**General Education Course Inclusion Proposal**

**HUMAN EXPRESSION**

**Course Name and Number:** Seasonal Exploration Anishinaabe Language – NAS 207

**Home Department:** Center for Native American Studies

**Department Chair Name and Contact Information**:

CNAS Director April Lindala x1397 alindala@nmu.edu

Faculty Affairs Comm. Chair Dr. Martin Reinhardt x1397 mreinhar@nmu.edu

**Expected frequency of Offering of the course**:  Every semester

(Fall, Winter, Summer given sufficient enrollment, as sections A, B, and C).

**Official Course Status**: Has this course been approved by CUP and Senate?             YES

**Overview of course** (please attach a current syllabus as well):

*Please limit the overview to two pages (not including the syllabus)*

A. Overview of the course content

NAS 207 (Seasonal Exploration of Anishinaabe Language) is an introduction to Anishinaabe language, culture and worldview. This course explores primarily vocabulary and aadizookaanag (ancestral stories) through the lens of winter.  Through various learning approaches students will learn to read, write and speak basic Anishinaabemowin (Anishinaabe language) while taking part in renewal of Lake Huron and Lake Superior dialects of Ojibwe..  Students engage in experiential opportunities such as cultural outdoor activities, seasonal traditions, ancestral story-craft, as well as in individual and group work that emphasizes contemporary and deep-past lifeways of the Anishinaabe Nation.  This spoken, written, and experiential approach aids in the development of introductory Anishinaabe language acquisition.  Students are able to express their understanding of these components in writing, storytelling and everyday conversation. After completing this course, a more evolved understanding of Anishinaabe epistemological and ontological perspectives will result.

B. Explain why this course satisfies the component specified and significantly addresses both learning outcomes

**Critical Thinking Component:**

*Evidence*

Students will be assessed on their ability to recall plot, theme and character from various aadizookaanag (ancestor stories).  In addition, they will be assessed by their ability to translate themes into ideas that have a timeless resonance and current relevance. As a compliment attention will be given to whether students can demonstrate recall of uses, language used for, and respectful gathering protocols of natural materials.   The course is land based and involves walking, gathering natural materials, and cooking outside.  There is also a strong classroom element that more directly involves Anishinaabe language and narrative.

*Integrate*

Students will be asked to consider the stories and approaches to natural materials from a language-based perspective.  Within the language for example mitigoog (trees) are intelligent, have emotion, and are part of a broad constellation of relations.  They are considered equal in importance to human beings, and often have agentic roles in the aadizookaanag.  The aadizookan (story) themes will become part of a larger conversation surrounding fundamental outlook or worldview, in other words, how do aadizookaanag inform understandings of the fundamental nature of the world?

*Evaluate*

NAS 207 requires students to learn terminology via course lectures, discussions, active learning, reading bilingual texts all specific to the Great Lakes Region. Students will be assessed on their participation, ability to recall vocabulary and story elements, and their skills in deriving deeper meaning from overarching thematic and plot elements.  In addition, they will be evaluated on their recall of natural materials uses and how to adapt their knowledge of these to novel, simulated circumstances.  For example, suppose you are lost in the woods with only a knife and a lighter.  Night is approaching and you are lost.  What knowledge of the language and natural materials will you rely on to survive?  A conventional quiz based structure partnered with in-class activities and assignments will test for vocabulary, natural materials uses and aadizookanag theme and plot elements.  Quizzes will also test for deeper-level evaluative abilities regarding the broader meaning of the stories.

**HUMAN EXPRESSION**

**Knowledge of Aesthetic Role:**Anishinaabe language is often taught using visual arts, short story listening/writing, and songwriting as memory aids.   In addition, the language itself translates to English in a manner that causes many to suggest that it has an internal poetry.  The attention to descriptive detail and intricate patterning natural to the language lend to it a kind of aesthetic aspect.  For instance, one word for deer waawaaskeshi comes from waawaa- ‘flashing light’ and -keshi which may refer to the sound the animal makes when moving through the brush.  Goo’kookoo said with the musical intonation of the barred owl is the word for that owl.  In Anishnaabemowin, anang ‘star,’ giizis ‘sun,’ miigwan ‘feather,’ and opwaagan ‘pipe,’ are thought of and grammatically represented as living beings.  Students will be asked to identify places in the language that have special aesthetic appeal to themselves personally and then to reflect on those instances given what they know of Anishinaabe perspectives and language.

**Innovative Thinking:**Intensive study of a language as complex and intricately structured as Anishinaabemowin will result in a mental acuity comparable to when studying complex mathematics.  Combining root word ideas in a different order than in English develops mental agility.  By the time students have studied the transformational beings, the duality of the animkiig ‘thunderbirds’ and the mishibizhiwag ‘great lynx’, the windigo ‘greed mystery/spirit’ and the windigokan ‘the reverse greed, or contrarian - the undoer of greed,’ their appreciation for Anishinaabe ancestral narrative artistry will have deepened, while their understanding of the art form will have broadened.  All of the elements and themes in the old stories create a field of ideas that in order to traverse, a student needs to be both open minded and mentally agile.  In order to track thematic elements, plot and character, students need to be able to identify patterns both bold and subtle.  In order to do this, they must challenge themselves to be innovative in their thoughts, so as to not become mired in square or rote conventions of literary criticism.

**Acknowledging Contradictions:**Not only does the language teach one to think dynamically, it also teaches one to think independently.  Anishinaabe language study challenges the nuanced English-informed assumed worldview of an individual.  As English language-bound constructed realities shaping one’s assumptions regarding reality and society are challenged by the many alternatives proposed in Anishinaabe language, a person’s intellect becomes involved in a natural dialectic.  The transformational being at the center of many Anishinaabe old stories is an embodiment of contrarian contradiction.  Studying this being and his/her motivations, actions and experiences will provide insight not only into Anishinaabe national character, but also into the way in which acknowledging contradictions serves to provide clear direction by illustrating its opposite.

Group debate can be used to facilitate a better understanding of contradictions.  Debate participation can be challenging to assess.  There are several ways to address the challenge of assessing group debate.  Free-write-style response papers and directed response paper writing at the end of a classroom session would allow for individual student assessment in this regard.  In addition these writing exercises would facilitate a better understanding of the quieter, more shy students whose opinions do not always come across in classroom discussions.  Papers of this kind can also give an instructor a sense for how well the material is being absorbed and contemplated.

**C. Target Audience**

This class assumes NAS101 as a prerequisite.  It is directed at a diverse audience whose interests may range from Philosophy, Linguistics, Anthropology, Environmental Sciences, Outdoor Recreation, and English, to Sociology.  This is a 200 level course and is limited to 25 students.

**D. Additional Roles**

This course (or NAS 101) is required for students pursuing Native American Studies as a major (B.A., or B.S.).

**PLAN FOR LEARNING OUTCOMES**

**CRITICAL THINKING**

*Attainment of the CRITICAL THINKING Learning Outcome is required for courses in this component.  There are several dimensions to this learning outcome. Please complete the following Plan for Assessment with information regarding course assignments (type, frequency, importance) that will be used by the department to assess the attainment of students in each of the dimensions of the learning outcome. Type refers to the types of assignments used for assessment such as written work, presentations, etc. Frequency refers to the number of assignments included such as a single paper or multiple papers. Importance refers to the relative emphasis or weight of the assignment to the entire course. For each dimension, please specify the expected success rate for students completing the course that meet the proficiency level and explain your reasoning. Please refer to the Critical Thinking Rubric for more information on student performance/proficiency in this area. Note that courses are expected to meaningfully address all dimensions of the learning outcome.*

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| **DIMENSION** | **WHAT IS BEING ASSESSED** | **PLAN FOR ASSESSMENT** |
| **Evidence** | Assesses quality of information that may be integrated into an argument | **Task Type:**  Quizzes  **Frequency:** 4 times a semester  **Overall Grading Weight:**  100 points  **Expected Proficiency Rate:** 90-100 points  **Example:**  Multiple choice and essay style quiz highlighting vocabulary and underlying themes or cultural significance throughout stories |
| **Integrate** | Integrates insight and or reasoning with existing understanding to reach informed conclusions and/or understanding | **Task Type:** Individual or group research project  **Frequency:**  Two times per semester.  **Overall Grading Weight:**  100 points  **Expected Proficiency Rate:** 80-100/100  **Example:** Live experiential presentation. Students will offer an outdoor live bilingual demonstration to classmates of a seasonal and cultural activity on the topic researched. Written responses from classmates are required on at least one presentation from different group. |
| **Evaluate** | Evaluates information, ideas, and activities according to established principles and guidelines | **Task Type:** Books  **Frequency:**  One per module  **Overall Grading Weight:**  100 points  **Expected Proficiency Rate:**  80-100/100  **Example:**  Create a simple ten-page book that highlights Indigenous plant knowledge, cultural significance, and current language skill set for appropriate module. Books will be written in Anishinaabemowin progressively. Each student will present a different student's work to aid in the advancement of a well-rounded language acquisition. Assessment of project will be based on accuracy of plant knowledge, verb conjugation, VOS order and proper tense usage. |

**PLAN FOR LEARNING OUTCOMES**

**HUMAN EXPRESSION**

*Attainment of the HUMAN EXPRESSION Learning Outcome is required for courses in this component.  There are several dimensions to this learning outcome. Please complete the following Plan for Assessment with information regarding course assignments (type, frequency, importance) that will be used by the department to assess the attainment of students in each of the dimensions of the learning outcome. Type refers to the types of assignments used for assessment such as written work, presentations, etc. Frequency refers to the number of assignments included such as a single paper or multiple papers. Importance refers to the relative emphasis or weight of the assignment to the entire course. For each dimension, please specify the expected success rate for students completing the course that meet the proficiency level and explain your reasoning. Please refer to the Rubric for more information on student performance/proficiency in this learning outcome. Note that courses are expected to meaningfully address all dimensions of the learning outcome.*

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| **DIMENSION** | **WHAT IS BEING ASSESSED** | **PLAN FOR ASSESSMENT** |
| **Knowledge of the role of the aesthetic** | Demonstrate comprehension of the role of aesthetic in the human experience including artistic, literary, and rhetorical expression. | **Task Type:** Written responses to texts (book, essays, articles, films, etc.) and class discussions/activities.  **Frequency:**  Four per semester  **Overall Grading Weight:** 100 pts  **Expected Proficiency Rate:** 80-90/100  **Example:**  Identify at least three sources of natural materials and answer these questions thoroughly: What is the Anishinaabe translation to this item/plant/being and why is it named so? What does its name say about how it interacts with its surroundings? What cultural significance and/or ancestral story does it have to the Anishinaabe Nation? How do people interact or not interact with the selected materials and why? |
| **Innovative Thinking** | Create or adapt activities, ideas, or questions expressing both creativity and experience | **Task Type:** Individual or group presentation  **Frequency:** Two per semester  **Overall Grading Weight:** 100 pts total  **Expected Proficiency Rate:** 80/90-100  **Example:** These presentations will involve a group evaluation of the stories partnered with a parallel demonstration of a natural materials use. The story path will focus on underlying themes and their applicability to contemporary circumstances. The natural materials path will center around whether students can adapt to simulated problems. |
| **Acknowledging contradictions** | Integrates alternate interpretations or contradictory perspectives or ideas. | **Task Type:**  Groups debate the meaning of a story and look for how the underlying themes may inform Anishinaabe perspectives and nation building currently.  **Frequency:**  Once per semester.  **Overall Grading Weight:** 50 pts.  **Expected Proficiency Rate:** 40-50/50  **Example:** In Sun and Moon, the 1903 Lake Nipigon text by Gaagige-binesi (Forever Thunderbird) what is the meaning to be taken by the sudden appearance of the Sun Being? What does this mean for the old woman and her adversary? What does this mean in a broader more general sense and how can it be applied to today’s problems? |

**NAS 207B:**

**Anishinaabe Seasonal Language**

**4 Credits CRN 12276**

Center for Native American Studies: (906) 227-1397<http://www.nmu.edu/cnas>

EduCat (Course Website) Login Page:<https://educat.nmu.edu/index.php>

**Required Books**

Densmore, Frances. *Strength of the Earth*. (2005) The Classic Guide to Ojibwe Uses of Native Plants. St. Paul, MN : Minnesota Historical Society Press.

*Plants Used By The Great Lakes Ojibwa*, Great Lakes Indian Fish & Wildlife Commission (1993) Odanah, WI.

**Course Description** NAS 207 (Seasonal Exploration of Anishinaabe Language) is an introduction to Anishinaabe language, culture and worldview. This course explores primarily vocabulary and aadizookaanag (ancestral stories) through the lens of winter.  Through various learning approaches students will learn to read, write and speak basic Anishinaabemowin (Anishinaabe language) while taking part in Anishinaabemowin (Ojibwe dialect specific) renewal.  Students engage in experiential opportunities such as cultural outdoor activities, seasonal traditions, ancestral story-craft, as well as in individual and group work that emphasizes contemporary and deep-past lifeways of the Anishinaabe Nation.  This spoken, written, and experiential approach aids in the development of introductory Anishinaabe language acquisition.  Students are able to express their understanding of these components in writing, storytelling and everyday conversation. After completing this course, a more evolved understanding of Anishinaabe epistemological and ontological perspectives will result.

**Class Goal** To experience Anishinaabe understandings of the world through aadizookewin (the study of ancestral narrative artistry) during the winter when stories in the language have the most relevance. To explore the traditional use of natural materials for building, winter survival, comfort, and crisis management.

**Objectives** Learning everyday words and phrases in Anishinaabemowin (Ojibwe language) related to winter and the land. Learning the history and current status of the language. Learning different approaches to language study & Anishinaabe language-based concepts.

Learning problem solving using Anishinaabe language-based concepts.

**Outcomes** After completing this course successfully, we will be able to:

1.  Identify themes and ideas central to Anishnaabe narrative artistry.

2. Consider the relevance of narrative themes to current life.

3. Recall a basic set of 50 words in the language related to winter and the land.

4. Innovate solutions to simulated crises in wilderness survival using Anishinaabe language-based concepts.  These are imagined scenarios.

5. Be able to create and tell a simple story in Anishinaabemowin.

**Readings** We will go at a steady pace and read as needed. An audio recording of each vocabulary list and concept description will be available on educat to help with pronunciation, cadence, accent and understanding.

**Class Modules** Each of the following modules covers approximately a three week period. All due dates are set within EduCat and will happen dynamically with strong consideration of class input.

**Modules**

All modules will follow the basic pattern with the iterated variations:

Introduce vocabulary related to appropriate season.  This will involve weather, landforms, and tools/structures and other relevant items having to do with Anishinaabe life in the winter.

Travel by foot on walking trails.  At the apex of the trail build a fire in a designated area, and cook natural foods, such as pre-caught and cleaned fish, venison and tea.  The Decolonizing Diet Project Cookbook will serve as a template for cooking.  While cooking, workshop words surrounding firemaking, cooking, and food.  Also review words relevant to the hike itself - kinds of trees encountered, specific landforms, animals, weather and so on.  Keep track of these by voice memo, later to be transcribed into testable vocabulary lists.   This will involve the use of transcribing software such as the free program Expresscribe.  In addition students will work with .wav files, basic recording equipment and software (such as the free program Audacity) in order to assist them in the recording/transcribing process.

At this gathering place, relate a single aadizookaan (ancestor-authored narrative).  Walk back.  Once back in the classroom, discuss the narrative thematic elements and decide on a framework of these element to remember and be tested on.

**Module 1 Variations/Additions**

Response paper 1

Introduce response papers:

Identify at least three sources of natural materials and answer these questions thoroughly: What is the Anishinaabe translation to this item/plant/being and why is it named so? What does its name say about how it interacts with its surroundings? What cultural significance and/or ancestral story does it have to the Anishinaabe Nation? How do people interact or not interact with the selected materials and why?

**Module 2**

Response paper 2

First group presentation

These presentations will involve a group evaluation of the stories partnered with a parallel demonstration of a natural materials use.  The story path will focus on underlying themes and their applicability to contemporary circumstances.  The natural materials path will center around whether students can adapt to simulated problems.

**Module 3**

Giigoonh’ikewin (fishing technologies).  Legality, ecology, behavior, physiology, biology of fish and hydrology (water systems, watershed and cycles).  Aadizookaanag related to water and the Great Lakes.

Reclaiming indigenous place names workshop.

Research one place name and give a presentation on the location, history, aadizokaan

Makizin ataadiwinan (Moccassin Games).  Pagise’siwin game.

Ogchidaa ataadawinan, (Big Hearted Games - Warrior Games)

Aniibishaaboo’ikewin (simple teas, gathering natural materials and protocols surrounding).

Wiigwaas’ikewin and basketry.

Mashkiikii waawyeziwin.

Response paper 3

**Module 4 -  Indigenous Food Revivals**

Food sovereignty:  legality, stewardship, pragmatism (understanding treaty specifics)

*Decolonizing Diet Project Cookbook* (2016), cooking presentation in the language.

Hide tanning workshop, all accompanied by local knowledge keepers.

Endaayaan (home) construction using onsite gathered natural materials.

Giiyosewin (harvesting theory).  Protocols and understandings of giiyosewin.

Integrations with mino-bimaadiziwin.

Second group presentation

Response paper 4

**Assessment Strategies**

1. Response papers (4) 100 pts total.

2. Participation/Attendance 100 pts.

3. Individual/group presentation on narrative artistry and simulated crises problem solving using Anishinaabe language based concepts (2 per semester).  100 pts total.

4. Group debate the meaning of a work of ancestral narrative artistry. 5o points

**Grading**Final grades for this class will be an average of scores in other in the above assessments resulting in a grade out of 100.

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| A  94-100 | A- 90-93 | B+ 87-89 | B 84-86 | B- 80-83 | C+ 77-79 |
| C  74-76 | C- 70-73 | D+ 67-69 | D 64-66 | D- 60-63 | F <60 |

**ADA Statement**   If you have a need for disability-related accommodations or services, please inform the Coordinator of Disability Services in the Dean of Students Office at 2001 C. B. Hedgcock Building (227-1700 or disserv@nmu.edu). Reasonable and effective accommodations and services will be provided to students if requests are made in a timely manner, with appropriate documentation, in accordance with federal, state, and University guidelines.

**NMU’s Non-Discrimination Statement**   Northern Michigan University does not unlawfully discriminate on the basis of race, color, religion, sex, national origin, age, height, weight, marital status, familial status, handicap/disability, sexual orientation, or veteran status in employment or the provision of services, and provides, upon request, reasonable accommodation including auxiliary aids and services necessary to afford individuals with disabilities an equal opportunity to participate in all program and activities. Anyone having civil rights inquiries may contact the Equal Opportunity Office, 502 Cahodas Hall (906) 227-2420.

**Academic Integrity**Students are expected to do their own work unless advised that collaboration is acceptable.  Dishonesty will result in the university process regarding academic misconduct beginning (see the student handbook).