

AMERICAN INDIAN HISTORY, CULTURE AND LANGUAGE

Curriculum Framework

VALUES

LESSON PLAN MODELS

Primary

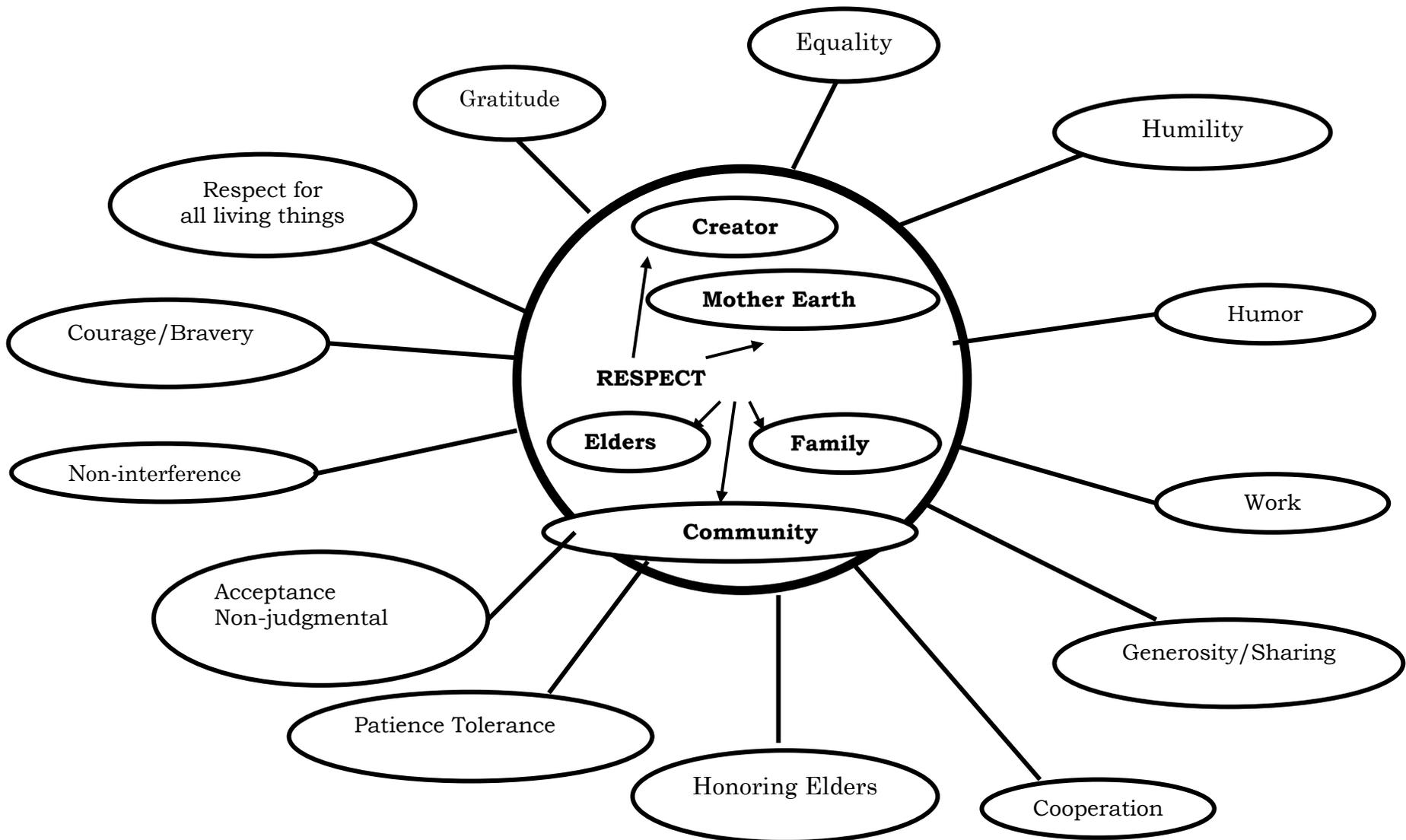
Intermediate

Middle School

Senior High

Office of Indian Education
Minnesota Department of Education
1500 Highway 36 West
Roseville, MN 55113-4266

651-582-8831



LEARNER OUTCOME
 Students will be able to demonstrate an understanding of the American Indian **values** system.

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Students will be able to demonstrate an understanding of the American Indian **values** system.

ATTRIBUTES

This outcome includes:

- defining American Indian values
- understanding how American Indian values are manifested by the individual, the family, the community and the government
- understanding that the basic American Indian value is respect

RATIONALE

All students should learn that American Indians had and continue have a distinct value system. The center of this system is respect for the Creator, elders, family, community, Mother Earth and land. Respect is manifested through such behaviors as practicing traditions, learning language, listening, cooperating, honoring elders, non-interference, showing patience and tolerance, acceptance, humor, humility, gratitude and respect for all living things. The study of the American Indian value system will assist students in examining their own values and related behaviors.

CULTURAL CONTENT/AMERICAN INDIAN WORLD VIEW

American Indian cultural values are based on the spiritual belief system and oral teachings. Cultural values are ideals and establish cultural norms.

TEACHER BACKGROUND INFORMATION

It is the belief of the Anishinabe and Dakota people that the value system of the people was sent by the Creator through oral teachings and tradition. Waynaboozhoo (otherwise known as Nanaboozhoo, Manaboozhoo, Manabush or Nanabush) and Unktomi were sent to the people to teach them how to live and how to behave. Their stories continue to be passed from generation to generation. Other tribes were also sent beings to teach them. One of the most well known is Coyote, who came to many tribes.

Certain values are considered to be characteristic of specific American Indian tribes. This does not mean that all persons belonging to that tribe would display behavior that reflects those values, but rather that the culture as a whole ascribes to that value system. Do not make generalizations concerning American Indian values and your students. Generally, the adherence to the value system can be described as a continuum ranging from those very traditional American Indians who behave completely according to the cultural value system to those American Indians who have become acculturated into the value system of the majority society. Sometimes

American Indians adhere to traditional values that conflict with the predominant values of Euro-American society.

Some of those values and their associated behaviors are described in this section. **This is not intended to be a comprehensive list or description of all the values of American Indian tribes. The value system is too complex to be described in the form of lists and description.**

Respect

Central to all the values of the traditional belief system is *respect*. The belief system of the Anishinabe and the Dakota place *respect* at the center of the value system. One must **respect** the Creator, Mother Earth, elders, family and community. If a person **respects** the Creator, Mother Earth, elders, family and community, then the other values and their associated behaviors will follow.

Respect for all Living Things

Having respect for the Creator, Mother Earth, elders, family and community, teaches one to respect all living things. This respect extends from the earth itself to animals, plants and all people. American Indians value nature. All parts of creation are seen as related and all have a special purpose in the order of things. All living things depend on each other for survival. Adults make an offering before taking animals or plant materials and take only what is needed. Children are also taught to take care of all living beings and to learn lessons for behavior from the world around them.

Respect for the Land

“It is not man who owns the land; it is land that owns the man. And we, the Anishinabeg, were placed on this land. From beginning to end it nourishes us: it quenches our thirst, it shelters us, and we follow the order of its seasons. It gives us freedom to come and go according to its nature and its extent - great freedom when the extent is large, less freedom when it is small. And when we die we are buried within the land that outlives us all. We belong to the land by birth, by need, and by affection. And no man may presume to own the land. Only the tribe can do that.”

— from *Ojibwe Ceremonies* by Basil Johnston

Children are taught to respect Mother Earth and not to abuse the land. Having respect for Mother Earth strengthens the connection of American Indians to the land, particularly the land of one’s own tribe. It is out of respect for the land and what the land represents to the people that have led tribal governments to try to buy back as much of the original land holdings as possible. This effort is a high priority of most tribal governments.

Tribal governments often include a department of natural resources. The tribes also spend high proportions of tribal funds for services to the people of the community. The range of services may vary from community to

community but the commitment exists in all tribes.

Non-Interference

Respect for elders, family and the community leads one to value non-interference and to behave in a way that does not interfere in the choices of others. Adults will go to great lengths to respect the choices of other people without interference. Parenting styles are often a result of the high value placed on non-interference. This can be mistaken for overpermissiveness or lack of discipline since children are allowed to make mistakes and learn from those mistakes without scolding.

Honoring Elders

American Indians have deep respect for the age, knowledge and wisdom of the elders. They value the counsel of the elders, which includes the belief that the grandmother in American Indian tradition is the first teacher of the children. Tribal governments have recognized this value and provide many services to the elders. Tribes provide for special housing units for the elders and elders receive such services as transportation for shopping, church and medical appointments, as well as elder nutrition programs. The community as a whole pays special attention to elders by recognizing them at special events. Another example of the respect given to elders in the community can be seen at powwows or feasts. The elders are the first in line at a feast, or children are seen filling plates and taking them to the elders. This can be seen in the home of traditional American Indian families as well.

Community organizations often have a designated position on committees for elder representatives. Adults in the community will often drop in to visit the elders, include them in family celebrations and keep them involved in community activities. Adults in the community will provide for the elders by bringing a portion of their gifts, such as deer meat, wild rice, syrup and fish. Children imitate this behavior. Many communities continue to teach young people that the first deer harvested is shared with the community, particularly the elders.

Gratitude

Gratitude plays an important part in the lives of the people. Gratitude and generosity are reciprocal values. The obligation to share comes from the gratitude one offers the Creator for the gifts one has been given. An example of this is that communities often have powwows for the wild rice harvest or other special events to give thanks. Some American Indians have a feast at the beginning of each harvest, such as the first syrup, fish, berries, deer and wild rice. Children are taught the importance of gratitude at an early age. ***Miigwech*** (thank you) is a word known by almost all Anishinabe children and adults. ***Pidamiya*** is the Dakota word for ***thank you***.

Generosity/Sharing

Generosity and sharing are important parts of the cultural value system of the people. Communities demonstrate this concept through the giveaways that often occur at community powwows. The response of a tribal community

during a family crisis such as an accident or death is very generous.

Adults continue to share traditional gifts. Hunters share with extended family, elders and families known to be in need. Other traditional people often share wild rice or maple syrup with extended family members living in urban areas who do not have access to these gifts. Children are taught to share belongings to such an extent that in schools some children share everything they have. American Indian children may think that majority children have been taught in the same way.

The value of generosity and sharing ensures the survival of the group. Sharing takes place not only among family members who live together but also among the extended family, which includes many relatives and sometimes the community. Generosity can be seen in the form of money, clothing, food, emotional support, and helping to take care of each others children, especially in crisis situations.

Courage/Bravery

Courage and bravery were and are expected behaviors. They take many forms from the courage and bravery demonstrated by warriors to coping with day-to-day struggles. In today's world, it is expected that children, family members and adults in the work place continue to demonstrate these behaviors. American Indians believe courage and bravery are necessary to ensure survival of the group.

Honor

Honor is given to the elders in the community as well as those individuals who demonstrate high levels of adherence to tribal values.

Honor can be bestowed in many ways:

- Awarding leadership roles
- Being given an eagle feather
- Having a feast in honor of an individual
- Having a song dedicated for an individual

A well-known practice is the honor dance at powwows. The veterans' dance is also done at most powwows. An honor dance is a way the community thanks an individual for a special service or achievement.

The veterans' dance honors all military veterans, especially those who have served in combat. The dance, called "The 49", while a social dance, is for the purpose of remembering veterans. It is expected that people who have been honored in one of these ways accept the honor with humility.

Humility

Humility reflects a basic American Indian value. It is one's responsibility to preserve the safety and well-being of the community and tribe by placing the

needs of the community before one's own. A person does not place oneself above others regardless of job, possessions, accomplishments or abilities. Individuals are encouraged to be humble.

Humor

Humor in American Indian culture is a vital part of all social situations. Humor helps to ensure group cohesiveness and equality and to cope with the sorrow and hardships of life. Sometimes the humor between and among American Indian students, which is expressed by teasing, is misunderstood. Teasing is often used to affirm values and remind children and peers of appropriate behavior. Parents, extended family members and other adults in the community may use teasing as a behavior management strategy with children. Humor also denotes acceptance within the group. According to a White Earth tribal member and Ojibwe language teacher, "You don't laugh at someone until they laugh at themselves, then you laugh with them." American Indian humor is not limited to structured jokes. Humor can be found everywhere.

Cooperation

American Indian culture reflects the value of cooperation. Cooperation helps to ensure harmony and balance in the world. Cooperation is demonstrated in hunting, fishing and gathering activities that traditionally required the cooperation of the total community. Today, in some communities the rice harvest is not begun until the elders have said the rice is ready. Even then specific times and days are established and tribal members are expected to follow these guidelines in a cooperative manner. Other seasonal activities require the same levels of community cooperation.

Consensus

In early American Indian democracies, decisions were made by consensus of tribal members rather than by the process of majority rule. The consensus model of decision-making requires that all persons be treated with respect and given the time necessary to express their concerns and opinions. An issue is not considered final until all persons have spoken and can abide by the group's decision. Today, many tribal governments and other American Indian organizations reflect this value.

Basil Johnston includes this description of deliberations in *Ojibway Ceremonies* :

"There was a heavy silence after Mishi-Waub-Kaikaik sat down. Not only were his fellow chiefs deferent to each other's opinions, but they guarded their individual integrity. Moreover, the matter they had to discuss was both unfamiliar and weighty. Only after a long delay did the next speaker in the circle of chiefs and councilors rise to respond.

For three days the chiefs sat in council, looking into the question from different angles. There was no debate. Instead, the speakers sought illumination

through mutual inquiry. Spokesmen prefaced their words with remarks like: "I have yet another understanding..." And new interpretations were acknowledged with words such as: "Our brother has provided us with an idea..." or "The Great Spirit has given me to understand..." One by one, family by family, band by band, the visitors left the council. All promised to give the matter further consideration before the fall, when they would be summoned to treat with the White Man."

Patience/Tolerance

American Indian traditions place a value on patience and tolerance. Tribal elders display great patience when teaching children and are tolerant of the pace at which they learn. It is considered respectful to listen patiently when others are speaking and to give others the time they need to express their thoughts. This value includes the disposition of being non-judgmental.

Patience and tolerance include the skill of careful observation. It is important to know when certain activities should occur. It is through observing the seasons, the weather, the other beings, and all aspects of the environment that one is able to live in harmony and balance.

Equality/Acceptance

American Indians place a high value on the equality and acceptance of all people. Individuals are not placed above others and are accepted for who they are. Their abilities are not generally compared with those of others. American Indians also value the autonomy of individuals. Persons are seen as having dignity in their own right and capable of making their own decisions. All children are valued, accepted and nurtured unconditionally.

Work

American Indians value work and productive activity. A person has the responsibility to provide for one's family and extended family, to nurture the children and to contribute to the well-being of the tribe or community. In today's world those responsibilities are carried out in the workplace in addition to practicing the old ways. The work a person does is valued as a means of carrying out responsibility to family and community, rather than working for the sake of working. A person is valued for being rather than doing. It is important to do one's share. People at every age level have important work to do. There are no menial jobs; all work is equal and one should do one's best.

Implications for the Classroom

All educators should be aware of these particular values if American Indian children are in the classroom. Some of the children's behaviors may reflect a value system different from what the teacher is accustomed to and may lead to a judgment that a student has learning difficulties or behavioral issues when, in fact, the child's behavior may simply reflect a different value system.

Students may also behave in different ways in different circumstances. Many American Indian people are bi-cultural in that they display the behaviors associated with the majority society when it is situation appropriate and display the cultural behaviors when among American Indians. Students may just be learning how to behave in a bi-cultural manner and teachers should have knowledge of the conflicts which learners may be experiencing. Middle school students may experience a particular difficulty since it is an age when young people want to be like their peers while they are trying to establish their racial/cultural identity.

Students are learning to walk in two worlds. In order to live in two different worlds the American Indian students learn the values of the majority population as behaviors and skills but do not necessarily internalize that value system. This dual approach is necessary for survival.

PRIMARY LESSON-VALUES

1. DEVELOPMENTAL CHECKPOINT

Primary students will infer lesson/value taught as they listen to American Indian stories. **Primary students** are able to understand the concept of respect and demonstrate such behaviors as sharing and cooperation.

OUTCOME INDICATORS

- Likert scale for evaluating students' social skills in cooperative groups.
- Teacher evaluation of Cooperative Class Paragraph.

CURRICULUM INTEGRATION

Language Arts, Listening, Communication

LESSON OUTCOMES

Students will be able to:

- listen respectfully to a story being told or read
- recall the main details of the story
- determine what values are demonstrated in the story
- write one sentence per group to create a Cooperative Class Paragraph that summarizes the story
- evaluate group skills on a Likert scale

INSTRUCTIONAL STRATEGIES

1. Discuss with students the skills needed for listening to a story. "There is no greater rudeness than to interrupt a story-teller, even by the slightest movement. All Sioux (sic) children are drilled in this rule of behavior, as in many others, from their earliest babyhood."

-- Charles A. Eastman and Elaine Goodale Eastman in *Wigwam Evenings*.

2. Read or tell an American Indian story that demonstrates a value. If possible have an American Indian storyteller present stories. *How Birch Tree Repaid Woodpecker's Kindness* is included here as an example.

3. Lead the class in discussion to help students in their comprehension of the story. Questions might include:
 - What problem did the birch tree have?
 - What caused this itch?
 - Who did the birch tree call on for help?
 - Did they help? Why not?
 - Who did the birch tree call on next?
 - Which birds helped the birch tree?
 - In later years who was in distress?
 - What did the birch tree do?
 - Describe the results.

- What lesson does this story teach?
Students may think of:
cooperation – sharing, giving, kindness, selflessness, working together, generosity
gratitude – thankfulness
- Point out that all of these behaviors stem from **respect**.

4. Organize cooperative groups to illustrate the story and place pictures in proper sequence on bulletin board or wall. Recall with class the possible scenes in the story. Each group may select the scene they will draw.

5. Process collaborative skills by having each group evaluate their behavior on the Likert scale.

VOCABULARY

respect
cooperation

MATERIALS

A story that demonstrates values/teaches a lesson. Example included: *How Birch Tree Repaid Woodpecker's Kindness*.

Art materials to illustrate story.

Likert scale to rate collaborative skills.

RESOURCE LIST

Dunn, Anne and White, Sharon. *When Beaver Was Very Great: Stories to Live By*. Midwest Traditions, Incorporated. (1995).

Whisler, Nancy and Williams, Judy. *Literature and Cooperative Learning: Pathway to Literacy*

ASSESSMENT TASKS

- Create illustrations for the story and place in correct sequence on bulletin board or wall.
- Infer values in story through oral discussion.
- Complete Likert scale rating collaborative skills.

ENRICHMENT ACTIVITY

- Students find other stories which include values/lessons to share with class.
- Students compare Anishinabe and Dakota stories to stories from other tribes. Others stories can be used from “When Beaver Was Very Great: Stories to Live By” by Anne Dunn
- Students share stories from their families that teach values.

LINKAGES Social Studies, Art

HOW BIRCH TREE REPAID WOODPECKER'S KINDNESS

from *Ojibway Heritage* by Basil Johnston

The birch tree suffered enormously from the itch, he squirmed; he writhed in discomfort. Though he had numerous limbs, arms and fingers, he could not scratch. There was nothing the birch tree could do to relieve his sufferings.

In his agony the poor birch called out to the squirrels and porcupines and beavers to pick out the ticks, grubs, and beetles that were tormenting him. But the squirrels and porcupines and beavers were too busy to offer any help. The best they could do was to give their sympathy without limit.

Next the birch called out to the birds. They too felt sorry for the birch, but they could do nothing. Only the woodpeckers came to help. Coming to the aid of the poor tree the downy woodpecker, his cousin, the red-headed woodpecker, the flicker and the chickadee all picked every pest from beneath the bark of the birch. The birch tree ceased itching.

Many years later the woodpeckers were in distress. Not knowing what to do or from whom they could find help, they, at last came to the birch and related a sad story. In the long rainless spell, the woodpeckers were dying from thirst. The woodpeckers were unable to drink from the pools and lakes and streams, like other birds could.

“Could,” they asked, “you do something?”

The birch remembering the help that he had received from the woodpeckers said to them, “Go to my trunk and drill two holes near each other and they will presently fill up with my sap.”

The desperate woodpeckers flew down and drummed away at the trunk of the tree, until they had drilled two tiny holes. Almost immediately the holes began to fill up and yield a rich flow of sap. Thirstily, the woodpeckers drank and they have been drinking from the trees since that time.

Chart for bulletin board:

<p>Encouragement showing appreciation using positive praise words acknowledging others showing respect using names</p>	<p>Sharing Information and Ideas sharing ideas with a partner responding to ideas taking turns asking questions inviting others to participate having good discussions listening sharing materials paraphrasing</p>
<p>Checking for Understanding following directions staying on task</p>	<p>Reaching Agreement disagreeing without putdowns respecting individual differences</p>

-- Classification of four fundamental social skills by Dishon and O'Leary

The above list can be expanded. Select the skill to be taught and discuss what the behavior looks like and sounds like. Behaviors for the different skills are similar.

ENCOURAGEMENT	
Looks Like	Sounds Like
nodding	What do you think?
leaning in	I like that.
talking in group voices	Great idea!
smiles	Everyone should have a chance
helping your partner	Tell us your idea.
caring	Let's each take a turn
listening	Do you have an idea?
sharing materials	OK!

Select behaviors which were emphasized and have students reach an agreement on where to mark the group's behavior on the continuum. Example: Select two behaviors from the "what it looks like" side of the chart and two from the "what it sounds like" side of the chart. If there are four students in the group, have each student select and record one behavior on the sheet.

-		+
	_____ helping your partner _____	x
	_____ sharing materials _____	x
	_____ Everyone should have a chance. _____	
	_____ Let's each take a turn. _____	x

INTERMEDIATE LESSON-VALUES

2. DEVELOPMENTAL CHECKPOINT

Intermediate students begin to identify the beliefs/values that underlie patterns of behavior.

OUTCOME INDICATORS

- Video Response Activity
- Character Map

CURRICULUM INTEGRATION

Social Studies, Sociology

LESSON OUTCOMES

Students will be able to:

- recognize patterns of behavior by characters in videos.
- identify the beliefs or values upon which behaviors are based.

INSTRUCTIONAL STRATEGIES

1. Display and discuss briefly the graphic of American Indian values.
2. Select one value – **Respect for Family** – for example. Ask students to brainstorm behaviors that affirm that value. Examples from graphic might include: gratitude, listening, humility, humor, generosity, cooperation, honoring elders, patience, tolerance, and acceptance.
3. Encourage students to describe **specific** examples of such behaviors.
4. To continue exploring **Respect for Family**, students view one or more of these Spirit Bay videos:
 - “Rabbit Goes Fishing”
 - “Real Kid”
 - “Hot News”
5. In cooperative groups or individually, students discuss and write answers to Video Response Activity.
6. A reporter from each group answers questions in Video Response Activity.
7. Model a character map on chalkboard or flipchart.
8. Students in groups of three or four complete a character map.
9. Other values may be explored through viewing remaining Spirit Bay Series of Videos. An annotated list is included here. The same response sheets and character map activities may be used.

VOCABULARY

Students build a list as the lesson proceeds

MATERIALS

American Indian Values Graphic (handout or transparency)
Spirit Bay Series Videos
Video Response Questions (handouts for individuals or groups)
Blank paper for Character Maps

RESOURCE LIST

Elementary:

Creech, Sharon. (1996). *Walk Two Moons*. Harper Collins Children's Books.

Dunn, Anne and White, Sharon. *When Beaver Was Very Great: Stories to Live By*. Midwest Traditions, Incorporated. (1995).

Hirschfelder, Arlene. "Elders" *Happily May I Walk. American Indians and Alaska Natives Today*. New York: Charles Scribner's Sons, 1986.

Plain, Ferguson. *Eagle Feather*. Winnipeg, Manitoba: Pemmican Publications. Phone: (204) 942-0926.

Video: "A Time to be Brave." Spirit Bay Series. Color (28 min.) Beacon Films. Phone: 1-800-322-3307.

Video: "The Blueberry Bicycle." Spirit Bay Series. Color (28 min.) Beacon Films. Phone: 1-800-322-3307.

Film: "Our Indian People." (15 min.) Shenandoah Film Productions. Phone: (707) 822-1030.

ASSESSMENT TASKS

- Complete Video Response Activity.
- Present results of Video Response Activity to large group.
- Prepare Character Maps.

ENRICHMENT ACTIVITY

- Create a **Respect** collage, poster, bulletin board, bookmark or T-shirt design. For possible publication send products to:
Minnesota League of Human Rights Commissions
4221 Lake Road
Robbinsdale, MN 55422
- Students will write examples of how they have shown respect to their own family members. Students can also brainstorm ideas, which will list new ways of showing respect to their family members. (Use any value on the

graphic).

LINKAGES

Language Arts, Human Relations

VIDEO RESPONSE ACTIVITY

1. What is the problem in the video?
2. How else could the problem have been solved?
3. With which character do you identify most? Why?
4. How real was this story for you? How is it like any experience you have had?
5. What does this video suggest to you as to behaviors to strive for or avoid?
6. What values lay behind the main character's actions in the video?
7. What is the theme or moral in this film for you? Does it apply to everyone?

CHARACTER MAP SAMPLE

(Spirit Bay Video: "Words on a Page")

result

evidence

Lenore *creative* evidence *wrote a story* results *won an award*

1. Write the character's name in the center of an empty paper.
2. Students in groups of three or four discuss words that describe the character.
3. If the group has three students, they should make a final selection of at least three characteristics. If there are four students in the group, they select four of those characteristics for their map. Each student is responsible for using a different color pen or pencil to record one of the characteristics, the evidence and the result.

SPIRIT BAY SERIES

(VIDEOS: 13 TITLES)

28 minutes each

Big Save

Enroute home in a blizzard, the children's bus gets stuck and the driver goes for help. Rabbit's irresponsible behavior causes a window to be broken. Rose's survival skills in building a snowhouse keep the children from freezing. Rabbit admits that Rose has indeed been the "Big Save." 1987

The Blueberry Bicycle

A truck runs over three bicycles that Native American boys have left by the side of the road, leaving them without "wheels" for the Spirit Bay Bicycle Race only two days away. One of the elders offers to fix Elton's bicycle if he will pick blueberries to pay for the parts. He almost misses the race when he has to rescue his little brother from a bear. 1985

The Circle of Life

Native Americans believe in the return of all living things to the earth. Three girls discover the ancient skeleton of an Indian warrior. Resisting efforts of officials who want it for a museum, the villagers return it to the sacred burial ground to complete the circle of life and death. 1985

Dancing Feathers

Tafia and Mavis go to a powwow where Tafia is to perform the traditional jingle dance. She feels unsure of herself as an Indian and almost backs out until her wise grandmother helps her understand the power of the dancing feather. 1985

Hack's Choice

Hack is dazzled by his uncle's attentions, but his uncle, who scoffs at traditional Indian beliefs, persuades Hack to help him get the medicine bag, which is the family legacy, so that he can sell it. Troubled by Rabbit's warning that his uncle is a hustler, he consults a wise old man who explains the bag's mystical contents. With his new understanding, he takes action to preserve the heritage of his people. 1987

Hot News

Mary has an assignment to produce an authentic Native American recipe. She and her cousin set off for Grandma's house unaware that a forest fire has started. On the way back, they realize the fire is close and despite the fire-fighters best efforts, it is up to them to rescue Grandma. 1985

Pride of Spirit Bay

Tafia introduces Will Little Bear to her aunt who is also an artist. The children attempt to sell their own arts and crafts to the tourists. When no one will buy, Old Bernard takes Tafia on a mystic voyage to discover real sources of inspiration. 1985

Rabbit Goes Fishing

Ralph, an orphan from the city, is belligerent and unfriendly when he arrives to live in Spirit Bay. Cheemo discovers the boy's false bravado stems from fear of the rejection he has had in foster homes. During a fishing trip, Cheemo gives him a new name, *Rabbit* and convinces him that he is finally with his own people and has a real home. 1987

Rabbit Pulls His Weight

When Minnow takes Rabbit on a hiking trip through the snowy wilderness, they see a small plane crash. Minnow goes for help and Rabbit improvises a sled to transport the injured pilot using his new survival knowledge. Dragging a sled through the icy cold, he and the pilot discover a bond that carries them through the ordeal. 1987

Real Kid

Rabbit loves his new foster parents, Annie and Ron, but feels threatened when he learns that Annie is expecting a baby. His troubles multiply when he and Hack, using a snowmobile without permission, damage someone's property. Convinced he will be punished and returned to the institution, he runs away. When Cheemo persuades him to return, he learns he need never again feel he is not Annie and Ron's "real kid." 1987

Time To Be Brave

Tafia's father takes her to a winter cabin to teach her to track and hunt. When a lumber company offers him money for his timber rights, he refuses so the land can be preserved for his children. When he has an accident, Tafia puts aside her fear of the train and flags it down to get help. She and her father come to realize that in each life, there is a time to be brave. 1983

Water Magic

Cheemo, a fisherman, must pay \$1,500 by the end of the week or lose his boat. Tewash, the wise woman, warns him to leave something for the Memagwasis (little people who are tricksters). Later that day, a series of disasters occur to the people on his boat. In order to break the bad luck, they set out to find the Wendigo's mouth, the secret hiding place of the Memagwasis, in order to offer atonement. 1987

Words On a Page

Lenore has a talent for writing that may lead to her acceptance at a university. She treasures time spent with her father learning to live in harmony with nature. Her father scoffs at her interest in a formal education. She persuades him to listen to a story she has written and he then realizes how words can convey the beauty of the world around us. 1987

Spirit Bay films available through:

Beacon Films

P.O. Box 575

Norwood, MA 02062

Or

The Altschul Group

1560 Sherman Avenue, Suite 100

Evanston, IL 60201

1(800)323-5448

MIDDLE SCHOOL LESSON-VALUES

3. DEVELOPMENTAL CHECKPOINT

Middle School students recognize that attitudes, aspirations, goals, interests and activities may be value indicators.

OUTCOME INDICATORS

- Chart of values
- List of predictions and recommendations

CURRICULUM INTEGRATION

Social Studies, Sociology

LESSON OUTCOME

Students will be able to:

- recognize value indicators such as attitudes, aspirations, goals, interests and activities/behavior
- examine outline of traditional American Indian values and behaviors
- predict value conflicts and recommend solutions

INSTRUCTIONAL STRATEGIES

1. Introduce lesson with one or more of these activities:
What's In Your Wallet?
Do Your Clothes Make Statements?
What Is Your Room Saying?
What Do Your Writings on the Covers of Your Books Declare?
Ask students to consider three things in wallet, purse, desk, room or notebook that identify three things they value. Much can be learned about what is valued by looking closely at some aspects of our lives that we never thought were very important or had values implications. Looking at what we carry in our wallets, purses, or on our person, illustrates this point.
2. Give each student an opportunity to share something about his/her beliefs/values as evidenced by what is carried around day after day. Give students the opportunity to pass if they do not wish to share.
3. Brainstorm other values and value indicators. Keep list on flipchart for future reference.
4. Hand out list of American Indian values. Remind students that no one person lives these values entirely as they are listed; rather the values reflect traditional and contemporary American Indian cultures.
5. Students in small groups or individually make a compare/contrast chart of American Indian values with the list they made earlier.
6. Each group chooses a reporter to present to the large group. Make a

composite chart for reference.

7. Each group selects one or two pairs of values which they agree are related but seem to be opposites. Example:
Respect for wisdom of the elderly..... Emphasis on youth.
Cooperate. Help each other. Work together..... Compete. Excel.
Be the best.
8. Students in small groups predict circumstances in which conflicts may occur as a result of people holding different values. Students explore ideas for resolving such problems and compose a list of recommendations for individuals and groups to consider.

VOCABULARY

Students create own lists as needed throughout the lesson.

MATERIALS

Large paper or flipchart
List of American Indian values

RESOURCE LIST

Secondary and Adult:

A Long Time Ago Is Just Like Today. Oral Narratives of Ojibwe Elders. Duluth Public Schools. Indian Education Program, 1976.

Broker, Ignatia. *Night Flying Woman*. St. Paul: Minnesota Historical Society Press, 1983.

Brunette, Pauline. "The Minneapolis Urban Indian Community" *Hennepin County History*. Vol. 49/no. 1, Winter 1989-90.

California Department of Education. "Indian Values, Attitudes and Behaviors" *The American Indian: Yesterday, Today, and Tomorrow*. A Handbook for Educators. Sacramento, CA, 1991.

Creech, Sharon. (1996). *Walk Two Moons*. Harper Collins Children's Books.

Dunn, Anne and White, Sharon. *When Beaver Was Very Great: Stories to Live By*. Midwest Traditions, Incorporated. (1995).

Deloria, Vine Jr. *God Is Red*. New York: Grosset and Dunlap, 1973.

Gilliland, Hap and Harriet Mueritsen. "Humor in the Classroom" *The Reading Teacher*. Vol. 24/No. 1, May 1971.

Hirschfelder, Arlene. "Elders" *Happily May I Walk. American Indians and Alaska Natives Today*. New York: Charles Scribner's Sons, 1986.

Indian Teacher Aide Handbook. "Indian Values as Opposed to Non-Indian Values." Arizona State University. Tempe, AZ, n.d.

Minnesota Department of Education. *Positive Indian Parenting: A Reference Manual In Support of Minnesota Indian Parents and Families*. Revised edition 2000.

Richardson, E. "Cultural and Historical Perspectives in Counseling American Indians" in *Counseling the Culturally Different*. New York: John Wiley and Sons, 1981.

Slipperjack, Ruby. *Honour the Sun*. Winnipeg, Manitoba: Pemmican Publications. Phone: (204) 942-0926.

Sawyer, Don. *Where the Rivers Meet*. Winnipeg, Manitoba: Pemmican Publications. Phone: (204) 942-0926.

Video: "The Path of Our Elders." Color (20 min.) Arcata, CA: Shenandoah Film Productions. Phone: (707) 822-1030.

Video: "The Elders Speak: Now I Listen." Color (20 min.) Arcata, CA: Shenandoah Film Productions. Phone: (707) 822-1030.

Film: "Our Indian People." (15 min.) Arcata, CA: Shenandoah Film Productions. Phone: (707) 822-1030.

Slide/tape Presentation: "Indian Values in a New World." Arcata, CA: Shenandoah Film Productions. Phone: (707) 822-1030.

The Land Called Morning. Three Plays by Native Students. Fifth House Publications. Saskatoon, Saskatchewan. 57K OR1.

ASSESSMENT TASKS

- Brainstorm list of values.
- Match list of values to compare/contrast.
- List predictions of conflicts.
- List recommendations for preventing/resolving values conflicts.

ENRICHMENT ACTIVITY

- Collect proverbs and quotations that reflect values. Identify cultural source of quotations. Use calligraphy or computer print-outs to make a bulletin board display.
- Students will collect oral stories from their families that share the family values.

TRADITIONAL AMERICAN INDIAN VALUES

1. Share. Honor in giving. Suspicious of those with too much.
2. Cooperate. Help each other. Work together.
3. Passive. Let others dominate.
4. Quiet. Say what is necessary. Enjoy silent companionship. Stay in background.
5. Time is here. Be patient. Enjoy life.
6. Enjoy today; it is all we have. Live now.
7. Enjoy leisure. Depend on nature and use what is available.
8. Allow time for thought.
9. Respect for wisdom of the elderly.
10. Work for survival.
11. Deep sense of humor. See humor in life.
12. Close ties to entire extended family including many relatives.
13. Live in harmony with nature.
14. Spirituality.
15. Act according to what feels right.
16. Health results from harmony with nature.
17. Great respect for ceremonials and traditions.
18. Looking in eye means aggression or anger. Looking down is a sign of respect.
19. Respect for bravery, especially if for group benefit.
20. Little evidence of emotion in public.
-- from *Teaching the Native American* by Hap Gilliland, 1988
21. Success is measured by the kind of person you are and how you relate to others.
22. There is no difference between people in this life or the next.

23. People must share. It is wrong to hoard wealth.
23. Leaders lead by example. A chief is an advisor and counselor, never a ruler or commander.
24. Teach children by example. Don't use corporal punishment.
25. Don't show your ignorance by "showing off" in public.
-- Adapted from Reuben Snake. "Some Basic Philosophical/Cultural Differences Between Winnebagoes or Sioux and Anglo-Saxons"
26. Value cooperation over competition.
27. Consider the needs of the group over the needs of the individual.
28. Be modest.
29. Respect individual autonomy.
30. Do not place a high value on the accumulation of things.
31. Ideas and behaviors are conveyed through behavior and a minimum amount of talk is desired.
32. Observe and listen.
33. Value age and the wisdom that comes from age and experience. Elders are highly prized and utilized.
34. Be in harmony with nature.
35. A large network of family provides security and support.
— Adapted from paper "Indian Values - Educational Response"
Vince Beyl, Indian Education Director, District #31
Dave Bucher, Curriculum Specialist
36. Retain as much of cultural heritage as possible.
37. People and services are valued over goods. The importance of a person is not defined by the goods he/she has.
38. Generosity is a value ranked above maintaining goods to preserve own comfort.
40. What is old and traditional is more valuable than something new.

SENIOR HIGH LESSON-VALUES

4. DEVELOPMENTAL CHECKPOINT

Senior High students understand the dynamics of cultural value systems and resulting behaviors and perceptions. **Senior High students** acquire and use cross-cultural communication skills.

OUTCOME INDICATORS

- Written analysis of scenarios involving value conflicts
- Journal entries and collection of articles
- Rubric for essay

CURRICULUM INTEGRATION

Social Studies, Sociology

LESSON OUTCOMES

Students will be able to:

- analyze situations in which groups have different value systems.
- observe and record examples of actual and potential conflicts related to differing values.
- compose an essay incorporating observations and analyses of value systems and resulting behaviors and perceptions.

INSTRUCTIONAL STRATEGIES

1. Review definition of values and brainstorm a list of values.
2. View “Hack’s Choice”: a video in the Spirit Bay Series. Discuss the values evident in this story.
3. Distribute lists of values. Students match related values.
4. Hand out scenarios involving differing values.
5. Students write predictions of possible conflicts that may result.
6. Students in small groups formulate recommendations for resolving conflict.
7. Groups share conclusions in a panel discussion or a format of their choice.
8. Assign journal writing in which students observe and record examples of culture-based value conflicts. Observations may be from real life, movies, books, advertising, and/or television.
9. Students compose essays incorporating information gathered in their journals.
10. **Caution:** be careful to avoid creating more stereotypes.

VOCABULARY

Students generate own vocabulary lists as needed.

MATERIALS

Video: "Hack's Choice" -- Spirit Bay Series
Lists of values
Set of scenarios describing value conflicts
Notebook for journal writing
Rubric for evaluating essays

RESOURCE LIST

Secondary and Adult:

A Long Time Ago Is Just Like Today. Oral Narratives of Ojibwe Elders. Duluth Public Schools. Indian Education Program, 1976.

Broker, Ignatia. *Night Flying Woman*. St. Paul: Minnesota Historical Society Press, 1983.

Brunette, Pauline. "The Minneapolis Urban Indian Community" *Hennepin County History*. Vol. 49/no. 1, Winter 1989-90.

California Department of Education. "Indian Values, Attitudes and Behaviors" *The American Indian: Yesterday, Today, and Tomorrow*. A Handbook for Educators. Sacramento, CA, 1991.

Deloria, Vine Jr. *God Is Red*. New York: Grosset and Dunlap, 1973.

Gilliland, Hap and Harriet Mueritsen. "Humor in the Classroom" *The Reading Teacher*. Vol. 24/No. 1, May 1971.

Hirschfelder, Arlene. "Elders" *Happily May I Walk. American Indians and Alaska Natives Today*. New York: Charles Scribner's Sons, 1986.

Indian Teacher Aide Handbook. "Indian Values as Opposed to Non-Indian Values." Arizona State University. Tempe, AZ, n.d.

Laduke, Winona. *Last Standing Woman*. Voyageur Press. (1999).

Laduke, Winona. *All Our Relations: Native Struggles for Land and Life*. South End Press. (1999).

Minnesota Department of Children, Families and Learning. *Positive Indian Parenting: A Reference Manual In Support of Minnesota Indian Parents and Families*. Revised Edition, 2000.

Peacock, Thomas and Wisuri, Marlene. *The Good Path*. Afton Historical

Society Press. (2002).

Richardson, E. "Cultural and Historical Perspectives in Counseling American Indians' in *Counseling the Culturally Different*. New York: John Wiley and Sons, 1981.

Sawyer, Don. *Where the Rivers Meet*. Winnipeg, Manitoba: Pemmican Publications. Phone: (204) 942-0926.

Slipperjack, Ruby. *Honour the Sun*. Winnipeg, Manitoba: Pemmican Publications. Phone: (204) 942-0926.

Young Bear, Severt, Theisz, R.D. *Standing in the Light* A Lakota Way of Seeing

Video: "The Path of Our Elders." Color (20 min.) Arcata, CA: Shenandoah Film Productions. Phone: (707) 822-1030.

Video: "The Elders Speak: Now I Listen." Color (20 min.) Arcata, CA: Shenandoah Film Productions. Phone: (707) 822-1030.

Videos: Spirit Bay Series, 13 videos. Color (28 min.) Beacon Films. Phone: 1-800-322-3307.

Film: "Our Indian People." (15 min.) Arcata, CA: Shenandoah Film Productions. Phone: (707) 822-1030.

Slide/tape Presentation: "Indian Values in a New World." Arcata, CA: Shenandoah Film Productions. Phone: (707) 822-1030.

The Land Called Morning. Three Plays by Native Students. Fifth House Publications. Saskatoon, Saskatchewan. 57K OR1. Phone: (604) 822-1050.

ASSESSMENT TASKS

- Prepare analysis of value scenarios.
- Write journal entries and collect news articles which illustrate similarities and differences in values.
- Compose essay incorporating observations and analyses. Use rubric to evaluate.

ENRICHMENT ACTIVITY

- Prepare skits to illustrate scenarios of value conflicts.
- Compose original scenarios that portray values systems.
- Read *Last Standing Woman* by Winona Laduke.
- Relive what has happened with the assimilation of the Kanela Tribe and identify another "discovery" and the impact it has on the people.

LINKAGES

Language Arts, Communication, Critical Thinking

STUDENT READINGS

This is not intended to be a comprehensive list or description of all the values of American Indian tribes. The value system is too complex to be described in the form of lists and description. The values and their associated behaviors have come to American Indians through generations of oral teaching. It is the belief of American Indians that the teachings were given by the Creator.

Certain values are considered to be characteristics of specific American Indian tribes. This does not mean that all persons belonging to that tribe would display behavior that reflects those values, but rather that the culture as a whole ascribes to that value system. Individual members of the tribe may or may not demonstrate behaviors that reflect those cultural values. Generally, the adherence to the value system can be described as a continuum ranging from those very traditional American Indians who behave completely according to the cultural value system to those American Indians who behave almost exactly like the European Americans of majority society. Sometimes American Indians adhere to traditional values that conflict with the predominant values of Euro-American society. It is important to know about these values and the possible cultural conflict so that misunderstandings do not occur.

Add values from the brainstorm lists that are not included here:

Values List 1

Traditional American Indian Values and Traits

Refined and revised from a list compiled by Pepper (1976) of traditional Indian values and for counseling purposes by Vacc and Wittmer (1980) – Printed in *Effective Practices in Indian Education: Curriculum Monograph*

1. The concept of sharing is a major value in family life.
2. Family is extremely important; the extended family may include three or four generations, and the tribe and family to which one belongs provide significant meaning.
3. Elders usually play an important part in family life.
4. The basic worth of the individual is in terms of his/her family and tribe. Individual responsibility is only part of the total responsibility concept.

5. Harmony and cooperative behavior are valued and encouraged. Most Indians are egalitarian and tolerant of individual differences.
6. Acceptance of life is being in harmony with the world.
7. Nature is a part of living and is part of happenings such as death, birth and accidents. Uninterested in technology if it threatens basic values.
8. Time is secondary to people and is seen more as a natural phenomenon as mornings, nights, days, moons or seasons.
9. Tradition is important; it adds to the quality of life in the here-and-now.
10. Commitment to religion and spiritual life is important.
11. Generally judge people on the basis of character first, accomplishment second.

Values listed in:

Teaching the Native American by Hap Gilliland, 1988

12. Share. Honor in giving. Suspicious of those with too much.
13. Cooperate. Help each other. Work together.
14. Passive. Let others dominate.
15. Quiet. Say what is necessary. Enjoy silent companionship. Stay in background.
16. Time is here. Be patient. Enjoy life.
17. Enjoy today; it is all we have. Live now.
18. Enjoy leisure. Depend on nature and use what is available.
19. Allow time for thought.
20. Respect for wisdom of the elderly.
21. Work for survival.
22. Deep sense of humor. See humor in life.

23. Close ties to entire extended family including many relatives.
24. Live in harmony with nature.
25. Spirituality.
26. Act according to what feels right.
27. Health results from harmony with nature.
28. Great respect for ceremonials and traditions.
29. Looking in eye means aggression or anger. Looking down is a sign of respect.
30. Respect for bravery, especially if for group benefit.
31. Little evidence of emotion in public.

This is not intended to be a comprehensive list or description of all the values of European Americans. Any value system is too complex to be described in lists and description. These values are reflected in the history and current behavior of mainstream Americans. Compare this list with the list brainstormed by the class at the beginning of the lesson. Add values from the brainstorm list that is not included here:

Values List 2

European American Values

- A. Acquire, save. Possessions bring status. Wealth and security sought after.
- B. Compete. Excel. Be the best.
- C. Assertive, doer. Dominate.
- D. Vocal. Must talk. Embarrassed by silence. Be noticed.
- E. Time is extremely important. Get things done. Watch the clock, schedules, priorities.
- F. Prepare. Live for the future.

- G. Keep busy. Idleness is undesirable. Produce to acquire and build reserves.
- H. Give instant answers.
- I. Emphasis on youth.
- J. Work is a virtue.
- K. Light humor. Jokes.
- L. Few strong ties beyond the single-family unit.
- M. Analyze and control nature.
- N. Compete for recognition.
- O. Science. Reason. Act according to logic.
- P. Health: concern for germs, cleanliness.
- Q. Traditions of varying importance.
- R. Always look a person in the eye. Looking away means disinterest or dishonesty.
- S. Honor for the sports figure and individual achievement.
- T. Personal space required.
- U. Accepts public show of emotions: anger, sorrow, affection.
- V. Success is measured on the size of home, how many cars, how much money, style of clothes.
- W. Be independent and self-reliant because no one will care for you if you are weak.

-- *Teaching the Native American* by Hap Gilliland, 1988

Scenario One

The square dance started at 9 p.m. in the Grange Hall. At about ten, a group of American Indian youths from the nearby reservation drifted in and stood along the side wall under the balcony. The Indian girls wearing white blouses and bright colored skirts, formed an all-girl square and danced a few sets by themselves. But the boys stood along the wall, silent and watching.

At about eleven, when the caller and the band paused, a European American boy from the town suggested that he and some other boys “go over and find out what those Indians are looking at.” The European American boys lined up in front of the Indians, taunting them, but they were ignored. The Indians simply stared past them at the dance floor. Finally, someone pushed an Indian boy and he shoved back and a fight started.

1. What do you think has caused this conflict?
2. What values do you think are unknown or misunderstood by each group?
3. What could be done to avoid confrontations like this in the future?

KEY

Background Information

This took place near Niagara Falls, New York.

The nearby reservation is the Tuscarora. Many Tuscarora children attend schools in Niagara Falls.

Values behind the behavior.

From childhood, European American and American Indians are taught different rules about how to behave in strange situations. European Americans have been trained to respond with a great deal of activity and a great deal of experimenting. In other words, in social encounters, they try several possible lines of action until they finally master the situation or they make their escape.

American Indians have been taught to remain motionless and watchful in strange situations, using all senses to discover what should be done next. Before making a move, they want to know what sort of behavior is considered proper, reasonable, and safe in that place and time. They wait and watch until cues are picked up and they feel relatively certain they can do what is expected.

KEY – Values possibly in conflict: 15, 26, 31 vs. C, D, U.

Scenario Two

Ms. Matho, a Euro-American teacher of elementary students, conducts a class in mathematics to review facts studied earlier. She sets a competitive tone by saying, "Let's see who remembers the most math facts and who can answer quickest." She calls out problems to the students who are raising their hands. Then Ms. Matho calls on students who have not volunteered. Several times when one student gives an incorrect answer she gives the same problem to another student. When that student is an American Indian student, she notices there is no response though she believes the student knows the correct answer. As the class period continues there is little participation on the part of American Indian students in this particular class.

What values are behind the behaviors of Ms. Matho?
What is she trying to have her students know, do and be like?
What values are behind the students who are raising their hands and participating?
What are they trying to know, do and be like?
What values are behind the American Indian students who are not responding?
What are they trying to know, do and be like?
What perceptions might the various individuals carry away from this class period?
List your recommendations.

KEY --Values possibly in conflict: 13, 14, 19 vs. B, C, D, E, H, N.

Scenario Three

Giving an overview of the semester science projects, Mr. Scienson sought to stimulate interest on the part of his students. He began to describe some of the experiments they would be doing. He mentioned dissecting frogs. He promised every student would be able to participate. He mentioned a rat-feeding experiment in which one rat is fed a balanced diet and the other is fed sweets, but no vegetables, fruits or proteins. Finally, to highlight a plant unit the class was told they would set up an experiment to see what a lack of water and sunlight would do to a plant.

As the weeks progressed, Mr. Scienson noticed that his American Indian students had very poor attendance. In fact, upon checking he found that most were not attending his class at all.

What do you think is going on here?
What conflicting values are operating?
What recommendations do you have for situations like this?

KEY -- Values possibly in conflict: 24 vs. M

RUBRIC FOR ESSAY

Title _____

Student _____ Date _____

Nine-point scale with bonus/penalty points:

- ____ **Content**
1. Thesis and topic sentences are direct, focused. 1.____
 2. Arrangement of ideas is logical, orderly, clear, consistent. 2.____
 3. Choice of support material is complete, relevant, convincing. 3.____
 4. Development of details is concrete, definite. (4 points) 4.____

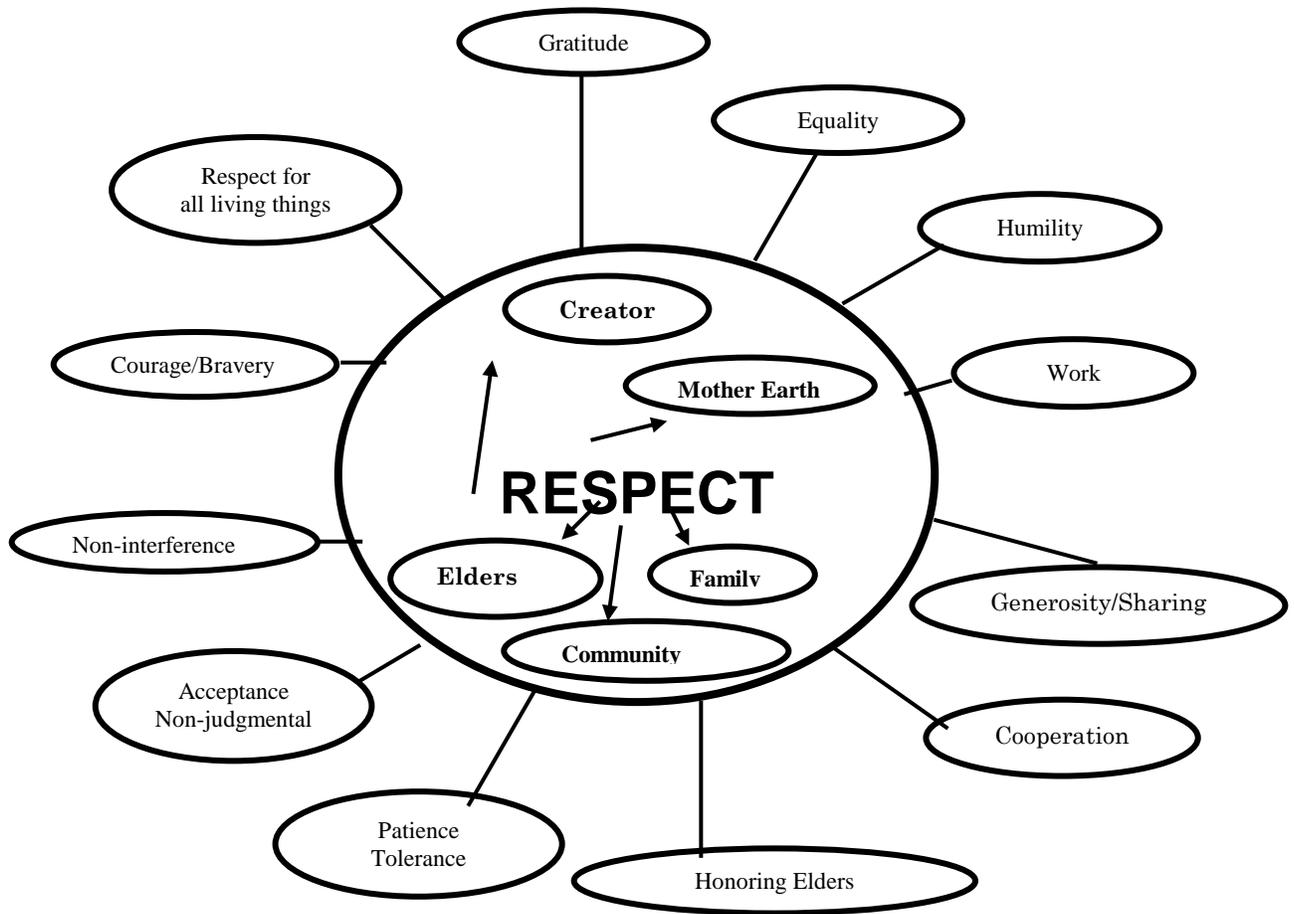
- ____ **Word Choice and Style**
1. Vocabulary is vivid, effective, appropriate. 1.____
 2. Style is distinctive, colorful, fresh. (2 points) 2.____

- ____ **Mechanics**
1. Sentence structure is appropriate and varied. 1.____
 2. Agreement, references are appropriate. 2.____
 3. Paragraphing, punctuation, capitalization, and spelling are correct. (3 points) 3.____

Bonus +1: Uncommon coherence, insight, length, detail

Penalty -1: Clumsy order, brief, incoherent

Comments:



VALUES AND RELATED BEHAVIORS