

ROTARY DISTRICT 5440 NEWSLETTER FOR SUSTAINABLE PEACEBUILDING
OCTOBER 2021 NUMBER 50
RELATIONSHIPS WITH NATIVE AMERICANS

*A land grant university and its community
question their responsibilities to Native peoples*
Reparations, Reconciliation or Restoration of Land Sovereignty?
A case study for discussion, analysis and possible action

William Timpson, Bob Meroney, Del Benson and Lloyd Thomas
Fort Collins Rotary Club

In these newsletters of the Rotary District Peacebuilders, we want to invite discussion, analysis and engagement readers for contributions and ideas, suggestions and possibilities for our efforts to educate others by promoting the foundational skills for promoting sustainable peacebuilding, especially when complex and challenging questions arise, i.e., improved communication and cooperation, effective negotiation and mediation. We also want to encourage the critical and creative thinking that can help communities move through conflicts and difficulties in more sustainable ways, i.e., committed to the interconnected health of people, their work and their environments.

Wed. October 6, 1:30-2:30 MT
Sustainable Peacebuilding Fellowship

RELATIONSHIPS WITH NATIVE AMERICANS
Reparations, Reconciliation or Restoration of Land Sovereignty?
Join in this case study for discussion, analysis and possible action

All are invited. Share this newsletter and the ZOOM link with a friend or colleague.

<https://us02web.zoom.us/j/494943309?pwd=SmtTUDYzTIZrcVBhbVLRmdvbVh6dz09>

In Fort Collins, Colorado, we have a unique opportunity to practice reconciliation, consider reparations and/or land restoration for the first inhabitants of this land, the Native Americans who were pushed out of the Front Range. At Colorado State University, we might also have the opportunity to join with the city and possibly consider some form of repayment of the debt we owe Native peoples who lived on the original land grant that the Federal government used to jump start this university in 1870.

		
<p><i>Where the former Hughes Stadium existed. Waiting on some determination from the City of Fort Collins and its negotiations with Colorado State University.</i></p>	<p><i>Frisbee Golf allows for open spaces and recreation as desired by many residents.</i></p>	<p><i>Native people proposing a land back agreement have held ceremonies here.</i></p>

CASE STUDY:

A LAND GRANT UNIVERSITY AND ITS HOMETOWN ADDRESS THEIR ROOTS

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CASE STUDY QUESTION: Case studies have a long tradition at universities when issues are complex and lack clear cut determinations. Professional schools of law and business, in particular, have used these to challenge students and their thinking. Read through this case and the guidance from Lloyd Thomas about your underlying values. Consider the following questions:

1. Can good people build a commitment for a form of restorative justice from citizens, campus staff, faculty, students, alumni and allies to forge a way forward that would be acceptable to all parties?
2. For example, could we emphasize **reconciliation** in the history we tell? Could we work together to create a **Native Heritage Center** that would help to tell the stories of the earliest peoples, their lives and livelihood, how they were able to steward the land and the forests in healthy ways as well as what others could learn from them?
3. Or could this building also include global references to reconciliation and **peacebuilding**?
4. Or should we consider various forms of **reparations or land transfer** to benefit local descendants of Native peoples?
5. Could we do all this while preserving the need by the University and the City for a **“return” on their investment** in this land where Hughes Stadium once stood?
6. If successful, could this effort **challenge other land grant universities and their home communities** to “make peace” with the Native peoples who had once been on their ancestral lands.



In 2015, Bison were reintroduced as the Laramie Foothills Bison Conservation as a collaboration between the Colorado State University and various federal agencies.

QUESTIONS: Can the past be restored? Can we reconcile with a horrific history that attempted to destroy these bison herds and thereby eliminate the food supply of Native people?

From the Smithsonian, July 17, 2012: “In the mid-19th century, it was estimated that 30 million to 60 million buffalo roamed the plains. The bison’s rapid reproduction and resiliency in their environment enabled the species to flourish, as **Native Americans were careful not to overhunt**...Later, massive hunting parties began to arrive in the West.”

In an August 16, 2019 article for the *High Country News*, Anna Smith describes how the **Cow Creek Band of Umpqua Tribe of Indians received more than 17,000 forested acres from the Western Oregon Tribal Fairness Act in 2018**. “We don’t believe in locking up the forests and allowing them to ‘remain natural,’ because it never was,” said Michael Rondeau, the CEO of this tribe. “For thousands of years, our ancestors used fire as a tool of keeping underbrush down, so that the vegetation remains healthy and productive.”

Every ten years there is a national study of tribal forests. “Those studies have shown that **Indian forest management is superior than BLM and BIA** because of the direct tie the Indian people have to the land,” says George Smith, chief forester for the Bureau of Indian Affairs from 1978 to 1983 and the former executive director for the Coquille Tribe. “That’s their homeland, so they have a lot more vested interest in how those lands are managed... The tribal capacity with most of the tribes now, particularly the self-governance tribes, is at least equal to or better than the federal government.”

In September of 2021 the BBC reported that in Australia the Queensland Government was handing back formal ownership of the popular Daintree National Park, a UNESCO World Heritage site, as well as other parks to Aboriginal people to co-manage. In doing so the Eastern Kuku Yatanji people were recognized as one of the world’s oldest living cultures and that they had the right to own and manage their lands including how they choose to share it with tourists. (See <https://www.bbc.com/news/world-australia-58729781>)

In Fort Collins, Colorado, a commitment to a serious reconciliation effort can be readily seen in the **adoption by Colorado State University of an official Land Acknowledgement statement** as displayed on their website and announced before every public event:

Colorado State University acknowledges, with respect, that the land we are on today is the traditional and ancestral homelands of the Arapaho, Cheyenne, and

*Ute Nations and peoples. This was also a site of trade, gathering, and healing for numerous other Native tribes. **We recognize the Indigenous peoples as original stewards of this land** and all the relatives within it. As these words of acknowledgment are spoken and heard, the ties Nations have to their traditional homelands are renewed and reaffirmed.*

*CSU is founded as a land-grant institution, and we accept that our mission must encompass access to education and inclusion. And, significantly, that our founding came at a **dire cost to Native Nations and peoples whose land this University was built upon**. This acknowledgment is the education and inclusion we must practice in **recognizing our institutional history, responsibility, and commitment**.*

With the building of a new stadium on campus, the land where the old stadium stood became vacant. While the University claimed legal ownership, some Native advocates pointed to an earlier history of broken treaties and violence in support of their arguments for getting this land deeded back as well as an **ethical argument for restorative justice, reparations and/or other forms of reconciliation**.

- See the Red Nation Hughes Land Back Website: <https://www.hugheslandback.com/>
- See the Colorado PBS special: <https://www.pbs.org/video/hughes-land-it-1eijwd/>

In addition, before the University could move ahead on its own and make any deals to develop the land, **nearly 70% of the citizens of Fort Collins voted on April 7, 2021 to have it rezoned as open space**. Soon thereafter on May 5, the **City Council followed suite with a similar and unanimous vote on May 5, 2021 to keep the land as open space**.

In the spirit of the University's land acknowledgment, its longstanding commitment to diversity, equity and inclusion as well as its world-wide acclaim as a leader in sustainability—the integrated health of the environment, people and their economies—various options could be considered by the University's Board of Governors and the Fort Collins City Council:

1. *Building of a **Native American Heritage Center** on this property in order to educate visitors about this history as well as commitment to sustainability that often characterized the Native relationship with nature and this land, in particular.*
2. *An endowed **Red Nations scholarship fund** created to provide for Native students at CSU.*
3. *An endowed fund for CSU faculty, students, staff, community members and others that would be dedicated to undertake approved **research projects** related to the Red Nations in Colorado.*

INTRODUCE NEW WAYS OF THINKING

Reconciling with Native Americans at Land Grant Universities

From research integrating diversity, sustainability, conflict resolution and peacebuilding, two CSU Native scholars, Roe Bubar and Irene Vernon, have drawn on their legal training for materials, approaches, and language as they confront years of discriminatory policies and practices toward Native Americans. *“First, we begin teaching by helping students understand the ‘study of law.’ Law is a difficult subject matter, with an ‘elitist’ jargon that typically requires students to purchase a separate legal dictionary to complete reading assignments. It involves a new way of thinking.... We expect students to learn this new legal language, to brief legal cases, and to participate in*

moot court arguments” (Timpson, 2019, *Learning Life’s Lessons*, Peace Knowledge Press, 9-20).

Progress often hinges on overturning old concepts and finding new, creative ways forward. Cognitive psychologist William Perry points to these abilities as the high end where people learn to stretch to understand different perspectives, reexamine their own ideas and, in general, to better handle the complexities and ambiguities of real world issues and projects.

Case study analysis has many advantages when topics are complex, difficult, and emotionally charged (Timpson & Doe, 2008, *Concepts and Choices for Teaching*. Madison, WI: Atwood). William Perry’s (1981, 1999) work on cognitive development during the college years served as a reference for guiding efforts to promote critical and creative thinking. Students, for example, typically arrive at college thinking in very *dichotomous* ways, i.e., ideas are right or wrong and that reality is black or white.

When these students begin to hear divergent opinions in college, when they begin to see the complexity in the issues they study, they see what Perry termed the *multiplicity* of perspectives. Along the way, these students are pushed to rethink their positions, to deepen their own understanding, explore new possibilities and cast off or modify some inherited beliefs. (See: Perry, W., 1999, *Forms of intellectual and ethical development in the college years*. San Francisco: Jossey-Bass.)

BURYING THE HATCHET

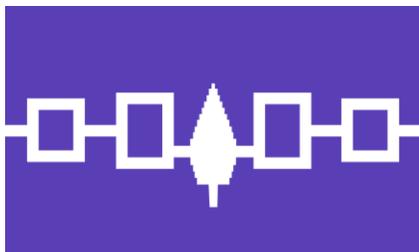
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Symbols of Reconciliation are an important Native American contribution to peace lore. The Iroquois Confederacy (or Haudenosaunee) is believed to have been established sometime between 1450 and 1660 by the Great Peacemaker, Deganawida, who traveled among the original, often warring, five native American tribes in the Montreal region to establish a union. Because of a speech defect he was attended by the orator Hiawatha who spoke on his behalf. He proposed an oral constitution known today as *The Great Law of Peace* which still governs and reconciles the Iroquois Confederacy.

According to oral lore, the Iroquois buried war axes (tomahawks) and other weapons under the roots of a white pine (the Tree of Peace) to symbolize their commitment to forgo war between



their nations. Another tradition claims that an underground river then miraculously washed the weapons away so they never could be dug up and used again. At the same time the orator Hiawatha introduced the wampum belt (or Hiawatha belt) made of white and purple shell beads found in the North Atlantic with a design that reflected the new confederacy.



The design represents the five original tribes (Seneca, Cayuga, Onondaga, Oneida, and Mohawk) from left to right and West to East,¹ The box and central white pine tree symbols were joined by a white line representing Iroquois unity. Today that design is used as the flag of the Iroquois (Haudenosaunee or “People of the Longhouse”) Confederacy.

In 2010 the US Federal Mint issued a new \$1 “golden dollar” coin under the Native American Coin Act of 2007 that showed the Hiawatha Belt wrapped around five stone-tipped arrows that represented the five original tribes in the Iroquois Confederacy. The coin is inscribed with *Haudenosaunee* (the Native American preferred name for the confederacy) and *Great Law of Peace*. The five arrows are also intended to represent the five-needle cluster of the Eastern White Pine tree.²



Some historians believe the democratic ideals of the Great Law of Peace provided a significant inspiration to Benjamin Franklin, James Madison, and other framers of the U.S. Constitution. They were particularly impressed by the confederation’s notions of individual liberty, tribal representation, and separation of powers.³

The symbolism and language “Bury the Hatchet” was very familiar to early Americans, and it even was introduced into early treaties between the new United States nation and native American relations. In 1680, Samuel Sewall described how the English colonists in Massachusetts and the Mohawk nation reconciled their differences.

*"I writt to you in one [letter] of the Mischief the Mohawks did; which occasioned Major Pynchon's going to Albany, where meeting with the Sachem the[y] came to an agreement and buried two Axes in the Ground; one for English another for themselves; which ceremony to them is more significant & binding than all Articles of Peace, the hatchet being a principal weapon with them."*⁴

In the 1786 Treaty of Hopewell with the Choctaw nation, there was language that read:

*Article XI. The hatchet shall be forever buried, and the peace given by the United States of America, and friendship re-established between the said states on the one part, and all the Choctaw nation.*⁵

¹ After 1722, the Iroquoian-speaking Tuscarora people south-east of the Onondaga were added to the League, making it formally a Six Nation Confederation.

² The obverse of the 2010 \$1 golden coin contains an engraving of Sacagawea, the Shoshone guide of the Lewis and Clark Expedition, 1803-1806, into the Louisiana Purchase region.

³ It is unfortunate that the Constitution framers did not also include Confederation’s equality of women and their presence in all government discussions when they wrote the Constitution.

⁴ Samuel Sewall was a judge, businessman and printer in the Province of Massachusetts Bay.

https://en.wikipedia.org/wiki/Samuel_Sewall

⁵ 1786 Treaty of Hopewell https://en.wikipedia.org/wiki/Treaty_of_Hopewell

Other Indian nations and countries have subsequently adopted the “bury the hatchet” ceremony. In 1761, after the French surrendered Canada, the Micmac Algonquin people buried the hatchet with the British. In 1794 the American founder John Jay wrote to British Lord Grenville saying, *“To use an Indian expression, may the hatchet be henceforth buried forever, and with it all the animosities, which sharpened, and which threatened to redden it.”*

In this modern age, reconciliation provides an alternative to retributive justice such as the Versailles Treaty after WWI or the Nuremberg Trials after WWII, where the emphasis was on forced punishment and reparations. The United Nations was founded after WWII to provide a public forum for discussion and reconciliation. Dag Hammarskjold, secretary general of the UN through most of the 1950s said that the UN *“not created to take mankind to heaven, but to save humanity from hell.”* Today there are also more than 40 countries who have established Truth and Reconciliation Commissions (TRC) to document past abuses to make them apart of a public record and seek for restoration.⁶

There are even modern examples of “burying the hatchet.” The removal of the Berlin Wall between East and West Germany 1990-1994 has left a significant symbol for reconciliation. Hopefully, the various Nuclear Disarmament treaties also reflect a desire to bury the hatchet between nations. On 22 January 2021, the first globally applicable multilateral agreement the Treaty Prohibiting Nuclear Weapons enters into force, the day nuclear weapons become prohibited!⁷

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⁶ Do TRC heal divided Nations? <https://theconversation.com/do-truth-and-reconciliation-commissions-heal-divided-nations-109925>

⁷ A date to remember: the banning of Nuclear Weapons in 2021, International Committee of the Red Cross.
<https://www.icrc.org/en/document/date-remember-banning-nuclear-weapons-2021>

RECONCILING WITH FIRST PEOPLES: APPRECIATE, ANTICIPATE, AND ACT
Hearts in heart and hands in hand moving forward!

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To **reconcile** is to restore friendly relations with others. My current mantra and affirmations for living are to appreciate, anticipate, and to act. One without the other lacks substance. We can **Appreciate** and debate the past and future because we are free and secure enough to afford the luxury. We would behave differently if we were starving, under attack from animals or other humans, and lacked defensive tactics for safety. We live in the best time of “our” history even though the world suffers from natural disasters, Covid-19, human influenced climate changes, and social inequities. How can we best **anticipate** and **act** today and tomorrow?

We cannot fix the past, but we should *Appreciate* it

I read and watch documentaries about science and history more now in my retirement to appreciate more completely how environments and societies behave and change. The words and images are not always pretty. History, religion, and science are replete with examples of human behaviors leading to conflicts and atrocities with expansion of families, tribes, city-states, and nations. Needs and strategies to get food, shelter, water, and protection led to conquest, killing, enslavement, rape, torture, physical and mental abuse, genocide, mutilations, and payments for protection rather than death. There were periods of enlightenment and suppression, learning and forgetting, and making the same mistakes repeatedly.

Let us not debate, but rather learn and appreciate for yourselves how “victors” mistreated others and the land. Homo sapiens did it in every corner of the earth. No society or landscape is exempt from criticisms of human conflicts and questionable treatments including the First Peoples in the Americas who fought for survival with other peoples of similar origins and later with Europeans.

Anticipate and Act today for the benefits of lands and peoples of tomorrow

We should not eliminate, misrepresent, or forget the past; and yet, we cannot right the wrongs of time unless we go back to the beginning. Some persons even suggest to the absurd that since humans are the problem with environments and people that we should just eliminate humans. We need humans because they have the mental capacity to see and to eliminate problems, which are at the root of issues that we address. Channeling human mental capacity toward problem solving for today and tomorrow is our only hope.

A case study

A case study was proposed to be part of this edition of essays that I will use as an example of putting hearts in heart and hands in hand to address mutual interests by anticipating and acting toward the future and not the past. Colorado State University (CSU), in Fort Collins proposed to sell the lands vacated by their football stadium for housing. The majority of citizen complaints, suggestions, and votes recommended using the lands for nature and open space. This causes dilemmas: for CSU about selling and uses; the city might now need to plan and manage the site;

and the developer must seek alternative business. Add, that Early American Peoples (of different tribes with their own historic conflicts) were on the lands before residents of Fort Collins and CSU.

This opportunity comes at a time when social strife is in the news about racial tensions, police relations, and implications for community solidarity. Anticipating future winning opportunities, I recommend using the lands to construct a Civility Building used for integrated social and environmental programs by CSU, City, Community, Rotary International, and the world.

Within the walls and grounds of the civility complex, broad issues of human and environmental conflicts will be appreciated, anticipated, and actions taken. The surrounding landscape will feature nature conservation. A peace trail will guide persons with education through the property, building, and over time. The building could be constructed with First Peoples' architecture and include messages and programs representing the past, present and future about appreciation, anticipation, and actions that bring all peoples and landscapes together with hearts in heart and hands in hand moving forward.

WORDS MATTER: THE "RE-" WORDS IN PEACE BUILDING

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"Be careful with your words. Once they are said, they can be only forgiven, not forgotten." – Unknown

"Whatever words we utter should be chosen with care for people will hear them and be influenced by them for good or ill". - Gautama Buddha

I am impressed by how frequently we use words that begin "re-" to describe human interactions, especially when discussing our treatment of one another, conflict, or peace.

Powerful words that contain anger and harmful intent might include:

- Revenge – retaliation, reprisal, vindictiveness
- Retribution – redress, punishment, censure,
- Recrimination – rebuke, accusations, countercharges,
- Rejection – repudiation, exclusion, dismissal

Others that remind us of the power of peace building are:

- Reconciliation – rapprochement, accord, compromise
- Remediation – rectify, remedy, reform,
- Resolution – solve, settlement, decision
- Restoration – recovery, reclamation, rebuilding
- Resurrection – rebirth, resurgence, reawakening

But some words can confuse due to multiple interpretations or intent:

- Reparations – indemnity, repayment, remuneration,
- Restitution – redress, restoration, rebate

- Redistribution – disposal, replace, revamp, reconstruct
- Rehabilitation – reclamation, overhaul, repair

The first list of corrosive words tends to emphasize that in any dispute there are those who are “right” and those who are “wrong”, and the guilty should be punished. The viewpoint encompasses the judgement in the Bible Old Testament, Leviticus 24:19-21.

¹⁹ If anyone causes injury to his neighbor, as he has done, so shall it be done to him,
²⁰ fracture for fracture, eye for eye, tooth for tooth; as he has caused an injury to another,
 so shall it be done to him. ²¹ Whoever kills an animal shall make restitution. And whoever
 kills a man shall be put to death.”⁸

Sadly, these words leave little room for conciliation, reproachment, and an end to conflict. They are often at the root of a post conflict solution that leads to feuds, continued animosity, and intensified hate.

The second list if achievable are very desirable in that they tend to terminate conflicts. They are at the heart of what is often called “restorative justice”.⁹ The key to satisfactory reconciliation is that all participants accept solutions decided through discussion, compromise, and diplomacy as “fair”, “achievable”, and better than continued divisions.

Sometimes, however, differences are not entirely resolved. Parties remain angry, upset, hurt, unrepentant, or humiliated as to consequences they consider unjust, unfair, or unjust. Unfortunately, such conclusions can occur when some of the solutions proposed in the third list of words go awry. The value of activities like reparations, restitution, etc. are positive when both sides in a disagreement understand the emotional and economic limitations of “pay back” type solutions and accept both their value and consequences.

A primary example of the failure of the imposition of reparations would be Article 231 of the Treaty of Versailles at the conclusion of World War 1 on the Central Powers (Austria, Hungary, Turkey, Bulgaria and Germany). When Germany could not repay all reparations, France occupied the Ruhr in 1923 to enforce payments, causing an international crisis. To fully pay the renegotiated reparations estimated in 1928 it required payments continue to 1988!¹⁰ The German economy collapsed under the pressure in 1931. John Maynard Keynes, the British economist, predicted these reparations would economically destroy Germany. The German people saw reparations as a national humiliation, it undermined the validity of the treaty, and many felt it led to World War II. Historians and economists continue to argue as to whether the reparations or mismanagement of the economy were responsible for its collapse.

A more satisfactory conclusion that included restoration and rehabilitation would be the Marshall Plan at the end of World War II. Both Allied, Axis and neutral states received assistance in the hope that all parties would benefit. Some eighteen European countries received help, the exceptions being the Soviet Union who refused plan benefits and blocked benefits to Eastern Bloc

⁸ Leviticus 24:19-21, Modern English Version, Old Testament Bible (2014), King James Bible in a more modern English vernacular. https://en.wikipedia.org/wiki/Modern_English_Version

⁹ Restorative Justice https://en.wikipedia.org/wiki/Restorative_justice

¹⁰ Germany made its last reparation payment for World War I on October 3, 2010, 92 years after their defeat. Payment was on bonds created after the war that had fallen into default over World War II.

<https://abcnews.go.com/International/germany-makes-final-reparation-payments-world-war/story?id=11755920>

countries, such as Hungary and Poland. The Soviet Union's approach was to use reparations taken from the Eastern Bloc countries to stimulate some development in the region.

"The United States transferred over \$13 billion (equivalent of about \$114 billion in 2020) in economic recovery programs to Western European economies after the end of World War II. It operated for four years beginning on April 3, 1948. The goals of the United States were to rebuild war-torn regions, remove trade barriers, modernize industry, improve European prosperity, and prevent the spread of communism."¹¹

I can testify from my own relationships with citizens in post-war Germany that they highly appreciated their treatment after the war, and their opinions of the United States remained positive for years despite the aggravation of the presence of Allied troops stationed at camps throughout Germany.

NOTE TO READER: You can use these principles to work through your own responses to this case study, sharing with others your ideas and values while evaluating other positions and possibly reconsidering your own. Do your answers to the questions in the Lloyd Thomas essay that follows influence your thinking?

IDENTIFYING YOUR VALUES

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To understand the role your values plays in your life, it might be helpful to compare yourself as a human being to an automobile. Like the engine in a car, your physiology (body), emotions, wants and needs are the "driving force" or energy provider for you to move throughout life. Your mind (thinking) is like the steering mechanism. It directs the movement of the vehicle (behavior) and guides it in specific directions. Your value system is like the "rules of the road." The rules protect you and help you get where you want to go in a safe and efficient manner.

Being unaware of your *emotions, wants and needs* and not addressing them, is like turning off the ignition of your car. You won't go anywhere. Failure to *think* about where you want to go and how you want to get there is like stepping on the accelerator and letting go of the steering wheel. You'll move all right, but you have no control over the direction you go or the best way to get where you want to go.

And without awareness of the rules of the road (*your values*), you might just drive on the left-hand side of the road, or try to go in a straight line to your destination. You will be endangered and will be without guidance on the most effective way to travel toward your desired goals. So following your values allows you to be assured that how you behave is protective and supportive of you and your desired future (goals).

When we were children, between birth and 5 years of age, is when we learned and incorporated most of our values from our parents. We imitated them and learned to like what they liked and approved of. We valued what they thought was important. If they were caring, we became caring. If they spoke English, we learned to speak English. If they were friendly, we learned to

¹¹ Marshall Plan (European Recovery Program), https://en.wikipedia.org/wiki/Marshall_Plan

value friendliness. If they were angry and abusive, we came to believe those qualities were “normal” and important. If they were fearful, we learned to fear. And the examples of valuing what our parents valued could go on and on.

As you grew, you were free to choose your own values. You may have tended to question, if not rebel against the values held by your parents and teachers. You may have sought out and experimented with alternative values to see how well they fit for you. You may have “tried out” many different ones. Sometimes the ones you chose worked well for you. Some of the values you followed, however, might have been self-defeating or downright destructive to yourself, others or the world in which you live.

Learning about the past can prove very beneficial. What happened to those historical figures that followed a particular set of values? What were the outcomes created by those who followed a certain value system?

Ask yourself the following questions and write out your answers. Then reflect on this case study:

- Who do I admire most?
- What values did (do) they live by?
- Do I want the same outcomes for my life as they had for theirs?
- Who would I like to ‘follow’ to be the most successful person I can be?
- What values guide (or guided) their behavior?
- When I die, how do I want to be remembered?
- What legacy do I want to leave to my children and grandchildren?
- What values have worked best in the past to promote health, wealth, happiness and prosperity?

To change your value system, you need to ask yourself how you would behave if you were following a different value. For example: When confronted with a difficult situation or choice and you value courage, ask yourself, “What would ‘courage’ do in this situation?” “What would ‘faith’ do?” “What would love do?” “What would ____ (your value)_____lead or direct you to do? Then follow your values. How would these values impact your thinking about this case study of reconciliation with Native peoples?

Practice behaving in accordance with the new value you have chosen and see what happens to your thinking here.

If you do not like your response to this case study or the outcome you believe will occur...change your values. You are free to do that. Don’t misuse (or neglect) that freedom.

PRIORITIES OF THE ROTARY FOUNDATION

See the RI website: <https://my.rotary.org/en/learning-reference/about-rotary/our-priorities>. You can find some of our past issues at the Rotary District 5440 website: <https://www.rotary5440.org/sitepage/peace-building-newsletters>. Future issues may explore the following: SEPTEMBER—Leaving Afghanistan? If you have ideas for future topics, please send them to any of our writers.