

PROGRAM ORGANIZATION

On the following pages you will find an overall plan for the implementation of Level IV of *The Indian Reading Series*. The ideas are only suggestions which you may adapt to fit your particular class. Since this Series supplements best the language experience approach to reading, teachers should conscientiously attempt to insure that students complete the **language cycle**, (i.e., talking, performing, writing, reading) wherever possible, even if not specified in the Teacher's Manual or on the student activity cards. Authentic discourse is communication in which there is a real audience to which one sends oral, written or nonverbal messages.

Level IV has three major components: the thirty-six stories published in twenty one booklets, the Teacher's Manual and a set of student activity cards.

THE STORIES

The thirty-six stories in Level IV have been sequenced according to common themes for instructional purposes. On occasion stories from the same book have been separated in the sequencing because it was felt the content of the story lent itself best to certain instructional activities. Hopefully, this will not be too inconvenient.

Stories, therefore, which are similar either in “type” or in main idea have been grouped together to provide continuity and to facilitate follow-up activities. (Story “types” are described in the Teacher’s Manual Section.)

The seasons or time of year in which a story might be most appropriately read was also taken into account in the sequencing since some stories seemed more appropriate for specific seasons (i.e., the gift giving ideas presented in “Nosy Coyote” seem to work well around Christmas time). It should be noted also that the first few stories were chosen because they came from the three regions (Plateau, Coast, Plains) and provide an opportunity to discuss the differences and similarities mentioned in the “Historical Perspectives” section.

- *The Weasel and the Eagle* and *The Otter and the Beaver* (Warm Springs) - Plateau Region
- *Snail Woman at Sq³a’le* (Suquamish) *Basket Woman* and *Blue Jay - Star Child* (Muckle-shoot) - Coastal Region
- *Assiniboine Woman Making Grease* (Assiniboine) - Plains Region

Some stories are not as long nor as detailed as others so may not require the same amount of class time to complete. The number of stories however will require that they be used one to two times a week. The schedule, as well as the sequencing, are suggestions and individual teacher discretion is encouraged.

The following two pages show the story sequencing organized as a wintercount is organized. It begins in the middle and goes in a spiral fashion counter-clockwise. You may want to enlarge this for your bulletin board and add story titles as you complete each story.



Kootenai
Stories
Book 11

Sioux
Stories and
Legends
Book 10

The Bear
Tepee
Book 9

Chief
Mountain's
Medicine
Book 12

Snail
Woman at
Sq³a'le
Book 2

Warm
Springs
Animal Stories
Book 1

Coyote
the Trickster
Book 13

Blue - Jay
Star Child/
Basket Woman
Book 3

Running
Free
Book 14

Assiniboine
Woman Making
Grease
Book 4

Salish
Coyote Stories
Book 15

Coyote
and the
Cowboys
Book 16

Napi's
Journey
Book 17



Wintercount of the People Tribe

Fort Hall
Stories
Book 8

Little
Weasel's Dream
Book 7

How
Summer Season
Came
Book 6

Coyote
Book 5

Warrior
People
Book 21

Baskets
and Canoes
Book 20

Tepee
Making
Book 19

Warm
Springs Stories
Book 18

THE TEACHER'S MANUAL

The primary purpose of this teacher's manual is to suggest activities which are not only culturally relevant for Indian students but will further involve students in language production and refinement.

For each story the manual identifies the geographical area from which the story came, the story type, new or unfamiliar words, a short summary including a clarification of values stressed, activities which require teacher guidance, and a notation of the appropriate student activity card(s) to be used as follow-up.

Geographical Areas

All stories come from tribes located in the northwestern states of Oregon, Washington, Idaho and Montana. Because of the similarities of lifestyle and culture within a geographical area, tribes have been grouped together for discussion purposes. The three geographical areas identified are the Coastal region, the Plateau region and the Plains region. Many activities throughout the program will help students recognize the similarities between tribes in the same region as well as the differences among tribes in another region. For example, several stories in Level IV describe the type of dwelling of the different tribes. In the Pre-Contact Period tribes in the Coastal region lived in long houses made of wood, while tribes of the Plateau region constructed homes using tule mats, and in the Plains region the tribes built tepees from animal hides (please refer to the article "Historical Perspectives" for further information).

Understanding cultural distinctions and similarities should help students better understand the stories. One caution should be added that often generalizations may lead to stereotyping. Even tribes within the same geographical area may differ widely in some cultural practices. **Always encourage students and community resource people to point out the unique cultural distinctions locally wherever possible.** It may be helpful to enlarge the map of the Northwest and locate the stories on it as they are introduced to the students.

Story Types

Each story has been identified as belonging to one of four story types to help teacher and students better understand the intent of each story. Many stories, however, are a combination of several story types and this too should be noted.

Explanation of Natural Phenomena Stories

Though not the most common, the natural phenomena stories are the most readily identified. These stories offer explanations for many "why" questions concerning natural phenomena.

- Why are there so many jellyfish in the water at the upper end of Sinclair Inlet?
- Why are there alligators in Florida and not in The Dalles, Oregon?
- Why are owls' eyes big and crows' feathers black?
- Why are there only so many summer months?
- Why is there a land form like the Devil's Tower?

Often within these stories are also valuable lessons about proper behavior.

Value Stories

Indian values permeate all the stories, though in some the value being emphasized is more obvious. These stories show the consequences of good and bad behavior and poke fun at foolishness. Since instilling strong cultural values in children was a prime objective of story telling, these stories present ideal opportunities to promote positive behavior in all students.

Description of Culture Stories

These stories explain in detail the appearance and use of cultural objects, ceremonies, or life-style of individual tribes. Within Level IV are stories about tribal history, basket and canoe making, tanning hides and traditional tribal dwellings.

Ideas About Spiritual Beliefs

These stories allude to the idea that Indian people prayed and fasted to receive a dream or vision which would direct them throughout life. In order to understand these stories teachers and students alike must recognize the impact of such events on an individual's life. Reference is made to spirits and dreams, and time is taken within the Teacher's Manual to try to explain the meaning of such terms within the context of these stories. The ways in which Indian people have sought to maintain their spiritual beliefs may not be familiar to the non-Indian but this idea should be recognized and respected.

New Words and Native Words

Unfamiliar, difficult or native words have been identified. These may be introduced prior to reading the stories. Proper pronunciation of native words should be encouraged. A phonetic spelling of tribal names is included in the "Firetalk" activity card.

Summary

Each story is summarized. In addition unfamiliar concepts are defined and the main idea is clarified and further developed. Many key cultural ideas are identified here, as well as in some student activity cards.

Teacher Guided Activities

Teacher guided activities require some teacher preparation and often involve leading the students in a discussion. Many activities direct the teacher to draw upon resources within the community in an attempt to make the school experience more relevant to the Indian students.

STUDENT ACTIVITY CARDS

For almost all stories there is a student activity card which corresponds to some idea introduced within the story. Most cards elaborate on some aspect of Indian culture or give additional practice in language arts development.

A list of the activity cards and corresponding titles are listed on the next couple of pages. The activity cards were designed to be used by students with minimal supervision by an adult. They are intended to promote creativity and expand student awareness of Indian culture.

In addition many alternative activities are listed under the Teacher Guided Activities section and may be posted in the room or duplicated so that students may work on additional projects as they choose. Also have on hand additional reference materials whenever possible to help encourage independent work.

Some activities were placed early in the program because they developed a key idea which will be referred to throughout the program. Please take time to emphasize the following activity cards:

- Firetalk Cards - describes oral tradition and pronunciation of tribal names in the series
- Earth, Sky, Water Cards - provides a map which locates each tribe
- Four Winds Card - provides a culturally appropriate grouping of ideas to be used repeatedly when involved in story activities
- Wintercount Card - describes the recording of Plains tribal history using pictographs
- Dream Shields Card and Seeking a Spirit Card — provide activities which help students understand Indian spiritual beliefs

LISTING OF ACTIVITY CARDS

Card Title	Story Title
Firetalk 1-A 1-B	The Weasel and the Eagle Coyote and Raven
Firetalk 1-C 1-D	The Otter and the Beaver
Earth, Sky, Water 2-A 2-B	Snail Woman at Sq ³ a'le
Earth, Sky, Water 2-C 2-D	Basket Woman Running Free

Filmstrip Making	Blue Jay - Star Child
3-A	How Coyote Tricked Porcupine
3-B	
Indian Food Preparation	Assiniboine Woman Making Grease
4-A	
4-B	
Four Winds	Coyote and the Northwind
5-A	
5-B	
Wintercount	How Summer Season Came
6-A	
6-B	
Pictographs	How Summer Season Came
6-C	
6-D	
Dream Shields	Little Weasel's Dream
7-A	
7-B	
Indian Names	Catches Up to Antelope
8-A	Tepee Making
8-B	
Bears and Hats	Bear Hat
9-A	
9-B	
Tracks	Bear Tepee
10-A	
10-B	
Talking Hands	Pet Crow
11-A	
11-B	
Smoke Signals	Owl Boy
12-A	
12-B	
Writing Script	Moosehide Robe Woman
13-A	Coyote and His Big Brother Wolf
13-B	Coyote Gets Lovesick
Indian Suitcases	Coyote and Crow
14-A	
14-B	

Offering Good Thoughts

15-A

15-B

Talking Rocks

16-A

16-B

Seeking a Spirit

17-A

17-B

Indian Leaders

18-A

18-B

Whipman

19-A

19-B

Puppets and Stuff

20-A

20-B

Gift Giving

21-A

21-B

21-C

21-D

Magic Tricks

22-A

22-B

Paints and Earth Bags

23-A

23-B

Northwest Homes

24-A

24-B

Baskets

25-A

25-B

Listen, Touch, Reflect

26-A

26-B

Coyote and Tick

How Deer Hide Was Tanned

Coyote's Dry Meat Turns to Live

Owl's Eyes

Na-See-Natchez

Seeking a Spirit

Chief Mountain's Medicine

Coyote and the Two Sisters

Coyote and the Cougar

How Coyote Tricked Porcupine

Coyote Gets Lovesick

Nosy Coyote

Coyote and the Cowboys

Napi's Journey

Our Homes Then and Now

Tepee Making

Baskets and Canoes

Warrior People