

Course Description:

This will be an introductory survey course about *Indigenous Women, Past and Present*. It is by no means comprehensive because there is so much to know about Indigenous women across Turtle Island both past and present. Its purpose is to deepen identity and celebrate Indigenous women by learning about and connecting to their work and contributions in various landscapes.

Indigenous women held vital roles in their respective communities since time immemorial and maintain these roles today. They are artists, activists, filmmakers, doctors, knowledge-keepers, scholars, athletes, politicians, and much more. At the same time, the 2019 National Inquiry into Missing and Murdered Indigenous Women and Girls found that Indigenous females face a greater risk of experiencing violence in today's society.

Target Student Population:

This course is designed for a cohort of 14 Indigenous women and Two Spirit individuals ages 18+ enrolled in a program that is similar to Ka-Ni-Kanichik Inc.'s *Honouring Gifts*. Most learners in the program are mature, parents and/or caregivers, and have been out of a school environment for quite some time, or have not had positive experiences with attending school.

The program focuses on employability and life skills, general academic upgrading (preparation), and (re)connecting to Indigenous identity.

Learners complete the course on-site as C/INC (non-credit); however, all assignments are graded, so that learners may receive feedback on growing employability and academic skills.

Course Format:

This course will be delivered utilizing Blended Learning that consists of synchronous face-to-face learning with lectures, technology aids, and discussion. It will also be delivered using an online Learning Management System (LMS) that learners may access both synchronously and/or asynchronously.

After asynchronous face-to-face classes and lectures, learners may use the classroom computers (or personal devices) to work on course content and material on the LMS. Learners may also access and complete LMS course content, asynchronously, at home or other locations with a computer/device.

The course will move similar to the Community of Inquiry Model (COI) in that facilitator and learners will collaborate and engage in discourse and reflection to construct personal meaning and understanding(s) based on mutual interest. It will consist of social presence, by identifying with a community; teaching presence, facilitator directing and supporting cognitive and social processes; and, cognitive presence, learners constructing their own meaning(s) through sustained reflection and discourse. In this way, the course will also function as multi-access.

Course Toolset:

The online component of this course will be delivered using the LMS, Canvas.

Asynchronously, learners will complete readings, watch short videos, participate in discussion, and link with various forms of social media as part of course instructional tools. Facilitator will provide online links to films like *Buffy* by the National Film Board that learners can watch and respond to online asynchronously.

Face to-face classroom learning will consist of transmissive lecture style as a means for the facilitator to share and define important key terms and concepts in Indigenous History and Studies. Face-to-face learning will also entail readings, discussion, videos, research exercises, and student-centered learning activities such as writing responses and role play.

Course Assessment:

Formative assessment

- Writing responses (asynchronously in-person and synchronously and asynchronously on LMS)
- Role play (asynchronously in-person)
- Spontaneous research activities (i.e., What is the Nation of Olympian, Brigitte Lacquette?) (asynchronously in-person)
- Short quizzes (synchronously and asynchronously on LMS)
- Initiate and respond to discussion questions (synchronously in-person and asynchronously on LMS)
- Share project planning in discussion and provide feedback (asynchronously on LMS)
- Informal in-class discussion/participation observation (synchronously in-person)
- Experiential learning (i.e., interview with two community members of choice) in which learners can conduct one interview in person and one using an online survey/questionnaire tool such as online survey tools

Summative assessment

- Final inquiry-based learning project based on learner interest; research, write, and present a biography about one Indigenous woman making connections, if any, to self
- Peer feedback on biography presentation (guided rubric to be provided to learners)

Facilitator communication and feedback will be provided both synchronously in-person and asynchronously using LMS.

Facilitator will limit access to materials (modules) in LMS so that learners may progress together as a cohort, but will work those who miss asynchronous in-person classes due to personal/family obligations, and is open to offering course material as multi-access in such situations.

Course Content:

We will look at some of historical roles of Indigenous women as shared by Elders and Knowledge-Keepers including “Roles of Women” by Louis Bird (Omushkego).

We will also look at some contemporary contributions of Indigenous women from various Nations across Turtle Island in areas such as sports, education, science, politics (activism), entrepreneurship, and arts and culture.

Learners will look at the work of poet, Pauline Johnson (Tekahionwake, 1800's), and move to artist, Jackie Traverse (Anishinaabe, current). Online modules will be organized in eras and/or time periods, so that students will learn about women by time period; however, each era will be covered face-to-face and online, so that students have an array of learning experiences.

The course content will be organized into four units consisting of four modules each:

Unit	Modules
1. Time Immemorial	<ul style="list-style-type: none"> a. Omushkego (Cree) Nation b. Anishinaabe (Ojibwe) Nation c. Haudenosaunee Nation d. Haisla Nation
2. Arts and Culture	<ul style="list-style-type: none"> a. Tekahionwake (Pauline Johnson), Haudenosaunee b. Maria Campbell, Métis Nation c. Alanis Obomsawin, Abenaki Nation d. Lauren Good Day; Arikara, Hidatsa, Blackfeet and Plains Cree Nation
3. Politics, Education, and Activism	<ul style="list-style-type: none"> a. Nahanni Fontaine, Anishinaabe Nation b. Dr. Verna Kirkness, Cree Nation c. Dr. Pam Palmater, Mi'kmaq Nation

- d. **Dr. Cindy Blackstock, Gitskan Nation**
- a. **Waneek Horn-Miller, Mohawk Nation**
- b. **Brigette Lacquette, Anishinaabe Nation**
- 4. **Sports and Media**
 - c. **Carla Robinson, Haisla and Heiltsuk Nation**
 - d. **Eden Fineday, Cree Nation**

Learning Objectives:

1. Discuss diverse historical roles of Indigenous women.
2. List contemporary contributions of Indigenous women in today's society.
3. Name influential Indigenous woman in a Nation (home community).
4. Construct a biographical overview of one Indigenous woman.

Considerations and Support:

This course is designed to be offered in partnership with an in-community learning facility/centre, which generally offers cultural, academic, and technology support to all learners including access to Elders, counsellors, tutors (writing support), and computers.

There may be limitations in bandwidth as the course may be offered to communities that are rural or remote. Most community learning centres offer computer and enhanced internet access to learners, but the course will provide laptops and Wi-Fi adapters if and when needed for the duration of the course.

Attendance is a consideration for learners in this course as some students may be caregivers with family obligations, so facilitator will offer flexibility in asynchronous online learning materials, tools, and assessments, which may involve course content and materials being multi-access.

Rationale:

This course will be offered in blended learning format providing learners with the opportunity to become better independent learners for an ever-changing digital age, especially those who may not have much experience with computing and technology. It will provide balance between synchronous in-person lecture and an asynchronous and synchronous learning management system. This will offer learners flexibility and control over their learning and hopefully optimize their experience with education. The course will be open to lending itself to multiaccess learning

for students that may require all four levels of access including face-to-face, synchronous online, asynchronous online, and open access to course material and discourse.

Blended learning recognizes that not all students learn in the same way or at the same pace, so it can provide diverse ways of learning that may potentially meet the interest, and gift(s), of each student. The course will incorporate various forms of media for educational purposes including classroom teaching with technology, texts, graphics, audio, video, and computing. The course strives to individualize and personalize students' learning experience by providing the opportunity to learn in various forms of media.

The course and its modules will progress similar to Bloom's Taxonomy of Learning, cognitivist learning theory, in which students move through levels of learning:

- 1) Remembering
- 2) Evaluating
- 3) Creating (knowledge)

The process further involves three domains of learning:

- 1) Cognitive (thinking)
- 2) Affective (feeling)
- 3) Psycho-motor (doing)

Indigenous systems of learning move in levels as well in that versions of stories would be told to younger children and as they got older and more mature, they were prepared to hear the next version (level) of the story with its teachings, morals, values, and lessons.

For **Module One**, the learning outcomes are as follows:

- 1) Describe the power(s) of Omushkego women.
- 2) Interpret meaning behind the power(s) of Omushkego women.
- 3) Discuss the power(s) of Omushkego women with peers.

The outcomes for the first module are general for an obvious reason, it is the beginning of the course. Again, this is based on Bloom's Taxonomy of Learning (cognitivist learning theory) and Indigenous learning theory in that students hear and think about the information/knowledge.

The course will consist of synchronously in-person classes. The reason for transmissive lecture style is it allows the facilitator to share and define important key terms in Indigenous History and Indigenous Studies and to prepare students for the work that they will complete on the learning management system. This falls in line with objectivist theory in that it introduces students to important foundational concepts and information using memorization before they move on to remaining content.

Additionally, synchronous in-person classes are best included when personal relationships are important. They allow for building trust and teaching content with strong emotive quality. This

course is designed for cohorts of Indigenous women and Two Spirit individuals who are mature learners, parents and/or caregivers, and have been out of a school environment for quite some time, or they may have not had good experiences with school. It is for individuals seeking to return to school, build on employability and life skills, upgrade academic skills, and reconnect to their Indigenous identity; therefore, the goal of in-person synchronous classes is to establish relationships, build trust, and create a foundation for the overall course and its modules.

Module One Breakdown:

Module One Functions	Description	Relationship and Skills
Headers	Headers offer brief description and instruction. Every module will consist of an opening header and descriptive headers for each of its activities.	Headers are used to introduce and break up tasks in each module so that students do not feel overwhelmed, or cognitive overload.
Voice Audios x2	<p>Elder, Louis Bird, talks about the power of Omushkego women in these two audio recordings that students will listen to, asynchronously.</p> <p>Reference is made to Bird’s website if students are interested in listening to more.</p>	<p>Both audios are embedded into the LMS and are used because they present course content in a novel and unfamiliar perspective. The stories are presented in a dramatized form (medium) that closely replicates the storytelling experience. It allows for students to hear Bird’s voice as the storyteller in a way that resembles how stories were told long ago.</p> <p>Using audio in the first module also supports students who may have low literacy as they begin the course and first module, and it serves to pique interest.</p>
Discussion Questions on Parlay	There are four personal response (asynchronous) discussion questions on <i>Parlay</i> which allows for teachers to share learning goals, content/multimedia required to complete activity, and instructions.	<p>The discussion questions on <i>Parlay</i> are embedded into the LMS. The purpose of using <i>Parlay</i> is to introduce students to a new learning (computing) tool so that they can learn to navigate within that tool (digital skill). It is a communicative media that allows for students to asynchronously share ideas and have discussion in a roundtable format.</p> <p><i>Parlay</i> also offers teachers a summary of student responses which is useful</p>

		for tracking progress and contributions.
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For **Module Two**, the learning outcomes are as follows:

- 1) Relate strengths of Old Nokomis to Anishinaabe women.
- 2) Identify words to describe the strength and gifts of Old Nokomis and Anishinaabe women.
- 3) Produce a short written and oral presentation on Old Nokomis and Anishinaabe women.

The outcomes for Module Two are more specific as they build on the outcomes of the previous module. There is more content and activity in Module Two as well. Again, this is based on Bloom’s Taxonomy of Learning (cognitivist learning theory) and Indigenous learning theory in terms of progression.

Module Two Breakdown:

Module Two Functions	Description	Relationship and Skills
Headers	Headers offer brief description and instruction. Every module will consist of an opening header and descriptive headers for each of its activities.	Headers are used to introduce and break up tasks in each module so that students do not feel overwhelmed, or cognitive overload.
Brief animation using Animaker	The first activity in this module is to asynchronously watch a 50-second animation created with <i>Animaker</i> . It briefly introduces students to Old Nokomis. It offers color animation, on-screen text, and an elderly lady as the narrator. It also provides the source of information, Basil Johnston’s, <i>The Supernatural World of the Ojibway</i> .	Animation is a rich medium and when embedded into a LMS it offers the opportunity for students to use more of their learning senses and interpretive abilities to process information and content. It is useful for capturing interest at the start of a module. It is a medium that again strives to replicate storytelling in a fun and dynamic way. It is kept brief as strategy to capture student interest, avoid cognitive overload, and for bandwidth purposes. It does require students to listen and read; however, they are able to stop, rewind, play, and return to the video as many times as needed.
Quote Readings	The second activity in this module is to asynchronously read four quotes are shared in PDF format from the source of information, Basil Johnston. The excerpts tell	Prior to reading these quotes, students listened to audio and watched an animation, so they are now exercising more literacy skill by reading excerpts from a book.

	students what Old Nokomis taught, and did for, Nanaboozhoo.	This medium also introduces students to what may be deemed more academic knowledge and skill (referencing information and sourcing). It may also serve to pique interest in reading the book to learn more about the stories of Anishinaabe as told by Johnston.
Word Cloud	The third activity in this module is to create a Word Cloud using <i>Word Cloud Generator</i> . Students will use the online tool to create their own word cloud of descriptive words or phrases about Old Nokomis and her gifts. They are also being asked to think about whether the gifts of Old Nokomis may represent Anishinaabe women.	Students will further enhance their digital skills by asynchronously creating a Word Cloud. This is fairly easy-to-use for those who may be still getting comfortable with digital tools, while at the same time it offers the opportunity for them to create their own online artefact. This activity will allow the teacher to see what the student has taken away from the animation and the excerpts. Students practice comprehension, interpretation, and critical thinking skills as they come up with their own descriptive words for how they see Old Nokomis, and connect her strengths and gifts to Anishinaabe women.
Brief Presentation using Google Slides	The final activity for this module is for students to create a short 2–5 minute presentation on their Word Cloud. They are to show their Word Cloud and share why they chose certain words to describe Old Nokomis and Anishinaabe women. An example is provided using <i>Google Slides</i> . Student presentations will be held in a synchronous in-person class.	Students are given more opportunity to develop digital skills with <i>Google Slides</i> . Again, it is a fairly easy medium to use for beginners; however, the course will provide time during synchronous in-person classes for students to ask questions about modules as well as time to work on the modules during class time for teacher and/or peer support. This activity will offer students the opportunity to learn and practice presentation skills in preparation for the final project. It will also serve as a summative assessment for this module, but as formative assessment for the entire course. It will tell the teacher where students are in literacy, digital, computing, and media skills. What is more, it will demonstrate what students are learning about the course content, particularly where they are in their personal journey around identity.

I took into consideration the Substitution, Augmentation, Modification, and Redefinition (SAMR) Model when designing these modules. *Modification* is described as significant task redesign and *Redefinition* is the creation of new tasks that may be inconceivable without technology. Module Two utilizes two types of media within a learning management system. Animation is used first, which takes advantage of its ability to pique student interest and avoid cognitive overload. Then, text is brought in, purposely presented in a concise and interesting way because text is often relegated to being long and boring.

Most of the assignments (assessment) in this course fall under constructivism theory; that is, learners interpret the external world by assimilating information and relating it to existing knowledge. They process that knowledge through synchronous in-person classes and asynchronous work in the LMS, which offer social interaction and the development of personal meaning through oral and written reflection. Facilitator will utilize short online quizzes for some formative assessment, which is more in line with behaviorist (objectivist) theory; however, it is useful for receiving and providing immediate feedback for the terminology.

Collaborative learning will take place in the synchronous in-person classes and asynchronous LMS as learners can share and plan for their final biography project. They will generate, organize, and converge ideas for this project, which follows online collaborative theory and the three phases of knowledge construction.

As a final project, learners will choose and approach two community members, Indigenous women whose work and position they admire. They will conduct two short, informal interviews while sharing course content and its purpose with interviewees. Learners will create their own interview questionnaires based on course content, and discuss them with peers for feedback. This is experiential learning, a part of connectivism in that the facilitator provides the initial opportunity and learners construct their own network of women whom they admire and from whom they wish to learn more. Students are learning by doing, and hopefully they will apply knowledge gained from the course to their interviews.

The final project is inquiry-based learning. The facilitator teaches the course content to students, but they will research and choose the person they wish to learn more about. They will utilize the synchronous in-person classes and asynchronous learning on the LMS to share and plan for their final project. The final project will be shared in asynchronous in-person classes as student presentations. They will be provided with a rubric so that they can provide feedback to peers.

The teaching method, or epistemology, for this course is that of social reform, which seeks change and social justice in society. The hope is that students will be inspired by the roles and work of Indigenous women, past and present, and become active change agents in whichever landscape they choose. They are the next generation of Indigenous women, and many of them will be raising Indigenous women; thus, we need to be strong like Old Nokomis.