This set of high school lessons focuses on the role conflicting worldviews played in the interactions between Native Americans and European settlers and the ways in which this conflict continues to influence contemporary social issues within Native American communities. Methods include lecture/discussion, storytelling, and small group work. Student achievement is evaluated via their completion of a graphic organizer about an assigned article.

Unit Title: Alcohol took its place alongside Cholera, Measles, Smallpox, Yellow Fever, Malaria, Diphtheria, Pneumonia, Influenza, Tuberculosis, and Typhoid in wounding Native People and Cultures. (Coyhis, 2006)

Overview:

Introduced in the early days of contact between Native Americans and European frontiersmen, alcohol became a permanent resident in a fleeting way of life for an age-old culture.

Alcohol found its way to the Native American population of during early contacts between Native people and European traders and explorers who, for whatever reasons, were eager to share their intoxicating drink. And, like many other so-called civilizing influences, alcohol altered the Native American existence, culture, and way of life and continues to present problems to this day.

It is theorized that traders wishing to gain the upper hand in their dealings introduced alcohol, because of its effects on Native thoughts and reasoning. And, when alcohol became an expected part of trading events, Europeans often came out with the lion's share of traded goods. It wasn't long before Native Americans began to lose their hold on an age-old cherished culture, losing more and more of themselves in the process. Though alcohol was not the only factor in the declining culture, it certainly posed a significant part of the process.

Alcohol, with its addictions for the unsuspecting Natives, allowed tribal people to be cheated, slaughtered, or both, all for their coveted furs. And, like the "white man's" diseases, alcohol demanded a heavy toll. Countless Natives lost their lives to alcohol and its effects. Alcohol became an anesthetic, numbing the heart and soul of a people who had lost their hold on a way of life. Alcohol problems and alcoholism rose as Native tribes came under physical and cultural assault when drinking shifted from a ritual of intercultural contact to a tool of economic and political exploitation and as a weapon of cultural genocide.

Lesson One: Setting the Stage

Native American Studies Contemporary Perspectives
Wordviews and Paradigms, Tracey Maday

Chapter 1, Pages 1-7

Objectives:

Students will be able to define terms related to the discussion of Native American paradigms and worldviews. Compare and contrast Reductionism and Holism
Examine the differences between the Hebrew and Ojibwe worldviews

Classroom Procedures:

Storytelling: Each day in class we will begin with a story. The topics of these stories will be related to unit topics. The topics may be similar but come from authors from both the Native worldview and the dominant worldview. As the unit progresses students will be required to submit stories to share with the group.

Passages
By Katherine Bolger-Garrison
Language contributed by Eva Panruk
(From Yupik School Project Guide Book)

All are gone.
That is the thought that kept taking form in his mind. The one that always followed was even more frightening.
I am alone.
He huddled behind a hastily formed wall of snow, the wind still whipping against the exposed skin of his face and leaking in where his clothes came together. The how and why did not seem to plague him as much as the fact that it was so. A boy-man, many days walk from the village and already closing in on death.
All are gone.
He was listening. He had been listening for hours now. The cold of winter was quiet and tight against his ears, but for the crackle of shifting ice. The snow familiar to him, but the feeling was not. He tried to match the emotion with words learned from others, and one stood out. Despair. He had never felt this low before. Had everything in his life come down to miles of ice and the next breath?
I am alone.
Realizing for the first time that he was taking panic-like deep inhalations of the frigid air and was slowly freezing his insides, he brought this scarf up over his nose. Where was he to go? Had he lost his place in the world? The thoughts began to pile up in his heart and mind. Would he ever lose the despair, or would it keep dragging him down?
He looked back, focusing on his past, trying to see where he had come from. It was far; farther than he had imagined he could come. The distance, when he began to add it up mentally, was astounding. How could someone cross such an expanse and never know the length until they began to give up? This thought was like clouds parting, and he suddenly saw a piece of himself clearly.
I have given up hope. Despair crept into my heart because I welcomed it.
He shivered, not from the temperature, but from the fear that was weighing him down. Could he move on without help? Should he expect or pray for someone else to rescue him? He doubted his own strength and ability to survive. A voice of the past seemed to ride the wind into his hiding place. As if he were still with his Aataq, he heard him say that a person should just not survive, but adapt and prosper.
What can one person do by himself in the wilderness; how can he transverse the rest of the way without hope? The spirits whispered again, his past and ancestors reminding him that so many before had braved the wild nature of this land. What knowledge did he need that they had? The question spun in his mind, creating a web of ideas. He knew things that people from the outside the outside would not. He had been taught lessons
by elders, parent and teachers that might help him. He had more of a chance to continue and find his way
than someone else might. He realized again that his emotions had changed swiftly. He was suddenly sure of
his path.
I know the land. I know my strengths and skills. I know what to do.
The boy-man reached down and dug into the snow, exposing long tundra grass below the cold. The wind had
whipped the grass for so long that every strand bent to the northeast. He remembered being told this several
times and not knowing why he should have to learn such a thing. Now he was grateful. He knew the way
home. This was the first skill he had recalled; the rest would follow and come to him when he needed them.
He knew his knowledge would be enough to point the way, but he would have to get himself there. Still
huddled behind the wall of snow, the boy-man considered his choices. To give into the cold and let the long
sleep take him? To fight and use the things he had learned through his short life? To wait and hope for rescue?
To take the chance and make his own passage to the next part of his life?
*Quyana, Aataq, Aanaq, Tegganret, Elitnaurista, Ciulernet
I know what to do.
*Thank you, Father, Mother, Elders Teachers, Ancestors

Process the story with students. What was happening? What effect did his mood have on him when he
realized in was in trouble? How did he resolve his situation? What or, who helped him? Have the students
write a reflection in their journals: On a personal level what is the lesson in this passage?

- Have the Students preview pages 1-7 in Native American Studies.
- Using Cornell Notes students are to define all of the highlighted terms in this passage:

**Paradigm**-is a set of assumptions and values that shape the way life and reality are perceived. Paradigms
shape the way **people make sense of their world**. It is like a pair of tinted glasses through which a person
views the world. Through these tinted glasses, the world looks different than it does to people without the
glasses.

1. Where do our perspectives and worldviews come from?
2. How are paradigms formed?

**Pan-Indian**-pan means all; this refers to Native American cultural characteristics that are common to many
Indian communities and tribes. Keep in mind that every tribal community has its own unique traditions
 teachings and cultures.

**Reductionism (Western thought)**-is a method of analytical thinking that seeks to reduce to its smallest parts in
an attempt to understand how it works.

**Holism (Native thought)**-is the idea that in order to understand something, one must know how the subject is
related to things around it.

**Secularism**-is the idea that religion and the public domain should remain separate (secularism is not a concept
found in the traditional Native paradigm).

**Spirituality**-as the **personal** expression of a connection to an inner consciousness or higher power. Highly
individualistic.

**Religion**-as an established set of beliefs and ceremonies practiced by its believers in largely the same manner
(faith or belief system).
• Lecture and discuss key concepts in this lesson.
  1. What is a paradigm?
  2. Two ways of thinking: Reductionism & Holism
  3. Secularism
  4. Community and individual orientation
  5. Sharing wealth & wealth accumulation

Evaluation:

In your groups of five read and discuss the following article. Together analyze the differences between these two different worldviews. Use a graphic organizer to represent these differences and assign a note keeper to record the group’s ideas.

Aboriginal and Non-Aboriginal Peoples: Two Worldviews

Aboriginal peoples do not adhere to a single life philosophy, religious belief or moral code. Indeed, there are and have been considerable differences among tribes. The Aboriginal peoples of North America, for the most part, hold fundamental life philosophies different from those of the dominant Euro-Canadian society. These differences in worldviews between European-Canadian and Aboriginal people are broad enough and general enough to make most European-Canadian institutions incompatible with the moral and ethical value systems of Aboriginal Canadians.

At a fundamental cultural level, the difference between Aboriginal and Western traditions is a difference in the perception of one’s relationship with the universe and the Creator. For instance, in the Judeo-Christian tradition:

[Mankind was told to] fill the earth and subdue it, rule over the fish in the sea, the birds of heaven, and every living thing that moves upon the earth.

In contrast, Ojibway thought believes that man does not hold "dominion" over the earth and all its creatures. In fact, man is the least important entity in creation.

Creation came about from the union of the Maker and the Physical World. Out of this union came the natural children, the Plants, nurtured from the Physical World, Earth, their Mother. To follow were Animal-kind, the two-legged, the four-legged, the winged, those who swim and those who crawl, all dependent on the Plant World and Mother Earth for succor. Finally, last in the order came Humankind, the most dependent and least necessary of all the orders.

The differences between these two worldviews account, in large part, for the differences in the philosophy, purposes and practices of legal and justice systems. Each worldview is the basis for the customs, manners and behavior that are considered culturally appropriate. One’s individual or cultural understanding of humanity’s place in creation, and the appropriate behavior that understanding dictates, pervade and shape all aspects of
life (The Justice System and Aboriginal People; Chapter 2 – Aboriginal Concepts of Justice; Report of the Aboriginal Justice Inquiry of Manitoba).

Essay:
What major differences can you see between the Ojibwe and Hebrew idea of the relationship of people to nature? Write a 5-point essay addressing these issues.

In my opinion it is important to analyze the impact worldviews made on the interactions between the Europeans and Native Americans. From this point on I intend to use the text Alcohol Problems in Native America by Don L. Coyhis & William L. White.
These are Native American authors involved in the wellbriety movement. The authors contend that alcohol is a symbol of efforts to exploit and destroy Native people.

Lesson Two: Before Columbus: Ritualized and Ceremonial Drug Use—students will learn that mind altered states occurred through culturally sanctioned rituals, within a traditional cultural context and functioned to protect members.

Lesson Three: Early Post-contact Drinking Patterns
Upon initial contact problems initially did not arise with alcohol (The Middle Ground, White).

Lesson Four: The Rise of Native Alcohol Problems
Binge drinking as a socially learned behavior (Type II Frontier People, Nugent) & (The American Revolution in Indian Country, Calloway).

Lesson Five: Firewater Myths: Ideas as Weapons of Myth

Lesson Six: Native Responses to Alcohol and Alcoholism: An Overview

Lesson Seven: The Delaware Prophets

Lesson Eight: Redemption and Recovery Indian Preachers

Lesson Nine: Handsome Lake Movement

Lesson Ten: The Prophets: American Indian Prophets, Temperance Societies and the Indian Shaker Movement

Lesson Eleven: The Ghost Dance, Sun Dance & Gourd Dance Movements