

Does Breaking It Down, Break It?:

A look at holism's effect on Euro/Indigenous Relations

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Abstract

This Social Studies unit is designed for 11th graders in Advanced Placement US History but can be adapted for any 11th grade history class. This unit contains mostly excerpted primary sources or visual arts that are taught using lecture format with graphic organizers to establish context for holism. Students will then make comparisons and find evidence to build a thesis response evaluating the extent divergent views led to the current state of indigenous/U.S. relations.

Keywords

Holistic, divergent worldviews, colonization, Pueblo, Navajo, analytic, thesis writing, primary sources, secondary sources, indigenous/U.S. relations

Unit Content

I teach 11th grade AP US History in an ethnically diverse magnet school in Philadelphia. Most of my students come into the class with grade level reading skills, meaning they need only minimal instructional support, such as vocabulary, to access the college level readings required in an AP course. More often they need support in writing evidence based arguments that the College Board will accept as a thesis. Consider also that 12% of my students are just below their grade reading level which makes AP readings frustrational and hence need additional reading strategies such as chunking or graphic organizers. Graphic organizers have been needed more this year, as we come back from online learning, to keep students engaged and focused during the lessons. They also provide tangible notes to reference for their thesis based in evidence. One objective here is to expose students to college level secondary sources with the intent to use it to support an argument.

Part of the AP US History curriculum is required to cover the idea that "Europeans and Native Americans asserted divergent world views regarding issues such as religion, gender roles, family, land use, and power. Mutual misunderstandings often defined interactions as each group sought to make sense of the other." To begin we will ask, What constitutes a worldview? What does it look like to you? to get the discussion started and have a commonality with which to ground the concept of worldview moving

forward. Next we will create a commonality around the idea of holism. When discussing holism, a consideration is the diversity of my student body and the varying degrees of cultural literacy present. Over 20% of my students are first generation in immigrant families spanning 3 continents. In addition, though we receive 100% free lunch, 15% of my students come from households where an adult holds an advanced degree, even higher if we consider siblings pursuing one. All this is to say that I cannot assume that any cultural or abstract idea has been presented from home but I also cannot assume that the entire student body will meet these ideas at the same point of exposure, some will have background knowledge into the idea of holism, scientific method, content history, etc.

Another concern of mine, given my experience in discussions from prior years, was that some might speak of indigenous people as if they are gone as we see the extent of damage done to them or the ways in which their worldviews are marginalized by mainstream society. Therefore an initial key objective will be to clarify and cement that the culture and people we are speaking to lives and adapts as we all do. Students are asked to list three things they've learned about present day indigenous nations from resources linked in the slides and share out so that students have current status anchors to apply their understanding of developments to and keep the idea of a thriving present people. This idea was threaded throughout our course and the fact that there are 574 indigenous nations thriving in the U.S. borders today.

The next content objective is to introduce the concept of holism. I will lecture with a slide on holism and ask the students to reflect and answer: What is holism in your own words? within their notetaking doc in order to assess that they understand the concept. This response will be checked before the beginning of the next class and feedback will be given on the response to insure we are operating from a common place. One understanding we want to expose students to is that indigenous culture specifically is holistic in worldview. When the idea of holism is introduced we then apply it through a case study of the Pueblo and Navajo. The objective is for students to fill in notes on Pueblo and Navajo peoples ideals of religion, gender roles, family, land use, and power ideals as holistic by examining primary sources expressing these ideas or examining artwork created to express their idealizations. We will discuss what their ideal is and how that is reflected in the art. We will use many works of art that illustrate not only gender specific roles for them but also the connectedness of the relationships with all things. I've learned through this course that the way they see all things, things that Westerners don't even consider "living" as not only alive, but *family*. They will then apply how holism affects these views. The visual nature of this lesson is instrumental in driving home the more abstract concepts/ways of thinking, such as holism, for high school students. Not only is art visual, but is a reflection of more abstract values and priorities that can drive home a tough to grasp concept. Students will be filling in guided notes as we go through an introduction to holism and examples from Navajo and Pueblo culture via Google Classroom, so I can assess whether they have enough context to proceed with comparing

holistic indigenous worldview to analytic Western views. Before moving on, students will answer: How are the examples of Native American worldviews above evidence of a holistic perspective on the world? To end this particular lesson, the last objective is for students to self assess the extent of their knowledge on the topic. They will be asked to rate themselves through 6 gradients on: How confident would you feel in giving a 5th grader an explanation about what holism is? Could you provide at least 2 examples?

The unit will then progress to exercise a comparison of holistic goals of spiritual harmony and survival vs. scientific/material progress in Western civ. Specifically, they will compare what they've learned so far to what they have been taught about the scientific method, the effects of materialism, and the current state of environmental and equity movements in our Western dominated society. Specific objectives are for them to note in each category: What effects has this had on society? Good and bad. Find specific evidence to support. And then: How has valuing an analytical thought process contributed to the development of this? Especially given the nature of this concept of comparing holism to Western civilization's tendency to be analytical, my students coming from cultures who also value, reflect on, or practice holism will be an asset to the discussions and I have to ask questions that will open the space for them to enrich the room in ways I shouldn't assume I need to lead. Should this hope for discussion fall short of course, I need to be ready to fill in gaps. To close the activity, students will be asked to note and discuss: Would having a holistic thought process have changed any of these developments in your opinion? Why or how if so? Closing the activity would again have students self assess their progress toward content goals by asking: How confident would you feel in giving a 5th grader an explanation about what is different and the same about Native worldviews and Western ones? Could you provide at least 2 examples for each point you would make? In order to support understanding and give an anchor organizer, a Venn diagram is provided comparing traditional indigenous knowledge systems to Western science that also identifies common ground.

With the background knowledge gained in the first lesson, students will have enough context to read an academic essay, "*American Pragmatism*" that focuses on Native American views from The Republic of Many Mansions evaluating the use of analytics and questioning its superiority to holistic views. Students will use Socratic questioning and seminar to construct meaning. My goal is to completely step aside and assume the role of an observer. My students who would find this reading to be at their frustrational reading level can use my notes to help them. Depending on their level, I would either give them my full notes or I would create a fill in the blank version.

An evaluation of how indigenous holistic views to analytical views of Western civilization affected Euro/U.S. and indigenous contact from 1492 through present will be conducted in the third and final phase of this unit. Students will find examples to support events they believe were either affected because of lack of understanding over divergent views made by both indigenous and Westerners at different points in American history or

not. Students will search the web and note the event and date, What did indigenous want? Did their worldview effect this want?, What did Westerners want? Did their worldview effect this want?, Did worldview effect the outcome? If so, how?. I have found the first source for students to save time, insure that the source is concise enough to take less than 10 min to read, easy enough to be read without frustration, and reliable. Many of the events in this timeline are covered because of my exposure to the events in this course such as the Pueblo revolt, Long Walk, and Treaty of Bosque Redondo. Accountability and assessment will be made through the checking of their notetaking document that is structured as a comparative chart that includes room for notes on these scaffolded questions. Students will then research current events to find evidence of whether U.S. and indigenous relations are improving recently or not, again through a structured webquest. Specifically they will research: AIM, Repatriation efforts, Land Acknowledgement, and Issues within Indigenous Community. I will give a starting website for all areas asked to research since we do not have a lot of time to cover the content and because I want to make sure they are beginning with a reliable and relevant source. With these historical examples, students will write a thesis evaluating the extent divergent views led to the current state of indigenous/U.S. relations. By giving my students this prompt, I am trying to get them to gather evidence across multiple time periods and apply the ideas of continuity and change as well as causation to evidence gathered in order to make an argument for divergent view as an effect on relationships between the two groups.

Teaching Strategies

Lecture on the Idea of Holism with Guided Notes: Students will need direct instruction on some concepts due to the time constraints of the course as a test on all U.S. history is coming for them on May 6th 2022. Lectures will be limited to 7 min intervals with breaks in delivery for questions and notetaking.

Case Study: Students will anchor Pueblo or Navajo worldviews on religion, gender roles, family, land use, and power by analyzing various works of art made by these cultures. Then, they will synthesize these views with the idea of holism via reflection and think pair. The extent of holism's effect on relationships will be illustrated.

Think Pair Share - In order to quickly hear evidence of thinking, foster community, and allow students the opportunity to process thoughts into memory, the strategy of turning and talking, also known as Think Pair Share will be employed after every prompt on the notetaking doc.

Jigsaw is used during the lecture slides as we have a lot of material to cover in a short amount of time. Students teaching each other the material is efficient, fosters accountability, and teaching is one of the best ways to learn material. It is also another way for me to quickly hear evidence of thinking.

Graphic Organizers: Used to compare holistic and analytical views side by side as well as to help students scaffold the content knowledge needed. These give students a concrete guide and help those that have trouble focusing on what ideas to capture. It is also a way for me to assess learning and hold students accountable.

Guided Notes: Used to help students keep themselves accountable for covered content through the lectures and webquests. Points of the guided notes also ask students to reflect on concepts by having them write things in their own words or apply content to specific questions. Reflections and feedback given from students have been asking more recently to have concrete questions to answer, these notes are a way to allow for open/creative responses while still giving students a framework to feel they are on the right track.

Art and Primary Source Analysis: Used in the lecture to introduce holism's effect on indigenous worldview to show that the author and artist made a conscious choice in their art or their words to communicate what is important to their culture. This is important in showing that I am not making assumptions or trying to put my bias into the ideas communicated about Native American concepts of holism or their worldviews.

Socratic Seminar: This is a structured dialogue between students about important ideas or moral and ethical issues found in a text and/or connected to the background knowledge or content already covered in the unit. It should enable the students to construct meaning around this idea of holistic views being valid and able to coexist with analytics while also thinking about how these different points of view affect decisions. This exercise does this and ignites critical thinking. As a result the students can construct new knowledge with the asking and answering of questions, the need for evidence to substantiate claims, and the ability to look at an issue from multiple perspectives. Students are also required by College Board to read secondary text that is college level, and this essay is short but rigorous and aligned with the reading levels they will be exposed to on their APUSH assessment and beyond in their higher learning environments.

Self Assessment: Used to shift ownership of learning to students while getting a snapshot of their emotional comfortability with absorbing this material. They need to reflect on learning to absorb it and the exercise of checking in with oneself and communicating that to a teacher can be a powerful exercise. After each lesson, students are identifying their comfortability using a scale. Asking "What is standing out to you so far?" "What have you learned?" "What are you most proud of yourself for doing in this unit?" in the middle of the unit and the end help keep them motivated and will give me key insight into how this experience is going for them.

WebQuest Research: A Webquest allows students to work at their own pace and learn more detailed information about a specific topic being studied and creates a greater sense of importance for that topic. I ask students to create a timeline by giving the events I want covered, they will identify where divergent views led to conflict with each event. They

will also identify what each side wanted out of the conflict and apply their worldview to the situation in order to theorize how the worldview affects the outcome. This exercise will provide the researched evidence to support a thesis statement. This strategy will also be applied to whether U.S. and indigenous relations are improving recently or not. In both exercises, students will be given one reputable website in order to begin their search as well as specific questions to answer in their notetaking doc.

Thesis Writing: Students need to learn how to write a thesis for college and also for the APUSH test administered through College Board. Students get a point on 2 of the 3 free responses sections of the test for making an argument relevant to the prompt that has at least two categories of analysis.

Classroom Activities

LESSON ONE

Day One:

Materials: [Notetaking](#) Doc, [Lecture](#) slides

Timeline: 2 days

Objectives: Students will be able to explain the idea of holism and apply it to Pueblo or Navajo worldviews on religion, gender roles, family, land use, and power by analyzing various works of art made by these cultures.

Standards:

- District: see “Standards Addressed” in the appendix
- State: CC.8.5.11-12.I, CC.8.5.11-12.G, CC.8.6.11-12.B
- National: see “Standards Addressed” in the appendix

Evaluation: Notes will be checked for accuracy.

Step-by-Step:

Day One

1. (10 min) Students will be asked to open the [Notetaking](#) Document and our [Lecture](#) slides. We will begin by dissecting our understanding of the terms “divergent worldview” and the idea of “culture. Students will spend 2 min writing an answer to #1 then turn and talk with a partner for 2 min about what they said. Students may take 1 min to add or revise their answer.
2. (7 min) Students will spend 2 minutes exploring the links on the living, then turn and talk with a partner for 3 min about what they have discovered.
3. (10 min) I will then explain the holism slide and students will spend 2 min writing an answer to #3 then turn and talk with a partner for 2 min about what they said. Students may take 1 min to add or revise their answer.
4. (10 min) Instruct students that for class today, they need only work on the left hand columns of #4. We will then go over the Religion/Authority/Power Dynamics slides.
5. Have students get into groups of 4 and assign each member an excerpt to be an expert on. They share out to each other as a group, deciding what to add to their notes. Groups can then share out to another group. If time allows, have a share out for the whole class. Walk around and check work or conversations as they are grouped.
6. (10 min) Repeat the process for the Education slides
7. (5 min) Wrap Up:- Assign HW which is to find evidence for the European worldviews on the categories covered today.

Day Two

1. (5 min) Review what we covered yesterday by opening our notes and asking students for a recap. Ask them to answer the reflection question #6
2. (5 min) Ask students to report out any significant HW finding on Europeans
3. (5 min) Analyze a work of art to look for its application of their view of gender roles. Ask “What can you tell? What do you notice? Why did the artist make that choice? What is this evidence of in terms of gender roles?”

4. Fill in doc for gender roles.
5. (25 min) Repeat process for family, punishment/justice, and land or animal use.
6. (10 min) Give students time to either process what their overall notes tell them and then ask them to write an answer to #5.
7. (5 min) Wrap Up - Assign HW which is to find evidence for the European worldviews on the categories covered today.

LESSON TWO

Materials: 1. [Essay](#) on Pragmatism, [notes](#) + [vocab](#)

2. [Notetaking](#) Doc

3. Venn Diagram Stephens, Sidney. *Handbook for Culturally Responsive Science Curriculum*. Alaska Science Consortium and the Alaska Rural Systemic Initiative, 2000.

Timeline: 2 days

Objectives: Discuss Analytic Worldview - ID scientific method, materialism, environmental consequences, equity and its effects by comparing it to what we've learned about Pueblo/Navajo. Students will evaluate the effects these worldviews have on society or have had historically.

Standards:

- District: see "Standards Addressed" in the appendix
- State: CC.8.5.11-12.I, CC.8.5.11-12.G, CC.8.6.11-12.B, CC.8.5.11-12.D, CC.8.5.11-12.J
- National: see "Standards Addressed" in the appendix

Evaluation: Filled in charts, Discussion

Step-by-Step

Day One

1. (5 min) Students will review the idea of holism and analytic from their notes.
2. (25 min) Students will read the [essay](#) comparing holistic to analytic (here are my [notes](#)) also here is a [vocab](#) helper. If it seems too heady for students, write the context or translation of the difficult parts into the doc and leave the more direct statements and questions for them to pull out. Other variations could be, they can choose to read independently or in groups (assign groups if particular students have trouble with dense text, can also create a chunked essay if needed)
3. (10 min) Discuss the essay as Socratic seminar. Adaptations could be to text render the essay.
4. Go over the questions asked in the chart to make sure they understand what you are asking them. Give an example if needed. Student will fill in their comparison chart either individually or with a partner.
5. (10 min and HW) Find evidence to support their answers in the chart on the internet. Help individuals as needed

Day Two

1. (10 min) Review notes so far and ask the students to give some of the evidence they have found for HW to help bolster each other's charts.
2. (20 min) Students discuss charts and findings so far. Asking "What is standing out to you so far?" "What have you learned?" "What are you most proud of yourself for doing in this unit?"
3. (10 min) Answer #3 on the Notetaking Doc

LESSON THREE

Materials: Lecture slides and the notetaking doc with chart providing Websites for various events (Mystic Massacre, Pueblo Revolt, Natchez, Treaty of Greeneville,

Sandcreek, Treaty of Bosque Redondo, Red Cloud and Fort Laramie, Trail of Tears, boarding school movement, American Indian Movement)

Timeline: 3 days

Objectives: Research: Students create a timeline where divergent views led to conflict. Then create a thesis on the extent that divergent worldviews led to the conflict. Then find evidence of the current Pueblo/Navajo reclaim of their work as art or repatriation.

Thesis: To what extent did divergent views lead to the current state of indigenous/U.S. relations?

Standards:

- District - see “Standards Addressed” in the appendix
- State: CC.8.5.11-12.I, CC.8.5.11-12.C, CC.8.5.11-12.G, CC.8.6.11-12.B
- National - see “Standards Addressed” in the appendix

Evaluation: Filled in charts, Discussion

Step-by-Step

Day One

1. (10 min) Students will be assigned one of 11 events to research and fill in their row under Lesson Three in the Notetaking Doc. Students can choose to work with a partner or individually.
2. (35 min) Students will share out and fill in their notes on each of the other 10 events.
3. (10 min) Ask students to look for patterns across events, ask students to identify how these events connect to what we have learned so far.

Day Two

1. (30 min) Class Discussion using the evidence gathered to answer “To what

extent did divergent worldviews define the interactions between indigenous tribes and various imperialist governments on their land?”

2. (15 min) Students will formulate a thesis based on the evidence gathered.

Day Three

1. Students will do a webquest to formulate an educated opinion on whether U.S. and indigenous relations are improving recently or not. Give students a few leads to look into but allow them the ability to determine the reliability of sources on their own
2. Share out findings, reflect, check in, address needs as the unit ends

Resources

Adair, J, The Navajo and Pueblo Silversmiths. University of Oklahoma. 1944

This resource shows how so many aspects of Navajo worldview is holistic. It is a description of the teaching process for making silver jewelry in which the teacher makes the apprentice finish the work even though he has made a mistake because in his opinion that is the only way to learn. It illustrates difference between that educational process and a lot of the Western culture’s educational practice of building on skills and not moving forward until mastery is achieved.

“Bosque Redondo: The Navajo Treaties.” Smithsonian National Museum of the American Indian, <https://americanindian.si.edu/nk360/navajo/bosque-redondo/bosque-redondo.cshtml>.

This resource is used as a reference suggestion for students to complete their timeline notes on what each side wanted and how a difference in worldview may have effected the outcome.

Canada - Indian Affairs.

<https://www.bia.gov/sites/bia.gov/files/assets/bia/ots/webteam/pdf/idc1-028635.pdf>.

This resource is to show the current land acknowledgements of indigenous nations so that students understand that nations are a part of the U.S. and have independent communities that are thriving and adapting and struggling like all communities.

Carmody and Carmody 1990 The Republic of Many Mansions

This is an academic secondary source that students will use to practice the analysis of secondary sources as well as synthesis of its ideas with the lecture that first introduces holism. This text is the basis of the Socratic seminar.

Dudgeon, Roy "Common Ground"

This source was used to summarize the idea of holism on the 6th slide of the lecture.

Doxtator, Deborah, and Janet E. Clark. Basket, Bead and Quill. Thunder Bay Art Gallery, 1996.

This source was used to quote Doxtator as she critiques the Western worldview of knowledge. It is used to illustrate the differences in perspective on education and its purpose.

History.com Editors. "Trail of Tears." History.com, A&E Television Networks, 9 Nov. 2009, <https://www.history.com/topics/native-american-history/trail-of-tears>.

This resource is used as a reference suggestion for students to complete their timeline notes on what each side wanted and how a difference in worldview may have effected the outcome.

Hood Museum of Art. Southwest Gender Roles .
<https://www.naaer.hoodmuseum.dartmouth.edu/southwest/gender-family/work-4>.

This source is used to gain insight into traditional gender roles practiced by both Pueblo and Navajo peoples. It was a corroborative source for the things covered in the course lectures regarding gender roles.

Kirchner, Mary, and Reza Sarhangi. Using Technology to Explore the ... - Ohio State University.
https://kb.osu.edu/dspace/bitstream/handle/1811/78053/OJSM_69_Spring2014_24.pdf?sequence=1.

This source was used to understand the connection between Navajo rugs and advanced mathematical concepts.

Mirsky, Laura. "Restorative Justice Practices of Native American, First Nation and Other Indigenous People of North America: Part One." IIRP,

<https://www.iirp.edu/news/restorative-justice-practices-of-native-american-first-naton-and-other-indigenous-people-of-north-america-part-one>.

This source was to illustrate both how the Navajo perspective on justice is not punitive but how they consider the spiritual and not just physical or material harm done with a crime. It also shows that the kin who are hurt by knowing one of their people were harmed is also considered and given space in their justice models. It is also important to note that traditional Pueblo and Navajo cultures did not have jails or insane asylums in part because they did not feel it their right to confine a person.

Ouchley, Kelby. "Natchez Revolt of 1729." 64 Parishes, 8 Apr. 2019, <https://64parishes.org/entry/natchez-revolt-of-1729>.

This resource is used as a reference suggestion for students to complete their timeline notes on what each side wanted and how a difference in worldview may have effected the outcome.

Pember, Mary Annette. "Death by Civilization." The Atlantic, Atlantic Media Company, 8 Mar. 2019, <https://www.theatlantic.com/education/archive/2019/03/traumatic-legacy-indian-boarding-schools/584293/>.

This resource is used as a reference suggestion for students to complete their timeline notes on what each side wanted and how a difference in worldview may have effected the outcome.

Pueblo art, Penn Museum - <https://www.penn.museum/collections/list.php?id=11067>

Various pottery and cloth is pulled from the works introduced in the course to show how art is seen as alive and absorbs part of the spirit of the person making it as well as the spirit of the materials used to create it. This illustrates the extent of holism's effect on indigenous worldview to show that authors and artists made a conscious choice in their art or their words to communicate what is important to their culture. The objects made from cotton are used to show gender roles as cotton weaving is typically male and associated with Father Son. Clay is typically female made and associated with Mother Earth. These objects also illustrate the kinship networks as associated with all things, not just human relations.

"Pueblo Uprising of 1680 (Article)." Khan Academy, Khan Academy, <https://www.khanacademy.org/humanities/us-history/precontact-and-early-colonial-era/spanish-colonization/a/pueblo-uprising-of-1680>.

This resource is used as a reference suggestion for students to complete their timeline notes on what each side wanted and how a difference in worldview may have effected the outcome.

Quotskuyva Dextra on making Hopi Sikyatki jars

This source is used because the artist speaks about how she has to consider her feelings that day when making a piece in order to illustrate the extent holism plays in the creation of artwork.

“Red Cloud's War.” WyoHistory.org, <https://www.wyohistory.org/encyclopedia/red-clouds-war>.

This resource is used as a reference suggestion for students to complete their timeline notes on what each side wanted and how a difference in worldview may have effected the outcome.

Salazar, Martha. “Federal and State Recognized Tribes.” List of Federal and State Recognized Tribes, <https://www.ncsl.org/legislators-staff/legislators/quad-caucus/list-of-federal-and-state-recognized-tribes.aspx>.

This resource is used to corroborate the one from Canada, which is to show the current land acknowledgements of indigenous nations so that students understand that nations are a part of the U.S. and have independent communities that are thriving and adapting and struggling like all communities.

Smith, Linda Tuhiwai. *Decolonizing Methodologies: Research and Indigenous Peoples*, 2nd ed. Zed Books, 2012.

This resource is a quote by an indigenous academic critiquing the supremacy of Western perspective on research practices and is a talking point for the examination that a divergent worldview such as holism is as valid as any other, even in areas of science.

Stephens, Sidney. *Handbook for Culturally Responsive Science Curriculum*. Alaska

This source is a Venn diagram that gives a concise comparison of indigenous approaches to understanding areas traditionally viewed as science. It is used as a reference for students and particularly useful in that it addresses commonalities as well as differences.

“Summer 1795: The Treaty of Greenville Creates an Uneasy Peace (U.S. National Park Service).” National Parks Service, U.S. Department of the Interior, <https://www.nps.gov/articles/a-long-legacy.htm>.

This resource is used as a reference suggestion for students to complete their timeline notes on what each side wanted and how a difference in worldview may have effected the outcome.

Swentzell, R Pueblo Architecture and American Design 1997.pdf

This resource is used as a quote to illustrate the extent that indigenous people believe the earth is alive and that spirit is everywhere. It is used to show how different this view is from Western when they come to bargain for land treaties and take land.

“Weaving and Geometry.” CSdT, <https://csdt.org/culture/navajorugweaver/geometry.html>.

This resource is used to combat any prejudiced ideas that indigenous culture is lacking in areas that many consider to be logical or analytical realms. These show that there are many paths to the right answer mathematically.

Witherspoon, G Navajo, Beautifying the World Through Art 1977.pdf

This resource is a quote to show that advancements in science and ideals in health are tied into all other things, such as finding things beautiful. It is to show the extent that holism plays in indigenous mindset.

Williams, Walter. “The 'Two-Spirit' People of Indigenous North Americans.” The Guardian, Guardian News and Media, 11 Oct. 2010, <https://www.theguardian.com/music/2010/oct/11/two-spirit-people-north-america>.

This resource is to show that ideas of equity with gender and the recognition that there are more than one was something understood by Navajo well before Western civilization recognized and began to accept it. They arrive at this much earlier than mainstream society in part because they have always adopted a holistic approach to understanding life. The source also helps students question the supremacy of Western views alone.

Zinn Education Project. “May 26, 1637: Pequot Massacre.”, 26 Feb. 2021, <https://www.zinnedproject.org/news/tdih/pequot-massacre/>.

This resource is used as a reference suggestion for students to complete their timeline notes on what each side wanted and how a difference in worldview may have effected the outcome.

Appendix

Appendix A - Standards Addressed

PA Standard:

The SD of Philadelphia, while adhering to PA Standards for Reading and Writing in History, also cites “social studies is meant to enhance students’ understanding of their society and their world, with that enhanced understanding comes the seeking out of solutions to our society’s issues.”

- PA Standard - CC.8.5.11-12.C - Evaluate various explanations for actions or events and determine which explanation best accords with textual evidence, acknowledging where the text leaves matters uncertain.
- PA Standard - CC.8.5.11-12.D - Determine the meaning of words and phrases as they are used in a text, including analyzing how an author uses and refines the meaning of a key term over the course of a text (e.g., how Madison defines faction in Federalist No. 10).
- PA Standard - CC.8.5.11-12.G - Integrate and evaluate multiple sources of information presented in diverse formats and media (e.g., visually, quantitatively, as well as in words) in order to address a question or solve a problem.
- PA Standard - CC.8.5.11-12.I - Integrate information from diverse sources, both primary and secondary, into a coherent understanding of an idea or event, noting discrepancies among sources.
- PA Standard - CC.8.5.11-12.J - By the end of grade 12, read and comprehend history/social studies texts in the grades 11–CCR text complexity band independently and proficiently.
- PA Standard - CC.8.6.11-12.B - Develop the topic thoroughly by selecting the most significant and relevant facts, extended definitions, concrete details, quotations, or other information and examples appropriate to the audience’s knowledge of the topic.

National Standard:

Content: College Board (the national organization AP students will take their test with) requires history content to cover: "Europeans and Native Americans asserted divergent world views regarding issues such as religion, gender roles, family, land use, and power. Mutual misunderstandings often defined interactions as each group sought to make sense of the other."

Skill: Analyzing secondary sources. Students will be able to examine a secondary source and describe the author's argument, how well the author supports the argument with evidence, and how it relates to other historical interpretations.

Appendix B - Lesson Resources

Slides

What is meant by the term "divergent worldview"?

We are told by College Board to gather evidence of the historical assertion:
"Europeans and Native Americans asserted **divergent world views** regarding issues such as religion, gender roles, family, land use, and power. Mutual misunderstandings often defined interactions as each group sought to make sense of the other."

You may see "worldview" materialize as culture. What is culture?

- Practices/behavior motivated by a group of people's common beliefs or motives
- Holidays, religions, clothing, language, child raising practices, ideals, music, sense of time...list can go on and on
- You can be a part of many cultures at once
 - Age
 - Gender
 - Ethnicity
 - Classroom/School
 - City
 - Again...On and On

Never lose sight of the fact that we are studying a LIVING and VIBRANT diverse scope of people

Today there are **574 federally** recognized tribes in the United States alone.

Find out more [here](#)

A guide to indigenous land [acknowledgment](#) for Thanksgiving

It's hard to categorize Native Americans because they were so diverse



The map displays the United States and parts of Canada, color-coded by dominant economic activity. A legend in the bottom left corner identifies the activities: Agriculture (yellow), Hunting (green), Hunting-gathering (orange), and Fishing (blue). The map shows a high concentration of agriculture in the eastern and central US, hunting in the western and northern regions, and fishing along the coastlines. Major bodies of water like the Arctic Ocean, Pacific Ocean, Atlantic Ocean, Gulf of Mexico, and Caribbean Sea are also labeled.



General Philosophy of Holism

- **Holistic** perspective on life – spirituality cannot be separated from other ideas about the world (example: no churches bc everything is church), that your state of mind is affected by everything else around you (and changes all the time)
- It's a waste of time to try and isolate and categorize things that are affected by other things and constantly change because of that

Essentially: "The **WHOLE** is greater than the sum of its *parts*"

Case Study: Pueblo + Navajo

Learning things with the anchor of a specific example or a person you can relate to is helpful at times.

We will learn about two nations and their worldviews in order to understand a bit more about what a holistic worldview looks like.

Religion/Authority/Power Dynamics

Religious tolerance - people are allowed their own personal understandings of their universe and higher power

No original sin or guilt thereof (this idea is Judeo/Christian)

No need to convert others (again this is a Judeo/Christian idea)

Next slide: Pueblo Religious example

Source: Swentzell, R Pueblo Architecture and American Design 1997.pdf

The "heart of the earth" or *bu-ping-geh* (heart of the pueblo) for the Tewa people is the open community space within the village where ritual dances and other community activities happen. The *bu-ping-geh* contains the literal center of the earth, the *nan-sipu*, which translates as "the belly-root" of the earth. Each pueblo's cosmos encircles the *nan-sipu*, and the surrounding mountains, where the sky and earth touch, are the boundaries of the well-organized spaces in which people, animals, and spirits live.

As at Tsikumu, all the boundary points, secondary-level shrines, and *nan-sipu* (center) of this well-organized cosmos are marked by an inconspicuous stone or grouping of stones. This physical understanding of sacred places is typical of Pueblo thinking because it is believed that it is better to understate than to overstate—to be one with everything rather than to be separate or conspicuous. There is, then, little need to create or cause distinctions—among people or objects or even places. Since every thing, every body, and every place is sacred and has essential worth, there is no need to individuate. The Christian myth of "fallen man," who is contaminated, has no counterpart in Pueblo mythology. Nowhere in Pueblo myths do humans experience a fall from "God's" grace. The people and their world are sacred and indivisible.

Art - Pueblo

Pueblo make pottery with line breaks because the pottery is alive (it's kind of like a prayer) and needs to breathe, also don't want to trap artist's spirit inside of a box

Often Southwest indigenous art had hidden meanings in the symbols due to Catholic persecution under encomienda system

Today, Pueblo are often wary of sharing ideas with outsiders due to appropriation and persecution

Art - Navajo

Source: Witherspoon, G Navajo, Beautifying the World Through Art 1977.pdf

ters of science, philosophy, and theology. In the Navajo world however, art is not divorced from everyday life, for the creation of beauty and the incorporation of oneself in beauty represent the highest attainment and ultimate destiny of man. *Hózhó* expresses the Navajo concept of beauty or beautiful conditions. But beauty is not separated from good, from health, from happiness, or from harmony. Beauty—*hózhó*—is the combination of all these conditions. It is not an abstractable quality of things or a fragment of experience; it is the normal pattern of nature and the most desirable form of experience.

Ancestral Pottery Forms



EDUCATION - Navajo

Tom told me to go ahead and finish the bracelet. He said that when Navajo learned to make silver, the older smiths who were instructing them always told them to finish each piece they started, no matter what mistakes were made. In this way, he said, they learned how to make silver, but if they started in again every time they soldered badly or pounded wrong, they never got anywhere and never would learn how to make jewelry. I asked Tom if the Navajo didn't learn to do one thing at a time, by helping the experienced smith first with just his pounding, and then when that was learned, by helping with soldering, and so on, until all of the different processes were learned. Tom smiled when I asked him this and replied that Navajo never learned anything that way. He repeated that the only way smiths learned was by finishing each piece. Tom said that the Navajo learn by watching and then doing,

Education Comparison

"Knowledge is something you do; not a pre-existing tool independent of the person holding it, nor of the uses it might be put." (Doxtator, 1996)

"It galls us that Western researchers and intellectuals can assume to know all that is possible to know of us... It appalls us that the West can desire, extract, and claim ownership of our ways of knowing, our imagery, the things we create and produce, and then simultaneously reject the people who created and developed those ideas...." (Smith, 2012)"

Math & Geometry in Navajo weavings

Use of fractals, parallelograms, and polygons with independent points while Western math may use Cartesian coordinates



Figure 13: Larry Yazzie, Diné (Navajo) Detail of Raised Outline Rag (1994) Courtesy of the National Museum the American Indian, Smithsonian Institution [Catalog Number: 254375].

Gender Roles -

Most people fell into male or female **roles** but much more flexibility and freedom for females

Pueblos traditionally reserved weaving for men and pottery for women but they aren't rigid about it - after Spanish began forcing the creation of cloth it became female dominated as it was less ritual (needed to pay taxes) and men needed to farm under encomienda

Navajo reserved jewelry making for men and weaving for women

Recognition of more than 2 genders in Navajo culture:

"Among some groups, such as the Navajo, a family was believed to be economically benefited by having a "nadleh" (literally translated as "one who is transformed") androgynous person as a relative.

Two-spirit persons assisted their siblings' children and took care of elderly relatives, and often served as adoptive parents for homeless children.

A feminine male who preferred to do women's work (gathering wild plants or farming domestic plants) was logically expected to marry a masculine male, who did men's work (hunting and warfare). Because a family needed both plant foods and meat, a masculine female hunter, in turn, usually married a feminine female, to provide these complementary gender roles for economic survival. The gender-conforming spouse of two-spirit people did not see themselves as "homosexual" or as anything other than "normal".

Example

Hopi Pueblo men and male relatives weave wedding cloth for their bride

Cotton is a sacred material. Pueblo families have cotton growing outside of their homes to this day.



Pueblo/Zuni Woman's Blanket Dress/Wedding Dress Woven about a year after Marriage



Art - Hopi

Source: Quotskuyva Dextra
on making Hopi Sikyatki jars



For me, the clay from the earth itself is alive – it has spiritual power and a kind of energy. You can still gather it today in different colors, and the paints as well. You can manage to get it – you don't just go out, you kind of pray about it and we consider this very spiritual. I am very thankful for what I do. I am fortunate to have that gift.

Working with clay is oh, such a responsibility. How you care for your clay, you know it is like tending a sick patient. You have to keep our attitude straight. You can't loose your temper – you have a big responsibility.

There are times that interfere - if you are disrupted by something sad or if you are just not feeling right. This can block out ideas until you get back in tune. At those times I just put my pots away. If I decide to put a design on it but it just isn't going to work. You have to wait until you are in the right mood. But then when you do have a feeling of painting, it flows, it comes naturally.

Family is not just nuclear or even humans

All elements are kin - ex. Father Sun, Mother Earth, animals, plants and honored in their creation stories and histories

- treat clan emblems with respect as living family members
- Ex. those of toad clan would not eat them, those of bear clan would not kill them



Clay Pottery typically made by women - assoc with gift from Mother Earth

Pueblo Dough Bowl

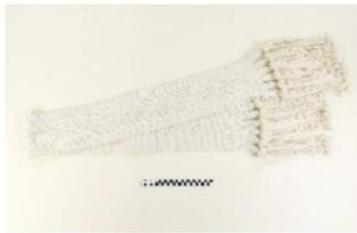


Pueblo Water Jar with Parrots



Rain Sash traditionally woven by Pueblo men

Associated with gift from Father Sun - who nourishes all that grows



Dance Kilt

Father Sun



Family continued

Most tribes follow matrilineal lines, but as stated before, there is a very wide interpretation of relationships..everyone and everything is family

- Sister's brother might have more facetime than the father (this confused Westerners at times as no one man seemed to have "ownership" of a family)

Navajo - selfishness and boisterousness are discouraged during child raising

Artists typically are generational - family teaches children, nieces and nephews

Punishment/Justice

- Communalism – people must submit to the good of the group even if it means they give up some freedom
- No jails, no insane asylums - use restorative justice
- "For example," said Yazzie, "Let's say you and I got into a squabble, and you hit me over the head. In the Western world, you would be called a defendant in a criminal proceeding and would create a bad name for yourself. The Western law way is to punish you, so that you don't repeat the behavior. But the Navajo way is to focus on the individual. You separate the action from the person. The Holy People say that the human being is a creation of the Holy People, and we have no part, we cannot destroy the human being or change it to something else. It's not within our authority to do that. In fact what you must do is respect yourself, because you are the creation of the Holy People. If you and I were to squabble and I sued you for criminal liability, civil liability, the *Diyin Dine* would say you should be respected. What is not respected is what you did.... The Navajo peacemaking process helps an offender realize that what he or she has done is incorrect. The process brings the offender and the victim together to talk to each other... the relatives would also feel relief, and those who are also interested in the process would feel the same way. So in the end, there's healing at different levels."

Land Use/Animal Use

- Human beings are a part of the earth, not meant to dominate other animals/living things (though intro of horse and sheep)
- Ownership meant access to things on land, not possession of land because everything in nature is sacred
 - Example: In Pueblo culture, houses are "fed" cornmeal so that they can have a long life

Environmentalism – there should be a balance between what we give and take from nature and we should only take what we need?

- Discussion: To what extent should holism be adopted in research and development?

Three Sisters Farming Method

- Holistic culture figured this out
- -ecologically more advanced
- -symbiotic relationship
- -knew to fertilize soil with fish
- Practiced by many
- - Iroquois in NE
- -Hopi in SW



Some More Contributions of NA to American Culture

- Mayans created the concept of 0 independently.
- Eastern North American tribes like the Iroquois already had representative federal government which the colonists saw and respected. (Ben Franklin even admitted this.) <http://teachinghistory.org/history-content/ask-a-historian/24099>
- Deep respect for ecology
- Lacrosse
- Sign language was originally used between differing tribes as a business language

Contributions Continued

- Respect for fellow humans, communalism, sexual tolerance, closest we've ever seen to gender equity
- Religious tolerance
- Relative peace amongst tribes
- Little materialism, no jails, no insane asylums
- Pottery, jewelry, weaving
- Agriculture of high calorie food like potatoes and corn (led to population increase around the world)

Discussion:

- Has Western thought been lacking in its insistence that we be scientific and dominate other people and nature? Why hasn't Native American culture been recognized more for it's contributions?
- AND/OR
To what extent should holism be adopted in research and development?

Do Now: Connections/Feelings/Thoughts

Benjamin Franklin's thoughts on Iroquois democracy, 1751: "It would be a strange thing if Six Nations of ignorant savages (the Iroquois) should be capable of forming a scheme for such an union, and be able to execute it in such a manner as that it has subsisted ages and appears indissoluble"

Used with permission from Stephens



Timeline - Fill in chart on Notetaking Doc

| | |
|--|----------------|
| <u>Massacre</u> 1637 | Group Members: |
| <u>Pueblo</u> Revolt 1680 | Group Members: |
| <u>Native</u> 1729 | Group Members: |
| <u>Treaty of Greenville</u> 1795 | Group Members: |
| <u>Trail of Tears</u> 1830s | Group Members: |
| <u>Sandwich</u> 1864 | Group Members: |
| <u>The Lewis and Clark</u> 1864 | Group Members: |
| <u>Treaty of Rowan Reservations</u> 1864 | Group Members: |
| <u>Red Cloud and Fort Laramie</u> 1866 | Group Members: |
| <u>Legislative school movement</u> beginning 1820s | Group Members: |
| <u>American Indian Movement</u> 1968 | Group Members: |

Find evidence of whether U.S. and indigenous relations are improving recently or not. You can use the topics below to help guide you and apply the skill of sourcing to address the reliability of the source. Take notes in your note taking doc.

| | |
|--------------------------------------|------------------------|
| American Indian Movement today | Reliability of Source: |
| Repatriation of indigenous artifacts | Reliability of Source: |
| U.S. Indigenous Land Acknowledgement | Reliability of Source: |
| Issues within Indigenous Community | Reliability of Source: |
| Other/Your Choice | Reliability of Source: |

Notetaking Document

We are told by College Board to gather historical evidence that:

"Europeans and Native Americans asserted divergent world views regarding issues such as religion, gender roles, family, land use, and power. Mutual misunderstandings often defined interactions as each group sought to make sense of the other."

LESSON ONE

[Slide Deck](#) to Reference

1. What constitutes a worldview? What does it look like to you?

2. List three things you've learned about present day indigenous nations.

3. What is holism in your own words?

4. Fill in the chart as we look through examples

| WORLDVIEW | NATIVE AMERICANS | EUROPEANS |
|---------------------------------------|-------------------------|------------------|
| RELIGION/AUTHORITY/ POWER DYNAMICS | | |
| EDUCATION | | |
| GENDER ROLES | | |
| FAMILY | | |
| PUNISHMENT/JUSTICE | | |
| LAND USE/ANIMAL USE | | |

| | | |
|------------|--|--|
| ART/BEAUTY | | |
|------------|--|--|

5. How are the examples of Native American worldviews above *evidence* of a holistic perspective on the world?

| |
|--|
| |
|--|

6. Reflect on the notes above and what we have learned so far. How confident would you feel in giving a 5th grader an explanation about what holism is? Could you provide at least 2 examples?

| | | | | | |
|------------|-------------------|-----------------------------------|--|-----------------------|--|
| NOT AT ALL | I HAVE SOME NOTES | I COULD DEFINE IT IN MY OWN WORDS | I COULD DEFINE IT AND GIVE AN EXAMPLE BUT NOT SURE | YES I CAN DO ALL THAT | I CAN DO THAT AND COMPARE IT TO EUROPEAN |
|------------|-------------------|-----------------------------------|--|-----------------------|--|

LESSON TWO

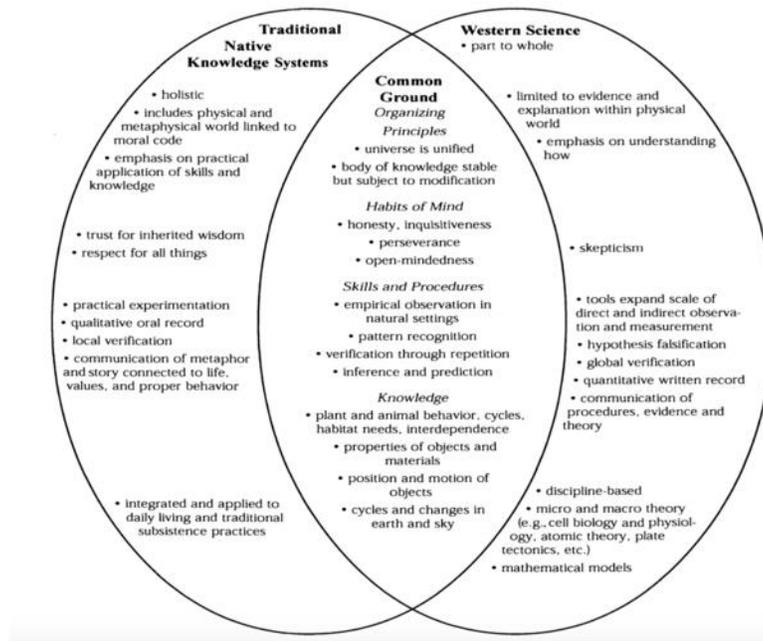
| | | |
|--|---|---|
| | What effects has this had on society? Good and bad. Find specific evidence to support. | How has valuing an ANALYTICAL thought process contributed to the development of this? |
| SCIENTIFIC METHOD | What effects has this had on society? Good and bad. Find specific evidence to support. | |
| MATERIALISM | <p>What effects has this had on society? Good and bad. Find specific evidence to support.</p> <p>What effects has this had on the environment as compared to what might occur in Pueblo/Navajo nations?</p> | |
| CAPITALISM'S EFFECT ON ENVIRONMENT | <p>What effects has this had on society? Good and bad. Find specific evidence to support.</p> <p>What effects has this had on the environment as compared to what might occur in Pueblo/Navajo nations?</p> | |
| ENGLISH VIEWS ON RACE, CLASS, AND GENDER | <p>What effects has this had on society? Good and bad. Find specific evidence to support.</p> <p>What effects has this had on equity as compared to what might occur in Pueblo/Navajo nations?</p> | |

1. Would having a HOLISTIC thought process have changed any of these

developments in your opinion? Why or how if so?

2. Reflect on the chart below and what we have learned so far. How confident would you feel in giving a 5th grader an explanation about what is different and the same about Native worldviews and Western ones? Could you provide at least 2 examples for each point you would make?

| | | | | | |
|------------------|-------------------------|---|--|---|------------------------------------|
| NOT AT ALL | I HAVE SOME NOTES | I COULD SAY THE DIFFERENCE in a BASIC WAY | I COULD SAY THE SAME AND DIFF IN A BASIC WAY or I CAN FOR WEST | I COULD EXPLAIN NATIVE WORLDVIEW | YES I CAN DO ALL THAT! |
|------------------|-------------------------|---|--|---|------------------------------------|



Stephens, Sidney. *Handbook for Culturally Responsive Science Curriculum*. Alaska Science Consortium and the Alaska Rural Systemic Initiative, 2000.

LESSON THREE

| Event and Date | What did indigenous want? Did worldview effect this want? | What did Westerners want? Did worldview effect this want? | Did worldview effect the outcome? If so, how? |
|--|---|--|---|
| <u>Mystic</u> Massacre 1637 | | | |
| <u>Pueblo</u> Revolt 1680 | | | |
| <u>Natchez</u> 1729 | | | |
| <u>Treaty</u> of Greenville 1795 | | | |
| <u>Trail of Tears</u> 1830s | | | |
| <u>Sandcreek</u> 1864 | | | |
| <u>The Long Walk</u> 1864 | | | |
| <u>Treaty of Bosque Redondo</u> 1864 | | | |

| | | | |
|---|--|--|--|
| <u>Red Cloud and Fort Laramie</u> 1866 | | | |
| <u>boarding school movement</u> beginning 1820s | | | |
| <u>American Indian Movement</u> 1968 | | | |

Prompt: To what extent did divergent worldviews lead to conflict between indigenous tribes and various imperialist governments on their land?

Find evidence of whether U.S. and indigenous relations are improving recently or not. You can use the topics below to help guide you and apply the skill of sourcing to address the reliability of the source.

| |
|--|
| American Indian Movement today Reliability of Source: |
| Repatriation of indigenous artifacts Reliability of Source: |
| U.S. Indigenous Land Acknowledgement Reliability of Source: |

Issues within Indigenous Community

Reliability of Source:

Other/Your Choice

Reliability of Source:

Essay

200

AMERICAN PRAGMATISM

went beyond the certainties one could find in either empirical experience or a purely reasonable estimate of consequences.

The appeal of Martin Luther King, Jr., was to justice, a quality of the human mind and heart that might require people to work against their own superficial or temporary interests. The grounding of King's work was his faith in a God who guaranteed justice, and who promised, as well, that people could be turned around, converted, empowered to make a new start, forgive one another, enter into a new, free state of affairs called "the Kingdom of God." When it came to the crunch, no calculus of likely consequences was sufficient to sustain King. Sensing that his life might soon end, a sacrifice to hatred, he had to find deeper reasons for hope. These became the figure of Christ, who had gone before him in suffering for the sake of righteousness, justice, the love of other human beings that the love of God made obligatory. A student of King might realize that William James was right: people do depend on unseen powers when they are called to accomplish great deeds. But William James was also wrong, the same student might claim, in thinking that one could be individualistic, pluralistic, pragmatic about these powers, when the call came to sacrifice one's very life. At that moment, the support one sought was the grace of a persuasive divinity like Jesus: an embodiment of God who stood, once and for all, as proof that love is stronger than death, heaven more real than earth, eternal justice more important than any temporal profit or benefit.

BEGIN

Native Americans

As they tried to make sense of their experience with whites, Native Americans of recent generations sometimes turned an excellent education in Western thinking back upon those who had subjected them. Thus Vine Deloria, surveying the implications of the cultural encounter between Native Americans and whites, found that white individualism had led to considerable provincialism, while more holistic Native-American views of the world might hold the key to new advances. One can question Deloria's emphasis in narrating the history of Western thought, but his analysis of Native-American views is striking: "Instead of isolating things, Indians encompassed them; togetherness, synthesis, and relatedness characterized their experiences of the universe. The ordinary distinctions between mind and matter, human and other life forms, nature and human beings, and even our species and the divinity were not considered valid ways of understanding experience. Life was a complex matrix of entities, emotions, reve-

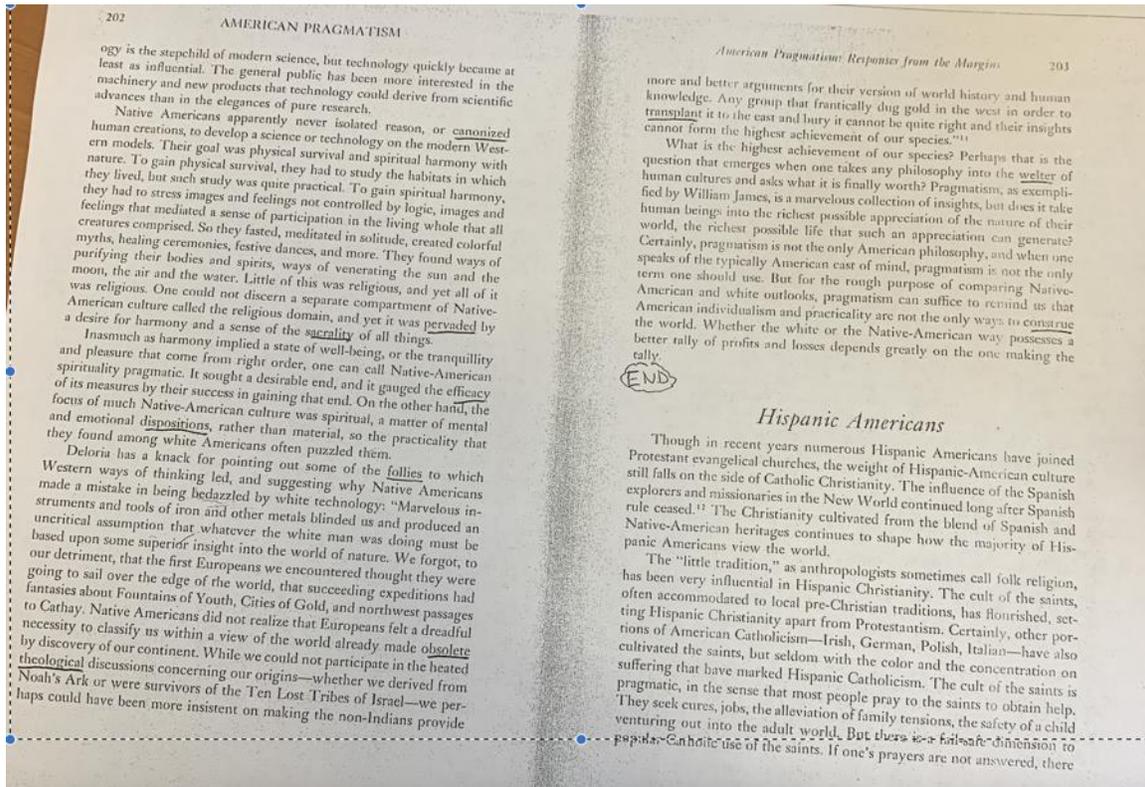
American Pragmatism: Responses from the Margins 201

lations, and cooperative enterprises and any abstraction was considered stupid and dangerous, destructive of spirit and reductionist in the very aspects that made life important. A great many non-Indians have intuited this 'togetherness' from observing Indians and reading of the 'Indian way', but have failed to understand the remarkable system of relationships which undergirds a seemingly innocent and simple life."¹⁶

Here we have a sketch of a way of knowing that Jamesian pragmatism, and, even more, Whiteheadian process thought, would find quite congenial. The reason is its rootedness in experience. Whether it accounts adequately for the gains, intellectual as well as practical, that have come from the West's isolating individual phenomena for study and being willing to abstract from particulars to make generalizations, is a valid question. Without the Western philosophical outlook there would be no higher mathematics, no nuclear physics or astronomy. On the other hand, Native-American intuitions about relatedness, togetherness, seem to prefigure much that has been discovered by modern ecological studies. Inasmuch as the different elements of nature constantly interact, it is artificial to isolate them from one another, and one only gets a true picture of their natural reality when one finds ways of honoring their interdependence.

The intriguing question is how this ecological outlook shades the issue of human nature: humanity's place in reality. Native Americans did not live in an anthropocentric world. Was that because they had not developed the technology to dominate nature, or was it because they had a profound instinct that the other kinds of creatures with whom they shared the world would always be their equals in the mystery of existence? One aspect of the religious background to the Western development of anthropocentrism was the biblical teaching that human beings are the images of divinity, something closer to the form of the Creator than what rocks and plants, fishes and cattle enjoy. As it came to locate the special dignity of human beings in their reason, Western culture took the Greek discovery of the range of reason as a stimulus to speculation. When that speculation, that ability to infer possibilities, became joined with close empirical observation, the dynamo of modern science emerged. In modern science, speculation and empirical observation married to produce a highly reasoned investigation of the natural world.

Scientific research is not in itself pragmatic. It does not seek results that would benefit human beings, except insofar as discovering more about reality is always a prime benefit, an experience uniquely fulfilling. But the world that scientific research has discovered is amazingly complicated—varied even beyond the pluralism championed by William James. Technol-



Carmody and Carmody 1990 The Republic of Many Mansions pg 200-203 [essay](#) on Native American Pragmatism Vocabulary Help

Essay Vocab Helper

These are the definitions for the words underlined in the essay. They are listed in the order they appear in the essay.

- Subjected – one that is placed under authority or control
- Individualism – the belief that the needs of each person are more important than the needs of the whole society or group
- Provincialism – the beliefs that cultures in different areas are very different from one another
- Synthesis – something that is made by combining other things
- Divinity – the formal study of religion, religious practices, and religious beliefs
- Matrix – something within or from which something else originates, develops, or takes form

- Abstraction – removing something from the source
- Reductionist – a procedure or theory that [reduces](#) complex data and phenomena to simple terms
- Intuited – have a gut feeling that something is true
- Undergirds – to strengthen or support (something) from below
- Jamesian – things that psychologist William James believes
- Pragmatism – a practical approach to problems and affairs
- Whiteheadian – belief that interaction between east and west thought holds great promise
- Congenial – [agreeable](#), suitable, or pleasing in [nature](#) or character
- Phenomena – [anything](#) that can be perceived as an occurrence or fact by the senses
- Prefigure – to show or represent beforehand by a figure or type; foreshadow.
- Anthropocentric – Belief that the world is centered around mankind
- Profound – having deep insight or understanding
- Empirical observation – scientific study that tries not to effect what its studying
- Dynamo – energetic
- Pragmatic – something that is practical and solves problems
- Pluralism – the idea that many different cultures can exist together at once
- Canonized – making someone or something god-like
- Pervaded – something spread throughout all parts
- Sacrality – pertaining to sacred rites and observances
- Efficacy – effectiveness
- Dispositions – [the](#) predominant or prevailing tendency of one's spirits; natural mental and emotional outlook or mood; characteristic attitude:
- Obsolete – out dated, no longer functioning or worthwhile
- Theological – religious ideas
- Transplant – to move from one place to another
- Welter – [a](#) confused mass; a jumble or muddle
- Construed - to give the meaning or intention of; explain; interpret.

Essay Notes for Student at Frustrational Level

This essay is going to argue that native american (holistic) ways of looking at the world is more valid than western(euro/white) ways give credit for...maybe both are valid.

| Native american | Western |
|---|--|
| <p data-bbox="250 428 773 464">Holistic – looks at everything as a whole</p> <p data-bbox="250 569 743 636">See the world as connected (emotions, nature, animals)</p> <p data-bbox="250 741 735 777">See highlight about prefigure ecology</p> | <p data-bbox="834 428 1393 537">Separate emotions from work, consider ourselves separate from animals and nature to an extent</p> <p data-bbox="834 642 1377 709">West is good at breaking things down and looking at scientific ways of doing things</p> <p data-bbox="834 814 1206 850">See highlight on nuc physics</p> |

West is anthropocentric and empirical and na is intuitive and don't dominate nature

Science is great but is it really that influential towards progress bc most people are not concerned with finding the "truth" they just like the stuff that science creates like the iphone 13!! (jameson)

Na's goal was spiritual harmony and survival over these things.