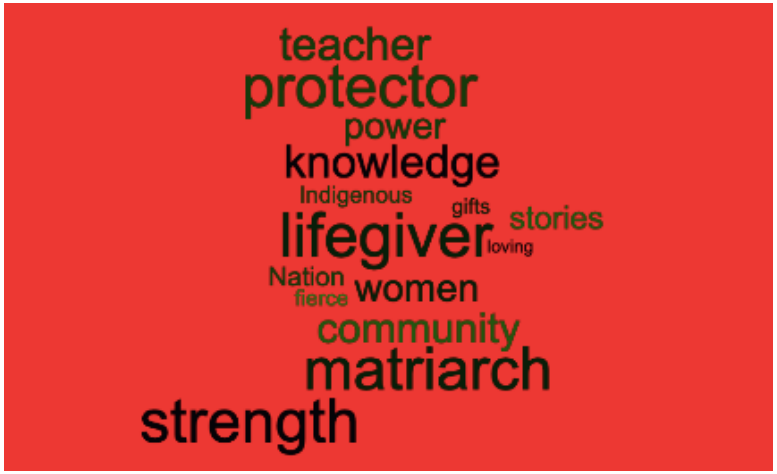
Donna Beyer
Final Course Profile Prototype
EC&I 834



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-Kanichihk 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, most assignments will be graded with Complete/Incomplete, 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 and technology aids. It will also be delivered using an online Learning Management System (LMS) that learners may access in-person synchronously and/or independently asynchronously.

After synchronous face-to-face classes and lectures, learners will be given the opportunity use 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. Depending on personal situations of learners, the course may be made multi-access to meet unique needs.

The course will move similar to the Community of Inquiry Model (COI) in that facilitator and learners will continuously collaborate and engage in discourse and reflection during in-person synchronous classes and asynchronous (and synchronous during in-person class time) learning on the LMS, which will help all students to construct personal meaning and understanding(s) based on mutual interest in course content.

The course will also consist of:

- Social presence in that students will identify with a community
- Teacher/facilitator presence whom will direct and support cognitive and social processes
- Cognitive presence in that learners will construct their own meaning through sustained reflection and discourse throughout the course

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. This component is based on the Pre-Training Principle in that people learn better from multimedia when they know the names and characteristics; that is, key terms and definitions of the main concepts that will be taught in a course.

Course Assessment:

Formative assessment

- Writing responses (synchronously in-person & synchronously & asynchronously on LMS)
    - Learners will write a short autobiography at the start of course (Module One, Activity #3) which will help to deepen personal awareness and set course (program) goals, they will reflect on this autobiography at the end of the course
- Role play (synchronously in-person)
- Spontaneous research activities (i.e., What is the Nation of Olympian, Brigette Lacquette?) (synchronous in-person)
- Short quizzes (synchronously and asynchronously on LMS)
- Initiate and respond to discussion questions (synchronously in-person and asynchronously on LMS)
    - Learners will respond to four discussion questions (Module One, Activity #2) and respond to two of their peers
- Share project planning in discussion and provide feedback (asynchronously on LMS)
- Informal in-class discussion/participation observation (synchronously in-person)

    - Learners will experience ongoing in-class synchronous learning that will consist of regular facilitator/student and student/student communication but there is also opportunity for asynchronous communication on the LMS (Module Two, Activity #4)
- 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
    - The initial autobiography written by learners in Module One (Activity #3) will be used as a reference document when writing final biography and project
- Peer feedback on biography presentation (guided rubric to be provided to learners)

Again, facilitator communication and feedback will be provided both in synchronous in-person classes and asynchronously using the LMS chat feature.

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

Course Content:

Course 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.

We will look at some of historical roles of Indigenous women as shared by Elders and Knowledge-Keepers including "Power of Omushkego Cree Women" by Louis Bird. 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 in synchronous face-to-face classes and asynchronously online, so that students have an array of learning experiences.

The course will typically run in the second term of an academic year starting in the month of January. This is demonstrated in the Course Canvas Calendar accessible on the left hand menu bar in Canvas (in the course scroll back to January). A brief description is offered in the calendar for each week starting on January 9th up until February 6th aligning with the first two modules of unit one (click on the event description). Students will wrap up final project presentations in May/June.

The course content will be organized into five units consisting of four modules each. The number of assignments and activities will vary for each module. Module One (Unit One) will have the fewest learning activities simply because it is the first unit and module of the course.

Course Shell	
Unit	**Modules**
1. Time Immemorial	**a. Omushkego (Cree) Nation**
	b. Anishinaabe (Ojibwe) Nation
	c. Haudenosaunee Nation
	d. Haisla Nation
2. Arts and Culture	**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	a. Nahanni Fontaine, Anishinaabe Nation
	b. Dr. Verna Kirkness, Cree Nation
	c. Dr. Pam Palmater, Mi'kmaq Nation
	d. Dr. Cindy Blackstock, Gitskan Nation
4. Sports and Media	a. Waneek Horn-Miller, Mohawk Nation
	b. Brigette Lacquette, Anishinaabe Nation
	c. Carla Robinson, Haisla and Heiltsuk Nation
	d. Eden Fineday, Cree Nation
5. Final Biography Project	a. Planning My Final Project
	b. Community Protocol
	c. Respectful Interviews
	d. Preparing my Project Presentation

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 made multi-access to accommodate such situations.

Other considerations provided:

- Transcript of Louis Bird audio recordings in Module One is provided to students.
- Any PDF links in the course are noted as opening in PDF format.
- Autobiography link in Module One is noted as opening in new tab.
- Nokomis animation video in Module Two is noted as opening in new tab.
- Voice caption description of Nokomis animation video is provided with all speech content and relevant non-speech content.
- Written caption description of Nokomis animation video is provided with all speech and non-speech content.
- Voice caption reads the Basil Johnson Nokomis excerpts in Module Two.
- Free word cloud generator in Module Two is noted as opening in new tab.
- Example Google slide presentation, blank Google slide presentation, and link to message course facilitator in Module Two are noted as opening in new tab.

Rationale (rationale is also provided in other sections of this course profile as applicable):

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 a synchronous learning

management system, which will also be accessed synchronously during in-person lectures to offer student support on the LMS.

This is based on the Learner Control Principle in that people learn better when they can control the pace at which new information is presented. It offers 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.

You will notice that the course, its LMS modules, and module activities will progress similar to Bloom's Taxonomy of Learning, Cognitivist Learning Theory, in which students move through levels of learning:

- Remembering (i.e., lecture style transmission of key terms)
- Evaluating (i.e., discussion questions)
- Creating (knowledge) (i.e., writing an autobiography perhaps incorporating remembered key terms and content from Louis Bird recordings)

The process further involves three domains of learning; thus, the course, its LMS modules, and module activities will progress in the same way:

- Cognitive (thinking) (i.e., animation video and excerpts)
- Affective (feeling) (i.e., word cloud using own thoughts/descriptive words)
- Psycho-motor (doing) (i.e., presentation)

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.

Additional Rationale for Modules and Activities:

Module One is the first module that students have access to. Module Two will not be viewable or available until students have completed all activities in Module One. A feature in Canvas is making a module and/or assignment closed until a prerequisite has been met. Along with each module being clearly labeled and titled, this will help students navigate modules and activities. Students will also receive a review of the LMS and course with facilitator during the first week of in-person synchronous classes.

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

- Describe the power(s) of Omushkego Cree women.
- Interpret meaning behind the power(s) of Omushkego Cree women.
- Discuss the power(s) of Omushkego Cree women and their connection to Omushkego Cree women today.

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.

As mentioned, the course will consist of synchronous 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 to prepare students for the work that they will complete on the learning management system. This is also based on Pre-Training Principle. It also 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.

Each activity in the module is clearly labelled with "Activity # and its Title" and tells students:

- Course content needed to complete the activity.
- Instructions how to complete the activity (students always have the option to work on the LMS during in-person synchronous class times for additional support).
- Any additional information or suggested external supports that may be applicable to activity (i.e., a rubric or helpful website).

Note: Canvas Assignment Pages do not allow removal of "points" for an assignment page. The enter field requires a number insert; however, this course (and assignment) is based on Complete/Incomplete, and this will be clearly communicated to students during in-person synchronous classes.

Breakdown of Module One:

Module One Functions	Description	Relationship and Skills
Module Header for UNIT ONE: Time Immemorial | Module One: Omushkego Cree Nation	**Module header organizes the module by providing the unit and module #.**	**This is based on Signalling Principle in that p**eople learn better when given cues that highlight the organization of essential material **so that students do not feel overwhelmed, or cognitive overload.**
Introduction Page to with page header titled, Introduction to Module One: Omushkego Cree Nation	**Introduction page offers a brief overview of learning and activities for the module.**	**A clearly labelled Introduction Page offers list of activities to expect, brief overview, and the specific learning goals for Module One, which is is also based on Signaling Principle.** **The organization of the module is based on Segmenting Principle: people learn better from short, user paced sections.**
Two Voice Audios on Canvas Assignment	**Elder, Louis Bird, talks about the power of**	**Both audios are embedded into the LMS and are used because they present course content in a novel and**

Page with page header titled, Activity #1: Listen to two audio recordings...	**Omushkego women in these two audio recordings that students will listen to, asynchronously. The transcript of each recording is also made available to students.** **Reference is made to Bird's website if students are interested in listening to more.** **Transcript of audio is provided for accessibility.**	**unfamiliar perspective. The stories are presented in a dramatized form (medium) that closely replicate a storytelling experience. It allows students to hear Bird's voice as the storyteller in a way that resembles how stories were told long ago.** **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.**
Discussion Questions and Rubric using Canvas Discussion Feature/Page with discussion page header titled, Activity #2: Power of Omushkego Cree Women Discussion	**Four personal response (asynchronous) discussion questions and a guiding rubric.**	**The four discussion questions are embedded in the LMS using Canvas discussion tool. This will introduce students to a new learning (computing) tool so that they practice navigating the LMS (digital skill). It is a form of communicative media that allows for students to asynchronously share ideas and have discussion.** **It will also offer formative assessment to see if students are understanding and connecting to course content.** **The rubric is provided to guide students as they formulate responses. Rubric does not function by grade but by Complete/Incomplete so teacher will ask students to resubmit work that may be incomplete based on the rubric.**

Write an Autobiography on Canvas Assignment Page with page header titled, Activity #3: Write a short autobiography of yourself	**Students will write an autobiography with the help of some leading questions provided in the activity. A link is also provided that shares how to write an autobiography.**	**This autobiography assignments is used to help students reflect on their history and lived experiences as they learn about Indigenous history and women. It provides opportunity for presonal reflection and goal setting as the target student population is 18+ Indigenous women and Two Spirit individuals who are seeking to (re)connect to their Indigenous identity. It will also be used by both student and teacher for summative assessment at the end of the course as a means to observe personal growth and learning. This is closely related to Self-Explanation Principle.**

Module Two will not be viewable or available until students have completed all activities in Module One. Again, a feature in Canvas is making a module and/or assignment closed until a prerequisite has been met. Along with each module being clearly labeled and titled, this will help students navigate modules and activities. Students will also receive a review of the LMS and course with facilitator during the first week of in-person synchronous classes.

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

- Describe the power(s) of Anishinaabe (Ojibwe) women.
- Interpret meaning behind the power(s) of Anishinaabe (Ojibwe) women.
- Discuss the strengths and gifts of *Old Nokomis* and her connection to Anishinaabe (Ojibwe) women today.

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.
To reiterate, each activity in the module tells students what course content is needed to complete the activity and it offers instructions in how to complete the activity. Again, students always have the option to work on the LMS during in-person synchronous class times for additional support.

Each activity in the module is clearly labelled with "Activity # and its Title" and tells students:

- Course content needed to complete the activity.
- Instructions how to complete the activity (students always have the option to work on the LMS during in-person synchronous class times for additional support).
- Any additional information or suggested external supports that may be applicable to activity (i.e., a rubric or helpful website).

Note: Canvas Assignment Pages do not allow removal of "points" for an assignment page. The enter field requires a number insert; however, this course (and assignment) is based on Complete/Incomplete, and this will be clearly communicated to students during in-person synchronous classes.

Breakdown of Module Two:

Module Two Functions	Description	Relationship and Skills
Module Header for UNIT ONE: Time Immemorial | Module Two: Anishinaabe (Ojibwe) Nation	**Module header organizes the module by providing the unit and module #.**	**This is based on Signaling Principle in that people learn better when given cues that highlight the organization of essential material so that students do not feel overwhelmed, or cognitive overload.**
Introduction Page to with page header titled, Introduction to Module Two: Anishinaabe (Ojibwe) Nation	**Introduction page offers a brief overview of learning and activities for the module.**	**A clearly labelled Introduction Page offers list of activities to expect, brief overview, and the specific learning goals for Module Two, which is is also based on Signaling Principle.** **The organization of the module is based on Segmenting Principle: people learn better from short, user paced sections.**

Animaker video on Canvas Assignment Page with page header titled, Activity #1: Watch the short animation about Old Nokomis	**The first activity in this module is to asynchronously watch a 50-second animation created with *Animaker.* 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, *The Supernatural World of the Ojibway*.** **A voice audio captioning (created with Canvas voice recording) and a written caption in PDF format is provided for the animation video for accessibility.**	**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, which falls in line with Learner Control Principle (controlling pace of information) and Personalization Principle (people learn more deeply from conversational style than formal style).**
Excerpt Readings on Canvas Assignment Page with page header titled, Activity #2: Read Excerpts about Old Nokomis as told by Basil Johnston	**The second activity in this module is for students to asynchronously read four excerpts from Basil Johnston (Anishinaabe) shared in PDF format. It will give students a brief teaching of what Old**	**Prior to this activity, students listened to audio and watched an animation, so they will now be moving on to deeper literacy skill by reading excerpts from a book.** **This medium introduces students to what may be deemed more academic knowledge and skill (excerpts, quotes, referencing, and sourcing). The animation is very brief incorporating visual, audio, and on-screen print. It is created in a way that requires students to**

	Nokomis taught, and did for, Nanaboozhoo. **A voice audio captioning (created with Canvas voice recording) is provided for accessibility.**	**watch, listen, and read multiple times. Animation is used to pique student interest so that they read Basil Johnston's book for sign-out in class.**
Word Cloud on Canvas Assignment Page with page header titled, Activity #3: Create a Word Cloud about Old Nokomis	**The third activity in this module is to create a Word Cloud using *Word Cloud Generator*. 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 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 on Canvas Assignment Page with page header titled, Activity #4: Develop a Presentation on Old Nokomis and	**The final activity for this module is for students to create a short 2–5 minute presentation based on their Word Cloud. They are to show their Word Cloud in their presentation sharing why they chose certain words to describe Old**	**Students are given more opportunity to develop digital skills with *Google Slides*. 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 and to work on the modules with teacher and/or peer support.**

Anishinaabe (Ojibwe) Women	**Nokomis and Anishinaabe women.** **A presentation example is provided using *Google Slides*.** **A link is provided to a blank Google slides presentation.** **A link is provided to Canvas chat feature so that students may contact facilitator.** **Student presentations will be held in a synchronous in-person class. Students will also receive in-person synchronous class time to work on presentations.**	**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.**

When designing these modules. I took into consideration the Substitution, Augmentation, Modification, and Redefinition (SAMR) Model. *Modification* is described as significant task redesign and Redefinition in the creation of new tasks that may be inconceivable without technology. Module Two utilizes two types of media within my chosen LMS. Animation is first, which takes advantage of its ability to pique student interest and avoid cognitive overload. Animation technology is used to design interactive and dynamic tasks beyond a traditional classroom. Next, text is brought in, presented in a concise and interesting way because text is often relegated to being long and boring. In this way, tasks are created in a way that is inconceivable without technology.

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 key terms and 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 student presentations will be shared in synchronous in-person classes. Students will be provided with a rubric so that they can effectively 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.