



SAGINAW CHIPPEWA TRIBAL COLLEGE SYLLABUS OF RECORD

NAS-260

Anishinaabe History

3 credits

I. Catalog Description: A survey of Anishinaabe history from pre-contact to present. This course will offer an overview of pre-contact, migration, colonial, fur trade, reservation and contemporary periods. Further, discussion will entail cultural and political developments, significant events, and important individuals from among the Anishinaabe and the Saginaw Chippewa Indian tribe.

II. Prerequisites: None Recommendations- While this course has no prerequisites, it is advised that the student test clear of reading comprehension, and be at least placed in ENG-096.

III. Rationale for Course Level: This course is designed at an introductory level for incoming students with say little or no previous knowledge of the course content. Anishinaabe history is a required course for all students at SCTC, and it is the basic course that introduces Native American Studies, and the Native American Studies Program which is a key component of the academic programs at this college.

IV. Suggested Textbooks: Books by Native authors that address areas such as traditional knowledge remain few and far between. If one was to visit any library and go to the E.98 or E.99 sections, one would find many shelves of books about native people, though 99% of them will have been written by non-Indians. In all areas, scholars strive for original source material if at all possible. That is also true for native people when they are researching lost traditions. Therefore, when we find a book such as "The Sacred Tree" that gives information from elders as original sources we are very lucky to have them, and we do not view older texts as being outdated. On the contrary, the older the book, often the more respectable it is in our viewpoint.

In the past, the first two books listed have always been used, and should continue being used in this course. It is the considered opinion of the Native American Studies Program faculty that a tribal college should offer information and material pertaining to the traditional spiritual aspect of all human beings. Therefore, the book entitled "The Sacred Tree" fulfills that directive. The other books on the list are rather interchangeable and may be used to fit the instructor's design.

* Lane, Phil, et.al. The Sacred Tree. Twin Lakes, MN: Lotus Light Publications, 1985

* Diba Jimooyung, Mt. Pleasant: Saginaw Chippewa Indian Tribe and Ziibiwiing Cultural Society, 2005.

Johnston, Basil. The Manitous,
Ojibwe Heritage

Ojibwe Customs

Cleland, James, The Rites of Conquest

Benton Benai, Edward, The Mishomis Book

In addition, the six part film series available at SCTC, Waasaa Inaabidaa, has been used effectively when spread out across the semester.



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V. Requirements for the Course: This course may also benefit students by getting them outside. In the past all native people lived outside. We did our work outside, we cooked outside, we bathed outside, and we only moved inside when the weather was inclement. As a result, we lived very much in a state of nature and we were attuned to the rhythms of the natural world around us. That is no longer the case. Clocks and calendars have taken the place of our observations of the heavens which gave us the knowledge to time our plantings cycles, the fish cycles, and gathering cycles. Now, we live inside, and usually work inside too. When we do go outside we get inside our trucks or cars and we drive to where ever it is that we are going, and then we go inside. We step out of our houses onto concrete or pavement, get into our cars then get out of our cars and step onto concrete or pavement, and then we reverse the process. If we do not have grass to mow or gardens to keep we might actually go a week or more without touching the earth. As you may see, sitting in a classroom to learn is not a natural setting for native people. Therefore, it is suggested that the instructor arranged field trips to culturally relevant places or institutions such as the Ziibiwing cultural Museum, or the petroglyphs over in the thumb area, or the biological Station station over by Farwell. In the past instructors have taken students out into the country and had them sit quietly in one place in the woods or a field for 2 to 3 hours observing what sounds they hear, what smells they smell, how many different plants they can count within their little circle, or what kind of bugs came in or out, etc. Observation of the world around us is how native children began to learn.

In addition, Native people native people in this continent did not write as we know it. That is one of the reasons why there are so many books written by non-Indians and so few written by native people. Because we do not write things down, the potential to lose parts of our history is greater than for others. For the last eight years the final project in this course is entitled "The Living History Project." Students are required to interview elder family members to listen to their personal family histories and write them down, tape them, film them, create picture collages, or in any way they choose, they preserve and archive this information for future generations. The project is very popular.

VI. Student Learning Course Objectives: Students will be able to:

1. Demonstrate cultural knowledge of Anishinaabe origins in the Great Lakes (Benton-Benai and Cleland)
2. Exhibit basic knowledge of modern Saginaw Chippewa tribal history and government in the overall context of Federal Indian Policy and the federal government's history of Indian relations (Diba Jimooyung)
3. Identify cultural messages within oral traditions and evaluate their ethical and moral relevance to the modern day (Johnston)
4. Explain the Anishinaabe cultural, moral, and spiritual principles such as the "Teachings of the Seven Grandfathers" (Sacred Tree)

VII. Evaluation

Reading Quizzes
Midterm exam
Final Project
Thought Papers



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Attendance and Participation

This course has three different sections, each with its own text in this order: The Sacred Tree; The Manitous; Dbaajimooyaang. The first is unarguably the most important. It contains the philosophy and spirituality of the Anishinaabeg. In the past, this information was passed on through the families and clans so that every young child knew what was important about being Anishinaabe. For a variety of reasons, the most important being government policies of assimilation, that simply does not happen today the same way it did in the past. Therefore, many young Native people must get that information in places like a tribal college. The lessons within The Sacred Tree are meant to be learned as a path to inner growth, not as an academic exercise. Of course, this is and may always be very difficult to measure, but it is absolutely imperative that we offer this information, whether we find a way to assess it or not. One could say that it is the foundational base of the Native Studies Program. Since inner growth takes place over time, we cannot expect that the students will exhibit a change in behavior or thought patterns within a semester, or even a year. That is to say, it is a personal decision on behalf of each student to either take it up or leave it lying, and as such cannot or should not be graded. However, with the newly added final portfolio project as a means of program assessment we hope to see evidence of this inner growth since it is reinforced throughout the pathway of the native studies curriculum. In addition, this information is useful to all human beings, not just native people. Therefore, non-native students attending this tribal college will reap the benefits as well, should they choose to. All that being said, we can and do test on the nuts and bolts of the information that is provided in The Sacred Tree, and we can ask for thought papers on the deeper conceptual aspects.

The information in the book The Manitous is hidden within the almost cartoonlike aspect of Anishinaabe oral traditions. The function of these stories is to teach children how to behave in the manner required by Anishinaabe culture. To do this Anishinaabe cultural heroes such as Nanaboozhoo are both hero and villain exhibiting all the shortcomings of human beings everywhere in an often "over the top" humorous vein. By reading one or two stories in class and pointing out the ethical transgressions still relevant today embedded within the stories, students quickly identify and define the appropriate lessons. Students are then tested by the provision of new material to read and analyze on their own giving them the opportunity to entertain and guide their children with their newfound knowledge that is ages old.

Dibaajimooyaang is a tribal history book for the Saginaw Chippewa Indian Tribe, and as such, may be objectively tested by chapter.

The final project, for instance, was often a family oral history where students interviewed elder family members for details of the family's movements, highlights, and stories captured on tape, video, and photographs, etc. and presented to the class at the end of the semester. Recently, some students made DVDs of their research and passed



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them out among family members. Many students and family members are gratified by the results since much of this information would have been lost as the elders passed on.

VIII. Suggested Course Outline

- Week 1 Day One: An introduction to the course
Thought Paper-What is Indian?
Day Two: Intro to Anishinaabe culture
The Four Aspects of the Human Being
- Week 2 Day One: Sacred Tree (ST) THOUGHT PAPER #1 DUE
What Is a Human Being?
Day Two: QUIZ #1 Volition/Will You Speak
THOUGHT PAPER-#2
How Does Volition Function in Our Lives?
- Week 3 Day One: ST cont'd THOUGHT PAPER #2 DUE
Why are ideals an important factor in our growth?
Day Two: QUIZ #2
What is the meaning of the "Gifts of the Four Directions?"
- Week 4 Day One: ST cont'd QUIZ #3
Day Two: How Do We Overcome Challenges?
- Begin reading MISHOMIS MAZINIGAN (MM)
- Week 5 Day One: QUIZ #3 Wrap-up ST; Intro to oral tradition (OT)
Day Two: OT cont'd FINAL PROJECT UPDATE DUE
- Week 6 Day One: OT cont'd. How to Read Our Stories: Reality Show or Cartoon?
- Day Two: QUIZ #4 MM THOUGHT PAPER #3 Are our stories still relevant today? Why or why not?
- Week 7 Day One: What Is the Function of "Story" in NA traditions?
Day Two: MM cont'd
- Week 8 Day One: Wrap-up OT Begin reading Chaps. 1&2 Diba Jimooyung (D)
Day Two: MIDTERM EXAM
- Week 9 Day One: French, English, Fur Trade (D)
Day Two: QUIZ #6 on Chaps 1&2 (D)



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- Week 10 Day One: Treaties
Day Two: QUIZ #7 Chapter 3 (D)
- Week 11 Day One: Instructor's feedback copy due (Final Project)
The Supreme Court Trilogy
Day Two: Quiz #8 Chapter 4 (D)
- Week 12 Day One: Environmental Degradation
Day Two: QUIZ # 9 Chapter 5 (D)
- Week 13 Day One: The General Allotment Act
Day Two: QUIZ #10 Chapter 6 (D)
- Week 14 Day One: Indian Reorganization Act
Day Two: QUIZ #11 Chapter 7 (D)
- Week 15 Day One: Modern Tribal Government
Day Two: QUIZ #12 Chapter 8 (D)
- Week 16 Day One: Presentations
Day Two: Final exam

IX. Bibliography

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