

SYMBOLIZATION: The Emerging Individual
NATIVE AMERICAN STUDIES 1978-79
April 24, 1979-

To: The Faculty Team

From: Mary Ellen Hillaire

SUBJECT: Cultural Integrity (position)
Teacher Modeling (role)

Given the fact that NATIVE AMERICAN STUDIES is an alternative education model the direction and determination of what is worth knowing and what is worthy of knowing require different and differing content, learning strategies, timing and reflection defined in process learning designed in episodes of self discovery developed in in responsible composition of important human relationships. through invitation and in open hospitality.

OBJECTIVES: Participants will learn to LISTEN, PERFORM, QUESTION and SYMBOLIZE.

1. Design learning opportunities developed in a working and workable education partnership between the Student, his/her community and the college to provide the means for self discovery focused toward a synthesis of self actualization and individualized contribution to community.
2. Expand self understanding (independence) to promote human commitment to an identifiable SELF (who knows who he/she is, is inalienable, sheltered and fed by the words and work of a people until the whole is expressed again) who can take the risk of forming abiding and unquestioning ties with community where the individual can through his chosen life situation be free to question.
3. Develop important human relationship designed to deal with the emergence of a world community in a process citizenship where the future (the promised land) is now and we must promote the understanding that you will receive or enjoy only that which you are able to provide for others. If a good life for you demands freedom, or order, or justice you must provide these life forces for others so in return you might enjoy them.
4. To develop the skill of self reflection as a process evaluative system designed into the learning situation (accountability) addressing these questions: 1. What am I going to do? 2. How am I going to do it? 3. What will I learn? and 4. What difference will it make? Some one said and I do not know who, however, I feel the reason for the statement and I want to end these education objectives with it "We have learned the answers, all the answers; It is the question that we do not know."

Programs in NATIVE AMERICAN STUDIES weaves in and out of the content of many disciplines (making it inter-disciplinary) a positive means of stimulating the learners to think the same idea through from the viewpoints of different authorities and from the viewpoint of different areas of development. Faculty and students may use the idea, thoughts, concepts and experiences developed in NATIVE AMERICAN STUDIES intermittently through out their personal development and professional practice (open exit open entry) a learning process that requires the understanding of change as an open challenge to real stability.

The key learning is conversational dynamics (talk) in selected human relationships that provide the broadest range of possibilities (alternative learning situations) from which one can finalize an education outcome to promote further inquiry relative to the quality of understanding. This type of human exchange (diagnostic teaching) is used to assist learners to express what they know and understand toward such time as they would have reason to communicate their views, opinions and judgments to others.

The major OUT-COME to provide a method especially valuable to people who are moving
OVER

through important human relationships in a time of uncertain transition. To provide opportunity for learners to set ultimate goals where stoppages have required us to readjust or make difficult decisions with multi directed and determined change. The programs of NATIVE AMERICAN STUDIES play an active role in reconstructing ones life, but it does so without imposing any external categories or interpretations or theories on the particular objectives individual students select to develop. To be of best advantage to individual student each program must remain OPEN-ENDED so as to maintain the cultural integrity (individualized ways of thinking and acting) of each person's development while drawing each into community along the boundries of unique life styles.

To bring this into the correct relationship let me use words from two poems by Mr. & Mrs. Nelson Bentley:

First from a poem titled LEWIS HILLAIRE In Memoriam Autum 1963

What does it mean?
Does he see behind
as well as before?
We only do
what our fathers did.
We only know what our fathers knew

Now from a poem titled THE LUMMI RESERVATION

In primitive rapture the intellect takes shape
Blake saw poetic genius in the Holy Ghost.
And Roethke's cry, Whitman's barbaric yawp,
Watkins with Taliesin on the Welsh coast,
Cummings in mountains of eternal now,
are astonished as Job: "Now my eye sees Thee",
Those Animals came from the WHIRLWIND, HILLAIRE
Fresh with the vision that sees everywhere.