respond to the following questions)

Yes, hybrid (Respond to the following questions)

Section IV. Applying for Inclusion in the LIBERAL EDUCATION CORE

Not Applicable

A. This course addresses the following Liberal Education Core Learning Outcome(s) (check all that apply):

Knowledge	<input type="checkbox"/> K1	<input type="checkbox"/> K2	<input checked="" type="checkbox"/> K3	<input type="checkbox"/> K4
Skills	<input type="checkbox"/> S1	<input type="checkbox"/> S2	<input type="checkbox"/> S3	
Responsibility	<input type="checkbox"/> R1	<input type="checkbox"/> R2	<input type="checkbox"/> R3	
Integration	<input checked="" type="checkbox"/> I1			

B. Provide the requested information for each identified learning outcome.

Knowledge 3 (K3): Use knowledge, historical perspectives, analysis, interpretation, critical evaluation, and the standards of evidence appropriate to the humanities to address problems and explore questions.

1. Describe the content of the experience and especially the relationship between the content and the identified learning outcome. If it is appropriate, estimate the percentage of time spent in the experience on the identified outcome.

FLG 165 provides students with a learning experience that meets all elements of the K3 outcome. Through lectures, discussions, readings, analysis, and research papers, the students address problems and explore questions using standards appropriate to the humanities. By learning about the culture of the Amish (including their rituals, music, relationships, art, life stages, etc.), students will explore how the Amish survive surrounded by ever-changing and progressing modernity (Elements A-C). In further researching an aspect of the course content, students are encouraged to utilize methods appropriate to the humanities to study the culture of the Amish and also how that culture influences mainstream cultural trends (Element D).

2. Describe the opportunities that the experience will offer students to meet the identified outcome. Your description can include pedagogy used, example assignments, broad discussion of the learning environment for the experience, etc.

Students are provided opportunities through lectures, readings, and examinations to learn and demonstrate their knowledge (Element A). The course is designed to contain modules that build on each other. In the first module, students are exposed to the historical aspects of Amish culture (Element A). Using that history, students make applications to current Amish culture and how Amish history influences the decisions and cultural aspects manifest today (Element B). In their discussion papers, students engage actively with the readings and lectures to critically evaluate a problem posed in the discussion question (Element C). By the end of the semester, students build upon their historical, cultural, and interactional understanding of the Amish within mainstream America to develop their own research thesis, supporting it with evidence appropriate to the humanities (Element D).

3. Identify and provide a rationale for the presence of all prerequisites.

n/a

4. Describe the student work for the identified outcome that will be collected, assessed and results submitted to the University Assessment Committee for purposes of assessment of our Liberal Education Core. Examples of student work include student papers, in-class writing, exams, field experiences, oral presentations, etc.

Be sure to refer to the outcome rubric elements in relation to the student work that will be assessed. If there are aspects of your course that align with a selected learning outcome but are not well-reflected in its rubric, provide relevant commentary.

Element A: Unit tests. At regular intervals multiple choice, short answer, and essay exams are given to assess knowledge of Amish history and culture.

Element B: Discussion papers. Discussions are used to assess the students' ability to address problems and explore questions in the humanities. A common contradiction in mainstream society is the way in which we represent Amish society. The following is a discussion prompt aimed at uncovering this problem: "We have learned a little about representations of the Amish in film, television, advertisements, etc. What are your experiences with these representations of the Amish? Have you seen Amish Mafia or read a bonnet-ripper novel, for example? Have you ever purchased Amish-made goods? What do these representations tell us about Amish society and culture? What do these representations tell us about our relationship with the Amish?"

Element C: Discussions. Other discussions during the semester encourage students to engage more critically with Amish culture. The following is a discussion prompt aimed at encouraging that deeper, critical engagement with the course content while at the same time building on their knowledge of previous course information: "There are currently several Amish men on the Wisconsin sex offender registry and court proceedings of physical and emotional abuse in Amish households do exist. It is likely that many more cases of sexual, physical, and emotional abuse in Amish society go unreported. Discuss how the history of Amish society and its cultural patterns allow for internal venues of justice. Discuss how these internal venues of justice help stabilize Amish society, while also addressing the humanistic implications of such internal justice."

Element D: Final Paper. The final paper is meant to bridge a students' interests with knowledge of the humanities. The prompt for the final essay is as follows: "At the end of the term you will submit an essay concerning Amish culture. Begin with your own major or minor field of study (if you are currently undecided, pick an academic discipline that interests you), and find a novel way that your discipline intersects with Amish life. This paper is your opportunity to become the teacher, by teaching me about your discipline and using the knowledge in this course to apply to Amish life. Past paper topics have included: a transcultural nursing model of care for at-home birth in high-risk pregnancy among the Amish, Amish cultural patterns that contribute to economic growth and its applications to a global business model, critical assessment of the art curriculum in Amish parochial schools, etc. The essay must be submitted to the dropbox by the last day of the course. You will need to support any claims in the essay with at least four outside sources. Before the essay is due, you will also submit a list of references and a short summary of your final project including its relationship to the knowledge outcome appropriate to the humanities to the dropbox for instructor approval. The paper should be between 1000 and 1500 words."

5. Provide additional information on the learning experience such as:

- **Sample readings**
- **Topical outline and timetable**
- **Learning outcomes**
- **A brief description of the experience (300 words maximum)**

By the end of this course, students should be able to

- (1) identify and describe major events and movements in Amish history and current cultural markers of Amish life,
- (2) explore and evaluate questions, contradictions, and problems in Amish culture,
- (3) research an aspect of Amish culture using methodologies gained from the course experience and external evidence,
- (4) draw connections between humanities knowledge of Amish culture with another discipline and apply that knowledge to a new context,
- (5) and develop an appreciation for cultural diversity.

6. Considering existing department/program resources, please provide answers to the following:

How many sections of the experience will be offered in the fall semester? 0

How many sections of the experience will be offered in the spring semester? 1

What will be the average size for each section of the experience? 70

Integration (I1): Apply knowledge, skills or responsibilities gained in one academic or experiential context to other contexts.

1. Describe the content of the experience and especially the relationship between the content and the identified learning outcome. If it is appropriate, estimate the percentage of time spent in the experience on the identified outcome.

FLG 165 provides students with a learning experience that meets all elements of the I1 outcome. This course is suited to foster the understanding that students make in synthesizing their learning in the course to new situations both in other disciplines and in the community. It connects student learning in the classroom to personal experience. Recent comments from student evaluations mention that the course invites them to consider the Amish not as morally superior, isolated peculiarities, but as human. In so doing, students turn the academic lens on themselves and their own peculiarities (Element A). The course allows for students to consider how different disciplines address a particular problem. Although the course provides information on the historical, cultural and social aspects of Amish life, presentations are provided on Amish business practices, health and healing, legal issues, education, etc. Importantly this information is not treated as a minor aside or a casual mention in class, but as a crux to help us understand the culture of a minority population in the United States (Element B). FLG 165 also provides students the opportunity to apply knowledge gleaned from the course to explore options in a more activist-oriented sphere of learning and development growth. In so doing, students transfer the knowledge of Amish culture to current legal, moral and ethic, creative, etc. issues, especially at a local level (Element C).

2. Describe the opportunities that the experience will offer students to meet the identified outcome. Your description can include pedagogy used, example assignments, broad discussion of the learning environment for the experience, etc.

Students are provided opportunities through lectures, readings, and examinations to learn and demonstrate their knowledge on Amish culture. At the same time, important connections are made with disciplines within and beyond the humanities. Several of these connections are consistently reiterated throughout the course and are explicitly engaged with as weekly discussion papers that they constitute more than a superficial mentioning of these disciplines. Rather students are asked to use knowledge and experience from external disciplines to further explain and provide a more holistic narrative of Amish life. Primarily through readings and in-class presentations, students will be exposed to other academic disciplines (Element A). Through follow-up discussion papers, students will apply that knowledge and their own personal experiences to explicitly make (sometimes novel) connections (Element B) and apply those connections in a new context (Element C).

3. Identify and provide a rationale for the presence of all prerequisites.

n/a

4. Describe the student work for the identified outcome that will be collected, assessed and results submitted to the University Assessment Committee for purposes of assessment of our Liberal Education Core. Examples of student work include student papers, in-class writing, exams, field experiences, oral presentations, etc.

Be sure to refer to the outcome rubric elements in relation to the student work that will be assessed. If there are aspects of your course that align with a selected learning outcome but are not well-reflected in its rubric, provide relevant commentary.

Element A. Discussion papers. Students demonstrate a sense of self as a learner by connecting academic knowledge to their own experiences in several of the discussion papers. These activities are vital in elucidating for the student a sense of self and how they too can be objects of study. For example, one prompt at

the beginning of the semester is as follows: "Symbols of Amish society are important markers of group identity and group boundary. They make firm statements of age, gender, status, church affiliation, etc. Do you integrate symbols in your daily life through dress, speech, relationships, etc.? What symbols identify you?"

Element B. Discussion papers. Perhaps the greatest connections in this course are those between the humanities and medicine and nursing. Several discussion papers, videos, and in-class presentations highlight those connections. One example of a discussion post that is as follows. Importantly, it provides additional opportunities for students who do not come from nursing backgrounds: "Choose one of the following. (1.) The top three states for highest Amish population all have patient care manuals devoted to the Amish. Wisconsin, as the fourth most Amish populous state, currently does not. Write a proposal to a hospital administrator or state health official encouraging them to fund such a manual on Amish patient care. Why is it necessary? What should be included? What cultural sensitivities should a care provider know when dealing with the Amish? (2.) As we have learned, the Amish are an isolated population receiving very little new genetic information. As a result, genetic abnormalities and birth defects are common. One of the most troubling hurdles for successful Amish patient care is obtaining trust. Write a letter to an Amish couple in your care encouraging them to undergo genetic counseling. Explain the process and why it is necessary. Pay particular attention to developing that trust in your tone and language in the letter. (3.) The Amish rely heavily on complementary and alternative methods of healing (CAM). As an outsider, do you feel that this reliance on CAM is beneficial? Why or why not? Support your decision with case details discussed in class and your own experiences in the health field as either a provider, future provider, or patient."

Element C. Discussion paper. Using the knowledge from the course, as well as the information bridging that knowledge to another discipline, students are encouraged to apply academic conventions to another context. In writing a letter to a local newspaper, students must not only take a position, but also defend it: "The Amish relationship with the state of Wisconsin has been tenuous at times. At the moment, the Amish in many states are being tried for failing to comply with building codes and obtain proper build code permits. In Eau Claire County, for example, all structures built after 1980 require installation of working smoke and carbon monoxide detectors. The Amish object to this code requirement, as was mentioned in class. From 2011 to 2014, seven cases of failure to comply with building codes were brought before circuit judges in Eau Claire County. Write a letter to the local newspaper either encouraging or discouraging Amish compliance. Be sure to mention the history of legal issues between the Amish and the state, explicitly state your opinion, and support that opinion with facts gleaned from in class lectures, discussions, and readings."

5. Provide additional information on the learning experience such as:

- **Sample readings**
- **Topical outline and timetable**
- **Learning outcomes**
- **A brief description of the experience (300 words maximum)**

By the end of this course, students should be able to:

- (1) identify and describe major events and movements in Amish history and current cultural markers of Amish life,
- (2) explore and evaluate questions, contradictions, and problems in Amish culture,
- (3) research an aspect of Amish culture using methodologies gained from the course experience and external evidence,
- (4) draw connections between humanities knowledge of Amish culture with another discipline and apply that knowledge to a new context,
- (5) and develop an appreciation for cultural diversity.

6. Considering existing department/program resources, please provide answers to the following:

How many sections of the experience will be offered in the fall semester? 0

How many sections of the experience will be offered in the spring semester? 1

What will be the average size for each section of the experience? 60

Section V. Applying for GENERAL EDUCATION Designation

Not Applicable

This course should qualify as a General Education course in Category IV-D because

this course provides information and learning experiences related to a minority culture and civilization located in North America (the U.S. and Canada) which has roots and maintains many aspects of culture from its origins in central Europe. The course is broadly available and we anticipate it will be of interest to students from many different fields of study.

Section VI. Applying for CULTURAL DIVERSITY Designation

Not Applicable

Section VII. Applying for SERVICE-LEARNING Designation

Not Applicable

Section VIII. Applying for INTERDISCIPLINARY STUDIES (Idis) Designation

Not Applicable

Section IX. Applying for FOREIGN CULTURE Designation

Not Applicable

A. Discuss how the course is broadly based and enhances understanding of contemporary life in foreign countries or regions.

This course has been offered under the FLG 150 course umbrella, which is designated as a foreign culture course. Although the course addresses Amish society in a foreign country, Canada, its existence within the United States is also considered "foreign." Amish society and culture is markedly different from mainstream society. The Amish create boundaries around their society to separate themselves from mainstream America, e.g., they

speaking a language other than English with the in-group, they dress differently from mainstream America, they engage in rituals that are different from mainstream society.

The majority of students who take this course in the summer are nursing students at Marshfield (20-40), who take this course for its FC distinction. They appreciate this course because it exposes them to a culture that is both foreign to themselves and mainstream American society, but also local, in that they will regularly deal with Amish and Mennonite patients in that area of Wisconsin and will be confronted with a culture of care and healing that is vastly different from our own. Of course, the other social and cultural aspects that we cover in the course create connections with a variety of other fields. Not only nursing students, but students from other majors will benefit from making the cultural connections between themselves and a foreign group from mainstream American society.

This course fulfills the spirit of the FC distinction, namely to allow students wider exposure to cultures outside of their own. It is imperative that students know how to interact and appreciate diverse cultures (even in their own state). I think this is a wonderful application of using a GE/LE course distinction, apply it to their major and also (as the course is designed) to allow reflection on one's own cultural beliefs. These are the connections that we build in this course.

B. Discuss which aspects (cultural, social, linguistic, historical, political, religious, intellectual, philosophical) are addressed in the course.

The aspects covered in this course are cultural (arts, music, foodways, life stages, etc.), social (interactions with the ingroup and outgroup), linguistic (maintenance of archaic German for worship and maintenance of Pennsylvania Dutch for the ingroup language), and religious (rituals and worship practices, symbols of cohesion for group membership). While the cultural, linguistic, social, etc. are applied to a specific group of people, the entire final section of the course "interactions with outsiders" forces examination of broader society and societies and their interactions with the Amish. For example, how do they represent the Amish in film, art, architecture, etc.? What do those representations tell us about those societies? We mention, for example, that areas of northern Japan are influenced by Amish furnishing styles and we discuss what those adaptations mean in light of a non-European, religiously different society and further what those adaptations ultimately say about the culture itself.

Section X. Applying for WELLNESS THEORY Designation

Not Applicable

General Notes and Comments:

FLG 165 will be offered on-campus in Spring semester, and online only during the first 3-week summer session.

Attachments

Date of Department/Program Approval (Include all department/program names and approval dates as appropriate):

approved by the department on October 9, 2014

College Curriculum Committee or Equivalent Action:

10/30/2014 Approved Denied

University Liberal Education Committee Action:

Approved Denied