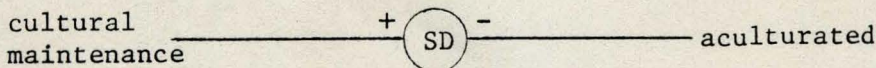
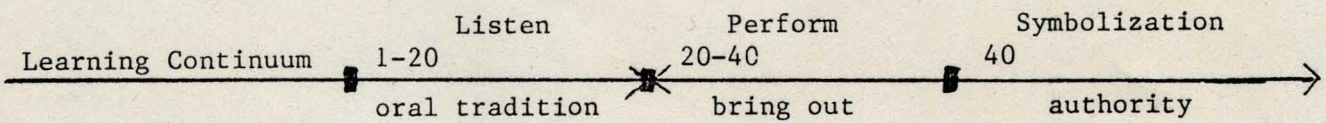
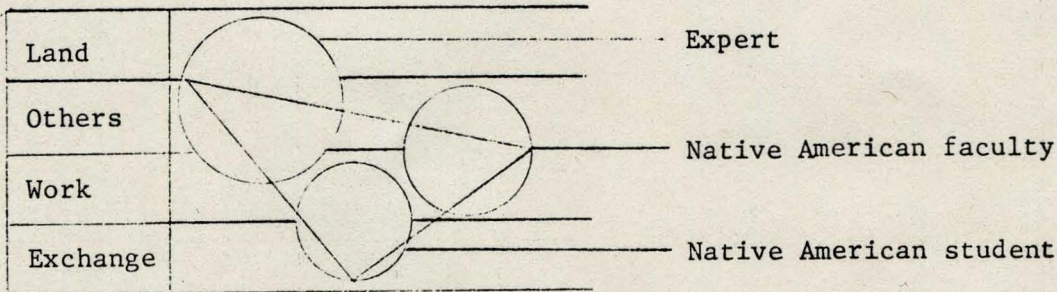
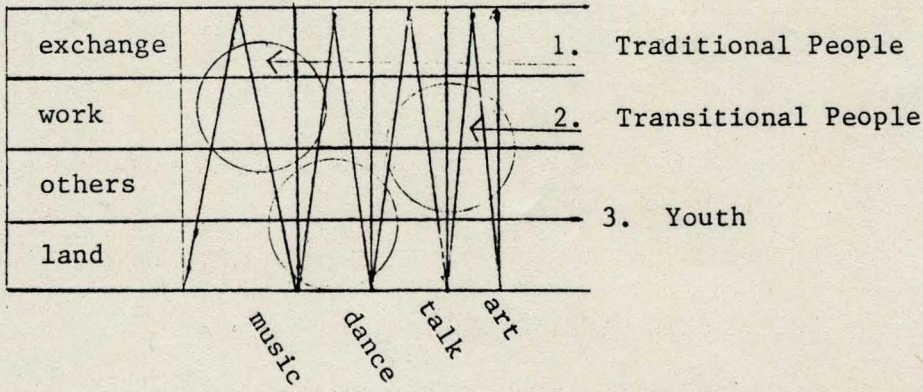


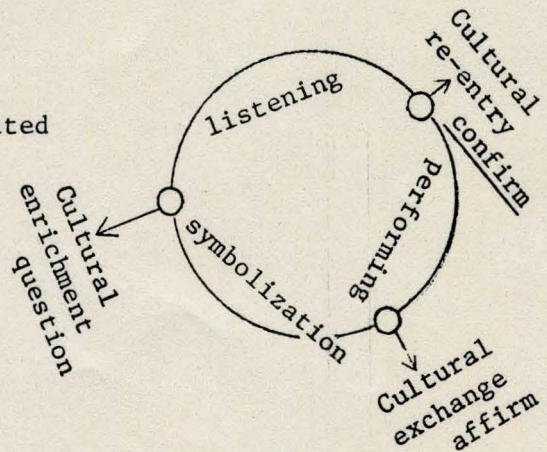
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NATIVE AMERICAN STUDIES 1973-74

Educational opportunity for Native American People

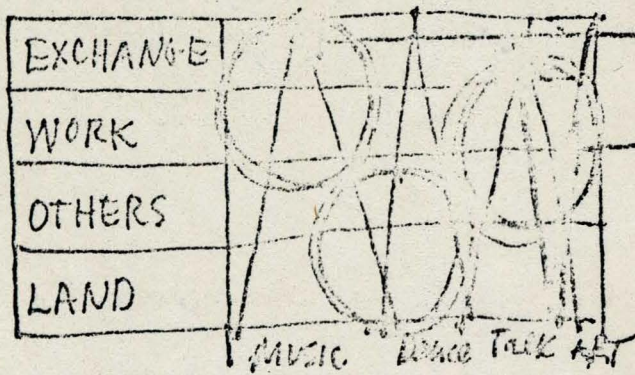


Learning cycle



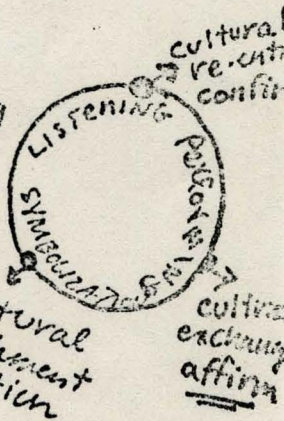
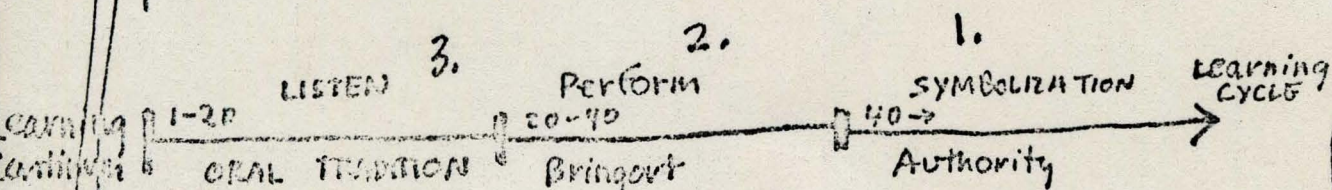
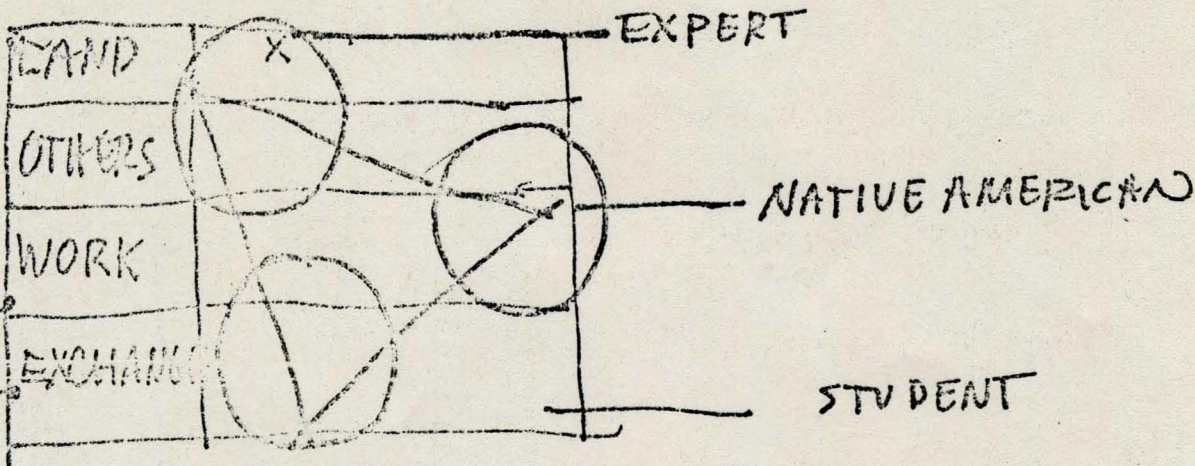
# Native American Studies

## Educational Opportunity for Native American People



1. Traditional People - have authority
2. Transitional People - have control  
- have open opportunity
3. Youth

his is the way + is now  
its inside down no longer and based.



let's not be ashamed of this, let's try to understand it

results in Money as value, not a giving property.

Land - is last

TOOLS

- SEARCH TO KNOW  
Getting beyond our skin  
can we handle it?

Indian People are people who can have their poverty

Part of the world has sustenance because we are real

Not an academic  
handicap

# Native American Studies

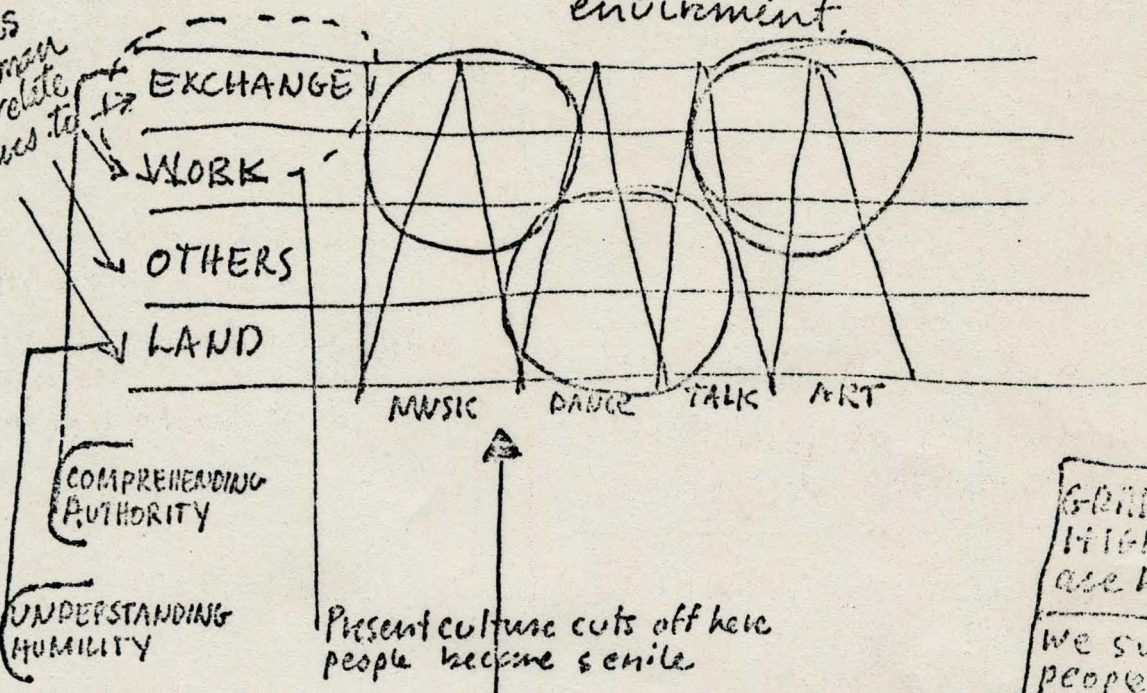
This is a learning system not an academic obstacle course

Life + Learning share the same definition - Education a human force

1. Traditional People - [stabilized own lives - translated into generational continuity.]
2. Transitional People - can cope with two different cultures academics call them marginal people.
3. Youth.

Core based on 4 Major Relationships of people to their environment.

Understanding  
Values  
How Human  
beings relate  
themselves to



There is no corner of the human condition that escapes elimination

GRADE SCHOOL  
HIGH SCHOOL  
are holding pens  
we subordinate people so we can make them better

You look with your hands when you are a carver

You have to give Indian people something so they can respond to it before you can deal with the unknown.

This system is culturally open.  
abilities - everyone has some knowledge  
problem solving skills

As far as I know  
Democracy is an Indian concept

## Questions

1. Where does your own value system originate.
2. What is important to do.

The Four Chorus of our growing Symphony  
will provide continuity

1. Significant Difference  $\leftarrow$  definition significantly fences you out

- Temperament
- Lingual
- Social

you cannot get the definition by yourself.  
disallows privilege of all things  
- but we must be responsible to try + know  $\left\{ \begin{array}{l} \text{First} \\ \text{Through} \\ \text{invitation} \end{array} \right.$

2. Value /

pulls of our society  
maintains our human form  
(beyond economics + survival)  
what passes before us on our death bed.  
We begin with self + here begin to relate our value system  
to each other -

3. Culture -

ways people live together  
(not museums or operas)  
what makes us feel good  
together when we are together.

4. Attitude. (change with fad or hold on to like concrete)

unfortunately its with our attitudes that we make - by not thinking we are led around by our nose. We must separate these things out.

1. - our mistake was to think of differences as adversaries

- frustration
- guilt ridden
- subservient

hostile / words - we began to missionize

enrichment of life was not enough we began to convert each other. We lost sight of fascination of + with changes that happen to people.

Two is Two - yet they can work together

(... they can do one thing but differences ...)

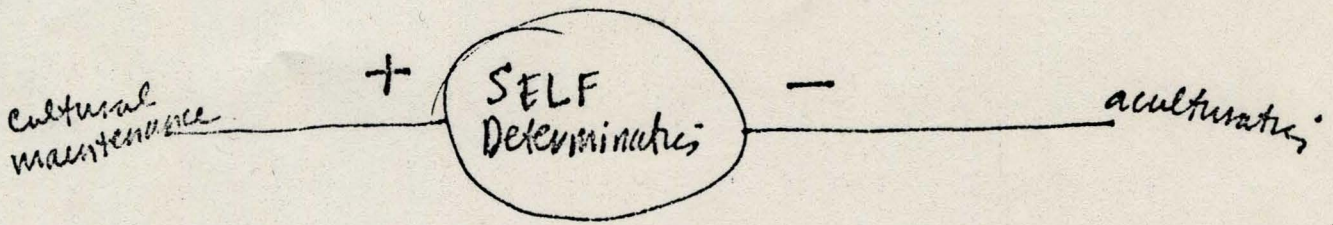
Native Americans -  
Relationship to The LAND -

People who came to America were not properly LAND BASED  
Predicated on adversary conditions, controlled by it - religion law  
(not the land)

- soldiers ↓ THE KILL  
Trail of Tears  
Cheyenne winter  
↓ killing infants - quats grow up to be lice.
- priests ↓ MISSIONARY TAKES OVER - TO CONVERT NOT TO BRING MESSAGE.  
THE GREAT BAPTISM
- teachers ↓ EDUCATOR - PUNITIVE - KILL the Indian but save the man  
education - domestication  
taming
- politician ↓ says we must fight for rights -  
(rights)  
but indians owned their songs perpetually  
honor is the issue of understanding

understanding  
not  
part  
of  
this

Try to get indians to exchange land, his birthright, for  
Status.



give up land - dissipates sovereign state  
give up belief - " human state

Indians  
Status - now way people could get or understand this

Commonality of human heritage that is valuable  
for each of us to know. The value of significant  
differences. Peace between people starts at  
this challenge, by invitation.

- 1) Significant Difference - that to which I'm denied access by different life experiences, linguistic systems which constrict my perception by "automatically" limiting my categories.

- Problems:
- 1) How to gain access to such differences?
  - 2) How to most effectively communicate my differences to those "outside" my perceptual, thinking and experiential world?
  - 3) How to gain #2 from those "outside?"

Beginning Solutions: Tools

- 1) A vigilance, in a sense, of myself vis a vis my own personal history, perceptual, experiential world, i.e., learning how, where and when the blocks occur.
  - 2) Exposing these to others -- may lead to some alteration.
  - 3) Expecting from others openness, understanding and willingness to respond and stay in contact over/through differences.
  - 4) Understanding may mean acceptance, doesn't and shouldn't imply merging or "becoming" the other.
  - 5) Willingness to give others the time, attention and openness which may lead to understanding.
- 2) Value - that which transcends personal existence, those ultimate threads which all people may share, our humanity, that which binds us to one another. What is essential to feeling good about one's self and others. To die feeling at peace with one's self, the most important business finished. To die with a smile. I think this may be possible but ever so difficult. To spend life learning how to do it.
  - 3) Culture - those threads which bind us to each other, how we structure our relationships, partnerships, children, family ties. Those unique and diverse ways people relate to one another, to the land, to those past and future generations.
  - 4) Attitude - style of thinking, expectations for one's self and others, those things I bring to a situation which define it before I experience it -- may help or hinder.

\* \* \*

How long have I been aware of significant differences? Hmm -- oh for about two years I've thought about them very strongly and two years before that I felt them. Maxine and I taught in the same program that year -- she a constant confronting energy -- a wall -- unfathomable, unmovable yet yielding and tangible at certain moments -- moments that were a pattern -- logical I knew, yet a logic that was vastly alien to mine yet ironically, a pattern of actions I've come to see were even then the core of myself.

Significant differences? Mary, even two years ago, I knew you were a median woman. I knew, and am now content, to see that faith verified. I didn't know you, yet something said that the depth of your soul and the quality of your mind were stores and spaces had potentials that were unimaginable.

\* \* \*



I have come to believe that the essence of human behavior and dignity is universal, although masked by the infinite variety of actualizations. In each culture and in each life and for all time the commonalities are the keys to our communication and people. Yet it is that overlay that penetrates to our core -- that will forever limit the empathetic nature of the relationship between any two people -- no matter how similar. I can accept that there is much that exists in each of us that makes us never able to comprehend the world view of another. Yet reason, time, faith, sincerity and effort will allow us to grow from each other. The ways in which Maxine has changed my thinking, emotional responding and very substance have been dynamic yet I couldn't clearly describe them. That nonrational faith in Mary I held may now actualize that same potential.

Significant Difference - realization that in our society there are differences amongst all; in our life style, our beliefs, our values (morals), attitudes, culture. We are not the same (but can work together if there is a desire).

Value - what governs my life, how I conduct my life, what I have learned, how I perceive the world around me, the (worth) quality of a thing.

Culture - my heritage and that of others. That which we live. Refinement of my thoughts, emotion, taste and manner.

Attitude - how I feel towards and about a person or a situation. My outlook of life in general, the acting and thinking of my disposition of my opinion.

\* \* \*

Significant Difference

- Importance of oral tradition
- Ethical/Religious relationship with the land
- Relaxed sense of time -- more time for others
- Sense of value of extended family

Value - at death bed to me

- Loving relationship with wife and children
- Knowledge that I have approached my life and work in a craftsmanlike manner
- Good friends
- Hope that I have improved, or at least not degraded land for which I am responsible

Culture - ways people live together

- Necessity of providing sufficient time to reach an understanding
- Creating an atmosphere which will allow and encourage the expression of emotions and feelings
- Maintenance and fulfillment of commitments
- Willingness to help
- Ability to recognize when help is needed
- Ability to listen

Attitudes

- Strong ecological commitment
- Place value on one's openness to to new ideas
- Need for honesty
- As a teacher I learn more about myself and my subject matter through teaching
- At TESC I am very concerned about trend instudent composition towards more students from upper class homes and private schools

\* \* \*

We are all living beings and "non" living things interact. We humans are temporary carriers of the thread of life. In this we have no choice -- for, I think, we are not born at our own request -- a frog, rock and tree also carry this thread.

All is process and everything is of equal importance. This process is a celebration of diversity and mutual aid.

Aid means sharing.

This process only manifests itself in action.

Some of my personal demons are perhaps an arrogance.

A culturally acquired superiority  
(with abstract conditions).

I need and give respect.

I feel good when someone helps me unexpectedly.

I would like to give freely and anonymously.

This is the value I  
think Mary means.

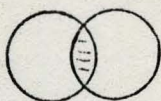
These are yet only words

thoughts

hopefully actions sometime.

\* \* \*

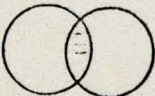
Significant Difference - No two people in any partnership or marriage can come to be so alike that their persons merge and become the same. Between people and between groups of people there are areas of shared understanding and areas of very individual or very different understanding like this:



In any relationship it is comforting to me and satisfying to explore those areas of shared understanding, perhaps give me an

initial basis to talk around. However, as I have become older and, perhaps, a little clearer about my own feelings and values, I find that the greatest interest and satisfaction is in working on the development of ways to come to see through the eyes of another person -- how the world looks and how and in what ways this is different from what I see. As a white person, what this means in terms of power and, being white, what I could do -- what my potential is -- to oppress as a result of these different understandings. It is impossible for me to talk about significant

differences without considering what the consequences are in terms of the possibility for oppression. This must be there for me because I was born white in a we/they society. Because, perhaps, I am afraid of what I will see on my death bed -- what I sense about the real "value" of being human -- I have concentrated and make myself continue to concentrate on significant differences between my perceptions and actions and those of others. I can't not be white, but must find some way to make partnerships. Dealing with significant differences is the basis for partnerships.

Culture - shared experience; shared learning that shapes how you see, and what you see, and what you do with what you see. Again, some experiences are shared by individuals and groups , but how these experiences are seen and what we do with them still are likely to be very different -- more different among individuals from different heritages than within a heritage group because a heritage group shares more experiences in common.

Values - Aiming to make very clear what my values are is what my life activities are for. I see as a major task for white people, an urgent task, to examine and search for what we value and why. The reason that white people fear and are embarrassed to deal with "minority people", particularly Native Americans, is that white people feel naked because we are valueless or because our values are frightening and humiliating in their examination. The reason that white people are so frightened and pitiful is that their activities rarely are guided by values but are a part of a search for values. We envy "minorities" because we can see activities which are undertaken because of values not in search of them. I am afraid to die young.

Attitude - These ideas that people carry in their minds about every subject are, I think, learned. The reason that they are important is that they direct behavior and, therefore, can kill. They can kill oneself and other people. I am not sure that you can change attitudes that are dangerous, but I think you can condition people to put up a red flag and pause before acting -- the acting, not the attitude, is the danger.

\* \* \*

		<u>Mon.</u>	<u>Tue.</u>	<u>Wed.</u>	<u>Th.</u>	<u>Fri.</u>
LEM STEPHERSON	Forensic Psychology Real Estate Merchant Seaman Counseling Clinical Psychology					
MARILYN FRASCA	Art Painting Creative Writing					
MAXINE MIMMS	Applied Practical Science Education Elementary Science Diet					
LARRY EICKSTAEDT	Biology Marine Ecology Farmer					
EARLE MC NEIL	Nature of Deviants Electrician Carpenter Autobiography Sociology					
BETSY DIFFENDAL	Proposal Writing Researching Setting Up Day Care Centers Anthropology					
KATHLEEN O'SHAUNESSY	Public Schools Outdoor Recreation Pseudo-History Clinical Psychology Early Childhood					
RAINER HASENSTAB	Marine Biology Early Childhood Environmental Design Clams, Oysters, Crabs					