

AMERICAN INDIAN HISTORY, CULTURE AND LANGUAGE

Curriculum Framework

VALUES

LESSON PLAN MODELS

Primary

Intermediate

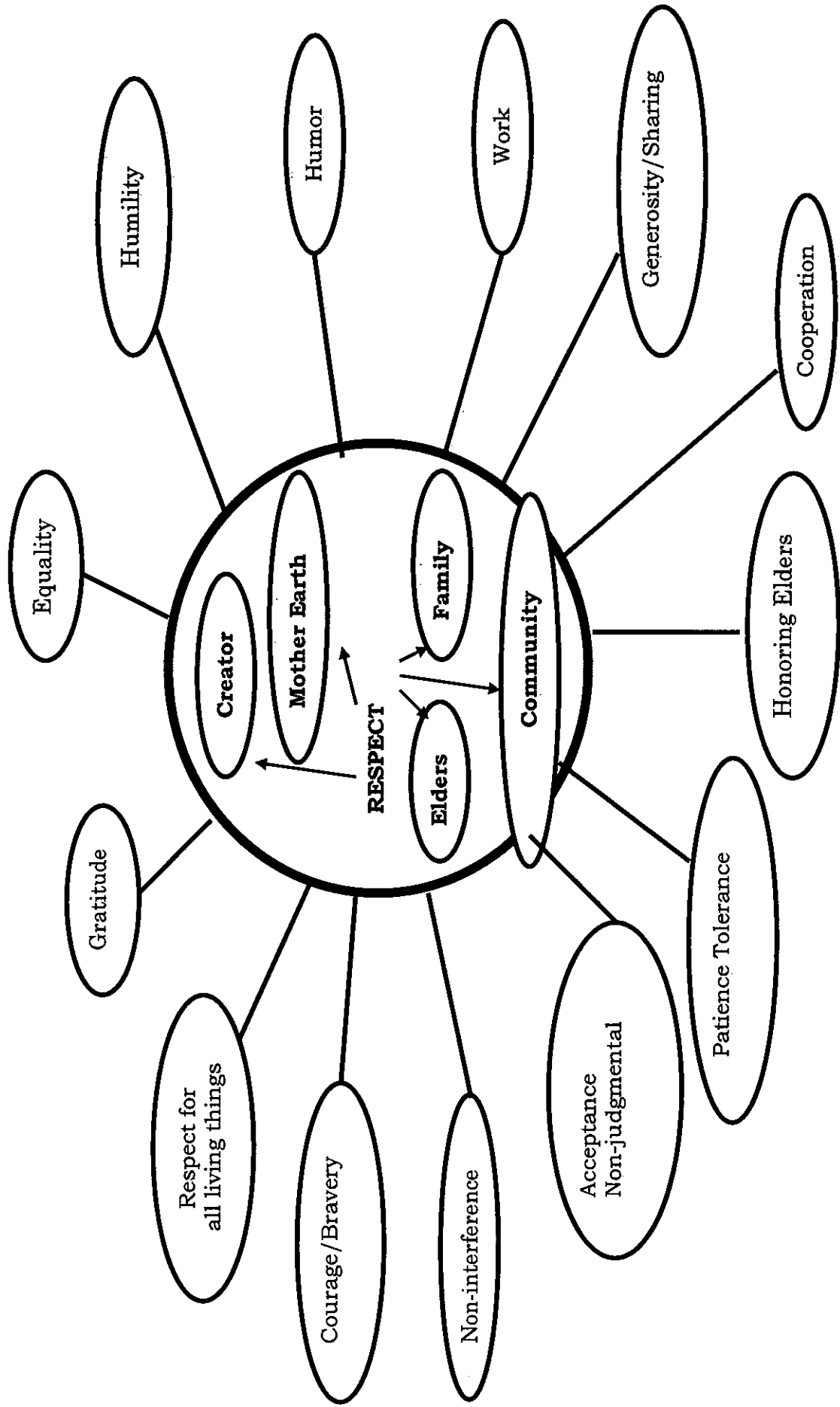
Middle School

Senior High

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

651-582-8831

http://indian-education.rale.org/modules/locker/files/get_group_file.phtml?gid=830563&fid=2797752&sessionId=7f9a6296e2edde5f89df0bb2bb0fc0a



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:

Encouragement showing appreciation using positive praise words acknowledging others showing respect using names	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
Checking for Understanding following directions staying on task	Reaching Agreement disagreeing without putdowns respecting individual differences

-- 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")

				<u>result</u>	
			<u>evidence</u>		
<i>Lenore</i>	<i>creative</i>	<u>evidence</u>	<i>wrote a story</i>	<u>results</u>	<i>won an award</i>

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.

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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 Kaneland 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 of 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

AMERICAN INDIAN HISTORY, CULTURE AND LANGUAGE

Curriculum Framework

Oral Tradition

LESSON PLAN MODELS

Primary

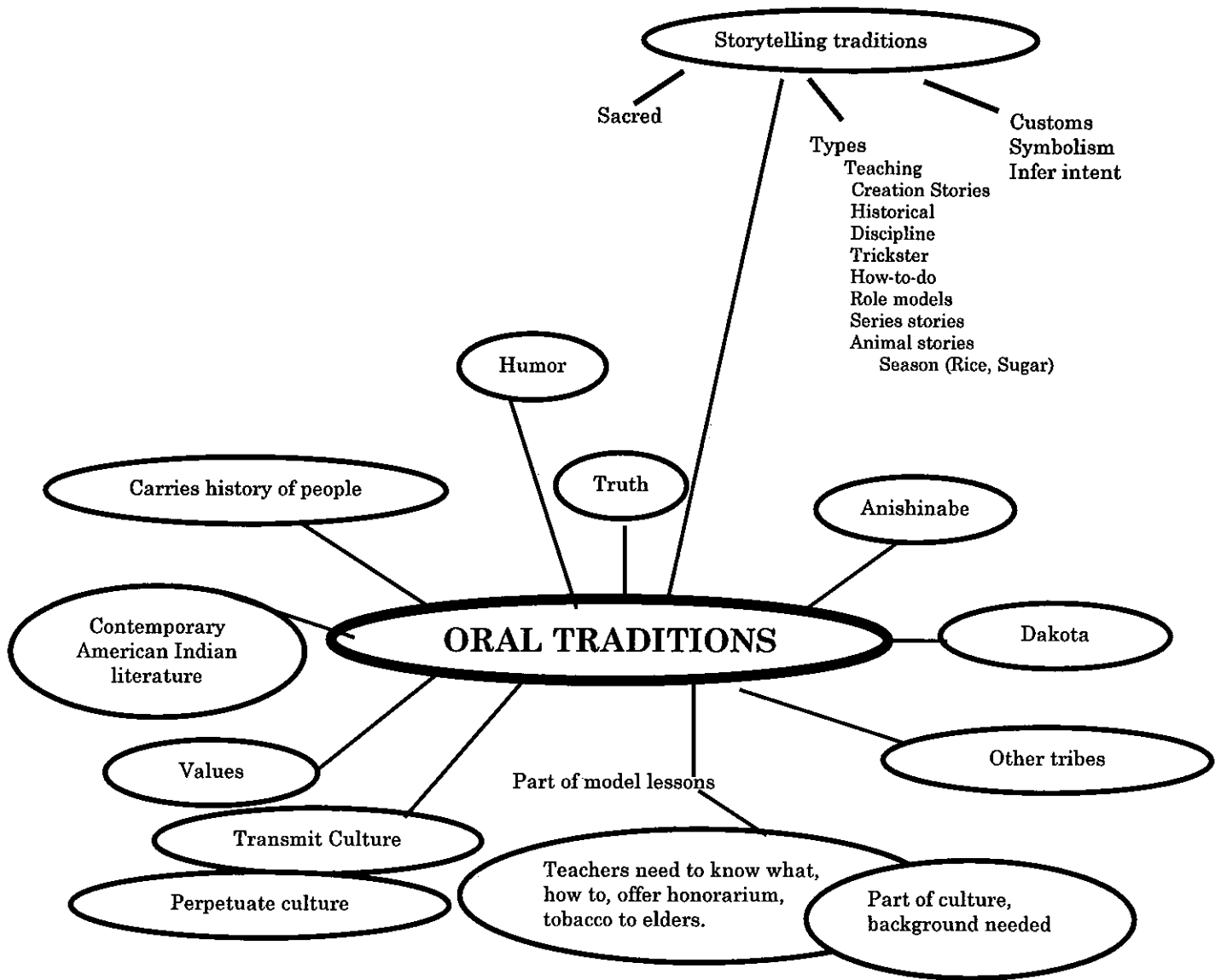
Intermediate

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 summarize and explain the significance of American Indian **oral tradition** in the perpetuation of culture and history.

LEARNER OUTCOME

Students will be able to summarize and explain the significance of American Indian **oral tradition** in the perpetuation of culture and history.

ATTRIBUTES

This outcome includes:

- defining American Indian oral tradition.
- knowing the types of traditional stories.
- understanding that values, humor, truth and history are transmitted through oral tradition.
- identifying and investigating contemporary American Indian literature.
- knowing the role of elders in transmitting the culture.
- respecting the proper time for storytelling and the offering of tobacco to the storyteller.
- recognizing oral tradition as one classification in the study of language arts.
- comprehending, interpreting and evaluating information received

through the refinement of listening.

RATIONALE

American Indian oral tradition and teachings are used to transmit culture and preserve the history of American Indians. The study of American Indian oral tradition will assist students in understanding the culture and recognizing the importance of oral history.

CULTURAL CONTENT/AMERICAN INDIAN WORLD VIEW

American Indian oral traditions, which include storytelling, teachings, family and tribal history as well as contemporary Indian literature, lie at the heart of tribal culture. It is largely through oral tradition that American Indian cultures have been preserved and transmitted through the generations.

American Indian stories, teachings and oral histories are rich in cultural context. They provide great insight into the worldview, values and lifestyle which are an integral part of the heritage of American Indians.

For American Indians, the oral traditions must be treated with respect. Many of the stories are seasonal. Most often, the winter months are the season for stories.

For the Dakota it is believed that the time to tell sacred stories is when snakes and other animals that hibernate underground are covered with snow. Their spirits, if above ground, would use the sacred knowledge against the storyteller. For the Anishinabeg, the belief may differ from area to area, but the practice is similar. Sacred stories, particularly those about Nanabozho (Manabozho or Manabush) are to be told only in the winter. Other stories can be told throughout the year. If possible, elders in the community should be consulted regarding timing and customs for specific stories.

It is customary on the part of one who requests a specific story to offer tobacco or some other gift to the storyteller. The storyteller uses tobacco to show respect for the spirits who live in the stories and whose names are mentioned.

The stories passed down to American Indians by their ancestors are very important because they express what American Indians value and believe. In addition, the stories help people to understand the meaning of their existence, and the existence of other things in the world. From these stories, young children learn how people came to be; they receive explanations of why things are the way they are and instructions on how to live properly.

TEACHER BACKGROUND INFORMATION

American Indian oral tradition includes stories and teachings, family and tribal history, and some contemporary Indian literature. Oral tradition has been and continues to be a primary means through which American Indian philosophy, values, beliefs and culture are transmitted to future generations.

In recent years, some of the stories and teachings have been put in a written form. Many of the stories have been edited and adapted to suit the tastes of an American Indian storyteller and a non-Indian audience. Colorful illustrated American Indian stories for children are available at most major bookstores and children's libraries. Rendered in English, and written down, the stories sometimes lose some of the original humor and meaning.

American Indian stories should not be trivialized by referring to them as myths, tall tales or fables. These categories prevent students from fully understanding the vital role played by oral tradition in American Indian cultures. History is not trivialized in this way and American Indian teachings deserve the same respect.

American Indian oral tradition expresses the truths, wisdom and humor of human existence. The themes are universal. Oral tradition tells how the Earth was created. It explains that people have a special responsibility to all living things with whom we share the Earth. Many of the stories are about a person with both human and mystical characteristics. The Dakota call the sometimes hero sometimes trickster, Unktomi. To the Anishinabeg he is Waynabozho (Nanabozho, Nanabush, Manabozho). Through his actions American Indian children for generations have learned how to behave and have learned what is expected of them as adults. There is much for all students to learn from the oral traditions of American Indians.

Note: Teachers in schools sometimes refer to American Indian stories or teachings as *myths* and *legends*. *Myth*, *fable* and *legend* often mean an old story or a story that is not true. To avoid the problems that these words can create and to provide consistency, these lessons use the term *story* or *teaching*.

PRIMARY LESSON-ORAL TRADITION

1. DEVELOPMENTAL CHECKPOINT

Primary students demonstrate through discussions and activities that they recognize and understand the meaning of oral tradition. **Primary students** also demonstrate an understanding of the importance of American Indian oral tradition in the transmission of culture.

OUTCOME INDICATORS

- Evaluation of oral reports on personal/family oral tradition.
- Evaluation of discussion of story told to students.

CURRICULUM INTEGRATION

Language Arts, Communication

LESSON OUTCOMES

Students will be able to:

- research personal/family oral tradition.
- show interest in American Indian stories by listening respectfully to storytellers.
- state why some American Indians believe that winter is the season when stories should be told.

INSTRUCTIONAL STRATEGIES

1. Introduce the concept of oral tradition by asking students to collect stories that family members have shared with them at family gatherings.

Possible choices for students:

“What was I like when I was younger?”

“Funny things that happened when I was small.”

“Embarrassing moments they never forgot!”

2. Students share their stories orally in small groups.
3. Each group decides on one or two stories to tell the large group and selects storytellers other than the original ones to retell the stories.
4. Storytellers rehearse their stories with the owners of the stories who will monitor the accuracy of the retelling.
5. When applicable ask students to infer what lessons might have been learned from the experience recalled.
6. Review and reinforce the meaning of “oral tradition.”
7. Tell Ojibwe and Dakota stories such as “Manabozho and the Cranberries” and “A Very Short Tale.”
8. Encourage students to infer lessons taught by the stories.

A Very Short Tale (Dakota)

One day, Keha (Keya), the turtle, and Gnaske (Hnaske), the frog, were sitting by the lake talking about the weather. Suddenly, it began to rain. Now, our friend the turtle was very much afraid of getting wet and catching a cold. He told this to his companion, who suggested that they take shelter immediately. And with that, they both jumped into the lake. That is all.

-- *American Indian Oral Traditions: Dakota and Ojibwe*
St. Paul Public Schools

Discussion Questions:

1. Who is Gnakse (Hnaska)?
2. What was the turtle's name?
3. Who was afraid of getting wet?
4. Where did they go to stay out of the rain?
5. Do you think that they chose a good place? Why?
6. What tribe of American Indian people told this story?
7. Can you think of a lesson or point this story might have?

Manabozho and the Cranberries (Ojibwe)

One day Manabozho was walking along the edge of a lake. There was no wind and so the water was very clear and smooth as glass. In fact, it was just like a mirror. When he looked in the water, Manabozho saw some cranberries that looked plump and just right for picking. He thought of how hungry he was and said, "Those look good! I'm going to pick them and eat all that I want!"

Manabozho reached for the berries. He didn't see that it was just water. He fell and hit his head on a rock. When Manabozho managed to scramble out of the water, he was crying and rubbing the sore spot on his head. As he sat on the shore waiting for his clothes to dry, he happened to turn his head and spotted some cranberry bushes above him. Only then did he realize that he had been reaching for their reflection.

-- *American Indian Oral Traditions: Dakota and Ojibwe*
St. Paul Public Schools

Discussion Questions:

- Why was the lake so smooth?
- What did Manabozho see in the lake?
- What happened when he tried to pick the cranberries?
- What did Manabozho really see in the water?
- Has anything like this ever happened to you? Have you ever been fooled by a reflection? in a lake? in a mirror or window?
- What lesson does this story teach?
- What tribe of American Indian people told this story?

ASSESSMENT TASKS

- Present oral reports on personal/family oral traditions.
- Participate in discussion on American Indian stories.

ENRICHMENT ACTIVITIES

- Students illustrate their own stories to be shared with the class.
- Students listen to stories told by other tribes.
- Invite storytellers into the classroom to share stories.

LINKAGES

History

INTERMEDIATE LESSON-ORAL TRADITION

2. DEVELOPMENTAL CHECKPOINT

Intermediate students understand the concept of oral tradition and exhibit listening and retelling skills applied to American Indian stories.

OUTCOME INDICATORS

- Evaluation of retelling of story
- Checklist for responses in discussions of stories

CURRICULUM INTEGRATION

Language Arts, Communication

LESSON OUTCOMES

Students will be able to:

- demonstrate listening skills as a story is told.
- demonstrate retelling skills in repeating a story they have heard.

INSTRUCTIONAL STRATEGIES

1. Students read the biographical notes on Elsie M. Cavender.
2. Discuss key points in her life.
3. Review and define *oral tradition*.
4. Tell or read “Wakuwa Etipi – Camping Out” by Elsie M. Cavender, who was an Elder in the Upper Sioux Community.
5. Distribute a section of story to pairs of students.
6. Assign the role of “cuer” and reteller. Distribute the matching cued retelling sheet to the “cuer” in each pair.
7. After reading, the “cuer” asks the reteller to tell everything s/he can remember from the reading. (This is the free retelling). As the reteller mentions ideas and events, the cuer puts a check mark in the Free Retelling column by those items. When the reteller finishes, the cuer should ask, “Is there anything else you can remember?” The teacher may want to role-play this activity with another teacher or student before the students begin. The “cuer” now gives cues and checks off the items that the reteller is able to elaborate on with the help of this prompting.
8. The partners may now retell their part of the story for the whole group making sure the retelling is in proper sequence.

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Elementary

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ASSESSMENT TASKS

Retell story to partners and to larger group.

ENRICHMENT ACTIVITY

- Tape-record a series of stories to be used at other grade levels. Select appropriate music for introduction and ending.
- Create cue sheets for retelling additional stories.
- Students retell stories to other classrooms.
- Invite Elder or community member into the classroom to share their stories or teachings,

LINKAGES

Social Studies, History

“Wakuwa Etipi – Camping Out”

PART 1

**FREE
RETELLING**

**CUED
RETELLING**

		details of camping and trapping trip
		form of transportation
		supplies
		details regarding dogs

“Wakuwa Etipi – Camping Out”

PART 2

**FREE
RETELLING**

**CUED
RETELLING**

		first camp
		second camp
		food supplies
		Sisseton
		Grandpa’s land
		snow, weather

“Wakuwa Etipi – Camping Out”

PART 3

**FREE
RETELLING**

**CUED
RETELLING**

		home: canvas, straw bales, carpet
		stove, pipe, blankets, quilts

“Wakuwa Etipi – Camping Out”

PART 4

**FREE
RETELLING**

**CUED
RETELLING**

		purpose of tipi
		Grandpa
		Grandma
		breakfast
		farmer and his wife

“Wakuwa Etipi – Camping Out”

PART 5

**FREE
RETELLING**

**CUED
RETELLING**

		Grandma’s work
		meals
		sewing, mending
		hides
		description of Grandma

“Wakuwa Etipi – Camping Out”

PART 6

**FREE
RETELLING**

**CUED
RETELLING**

		hominy soup
		hole in the ice
		water

“Wakuwa Etipi – Camping Out”

PART 7

**FREE
RETELLING**

**CUED
RETELLING**

supper

small game

Grandma’s work

marten/ptan

“Wakuwa Etipi – Camping Out”

PART 8

**FREE
RETELLING**

**CUED
RETELLING**

Grandma’s work

Grandpa’s work

dried skins and pelts

“Wakuwa Etipi – Camping Out”

PART 9

**FREE
RETELLING**

**CUED
RETELLING**

bread

fence

cast-iron pot

open fire

timer

jams, jellies, butter

“Wakuwa Etipi – Camping Out”

PART 10

**FREE
RETELLING**

**CUED
RETELLING**

prairie chickens

preparing chickens

midnight supper

opinion on Grandma’s food

“Wakuwa Etipi – Camping Out”

PART 11

**FREE
RETELLING**

**CUED
RETELLING**

day time

evenings

Grandpa’s stories

special effects

“Wakuwa Etipi – Camping Out”

PART 12

**FREE
RETELLING**

**CUED
RETELLING**

Grandpa is late

worries

English

wish

“Wakuwa Etipi – Camping Out”

PART 13

**FREE
RETELLING**

**CUED
RETELLING**

		Grandpa’s gift
		Grandpa’s load
		reason for gift
		what happened to gift

“Wakuwa Etipi – Camping Out”

PART 14

**FREE
RETELLING**

**CUED
RETELLING**

		end of camping trip
		Thanksgiving
		reasons to go home
		selling pelts
		Granite Falls
		opinion of Grandparents

WAKUWA ETIPI – CAMPING OUT

By Elsie M. Cavender, Dakota Elder Upper Sioux Community
Granite Falls, Minnesota

From: "Collection of Legends and Stories"
Prepared for Dakota Project by Elitta Gouge

Part 1

I was seven years old when Grandpa and Grandma Roberts took me with them on a camping and trapping trip. For about five weeks from the latter part of October to three days before Thanksgiving, we camped at a place called Dry Wood Lake, 15 miles west of Sisseton, South Dakota.

Our form of transportation was a two-horse drawn, two-seated buggy, without the back seat; it held everything that was needed for the camp. My grandparents were very organized in their packing and very seldom forgot anything. When something was forgotten, additional supplies were obtained near our destination.

Grandpa's three dogs joined us on this trip, but since we traveled at a slow, steady pace, the three animals had no problem keeping up with the horses. Naturally, all three had Dakota names: Ohitika (which means fierce, terrible, brave); Kado (which I believe means the diamond in playing cards); and Siyo (prairie chicken). Siyo (shoyo) was a good bird dog and the other two were good hunting dogs. They made good companions and Grandpa liked to use them when he hunted the birds and animals that helped supply the necessary food.

Part 2

On the first evening, camping was set up at Appleton, Minnesota. There were non-Indian friends there who were used to seeing Dakota campers. In the past it had been a favorite place to camp and dig for wild turnips, or tipsinna, as we call it. Our second camp was at Goodwill on the Sisseton-Wahpeton Sioux Reservation, which is where some of the relatives lived. While we were there, Grandpa and Grandma had a good time visiting, and we all enjoyed their hospitality.

The next day was spent in Sisseton purchasing the necessary food supplies: flour, potatoes, beans, rice, coffee, a slab of bacon, several cuts of beef, tea, lard and eggs. Of course, they also bought candy and fruit, especially for me! Since we were to camp by the farmer who rented Grandpa's land, there would be more meat and milk products available from him when needed. We left Sisseton as soon as possible so that we would be settled at the campsite before nightfall. Grandpa owned 40 acres of timberland and another 120 acres of farmland which he rented to a non-Indian farmer. It was close to his farm that we were to camp, near a small lake. When we arrived at the campsite, already there was a light covering of snow on the land and it was cold. During our five weeks of camping, two additional snowstorms came up and left a good amount of snow; yet we were comfortable and cozy. I don't remember that I was ever cold.

Part 3

Grandpa had selected a sheltered spot and the first thing that went up was the canvas wall tent. Straw bales were picked up from the farmer and these were laid around the inner walls with some of the straw spread out on the floor, over which were placed heavy pieces of carpet. The bottom edges of the tent had flaps which were tucked under the bales and carpet pieces. This was to be our home and sleeping area.

To keep us warm, Grandpa had ordered a specially made, small, four burner tin stove. He cut out a lined opening at the top of the canvas tent for the stovepipe. The stove kept us warm during those weeks, although at night we used the flannel blankets and heavy quilts that Grandma brought along.

Part 4

The next morning, the tipi that Grandma had made was put up. This was to be used for the skinning of the small game, the tanning of hides and the drying of the skins. When all of the work was finished and we were properly sheltered, Grandpa went off to start his trapping. Almost every day he went out, leaving the tent while it was still dark and usually not returning until well after dark in the evening. I was allowed to sleep in and by the time I woke up, only Grandma would be there. She made sure that I had a good breakfast; sometimes I would have eggs (boiled or fried), bacon, and potatoes. When Grandpa visited the farmer and his wife, he returned with jams and jellies along with milk, cream and butter. The farmer's wife said, "Take some for the little girl." So I enjoyed those things with my meal, except the milk, which I didn't drink.

Part 5

During the day, I followed Grandma around (if I wasn't playing) and watched or even helped her as she did her daily tasks. Grandma was a little woman, very spunky with strong principles. She always got up with Grandpa, made his breakfast and made sure that he ate before he left. While she waited for me to wake up, she did her sewing and mending. It must have been the only quiet time for her as she stitched or repaired moccasins for Grandpa, or made or repaired mittens, gloves and shirts. She always had my breakfast to serve, the dishes to wash, along with the clothes, the tent and tipi to keep clean. She also had the wood to gather and the fires to keep burning. In the tipi, she tanned and stretched hides and then smoked some of them by hanging the hides over the open fire. Most of the work in the tent and the tipi belonged to her and she was zealous in doing it.

Part 6

She took along a bag of her Indian corn and decided one day to make hominy soup. I went with her to the pond to wash the corn out. Grandpa had cut two holes in the ice, one for the horses to drink from and the other from which to dip out our drinking water. In the hole in the ice, I would see little minnows surface and I always wanted to catch a few to take back to the tent, but Grandma never allowed me to do that, for she said the minnows would die. The minute the hominy (which was made with oak wood ashes) was placed in the water, the minnows disappeared. "We drank the water and never got sick from it. There was nothing wrong with the water in those days." (1913)

Part 7

Grandma and I had supper by ourselves many times because Grandpa usually came in after dark. When he did return, he was always loaded down with small game – mink, raccoon, skunk, muskrats, even a weasel once and jack rabbits for eating. This meat Grandma would sometimes dry out on a line that she put up outside for that purpose. In the evenings, she always brought the meat back inside to keep it away from wolves and other animals that would come around. Grandpa even brought back marten once, which we call “ptan” in our language. I remember that the fur, which was a brownish-black color, was very soft to the touch. Since Grandpa always carried his gun along, there would even be a pheasant or two or some other kind of fowl that he would bring back for an evening meal. We never wanted for a variety of meats.

Part 8

Grandma’s real work started in the evening with that load of small game. While Grandpa went out to feed the horses and dogs, Grandma started her work. I asked her once, “Grandma, are you going to skin all of the animals?” I was really asking her if she was able to skin all of the animals. She replied confidently, “Yes, I am.” By the end of the evening she was finished. When Grandpa finished with the horses and dogs and had had his supper, he began making long triangle-shaped frames and nailed the skins onto the frames to dry in the tipi. On sunny days, Grandma took the frames of skins from the tipi out into the sun. In the evenings she again put them all inside. Grandpa ran out of pieces of wood that he brought along for his frames and the farmer gave him more material. Grandpa and Grandma worked together as a team, each

knowing exactly what to do, and they made the work seem easy. Later, those dried skins and pelts were neatly packed at the bottom of the wagon and sold on the way home.

Part 9

One afternoon, after Grandma had decided to bake bread, I walked with her a short distance to a fence. On the fence were vines from which she picked something that was used as the yeast for the bread. That evening she mixed this with a small amount of flour and other ingredients, and it was left to sit all night. By morning it was bubbling. Grandma then kneaded the dough with more flour, and left this by the fire until noon. Then she shaped her dough into biscuits and placed them into a cast-iron pot or dutch oven with a large overlapping cover. In the tipi at the open fire, she pushed aside the live coals and placed the pan in the cleared spot and then pushed back all the live coals over the pan, covering it completely. She had no timer but she knew exactly when to take the pan out. When she did, the bread was baked to near perfection. She also made loaves of bread and each time it came out the same way. The jams and jellies and butter from the farmer's wife made the bread even tastier!

Part 10

Grandpa returned one evening with two prairie chickens. Since there was so much work to do, Grandma decided to make an "oven supper" and let it cook while she got on with dressing the small game. She quickly removed the heads and entrails. Grandma took a mixture of water and brownish-yellowish clay or mud and coated the chickens with this, feathers and all. I asked her, "Grandma, are we going to eat that?" She assured me that it would be good eating even though, to me, it did not look too appetizing. The chickens were placed under the live coals and left there for several hours. Later that evening, when they had finished with all the work, we enjoyed a midnight supper. When the birds were removed from the coals the coating and feathers practically

fell from the meat, and underneath was deliciously browned. "I can't remember ever eating any fowl since then that has tasted as good as that." I learned to appreciate the food that was put before me, and I learned that what Grandma cooked, was always delicious.

Part 11

Being with Grandma all day, I was never lonesome. Yet, I was also glad when Grandpa returned. On the evenings when there was not quite so much to do, Grandpa would tell stories. He had a special way of imitating animal characters and changing his voice for each one. Sometimes, there were songs in the tales that he remembered as well, and he would sing as he told the story. These were very special times for me. I have been able to remember several of those tales but not with his special effects. That and many of his other stories are lost to me.

Part 12

On several evenings, Grandpa was late in returning to the tent. On those nights, I could tell that my grandmother worried about him. Later on, I thought about what would have happened to us if Grandpa had met with an accident of some kind; thankfully he did not. Grandma spoke no English, neither did I. I would have been no help to her if we had to go to the farmer and his wife. Grandpa spoke a little bit of English, enough for us to get along. He was able to take good care of me and my brother and sister. So could Grandma. They loved us very much. If I had my wish, all children would have grandparents like them.

Part 13

Grandpa showed me how special I was one evening as he came home carrying his pack of animals on his back. In one hand, he carried a gift, which he held out to me. He had cut a tripod of long slim branches from a small tree and in the crutch of the tripod was a little bird's nest made of grass, feathers and mud. He knew what bird had made it and told me, but it is information that I have long since forgotten. There's an expression from the non-Indians that I have heard, something about stopping to smell the roses. Grandpa stopped to admire the handiwork of a little creature and wanted me to do the same. Loaded down as he was, he still found the extra hand to carry back this miniature work of art. Of course I was delighted and pleased with the gift, so pleased in fact that I kept it until I was 18 years old. By that time it was so dry that it began to fall apart. When I threw it away, I told him about it, but he seemed not to remember. He was impressed when he learned that I had treasured my bird's nest for so many years. "That was the best gift I have ever received!"

Part 14

As the skins and furs mounted up in the tipi, Grandpa and Grandma began to think about going home. The first blasts of winter came with two heavy snowstorms and they did not want to be caught in that area for the rest of the winter. Grandpa decided that we would go home in time for the Thanksgiving holiday, since they both were satisfied with the fruits of their labor.

On the return trip Grandpa sold his pelts to Burns and Sons in Appleton.

He had done business with them many times before and preferred to travel back that far to sell his pelts. They paid him about \$500 for his load, giving him \$100 in cash and a check for the balance which they put in the mail for him the same day. He picked that up in Granite Falls on the way home.

It was never my privilege to be with my grandparents again on such a trip. I cherish those times spent with my grandparents. They took good care of me; they loved me and always kept me clean. I was very happy and I loved their Dakota ways.

The Author:

Elsie M. Cavender was a Dakota elder and storyteller who preserved the oral history passed down from generation to generation. Cavender, a full-blooded Wahpeton Dakota, was the descendent of three Indian chiefs. She was born in the village of Pejihutazizi, now known as the Upper Sioux Agency. This is where she spent most of her life. She was raised by her grandparents John and Isabel Roberts. John Roberts' father was Inyang Mani, who signed the treaty of 1851 at Traverse de Sioux. Isabele Roberts' father was Mazomani, who signed the treaties of 1830 and 1858.

As a child, she listened to her grandfather, a Presbyterian lay leader for 50 years, tell stories about the U.S.– Dakota Conflict of 1862. This conflict was also known at one time as the Sioux Uprising. Several hundred white settlers, soldiers and Indians were killed as the conflict swept across southwestern Minnesota. In the end, 38 Indians were hanged and thousands of Dakotas and Winnebagos were subjected to banishment or bounties. In a 1987 interview marking the 125^h anniversary of the conflict, Cavender recalled her grandmother weeping as she told of seeing her own grandmother stabbed to death by a soldier while on a forced march from Fort Snelling to South Dakota.

Cavender knew no English until she went away to Indian schools in Pipestone, Minnesota and Flandreau, South Dakota. When she died February 1, 1993 at age 86, she was one of fewer than three dozen speakers of the Dakota language living in the four Dakota communities

in Minnesota. She helped historians identify Dakota elders and chiefs and translate American Indian names. As an oral historian, she passed along hundreds of stories to her children and grandchildren. Some have been recorded and eventually will be published.

- Information adapted from article in the February 3, 1993 edition of Minneapolis Star Tribune.

MIDDLE SCHOOL LESSON-ORAL TRADITION

3. DEVELOPMENTAL CHECKPOINT

Middle School students will have an awareness that the Anishinabeg have long understood that distinct plant and animal communities exist within the natural world; as well as having a sense of the balance or imbalance of those communities by the character they reflect. **Middle School students** will recognize that this knowledge is transmitted through American Indian oral tradition.

OUTCOME INDICATORS

- Written interpretation of "The Tree of Life" from *Ojibwe Heritage* and other readings relating to science concept of biomes
- Analysis of two selected biomes

CURRICULUM INTEGRATION

Science, Geography, Earth Science

LESSON OUTCOMES

Students will be able to:

- demonstrate an awareness of the scientific knowledge transmitted through American Indian oral traditions.
- compare/contrast two land biomes and state why they exist where they do in terms of climate, location and populations.

INSTRUCTIONAL STRATEGIES

1. Present readings from *Ojibwe Heritage*.
2. Present readings and discuss Ojibwe World View.
3. Locate on maps, view pictures and describe six major land biomes:
 - Tropical Rain Forest

- Deciduous Forests
- Grasslands
- Deserts
- Taiga (coniferous forests)
- Tundra

4. Conduct experiments such as:

“Why Do Trees Grow There?”

Construct a metal tent by folding a piece of sheet metal down the middle (see illustration). Chill it in the refrigerator for two to three hours. (Do not remove the tent from the refrigerator until the rest of the experiment is read!) Fill a teakettle with water. Heat the water in the teakettle over a hot plate or other burner. Place an electric fan on one side of the heating teakettle. When the water in the kettle begins to form steam, remove the sheet metal from the refrigerator and place it downwind from the fan and kettle. Turn the fan and direct the steam so that it passes up and over the “mountain.” Ask students to observe which side of the “mountain” is the driest. Which do they think would be more favorable for plant growth? Ask them to think of any mountain ranges where there are deserts or near-deserts on one side and lush vegetation on the other (Cascades, Olympics, Sierra Nevadas, Rockies).

On each side of the “mountain” fasten a thermometer. Take the “mountain” and thermometer out on the schoolground. Turn the “mountain” north and south, east and west, northwest and southeast and so forth, asking the students to record the sunny-side temperature and the shady-side temperature of each setting.

5. In what biome do the Anishinabeg of the United States predominately live?

Answers: Mostly deciduous forest (mixed with conifers)
 -use birch bark for a variety of things
 -determined game for food (white tail deer, rabbit, bear, wild rice, turkey, beaver, etc.)
 -use sugar maple as food source
 -use pine and cedar as medicine

6. How has the lifestyle of the Anishinabeg been affected by the biome they live in?

7. Discuss how factors such as climate and nearness to bodies of water affect land biomes and the communities within them.

8. Ask students to map out two land biomes they have chosen. Compare and contrast the biomes, stating why they exist where they do.

9. Ask students about the biomes in other parts of the country where friends

and family may reside.

VOCABULARY

tradition – teaching, beliefs, ceremonies, customs, practices.

biosphere – total region where life can exist on Earth (a thin layer of air, soil and water)

biome – an area that has its own weather patterns and unique communities

climate – yearly pattern of rainfall and temperature changes within an area

community – all animals and plants living within an area

deciduous – those trees and shrubs which shed their leaves to prevent water loss

taiga – a biome of the northern latitudes where conifers are the dominant plant

tundra – biome of northern latitudes characterized by long cold winters and short cool summers (grasses dominate)

desert – biome of temperate and tropical areas with less than 25 cm of annual rainfall

coniferous – cone bearing tree which has green leaves throughout the year

grassland – biome of the mid latitudes which has long hot summers and cold winters (grass dominate)

tropical rainforest – biome of tropics in which annual rainfall exceeds 200 cm

MATERIALS

Readings by Vine Deloria, Jr. and poem “The Tree of Life” by Basil Johnson

1 large piece of sheet metal

fan

teakettle

heating source for teakettle

refrigerator or pieces of ice

optional: two thermometers

ASSESSMENT TASKS

- Write interpretation of the readings relating American Indian oral tradition to concept of biomes.
- Compare/contrast two selected biomes in regard to climate, location and populations.

ENRICHMENT ACTIVITY

- Find additional examples of American Indian oral tradition and link to contemporary issues especially in regards to problem-solving.
- *Waterdrum Science: Science Through American Indian Arts and Culture* by Carolyn Petty (ISBN 0-9642898-0-6) includes many other activities that can be used to support this lesson.

LINKAGES

Ecology, Language Arts

--- Adapted from a lesson by Dawn Beard in *Infusing Ojibwe World View into Science Curriculum*,
Northwestern Wisconsin Project

STUDENT READINGS

The Anishinabeg have always respected and acknowledged the life-giving forces of Mother Earth. The Anishinabeg recognize that each plant as well as the community it lives within, has a particular spirit or character, which indicates to what extent a natural balance exists there. In addition, as one travels, the spirit or character of an area will change as the species and locations change. The Anishinabeg continue to honor the uniqueness and complexity of all Mother Earth.

“Away from the woods grew the sand cherries on little low shrubs. Around and over the sand hills [where] not a blade of grass grew, these bushes flourished, yielding a luscious fruit which we were very careful, in gathering. We picked this fruit only against the wind, for if we stood with our body odors going toward the fruit its flavor was destroyed.”... But what on earth would inspire anyone to look into the direction of the wind when picking fruit? The variance in rain, heat and other climatic factors would appear to be so much more important in determining the condition of the fruit that it would seem unlikely that anyone could isolate human body odor as the critical factor in the relationship. Yet the Sioux were able to identify this element from everything else that needed to be considered.

- Vine Deloria, Jr. “Relativity, Relatedness and Reality,” *Winds of Change*. Boulder, CO: American Indian Science and Engineering Society Publishing, Inc., Autumn 1992.

THE TREE OF LIFE

an excerpt from *Ojibway Heritage*, Basil Johnson

A tree images life
It grows
Unwell, it heals itself
Spent, it dies

A tree reflects
It changes
Altered, it restores itself
Ever to remain the
Same.

A tree gives life
It abides
It lends existence yet
Endures undiminished.

Trees give me everything
Serve all my needs
To the tree I can give nothing
Except my song of praise.

When I look upon a tree
I remember that
The apple tree can
Allay my hunger
The maple can
Slake my thirst
The pine can
Heal my wounds and cuts
The bark of birch can
Form my home, can
Mould my canoe and vessels
The tissue of birch can
Keep the images that I draw
The balsam groves can
Shield me from the winds
Fruit of the grapevine can
Lend color to my quills
The hickory can
Bend as my bow, while
The cherrywood provides
An arrow shaft.

The cedar ferns can
Cushion my body in sleep
The basswood can
Become my daughter's doll
The ash, as snowshoe, can
Carry me across the snows
The tobacco can
Transport my prayers to God
The sweetgrass can
Aromate my lodge
The roots of evergreen can
Bind my sleigh and craft
The stump and twig can
Warm my lodge
The rose and daisy can
Move the soul of woman
The leaves wind-blown can
Open my spirit

The elders said that Kitche Manitou created the world in a certain order; first, the physical world of sun, moon, earth and stars; second, the plant world of trees, flowers, grasses, and fruits.

Plants were therefore prior to animals and to the Anishinabeg. They could exist alone; they are not dependent upon other beings for their existence or well being.

In essence each plant being of whatever species was a composite being, possessing an incorporeal substance, its own unique soul-spirit. It was the vitalizing substance that gave to its physical form, growth and self-healing. The inner substance had a further power. It could conjoin with other members of its own species and, more wonderfully, with other species to form a corporate spirit.

Each valley or any other earth form – a meadow, a bay, a grove, a hill – possess a mood which reflects the state of being of that place. Whatever the mood, happy, peaceful, turbulent, or melancholy, it is the tone of that soul-spirit. As proof, destroy or alter or remove a portion of the plant beings, and the mood and tone of that valley will not be what it was

SENIOR HIGH LESSON-ORAL TRADITION

4. DEVELOPMENTAL CHECKPOINT

Senior High students through repeated examination of beliefs, values and customs recognize a philosophy of life. Senior High students interact in discussion groups sharing points of view.

OUTCOME INDICATOR

Portfolio

CURRICULUM INTEGRATION

Language Arts, Communication, Critical Reading

LESSON OUTCOMES

Students will:

- discover themes, patterns and interrelationships in the narrative *Night Flying Woman* by Ignatia Broker.
- participate in discussion groups to listen and share ideas.
- prepare portfolios.
- apply facts and ideas to real-life problems.

INSTRUCTIONAL STRATEGIES

1. Present overview of lessons on *Night Flying Woman: An Ojibway Narrative*.
2. Distribute papers for portfolios:
 - “Getting Started, Discussion Responsibilities”
 - “Student Preparation Check List”
 - “Analysis Questions for Each Section of Book”
 - “Question Response”
 - “Discussion Evaluation”
 - “Personal Evaluation”
 - “Dramatization, Special Places, Philosophy of Life”
 - “Section Pyramid”
 - “Solve a Problem”
3. Assign individual reading of *Night Flying Woman* and distribute discussion questions for each section of book.
4. Organize class in discussion groups of 5 to 8 students per group. Select discussion leaders on a rotating basis.
5. Assign one or more sections for discussion per class period.
6. Students should prepare responses to questions for sections to be discussed.

Students refer to portfolio papers for guidance.

VOCABULARY

Students keep own lists in portfolios.

Refer to glossary at back of *Night Flying Woman* .

Note: The spelling Ojibway is used throughout *Night Flying Woman*.

MATERIALS

Student copies of *Night Flying Woman* by Ignatia Broker
(This book can also be purchased on tape for students who need extra support).

Notebook or cover for portfolios, guide sheets for portfolios

Questions for each section of book

RESOURCE LIST

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

Anishinabe Literature Curriculum Unit. (Senior High) Includes oral traditions, current issues, biographies, modern Indian literature. Cass Lake Indian Education Program. Cass Lake, MN, Phone: (218) 335-2214.

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

Deloria, Ella C. *Dakota Texts*. Vermillion: Dakota Press, 1978. *Waterlily*. Lincoln: University of Nebraska Press, 1988.

Dunn, A. and Humphrey, A. *Grandmother's Gift: Stories from the Anishinabeg*. Holy Cow! Press, 1997.

Dunn, A. and White S. *When Beaver was Very Great: Stories to Live By*. Midwest Traditions, Incorporated. 1995.

Eastman, Charles A. *Indian Boyhood, Wigwam Evenings, From Deep Woods to Civilization, The Soul of the Indian*. Greenwich, CT: Fawcett, Inc. 1972.

Kegg, Maude (John Nichols ed.) *Gabekanaansing: At the End of the Trail*. Memories of a Chippewa Childhood with texts in Ojibwe and English. Greeley: University of Northern Colorado, 1978.

National Geographic. "Origins – "Tewa Account" Vol. 180/No. 4, October 1991.

Neihardt, Hilda. *Black Elk and Flaming Rainbow*.

Rogers, John. Red World and White. *Memories of a Chippewa Boyhood*. Norman: University of Oklahoma, 1974.

Traditional Indian Stories. Selections from the Ojibwe, Hopi, and Cherokee Nations. A two week unit for Middle School and Jr. High students. Anoka-Hennepin Indian Education Program, 1992. Phone: (612) 422-5784.

Treuer, Anton. *Living Our Language: Ojibwe Tales and Oral History*. MN Historical Society Press, 2001

Vizenor, Gerald. *Anishinabe Adisokun: Tales of the People*. Minneapolis: Nokin Press, 1970.

Warren, William Whipple. *History of the Ojibway People*. Minnesota Historical Society Press, 1984.

Winaboozhoo Adisokan, Family Circles, Lac du Flambeau AODA Prevention Parenting Program, 450 Old Abe Rd., Lac Du Flambeau, WI 54538.

CD-ROM: "Culture and History of the White Earth Ojibwe" Mahnomen Public Schools, 1993. P.O. Box 319. Mahnomen, MN 56557, Phone: (218) 935-2211.

ASSESSMENT TASKS

- Complete the portfolio with emphasis on evaluation of responses to questions for each section of book and final paper on Philosophy of Life.

ENRICHMENT ACTIVITY

- Elaborate on one or more of the original sheets of the portfolio.
- Interview elders or community members concerning beliefs, values, and customs.
- Visit an area reservation owned museum.

LINKAGES

History, Sociology

GETTING STARTED

This study of a narrative is programmed by sections for study, discussion and activity. Since many of your activities are done in a small group, your responsibilities go beyond personal ones. The others will depend on you to do your best and be prepared.

You will need a loose-leaf notebook or cover to serve as a portfolio to organize your papers for this project.

Your teacher will present you with questions for each reading section. These are meant for guiding your reading and group discussion. Prepare answers on the Question Responses Form. Whenever you find a place in the narrative that would help you explain your direct answer to one of the questions, record page number, paragraph number, key words and a brief comment that will remind you of what you want to say in response to that particular question.

DISCUSSION RESPONSIBILITIES

Leader

1. Briefly review the narrative to date.
2. Read questions for discussion in turn.
3. Encourage courteous interaction of members.
4. Summarize group's response to each question.
5. Guide group evaluation of discussion period.
6. Select leader for following week.
7. Present brief report to teacher. Include members absent, general quality of discussion, name of following leader.

Group Members

1. Be prepared for discussion.
2. Back up statements with evidence from reading.
3. Listen attentively.
4. Add to idea presented or indicate agreement or courteous disagreement.
5. Respect the opinions of others.
6. Speak only one at a time.
7. Participate in a fair evaluation of the group's work.

DISCUSSION EVALUATION

	weak		strong
Member Preparation	0		10
Courtesy	0		10
Contributions from Everyone	0		10
Quality of Responses	0		10
Quantity of Responses	0		10

Comments: _____

Leader _____

Group Members _____

Date _____

Book _____

Section # _____ Pages _____

PERSONAL EVALUATION

Rank each item by deciding how well you met the standard. Place a mark on the scale to indicate your evaluation.

	weak	strong
Personal Interest	0 _____	_____ 10
Preparation for Discussion	0 _____	_____ 10
Participation in Discussion	0 _____	_____ 10
Vocabulary Activity	0 _____	_____ 10
Story Analysis Activity	0 _____	_____ 10
Other Experiences	0 _____	_____ 10

Comments: _____

3. What were some beliefs and values of the Anishinabeg (Ojibway)?

Section 2. "Ni-bo-wi-se-gwe" pp. 13 - 24

1. What were Ojibway attitudes toward the strangers?
 2. What behaviors were taught to children and for what reasons? Tell how these behaviors were taught.
 3. List beliefs, values, customs of Ojibway.
-

Section 3. "Six Days' Journey" pp. 27 - 37

1. What predictions did Oona make resulting from the coming of the strangers?
 2. What was the significance of the message Oona received from an elder?
 3. List beliefs, values, customs of Ojibway.
-

Section 4. "The Rainy Country" pp. 39 - 49

1. What changes were the Ojibway making because of the strangers?
 2. What were the Ojibway's attitude toward the forest and the animals?
 3. What practices revealed beliefs and values?
-

Section 5. "Oona Dreams" pp. 51 - 61

1. What teachings did A-wa-sa-si relate to Oona?
 2. List the changes anticipated with the coming of the strangers.
 3. List the beliefs and values taught by A-wa-sa-si to Oona.
-

Section 6. "White Earth" pp. 63 - 74

1. Discuss Mother's attitude toward the changes the strangers would force. Describe her reasoning.
 2. Describe the conflicts and hardships caused by the new ways.
 3. What beliefs and values were threatened by the new ways?
-

Section 7. "New Homes, Old Ways" pp. 77 - 88

1. Describe Mother's adapting of new ways.
 2. How will the old ways be kept?
 3. What values and beliefs did the Ojibway observe in the Agent's wife?
-

Section 8. "The New Ways" pp. 91 -101

1. What confusions and conflicts arise?
 2. Why is the mother of Oona so troubled?
 3. List the values and beliefs underlying the customs described.
-

Section 9. "Oona Becomes a Woman" pp. 103 - 111

1. Discuss the traditional Ojibway customs mentioned in this section.
 2. The year 1879 is mentioned. What was happening in Minnesota around that time?
 3. What was happening elsewhere in United States at this time?
-

Section 10. "Times of Change" pp. 113 - 125

1. List examples of how old and new ways are mixed in Ojibway life.
 2. List effects of rules and laws by whites, change in diet, boarding schools.
 3. Which of the Ojibway "old ways" were most easily maintained? Which customs and traditions were difficult to keep?
-

Section 11. "The Circle" pp. 127 - 131

1. Is there evidence that the white strangers learned anything from the Ojibway?
2. In her eightieth year, what were Oona's remembrances about her life and what were her concerns?
3. Why is the last chapter called "The Circle?"

ADDITIONAL ACTIVITIES

DRAMATIZATION

Each group chooses a few pages from a section that would be suitable for dramatization. Choose a narrator and select character parts. Video tape/tape dramatic reading and play it back for group evaluation.

Each group may perform for larger group after several practice sessions to smooth out the performance.

PHILOSOPHY OF LIFE

After discussions of every section of *Night Flying Woman*, students compile lists of beliefs and values of Ojibway and develop a paragraph that indicates their perception of the philosophy of life or world view possessed by the Ojibway.

Students may also write paragraphs which reflect their own philosophies of life.

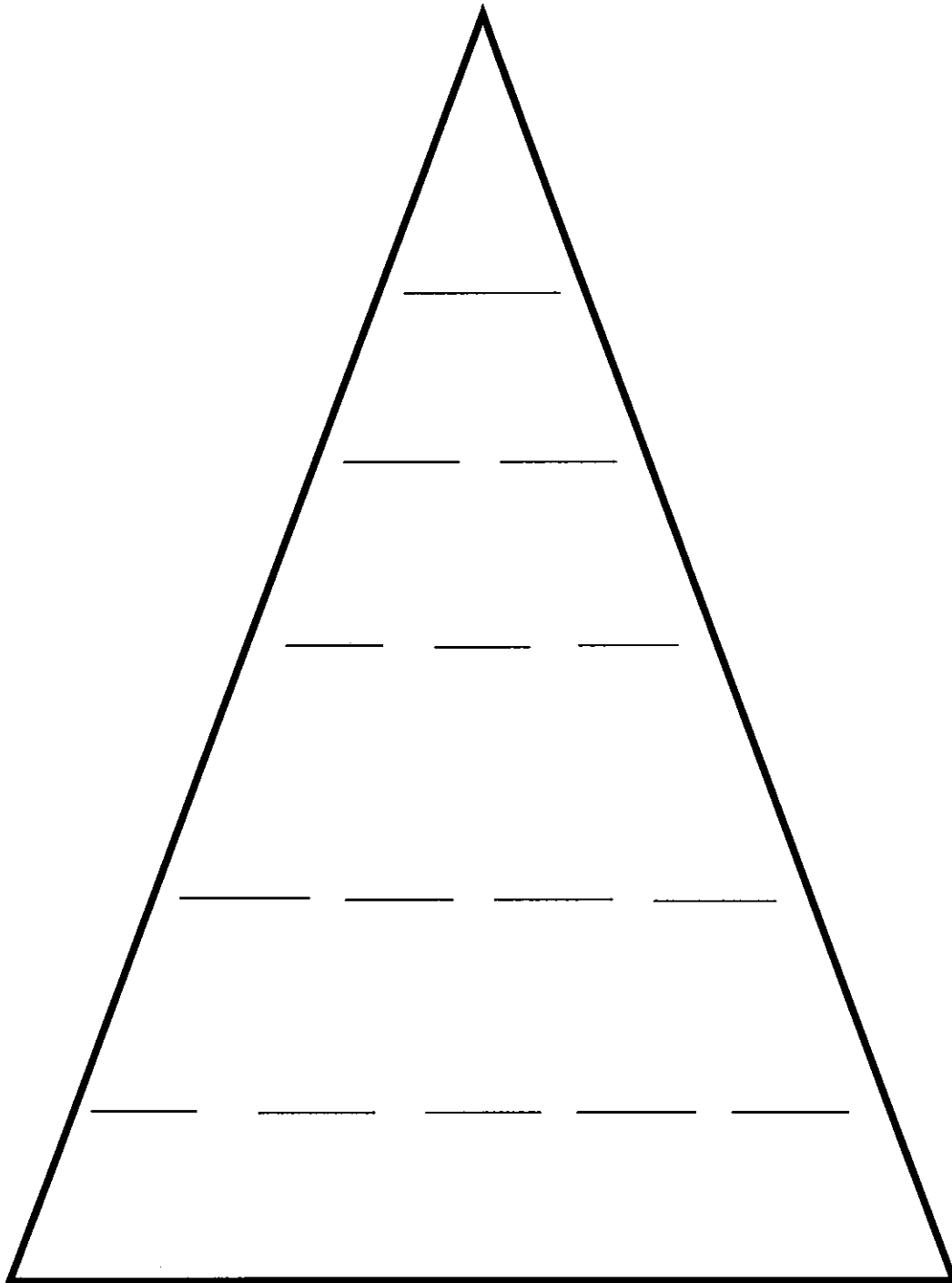
SPECIAL PLACES

What are the special places mentioned in each section of the book? Choose one of the following activities:

1. Design a map with symbols for each important location.
2. Create a sketch or drawing showing one place. Be elaborative and show many details.
3. Show a footstep progression picture (in the correct sequence) naming places a main character visited .

SECTION PYRAMID

Build a pyramid summary of this section. On the blanks, place one word for a central character, two words to show important feelings he/she displayed, three words to describe where the main action took place, four words to tell an important event, and five words to tell about a problem that still exists.



SOLVE A PROBLEM

Understanding how others solve problems can help one to analyze real-life situations.

Choose a dilemma or problem presented in the section you are reading.

The problem: _____

Facts: _____

How was the problem solved? _____

What other ideas would you have for solving the same problem?

What do you think is the most practical solution to a problem like this?
