**General Education Course Inclusion Proposal**

**PERSPECTIVES ON SOCIETY**

*This proposal form is intended for departments proposing a course for inclusion in the Northern Michigan University General Education Program. Courses in a component satisfy both the Critical Thinking and the component learning outcomes. Departments should complete this form and submit it electronically through the General Education SHARE site.*

**Course Name and Number:** NAS 330 Native Cultures and the Dynamics of the Religious Experience

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

**Department Chair Name and Contact Information** (phone, email):

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** (e.g. every semester, every fall):

Every other summer, every other fall

**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

Many people are still unaware that tribes had and still have their own belief and value systems as well as ancient ideological foundations linked to their traditional homelands. Tribes have their own creation stories, healing ceremonies, coming-of-age ceremonies, wedding ceremonies as well as seasonal gatherings (to name just a few). The relationship between Native peoples and European visitors and ultimately, settlers was and still is complex primarily because of the clash of differing belief systems (thus, the multifaceted title of the course). This course will introduce varying glimpses into the spirituality and religious life experiences of Native peoples and tribal societies historically and today through various texts (mostly first person or interviews). The Doctrine of Discovery will be examined as well the American Indian Freedom of Religious Act of 1978. This course is a rigorous 300-level, four-credit course with a significant amount of reading, viewing and writing. It is made up of four distinct units with each unit building upon the next (see syllabus).

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

*Critical thinking* is central to course curriculum. Most students have not realized that tribes have established belief systems counter to Western religious belief systems. Students learn about the distinctiveness of tribal belief systems as well as the parallels and common theme found within tribal belief systems. Students learn of the purposeful efforts throughout history of the Western political and religious systems to terminate and/or assimilate tribal peoples in the U.S. and Canada and how they established religious doctrine as a legal grounds to do so. Students learn about the continual societal sidelining in modern times through the creation of policies that reflect ideological intolerance to tribal peoples. In order to satisfy the *Evaluation* learning outcome dimension, NAS 330 expects that students will garner and apply a broad vocabulary to assist them in their articulation of the moral and ethical treatment of the tribal peoples and tribal societies historically and in contemporary times.

Unsolicited email from a student from School of Business (July 2013): “I am not one that likes online classes, and I originally had thought ok, I can blow right on through this course no problem.  But, that wasn’t the case.  You made us actually think critically, and apply what we had read.”

*Perspectives on Society –* introduction to distinct ways of being/ways of believing of tribal societies prior to

European contact will open the course followed by an analysis of the systematic clash between societies once contact had been established in what is now the U.S. and Canada. NAS 330 students will analyze and articulate how tribal societies were treated by European countries (specifically via Christian policy) and subsequently, the U.S. and Canadian governments and determine whether or not such treatment was ethical. Students will consider 1) the motivation for such treatment between colonizers and Native peoples and 2) what was targeted (and is still targeted) to drive that motivation and does that impact all of society today? Additionally, NAS 330 students will read and response to how Indian country (U.S. and Canada) has worked to heal itself (sometimes in concert with other religions) and re-develop itself by re-introducing and re-vitalizing traditional ways of believing within their respective societies.

C. Describe the target audience (level, student groups, etc.)

NAS 330 Native Cultures and the Dynamics of the Religious Experience has been and will be attractive to students enrolled in the NAS minor. NAS 330 has attracted students in other disciplines including (but not limited to); anthropology, education, English, history, philosophy, psychology, sociology and social work. Feedback from students representing other disciplines has been that this course has heightened their critical consciousness about the belief systems of American Indians as well as the atrocities done to tribal peoples by Western political and religious systems. There is no required pre-requisite for this course, however it is geared towards students who are upperclassmen.

D. Give information on other roles this course may serve (e.g. University Requirement, required for a major(s), etc.)

This course is an elective in the Native American Studies minor. This course is also an elective in the Religious Studies minor.

E. Provide any other information that may be relevant to the review of the course by GEC

April Lindala and Dr. Martin Reinhardt have taught this course on-line. We have historically kept the course at 25 students per class and will probably continue to do so.

Students are “tasked” contains four quizzes (worth 28% of overall grade), multiple group/peer discussions (12% of overall grade) and four detailed written responses (48% of overall grade). At the very beginning of the course, there is also a required individual introduction during week 1 with three specific questions for students to answer (minimal participation points). These questions are revisited during Unit 3 for the purpose of making connection between a student’s personal experience and the course content.

The key to this proposal is viewing the “examples” as it pertains to each dimension and learning outcome. I have provided three pages of questions representing a broad array of course content questions.

It appears from the proposal that “Perspectives of Society” will be assessed in fall of 2018. Should all go as planned, the NAS should be teaching this course during that semester. I look forward to the opportunity to having this course assessed.

**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.*

|  |  |  |
| --- | --- | --- |
| **DIMENSION** | **WHAT IS BEING ASSESSED** | **PLAN FOR ASSESSMENT** |
| **Evidence** | Assesses quality of information that may be integrated into an argument | **Task Type:** Students complete **four unit quizzes (Q)** over course content. Quiz questions are varied in style: true/false; multiple choice; short answer; and essay.  **Examples:** See *sample* questions #12 (pg. 8) and #19 (pg. 9)  **Frequency:** Four quizzes, one for each unit, are spread out evenly based on either eight week (every two weeks) or sixteen week course (every four weeks).  **Overall grading weight:**28% of the total grade.  **Expected Proficiency Rate:** The criterion level for *proficient* is at 80%. This is a bit higher than the written work as students are equipped with “practice activities” on EduCat to assist them.  **Task Type:** Students participate in **multiple group discussions (GD)**. Unit specific questions are presented to drive the conversation.  **Examples:** See *sample* questions #7 (pg. 7), #15 (pg. 8)  **Frequency:** Four group discussion questions, one for each unit, are spread out evenly based on either eight week or sixteen week course.  **Overall grading weight:**12% of the overall grade.  **Expected Proficiency Rate:** The criterion level for *proficient* is at 75% as this course is for upperclassmen, but many students are often from disciplines other than NAS.  **Task Type:** Students compose **four written responses (WR)**, each assignment is in response to the specific unit material. Detailed question sets are provided for students to answer.  **Examples:** See *sample* question #1 and #8 (pg. 7), and #22 (pg 9)  **Frequency:** Four written responses over the course of the semester spread out evenly based on either eight week or sixteen week course.  **Overall grading weight:**This is the bulk of the work for the semester and the most revealing. 48% of the overall course grade.  **Expected Proficiency Rate:** The criterion level for *proficient* is at 75% as this course is for experienced students, but students who are often from disciplines other than NAS. Students may be invited or required to submit a re-write to further improve upon what has been already submitted. |
| **Integrate** | Integrates insight and or reasoning with existing understanding to reach informed conclusions and/or understanding | **Task Type:** Students participate in **multiple group discussions (GD)**. Unit specific questions are presented to drive the conversation.  **Examples:** See *sample* questions #7 (pg. 7), #15 (pg. 8), #20 (pg. 9)  **Frequency:** Four group discussion questions, one for each unit, are spread out evenly based on either eight week or sixteen week course.  **Overall grading weight:**12% of the overall grade.  **Expected Proficiency Rate:** The criterion level for *proficient* is at 75% as this course is for upperclassmen, but many students are often from disciplines other than NAS.  **Task Type:** Students compose **four written responses (WR)**, each assignment is in response to the specific unit material. Detailed question sets are provided for students to answer.  **Examples:** See *sample* questions #1- 3 (pg 7) and #17 (pg 8)  **Frequency:** Four written responses over the course of the semester.  **Overall grading weight:**48% of the overall grade.  **Expected Proficiency Rate:** The criterion level for *proficient* is at 75% as this course is for experienced students, but who are often from disciplines other than NAS. Students may be invited or required to submit a re-write to further improve upon what has been already submitted. |
| **Evaluate** | Evaluates information, ideas, and activities according to established principles and guidelines | **Task Type:** Students complete **four unit quizzes (Q)** over course content. Quiz questions are varied in style: true/false; multiple choice; short answer; and essay.  **Examples:** See *sample* questions #4-6 (pg. 7) and #9-10 (pg. 7) and #11-12, #18 (pg. 8) and #19, #23-25 (pg. 9)  **Frequency:** There is a total four quizzes, one for each unit. Quizzes are spread out evenly based on either eight week (every two weeks) or sixteen week course (every four weeks).  **Overall grading weight:**28% of the total grade.  **Expected Proficiency Rate:** The criterion level for *proficient* is at 80%. This is a bit higher than the written work as students are equipped with “practice activities” on EduCat to assist them.  **Task Type:** Students compose **four written responses (WR)**, each assignment is in response to the specific unit material. Detailed question sets are provided for students to answer.  **Examples:** See sample questions #1-3 (pg. 7), #8 (pg. 7), #13-14, #17 (pg. 8), #21-22 (pg 9)  **Frequency:** Four written responses over the course of the semester.  **Overall grading weight:**48% of the overall course grade.  **Expected Proficiency Rate:** The criterion level for *proficient* is at 75% as this course is for experienced students, but who are often from disciplines other than NAS. Students may be invited or required to submit a re-write to further improve upon what has been already submitted. |

**PLAN FOR LEARNING OUTCOMES  
PERSPECTIVES ON SOCIETY**

*Attainment of the PERSPECTIVES ON SOCIETY 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.*

|  |  |  |
| --- | --- | --- |
| **DIMENSION** | **WHAT IS BEING ASSESSED** | **PLAN FOR ASSESSMENT** |
| **Analysis of society** | Analysis of social issues, structures and processes or events | **Task Type:** Students participate in **multiple group discussions (GD)**. Unit specific questions are presented to drive the conversation.  **Examples:** See *sample* questions #7 (pg7), #15 (pg 8), and #20 (pg 9)  **Frequency:** Four group discussion questions, one for each unit, are spread out evenly based on either eight week or sixteen week course.  **Overall grading weight:**12% of the overall grade.  **Expected Proficiency Rate:** The criterion level for *proficient* is at 75% as this course is for experienced students, but students who are often from disciplines other than NAS.  **Task Type:** Students compose **four written responses (WR)**, each assignment is in response to the specific unit material. Detailed question sets are provided for students to answer.  **Examples:** See *sample* questions #3 and #8 (pg 7), #11 and #12 (pg 8), #20, #21 and #22 (pg 9)  **Frequency:** Four written responses over the course of the semester.  **Overall grading weight:**48% of the overall course grade.  **Expected Proficiency Rate:** The criterion level for *proficient* is at 75% as this course is for experienced students, but who are often from disciplines other than NAS. Students may be invited or required to submit a re-write to further improve upon what has been already submitted. |
| **Ethical Issues** | Addressing ethical issues in society | **Task Type:** Students compose **four written responses (WR)**, each assignment is in response to the specific unit material. Detailed question sets are provided for students to answer.  **Examples:** See *sample* questions #8 (pg 7), #11 and #12 (pg 8)  **Frequency:** Four written responses over the course of the semester.  **Overall grading weight:**48% of the overall course grade.  **Expected Proficiency Rate:** The criterion level for *proficient* is at 75% as this course is for experienced students, but who are often from disciplines other than NAS. Students may be invited or required to submit a re-write to further improve upon what has been already submitted. |
| **Development and context of society** | Explore themes in the development of human society | **Task Type:** Students complete **four unit quizzes** over course content. Quiz questions are varied in style: true/false; multiple choice; short answer; and essay.  **Examples:** See *sample* questions #4-6 and #9-10 (pg 7), #13, #14 and #18 (pg 8) and #19, #23-35 (pg 9)  **Frequency:** There is a total four quizzes, one for each unit. Quizzes are spread out evenly based on either eight week or sixteen week course.  **Overall grading weight:**28% of the total grade.  **Expected Proficiency Rate:** The criterion level for *proficient* is at 80%. This is a bit higher than the written work as students are equipped with “practice activities” on EduCat to assist them.  **Task Type:** Students participate in **multiple group discussions**. Unit specific questions are presented to drive the conversation.  **Examples:** See *sample* questions #7 (pg 7), #15 (pg 8), #20 (pg 9)  **Frequency:** Four group discussion questions, one for each unit, are spread out evenly based on either eight week or sixteen week course.  **Overall grading weight:**12% of the overall grade.  **Expected Proficiency Rate:** The criterion level for *proficient* is at 75% as this course is for experienced students, but students who are often from disciplines other than NAS.  **Task Type:** Students compose **four written responses**, each assignment is in response to the specific unit material. Detailed question sets are provided for students to answer.  **Examples:** See *sample* questions #1-3 and #8 (pg 7), #12 and #17 (pg 8), #21 and #22 (pg 9)  **Frequency:** Four written responses over the course of the semester.  **Overall grading weight:**48% of the overall course grade.  **Expected Proficiency Rate:** The criterion level for *proficient* is at 75% as this course is for experienced students, but who are often from disciplines other than NAS. Students may be invited or required to submit a re-write to further improve upon what has been already submitted. |

**NAS 330 Sample Questions Assessed via the Critical Thinking/Perspective in Society Rubrics**

**Please note this guide to help your distinguish the types of questions below.**

**U=unit, WR = written response, Q=quiz, GD=group discussion**

#1 – (U1, WR1) Identity is a very important discussion in Native American Studies and thus, this course. Read the introduction to the John Mohawk Reader. Sotsisowah (Corn Tassel) was John Mohawk’s name as he was called by Haudenosaunee people. He was acknowledged as “Ho-diskang-ge’de’nh” “*the man without a title who carry the bones of our ancestors on their backs*.” In your own words interpret what you think this identity may mean from the community perspective? Compare John Mohawk’s essay and Lame Deer’s essay. In relation to Native beliefs or values, draw out specific similarities or contrasts and choose examples of how they reinforce issues of identity. Be sure to cite properly.

#2 – (U1, WR1) Ojibwe traditional stories are sprinkled throughout Erdrich’s non-fiction narrative. Carefully choose three traditional stories and explain how these stories enhance your perspective of Ojibwe society’s spirituality and/or belief or value system? Since the Anishinaabe are primarily of an oral tradition, theorize why you think Erdrich purposefully chooses to write some of these stories down? Erdrich often uses Anishinaabemowin (Ojibwe language)…explain how this may or may not contribute to your experience/understanding of these traditional stories?

#3 – (U1, WR1) Were you aware that American Indian tribes had (and still have) their own ways of knowing and their own value systems? Of the video vignettes (other than Ojibwe) – pick three different tribes featured in videos and articulate how **place** plays a role within these tribal societies. Look at the map on EduCat and do some additional research. Please do not use Wikipedia (bleah!). Where are the traditional homelands of these tribes prior to European contact? In what ways are these tribes still living with/practicing their teachings from before European contact? How does the information from these video vignettes and your own research help your understanding of tribal origin stories and value systems (be specific with tribe and place)? Be sure to cite properly as I need to review sources for this answer.

#4 – (U1, Q1) What Ojibwe medicine is first offered to the rock paintings? (multiple choice question)

#5 – (U1, Q1) Within the book is the story of a talented hunter goes deep into the woods during winter because he has lost everything to drinking. He sings a song thinking he is going to die. The voice of an animal appears. Which animal? (multiple choice question)

#6 – (U1, Q1) In Haudenosaunee culture, there is a ceremony, a ritual of renewal. It will go on for days and days. It is the major event of the Haudenosaunee ceremonial year. Which ceremony is Oren Lyons referring to here? (multiple choice question)

#7 – (U1, GD1) **Part I (due 9/2) -** questions were posed to you within the power point regarding identity such as "what's in a name" and the categories of American Indian identity (biological, socio-cultural and legal/political). Discuss the following in 200 words... Have you ever thought about these categories of identity? Have you ever heard of blood quantum? What do you think about blood quantum? How do you think identity ties in to a **way of** **being** and **way of believing**? **Part II (due 9/5) -** read your peers discussion answers and respond to their insights/observations. Did that particular text impact you similarly or differently? This should be a discussion...not simply "I agree."

#8 – (U2, WR2) Information from Unit 2 puts the spotlight on a painful legacy in American Indian history. From Newcomb’s essay explain in your own words the association with Spain and Portugal and the May 3 and May 4 papal documents. How did that affect non-Christian nations globally: in short – what was going on here and was it ethical? What is the significance of the 1823 *Johnson v. M’Intosh* Supreme Court decision to the Doctrine of Discovery? Why does Newcomb also refer to the Doctrine of Discovery as the Christian Doctrine of Discovery? How does Newcomb address this with regards to the notion “separation of church and state?” What is your reaction to the papal documents and doctrine of discovery after the introduction to ‘ways of believing’ from Unit 1? How is one society treating another?

#9 – (U2, Q2) Fill in the blank to the following Douglas George statement, "At the current rate, somewhere in the world a language dies every \_\_\_\_ weeks." (multiple choice question)

#10 – (U2, Q2) The Doctrine of Discovery was never adopted into U.S. law. (true or false question)

**NAS 330 Sample Questions Assessed via the Critical Thinking/Perspective in Society Rubrics**

**Please note this guide to help your distinguish the types of questions below.**

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#11 – (U2, Q2) Charles Hall was a minister in North Dakota serving a mission school. What "recruitment strategy" did he use to capture children to go to the school? (short answer)

#12 – (U2, Q2) Mary Crow Dog writes (in reflection of her grandmother's experience*)* "it is almost impossible to explain to a sympathetic white person what a typical old Indian boarding school was like; how it affected the Indian child suddenly dumped into it like a small creature from another world, helpless, defenseless, bewildered, trying desperately and instinctively to survive at all."  Identify three actions of assimilation that took place at the boarding schools and articulate how those actions of assimilation impacted tribal societies and/or their belief systems. (essay)

#13 – (U2, WR2) Share your opinion on Rev. Kevin Annett’s film “UNREPENTENT.” Identify two specific aspects of the film related to the learning outcome of this unit? Why do you think the director suggest that the film be about the Rev. Annett’s story and not the primary focus on the Indians? What did Dr. Peter Bryce (1907) find during his inspection of the schools and what is your opinion of this finding? Was this treatment towards Indian children ethical? Quote from Vine Deloria Jr.“One of the greatest hindrances to the reestablishment of tribal religions is the failure of Indian people to understand their own history. The period of cultural oppression in its severest form (1887-1934) served to create a collective amnesia in contemporary people.”  Explain how Deloria's quote is connected to the content of the film, give specific examples from the film (be specific as possible)?

#14 – (U2, WR2) Define assimilation as if you were explaining it to a friend and then relate that definition to American Indians - how have their societies been assimilated? What methods were used to assimilate American Indians? From the PPT, what is your opinion of Pratt’s motives and the “Kill the Indian, Save the Man” motto? Former Assistant-Secretary of Indian Affairs, Kevin Gover stated in 2000 a powerful quote about the Bureau of Indian Affairs. Carefully review this quote and respond. What do you think about this quote and the NPR report (“Rekindling part 3”)? Talk in-depth about 1) one negative aspect of the boarding schools and 2) one positive aspect of the boarding schools. Was the treatment in these schools ethical (explain)? Include comments and responses from the essay “If we get the girls…” as well.

#15 – (U2, GD2) Share your opinion on the title of this unit and the content provided. This is a painful legacy and is often misconstrued by those unfamiliar with the boarding schools/residential schools. There were three questions from this unit within the power point that I would like you to discuss with your peers. #1 - Think about a young family member...what if they were kidnapped or taken to a school without your family's permission somewhere across the world? They were forced to adapt with a foreign language and foreign traditions? #2 - Think about the role that the church (people running the church) and the government (people running the government) had in running these boarding schools. #3 - Discuss what you think would happen if a school similar in mission were to be discovered in today's society (assimilate at all costs) -- where students were beaten if they spoke their traditional language. How would we react as a society? These are tough questions to consider. Please remember m'naademdamowin/respect as we discuss this sensitive topics. miigwech/thank you.

#17 – (U3, WR3) Charlotte Black Elk holds several degrees and is from a deeply respected family line of the Lakota people. Describe her thoughts about and experience regarding the Black Hills? In your own words, describe her thoughts regarding Mount Rushmore. What is your reaction regarding these two monuments and how they are viewed within this unit (see film “In the Light of Reverence)? Charlotte’s conversation gives reader’s light about the Sun Dance ceremony. What are your reactions regarding her experience of taking part in this ceremony (remember Echohawk’s chapter from pervious unit)?

#18 – (U3, Q3) From the film, In the Light of Reverence and Charlotte Black Elk’s conversation -- what was found in the Black Hills that made it so attractive in the mid-19th century that forced the Lakota to stay away from this sacred site? (multiple choice question)

**NAS 330 Sample Questions Assessed via the Critical Thinking/Perspective in Society Rubrics**

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#19 – (U3, Q3) (U3, Q3) Henrietta Mann says, "We have spiritual responsibilities to renew the Earth and we do this through our ceremonies so that our Mother, the Earth can continue to support us." Winona LaDuke discusses the challenges of maintaining spiritual practices for Anishinaabe when what you need to practice your spirituality has been destroyed.  From this unit, provide three examples of specific tribes (other than Anishinaabe) and their relationships to specific natural resources that have been or are in the process of being desecrated, destroyed or obliterated and how that potentially impacts spiritual practices of those tribes.  (essay)

#20 – (U3, GD3) **This unit discusses the relationship between the natural environment and the epistemologies of Native peoples (as well as some other topics).** Native peoples had and have had to rebuild relationships with varied places within the natural environment for purposes of collecting medicine and holding sacred ceremonies. In your introduction to your peers, you were asked to think about a geographical place you identify with and why. Think about that place and how it is important to you and your identity. Do you have a relationship with that environment? What have you learned from this unit to reinforce that relationship between Native people and the environment? How might Indian people respond to the destruction of their sacred places? In relation to U.S. federal law what did you learn about regarding the relationship between the natural environment and the epistemologies of Native peoples?

#21 – (U4, WR4) Within this unit’s articles of the “Rekindling the Spirit” the authors concentrate on *spirituality*, *medicine and healing*, *Mide ceremonies* and *sacred items*. This radio series concentrates on the Anishinaabe people of northern Minnesota. How has this community worked to rebuild and heal itself? From your readings throughout the semester, compare the Anishinaabe society another tribal society discussed as it pertains to belief system and practice post-1978 American Indian Religious Freedom Act. Identify two similarities and/or differences based on the readings/text.

#22 – (U4, WR4) Between the chapters from John Mohawk and the interview between Huston Smith and Oren Lyons – find at least four specific instructions (two from each) that address this idea of “healing and the future.” The “Great Law” as discussed by John Mohawk comes from the Haudenosaunee prophet, the Peacemaker. Mohawk discusses: Power, righteousness and reason. How are these three related in the spiritual and political framework of the Haudenosaunee according to the essay on the Great Law? What is meant by “universal justice” in Mohawk’s essay as compared to “justice” in the interview between Smith and Deloria? In relation to Mohawk’s essay, Lyons talks about two specific duties pertaining to the Great Law. What are they? Are they political or spiritual duties (explain your answer)?

#23 – (U4, Q4) Which best represents the following definition - "Taking intellectual property, traditional knowledge, cultural expressions, or artifacts from someone else's culture without permission." (multiple choice question)

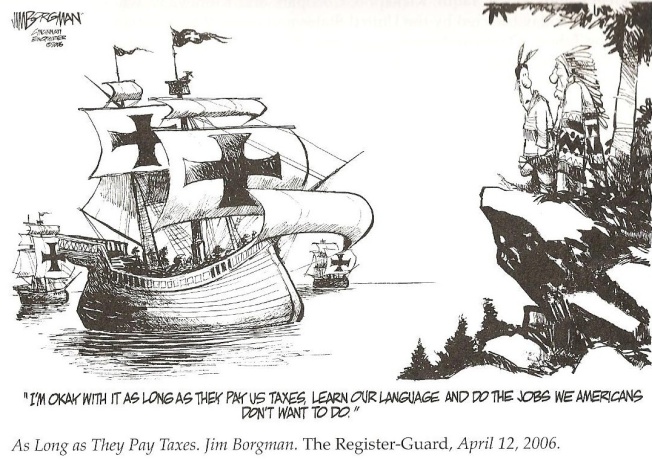
#24 – (U4, Q4) This term is best represented by the following - "To relegate or confine to a lower or outer limit or edge, as of social standing." (multiple choice question)

#25 – (U4, Q4) Dismissing other cultures because they differ from your own is the definition for which of the following terms. (multiple choice question)

NAS 330 Native Cultures and the Dynamics of the Religious Experience

Fall 2014 – April E. Lindala

**SYLLABUS**

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**NAS 330 is an 8-week WEB course!**

**Credits:** 4

**Office Hours**: *Appointments work best*.

Center Native American Studies

112 Whitman Hall

Check for on-line office hours on EduCat

**Phone:**  906-227-1397

**CNAS Website:**

[www.nmu.edu/nativeamericans](http://www.nmu.edu/nativeamericans)

**EMAIL:**  [alindala@nmu.edu](mailto:alindala@nmu.edu)

*Please put* ***YOUR LAST NAME NAS 330 F14****in the subject line every time.* I will do my best to respond in a timely manner. *Thank you.*

**Teaching Philosophy** *(Active Learning Credo)*

· What I **hear**, I forget

· What I hear & **see**, I remember a little

· What I hear, see & **ask questions about or discuss**

with someone else, I begin to understand

· What I hear, see, discuss, and **do**, I acquire knowledge

· What I **teach** to another, I master

**Course Purpose and Description**

Many people are still unaware that tribes had and still have their own belief and value systems as well as ancient ideological foundations linked to their traditional homelands. Tribes have their own creation stories, healing ceremonies, coming-of-age ceremonies, wedding ceremonies as well as seasonal gatherings (to name just a few).

The relationship between Native peoples and European visitors and ultimately, settlers was and still is complex primarily because of differing belief systems (thus, the complex title of the course). This course will introduce varying glimpses into the spirituality and religious life experiences of Native peoples historically and today through various texts (mostly first person or interviews). The Doctrine of Discovery will be examined as well the American Indian Freedom of Religious Act of 1978.

This online course is a 300-level, four-credit course with a significant amount of reading, viewing and writing in a short amount of time (eight weeks). I’m sure all of you know and expect that this course will not be any less rigorous than if offered during a full semester. **Be prepared to do the same amount of reading, discussion and writing as if this were a 15-week semester.** This course is approved for Liberal Studies – Division II Humanities requirement, an upper division (300 or above) Liberal Studies requirement as well as World Cultures graduation requirement.

**Course Learning Objectives -** **By the end of this class, successful students will be able to…**

By the end of this course, successful students will be able to…

LO1 - **recognize** thatAmerican Indians/First Nations tribal groups had and still have distinct worldviews, ways of knowing and value systems,

LO2 -   **articulate** how policies or proclamations from non-Native entities impacted tribal peoples in relation to their traditional belief systems and **question** the ethics associated with such policies,

LO3 - **discuss** the relationship between distinct tribal worldviews with traditional ecological knowledge and/or the environment of a tribe’s traditional homelands,

LO4 - **comment** on the ways tribal peoples maintain traditional ways of knowing within modern society and the challenges they face in doing so,

LO5 - and **define** terminology associated with course content.

**If you have never taken a Native American Studies course before this semester**

The Center for Native American Studies offers a holistic curriculum rooted in Native American themes that challenges students to think critically and communicate effectively about Indigenous issues with emphasis on Great Lakes Indigenous perspectives; stimulates further respectful inquiry about Indigenous people; and provides active learning and service learning opportunities that strengthen student engagement, interaction, and reciprocity with Indigenous communities.

**Native American Studies:** There are five primary themes found within Native American Studies: 1) *culture, history and language*; 2) *traditional ecological knowledge*; 3) *education, families and communities;* 4) *governance and sovereignty* with the theme of 5) *identity* being connected to all previous four listed themes.

**What do I need to succeed in NAS 330? An open mind, a desire to participate… and…**

**#1 - Texts (available at the NMU bookstore and on Kindle)**

Cousineau, Phil (ed.) *Huston Smith: A Seat at the Table -- In Conversations with Native Americans on*

*Religious Freedom*. ©2006 University of California Press

Erdrich, Louise. *Books & Islands in Ojibwe Country*. Washington, D.C: National Geographic, 2003.

**#2 - Additional readings will be made available as PDFs via EduCat. However, you are welcome to purchase these books if you wish.**

Barreiro, Jose (ed.) *Thinking in Indian: A John Mohawk Reader* © 2010 Fulcum Publishing

Deloria, Vine. *God is Red: A Native View of Religion. 30th Anniversary Edition* © 2003 Fulcrum

Publishing

Lobo, Susan and Talbot, Steve and Morris, Traci (eds.) *Native American Voices: A Reader* © 2010

Peason Education Inc.

**#3 - Handouts, power points and videos will be made available via EduCat.**

**How will I be assessed?**

**Carefully follow the calendar to complete these assignments.**

#1 – **complete on-line course pre-assessment.** (Points for participation, *not* content knowledge)

#2 – **Introduce** yourself **answering three questions** and uploading a photo (early due date).

#3 - **compose four unit written responses** answering multiple question sets over material (every two weeks)

#4 - **complete four course content** on-line quizzes via EduCat (every two weeks)

#5 – **participate in four discussions** with your peers (every two weeks)

**Grading**

Course orientation, pre-assessment and survey 20

Introduction 30

Unit responses (4 @ 60 pts ea) 240

Content Quizzes (4 @ 35 ea) 140

Discussion Forums Participation (4 @ 15 pts ea) 60

General Participation Points (10 pts) 10

TOTAL Points 500

**Scale**

|  |  |  |
| --- | --- | --- |
| **A** | **95-100%** | **475-500** |
| **A-** | **90-94%** | **450-474** |
| **B+** | **87-89%** | **435-449** |
| **B** | **84-86%** | **420-434** |
| **B-** | **80-83%** | **400-419** |
| **C+** | **77-79%** | **385-399** |
| **C** | **74-76%** | **370-384** |
| **C-** | **70-73%** | **350-369** |
| **D+** | **67-69%** | **335-349** |
| **D** | **64-66%** | **320-334** |
| **D-** | **60-63%** | **300-319** |

**Choosing a WEB course.**

**Technology from My Perspective:** Teaching on-line is not my preferred way to convey the important and multiple themes found within the discipline of Native American studies. However, I know that this is a convenience for many students. If you find something that you feel I need to work on something during this eight-week on-line experience, let me know as soon as possible so I can address it. Thank you in advance for your understanding and participation.

**My Participation on EduCat:** On-line office hours will be held once a week. Feel free to “chat” with me if you have any questions. Additionally, I will post announcements on the “Announcements from April” discussion board. Check this often in case I have a general announcement. Thank you.

**Your Participation on EduCat:** Much of what you need is on EduCat. **Follow your UNIT GUIDES on EduCat carefully.** I have split you up into four groups (Eastern, Southern, Western and Northern) directions. These are random groupings but important since you will be reading, reviewing and responding to work from your peers. Remember, if you do not do the work to begin with, they have nothing to review and ultimately, YOU will lose participation points as well as a grade for the work involved.

**Quotes to consider – some which you will find in readings (not necessarily specific to this course)**

*“I think all people have a religion. There are a lot of really good things about religion. It inspires humanity to the highest ideals and brings warmth to the human spirit; it actually reminds us that everyone has a spirit.”*

*--* Walter Echohawk (Pawnee)

*“One of the greatest hindrances to the reestablishment of tribal religions is the failure of Indian people to understand their own history. The period of cultural oppression in its severest form (1887-1934) served to create a collective amnesia in contemporary people.”*

-- Vine Deloria Jr. (Lakota)

*“I’m amazed that there’s not more anger than there is, but I see it at times and in different persons. I think that if I were an Indian person, I’d be angry. My attitude toward the Indian, the Ojibwe medicine people, was quite negative before I came here. I thought that there was a lot of superstition in it. I no longer feel that way. I misunderstood what they were doing and saying.”*

*--* Father Bill Mehrkens in 2003, St. Mary’s Catholic Mission – Red Lake, Minnesota

*“Despite these centuries of spiritual challenges, Native people continue, as we have for centuries to always express our thankfulness to Creation – in our prayers, our songs, and our understanding of the sacredness of the land.”*

-- Winona LaDuke (Ojibwe)

*“Learning most things is a messy process. Confusion, frustration, even despair regularly occur. If students never experience those feelings, they also never experience the thrill of finally figuring something out, of really understanding and of being changed by what they’ve learned.”*

-- Maryellen Weimer, Ph.D., Penn State Professor Emeritus

**SAMPLE Terminology Associated with Course Content**

American Indian Movement Appropriation Assimilation

Colonization Cultural Context Cultural Continuance

Cultural Renewal Decolonization Deconstruction

Egalitarian Epistemology Ethnocentrism

Homogeneity Inclusion Marginalized

Resilience Resistance Self Determination

**SAMPLE of First Person Voices Contributing to this Course**

Charlotte Black Elk (Lakota) Vine Deloria Jr. (Standing Rock Sioux) Walter Echohawk (Pawnee)

Louise Erdrich (Ojibwe) Douglas George-Kanentiio (Mohawk) Winona LaDuke (Ojibwe)

Oren Lyons (Onondaga) John Mohawk (Seneca) Steven Newcomb (Shawnee/Lenape)

**This course is divided into four units over eight weeks. Follow UNIT GUIDES carefully.**

**This calendar does not include weekends. Obviously, you can work over the weekends.**

**Unit 1 Tribal Ways of Believing and Ways of Being**

**(weeks 1 & 2 – see UNIT GUIDE on EduCat)**

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| **M 8/25** | **T 8/26** | **W 8/27** | **R 8/28** | **F 8/29** |
| Review syllabus  & Unit 1 Outline |  | Read & View  Pre-assess DUE | Introductions due | Read & View |
| **M 9/1** | **T 9/2** | **W 9/3** | **R 9/4** | **F 9/5** |
| Holiday – be safe | Read & View  Discussion Due | Response Unit 1 and Quiz Open | Read Peer work | Peer Response  Quiz Closed |

\_\_\_\_\_ DUE: Before Wed, 8/27 at 10 pm - Pre-assessment

\_\_\_\_\_ DUE: Before Thurs, 8/28 at 10 pm – Introduce yourself.

\_\_\_\_\_ PPT: Introduction to NAS 330 and Issues of Identity

\_\_\_\_\_ VIEW: Four Teachings Directions (see link on EduCat)

\_\_\_\_\_ VIEW: Lakota Origin Story (see link)

\_\_\_\_\_ VIEW: Clatsop-Nehalem Confederated Tribe Creation Story (see link)

\_\_\_\_\_ READ: Erdrich, L. “Books and Islands” Chapters 1-3 and Chapter 4 (*only*

sections entitled “Feasting” on pg 114 and “Maang” on 118)

\_\_\_\_\_ READ: Barreiro, J. “Earth Spirit” John Mohawk Reader (JMR) Pgs 3-19

\_\_\_\_\_ READ: Erdoes, R. and Lame Deer, John. “Along on the Hilltop.” Native Voices (NV) Pgs 310-312.

\_\_\_\_\_ DUE: Before Wed, 9/3 at 10 p.m. ET. Written response over Unit 1

\_\_\_\_\_ DUE: Before Fri, 9/5 at 10 p.m. ET. Respond to group discussion on Unit 1

\_\_\_\_\_ QUIZ: Over unit 1 take once between 9/3 and 9/5.

Open once and finish in 24 minutes.

**Unit 2** **Legacy of Religious Assimilation and Value Systems Unraveled**

**(week 3 & 4 – see UNIT GUIDE on EduCat)**

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| **M 9/8** | **T 9/9** | **W 9/10** | **R 9/11** | **F 9/12** |
| Review Unit 2 Outline | Read & View | Read & View |  |  |
| **M 9/15** | **T 9/16** | **W 9/17** | **R 9/18** | **F 9/19** |
| Discussion Board  Due | Read Peer work | Response Unit 2 and Quiz Open | Peer Response  Due | Quiz Closed |

\_\_\_\_\_ READ: Newcomb, Steven. “Five Hundred Years of Injustice.” Native Voices (NV) Pgs 101-104

\_\_\_\_\_ PPT: “Brief History of Indian Boarding Schools” (see also Interactive Map from PBS)

\_\_\_\_\_ READ: NPR American Indian Boarding Schools Part I & Part II

\_\_\_\_\_ VIEW: UNREPENTANT: Kevin Annett and Canada’s Genocide

\_\_\_\_\_ READ: Devens, Carol “If We Get the Girls, We Get the Race.” NV: Pages 284-290

\_\_\_\_\_ READ: Rekindling the Spirit: Rebirth of American Indian Spirituality. Intro and Part 3”

\_\_\_\_\_ READ: A Seat at the Table. Preface, Indian Way of Story, Intro, Chap 2 and 5

\_\_\_\_\_ DUE: Before Monday, Sept 15 at 10 p.m. Group Discuss Due – see EduCat.

\_\_\_\_\_ DUE: Before Wednesday, Sept 17 at 10 p.m. Response over Unit 2 – see EduCat.

\_\_\_\_\_ DUE: Before Thursday, Sept 18 at 10 p.m. respond to group on Unit 2 – see EduCat.

\_\_\_\_\_ QUIZ: Over unit 2 take during Sept 17-19. Open once and finish in 24 minutes.

**Unit 3 Religious Freedom and Recovering the Sacred**

**(weeks 5 & 6 – see UNIT GUIDE on EduCat)**

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| **M 9/22** | **T 9/23** | **W 9/24** | **R 9/25** | **F 9/26** |
| Review Unit 3 Outline | Read & View | Read & View |  |  |
| **M 9/29** | **T 9/30** | **W 10/1** | **R 10/2** | **F 10/3** |
| Discussion Board  Due | Read Peer work | Response Unit 3  and Quiz Open | Peer Response  Due | Extra Credit Due  Quiz Closed |

\_\_\_\_ VIEW: Waasa Inaabidaa (on EduCat) \*\* Ends in an awkward spot.

For purposes of this unit – you have what you need.

\_\_\_\_ VIEW: In the Light of Reverence (on EduCat)

\_\_\_\_ READ: Deloria, Vine “Tribal Religions.” God is Red. Pgs 237-256

\_\_\_\_ READ: LaDuke, W. “Recovering the Sacred” NV Pgs 308-309

\_\_\_\_ READ: A Seat at the Table. Chapters 3, 4 and 9

\_\_\_\_ READ: Harjo, Suzan. “Amer. Indian Religious Freedom Act.” NV Pgs 337-341

\_\_\_\_ DUE: Before Thursday, Sept 25 at 10 p.m. Post to Group Discussion

\_\_\_\_ DUE: Before Wednesday, Oct 1 at 10 p.m. Response over Unit 3

\_\_\_\_ DUE: Before Friday, Oct 3 at 10 p.m. Peer Response

\_\_\_\_ QUIZ: Over Unit 3. Take once between Oct 1 and Oct 3. Open and finish in 24 min

**Unit 4 Healing, the Future and the Balancing of Two Worlds**

**(weeks 7 & 8 – see UNIT GUIDE on EduCat)**

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| **M 10/6** | **T 10/7** | **W 10/8** | **R 10/9** | **F 10/10** |
| Review Unit 4 Outline | Read & View |  |  | Extra credit due |
| **M 10/13** | **T 10/14** | **W 10/15** | **R 10/16** | **F 10/17** |
| Discussion Board Due | Read Peer work | Response Unit 4  and Quiz Open | Peer Response  Due | Quiz Closed |

\_\_\_\_ READ: Barreiro, Jose, Ed. “The Future is Family” (JMR 118-129)

and “Thoughts of Peace” (JMR Pgs 240-248)

\_\_\_\_ READ: “Rekindling the Spirit” – Parts 4-8, “Preserving the Language”

and “The Jewelry on American Culture”

\_\_\_\_ READ: Huston, A Seat at the Table. Chapters 10 and 11

\_\_\_\_ DUE: Before Friday. Oct 10 at 10 p.m. ET. Topic Discussion – see below!

\_\_\_\_ DUE: Before Monday, Oct 13 at 10 p.m. ET All extra credit due! No exceptions.

\_\_\_\_ DUE: Before Wednesday, Oct 15 by 10 p.m. ET. Response over Unit 4.

\_\_\_\_ DUE: Before Friday, Oct 17 by 10 p.m. ET respond to peer group.

\_\_\_\_ Remember to fill out course rating sheets.

\_\_\_\_ QUIZ: Over unit 4 take once during October 15-17. Open finish in 24 min.

**Course Expectations and Policies**

**Class Etiquette:** Communicate with mnaademd’mowin (Ojibwe = respect). Since we are on-line…it is especially important to do your best (as I will) to communicate in a fashion that is not viewed as reactionary or disrespectful. Think of any discussion as the board room -- not the water cooler.

**Assignments:**  Unit responses MUST be uploaded using a Microsoft Word document (these are different from group discussions). It must be **typed** and **double-spaced** using **Times New Roman** at **12 point font.** No more than 1 inch margins. Do not tab or indent answers. Remember to always put your name in the header as well as the title of the assignment. **Word count** should be at the beginning of each answer.

**Grammar:  Please do not use slang** (please, please, please) when composing your written responses or group discussions. This is a 300-level college course. Follow proper grammar rules in all of your written assignments. **You are required to use APA style** for all **written responses** and **group discussions.**  HOWEVER, if we are chatting in real time for an on-line meeting…I do understand the need to abbreviate.

**Plagiarizing** is considered academic dishonesty. You may fail the assignment or even the class. Worse yet, you may be charged with *academic dishonesty* which is then put in your ***permanent*** academic file (yes, this file will follow you to say, law school). **Here is the thing. Students tell me that don’t know what plagiarizing is. You cannot use someone else’s words to call them your own.** Do not copy something from a website (I’ll find it). Do not copy something from your peers in this course (I’ll find that too). Do not copy something from a journal article without proper citation and -- really important for all college students -- LEARN how to do proper **APA citations** yourself. <https://owl.english.purdue.edu/owl/resource/560/01/>

**NMU’s Writing Center** will be open. Tutors are offering both face-to-face and **on-line tutoring**. The service is free and available to NMU students. All information regarding tutoring could be accessed through the Writing Center website at [www.nmu.edu/writingcenter](http://www.nmu.edu/writingcenter). Seriously underutilized!

**My Response to Assignments:** I will e-mail you within five working days of due date of assignment (provided you hand in your work on time). Holidays are not working days. Weekends are not working days. I will provide **comments** regarding the **content** and **quality** of your work. I will also grade you on “skill” of writing. However, I am more interested in content. Remember for each written assignment, I have to read that x 25 assignments and I read each one twice. Assuming each one takes 20 minutes to read and correct, imagine that is 500 minutes of reading and correcting (over 8 hours). I may be moving quickly and it may appear to be “rude.” **Please know there is never intentional rudeness…just moving fast. Thank you.**

**Criticism:** do not be fearful of criticism. All of us are human and make mistakes. *This is how we learn.* Embrace college as the arena for making mistakes before going out into the professional world. How you *react* to criticism is the challenge. It took me a long time to figure out how to gracefully accept criticism.

**EduCat:** Use your power points, discussion boards, study mates and the glossary (usually severely underused). I will also create “games” to help you with vocabulary and other items of interest. Consider utilizing the discussion board if you have a question concerning the class and/or content (10 other students might have the *same* question).

**Teaching vs. Coaching:** A coach stands in the dugout or on the sideline; she does not play the game. My goal as a teacher is to be your facilitator of learning. This means work on your part because you, in essence, are playing the game. You need to read. You need to write. You need to communicate with your peers. You need to take the quizzes. Not everyone is a star player, but we all contribute to the end game. **What do I need to do as your coach?** Help you to better understand the subject. Help you to think critically. Help foster curiosity. Make myself available for questions. Provide you with timely feedback on your work.

**High School Education vs. College Education:** In high school you were prompted to know the correct answers. In college, you are instead **prompted to think of questions**. This requires you to read the subject matter differently, more analytically. This requires you to deconstruct what you read and think critically about the subject matter. Let me know early if you are experiencing challenges in this area.

**Working in groups:** This is a valuable lesson for all students because in the workforce you have to work in groups all of the time. And yes, I’ve worked with people I’ve never met face-to-face. Working on-line can be done successfully. You need to make some of this happen on your own.

**Value of this class:** Are you taking this class because it meets requirements? **That’s okay.** How might this subject bring value to your education, to your career? Regardless of your career choices -- you have the potential to meet people from all over the world. All peoples on this earth have different belief systems that they hold dear. **Having an appreciation and respect for those beliefs are extremely important tools for global understanding and appreciation.**

**Release of Previous assumptions:** You come to this class with your life experience and your cultural context. All of us have a different life experience. All of us live within a cultural context unique to our own life and cultural experience. Think about what this might mean as it relates to this course. Has your cultural context ever been threatened? Have you ever felt threatened or marginalized because of what you believe in? Only you know the answer to this. By allowing yourself to stand and walk in another’s shoes for a minute…it might help you become a better global citizen.

**ON-LINE Assistance:** Contact the NMU help desk \*right away\* if your EduCat is not working or if you are experiencing difficulties (906-227-2468). Make certain you have access to high speed internet and that your computer is working properly.

**Extra Credit:**Extra credit is not replacement credit. If you do not complete your assignments or quizzes, you lose your right to earning extra credit points. Take advantage of extra credit *early* in the semester. *You are limited to 50 points of earned extra credit.* I will post some ideas for extra credit on EduCat.

**Shopping/Dropping:** I’ve done it, we all do it.If you *know* you must drop, let me know. No hard feelings.

**What did I get myself into?**  If you are having a tough time with the material, let me know as early as possible. That’s what I am here for. I am very willing to work with you -- but you need to let me know.

**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 programs and activities. Anyone having civil rights inquiries may contact Equal Opportunity at 906-227-2420.

**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 located in 2001 Hedgcock Building (227-1700). 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.

**How will my writing be assessed? Know this rubric and know the learning outcomes.**

**Superior**

**Content Analysis:**  Author clearly relates evidence to "mini-thesis" (topic sentence); analysis is fresh and exciting, posing new ways to think of the material.

**Use of evidence:**  Primary source (text) information used to support every point with at least one example (from text).  Examples support **mini-thesis** and fit within paragraph.

**Structure:**  Evident, understandable and appropriate. Strong transitions from point to point.

**Good**

**Content Analysis:**  Evidence often related to mini-thesis, though links perhaps not very clear.

**Use of evidence:** Examples from text used to support most points. Some evidence does not support point, or may appear where inappropriate.  Quotes well integrated into sentences.

**Structure:**  Generally clear and appropriate, though may wander occasionally.

**Borderline**

**Content Analysis:**  Quotes appear often without analysis relating them to mini-thesis (or there is a weak mini-thesis to support), or analysis offers nothing beyond the quote.

**Use of evidence:**  Examples used to support some points.  Points often lack supporting evidence, or evidence used where inappropriate (often because there may be no clear point). Quotes poorly integrated into sentences.

**Structure:**  Generally unclear, often wanders or jumps around. Few or weak transitions.

**Needs Help**

**Content Analysis:**  Very little or very weak attempt to relate evidence to argument; may be no identifiable argument, or no evidence to relate it to.

**Use of evidence:**  Very few or very weak examples.  General failure to support statements, or evidence seems to support no statement.  Quotes not integrated into sentences; "plopped in" in improper manner.

**Structure:**  Unclear, often because thesis is weak or non-existent. Transitions confusing and unclear.

**Poor or Failing**

Shows minimal lack of effort or comprehension of the assignment.  Very difficult to understand owing to major problems with mechanics, structure, and analysis.

**Don’t know how to start a conversation with your peers?**

**How to strike up conversation …(some suggestions)**

* "What most strikes me about the text we read or viewed this unit is…"
* "The question that I'd most like to ask the author of the text is…"
* "The idea I most take issue with in the text is…"
* "The most crucial point from last week's film was…"