

California State University, San Bernardino

**CSUSB ScholarWorks**

---

Theses Digitization Project

John M. Pfau Library

---

1998

## **Cahuilla ways: An investigation of the Cahuilla Indians**

Heather Lynn Rembold

Follow this and additional works at: <https://scholarworks.lib.csusb.edu/etd-project>



Part of the [Education Commons](#)

---

### **Recommended Citation**

Rembold, Heather Lynn, "Cahuilla ways: An investigation of the Cahuilla Indians" (1998). *Theses Digitization Project*. 1446.

<https://scholarworks.lib.csusb.edu/etd-project/1446>

This Project is brought to you for free and open access by the John M. Pfau Library at CSUSB ScholarWorks. It has been accepted for inclusion in Theses Digitization Project by an authorized administrator of CSUSB ScholarWorks. For more information, please contact [scholarworks@csusb.edu](mailto:scholarworks@csusb.edu).

CAHUILLA WAYS:  
AN INVESTIGATION OF THE CAHUILLA INDIANS

---

A Project  
Presented to the  
Faculty of  
California State University,  
San Bernardino

---

In Partial Fulfillment  
of the Requirements for the Degree  
Master of Arts  
in  
Education: Environmental Education Option

---

by  
Heather Lynn Rembold  
December 1998

CAHUILLA WAYS:  
AN INVESTIGATION OF THE CAHUILLA INDIANS

---

A Project  
Presented to the  
Faculty of  
California State University,  
San Bernardino

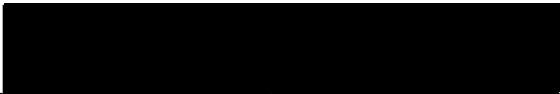
---

by

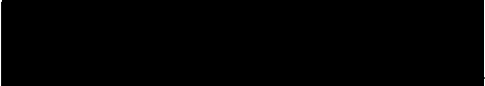
Heather Lynn Rembold

December 1998

Approved by:

  
Darleen Stoner, Ph.D., First Reader

12-2-98  
Date

  
Caroline Conway, M.A.  
The Living Desert, Second Reader

## ABSTRACT

This project describes a unit of study designed for after-school, multi-age programs taught by The Living Desert staff to children, most of whom have grown up in the Coachella Valley. The Living Desert is a botanical and zoological park in Palm Desert, California. The lessons focus on the Cahuilla Indians, who are native to the Coachella Valley. It is the goal of this project to provide a curriculum guide that will facilitate both cultural and historical understanding of the Cahuilla Indians. This understanding helps students realize more about their own cultural story and how it shapes their perception of the natural world. Each lesson is designed to maximize student involvement and participation through the use of hands-on activities and discussions, and through exposure to various literature written by Byrd Baylor. When used sequentially, the lessons provide students with a well-rounded introduction to the Cahuilla culture, as well as a model for which to assess their own cultural beliefs and ideology.

## ACKNOWLEDGMENTS

A huge thank you to Caroline Conway, for without her encouragement and wisdom this project would never have been possible. Thanks to Dr. Darleen Stoner for her support and knowledge. To our families and close friends, many thanks and much love for all of your faith in me and my abilities. And finally to my husband, Jon--this California souvenir was definitely worth the adventure to the desert! Thank you for your unconditional patience and love!

## TABLE OF CONTENTS

ABSTRACT . . . . .	iii
ACKNOWLEDGMENTS . . . . .	iv
INTRODUCTION . . . . .	1
LITERATURE REVIEW . . . . .	5
Multiculturalism, with a Native American Emphasis . . . . .	5
Constructivism and Teaching Practices . . . . .	12
Positive Benefits of Environmental Education for Potentially At-Risk Students . . . . .	16
GOALS AND OBJECTIVES . . . . .	19
DESIGN OF PROJECT . . . . .	21
RESULTS . . . . .	24
IMPLICATIONS FOR EDUCATORS . . . . .	27
APPENDIX A . . . . .	30
A General Background For Instructors Before Beginning This Unit . . . . .	30
Lesson # 1: A Place in History . . . . .	32
Lesson # 2: Family Connections . . . . .	36
Lesson # 3: To Plant and Grow . . . . .	38
Lesson # 4: In an Animal's "Shoes" . . . . .	41
Lesson # 5: A Story of Pictures . . . . .	44
Lesson # 6: An Unknown Story . . . . .	47
Lesson # 7: Time to Play . . . . .	49
Lesson # 8: The Cahuilla Way Today . . . . .	51

Lesson # 9: Telling Our Own Stories . . . . .	53
APPENDIX B: References on Cahuilla Indian Information . . . . .	55
REFERENCES . . . . .	56

## INTRODUCTION

Before the Cahuilla people were placed on reservations at the end of the 19th century, the "Desert Cahuilla" Indians inhabited the fertile Coachella Valley of Southern California (Strong, 1929, p. 36). Strong also identifies "Mountain and Pass Cahuilla," but for the purposes of this project I concentrate solely on the "Desert Cahuilla" (p. 36, 1929). Clan villages on the valley floor extended from Palm Springs to Indio and south to the Salton Sink. The inhabitants were hunters, gatherers, and "marginal" agriculturalists (Modesto & Mount, 1980, p. 15). Village populations varied between 100 to 350 people with more densely populated villages located around abundant water sources (Modesto & Mount, 1980).

The historical and cultural background of the Cahuilla has fascinated explorers, historians, and anthropologists for more than a century. The Cahuilla acquired a mastery of a "seemingly forbidding and fruitless environment," making them what might be considered "master ecologists" (Bean & Saubel, 1972, p. 2). These people were influenced by the environmental extremes that nature presented to them. However, they lived their lives with the basic belief that all humans must live harmoniously with the natural environment (Bean & Saubel, 1972, p. 2).



Today the land ethic of the Cahuilla, and many other Native American peoples, has been lost. As Michael Ventura writes in his "Report from El Dorado" (1988):

Now the environment of America is media. Not the land itself, but the image of the land. The focus is not on the people so much as it is on the interplay between people and screens. What we've done with the land is far more important now than the land--we're not even dealing with the land anymore, we're dealing with our manipulation and pollution of it (p. 173).

Our society has lost the ability to "experience" a place, even our own homes and neighborhoods. As a result, our children, our future, no longer view the environment as a whole. Instead, the environment and the natural world have been reduced to facts that students can gain through books or computers. Today our children view the environment as "partitioned off," an environment of distinct parts, a concern distinct from that of simply learning to live well with the "others--the other-than-human creatures-- around you" (Nabhan, 1994, p. 83).

The Cahuilla people saw themselves as participants in a great natural order of life, related in a fundamental way to every other living species. It was critical that humans respect every other form of life, and to learn from them as much as they could the proper behavior in this world. Native Americans made a point of observing the other creatures and modeling their behavior. It is these skills

that have been lost by many adults in our modern society. However, in many cases, these skills have not been lost by our youth. It is with this hope, and the belief in a child's strong sense of wonder and insight, that this curriculum guide was developed.

Traditionally, when a unit is offered on Native Americans, it is presented in such a way that students have no other choice but to examine the differences between "then and now." The various lessons within this curriculum guide blur this distinction and focus instead on what we can learn about our own place and time, based on a different and past model. The various activities portray the cultural and historical life of the Cahuilla people with as much accuracy as possible.

It is the intention of the lessons and activities to provide students with a clearer understanding of the Cahuilla people. It is also the goal of this unit to provide students with the necessary tools and motivation in which to assess and compare their own connections to the natural world, as well as to acquire a more accurate account of their own cultural story.

It is significant to note that all of the students I have worked with throughout the course of this project are from a different cultural background and geographical area than myself. Most of the students participating in the Boys

and Girls Club programs were born and raised in the Coachella Valley. The only home they have ever known is the Sonoran Desert. Thus, The Living Desert staff has begun making their programs available to the Boys and Girls Clubs of Coachella Valley as a means of reaching out and educating the youth about their native home. A curriculum such as this one on the Cahuilla Indians not only serves as a unit on very basic desert ecology, but also allows students the freedom to evaluate their own culture and arrive at their own conclusions about their cultural beliefs and modern environmental ideology.

Being from the east coast, I was anxious to see the desert, and hear what the students thought about the people who inhabited the desert for over two thousand years. As a result, I had the opportunity not only to learn about the Cahuilla culture throughout the course of my work, but also learn about the students' cultural heritage and stories during discussions and activities.

## LITERATURE REVIEW

This project is centered around the Cahuilla Indians, creating an interdisciplinary unit emphasizing hands-on and activity-based learning. This review begins by defining and justifying the value of multiculturalism, specifically with a Native American emphasis. The literature reviewed is supportive of the awareness students can gain from integrating their own history and culture in a unit of study on Native Americans. The literature reviewed also supports the various teaching styles and practices employed throughout the lessons. Finally, this review touches upon the benefits of an environmental education program for potentially at-risk students, such as those that Boys and Girls Clubs target.

### Multiculturalism, with a Native American Emphasis

The multicultural education movement that emerged during the 1970s was in many ways a "remedial response to the ideas, issues and problems that were framed and brought to the social conscience of this nation through the civil rights movement of the 1960s" (Melendez, 1995). It is significant to note that the definition and aims of multiculturalism have indeed changed and expanded over the past few decades. However, educators today contend that there are many varieties of multicultural education and a

great deal of disagreement and debate continue as to its proper definition and goals.

Today's knowledge explosion has placed educators "in a situation where the real question is how to decide what it is possible for students to learn and how to select meaningful learning experiences from all of the knowledge that is now available and continues to be developed each day" (Melendez, 1995). However, "In one form or another multiculturally oriented teaching practices, texts, and curricula are in fact rapidly becoming a part of the school experience for many American children" (Hoffman, 1996, p. 546). It is the responsibility of today's educators and those involved with curriculum development to successfully implement multicultural education programs into our classrooms, and thus, into the lives of our youth.

Despite the variety of definitions for multicultural education, almost every definition focuses on the "experiences of minorities that have historically been ill-served by American education and socioeconomic structure" (Hoffman, 1997). As Hoffman (1997) goes on to say, "One of the key notions in defining diversity and multicultural education, however, is the idea that diversity is a given, a fact of American life, and that education that supports the achievement of social equality in American education and society must somehow include this diversity." Ultimately,

the primary objective of any multicultural education program should be "to affirm cultural diversity by correcting stereotypes, myths, omissions, and distortions by providing accurate accounts of cultural groups as viable entities in American society" (Morris, 1983, p. 87).

Many educators simply emphasize that "differences," among cultures, people, lifestyles, are only "superficial glosses on a fundamental universality" (Hoffman, 1997). In other words, educators encourage students to think that although differences might exist, we are all fundamentally the same. In such an instance, a teacher might encourage students to "describe their cultural identities or heritages" by filling out a simple worksheet with "descriptive cultural categories or traits of fundamentally equivalent significance that can be conveniently compared and shared with others" (Hoffman, 1997).

This approach, that of reducing cultural heritage and background into neat and comparable categories, is most often taught in standard social studies classrooms and identified as multicultural education. Students are encouraged to look at culture through the "lens of categories" that are familiar to them (Hoffman, 1997). From this sort of methodology, students are to assume that all human needs, wants, and values are basically the same no matter where one goes. "Rather than teach students to alter

their own categories of seeing or challenge them to look critically at their assumptions about the nature of that world, it simply reinforces those that are already in place" (Hoffman, 1997).

Hoffman contended that perhaps the best method to teaching about cultural difference comes from in-depth study in which students are given the opportunity to explore a culture and come to their own conclusions (1997). Although much research emphasizes the importance of merely infusing multicultural content across the curriculum, Hoffman strongly disagreed and wrote that this methodology was counterproductive. Simply infusing content across the curriculum does not result in any "sustained encounter with cultural difference that can lead to the defamiliarization of the learner's taken-for-granted cultural frames of reference" (1997). Instead it provides a "snapshot" view of cultures as "commodities of difference, that if given in sufficient doses, can inoculate students against bias, prejudice, and the like" (1997).

One of the "tasks" for educators trying to create an accurate and thought-provoking multicultural curriculum would be to "foster critical and comparative defamiliarization--very much in the way anthropologists have traditionally approached the study of cultures" (Hoffman,

1997). Much of what educators pass on as multicultural education today ignores this process.

During a unit of study on Native Americans, a "snapshot" is far from appropriate. Through an in-depth, comparative study on Native Americans, the various experiences and activities introduced can allow students to more clearly understand and appreciate the customs and the history of cultural groups. This educational opportunity will "lead (students) to deep and meaningful levels of understanding" about other cultural groups and viewpoints (Morris, 1983, p. 83). This deeper understanding will not result from a simplistic, "snapshot" approach to Native Americans. Thus, it was the goal of the "Cahuilla Ways" unit to immerse the students into the culture and ways of the Cahuilla people, both for the students' educational benefit and out of respect for the Cahuilla culture.

The exploration of a Native American people can be both complicated and fascinating. In a unit of study focusing on Indians and the environment, many might simply try to portray the image of a people who "lived in harmony with nature" (Warren, 1996, p. 18). This is indeed too simplistic of a view, and not the complete account.

During a multicultural unit on Native Americans, the people and social structure must emerge as complex, rather than as the simple symbols they have "become in popular



culture" (White, 1985, p. 103). White went on to comment that, "Their (Native Americans) environmental attitudes and beliefs have been and remain those of human beings operating in a complicated and compromised world" (White, 1985, p. 103).

A primary lesson of any Native American ecology and history class must be the emphasis that Native Americans "were and are real people, and therefore needed (and need) to shape land to make a living from it" (Warren, 1996). To claim that Native Americans lived without affecting nature is unbelievable. Did they live without creating a way of life? Did they live without touching anything? They might have had far less impact on their environments than European colonists, but Indians still "profoundly shaped the ecosystems around them" (Warren, 1996, p. 19).

However, to simply teach a unit on Native Americans and the environment and do little more than perpetuate the stereotype that American Indians were closely involved with the environment, the teacher has failed students and Native Americans alike (Coates, 1994). Instead why not look more closely at the Native American's connection to the land, to Mother Earth. This approach is perhaps more inspiring and thought-provoking, as compared to a simplistic study about how Native Americans were "primitive ecologists" (Warren, 1996, p. 18).

It is this sort of connection that should come across to students during an in-depth, multicultural unit on Native Americans. "People make a place as much as a place makes them. Indian people did indeed interact with the places in which they lived for such a long time that their landscape became a reflection of their very soul" (Cajete, 1994, p. 44). Native Americans experienced nature as a part of themselves and themselves as a part of nature. This is perhaps the most difficult, but most significant, point to get across during a multicultural unit on Native Americans.

Various teaching methods are employed while trying to provide students with earthly connections. However, educators must be careful not to inaccurately or inappropriately recreate Native American rituals and ceremonies in the name of education. Often times, "non-native (persons) display a tendency to view natives through romantic lenses" (Horwood, 1995, p. 8). Also "non-natives perceive that natives express this connection (with the environment) in their ceremonies and suppose that, in some imitative way, doing likewise will help" (Horwood, 1995, p. 8). However, there are methods, including that of taking a closer examination of one's own culture and traditions in juxtaposition to another, that will help create new types of ceremonies and teaching practices that are suitable for "non-native" people. Educators must serve only as guides,

not imitators, who promote a better understanding about these people and their way of life.

Much of the literature reviewed discussed the value and significance of multiculturalism within the framework of a traditional classroom setting. However, as Gibson (1984, p. 112) discussed, "we no longer are restricted to the view that equates education with schooling or multicultural education with formal school programs." In fact he strongly believed that this broader view of education "relieves" traditional educators from assuming the primary responsibility for students' acquisition and appreciation of cultural groups and views (Gibson, 1984, p. 112). Thus, there is a great need, and value, for multicultural education programs to be implemented within out-of-school learning environments, like those at the Boys and Girls Clubs.

#### Constructivism and Teaching Practices

Considerable interest has recently been paid to applications of constructivism and constructivistic environments. Constructivism is a philosophy of teaching that challenges the ideas supporting the "traditional" objectivism. The philosophy behind constructivism proposes that "learning environments should support multiple perspectives or interpretations of reality, knowledge construction, context rich, experience-based activities"

(Jonassen, 1991a, p. 28). In other words, this teaching model emphasizes that the responsibility of learning lies within each student.

It is no longer the principal philosophical ideology that "students learn because teachers teach," which is what objectivism states (Stoner, 1995, p. 12). Instead, educators are encouraged to become facilitators of learning experiences "which enable students to manipulate materials, consider points of view, participate in group work, and focus on learning concepts" (p. 12).

A significant dimension of a constructivistic program is its ability to uncover "alternative conceptions-or 'misconceptions'-and the attempt to understand the learner's point of view" (Brooks, 1990, p. 70). According to Brooks, "Misconceptions refer to the theories students have generated to explain various phenomena, behaviors, interactions-theories that are wrong from the adult perspective" (p. 70). Although the child's thinking may be wonderful, lack of information, or incorrect data, may lead them to faulty assumptions. With constructivism, the teacher cannot demand that the student see an error in his/her thoughts and suddenly develop a new mental model. Instead the teacher offers "intellectual opportunities carefully constructed as invitations that maximize the

possibility that new conceptual learning will occur" (p. 70).

In this sort of learning environment, students must confront any misconceptions between their knowledge base and the data in front of them before they can understand the teacher's ideas. Thus, the teacher must first come to understand the students' present beliefs, and then structure a classroom environment in which students experience "disequilibrium and, subsequently self-regulation" (Brooks, 1990, p. 70). It is this sort of approach and philosophy that will be critical during a unit of study on Native Americans. A juxtaposition of cultural views is a constructivist strategy which is also multicultural.

Constructivism also includes the component of authentic assessment of student progress. Rather than paper-and-pencil tests as the only measure of student learning, assessment can include demonstrations, discussions, journal writing, and hands-on activities. As Heibert and Calfee (1989, p. 54) said, "Citizens in the 21st century will not be judged on their ability to bubble in answers on test forms" (Klein & Merritt, 1994).

The activities that are implemented during the "Cahuilla Ways" unit focus on the use and significance of authentic assessment. In a learning environment outside of the traditional classroom, it is critical to find various

alternatives to evaluating progress made by each student throughout the course of the unit besides traditional paper and pencil tests. The use of a constructivistic environment allows for a deviation from what would ordinarily be considered "traditional" learning and assessment. As Jonassen (1991b) stated:

"The important epistemological assumption of constructivism is that meaning is a function of how the individual creates meaning from his or her experiences. We all conceive of the external reality somewhat differently, based on our unique set of experiences with the world and our belief about them" (p. 10).

Constructivism is ultimately designed to make learning a "more realistic and meaningful process" (Jonassen, 1991b, p. 11).

There are notable parallels between the philosophies behind environmental education and constructivism (Klein & Merritt, 1994). Both philosophies require students to take an active role and responsibility in learning. Research shows that environmental educators are more successful when they approach various environmental lessons and units using a constructivistic approach. This is to provide students with an opportunity to improve their investigation skills, as well as their critical thinking skills. When students find environmental awareness fundamentally meaningful to their everyday lives, through the use of constructivist

activities, they will be more likely to act in an environmentally responsible manner.

#### Positive Benefits of Environmental Education for Potentially At-Risk Students

Startling statistics continue to illustrate the great number of students who drop out of school annually. In most cases, those that drop out are students labeled "at-risk." The at-risk status may be related to a variety of factors, "ranging from social behavior, peer relations, drug abuse, learning style to family-based problems," as well as a deficiency in basic academic skills (Stoner, 1990, p. 65).

It has become quite clear that standard instructional patterns have not reduced the number of students who drop out before earning a high school degree. It has since been recognized that the implementation of an environmental education program, which creates connections to students' peers, family, home, community, and environment, meets the educational and social needs of otherwise at-risk students. This sort of curriculum leaves students with self-confidence and the feeling that they can make a difference.

The youth involved with Boys and Girls Clubs are prime candidates for environmental education programs conducted outside the structured classroom. The Mission Statement for the Boys and Girls Club Movement, as prepared by the Boys and Girls Clubs of America, simply states their purpose:

To inspire and enable all young people, especially those from disadvantaged circumstances, to realize their fullest potential as productive, responsible and caring citizens (Boys and Girls Club of America, Inc., 1998, p. 1).

On a more local level, the Boys and Girls Club of Coachella Valley provides programs for the valley's youth that will "promote and enhance the development of boys and girls by instilling: a sense of competence, a sense of usefulness, a sense of belonging and a sense of power or influence" (Boys and Girls Club of Coachella Valley, 1998). Environmental education programs have many of the same objectives. Ultimately, environmental educators try to instill the same core beliefs and values as those stated above within their students.

Various Boys and Girls Clubs across the country have already begun to witness the positive benefits of environmental education. Those youth involved with a Boys and Girls Club generally come from low income families with limited opportunities for exploring the world outside their immediate neighborhood. Thus, program directors try to develop units that will help fill this void, while helping children "understand their role in protecting the environment; learn and practice decision making skills; learn and practice goal-setting skills; and work together as a team" (Boys and Girls Club of America, Inc., 1995, 1).



The unit on the Cahuilla Indians was created with similar goals and expectations. Although this environmental education unit is not structured for a traditional classroom, previous literature on similar Boys and Girls Club programs documents the positive benefits of outdoor and environmental education programs for at-risk youth. It is quite clear that environmental education programs, with emphasis on creating a sense of citizenship and connection, can be highly rewarding for youth who might otherwise be denied these sort of educational opportunities.

How do children learn about the world they live in? Simply by experiencing it. Through these types of experiences, at-risk youth will not only gain a sense of competence, usefulness, belonging, and influence, but they will also continue to grow and flourish as responsible and motivated individuals.

## GOALS AND OBJECTIVES

It is the goal of this project to provide a broad curriculum guide that will facilitate both a cultural and historical understanding of the Cahuilla Indians by students ranging from ages 8 to 15 who participate in the Boys and Girls Clubs of Coachella Valley. After having an opportunity to explore another culture and way of life in great detail, students will realize more about their own cultural story and how it shapes their perception of the natural world.

The major objectives for students are:

1. To stimulate their interest in the Cahuilla way of life.
2. To foster an awareness that the Cahuilla way of life is one that acknowledges the interconnection of all life.
3. To identify ways in which the Cahuilla used ecologically sound living practices.
4. To acknowledge students' own perceptions of Native Americans creating an environment that makes them feel comfortable in sharing their thoughts and ideas; participation in a variety of activities that explore a way of life that may be unfamiliar to them; and finally, assessing the changes in their thinking that might have occurred throughout the course of this unit. Upon completion of this sequence, a realization about their own connection with nature may have been

realized and explored.

5. To foster an appreciation about the home (*the Sonoran Desert*) to which many of them are native.

## DESIGN OF PROJECT

Experiences that help students to know and appreciate the customs and history of different cultural groups can lead to both positive intellectual opportunities, as well as a deeper level of understanding about diversity. Effective multicultural education lessons and activities challenge students to consider facts and events from a variety of cultural viewpoints. Ultimately these experiences allow students to arrive at their own conclusions and develop substantiated ideas at the end of the unit.

For the last several years, The Living Desert has provided the Boys and Girls Clubs of Coachella Valley with a variety of educational programs in an after-school setting. The Boys and Girls Clubs look to the organizations and businesses in the area to create partnerships and opportunities that will both educate and excite those who attend the club. The units that The Living Desert staff presented generally dealt with the importance and significance of environmental issues on the local habitat and people. Ultimately, the teaching philosophy behind all of The Living Desert programs is based on developing a sense of discovery in children that encourages a deeper relationship with the desert environment. It is the belief that facts, labels, and lists are not nearly as important as helping children develop their own ways of knowing their

environment and nurturing a life-long curiosity and respect for the natural community.

This curriculum guide was created with The Living Desert's mission and teaching philosophy at its core. It offers various hands-on activities, writing opportunities, and desert literature written by Byrd Baylor, as a means to process and formulate new ideas about not only those who inhabited, and still inhabit, the Sonoran Desert, but also about their own cultural background. As illustrated by the literature review, it is not fair or accurate to simply present students with a "snapshot" of a different culture. By allowing the students to become immersed in a unit of study on the Cahuilla people, they were provided with a more realistic knowledge base. The "Cahuilla Ways" curriculum was developed and created to encompass a more complete, well-rounded multicultural education program, along with various components of constructivism.

Unfortunately, there were certain limitations that occurred throughout the implementation phase of this project. Although the importance of academic programs offered to the Boys and Girls Clubs is critical, it can be very difficult to excite students about continued learning after the end of the traditional school day. This was perhaps the most significant limitation. I felt like the need to "disguise" any hint of academics within the

presentation of each lesson, so as to increase student involvement and participation. This approach did not always work, however, and students were often very reluctant to discuss and closely investigate the Cahuilla culture or their own. As a result, not all of the lessons were field tested during the creation of this project. Minor limitations also existed, including the significant variation in age and grade in several groups; the limited time constraints that allowed only one meeting with the group per week, making it difficult to retain a high interest level from week to week; and finally, the occasional communication barrier that existed, due to my weak Spanish language abilities and the high percentage of students in the Coachella Valley that were monolingual in Spanish.

## RESULTS

As stated in the previous section, there was not an opportunity to field test all of the lessons within the "Cahuilla Ways" unit. However, those lessons not field tested have been professionally reviewed for both historical and cultural accuracy, as well as for the significance and appropriateness of the lesson. Approximately half of the lessons presented in this project were field tested with the Boys and Girls Club students.

The "Family Connections" activity was one of the field tested activities. Students seemed to enjoy this activity and the Byrd Baylor selection, The Table Where Rich People Sit. However, it was difficult to require the suggested written part of the activity. Because students had just spent an entire day in school, the idea of making lists, as this activity asks, was not something in which the students wanted to take part. Challenging students to think about the things they value the most in their lives was easier for some than for others. To some, it was a very abstract concept. In retrospect, this activity might have been more successful had I made it into a group activity. If I would have had the luxury of a large board to take to each club site, students could brainstorm as a group, and I could have served as the scribe. I believe this approach would foster more creativity and less frustration.

Both "To Plant and Grow" and "A Story of Pictures" were field tested as well. These activities both suggested a hands-on (arts and crafts) activity to use as the primary lesson. All students enjoyed the arts and crafts activities, but in most cases, the deeper meaning behind the creations was lost. In most cases, students simply wanted to create their mat and their rock art, and not spend a significant amount of time thinking about the meaning behind these activities and what they might have meant to the Cahuilla people. In some cases it was difficult to reach that deeper level of thinking because there were a majority of younger students (seven and eight-year-olds) within the group, who were primarily concerned with making something to take home and show their parents. This is not to say that the lesson was a failure in such instances. The students were still exposed to alternative arts and crafts projects and given an opportunity to experience another culture's activities. Hopefully the students took away the idea that their creation was similar to something a Cahuilla Indian might have made a century ago, and if presented with a unit on the Cahuilla Indians at a later date, they will remember their experience and be able to draw from it.

The lesson "In an Animal's 'Shoes'" was field tested, but adapted from the format presented in this unit. The lesson suggests that the students write an essay discussing



a characteristic that describes their personality. Again, it was difficult to require any type of writing activity from this sort of audience because they were primarily expecting fun and games at the completion of a long school day. As a result, the "Be the thing!" game was the only part of the primary lesson actually field tested. The game received a great response from the students, and some real creativity emerged. They enjoyed having the opportunity to "act out" an animal and have their peers guess what they were. This activity did stimulate some discussion from all of the groups about the various characteristics and animals people depicted. It was this sort of activity that students could focus on and really enjoy at the end of a school day.

The various lessons presented within the unit encompass many different teaching methods and ideas. Not all of the sections will work for all groups. Ideally, it would be wonderful if an educator could work through all of the different sections of each of the nine lessons. But, working in a Boys and Girls Club environment brings various limitations that must be dealt with accordingly. It is at the discretion of the educator to decide what part of the lessons would most suit the group with which they are working.

## IMPLICATIONS FOR EDUCATORS

America's youth are currently faced with more social crises than any previous generation. Students are bringing weapons into schools and juvenile violence is rapidly rising. Our youth has little training to prepare them for a productive adult life and the number of low income, less fortunate families and children only continues to increase. However, there exists an organization in the United States that is doing its part to fight all of these social problems and make our youth its priority. The Boys and Girls Club of America realizes that these problems will not solve themselves. It has become the goal of this organization to provide safe, productive, after-school environments for school-aged children, all over the country.

The various Boys and Girls Clubs of America provide a plethora of unique and worthwhile programs. Most programs offer athletics, homework assistance, fine arts, health education, community service opportunities, and computer classes. Ultimately, all of the clubs are working toward keeping the youth of the area off of the streets and helping them to see their full potential. With support from the community, positive partnerships with other agencies and organizations, both private and public, and caring, committed adults in staff roles, the Boys and Girls Clubs of

America will only continue to provide positive influences in the lives of many.

After-school opportunities are becoming more critical for several reasons. With the increase in juvenile crime, young people need a safe-haven to call their own, after they get out of school until they return home at the end of the day. After-school programs also provide extra-curricular activities that build self-esteem and self-worth within the students. Finally, after-school programs provide supplementary academic programs that introduce students to a world of new and exciting information. These academic programs are critical in a time when there is so much information to offer and teach students, and only so much time within an ordinary school day to do so.

The future of America depends on programs like these. It is up to leaders in every community to ensure that there are productive alternatives for our youth. If society does not emulate and show its support for programs such as these, our youth will continue to be plagued by drugs and crime and low adult productivity. It is our responsibility, as today's educators, to ensure that our youth are safe and given every opportunity to fulfill their dreams, both during the traditional school day and after. The Living Desert staff has realized the impact they can make on youth, and

has made its services available in partnership with the Boys and Girls Clubs of Coachella Valley.

## Appendix A

### **CAHUILLA WAYS: AN INVESTIGATION OF THE CAHUILLA INDIANS**

#### A GENERAL BACKGROUND FOR INSTRUCTORS BEFORE BEGINNING THIS UNIT:

Each of the following lessons is designed to maximize student involvement and participation through the use of hands-on activities and discussion, and through the exposure to various books written by Byrd Baylor. It should be the goal of the educator throughout the course of the unit to help students to realize more about the Cahuilla culture, as well as their own.

#### Training information

The educator will attend the appropriate Living Desert Docent classes to acquire the necessary background information on the Cahuilla Indians. It is during these classes that the educator will not only learn the specific content material, but also the necessary skills for the various hands-on craft activities.

#### Materials and resources

As a Living Desert employee, all educators will have the opportunity to utilize the Docent Library to borrow the specific books mentioned in the various lesson plans.

During the course of the unit, it should be the educator's goal to:

1. Create an informal environment where students feel comfortable discussing their current perceptions of Native Americans by:
  - a. NOT asking leading questions;
  - b. providing opportunities for students to openly discuss their thoughts with the instructor, as well as their peers;
  - c. providing opportunities for students to have hands-on experiences, in which to help them create their own ideas and thoughts about the Cahuilla culture;
  - d. encouraging the use of personal reflection

through journal entries.

2. Create a ritual activity for the students to call their own, and ensure that it is carried out throughout the course of the unit. The use of ritual has been added to this unit for one significant reason. It is the hope that this activity will encourage students to think about the role of ritual, both in the Cahuilla culture and our own, and to consider the diversity of world views and beliefs that ritual represents.
3. Utilize the Byrd Baylor literature suggested in various lesson plans in whatever way the instructor feels most appropriate. In some cases, simply the exposure to a new author will get the students excited about reading. In other instances, it might be beneficial to ask the students to share the books with the group, to improve reading skills. The various literature quotes highlighted at the end of the lessons might be something the students will want to comment on in their journals. The use of literature within this curriculum has many purposes, but the individual group of students will most likely influence its more specific uses.

**CAHUILLA WAYS:  
AN INVESTIGATION OF THE CAHUILLA INDIANS  
A Place in History  
Lesson # 1**

**MATERIALS:**

The Cahuilla Creation Story  
Pottery  
Arrow straightener  
Mortar and Pestle  
Palm Fronds  
Deer skin  
String  
Not For Innocent Ears, Ruby Modesto and Guy Mount  
Temalpakh, Bean and Sauble

**PURPOSE:**

1. Create an environment where students feel comfortable discussing their current perceptions of Native Americans.
2. Stimulate student interest in alternative cultures and ways of life.
3. Explore the cultural history of the Cahuilla people in juxtaposition to their own lives and cultural background.

**PREPARING:**

1. Ask students how they perceive Native Americans. Do not ask leading questions, providing students with the opportunity to honestly answer the question themselves. Ask them what they have seen on television, in movies, and in books about Native American cultures. What have these different mediums lead them to believe about Native Americans?
2. Ask the students how we might see our desert differently if we were Cahuilla children through the use of guided imagery. Ask students to close their eyes and use their imagination as they "discover" a place and time with which they are unfamiliar. It would be appropriate to play a tape with Native Flute music, while taking the students on their guided tour. The music might

help students relax and become fully submerged in the activity.

**FINDING OUT:**

1. Share with the students The Cahuilla Creation Story. Discuss with the students the various creation stories that exist within our own culture.
2. Discuss with the students the Desert Cahuilla history, to include, but not be limited to:
  - a. the three distinct locations of the Cahuilla people;
  - b. their relationship to the Salton Sea Basin;
  - c. the earliest recorded contact with Europeans;
  - d. a brief explanation of their social structure;
  - e. a brief discussion about marriage and family (to be explored in greater depth later in the unit);
  - f. a brief introduction of their food gathering methods;
  - g. and a brief introduction about their ceremonies and beliefs.
3. Discuss the role of the elders in the village. The elders passed down the rituals of the clan to the younger members. It is with this introduction that the creation of our own weekly ritual will begin. Each week we will begin our time together by sharing something that each student has observed or spent time doing (outside) in the desert. This activity would be modeling the close attention the Cahuilla paid to the environment and their need to share their wisdom with others.

**LESSON:**

Provide concrete examples of Cahuilla culture (for example, pottery, arrow straightener, mortar and pestle, palm fronds). Pass around the various items and discuss their cultural importance. Simulate the work of the elders in a Cahuilla village by assigning every student a job. Remind the students to stay in character, and ask them what they might say about their role in the village (for example, palm braider, mesquite grinder, arrow maker, hunter, storyteller, string game player). Upon completion of the simulation, ask the students how their lives would be different if they relied solely on the Earth for their needs. The plants and



animals might be food, trees and rocks might be shelter, and the change of seasons a reason to celebrate. It is also important to stress to the students that Cahuilla still live in our desert today. However, most of them live as we do. Why do we think that they have changed their lifestyles?

**BRIDGING:**

The students will visit the Malki Museum at Morongo Reservation. The museum is a valuable source of books on Southern California Indians. It also has an excellent display of native artifacts. It would also be worthwhile for the students to visit the Palm Springs Desert Museum. This would give the students an opportunity to visit a modern day museum that contains ancient Cahuilla artifacts. This will provide the students with another valuable source of information on the Cahuilla people and their culture.

**LITERATURE QUOTE:**

"They never say, 'This is my land to do with as I please.' They say, 'We share. . . we only share.' And they do share."

Byrd Baylor, The Desert Is Theirs

**SOURCES AVAILABLE FOR BOTH THE TEACHER AND STUDENT'S  
HISTORICAL KNOWLEDGE OF THE CAHUILLA INDIANS:**

Modesto, R. & Mount, G. (1980). Not For Innocent Ears  
Spiritual Traditions of a Desert Cahuilla Medicine  
Woman. Cottonwood, CA: Sweetlight Books.

Bean, L. (1972). Mukat's People: The Cahuilla Indians of  
Southern California. Los Angeles, CA: University of  
California Press.

Bean, L. & Sauble, K. (1972). Temalpakh: Cahuilla Indian  
Knowledge and Usage of Plants. Banning, CA: Malki  
Museum Press.

**CAHUILLA WAYS:  
AN INVESTIGATION OF THE CAHUILLA INDIANS  
Family Connections  
Lesson # 2**

**MATERIALS:**

The Table Where Rich People Sit, Byrd Baylor  
Paper and pencils

**PURPOSE:**

1. To introduce the importance of family in the Cahuilla's lives.
2. To compare the importance of family in our lives versus the Cahuilla's lives. Explore the various similarities and differences that might be discovered.
3. To provide an environment in which to explore our own family heritage, traditions, values, etc.

**PREPARING:**

1. Explain to the students the importance of family to the Cahuilla.
2. Discuss how the students feel about their own families (size, sibling rivalry, etc.). Do they have a large extended family? Are they close to many different generations of family members?
3. Discuss with the students the possibility of "other" types of families. Are there other types of families besides those strictly connected by blood? Are the people they spend everyday with at the Boys and Girls Club a kind of family, too?

**FINDING OUT:**

1. Share the story The Table Where Rich People Sit by Byrd Baylor with the students. Have each student read a section of this story aloud to the rest of the group.
2. Ask the students if they ever felt like the little girl in this story

3. Ask the students what they value in their own lives. Would they be able to put a dollar amount on all of those things? Have they ever really spent a significant amount of time noticing all of the things mentioned in this book, for example, sunrises, sunsets, being outside, birdsongs, etc.?

#### **LESSON:**

Ask each student to create a list of all of the things that they value in their own lives, from their own families to desert rains. Encourage them to think like the characters in the book, and not simply place value on the "things" that they might own. Remind them to take notice of the many gifts that nature offers us, as well. Challenge them to spend time outside noticing the things mentioned in the story. Upon completion of their lists, ask the students to tell you how it affected them. Did it remind them to value different things in their lives? Did it help them to realize the importance of observing all that is around them?

#### **BRIDGING:**

Ask students to explore their family history with an older member of their family, perhaps a grandparent or great aunt or uncle. Encourage them to ask questions about previous generations and how things were different in their lives. Provide them with a list of possible questions, if they are at a loss. How did your elders think about the natural world? What sort of activities did they enjoy doing in the natural world? Did school require them to spend time in the natural world? What did they value about their lifestyle and the environment growing up? Compare their answers to your thoughts and feelings. For students to understand their own lives, it is critical that they begin to understand those who went before them.

#### **LITERATURE QUOTE:**

"My mother says, 'We don't just take our pay in cash, you know. We have a special plan so we get paid in sunsets, too, and in having time to hike around the canyons and look for eagle nests.'"

Byrd Baylor, The Table Where Rich People Sit

**CAHUILLA WAYS:**  
**AN INVESTIGATION OF THE CAHUILLA INDIANS**  
**To Plant and Grow**  
**Lesson # 3**

**MATERIALS:**

Examples of various desert plants (for example,  
mesquite, white sage sprig, creosote, etc.)  
The Desert Is Theirs, Byrd Baylor  
An example of a mat made out of palm fronds  
Palm fronds

**PURPOSE:**

1. To introduce some of the plants that live in our desert.
2. To identify some of the current uses of the plants of our desert.
3. To compare the ways we use desert plants in our everyday lives and the ways the Cahuilla Indians use or used the plants in their lives.

**PREPARING:**

1. Review with the students some of the plants that inhabit the Sonoran Desert.
2. Discuss with the students the work the Cahuilla people did during harvesting time.
3. Discuss the variety of uses for plants, from a dietary source to their uses as "rope" (like the palm fronds). What other uses do we have for plants today, besides simply a source of food?

**FINDING OUT:**

1. Share the story The Desert is Theirs by Byrd Baylor with the students.
2. Begin a discussion about how the Cahuilla Indians used plants in their everyday lives. Are any of the Cahuilla ways similar to our own? Stress the importance of using resources we have available in our every day lives.

3. Review many of the plants that are in our own desert. Have examples available for the students to touch and explore. Ask the students if we still use these plants today. Do we even know how they might be used? What would be different about a people who depended almost entirely upon plants for their survival?

### **LESSON:**

Reiterate some of the ways that Cahuilla Indians used plants in their lives. (Include those examples that may have been given in the previous discussion, as well as any other significant examples). Have several different examples available for the students to examine. As a hands on activity relating to plants, introduce the activity of palm braiding. (They will braid the palm fronds to create a mat.) The Cahuilla braided the fronds of the palm for sandals and to lash the frames that held their houses, the kish, together. They would braid for anything that needed a durable rope. A good rope is strong and long-lasting and very useful in their daily lives. Through this activity, Cahuilla children learned patience and skill. It would be appropriate to foster a discussion about what skills the students learn from braiding the palm fronds. Upon completion of their product, ask the students what activities their families have them do to learn patience and family skills/trades.

### **BRIDGING:**

Ask the students to go home and interview their grandparents for ways that they may use various desert plants. Encourage them to go to a local neighborhood market (NOT a supermarket!) and notice what types of plants and vegetables are there. Are the products similar to the Cahuilla's plants? Are the products similar to the examples their grandparents gave them? Continue to interview the people in your life (parents, aunts and uncles, teachers) for reasons that they plant gardens. Do they do it as a primary source of food? Encourage the students to ask a wide variety of questions to a great number of individuals. Ask them to return with all of the information they collected and be prepared to discuss their results.

**LITERATURE QUOTE:**

"Yucca sends roots searching far far underground-- farther than you'd ever dream a root would go. And Saguaro is fat after rain--fat with the water it's saving inside its great stem. Give it one summer storm. It can last a year if it has to. Sometimes it has to."

Byrd Baylor, The Desert is Theirs

**CAHUILLA WAYS:**  
**AN INVESTIGATION OF THE CAHUILLA INDIANS**  
**In an Animal's "Shoes"**  
**LESSON # 4**

**MATERIALS:**

Desert Voices, Byrd Baylor

An example of a living desert animal, at the discretion  
of The Living Desert  
Journals and pencils

**PURPOSE:**

1. To introduce some of the animals that live in our desert.
2. To identify the various adaptations desert animals must have to exist in our harsh environment.
3. To learn about the way the Cahuilla regarded the animals with which they shared their home.
4. To present an example of a Cahuilla ritual that is a direct dichotomy to our own cultural beliefs and values.

**PREPARING:**

1. Review with the students some of the animals that inhabit the Sonoran Desert. The Living Desert may be able to provide an animal to go off-site and travel to the various Boys and Girls Clubs.
2. Discuss with the students what the Cahuilla people might have learned from watching the desert animals.
3. Share a story of the Cahuilla people that illustrates the great respect the Cahuilla had for the animals of the desert. (For example, share the importance of the eagle. Explain how each clan "owned" an eagle which symbolized the constant life of that clan. Go on to explain to the students that the Cahuilla would raise the eagle, and then kill it at adulthood. Provide time for the students to really think about this. Ask the students if this ritual is not something our culture understands today, due to cultural differences.



### **FINDING OUT:**

1. Share Desert Voices by Byrd Baylor with the students.
2. Review with the students the different animals that inhabit our desert.
3. Discuss with the students how a particular animal (like the Eagle) was thought of in practice and in ritual.

### **LESSON:**

Ask students to think of a characteristic that best describes their personality. Have the students write a short essay that describes that characteristic. Upon completion of their essay, ask the students to think of an animal that they believe might typify their personality (relating to the characteristic that they just wrote their essay about). (As an alternative, the students may chose to think of an animal that they do not share qualities with, but would like to.) Remind students to use their imagination, and think of animals in terms of having human personalities, or qualities that embody some of our own aspirations. Encourage students to think carefully before making their final decision. (For example, "craftiness" is often associated with the coyote. For the Cahuilla people, the eagle was considered sacred. In fact, they were so special, every clan of Cahuilla "owned" an eagle which symbolized the constant life of a clan, as mentioned in the previous discussion.) Once the students have chosen their animal, have them put themselves in the place of the animal they have just chosen. Be the thing, and allow the rest of the group to guess what animal you have chosen! When the students imagine themselves to be an animal, what does the animal do that reminds them of things they do or characteristics that are similar to their own? Ask the students to write a new essay about their characteristic. Have them use thoughts and feelings they have just formed/realized after the "Be the thing!" activity.

### **BRIDGING:**

Ask the students to write a journal entry about how the last activity made them feel. Pose to the question "What did we learn about ourselves and our culture through this activity?"

**LITERATURE QUOTE:**

"Like any desert creature, I build my own safe shelter with what the desert gives. . . But when I say 'This is my home,' another desert person always knows that I don't mean the *house*."

Byrd Baylor, Desert Voices

**CAHUILLA WAYS:**  
**AN INVESTIGATION OF THE CAHUILLA INDIANS**  
**A Story of Pictures**  
**Lesson # 5**

**MATERIALS:**

Everybody Needs A Rock, Byrd Baylor

Agave

Paint making materials, including grout (ochre, red, cream, and black samples), water, and egg white as a fixative (although the Cahuilla would use spit as a fixative)

Flat rock scraps (Whitewater Rock Company has donated rock scraps in the past to The Living Desert staff)

Easy Field Guide to Southwestern Petroglyphs,

Elizabeth C. Welsh

Pictures of modern day symbols

**PURPOSE:**

1. To introduce the idea of rock art as something fundamentally different than what we know from our cultural experience.
2. To compare our modern means of written communication to that of the rock art created by the Cahuilla people.
3. To expose students to a topic for which there is no absolute definition or correct way of thinking. Students should know that much controversy exists about what the Cahuilla rock art might have meant.
4. To provide another opportunity to illustrate the various uses for plants in Cahuilla daily life.

**PREPARING:**

1. Ask the students how they think about Cahuilla rock art. Discuss with them that many disagree about its meaning.
2. Discuss with the students that the Cahuilla, once again, used what they had available to them, especially plants (agave, for making brushes; miscellaneous desert plants for making paints) and rocks, to record important events. Make it clear

to the students that the "meanings" of rock art are not always clear and may not be understood by modern society.

3. Discuss with the students that the Cahuilla did not use an alphabet like we are familiar with. Instead they used symbols and pictures to tell and record their stories.

#### **FINDING OUT:**

1. Share the story Everybody Needs A Rock by Byrd Baylor.
2. Introduce the students to the term rock art. Discuss with the students the various events and reasons that might have caused a Cahuilla to paint rock art, including religious reasons, in hopes of invoking hunting magic, in hopes of fertility, as ceremonial sites, to tell a story, or for some "unknowable" reason, that modern society cannot begin to understand.

#### **LESSON:**

As a hands on activity, introduce the activity of "rock art." The Cahuilla people once made their own brushes out of agave and paints out of available desert plants. The students will have the opportunity to create their own brushes and paint. Once they have done this, they will all be provided with flat rock scraps, in order to create their own symbols. It would be helpful to have the Easy Field Guide to Southwestern Petroglyphs as a basis for students to get ideas about what to paint. Encourage the students to be creative when they are painting their symbols. Remind them that the Cahuilla rock art cannot simply be "read" like words. Their own paintings may tell a story, if they chose. Ultimately, their symbol should have some sort of importance to them.

#### **BRIDGING:**

Ask students to turn to their journals and write a short entry about what they have created during the rock-art activity. What sort of importance did their symbol have for them? Why did they paint what they did? Perhaps they might reflect on why they believe the Cahuilla created rock art.

**LITERATURE QUOTE:**

"If somebody says, 'What's so special about that rock?' don't even tell them. I don't. Nobody is supposed to know what's special about another person's rock."

Byrd Baylor, Everybody Needs A Rock

**CAHUILLA WAYS:**  
**AN INVESTIGATION OF THE CAHUILLA INDIANS**  
**An Unknown Story**  
**Lesson # 6**

**MATERIALS:**

When Clay Sings, Byrd Baylor  
Authentic Cahuilla pottery pieces  
Clay (specifically self-hardening potting clay)  
Wooden spoons wrapped with yarn to serve as paddles  
for smoothing out the pottery as it is being  
created

**PURPOSE:**

1. To introduce the idea that Cahuilla pottery had many uses.
2. To stimulate interest about cultural artifacts and their significance in a people's history.
3. To leave students with a better appreciation and value for cultural artifacts.
4. To build the each students' imagination skills.

**PREPARING:**

1. Discuss with the students the idea that the Cahuilla pottery tells a story about a previous time in history. What kinds of things do the students think the pottery tells us?
2. Discuss with the students the idea that the pottery represented life to the Cahuilla, and perhaps even the soul, of the person who owned it. What sorts of things do they own or value that might represent life, or soul, to them?

**FINDING OUT:**

1. Share the story When Clay Sings by Byrd Baylor with the students.
2. Begin a discussion about the different "characters" in the book.
3. Pass out authentic Cahuilla pottery pieces to all of the students. Begin a discussion about what the students think their pieces were used for, when in its entirety. (Remind the students that The Living

Desert has a permit to have these pieces of ancient pottery. Discuss with them what they might do if they came upon an ancient artifact, such as this. Would they take it with them, or would they simply return it to where they found it?)

### **LESSON:**

Provide several examples of various pieces of pottery, or "ollas." As a hands-on activity, provide each student with clay and instructions on how to make their own ollas. Remind them to take time when shaping their pottery, and to put much thought into the purpose of their new pottery piece. Ask them to "listen" to the piece of clay they are working with, as described in When Clay Sings. This requires a great deal of imagination and patience. But encourage the students to try. What is the clay "singing" to them?

### **BRIDGING:**

Using the authentic pottery pieces that were passed out previously (during the FINDING OUT section) ask them to draw a picture of what their piece looked like in its entirety. Upon completion of their picture, ask the students to share what they believe (a story) the piece was used for, who owned it, and how it was broken. This encourages imagination necessary to hear clay "sing"!

### **LITERATURE QUOTE:**

"They say that every piece of clay is a piece of someone's life. They even say it has its own small voice and sings in its own way."

Byrd Baylor, When Clay Sings

**CAHUILLA WAYS:**  
**AN INVESTIGATION OF THE CAHUILLA INDIANS**  
**Time to Play**  
**Lesson # 7**

**MATERIALS:**

Game string

Examples of various games

Cat's Cradle, Owl's Eyes: A Book of String Games,

Camilla Gryski

String Figures and How to Make Them, Caroline Furness Jayne

Someone from the Agua Caliente Cultural Museum, to show students various string games, as well as to share with them the various stories behind the games.

**PURPOSE:**

1. To introduce a variety of string games to the students.
2. To stimulate interest in another culture's games and past times.
3. To make a comparison between string games and the games the students play today.

**PREPARING:**

1. Begin by playing a variety of "American" games (examples might include tag or hide and seek).
2. Discuss the significance of games and past times to our culture.

**FINDING OUT:**

1. Introduce the Cahuilla activity of string games to the students.
2. Draw comparisons between the Cahuilla game and "American" games.
3. Share several string game books with the students, specifically Cat's Cradle, Owl's Eyes: A Book of String Games, Camilla Gryski. This book provides excellent illustrations for students to visualize the various designs students will weave with their fingers.



**LESSON:**

A volunteer from the Agua Caliente Cultural Museum will make a presentation about the significance behind the Cahuilla string games. They will incorporate examples of the various games into their presentation, as well as the stories that accompanied the games. Provide string for all of the students to try the various games themselves, leaving ample time for the students to ask any questions to the presenter.

**BRIDGING:**

Ask all of the students to create their own string game, using their imagination. Encourage them to think of a story that might accompany their game. If they are at a loss for a string game, ask them to create any new kind of game that the group can participate and "field test" together.

**CAHUILLA WAYS:**  
**AN INVESTIGATION OF THE CAHUILLA INDIANS**  
**The Cahuilla Way Today**  
**Lesson # 8**

**MATERIALS:**

The Living Desert grant funds, in which to support a field trip to Andreas Canyon, Palm Springs, California  
The Living Desert permission slips  
SunBus access

**PURPOSE:**

1. To begin to understand the various dynamics that have influenced the Cahuilla Indian population in the Coachella Valley.
2. To examine why the Cahuilla people have struggled to keep their culture alive.
3. To become aware that the Cahuilla's history and legacy is still alive in Coachella Valley (for example, the names of the canyons).

**PREPARING:**

1. Discuss with the students what changes have occurred within the Coachella Valley during the last 100 years.
2. Discuss how the various changes affected the Cahuilla Indian tribes that were still living in the valley at the time.
3. Discuss the various ways in which the Cahuilla Indians have continued to keep their connections with their significant and traditional places.

**FINDING OUT:**

Provide a brief background of the Palm Canyon area for the students. However, do not give them too much information, so that they have room for discovery throughout the course of the field trip. The students will observe a great deal of development that has occurred on the outskirts of the canyon. This will be critical for students to notice and discuss during the trip.

**LESSON:**

Arrange a field trip for the students to visit Andreas Canyon, located in Palm Canyon. The logistics of the trip may be arranged in conjunction with the Palm Springs Desert Museum.

**BRIDGING:**

As a follow-up activity to the field trip, invite an individual of Cahuilla descent to talk with the students about his/her heritage and the challenges they continue to face today. Provide sufficient time for students to ask any questions that they might have about the various activities and discussions they have been involved in during the last eight weeks.

**CAHUILLA WAYS:**  
**AN INVESTIGATION OF THE CAHUILLA INDIANS**  
**Telling Our Own Stories**  
**Lesson # 9**

**MATERIALS:**

Not For Innocent Ears, Desert Cahuilla Folktales  
Journals and pencils

**PURPOSE:**

1. To illustrate the connections in students' lives and their prior experiences to the themes and materials of the entire unit.
2. To remind students how similar, and how diverse, their after-school peers truly are.
3. To expose the students to a variety of Desert Cahuilla Folktales, as found in Not For Innocent Ears.

**PREPARING:**

1. Ask students to begin thinking in terms of the experiences that have shaped their lives. (For example, ask them to think of critical incidents when they might have experienced adversity or great success.) Ask them to think of these experiences and times as their life "stories."
2. Discuss their ideas and stories among the group. If some students are not willing to share a story at this time, do not force them to do so. However, be sure to provide time for all of those who do want to share a story.

**FINDING OUT:**

1. Read various Desert Cahuilla Folktales from Not For Innocent Ears (Chapter 5).
2. Begin a discussion about the various stories and the meanings behind them for the Cahuilla Indians.
3. Using the Cahuilla stories as "model" stories, begin making connections between the students' stories and those of the Cahuilla. The stories will not be the same. However, the emotions,

analogies, themes, and messages that can be taken from both sets of stories might help students connect what they already know (to be true) to that which they are moving toward: a deeper understanding of their own "stories."

### **LESSON:**

Ask students to describe a heroic moment from their own lives. (A heroic moment may be changed to another sort of significant incident to fit the mood and attitudes of the group.) In hopes of capturing the emotional tone of most of them and to develop common themes is to ask students to finish a sentence which begins, "The most powerful moment in my story was when . . ." Urge students to listen for patterns, themes, and issues, and to be prepared to discuss commonalties and differences. Listening to the stories of their peers and trying to understand them from another perspective is similar to the unit they have studied about the Cahuilla. They are examining another's life in juxtaposition to their own. In both instances, the students will perhaps take something away with them from the other's experience.

### **BRIDGING:**

Ask the students to make an entry in their journal about the heroic moment that came to their mind. Encourage them to write as much as they remember, filling the entry with all of the details that bring back strong emotions for them.

## Appendix B

### References on Cahuilla Indian Information

- Baylor, Byrd. (1975). The desert is theirs. New York, NY: Simon & Shuster Children's Publishing Division.
- Baylor, Byrd. (1981). Desert voices. New York, NY: Simon & Shuster Children's Publishing Division.
- Baylor, Byrd. (1974). Everybody needs a rock. New York, NY: Simon & Shuster Children's Publishing Division.
- Baylor, Byrd. (1994). The table where rich people sit. New York, NY: Simon & Shuster Children's Publishing Division.
- Baylor, Byrd. (1972). When clay sings. New York, NY: Simon and Shuster Children's Publishing Division.
- Bean, L. & Saubel, K. (1972). Temalpakh: Cahuilla Indian knowledge and usage of plants. Banning, CA: Malki Museum Press.
- Gryski, C. (1983). Cat's cradle, owl's eyes: A book of string games. Toronto, Ontario: Kids Can Press.
- Jayne, C. (1962). String figures and how to make them. New York, NY: Dover Publications, Inc.
- Modesto, R., & Mount, G. (1980). Not for innocent ears: Spiritual traditions of a Desert Cahuilla medicine woman. Cottonwood, CA: Sweetlight Books.
- Strong, W. (1929). Aboriginal society in Southern California. Banning, CA: Malki Museum Press.
- Welsh, E.C. (1995). Easy field guide to southwestern petroglyphs. Phoenix, AZ: Primer Publishers.

## References

- Boys and Girls Club of America, Inc. (1998, Summer). Boys and girls clubs lay a new foundation for the future. Program Services: Newsletter for Youth Development Professionals, 1.
- Boys and Girls Club of America, Inc. (1995). Outdoor and environmental education: Discovery zone. How To Do It, 3(4), 1-7.
- Boys and Girls Club of Coachella Valley. (1998). Youth development: Programs and services. [Brochure]. Coachella Valley, CA: Author.
- Brooks, J. G. (1990). Teachers and students: Constructivists forging new connections. Educational Leadership, 48, 68-71.
- Cajete, G. (1994). Land and education. Winds of Change, 9(1), 42-47.
- Coates, N. (1994). Teaching about American Indians. Nature Study, 46, 3-4.
- Gibson, M. (1984). Approaches to multicultural education in the United States: Some concepts and assumptions. Anthropology and Education Quarterly, 15, 95-116.
- Heibert, E., & Calfee R. (1989). Advancing academic literacy through teachers' assessments. Educational Leadership, 46, 50-54.
- Hoffman, D. (1996). Culture and self in multicultural education: Reflections on discourse, text, and practice. American Educational Research Journal, 33(3), 545-569.
- Hoffman, D. (1997). Diversity in practice: Perspectives on concept, context, and policy. Educational Policy, 11(3), 375-393.
- Horwood, B. (1995). The ceremonial elements of non-native cultures. Pathways The Ontario Journal of Outdoor Education, 8(3), 7-11.

- Jonassen, D. (1991a). Evaluating constructivistic learning. Educational Technology, 31(9), 28-33.
- Jonassen D. (1991b). Objectivism vs. constructivism: Do we need a new philosophical paradigm? Educational Technology Research Development, 39(3), 5-14.
- Klein, E., & Merritt, E. (1994). Environmental education as a model for constructivist teaching. Journal of Environmental Education, 25(3), 14-21.
- Melendez, D. (1995). Multicultural education and learning outcomes. Thrust for Educational Leadership, 24(4), 41-50.
- Morris, J. (1983). Classroom methods and materials. In O. Saracho & B. Spodek (Eds.), Understanding the multicultural experience in early childhood education (pp. 77-90). Washington, DC: National Association for the Education of Young Children.
- Nabhan, G., & Trimble, S. (1994). The Geography of Childhood. Boston, MA: Beacon Press Books.
- Stoner, D. (1990). Student dropout prevention: Teacher in-service connections to environmental education. In Engleson, D. & Disinger J. (Eds.), Monographs in environmental education and environmental studies (pp. 64-81). Troy, OH: North American Association for Environmental Education.
- Stoner, D. (1995). Constructivism: A list of teaching strategies. In Project Learning Tree, Introductory handbook for secondary modules (pp. 12). Washington, DC: American Forest Foundation.
- Ventura, M. (1988). Report from El Dorado. In R. Simonson & S. Walker (Eds.), The graywolf annual five: Multicultural literacy (pp. 173-188). Port Townsend, WA: Graywolf Press.
- Warren, L. (1996). Seeing the people for the trees: The promise and pitfalls of Indian Environmental History. OAH Magazine of History, 10(3), 18-23.
- White, R. (1985). American Indians and the environment. Environmental Review, 9, 101-103.