MY CULTURE

A LESSON FOR UPPER ELEMENTARY AND SECONDARY STUDENTS

Curricular Area: Social Studies

Learner Goal: To give students a deeper understanding of their own culture and the conceptual tools for greater understanding of other cultures.

Teacher Background: Our culture is the way we live each day. American culture is really a mix of many different cultures, and is therefore, not that easy to describe. Many of our foods, for example, are borrowed from Native cultures. Some of our music traditions, and popular words and phrases, come from African American people. We often find it difficult to describe our culture because we take our culture for granted and expect other people to have the same culture we have. This exercise helps students describe their culture. Some students may feel they are living in more than one culture, and this option is also quite possible.

Activity: Culture is the way of life of a group of people. The "group" means people who are like you. Culture includes the language you speak, the food you eat, your ideas about right and wrong, your religion, the games you play, what you do for entertainment, and many other things. If you became friends with a student from a different culture, how would you explain your culture to a friend? Here is an activity that might get you started.

My Name_____

The Name of Your Culture_____

How are People Named in Your Culture_____?

_____

How Many Names Do You Have? _____

Who gave you Your Name? _____

What Does Your Name Mean? _____

Write two things About the People of Your Cultural Group. How are They Like You?

1. _____
2. _____

Language: List Four Words in Your Culture's Language. What do These Words Mean?

WORD	MEANING
1.	
2.	
3.	
4.	

List Three Games or Sports Played by the People of Your Culture.

1._____

2._____

3._____

List Five Foods that are Commonly Eaten by the People of your Culture. Do These Foods Originate in Your Culture?

TYPE OF FOOD	ORIGIN IF KNOWN
1.	
2.	
3.	
4.	
5.	

List five Items of Clothing Commonly Worn by the People of Your Group. After Each Item listed indicate Whether this is an Item Worn by Females, Males or Both.

ITEM OF CLOTHING	WORN BY
1._____	
2.	
3.	

4. _____ _____

5. _____ _____

Name Four Holidays that are celebrated by the People of Your Culture. What do you do to Celebrate Each of These Holidays?

HOLIDAY HOW YOU CELEBRATE

1._____ _____

2. _____ _____

3. _____ _____

4. _____ _____

List two values (ideas about how people should behave) that are Shared by the People of your Culture

1._____ 2._____

1. **Human Resources Should Include:**
   Name, address, telephone/e-mail address, and area of expertise

2. **Development Steps, Preparing Materials and Planning the Training Session**

a. Develop agenda/evaluation forms.

b. Identify human/material resources to conduct training. These suggested resources will help make the session more effective.

- Overhead projector
- VCR and monitor
- Flip chart and markers
- Extension cord
- Power point exhibits----to be used as overhead transparencies, slides, or handouts.
- Index cards
- Training curriculum
- Handouts
- Workshop Evaluation Forms (See Resources Section)

c. Coordinate with MPS Human Resources and appropriate union officials to Select training dates; review/approve topics and evaluation formats.

d. Make arrangements with MPS/local colleges and universities for Professional development credit.

e. Finalize agenda.

f. Develop/disseminate promotional materials

g. Do before each training session: Become familiar with the materials in the trainer's manual and participant handouts. Visit the presentation site prior to the training and review the room set up to determine where you will stand, where the participants will sit and where the projector, screen and computer will be placed.

h. Conduct training session/collect evaluations

i. Obtain information from participants. On a flip chart, make a list of what the participants want to learn about the topic. At the end of the session, review the list.

j. Review evaluations/prepare written report

WORKSHOP EVALUATION

1. **How did you hear about this workshop?**

2. **Did the workshop meet your expectations? If so why? If not why?**

3. **Would you recommend a similar workshop to other educators?**

4. **What other workshops would you like to see offered in your area?**

5. **What were the strengths of the workshop?**

6. **What were the weaknesses of the workshop?**

TABLE OF CONTENTS

HOW TURTLE FLEW SOUTH IN WINTER

A STORY FROM THE DAKOTA NATION

It was that time of year when the leaves start to fall from the aspens. Turtle was walking around when he saw many birds gathering together in the trees. They were making lots of noise and Turtle was curious. "Hay" Turtle said, "What is happening?"

"Don't you know?" the birds said, "We are getting ready to fly south for the winter>" "Why are you going to do that?" said Turtle.

"Don't you know anything?" the birds said. "Soon it's going to be very cold here and the snow will fall. There won't be much food to eat. Down south it will be warm. Summer lives there all the time and there's plenty of food".

As soon as they mentioned food, Turtle became even more interested. "Can I come with you?" he said. "You have to fly to go south", said the birds, "You're a turtle and you can't fly". But Turtle would not give up. "Isn't there some way you could take me along?" He begged and pleaded. Finally the birds agreed just to get him to stop asking.

"Look here", said the birds, "can you hold onto a stick hard with your mouth?" "That's no problem at all", Turtle said. "Once I grab onto something no one can make me let go until I am ready." "Good" said the birds. "Then you hold on hard to this stick. These two birds here will each grab one end of it in their claws. That way they can carry you along. But remember, you have to keep your mouth shut",

“That’s easy”, said Turtle. “Now let’s go south where Summer keeps all the food.” Turtle grabbed onto the middle of the stick and the two big birds came and grabbed each end. They flapped their wings and lifted Turtle off the ground. Soon they were high in the sky and headed toward the south. Turtle had never been so high off the ground but he liked . He could look down and see how small everything looked. But then, he began to wonder where they were.

He wanted to ask the two birds who were carrying him, but he couldn’t talk with his mouth closed. Turtle rolled his eyes. But the two birds just kept on flying. Then turtle tried waving his leg at them, but they acted as if they didn’t even notice. Now Turtle was getting upset. If they were going to take him south, then the least they could do was tell him where they were! “Mmmph”, Turtle said, trying to get their attention. It didn’t work. Finally Turtle lost his temper.

“Why don’t you listen to---------“ but that was all he said, for as soon as he opened his mouth to speak, he had to let go of the stick and he started to fall. Down and down he fell, a long, long way. He was so frightened he pulled his leg and his head in to protect himself. When he hit the ground he hit so hard that his shell cracked. He ached so much that he crawled into a nearby pond, swam to the bottom, and dug into the mud to get as far away from the sky as he possibly could.

Then he fell asleep and he slept all through the winter and didn't wake up until spring.

So it is that today, only birds fly south to the land where Summer lives while turtles, who all have cracked shells now, sleep through the winter.

PIE/MOA Meeting Minutes
April 11, 2008

Updates

- LANGUAGE IMMERSION: Representatives from the Alliance of Early Childhood Educators provided update on the language immersion program they sponsor for preschoolers at Anishinabe Academy and Four Directions**;** their plan is to offer a month long language immersion program for p-2nd grade this summer; they are also seeking funding to sponsor an after school language immersion program in future years.

- MATH PROGRAM: Representative from DIW provided update on the math support program they are sponsoring at Anishinabe Academy; The program is offered five days per week with Friday being a day for field trips and family activities. About half of students participate in the math classes on a regular basis

- INDIAN EDUCATION DIRECTORSHIP: Mike Huerth provided update on conversations he's had with Bernadeia Johnson regarding the Indian Education Director position. Bernadeia has indicated her desire to post the position and hire a permanent director. Mike is interested in remaining in the position as interim for at least another year. **Action: committee will set-up meeting with Bernadeia and the superintendent to discuss keeping Mike in the position for at least another year. Invitees will include building principals (Linda and Steve), Anne (Title VII Parent Committee), Jina, LaMoine, Joe Rice and Elaine.**

  Mike also shared that the following decisions have been made regarding the Indian Education department:

  - The office will remain where it is currently located
  - The Director will be part of the district's Administrative Leadership Team
  - The Director will no longer report directly to Bernadeia since she has been given a new position and greater responsibility; the position will report to someone under Bernadeia's supervision

- RESEARCH, EVALUATION, ASSESSMENT: Suggestion made to set-up meeting with David Heistad to discuss tracking of program outcomes for key Indian education initiatives so that we will have documentation of what works for Indian students. Mike will set-up meeting that will include key program staff, building principals, and program evaluators.

- PIE WEBSITE: Mike said that he has funds in his budget to pay teachers stipends for producing curriculum units to be posted on the PIE website. He must spend this budget by June 30th so time is of the essence. He needs a template for the units from

Joe Rice and then to post an announcement, possibly to the MUID and MN Indian listservs as well as PIE. The MOA group would review the curriculum submitted and select the best ones for payment.

PIE Sign-Up

NAME	SCHOOL	E-MAIL

NOTES ON PIE CURRICULUM UNITS

WORKSHOP TITLE: The Nature of Culture

COMMENTS: *There is lots of good reading background for the unit focused a lot on the differences between culture, race, and ethnicity; however, I'm not sure what teachers will come away with that they can actually integrate in the classroom other than what's already provided as part of the unit. In other words, the unit doesn't really help teachers understand how to use culture as a foundation for learning/teaching. Also, the training agenda looks like it's heavily lecture. I don't think the unit really encourages teachers to think more deeply about their practice.*

Indigenous Best Practices Teacher Workshops
Teaching Through Native Cultures

Workshop 1:	The Nature of Culture
Workshop 2:	Tribal Sovereignty in the Classroom
Workshop 3:	Civilizations of the Americas
Workshop 4:	Minnesota Dakota and Ojibwe Historical And Cultural Traditions
Workshop 5:	Native Art, Music and Dance
Workshop 6:	Native Storytelling
Workshop 7:	Contemporary Native Literature
Workshop 8:	Teacher/Native Student Learning
Workshop 9:	Native Families
Workshop 10:	The community of Native Students

AN ANNOTATED BIBLIOGRAPHY OF TEACHER AND STUDENT RESOURCES ABOUT NATIVE HISTORY AND CULTURE

With comments by Priscilla Buffalohead

For Teachers: Fresh Perspectives about Native American History:

1. Mann, Charles. *1491* Charles Mann first wrote an article by the same title in a recent issue of the *Atlantic Monthly.* He then wrote a book by the same title. It includes fresh insights into the Native America at the time of the Columbus Encounter and evidence that Native people were more advanced than Europeans in agriculture, healing, city planning and a number of other areas.

2. Koppel, Tom. *Lost World.* This journalist writes a very readable account of the new discoveries of archaeologists along the Pacific Coast. This author challenges the widespread theory that the ancestors of Native Americans traveled through the interior of Alaska to populate the Americas. He presents the idea that oldest evidence for humans in the Americas is along the Pacific Coast from Alaska to California, to Peru and Chili.

3. Standard, David. *American Holocaust.* Oxford University Press. New York. 1992.
   This is a painful book to read as it documents acts of genocide against Native people by Europeans and Euro-Americans. In quoting soldiers who participated in the Sand Creek Massacre, they tell of shooting three year old Cheyenne children as they ran through the sand to escape the bullets of Chivington's men.

4. Weatherford, Jack. *Indian Givers.* The odd title to this book is actually satire. Jack Weatherford is a local anthropologist who documents in this book the tremendous contributions that American Indians have made to world life and culture. I was able to create a jeopardy game out of this information. The games works well with 5th graders on up.

5. Wilson, James. *The Earth Shall Weep.* A carefully researched history of Native America concentrating on the Northeast, Southeast, Plains, Southwest and the Far West., with detailed information on the clash between Native and European world views.

6. Wright, Ronald. *Stolen Continents.* Houghton-Mifflin. Boston-New York. 2005. A detailed history of the encounter between Europeans and Native Civilizations of the Inca, Aztec, Iroquois, the Southwest, and Cherokee. This book is especially interesting with regard to the Inca civilization.

For Teachers: A Guide to Children's Books about Native Americans

1. Slapin, Beverly and Doris Seale editors. *Through Indian Eyes.* Oyate Publication. New Society Publishers. Philadelphia 1992. I agree with Beverly and Doris' evaluation of children's books 98% of the time. I especially like an essay included in this book called "Thanking the Birds" by Joseph Bruchac. I have used portions of this essay to help sensitize children about their kinship with all living things.

For Teachers and Students: Resources that are classics. These are old resources about Native life by Native authors that remain relevant today.

1. Eastman, Charles. *Indian Boyhood.* Dover Publications. New York. 1971. This is a delightful book written by a Dakota Indian man who went on to become a doctor,
   lecturer, writer, and Boy Scout advisor. Indian Boyhood is my favorite of Eastman's books. It includes a rare glimpse into the traditional customs of the Dakota before their culture was drastically changed by Euro-Americans.
2. Rogers, John. *Red World and White.* John Rogers grew up on the White Earth Reservation in the late 19th century. This book serves as his memoirs of his boyhood on the reservation and in boarding school. Portions of the book read like poetry and offer a unique perspective on education.

2. Standing Bear, Luther.*My Indian Boyhood.* University of Nebraska Press. Lincoln. 1988 (1931). Land of the Spotted Eagle. Houghtin-Mifflin Company. New York. 1933. Luther Standing Bear went to Carlisle Indian School in Pennsylvania in the latter years of the 19th and early 20th century. He talks about his experiences in boarding school and his home in South Dakota.
4. Wilson, Gilbert. *Waheenee. An Indian Girl's Story.* This book was told to Gilbert Wilson who recorded it in the early years of the 20th century. Waheenee or Buffalo Bird Woman was of the Hidatsa tribe and lived in an earth lodge village for all of her girlhood. I love this book because it is a heartwarming story. It includes chapters on the close relationship Hidatsa women and girls had with their dogs. One entire chapter is devoted to how Waheenee trained her puppy to haul wood.

For Teachers: Video/DVD's About Native Americans

Dreamkeeper. This movie came out in 2004. It is the story of a troubled Lakota boy who goes on a journey with his aging grandfather. Along the way his grandfather dies and he learns the power of stories. The vignettes within the main

theme are worth viewing on their own. I have never seen the traditional stories of Native people portrayed so beautifully, dramatically, and respectfully. Young children would enjoy each of the story vignettes within the overarching story. Hallmark Home Entertainment. 2004.

1. *Hopi: Songs of the Fourth World.* Pat Ferrero producer. 58 minutes. Color. 1985.

2. *In the Light of Reverence.* Christopher Mclead and Melinda Mayner producers. ITVS and Native American Public Telecommunications. 2001.

3. *The Sun Dagger.* Narrated by Robert Redford. Solstice Project. Bullfrog Films 1983.

For Teachers: Posters, brochures, and monthly magazines about the Ojibwe, treaty rights, and other current issues contact: Great Lakes Fish and Wildlife Commission. Public Information Office. P.O. Box 9. Odanah, Wisconsin. 54861.

For Students: Lerner Publications, a local Minneapolis Publishing Company came out with a series of books during the 1990's that portray modern American Indian children doing traditional activities. These books are badly needed because all too often children come away with the idea that American Indians no longer exist. Some of the books are at a higher reading level than others but all the books can be read to younger children. These books are all written and illustrated by Native Americans.

2. Hunter, Sally. *Four Seasons of Corn. A Winnebago Tradition. 1997.*

3. King, Sandra. *Shannon. An Ojibway Dancer.* 1993.

4. Mercredi, Morning Star. *Fort Chipewyan Homecoming. A Journey to Native Canada.* 1997.

5. Nichols, Richard. *A Story to Tell. Traditions of the Tlingit.* 1998.

6. Peters, Russell M. *Clambake. A Wampanoag Tradition.* 1992.

7. Regguinti, Gordon. *The Sacred Harvest. Ojibwe Wild Rice Gathering.*. 1992.

8. Roessel, Monty. *Kinaalda'. A Navajo Girl Grows Up.* 1993. *Songs From the Loom.* 1995.

9. Swentzell, Rina. *Children of Clay.* 1992.

10. Wittstock, Laura Waterman. *Ininatig's Gift of Sugar.* 1993.

11. Yamane, Linda. *Weaving A California Tradition.* 1997

For Students:

Children's books by Paul Goble are renditions of traditional Native stories. Many of these are from the Lakota people, and the Lakota tribal colleges recommend these books.

1. *Buffalo Woman.* Bradbury Press 1984.
2. *Death of the Iron Horse.* Bradbury Press. 1987.
3. *Star Boy.* Bradbury Press. 1983.
4. *Beyond the Ridge.* Bradbury Press. 1989.
5. *Dream Wolf.* Bradbury Press. 1990.
6. *The Friendly Wolf.* Bradbury Press. 1974.
7. *The Gift of the Sacred Dog.* Bradbury Press. 1980.
8. *The Girl Who Loved Horses.* Bradbury Press. 1978.
9. *The Great Race.* Bradbury Press. 1985.
10. *Star Boy.* Bradbury Press. 1983.

For Students:

I haven't had the opportunity to read many of Bruchac's books, but the California organization, Oyate, recommends his work for children.

1. *Iroquois Stories: Heroes and Heroines, Monsters, and Magic.* Crossing Press. New York. 1985.

2. *Songs From This Earth on a Turtle's Back: Contemporary American Indian Poetry.* Greenfield Review Press. 1983.

3. *The Wind Eagle and Other Abenaki Stories.* Bowman Books. 1985.

For Students and Teachers:

1. Benton-Banai, Edward. *The Mishomis Book.* Indian Country Press. 1979. The author is an enrolled member of the Lac Courte Band of Ojibwe and he speaks his Native language. This book is very readable and an authentic account of the migration of the Ojibwe from the East. The only problem with the book is that some traditionalists object to his revealing too much about what they consider to be sacred knowledge that should not be shared.

2. Big Crow, Moses Nelson. *Legend of the Crazy Horse Clan.* Tipi Press. 1987.

3. Blood, Charles and Martin Link. *The Goat in the Rug.* Four Winds Press. 1976. This book for young children is delightfully written and is really

about Navajo weaving as narrated by a goat. Navajo women seldom use goat hair for rugs but the story is so delightful that doesn't seem to matter.

4. Brewer, Linda Skinner. *O Wakaga. Activities for Learning About the Plains Indians.* Daybreak Star Press. 1984. I have been impressed with everything that has been published by Daybreak Star Press. It is a Seattle based Indian company and the authors are all Native American scholars.

5. Broker, Ignatia. *Night Flying Woman.* An Ojibwe Narrative. Minnesota Historical Society Press. St. Paul. 1983.
Ignatia Broker was a member of the White Earth band of Ojibwe. She wrote a remarkable book in that it is very readable over a wide range of reading abilities. The book is fiction but it is based upon her family history. The Introduction includes a narrative by Broker about what life was like for Ojibwe families who came for the first time to the Twin Cities area.

6. Brown, Penny. *Native American Designs.* Search Press. Kent, England. 2005.
This is one of the better sources on American Indian designs.

7. Coatsworth, Emerson. *The Adventures of Nanabush: Ojibwe Indian Stories.* Atheneum Publishers. 1980.

8. Culin, Stewart. *Games of the North American Indians.* Dover Publications. New York.1975. This book on authentic American Indian toys and games is the only book a teacher will need if they want to do a unit on this subject. Culin researched primary historical sources during the early years of the 20th century to include in a book that was originally published by the Bureau of American Ethnology. Some rules for some games are incomplete but each category of game includes information on how this toy or game was played in specific Indian tribes.

9. DesJarleit, Robert. *Nimiwin. A History of Ojibwe Dance.* Anoka-Hennepin Indian Education Program. Coon Rapids. 1991.

11. *O-do-i-daim. Ojibway: Clans of the Ojibway Coloring Book.* Minnesota Indian Women's Resource Center. Minneapolis. 1989.
I have worked with Robert on a number of publications over the years and I am constantly amazed at this man's talent and intellect. Robert is the eldest son of the internationally known artist, Patrick DesJarlait. Robert is an accomplished artist of his own and a skilled researcher.

10.. Healy, David and Peter J. Orenski. *Native American Flags.* University of Oklahoma Press. Norman. 2003. I used this book to give my American Indian students a copy of the flag from their reservation. They then made their own flags out of felt. Not all Native flags are included in this book but some that are not included might be found on the Internet. The new social studies standard requires

students to understand that Indian tribes are Nations. One of the best ways to teach this concept to children is to have them create a flag of a Native nation.

11. Hirschfelder, Arlene. *Happily May I Walk. American Indians and Alaska Natives Today.* Charles Scribner's Sons. New York. 1986. This book is criticized by Oyate but the author is Native and, in my opinion, she has done an excellent job of explaining some very complicated issues in simple terms that a novice in American Indian history and issues can understand. The book explains the nature of sovereignty, treaties, and other issues.

12. Johansen, Bruce. *Forgotten Founders.* Ganbit Inc. 1982. This is a scholarly work on how the Iroquois Confederacy influenced the Articles of Confederation that became the United States Constitution.

13. Johnston, Basil. *Tales the Elders Told. Ojibwe Legends.* Royal Ontario Museum. Toronto. 1981.

14. Johnston, Basil and Del Ashkewe. *How the Birds Got Their Colours.* Kid's Can Press. Toronto. 1978. Basil Johnston is Canadian Ojibwe. His books also include books for adults. His work is authentic and like Edward Benton-Banai, the only problem is that some traditionalists feel some information should have been reserved for the Ojibwe.

15. Josephy, Alvin. *The Patriot Chiefs: A Chronicle of American Indian Resistance.* Viking Press. New York. 1969.

16. Kegg, Maude. *Gabekanaasing: At the End of the Trail.* University of Northern Colorado. Paper No. 4 1978.
This is one of several books narrated to non-Ojibwe scholars who understand and speak Ojibwe. I had the pleasure of meeting Maude, who was a member of the Mille Lacs Band of Ojibwe. She had a great sense of humor which shows in her vignettes about her childhood at Mille Lacs. She was also a skilled diplomat when it came to dealing with all kinds of people in her job at the Mille Lacs Indian Museum. In addition to narrating her stories, Maude was known for her beadwork and basswood bark dolls.

17. LaFlesche, Francis. *The Middle Five. Indian Schoolboys of the Omaha Tribe.* University of Wisconsin Press. 1962. This book would be most readable by junior high or high school students but upper elementary students with good reading skills would probably have no trouble reading it. Francis LaFlesche was an Omaha Indian and son of an Omaha chief. He was a scholar who wrote extensively about the Omaha and cognate tribes. This book will reveal what a white man's boarding school was like for Indian children.

18. Martinson, David. *Cheer Up Old Man.* Duluth Minnesota Indian Education Committee. Duluth. 1975.

Shemay: The Bird in the Sugarbush. Duluth Indian Education Committee. 1975.

These children's stories were written and illustrated under the supervision of the Duluth American Indian Advisory Committee. They are delightful stories but may be difficult to obtain.

19. Mc Lellan, Joseph. *The Birth of Nanabush.* Pemmican Publications. Winnepeg. 1989.

Nanabozho Steals Fire. Pemmican Publications. Winnepeg. 1990.

Nanabozho Dances. Pemmican Publications. Winnepeg. 1991.

These children's stories are about the Ojibwe culture hero, Nanabozho. He is a character that is a hero and buffoon at the same time and he teaches people how to behave by doing the opposite sometimes. He is known by slightly different names in different parts of Ojibwe country. For example, among the Mille Lacs Ojibwe he is Winnebozho and among the Menomine, Manabush. I have been impressed with the authenticity of materials to come out of Pemmican Publications.

20. Mathers, Sharon. Linda Skinner and Terry Tafoya. *The Mamook Book: Activities For Learning about the Northwest Coast Indians.* Daybreak Star Press. Seattle. 1977.

21. Ortiz, Simon. *The People Shall Continue.* The Children's Book Press. 1977. a member of a Southwest Pueblo, Simon Ortiz was also a scholar. This book is recommended for upper elementary students. It would serve as a multicultural perspective on the Columbus Encounter.

22. Parker, Arthur C. *Skunny Wundy: Seneca Indian Tales.* 1970. Arthur C. Parker was a Seneca scholar in the early years of the 20th century. This is a wonderful book for children interested in authentic Native stories.

23. Plain, Fergeuson. *Eagle Feather: An Honour.* Pemmican Publications. 1991.

24. Steptoe, John. *The Story of Jumping Mouse.* Lathrup Press. 1984.

25. Villasenoi, David and Jean. *Indian Designs.*Naturgraph Publishers. Happy Camp

California. 1983. These authentic designs, from Mimbres pottery of the Southwest gives students some idea of the beauty and skill of ancient Southwest art.

26. *Where Did You Get Your Moccasins?* Pemmican Publications. Winnepeg. 1986. Again, these are delightful children's books coming out of Pemmican Publications. These two stories are about contemporary Indian children.

27. Wilson, Raymond. *Ohiyesa Charles Alexander Eastman.* University of Illinois Press. 1983. This book is upper elementary reading level. It is a good source on a fascinating Dakota Indian man.

28. Zacharias, Joanne. *Dakota Language and Culture. Workbook and Coloring Book.* Shakopee Mdewakanton Sioux Community. 2006. This book is a must for teachers interested in teaching about the Dakota---a Minnesota nation. The book includes some Dakota vocabulary, such as the Dakota names for many animals. Young children can pick up languages even before they really understand the concept of ethnic group.

Documents Stack

Welcome to Mac OS X Snow Leopard.

The Dock in Snow Leopard includes Stacks, which you can use to quickly access frequently used files and applications right from the Dock.

Stacks are simple to create. Just drag any folder to the right side of the Dock and it becomes a stack. Click a stack and it springs from the Dock in either a fan or a grid. To open a file in a stack, click the file once.

Mac OS X Snow Leopard includes three premade stacks called Documents, Downloads, and Applications. You opened this file from the Documents stack. The Documents stack is a great place to keep things like presentations, spreadsheets, and word processing files. You can drag files to the stack or save them to the stack from an application.

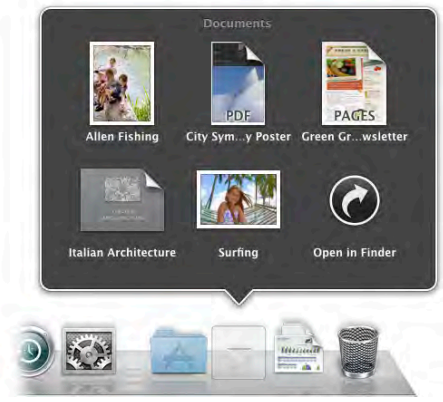
Documents

Downloads

Applications

Stacks automatically display their contents in a fan or a grid based on the number of items in the stack. You can also view the stack as a list. If you prefer one style over the other, you can set the stack to always open in that style.

Stacks intelligently show the most relevant items first, or you can set the sort order so that the items you care about most always appear at the top of the stack. To customize a stack, position the pointer over the stack icon and hold down the mouse button until a menu appears. Choose the settings you want from the menu.



To remove a file from a stack, just open the stack and drag the item out to where you want it. To delete a file, move it to the Trash. In fact, when you're done reading this document, feel free to throw it out.

WORKSHOP

Theme:
Native Cultures as Foundations for Learning

Title:
Contemporary Native Literature

Target Audience: Minneapolis Public School (MPS) Teachers, Educational Assistants, and Allied Professionals.

Alignment with Teacher/Student Standards:
Teacher Standards: 8710.2000 Standards 3,5,6,8,10
Student Standards: Native Literature addresses all the sub-parts of the language arts strand: reading, literature, writing, speaking, listening and viewing. These topics particularly address the standards in comprehension, literature, research, and media literacy grades k-12.

Goals and Objectives:
Provide MPS teachers, educational assistants, and allied professionals with the information, knowledge, training, and resources to work effectively with and improve the academic achievement and graduation rate of Native students. As a result of this workshop training, participants will be able to:

Agenda/Resources:
(See end of workshop section)

Contents:

Resources:

All Our Relatives-Traditional Native American Thoughts About Nature. Paul Goble. World Wisdom. 2005.

Almanac of the Dead Leslie Silko. Penguin Books. 1992.

Bravewolf and the Thunderbird. Joe Medicine Crow. Abbeville Press. 1998.

Ceremony. Leslie Silko. Penguin Books. 1986.

Coyote in Love with a Star. Marty Kreipe de Montano. Abbeville Press. 1998.

Crazy Horse's Vision. Joseph Bruchac. Lee and low Books. 2000.

Grass Dancer. Susan Power. Berkeley. 1995.

Heartsong of Charging Eagle. James Welch. Doubleday. 2000.

How We Became Human. Joy Harjo. Norton Press. 2003.

Kiki's Journey. Kristy Orona-Ramirez Children's Book Press. 2006.

Mean Spirit. Linda Hogan. Ivy Books. 1991.

Perma Red. Debra Magpie Earling. Blue Hen Trade Books. 2003.

Reservation Blues. Sherman Alexie. Warner Books. 1996.

Riding the Earthboy 40. James Welch. Penguin Books. 2004.

Roofwalker. Susan Powers. Milkweed Editions 2002.

Shellshaker. LeAnne Howe. Aunt Lute Books. 2001.

Tales of Burning Love. Louise Erdrich. Perennial Books. 1997.

Ten Little Indians. Sherman Alexie. Grove Press. 2003.

The Antelope Wife. Louise Erdrich. Perennial Books. 1999.

The Beet Queen. Louise Erdrich. Bantam Books. 1989.

The Bingo Palace. Louis Erdrich. Harper Perennial Books. 2006.

The Birchbark House. Louise Erdrich. Hyperion. 2002.

The Book of Medicines. Linda Hogan. Coffee House Press. 1993.

The Butterfly Dance. Gerald Dawavendewa. Abbeville Press 2001.

The Death of Jim Loney. James Welch. Penguin Books 1987.

The Indian Lawyer. James Welch. W.W. Norton 2007.

*Th*e *Last Report on the Miracles at Little No Horse.* Louise Erdrich. Harper Perennial. 2002.

The Painted Drum Louise Erdrich. Harper Collins. 2006.

The Rough Face Girl. Rafe Martin. Putnam Books. 1992.

Three Way Road. Joseph Boyden. Viking. 2005.

Tracks. Louise Erdrich. Harper Perennial. 2004.

Winter in the Blood. James Welch. Penguin Books. 1986.

NATIVE STORYTELLING POST TEST

Multiple choice. Circle the best answer to the following questions of statements.

1. Which is the proper season for Native storytelling?
    a. winter
    b. spring
    c. summer
    d. fall

2. Which type of Native story comes closest to what Western scholars call history?
    a. creation stories
    b. flood legends
    c. migration stories
    d. explanation stories

3. Which of the following animals is a hero/trickster in Native stories?
    a. wolf
    b. robin
    c. lizard
    d. spider

4. When asking a Native storyteller to tell a story it is proper to give them:
    a. a notebook
    b. tobacco
    c. cattail down
    d. a Pendleton blanket

5. The story, *How Turtle Flew South in the Winter* is best described as a story of:
    a. explanation
    b. creation
    c. migration
    d. tricksters

6. Some folklorists see the antics of hero/tricksters as representing:
    a. birds
    b. reptiles
    c. humans
    d. constellations

7. Which of the following scenarios describe Native creation stories?
    a. emergence from the underground
    b. emergence from the water
    c. descent from the sky
    d. all of the above

8. The earth is described as the back of a turtle in the creation story of the:
    a. Potawatomi
    b. Hopi
    c. Omaha
    d. Iroquois

9. Which of the following is a Native storytelling category:
    a. when humans were first created
    b. when the earth was new
    c. when the earth cooled
    d. when giants roamed the earth

10. Where can traditional Native stories be located?
    a. on the Internet
    b. in Native communities
    c. in Media centers
    d. all of the above

WORKSHOP

Workshop Theme:
Native Cultures as Foundations for Learning

Workshop Title:
Native Storytelling

Target Audience:
Minneapolis Public Schools (MPS) Teachers, Educational Assistants, and Allied Professionals

Alignment with Teacher/Student Standards:
Teacher Standards 8710.2000 Standards 3,5,6,8,10
Students Standards: Native storytelling and literature addresses all the sub-parts of the language arts strand: reading, literature, writing, speaking, listening, and viewing. These topics particularly address the standards in comprehension, literature, research, and media literacy grades k-12.

Goals and Objectives:
Provide MPS teachers, educational assistants, and allied professionals with the information, knowledge, training and resources to work effectively with and improve the academic achievement and graduation rate of Native students. As a result of this workshop training, participants will be able to:
*classify Native stories from a Native perspective
*recall two culture hero/tricksters in Native stories
*explain the human needs that stories address
*describe the protocol involved in Native storytelling

Agenda/Resources:
(See end of workshop section)

Content:

Why is storytelling an art that can be found in all cultures?

The stories we create express profound truths about the nature of our existence. They explain what it means to be human; our need to ask why, our need for explanation, our need to resolve the contradictions in our culture, and our need for rules so we can live together in an orderly society. Our stories express universal truths but also often reflect the culture and historic period in which they are told.

How do Native people classify traditional stories?

Exactly how stories are classified varies from tribal nation to tribal nation. Generally, The stories fit into one of two categories: 1) stories from when the earth was new and 2) stories about the world as it exists today. .The stories are sometimes further classified as 1) those that are sacred and 2) those that are secular in nature. Creation or origin stories come from a time when the earth was new and because the animals were very powerful at this time, they are considered to be sacred stories. In Native North America, the creation stories are of four types.

1) First, there are widespread stories about how there was a great flood, and one of the animals had to dive deep to retrieve the mud that became the new earth.

2) Second, are creation stories where humans once lived underground and emerged onto the earth by climbing a rope or vine.

3) Third, are creation stories where life begins in the sky. In Pawnee storytelling tradition, a union of Sun and Moon created the first male child and the union of Morning and Evening Star created the first female child. In Iroquois storytelling tradition, life also begins in the sky world. A chief, angry with his wife, kicks her down through a hole in the sky. She lands on the back of a turtle. The turtle becomes this earth, or Turtle Island. She then creates all life on earth.

4) And fourth, creation begins in the water, and humans emerge out of the water to create clans or family groups. The Algonkian speaking Ojibwe and the Siouan speaking Omaha have water emergence creation stories.

Some tribal nations have more than one creation story. Among the Omaha, each clan has its own creation story. Among the Arikara, each sacred bundle society has theirs.

What do folklorists have to say about these stories?

Some folklorists have argued that the kind of creation story a tribal group has, tells something about their history. For example, the underground emergence story is often associated with tribal nations who have a long history of agriculture. The emergence is a metaphor for plant growth----emerging out of Mother Earth. Sky origin stories are often found among people who were once hunters. And creation stories that begin in the water suggest an early history of seashore villages. The flood or earth diver legends are so widespread it is difficult to make the same arguments. The earth diver motif sometimes involves the most humble of all the animals retrieving mud to create a new earth. This is true of the Ojibwe story where Nanabozho finally asks muskrat to retrieve a handful of mud, and after a long time, muskrat does indeed succeed.

Where do stories of explanation fit into Native storytelling categories?

Stories of explanation are among the most widespread type of Native stories. These stories are told to entertain, but also offer an explanation as to how plants and animals came to have their present form. These stories begin with the animal having the opposite characteristics it assumes in the modern world, so some sort of transformation takes place.

There are numerous stories about how the animals got the tails they now have. An Ojibwe story explains that raccoon is a thief, and as punishment, he must wear a mask forever. Another Ojibwe story tells of how muskrat and beaver traded tails and how beaver would not give muskrat back his tail. A Cherokee story explains why buzzards now have bare heads, and why possums have bare tails. Another Cherokee story tells of how

Do Native stories have heroes?

The culture hero/trickster can take many forms. In the West, Southwest, and portions of the Great Plains, the hero is Coyote. On the Northwest Coast, this character is envisioned as Raven. In parts of the Plains and Southeast it is Spider, and in the Eastern Woodlands it is the Great Hare. The hero/trickster is also capable of metamorphosis, so that he may be seen as a man or even a rock if that suits his needs. An Ojibwe story about the birth of the culture hero, Nanabozho, (Waynabozho, Nanabush,Manibozho), his grandmother forgets she puts him beneath a birch bark container to hide him, and he transforms into a rabbit to survive.

This hero/buffoon character is a complex mixture of traits. He/she is capable of great feats, such as in an Ojibwe story where he makes islands out of a beaver dam, or when he makes the willow branches red out of his own blood. At the same time, and in the same stories, the culture hero can be a the butt of jokes, making terrible mistakes all the time, and furthermore, not learning anything from his mistakes. In yet another Ojibwe story, Nanabozho tries to roast some ducks he has caught by trickery, but ends of losing them because he falls asleep. In a Hopi story, Coyote does not listen to his elder and ends up breaking the sky. In a Navajo story, he messes with a blanket containing the stars and throws them helter skelter into the night sky. The culture hero/trickster is an ancient character is Native life and is seen as responsible for creating or recreating the earth, making features of the landscape, throwing stars in the sky, or discovering new foods.

How do folklorists interpret these Hero/Tricksters?

Folklorist Michael Carroll notices that the animals who are hero/tricksters are all solitary animals. Except for mating, they tend to live by themselves. The message here is that unless we learn to live by the rules of society, we end up living alone like the spider to coyote. Folklorist Roger Welsch notes that the hero/trickster, who appears in one form or another in story traditions around the world, is the child in us all. The culture hero is constantly in trouble, and foolish because he cannot control his own unleashed impulses

He has to learn, over and over again, how to behave. He is part human, part animal, and part god all in one. Who is this creature?, Welsch asks, **it is us**. We don't like to see ourselves being foolish, so it is easier to laugh at the antics of Coyote or Nanabozho than admit we are very much like him.

Where do Migration Stories Fit?

Migration stories tell about the journey a tribal nation has made from one area to another. These stories are seen by folklorists and anthropologists as closely approximating what Western culture calls "history". However, among some groups these stories are considered so sacred they are only told in certain contexts, and by those who are authorized to tell them. The Ojibwe story of migration from the eastern seaboard to the Great Lakes region following the path of the megis (magic shell) is one example. Another comes from the Omaha tribe, the Sacred Legend tells of a 200 year journey from the mouth of the Ohio River to the Great Plains. Each of these stories tell of stopping off points that coincide with actual locations between the beginning and end of the journey. Sometimes ethnohistorians, archaeologists, and linguists are surprised at how closely the migration stories of a people fit their evidence of their history and movements as a people.

What stories can be told? Are these any protocols to follow in telling the stories?

These are no easy answers to the first question, and there are several protocols to be followed in telling Native stories.

1) First, among tribal nations living in the north, it is tradition that the stories be told during the winter months, when the spirits of the animals are sleeping. Even in places that have no real winter, there are seasons appropriate for storytelling.

2) The stories are meant to be told, not read. The stories have greater impact when they are told because hand gestures and body movement can accompany the telling. In fact, the stories were often acted out such as during the evening of a cold winter night in a winter wigwam. Some stories have several episodes so that they were told over a series of evenings. Children were always encouraged to memorize the stories so they too could tell them at the appropriate time. In some tribal nations, such as among the Northwest Coast tribes, stories were theater. The stories were acted out on stage using songs, the hand drum, and elaborate wooden masks which could transform into another animal character, resembling the metamorphosis of one character into another.

3) It is customary to offer a small amount of tobacco to the storyteller when they are asked to tell a Native story. Sometimes it is not always realistic to deliver tobacco if the storyteller is coming from a long distance. Nowadays, in these cases, it is also acceptable to mail them a pinch of tobacco wrapped in red cloth. The storyteller will place the tobacco on the earth, as an offering to the spirits of the story.

4) There is no such thing as one proper version of a story. Each storyteller has their own particular version of a story they want to tell. They may also change aspects of the story from time to time without changing the major story theme.

Resources:

There are several sites on the Internet that have traditional stories categorized by the tribal nation from which they come. These stories are in a complete form and can be printed.

American Indian Myths and Legends. Alfonso Ortiz and Richard Erdoes. Pantheon Books. New York. 1984.

Anthropology. "Truth Never Sleeps: Myths of the Omaha" Roger L. Welsch. Dushkin Publishers Group. 1989

Cheer Up Old Man. David Martinson. Duluth Indian Education Committee 1975.

Paul Goble Books. Bradbury Press.
Buffalo Woman 1984.
Death of the Iron Horse. 1987
Star Boy 1983.
*Beyond the Ridg*e.1989
Dream Wolf 1990
The Friendly Wolf 1974
The Gift of the Sacred Dog 1980
The Girl Who Loved Horses 1978
The Great Race 1985

Joseph McClellen Books. Pemmican Publications.
The Birth of Nanabush. 1989
Nanabush Steals Fire. 1990
Nanabush Dances. 1991

Handbook of North American Indians. Plains, "Tribal Traditions and Records" Raymond J. DeMallie and Douglas R. Parks. Vol. 13 Smithsonian Institution. 2001.

How the Birds Got their Colours. Basil Johnston. Toronto. 1978.

Iroquois Stories. Heroes and Heroines, Monsters and Magic. Joseph Bruchac. 1985.

Legend of the Crazy Horse Clan. Moses Nelson Big Crow. Tipi Press. 1987.

Sheemay: The Bird in the Sugarbush. Duluth Indian Education Committee 1975.

SkunnyWundy: Seneca Indian Tales. Arthur C. Parker. 1970.

Tales of the North American Indians. Stith Thompson. Indiana University Press. 1966.

Tales the Elders Told. Ojibwe Legends. Basil Johnson. Royal Ontario Museum. Toronto. 1981.

The Adventures of Nanabush: Ojibwe Indian Stories Emerson Coatsworth Atheneum Publishers. 1980.

The Story of Jumping Mouse. John Steptoe. Lathrup Press. 1984.

The Mishomis Book. Edward Benton-Banai. Indian Country Press. 1979.

The Wind Eagle and Other Abanaki Stories. Joseph Bruchac. Burnam Books. 1985.

They Dance in the Sky. Native American Star Myths. J. Monroe and Ray A. Williamson. Houghtin-Mifflin. Boston. 1987.

Wild Rice and the Ojibway People. Thomas Vennum Jr. Minnesota Historical Society Press. 1988.

Films, Videotapes, and DVD

Dreamkeeper. Hallmark Home Entertainment. 2004.

Hopi: Songs of the Fourth World. Pat Ferrero. 1985.

The Legend of Corn

The Loon's Necklace

AGENDA

Workshop Title: Native Storytelling

Sponsors: Phillips Indian Educators

Date/Location:

Workshop Description:
This one day workshop will provide ideas and strategies for integrating Native American storytelling into the classroom. The content is especially relevant to elementary and middle school teachers. During the morning session, participants will be exposed to perspectives on Native storytelling including informational data on types of Native stories and their role in perpetuating cultural beliefs, values and practices. In the afternoon session, participants will engage in Native American storytelling projects which can be used in the classroom. The participants will leave the workshop with practical classroom ideas and lessons on integrating Native American storytelling into the classroom.

Workshop Presenters:

Workshop Coordinators:

Funding for this workshop has been provided in part by _____\

AGENDA

Morning Session

8:00-8:30	Registration and Continental Breakfast
8:30-8:45	Introductions
8:45-9:15	Pre-test
9:15-10:45	Presentation on Native Storytelling
10:45-11:00	Break
11:00-12:00	Storyteller (Dakota or Lakota) with protocol demonstration.
12:00-1:00	Lunch

Afternoon Session

1:00-2:15	Storyteller (Ojibwe) with protocol demonstration
2:15-2:30	Break
2:30-3:00	Lesson Plan/Exercises
3:00-3:30	Post Test
3:30-3:45	Questions/Answers
3:45-4:00	Evaluations

STORYTELLING ACTIVITIES FOR UPPER ELEMENTARY AND MIDDLE SCHOOL STUDENTS.

1. Students locate a Native story in their media center or on the Internet. They select a story to tell in class. They research the background of the Native nation the story comes from. They locate the homeland of this nation on a tribal map, and describe the geographical features of the area. Finally, they briefly describe the cultural features of this tribal nation including the traditional economy, housing, clothing, and celebrations. The students can work alone or in groups on this project. They decide how they want to tell the story (for example, they may want to use animal puppet props) and they provide the background information in the form an essay or poster board presentation. (See storytelling evaluation sheet).

2. Students create their own bulletin board display. This display could be about an animal character mentioned in a story or if the story is about how certain plants or food resources came to be, students could do a display about that resource. They might create a "Facts About Corn" , "Facts about Beavers" or "Facts About Birch Trees". If the story is about Iktomi, the Dakota spider culture hero, they might want to create a display on spider web shapes.

3. Students could create a cover page for the stories they hear. This would be a powerful visual image evoked by the story. They might even illustrate various episodes in the story.

4. Students create a story map for each story they hear (see sample story map).

5. Students take a written test of teacher created questions about the story.

6. Students create their own story. To complete this activity students review the basic elements of a story i.e. who? what? why? when? where? They can put their story in written form, tell it, or tell a story with picture illustrations.

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STORY MAP

TITLE:

SETTING:

CHARACTERS:

PROBLEM:

EVENT 1

EVENT 2

EVENT 3

EVENT 4

SOLUTION:

PHENOMENA EXPLAINED:

STORYTELLING PRESENTATION EVALUATION

Name_____
Period_____

____1 point. Title (did you say the title)

____2 points Indian Nation (did you say the name of the Indian nation from whom the story came?)

____5 points Culture and Geography (did you tell the audience where the homeland of this Indian nation is located? Features of the landscape? How they got their food, clothing and shelter?)

____5 points Interpretation. (did you say the lines or act out your part with meaning?)

___5 points Projection (Could you be heard or seen clearly by your audience?)

___ 2 points Did you give a copy of the story and the grading sheet to your teacher?

_____20 points total performance

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SAMPLE STORYTELLING ACTIVITIES FOR THE DAKOTA STORY "HOW TURTLE FLEW SOUTH IN THE WINTER"

1. Students look in media materials or the Internet to find information about the Dakota Indians. They create a poster of information about the Dakota, and with classmates, tell the story of how turtle flew south in winter. (They could use a turtle and two bird puppets, and a stick)

2. Students do a bulletin board display about turtles. What does the turtle symbolize in Dakota tradition. Where do turtles live? How many kinds of turtles are there? How many of these kinds live in Minnesota? What do turtles eat? How do they survive in winter?

3. Students create a cover page for this story. It might be of turtle flying with the Birds, it might be of turtle asking questions in the forest, or it might be of turtle falling to earth.

4, (See sample story map)

5 Students review *How Turtle Flew South in Winter* and answer the story questions Who? What? Why? When? and Where?

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SAMPLE STORY MAP FOR THE STORY
HOW TURTLE FLEW SOUTH IN THE WINTER

TITLE: How Turtle Flew South in the Winter

SETTING: The forest and sky in mid to late fall

CHARACTERS: Turtle, and a Flock of Birds

PROBLEM: Turtle wanted to fly like the birds so he could get lots of food in the south

SOLUTION: Since Turtle has no wings, turtle holds onto a stick and is carried in the air by two birds

EVENT I: Turtle sees the birds gathering, he asks them why, and they tell him they are flying south for the winter where Summer keeps the food

EVENT 2: Turtle asks to go along, and finally two birds take him as he holds onto a stick.

EVENT 3: Turtle gets curious about where they are, tries to get the bird's attention and finally opens his mouth

EVENT 4: He falls to the Earth and cracks his shell.

EVENT 5: He crawls to the bottom of a pond and stays for the winter

PHENOMENA EXPLAINED: Why birds fly south and turtle hibernate in winter
Why turtles have shells that appear cracked

NATIVE STORYTELLING PRE TEST

Circle true or false for the following statements.

1. Since storytelling is part of Native oral tradition, there are few stories available in written form. TRUE/FALSE

2. There is absolutely no similarity between history and Native stories. TRUE/FALSE

3. There is a proper season for Native storytelling. TRUE/FALSE

4. Unlike, Biblical stories, there are no “great flood” legends in Native storytelling traditions.TRUE/FALSE

5. All Native creation stories begin in the sky world. TRUE/FALSE

6. Some tribal nations have more than one creation story. TRUE/FALSE

7. Native stories often include a hero/trickster character. TRUE/FALSE

8. It is customary to give tobacco to a storyteller before asking them to tell a story. TRUE/FALSE

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2. Which type of Native story comes closest to what Western scholars call history?
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    c. migration stories
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3. Which of the following animals is a hero/trickster in Native stories?
    a. wolf
    b. robin
    c. lizard
    d. spider

4. When asking a Native storyteller to tell a story it is proper to give them:
    a. a notebook
    b. tobacco
    c. cattail down
    d. a Pendleton blanket

5. The story, *How Turtle Flew South in the Winter* is best described as a story of:
    a. explanation
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6. Some folklorists see the antics of hero/tricksters as representing:
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7. Which of the following scenarios describe Native creation stories?
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    a. Potawatomi
    b. Hopi
    c. Omaha
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9. Which of the following is a Native storytelling category:
    a. when humans were first created
    b. when the earth was new
    c. when the earth cooled
    d. when giants roamed the earth

10. Where can traditional Native stories be located?
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    d. all of the above

SAMPLE STORYTELLING ACTIVITIES FOR THE DAKOTA STORY "HOW TURTLE FLEW SOUTH IN THE WINTER"

1. Students look in media materials or the Internet to find information about the Dakota Indians. They create a poster of information about the Dakota, and with classmates, tell the story of how turtle flew south in winter. (They could use a turtle and two bird puppets, and a stick)

2. Students do a bulletin board display about turtles. What does the turtle symbolize in Dakota tradition. Where do turtles live? How many kinds of turtles are there? How many of these kinds live in Minnesota? What do turtles eat? How do they survive in winter?

3. Students create a cover page for this story. It might be of turtle flying with the Birds, it might be of turtle asking questions in the forest, or it might be of turtle falling to earth.

4, (See sample story map)

5 Students review *How Turtle Flew South in Winter* and answer the story questions Who? What? Why? When? and Where?

WORKSHOP

Workshop Theme:
Culture as a Foundation for Learning

Workshop Title:
Native Art, Music and Dance

Target Audience:
Minneapolis Public School (MPS) Teachers, Educational Assistants, and Allied Professionals.

Alignment with Teacher/Student Standards:
Teacher Standards 8710.2000 Standards 3,4,9,10
Student Standards 3501.0620. Strand: The Arts. Grades K-3 (2. understands the characteristics of (dance, music, visual arts) from a variety of cultures and historical times. Grades 4-5. (2. understands the cultural and historical forms and traditions of (dance, music, visual arts) Grades 6-8. (2. understands the connection between work in (dance, music, visual arts), its purpose, and its cultural and historical contexts. Grades 9-12 (6. analyze and interpret (dance, media arts, music, visual arts) through its historical, cultural, and social contexts).

Goals and Objectives:
Provide MPS teachers, educational assistants, and allied professionals with the information, knowledge, training and resources to work effectively with and improve the academic achievement and graduation rate of Native students. As a result of this workshop training participants will be able to:

- Explain the difference between tribal and ethnic art and give examples of each
- Describe art styles, mediums, and techniques in four cultural areas of Native North America
- Identify two Native art forms whose purpose is spiritual and ceremonial and two art forms that were made to share with the public
- Identify four Native artists who have achieved national prominence and four Native artists who display their work in the Twin Cities area
- Explain why the drum is treated with great respect
- Identify the pow-wow as a contemporary drum and dance celebration
- Identify one source of information on upcoming pow-wow events
- Explain what protocols are followed in attending a pow-wow

Resources for Workshop Presenters: For the music and dance segment of this workshop it is strongly suggested that a student dance group come and demonstrate how the pow-wow outfits, dances, and songs blend together. It is also strongly suggested that participants attend a pow-wow before or after this workshop. For the art segment,

workshop presenters need to have a slide or power point presentation of a wide variety of traditional and contemporary art from a variety of culture areas to use with the presentation.

Agenda/Resources:
(See end of workshop section)

Content:

NATIVE VISUAL ARTS

Are there cultural protocols to be followed in creating Native art? Are there some forms of art that can be replicated or other forms that should not be replicated?

A study of visual arts from any culture lends itself to be explored through hands-on activities. And hands-on activities are particularly encouraged at the elementary level. It is therefore tempting for social studies, language arts, and art teachers to have students re-create various forms of art that originate in Native America. The problem is that the teacher can end up trivializing Native art, and trivializing is a way of dismissing the art for serious consideration. Native art is often trivialized in one of two ways: first, because it is cheaper, teachers will use paper, cardboard or other material readily available to to create art that was made out of the natural world. When students use the authentic material, such as birch bark, leather, or quills, they strengthen their sense of connection to the natural world. Another way teachers can end up trivializing Native art is to have students' replicate Native art that was used and continues to be used in ceremonial and religious contexts. These art forms have great spiritual significance and cannot be treated lightly. These items include hand drums and hide drums, stone pipes, bark scrolls used to detail ceremonies or sacred songs, peyote fans, masks, sand paintings and a myriad of other items. The sand painting, for example, is part of a Navajo healing ceremony conducted between a medicine man and his patient. On tan sand, the medicine man uses red, yellow and white sand, corn pollen, crushed flower petals, and other materials to create this dry-painting. The patient sits on the painting and in the accompanying ceremony, they are restored to health, which in Navajo belief, means balance and harmony. The painting is destroyed after the ceremony as it has served its purpose. While materials for dry painting with sand are readily available, to replicate a sand painting would trivialize Navajo beliefs.

Other art objects may have to be made with accompanying rituals, songs or prayers. Other art forms have meaning within the context of legends preserved by specific tribal nations. The Iroquois, for example, are famous for their corn husk dolls. The English colonists learned to make these dolls from their Indian neighbors. The colonists however, depicted their own hair styles and dress in their dolls. The Iroquois never put faces on their dolls for a reason. It has to do with a legend that emphasizes humility. Iroquois leaders emphasize they are not offended if people make corn husk dolls, Indian or non-Indian as long as they put faces on their dolls to distinguish them from Iroquois dolls.

In debating whether or not a particular art is appropriate to replicate, it is important to ask, "What purpose does this art serve in the Native community?" If the answer is purely ritual or ceremonial, it is probably not a good idea to replicate it. Some art items are used in different contexts. Some pottery is made specifically for ceremonies. Other pieces are made to be used in the household or sold in the marketplace. In this case, replicating a Native art item depends on what purpose it is to serve. If the answer is educational, then it would be perfectly all right to teach students how to make a Pueblo pot.

If there are any doubts about a particular Native art project, it is always best to contact an art expert in the Native community or an Indian Education program and ask for their advice.

What is the role of the artist in the Native community?

Art is a reflection of our deep human need for expression and communication. Art in Native America has ancient roots. Some of the oldest art is located in the West and Southwest where the dry climate has preserved objects for hundreds and even thousands of years. Baskets and rock art are among the oldest artistic expressions. Women probably made the baskets which served to carry babies and as containers for plant food, plant medicines, and basket making materials. Rock art was either etched or painted on rock cliffs. These paintings show hunting scenes with men, spear throwers, and big horn sheep. Around 2000 years ago, in the Ohio River valley the remarkable civilizations of the Adena-Hopewell people took hold. Elaborate burials characterized the Adena-Hopewell people. Much of the art was used to honor the deceased and be buried with them. Among the burial items are exquisite stone pipes carved in the form on a hawk, frog, beaver or human. Theses realistic pipes remain among the most beautiful pieces of the ancient world.

Native people are quick to point out that there are no words in their languages for art or artist. With the exception of the Northwest Coast, and perhaps the Mississippian civilizations, most Native people are very egalitarian. To set someone apart as an artist would mean that others are not artists. There is no word for artist because members of the entire community are artists. If certain people could paint or carve better than others, that person was simply obligated to do more. Art is not separate from everyday life because art in the form of baskets, pottery, blankets, and clothing as a part of everyday life. Art is everywhere.

How is Native art classified in the art world?

In discussing Native art, it is sometimes useful to distinguish between tribal art and ethnic art. It is also important to remember that the modern Native artist may use symbols and images that do not necessarily come from their particular tribal nation. For example, there

is a Cherokee man who makes cedar bark woodcarvings, a Northwest Coast art form. This is sometimes referred to as pan-Indian art. There are other Native artists who feel the entire world is their canvas. They are artists who happen to be Indian.

Tribal art is defined as art created by a tribal member for other tribal members. The purpose may be spiritual or material. Examples of tribal art are baskets, pottery, wooden bowls, totem poles, sand paintings, star quilts, specialized clothing and pow-wow outfits.

Tribal art is distinguished from ethnic art. The latter is created by tribal members to sell to members of other ethnic groups. The motivation for this art is to make a living. Some examples of ethnic art as Navajo wool rugs, Micmac splint ash baskets, Coiled and woven baskets made by the women of the Southwest and California tribes, and slate carvings of the Haida Indians of Queen Charlotte Islands. Items that are created for sale are the best kinds of items to replicate in the classroom as these items are created to share.

Are tribal art styles, materials and techniques so distinct that they can be identified as being from a particular culture area?

Techniques used by tribal artists include painting, carving, engraving, drawing, weaving, embroidery and sewing. Men have always dominated carving in wood, shell or stone, while women are identified with the textile and pottery arts. One exception comes from the Hopi Indians where men traditionally made the woven garments of Native cotton. In addition, men are more responsible for the realistic or pictographic art, while women tend to use geometric compositions. In the Southwest, Pueblo women always made the pottery but men painted it. When Pablito Velarde, a woman, began painting on canvas at the Santa Fe Indian School, she had to break with Pueblo tradition in order to paint.

There are certain art styles, materials, and techniques that are representative of certain culture areas. However, art objects also make their way into different areas through trade and gift giving. Indian women of the Great Lakes area, the Ojibwe, Ottawa, Potawatomi and others are famous for the seed bead floral and vine patterns sewn into leather or cloth. Native women beaded moccasins, vests, breech cloth, leggings, dresses, and bags with these designs, . A special kind of bag, completely beaded on one side, is called a bandolier bag. In the 19th century, these bags were so valuable they could be traded for a pony. The beaded outfits were used for ceremonies, dances and other public occasions. The women also made birch bark containers in a variety of sizes and shapes. For gift giving, the top of the basket included quillwork designs. Some baskets were etched with geometric, zigzag and floral patterns achieved by scratching to expose the light from the darker red color. Birchbark design was also created by a pressing down with one's teeth to create patterns.

Two distinct styles of art characterize Great Plains Indian art. Quillwork and beadwork created by the women utilize geometric designs such as squares, diamonds, rectangles, triangles, circles and other shapes. The women characteristically beaded leather bags that served a variety of purposes, and items of clothing including moccasins, leggings,

breechcloth, shirts and dresses. The men created pictographic art. They painted these pictographs on shields, rawhide bags, tipi canvas', on winter counts and the inside of buffalo hide robes.

Art from the tribes of the desert Southwest includes painting, engraving, weaving, and sculpture. The oldest baskets in Native America are found here. The women used plaiting, twilling, and coiling to make their baskets. They shaped and painted pottery with stylized designs, and curvilinear designs. . Birds, lizards, and other desert animals can also be found on Southwest pots. Pottery pieces from the southwest are exquisitely symmetrical. Pueblo men carved specialized dolls called katchina dolls. Each katchina represents a particular spirit. Such dolls are given to the Hopi children to help them remember to name of each katchina. Pueblo men were weaving clothing items of cotton by at least 1300 A.D. The neighboring Navajo borrowed the art of weaving from the Pueblos but Navajo women rather than the men made woven blankets and clothing. After the Spanish brought domesticated sheep to the Southwest, Navajo women began to weave with wool. They used various vegetable dyes to create multi-colored designs. The Navajo switched from blanket making to rug weaving when they began making rugs to sell to the general public. Today, they make two general styles. One consists of geometric designs such as diamonds, X's, borders and other shapes, while the other is called a Yei Rug. These rugs include spirit beings called Yei and their masked imposters Yeibiche. While some rugs are kept in the community, most are sold by Indian art dealers.

The dramatic art of the Northwest Coast tribes is easily distinguished. The Northwest Coast Indians have specialized in wood carving , particularly from the huge cedar trees that cover the coastal landscape. Northwest Coast art has been described as representational, but stylized and symbolic rather than naturalistic. Much of the art is of the birds, mammals, fish and animals of their coastal home. But these animals are highly stylized---abstract shapes being used for eyes and joints. The overall effect is that one sees the animal from inside and out. The men carved pieces as small as gambling sticks and as large a totem poles than reached above their plank houses. Other items carved of cedar included canoes, masks, bowls for potlatch feasts, boxes and many other items. The men painted their carvings with bold colors, particularly black and red. Most of these items have ceremonial significance. Northwest Coast masks, for example, were used in curing and mid-winter ceremonies, when legends were acted out. Some masks were so elaborate they could be opened up by means of strings to reveal yet another character. Northwest Coast women specialized in making clothing, hats, and blankets. They wove cedar bark, and wool from mountain goats or domesticated dogs unique blankets. When mother of pearl began to be traded by European traders, the women made another very distinctive blanket called the button blanket.

Which Native art comes from the pre-contact period and which developed after contact?

Art was abundant in Native American before European contact. In the Southeast and Mississippi Valley the city dwellers of the Mississippian civilizations were making

incised pottery, delicately engraved shells, stone pipes, catlinite plaques, copper plaques, and woven feather mantles nearly 800 years before contact. In the Great Lakes area, the Plains, the Southwest and California the people created rock paintings depicting ceremonies, solstice markers, hunting scenes, vision quests and puberty rites. The women embellished deer hide clothing with shells, dentalium shells, elk teeth, and dyed porcupine quills. They made necklaces, bracelets, and earrings of copper, bone, teeth, clay and other items. One the east coast, tribal groups were manufacturing special beads made of the white whelk shell and purple quahog shell. Together these shells were called wampum. The Iroquois wove wampum beads into belts that served as pneumonic devices. They recorded peace agreements with Europeans or other tribes, the Great Law of Peace, and other information important to Iroquois leaders. Wampum was so popular it reached the Plains tribes.

In the Eastern Woodlands, tribal people also used their bodies as a canvas to express themselves as unique individuals. Men, women, and children received tattoos, and adult men painted their faces in unique patterns. Some of the tattoos had spiritual significance. Among the Omaha, a girl had the right to receive a star like tattoo on her forehead if her father had accomplished 100 deeds for his people.

When European traders arrived in the Americas, they brought iron tools, glass and porcelain beads, processed cloth and a myriad of other articles in exchange for furs, deer hides and other articles. Indian women, particularly the women of the Eastern Woodlands and Great Plains used the beads to create intricate designs. At first "pony" beads were traded, but the women preferred the smaller seed beads for creating floral patterns and geometric patterns on leather or processed cloth. Ribbon appliqué on clothing also arose as an art form after contact, The women of the Osage tribe are particularly known for their ribbon work. Even today, Indian men wear shirts that were once called Missouri River shirts. These shirts with ribbon appliqué are worn on special occasions. On the Great Plains, men who painted pictographs on leather, began to use paper to create their pictorial narratives This art is called ledger art. European women taught Indian women who attended boarding schools the art of quilt making. Today, women of the Plains tribes are particularly known for their star quilts. The star has ancient symbolic significance. Today, star quilts are given away to special community members to honor their achievements. It is a form of tribal wealth.

While European ideas and materials influenced Native art, Native art influenced Euro-American art. Navajo rugs, turquoise and silver jewelry, beaded jewelry, dream catchers, and the geometric designs found on sheets, pillow covers, quilts, blankets, fabric, and purses all show the power and beauty of Native art.

When did Native people began to paint on canvas?

The Santa Fe Indian School in New Mexico produced some of the first Native canvas painters. These people included Harrison Begay, Andrew Tsinajinnie, Allan Hauser, Oscar Howe, Pablito Velarde, and Joe Herrera. Other Native canvas artists who found national recognition in the 20th century include among others Fritz Scholder, T.C.

Can**n**on, R. C. Gorman, Patrick DesJarlait, George Morrison, and Norvell Morrisseau. These artists used Native themes in a wide variety of ways in their work.

What kind of Native art is flourishing today?

Native people continue to make traditional arts as well as modern painting. There are a number of well known artists in the Twin Cities community. The Native Arts Circle keeps a record of these artists and their specialties. Some nationally known fine artists who live in the Twin Cities area include Jim Denomie, Frank Big Bear, Julie Buffalohead,
Robert DesJarlait, and several others.

The art of pow-wow outfit making is flourishing. Some outfits are pan-Indian and include shawls, leggings, skirts, and moccasins. The jingle dress originated among the Ojibwe people, the jingles being originally made of coiled snuff cans. Today the outfits are becoming very elaborate and a wide variety of materials are being used, even sequins, so that each outfit expresses something unique about the dancer. The outfit makers are women in Native communities sometimes the mothers or grandmothers of the dancers. This is form of tribal art that is flourishing.

NATIVE MUSIC AND DANCE

Music and dance have been a part of Native community life for centuries. Archaeologists have even found what they think are dance grounds in sites that are thousands of years old. Like art, music and dance are forms of self-expression and also a way of sharing the sheer joy of being alive on Mother Earth.

What musical instruments are Native to the Americas?

Songs and musical instruments are often associated with that which is sacred in most cultures around the world. Songs, music, and dance that are a part of ancient tribal ceremonies are also considered sacred. They are not supposed to b*e* used or copied by those outside the tribal circle. Long ago as well as today, the song composer is held in high esteem by other tribal members. Generally, the song's composer owned the right to use the song, and others had to ask permission or pay in the form of ritual items in order to use the same song. Not all Native songs are in the realm of the sacred. Some are composed as love songs, lullabies, or even songs sung in conjunction with daily activities. Today, most public singers are male, but female singers are invited to the drum to accompany the male voice.

Musical instruments indigenous to the Americas include the hand drum, flute, pan pipes (the ancient Hopewell and in South America), eagle bone whistles, rattles made of turtle shells (particularly in the Northeast), gourds (particularly in the Southeast. and Oklahoma)
Rawhide and deer dew claws. Bells were made in Mexico and parts of the southwest, but the bells male dancers use today are a post-contact phenomena. The bells replaced deer dew claws. Large communal drums came into being also as a post-contact instrument.
Drums are considered to be living beings, particularly when they are painted or embellished. As living beings, they are given a feast periodically, offered tobacco, and handled in particular ways. There is even a protocol for handling the drum sticks. The drum beat represents the heartbeat of all beings. Eagle bone whistles are primarily used in ceremonies but also at pow-wows by people who know how to use them. Rattles accompanying drumming and singing. The Native American Church uses rattles and a water drum in their ceremonies.

The flute was originally used by young men to court particular young women. Certain people in each community knew how to make flutes out of cedar or other soft wood. A young man would ask to have a flute made for him and he would pay the flute maker for his expertise. The accompanying songs could be about telling the young woman how much he loves her, or they could b songs of lament, about the one who got away. There was a time when flutes were no longer made, but there has been a resurgence of flute making in recent years. The are several Native flute makers in Minnesota.

What kinds of dances took place in the past?

Dance formed a part of ceremonies, celebrations and other events in Native communities of the past. Some of these dances were tribal, others part of the rituals of voluntary societies, and still others were associated with healing ceremonies. In the Ojibwe language, dance is called “nii-mii-win”. For the Dakota, dance is called a “wacipi” (wah-chee-pee). For the Ojibwe, spring and summer dances were held in the open, and in winter they were held in a lodge called the round dance lodge. Some old Ojibwe dances
Included the Partridge dance, a courtship dance, the Begging Dance, a dance of giving and receiving, and the Deer dance and Snowshoe Dance held to insure successful hunting. War dances were performed by warriors before setting out on a war expedition. When they departed, the women held a Departure dance, and upon their return a Greeting or Grieving Dance.

What is a pow-wow and how old is it in Native tradition?

The word “pow-wow” comes from an Eastern Algonkian language and means a medicine man. Euro-Americans transformed the original meaning of the word to describe Native dancing, social gatherings, and religious ceremonies. The modern pow-wow is generally an inter-tribal dance celebration that is open to the public. The pow-wow and many of its components probably date back to the late 1800’s when Buffalo Bill hired Native people to work in his Wild West Shows. While the pow-wow celebration is modern, many

components, such as the dance outfits, songs, and dances date back to an earlier era. Today, pow-wows are held in Native communities throughout the United States and Canada. The pow-wow is one of two types: the traditional pow-wow is generally free and open to the public. The contest pow-wow began in the early 1960's, and while this event is also open to the public, there is competition dancing in various categories for prizes. Some pow-wows are small with two or three drum groups and 25 to 30 dancers. Large pow-wows, such as Crow Fair, in Montana, include hundreds of dancers and are attended by thousands of people. Pow-wows held during the summer are occasions when Native people camp out at the pow-wow grounds and use tents or erect tipis for cooking and sleeping. Most pow-wows include the central dance area where drum groups set up their drums. Located nearby are food stands selling fry bread or Indian tacos and craft vendors. In some areas, the pow-wow is part of a larger celebration that includes a rodeo, games such as lacrosse, or other sporting contests.

The pow-wow staff include a Master of Ceremonies who announces what is going on. He is very much like the old Camp Crier of former times. There is also an arena director, and head woman and head male dancer. The pow-wow starts with a Grand Entry Dance. Since the 1980's there has been a strong revival of pow-wow traditions. However, many of the songs, dances, and dance outfits have become pan-Indian. This means that the pow-wow components as well as dance outfits are fairly standard throughout Indian country and not longer represent specific tribal traditions. There are some exceptions. Some Indian Education programs in school districts offer drum and dance classes for Native students.

What kinds of dance outfits can be seen at pow-wows? Do they have any special meaning?

At the pow-wow there are generally three kinds of male dancers and three kinds of female dancers. Male dancers are:

- Traditional (worn by toddlers to adults) These outfits include eagle feather bustles, bone breast plate, headpieces of animal heads, fur turbans, quill/deer hair roaches, vests and other regalia representing male clothing styles of the past.
- Grass Dancer (worn by toddlers to adults) The outfits of these free style dancers include long colorful pieces of yarn or ribbon that represents grass, beaded streamers, an a roach headpiece with two antennas tipped with eagle feather fluffs.
- Fancy Dancer (youth and young men). This is worn by the freestyle competition dancer. He has a fancy two piece bustle made of dyed turkey and goose feathers.

Female dancers are:

- Fancy Shawl Dancer (girls to young women) These free style dancers make up their own steps and float around the arena like butterflies. They wear a dress of calico, velvet, buckskin or satin or skirts of satin. Their shawls are fringed with traditional fringe or ribbon. If they wear a satin skirt, they wear a yoke piece on

their shoulders. These outfits coordinated with designs thought up by the dancer or shawl maker.

- Jingle Dress Dancer (toddlers to adult) The jingle dress originated among the Ojibwe. According to the story that is told, a man had a daughter who was very sick. In a dream he was told to make a dress with jingles on it. The girl danced with this new dress and became well. Today jingle dresses are made of calico, velvet or satin with rings of tin cones. She wears an eagle feather or fluff in her hair and carries an eagle or goose wing fan. The jingle dress dancer dances with her hands on her hips.
- Traditional (toddlers to adults) The dress is made of tanned hides, calico, or velvet decorated with rows of elk teeth, cowry shells, or porcupine quills, woman's breastplate. She wears an eagle feather in her hair and carries an eagle wing fan. The traditional dancer dances in place or takes steps close to Mother Earth.

What musical instruments are used at the pow-wow?

At a pow-wow five to seven men sit in groups around a drum and sing. The master of ceremonies explains what kind of song in being sung. There are four kinds of drums used but not all of these are used at a pow-wow. The Grass Dance drum is the primary drum used. Dance organizers usually give tobacco wrapped in red cloth or in a pouch to each drum as it arrives. The four kinds of drums are:

- Hand Drum. This is the oldest drum. A piece on hide is stretched over a wood hoop. Some hand drums are painted with symbols or naturalistic drawing the meaning of which is known to the drum owner.
- Water Drum. The water drum is used primarily in ceremonies. The name derives from the water that is added to the drum to achieve a particular sound. The Native American Church uses the water drum in ceremonies. The sound is unforgettable.
- Grass Dance Drum. This is a large drum. The hide is stretched over a large cylindrical wooden hoop. It is the main drum used at pow-wows.
- Dream Dance Drum. This large handmade drum is suspended on four stakes . It is dressed with quillwork, beadwork, eagle feathers, and animal fur. This is the drum that was dreamed by a Lakota woman and given to the Ojibwe. This is a ceremonial drum.

What dances are seen at pow-wows?

- Grand Entry Dance. This dance begins the pow-wow. Dancers come into the dance arena from the east. First the veterans enter with the eagle staff and flag bearers. They are followed by the lead male and female dancers. Then the men enter: first the traditional dancers, then the grass dancers, and then the fancy dancers. The women come in next: first the traditional dancers, then the jingle dress dancers, and finally the fancy shawl dancers. The toddlers come in last.

- Veteran's Dance. This dance is held right after the grand entry and again during the pow-wow. This dance honor's Indian veterans who have served in war.
- Crow Hop Dance. This dance uses a special dance step, drum beat and songs.
- Round Dance. This is a woman's social dance. The dancers form a large circle and dance side-step around the dance circle.
- Honor Songs. These songs are sung for someone being honored at a pow-wow. The family of the person honored stands with the honoree. Then members of the audience come to the dance circle and shake hands with the honoree and family members. Then the honoree and his/her family lead the honor dance.

There are many other dances performed at pow-wows such as the break dance, snake dance, two step, pipe dance and retreat dance. There are some dances performed purely for comic relief. One example is the men's fancy shawl dance and the women's fancy dance where men take women's shawl and try to imitate fancy shawl dancers and where women take a piece of the outfit of male dancers and try to imitate them.

Are there any cultural protocols that should be observed by pow-wow spectators?

Pow-wows are open to the public. However there are a few rules that need to be observed.

- Spectators do not stand in the dance arena unless they are dancing, and under no circumstances**,** should spectators touch the drums or stand around a drum unless they are invited.

- Spectators should not touch dance outfits

- Spectators should stand when a prayer is being offered, when a veteran's dance is going on and when an honor song is being sung.

- Spectators are invited to dance when inter-tribals are announced as long as they do so in a serious manner.

- Ask permission from the dancers, arena director or others in charge before taking pictures, or recording events with tapes and videotapes. Under no circumstances are pipe ceremonies or prayers photographed.

Resources:

American Indian Art Magazine. 7314 E. Osborn Drive, Scottsdale, Arizona 85251

American Indian Beadwork.

American Indian Cut and Use Stencils. Ed Sibbett Jr. Dover Publications. 1981.

American Indian Lives. Artists and Craftspeople. Arlene Hirschfelder. Facts on File. 1994.

American Indian Music. Guide to Published Sources and Selected Recordings, Richard Keeley.

Art of the Osage. Garrick Bailey and Daniel C. Swan. University of Washington Press. 2004.

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Beads and Beadwork of the American Indians. William Orchard. Museum of the American Indian. 1975.

Beyond Tradition. Comtemporary Indian Art and Its Evolution. Video. 60 minutes.

Children of Clay. A Family of Pueblo Potters. Rina Swentzell. Lerner Publications. 1992.
Hero, Hawk, and Open Hand. American Indian Art of the Ancient Midwest and South. Richard F. Townsend, general editor. Yale University Press. 2004.

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Creative Journey: Native American Music. National Museum of the American Indian. n.d.

Drumbeat/Heartbeat. A Celebration of the Pow-wow. Susan Braine. Lerner Publications. 1995.

Finger Weaving. Indian Braiding. Alta R. Turner. Cherokee Publications. 1989.

Indian Artists at Work. Ulli Steltzer. University of Washington Press. 1976.

Music and Dance. American Indian History, Culture, and Language Curriculum Framework. Louis Ballard. Lesson Plan Models for Primary, Intermediate, Middle School and Senior High Students. n.d.

Native American Beadwork. George Barth. R. Schneider Publishing 1993.

Native American Dance Ceremonies and Social Traditions. National Museum of the American Indian. Fulcrum Publishing.

Native American Indian Beadwork. Clark Wissler. Dover Publications 1999.

Native American Indian Art. David Penney with forward by George Horse Capture

Thaimes and Hudson. 2004.

Native American Painters of the 20th Century. Robert Henkes. 1995.

Native Arts of North America Christian Feest. Thames and Hudson. 1992.

Native North American Art. Janet Berlo. Oxford University Press. 1998.

Ni-mi-win. A History of Ojibway Dance. Robert DesJarlait. Anoka-Hennepin Indian Education Program. 1991.

*Ojibwe Ceremoni*es. Basil Johnston. Toronto. 1982.

Patrick DesJarlait. The Story of an American Indian Artist. Lerner Publications 1975.

Rock Art of the American Indian. Campbell Grant. Outbooks 1981.

Shannon. An Ojibway Dancer. Sandra King. Lerner Publications 1993.

Songs From the Loom. Monty Roessel Lerner Publications 1995.

The Ojibwe Dance Drum: It's History and Construction. Smithsonian Institution. Washington D.C. 1982.

The Techniques of Porcupine Quill Decoration. William Orchard. 1916.

Turning the Feather Around. George Morrison and told to Margot Galt. Minnesota Historical Society Press. 1998.

Weaving. A California Tradition. Linda Yamane. Lerner Publications. 1997.

Weaving A Navajo Blanket. Gladys Reichard. Dover Publications 1974.

Pow-wow CD's are available at Native craft stores and at the Minnesota History Center Gift Shop. Videotapes and DVD's about the pow-wow are also available at these locations. The pow-wow calendar is published in The Circle Magazine and also on Pow-wow Calendar sites on the Internet. Noc Bay Trading Company has a wide variety of Native music CD's. Noc Bay is located online with an online catalog.

AGENDA

Workshop Title: Native Art, Music and Dance

Sponsor: Phillips Indian Educators.

Date/Location:

Workshop Description:
This one day workshop will provide ideas and strategies for integrating Native art, music and dance into the classroom experience. The content can be used by all teachers, but is especially relevant to elementary and middle school art, music and dance teachers. During the morning session, the participants will be exposed to perspectives on traditional and contemporary Native art, music, and dance forms and practices, along with information and data on culturally appropriate adaptation on Native art, dance, and musical forms and activities into classroom activities. In the afternoon session participants will engage in lesson plans/exercises integrating Native art, music and dance themes into classroom activities. The participants will leave the workshop with practical classroom ideas and lessons to integrate Native art, music and dance into classroom activities.

Workshop Presenters:

Workshop Coordinators:

Funding for this workshop has been provided in part by_____

AGENDA

Morning Session

8:00-8:30	Registration and Continental Breakfast
8:30-8:45	Introductions
8:45-9:15	Pre Test
9:15-10:45	Presentation on Native Art (slides or power point)
10:45-11:00	Break
11:00-12:00	Presentation on Native Music and Dance
12:00-1:00	Lunch
1:00-2:15	Drum and Dance Demonstration
2:15-2:30	Break
2:30-3:00	Lesson Plans/Exercises
3:00-3:15	Questions and Answers
3:15-3:45	Post Test
3:45-4:00	Evaluations

SUGGESTED NATIVE ART ACTIVITIES FOR THE CLASSROOM

1. **MOCCASINS, CLOTHING ITEMS.** These are made to serve a utilitarian purpose but they incorporate beadwork or quillwork so that the clothing items function like a canvas to create art. There are a number of moccasin makers in the Native community who could assist in this project. For younger children, miniature moccasins are a possibility.
2. **LEATHER PONIES, DOLLS, CHILDREN'S TOYS**
   These items have always been meant as children's toys. A buzz game can be made out of a circle of self hardening clay, two holes are punctured near the center (like a button) and cotton corn is threaded through the holes. The cord is tied at the ends and this toy is spun around. After the clay dries, students can create designs on the clay.
   Leather ponies and dolls are children's toys from the tribes of the Great Plains. The pattern is cut out and sewn with imitation sinew. The hair on the doll and pony are made from horsehair. Older students can research traditional Plains clothing styles to come up with dress for these dolls.
   Cornhusk dolls are made by Native and non-Native people. The Indian tribes of New England taught colonists how to make these dolls. Instructions for making the dolls are available online. Dampened corn husks, string or imitation sinew, yarn for hair and scraps for dress is all that is needed to complete this activity.

3. **LEATHER BAGS.** Bags made of deer hide or other hide were widely used in the The name of the bag depends on what purpose the bag served. It could be a pip**e** bag**,** an awl bag, a bag for carrying dried food, a tobacco bag and many other kinds of bags. One bag used by Plains tribes was called a "possible bag" because many uses were possible. Some leather bags require no sewing but can be laced together. Patterns can be found online, or at Native craft supply businesses. The bags can be painted with designs, or porcupine quills or beads can be embroidered on the bag. Students can view sample geometric and floral designs from the Plains and Woodlands and come up with their own design.

4. **HAIRPIPE CHOKERS, BRACELETS, AND NECKLACES.**
   Hairpipe is a bone or plastic bead from ½ inch to 2 inches long. Chokers, necklaces and bracelets are made by combining these beads with glass or plastic crow beads. Leather spacers are needed as well as leather strings and sinew for stringing. If budgets will allow, it is best to get authentic bone hairpipe and glass beads. These articles are very expensive to buy but if handmade are reasonably priced.

5. **BASKETS.**

Baskets are primarily a utilitarian item. Students can make pine needle baskets, splint ash baskets, cane baskets, willow twig baskets or birch bark baskets. Native techniques for basket making include coiling, twilling, wicker weaving or plaiting. Directions for basket making can be found online. Ojibwe women also provide

classes in basket making during the summer months at the Mille Lacs Indian Museum. A schedule of classes can be accessed by typing in The Mille Lacs Indian Museum online.

6. **POTTERY.**
   Native potters use the pinch pot or coiling technique to make pottery. Sometimes a stamped design was imprinted on the rim of the pot before firing. Perhaps the most striking painted pots can be found in the Southwest among the Rio Grande Pueblos, the Hopi, Zuni, Pima and Toho O'odham. Pueblo women revived the ancient art of pottery making in the last century. Most Southwest pots today are specifically made for sale to the public. Students can make pots with self hardening clay or they can have their pots fired (most school district have this equipment). After they dry, students can study the pottery art from the Southwest and create their own designs. The Southwest pots have geometric designs and also stylized birds, lizards and other animals living in a desert environment.

7. **ROCK ART.**
   Students can study the rock petroglyphs and rock paintings made by Native people or they can take a field trip to the Jeffers petroglyphs in southern Minnesota. No one knows for certain what purpose this art served and it may very well be in the category of sacred art (used in conjunction with ceremonies). However, students do not need to copy this art. They can create their own images on rock. Students are asked to locate a fine smooth rock (the rocks on the Lake Superior shoreline are ideal). Their rock can be painted with a design of their choice. Since most of the rocks are dark in color, white paint markets work very well. Their design ought to be something that has meaning to them.

8. **WEAVING FABRIC.**
   Weaving of fabrics has always been part of the everyday world of Native people. There are some forms that have sacred significance if their purpose is to be used in ceremonies. Most weaving has always been utilitarian. Ojibwe women wove cattail and bulrush mats for their winter wigwams. The Hopi have been weaving fabric out of Native cotton for centuries. The Navajo are perhaps the most famous for their Navajo rugs. Students can practice weaving on a handmade upright loom or even practice finger weaving. Another project that accompanies a lesson on Navajo weaving is to have students make dyes out of Natural vegetal Materials.

9. **BEADED JEWELRY, SILVER AND TURQUOISE OR CORAL JEWELRY**
   Some school districts have jewelry making classes. Silverwork was introduced to the Southwest by the Spanish. Pueblo, Zuni, Hopi, and Navajo Indians are well known for their exquisite pieces. Turquoise occurs naturally in several locations in the Southwest. The Navajo believe it is good luck to wear a piece of turquoise as it is a gift from the sky world. Beaded jewelry is made to be worn or to be

sold. The possibilities are endless---daisy chain necklaces, earrings, loom beading and many other projects.

SOURCES OF SUPPLY FOR AUTHENTIC MATERIALS

Some supplies can be found at local craft stores such as Michael's crafts or JoAnn Fabrics. Authentic materials can also be found at Taxidermy businesses. One of the best Taxidermy stores in the state is Lietzau Taxidermy in Cosmos, Minnesota. Authentic materials can also be purchased online. Noc Bay trading company in Escanaba, Michigan has an online site and also a catalog. Some authentic supplies can also be purchased through Tandy Leather Company (but their kits are rather stereotyped and on poor quality). At Tandy, the best supplies to buy are hides, imitation sinew, and hairpipe.

NATIVE ART, MUSIC, AND DANCE PRE-TEST

Circle true or false to each statement.

1. Some Native art is produced purely for sale to the public True/False

2. Floral designs are typical for the Plains Indian tribes True/False

3. Sand paintings serve a spiritual purpose in Native life and should not be duplicated. True/False

4. Patrick DesJarlait was a nationally known Native artist who created the Ham's beer bear. True/False

5. There are no galleries in the Twin Cities devoted to Native art. True/False

6. The Northwest Coast Indians are well known for their pottery True/False

7. Large drums used at pow-wow have no symbolic meaning. True/False

8. A pow-wow is a spiritual ceremony that can be attended by invitation only. True/False

9. A spectator should ask permission before taking a picture of a pow-wow dancer. True/False

10. The hand drum is the oldest drum used in Native North America True/False

NATIVE ART, MUSIC, AND DANCE POST-TEST

Multiple choice. Choose and circle the best answer to the following questions.

1. Tribal art is best described as
    a. art that Native artists create for sale
    b. any piece of art made by a Native person
    c. art created by a Native artist for use in their community
    d. art that is typical for a particular tribe

2. Which of the following is an example of ethnic art?
    a. sand paintings
    b. totem poles
    c. pow-wow outfits
    d. slate carvings

3. Which of the following were introduced by European traders?
    a. wampum
    b. glass beads
    c. bone beads
    d. copper ear spools

4. Which of the following Native artists had to break with tradition in order to become a painter?
    a. Pablito Velarde
    b. R.C,. Gorman
    c. T.C. Cannon
    d. Patrick DesJarlait

5. Bold stylized wood sculpture is art mostly identifies with which area?
    a. The Eastern Woodlands
    b. The Southwest
    c. The Great Plains
    d. The Northwest Coast

6. Which type of drum is most often used at pow-wows?
    a. grass dance drum
    b. hand drum
    c. water drum
    d. dream dance drum

7. A pow-wow can best be described as a:
    a. closed ceremony
    b. social celebration
    c. gathering of political leaders
    d. fall harvest ceremony

8. Which kind of dance requires the spectators to stand:
    a. intertribal dance
    b. round dance
    c. honor dance
    d. crow hop dance

9. Which of the following is not an original Native musical instrument?
    a. pan pipes
    b. flutes
    c. gourd rattles
    d. string instruments

10. Which of the following is not a female pow-wow outfit?
    a. grass dance
    b. jingle dress
    c. fancy shawl
    d. traditional

NATIVE ART, MUSIC, AND DANCE PRE TEST AND POST TEST ANSWER KEY

Pretest True and False Quiz. 1= True, 2.=False 3= True 4= True 5.=False 6=False 7=False 8=False 9=True 10=True

TEACHING RESPECT

A POSTER FROM OYATE

*Do present Native Peoples as appropriate role models with whom a Native child can identify * Don't single out Native children , ask them to describe their families' traditions or their people's cultures *Don't assume that you have no Native children in your class * Don't do or say anything that would embarrass a Native child * Do look for books and materials written and illustrated by Native people * Don't use story books that show non-Native children "playing Indian" * Don't use picture books by non-Native authors that show animals dressed as "Indians" * Don't use story books with characters like "Indian Two Feet" or "Little Chief". * Do avoid arts and crafts and activities that trivialize Native dress , dance or ceremony * Don't use books that show Native people as savages, primitive craftspeople, or simple tribal people, now extinct * Don't have children dress up as "Indians" with paper bag "costumes" or paper-feather "headdresses". *Don't sing "Ten Little Indians" * Don't let children do "war whoops" * Don't have them make "Indian crafts" unless you know authentic methods and have authentic materials * Do present Native peoples as separate from each other, with unique cultures, languages, spiritual beliefs, and dress * Don't teach "Indians" only at Thanksgiving * Do teach Native history as a regular part of American history * Do use materials that put history in perspective * Do use materials which present Native heroes who fought to defend their own people * Do discuss the relationship between Native peoples and the colonists and what went wrong with it * Don't speak as though "the Indians" were here only for the benefit of the colonists * Don't use materials that stress the superiority of European ways, and the inevitability of European conquest * Do use materials which

show respect for, and understanding of, the sophistication and complexities of Native societies * Do use materials that show the continuity of Native societies , with traditional values and spiritual beliefs connected to the present * Don't refer to Native spirituality as "superstition" * Don't make up Indian legends or ceremonies * Do use respectful language in teaching about Native peoples * Don't use insulting terms such as "brave", "squaw", "papoose", "Indian givers" "wild Indians", "blanket Indians", or "wagon burners" *Do use primary source material-speeches, songs, poems, writings-that show the linguistic skill of peoples who come from an oral tradition *Don't use books in which "Indian" characters speak in either "early jawbreakers" or in the oratorical style of the "noble savage" * Do use materials which show Native women, Elders, and children as integral and important to Native societies * Don't use books which portray Native women and Elders as subservient to warriors * Don't talk about the lives of Native people in the present * Do read and discuss good poetry, suitable for young people by contemporary native writers * Do invite Native community members to the classroom * Do offer them an honorarium. Treat them as teachers, not as entertainers.

WORKSHOP

Workshop Themes:
Connecting with Parents

Title:
Native Families

Target Audience:
Minneapolis Public Schools (MPS) Teachers, Educational Assistants, and Allied Professionals.

Alignment with Teacher/Student Standards:
Teacher Standards8710.2000. 3, 9,10
Student Standards: An understanding of family and community is a standard in U.S. history and social studies texts at the elementary level.

Goals and Objectives:
Provide MPS teachers, educational assistants, and allied professionals with the information, knowledge, training, and resources to work effectively with and improve the academic achievement and graduation rate of Native students. As a result of the workshop training participants will be able to:

- describe features of Native family life at the time of contact and explain some of the effects colonization has had on Native families.
- Identify three major contemporary Native family settings
- Develop a plan that has a minimum of two ways to engage Indian parents in the education of their students.

Agenda/Resources for Workshop Participants:

(See sample agenda/resources at the end of the section)

Content:

What was Native family life like in the past?

Native family and community life in the past reflected a balance between the rights and dignity of individuals and the importance of cooperation and community. In most communities, Native people lived as extended families. In contrast with the nuclear family (mom, dad, and the kids), the extended family could include not only mom, dad, and the kids, but grandparents, uncle, aunts, and cousins. One strength of extended families is that parenting can be a shared responsibility and there is a greater chance that children will receive the warmth, love, and support they need from one or more of these family members.

Do Native people live as extended families today?

Some Native families today, even in the urban areas, live as extended families. These families continue to share parenting responsibility and they often pool economic resources to sustain family livelihood. An example might be a family from the Pine Ridge Reservation in South Dakota living in north Minneapolis. The family might include a grandfather and his second wife, his wife's son and grandson, his daughters and their children. Teachers and allied professionals need to understand that the whole family needs to be involved in decisions regarding the education of the student/students in the family. Others live as nuclear families and still others live in single parent households.

What is a clan and does clan membership exist today?

In some Native nations, such as the Ojibwe, kinship was, and in some cases, continues to be extended to a large group of people who share a family ancestor. Such groups are called "clans" or in Ojibwe, "do-i-daim". The group takes a species of animal, bird or fish to symbolize their group. In the past, the clan organization regulated marriage. Since members of the same clan were considered as brothers and sisters, it would have been considered incest for fellow clan members to marry. Clans also functioned to provide special services to the community. Certain clans were in charge of certain things. Among the Ojibwe, the bird clans provided civil leadership and the bear clan provided police and warriors. The clan organization functioned as a very effective way to organize communities and extend kinship relationships beyond community borders.

What effect did contact with Europeans have on the clan system and family life?

During the fur trade period and beyond, European and Euro-American traders and others began to marry Ojibwe women and have families who stayed in the Ojibwe communities. This intermarriage disrupted the clan system because descent was traced through the male line. White men had no clans so there was no clan for the children to belong to. Some families took on the custom of adopting these children into their clan. However, as a result of this intermarriage and the forces of assimilation, many Ojibwe families have lost their clan affiliation. For those families who had retained their clan names, there is a sense of pride in carrying on these old traditions.

During the 19th and early 20th centuries, Native children were taken from their families and placed in mission or government run boarding schools. They were not allowed to go home except during the summer or on special occasions. In a few cases, the boarding schools were day schools, but most kept the children in school and in dormitories for months at a time. The parenting displayed in boarding schools was a mirror opposite of the values Native parenting expressed. The boarding schools portrayed authoritarian parenting with harsh military style discipline. Although most Native students hated their treatment, they sometimes reverted to these practices in their own parenting. The emotional scars of boarding schools and other assimilation practices of the federal

government toward Native people still exist in families today. That is sometimes why parents and grandparents feel uncomfortable in school settings.

What happens when Native parents are asked to come to school? What approaches should be avoided and which are effective in working with Native families?

These historic experiences, coupled with school settings that are often stiff and formal, make some Native parents uneasy about attending schools conferences or events. Another mistake teachers often make, is to put too much emphasis on academic success so that some children are labeled as "failures". No parent wants to hear that their child is a failure. One elementary student whose family came to the Twin Cities from the Rosebud Reservation in South Dakota had a conference with his mother, classroom teacher, and Indian education teacher. The teacher had made the student do a power point on how he was failing all his subjects. The student ended up crying uncontrollably and the teacher did not seem to have a clue as to why. This shaming no matter how indirect was humiliating to the student and his mother. Mom never came to another conference. In working with Native families, it is important to see the whole child, to see the positive attributes of the child and not just his or her grade standing in the class. A Ho-Chunk parent who lives in Duluth said she went to school and the teacher told her that her son was a failure. She said, "How could he be a failure, just yesterday, he got his Dad and I up to see the beautiful sunrise".

Whenever possible, it is a good idea for teachers to be flexible, and offer to come to the student's home to talk. At first, family members might want to meet with the teacher outside the residence, but as family members get to know the teacher as a real person, they will be warmly welcomed in the home. It is also a good idea to share with family members what they student is learning, and to let them know early if there is a problem with the student's academics or school relationships. In getting to know parents, the teacher can discover what skills parents have that can be shared with students in the classroom. Mom might know how to make dream catchers, or Dad might be an artist. It is a very good idea to ask the parents to share their skills in the classroom. This is a positive experience for the parents and Native students.

One mistake teachers, school social workers, and administrators make from time to time is to believe that the only learning that matters is what goes on during the school day. One reason affluent students sometimes have an advantage over other students is that they get to travel more, and on exotic vacations, learn a great deal about the world outside their home community. Teachers are sometimes less tolerant when a Native student is absent from school because the family is traveling to their home reservation to visit relatives or to attend a community funeral. The student's participation in these family events, such as funerals, visiting and feasting, pow-wows, and other events is that these traditions and rituals give the student a sense of belonging. That sense is crucial to their healthy development. In addition, these kinds of events are opportunities for students to hear their Native languages being spoken, rituals being practiced, and family stories being shared. Teachers need to understand also, that for Native students, it is just as important to attend the funeral of a community member as it is a close family member.

Teacher Handouts:
American Indian Clans: A Lesson for Upper Elementary Students.
The Purpose of Families. Participant Reading. Parenting Styles Worksheet.

Resources:

Cherish the Children. A Parenting Skills Manual for Indian Mothers. Minnesota Indian Women's Resource Center. 1988.

Chippewa Child Life and its Cultural Background. Smithsonian Institution. Bureau of American Ethnology 1951.

Chippewa Customs. Frances Densmore. Minnesota Historical Society Press. 1979.

Chippewa Families. M. Inez Hilger. Minnesota Historical Society Press. 1998.

Gabekanaasing. At the End of the Trail. Maude Kegg. John Nichols ed. University of Northern Colorado. 1978.

Indian Boyhood. Charles Alexander Eastman. Fawcett. 1972.

My Indian Boyhood. Luther Standing Bear. University of Nebraska Press. 1931.

Naawigiizis. The Memories of Center of the Moon. Jim Clark. Louise Erdrich ed. Birchbark Books. 2002.

Night Flying Woman. Ignatia Broker. Minnesota Historical Society Press. 1983.

Ojibwe Ceremonies. Basil Johnston. McClelland and Stewart. 1982.

Ojibwe Heritage. McClelland and Stewart. 1976.

Red World and White. Memories of a Chippewa Boyhood. University of Oklahoma Press. 1974.

The Dakota Indian Family. South Dakota State University. Rural Sociology Department. Brookings, S.D. 1958.

The Destruction of Indian Families. Steven Unger ed. Association of Indian Affairs. New York. 1977.

The Mishomis Book. Edward Benton-Banai. Indian Country Press. 1979.

Waheenee. An Indian Girl's Story. Gilbert Wilson. University of Nebraska Press. 1981.

Women and Colonization. Mona Etienne and Eleanor Leacock Praeger 1980.

AGENDA

Workshop Title: Native American Families

Sponsor: Phillips Indian Educators

Date/Location:

Workshop Description:
This half-day workshop will provide participants with new ideas and strategies for understanding Native families and involving Native parents in the education of their children. The participants will be exposed to perspectives on Native family life in the past and Native families today, including information on effective strategies to work with Native families. The participants will leave the workshop with practical information on Native families and strategies for working effectively with Native parents.

Workshop Presenters:

Workshop Coordinators:

Funding for the workshop is provided in part by_____

Schedule:

8:00-8:30 A.M. Registration and Continental Breakfast

8:30-8:45 Introductions

8:45-9:30 Native Family Life/Past and Present

9:30-10:45 Lesson Plans/Exercises

10:45-11:00 Break

11:00-11:45 Working Effectively with Native Parents

11:45-12:00 Wrap up/Evaluations

THE PURPOSES OF FAMILIES

The institution of family exists in every human culture, but the composition of family members is wide and varied. A family is defined as a social group whose members live together and cooperate to make a living. The adults in the family take responsibility for training and raising the children born into the family. Some of the most common forms of the family in the United States are single parent families, nuclear families, and extended families. Long ago, families served many more purposes than they do today. Some of these purposes are as follows:

1. Reproduction. When couples married in the past, the marriage was a way that family and community acknowledged the couple's right to have sexual relations. In the old days, Ojibwe couples called each other companions. A companion was someone to walk with and be with. There was no sense of one partner being more important than the other. A grandmother might say a few words about the marriage. She would say, "Be kind to one another. And after the children come, be kind to them, and they will be kind to you in your old age (Basil Johnston. *Ojibwe Ceremonies).*
2. Economic Cooperation. Long ago, the family unit was the economic unit. They produced their own food, clothing and shelter. Families worked together to survive and had a strong sense of purpose. Nowadays, family members work to become consumers. And individuals can survive without the help of families.
3. Status. Belonging to a particular family gives a person a sense of status or importance in traditional and modern life.

4. Security and Protection. In family life of the past and present, family members protect each other. Everyone looks out for the safety of the little ones. The family long ago, gave security to the elders. When the aged could no longer care for themselves, younger family members looked after their needs. Today, social service police agencies are supposed to protect. Hospitals, nursing homes, and Social Security often handle the job of caring for the sick and aged. The family serves fewer purposes.
5. Education of the Children. Parents, grandparents, and other relatives taught the children long ago. Parents sent their children to least special skills from an older person who was especially good at this skill, and family members taught each other. The elders taught family and community history. Today, education of children has largely been taken over by schools, day care centers, Head Start programs, and even television and computers. Families still educate, but not nearly as much as they did.
6. Providing a Sense of Purpose. Each family has ideals about what is important in life and what they want their children to do with their lives. Each family has a set of values. Long ago, elders passed a sense of purpose and belonging to the young by telling stories. Children also learned a sense of purpose by participating in community ceremonies. Today, some families still pass on values or a special sense of purpose to the children. Institution, such as churches, schools, and culture centers do this also.
7. Satisfying the Emotional Needs of Family Members. The main reason families have not disappeared as institutions take over many of the purposes of family is

that families satisfy the emotional needs of family members, especially the children. No other group can do nearly as good a job at this as the family. Families give us a way to have personal relationships. In warm and loving families, children feel special and loved. In fact, children do not seem to thrive without the close care, attention and companionships of a primary care giver. Native families of the past, cared for the emotional needs of the children, and today, Indian families still do this in order to survive as a people.

DAKOTA CAZE

Taken from Dakota Language and Culture Workbook and Coloring Book
Shakopee-Mdewakanton Sioux Community
Developed by Joanne Zacharias

Dakota children were given names according to their birth order. There are five Dakota names for boys and five for the girls. Parents name the children born after the fifth child however they wish. They could be named after an elder, a relative that has passed on, for the time of day that they were born, or for any reason that the parents saw fit.

Hoksidan Cazepi	**Boys Names**
Caske	First born boy
Hepan	Second born boy
Hepi	Third born boy
Catan	Fourth born boy
Hake	Fifth born boy
Wicianna Cazepi	**Girls Names**
Winuna	First born girl
Hapan	Second born girl
Hapstin	Third born girl
Wanske	Fourth born girl
Wihake	Fifth born girl

WORKSHOP

Theme:
Culture as Foundation for Learning

Title:
Native Civilizations of the Americas/Discoveries and Contributions in science, math, government, technology, engineering, genetics, athletics, and urban planning

Alignment with Teacher/Student Standards:
Teacher Standards: 8710.2000 1,3,7,9.
Student Standards: Several areas of U.S. history and World History as well as science, Math and other curricular areas. One world history strand is worth noting. The standard states: "The student will demonstrate knowledge of complex societies and civilizations in the Americas". But the only examples come from the Aztec, Maya, and Inca. This is a bias based on ignorance of civilizations in North America and needs to be corrected.

Goals and Objectives:
Provide MPS teachers, educational assistants, and allied professionals with the information, knowledge, training and resources to work effectively with and improve the academic achievement and graduation rate of Native students. As a result of participation in this workshop participants will be able to:

- Provide one new piece of information about Native history they did not know before
- Explain why the term "civilization" is value laden and why cultures in North America can also be viewed as civilizations.
- Name one Native contribution in science, math, government, technology, engineering, plant genetics, athletics, and urban planning
- Express that all cultures have made contributions to modern life

Agenda/Resources for Workshop Presenters:

(See sample agendas/resources at the end of the section)

Content:

What were the Americas like in 1491? Were European civilizations more advanced than Native civilizations?

For many years, scholars have believed that Europeans had a fairly easy time conquering the Native people of North and South America because they had a superior civilization. It was believed that the combination of the horse, guns, and metal make conquest easy over "simpler" people. This scenario is either expressed or more likely implied in history and social studies textbooks. This approach, called social evolution, was based on the

idea that just as biological organisms can develop from simple to more complex forms, the same could be applied to world cultures. Of course, Western European civilizations came out on top and thus, the whole idea came to be seen as fraught with ethnocentric bias.

The idea that Native cultures were easily conquered because of Western civilization's superiority has recently been brought into question by the scientific scholarship of those in a number of disciplines. Recently, a group of scholars got together. This group included historians, anthropologists, and others. They were asked "Given what you know about Europe and the Americas in 1491, where would you have preferred to live? All those scholars present chose the Americas. Why? They argued that in the Americans there was a better and healthier supply of food that was available to all, that the Native people of the Americas enjoyed better general health, and that they would have had a better chance of living in freedom.

What crops are Native to the Americas? How did Native farmers grow their crops? Are there any plant genetics/agricultural engineering technology that is relevant today?

What scholars thought they knew about the world in 1491 is a scenario that is rapidly changing. First, the Americas were more heavily populated that Europe. The biggest city in the world was not in Europe, Africa or Asia, but in the valley of Mexico. It was the Aztec capitol of Tenochtitlan (Tee-noch-ti-tlan). The city of Tenochtitlan had over a million residents. Even Europeans who visited this capitol for the first time called it the cleanest city in the world. It even had the world's first botanical gardens. The valley of Mexico is a rather arid place, and Aztec farmers were able to feed the population in two ways. First, they had thriving markets where produce from a wide variety of environments came into the market place everyday. Second, Aztec farmers had invented the technique of hydroponics farming. The used the local lake to plant crops on artificial islands they called "chinampas" (chee-nahm-pahs) The plant roots reached into the water and soaked up the nutrients of the soil and water. They grew an astonishing variety of crops including maize, beans, squash, gourds, cotton, tomatoes, avocados and peppers. In addition they learned the means by which crops such as coca and vanilla beans could be processed into chocolate and vanilla.

Their neighbors to the south, the Maya, had been farmers in the tropics for hundreds of years. They grew classic American crops by another unique agricultural engineering system. They built up rows of earth between small canals of water. Periodically, they raked up the canal debris onto the earthen rows which provided rich fertilizer for the crops. They were able to grow enough food so that labor could be enlisted to build cities in the jungles. They were remarkable scientists. heir mathematicians are credited with being the first to discover and use the concept of zero. Their astronomers came up with a calendar considered the most accurate the world has even known. They would have taught the world must more had not the Spanish destroyed most of the written records of their long history,

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There is new evidence that the ancient civilizations living along the coast of Peru, may have invented the process of domesticating plant resources before it was done in the Middle East, India, or China. The ancient Peruvians were in a unique environmental niche. The Pacific Humboldt current provided ample fish and sea mammals. The dry narrow desert between the sea and high mountains, hosted rivers valleys rich in plant life. And the mountain levels leading to high snow covered peaks hosted a wide variety of plant life capable of growth in an equally wide variety of climatic conditions. Some 4000 years ago, Peruvians were growing and harvesting cotton (in four colors) and probably gourds. They traded cotton for fish resources from those who lived along the sea, and they traded cotton for other plant and animal resources further inland. The Peruvian Indian civilizations are credited with domesticating a huge variety of crops, the most well known of which is the potato. They grew hundreds of potato varieties and were probably the first people in the world to freeze-dry potatoes. They planted crops on terraces of the mountains and used guano (a rich bird dug fertilizer) to increase plant growth.

Remarkable civilizations also existed in the southeast and middle Mississippi valleys just prior to and contemporary with 1491. Archaeologists call these civilizations the Mississippians. those known today as the "five civilized" tribes They may have been the ancestors of those who became known as the "five civilized tribes" (Cherokee, Creek, Choctaw, Chickasaw, Seminole). The Mississippians were also ancestors to the Caddo, Siouan speaking groups, and others who have since disappeared. The Native people of this area had already organized the territory into districts, with principal cities or towns, and smaller agricultural hamlets that supported the urban population. They had already become experts at growing Mexico crops such as maize, beans, and squash in the river valleys of their homelands. They also grew sunflowers, a crop domesticated in the river valleys of the Great Plains. They built fortified towns and created flat-topped earthen mounds. Atop these mounds were the home of the principal chief, charnel houses, or government centers. They stored their surplus crops in granaries. When De Soto and his Spanish soldiers invaded these towns they found hundreds of bushels of corn processed and stored. The largest of these organized districts existed in the central Mississippi valley were there is the remains of a city known today as Cahokia. A huge flat-topped mound formed the center of this fortified city, with smaller mounds scattered throughout. The city hosted a population of at least 40,000 and other city centers were also located at this place. Cahokia was probably a trade center as it is located near where the mouths of the Missouri River and Ohio River enter the Mississippi. The Mississippians left not written record. However, they left rich burial mounds and art laden artifacts. The symbols on these artifacts are beginning to be decoded. They tell the story of a coherent universe made of three layers, and connected by the tree of life. They tell ancient legends about grandmother spider, the underground panther and winged serpent. They testify to the importance of mother earth, the female principle, and the crops of life. The Mississippians were also astronomers, and they aligned buildings and town layouts to correspond with key stars, the apparent movement of the sun and moon, and the solstices and equinoxes.

Outside of the Southeast and the Mississippi Valley, Native people also lived in towns, sometimes fortified. In the eastern woodlands, in the river valleys of the Great Plains,

and in the southwest they all practiced agriculture. Only in Canada and the Northwest Coast and California did the people not depend on cultivated crops. In the case of the northern Canadians, they had too short of a growing season. In the case of the Native people of the Northwest Coast and California, the environment provided such as abundance of food, they did not really need agriculture to supplement their diet. In the eastern woodlands, Native farmers practiced what is known as slash and burn or swidden agriculture. They cleared a portion of forest and burned the trees and grasses in that area. In the spring, they planted crops in small hills, with corn at the center, their beans that climbed up the corn stalk, and then squash. The squash vines grew so large that little weeding was required. The burned ash from the fire provided nutrients to the soil, and once ten years or so the area was abandoned so as to return to its natural forest growth and a new garden area was selected. Farmers of the southwest, used elaborate irrigation canals to provide moisture to their crops.

How did Native Americans heal the sick? Why did they use more plant medicines?

Health Practices.:
One reason why Native people of the Americas enjoyed better health seems related to the fact that they made much greater use of plant medicines than did Europeans. The anthropologist, Jack Weatherford, argues that the beginnings of modern pharmacy started in the Americas. The South American Indians had a treatment for malaria they retrieved from the inner bark of a tree. It became known as quinine. The Peruvian Indians grew a coco plant that numbed pain. One of the by products in Novocain. Aspirin can be found in the bark of the poplar and willow tree. Native people used this bark in the form of a tea when they became ill. The Seneca Indians treated European sailors who did not get enough Vitamin C in the winter and therefore, suffered from scurvy. They made a tea out of evergreen leaves. One reason why Native people used more plant medicines than Europeans may be related to how each viewed their place among the animals that inhabited the earth. Europeans, following Biblical instruction, believed in their dominion over animals. Animals were therefore resources in and of themselves. Native people, however, believed in their kinship with animals. In many origin stories, humans are the last and least of creation. They looked to the animals for ideas on how to care for themselves. One example comes from the Canadian Ojibwe. They observed pregnant moose eating the inner bark of a particular tree. They made this bark into a tea for pregnant women to drink.

Is it true that Native democracies influenced the American form of government? What influences can be discerned?

Some Native groups chose hereditary leaders, operated as empires, or based government on hierarchical order. Most, however, operated as democracies long before Europeans arrived on the scene. Native people of the eastern woodlands often organized as confederacies of nations. There is quite solid evidence now, the Benjamin Franklin used the model of the Iroquois confederacy to create the Albany Plan of Union that eventually became the U.S. Constitution.

Native democracies provided for a careful balance between the rights of individuals and the rights of the group. Even those who violated tribal law or enemies could find sanctuary in lodges dedicated to peace. Civil authority and war authority were always separate figures. If a war party were organized, the head of the party was responsible for what happened, and individual warriors could leave the war party at anytime. Civil chiefs were often selected, not so much because of their speaking ability but because they were good listeners and listens to the wishes of their people. There is an Ojibwe story that brings this quality of a leader to light. It is called *The Crane and the Loon.* The loon decides to take over leadership from Crane. He insists on treating each of the bird groups the same. They must all migrate, for example, at the same time and speed. The result is that many birds die. Crane then takes back leadership because he listens to the needs of each bird group.

Why Did Europeans End up Conquering and Dominating Native Civilizations?

While it was one thought that Europeans were more "advanced" than Native people and this is why they took over the land of the Americas, a very different picture is rapidly emerging. Even before Europeans actually arrived in the Americas, Portuguese sailors were bringing pandemic diseases to the coasts. These were diseases such as tuberculosis, smallpox, measles and others that Native people had no immunity to. Europeans had built up immunity because of the plagues that devastated Europe centuries earlier. Population statisticians now say that approximately 96% of the Native population was wiped out as a result of these pandemics within the first 100 years of contact. In New England, where the Pilgrims had landed, there were lands cleared for farming for some 10 miles inland but no one was around. Entire villages of Native people had already been wiped out in a matter of days.
In Peru, Pizarro conquered the Inca Empire with only 52 soldiers and horses. The reason was not the gunpowder they carried with them. The population around Cuzco was already dead or dying from the same pandemics. In addition, Native people believed the spoken word had to be the truth. Pizarro took the Inca emperor as a hostage and said he would release the Emperor if a certain amount of gold would be provided. The gold was given, but Pizzaro lied, and had the emperor killed anyway.

In the Southeast, where towns were organized into districts, the Hernando De Soto expedition moved through in 1540. In addition to their cruelty and genocidal practices they brought 300 pigs with them. Some of the sick pigs got loose and infected the local wildlife population. It was not long before entire Native districts were wiped out of the diseases brought in by De Soto's pigs.

At the same time the Native population was decimated at 96%, the European population doubled, and in some places, increased six fold. Native foods had reached Europe and the population thrived.

The invention of Native people and their contributions to the world are so numerous it is difficult to discuss them all. One way of introducing the topic that works well with all

ages of students is to create a jeopardy game of Native contributions. One such game is included in the participant resources.

Food Contributions: Approximately 60% of the food eaten today around the world. Corn or maize, beans, squash, pumpkins, sunflower seeds, oil, and flour, tomatoes, peppers, potatoes, avocado, chocolate, vanilla, peanuts, pineapple, wild rice and maple sugar.

Medicine Contributions: 200 Native plant medicines are in the official U.S. Pharmacopeias resource list as proven effective. Petroleum jelly, Vitamin C evergreen tea, aspirin, quinine, Novocain.

Clothing and Fashion: Beaded jewelry, silver and turquoise jewelry, geometric designs on clothing, rugs, blankets, towels. Buckskin jackets. Moccasins or moccasin style shoes. Dream catchers.

Sports: Rubber ball, lacrosse, possibly team sports.

Technology: snowshoes, toboggan, tipis/tents, canoes, hammock

Government: democracy, balance of powers, balances of right for individuals and communities.

Science and Math: Accurate calendars, zero, passive solar energy .grid pattern

Language: Half of the 50 states are words in American Indian languages. Cities, towns, rivers, creeks, and other features retain their Native names. Native words have been incorporated into English: moccasin, pow-wow, wampum, toboggan, moose, caribou, and opossum.

Participant Handouts: Sample lessons including Units of Time, Comparing the Eastern Cherokee and Gregorian Calendars, Calculating Probabilities: The Cheyenne Plum stone Game, The Iroquois Confederacy, Western Science vs. Dakota Method of Animal Classification, Democracy: An American Indian Concept, American Indian Contributions to the Agricultural Revolution, Native American Gardens, "Mita-Kuyapi-Owasin" All My Relatives: Ecology Lessons from Native People, Mathematics of the Ancient Maya, American Indian Contributions Handout, American Indian Contributions Jeopardy Game.

Resources:

1491. Charles Mann. Knopf. 2005.

*1491. Amer**ica Before Columbus.* National Geographic Vol. 180, No. 4, October 1991.

American Holocaust. David Stannard. Oxford University Press. 1992.

Forgotten Founders. Bruce Johansen. Gambit Inc. 1982.

Grandmother Spider's Web. Incorporating American Indian Themes into the Secondary Curriculum. Anoka-Hennepin Indian Education Program 1991.

Indian Givers. Jack Weatherford. Crown Publishers. 1988

*Nation*al *Museum of the American Indian* 100 Amazing Indian Discoveries. Smithsonian. Fall. 2004.

Stolen Continents. Ronald Wright. Houghton-Mifflin Company. 2005.

The Earth Shall Weep. James Wilson. Atlantic Monthly Press. 1988.

AGENDA

Workshop Title: New Perspectives on Native Civilizations in the Americas

Sponsor: Phillips Indian Educators

Date/Location:

Workshop Description:
This one-day workshop will provide new ideas and strategies for teaching about Native American contributions in science, math, government, technology, engineering, genetics, athletics and urban planning. During the morning sessions, participants will be exposed to perspectives regarding Native contributions throughout history. In the afternoon sessions, participants will engage in exercises on how to make use of this information in classroom lessons and activities. Participants will leave the workshop with practical classroom ideas and lessons to address Native American topics relating to science, math, government, and other Native contributions to world culture.

Workshop Presenters:

Workshop Coordinators:

Funding for this workshop is provided in part by _____

Morning Session

8:00-8:30 Registration and Continental Breakfast

8:30-8:45 Introductions

8:45-9:30 New Perspectives on Native Civilizations of the Americas Part I

9:30-10:45 New Perspectives on Native Civilizations of the Americas Part II

10:45-11:00 Break

1100-Noon Native Contributions to Agriculture/Lesson Plan

Noon-1:00 P.M. Lunch

1:00-2:15 Jeopardy Game Native Contributions

2:15-2:30 Break

2:30-3:30 Lesson Plans/Exercises

3:30-3:45 Questions and Answers

3:45-4:00 Wrap up and Evaluation

LET'S PL.AY JEOPARDY!!

AMERICAN INDIAN CONTRIBUTIONS TO WORLD LIFE AND CULTURE

FOOD

10 point answers and questions:

This fruit, grown mostly in Hawaii today, is actually an American Indian developed food. **What is pineapple?**

This popular ice cream flavoring, which comes from a pod, was developed the Indian farmers of Mexico. **What is vanilla?**

This South American Indian food changed the diet of the Irish? **What is the potato?**

Acorn, Hubbard, and zucchini are varieties of this American Indian developed food. **What is squash?**

Kidney, pole, and snap are varieties of this American Indian developed food. **What are beans?**

It would not be Halloween without this American Indian developed large squash? **What is the pumpkin?**

Indians of the Great Lakes region learned how to process and preserve this food centuries ago. It can be found growing wild and also grown commercially today. **What is wild rice?**

30 point answers and questions.

This popular snack food is based on a Huron Indian recipe of pouring maple syrup over popcorn. **What are cracker jacks or caramel corn?**

We eat a portion of the stem of this South American Indian developed plant, which is related to wild nightshade. **What is the potato?**

This food, developed by the Indians of Mexico, was once considered poisonous. **What is the tomato?**

The Aztec Emperor, Montezuma, drank this American Indian developed food from a golden goblet. **What is chocolate?**

This food, developed by the Indians of the Northeast and Great Lakes is used in liquid or solid form. It comes from a tree. **What is maple syrup?**

50 point answers and questions

This food, also known by the African name, Goober, was originally cultivated in Mexico and Peru by American Indian farmers. **What are peanuts?**

This plant food, developed by American Indian farmers, is considered the most domesticated plant on earth. **What is maize or corn?**

There is no wild variety of this Mexican and South American Indian food. **What is maize or corn?**

Dent, flour, and flint are three varieties of this food cultivated by American Indians. **What is maize of corn?**

This spice, developed by American Indians is a major ingredient in Hungarian goulash. **What is paprika**

100 point answers and questions

This South American Indian food is beginning to be found in grocery stores. It is related to amaranth. **What is quinoa? Double Jeopardy.**

The name of this American Indian developed food derives from its Aztec name "ahuacatl" **What is avocado?**

This food, developed by Indians living in the river valleys of the Great Plains, is often eaten as seeds. **What is the sunflower?**

USEFUL ITEMS

10 point answers and questions

This American Indian developed item is very useful for walking on snow.**What is the snowshoe?**

This American Indian invention, used on snow, retains its American Indian name. **What is the toboggan?**

The Sibley tent, used for many years as part of U.S. Army equipment, was based on this American Indian invention. **What is the tipi?**

30 point answers and questions

American Indians of the West Indies were using this netted device for leisure when Columbus landed. **What is the hammock?**

50 point answers and questions

This item, an American Indian invention, was used by fur traders in the Great Lakes to carry out the trade. **What is the canoe?**

100 point answers and questions

This Mexican Indian developed crimson dye was used to create the scarlet of British guard uniforms. "The redcoats are coming" **What is cochineal? Double Jeopardy**

SCIENCE AND GOVERNMENT

10 point answers and questions

This drug, discovered by the Indians of North America, was originally derived from the inner bark of the poplar and willow tree. **What is aspirin?**

This American Indian discovered drug can be found in every dentist office. **What is Novocain?**

This pattern for laying out cities was borrowed from urban planners in American Indian civilizations. **What is the grid pattern?**

30 point answers and questions

The Huron Indians used the bark and needles of this tree variety to cure scurvey. **What is the evergreen?**

This American Indian civilization created a highly accurate calendar based on solar and lunar cycles nearly 2000 years ago. **Who are the Maya?**

This Indian Confederacy is often credited with giving the American founding fathers a model for democratic government. **Who are the Iroquois?**

50 point answers and questions

This military tactics of this famous Indian chief continue to be studied by cadets at West Point. **Who was Chief Joseph?**

The Maya Indians are considered the first people in the world to invent this useful mathematical concept. **What is zero?**

This American Indian developed medicine is credited with curing malaria. **What is quinine?**

Seneca Indian taught New England colonists how to use this healing oil based ointment. **What is petroleum jelly?**

100 point answers and questions

This knotted strings were used by the Inca of Peru for keeping the Empire's population and trade records. **What is the quipu? Double Jeopardy**

Floating gardens used by the Aztec Indians to grow crops are called by this name. **What are chinampas?**

This American Indian developed medicine, used as a syrup, helps to cure amebic dysentery. **What is syrup of ipecac?**

POT POURRI (A MIXTURE OF EVERYTHING)

10 point answers and questions

This American Indian sport has a French name and is the national game of Canada.**What is Lacrosse?**

30 point answers and questions

This South American Indian invention, a sap from trees, had a great impact on modern sports. **What is the rubber ball?**

50 point answers and questions

These shell beads formed into strings or woven into belts by Indians of the Atlantic Coast were used as money by English colonists. **What is wampum?**

This plant fiber developed by the Indians of Mexico had a great impact on the industrial revolution in England. **What is cotton?**

100 point answers and questions

This rock material was used by Aztec surgeons to make surgical knives. **What is obsidian? Double Jeopardy.**

This fertilizer**,** used by South American Indian farmers is credited with the greening of the European landscape once it was introduced. **What is guano (bird dung)?**

LANGUAGE

Make up questions that locally apply such as What does Minnesota mean in the Dakota language (Sky tinted or clouded waters)? If mne means water in Dakota, and tanka means

big, what does Minnetonka mean? (big water). What is the Ojibwe name for shoe? (moccasin)

STUDENT ACTIVITY

COMPARING GOVERNMENTS: A MATCHING EXERCISE

The matching exercise below asks you to compare offices and institutions of the Iroquois Confederacy with those of the American Government. Read the items on each list. Then match the items that are most comparable. Place the correct number next to the matching letter in the left column.

Answer	Iroquois Confederacy	American Government
( )	a. the Great Law of Peace	1. Senators/Representative
( )	b. Wampum keepers	2. New York, New Jersey, Massachusetts, Delaware, Connecticut
( )	c. 50 Civil Chiefs	3. House of Representatives
( )	d. War Chiefs	4.Vice-President
( )	e. Elder Brothers	5. Supreme Court Judges
( )	f. Younger Brothers	6. Pentagon/Generals
( )	g. Onondaga Chiefs	7. American Constitution
( )	h. Seneca, Oneida, Mohawk Cayuga, Onondaga	8. Senate

Extra Credit Questions: Our Senators and Representatives are elected to Congress by the eligible voters in each state and congressional district. How did the 50 civil chiefs of the Iroquois Confederacy get into office? Was their position guaranteed for life? What rights did women have in the Confederacy? Do women in modern America have any similar rights?

Answer Key :a=7, b=5, c=1, d=6, e=8, f=3, g=4, h=2.

LESSON: Mathematics of the Ancient Maya

CURRICULAR AREA: Math, Social Studies

LEARNER GOAL: The students will arrive at a greater appreciation of the contributions made by the ancient Maya to modern mathematic.

LEARNER OUTCOMES:
The students will be able to apply what they have learned about the Maya system of mathematical notation and place value arithmetic by successfully completing the student activities. .

EVALUATION: The students will successfully complete two math activities. First, they will create an addition and subtraction problem using the Maya number notation system. , the Maya method of notation and place value arithmetic.

ACTIVITIES:

To prepare for the lesson, the teacher creates overhead transparencies for Figures A, B, and C in the lesson. Next, students complete the reading. The major discussion points of the reading are:

1. Modern mathematics is a result of the efforts of many cultures.
2. The Maya Indians were superb mathematicians. They were the first people in the world to develop the concept of zero.
3. The Maya system of notation and place value arithmetic may be easier for visual learners to use than systems that have been borrowed from the Arabs and Hindus.

MATERIALS: Student reading, Student activities, transparencies A, B and C.

ADDITIONAL RESOURCES:

The Ancient Maya. Barbara L. Beck. Franklin Watts. New York. 1983.

The Maya. Fourth Edition. Michael D. Coe. Thames and Hudson. 1987.

Maya Land in Color. Walter Aguiar. Hastings House. New York. 1978.

MATHEMATICS OF THE ANCIENT MAYA
STUDENT READING

Mathematics is a special way of looking at the world. It reflects our very human need to think, to reason, and to find aesthetic perfection around us. People in many different cultures throughout the ages have used mathematics. Modern math is a result of these diverse efforts. For example, we use Arab numerals and place value arithmetic (decimal system) developed by the Hindus.

Among the most outstanding mathematicians in the world were the ancient Maya Indians. Around 300 A.D., this remarkable civilization arose in what is now southern Mexico and Central America. The descendents of the ancient Maya based their civilization on plant cultivation. They raised maize, beans, squash and a number of other crops on ridged fields. Adjacent irrigation canals provided water. Maya farmers raked up the decaying plants and animals from the rich mud of the canal bottom to fertilize their ridged fields. Using organic fertilizer, they were able to produce large food surpluses.

Maya food surplus freed other members of the population from food production tasks. Specialists arose who concentrated full time on new occupations. Maya merchants traveled extensively to provide their people with a wide diversity of products. Maya architects built great stone monuments, ball courts, and planned cities. Some of these buildings served as solar observatories. Here Maya astronomers observed the heavens and plotted the regularities they saw in the movement of the stars and planets. They devised two kinds of calendars. The religious calendar called tzolkin, they based on a 260

day lunar cycle. The other, a calendar for every day use, they based on a 365 day solar cycle.

Perhaps it was their great interest in calendars that led the Maya to their achievements in mathematics. They were, after all, the first people in the world to invent and use the concept of zero. The Hindus and Babylonians invented the concept independently at a later date. The zero did not come into official use in Europe until the 15th century A.D. when it was introduced by the Arabs. Until them, Europeans copied the cumbersome Roman numeral system that lacked a zero. The Maya used a shell symbol to represent zero in their mathematical notations. The other two basic symbols that comprised Maya math were the dot ( )=1, to represent one and the bar ( ) =5 to represent five. Numbers from 0 to 19 could be written as in Figure A

0 1 2 3 4 5 6 7 8 9

10 11 12 13 14 15 16 17 18 19

Figure A

To express larger numbers, the Maya used a vigesimal system of place value arithmetic. Unlike the decimal system where numbers to the left increase by the power of 10, the vigesimal system increases the value o numbers by 20 from bottom to top in vertical columns. The lowest column has a place value of one. The next above has a place value of 20, and the one above that (20x20) 400 and so on. Using these three basic symbols, and vigesimal place value, any number could be written.

Figure B

Figure C

Addition and subtraction are simple processes in the Maya notation system because the relationship between quantities can easily be seen. Multiplication and division are also possible.

STUDENT ACTIVITY ONE

Study the Maya Indian bar and dot count in Figure A below. Think of one addition problem and one subtraction problem and write each out in the space below using the bar and dot system. *Make an additional problem which adds up to no more than 19.*

0 1 2 3 *4* 5 6

7 8 9 10 11 12 13

14 15 16 17 18 19

Figure A

STUDENT ACTIVITY TWO

Study the Maya Indian bar and dot place value count in Figures B and C. Think up your own five digit number and write the number in the same way that 18,014 is represented in Figure C. *Create your own columns and number below Figure C.* Then create new numbers for Figures B and C and add them together for a final count of bars and dots in the lower right hand column. *Place your count and answer below Figure B.*

8,000's					
				8,000	16,000
400's				400	2,000
20's				20	0
1's				1	14
20	806	10,145	10,951		18,014

Figure B

Figure C

STUDENT READING AND DISCUSSION QUESTIONS
Originally published in Grandmother Spider's Web
Anoka-Hennepin Indian Education Program
1991. Reprinted with Author's Permission

AMERICAN INDIAN CONTRIBUTIONS TO THE AGRICULTURAL REVOLUTION

When people around the world got the idea of planting and harvesting wild seeds, a revolution began. It was not a revolution of guns and cannons. This quiet revolution—the agricultural revolution—took place over thousands of years, but it has had a profound and lasting impact on human civilization. In the Americas, there were at least two original centers from which an agricultural way of life emerged. The Native people of Mexico and Peru were experimenting with plants at least 8000 years ago. From these centers the idea of plant cultivation, and often the plants, spread throughout North and South America. Nowhere in Europe, Africa, or Asia were farmers able to make the kinds of breakthroughs in plant genetics and farming technology that Indian farmers were able to make.

When European explorers began to bring New World plants back to their own homelands another revolution took place. After Indian food plants were accepted, the population of Europe increased six fold and African populations doubled. Irish farmers were among the first to plant potatoes, selecting from the 3000 varieties Peruvian Indian farmers had developed. The potato, rich in vitamin C, greatly improved the health of Irish peasants. In less than a century the population of Ireland increased from 3.2 million to 8.2 million. Similar transformations took place in Italy. When Italians began to plant the Indian crop, corn or maize, their population increased by seven million. Indian food

crops changed the face of history in Europe, Asia, and Africa and yet, Indian people were never given credit for their part in transforming Old World history.

Native Foods and Recipes

Indian developed foods have become so commonplace around the world that their origin as Indian foods was nearly forgotten. Among these foods are corn or maize, beans (including kidney, string, snap, butter, lima, navy and pole varieties), squash, pumpkins, peppers, tomatoes, potatoes, peanuts, cashews, sunflowers, avocado, pineapple, chocolate and vanilla. American snack foods that were derived from Indian agriculture include potato chips, French fries, corn and tortilla chips, meat jerky, popcorn, peanuts, cracker jacks, sunflower and pumpkin seeds, chocolate bars and vanilla flavoring.

Indian foods also created a culinary revolution. The curries of India include Indian peppers, peanuts, cashews and potatoes. The tomato sauce of Italian pizza, lasagna and spaghetti came originally from American Indian cooks. Even the famous paprika of Hungarian cuisine came from Indian peppers.

Initial Resistance

At first Indian foods were not well accepted in other parts of the world. These foods were strange looking and viewed with suspicion. The tomato, for example, was thought to be poison and planted only as an ornamental curiosity. The tomato was accepted on European and American tables only within the last two centuries. Our prejudice about accepting foods that are new and different led us to ignore a wide variety of other Indian foods; After five centuries of neglect, these foods are beginning to be studied by the National Research Council. These include root crops such as oca and anu; fruit crops

such as the cherimoya, a sweet juicy fruit that tastes like a combination of papaya, pineapple, and banana; and seed crops such as nunas, amaranth, and quinoa (keen-wah). Amaranth and quinoa have been found to be nearly perfect foods. They contain twice the lysine of wheat and at least as much as milk. It is the nutritional value of these neglected foods that interests the agricultural scientists of the National Research Council. Council members believe these foods may have the potential of feeding the world's hungry people.

Indian Farming Technology

Why were American Indian farmers so much more successful in developing new plant foods than farmers in Europe, Africa or Asia?

First, Indian farmers had a better knowledge of plant genetics. Old World farmers prized uniformity and higher yields. They planted seeds by the broadcast sowing method. This method did not allow for the selection of seed. New World farmers prized diversity. In the mountains of Peru, they sought to develop plant varieties that would grow in every type of soil, climate and moisture conditions. They were able to succeed because they selected and planted certain seeds, they grew crops from cuttings and sprouts, and in the case of corn or maize, they took the pollen from one and put it on the silk of another to create a new variety of corn. Some varieties matured in only 60 days and could be grown in colder climates while other varieties could grow on the morning dew without any other source of water.

Secondly, Indian farming technology exhibited a more profound understanding of the relationship between plants and their environment. Indian farmers used smaller fields made up of a series of mounds. The mounds helped to stabilize the soil. Corn grew at

the center of each mound. The leaves offered shade for the delicate bean plants and the stalk provided a living pole for the bean runners. The beans put extra nitrogen in the soil to help the corn grow. Squash seeds were planted on the outside of the mound and squash runners covered the ground so few weeds grew without sunlight.

To clear fields, Indian farmers employed the slash and burn technique. They would clear a segment of forest by burning it over. The burning added nutrients to the soil. After several years of use, the farmers allowed the field to return to its natural forest state and new fields were selected. When fertilizer was needed, the farmers used natural materials. The Maya Indians fertilized their ridged fields by scooping up dead plants and fish from adjacent canals and piling the rich decaying matter on top of the ridge. The Inca Indians put guano (seabird dung) on their fields. When the British began to import guano, a greening of the English countryside took place. For a number of years, Euro-American farmers copied Indian farming techniques. When these methods were abandoned, the farmers lost thousands of tons of topsoil to winds and floods and artificial fertilizers began to pollute the rivers and underground water.

Food Processing Contributions

Finally, Indian farmers were successful because they developed a number of ingenious food processing techniques. The use of these techniques allowed them to store preserved surplus foods for times of need. Inca farmers were the first people in the world to discover freeze drying. Families set their potatoes out on the ridges of high mountains at night to freeze. The daytime sun dried the potatoes and excess moisture was squeezed out by hand. Potatoes in this form could be stored for years at a time. Other vegetables were dried in the same manner.

Over many centuries Indian farmers perfected other methods of plant processing. These methods either preserved plant foods for long periods or converted one form of the plant into a more usable form. Wild rice, maple sugar, cocoa for chocolate and vanilla are all Indian farming experiments.

In the book, *Indian Givers,* the author, Jack Weatherford, pays a long overdue tribute to Indian farmers. He notes, " Only in the 20th century did science begin to unlock the complex reasoning underlying Indian agricultural and food processing technology. As science turns its attention more fully to these questions, it may turn out that the American food revolution has just begun."

Activities:

Discussion Questions:

1. From what two centers did agriculture spread in the Americas?
2. What happened in Europe when American Indian plant foods were introduced?
3. List four foods you eat that originated in the Americas.
4. What ingredient in pizza is American Indian in origin?
5. Why is the National Research Council beginning to study Indian developed foods that have not been widely utilized? Can you think of any reason why these foods were neglected?
6. List three major reasons why American Indian farmers were more successful than others in developing new plant varieties?
7. What advantage is involved in developing a plant food in several varieties?

8. Discuss one planting method used by American Indian farmers. How does this method show respect for the relationship between plants and their environment?

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4. This popular ice cream flavor, which comes from a pod, was developed by Indian farmers. What is vanilla?
5. This popular snack food is based on a Huron Indian recipe of pouring maple syrup over popcorn. What are cracker jacks or caramel corn?
6. We eat a portion of the stem of this South American Indian developed plant which is related to wild nightshade. What is the potato?
7. This food, developed by the Indians of Mexico, was once considered poisonous. What is the tomato?
8. The Aztec emperor, Montezuma, drank this American Indian developed food out of a golden goblet. What is chocolate?
9. This food, developed by the Indians of the Northeast and Great Lakes, is used on pancakes. What is maple syrup?
10. This food, also known by the African name, goober, was originally cultivated in Mexico and Peru by American Indian farmers. What are peanuts?
11. Dent, flour and flint are varieties of this food plant, considered the most domesticated food on earth. What is corn or maize?
12. This spice, developed by American Indians, is a major ingredient in Hungarian cuisine. What is paprika?
13. This South American Indian food is related to amaranth and one of the most perfect foods on earth. What is quinoa?

STUDENT READING AND DISCUSSION QUESTIONS
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AMERICAN INDIAN CONTRIBUTIONS TO THE AGRICULTURAL REVOLUTION

When people around the world got the idea of planting and harvesting wild seeds, a revolution began. It was not a revolution of guns and cannons. This quiet revolution—the agricultural revolution—took place over thousands of years, but it has had a profound and lasting impact on human civilization. In the Americas, there were at least two original centers from which an agricultural way of life emerged. The Native people of Mexico and Peru were experimenting with plants at least 8000 years ago. From these centers the idea of plant cultivation, and often the plants, spread throughout North and South America. Nowhere in Europe, Africa, or Asia were farmers able to make the kinds of breakthroughs in plant genetics and farming technology that Indian farmers were able to make.

When European explorers began to bring New World plants back to their own homelands another revolution took place. After Indian food plants were accepted, the population of Europe increased six fold and African populations doubled. Irish farmers were among the first to plant potatoes, selecting from the 3000 varieties Peruvian Indian farmers had developed. The potato, rich in vitamin C, greatly improved the health of Irish peasants. In less than a century the population of Ireland increased from 3.2 million to 8.2 million. Similar transformations took place in Italy. When Italians began to plant the Indian crop, corn or maize, their population increased by seven million. Indian food

crops changed the face of history in Europe, Asia, and Africa and yet, Indian people were never given credit for their part in transforming Old World history.

Native Foods and Recipes

Indian developed foods have become so commonplace around the world that their origin as Indian foods was nearly forgotten. Among these foods are corn or maize, beans (including kidney, string, snap, butter, lima, navy and pole varieties), squash, pumpkins, peppers, tomatoes, potatoes, peanuts, cashews, sunflowers, avocado, pineapple, chocolate and vanilla. American snack foods that were derived from Indian agriculture include potato chips, French fries, corn and tortilla chips, meat jerky, popcorn, peanuts, cracker jacks, sunflower and pumpkin seeds, chocolate bars and vanilla flavoring.

Indian foods also created a culinary revolution. The curries of India include Indian peppers, peanuts, cashews and potatoes. The tomato sauce of Italian pizza, lasagna and spaghetti came originally from American Indian cooks. Even the famous paprika of Hungarian cuisine came from Indian peppers.

Initial Resistance

At first Indian foods were not well accepted in other parts of the world. These foods were strange looking and viewed with suspicion. The tomato, for example, was thought to be poison and planted only as an ornamental curiosity. The tomato was accepted on European and American tables only within the last two centuries. Our prejudice about accepting foods that are new and different led us to ignore a wide variety of other Indian foods; After five centuries of neglect, these foods are beginning to be studied by the National Research Council. These include root crops such as oca and anu; fruit crops

such as the cherimoya, a sweet juicy fruit that tastes like a combination of papaya, pineapple, and banana; and seed crops such as nunas, amaranth, and quinoa (keen-wah). Amaranth and quinoa have been found to be nearly perfect foods. They contain twice the lysine of wheat and at least as much as milk. It is the nutritional value of these neglected foods that interests the agricultural scientists of the National Research Council. Council members believe these foods may have the potential of feeding the world's hungry people.

Indian Farming Technology

Why were American Indian farmers so much more successful in developing new plant foods than farmers in Europe, Africa or Asia?

First, Indian farmers had a better knowledge of plant genetics. Old World farmers prized uniformity and higher yields. They planted seeds by the broadcast sowing method. This method did not allow for the selection of seed. New World farmers prized diversity. In the mountains of Peru, they sought to develop plant varieties that would grow in every type of soil, climate and moisture conditions. They were able to succeed because they selected and planted certain seeds, they grew crops from cuttings and sprouts, and in the case of corn or maize, they took the pollen from one and put it on the silk of another to create a new variety of corn. Some varieties matured in only 60 days and could be grown in colder climates while other varieties could grow on the morning dew without any other source of water.

Secondly, Indian farming technology exhibited a more profound understanding of the relationship between plants and their environment. Indian farmers used smaller fields made up of a series of mounds. The mounds helped to stabilize the soil. Corn grew at

the center of each mound. The leaves offered shade for the delicate bean plants and the stalk provided a living pole for the bean runners. The beans put extra nitrogen in the soil to help the corn grow. Squash seeds were planted on the outside of the mound and squash runners covered the ground so few weeds grew without sunlight.

To clear fields, Indian farmers employed the slash and burn technique. They would clear a segment of forest by burning it over. The burning added nutrients to the soil. After several years of use, the farmers allowed the field to return to its natural forest state and new fields were selected. When fertilizer was needed, the farmers used natural materials. The Maya Indians fertilized their ridged fields by scooping up dead plants and fish from adjacent canals and piling the rich decaying matter on top of the ridge. The Inca Indians put guano (seabird dung) on their fields. When the British began to import guano, a greening of the English countryside took place. For a number of years, Euro-American farmers copied Indian farming techniques. When these methods were abandoned, the farmers lost thousands of tons of topsoil to winds and floods and artificial fertilizers began to pollute the rivers and underground water.

Food Processing Contributions

Finally, Indian farmers were successful because they developed a number of ingenious food processing techniques. The use of these techniques allowed them to store preserved surplus foods for times of need. Inca farmers were the first people in the world to discover freeze drying. Families set their potatoes out on the ridges of high mountains at night to freeze. The daytime sun dried the potatoes and excess moisture was squeezed out by hand. Potatoes in this form could be stored for years at a time. Other vegetables were dried in the same manner.

Over many centuries Indian farmers perfected other methods of plant processing. These methods either preserved plant foods for long periods or converted one form of the plant into a more usable form. Wild rice, maple sugar, cocoa for chocolate and vanilla are all Indian farming experiments.

In the book, *Indian Givers,* the author, Jack Weatherford, pays a long overdue tribute to Indian farmers. He notes, " Only in the 20th century did science begin to unlock the complex reasoning underlying Indian agricultural and food processing technology. As science turns its attention more fully to these questions, it may turn out that the American food revolution has just begun."

Activities:

Discussion Questions:

1. From what two centers did agriculture spread in the Americas?
2. What happened in Europe when American Indian plant foods were introduced?
3. List four foods you eat that originated in the Americas.
4. What ingredient in pizza is American Indian in origin?
5. Why is the National Research Council beginning to study Indian developed foods that have not been widely utilized? Can you think of any reason why these foods were neglected?
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LESSON: TAXONOMY AND WORLD VIEWS: WESTERN SCIENCE VS. THE DAKOTA INDIAN METHOD OF ANIMAL CLASSIFICATION

CURRICULAR AREA: Science

LEARNER GOAL: Students will appreciate that all cultures use scientific methods to classify the world around them and that there are many valid methods.

LEARNER OUTCOMES: The students will be able to:
Compare and contrast the Linnaeun and Dakota method of animal classification and evaluate some of the advantages and disadvantages of both.

EVALUATION: Students create two charts and classify 20 animals according to the Linnaeun and Dakota taxonomy. They answer questions relating to the charts at the end of the chart activity.

TEACHING THE LESSON:
Provide copies of the lesson and activity to each student. Discuss the ideas suggested in the lesson that all methods of classifying nature include the bias we learn as members of particular cultures. Discuss some possible reasons why the Dakota selected "method of locomotion" as a way of classifying animals. Then place the following two lists on the board.
Sample questions: Which chart was easier to use in classifying these 20 animals? Does one method seem more precise than the other? Are there animals on the list which do not really fit either chart's category? Do you have to ignore several characteristics of each animal in order to use either or both classification systems?

Dakota Method	**Linnaeus Method**
2 legs	**fish**
4 legs	**amphibian**
fly	**reptile**
swim	**bird**
creep	**insect**
not sure	**mammal**
	not sure

STUDENT READING:
WESTERN SCIENCE AND THE DAKOTA METHOD OF ANIMAL CLASSIFICATION

Science is a way of thinking about the world around us. Scientific categories also shape the way we see our world. Western science developed out of European world views. All people, however, use steps in the scientific method to classify their environment. In the languages of all people are sets of terms that create distinct domains. Sets of terms for

animals, for example, will be different than sets of terms for plants, rocks, and other domains of nature.

Western scientists use the Linnaeun method of plant and animal classification. Developed by the Swedish botanist, Carolus Linnaeus, this method groups such distinct creatures as people, bats, and whales together as mammals. In order to group these animals together, Linnaeus had to concentrate on three common features: warm bloodedness, suckling the young, and hairiness. He had to ignore vast differences such as whether or not these animals fly, live on the land or swim in the sea. All classification methods, create distinct domains by concentrating on certain things and ignoring others.

Charles Alexander Eastman, in his book, *Indian Boyhood,* provides us with an example of how the Dakota (Sioux) Indians classified animals. Eastman grew up in a traditional Indian way. Then, when he was 15 years old, his fathe*r* placed him in a white man's school. He went on to become a doctor and practiced medicine in St. Paul, Minnesota.

He also wrote books about his early life and he advised Boy Scout troops about Indian customs. The following excerpt, from *Indian Boyhood,* tells about his Indian grandmother, Uncheedah, got he and his cousin, Oesedah, to think about how animals were classified in the Dakota way.

"To what tribe does the lizard belong? Inquired Uncheedah upon one of these occasions. 'To the four legged tribe' I shouted. Oesedah with her usual quickness, flashed out the answer, 'It belongs to the creeping tribe'.

The Indians divided all animals into four general classes: 1st those that walk on four legs, 2nd, those that fly, 3rd, those that swim with fins, 4th, those that creep.

Of course I endeavored to support my assertion that the lizard belongs where I had placed it , because he has four distinct legs which propel him everywhere, on the ground or in the water. But my opponent claimed that the creature under dispute does not walk but creeps. My strongest argument was that it had legs; but Oesedah insisted that its body touches the ground as it moves. As a last resort, I volunteered to go find one and demonstrate the point in question. The lizard having been brought, we smoothed off the ground and strewed ashes on it so we could see the track. Then I raised the question. 'What constituters creeping and what constitutes walking?'

Uncheedah was the judge, and she stated without hesitation, that an animal must stand clear of the ground on the support of its legs, and not in contact with the ground in order to be termed a walker; while the creeper is one that, regardless of its legs, if it has them, drops its body upon the ground. Upon having the judge's decision, I yielded at once to my opponent!*

All methods of classification reflect particular ways of looking at the world and all methods include the bias we learn as members of particular cultures. This is as true of Western science as it is of Dakota classification schemes. The Linnaeun method, for example, groups animals into hierarchies from lower to higher orders of existence. It is no coincidence that the notion of hierarchy mirrors the way European societies were structured. To see hierarchies in the natural world may very well be a reflection of the bias of our culture. By studying classification methods outside Western science, we come to appreciate the efforts all people have made to make sense of the natural world., we begin to recognize the bias of our own methods, and in our comparison, we may come up with creative new ways to see our world.

*From *Indian Boyhood.* Charles Alexander Eastman. Dover Publications. 1971. pp.64-67.

STUDENT ACTIVITY

Take out two separate sheets of paper. At the top of one sheet write the following:

Dakota Method

2 legs **4 legs** **fly** **swim** **creep** **not sure**

At the top of the second sheet write the following:

fish amphibian reptile bird insect mammal not sure

Then place each of the following 20 animals under the category on each list where you thin**k** that animal best fits.

Turtle
Bat
Mosquito
Manatee
Crow
Halibut
Lizard
Dolphin
Kangaroo
Ostrich
Penguin
Whale
Dragonfly
Opossum
Rattlesnake
Pike
Robin
Flying Squirrel
Frog
Human

WORKSHOP

Workshop Theme:
Cultures as Foundations for Learning

Workshop Title:
Minnesota Dakota and Ojibwe Historical and Cultural Traditions

Target Audience:
Minneapolis Public Schools (MPS) Teachers, Educational Assistants, and Allied Professionals.

Alignment with Teacher/Student Standards:
Teacher Standards: 8710. 1,5,7,9,10
Student Standards: Native cultures and communities are mentioned as examples in several locations in the U.S. history, World history Minnesota history,and Geography strands in social studies. Whenever possible it is best to use Minnesota tribes as examples. .

Goals and Objectives:
Provide MPS teachers, educational assistants, and allied professionals with the information, knowledge, training and resources to work effectively with and improve the academic achievement and graduation rate of Native students. As a result of this workshop training participants will be able to:

- Identify Minnesota as the homeland of the Dakota during the 1600's
- Recognize the importance of Native migration stories and explain how the Ojibwe came to live in Minnesota
- Describe the broad cultural features of the Dakota and Ojibwe
- Compare and contrast Dakota and Ojibwe cultural traits

Agenda/Resources for Workshop Presenters:

See sample agenda/resources at the end of the section)

Content:
To effectively teach about the Dakota and Ojibwe nations in Minnesota, the following information needs to by conveyed. The following should be construed as a broad outline, and more detailed information about each of the two nations is widely available in children's books and literature designed for secondary students. In addition, Indian Education programs throughout the state have developed quality curriculum materials that can be accessed and used in the classroom.

How can I teach the history and cultural heritage of the Dakota in a respectful manner? Use overhead transparencies from the book *Painting the Dakota*

The Dakota of Minnesota

Early History, Linguistic Affiliations, and the Seasonal Round

At the time of contact with Europeans, the Dakota were the primary residents of Minnesota. Other tribes, such as the Cheyenne, lived along the fringes of the woodland/plains environment. They eventually moved out onto the Plains to access an explosion of the Plain buffalo population. Closely following this explosion was the introduction of the horse to the Plains by Spanish ranchers. The horse provided a more effective means of hunting buffalo, and several tribes living on the fringes of the woodlands and plains began to live on the Plains or in river valleys of the Plains permanently. The Dakota continued to live in Minnesota and access both woodland and plains resources. When Father Louis Hennepin visited the lands that became Minnesota in the mid1600's, he described one village of Dakota located where Mille Lacs is today. This village called the lake, Spirit Lake, and that is the name of one of the seven divisions of the Dakota. Other French explorers and missionaries described the Dakota as living in the Minnesota woodlands near the lakes that eventually became Ojibwe territory. Dakota villages could be found, not only at Mille Lacs, but also around Leech Lake, Sandy Lake, and even Red Lake. The Dakota have a tradition of recognizing seven divisions of the nation. The nation as a whole is called "Oceti Sakowin" (ocheti-sakowin) which means seven fires. These divisions are called the Mdewakanton, Sisseton, Wahpeton, Wapekute, Yankton, Yanktonai, and Teton.

The Dakota speak a Siouan language. This language, spoken in three dialects (Dakota, Nakota, and Lakota) is related to other languages in the Siouan language family. A language family is a group of related languages. It means, just like families, they all once had a common linguistic ancestor and at one time were probably one people. There is a map workshop participants can use that shows the relationship of the Dakota language to other Siouan speaking tribes. The Dakota spring from the Western Proto-Siouan language and are known by linguists as the Mississippi Valley Siouans. The other groups of Mississippi Valley Siouans are the Chiwere and Dhegiha Siouan speakers. Linguists can compare words within a language family to arrive at a possible general homeland for language family speakers. When this research was conducted on the Siouan language family the ancient homeland proved to be in the lower Great Lakes area to the Ohio River. In the case of the Siouan speaking people, it is remarkable how well oral history (migration legends) and historical and linguistic evidence mesh to reach very similar conclusions about earlier historic episodes.

When the Dakota were living permanently in the woodlands, they used the same resources as the Ojibwe did at a later time. In the spring, they harvested maple sap to make maple sugar. In the summer, they fished in the lakes, hunted deer, moose, and buffalo, and gathered plants for food and medicine. Summer was also the season when the women planted fields of corn, beans, squash, and sunflowers. In the fall, they

harvested wild rice and in winter, they lived in smaller camps and depended on hunting until spring when more food resources would be available. The Dakota were using skin tipis as dwellings in the early 1600's as evidenced by Father Hennepin's journals. He referred to these dwellings as "skin tents". But the Dakota also used a more permanent dwelling they called "tipi tanka" or large house. These were rectangular dwellings with an upper level platform for sun drying vegetables and other supplies.

There are two scenarios that attempt to explain why the Dakota abandoned their lakeshore villages in the early 1700's and moved south and west to Minnesota prairie country. The first is that the Ojibwe began moving into Dakota lands in Minnesota by the early years of the 1700's and drove the Dakota out. The other is that the Dakota were already beginning to leave the woodlands and move out onto the prairies of their own volition by the mid-17th century. From then, through the present time, the Dakota consider their homelands as the country along the Minnesota River west to South Dakota and along stretches of the Mississippi River near Red Wing. At this location the Dakota went onto the Plains periodically to hunt buffalo and they added plants such as "tipsinna" or "prairie turnip" to their diet. They came together with other Dakota villages at a central location during the summer months when food was plentiful. AT these times the Dakota visited feasted, and played the game of lacrosse. Periodically, trade fairs were held, such as on the James River in North/South Dakota. Here, tribes concentrating on buffalo meat and hides and horses, traded for woodland products such as wild rice, maple sugar, and beaded bandolier bags.

Dakota women made the clothing for their families. They usually carried a bone awl in a decorated bag at all times Clothing was made primarily of deer hide. Moccasins were also made of this hide. They may have used buffalo robes in the winter as other Siouan speaking people are depicted in such robes in the early years of the 19th century. Before contact, Dakota women used shell, bone, teeth, and porcupine quill to decorate clothing and moccasins. A few Dakota women still know how to do intricate porcupine quill work to decorate bags of various kinds. After contact, the Dakota received manufactured beads as a trade item. The small beads could be used to create bead embroidery. The women made both geometric and floral designs on shirts, dresses, breech cloths, leggings, and moccasins. Some women among the Dakota were known for their fine skills in moccasins making.

The Era of Treaty Making and the Dakota War

Three treaties that affected the Dakota the most were the Pike Treaty of 18??, the Prairie du Chien Treaty of 1825, and the Traverse de Sioux Treaty of 1851. The first treaty gave the federal government a small strip of land in and around present day Fort Snelling. This was a small piece of land, but it gave white settlers a taste for more. The 1825 treaty created a territorial boundary between the Ojibwe and Dakota in Minnesota. After 1825, Ojibwe villages were generally located in the northern and eastern sections of the territory while Dakota villages could be found to the south and west. The Treaty of 1851 deeply affected the Dakota and actually led up to the Dakota War of 1862. This treaty gave the federal government (and white settlers) most of the Dakota lands in the territory

and left the Dakota with a small 10 mile strip of land along the Minnesota River. The historical record of this treaty shows that Alexander Ramsey, the first governor of Minnesota, cheated the Dakota by forcing chiefs to sign the treaty against their will and by giving traders most of the money meant for the Dakota. In all, the Dakota got 7 cents an acre for their land. All the treaty makers representing the U.S. government actually ignored the way in which the Dakota were used to making decisions. It was not just the chiefs who made the decisions, but councils of people including the warriors who made up the "soldier's lodge". The treaty of 1851 ignored the potential decisions of chiefs who were not present at the treaty sessions, and also the women and men of the "soldier's lodge".

In return for the land, the government agents made certain promises to the Dakota, including food provisions because the Dakota could not survive in a traditional way on such a limited land base. The Dakota were literally starving in the summer of 1862 when they went to war against the settlers who were taking over their former lands. Some historians have called this event the "Dakota Uprising" but the word "uprising" is the wrong word. An uprising takes place within a nation, not between nations as the federal government and Dakota were and still are. After the Wart, the Dakota people were scattered in several directions. Many of those who escaped to the Western Plains eventually settled in parts of Canada or on the Devil's Lake and Lake Traverse (Sisseton-Wahpeton) Reservations. Those families who were put in prison camps (men, women, and children) were eventually sent to the newly established Crow Creek Reservation in what is now central South Dakota. According to a report of a missionary living at Crow Creek at the time, there were so many deaths the first winter, the grave markers literally dotted the hills surrounding the creek bed. Several of the families from Crow Creek and others gradually being released from prison were sent to the Santee Reservation in Nebraska. The Dakota men who were sent to prison in Iowa were gradually released on the condition that they had to convert to Christianity and in other ways, agree to live like white men.

Some time after the war, four Dakota communities were reestablished in Minnesota. These include the Upper Sioux Community near Granite Falls, the Lower Sioux Community near Morton, and the Shakopee-Mdewakanton Community and Prairie Island communities near the Twin Cities. 38 of these men were hanged in Mankato, Minnesota, the day after Christmas in 1862.

The Ojibwe of Minnesota

Early History, Linguistic Affiliations, the Seasonal Round Use overhead transparencies from the artwork of Robert DesJarlait.

The Ojibwe are a single people based upon their sharing a common language, a common history, and similar cultural practices. The Ojibwe are known by one of three names: Ojibwe, Chippewa, or Anishinabe. Chippewa is actually a corruption of the term, Ojibwe, and was often used by white immigrants. Some divisions of the tribe today, call

themselves Chippewa for political purposes. The term "Anishinabe" means "our ancestors" and the meaning has been extended not only to fellow Ojibwe but also to refer to all Indian people from an Ojibwe perspective.

Ojibwe oral tradition suggests that the people once lived along the mouth of the St. Lawrence River on the Eastern Seaboard. According to this tradition, they gradually migrated west to the Great Lakes region. Today, Ojibwe reservations and communities can be found in the provinces of Ontario and Manitoba in Canada and in Michigan, Wisconsin, Minnesota, North Dakota, and Montana in the United States. The people who came to live in Minnesota came from ancestors who migrated along the northern and southern shores of Lake Superior. Locations that figure prominently in Ojibwe tradition include Sault Ste. Marie in Michigan and Madeline Island in Wisconsin.

In their Great Lakes homeland, the Ojibwe took advantage of many plant and animal resources to sustain a livelihood. This meant they moved to different locations at each season of the year. The new year began in late fall. When the ice began to freeze over on the lakes, the Ojibwe moved to their winter hunting grounds. Fix or six families usually lived together in a winter camp. When the arrived in camp, the women built dome shaped lodges called wigwams. Sapling tied together at the top formed the frame , and rolled sheets of birchbark sewn together, shaped the top and sides of these small dwellings. The women laced cattail or bulrush mats on the floor and along the sides of the wigwam. If snow had already fallen, the women banked up snow along the sides of their lodge to insulate against excessive cold and wind. During the winter, the Ojibwe depended on animal resources for fresh food. The men went out hunting every day. In the evening they came home and sat together in front of an open fire. They rested and talked and dried their wet clothing. If food ha been found, the women dried the surplus meat and cooked for the hunters. Even the hunters did not venture our on exceptionally cold or stormy days. On such days, families stayed together in the comfort of the wigwam. This was a time of storytelling and the elders even acted out the stories on occasion.

As winter came to a close, each family packed up their belongings and placed them on sleds or toboggans. Families who had camped together over the winter, moved to the sugar bush. At this location, there might be as many as 200 maple trees. At the sugarbush the women maintained a storage lodge where they kept kettles, bark dishes, and other sugar making supplies. The older and more experienced women in camp directed the work. They cut notches in each tree and inserted a small wooden trough. The sap then flowed into shallow bark dishes. Then the women, with the help of the men and children, built fires. The children collected the sap from each tree and poured it into a large kettle that hung over the fire. At just the right stage of boiling, the women poured the hardening sap into sugaring troughs. With wooden paddles, they chopped the hardening mixture into grains of maple sugar. Long ago, it took about a month to get enough sugar to last the year. The women put the sugar in bark containers and stored the excess in bark lined caches.

As the days became longer, the Ojibwe from different sugar camps gathered together in summer villages. These villages, located on islands or near lakeshores, became the base of operation for a wide variety of summer activities. The men fished and hunted deer. Women and children planted gardens of corn, pumpkins and squash. Periodically, families would leave the village to gather berries as each became ripe. At the end of the summer, men and women harvested garden crops. They sun dried corn, blueberries, and other foods and stored their surplus in bark lined pits. Where the growing season was too short for gardening, Ojibwe families concentrated on summer fishing instead.

In late August ad early September, the wild rice that grew in shallow lakes and rivers became ripe for harvesting. Each family set up their harvesting camp in the area where they customarily riced. Two people gathered the rice. One maneuvered the canoe through the rice beds with a long push pole. The other used two rice beating sticks to knock the rice into the canoe. When the couple arrived on shore, other family members spread the rice out on sheets of birchbark to dry. Then portion by portion, the rice was parched in a kettle, threshed, and winnowed until the inner seeds were free of their husks. When the last of the rice had been processed and stored away, preparations began for the coming winter. The men usually trapped for fur bearing animals at this time. The women set out fish nets in the lakes. They worked together to bring in a winter supply of fish. When the men returned, families set out for the winter camps. The cycle of the seasons had been completed.

The Fur Trade Era

When the Ojibwe and Europeans met for the first time, both people recorded the event. The Ojibwe kept historic records on rolled sheets of birchbark. Symbols etched into the bark could be read. Some bark scrolls counted the generations since the first white man came among them. The first Europeans to contact the Ojibwe were French Jesuit missionaries. They kept records of their travels that eventually became known as the *Jesuit Relations.* According to their accounts, they met the ancestors of the Ojibwe in 1640. They called the Ojibwe, Salteaux. They told of how the Ojibwe gathered at a summer fishing village near the rapids of the St. Mary's River. Today, this location is the city of Sault Ste. Marie, Michigan. The Jesuits tell of how Ojibwe families, using dip nets, gathered large supplies of whitefish in the river rapids. They prese4rved much of this fish and also traded fish for corn from the nearby Ottawa tribe.

After 1640, the French and later British and American traders set up a business relationship with the Ojibwe. Between 1650 and around 1850, Ojibwe hunters seasonally provided furs, especially beaver pelts to the European market. Ojibwe families also provided the traders with food supplies, canoes, and moccasins. In return, the traders provided the hunters and their families with guns and ammunition, metal implements, kettles, cloth, glass and porcelain beads, mirrors, and other supplies. Ojibwe women were especially affected by European trade goods. They created new styles of dress with the processed cloth and beads of the trade. In the 19th century, they used black velvet and beaded stem, leaf, and floral designs on shirts and breechcloths, dresses and leggings, and moccasins.

During the 19th century, the Ojibwe who were then living in the northern and eastern woodlands of Minnesota began to enter into a series of treaty agreements with federal officials. The treaties of 1837, 1847,1854, 1855, 1863, 1866 and 1889, gave most of the land to the U.S. government. The Ojibwe retained smaller portions of the land for themselves and their descendants. In 1867, a reservation was created at White Earth and government agents wanted to persuade all Minnesota Ojibwe to move to this location as their reservation. Some groups from the Gull Lake area, Mille Lacs area, and Red River area did move to White Earth. Others refused to leave their homelands. These homelands became the Mille Lacs., Bois Forte, Fond du Lac, Grand Portage, Leech Lake and Red Lake reservations. When in 1889, the government pushed allotting these lands, the Ojibwe people of Red Lake rebelled. Red Lake is the only reservation in Minnesota where all the land is held in common by the people who live there.

Teacher Handouts:
Ojibwe and Dakota language family charts. Workshop Participant Questionnaires. Overhead transparencies of locations of Minnesota reservations, *Painting the Dakota, and Ojibwe Family Life in Minnesota* (Robert DesJarlait drawings) Elementary lessons entitled "The Dakota and Ojibwe Languages", "Minnesota: A Sense of Place" and the Secondary Lesson "The Treaty of 1851". "Ojibwe Cultural Traditions: Student Activities". Website addresses for the 11 Indian nations of Minnesota

Resources:

For the Dakota:

Contact, Negotiation, and Conflict. An Ethnohistory of the Eastern Dakota. 1819-1839. University of America. 1978.

History of the Santee Sioux. Indian Policy on Trial. Roy D. Meyer University of Nebraska Press. 1967.

In the Footsteps of our Ancestors. Waziyatawin Angela Wilson. Ed. Living Justice Press 2006.

Indian Boyhood. Charles Alexander Eastman. Dover Publications. 1971.

Kinsmen of Another Kind. Gary Clayton Anderson. University of Nebraska Press. 1984.

Little Crow: Spokesman of the Sioux. Gary Clayton Anderson. Minnesota Historical Society Press. 1986.

Ohiyesa. Charles Eastman. Santee Sioux. University of Illinois Press. 1983.

Painting the Dakota. Seth Eastman at Fort Snelling. Mary Beth Lorbiecki.Afton Historical Society. 2000.

For the Ojibwe:

Against the Tide of American History. The Story of the Mille Lacs Anishinabe. Will Roger and Priscilla Buffalohead. Minnesota Chippewa Tribe. 1985.

Chippewa Customs. Minnesota Historical Society Press, 1979.

Gabekanaasing At the End of the Trail. John Nichols editor and translator. Museum of Anthropology. University of Northern Colorado. 1978.

Kitchi-O-Nigaming. Grand Portage and Its People. Minnesota Chippewa Tribe. 1983.

Night Flying Woman. Ignatia Broker. Minnesota Historical Society. 1983.

Ojibwe Family Life in Minnesota. 20th century sketches. Priscilla Buffalohead and Robert DesJarlait. Anoka-Hennepin Indian Education Program. 1993.

Ojibwe Heritage. Basil Johnston. Columbia University Press. 1976.

Red World and White. Memories of a Chippewa Boyhood. University of Oklahoma Press 1957.

The Mishomis Book. The Voice of the Ojibwe. Edward Benton-Banai. Indian Country Press. 1979.

The Ojibwe of Minnesota. Dan Anderson. Parts 1,11,111. Fond du Lac Reservation Education Division. 1985.

For Locations with Dakota or Ojibwe Names see:

Minnesota Geographic Names. Warren Upham. Minnesota Historical Society 1969.

AGENDA

Workshop Title: Minnesota Ojibwe and Dakota Historical and Cultural Traditions

Sponsor: Phillips Indian Educators

Date/Location:

Workshop Description:
This one day workshop will provide new ideas and strategies for teaching about the Dakota and Ojibwe in elementary and secondary classrooms. During the morning session the participants will be exposed to perspectives on the historical and cultural traditions of the Dakota and Ojibwe people, including data on early history, linguistic affiliation, and cultural life in the early contact period. The afternoon session will provide the participants with lessons and exercises. The participants will leave the workshop with practical ideas and classroom exercises to address such topics as Dakota and Ojibwe languages, families, place names, treaties and other cultural and historical traditions.

Funding for the workshop is provided in part by _____.

Workshop Presenters:

Workshop Coordinators:

Date/Location:

Morning Session

8:00-8:30 Registration and Continental Breakfast

8:30-8:45 Introductions

8:45-9:30 Participant Expectations (Write on Flip Chart

9:30-10:45 The Minnesota Dakota

10:45-11:00 Break

11:00-Noon The Minnesota Ojibwe

Noon-1:00 Lunch

1:00-2:15 Lesson Plans/Exercises (Elementary Teachers)

1:00-2:15 Lesson Plans/Exercises (Secondary Teachers)

2:15-2:30 Break

2:30-3:30 Lesson Plans/Exercises (Elementary Teachers)

2:30-3:30 Lesson Plans/Exercises (Secondary Teachers)

3:30-3:45 Questions and Answers (Revisit Participant Expectations)

3:45-4:00 Wrap up and Evaluation

WORKSHOP PARTICIANT QUESTIONS

THE OJIBWE PEOPLE

I. In a sentence or two, compare the way the Ojibwe vs. Jesuit missionaries recorded historic events in the 1600's.

2. What food resource were the Ojibwe harvesting when Jesuit missionaries first encountered them?

3. List two other names the Ojibwe are known by _____and_____
4. In the fur trade era, what did Europeans get from Ojibwe families? What did the traders give back?
5. Name the provinces of Canada where Ojibwe communities can be found. In what states of the United States are Ojibwe communities found?
6. _____was a major source of food for Ojibwe families during the winter months.
7. What food resources did the Ojibwe harvest in the spring of the year? Which family members directed the work?
8. Name three food resources families used during the summer months.
9. Five steps are involved in gathering and harvesting wild rice. Can you name them?
10. What is the name of the lodge Ojibwe families lived in during the winter?

WORKSHOP PARTICIPANT QUESTIONS

THE DAKOTA PEOPLE

1. What phrase was used to describe the seven divisions of the Dakota people?

2. Name three of the seven divisions?

3. Name one other Siouan speaking tribe living on the Great Plains.

4. What kind of Dakota dwelling did Father Louis Hennepin describe?

5. List two reasons why the Dakota gradually abandoned their northern woodland homes in Minnesota.

6. On what river were most Dakota villages located in the mid-18th and early 19th centuries?

7. Name one prairie crop the Dakota added to their diet?

8. Which treaty forced the Dakota to give up their lands in southern and western Minnesota?

9. What Dakota people did government negotiators ignore when they wanted to get treaties signed?

10. Name the four Dakota communities in Minnesota today.

SIOUAN LANGUGE FAMILY

Eastern — **Catawba**

Ohio Valley Siouans — **Ofo**, **Biloxi**, **Tutelo**

Mississippi Valley Siouans

Mandan

Proto-Siouan

Chiwere — **Winnebago (Ho-Chunk)**, **Iowa**, **Oto**, **Missouria**

Dhegiha — **Quapaw**, **Ponca**, **Omaha**, **Osage**, **Kansa**

Dakota

Eastern — **Mdewakanton**, **Wahpekute**, **Wahpeton**, **Sisseton**

Middle — **Yankton**, **Yanktonai**, **Assiniboine**

Western — **Teton**

Western

Missouri Valley Siouan — **Hidatsa**, **Crow**

Proto-Siouan

OJIBWE AND THE ALGONKIAN LANGUAGE FAMILY

CENTRAL ALGONKIAN

Ojibwe (Ojibwa, Ojibway, Chippewa, Salteaux, Anishinabe)
Cree, Fox, Sauk, Potawatomi, Menominee, Illinois, Shawnee, Montagnais-Naskapi
Kickapoo, Miami, Ottawa, Nipissing

EASTERN ALGONKIAN

Abnaki (Malecite, Penobscot, Pennacook, Pequot, Passamaquoddy) Algonkian, Amikwa, Metis, Conoy, Chowanoe, Delaware (Munsee, Moravian), Hatteras; Massachuset, Micmac, Mahican, Mattabesec, Moratok, Mohegan, Montauk (Poospatuck/Shinnecock) Narragansett, Nipmuc, Nanticoke, Noquet, Nauset, Niantic, Nashua, Pequot, Powhatan, Pamlico, Pocomtuc, Podunk, Secotan (Machapunga) Saluda, Sakonnet, Wampanoag, Weapemeoc, Wappinger (Sinaoy)

WESTERN ALGONKIAN

Arapaho (Nawunena), Blackfoot (Blood/Piegan) Cheyenne, Gros Ventre (Atsina) Sutalo

*brackets indicate tribal subdivisions

MINNESOTA INDIAN TRIBES WEBSITES

Mille Lacs Band of Ojibwe www.**millelacsojibwe**.org

Fond du Lac Band of Ojibwe www.**fdlrez**.com

Red Lake Nation www.**redlakenation**.org

White Earth Band of Ojibwe www.**whiteearth.**com

Bois Forte Band of Ojibwe www.**boisforte**.com

Leech Lake Band of Ojibwe www.**llojibwe**.com

Grand Portage Band of Ojibwe www.**grandportage**.com

Prairie Island Sioux Community www.**prairieisland**.org

Upper Sioux Community www.**uppersioux**.nsn.gov

Lower Sioux Community on.wikipedia.org Lowsr_Sioux_Indian_Reservation

Shakopee Mdewakanton Sioux Community www.ccsmdc.org

JUNIOR HIGH AND MIDDLE SCHOOL RESEARCH PROJECTS

THE OJIBWE PEOPLE

1. Map Exercise. Provide students with a blank Minnesota map. First have them locate and label the seven Ojibwe reservations in Minnesota. Next, have them color in red the general location of the Lake Superior bands, and in blue, the general location of the Mississippi bands.

2. Winter Legends. In Ojibwe tradition, the elders always told legends after the first freeze of fall and before the spring thaw. During the winter the spirits of the plants and animals were sleeping and would not, therefore, be offended if they were talked about. Have students locate an Ojibwe legend or story and act out the story in class with props or puppets. Ample stories can be found online by typing in Native American legends or American Indian stories.

2. Make a Chart. Ask students to work in small groups. Each student makes their own chart but information is supplied by all members of the group. Sample chart might look as follows:

THE SESONAL ROUND OF OJIBWE LIFE

	Main foods	**Type of dwelling**	**Women's tasks**	**Men's tasks**
WINTER	deer	dome wigwam	prepare food repair clothes	hunting
SPRING	maple sugar	peaked lodge storage lodge bark wigwam	build fires boil sap,make sugar	make snowshoes
SUMMER	fish, deer, corn pumpkins,squash, berries	elm bark lodge summer wigwam	plant gardens gather berries store crops	fishing hunting
FALL	wild rice,fish	summer wigwam	net fish harvest rice	trapping harvest rice

DAKOTA AND OJIBWE PLACE NAMES IN THE TWIN CITIES AREA

During the 1950's, a group of Ojibwe and Dakota Indians living in the Twin Cities met periodically to compile several hundred Indian place names. This information was published by the Minnesota Archaeological Society in 1963.

DAKOTA PLACE NAMES

Sun-ka-sa-pa	Black Dog's village
Co-kan-han-ska	Right bank of the Mississippi River between Fort Snelling and Pilot Knob. Also the name of Fort Snelling.
Co-kan-tan-ka	Pig's Eye Lake
He-ye-ha-o-ton-we	Cloud Man's village on Lake Calhoun. Also called Te-a-ka-pi Or "Houses that have Roofs"
Chan-ha-san	Chanhassen or "Sugar Maple Trees"
I-ca-pa-ca-gaska-ka-mde	Medicine Lake. Or "Breaking of Ice by Beaver Lodges"
I-mni-za-ska-dan	St. Paul or "White Rocks"
In-yan-tipi	Fountain Cave below Ft. Snelling or "Stone House"
Ka-po-za	South St. Paul or "Swift of Foot"
Ma-to-mde	White Bean Lake
Mde-ma-ka-ska	Lake Calhoun or "White Earth Lake"
Mde-wa-kan-ton-wan	Long Lake in New Brighton
Mdo-te-mini-sota	Mendota "Mouth of one river meets another"
Mi-ni-tan-ka	Lake Minnetonka or "Big Lake"
Ohe-ya-wa-he	Pilot Knob or "the Place that is much visited"
O-wa-mni	St. Anthony Falls or "Whirlpool"
Si-ha-han-ska Wa-kpa-dan	Foot Long Creek between Mendota and St. Paul
Ta-ku-wa-kan-ti-pi	Small hill overlooking Fort Snelling Prairie or "Place of The Spirits"

Tin-ta-o-tan-we	Shakopee village or "Prairie" Shakopee is the name of a Dakota chief who lived there. It means "little six".
Wa-kan-ti-pi	Carver's Cave below Dayton's bluff in St. Paul or "Sacred Dwelling"
Wan-ye-ca Wa-kpa-dan	Rush Creek in Champlin or "Creek that Rushes"
Wa-zi-ya	Wayzata or "Murmuring of Pines"
Wi-ta-wa-kan	Island upstream from Mendota Bridge or "Sacred Island"
Wi-ta-wa-ste	Nicollet Island or "Beautiful Island"
Ha-ha Wakpa	Mississippi River or "Falls River"
Ha-ha wakpedan	Bassett Creek or "Little Falls River"
Mde- Unma	Lake Harriet or "Other Lake"
Mdote Minisota	Mouth of the Minnesota River or "Clouded Water" "Curling Water", or "Waterfall"
Mini-ha-ha	Minnehaha Falls or "Noise of the Water"
Omnina Wakan Wakpedon	Shingle Creek or "Spirit Refuge Creek"
Wakpa Cistinna	Minnehaha Creek or "Little River"
Wanagi wita	Spirit Island which no longer exists
Wita tomna	Lake of the Isles or "Four Islands Lake"

OJIBWE PLACE NAMES

Ga-kaa-bi-kong	Minneapolis or"At the Falls"
Mississippi	Mississippi River or Big River"
Osseo	Osseo or "Son of the Evening Star"
Noo-koo-mis	Lake Nokomis or "Grandmother"

Sources:

Minnesota's Geographic Names Warren Upham. Minnesota Historical Society 1969.

Ta-ku-wa-kan Ti-pi The Dakota Homeland. Paul Durand. n.d.

WORKSHOP

Workshop Theme:
Native Cultures as Foundations for Learning

Workshop Title:
Tribal Sovereignty in the Classroom
Target Audience:
Minneapolis Public Schools (MPS) Teachers, Educational Assistants, and Allied Professionals.

Alignment with Teacher/Students Standards:
Teacher Standards 8710 Standards 2, 3, 7,9,10
Student Standard: Strand: Government and Citizenship. Sub-strand VII D.
"The student will understand the sovereign status of American Indian nations".
A Comparison and Description of Indian Nations fits several examples and sub-strands within the standard strands of U.S. History, Minnesota History, World History, and Geography.

Goals and Objectives:
Provide MPS teachers, educational assistants and allied professionals with the information, knowledge, training and resources to work effectively with and improve the academic achievement and graduation rate of Native students. As a result of this workshop training participants will be able to:
*Explain why Indian tribes are sovereign nations
*Recognize American Indian students who are tribal members as dual citizens
*Describe the kinds of services tribal governments provide for their people
*Name two Indian nations whose homelands include Minnesota
*Name the 11 Indian reservations and communities in Minnesota
*Discover the tribal identify and reservation affiliations of their students
*Access resources relevant to the tribal affiliation of their students

Agenda/Resources for Workshop Presenters:
(See back of workshop session)

Content:

Why are Indian Tribes Considered Sovereign Nations? What Kind of Nations were in Place when Europeans Arrived?

A History as a Free People

One misunderstanding that permeates our national culture is that Native people are simply one group among many ethnic groups that comprise the nation. In education

circles, teachers often see Native cultures neatly placed within the myriad of multicultural programs. Most Americans forget that no other ethnic group can claim this land as their homeland. No other ethnic group has a nation to nation relationship with the federal government. And for no other ethnic group is education guaranteed by treaty and Congressional law. In other words, in exchange for vast amount of land, Indian nations were guaranteed that their people would receive an education.

Native students who are tribal members are dual citizens. They are citizens of the United States and citizens of their tribal nations. One way to explain why Indian tribes are "sovereign" nations is to have workshop participants review what life was like in the Americas before 1492.

When Columbus arrived in the Caribbean Islands, the Indian tribes of the Americas were all sovereign nations. Each nation maintained their own government. Most of these governments operated in accordance with democratic principals. Example: The government of the Iroquois Confederacy in the Northeast of what is now the United States. The Iroquois Confederacy (union) consisted of five Native nations—the Mohawk, Oneida, Onondaga, Cayuga and Seneca. Later, in the early 1700's, the Tuscarora arrived from North Carolina and became the sixth nation of the Iroquois union.

Each tribe (nation) selected a certain number of individuals to represent them at confederacy meetings. These individuals, who are sometimes referred to as sachems, deliberated issues that came before the confederacy until all members agreed to a common course of action.

In agreements, called treaties, which took place between Indian nations and the United States government, Indian nations never agreed to give up the right to have their own government or even to form new governments. These governments can be thought of as small nations located within the larger nation. United States courts have recognized Indian tribes as nations since the 1830's when the Supreme Court referred to Indian tribes as "domestic dependent nations". The federal government assumed a trust responsibility to Indian tribes. This trust responsibility includes federal protection of tribal interests. Based upon a long heritage as a free people, and based upon federal court decisions, Indian tribes today have the right to run their own internal affairs. The powers of tribal government are limited, however, according to federal law because tribes are not supposed to make separate agreements with nations outside the United States.

Native students who are enrolled members of their tribes have dual citizenship. They are citizens of their tribes and citizens of the United States. Before 1924, some Indian people, particularly those of mixed blood heritage, were given U.S. citizenship. In 1924, Congress passed a law which declared all remaining Native people to be U.S. citizens. When this act was passed, tribal members were never consulted and never voted on whether or not to become U.S. citizens. This citizenship act became a part of the end of the government assimilation policy.

What Powers do Tribal Governments Have Today?

Tribal Governments

There are over 400 Native tribes in the United States. Over 300 are federally recognized as tribes by the U.S. government. The term "tribe" (imposed by outsiders) refers to a group of people who have a common ancestry. Tribal members speak the same Native language and share a common history and cultural traditions. Tribe also refers to a political group whose members live together on the same reservation or in the same community, and are represented by a tribal government. In some cases, two or more distinct tribes live on the same reservation, and for political purposes, are considered one tribe. In other cases, tribal members live on different reservations, and from a political point of view are considered different tribes, bands or communities.

Native tribes today are considered sovereign nations. As nations, tribes have the right to decide what form of government they want. Many have written Constitutions and three branches of government modeled after the U.S. Constitution. Tribal governments are called by various names such as Tribal Council, Community Council, or Reservation Business Committee. Tribal officers, who serve varied terms of office, are elected by the district they represent or by all tribal members over the age of eighteen. In a few cases, tribal officials are appointed to office by tribal elders. Heads of tribal governments are called Chairman, Chairperson, President, or Principal Chief. Tribal councils vary in size from a few members to over 80 members.

As nations, tribes have the right to decide who is eligible for tribal membership. Many require that a person have a minimum of ¼ tribal blood quantum. Some tribes consider all those who are descendants of a tribal member as eligible for citizenship. Some tribes require members to live on the reservation or live there for a certain period of time before they are eligible for citizenship. Others require descent from male members of the tribe and still others require descent from female members (depending on tribal descent traditions). The federal government also makes decisions about who is considered to be Native. For educational services, students must be tribal members or have a parent or grandparent who is a tribal member to obtain federal educational services.

Tribal governments have the right to make laws for all members. They also have the right to enforce these laws on tribal lands. Tribes have their own courts and select tribal judges and police to enforce these laws. In addition, tribes have the right to create and run programs for tribal members. These programs may include education, housing, health, or natural resource management programs. And as nations, they have the right to create revenue by taxing tribal members or by taxing non-Indians who use tribal lands, water or mineral resources. Finally, tribes have the right to run business enterprises and create revenue for tribal members.

Even through Indian reservations are located within states or in some cases, across state boundaries, states do not have the authority to control the activities of tribal governments or tribal members living on reservation lands. Indian lands are not part of state lands. They are not owned by the federal government either, but held in trust by the federal government. States cannot regulate tribal business or tax incomes derived from these businesses. States also cannot require Indians living on the reservation to produce state hunting of fishing licenses. Nor can they regulate marriage and divorce. However, if tribal members live and work off reservation lands, they obey the same state laws as other state residents.

The relationship between tribal governments and the federal government is very complex. This relationship is unique because the United States Constitution recognizes Indian tribes as separate nations. Therefore, tribal governments have a government to government relationship with the federal government. Congress authorizes the Secretary of Interior to oversee Indian trust lands. These are lands held in "trust" for Indian tribes to protect the lands from being sold to non-Indians. This trust responsibility stems from treaties, agreements, and promises made by the federal government to Indian tribes.

Within the Department of Interior, the Bureau of Indian Affairs is the most important agency dealing with tribal governments. The Bureau's central office in located in Washington D. C. with area offices located in various parts of the country. Tribal governments also have a relationship with federal courts. The courts make legal decisions which affect Indian reservation land, water, and mineral resources, hunting and fishing rights, and other issues.

How Many Tribal Governments Exist in Minnesota?

Tribal Governments in Minnesota

In Minnesota, there are seven Ojibwe (Chippewa, Anishinabe) reservations and four Dakota (Sioux) communities. Each of the eleven have their own formal tribal governments. While maintaining their own local governments, six of the seven Ojibwe reservations joined together under provisions of the 1934 Indian Reorganization Act, to form an umbrella organization called The Minnesota Chippewa Tribe. This organization is governed by a Tribal Executive Committee. This committee is involved in and must approve actions that affect two or more of the participating reservations.

How Can Teachers Discover the Tribal Affiliation of their Native Students? How can Teachers Access Resources About These Indian Nations?

Native Nations: Names and Locations

Another segment of the workshop can be devoted to having teachers find out more about the tribes their Native students represent. The majority of Native students attending the MPS are Ojibwe. The Ojibwe are also known as Chippewa and

Anishinabe. Ojibwe students have relatives and ancestors who come from various reservations in Michigan, Wisconsin, Minnesota, North Dakota and Montana and also from reserves in Manitoba and Ontario in Canada. Another large group of Native students identify as Lakota, Nakota or Dakota. These are three language dialects of the people outsiders have called the Sioux. The Dakota have four communities in Minnesota. The Nakota and Lakota reservations can be found in South and North Dakota. Native students who attend MPS schools come from a wide variety of tribes and reservations (reserves in Canada) throughout the United States and Canada. It would not be unusual, for example, to have a student from the Koomeeaay tribe of southern California or from the Carrier tribe of British Columbia. Teachers wanting to know more about the tribes and reservations of their students can start with the Internet. Most tribes today, have tribal home pages. These pages not only tell about the tribe and reservation in contemporary terms, many of the websites also include historical, cultural, and language materials that can be copied online or ordered directly from the tribes. For teachers who want a more in-depth experience with Native history and culture, the best option is to take a course on the topic from a local college or university. There is an annotated bibliography at the end of this manual that can also be shared with participants.

Most social studies textbooks at the elementary and secondary levels approach the study of Native Nations in the same way. The text authors utilize the culture area concept. This concept was originally developed by the anthropologist, Alfred Kroeber in 1939. His book, *Cultural and Natural Areas of Native North America*, demonstrated how the tribal nations of a particular geographic area could be discussed collectively because of what they shared. Kroeber's idea was that tribes living in the same vicinity would develop similar cultural responses to what the natural environment of that area had to offer. Named culture areas include among others: the Eastern Woodlands, the Great Plains, and the Northwest Coast. This approach does explain why, for example, Northwest Coast people have plank houses, woodwork art, and salmon as a staple of their diet, but the concept is limited. The concept freezes Native cultures in time. It gives students the idea that certain tribes always lived in certain areas. It robs Native tribes of a history. Many Native tribes have actually changed location over the past 500 years. Ojibwe oral history tells of a migration to the Great Lakes region from the East Coast. The oral tradition of the Omaha tells of a migration to the Great Plains from the Central Woodlands. Native people have always been very adaptive, and when circumstances were favorable, they did relocate. The culture area concept does a good job of explaining how Native cultures were/are different in the named areas, but it does not address what Native peoples had in common. The cultural commonalities can be found in Native world view, values, and spirituality.

One way to get workshop participants thinking about what they already know is to have them list as many tribes as they can think of in 5 minutes. A prize could be given out to the participant who comes up with the most correct names. Then they could take one tribal nation and write a paragraph about what they already know.

Teacher Handouts:

Map showing the 11 reservations and communities in Minnesota. Map of Indian Tribes and Paper and pencils for each participant. . Secondary Student Lessons: Declaring the Classroom a Sovereign Nation. Comparing U.S. and Iroquois Governments.

Resources:

American Indians: Social Justice and Public Policy. Donald Green and Thomas V. Tennessean eds. Vol. IX Ethnicity and Public Policy Series. The University of Wisconsin System. Madison. 1991.

Happily May I Walk: American Indians and Alaska Natives Today Arlene Hirschfelder. Charles Scribner's Sons.1986.

Indian Tribes as Sovereign Governments. Taylor Duchene and Associates. American Indian Lawyer Training Program Inc. 1991.

Institute for the Development of American Indian Law. "Indian Sovereignty" "Indians and the U.S. Government " "The Federal Trust Relationship" "Indian Jurisdiction" Native American Legal Resource Center. Oklahoma City n.d.

Masinaigan. A publication of the Great Lakes Indian Fish and Wildlife Commission. P.O. Box 9, Odanah. Ongoing Publications.

Modern Indian Issues. Repatriation, Religious Freedom, Mascots and Stereotypes, Tribal Sovereignty, Treaty Rights. Priscilla Buffalohead with artwork by Robert Desjarlait. Anoka-Hennepin Indian Education Program. 1993.

Native American Flags. Donald T. Healy and Peter J. Orenski University of Oklahoma Press. 2003.

AGENDA

Workshop Title: Tribal Sovereignty in the Classroom

Sponsors: Phillips Indian Educators

Date/Location:

Workshop Description:
This one-day workshop will provide information and knowledge about: 1) American Indian tribes as sovereign nations 2) American Indian students as dual citizens of their nations and the United States and 3) data about Native nations within the U.S. and Minnesota. During the morning session, presentations will cover the historical and constitutional basis for tribal sovereignty, dual citizenship, and present day relations between tribal nations, the federal government, and the state of Minnesota. In the afternoon session, the participants will engage in exercises designed for use in the secondary and elementary classrooms. Participants will leave the workshop with an understanding of tribal sovereignty and dual citizenship along with practical classroom ideas and lessons to address these state mandated topics.

Workshop Presenters:

Workshop Coordinators:

Funding for this workshop is provided in part by_____.

Morning Agenda

8:00-8:30	Registration and Continental Breakfast
8:30-8:45	Introductions
8:45-9:30	American Indian tribes as Sovereign Nations
9:30-10:45	American Indian Students as Dual Citizens
10:45-11:00	Morning Break
11:00-12:00	Native Nations within the United States
Noon-1: P.M.	Lunch

Afternoon Agenda

1:00-2:00	Tribal Sovereignty Exercise
2:15-2:30	Break
2:30-3:30	Tribal Sovereignty Exercise
3:30-3:45	Q/A
3:45-4:00	Wrap Up/Evaluation

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CLASSROOM ACTIVITY

DECLARING THE CLASSROOM A SOVEREIGN NATION
A SIMULATION

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Anoka-Hennepin Indian Education
With permission of the author

1. Students join together in the classroom and declare themselves to be a sovereign nation. One or more students are assigned the task of preparing a written statement as to why the class wishes to become sovereign. The school principal might be considered as a recipient of this declaration. Students can use copies of the Declaration of Independence or other similar models for their declaration statement.
2. Students then discuss what form of government their sovereign nation might choose. They may choose a representative democracy model with three branches (executive, judicial, legislative) of government. They may choose a more direct consensus model of democracy where the entire class debates issues until all reach an agreement. They may want to choose a more authoritarian system where they select one or more leaders to make all decisions regarding their welfare. They may also want to consider a tribal government as a model.
3. After students have selected the type of government they wish to have, they brainstorm about what rights and responsibilities their classroom government should have.
    a. They may decide their classroom nation needs a flag or logo to identify themselves. Classroom government officials may assign the task of designing a flag or logo to a classmate.
    b. They may decide that one purpose of government is to make laws for conduct in the classroom. They may want to look at the U.S. Constitution or the Constitution and By-laws of American Indian nations or other organizations for examples.
    c. If students decide to create laws for the classroom, they also need to decide how the laws are to be enforced. They may wish to form a police unit, a court system, and jails. Or they may decide to appoint a mediator to settle disputes and enforce classroom laws in this way.
    d. Students brainstorm about how they will provide basic needs for classroom members and what these needs might be (food, clothing, shelter, health, education). They then decide what sort of programs they can provide to meet these needs.

4. Finally, students decide how they are going to support their classroom nation. How is the class going to survive on its own and how is their new government going to pay for these programs? Students may want to consider taxing fellow students in the class and creating a treasury. They may want to consider their new nation as a corporation which can engage in economic enterprises for the benefit of the classroom as a whole. Students consider what kinds of enterprises they

might start to create revenue for their new nation and how they are going to divide the profits from their new enterprise with all members of their classroom nation.

5. After the classroom simulation is completed, students create a Journal Entry in which they discuss how the simulation of declaring the classroom a sovereign nation helped them understand more about the sovereignty, government structure, and economic enterprises of Indian nations.

THE TREATY OF 1851: AN HISTORICAL PERSPECTIVE
SECONDARY STUDENT READING
Reprinted from Modern Indian Issues
Anoka-Hennepin Indian Education
With permission from the author

Minnesota became established as a territory in 1849. At this time Minnesota consisted of a narrow strip of land between the Mississippi and St. Croix Rivers. By 1850 nearly 5000 white immigrants had crowded onto this small land base. The potentially rich farmland that lay to the west was the land of the Dakota Indians. The territorial governor, Alexander Ramsey, and his fur trader friend, Henry Sibley, who had recently become a territorial delegate, were both greatly interested in acquiring these lands. These two men used their influence in Washington D.C. to convince the Secretary of Interior to open up treaty negotiations with the Dakota to acquire their lands.

Treaty Negotiations as Traverse des Sioux

The newly appointed Indian commissioner, Luke Lea, headed west from Washington D.C. in the summer of 1851 to negotiate a treaty with the Minnesota Dakota. He met Governor Ramsey in St. Paul and both headed west on the steamboat, Excelsior, up the Minnesota River to Traverse des Sioux. Here they were met with the leaders of the Sisseton and Wahpeton divisions of the tribe. On their journey they were accompanied by a host of newspaper journalists, assistants, and traders. They arrived at Traverse des Sioux on July 1st to find that only 1000 Dakota were there to meet them. The Sisseton chiefs, the commissioner was told, were still hunting buffalo on the Plains and two weeks passed before they finally arrived. In the meantime, the Dakota played host to the visiting delegation with feasts and games of lacrosse.

Governor Ramsey, anxious to negotiate a land cession treaty, proposed to the Dakota that they swap their land for government annuities (largely food provisions). The Dakota were in no haste to give the Commissioner and Governor Ramsey an answer. They sat quietly under an arbor of boughs. Finally, the Sisseton chief, Orphan, spoke. He said that his soldiers had not yet arrived and thy should be included in any decisions made. At that point, Governor Ramsey scolded the chiefs saying they alone should sign the treaty. Clearly disturbed with Ramsey, the Sisseton chief, Sleepy Eyes, spoke of how his relatives from Lake Traverse were not present and he chose not to make a decision without them. He left the arbor where the treaty discussion was being held and others followed.

The next day, after the traders persuaded the chiefs into resuming negotiations, Extended Tail Feathers spoke for the group. He said he was prepared to "give up our country if we are satisfied with your offer." The debate over the terms of the treaty lasted until July 23rd. Finally the chiefs were ready to sign. The missionaries who were present translated the treaty agreement into the Dakota language. Walking Spirit and Orphan, head chiefs, were the first to sign. Thirty-three other chiefs followed. In all, the Sisseton and Wahpetan Dakota agreed to give up a vast amount of land from what is now Central Minnesota to Northern Iowa. The western boundary ran from the Red River south to the Sioux River. The eastern boundary remained undefined until a treaty agreement could be reached with the Mdewakanton and Wahpekute divisions of the tribe who lived to the east. The lands within this territory which were to remain Dakota lands included a 10 mile wide strip on either side of the Upper Minnesota River from Yellow Medicine Creek to Lake Traverse.

In exchange for the land, the government agreed to keep $1,360,000 in the U.S. Treasury for the Dakota for 50 years. The government promised to pay the Sisseton and Wahpeton $68,000 each year. In actuality no money was ever put into the Treasury and Congress had to appropriate the $68,000 each year.

As soon as the treaty was signed, the fur traders who had been present throughout the negotiations tried to convince Dakota leaders to sign a second document called a "trader's paper". This paper signed over $210,000 of the treaty money to fur traders to pay alleged debts owed to the traders by tribal members. Another $40,000 of this money was to pay the mixed bloods (those with Dakota and Euro-American ancestry) for their hold on these lands. The Dakota who signed this second paper believed they were signing a second copy of the treaty. This misunderstanding caused problems in the months to come.

Treaty Negotiations at Mendota

After negotiating with the Sisseton and Wahpeton, Lea, Ramsey, and the others headed down river to Mendota where they were to meet with leaders of the Mdewakanton and Wahpekute divisions of the Dakota nation. Commissioner Lea proposed immediately upon their arrival that the Dakota give up their lands in eastern Minnesota for $800,000. Wabasha and Little Crow, leaders of the Mdewakanton, were opposed to this proposition. After much deliberation, and veiled threats from Commissioner Lea, Wabasha and the other chiefs reluctantly signed the other treaty.

In exchange for the land, the Mdewakanton and Wahpekute retained a 20 mile strip of land along the Minnesota River from Little Rock to the Yellow Medicine River. They were also to receive total benefits of $1,410,000. The sum of $220,000 was to finance

the removal of the Dakota and pay alleged debts owned to the fur traders. The rest of the money was to be placed in the United States Treasury and the Dakota were to receive the 5% interest annually. Again, this money was never deposited and Congress allocated the 5% interest each year.

Before this treaty could even be ratified by Congress, however, hundreds of white immigrants pushed their way onto Dakota lands and began to claim homesteads for themselves. These events prompted Chief Wabasha to say: "These is one thing more our great father can do, that is, gather us all together on the prairie, and surround us with soldiers and shoot us down".

A Monstrous Conspiracy

It is clear from Wabasha's statement that Dakota leaders had been pressured into signing the Treaty of 1851. The Mdewakanton chief, Bad Hail, who had pushed for the treaty, was actually the father-in-law of the fur trader and territorial representative, Henry Sibley. His decision to support the treaty was influenced not only by his kinship tires to Sibley but also by the fact that he was told if he cooperated , his son who was in prison at Fort Snelling(for leading a raid against the Ojibwe) would be released. Other Dakota chiefs were tricked into signing the treaty. Sibley promised them horses and ammunition in exchange for their signatures.

The Mdewakanton and Wahpekute chiefs who had signed the treaty understood that they would be responsible for paying their debts to fur traders. That is not how things turned out. Governor Ramsey insisted on paying the debts for them. Ramsey's friend, Henry Sibley and Alexander Faribault, ended up with $90,000 of the treaty money. The Sisseton and Wahpeton chiefs had also understood that they were in charge of paying any

debts incurred to traders. Ramsey traveled back to Traverse des Sioux in November to get a receipt from these chiefs which gave him permission to distribute this money. The Wahpeton chief, Red Iron, refused to sign this document and he led a resistance against any other chief signing. Red Iron was subsequently tricked into meeting with Ramsey. The governor had Red Iron arrested and government soldiers placed the chief in a makeshift jail. Ramsey, although he had no authority to do so, proclaimed Red Iron no longer a chief. Other leaders who supported Red Iron included Henok Mah'piyeh-dinape, Cloud Man, Running Walker, Lorenzo Lawrence, and Peter Big Fire. Only eleven sub-chiefs could be found to sign the receipt but Ramsey made it appear as if the document was signed in an open meeting.

After Ramsey left, Sisseton and Wahpeton leaders formed a committee to determine what debts were actually owed to the traders. They drew up their own payment proposal and submitted it to Ramsey. The governor, however, ignored their protest ad turned over several thousand dollars of the treaty payment money to the traders. The lawyer who handled the money also got $50,000. Sibley, and most probably, Ramsey, got most of the rest.

Newspaper editors who learned of this money exchange reported that gross improprieties had taken place. By January, 1853, the Senate ordered an investigation of both Sibley and Ramsey. Historians have called the Treaty of 1851 a "monstrous conspiracy" to rob the Dakota of their lands and fill the pockets of influential white Minnesotans. After everyone was paid off, the Minnesota Dakota actually got about 7 cents an acre for their homelands.

-------*summarized and adapted from Gary Clayton Anderson. Kinsmen of Another Kin. Dakota-white relations in the Upper Mississippi Valley. 1650-1862. Lincoln. University of Nebraska Press. 1984.*

CLASSROOM AND STUDENT ACTIVITIES

1. Provide each student with a copy of the Treaty of 1851 and read the articles of the treaty together in class. Ask the students, how much money and other benefits did the Dakota Indians receive for selling their Minnesota lands? Wait for answers. The have students read "The Treaty of 1851: An Historical Perspective". Students then create a journal entry in which they express what they learned in the reading that was not explained or expressed in the actual treaty.
2. Create a classroom simulation of the Treaty of 1851 where students play the roles of Commissioner Luke Lea, Governor Alexander Ramsey, Henry Sibley, the missionaries, newspaper reporters, and Dakota leaders such as Wabasha, Little Crow, Red Iron, Sleepy Eyes, Orphan, Extended Tail Feathers and others. In studying these roles students explain what their interest is in negotiating a land cession treaty. This explanation may take the form of a short speech.
3. Students in groups or as individuals, conduct library research on one Eastern Dakota leader of the past who was involved in treaty negotiations with the federal government. Students create a journal entry in which they write their own short biographical sketch of the leader they select.

THE LESSON: TRIBAL SOVEREIGNTY FOR UPPER ELEMENTARY STUDENTS

CURRICULAR AREA: Social Studies, U.S Citizenship

MATERIALS: Native Flags Book, Samples of Native Flags from the Internet, Glue, Scissors, Felt Squares of Various Colors.

LEARNER GOAL: The students will gain an understanding of the fact that nations existed in the Americas before the United States was formed and these Native nations still exist.

LEARNER OUTCOMES: The students will be able to:

1) State that there were many nations in the Americas before Europeans came to the Americas.

2) Explain that the phrase in the Pledge of Allegiance "one nation" is not quite true as there are over 300 Native nations within the boundaries of the United States

3) Describe one service a Native nation provides to its citizens

4) Select a Native nation, locate their flag, make the flag out of felt, and write a paragraph about that nation.

TEACHER INSTRUCTIONS:

This exercise fits well into the 5th grade social studies unit on Native Americans. The unit usually includes information about how Native people in certain "culture areas" lived in the past. This exercise gives students an opportunity to conduct research on individual tribes, and see Native nations as contemporary people.

Explain to students that: 1) there are over 300 Native (Indian) nations in the United States 2) these nations have existed long before 1492 3) Native nations have a nation to nation relationship with the United States 4) Native nations have a government, a police force, court system, and they provide health, environment conservation, and education services for their members. 5) Native nations, like the United States and other countries in the world have flags that represent their Nation.

ACTIVITY:

Purchase the book, ***Native American Flags*** or find several examples of Native flags on the Internet. Find out which Native nation (reservation) your Indian students are from and have them make their flag. Have other students select a Native nation, make their flag out of felt, and write a paragraph about that Nation.

Resources:

Happily May I Walk. American Indian and Alaska Natives Today. Arlene Hirschfelder. Charles Scribners Sons. 1986.

Native American Flags. Donald T. Healy and Peter J. Orenski. University of Oklahoma Press. 2003.

Students can find information about individual Native nations on the Internet as most tribes have websites of their own. This is probably the best source of information for students.

DEMOCRACY: AN AMERICAN INDIAN CONCEPT

A SECONDARY STUDENT READING

Reprinted from Grandmother Spider's Web
A Publication of the Anoka-Hennepin Indian Education Program
With permission of the author

The idea that government authority should spring from the will of the people is a very old and widespread notion in human history. It did not originate in Western civilization. Some texts, however, continue to credit the ancient city states of Greece and Rome for the seeds of democracy. These examples have only recently been challenged by modern historians. They point out that both the Greeks and Romans gave the right of citizenship to a limited class of people. Women, children, and slaves, the majority of the population, were not considered citizens.

Another notion promoted in traditional textbooks is the idea that democracy, as a political philosophy, came from the original thinking of certain European writers. The English philosopher, John Locke, and the French philosopher, Jean Jacques Rousseau, are both liberally quoted. These same texts fail to mention that both Locke and Rousseau expressed a great interest in American Indian governments. They read whatever they could about Indian government from the first hand accounts of explorers, colonists, and traders. They concluded that in Native America, they had found a people who truly valued person personal liberty.

Despite the persuasive arguments offered by Locke, Rousseau, and others about liberty and equality, Europeans had great difficulty envisioning a truly democratic society. The notion of class privilege was so embedded in the fabric of European society , only property owners of the upper classes were allowed the rights of citizenship. When

the American colonies revolted against British domination, only one in 20 British subjects could vote.

American Indian Democratic Concepts

The democracies of Native America operated on the belief that government authority should serve all people equally. Leaders were not rulers. They were simply advisors and speakers echoing the collective will of their people. In fact, Indian leaders and their families were asked to sacrifice the most for their people. Because they were expected to share the most, they were often among the poorest families of the nation.

For Indian people, freedom was seen as an inherent right. It was not a privilege to be handed out by government authorities. Whenever possible, each person made their own decisions and their right to make such decisions was respected by all. These rights extended to children and even to warriors in battle. Warriors who had dreams warning them to turn back were not questioned or stopped if they decided to leave a war party.

American Indian Governments

While there were some Indian nations who practiced hierarchy, the focus of government usually consisted of a local village or band. Each had a council and recognized leaders. Leaders for war and peace were almost always separate individuals. When bands of villages got together periodically , they formed a grand council. The grand council dealt with issues that affected everyone. Decisions were arrived at by consensus, not by majority rule. The council discussed and debated issues until all

council members could agree on a common course of action. This process is called consensus democracy.

By the time Europeans arrived, Indian people throughout much of eastern North America had organized into political confederacies. Many had unwritten constitutions. The Choctaw confederacy united several groups. They controlled nearly 13 million acres of land in what is now Alabama, Tennessee, and Mississippi. They divided the territory into three geographic districts. Each district had a principal chief called "mingo". He was assisted by captains and sub chiefs. The office of mingo might be likened to that of a governor of a state. Captains and sub chiefs were like mayors of towns. One of the mingos served as host whenever national meetings were called. At such meetings the host mingo was expected to recognize all viewpoints and to offer a concluding statement about the issues that had been discussed.

The Iroquois Confederacy

The confederacy the American colonists knew most about was that of the Iroquois. Composed of five original tribes, the Mohawk, Oneida, Onondaga, Cayuga and Seneca, the confederacy wielded considerable political power. Together, the five nations occupied most of what is now New York State. These farmers and hunters lived in fortified villages. The village cornfields, sometimes hundreds of acres in extent, lay outside the log palisades which surrounded each village. Iroquois men served as the hunters, warriors and diplomats. The women managed the farming. Women also owned the houses, cornfields, and crops.

Traditional accounts suggest that the Iroquois Confederacy was founded between 1000 A.D, and 1400 A.D. The purpose of this great union was to bring peace between the

five warring nations. After joining the confederacy, each member nation continued to operate their own internal government. Each community selected their own chiefs. A Constitution, called the Great Law of Peace, outlined the form the confederacy was to take. The Great Law was recorded in patterns on wampum belts. The belts, made of white and purple shells, could be read just as any other document is read. It became the job of the official wampum keepers of the Onondaga nation to interpret the Great Law.

The confederacy met on occasions when major decisions needed to be made. Fifty civil chiefs represented the five nations at confederacy meetings. Elected to office by the women of their clan, the Seneca sent 8 chiefs to league meetings, the Mohawk and Oneida sent 9 each, the Cayuga sent 10 and the Onondaga sent 14. Two other classes of chiefs, war chiefs and "pine tree" chiefs sat in on confederacy meetings. The office of "pine tree' chief, an honorary title, was reserved for those who had achieved recognition for a variety of accomplishments. War chiefs conducted war expeditions on behalf of the confederacy. Runners or messengers who assisted war chiefs, carried news of the decisions made by the confederacy to member villages. The messengers always wore the "Mohawk" hair style to let others know they were messengers rather than enemy warriors.

The 50 civil chiefs formed two groups similar to the two houses of the U.S. Congress. The Seneca and Mohawk chiefs were referred to as "Elder Brothers". The Oneida and Cayuga chiefs were called "Younger Brothers". The Onondaga chiefs, like the U.S. Vice-President, could swing a decision in one direction or the other. Those who served as civil chiefs, were men, but women of the confederacy actually held a number of political rights. The senior women from each clan, not only had the right to nominate the

chiefs to office, they also had the right to recall them if those chiefs ignored their opinions. In addition, the women could veto any war or peace decisions madder by league members if they did not agree.

Iroquois Influences on American Government

The Iroquois Confederacy served as an example of a "federal system" of government. It recognized the sovereignty of the five member nations and at the same time, acted as one government in matters that affected the joint welfare of all. It was this "federal system" the Iroquois chief, Canastego was talking about when, in 1744, he told a delegation of English colonists: "Our forefathers established a union and amity between the five nations---this has given great weight and authority with our neighboring nations---and by your observing the same methods our wise forefathers have taken, you will acquire such strength and power."

The English colonists did follow up on Canastego's suggestion. Benjamin Franklin published a copy of the speech from his printing office in Philadelphia. Ten years later, Franklin offered the English colonists a similar plan. He called this plan the "Albany Plan of Union". The original plan was never implemented, but major parts of the "Albany Plan" became the Articles of Confederation of the United States Constitution.

America's founding fathers borrowed more than a plan of union from Indian governments. Indian people viewed freedom as a natural right, not one given out by higher authorities. Thomas Jefferson borrowed the Indian view of freedom when he talked about the inalienable rights of man. Other ideas borrowed from Indian governments include the notion that government should operate with a system of checks

and balances, that the best government is the least government, that leaders are public servants and that they can be impeached, that civil and military powers should be separated, and finally, that a state religion cannot be imposed upon a citizenry.

In truth, American democracy is a unique blend of European and American Indian ideas as well as ideas from many parts of the world. The European roots of democracy has been well credited. It is time to acknowledge the Indian roots of democracy as well.

Write the Names of as Many Native Tribes as You Can.
You will have 5 minutes to Complete the Activity

Write a Paragraph about the Tribal Affiliation of One of Your Students

WORKSHOP

:Workshop Theme:
Native American Communities

Workshop Title:
The Community of Native students

Target Audience:
Minneapolis Public School Teachers, Educational Assistants, and Allied Professionals

Alignment with Teacher/Student Standards:
Teacher Standards 8710.2000 Standards 3, 7, 9, 10.
Student Standards: An understanding of community is woven throughout the U.S. history, world history, Minnesota history and U.S. government and citizenship strands, sub-strands, standards and examples.

Goals and Objectives:
Provide MPS teachers, educational assistants, and allied professionals with the information, knowledge, training, and resources to work effectively with and improve the academic achievement and graduation rate of Native students. As a result of the workshop training, the participants will be able to:

- Identify a minimum of two Indian owned businesses in the Twin Cities
- Locate on a city map of Minneapolis the following urban Indian organizations
  a. Minneapolis American Indian Center
  b. Upper Midwest American Indian Center
  c. Little Earth Housing
  d. Indian Health Board
  e. Minnesota Indian Women's Resource Center
  f. All Nations Church
  g. Birchbark Books
  h. Migizi Communications
  i.
- Identify a minimum of four Native controlled institutions or organizations Indian education programs

- Improve their understanding of urban Indians by a minimum of 105 as evidenced By pre-test, post-test results.

- Write a brief description of Native diversity in Minneapolis

Agenda/Resources for Workshop Presenters:
(See agenda/resources at the end of the section)

Content/Framework:

Were there any Native communities in the Twin Cities area before the establishment of Minneapolis and St. Paul?

Native communities could be found in what we now know as the Twin Cities area long before the cities of Minneapolis and St. Paul were established. The Dakota people had established at least four villages in the area by 1750. Before this time, Dakota villages were located to the north around major northern Minnesota lakes. The names of towns in the Twin Cities area, the names of streets, lakes and streams and other significant locations retain their original Dakota names, although in some cases, these names were altered in pronunciation over the years.

The Dakota village of Kaposia was located approximately where South St. Paul is today. Prior to 1837, this village was on the east bank of the Mississippi River near Pig's Eye Lake. The people of Kaposia then relocated to present day St. Paul approximately where the old Union Depot stood. These villagers finally relocated to South St. Paul. In 1941, an historic marker erected in South Park states this was the final location of the village of Kaposia. Kaposia was often associated with a series of Dakota chiefs named Little Crow. Little Crow V became famous for the leadership he provided in the Dakota War of 1862. The Mississippi River was always very important to the Kaposians and they called the river, Ha-ha-wa-kpe or "River of the Falls".

Another Dakota village was located approximately where the Black Dog Power Plant stands today. The power plant is near the Cedar Bridge on an isthmus of land between Black Dog Lake and the Minnesota River. Black Dog was the name of a Dakota chief who lived at this village. It was occupied from the mid-1750-s to the early 1800's.

The Dakota village that was located on the west side of Lake Calhoun in Minneapolis was established by the Dakota in 1829. Cloud Man was an important leader in this village which was known by the name "Inland Village" or "Eatonville". These villagers relocated and established the village of Oak Grove in what is now the city of Bloomington. A fourth village, called Pennesha's village, c could be found near the mouth of Nine Mile Creek in Bloomington.

The Dakota villages of the Twin Cities area were permanent summer villages. Here the people lived in what was called "ti-pi tanka" or big dwelling. These elm bark houses Had an upper level platform used to sun-dry a wide variety of food resources. It was in these summer villages that Dakota women planted their corn, beans, squash, and sunflowers each season. During other seasons of the year Dakota families set up temporary camps to take advantage of different food resources. They always returned, however, to their permanent summer villages.

When and how did the urban Native community of Minneapolis begin?

Highlights in the Development of the Urban Native Community in Minneapolis

The urban Native community in Minneapolis may be described as diverse, dynamic, and geographically dispersed throughout the city with a concentration of Native people living on the south side, especially in the Phillips neighborhood. The diversity of the Native community is reflected in the fact that Minneapolis Public Schools serves Native students from 80 different Native nations, including a large number of multi-racial students with a Native heritage. The Native population of Minneapolis is also noted for its social and political activism. Over the years this activism has resulted in the development of 37 Indian or Native non-profit organizations, ranging from the nationally known American Indian Movement (AIM) to Minneapolis' oldest Indian organization, the Upper Midwest American Indian Center, with roots dating to the 1930's. In the metropolitan area of Minneapolis and St. Paul, the Native population is 12,637 or 23% of the total state Indian population of 54,967. A great majority of the Urban Native population comes from two major nations (tribes) in Minnesota: the Ojibwe (also known as the Chippewa) and the Dakota.

A good history of the urban Native community needs to be written. Currently, there are several resources which provide descriptive and analytic data on the Minneapolis and St. Paul Native community (see resource section). In the absence of a good community history, a chronology of key historical events provides examples of the richness of Native experiences in the Minneapolis/St. Paul Native communities.

Native people have been living in the Twin Cities for a long time. One of the earliest references appear in *The Problem of Indian Administration* (1928), more popularly known as the Meriam Report after Charles C. Meriam who headed up a study group for the Hoover Administration .

What are some of the key historical events?

Chronological Index of Community History-Minneapolis

- 1928. Meriam Report. Study team met with Minneapolis Indians, estimated the number to be 300, and reported that they were politically active and greatly concerned about Indian rights.
- 1930's. Development of an informal network on Native people on the north side of Minneapolis. This network of families helped one another adjust to urban life. The network's name was : The Twin Cities Chippewa Council.
- 1948. American Indians Inc. Under Mayor Hubert Humphrey's Council of Human Relations. This group was formed to examine the problem of Natives on "skid row". According to Pauline Brunette's study of Minneapolis Urban Indians, this group "was to work for the welfare of Indian people, to better Indians' opportunities in the city and eventually to sponsor an Indian center in the city".

Some members of this organization were also members of the Twin Cities Chippewa Council.

- 1948. Bureau of Indian Affairs established an Indian placement office in Minneapolis. This office assisted Minnesota Indians in moving to the Twin Cities.

- 1952. The United Church Committee on Indian Works established the Division of Indian Work as a referral agency to help Native families adjust to urban life. DIW later developed a number of social and educational programs.

- 1954. The Upper Midwest American Indian Center was established and incorporated in 1961. UMAIC sponsored pow-wows, craft classes, youth clubs and assisted Native families with food and clothing.

- 1950-1960. Settlement houses like the Unity House on the north side and Elliot and Waite Houses invited Native groups to gather for social functions and provided employment opportunities. The Broken Arrow Club, an Indian women's sewing circle, met at the Waite House.

- 1956. A study titled *The Minnesota Indian in Minneapolis* provided one of the earliest assessments of the Native community. The study expressed concern over sub-standard housing, poor job preparedness, inadequate health care, and inability to meet residence requirements for welfare services.

- 1962. American Indian Employment and Guidance Center, funded by the BIA, operated until 1968, providing young single male and unskilled Natives with employment and vocational training services.

- 1968. The American Indian Movement was founded and emerged as the leading activist organization not only in the Twin Cities but in the nation as well.

- 1969. Minneapolis Public Schools established an Indian Education office to address attendance and drop-out issues of Native students in the public schools.

- 1971. Little Earth Housing Project established on the former site of South High School.

- 1972. The American Indian Movement established Heart of the Earth Survival School, one of the first Native alternative schools in the nation.

- 1972. The Indian Health Board incorporated. In 1982 the IHB occupied its current facility.
- The Minneapolis Regional Native American Center was established. Originally, the center was a cultural complex and later evolved into a multi-purpose center providing a wide variety of social and educational

services.

Since the late 1970's and early 1980's several Native organizations have been founded to better serve the Native community, including Migizi Communications, the American Indian Industrial Opportunities Center, the American Indian Housing Authority, the Circle Newspaper, and the Native Art Circle. In addition, Native organizations established at an earlier time expanded their services to include a full compliment of educational, economic and social services.

In addition to Native organizations, many majority institutions have established programs over the years to better serve the Native population. Among the most noteworthy of these are Indian Studies Programs at local colleges and universities as well as a wide array of health, legal, chemical dependency and educational services provided by mainstream agencies and organizations.

What are the issues and assets of the Native community?

Community Issues and Assets.

Method: Panel of Native organization services provides, especially Native staff who serve Native students. The panel should address the most critical issues confronting Native youth. The list can include:

- Poverty/low income
- Dysfunctional families (alcohol and drug abuse)
- Single parent homes
- Caregivers with limited educational experiences and a great mistrust of majority institutions
- Mobility (moving within the city/between city and reservation communities)
- Homelessness
- Lack of role models
- Street/gang culture
- Other issues

The panel should also address assets:

Children:

- All children bring cultural knowledge, experiences, and strengths with them to school. Teachers need to learn how to connect with the learner's cultural experience and challenge them with relevant instructional materials to help the child learn and facilitate cognitive development.
- Every child has a different set or combination of natural talents. These talents range across intelligences including logical-mathematical, leadership, interpersonal, organizational, linguistic, bodily-kinesthetic, musical, artistic, and spatial intelligences. Teachers, administrators and school settings need to attend

to the range intelligences and strive to develop them through curricula that is authentic, relevant, and rigorous.

- Native children are seldom challenged to move beyond initial errors and as a result, their potential to learn goes underdeveloped and their motivation and effort weakens. High expectations, along with the belief that effort can increase success are essential to working effectively with Native students.
- Caring and supportive teachers can help Native students overcome some of the issues they face. Resiliency , under supportive conditions, can help children overcome negative labeling, low expectations and low self-esteem.

Community:

- Youth support programs, such as Healthy Nations
- Role models
- Cultural support programs
- After school programs
- Recreation programs
- Mentoring services
- Tutoring
- Science/math programs
- Counseling services
- Health services

Resources:

Introducing Data on American Indians. American Indian Policy Center. 1463 Hewitt Avenue, St. Paul, Minnesota 55104

Night Flying Woman. Ignatia Broker. Introductory Chapter. Minnesota Historical Society Press. 1983.

Ojibwe Family Life in Minnesota. 20th Century Sketches. Anoka-Hennepin Indian Education Program . 1993.

The Minneapolis Urban Indian Community. Pauline Brunette. Hennepin County History. Vol. 49. No. 1 pp.4-15. Winter 1989-1990.

To Build a Bridge: An Introduction to Working with American Indian Communities. American Indian Policy Center. 749 Simpson Street North, St. Paul, Minnesota. 55102 651-644-1728.

Urban Learner Framework Belinda Williams. Northeast and Islands Regional Laboratory at Brown University 220 Richmond Street, Suite 300, Providence, Rhode Island 02903.

:

Teacher Handouts:
Pre-workshop :Research Assignment, Pre-test and Post-test, Latest editions of *The Circle* newspaper, Indian Organization Directory, City map of Minneapolis

Resources:

Sample Agenda:

Title: The Community of Native Students in the Twin Cities. What Educator's Didn't Learn in College

Sponsor: Phillips Indian Educators Teacher Institute

Date/Location:

Workshop Description:
This one-day workshop will provide new ideas and strategies for gaining a better understanding of the community where Native students in Minneapolis (and St. Paul) live

and carry on their daily lives. During the morning session participants will be exposed to the historical development of the urban Native community. Presentations will include an overview of major milestones in the history of the Native community and a session provided by the officers of the Minneapolis Urban Indian Directors on the organization's mission and current programs, including the Memorandum of Agreement with the Minneapolis Public Schools. The afternoon session will provide the participants with information and perspectives on community resources and a site visit/panel discussion with Little Earth Housing staff and residents. Participants will leave the workshop with a better understanding and awareness of the community where Native students live and carry on their daily lives, along with information on community resources available to Native students.

Workshop Presenters:

Workshop Coordinators:

Funding for this Workshop is provided in part by _____.

Workshop Schedule:

8:00-8:30 A.M. Registration/Continental Breakfast

8:30-8:45 A.M. Introductions

8:45-9:00 A.M. Pre-test (Urban Native Community)

9:00-9:30 A.M. Participant Expectations (What they Want to Learn About the Native Community)

9:30-10:00 A.M. Presentation: Highlights of the Urban Native Community. Historical Experiences. Q/A

10:00-10:15 A.M. Break

10:15-11:00 A.M. Panel: Community Assets/Issues for Native Children and Youth

11:00-12:00 A.M. Presentation: Minneapolis Urban Indian Directory Q/A

Noon-1:00 P.M. Lunch

1:00-3:00 P. M. Visit/Panel Discussion: Little Earth Housing Q/A

3:00-3:15 P.M. Break

3:15-3:45 P.M. Participant Expectations (Revisit)

3:45-4:15 P.M. Post-test

4:15-4:30 P.M. Evaluation/Wrap Up

MISSION STATEMENTS
Twin Cities American Indian Community
May 2007

American Indian Housing Community Development Corporation. To provide culturally unique initiatives, housing and entrepreneurial programs that strengthen American Indian Communities.

American Indian Neighborhood Development Corporation. Seeks to empower American Indian People through all business development of Franklin Avenue.

American Indian Opportunities Industrial Center. To provide training, retraining, employment and economic development opportunities for unemployed and underemployed American Indian People in a culturally conductive atmosphere that addresses the needs of the whole person and families.

Center School. Our mission is to provide American Indian youth with culturally and community based education and work experiences that result in academic excellence.

Division of Indian Works. Empowers American Indian people through culturally based advocacy, education, counseling and leadership development.

Ginew-Golden Eagle Program. To help American Indian youth strengthen and develop skills which will give them the knowledge to make life choices and help them live healthy lives.

Healthy Nations. To promote wellness and healthy lifestyles in the American Indian communities of the Twin Cities through youth development and leadership.

Heart of the Earth Charter School. To provide culturally based education that is respectful to individual learning styles and interests to support family and community participation in each student's education, resulting in the strengthening of the American Indian culture while preparing students for higher education and self-sufficiency.

Indian Child Welfare Law Center. To work with the Indian community to preserve and reunite Indian families by providing culturally appropriate legal services to Indian children, parents, extended family members and tribes in cases governed by the Indian Child Welfare Act of 1978.

Little Earth of United Tribes Housing Corporation. Provide members of the American Indian community and all Little Earth residents an opportunity to live cooperatively together in safe, secure, attractive and affordable homes.

Little Earth Residents Association. Build self-esteem and instill self determination in the Little Earth of United Tribes families.

Little Earth Neighborhood Early Learning Center. Provide a community owned center whose leadership is committed to working with the Little Earth housing community, American Indian families and the Phillips Neighborhood to maintain a neighborhood facility to culturally based early childhood education.

Little Earth Community Partnership. Unify a culturally strong and healthy Little Earth Community.

Migizi Communications. To provide information to the Indian public; provide training; to educate elementary, secondary and adult students in a communication related setting and to commit to address problems which threaten the stability of the Indian community.

Minneapolis American Indian Center. Proposes to define the needs of American Indian living in the urban area, to explore ways to best meet those needs in every aspect of life and to raise their standards of living to the level that is currently enjoyed by the majority population.

Minnesota Indian Women's Resource Center. To assist American Indian women so they can enjoy a better quality of life for themselves and their families.

Native Arts Circle. To support and promote artistic development within the Native American community and to educate the general public to better understand and appreciate Native American Art and its cultural significance.

POST-TEST
THE COMMUNITY OF NATIVE STUDENTS IN MINNEAPOLIS

True/False: Circle the Correct Answer

1. The Minneapolis American Indian Center was established in 1975 and serves as a multi-service center to the Native community. True/False

2. The oldest Native American organization in Minneapolis is the Upper Midwest American Indian Center located in north Minneapolis. True/False

3. The majority of Native students in the Twin Cities are descendants of the Ojibwe True/False

4. The Native population of Minneapolis is tribally diverse. True/False

5. Some Native children have no opportunity to learn their language in Minneapolis. True/False

6. Migizi Communications is a well-known Native Agency in Minneapolis noted for its publication of the *Native Art Circle* magazine. True/False

7. Most of the non-profit Native organizations in the Twin Cities are faith-based or spiritual organizations. True/False

8. The Native population of the Twin Cities is less that 20, 000 people.

9. Currently, the majority of Native families in the metropolitan area live in suburban communities. True/False

10. The greatest increase in the number of Native families living in the Twin Cities occurred during the 1930's. True/False

Key: 1=T, 2=T, 3=T, 4=T, 5=T, 6=F, 7=F, 8=T, 9=F, 10=F

WORKSHOP

Workshop Theme:
Native Cultures as Foundations for Learning.

Workshop Title:
The Nature of Culture

Target Audience:
Minneapolis Public Schools (MPS) Teachers, Educational Assistants, and Allied Professionals.

Alignment with Teacher/Student Standards:
Teacher Standards: 8710. Standards 1,2,7,9.
Student Standards: Workshop addresses several sub-strands of the U.S. History, World History and Geography strands.

Goals and Objectives:
Provide MPS teachers, educational assistants, and allied professionals with the information, knowledge, training and resources to work effectively with and improve the academic achievement and graduation rate of Native students. As a result of this workshop training participants will be able to:
*define race, culture, and ethnic group and apply these concepts correctly
*describe the nature of culture and provide examples of cultural differences
* recognize American national culture as a complex mixture of many cultures.

Agenda/Resources for Workshop Presenters:
(See end of workshop section)

Content:

What is the relationship between the concepts of race, culture, and ethnic group?

To fully appreciate Native cultures, and the power of culture to educate Native students, teachers need to familiarize themselves with the concepts of race, culture, and ethnic group. It is important, especially, to distinguish between race and culture. For generations, the idea of race and racial characteristics has dominated the way in which we categorize people and make assumptions about them. Some have called the concept of race the power of illusion.

One way to begin to talk about differences between the concepts of race and culture is to give teacher participants a short true/false test. The following is one example.

TRUE/FALSE TEST:

1. An American couple who adopts a Korean baby will have to learn Korean in order to communicate with the baby when she begins to talk. The answer is False. Language is a part of cultural learning.

2. Wet and sticky ear wax is a racial characteristic shared by African and European Americans. The answer is true. We don't often think of racial characteristics as Going beyond hair color or texture and skin color, but in reality, there are hundreds of biologically inherited characteristics we could compare to arrive at so-called racial characteristics.

3. Many American Indian children are born with a bluish spot as the base of their This is called a Mongolian spot. The answer is true.

4. African American culture has very little in common with Euro-American culture. The answer is false. We live together in the same country and share a great many cultural characteristics.

5. Sickle cell anemia is associated with particular ethnic groups in sub-Saharan Africa. The answer is true.

6. Most foods served at a traditional Thanksgiving meal were domesticated by Native Americans The answer is true. Native people taught the colonists how to Hunt turkeys. Corn, potatoes, squash, beans, and even pumpkins for pie are Native foods of the Americas.

7. The ethnic category "Hispanic" is a cultural not a racial category. The answer is true. Those who came to share Spanish colonial culture are Native to the Americas, or from Africa, Europe or possibly Asia.

8. Anthropologists have discovered five distinct races in the human species. The answer is false. So-called racial categories are quite arbitrary and several human groups fall outside even hair and skin color categories.,

9. An Asian American person always knows more about Asian American history than a non-Asian American. The answer is false. History is learned and therefore a cultural and not a racial category.

10. Teachers can learn about other cultures and can function in other cultures if they make the effort. The answer is true. Culture is learned not racially inherited.

Definitions of Race, Culture, and Ethnic Group

Race refers to the physical characteristics of groups of individuals. During the 19th century, Western scholars divided the human species into races based upon eye color, hair color and texture, and skin color. Of course, there are real physical differences between individuals and groups of individuals, but from a scientific point of view humans cannot be grouped into distinct racial categories. Why? We have to ignore a vast number of physical characteristics that could be compared in order to come up with a few characteristics that place people in racial categories. From a biological point of view---race is not a very useful concept. It exists as a sociological construct, that is, an idea in people's minds that affects how we think of one another and how we treat each other,

Culture. refers to the way of life of a people. A way of life is learned, and therefore, can be shared. Our culture is the picture of the world we get from people around us as we grow up Culture gives our lives order and meaning. It allows us to predict how others will act. Culture is NOT racially inherited and it is not acceptable to use the concepts interchangeably. The components of culture include more than food, dances and literature. Culture includes the names we have, and how we get them, what they mean, who we consider our relatives to be, what we consider to be food and how we share it, how we celebrate or ignore the life passages of individuals---birth, puberty, death. It includes our ideas about government, our values, our spirituality and a great deal more. In essence, it is our picture of a meaningful world.

Ethnic Group consists of a group of people who are united based on what they have in common. That commonality can be a racial identity, a common language, a common history, or common customs. A single so-called racial group can include different ethnic groups such as European-American (French, Spanish, Norwegian, Sammi). A single ethnic group can include more than one racial group. A good example is Hispanic which includes all people who speak Spanish and embrace Spanish cultural traditions. Sociologists say there are 276 ethnic groups in the United States and this includes well over 100 American Indian tribes.

Is there anything all cultures have in common? How do we learn about cultural differences?

The Nature of Culture. It has been said that we are all the same, and we are all different and that both statements are true. From a cultural standpoint, we are all the same and at the same time all different.

Cultural Universals. There are aspects of culture that exist in all human cultures. These are called cultural universals. One universal is the Incest taboo. We are not allowed to mate with close relatives such as mother, father or siblings. The only exceptions to this rule took place among royalty in ancient Egypt, among the Inca, and in Hawaii where siblings were allowed to mate.

Other universals include the family in some form, language (and all languages are equally adequate), food getting and food sharing, art, play, and sacred legends about ourselves.

We are far more comfortable with the universals than we are with cultural differences. The differences make us uncomfortable because we don't know the rules.

Culture Differences: Examples:

1. In American culture, a baby usually gets three names shortly after their birth. They usually get two personal names and one family name (after the father). In the traditions of the Ponca and Omaha Indians, a child did not get a personal name until they were three or four years old. At that time the child's mother made her a new pair of moccasins and she was taken to a clan elder. The elder stood the child on grandfather rock and introduced the child by the name the elder gave her---to her family, clan, tribe, other humans, all earthly life, and to the cosmos. It was often a descriptive name such as One Hawk or Standing Bear.

2. In American culture, there is no party for a girl when she gets her menstrual period for the first time. The event is almost secretive shared between mother and daughter or girlfriends. Among the Navajo Indians, there is a four day ceremony for girls when they have their first menstruation. This ceremony is called Kinaalda (kee-nahl-dah) and it is one of the most important of Navajo ceremonies. The entire community is told of this happy event. He girl runs each morning in villagers run behind her. Elder women come to talk with her about how proud she should feel a woman and potential mother of the nation

3. In American culture, status in the community is often based on what families can accumulate and display. This includes a large house, one or more high priced cars, exotic vacations, a lake home or high end clothing. The idea that middle class homes should have manicured lawns is a symbol of status borrowed from European nobles and royalty. It has nothing to do with the health of the lawn and everything to do with symbols of status. For the most part, status is based on the consumption of things. In many American Indian cultures, status is based on what one gives away. On the Northwest Coast, an elaborate give away is called a potlatch. Among the Plains tribes, it is called a give-away. In the Omaha tribe, a man who did 100 deeds for his people could join an elite society and have his daughter tattooed with a "mark of honor".

4. Values are another area of culture that can cause problems if we do not realize different cultures may have a different priority of values. A school principal once chastised American Indian grandparents for over-protecting their grandchild and, in his view, not allowing the child to be independent. The grandparents, of course, wanted their grandchild to be independent but that was not their value priority. They valued interdependence more and the right of their grandchild to be treated with dignity.

Do cultures always stay the same? If not, how does change occur?

Culture Change. All cultures change over time. Some that are more isolated, may change more slowly. Cultures that are in constant contact, often change more rapidly.

But all cultures are transformed over time. Culture change, and issues related to change can be well illustrated in the exchange between American Indian and European civilizations. At first, European society was transformed as they took American Indian food and other items as their own. They readily accepted Indian foods such as corn, beans, squash, pumpkins, tomatoes, peppers, potatoes, and even chocolate and vanilla. They also accepted American Indian long strand cotton for clothing and the manufacture of cloth in England brought that country into the industrial revolution. These items were so completely accepted that they were no longer thought of as Native contributions.

As contact continued, and European immigrants wanted Indian lands more than anything else, these immigrants no longer accepted the co-existence of Native cultures. Official American policy of the 19th century was to transform Native people into carbon copies of the immigrants i.e. assimilate them into the mainstream immigrant culture. At the same time, however, Native people were supposed to remain at the bottom of the cultural hierarchy. This was the era a treaty making, confinement of Native people to reservations, and taking Native children from their homes and placing them in government and mission run boarding schools. These assimilation policies led all too often to the cultural genocide of Native people. They began to lose their languages, their family traditions, their spirituality, and their status as distinct cultures.

Then, in the latter half of the 20th century, some of these children of immigrants decided that Native traditions really did have value and they expected Native people to suddenly "share their culture". The problem with sharing is that if too much is shared, a people no longer have a distinctive culture. Because of past assimilation policies, and a sudden interest in sharing once traditional Native cultures were nearly destroyed, has led many Native people to be somewhat suspicious of sharing. In the end, it is the Native community who has the right to decide what can and cannot be shared.

In a nation as diverse as the United States, how do we begin to describe our culture?

Culture and the United States:

Yet another way to begin a dialogue about race, ethnic group, and culture is to discuss the United States as a large national culture with many different ethnic groups. It is often very difficult for participants to describe a national culture for two reasons. First, it is difficult to figure out what we all share and second, it is difficult to describe how we live everyday and we take our customs and traditions for granted.

There was a group of learned scholars who got together to see if they could come up with a series of traits that described American national culture. They debated for a long time and finally came up with only one trait. They decided that Americans are generally preoccupied with time. At different times in American history, metaphors were created in an attempt to describe this culture. Some called American culture a melting pot, until some ethnic groups reminded other Americans they did not melt but stayed at the bottom of the pot precisely because of American preoccupation with racial supremacy. Others said American culture is a Salad Bowl, with the idea that each ethnic group remained

distinct but we could enjoy flavorful differences. This metaphor is perhaps more naïve than the melting pot because ethnic groups do not remain completely distinctive but share a great deal that might be called the national culture. A metaphor needs to be invented that takes into account sameness, distinctiveness, and change over time.

Sample Exercise:

Draw a large circle and label it as National Culture. Then draw several smaller circles that mesh in degrees into the larger culture. Have participants decide what "culture traits" belong in the National culture circle. Some answers might be: Simple English phrases such as hello, how much?, DVD's, 4th of July, Super Bowl, McDonalds, Mickey Mouse, cash, credit cards. Then label a smaller circle, Ojibwe culture. Write: fry bread, Pendleton blanket, give away, roach, star quilt. Have participants define the cultural significance of these items to the Ojibwe. Answers: fry bread has become a universal food in Indian country, the Pendleton blanket and star quilt are valued items given away at formal give aways, a give away is a ceremonial occasion honoring a family member where guests are given presents, a roach is the head piece male traditional dancers wear at a pow-wow,

Teacher Handouts:

"My Culture" teacher and student exercise, Thanksgiving Elementary Student Lesson, American Indian Contributions to the Agricultural Revolution. Secondary Lesson Copies of True/False quiz. (Included).

Resources:

Anthro Notes. National Museum of Natural History Bulletin for Teachers. "Forget the Old Labels: Here's a New Way to Look at Race" by Boyce Renesberger. Vol. 18, No. 1 Winter 1996.

Cultural Anthropology. David W. Haines. Prentice-Hall 2005.

Cultural Anthropology. Raymond Scupin. Prentice-Hall. 2005.

Distant Mirrors. America as a Foreign Culture. Philip Devita and James D. Armstrong. Wadsworth Publishing. 2001.

Indian Givers. Jack Weatherford. Crown Publishers. 1988.

Race. The Power of an Illusion. Public Broadcasting System.Video Series. 2005.

1491 Charles Mann. Knopf. 2005.

The Tapestry of Culture. Abraham Rosman and Paula Rubel. Random House. 1989.

AGENDA

Workshop Title: The Nature of Culture

Sponsors: Phillips Indian Educators

Date/Location:

Workshop Description:
This one day workshop will provide ideas and strategies for integrating concepts of race, culture and ethnic group into the classroom. The content can be used by all teachers. During the morning session participants will be exposed to perspectives on the nature of culture and the relationship between the concepts of race, culture, and ethnic group. In the afternoon session, participants will engage in exercises applying these concepts to Native American materials. The participants will leave the workshop with practical classroom ideas and lessons to address topics about race, culture and ethnic group and, in particular, apply what they have learned to Native students, families, and communities.

Workshop Presenters:

Workshop Coordinators:

Funding for this workshop has been provided in part by _____

Morning Session

8:00-8:30 Registration and Continental Breakfast

8:30-8:45 Introductions

8:45-9;15 Race and Culture Test/Answers

9:15-10:45 Relationship between the Concepts of Race, Culture and Ethnic Group

10:45-11:00 Break

11:00-Noon Culture Change/American Culture

Noon-1:00 Lunch

Afternoon Session

1:00-2:15 Lesson Plans/Exercises

2:15-2:30 Break

2:30-3:00 Lesson Plans/Exercises

3:30-3:45 Questions and Answers

3:45-4:00 Evaluations

NATIVE AMERICAN HISTORY, CULTURES, AND LANGUAGES
LESSONS FOR ELEMENTARY AND MIDDLE SCHOOL STUDENTS
Developed by Priscilla Buffalohead

*LESSON : THANKSGIVING AND NATIVE AMERICANS

CURRICULAR AREA: Social Studies

MATERIALS: Pictures of food items typically consumed at Thanksgiving. Pictures can be found in seed supply catalogs, magazines and newspapers.

LEARNER GOAL: The students will understand that foods consumed at Thanksgiving come from Native food traditions.

LEARNER OUTCOMES: The students will be able to:

1. Identify foods that were domesticated by Native Americans vs. foods that come from other parts of the world.
2. Express in their own words how Thanksgiving dinner can be interpreted as a celebration of Native American foods.

TEACHER BACKGROUND:

The American Thanksgiving is really a harvest celebration. Celebrations of the harvest take place in most parts of the world in various cultures. These celebrations are not limited to agricultural people. Hunting and gathering people also harvest plant resources as part of an annual cycle. Native Americans, many of whom have been farmers for centuries, celebrate the harvest of Native crops such as corn, beans, squash, and sunflowers. Among the Iroquois, Eastern Algonkian and Cherokee, the harvest celebration is called the Green Corn ceremony. Among the Ojibwe, the annual harvest of wild rice takes place in early fall. When the wild rice has been processed and stored away, the Ojibwe people celebrate with feasting and nowadays, a pow-wow. The Indians of California celebrated the acorn harvest.

The traditional American Thanksgiving menu is quite interesting in that most items consumed are Native American food recourses. When European colonists arrived on the East Coast, they came without hunting skills because only aristocratic classes in Europe were allowed to hunt. Native Americans taught them how to hunt wild turkeys, birds found in abundance in the Eastern Woodlands. Potatoes in all varieties are a contribution of the Indian people of Peru. This crop was taken to Europe by the Spaniards and arrived back in the Americas with the colonists. Corn, beans, and cranberry sauce are also Native American products. Thanksgiving dessert, pumpkin pie, also comes from the pumpkins Native Americans introduced to the colonists.

The food items included in a traditional Thanksgiving dinner have become so commonplace in the American diet; their true origins have all but been forgotten. In the

following activity, students are introduced to Native American food contributions to American culture.

ACTIVITY: With student input, the teacher makes a list of foods typically eaten at Thanksgiving. With materials provided by the teacher, the students make a collage of food items on the menu that are Native American in origin. They make a second collage of food items that come from Europe, Africa, or Asia. At the end of the exercise, the students will be able to name the ethnic origin of at least four foods consumed at a Thanksgiving dinner.

EVALUATION: The students will demonstrate that they can identify foods on a Thanksgiving menu that are Native American in origin as evidenced by their creating a collage of Native American foods eaten at Thanksgiving. They demonstrate they understand the scope of Native American contributions by summarizing what they have learned in creating a classroom collage.

Foods that are Native American in origin: turkey, corn, beans, squash, sunflowers, cranberries, pumpkins, tomatoes, potatoes, pineapple, peanuts, peppers, wild rice, chocolate, vanilla. Foods that are from other areas of the world: meat from domesticated animals, dairy products, flour made from wheat, oats, or barley, peas, carrots, cabbage.

**Originally printed in the Osseo Indian Education Newsletter, OSHKI MAZINA'IGAN Autumn 2000*

***LESSON : NAMES; A MULTICULTURAL PERSPECTIVE**

CURRICULAR AREA: Language Arts, Social Studies.

MATERIALS: Baby naming books, family names books, paper, markers or crayons.

LEARNER GOAL: The students will understand that all names have meaning within the context of the culture in which they are created.

LEARNER OUTCOMES: The students will be able to:

1. Recall one name and explain its meaning in a culture other than their own.
2. Describe the customs surrounding the giving of a name in their own and another culture.
3. Conduct research on the meaning of their own name and draw a pictograph that represents their name or names.

TEACHER BACKGROUND INFORMATION:

All names have meaning within the context of the culture in which they were created. Personal and family names describe qualities of individuals, location where families once lived, or living things in nature. In American culture, it is customary to have three names: a first name, a middle name, and family name. Babies are given names shortly after they are born. Personal names are used first, and then the family name. In China, the opposite is true, family names come first and then a very special personal name. In Japan and in Europe, family names often have reference to where a family once lived. For example, the Norwegian name, Helland, means Slanting Land. At one time Europeans only had personal names. As populations grew, there came to be a need to add names so individuals could be distinguished. If a man had the name, John, his son became John's son or Johnson. Other names are based on the physical characteristics of family members, such as the name Longfellow. The Navajo Indians also have family names based on such characteristics. The Navajo name, Nezsosie, means Tall People. Europeans, and others, also use family names based upon the kind of occupation the family had. For example, a family running a flour mill might be called Miller or a family of weavers might be called Weaver or Webster.

Some naming customs tell a great deal more about a person than just their name and its meaning. In parts of Africa, a person's name tells the day they were born and their order of birth in the family. Among the Dakota Indians, it is customary also, to give a child a name based upon order or birth and their sex. Hence, first born, a son, is called Chaske; and first born, a daughter, is called Winuna. In many cultures a person can change their name or have several names over their lifetime. They can also have more than one personal name. The Dakota man, Charles Eastman, was called "The Pitiful Last" or last born in his family. When he served as a mascot for a village lacrosse team, and they won, he was called "Ohiyessa" or "The Victor".

In American society, it is not customary to have a naming ceremony for a person. In American Indian cultures, a person may receive a name or new name anytime throughout their life. Among the Ojibwe, a young person receives a name from a respected elder who then becomes his namesake. The family of the child named, then hosts a dinner for all the family guests. Among the Plains Indian tribes, an elder in one's family or clan names the child. The name usually has significance in family history. For example, the name " "Tawalahee" or "Scouting for Buffalo" may have been the name of the child's great grandfather. Family members of the child being named are expected to hold a feast and give away for all guests who come to witness the child being named. It is considered an honor to be given a name.

ACTIVITY: Have students research the meaning of their first, middle, and possibly last name. (Baby naming books and family surname books are useful sources). Ask the students to think about the meaning of their names and whether or not these names fit their character. Then have the students draw a pictograph that describes their first, middle, and last names.

EVALUATION: The students will demonstrate they can recall and explain the meaning of a name in a culture other than their own and describe the customs surrounding the giving of a name in their own or another culture through verbal feedback (a worksheet could also be developed based on teacher background information). They demonstrate they can conduct research on the meaning of their own names by completing the pictograph exercise.

- *Originally printed in the Osseo Indian Education Newsletter, OSHKI MAZINA' IGAN, Spring/Summer 2001*

***LESSON : AMERICAN INDIAN CLANS**

CURRICULAR AREA: Social Studies.

MATERIALS: Drawing paper, pencils, and markers.

LEARNER GOAL: The students will understand how the principle of kinship has been used to organize communities.

LEARNER OUTCOMES: The students will be able to:

1. Define the word "clan" in their own words
2. Explain two purposes of the clan in American Indian life
3. Name one Ojibwe clan, its Ojibwe name, and state the primary duty of that clan.

TEACHER BACKGROUND INFORMATION:

A clan is a group of people who consider each other as close relatives. People of the same clan may live in different locations but they know they are close relatives because they share a common ancestor. That common ancestor is often represented as a species of bird, animal or fish.

In American Indian communities, clan membership is usually traced either through the mother's family line or the father's family line. This is called "unilineal descent". Among the Ojibwe, whose homeland is the Great Lakes region, descent and clan membership is traced through the father. The Ojibwe word for clan is *do' daim.*
Among the Iroquois, whose homeland is present day New York State, descent and clan membership is traced through the mother. Ojibwe children, therefore, belong to the clan of their father, and Iroquois children belong to the clan of their mother.

Clan membership is for life. It is not changed upon marriage. Long ago, men and women who were of the same clan did not marry each other. They were considered as close relatives and marriage between close kin was strictly forbidden.

The clans also served special purposes in community life. Among the Ojibwe, for example, Crane and Loon clans provided civil leadership. Members of the Bear clan were tribal police. Marten clan members were the messengers and pipe carriers. Because each clan served a special purpose in the community, the clan organization helped to unify the tribe.

Not all American Indian nations have clans. The Dakota, for example, do not have a clan organization. They are members of the tiospaye or extended family. Among the Indian nations who have been in close contact with Europeans and Euro-Americans for a long time, there has been a great deal of inter-marriage between Indian women and Euro-American men. These marriages made it difficult for those groups who trace clan membership through the father, because Euro-American fathers had no clan affiliation.

Sometimes, special clans were created for mixed blood children, such as the Eagle clan among the Ojibwe. Still other Indian children do belong to a particular clan of their tribe because there is a continuity of their paternal or maternal line and tribal ancestry.

ACTIVITY: Students select one of the following four Ojibwe clans. They draw a picture of that clan animal on a piece of drawing paper. They write the Ojibwe name for that clan animal, and the purpose of that clan in Ojibwe life.

Clan Animal	Ojibwe Name	Duty of the Clan
Crane	Ajii-jaak	Chiefs
Bear	Makwa	Police
Lynx	Bii-zhoo	Hunters
Catfish	Maan-a-meg	Teachers

2. Below is a drawing of a message left by an Ojibwe family at their lodge. Joseph Nicollet, a French surveyor, on his journey up the Mississippi River, copied the drawing in the 1830's. The clan of each family member is shown below the human images. See if you can read the message.

The message: *Three nights ago the Bear clan father, his son, and Catfish clan wife left home. One daughter and one son stayed home. The parents and son went to the Twin Lakes to dry deer meat.*

EVALUATION: The students will demonstrate that they are able to define a clan and explain two purposes of the clan through classroom discussion. They will be able to name one Ojibwe clan, learn its Ojibwe name, and state the primary duty of that clan by completing the lesson activities.

**Originally published in the Osseo Indian Education Newsletter, OSHKI MAZINA'IGAN, May 1999.*

ADDITIONAL INFORMATION: Robert DesJarlait. *O-do-i-daim. Clans of the Ojibwe Coloring Book.* Minnesota Indian Women's Resource Center. Minneapolis. 1989.

***LESSON : MINNESOTA; A SENSE OF PLACE**

CURRICULAR AREA: Social studies, Geography.

MATERIALS: Reservation Map, Blank Minnesota Map, A Sense of Place Worksheet, Pencil.

LEARNER GOAL: The students will arrive at a greater understanding of the Native people of Minnesota and the contributions they have made to Minnesota geography.

LEARNER OUTCOMES: The students will be able to:

1. Identify two Indian nations whose homeland is Minnesota.
2. Name and locate 11 Indian reservations in Minnesota
3. Express in their own words the fact that the 11 reservations are self-governing Nations.
4. Provide examples of the contributions the Dakota and Ojibwe have made to Minnesota geography.

TEACHER BACKGROUND INFORMATION:

The Dakota and Ojibwe are two nations whose homeland is Minnesota. The Dakota are a Siouan-speaking people. The word "Dakota" means "allies". According to oral tradition, the Dakota once lived in seven villages. These villages formed an alliance called Oceti Sakowin,or Council Fires. The seven fires included: Mdewakanton (Dwellers of the Spirit Lake), Wahpekute (Shooters Among the Leaves), Wahpeton (Dwellers Among the Leaves), Sisseton (People of the Ridged Fish Scales), Yankton (Dwellers at the End), Yanktonai (Little Dwellers at the End), and Teton (Dwellers of the Plains). Four of the seven, Mdewakanton, Wahpekute, Wahpeton, and Sisseton are also referred to as the Santee or Eastern Dakota. Today, there are four Dakota communities in Minnesota; Upper Sioux near Granite Falls, Lower Sioux near Morton; Prairie Island near Red Wing, and Shakopee-Mdewakanton near Prior Lake.

The Ojibwe came into Minnesota from locations further east around 1700. The Ojibwe are a single people based on sharing a common language, history, and cultural traditions. The Ojibwe are also referred to as Chippewa, a corruption of the word Ojibwe, but nevertheless used by government officials in treaty negotiations. The Ojibwe call themselves, Anishinabe, which has been translated in a number of ways. Generally, it means our people or our ancestors. The Ojibwe homelands encompass parts of Minnesota, Wisconsin, Michigan, North Dakota and Montana in the United States and parts of Ontario and Manitoba in Canada. Today, there are seven Ojibwe reservations in Minnesota: Red Lake, White Earth, Grand Portage, Fond du Lac, Leech Lake, Bois Forte and Mille Lacs.

Each of the eleven reservations and communities in Minnesota are considered self-governing nations. Each has a government, courts, police, and economic enterprises. Six of the seven Ojibwe reservations, with the exception of Red Lake, are also represented

through an umbrella organization, called the Minnesota Chippewa Tribe. Most of the reservations in Minnesota are a portion of old homelands reserved by tribal members after thousands of acres of the original land base were ceded to the U.S. government in treaty negotiations.

Both Ojibwe and Dakota names for places in the Minnesota landscape retain their original Indian names, including our state name. Students will begin to appreciate this fact by completing the Sense of Place Worksheet.

ACTIVITIES:

1. After students have studied the Minnesota Indian Reservations Map, they take a blank map of the state and accurately fill in the names of the 11 Indian reservations.
2. Students complete the sense of place worksheet. They discuss other places in Minnesota that are known by their Dakota or Ojibwe name.

EVALUATION: The students will demonstrate they know the two Indian nations whose homeland is Minnesota and that they understand the 11 reservations in Minnesota are nations through verbal feedback. They will demonstrate they can name and locate the 11 reservations by completing a blank map, and that they understand Indian language contributions by completing the Sense of Place Worksheet.

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A SENSE OF PLACE

Below are six places in Minnesota that have Dakota or Ojibwe Indian names. You can find out what these names mean by working the puzzle. First, look at the Dakota or Ojibwe phrases and their meanings below. Then use the meanings to figure out what the parts of each place name means (Remember, spellings often change over time).

DAKOTA PHRASES	***THEIR MEANING***
minni	*water*
tanka	*big*
haha	*laughing*
sota	*cloudy or clear*
mato	*bear*
mde	*lake*

*@ Minnesota means*_____ _____

*@Minnetonka means*_____ _____

*@Minnehaha means*_____ _____

*@Mahtomedi means*_____ _____

OJIWE PHRASES	***THEIR MEANING***
misi	*big, spread all over*
zibi	*river*
noka	*ancient word for bear*

*@ Mississippi means*_____ _____

*@Nokasippi means*_____ _____

RACE AND CULTURE
TRUE/FALSE TEST

Directions: Circle true or false for each statement

1. An American couple who adopts a Korean baby will have to learn Korean in order to communicate with the baby when she begins to talk. TRUE OR FALSE

2. Wet and sticky ear wax is a racial characteristic shared by African and European Americans. TRUE OR FALSE

3. Many American Indian children are born with a bluish spot at the base of their spine This is called a Mongolian spot. TRUE OR FALSE

4. African American culture has very little in common with Euro-American culture. TRUE OR FALSE.

5. Sickle cell anemia is associated with particular ethnic groups in sub-Saharan Africa. TRUE OR FALSE

6. Most foods served at a traditional Thanksgiving meal were domesticated by Native Americans. TRUE OR FALSE

7. The ethnic category "Hispanic" is a cultural not a racial category. TRUE OR FALSE

8. Anthropologists have discovered five distinct races in the human species TRUE OR FALSE.

9. An Asian American person always knows more about Asian-American history than a non-Asian American. TRUE OR FALSE

10. Teachers can learn about other cultures and can function in other cultures if they make the effort. TRUE OR FALSE.

PARENTING STYLES WORKSHEET

Our ideas about how to be parents come from many sources. Study the list below. Check those that fit your background.

____My own experience

____My parent or parents

_____My grandparent or grandparents

____Community where I grew up

____Other relatives

____Books and magazines

____Soap operas on television

____Schools and teachers

____Church, religion

_____Friends

____My doctor

_____Social worker

_____Legends and stories

____My spouse

____ Movies

_____Other

List one thing you like and one thing you disliked about the way you were raised. Think about things you would like to pass on and the things you would like to change for your children.

I liked_____

I disliked_____

PRE-TEST
THE COMMUNITY OF NATIVE STUDENTS IN MINNEAPOLIS

True/False: Circle the Correct Answer

1. The oldest Native American organization in Minneapolis is the American Indian Movement or AIM. True/False

2. Native families have lived in the Twin Cities since the 1920's and some families may have moved to Minneapolis and St. Paul at an earlier time. True/False

3. The Native population of Minneapolis and St. Paul exceeds 30,000 people. True/False

4. The majority of Native people living in the Twin Cities are from the Cherokee and Navajo nations True/False

5. Most Native families in Minneapolis live on the north side. True/False

6. Migizi Communications is a well known Native agency in Minneapolis noted for its publication of *The Circle* newspaper. True/False

7. The Twin Cities has 35 Native non-profit organizations and faith-based non-profit organizations providing cultural, social, economic, health, education and other services to Native people. True/False

8. Native children and youth have no opportunities to learn their language and culture in Minneapolis. True/False

9. The community of Native students in Minneapolis and St. Paul is diverse with representatives from many Native nations or tribes and numerous multi-racial families. True/False

10. The Minneapolis American Indian Center was originally established to provide a culture center to the Native community and later became a multi-purpose center offering cultural, economic, social, educational, and other kinds of programming. True/False

Key: 1=F, 2=T, 3=F, 4=F, 5=F, 6=F, 7=T, 8=F, 9=T, 10=T

PRE-WORKSHOP RESEARCH ASSIGNMENT

URBAN NATIVE COMMUNITY PROFILE

Through library and Internet research and telephone interviews, document the following information for 5 of the 10 data categories about Minneapolis' Native community. Please indicate the source (author, title, publication date) for the information on your community profile and bring your research findings to the workshop.

1. Native population of Minneapolis (2000 Census data or current information)
2. Name and location of at least two Native publications (newspaper, newsletter, magazines) in Minneapolis.
3. Name and location of at last two Native-controlled education institutions in Minneapolis.
4. The number of single parent Native families in Minneapolis.
5. Name and location of al last two after school programs for Native students.
6. The number of Native families living at or below the federal poverty level in Minneapolis.

7. Name and location of at least two Native owned businesses in Minneapolis.
8. List of at least two Ojibwe (or Chippewa) place names in Minneapolis (example: street name, lake, school name)
9. List of at least two Dakota place names in Minneapolis (example: street name, lake, school name).
10. Compile a list of at least four misunderstandings about Native people which you have encountered at work or in social activities in the recent past (lest five years).