

Chapter 1 : Education – American Craft Spirits Association

The American Spirit Education Alliance (ASEA) is a nonprofit organization dedicated to the preservation of our American heritage. Our mission is to cultivate increased appreciation for and awareness of Colonial American history and the concepts, ideas, and principles that informed the Framers of the Declaration of Independence and the Constitution.

It is believed that between A. Twenty eight spokes radiate from a central cairn to six smaller cairns around the rim. Who built this and why? No one knows for sure, but Native American beliefs and archeological evidence point to its use as a spiritual site. Many people still come to the Medicine Wheel and Medicine Mountain for inspiration, solitude, meditation and vision questing. The site is protected by federal antiquity laws under administration of the Forest Service. Stones crumble and decay, faiths grow old and they are forgotten, but new beliefs are born. The faith of the villages is dust now It is the dust and blood of our ancestors. A frog does not drink up the pond in which it lives. That is why you notice the hawk knows how to get his prey. The Indian is like that. The hawk swoops down on its prey, so does the Indian. In his lament he is like an animal. For instance, the coyote is sly, so is the Indian. The eagle is the same. That is why the Indian is always feathered up, he is a relative to the wings of the air. No taxes no debt, women did all the work. White man thought he could improve on a system like this. It has been handed down through generations and was taught to me when I was but a little lad. It is now my own song. It belongs to me. This is a holy song medicine-song , and great is its power. The song tells how, as I sing, I go through the air to a holy place where Yusun The Supreme Being will give me power to do wonderful things. I am surrounded by little clouds, and as I go through the air I change, becoming spirit only. To us it was tame, Earth was bountiful and we were surrounded with the blessings of the Great Mystery. But he will not make friends with any of these creatures and when his heart aches with longing, he will curse me. Have I done all to keep the air fresh? Have I cared enough about the water? Have I left the eagle to soar in freedom? Therefore, the Great Spirit may show to them many things which older people miss. Is it wicked for me because my skin is red? Because I am Sioux? Because I was born where my father lived? Because I would die for my people and my country? God made me an Indian. When a girl picked her first berries and dug her first roots, they were given away to an elder so she would share her future success. When a child carried water for the home, an elder would give compliments, pretending to taste meat in water carried by a boy or berries in that of a girl. The child was encouraged not to be lazy and to grow straight like a sapling. Suppose a white man should come to me and say, Joseph, I like your horses. I want to buy them. I say to him, no, my horses suit me; I will not sell them. The white man returns to me and says, Joseph, I have bought your horses and you must let me have them. If we sold our lands to the government, this is the way they bought them. The Chief is considered to be the most learned, and the leader of the tribe. The Doctor, however, is thought to have more inspiration. He is supposed to be in communion with spirits He cures the sick by the laying of hands, and payers and incantations and heavenly songs. He infuses new life into the patient, and performs most wonderful feats of skill in his practice He clothes himself in the skins of young innocent animals, such as the fawn, and decorates himself with the plumage of harmless birds, such as the dove and hummingbird Gaining is a material act. Traditionally, American Indians have always attempted to be the best people they could. Part of that spiritual process was and is to give away wealth, to discard wealth in order not to gain. They told me it was a bank and that the white men place their money there to be taken care of, and that by and by they got it back with interest. We are Indians and we have no such bank, but when we have plenty of money or blankets, we give them away to other chiefs and people, and by and by they return them with interest, and our hearts feel good. Our way of giving is our bank. If the Great Spirit had desired me to be a white man he would have made me so in the first place. He put in your heart certain wishes and plans, in my heart he put other and different desires. Each man is good in his sight. It is not necessary for Eagles to be Crows. No white man controls our footsteps. If we must die Our land is more valuable than your money. It will last forever. It will not even perish by the flames of fire. As long as the sun shines and the waters flow, this land will be here to give life to men and animals. Chief Crowfoot , Siksika circa We are going by you without fighting if you will let us, but we are going by you anyhow! And while I stood there I saw more than I

can tell and I understood more than I saw; for I was seeing in a sacred manner the shapes of all things in the spirit, and the shape of all shapes as they must live together like one being. And I saw that the sacred hoop of my people was one of many hoops that made one circle, wide as daylight and as starlight, and in the center grew one mighty flowering tree to shelter all children of one mother and one father. And I saw that it was holy. Black Elk , Oglala Lakota Sioux Live your life that the fear of death can never enter your heart. Trouble no one about his religion. Respect others in their views and demand that they respect yours. Love your life, perfect your life, beautify all things in your life. Seek to make your life long and of service to your people. Prepare a noble death song for the day when you go over the great divide. Always give a word or sign of salute when meeting or passing a friend, or even a stranger, if in a lonely place. Show respect to all people, but grovel to none. When you rise in the morning, give thanks for the light, for your life, for your strength. Give thanks for your food and for the joy of living. If you see no reason to give thanks, the fault lies in yourself. Touch not the poisonous firewater that makes wise ones turn to fools and robs their spirit of its vision. When your time comes to die, be not like those whose hearts are filled with fear of death, so that when their time comes they weep and pray for a little more time to live their lives over again in a different way. Sing your death song, and die like a hero going home. The buffaloes and black-tail deer are gone, and our Indian ways are almost gone. Sometimes I find it hard to believe that I ever lived them. He can read books, and he owns cattle and has a farm. He is kind to me. But for me, I cannot forget our old ways. Often in summer I rise at daybreak and steal out to the corn fields, and as I hoe the corn I sing to it, as we did when I was young. No one cares for our corn songs now. Sometimes in the evening I sit, looking out on the big Missouri. The sun sets, and dusk steals over the water. Then I see but shadows and hear only the roar of the river, and tears come into my eyes. Our Indian life, I know, is gone forever. The summit of the mountain, the thunder of the sky, the rhythm of the sea, speaks to me. The strength of the fire, the taste of salmon, the trail of the sun, and the life that never goes away, they speak to me. If you do, they will talk back to you. If you are a monk, you will become the Pope.

Chapter 2 : Teachers College Record: The American Spirit in Education

The American Spirit Education Alliance, in conjunction with The Sons of American Revolution (Cincinnati Chapter), Children of the American Revolution & Daughters of the American Revolution (John Riley Chapter), Sons of Union Veterans Auxiliary (Sr. Anthony O'Connell Chapter), The Veterans Memorial Museum Foundation and many other history.

Chapter 3 : The American Spirit Education Alliance - Events

America inherited most of the content, form, and spirit of the education of its schools from Europe; but from Colonial times until now there has been an ever-increasing tendency to adapt these more closely to the needs of life in America and to the American spirit of service. This tendency has been.

Chapter 4 : The American Spirit in Education

The results of a study of the American spirit in education, embodied in the inclosed manuscript by Dr. C. K. Mann, of the advisory committee of the Committee on Education and Special Training of the Department of War, will, I believe, be helpful to this end.

Chapter 5 : American Spirit Education Alliance Patriot Fair Mason Ohio

The American Spirit Education Alliance (ASEA) is a nonprofit organization dedicated to the preservation of our American heritage. Our mission is to cultivate.

Chapter 6 : ONLY THE BEST NATIVE AMERICAN INDIAN QUOTATIONS Modern & Traditional Words of

The City of Mason Ohio is partnering with the American Spirit Education Alliance and will present the Annual Mason Heritage Festival and Parade at the Mason Municipal Center side by side with the Sixth Annual Patriot Fair.

Chapter 7 : The American Spirit Education Alliance - Home

Excerpt from The American Spirit in Education: A Chronicle of Great Teachers I N ot every parent could furnish the means for pri vate teaching, and not all the towns were equally forward in establishing free schools.

Chapter 8 : Full text of "The American spirit in education"

Program Overview. Through an examination of American history, students will discover how the conflicts we faced as an emerging sovereign nation birthed a fierce mindset known as the American spirit.

Chapter 9 : Coach Education Center

Public Education in the United States A Study and Interpretation of American Educational History, an Introductory Textbook Dealing With the Larger Problems of Present-Day, Education in the Light of Their Historical Development by Ellwood P. Cubberley.