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Developing a Curriculum for Studies of Native North Americans

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Developing a Curriculum for
Studies of Native North Americans

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Culminating Project Presented to the Faculty of the Graduate School
of Lindenwood College in Partial
Fulfillment of the Requirements for the
Degree of Master of Science

1994

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to all of my
relations
(mitakuye oyasin)

Committee in Charge of Candidacy:

Professor Michael Castro, PhD.
Chairperson and Advisor

Professor Raymond Scupin, PhD.

Adjunct Professor Hal Zimmerman

The purpose of this project is to introduce, to a student at a University level, the Natives of North America. It is only through an in depth study of a people that one might truly know them and understand their ways. One way in which to accomplish this is through implementing a curriculum of North American Studies. The following is an example of such a curriculum proposed for the LCIE Program at Lindenwood College.

Chapter One introduces the reasoning and personal insights that brought this proposal to fruition. It contains personal background and discusses the need for such a class at the University level in the Midwest.

Chapters Two and Three list and discuss many of the books that make up the literature background for the proposed class as well as those proposed in the next chapter for the Class Syllabus.

Chapter Four is the proposed syllabus for a LCIE cross-cultural class entitled "Studies of North American Natives". It includes course titles and descriptions as well as objectives, required texts, teacher/student expectations and a weekly class schedule for a LCIE quarter. It also contains three handouts that will be used in the class.

Chapter Five relates the reasoning behind the use of the required texts, assignments, projects, videos, audios etc. relevant to the aforementioned syllabus.

The entire project is proposed in the hopes that through the study of the Native people of North America, we may better understand ourselves and the environment that sustains us today and in the future.

Chapter 1: Introduction

To begin a project, to develop a curriculum for Studies of Native North Americans, is a great undertaking. The following introduction will show how I came to follow this path, and why there is a need for this curriculum at the University level here in the Midwest.

"Why am I here?" has been a question asked of oneself since time began. Almost everyone asks this at least once in a lifetime. Many have no answer. I have come to believe that if we follow our inner urgings or intuition, or the little "voice" within each of us, we may find our answer, and, if we let life take us through its myriad "coincidences" we will find our given destiny. That we understand the "Great Mystery" or the "Plan" is beyond most of us. Nevertheless, it is in the seeking that we find the answers to all questions. To understand the people of Native North America, we must try to "walk in their moccasins". That we truly won't understand them is a possibility. But that we must try is a necessity. World peace begins at home. Hatred bred of ethnocentricity is becoming the common thread of wars the world over. Instead of looking for the differences in one another, let us look for our common threads of similarity. To study any Native people, is to learn about ourselves at a basic level.

Many times the best way to accomplish this goal of looking for commonalities and achieving human understanding, is to study a people and their ways, to try to understand their society and religion, and really try to get a feeling of what it is like to be "who" they are. To promote this enlarged sense of the human being and the understanding of others, Lindenwood College has a mandatory cross-cultural cluster to obtain a bachelor's degree. Another cross-cultural choice, along with Russian,

Japanese/Chinese, African, and Indian, should be North American Natives. Since the cultural influence that is most prevalent in North America today is that of the western world, it would be an advantage to study the non-western culture of Native North Americans. In studying those cultures that are different than ours we can truly better understand ourselves and the reasons why we are the way we are.

There are a great many people of Native American descent living in the United States today. We must first understand others before we can live in peace as a nation and as a world. What better way to find out why America is a land that so many other people desire to live in, than to understand how its original inhabitants responded to it? That the Native People of the Americas contributed more than just their land is something that should be taught in American history. After all, it is democracy and equality among all people, that our forefathers borrowed from the Iroquois Nation when our Constitution was drawn by our Founding Fathers, and a nation of equal opportunity that attracted those European and other immigrants to America. We can credit Native people with an abundance of foodstuff like corn (maize), potatoes, sweet potatoes, tomatoes and peanuts, that they shared with the world. They shared a knowledge of architecture providing the first apartment building in the southwestern pueblos and cliff dwellings. The Native American medicine men and healers made use of herbs that are still used today and methods of healing that are even now being added to modern medicine. A course in Native American studies will convey a knowledge of the range and significance of North America's contributions. Now that this short introduction to show my reasons for developing a curriculum to study Native Americans has been

discussed, the following pages describe my path into Native America, and where I am today.

My connection to the Earth and Nature began for me as the oldest of three girls growing up with grandparents who lived in the "country". As a youngster, my father hunted, fished and trapped with his older brother to supplement the family food needs during the depression. Living in the Missouri Ozarks at the mouth of the Big Piney River, where it runs into the Gasconade River, my grandparents had a stone cottage. It consisted of five rooms for living on the first floor. The kitchen, a storage room, and a root cellar were in the basement.

It was here that my father grew up, in the Missouri woods near the rivers, to be a man who respected the earth and all of her creatures. He took what the family needed and left the the rest for the next time. It was a sin and a waste to kill for sport. My grandmother learned which greens were edible and where to find them. She knew that black walnuts made a brown stain that could be used in dyeing natural fibers, and she knew where the blackberries were and how to preserve them for later use. Gram knew the advantages of a root cellar that kept a constant temperature all year. This, then, was the basis for my early years--learning what my father and grandmother had to teach about the earth and her creatures. Many days were spent walking, listening and learning. I still have fond memories of the first time I saw a bur oak's acorn. It has a fuzzy looking outer shell cap instead of the neat little smooth cap that is on most acorns in Missouri.

With country life as a second home, I soon became comfortable with the many wild things in the woods. I learned to watch and to learn. Isn't it funny that animals know exactly what to do instinctively to take care

of themselves and do it, but human beings always seem to be trying to do things their own better way and most of the time mess it up?

Life as a youngster near the woods and rivers brought many interesting pets into our home. Aside from turtles, lizards and kittens, we had some more interesting pets too. Dad had injured a mother red squirrel when hunting and he followed her back to her tree nest where he found the babies. There were three of them that we fed with eye droppers. They lived and grew up and were brought back to the woods. Mom always made sure we had "small" pets when we lived at home but in my early twenties I had many strange encounters with animals of all kinds. Have you ever seen a Missouri tarantula? One lived with me that was as large as my hand. I called him Irving. He finally went to live in a high school biology lab with the son of a family friend. How about a mallard hen? Henrietta was kept in a penned off section of my basement for several weeks while she healed from a hunter's gunshot wound.

There was one weekend spent at my grandmother's in the late fall or early winter. I was in my early twenties at this time. The edges of the river were frozen and as we were passing down the river we noticed a large bird sitting on this ice shelf at the edge of the water. The bird didn't move as we approached and since I was on the bow of my father's johnboat, I reached out and picked the bird up and put it under my arm close to me. After we had docked the boat, dad told me that it was a "chicken" hawk but he couldn't imagine what was wrong with the bird to let me pick him up. I wasn't afraid of him and he wasn't afraid of me. My grandfather said that it was the funniest sight he had ever seen. There I was all bundled up for cool weather with a large bird tucked up under my arm on my hip. He didn't seem to be hurt. I took him home and fed him and

watched him. He was a beautiful bird. He had a wing span of over three feet. I named him Charlie. Charlie roosted on my lawnmower handle in the basement. I fed him raw hamburger. Since he wasn't afraid of me and I was able to check him over and still found nothing wrong, after a while I figured he was OK, and let him go. The strange thing is, he just flew away. My roommate at that time didn't even like to do her laundry. It seems that he would fluff up his feathers and hold his wings out a little when she came down to do her laundry, and it really intimidated her. She really was very tolerant of my "pets". It would be many years before I would think any more about having a hawk in the house that wasn't afraid of me.

I kept more than one hundred gallons of fresh water fish in my home for several years before my children were born and released them back to the river, when the children took more time than I had for the fish. There were crappie, bluegill and bass. The extra tanks held minnows to feed them. They were beautiful to watch. The tanks were made to look as much like they might have in the river, with logs and rocks for the fish to hide in and behind.

In the late 1960's my sister married a man that was one quarter Chippewa. His grandmother lived and died on a reservation in Minnesota. A few years later I married a man of some supposed Native American ancestry. His last name "MEANS" had been traced back by other family members to a time his ancestors came from Ireland in the 1700's. There was evidently no interest in Native American ancestry because no nationalities were mentioned except the one progenitor from Ireland. This was a seven generation search done only of the male side of the families. It would be necessary today, to go back to those county seats in the southeast to see if any of his relatives noted "Native American" as their

nationality. The greatest problem is that in the 1800's, there were devastating mass relocations of southeast Native American tribes. The "Trail of Tears" was one of the most remembered. In those days of the early pioneers, many Irish and Scots married Native American women for their land inheritance. Some tribes at that time, held matrilineal descent as the norm. It gave women ownership of all lands and household belongings. Therefore, it would behoove a man to marry well and then make his wife "white" so as not to forfeit his land. This practice was commonplace in the southeast. If enough generations had passed, the family was no longer Native American but "white". For government purposes, to prove Native American ancestry today, it must have been noted during a census or on some legal document that any given person was Native American. It is said however, that some "pure bloods" living on reservations today still have never had their names registered as Native American on any government documents, for they wanted nothing to do with the "whites" or their government.

At that time in Native American history, the early 1970's, there was a man named Russell Means, who was very active in the American Indian Movement (AIM). Actually, that is an understatement. Russell Means was very outspoken and always in the news with Dennis Banks. He was named an "Indian" troublemaker. My husband had no idea if they were somehow related and didn't really care. The "Means" family of AIM attachment lived in South Dakota, a far "piece" from the southeast. Thus began my introduction into the lives of Native Americans.

My youngest daughter inherited the darker skin tones of her father. Once, while spending the night with girlfriends at a slumber party, she came home in tears because her "tan" was all over. The girls had teased

her about her darker complexion. All I could tell her was that she was the same "color" as her father because he was of "Indian" descent. Of the four sons born to her grandfather, only her father had the dark skin tones. The other sons were more the florid skin tones of the Irish. This was probably my first realization that my children, two daughters, should know more about Native Americans.

As the years passed, I collected arts and crafts of Native American composition, and began my Native American library. I had been divorced for several years before I realized that my ex-husband was probably an alcoholic. I entered into a recovery program for codependency because of a Native American speaker named George. He was one of several speakers at an informational meeting on alcoholism at the University of Missouri, St. Louis. He was my first spring of hope in recovery. I figured that if a man like George, who had a past like he described, could change his life, anyone could. I also realized then, that alcoholism in Native Americans is higher than in almost any other ethnic group in the U.S. I entered into recovery for the compulsion that I had, codependency. As a codependent, I became obsessed with the addicted person and his behaviors. My addiction, similar to the addicted person's drug compulsion, was the addicted person himself. My irrational behavior mirrored his. I worried about where he was, who he was with, was I a good enough, and the list kept going. No matter what I did, I had to weigh its consequences in how my addicted person might react. My life revolved around my alcoholic, and everything I said or did reflected that fact.

What I received, in addition to my recovery from codependency, was a spiritual path, found through a Twelve-step Program of recovery. I found a Higher Power of my understanding, and realized that the "religion"

in which I had been reared was not the same as the spirituality I had found while working this Program.

The years passed and I went back to college. Whenever I had a research paper to do, I usually found some connection with Native America that I could research, or some natural or environmental issue to discuss. My library of books now also contained audio and video tapes relating to Native America. I also feel that it was no coincidence that for my faculty advisor as an undergrad at Lindenwood, I just happened to get Dr. Michael Castro, who had written a book about the Native American influence on 20th Century poets. It will be used as a required book in this Native American curriculum.

Thus we come to my last two years as a graduate student. With a Master of Science in Communications, I planned to teach basic communication skills, hopefully at one of my alma maters, Lindenwood College in St. Charles or St. Louis Community College at Florissant Valley. My last cluster as an undergrad at Lindenwood was a Science cluster. It was in this cluster that I did a presentation on Native Americans, in harmony with their environment. I focused on their ability to be as one with their environment. They took nothing for granted and had respect for every aspect of our Earth Mother and all of her creatures. Nothing was taken and wasted and every part of a plant or animal was used in some way, out of respect, because they depended upon her for their very survival. Dr. Mary Frances Vaden-Pierson, the instructor of the class, asked if I could give my presentation, with a one hour time limit, to her class the following quarter. She particularly wanted me to stress the harmony that Native People had with their environment. Every item of their clothing and shelter, as well as their food was a "gift" of the "Great Spirit" and found on or in

their Earth Mother. Dr. Vaden-Pierson felt, as I do, that because Native People depended strictly on their environment for every aspect of survival, there seemed to be a greater respect shown for the environment and more protection for future use. The coming of the "whites" changed this attitude even in many Native People.

In subsequent quarters I added some guest lectures in classes in humanities and visual communications, and have presented my "give-away" lectures as recently as this past quarter. When I do a guest lecture presentation, I bring to class as much to see and hear as I can carry. As I was going down a hall in Roemer, I ran into one of my prior teachers, Hal Zimmerman, who teaches the Russian cross-cultural cluster in LCIE. I stopped to show him some of my treasures and it was at his suggestion, that I consider teaching a class on Native Americans. Thus, I began to pursue this culminating project, to develop a class for "Studies of North American Natives". As I evidently have a great love of the subject as well as an interest in all aspects of it, it was an easy decision to make. I felt that this also was not a coincidence, for it was in his class that I learned to understand the complexities of the many cultures throughout Russia, and how studying these different cultures make us understand ourselves and our culture more clearly. Russia consists of some one hundred plus ethnic backgrounds as well as that many languages.

After my first couple of presentations as a guest lecturer, I developed a survey for students to complete in those classes. It was my desire to discover if there was a market for this proposed cluster. The response was wonderful. Not only was there an overall interest, but many questions as to "when this cluster might be available" were common. One

student "thought it was about time" that Native American Studies was offered at Lindenwood in the LCIE Program.

Probably, the most astounding fact that I found was that in most of my classes, after making a presentation on Native American topics or speaking as a guest lecturer, my fellow students learned something they didn't know and would tell me about that particular fact. To realize that most students, even at a college level in Mid America, are ignorant of the Native People who first lived in North America, was a decisive reason to share my knowledge of Native Americans. It seems that many people have some peculiar ideas about "Indians".

I would plan my presentations, when a guest lecturer, to stress some particular aspect of the class. If I was presenting my give-away lecture In the Humanities class I would emphasize the art, crafts and music aspects of Native American culture. I usually brought several pieces of pottery, several baskets, some artifacts like a pipe or a shield, and some music. To stress the diversity among the differing tribes, I would bring items constructed of varying materials. This would show how different geographical areas would yield different art, crafts, etc. because of the differing materials available for use by the artisan. The music I would bring was usually a selection of traditional as well as contemporary. I particularly enjoyed sharing Native American "rap" music with the classes. In the Humanities cluster I also brought examples of contemporary art that used Native American ideas or design. The Visual Communications classes were the most extensive because I usually had more time available. Myron Kozman, the instructor, was very much in favor of using all of your given senses to appreciate something, not just your eyes. In my last presentation for his class, I brought sassafras tea to share with the class, along with the

roots that made it and several other things to smell, such as sacred sage, sweetgrass, and cedar, which are all used as sacred herbs by many Native Americans. I also brought pots, baskets, artifacts and music to share, as in the Humanities classes.

As many Native People do not believe in "coincidence" but see coincidence as part of the "Plan" or "The Great Mystery", I too believe that I have followed my destiny. I had done some research and was reading the "Wicazo Sa Review" a collection of Native American Literature renderings, published in Rapid City SD. There was "The Fry Bread Test", An American Indian Intelligence Quotient Test submitted by Cornel Pewewardy. I took the test with great seriousness only to find that the answer key was not included. At the end of the test was this: "Note: The author of this test composed the questions with the intention of educating those who develop national standardized tests that they just may be biased in the eyes of the test-takers." It also gave a name and address to write for your grade. Dr. Pewewardy answered promptly and enclosed a business card. It seems that in 1991 he was the "National Indian Educator of the year", with the title "OYATE OP MANI" (Warrior of Education). Cornel is the Principal of the Mounds Park All Nations Magnet School and is of Comanche-Kiowa descent. He is an accomplished flutist and singer and has a CD entitled "Spirit Journey" now available through SOAR (Sound of America Records), which is excellent. It not only has music and song but inspiring words of wisdom for all who care to hear them.

I sent him a letter telling him of my desire to offer a cross-cultural class in Native North American Studies, described the LCIE Program of studies, and asked for any help or suggestions that a "busy" man like him would have time to share. He sent a reply, literature and syllabi for two

classes he teaches at the University of Minnesota. One class related to teaching Multicultural Education and the other was a class relating the "History of American Indian Education". Not only did the response come back in three days, but he gave me encouragement to "do your research and build your own knowledge base." The scope of Native American Studies is awesome. There were some 500 tribes and bands listed in the 1980 census and no telling how many more Native People that have become "extinct" or merely lost in the paperwork and red tape of bureaucracy throughout many generations.

Although I took "The Fry-Bread" test in great seriousness, it was written as an example of "in-group humor". I failed miserably, acknowledging my ignorance and realizing how a Native Person must feel when taking a test made for "middle class whites".

I had already made a commitment to do a Culminating Project, to develop a curriculum to Study Native North Americans, when I was asked to join in a Native American "Sweat Lodge" Ceremony. I must tell you that I had no qualms about entering into this ceremony because I knew that the man who was "running" this ceremony charged nothing. I know that anyone who truly walks the "Spirit" path is only here to share what he knows with others. He is not selling "Indian religion". During the Ceremony, the man who sat to my right was also experiencing his first "Sweat". In his words: "I hardly knew you were there, for you became a part of the thing". I was truly comfortable during this ceremony. It was like I had done this many times before. Again, I feel that participation in this "Sweat Lodge Ceremony" was no coincidence. I will participate in a second "Sweat Lodge Ceremony" sometime in April of 1994.

Since the beginning of remembered times, the sweat bath and purification ceremonies, have been a part of Native American life. This purification ceremony took place when ever some important event was to take place as a manner in which to prepare spiritually and mentally for war, a Sun Dance or a Vision Quest. It was especially used by the People of the Plains. Many Native People also used the sweat bath for bodily cleansing and socializing as well as for spiritual purposes. After participating in this Ceremony, there is no doubt to me that I am doing what I am supposed to be doing. I am following my intended path and I am constantly being guided to see and meet the right people.

In today's world, the "Sweat Lodge Ceremony" is used for many things. Of course it is still used, as stated above, in preparation for the Sun Dance and the Vision Quest. However, many people in addition to Native Americans are finding that there just might be something to this "Indian" religion. The group with whom I attended my first Ceremony had varied reasons for participating. One had just decided upon a divorce and was looking for serenity within himself. Another member was going through some financial difficulties and was also looking for an answer. There was one participant who was having severe back problems and was looking for an ease to his pain. One man was seeking the lessening of personal grief that stemmed from the loss of a close relative. Another female member was looking for more spirituality in her life and I was looking for more answers as to my purpose in this life. Whether or not everyone got what they were seeking, every participant had a new degree of contentment or serenity with the world around them after the Ceremony.

As another "coincidence", a hawk was seen near the highway as I was sharing a Native American story on our trip from the Sweat

Ceremony. A third "hawk" sighting occurred the week before I started putting this Project on paper. He was perched near the road, close enough that I could see his head turn around to watch me as I slowed down and drove by. My first "hawk spirit" experience was over twenty years ago when I took one home to care for it. To Native People, since all things were created by the "Great Spirit", "The One" or "The Maker of All Things", all animals also have a spirit. Like man, they also were created, as was plant life, the earth, the mountains, the sun, etc. by the "Great Spirit". Since other beings like the birds, and animals were creations of "The Maker" and knew the secrets of their kind, could they not also help man? It is in this way that animal "spirits" or totems came to teach and help mankind. There have been many times through these beings that a person has obtained special assistance, or was taught some needed lesson, especially in the spiritual realm. Whenever a particular bird or animal or stone became the spirit helper of a human, that human kept a part of that physical being as a "fetish", "medicine" or good luck charm. It was in this way that I feel that the hawk chose me some twenty years ago. I did not realize this fact until I had attained a spiritual awareness that would bring these past happenings back to mind. There is no doubt in my mind today, that I was able to pick up a hawk, take him home, and care for him, when he tolerated no one else, other than that he carried some special meaning that would one day come to light.

To feel "right" about a project is the key to a successful beginning. To develop a curriculum of Native American Studies is no small project. The scope of Native American interests in today's world and in our ever more threatened environment is one of monumental involvement. Not only is the Native American a product of life today but most certainly a product

of an established culture of some tens of thousands of years. It is impossible to know everything about any Native American topic although there are certainly some experts in certain areas. My goal is to bring to the LCIE Program and its adult students as much information as possible in the allowed time of a cluster quarter, thirteen class periods in eleven weeks. Native People today are as much concerned with our environment as any people on the face of our beloved planet, our Earth Mother. It is my desire to present areas of study, including religion, arts and crafts, dance, literature, history and politics. I have many years of acquired knowledge and learning. I wish to share this knowledge with students, as well as sharing the objects collected in the areas of arts, crafts, artifacts, videos and audio tapes. It is my plan to create a feeling for the geographical locations of the various Native People in North America, as well as a knowledge of their harmonious relationship with their environment and how it connected to their way of life through their religion and philosophy and their unique use of symbolism. It is the holistic perspective of Native North Americans that would most benefit a student. In addition, the student must get a sense of the "real" people, and where they came from, to begin to understand the people themselves. It is in this way and for these reasons that I follow this path; to unite people, to introduce them to their Earth Mother, and to "give-away" what knowlege I have, knowing that the best best way to learn is to teach.

Chapter 2: Establishing a Knowledge Base

This chapter will cover a review of literature to establish the knowledge base for the proposed curriculum. This first section will cover overview or general knowledge literature.

Probably one of the most interesting as well as informative sources of literature in Native North American Studies is the first hand accounts of those captured and raised with the Natives. This situation could have arisen by being traded from tribe to tribe, being adopted into a family or taken as a wife or slave during battle. Unlike what many believe of the American Native, they were very family oriented and many times if they lost a son or daughter, they would raise another in that child's place. The "captivity narrative" is one example of American literature that is full of general information as well as specific detail as in these first few examples.

Originally published in 1912, In the Bosom of the Comanches by T. A. Babb, is one of those little books that can draw us into the life of the People of North America. T.A. (Dot) Babb was thirteen years old when he was captured with his nine year old sister by the Comanche. He was later returned to the "white" world where he put his experiences in print but always kept friendly ties with the Comanche People with whom he stayed.

Frederick Drimmer, in like manner published in 1961 a collection of accounts of those Captured by the Indians during 1750 through 1870. These capture stories deal with People through North America. Most of these accounts are short and usually describe the horror felt by the captive and the unusual practices of the Natives with whom they lived. With the "culture shock" came the horror. After the horror the common threads of all

humanity like eating, drinking and sleeping were realized. Native People were the same but different. Many of those captured who lived with their captors for any period of time, usually found good times and commendable attributes, but also beliefs and customs that were different than the Western ones they were accustomed to.

John C. Cremony, an interpreter to the U. S. Boundary Commission in 1849, 50 and 51, in his book Life Among the Apaches serves to add another document to convey the differences of Western culture from the cultures found to be not only different but most of the time intolerable. He notes the difficulty in living with and being affiliated with a "man who deems it the highest achievement to become a dexterous robber"(320).

In 1906, S. M. Barrett published Geronimo's Story of His Life. This piece of literature has become a classic in Native American literature. Not only is the story told of Geronimo's life, but the Apache Creation story begins this work. Geronimo not only wanted his own personal story told but how the Apache people came to be. This work is full of everyday happenings, births, deaths and massacres. It is the story of a man and his people and a way of life. This work is full of the Native American Culture of the Apache. It contains insights into the everyday world, the harmonic relationship of Native People with their environment, as well as war and dealings with the "white" man.

Another classic is the account of artist George Catlin in his book North American Indians. During his travels in North America in 1832-1839, he adds just a touch of National geography, cultural aspects of all of the people he encounters and an attempt at understanding these people. As he sees civilization encroaching he saw the Natives who "were originally the undisputed owners of the soil, and got their title to their lands from the

Great Spirit who created them on it"(3), gradually falling into extinction. This classic is full of items about day-to-day life, clothing, sacred articles, the tradition of the Pipe and many other occurrences of rituals, dance and religion in varying tribes throughout North America.

Angie Debo, who earned her Phd. at the University of Oklahoma is the author of an excellent U.S. history book about the Native people in U.S. history. It is part of "The Civilization of the American Indian Series" and is an excellent volume full of old photos and very apt text. It begins before the white settlers and ends in the 1960's with hope.

Carl Sauer's book Man in Nature published in 1975 seems to be a geography primer. It begins by telling what exactly makes up geography, what maps are and how to use them and what kinds of changes that white man made in the natural order of things. The diversity of Nature is described from the arctic north , the hot southwest, the tropics of Florida, the Great Plains and the forests of the Northwest. Every group of people living in each area is very much in harmony with his environment. Not only is the environment discussed but also the plants and animals that live in each area and the relationship that the Native People have with those local inhabitants.

R. A. Lafferty is the author of a newly rereleased book of the Choctaw Nation. In this fictional novel the reader gets an Indian view of American History. Okla Hannali is first and foremost an entertaining book full of Native American humor. It is set in the days of early Oklahoma settlement as Native people are removed and relocated in the "land that no one wants".

Sitting Bull, a biography written by Alexander Adams differs from the more recent biography written by Utley and published last year in that

the Adams' account tries to make sense of what went on in the struggle for the West. He tries to sift through right and wrong and in so doing states that: "If we understood Western history, I believe we would understand much about our current position in the world"(17). This no doubt is true and is the underlying fact that made the desire to exterminate the Indian Nations part of the fate of the Americans themselves. If we cannot learn from our mistakes, we are fools.

In Utley's book, The Lance and the Shield: The Life and Times of Sitting Bull, we have more of a story of the man affected by the uncontrollable forces that had already been put into action. We see him as human, a warrior, a chief and a holy man. The historical facts remain the same but the feelings and emotions that changed the face of this continent are remembered as well.

Indian Boyhood, written in 1902 by Charles Eastman is dedicated to his own son so he may have the knowledge of living free and wild. Eastman, knowing that his own son could never experience living free and wild kept this account of his first fifteen years. This book is a lesson of harmony within his environment and the use of all the five senses still so necessary to survival in the late 1800's. Ohiyesa, (Eastman's Indian name) grew up in the care of his paternal grandmother who knew he could be a great medicine man. She was a noted healer herself. She told him: "To be a great warrior is a noble ambition; but to be a mighty medicine man is a nobler"(23)! In her care Ohiyesa prospered and later did become a medicine man. He became a doctor after his father claimed him and sent him to "white" schools. He did his best to serve his Indian People for the rest of his life.

Lame Deer Seeker of Visions written by John (Fire) Lame Deer and Richard Erdoes is another one of those wonderful and terrible stories about a man who was a Native American. It tells of his struggle to keep his Indianness, to live in the "white" world around him, to strive for his destiny as a medicine man, to continue forward upon the path that he travels, and to fulfill his destiny. It is full of Sioux traditions, words and culture and is a moving rendition of a people in a time of transition.

First published in 1972, Frank Waters' Book of the Hopi is an all encompassing look at the history and religious life and beliefs of the Hopi people of the American Southwest. It begins with tribal myth and finishes with modern history. It is an excellent reference work of one Native American tribe.

American history at its lowest, Dee Brown's history of the American West, Bury My Heart At Wounded Knee describes the systematic extermination of a way of life. It is full of documented accounts of broken treaties and massacres as Native People struggle to save their beloved land. The stories of the great chiefs are intertwined with the reality of "white" dominance as the People do everything in their power to save the land of their Grandfathers.

Greatland Graphics published a work by Steve J. Langdon titled The Native People of Alaska. This publication is required reading for all public schools and universities in the state of Alaska. The three major climate areas are divided geographically and the people residing within each area are then discussed. There are five indigenous Native Alaskan people who reside on the land called Alaska. Dwellings, social order, ritual, dress, food and history are all discussed.

A truly encompassing work of the Plains people: The Mystic Warriors of the Plains by Thomas E. Mails, seems to be an all inclusive work describing every aspect of these people. Numbering some 600 pages, this volume goes so far as to describe and show by illustration how to capture an eagle; patterns for clothing; various types of feathers and their meaning and how to wear them; as well as saddles, riding equipment and special medicine items. This is a very thorough work of one geographically specific people, which encompasses many various tribes.

Lakota Woman tells the story of a woman's viewpoint in modern Native American times from her schooling at a Christian establishment, through her years as a rebel and her part in AIM(American Indian Movement). Mary Crow Dog with Richard Erdoes gives us the additional insight into reservation life as a woman who has been both influenced by her traditional learning as well as that of the Christian indoctrination in her formative years. It is a moving story of a people who are trying to save what they can of themselves as a People.

The biography, Let Me Be Free: The Nez Perce Tragedy is one of great compassion told by David Lavender. More so than many biographies, his novel-like style is easy to read and flows with the tragic events of a people and the fierceness with which Chief Joseph clung to his Native land. Thought by some to be the greatest of all Native American chiefs, Joseph, or Thunder Rolling in the Mountains(his Indian name) was one of Native American's last great chiefs. His life has been chronicled before but surely Lavender does this great man justice in his rendition of his life and his battle to regain his beloved homeland.

Named for a meteor passing at the time of his birth, Tecumseh (The Panther Passing Across) is the biographical subject of Allan W, Eckert's

book, A Sorrow in Our Heart: The life of Tecumseh. Written in a pleasant narrative style, this book takes us through childhood and family, touches many cultural aspects of the Shawnee and brings the reader into the aspects of white encroachment as they affect the lives of the nomadic Shawnee. One can be part of the People as Eckert weaves his narrative so that we may not only know the "who" but also the "why" of Tecumseh.

Two Smithsonian publications serve well as overall basic volumes with which to see America and her Native People. Philip Kopper in his volume The Smithsonian Book of North American Indians: Before the Coming of the Europeans and Herman Viola's After Columbus both give overall views of the Natives of North America. They both contain cultural aspects of everyday life and make attempts to encompass an entire continent full of varying geography and just as many varying people.

Written by sixteen various scholars, Alvin M. Josephy Jr. edits a fascinating collection of current thoughts and the latest research on what North and South America might have been like before 1492. America in 1492 begins with a piece by Scott Momaday as an introduction to the Native People of North America. The first half of the book brings the reader from the Arctic to the southern tip of South America. The second half discusses cultural elements of art, literature, music and basic technologies that were different from those of their contemporaries in Europe, Asia and Africa. There is a lot to learn in this volume about everyday life and new insights into some little known facets of Native American people.

Written by five different authors in a five-part collection of Native American Literature, art and photographs, The Native Americans: An Illustrated History, edited by Betty and Ian Ballantine, begins with

prehistory and follows to modern times with Native American photographs, art and literature dispersed throughout. Peter Nabokov and Philip J. Deloria are just two of the text's contributors.

Author Jack Weatherford, in his book Indian Givers, reminds us all of the important contributions of our Native American ancestors. Aside from increasing the world's food choices with potatoes, tomatoes, maize and peanuts, we owe our thanks for democracy, apartment buildings, agricultural technology and corporations, just as a beginning. This will cause even the indifferent to take notice of our American Natives.

Following Indian Givers, Jack Weatherford gives us an insight into what the Indians did for America in Native Roots. The great sequoia trees of the Pacific Northwest were named after the Indian who invented the Cherokee syllabary. The American colonists adopted their own patron saint, Saint Tammany, a Delaware Indian chief, to show their American identity regardless of what ancestry prevailed from Europe. Many other people places and things have Native American origin.

The following section of review literature would best be described as the arts section. It will encompass art, crafts, architecture, song, games, and herbal use.

The Indian Tipi: Its History Construction and Use is an excellent reference for those Native Americans of the Plains. It contains not only tipi design, structure and interiors but also information about life in the tipi, cooking, winterizing clothing, and even recipes and camping information. Reginald and Gladys Laubin did most of their own photography including photos of each other in traditional clothing and working in and around their own tipi.

Pipestone has been used and popularized in recent times mostly by the Sioux. Although many other stone materials were used other than that of the Pipestone Monument in Minnesota, the red catlinite is the most famous. Robert Murray's book, A History of Pipestone National Monument Minnesota is full of information about the area, the settlers and traders who were familiar with the geographic location. George Catlin gave the red pipestone its name back in the 1800's and Native Americans are now the only ones allowed to quarry for the stone.

Noted for her work in trying to save the songs of Native Americans, Natalie Curtis' The Indian's Book is full of her recorded songs from Native people across North America. To understand the Native, one must surely comprehend his song as she carefully translates and edits songs that would surely have been lost for all time. The Indian used song for almost everything in his life, as she illustrates; and most of these songs were of a spiritual nature, at least to the original owner of the song. Many songs were told and retold throughout countless generations.

There can be no wonder that Native Americans are involved in gambling enterprises to make their lives better in today's world. Stewart Culin, in his book, Games of the North American Indians, contributes a volume of understanding about these people who lived on this continent first. Many of the games illustrated in his book have been played and enjoyed for hundreds of years. His three major types of games are: games of dexterity, games of chance and minor amusements. Literally every tribe had an assortment of games that they played and enjoyed often.

Garrick Mallery's two volume work, Picture-Writing of the American Indians is said to be the classic in its field. There are discussions of petroglyphs, the etching that was done on stone, as well as the well known

pictograph that decorated many Native American tipis and buffalo robes. This work includes the ancient writings as well as those of the past few centuries.

The use of herbs for medicinal purposes by Native Americans is one of much importance. In her book, Indian Herbage of North America, Alma Hutchens lists and discusses more than 200 medicinal plants found in North America. Without this vast knowledge of herbal medicine, Native people would have been at the mercy of the elements as would have many of the original Europeans who also depended upon their knowledge of these herbs to survive in this new land.

Frances Densmore's book, How Indians Use Wild Plants for Food Medicine and Crafts, takes herbage one step farther in the land of the Chippewa. Not only does she include medicinal use but adds the food value and the craft value of certain plants found in the northern part of North America around the Great Lakes. Her plant items are listed by botanical name, common name and Chippewa name with charts showing parts used and treatment or parts used for food.

Native American signals and sign language are illustrated and explained in George Fronval and Daniel Dubois' book, Indian Signals and Sign Language. The colorful illustrations show why it was only a simple adjustment to adapt hand signs, invented for and by the people of the Plains, as a means for the deaf to converse.

Porcupine quill decoration is a craft that is unique to only the Natives of North America. It is found nowhere else in the world. William C. Orchard, in his book, The Technique of Porcupine Quill Decoration Among the Indians of North America, preserves as a classic work on this art, the exquisite art of decorating with porcupine quills.

The all encompassing work, Native American Architecture, by Peter Nabokov and Robert Easton, describes all of the many various types of Native American architecture in one volume. Dividing North America into geographic sections, the authors put the dwellings and living spaces of the various people into perspective by noting what building materials are available in differing areas. Thus, it is the available materials for construction that decide what the dwelling will be, as well as the climate in which it is used.

A Circle of Nations: Voices and Visions of American Indians, edited by John Gattuso, is full of the work of Native American photographers as well as literature. This contemporary "coffee-table" book, is certainly a book for sharing with others.

This next area of review is that of Native American religion and philosophy. Although many of the other books reviewed have aspects that would overlap into this area, the following are foremost in this area of study.

Probably the one universally accepted as a classic book on Native American beliefs is John G. Neihardt's Black Elk Speaks. This is a story related to Neihardt by Black Elk himself, of this Holy Man's first twenty-five or so years, depicting his development as a traditional medicine man of the Sioux. It deals with an early childhood vision and his search for his path on the "red road".

Following Black Elk's work as a holy man looking for his true path, Joseph Epes Brown edits a volume, The Sacred Pipe: Black Elk's Account of the Seven Rites of the Oglala Sioux, giving the sacred rites as passed to the Sioux by the Buffalo Calf Woman as told to Brown by Black

Elk. These seven sacred rites are the basis for the Sioux religion/philosophy.

Dennis and Barbara Tedlock edit a book with varying Native American authors and philosophies in one volume. Teachings From the American Earth: Indian Religion and Philosophy is a collection of the work of fifteen authors representing various geographic locations and different tribes. The similarities and differences in beliefs and practices are illustrated in this manner.

Hyemeyohsts Storm's Seven Arrows, would also serve well as a literature selection. It is a story within a story that depicts the lives of the Plains people who kept the "Sacred Shields". His book talks of the symbology that is an intrinsic part of Native American culture, as well as the use of the "story" for relating a tale as well as for teaching the young.

The Navaho understanding of The Sacred: Ways of Knowledge, Sources of Life, is a wonderful experience of Navaho "being" written by Peggy V. Beck and Anna L. Walters. In this volume questions regarding living the Navaho traditional way are answered. The book also ranges into other spiritual and tribal Native American beliefs. It discusses the effects of Christianity on the people as well as other tribal government issues. This book is full of sacred knowledge and how to get it.

Paula Gunn Allen's, The Sacred Hoop, is a marvelous collection of her essays discussing writing, historical events, spirituality and the definite place that women have in shaping our world. It is a book that celebrates "Indianess", a book that testifies that the Native American did survive, recover and blossom.

Native America has been full of visionaries or prophets. Scott Peterson, in his book Native American Prophecies, has brought to mind

what Native medicine men and visionaries have been predicting for centuries. He discusses seven differing sources through the past which all have as a focus the earth changes and our environment which is out of harmony. This book is not only factual but also of a spiritual nature because of the deep connection that Native Americans have with their environment.

Eighteen essays by Native American elders constitute the volume titled Wisdomkeepers by Steve Wall and Harvey Arden. In this book the hearts and souls of Native people throughout the country contribute their thoughts on the world, as our Earth Mother, and the spiritual connotations that connect these people with Her and with each other to make our part of the Great Mystery.

Paula Gunn Allen in her book, Grandmothers of the Light opens the reader into the universe of the sacred and spiritual as seen through the eyes of the medicine woman. She takes the reader into the "seven ways of the medicine woman", which are based mostly on her age and her real world experiences. The journey then goes into the realm of the supernatural and continues through the myths which were born of reality.

The 13 Original Clan Mothers is the story of how The Great Mystery bestowed upon 13 special women certain aspects of humanity each who is the keeper and teacher of her own aspects. Jamie Sams passes these ancient teachings on to the reader to discover the gifts and talents we need by asking the help of the specific Clan Mother who holds that gift. The connection to the earth as part of all there is, belongs to the spirituality of Native people the world over.

Black Elk: Holy Man of the Oglala by Michael F. Steltenkamp is a relatively new release. It finishes the life of the Holy Man Black Elk in his

last fifty years as a catechist and shows vividly his life as a Christian in his last years versus the complete Medicine Man of the earlier published Black Elk Speaks and The Sacred Pipe. There is a definite picture of Black Elk and his devout Christianity and Catholicism in the reservation years in the early part of this century.

In this next section on Native American literature and myth, we find some excellent examples of what it is like to be Indian from the Native Americans themselves. Their myths and stories are a part of themselves and their culture. As they write they put a part of themselves and their culture into their work to share with their readers.

Charles A. Eastman's classic work, Indian Boyhood, is a legacy to his own son and was mentioned in the general section as being full of information. In this section too, there is much to be appreciated as to the part of himself he shares with his reader.

Like Eastman's work, so also should Geronimo's Story of His Life and Black Elk Speaks be classified with the literature section. These are all Native American literature as well as classic volumes on Indian life.

In The Winged Serpent, Margot Astrov brings to this volume the best tidbits of Native American prose and poetry collected by the late Dr. Leslie Astrov. There are pieces from every part of North America in as close to our best understanding of the interpretation possible. It is fairly easy to see the lack of rhyme but the following of the thought pattern and repetition so typical and necessary a part of Native American literature is very evident.

Guaranteed to be "genuine American Classics", the songs and chants collected and edited by George W. Cronyn in American Indian Poetry are excellent references to the people of our Native America.

Divided into geographic areas and tribes within each, these chants and poems are the epitome of Native American works.

A classic reference work in teaching Native American literature, Paula Gunn Allen's Studies in American Indian Literature, is the basic "how to teach" and how it came to be" book. She talks about the reasoning and symbolism involved in every Native person and how that would reflect in the literature as a result of these deep seated meanings.

Raised on the Blood Indian Reserve in Canada, Beverly Hungry Wolf saves in print, The Ways of My Grandmothers for her children and her children's children. Common among Indian people is the calling of an older adult female "grandmother". In this way, every one of the older women of her youth are her grandmothers and share a piece of distinct Native American culture through stories and myths, household chores and everything in between.

A wonderful collection of myths and legends broken down into ten categories, the anthology selected and edited by Richard Erdoes and Alfonso Ortiz, American Indian Myths and Legends is a great reference work. Each story is noted as to the original tribe of origin and there is a tribal reference section in the back of the book to tell geographic and historical facts of the tribes represented in this collection.

Touch the Earth by T. C. McLuhan is a collection of Native American quotes and photographs. Memorable quotes by Black Elk, Chief Seattle and Chief Joseph are just a few of the renderings. One modern letter was written to President Nixon to tell him of the Native American prophecies about caring for and guarding our environment. This is the best of the best in one small volume.

As a key to better understanding the Native American poet and his literature, Michael Castro's book, Interpreting the Indian, is a necessary tool for better understanding the cause and manner of Native American writing as well as its eventual evolvement into today's contemporary literature as an influence on important non-Indian poets.

Native American Animal Stories, by Joseph Bruchac, combines the typical "bedtime story" idea into the learning of Nature's ways and the explanation for why things are they way they are. Many of these charming stories, each identified as to tribe or area of origin, also teach necessary moral values and personal conduct.

The amazing and unbelievable are parts of American Indian Myths and Mysteries by Vincent H. Gaddis. This book begins with man's origins in North America and proceeds to the ancient beginnings of the Navaho, the bulletproof "medicine" of Crazy Horse and the mystery of "the shaking tent". Just one volume of many mysterious things and happenings throughout North America.

A recent anthology by Alan R. Velie, American Indian Literature, contains tales, songs, oratory, poetry and fiction by some of the leading authors in contemporary Native America. Names like Momaday, Welch and Erdrich bring top name artists into the volume as well as Linda Hogan, Maurice Kenny and Paula Gunn Allen who add their literary expertise to the collection.

Rather than list this as a short novel, The Great Change is more in the line of a learning story. White Deer of Autumn takes us into the world of a child and her grandmother as the youngster wonders at the death of her grandfather, "Where did he go?" This poignant rendering of the Great

Change is a story to share with everyone, and a reason to recommend its spiritual essence.

All My Relations, edited by Thomas King is a collection of contemporary pieces of Canadian Native Fiction. There are some nineteen individual pieces with a section about the authors at the book's end. This is a great selection by our northernmost Native Americans.

The five following novels are indeed some of the best Native American literature available as well as some of the most enjoyable.

Pulitzer Prize winning House Made of Dawn by N. Scott Momaday is the story of a young Indian man named Abel who seems bent on destroying himself. It also involves Abel's grandfather, Francisco, who is a central figure in the boy's life and their relationship to each other and the world around them. It is a teaching story too. The reader will learn of the Native American relationship with Nature and all of the respect that is due Her.

Ceremony, by Leslie Marmon Silko is a story of a Native American Vet after returning with a Purple Heart to the despair and indifference of the Reservation. It is the "ceremony" which gives our returning Vet a sense of roots and well being after a difficult search for himself and his sanity. He had been driven to the brink of murders by the haunting sense of being more related to the Viet Cong "enemy" than to the Americans on whose side he was fighting. The book celebrates the values of Native North American ceremonials and storytelling as providers of stability, health and identity.

Possibly the closest that any literature will come to view from the inside the real pre-twentieth century Plains Indian, Fools Crow by James Welch is an excellent story of the real Indian world as it might have been if

the reader was there and witnessed it all. This novel will put the reader on the Plains as the story unfolds, in daily experiences and real life pressures that the people experience.

The Indian Lawyer, also written by James Welch, undertakes the task of telling of the dual pulls on Native American life as the Native American has been "made white". This is the story of an up-and-coming Indian lawyer about to really make it big when his feelings from within pull at his spirit and demand an answer that lies deep within him.

Thomas King is fast becoming popular as a Native American writer with a great sense of humor. In his book, Green Grass, Running Water, he takes us into the world of five Native people all with differing backgrounds and needs. Mixed in are four old Indians who are escapees from a mental institution. The mythic trickster, coyote, works his magic and tricks wreaking havoc upon them all. A fun novel if one understands the Native American connections to the universe and the spirit world.

Native Heart is Gabriel Horn's own story. It tells of his sacred journey inspired by a vision at the age of nine. He talks of his relationship with the Earth, trees, animals and birds and their relationship to the Great Mystery. He talks of his teaching years, vision quests, his courtship of his wife and intermingles this with conversation with his own children, who are named after extinct Native people. It will give the reader thought about his own sacred path and where he is being led.

This final section deals with government within the tribes, with the U.S. Government and politics. This final section begins with the Iroquois and ends with the twentieth century and today's workings within the tribes and the U.S. Government.

League of the Iroquois by Lewis Henry Morgan gives us the basic groundwork for the five original nations, how their system was set up, how they lived and what they believed. Written originally in 1851, this edition has all of the original illustrations and has been cited as the classic study of the Iroquois people.

What really happened at Wounded Knee in 1973? The story as told by the people themselves in the Akwesasne Notes Publication of 1974. This detailed account of the people involved and exactly what happened is a must for every scholar of Indian studies. The names, dates and times are recorded and this is the story: Voices From Wounded Knee, 1973, by Robert Anderson, Joanna Brown, Jonny Lerner and Barbara Lou Shafer as joint editors.

When Columbus landed in the Americas, about one-fifth of the human race populated these continents. In a very short time these numbers were severely cut. Stolen Continents by Ronald Wright gives us an insight into the Americas through Indian eyes since 1492. Wright suggests we teach the "dark side" of American history in our schools today.

As an Indian Declaration of Independence, Behind the Trail of Broken Treaties by Vine Deloria Jr. is a beginning only. It is more of a wake up call to perhaps more of a wider readership than the publication of Voices From Wounded Knee, 1973. This book traces the broken treaties declaration of the 1970's to the party still liable, the U.S. Government.

Vine Deloria Jr., not only as an author, grand player and lawyer is getting to the heart of Indian self-rule. In The Nations Within: The Past and Future of Indian Sovereignty, Delora and his co-author Clifford Lyttle present a case for letting the Indian "do it their own way". The upheavals with the "fish-ins" in the 1960's and Wounded Knee in the 1970's have

given the whole of Native people a bond of being an American Indian and the beginnings of a united people.

Here again Deloria uses his wit and ironic sense of Indian humor to get rid of Indian stereotypes. Custer Died for Your Sins is an Indian Manifesto. He again addresses laws and treaties, takes on anthropologists and missionaries and leaves the reader with a positive note: Indians are quite normal and very capable human beings.

A collection of essays on American Indian Policy in the Twentieth Century with Vine Deloria Jr. as editor and contributor is a valuable work that stresses the diversity and differing methods of the contributors. The articles relate to many issues affecting the Native American population.

The discussion of old tribal governments and how they were formed, maintained and used effectively, prepares the reader of American Indian Tribal Governments by Sharon O'Brien to step into the world of five modern Indian governments. There is a section in the last part of the book that relates chronological events of importance in Indian history.

Peter Matthiessen wrote this national bestseller of the story of Leonard Peltier and the FBI's war on AIM. Rather than just another story of Wounded Knee, this story encompasses that part of it that was ascribed to Leonard Peltier In the Spirit of Crazy Horse. This book was very factually done with many conversations and as much information from every source that was available. Unfortunately, Leonard Peltier is still in prison, an innocent victim of the government.

Chapter Three: Review and Evaluation of Research

To develop a curriculum for Native American Studies in the areas of art/literature, religion/philosophy and history/politics, there is a need to have a basic understanding of who Native Americans really are. The teacher must have this knowledge and understanding to teach before any study of the people can begin.

In her book, Studies in American Indian Literature, Paula Gunn Allen discusses five different areas of study in Indian literature and specific course designs in each category for the prospective teacher. The five suggested categories of study in her book are: oral literature, personal narratives and autobiographies, women's literature, modern and contemporary Indian literature and the Indian in American literature.

For the purpose of developing this curriculum, there is a necessity to take portions of several of her course designs to fit into the LCIE design. In this way a student will not only get an insight into the literature of the Native American, but also an overview of the people themselves through their literature. To study only one of her given five categories and use her specific course design for each of them, would not be suitable to the holistic approach that I wish to follow. To use a part of each of the five sections of her book will give the teacher the assistance she would need to complete this holistic design as shown by the following five paragraphs which describe aspects of each section.

Her first section is one on oral tradition. It is very important to understand the oral traditions of a non-literate people because these are the first "contacts" of one people to another. As Allen states in her introduction, American literature must be studied "within a context that

allows readers and students to understand it in terms that do not distort it"(x). To study the oral traditions of one tribe of people, it is necessary to understand the everyday occurrences that connect each particular people to their environment, their own symbolism and their own history.

Allen next discusses the narrative and autobiography. The personal narrative and autobiography usually give more insight into the writer's given life and the social and cultural aspects of his people. In most cases there is an attempt to explain and describe aspects of tribal life to the non-Indian. Many pieces of this type of literature serve also as insight into religion, history, art and politics. This type of literature is usually easier to understand by the student as the information, unlike that of some of the oral pieces, is usually given in the context of daily life and how it relates overall.

It is impossible to get a total feeling of understanding of any group of people without getting a perspective on the women. Allen is personally involved with women in Native American life. Women and the symbolism connected with them, are an integral part of the study of the people as a whole. Feminism, as connected to the Earth Mother and the Creation Myths of many people, all revolve around that part of the woman who is both spiritual as well as a creative force in the universe.

Another perspective which must be explored in Native American literature is that of the modern and contemporary. Allen does this with great thought and personal insight. This view will bring the student into today's world of reservations, Indian Rights, environmental issues, alcoholism, poverty, prison and more such issues of importance to the American Indian today. This literature has a tendency to be interwoven with traditional aspects since every Native American is a part of both, the old traditions

and the modern world. A study of this literature can weave for the student a tapestry of the real "who" of Native Americans.

The last section of Allen's book that needs addressing in the study of Indian literature is that of the effects of the Indian in American literature. A course in American literature would not be complete without the discussion of the Native American and likewise the study of the North American Native would not be complete without the discussion of what makes literature American. Surely the land called America and its first inhabitants have deep roots in what makes and shapes America.

The study of a people's literature, when several types are discussed and reviewed, is usually a holistic look at the people. To study only the oral traditions would keep one from the contemporary and modern aspects. To study only the women, would miss the aspects of the male contribution to society and the culture. Therefore, to fully understand a people, several aspects of their literature must be studied.

To obtain a holistic view of a people, the study of their religion and philosophy of life is a necessary undertaking. One of the best books in this area looks at several views of religion/philosophy. Teachings From the American Earth edited by Dennis and Barbara Tedlock is such a book. To say it is all inclusive would be misleading. There were over 500 tribes of Native American people at the last census so a sampling of some fifteen aspects of those is a small but meaningful section of the population.

The name of the book gives us the first inkling into the beliefs common to all Native People. Their connection with the Earth is an integral part of their life, religion and culture. Articles written by fifteen various authors make up this rendering of religious thought and philosophy.

The Tedlock book is divided into two sections: "Seeing and Curing" and "Thinking About the World". Quoted in the introduction, the Sioux holy man Lamé Deer, who is "fully aware of the diversity of external religious forms among American Indians, says: 'I think when it comes right down to it, all the Indian religions are somehow part of the same belief, the same mystery.'" The differences seem to be how they arrived at their beliefs and how they practice them among themselves. The meaning of 'Native American religion/philosophy is "discovered by reflection". One cannot understand that which one cannot feel. When you read or hear a story, do you take mental or physical notes or do you see and experience the happening? Only in the manner of experiencing, "walking in their moccasins", can you truly experience another's culture. As long as one looks toward that end, one learns. In studying the lives of another culture, one can learn as long as one experiences and adds their spirit to your own.

The Tedlock work begins with its first article, "The Career of a Medicine-Man", the story of a man's journey into the sacred spirit world of the "medicine man". This man began his journey when he was thirty years old, did not want to accept this path and struggles until he finds his own way. This story is from the people of the Canadian North Pacific Coast region. He relates some of his songs and offers insight into the path he travels.

The next selection deals with the Eskimo Shaman and his journey to the Sea Spirit who lives in the underworld. Again, the story is the same but different. The relationship with the people and their environment are forever joined even in story and myth.

Of the Seven Rites of the Oglala Sioux, Black Elk's rendition of "Crying For a Vision" is the third piece. Black Elk explains that "perhaps the most important reason for "lamenting" is that it helps us realize our oneness with all things, to know that all things are our relatives". Throughout, he walks the reader through this sacred rite, giving specific instruction as to movement, placement of articles, songs, chants and prayers.

From the Sioux on the Great Plains, we move to the Papago people of south central Arizona and their quest to the Gulf of California. It is in their ritual of the "Salt Pilgrimage" that they experience a purification by fasting and running, with only a minimal amount of water in a canteen to accomplish this feat. The author, Ruth Underhill, tells of the preparation, the journey itself, the prayers, the gathering of the salt, the power of the sea and the purification rites. This ritual tradition is an integral part of the Papago culture and the symbolism of the entire act is necessary to understand the people.

James Mooney introduces the reader to "The Doctrine of the Ghost Dance". When the paper was originally published in 1896, Mooney had done research on various Plains tribes in respect to the "Ghost Dance" through his job with the Bureau of Ethnology. The ideas of this doctrine are that the living and dead of the Indian race will reunite on a healed Earth to live together in peace and harmony without sickness death or misery. Various people of the Plains wove it into their own mythology and worked it into a place in their own culture. At a time when the extermination of the Indian race was at its height, this doctrine gave the hopeless, hope.

Sometimes termed an Indian version of Christianity, "The Peyote Way" by J.S. Slotkin discusses the use of the peyote cactus in the Native

American Church. "Long ago God took pity on the Indian." This is the time peyote was created on earth, when Jesus lived, or when the white man came to America. Peyote gives lessons, warnings, healing and curing and teaches in many ways. This is a 20th Century religion combining traditional Indian ways with certain aspects of Christianity. It was formed after reservations had become a part of Native American reality.

The first section ends with Barbara Tedlock's article, "The Clown's Way". More than comic relief, the sacred clown is at the heart of much Indian religion. The "heyoka" of the Sioux, and the "Crazy Dancers" of the Arapaho, are just two of the many clowns in almost all cultures that not only entertain the ridiculous but also aid in revealing higher truths. One of their most wonderful traits is to reduce worry, which in turn is sometimes the root cause of sickness and disease.

The second section of the Tedlock book deals about our world as we see it. The first article by Benjamin Lee Whorf is "An American Indian Model of the Universe. It begins with the discussion of time as we see it and how the Hopi see it differently. Whorf's central thesis concerns the role of linguistic structuring and how it relates to the Hopi who have no need for Western concepts of time and space.

Dorothy Lee's piece on Wintu Thought delves into the linguistic peculiarities of these people who originally lived in the Sacramento Valley in California. Their thought processes and ideas of reality greatly affected their language. The Wintu believes in the "premise of a reality as shaped by his perception and conceptualization". His attitude is that of a friend who does not demand or command, resulting in a soft-spoken and loving people by their nature.

"Ojibwa Ontology, Behavior and World View" gives us insight into the hearts and minds of the Ojibwa people. A. Irving Hallowell gives us glimpses into language, mythology and those other-than-human beings in Ojibwa reality.

The Tewa, one of the Pueblo people of the Southwest are discussed by Alfonso Ortiz in this overview. "The Tewa World View" brings the reader into the beginning of the Tewa people and through their symbology to discuss how their world is constructed and how it works.

Robin and Tonia Ridington bring us "The Inner Eye of Shamanism and Totemism". This offering discusses the totemic symbolism of the Beaver Indians of northeastern British Columbia and northern Alberta.

What is "Wakan" to the Oglala? J. R. Walker gives us insight into the use of the word "wakan" by the Oglala. Meaning holy or sacred this word is a common thread for all of the ceremonies and rituals of these people.

Paul Radin discusses "Monotheism Among American Indians" in his article. He suggests comparisons with the Christian, Jewish and Islamic faiths and touches on many various tribes and how their beliefs are founded.

Dennis Tedlock's own article "An American Indian View of Death" is the last essay in the book. He discusses the death of a Zuni friend and all of the concerns relating to him, the family, funeral preparations etc. He then goes on to wonder at the causes of accidental death, especially that of a young man. The spirit life is then related because the spirit of a man is different than that of an animal.

This very well-rounded book is an example of the many facets of Native American religion and ritual. It is only a beginning.

As in the other sections, there will always be art, religion, and cultural aspects interspersed within the framework of each area. History/politics is no exception. There must be a combined understanding to know the people who are being studied.

For this final selection, the book chosen is by Sharon O'Brien who was asked to write this book by the National Congress of American Indians (NCAI) as an easy to read and follow book, and as an inexpensive school text. American Indian Tribal Governments is this book. The first part is an introduction to the material that follows and explores the central structures of traditional tribal government.

The first chapter is a "case study" beginning with the history of the Mississippi band of Choctaws. They are currently in the process of reestablishing their own government having been through the periods of American history that tried to move them, assimilate them and then govern them.

Chapter two is the presentation of five traditional tribal governments, chosen by their differences of geographic location. They are the Seneca Nation of New York, the Muscogees (Creeks) of Oklahoma, the Cheyenne River Sioux of South Dakota, the Isleta Pueblo of New Mexico and the Yakimas of Washington State. This chapter shows the structure, intricacies and how each government worked in each tribal setting. Rather than the authoritarian and hierarchical governments of the Europeans, "most tribes possessed democratic and responsive governments" (xvi).

Chapters three, four and five provide a historical background of Indian-white relations since first contact. Chapter three is titled "The Newcomers" and presents Spanish claims, Indian-French relations, the

alliance with the Dutch and Iroquois, the English rise to power and the French and Indian War.

Chapter Four titled "A Century of Destruction" discusses the beginning of Federal Indian policy, the loss of the English and Spanish allies of the Indians and the War of 1812, The Marshall Decisions (the first legal definition of Indian Status in the Federal Government), Removal of Indians to "other" land, the opening of the Western frontier and the final Indian Wars of the West.

Chapter Five is titled "A Century of Confusion". This chapter relates to the reader the attempts to assimilate the Indians into mainstream America, the BIA and Federal Services, the Dawes Allotment Act, the Indian Citizen Act of 1924 and the Meriam Report of 1928, the Indian Reorganization Act of 1934, the end of Trust Status, and end to Paternalism and the Federal classification of Tribes.

Chapters six through ten discuss the five tribes introduced in chapter two in detail giving the history and current governmental structure. It is supplemented by chapter eleven, which examines the general powers of tribal governments form the "heart" of the text.

The powers of tribal government discussed in chapter eleven include: jurisdiction, membership, administration of justice, regulations of domestic and family relations, property rights, tribal control of land, conservation and environmental protection, regulations regarding hunting and fishing rights, business regulation, taxation, relations with other governments and tribal social services.

The last three chapters deal with Tribal-State relations, Tribal-Federal relations and what is in store for the future. The book is truly an excellent text and will serve as a tremendous resource.

The three aforementioned books seem to be a collection of the necessary tools with which to implement a Cross-Cultural Cluster in Studies of Native North Americans. Each of these books represents a large knowledge base of precise information relating to each of the separate sections of the cluster work: art/literature, religion/philosophy and history/politics and I feel that they would be excellent tools with which to form a syllabus for these three classes.

Chapter Four: Results/Syllabus

The following pages are the results of my project in syllabus form. The first page is for the first day of class in LCIE which is a Saturday. The next classes form the body of the syllabus and the thirteenth class which finishes the LCIE quarter is the special field trip to Cahokia Mounds.



LCIE Cross-Cultural Cluster

Fall 1994

Faculty Sponsor: Lynda Means	Home 428-1533
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Course Titles: IHS 000.00 History of the Human Community
ICL 000.00 Native N. Am. Literature and Arts
ICL 000.00 Native N. Am. Religion/Philosophy

Course Descriptions:

History of the Human Community surveys Native American History and Culture from before Columbus through modern times.

Native N. American Literature and Arts will give the student the opportunity to study traditional and contemporary art, listen to traditional and contemporary music, and read literature by and about Native North Americans.

Religion and Philosophy will allow the student to explore differences and similarities among Native American tribes as well as religious, symbolic and philosophical aspects of Native People and their unique harmony with their environment.

Objectives: Give students a holistic awareness of Native N. American life.

Expose students to as many aspects of Native American life and culture as possible.

Allow student to research an aspect of Native North America that is meaningful to them.

Try to get the student to walk in the moccasins of American Natives today and yesterday.

Text Requirements:

IHS 000.00
History of the Human Community

Touch the Earth by T.C. McLuhan

American Indian Tribal Governments by Sharon O'Brien

The American Indian Digest by George Russell

ICL 000.00
Native North American Literature & Arts

Fools Crow by James Welch

Interpreting the Indian by Michael Castro

The Portable North American Reader edited. by Frederick Turner III

ICL 000.00
Religion and Philosophy of Native N. Americans

Black Elk Speaks by John Neihardt
Teachings From the American Earth edited by Dennis Tedlock and
Barbara Tedlock

The Sacred Hoop by Paula Gunn Allen

As in all LCIE Clusters: You will get what you put into your classes!

Attendance:

Attendance is mandatory to reach course objectives. Missing more than one class will reduce the letter Grade by one in all three courses: A to B, B to C etc. LCIE dictates that missing more than two class periods results in a failing grade.

Book Reports:

Three Book Reports are assigned: one from each course(required text). A fourth Book Report is your choice from the attached "Suggested Reading List" or some choice of your own approved by the instructor. Each should be three or four pages in length, double-spaced and neatly done. They are due every two weeks as noted on the syllabus beginning with Meeting # 3.

Journal:

You will keep a "Reflective Journal" including your comments and feelings on class videos, audios, discussions, readings, etc. They will be legibly hand written on loose leaf paper and kept in a three ring paper notebook or binder to be graded/evaluated and returned weekly. The first pages are due at Meeting # 2 and the last pages are due at Meeting # 10.

Fetish Project:

The student is to construct some fetish or amulet to wear, carry or hang from your rear-view mirror. Wherever possible use authentic items and substitute when necessary. This project should be as meaningful to the student as possible and the student should be prepared to share his "creation" with the class as well as his reasons for his various choices.

Final Project:

This project is your written/oral presentation that signifies the wrap-up of the cluster. Each student will be assigned one of eight geographic locations in North America. The student will then research and write about any aspect of the people who live or have lived in this area. This may be about a tribe, a person, art, crafts etc. It will be written in MLA Style and consist of 8-10 double-spaced typewritten pages. You will have a minimum of three references in your Works Cited/Bibliography. Your oral presentation will be for 15-20 minutes. You will be timed and your grade will reflect a shortage or overage of more than 3 minutes. It is due Meeting # 11 or 12.

Cahokia Mounds:

In lieu of a classroom meeting for a scheduled thirteenth Meeting, we will have a guided field trip at a time most convenient to the entire class to Cahokia Mounds. A typewritten doublespaced 4-5 page report will be due by Meeting # 11 or before. It should reflect new sights, learning experiences, feelings, likes, dislikes etc.

To reach Cahokia Mounds travel east on hwy 270 into Illinois hwy 255 south to exit #24 (Collinsville Rd.) Pass race track on Collinsville Rd. go 1 1/2 miles. Cahokia Mounds on left.

Grading:

History/Politics

- 20% Book Report
- 20% Journal
- 20% Class Participation/Discussion
- 40% Cahokia Mounds Paper

Art/Literature

- 20% Book Report
- 20% Journal
- 20% Class Participation/Discussion
- 20% Fetish Presentation
- 20% Fourth Book Report

Religion/Philosophy

- 20% Book Report
- 20% Journal
- 20% Class Participation/Discussion
- 40% Final Class Presentation



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Bring First Day of Class:

At least a two-page double spaced paper on the American Indian Movement (AIM).

What were you doing in the 1970's?

Were you aware of an American Indian Movement?

Did it have any effect on you?

How do you feel about it?

Please give short synopsis of what AIM is and your feelings about it relative to the above suggested questions or feelings of your own.

Class Schedule

Meeting # 1-Saturday

Video: "More Than Bows and Arrows"
"Forever in Time"

Audio: "Reservation of Education"

Discussion: AIM (American Indian Movement)

Reading for Discussion next Meeting: The American Indian Digest

Story: "How the Spider Symbol Came to the People"

*****First Book Report Due Meeting # 3 on Touch the Earth.*****

First Journal pages due next Meeting

Meeting # 2

Video: "The Great Encounter" Northeast
"Confronting the Wilderness" Great
Lakes

Audio: "Canyon Trilogy"

Discussion: American Indian Digest

Show & Tell: Pottery

Reading for next Meeting: Interpreting the Indian

Story: "Manabozho and the Woodpecker"

Meeting # 3

Video: "Conquering the Swamps" Florida
"Across the Sea of Grass"

Audio: "Sundance Season"

Discussion: Interpreting the Indian

Show & Tell: Basketry

Read for next Meeting: The Sacred Hoop pp. 1-184.

Story: The Great Change

*****Book Report Due today on Touch the Earth*****



Meeting # 4

Video: "Into the Shining Mountains" Rockies
"Living on the Edge" Southwest

Audio: Nez Perce Stories

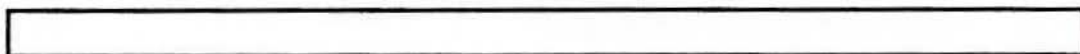
Discussion

Show & Tell: Jewelry

Read for Next Meeting: The Sacred Hoop pp. 185-262.

Story: "How the Butterflies Came to Be"

*****Second Book Report Due Meeting # 5 on Fools Crow*****



Meeting # 5

Video: "First and Last Frontier" Arctic/Subarctic
"Searching for Paradise" California

Audio: "Stories of the Tundra"

Discussion: The Sacred Hoop pp. 185-262.

Show & Tell: Eagle Feather Fan/Smudge Fan and sacred herbs

Read for Next Meeting: American Indian Tribal Govts pp. 1-196.

Story: "How the People Hunted the Moose"

*****Book Report Due on Fools Crow today *****



Meeting # 6

Video: "Myths and Moundbuilders"
"Geronimo and the Apache Resistance"

Audio: "Sacred Feelings"

Discussion: American Tribal Govts. pp. 1-196

Show & Tell: Arrow Points

Read for Next Meeting: American Ind. Tribal Govts pp. 197-311.

Story: "The First Flute"

*****Third Book Report Due Meeting # 7 Black Elk Speaks*****



Meeting # 7

Video: "In the Spirit of Crazy Horse"
"Last Stand at Little Big Horn"

Audio: "Spirit Journey"

Discussion: American Ind. Tribal Govts. pp. 197-311.

Show & Tell: Drum and Rattle

Read for Next Meeting: Teachings From the American Earth pp. 1-120.

Story: "How the Fawn Got Its Spots"

***** Book Report Due today on Black Elk Speaks*****

Meeting # 8

Video: "Surviving Columbus" (2 hrs)

Audio: "A Navaho Singer Sings For You"

Discussion: Teachings From the American Earth pp. 1-120.

Show & Tell: Art Books

Read for Next Meeting: Teachings From the American Earth pp. 121-270.

Story: "Why Possum Has a Naked Tail"

**Create a fetish or amulet of your own and bring it to class next week.
Be prepared to share your selections with
the class.**

*****Fourth Book Report Due Next Class (Your Choice)*****

Meeting # 9

Video: "Winds of Change"
"Seasons of the Navaho"

Audio: "Navaho Singer Sings for You"

Discussion: Teachings From the American Earth pp. 121-270.

Show & Tell: Mailings from Assorted Reservation Missions

Share Fetish or Amulet with the class

Read for Next Class: Portable N. Am. Indian Reader to be assigned.

Story: "The Gift of the Whale"

*****Last Book Report Due Today*****

Meeting # 10

Video: "Wiping the Tears"
"Incident at Oglala"

Discussion: Readings From Portable Indian Reader

Show & Tell: Medicine Shield

Story: "Jumping Mouse Story"

*****Last Pages of Journal Due*****

Meeting # 11

Video: "Life Spirit"
"Into the Circle"

*****Cahokia Mounds Paper Due Today*****

*****Final Presentations as Scheduled*****

Meeting # 12

Video: "I Will Fight No More Forever" (2 hrs)

*****Final Presentations as Scheduled*****

Suggested Book List

The Sacred Pipe: Black Elk's Account of the Seven Rites of the Oglala Sioux rec. and ed. by Joseph Epes Brown.

American Indian Myths and Legends by Richard Erdoes and Alfonso Ortiz

Native American Architecture by Peter Nabokov and Robert Easton

Custer Died for Your Sins Vine Deloria Jr.

Native Roots: How the Indians Enriched America by Jack Weatherford

Indian Givers: How the Indians of the Americas Transformed the World by Jack Weatherford

Native American Prophecies by Scott Peterson

House Made of Dawn by N. Scott Momaday

I Heard the Owl Call My Name by Margaret Cravens

Lakota Woman by Mary Crow Dog with Richard Erdoes

Seven Arrows by Hyemeyohsts Storm

The Ways of My Grandmothers by Beverly Hungry Wolf

Grandmothers of the Light: by Paula Gunn Allen

Coyote Waits by Tony Hillerman

Hanta Yo by Ruth Beebe Hill

Native Heart by Gabriel Horn

Okla Hannali by R. A. Lafferty

Green Grass, Running Water by Thomas King

Indian Boyhood Charles A Eastman

Geronimo's Story of His Life taken down & edited by S. M. Barrett

Plenty-coups by Frank B. Linderman

Lame Deer Seeker of Visions by John (Fire) Lame Deer and Richard Erdoes

League of the Iroquois by Lewis Henry Morgan

In the Spirit of Crazy Horse by Peter Matthiessen

Ceremony by Leslie Marmon Silko

Love Medicine by Louise Erdrich

The Indian Lawyer by James Welch

Book of the Hopi by Frank Waters

Bury My Heart at Wounded Knee by Dee Brown

The Ghost-Dance Religion and Wounded Knee by James Mooney

Turtle Island by Gary Snyder (a collection of his poetry)

The Winged Serpent edited by Margot Astrov (prose and poetry)

Behind the Trail of Broken Treaties by Vine Deloria Jr.

A Thief of Time by Tony Hillerman

Talking God by Tony Hillerman (any of his novels are great in the Navaho traditions)

The Moccasin Maker by E. Pauline Johnson

Tracks by Louise Erdrich



The Jumping Mouse Story

Once there was a mouse.

He was a Busy Mouse, Searching Everywhere, Touching his Whiskers to the Grass, and Looking. He was busy as all Mice are, Busy with Mice things. But once in a while he would Hear an odd Sound. He would Lift his Head, Squinting hard to See, his Whiskers Wiggling in the Air, and he would Wonder. One Day he Scurried up to a fellow Mouse and asked him, "Do you Hear a Roaring in your Ears, my Brother?"

"No, no," answered the Other Mouse, not Lifting his Busy Nose from the Ground. "I hear Nothing. I am busy now. Talk to me later."

He asked Another Mouse the same Question and the Mouse Looked at him Strangely. "Are you Foolish in your Head? What Sound?" he asked and Slipped into a Hole in a Fallen Cottonwood Tree.

The little Mouse shrugged his Whiskers and busied himself again, Determined to Forget the Whole Matter. But there was that Roaring again. It was faint, very faint, but it was there! One Day, he Decided to investigate the Sound just a little. Leaving the Other Busy Mice, he Scurried a little Way away and Listenend again. There it was. He was listening hard when suddenly, Someone said Hello."

"Hello, little Brother," the voice said, and Mouse almost Jumped right Out of his Skin. He arched his Back and Tail and was about to Run.

"Hello," again said the Voice. "It is I, Brother Raccoon." And sure enough, It was! "What are You Doing Here all by yourself, little Brother?" asked the Raccoon. The Mouse blushed, and put his Nose almost to the Ground. "I Hear a Roaring in my Ears and I am Investigating it." he answered timidly.

"A Roaring in your Ears?" replied the raccoon as he Sat Down with him. "What you hear, little Brother, is the River."

"The River? Mouse asked curiously. "What is a River?"

"Walk with me and I will Show you the River," Raccoon said.

Little Mouse was terribly Afraid, but he was Determined to Find Out Once and for All about the Roaring. "I can Return to my Work." he thought. "after this thing is Settled, and possibly this thing may Aid me in All my Busy Examining and Collecting. And my Brothers All said it was Nothing. I will show them. I will Ask Raccoon to Return with me and I will have Proof."

"All right Raccoon, my Brother," said Mouse. "Lead on to the River. I will Walk with you."

Little Mouse Walked with Raccoon. His little Heart was Pounding in his Breast. The Raccoon was Taking him upon Strange Paths and little Mouse Smelled the Scent of many things that had Gone by this Way. Many times he became so Frightened he almost Turned Back. Finally, they Came to the River! It was Huge and Breathtaking, Deep and Clear in Places, and Murky in Others. Little Mouse was unable to See Across it because it was so Great. It Roared, Sang, Cried, and Thundered on its

Course. Little Mouse Saw Great and Little Pieces of the World Carried Along on its Surface.

"It is Powerful!" little Mouse said, Fumbling for Words.

"It is a Great thing," answered the Raccoon, "but here, let me Introduce you to a Friend."

In a Smoother, Shallower Place was a Lily Pad, Bright and Green. Sitting upon it was a Frog, almost as green as the Pad it sat on. The Frog's White Belly stood out Clearly.

"Hello, little Brother," said the Frog. "Welcome to the River."

"I must Leave you Now," cut in Raccoon, "but do not Fear, little Brother, for Frog will Care for you Now." And Raccoon Left, Looking along the River Bank for Food that he might Wash and Eat.

Little Mouse Approached the Water and Looked into it. He saw a Frightened Mouse Reflected there.

"Who are you?" little Mouse asked the Reflection. "Are you not Afraid being that Far out into the Great River?"

"No," answered the Frog, "I am not Afraid. I have been Given the Gift from Birth to live both Above and Within the River. When Winter Man Comes and Freezes this Medicine, I cannot be Seen. But all the while Thunderbird Flies, I am here. To Visit me, One must Come when the World is Green. I, my Brother, am the Keeper of the Water."

"Amazing!" little Mouse said at last, again Fumbling for Words.

"Would you like to have some Medicine Power?" Frog asked.

"Medicine Power? Me?" asked little Mouse. "Yes, yes! If it is Possible."

"Then Crouch as Low as you Can, and then Jump as High as you are Able! You will have your Medicine!" Frog said.

Little Mouse did as he was Instructed. He Crouched as Low as he Could and Jumped. And when he did, his Eyes Saw the Sacred Mountains.

Little Mouse could hardly Believe his Eyes. But there They were! But then he Fell back to Earth, and he Landed in the River!

Little Mouse became Frightened and Scrambled back to the Bank. He was Wet and Frightened nearly to Death.

"You have Tricked me," little Mouse Screamed at the Frog!

"Wait," said the Frog. "You are not Harmed. Do not let your Fear and Anger Blind you. What did you See?"

"I," Mouse stammered, "I, I Saw the Sacred Mountains!"

"And you have a New Name!" Frog said. "It is Jumping Mouse."

"Thank you. Thank you," Jumping Mouse said, and Thanked him again. "I want to Return to my People and Tell them of this thing that has Happened to me."

"Go. Go then." Frog said. "Return to Your People. It is Easy to Find them. Keep the Sound of the Medicine River to the Back of your Head. Go Opposite to the Sound and you will Find your Brother Mice."

Jumping Mouse Returned to the World of the Mice. But he Found Disappointment. No One would Listen to him. And because he was Wet, and had no Way of explaining it, because there had been no Rain, many of the other Mice were Afraid of him. They believed he had been Spat from the Mouth of Another Animal that had tried to Eat him. And they all knew that if he had not been Food for the One who Wanted him, then he must also be Poison for them.

Jumping Mouse Lived again among his People, but he could not Forget his Vision of the Sacred Mountains.

The Memory Burned in the Mind and Heart of Jumping Mouse, and One Day he Went to the Edge of the River Place.

Jumping Mouse went to the Edge of the Place of Mice and Looked out onto the Prairie. He looked up for Eagles. The Sky was Full of many Spots, each One an Eagle. But he was Determined to Go to the Sacred Mountains. He gathered All of his Courage and Ran just as Fast as he Could onto the Prairie. His little Heart Pounded with Excitement and Fear.

He ran until he Came to a Stand of Sage. He was Resting and Trying to Catch his Breath when he Saw an Old Mouse. The Patch of Sage, Old Mouse Lived in, was a Haven for Mice. Seeds were Plentiful and there was Nesting Material and many things to be Busy with.

"Hello," said Old Mouse. "Welcome."

Jumping Mouse was Amazed. Such a Place and such a Mouse. "You are Truly a great Mouse," Jumping Mouse said with all the Respect he could Find. "This is Truly a Wonderful Place. And the Eagles cannot See you here, either," Jumping Mouse said.

"Yes," said Old Mouse, "and One can See All the Beings of the Prairie here: the Buffalo, Antelope, Rabbit and Coyote. One can See them All from here and Know their Names."

"That is Marvelous ," Jumping Mouse said. "Can you also See the River and the Great Mountains?"

"Yes and No," Old Mouse said with Conviction. "I know there is a Great River. But I am Afraid that the Great Mountains are only a Myth. Forget your Passion to See Them and Stay here with me. There is Everything you Want here, and it is a Good Place to Be."

"How can he Say such a thing?" Thought Jumping Mouse. "The Medicine of the Sacred Mountains is Nothing One can Forget.

"Thank you very much for the Meal you have Shared with me, Old Mouse, and also for sharing your Great Home," Jumping Mouse said. "But I must Seek the Mountains."

"You are a Foolish Mouse to Leave here. There is Danger on the Prairie! Just Look up there!" Old Mouse said, with even more Conviction. "See all those Spots! They are Eagles, and they will Catch you!"

It was hard for Jumping Mouse to Leave, but he Gathered his Determination and Ran hard Again. The Ground was Rough. But he Arched his Tail and Ran with All his Might. He could feel the Shadows of the Spots upon his Back as he Ran. All those Spots! Finally he Ran into a Stand of Chokeberries. Jumping Mouse could hardly Believe his Eyes. It was Cool there and very Spacious. There was Water, Cherries and Seeds to Eat, Grasses to Gather for Nests, Holes to be Explored and many, many Other Busy Things to do. And there were a great many things to Gather.

He was Investigating his New Domain when he Heard very Heavy Breathing. He quickly Investigated the Sound and Discovered its Source. It was a Great Mound of Hair with Black Horns. It was a Great Buffalo. Jumping Mouse could hardly Believe the Greatness of the Being he Saw Lying there before him. He was so large that Jumping Mouse could have Crawled into One of his Great Horns, "Such a Magnificent Being," Thought Jumping Mouse, and he Crept Closer.

"Hello, my Brother," said the Buffalo. "Thank you for Visiting me."

"Hello, Great Being," said Jumping Mouse. "Why are you Lying here?"

"I am Sick and I am Dying," the Buffalo said. "And my Medicine has Told me that only the Eye of a Mouse can Heal me. But, little Brother, there is no such thing as a Mouse."

Jumping Mouse was Shocked. "One of my Eyes!" he thought, "One of my Tiny Eyes." He Scurried back into the Stand of Chokeberries. But the Breathing came Harder and Slower.

"He will Die," Thought Jumping Mouse, "If I do not Give him my Eye. He is too Great a Being to let Die."

He went Back to where the Buffalo Lay and Spoke. "I am a Mouse," he said with a Shaky Voice. "And you, my Brother, are a Great Being. I cannot Let you Die. I have Two Eyes, so you may have One of them."

The minute he had Said it, Jumping Mouse's Eye Flew Out of his Head and the Buffalo was Made Whole. The Buffalo Jumped to his Feet, Shaking Jumping Mouse's Whole World.

"Thank you, my little Brother," said the Buffalo. "I know of your Quest for the Sacred Mountains and of your Visit to the River. You have Given me Life so that I may Give-Away to the People. I will be your Brother Forever. Run under my Belly and I will Take you right to the Foot of the Sacred Mountains, and you need not Fear the Spots. The Eagles cannot See you while you Run under Me. All they will See will be the Back of a Buffalo. I am of the Prairie and I will Fall on you if I Try to Go up the Mountains."

Little Mouse Ran under the Buffalo, Secure and Hidden from the Spots, but with only One Eye it was Frightening. The Buffalo's Great Hooves Shook the Whole World each time he took a Step. Finally they Came to a Place and Buffalo Stopped.

"This is Where I must Leave you, little Brother," said the Buffalo.

"Thank you very much," said Jumping Mouse. "But you Know, it was very Frightening Running under you with only One Eye. I was Constantly in Fear of your Great Earth-Shaking Hooves."

"Your Fear was for Nothing," said Buffalo. "For my Way of Walking is the Sun Dance Way, and I Always Know where my Hooves will Fall. I now must Return to the Prairie, my Brother. You can Always Find me there."

Jumping Mouse Immediately Began to Investigate his New Surroundings. There were even more things here than in the Other Places, Busier things, and an Abundance of Seeds and Other things Mice Like. In his Investigation of these things, Suddenly he Ran upon a Gray Wolf who was Sitting there doing absolutely Nothing.

"Hello, Brother Wolf," Jumping Mouse said.

The Wolf's Ears Came Alert and his Eyes Shone. "Wolf! Wolf! Yes, that is what I am, I am a Wolf!" But then his mind Dimmed again and it was not long before he Sat Quietly again, completely without Memory as to who he was. Each time Jumping Mouse Reminded him who he was, he became Excited with the News, but soon would Forget again.

"Such a Great Being," thought Jumping Mouse, "but he has no Memory."

Jumping Mouse Went to the Center of this New Place and was Quiet. He listened for a very long time to the Beating of his Heart. Then Suddenly he Made up his Mind. He Scurried back to where the Wolf Sat and he Spoke.

"Brother Wolf," Jumping Mouse said...

"Wolf! Wolf!," said the Wolf....

Please, Brother Wolf," said Jumping Mouse, "Please Listen to me. know what will Heal you. It is One of my Eyes. And I Want to Give it to you. You are a Greater Being than I. I am only a Mouse. Please take it."

When Jumping Mouse Stopped Speaking his Eye Flew out of his Head and the Wolf was made Whole.

Tears fell down the Cheeks of Wolf, but his little Brother could not See them, for Now he was Blind.

"You are a Great Brother," said the Wolf, "for Now I have my Memory. But Now you are Blind. I am the Guide into the Sacred Mountains. I will Take you there. There is a Great Medicine Lake there. The most Beautiful Lake in the World. All the World is Reflected there. The People, the Lodges of the People, and All the Beings of the Prairies and Skies."

"Please Take me there," Jumping Mouse said.

The Wolf Guided him through the Pines to the Medicine Lake. Jumping Mouse Drank the Water from the Lake. The Wolf Described the Beauty to him.

"I must Leave you here," said Wolf, "for I must Return so that I may Guide Others, but I will Remain with you as long as you Like."

"Thank you, my Brother," said Jumping Mouse. "But although I am Frightened to be Alone, I know you must Go so that you may Show Others the Way to this Place." Jumping Mouse Sat there Trembling in Fear. It was no use Running, for he was Blind, but he knew an Eagle would Find him Here. He felt a Shadow on his Back and Heard the Sound that Eagles Make. He Braced himself for the Shock. And the Eagle Hit! Jumping Mouse went to Sleep.

Then he Woke Up. The surprise of being Alive was Great, but Now he could See! Everything was Blurry, but the Colors were Beautiful.

"I can See! I can See!" said Jumping Mouse over and over again
A Blurry Shape Came toward Jumping Mouse. Jumping Mouse Squinted hard but the Shape Remained a Blur.

"Hello, Brother," a Voice said. "Do you Want some Medicine?"

"Some Medicine for me?" asked Jumping Mouse. "Yes! Yes!"

"Then Crouch down as Low as you Can," the Voice said, "and Jump as High as you Can."

Jumping Mouse did as he was Instructed. He Crouched as Low as he Could and Jumped! The Wind Caught him and Carried him Higher.

"Do not be Afraid," the Voice called to him. "Hang on to the Wind and Trust!"

Jumping Mouse did. He Closed his Eyes and Hung on to the Wind and it Carried him Higher and Higher. Jumping Mouse Opened his Eyes and they were Clear, and the Higher he Went the Clearer they Became. Jumping Mouse Saw his Old Friend upon a Lily Pad on the Beautiful Medicine Lake. It was the Frog.

"You have a New Name," Called the Frog. "You are Eagle!"



Native American Religion or Philosophy

"The Indian religion or philosophy is a way of life that has been with the people since they entered the country tens of thousands of years ago, and it is relatively easy to understand. Indians believe that there is a 'One Above', 'The Maker of All Things', 'The Great Spirit'. There is no doubt that a gentle spring breeze that whispers across one's cheeks is the breath of that power. It is He who makes the world turn, the leaves change colors, or the water flow to the sea. This power has no beard, no face; there is no need for these things. He is the earth we walk upon and the air we breathe. He is everywhere and does everything.

This is not a rigid, fear-filled religion but a gentle, personal one that urges us to do the right thing for ourselves and others. The believer is expected to live a good life, to appreciate and protect the earth, and to do no harm to others. The Indian religion also allows us to seek divine assistance when necessary. These beliefs have persisted to this day, in spite of all the outside, destructive forces."

George P. Horse Capture
Seeds of Change: Smithsonian Press, 1992.



An Indian Tale: Be Good to Your Mother

by Lynda Means

The last time my grandmother told me this story, I was nine years old.

She said: "As far back as I can remember, from before my grandmother, and her grandmother's grandmother, this story has been told to my people.

At a time when the Creator had given spirit to all of the people: the stone people, the green growing people, the water people, the wingeds of the air and the four-leggeds, including those who creep and crawl, He brought forth the first two-leggeds from their Mother. To them He said: "You have been put upon your Mother Earth, to respect her and all of your relations. You will begin your own circle of life, by bringing new People into this world. You will be given everything you need to keep alive and well. For sickness, here there is a cure. You have but to find it. You will never suffer from hunger, nor will you ever be without shelter, for all of your relations will be here to help you. You have but to ask them. You will become a part of my Great Mystery, for you and all of your relations must complete your own circles of life as I have intended. Each of you is a small, but necessary part, in the Great Web of Life that sustains this world.

The People will live in love and harmony for years to come. But, If you fall from this red road of harmony, and travel the black road, another people will come to you from the rising sun. They will tell you that they come in peace. They will know nothing of the Great Mystery and the Web of Life. They will bring sickness, for which there is no cure here. They will give you black water which will take from you, your harmony with your Mother Earth. This black water will make many of the People turn their backs on everything I have said. They will divide your Mother among them and foul the air, and the life giving water, so necessary to all of your relations. They will kill each other, and you My People, in attempts to divide and control your Mother. If enough of you keep My words sacred, you will be given a chance to come back and again find your part in the Great Mystery and the Web of Life. You will know that the time has come to again choose the red path of love and harmony. The stone people will grumble and move. The Thunder Beings will help the water people to creep upon your homes and fields, and your Mother's breath will destroy whole villages. When you see these things come to pass, remember what I have said. If your Mother is to live, and be restored again to harmony, so too, must you. You will also have the power of uniting all people in peace, by sharing this knowledge I have given you with others. To kill your relations with bad air and water, and destroy forests of green people, is to kill yourself. If harmony can again be restored, and the people of the world know that they are all a part of My Great Mystery in this Web of Life, they will stop the killing, for to kill one of your relations, is to kill a part of yourself.'

This is what my grandmother told me."

Chapter Five: Discussion

This chapter will serve to give the reader an insight as to how the final objective is fulfilled: to give a student as much information, insight and understanding of North American Natives in a holistic concept of study, as possible. In this chapter we will explore the reasoning behind the required texts, and the videos as well as the stories and visual exhibits.

Having been a student in the LCIE Program myself as both an undergrad and a graduate student, I am using the processes of study which most impacted on my learning in both degree programs.

Meeting # 1 Saturday . The first class will begin with an introduction of teacher and students. I would like to give the students my feelings as to why I am teaching this course, and what I hope to share with them in the coming weeks. I would then ask each student in turn about themselves, and why each of the students chose this class as their cross-cultural selection.

Each class will begin with a discussion of the previous meeting's readings and in the case of this first class, the assigned research was on AIM (American Indian Movement). More than any one other single development, AIM gave young Native American people a sense of "Indianess" and unity, even intertribally. Happening in the same time frame as the civil rights movement, Native Americans, who had always lived in this country, found that they were every bit as segregated and wrongly treated as the blacks who were brought here as slaves. Native People were ready for the freedom and independence promised in the U. S. Constitution.

This class period, the students will receive two handouts. The first is a brief but simple quotation by George P. Horse Capture relating his feelings on exactly what Indian religion/philosophy means to him. It relates the interconnection of all life and the Native American respect for all of creation.

The second handout is my own version of things Indian that I share through a story titled, "Be Good to Your Mother". This single writing brings into focus Native American respect for all of creation, a Native American prophecy of things to come and hope for change in time to save our Mother Earth.

The first video presentation, "More Than Bows and Arrows" is an introductory type of film that deals with Native Americans today. It is a narrative that endeavors to rid the public of "Indian" stereotypes. "Forever in Time" is a short history of photographer Edward Curtis and includes many of his photographs of Native people throughout North America. Both of these videos are introductory type films to "whet the appetite" for a more in depth study of Native Americans. The chosen audio, "Reservation of Education" consists of Native American rap music. This audio is used as a background to establish Native American teens as very similar to their white and black counterparts. The lyrics of course are full of environmental issues and other subjects connected with Mother Earth as well as other topics of teen interest, Pow wow girls and misplaced freedoms.

The class format will end each meeting with a Native American story. The story for this meeting is "How the Spider Symbol Came to the People". Collected from the Osage people of the Plains the spider is a symbol of patience, he watches and waits. This symbol of a common

spider, that many would brush off or kill, has a message to teach us if we but watch and learn.

A note that the first journal pages are due next meeting ends this meeting session. In order for me to get an idea of how each student is thinking about the weekly readings, audios and video presentations etc., the journal pages are due before the class discussion each meeting.

Meeting # 2 will begin with a discussion of the assigned reading, an introduction into the Time-Life Series entitled "Land of the Eagle", a contemporary piece of music by Coyote Oldman, a selection of pottery from accross the continent and will close with a woodpecker story.

Since many learn best with maps and charts, The American Indian Digest by George Russell will fill that requirement. The "Digest" contains maps of Indian land occupation through the years, showing the territories once held by Native people and now the reservations. There are statistical tables delineating population by census according to tribe and state, as well as health tables from the Indian Health Service as of 1990.

Today's videos introduce the students to the series by Time-Life entitled "Land of the Eagle". The video offerings of this class period cover the Northeast and Great Lakes areas of North America. This series will be used to introduce the student to the continent of North America and the people who lived in each geographic area. This lesson serves as a preface for the student's final project/presentation, in which each student has a research paper to give written and orally on a preassigned geographic area of North America. The project must focus on some Native American aspect of that geographic location.

The audio, "Thunder Chord" is performed by Coyote Oldman. It is new music for the ancient flute. As artists, of the twosome that forms the group Coyote Oldman, one is a composer and musician and the other is a musician and craftsman who builds his own instruments. This audio has a traditional flavor but is aesthetically pleasing with touches of new sounds to give it depth. It demonstrates the use of contemporary sound added to traditional instruments.

The "show and tell" segment begins this meeting with pottery samples from across the continent. Hands-on viewing should enable the student to see the similarities and differences by design and content of the piece. This section also works into the geographic video presentations working to get a holistic idea a segment at a time.

Today's story, "Manabozho and the Woodpecker" is from the Ojibway or Chippewa people of the eastern woodlands, and again connects the story with the geographic area. In this story the hero, Manabozho sets off to kill the monster who killed his grandfather. This monster is only slain with the help of a woodpecker, who is respected for his assistance and given a red crest from the blood of the slayed monster. To this day the w

Meeting # 3 will begin with the discussion of the assigned reading, Interpreting the Indian, and will continue with the geographic video series on Florida and the Great Plains and will introduce the Native American artist, R. Carlos Nakai in the audio segment. Native American basketry from across the continent is the subject of the "show and tell" segment and the class will close with the story "The Great Change" also from the Florida area of the country.

As a manner in which to best understand Native American literature, Michael Castro's book, Intepreting the Indian will give the reader insight into Native American literature that many times is very difficult to understand. To one who is not an experienced Native American literature reader, it will explain the short phrase-like writing style as well as the repetition of a phrase and the vocables used in much Native American poetry and song. It will also be an asset to those students who wish to continue to explore Native American literature as well as American literature.

This meeting's two videos describe the tropical areas of Florida and the grasslands and prairies of the Great Plains. These areas add to the student's ever expanding knowledge of the geographic locations and relative environmental conditions of the people who live in them. It is only through the realization of a people's home environment that one may understand the people who live there. The student will learn to accept the connection of the land with the people and the people with the land.

The audio this week, "Sundance Season" is among the traditional flute music played by R. Carlos Nakai. This particular piece has some chanting, and drumming that lends itself beautifully to the traditional Native American flute.

The "show and tell" section is a cross-continental offering of Native American baskets. More so than the pottery, the baskets show the influence of geographic and environmental media available to the craftsman which makes use of the trees and grasses of a particular area.

The story for this Meeting is "The Great Change". In it a grandmother explains to her granddaughter that death is just another part of

the Circle of Life and that the "spirit" part of all of us continues after the physical body is returned to Mother Earth. This author is from Florida and many of the scenes depicted in the story are the seashore, fish and palm trees.

Touch the Earth by T.C. McLuhan, is the first book report and is due this meeting. This book is a composite of Native American speeches and writings from the sixteenth century through the twentieth century from every part of the continent . It is a book that I would hope all of the students would keep, even after the class is finished, and reread. In the sampling of oratory and writings, one can feel the changes experienced in the land, culture and the lives of the Native American. The Indian spoke to the white people with courtesy and respect and expected it in return. They honor and respect all of their relations on this Earth Mother and wonder at the white man who separates his religion from his personal life. The Indian lives his religion every day as part of his personal life. This book begins with oratory and ends with letters. One such letter was written to President Nixon. This is a book that also "touches the heart and spirit" of the Native American.

Meeting # 4 will begin with the discussion of the first half of The Sacred Hoop, will bring to the student the geographic areas of the Rocky Mountains and the Southwest, and the audio will bring stories of the Nez Perce of the Rocky Mountain area to the classroom. The "Show and tell" segment will introduce an array of jewelry from many tribes and will close with a story of the Southwest, "How the Butterflies Came to Be".

More than just a work referencing religion and philosophy of Native Americans, Paula Gunn Allen's The Sacred Hoop, is full of information about literature, women's issues, history and myth. Her essays are full of

her Native American heritage as well as her literary expertise as a Native American writer. She tells how the Native American and his spirituality are connected; not as a religion but as a way of life. This is an excellent book that will help to connect all of the aspects of this class into the holistic vision of Native People.

This week's videos bring to the classroom the Rocky Mountain area and the Southwest. These will add to the growing knowledge of North America's geography.

Nez Perce stories told by a Native fills the audio section in this meeting. As told in the oral tradition for centuries, these stories will give the student an insight into the storytelling abilities of Native Americans. Relating stories of her own people, Elizabeth Wilson of Chief Joseph's tribe, whose home was in the northern rockies, relates myths and songs that she learned as a youngster. This also connects to the geographic area in today's video.

Native American jewelry is the "show-and-tell" topic for this meeting. Jewelry is another craft whose materials relates to a geographic location. The materials, along with design motifs and styles many times indicate where a jewelry item was made.

The closing story for this meeting is "How the Butterflies Came to Be." It is from the Papago people of the Southwest. It shows the fairness and caring spirit of the Creator, Who adds beauty and is sympathetic to the people who live on Mother Earth.

Meeting # 5 begins with the discussion of the final half of the Sacred Hoop by Paula Gunn Allen, finishes the geographic series "Land of the Eagle", with the Arctic, Subarctic and California areas and continues with the oral tradition of storytelling with an audio of Yup'ik Eskimo tales. The

"show and tell" segment relates the use of the fan in ceremonies and ritual and the closing story is also from the Northwest.

Paula Gunn Allen's book The Sacred Hoop is wrapped up with a final discussion, connecting all aspects of her book with the Native people throughout the country.

The two videos today finish the geography of North America. They cover the final areas of the Arctic, Subarctic and California completing the holistic view of the natural environment of the Native people of North America.

The audio, in keeping with some of the geography in today's video, are "Stories of the Tundra". Songs and stories told by Yup'ik Eskimo, Chuna McIntyre, relate songs and stories he heard as he was growing up. They all involve natural and daily happenings about life and animals within the surroundings in the Eskimo environment. This represents another example of the oral tradition as passed from generation to generation.

"Show and tell" for this meeting will be the eagle feather fan and smudge fan. With these fans and some of the Native sacred herbs the class will explore the symbology inherent in ritual and natural substances.

The story for this meeting, "How the People Hunted Moose", is a tale of the Cree people who live in the subarctic. As with all Native People, the Cree show a great respect to "all of their relations". It is in this way that the moose dies so that the people may live. This is one instance of the Native American tradition of the "give-away".

Meeting # 6 will begin with a discussion of the first half of American Indian Tribal Governments by Sharon O'Brien. It will be followed with the video "Myths and Moundbuilders" and a video about "Geronimo and the Apache Resistance" and continue with the musical serenity performed by

Douglas Spotted Eagle. The "Show and tell" segment will feature primitive arrow points, connecting them to the video, and the closing story is from the Plains people giving us one explanation as to why the Native People have the flute today.

American Indian Tribal Governments will bring the student to an understanding of the traditional forms of tribal government, a history of the effects of Indian-white relationships on tribal governments and a look at several tribal governments today. This book will show the student where and how tribal government began and what has evolved with examples in today's world. It discusses schools, health care and housing and the inter-relationship of the tribal governments with their State governments as well as with the Federal government.

The first video for this meeting is the prelude to the trip to Cahokia Mounds. "Myths and Moundbuilders" describes the the areas of the midwest in which the early Native People built a civilization that is survived only by its lasting earth mounds and the remains left that still mystify archeologists today. "Geronimo and the Apache Resistance" gives the student an insight into the lives of the Apache and their fight to keep their territorial lands from encroachment by the white settlers.

The audio section of this meeeting will be the flute and percussion work of Douglas Spotted Eagle. In "Sacred Feelings", through the use of the traditional flute, natural sounds, drumming and chanting, Spotted Eagle adds serenity and peace of mind to traditional Native American music.

The "show and tell" segment will share some Native arrow points from a prehistoric era connecting the trip to the "Mounds" video.

The closing story is "The First Flute". This is a story as told by the Lakota people of the Plains. Native American flute music is as much

traditional as contemporary and the story relates how the woodpecker gave his special "medicine" to human beings all in the cause of love.

Meeting # 7 will begin with a discussion of the remaining half of American Indian Tribal Governments and will continue with the videos , "The Spirit of Crazy Horse" and "Last Stand at Little Bighorn". Today's audio "Spirit Journey" will be followed with the "show and tell" drum and rattle and closed with a Dakota story "How the Fawn Got Its Spots" featuring on the people of the Northern Plains..

With the study of this book, American Indian Tribal Governments, it is my sincere hope that the students will better understand the problems that are now facing Native people in this country.

The videos for Meeting # 7, "The Spirit of Crazy Horse" and "Last Stand at Little Bighorn" both involve the Plains Indians. "Crazy Horse" relates the modern Sioux struggle to regain their heritage and the million acres of the Black Hills in South Dakota. "Little Bighorn" gives the two sides of "Custer's Last Stand" and is narrated by Pulitzer Prize winner N. Scott Momaday.

Cornel Pewewardy is the featured artist on today's audio selection titled: "Spirit Journey". This artist of Kiowa-Comanche descent adds some oratory from famous chiefs with his rendering of flute, song, natural sounds and drums to give yet another interpretation of the Native spirit and heart. The words of the oratory connect us to those long ago Native People who exposed the feelings of their spirit in words. While reminding the listener that although the Native American didn't read and write, he could share his thoughts with the spoken word, many times very eloquently. These orations lend masterfully to the beautiful music produced by Mr. Pewewardy.

Today's story "How the Fawn Got Its Spots" is from the Dakota people of the Plains. This tells that "The Creator" gave all of the four-legged people certain abilities for survival and in particular, the little fawn. There are many gifts that have been given to all of the "people" and it is up to us to show our gratitude to the "Great Spirit" for in this Circle of Life there are indeed many things to be grateful for.

Black Elk Speaks is not only the definitive book on Native American religion and philosophy, but it also contains daily happenings in Plains Indian life and will add to the already broadening cultural view of the Native People of North America. This book should give the student not only an insight into spirituality, dreams and visions, but also the everyday life of a holy man of the Plains. Each student does a book report that is due this class period insuring that students will have thought seriously about the book. This should lead to a lively discussion.

Meeting # 8 will begin with a discussion of the first half of Teachings From the American Earth and continues with the video "Surviving Columbus" as seen through the eyes of the Pueblo people of the Southwest and the audio is, "A Navaho Singer Sings For You" also from the Southwest region. The "show and tell" segment will be to share books on art and crafts with the students while the closing story is "Why the Possum Has a Naked Tail.

For the discussion for Meeting # 8, the first half of the Teachings From the American Earth will be the topic. Since religion for Native People is not the same as we of western culture understand it, Teachings from the American Earth should give some insight into the varying practices but underlying similarities of the people of Native North America. This volume edited by Dennis and Barbara Tedlock, suggests several ways of seeing

the religion/philosophy aspect through the various tribes throughout North America.

A two hour video titled "Surviving Columbus" for Meeting # 8 tells the Native American story of the European conquest through the eyes of the Pueblo people with breathtaking photography, music and dramatic words by the People themselves.

The audio section for this week will be "A Navaho Singer Sings For You", tying in the Southwest theme of the video presentation. The Navaho Singer is a healer who uses intricate sand paintings, along with the song and ritual to affect his cure.

The "show and tell" aspect this week will be sharing many art books and Native American art subjects with the class. The books will include photos, designs, architecture, beading and quilling, basketry, pottery and weaving to give the student a broader scope of Native American Art.

Meeting # 8 will conclude with the story: "Why Possum Has a Naked Tail". A Cherokee story from the southeast, this story not only teaches why something is the way it is in the natural world, but tells the listener to beware lest he end up like the possum.

Meeting # 9 will begin with the discussion of the second half of Teachings From the American Earth, and will continue with the video "Winds of Change". The "show and tell" segment will be to share with the students various mission hand outs to explore the real life situation of Native People and the students will share their amulet or fetish with the class and the meeting will close with the story "The Gift of the Whale".

The discussion of the final half of Teachings From the American Earth, finishes the book of religious practices throughout the continent.

"Winds of Change: A Matter of Promises" is the rarely told story of nations within a nation: the sovereign Indian tribes of America today. The Navaho of Arizona and the Lummi of Washington State are two of the tribes dealing with Indian sovereignty and their struggles with the court system and the modern world of America in the 1990's. "Seasons of the Navaho" is a portrait of a Navaho family whose world of "living well" means a kinship to the earth and unceasing hard work.

The "show and tell" part of this class will be to share with the class various Reservation Mission handouts that are solicited through the mail. The student will see some of the serious problems still facing some of those Natives still living on reservations.

This is the class period that the students are required to create an amulet or fetish of their own and share it with the class. Even if an eagle talon is not available they may substitute something else and call it an eagle talon as long as they can tell what "medicine" that particular animal is to bring to them. The student may be as creative as he wants. He may make a wall decoration, a necklace, a "do-dad" to hang from the rear-view mirror or something to carry in his pocket. This lesson is to connect the student with the natural world around him and realize that animals are our relatives and they have much to teach us if we but listen and watch.

The book report that is due today is the student's choice from the "Book List". In this way each student may browse through some of the choices available to him and find perhaps something meaningful in a personal way.

The closing story is "The Gift of the Whale". This story from the Inupiaq people of the Arctic is yet another example of the Native American "give-away". That an animal person gives his life so that the two-leggeds

might live is another example of gratitude and selflessness as shown by the Natives of North America. Generosity is one of the most revered traits found in Native American leadership.

Meeting # 10 begins with a discussion and the sharing of their assigned readings from the Portable Indian Reader and is followed by the videos, "Wiping the Tears" and "Incident at Oglala". The "show and tell" segment shares a "Medicine" shield and the closing story is "The Jumping Mouse Story".

Frederick Turner's Portable North American Reader will be used by students to choose pieces of literature that are of individual interest to them and share their personal thoughts and feelings with the class.

"Wiping the Tears", a story of how the Sioux people cleansed and freed themselves of the lasting pain that has been carried by Native people today, of the Wounded Knee massacre, which occurred seven generations ago. (A generation is fourteen years, the average age when a young woman marries). It is a story of letting go of the hurt and looking forward to tomorrow. "Incident at Oglala" is the story of Leonard Peltier, a Native American convicted of murder and sentenced to life in prison. The story, which is seen as a mockery of justice, inspired actor Robert Redford to visit Peltier in prison and produce this video.

Today's "show and tell" is a Medicine Shield. Called a War Shield by the "whites", the Medicine Shield is more of a name badge, letting everyone know who its owner is and who his medicine protectors are. These are many times inspired by dreams or visions and are a part of the man throughout his lifetime. This shield represents "who" the carrier is in relation to the world around him.

The last story of the cluster is also a handout titled "The Jumping Mouse Story". This story, which may be listened to with an ear attuned to symbolism, is also the epitome of the Native American Give-Away. As one gives, one receives back to himself a hundred-fold.

The final journal pages are due to be turned in at this class. This should give me an insight into what each student has been able to grasp and understand of the class's content.

Meeting # 11 includes the videos, "Into the Circle", and "Life Spirit" and brings to a close the quarter with final oral/written presentations as scheduled.

"Into the Circle", is a video that explains the modern Pow Wow and how to enjoy it. It is full of color, music and dancing. "Life Spirit" is a video presentation of the American Indian Ritual Object Repatriation Foundation. It is a plea to return sacred objects back to their tribe of origins and not to deal in these sacred objects even if sold by the tribal members themselves.

The students have a paper due with their insights from their trip to Cahokia Mounds at this class as well.

The final oral/written presentations of the class are due in these last two time periods. The video presentations will be arranged to fit the schedule.

The final class will conclude with a redramatization of Chief Joseph's story, "I Will Fight No More Forever". In this heart rending story of a people's struggle to fight the inevitable, the audience becomes a part of their struggle. It will finish with the final student presentations as scheduled.

The combination of multi-sensoral communications used in this class, using all five senses, and an introduction of the sixth sense of the

"spirit" as used by Native People should give the student a holistic experience of North American Natives today and in the past. My hope is that every student will understand themselves as part of this Turtle Island(continent) in a better and more positive light. I feel that every student touched by material encountered in this class, will have more empathy for "all of their relations." Every student will have more knowledge and respect for the first stewards of this great continent. Each student has a right to know about the First Americans and, as fellow inhabitants of the North American continent, a responsibility to learn about it as well. Armed with these new ideas relating to Native Americans, and their respect and intimate contact with the Earth, every student has the ability to change not only himself but the world around him because everything is connected in the Circle of Life.

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