Classroom Materials for teaching about Wisconsin Indian Treaties and Tribal Sovereignty

Wisconsin Department of Public Instruction (1996). Classroom Activities on Wisconsin Indian Treaties and Tribal Sovereignty. (Bulletin No. 96156) Madison: Wisconsin Department of Public Instruction.

*This guide is divided into three self-contained teaching sections: elementary, middle and high school. Each section is subdivided into nine specific activities. The guide contains activities to help teacher’s “provide instruction, in accordance with the provision of 1998 Wisconsin Act 31, about treaty rights and tribal sovereignty”

Elementary School and Up


*Grade 4 and up. From the Creation Story, How Original Man came to be on Earth and how, as Waynaboozhoo, he became a hero and teacher for the Ojibwe People, this is a deeply-moving spiritual and historical odyssey not “just” for children.” Oyate Catalog 1999.


*Grade 4 and up.


**“Sister Stars” is an Ojibwe story, pages 25-36. MPS WE INDIANS recommend not to fringe the costumes of the stars as the author suggests


“Baby Bear Moon” Second Moon- Potawatomi
“Maple Sugar Moon” Third Moon- Anishinabe (Ojibwa/Chippewa)
“Moon of Wild Rice” Eighth Moon- Menominee
“Moon When Deer Drop Their Horns” Eleventh Moon- Ho-Chunk (Winnebego)


+ Manabozho and the Woodpecker (Anishinabe- Eastern Woodland) pages 137-140


**“How Fisher Went to the Skyland: The Origin of the Big Dipper (Anishinabe- Great Lakes Region) pages 79-86**

+ Manabozho and the Wild Rice (Anishinabe- Eastern Woodland) pages 219-220


+ Manabozho and the Maple Trees (Anishinabe- Great Lakes Region) pages 99-100


*Ojibway children are on pages 22-23, Haudensaunee children (Cayuga, Mohawk, Oneida, Onondaga, Seneca, and Tuscarora) are on pages 12-13.*


*Grades 4-8. This publication was written to promote cultural awareness and provide background information on Chippewa treaties.*


*Grade 4 and up. A Haudensaunee story about the first lacrosse game and the contemporary game. The game of lacrosse is and was played by many nations. A traditional lacrosse game is played on Friday evening during Milwaukee’s Indian Summer Festival (first weekend after Labor Day), with contemporary lacrosse games being played on Saturday and Sunday.*


*“Lesson Plan: Ada Deer and the Menominee, Grade Level: Grade 4- middle school” pages 211-216. Chapter 14, “Termination: 1952-1968” discusses a U.S. policy to end the government to government relationship with a number of tribes, including the Menominee.*
*Grades K-6. Visions and Voices is a story of the Winnebago people as told to a small group of teens who interviewed and photographed their Elders as a part of a year-long project. The mission of the project has been not only to put this important story to print, but also to help these young Winnebagos take pride in their heritage by learning and understanding the Legacy of the Great Winnebago Nation.*


*“Winter and Spring” pages 26-31. A story from the Iroquois people of the eastern woodlands. This story is included in this list because the Oneida are a Haudensaunee (Iroquois/ Five Nations/ Six Nations) people.*

*Grades 3-6. In this addition to the “We Are Still Here” series, 12 year old Russell (Hunter’s grandson) learns how to grow and dry corn from his HoChunk grandfather.*

Oyate Catalog 2000


*Grades 3 and up.*

*Grades 3 and up. A retelling of a story about the origin of the water lily.*

*Grades 3 and up. Story about a 13-year old Ojibwe girl living in Minneapolis who learns about her nation’s traditional clothing from her grandmother as the girls prepares to dance at a powwow.*

*Grades 4 and up.*
Fourth grade and up


*Grades K-3. In a short story poem, a boy talks about going for rice… and in the pleasure of the day. Oyate Catalog 1999.

*Grades K-3. During sugaring season, Liza loves to listen to the birds, but she hears one who sounds unhappy. So her grandmother tells her the story of how this little bird got its sad song. The warmth between child and grandmother are conveyed by both text and illustrations in this excellent beginning reader. Oyate Catalog 1999.

*Grades K-3. Turtle, who was just a sad little defenseless green creature, is rewarded for helping Nanabosho. Oyate Catalog 1999.


“In the land of the Ojibway a baby sleeps, protected from bad dreams, as the life of the tribe goes on around him.” This is a romanticized story that depicts some aspects of what Ojibway life may have been like prior to or around the early 1900s.


Tobias, Lenore Keeshig (Anishinabe). 1991. *Bineshiinh Diabaajmowin/ Bird Talk*. Toronto, ON: Sister Vision. Ages 4-8. “Bineshiinh Diabaajmowin/ Bird Talk is the warmly told story of a Native child who hears at school, “If you’re Indian why don’t you come from India?”...where’s you feathers then?” She is strengthened by her mother’s support which includes stories of Mishomis and the real facts about Christopher Columbus.” This story is in Anishinabemowin (Ojibwa/ Chippewa) and English.


was an award winning Anishinabe artist. The book includes some reproductions of his colorful work, in addition to telling his story.


MIDDLE SCHOOL AND UP


Hieb, Jane, Ed. 1994. Visions and Voices: Winnebago Elders Speak to the Children. Independence, WI: Western Dairyland Economic Opportunity Council. Grades K-6. Visions and Voices is a story of the Winnebago people as told to small group of teens who interviewed and photographed their Elders as a part of a year-long project. The mission of the project has been not only to put this important story to print, but also to help these young Winnebagos take pride in their heritage by learning and understanding the Legacy of the Great Winnebago Nation.

Keoke, Emory Dean and Kay Marie Porterfield. American Indian Contributions to the World. 15,000 Years of Inventions and Innovations. New York, NY: Checkmark Books (Facts on File, Inc.)
This reference book is available in both hardbook and paperbook.


Dennis J. Banks- Contemporary Anishinabe Ojibwa activist, teacher and author.

Clyde Bellecourt- Contemporary Ojibwa activist.

Robert LaFollette Bennett- Contemporary Oneida lawyer and administrator.

Diane M. Burns- Contemporary Anishinabe Ojibwa/ Chemehuevi poet and artist.

Duane Champagne- Contemporary Turtle Mountain Chippewa sociologist and professor.

Henry Roe Cloud- Twentieth-century Winnebago educator and administrator.

George Copway- Nineteenth-century Ojibway missionary, writer, and lecturer.

Ada E. Deer- Contemporary Menominee social worker, activist, educator, and government official.

Angel DeCora Dietz- Nineteenth and twentieth-century Winnebago artist, illustrator, and writer.

Louise Erdrich- Contemporary Chippewa novelist and poet.

Philip Fontaine- Contemporary Sagkeeng Ojibway leader and artist.

Graham Greene- Contemporary Oneida actor.

Norbert S. Hill, Jr.- Contemporary Oneida educator.

Basil H. Johnston- Contemporary Ojibwa author and educator.

Peter Jones- Nineteenth- century Ojibwe Mississauga ruling chief, missionary, and author.

Clara Sue Kidwell- Contemporary Choctaw/ Chippewa author, educator, and historian.

Norval Morrisseau- Contemporary Ojibwa artist.

Mountain Wolf Woman- Twentieth-century Winnebago writer.

Oshkosh- Nineteenth- century Menominee tribal leader.

Leonard Peltier- Contemporary Ojibwa- Lakota activist and political prisoner.

Pontiac- Eighteenth-century Ottawa-Chippewa tribal leader.

Rueben Snake, Jr.- Twentieth-century Winnebago tribal and religious leader.

Gerald Vizenor- Contemporary Ojibwa author and teacher.

Roberta Hill Whiteman- Contemporary Oneida poet and educator.


1990. *Winds of Change: A Matter of Promises*. Alexandria, VA: (The American Experience) PBS Video. 60 minutes. Viewers meet members of Onondaga, Navajo, and Lummi leadership, who talk about… external and internal forces that threaten their national sovereignty as well as providing a brief history of political activism.

**HIGH SCHOOL AND UP**

Although it has become fashionable and commonplace to describe the appropriation of Native American, African, and other traditional arts by European modernists, very little has been said about the appropriation and uses of modernism by non-Western artists. Based on an exhibition prepared by the Heard Museum in Phoenix, Arizona, presents more than seventy Native American painters and sculptors whose work draws on Euro-American conceptions of art as much as it does on Native American traditions. Includes works by: Truman Lowe (Ho-Chunk), Patrick DesJarlait (Ojibway), George Morrison (Ojibway), and Woodrow Wilson “Woody” Crumbo (Creek/Potawatomi).


Teske, Robert T., Ed. 1997. *Wisconsin Folk Art: A Sesquicentennial Celebration*. Cedarburg, WI: Cedarburg Cultural Center. Biographies and art including Joseph Ackley (Anishinabe), Berta Greengrass Blackdeer (Ho-Chunk), Ruth Greengrass Cloud (Ho-Chunk), Josephine Johnson Daniels (Potawatomi), Ned Daniels (Potawatomi), Kenneth Funmaker, Sr. (Ho-Chunk), Elena Blackdeer Greendeer (Ho-Chunk), Gerald Hawpetoss (Menominee), Priscilla Manders (Oneida), Kim Cornelius Nishimoto (Oneida), Julia Eckerberg Nyholm (Anishinabe), James Tazer (Anishinabe), Willa Red Cloud (Ho-Chunk), John Snow (Anishinabe), Louis Webster (Menominee, Oneida, Anishinabe, Stockbridge, Munsee and Potawatomi). High school, possible middle school and teacher’s reference.


REFERENCE


The National Musuem of the American Indian (NMAI). A special commemorative issue of *American Indian* magazine for Fall 2004. “100 Amazing Indian Discoveries” is one of the articles featured and contains color pictures to correspond to many of the contributions. Copies of the *American Indian* magazine can be purchased for $5.00 by calling NMAI’s member services number at 1-800-242-6624


AMERICAN INDIAN STUDIES- GENERAL AND REFERENCE


LITERATURE_ MIDDLE SCHOOL AND UP

This book is thematically organized and contains “a collection of over one hundred poems, short stories, essays, and memoirs that exemplify the breadth and depth of writing by Native Americans.”


LITERATURE- ADULT


BY TOPIC
BOARDING SCHOOLS AND MISSION SCHOOLS


CLOTHING


EUROPEAN CONTACT


LACROSSE


NAMING TRADITIONS


REPATRIATION


This story could be complemented with powwow music, such as Honor the Earth Powwow: Songs of the Great Lake Indians (RYK104) available from Sound of America Record Distributors (SOAR).


POWWOW

*American Indian Dance Theater*. Videotape.


Credit to Darlene St Clair and JoAnn Ninham for compiling

+ Note, some cultures restrict the retelling of certain stories to a particular time of year. The Anishinabe (Ojibwe/Chippewa), in particular, restrict the telling of many of the Nanabosho/Wanabosho/Manabozho stories to the winter months, and those books have been marked with a plus sign (+). Our suggestion would be to honor that cultural practice and save those stories for the winter months.