**General Education Course Inclusion Proposal**

**HUMAN EXPRESSION**

**Course Name and Number:** Anishinaabe Language, Culture & Community – NAS 102

**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 suff. enrollment)

**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 102 (Anishinaabe Language, Culture and Community II) is an in-depth study of Anishinaabe language. This course is a continuation of linguistic and cultural concepts introduced inNAS 101. This oral and written approach progresses individuals’ prior Ojibwe language acquisition. Students will focus on higher-level use of the language and will apply it in situations related to contemporary Anishinaabe cultural issues and community structures. Students are able to express their understanding of these components in writing, storytelling and everyday conversation. In addition to the acquisition of practical language, after completing this course, students will gain a more accurate and comprehensive understanding of Anishinaabe perspectives. This class will also address the importance of language renewal given a decline in the number of first speakers, and just having emerged from a century’s long criminalization of the Anishinaabemowin in the boarding and residential schools. This course finally will consider dialect differences between Lake Superior and Lake Huron and seeing these as vibrant regional expressions of the language, will look into pedagogical approaches to learning (and writing) Odawa as it relates to Minnesota dialects and vice versa. This last element itself may incorporate a conversation surrounding syllabics and whether they may represent a useful future cross-dialect writing system.

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

**Critical Thinking Components:**

*Evidence*

Students will be assessed on their ability to formulate coherent sentences and recall vocabulary. Sentence patterning will follow Anishinaabe aesthetics and preferences along with the internal consistent subject-tense-alternative-verb subject-two location model. In addition students will demonstrate an ability to conjugate verbs using the nibi or conjunct form and declension (4th person). Finally students will demonstrate proficiency in conjugating transitive verbs across subject-object relationships and to correlate these with animate/inanimate distinctions. This knowledge will not be expected to be comprehensive, only introductory in nature.

*Integrate*

In terms of thinking the differences between English and Anishinaabemowin suggest a basic difference in overall thought patterning. The intricacy of Anishinaabe grammar will sustain a conversation surrounding understandings of community intellectualism and depth of thought-way. This in turn will highlight English-based errors surrounding assumption and stereotype.

*Evaluate*

Students will be asked to reflect on how subconscious English-based stereotypes dissociate when given a first-hand knowledge of the coherent, cohesive, balanced and consistent nature of Anishinaabe language. In addition, students will be asked to respond to whether there are basic ideas in Anishinaabemowin which they feel may inform directions in language-based education overall.

**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, in order to say ‘northern lights,’ one might say jiibay ‘ancestor souls’ niimiwag ‘they are dancing.’ In order to say storm, one would say animikiikaa from animikii ‘thunderbird’ and -kaa ‘many.’ Beadwork in Anishinaabemowin is manidominikewin from: manido ‘mystery/spirit,’ -min ‘little round thing,’ -ike ‘do/make,’ and -win ‘way of.’ In other words aesthetics and beauty are intrinsic to the language itself, each wondrous thought, each idea, was encoded by an ancestor, left as a gift for future generations of speakers. 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 nibi ‘water’ (conjunct) form, 4th person declension, transitivity, and animacy a greater conscious awareness of the depth and complexity of the language will be present. Having an awareness and basic understanding of how to use these linguistic tools will allow them to formulate ideas in the language with greater ease and innovative ability.

**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 kaleidoscopic dialectic. This internal conversation between the underlying assumptions in language-based thought creates an ability to tease out contradictions in both base ideology and nuance. Cross-comparing language-based ideas allows an individual to understand differences in perceptual reality. Furthermore, Anishinaabe language-based thought presupposes a far greater valuation of individual intellectual independence and autonomy than does English. In essence, Anishinaabe language study forwards independent thinking, naturally lending itself to acknowledging contradiction. Like an after-image, as a codex of ancestral ideas, Anishinaabe language reminds current speakers of how previous generations thought. As Anishinaabe language intrinsically encodes egalitarian community-based thought, this inherently is at odds with English hierarchical ideologies. As a result, ontological contradictions come to light almost as a matter of course.

**C. Target Audience**

This introductory/intermediate level 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 course is limited to 25 students.

**D. Additional Roles**

This course is required for students pursuing Native American Studies as a major (B.A.).

**E. Additional Information**

This course is taught in partnership with NAS 101 as a prerequisite. This syllabus has been updated from the original CUP proposal in winter of 2014.

**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:** Quiz  **Frequency:** Tri-weekly.  **Overall Grading Weight:** 100 pts.  **Expected Proficiency Rate:** 80-90/100  **Example:** Written assessments on accuracy of recognizing, understanding and responding in Anishinaabemowin. |
| **Integrate** | Integrates insight and or reasoning with existing understanding to reach informed conclusions and/or understanding | **Task Type:** Oral quiz  **Frequency:** Tri-weekly to precede the written quiz by one week.  **Overall Grading Weight:** 100 pts.  **Expected Proficiency Rate:** 80-90/100  **Example:** Example oral quiz questions: translate the following English sentence into Anishinaabemowin; translate the following Anishinaabemowin word list into English; what underlying Anishinaabe concept may be derived from this word/translation? |
| **Evaluate** | Evaluates information, ideas, and activities according to established principles and guidelines | **Task Type:** Art of Memory. Using visual arts in order to consolidate and reinforce memory of language based concepts. This project centers on a single language concept from the year and links it to all related words and concepts.  **Frequency:** Once a Semester.  **Overall Grading Weight:** 50 pts.  **Expected Proficiency Rate:** 40-50/50 is a reasonable expectation for a project with clear, achievable goals.  **Example:** Determine whether the expected creative and research time using the provided dictionary and grammatical tools was expended. |

**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, articles, films, etc.) and class discussions/activities.  **Frequency:**  Biweekly.  **Overall Grading Weight:** 100 pts.  **Expected Proficiency Rate:** 80-90/100  **Example:** Write a one-page paper regarding the nature of beauty in the language. How are aesthetic descriptions encoded in the language? |
| **Innovative Thinking** | Create or adapt activities, ideas, or questions expressing both creativity and experience | **Task Type:** Individual and/or group presentation.  **Frequency:** Biweekly  **Overall Grading Weight:** 50 pts.  **Expected Proficiency Rate:** 40-50/50  **Example:**  Create a one page typed story (Anishinaabemowin specific) to be presented to the class using interlinear text. Assessment will include proper usage of demonstrative pronouns, tenses, verb conjugation, and verb object subject (VOS) order. |
| **Acknowledging contradictions** | Integrates alternate interpretations or contradictory perspectives or ideas. | **Task Type:** Written responses to texts (book, essays, articles, films, etc.) and class discussions/activities.  **Frequency:** Four times per semester. Students will be given four questions per response.  **Overall Grading Weight:** 50 pts.  **Expected Proficiency Rate:** 40-50/50  **Example:** Tribal sovereignty and nationhood building are core concepts in relation to cultural identity. Identify at least three challenges Anishinaabe people face when it comes to learning, understanding and using their language (use specific examples from themes in current class module). |

**NAS 102:**

**Anishinaabe Language, Culture & Community**

4 Credits CRN 12275

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.

Kegg, Maude (1993) *Portage Lake: Memories of an Ojibwe Childhood*. University Of Minnesota Press.

Ningewance, Patricia. (2009) *Pocket Ojibwe: A Phrasebook for Nearly All Occasions. Mazinaate Press.*

**Course Description** A continuation of development to Anishinaabe language and thought, including grammar, vocabulary, idioms, and syllabics (a phonetic writing system). This course will teach students to read, write and speak basic Anishinaabe language while forwarding the revitalization of Anishinaabe ideas and concepts. This course offers a close look at various facets of Anishinaabe life, including the uses of natural materials, ‘mino-bimaadiziwin’ (the good life) and aadizookewin (ancestral spoken literatures). This course is designed to be both enjoyable and challenging.

**Class Goal** To learn basic concepts of Anishinaabe language and thought and a more advanced understanding of grammar. To memorize an additional lexicon of stem words to compliment those learned in NAS101. To refresh and reinforce the vocabulary base learned in NAS101.

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

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

1. Introduce ourselves and ask/answer common questions in Anishinaabemowin.

2. Recall a minimum of 200 words (from vocabulary lists) in Anishinaabemowin.

3. Explain four Anishinaabe concepts.

4. Use tenses, plurals, location words, and conjugation building on the *tmasp* (tense, mod-action someone place) sentence model of NAS 101.

5. Understand the basics of nibi (water) conjunct form and conjugation. Also understand how to use nibi form alongside asin (stone) or independent form.

6. Understand the basics of animacy as a shorthand system referencing subjects and objects.

7. Begin using transitive verbs in several basic forms.

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

Specific page numbers for readings will be assigned dynamically as we go (chosen from the selected readings).

**Quizzes** The 4 quizzes are challenging and will center around recall of vocabulary alongside crafting sentences using the *tmasp* (tense-mod-action, someone, place) pattern. They will also test memory of the reading content & anishnaabe concepts. At times there may appear additional challenges.

**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.

**Project** The Art of Memory – the one project for the class involves individuals or groups creating a painting, digital image or other media (metal, clay, etc.) representation of a concept or word and 16 (4 groups of 4) related words/concepts. This will be explained at length in a separate handout. In the spirit of Anishinaabe mino-bimaadiziwin 'good life' the completed Art of Memory projects are gifts for family, friends, local elders and youth. In general these will be gifted to someone close to the student. It would also make sense to gift them to local First Nations people active in Anishinaabe language education.

**Module 1**

Readings

Ningewance, ‘At the airport’

Maude Kegg, *Spring*

Supplement with Densmore materials and teas

Re-introduce the 'beadwork style' sentence patterning method that uses colors and interlinear (over-under) translation with tab alignment.

Review the 'beadwork style' *mas* (mod-action someone) sentence pattern while providing some mention of connecting sounds. In this case 'mod' means 'modifying word.'

Review common questions and greetings.

Review *mas* (mod-action someone) pattern:

mod action someone

babaa- (around) -ose (walk) ikwe (woman)

around walk woman

babaamose ikwe

'S/he walks around, the woman' or 'the woman walks around.'

Activities: Use musical repetition and memory game design to reinforce vocabulary lists and sentence patterning. Workshop basic Anishinaabe social practices (greeting/visiting with first speakers).

Quiz 1 (Vocabulary 1)

Multiple choice

**Module 2**

Readings

Ningewance, ‘In the bush’’

Maude Kegg, *Summer*

Supplement with Densmore materials and teas

Review tenses and place to the mod-action, someone, pattern.

*masp* becomes *tmasp* (tense-mod-action someone place).

For example *tmasp* (tense-mod-action someone place) pattern is:

tense mod action someone place

gii- babaa- -ose ikwe aking

past around walk woman earth

gii-babaamose ikwe aking

'S/he walked around, the woman, the earth' or,

'The woman walked (from place to place) around the earth.'

Continue to build vocabulary lists.

Review conjugation. 'I walk', 'you walk', 's/he walks, they walk.'

Introduce nibi (conjunct) form, explaining when to use nibi and how to use it alongside asin (independent form). Gii-babaamose ikwe niibaayan. ‘The woman walked around while I slept.’

Nibaayaan comes from nibaa ‘sleep’ and yaan ‘while I.’ This latter piece is the nibi form.

Activities: Use musical repetition, songwriting, memory games (design and testing) and action memory (reinforcing memory doing/mimicking the actions described while saying the words). Explore round dance song styles. Continue to use class directional check-ins to determine the content of vocabulary lists.

Quiz 2 (Vocabulary 2)

Multiple choice/Anishinaabe – English translation of simple sentences.

**Module 3**

Readings

Ningewance, ‘In the community’

Maude Kegg, *Fall*

Supplement with Densmore materials and teas

Enhance *tmasp* to include double mods (more than one modifying word strung together). This expands *tmasp* to *tmmasp* (tense-mod-action, someone, place to tense-mod-mod-action, someone, place).

tense mod mod action someone place

gii- majitaa- babaa- -ose ikwe aking

past start around walk woman earth

Gii-majitaa-babaamose ikwe aking.

'S/he started walked around, the woman, the earth' or,

'The woman started walking (from place to place) around the earth.'

Combine *tmasp* with nibi (conjunct form) *tmasp*.

Gii-babaamose ikwe aking gaa-namadabiyaan (while I sat) jiigbiig (by the shore)

‘The woman walked around the land while I sat by the shore.’

This effectively enhances *tmasp* to *tmasp* + *tmasp* (nibi/conjunct form). The tense-mod-action someone place pattern is repeated within nibi form.

Develop conjugation adding 'I/we walk,' 'you/we walk,' 'you all walk.'

Activities: Working with natural materials, songwriting, and action-memorization.

Reintroduce the idea of active (animate) vs. static (inanimate), persons as opposed to tables and chairs for example. Explain the overlap between animacy and manidowin (mysterious being) and the utility of the animate and inanimate forms as a kind of shorthand.

Introduce transitive verbs along with a simplified chart of possibilities.

Introduce/explain the Art of Memory Project. Accompany this with a concept drafting session on Daphne Odjig, Norval Morrisseau and the family tree of Anishinaabe art during the Renewal.

Activities: Continue to develop songs, including now melody and rhythm, transfer songs into beadwork style (over-under color coded) PDF files. Assemble songs into a booklet.

Giving thanks workshopping and basic teas. How to respectfully harvest natural materials.

Quiz 3 (Vocabulary 3) Multiple choice/Anishinaabe – English translation of simple sentences.

**Module 4**

Readings

Ningewance, ‘In the courthouse’

Maude Kegg, *Winter*

Supplement with Densmore materials and teas

Reinforce *tmmasp* and combine this with basic conjugation and double tenses enhancing *tmmasp* to *ttmmasp* and further combining this with conjunct.

Continue to build on animacy and transitive verbs

Explain how to get to Lake Superior dialect(s) to Lake Huron dialect(s) and how to notate when vowels are syncope affected (dropped) using diacritical marks or improvised writing.

Introduce syllabics.

Natural materials workshopping, aadizookan (ancestral story) and short story/dialogue workshopping.

Quiz 4 (Vocabulary 4)

Multiple choice/Anishinaabe – English translation of simple sentences.

**Assessment Strategies**

1. **Quizzes** (1-4) 100 pts

2. **Participation/Attendance** 100 pts

3. **Art of Memory Project** 50 pts

**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).