

AMERICAN INDIAN HISTORY, CULTURE AND LANGUAGE

Curriculum Framework

Family Life

LESSON PLAN MODELS

Primary

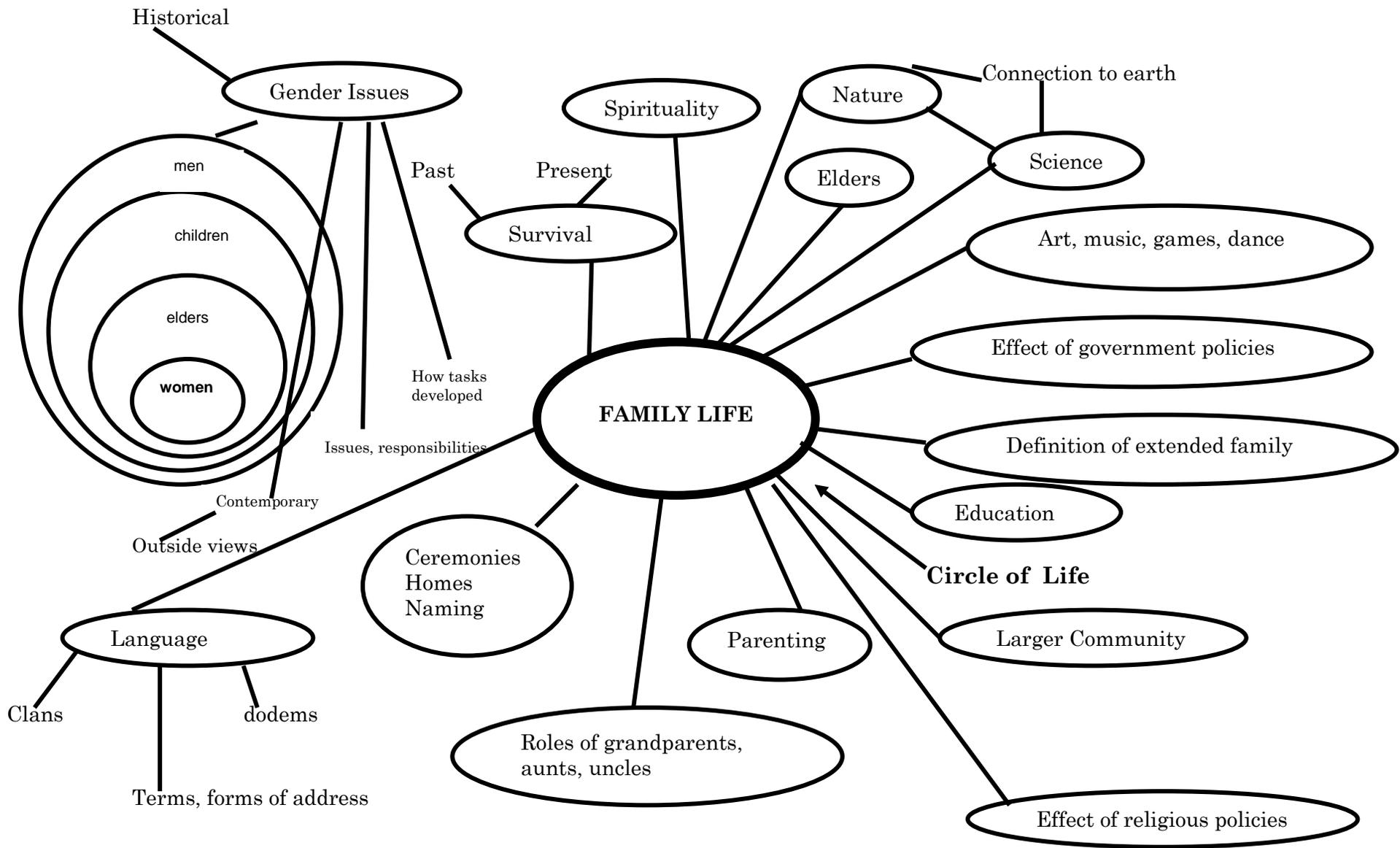
Intermediate

Middle School

Senior High

Office of Indian Education
Minnesota Department of Education
1500 Highway 36 West
Roseville, MN 55113-4266

651-582-8831



Learner Outcome:
 Students will be able to define the unique features of **family** structures/relationships of American Indians in Minnesota.

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Students will be able to define the unique features of **family** structures/relationships of American Indians in Minnesota.

ATTRIBUTES

This outcome includes:

- defining extended family.
- understanding gender issues, responsibilities.
- understanding role of elders.
- understanding effect of government policies.

RATIONALE

All students should learn that American Indians have strong family traditions that will include the extended family. The increased understanding will promote more effective cross-cultural communication in a diverse society.

AMERICAN INDIAN WORLD VIEW/CULTURAL CONTENT

The family, the roles played by family members, the functions of the family, the customs surrounding family life and the spiritual dimension of family are the center of American Indian culture.

TEACHER BACKGROUND INFORMATION

Traditional American Indian families include a wide circle of relatives who are linked together in mutual dependence. Family members share resources and responsibilities. The encompassing concept of family is referred to as an extended family.

There is also a spiritual dimension to the idea of family. The Dakota use the phrase *mita-kuyapi-owasin* which means *all my relatives*. *All my relatives* includes not only the Dakota, but all human life, plant life, animal life and all things of this Earth. The Ojibwe used the term *indinawe maaganag* which can also be translated *all my relatives*.

American Indians use the symbol of a circle to describe the kinship and inter-relationship of all of nature. The family is a circle with each member playing a reciprocal role. The life passages through which we all move are a circle. The seasons of the year form a circle.

Since the appearance of the Europeans on the American continent, American Indians have been struggling to retain the right to freedom, land, tradition and a way of life, that is, for Indian values. This struggle for cultural survival has never been easy – not during the days of colonization nor today during economic competition and culture clash. The majority of American Indians were forced to live in poverty during the past 300 years. Poverty is corrosive and destructive to culture and the

values embedded in the culture. The well-known results of poverty are family disintegration which causes further deterioration in the social structure and the social fiber. Social fiber is based upon a shared value system in which individual and group attitudes are shaped. Norms for behavior often represent cultural **ideals** and are not necessarily observed on a daily basis. It is a primary interest of parents to equip their children with the tools of survival. The survival of the children and the survival of the culture are related.

EXTENDED FAMILY

American Indian families include a wide circle of relatives who share resources and responsibilities. **Family** includes more than parents and children. **Families** include grandparents, uncles and aunts, cousins and many others. This wider concept of family is called an extended family. The circle of relatives who live together or in close proximity are linked in mutual dependence. Grandparents and other community elders have always played a major role in rearing and educating the young. It is customary in many tribes for the grandparents to raise one or more of their grandchildren. This type of shared responsibility for parenting is a family and community strength. The grandchild is an extension of the grandmother and grandfather.

DAKOTA

Among the Dakota, each child born into the family is called by a kinship term that states his or her gender and birth order. The first born, if a female, is called **Winuna** which literally means **first-born female**. The first born if male is called **Chaské**, which literally means **first-born male**. There are four other names for female children, and four other names for male children that also state the birth order. The children are always called these names by family members.

The Dakota called other relatives by kinship terms that are different from those used in the Euro-American kinship system. For example, father's brother is called **father** rather than **uncle** and his children are called **brothers and sisters**. Brother and sister terminology is also more specific reflecting not only the gender of siblings but also age differences between them. A woman would call her older sister, **Aconna**, but a much older sister she would call **Micun**. She would address her younger sister by a different term, **Tanksi**.

A Dakota husband generally came to live with his wife and her family after marriage. Dakota women were considered the owners and managers of the home and they decided where each member would sit or sleep. The couple observed the custom whereby a husband never talked directly to his mother-in-law nor a wife to her father-in-law. This practice is considered a sign of respect among family members.

Dakota parenting traditions demonstrate the belief that children should be loved and cherished. Love is shown by parents and other family members who provide for the child's needs. There are stories told that long ago, when food was scarce, the elders voluntarily went without food, so the children could be fed. Dakota par-

enting traditions also include the belief that children should not be disciplined too harshly or subdued too strongly because such action would destroy the spirit of the child. Through encouragement and gentle discipline, children learned to be responsible.

ANISHINABE

In the Ojibwe language there are kinship terms for children and other family members. In the Anishinabe kinship system, younger siblings are not distinguished by gender. They are called ***Nii-she-may**, my younger sibling. Older brother is called **Nii-sa-yay** and older sister, **Nii-mi-say**. Aunts and uncles are distinguished according to whether these aunts and uncles are related through the mother's or father's side of the family. Maternal uncle, for example, is called **Nii-zhi-shay**, and paternal uncle, **Nii-mee-shu-may**. Great grandchildren are called **Inda-ni-kubi-ji-gan**, which literally means two pieces of rope spliced together or "*what I have spliced.*"

Many Anishinabe children have more than one personal name given at different times. Children may receive one or more names when they are small. An elder may give a child their name. Parents customarily bring tobacco to the elder who they want to name their child. The name comes to the elder in a dream. The parents then prepare a ceremonial feast. After receiving a name, the child and elder are bonded in a special relationship. They call each other, *nii-ya-wé e* meaning *my namesake*. A child may be given a nickname rendered either in Ojibwe or English. This name reveals something about the child's special character.

Examples of naming occasions:

Birth name

Formal name

Nickname

Name given during illness

Name given at puberty – named after one of personal attributes

A child's name may be that of an elder who has passed on

Family refers to a wide circle of relatives who belong to the same clan. A clan is symbolized as a species of bird, animal or fish. There are many bands or divisions of the Anishinabe nation. Within this large nation are 20 or more clans. One definition of family is the Ojibwe word *in-do-daim* meaning *my clan*. Those who belong to the same clan consider one another close relatives.

In the past as well as today, children are cared for by a circle of relatives. Grandparents, aunts and uncles, and fathers as well as mothers take responsibility. Like the Dakota, Anishinabe childrearing includes the conviction that harsh discipline destroys the child's spirit. Positive discipline takes place through adult example, encouragement and community recognition of the child's accomplishments

- The double vowel system of spelling is used.

FAMILY DEVELOPMENT

Parenting encompasses the following time periods, beginning at birth: Infancy (birth to two years), Early Childhood (two to six years), Middle Childhood (six to twelve years) and Adolescence (puberty to adulthood). During these time periods children develop in the following major areas: physical, cognitive (thinking abilities), social and emotional; and what is called moral development or moral reasoning including spiritual development.

Parents change and continue to develop as well. In some cases parenthood begins in adolescence. Parents develop through early and middle adulthood to late adulthood and older, possibly in the role of grandparents. Each developmental stage has its specific tasks that need to be accomplished and certain goals to be achieved. Also, each major stage has its difficult transitions, hurdles and sometimes, its crises. For the parenting adult there is a transition into responsible adulthood, a mid-life transition and an adjustment to late adult life. Children face many challenges to develop competence and to achieve acceptance in a world that appears difficult to understand and often appears threatening. One example is in the task of achieving balance between one's own needs and the needs of others. Through all changes, the culture, with its system of values and attitudes, is capable of providing guidance to children as well as adults. In the eyes of an American Indian parent an event in the human life span may be interpreted in a way different from that explained by the western scientific method. Many times, American Indian teachings for children and adults reveal similar concerns and understandings of the complexities of growing-up as those identified by modern child psychology. Many, if not most, of our children have roots in both worlds and must learn to successfully raise a family in a culturally diverse society. Love between American Indian parents and their children is not different from that between non-Indian parents and their children.

American Indian tribes and individuals mark the passages of life through ceremony, ritual and prayer. There are special ceremonies and practices at birth, naming, puberty and marriage. When a person moves back to the spirit world, the passing is marked by ritual and ceremony. Teachers should be aware that American Indian families may or may not continue to practice in the traditional ways.

FAMILY AND GENDER ROLES AND RESPONSIBILITIES

In the old ways, gender and family roles and responsibilities were clear. One of the most important philosophical beliefs in this area is that of equality. While gender roles and responsibilities were and are clear, the concept of equality is paramount. Women have traditionally been responsible for the home and men have been the providers and protectors. It is not unheard of for role reversal to occur and when it does occur the community does not condemn such behavior. Both men and women have been and are warriors, hunters, teachers, medicine people and leaders who offer their gifts to the community.

Basil Johnston, author of many books about Ojibwe life and culture, speaks about this concept of equality, both in relationships between men and women and in the role of children in the family. "The Anishinabe word for the relationship between a man and a woman was *weekjeewaugin*, meaning companion – a term which referred equally to male or female. There was no distinction in sex; no notion of inferiority or superiority. More particularly, *weedjeewaugin* meant Companion on the Path of Life – "he who goes with"

or “she who walks with.” For both men and women, a companion was someone to walk with and be with through all aspects of life and living. Such was the notion of marriage; the taking of a companion. It was the strongest of bonds.”

In describing the role of children, Mr. Johnston says, “A woman may give birth to many children. To all she gives food, care, and a place near her. To each she gives a portion of herself; to each she assigns a place in the household. No child by virtue of priority of birth or other attributes may demand for him or herself more than the brothers or sisters. A mother gives equally to all of her children, from first to last, from strong to weak. All are entitled to a place near her bosom, her lodge. Her gift does not diminish but increases and renews itself.”

THE COMMUNITY WAY OF TEACHING A CHILD

Traditional American Indian approaches to teaching and learning provide a powerful model for a constructive learning environment. Learning in the community was and is vastly different from what usually happens in a formal classroom. In these next two paragraphs, Jane Deborah Wyatt provides a description of the contrast. ¹

“In the community, the usual way for a child to learn a skill from an adult is to observe carefully over long periods of time and then to begin taking part in the activity. The way in which a native child learns the technology of fishing is a good example. By accompanying adults on fishing trips and by listening and observing, a child learns places for fishing and how to set nets, use a dip net, and prepare the fish for eating. A child also learns names of different types of fish, parts of the fish, types of nets and assorted gear, and styles of preparation. All of this is learned by watching and doing with a minimum of verbal preparation or interchange. Similarly it would be unusual for an adult to ask a child to verbalize what has been learned; whether or not the child had taken in and retained the information would be evident in the next fishing trip. A child may of course, ask questions about the skills being performed, and the adult may supplement the actual performance with verbal commentary. However, verbal instructions without demonstration and participation, a frequent occurrence in the schools, are rare in the community.”

“Storytelling in a community setting is also quite different. During a fishing trip a story about other trips or about the history of the area might be told, or the same information might be told weeks later in a totally different context. In either case, once the story was started, it might continue for hours. It would be considered stifling to limit a storyteller to twenty-minute sessions. Yet this is precisely what is done in school. During storytelling sessions in the community children are expected to listen quietly. At the end no one asks them to recite the names of the main characters or to answer questions about plot, motivation and moral. In the school classroom the essence of learning is the articulation of information and skills in verbal and written form

according to a predetermined timetable, and quizzing to determine if students have retained information.”

¹ Wyatt, June Deborah. “Native Involvement in Curriculum Development: The Native American Teacher as Cultural Broker,” *Interchange*, 9, No. 1, 1978-79.

ROLE OF ELDERS

Elders have a very special place in the community and in the family. According to Basil Johnston, in *Ojibwe Heritage*, “It was the elders, grandmothers and grandfathers, who taught about life, through stories, parables, fables, allegories, songs, chants and dances. They were the ones who had lived long enough and had had a path to follow, and were deemed to possess the qualities for teaching wisdom, knowledge, patience and generosity.” Grandmothers teach young women their roles and responsibilities. Grandfathers teach the young men. *Grandmother* or *Nokomis* has a special place in the teachings and stories of the Anishinabe people. Most of the stories begin with Nokomis and her grandson. Nokomis raised her grandson, who is *Waynaboshoo/Winnebozhoo/Nanabozho. It is not unusual today for grandparents to continue to raise grandchildren. It is also traditional for aunts and uncles to help with the discipline of the children.

EFFECTS OF GOVERNMENT ASSIMILATION POLICIES

The assimilation policies of the federal government were purposeful and part of a systematic effort to remove the traditional values, languages, history and culture from American Indians. These policies had and continue to have a tremendous detrimental effect on American Indian culture and language. Some of these policies include:

- creating a reservation system
- making a relocation policy (government efforts to transfer American Indians from reservations to urban centers)
- instituting an allotment policy to break up the American Indian land base
- sending young American Indian children to federal and mission boarding schools

Many of the children sent to boarding schools were not allowed to go home except for periodic visits. In these schools, the history of American Indian tribes was not included in the American story, with pre-contact history treated with a few paragraphs in most texts. Children in boarding schools seldom learned the oral history of their tribes from their elders and storytellers. This had a serious effect on the self-worth and self-esteem of American Indian children. Many of them had a sense of alienation from the political, social and economic make-up of the country. Unfortunately, this practice of exclusion continues today in many history texts and schools. Public school education may have a similarly negative impact when not inclusive of an American Indian worldview.

*Note: Different spellings are used by people in different areas.

With the implementation of the federal policy of sending young children to federal and mission boarding schools, a link between the elders and the young was broken. Children came back from these schools unable to speak their traditional languages with any degree of sophistication. In many cases, they had been led to believe the language should not be spoken at all. As the children of these schools became adults, many chose to not teach their traditional language and culture to their children. Their own memories of the

punishment for speaking their language at these schools was much too painful. Many had been put into isolation and beaten for doing it and the only future they saw for their own children was to completely assimilate into the American way of life. This is a common element of many invaded groups (Freire, 1973):

“For cultural invasion to succeed, it is essential that those invaded become convinced of their intrinsic inferiority. Since everything has its opposite, if those who are invaded considered themselves inferior, they must necessarily recognize the superiority of the invaders. The values of the latter become the pattern of the former. The more invasion is accentuated and those invaded are alienated from the spirit of their own culture and from themselves, the more the latter want to be like the invaders; to walk like them, dress like them, talk like them.”

It should be noted that some individuals had positive experiences in these schools and can relate instances of friendships formed, skills learned, and needs for food, clothing and shelter met.

The policy of assimilation also effected some American Indians' views about leadership. In the past, the tribal community may have been able to draw upon the perceived wisdom of elders and other persons of knowledge. With the decline in the number of elders who practice traditional lifestyles and beliefs, the decline in respect for tradition, and the encroachment of leadership styles based upon political power, many reservation communities saw a decline in the number of traditional leaders.

In many boarding schools, boys were trained to be farmers and girls to be homemakers. With this process of Americanization, they were implicitly taught that men and women were not equal. This conflicted with traditional ways. Before the coming of the European immigrants to this land, women were considered the equals of men among the Anishinabe and Dakota.

The policy of assimilation did not wane until well into the 20th century. Until recently, social service authorities often placed American Indian children in need of such services into Euro-American foster homes. The Indian Child Welfare Act finally set guidelines whereby if American Indian children were removed from their homes, every effort had to be made to place them in American Indian homes.

THE AMERICAN INDIAN FAMILY TODAY

In the American Indian family today, parents continue to teach children in the old ways. Many parents expose their children to traditional storytellers whenever possible and make efforts to tell the old stories. The traditional behavior management techniques are still in use in many families, albeit not as effective when young people are bombarded from all sides by the media, materialism, and social issues like racism, poverty and chemical dependency.

While most American Indian infants are no longer carried in cradleboards, parents understand the need to be close to infants and to provide nurturance to them. Many Ameri-

can Indian families understand the need to maintain harmony and balance in the home and to be at one with the environment. This way of life can be described in following quotations:

“In many Indian cultures, young children are considered sacred gifts to the family and to the tribe ...

Each child is to be treated with personal respect, as an individual bearing special traits,

Each adult generation is to acknowledge the sacredness to young children, and to care of the coming generation ...”

-- Wahacanka Ska Win Gough, 1990

RESOURCE LIST

Upper Elementary

Dakota Project. Lessons about the Dakotas of Minnesota. K-6. Contact Elitta Gougé. Phone: (612) 728-2000.

Hirschfelder, Arlene. “Daily Lives” Happily *May I Walk*. *American Indians and Alaska Natives Today*. New York: Charles Scribner’s Sons, 1986.

O-do-I-daym: Clans of the Ojibway Coloring Book. Minnesota Indian Women’s Resource Center, 1989. Phone: (612) 728-2000.

Osofsky, Audrey. *Dreamcatcher*. Orchard Books, 1992.

Positive Indian Parenting. Northwest Indian Child Welfare Institute. Parry Center for Children. 3415 SE Powell Blvd. Portland, OR 97202, 1986.

Regguinti, Gordon. *The Sacred Harvest*. Minneapolis, MN: Lerner Publications. Phone: 1-800-328-4929.

Videos: Spirit Bay Series. Thirteen stories about Ojibwe young people in the contemporary community of Spirit Bay, Ontario. Color (28 min.) Beacon Films. Phone 1-800-322-3307.

Video: “A Gift to One, A Gift to Many.” Jackson, Jimmy.

Secondary

A Long Time Ago is Just Like Today. Oral Narratives of Ojibwe Elders. Duluth Public Schools. Indian Education Program, 1976.

Broker, Ignatia. *Night Flying Woman*. St. Paul: Minnesota Historical Society Press, 1983.

Brunette, Pauline. "Wah-we-yay-cumig-oke Reflection and Reminiscence of My Ojibwe Family." *Colors Magazine*. Vol. 2/Issue 3. May-June, 1993.

Densmore, Frances. *Chippewa Customs*. St. Paul: Minnesota Historical Society Press, 1979.

Hilger, Sister Inez. *Chippewa Child Life and Its Cultural Background*. St. Paul: Minnesota Historical Society Press, 1992.

Hungry Wolf, Adolf and Beverly. *Children of the Sun*. A Rare Anthology of Childhood and Tribal Life Among North American Indians. New York: Morrow Publications, 1987.

Ojibway Family Life in Minnesota: 20th Century Sketches. Anoka-Hennepin Indian Education Program, 1989. Phone: (612) 422-5784.

Positive Indian Parenting. Northwest Indian Child Welfare Institute. Parry Center for Children. 3415 SE Powell Blvd. Portland, OR 97202, 1986.

South Dakota State University. Rural Sociology Department. *The Dakota Indian Family*. Brookings, SD: South Dakota State University. Bulletin 470, 1958.

Unger, Steven. *The Destruction of American Indian Families*. Association for American Indian Affairs, 1979.

Wax, Murray L. *Indian Americans*. Englewood Cliffs, New Jersey: Prentice Hall, 1971.

Video: "Where the Spirit Lives." Color (97 min.) University Film and Video. Phone: (612) 627-4270.

Video: "In the Best Interest of the Child: Indian Child Welfare Act." Arata, CA: Shenandoah Film Productions. Phone: (707) 822-1030.

FAMILY LIFE - PRIMARY LESSON

1. DEVELOPMENTAL CHECKPOINT

Primary students reveal through discussions and activities that they understand the concept of the extended family structure and the relationships of American Indians. **Primary students** demonstrate knowledge of values learned and practiced from this tradition.

OUTCOME INDICATORS

- Checklist to record responses in class discussions
- Checklist to record participation in "Tree of Respect" activity

CURRICULUM INTEGRATION

Language Arts, Communication

LESSON OUTCOMES

Students will be able to:

- Name family members: grandparents, mother, father, siblings, aunts, uncles.
- Name and describe behaviors appropriate and encouraged within family.

INSTRUCTIONAL STRATEGIES

1. Brainstorm and list on board or flipchart family members.
2. Discuss behaviors that are appropriate and that are encouraged within the family. Make transparency of “Respect Web” and show on overhead projector. Discuss the values and related behaviors.
3. Introduce “Tree of Respect” activity.
4. Distribute “Leaves of Behavior.” Ask each student to select a leaf to place on large Tree of Respect.
5. After each student has affixed the leaf to the tree, each student will give examples of how this behavior can be performed.

VOCABULARY

respecting

sharing

showing patience

showing courage

being fair

not judging others

helping

being generous

cooperating

being grateful

being brave

accepting others

honoring

MATERIALS

Respect Web

Tree of Respect Graphic

Leaves of Behavior

RESOURCE LIST

Video: Set of 6. “Walking with Grandfather”

ASSESSMENT TASKS

- Brainstorm discussion to list various family members
- Discussion of Respect Web and what behaviors are recommended.

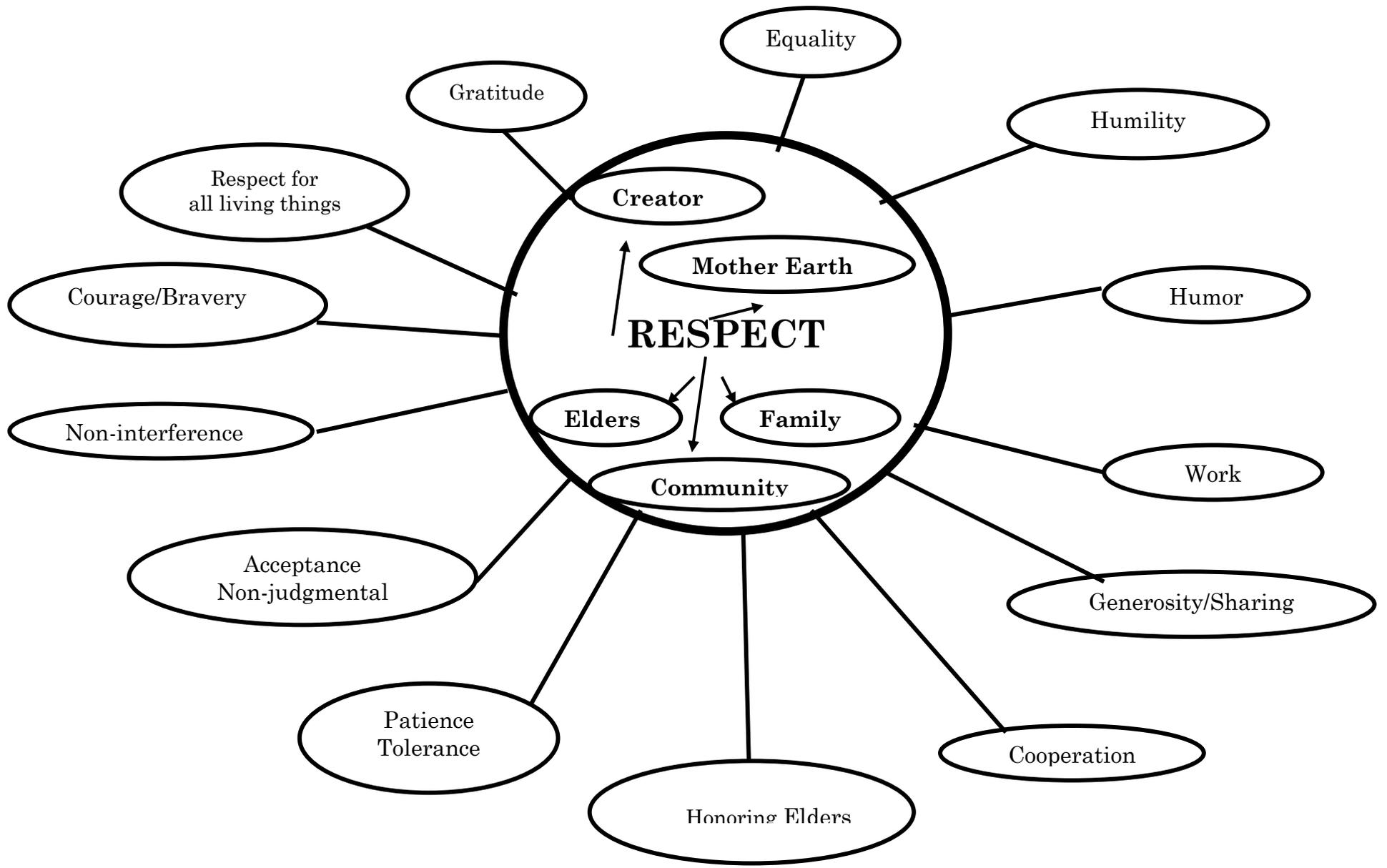
- Placing Leaves of Behavior on Tree of Respect and telling examples of how to show this behavior

ENRICHMENT ACTIVITY

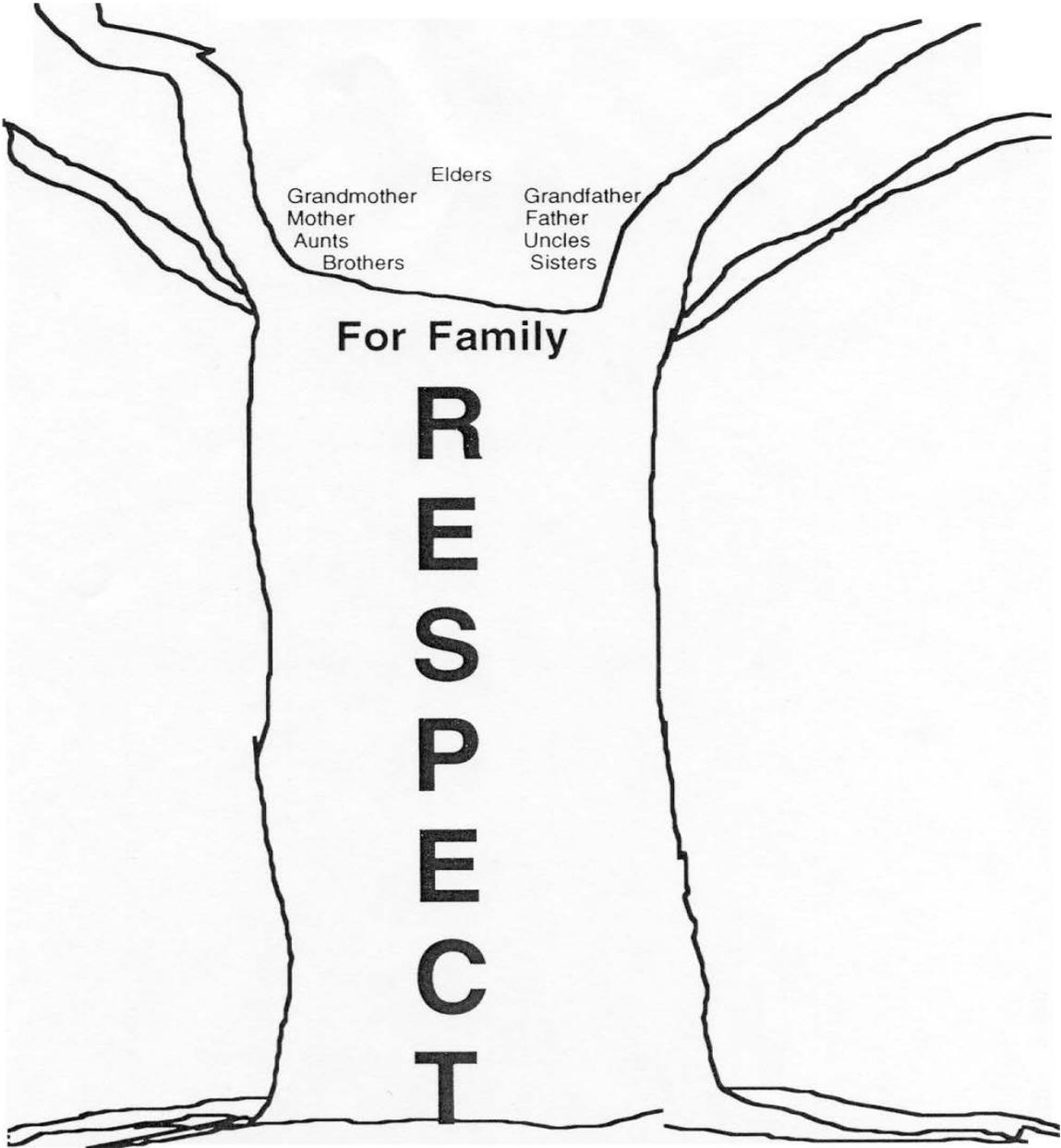
- Students create individual Trees of Respect to take home.
- Students discuss with parents/grandparents/guardians how respect was shown in their families. Share these examples with class.
- Invite elders from the community into the classroom to discuss how respect was shown in the home and community.

LINKAGES

Social Studies



VALUES AND RELATED BEHAVIORS



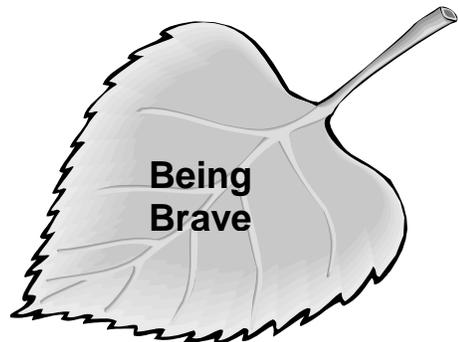
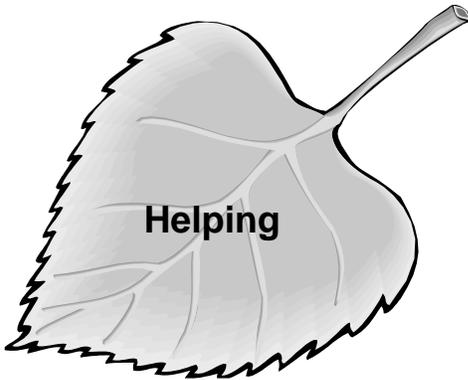
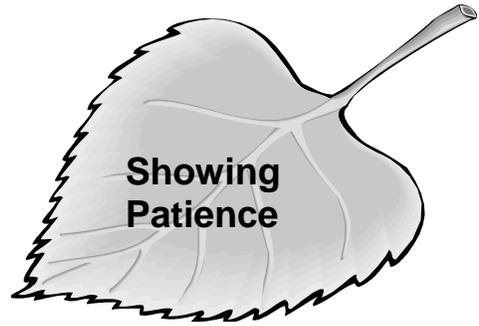
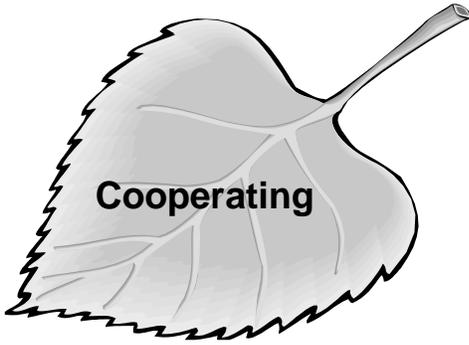
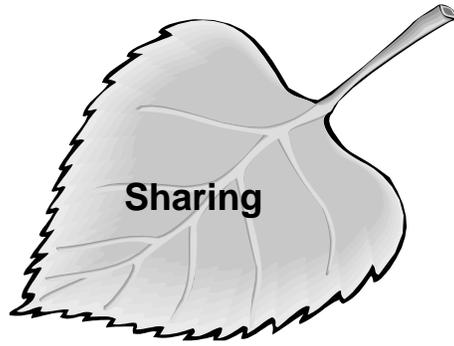
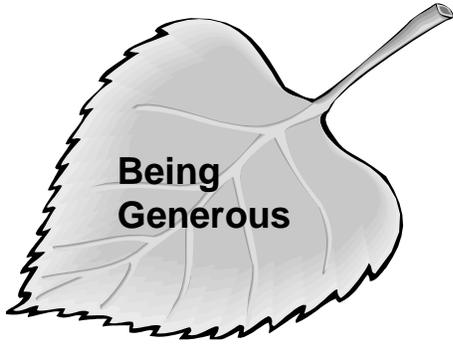
Grandmother
Mother
Aunts
Brothers

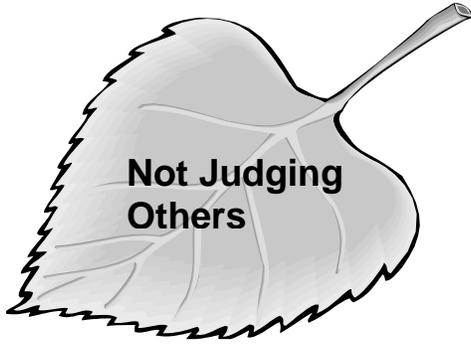
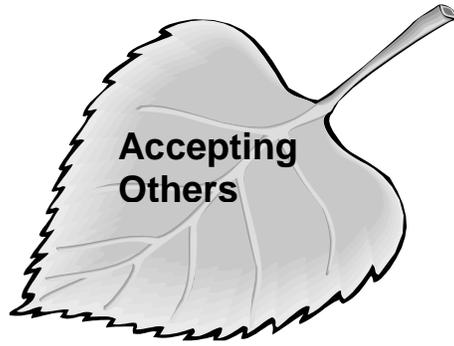
Elders

Grandfather
Father
Uncles
Sisters

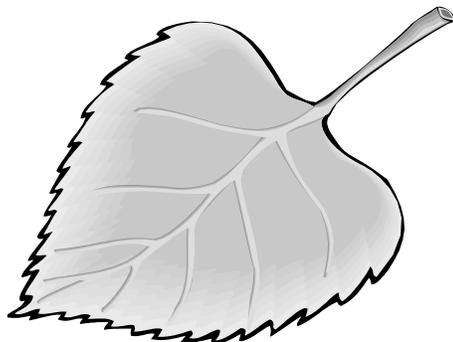
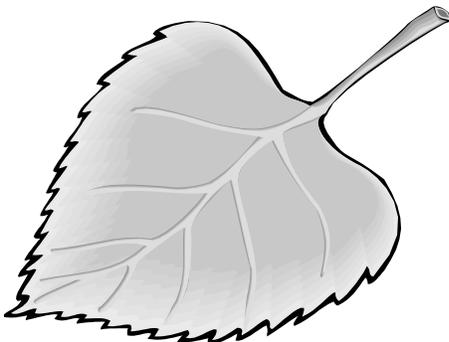
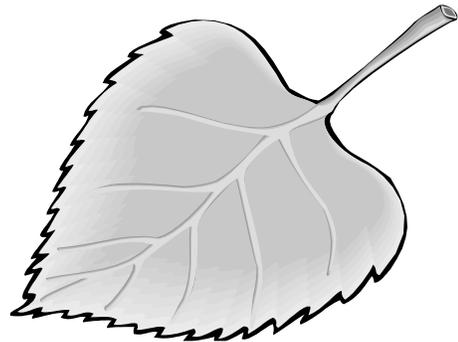
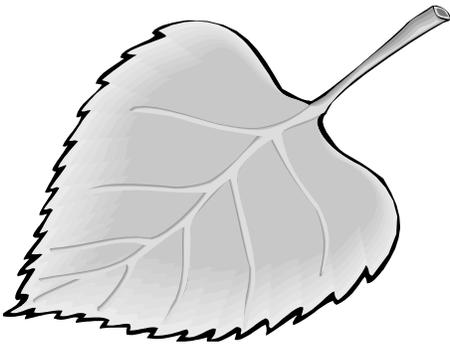
For Family

**R
E
S
P
E
C
T**





Write behaviors you think should be added to the tree:



FAMILY LIFE - INTERMEDIATE LESSON

2. DEVELOPMENT CHECKPOINT

Intermediate students will reveal in discussions and writings that they understand the unique features of family structures/relationships of American Indians in Minnesota including naming customs.

OUTCOME INDICATOR

Evaluation of open-ended discussion and bulletin board display.

CURRICULUM INTEGRATION

Language Arts, Social Studies

LESSON OUTCOMES

Students will be able to:

- use names in a positive way and demonstrate respect for others.
- realize that names are often given for a special reason.
- show that names are something to be proud of.
- tell the stories and meanings behind different names.

INSTRUCTIONAL STRATEGIES

1. Explain to children that many names have a special story. (Start by telling the story of your own name.)
2. Explain that names may reveal where people are from, or have different meanings. For example: things that are important to remember. Point out how beautiful and different each name sounds.
3. Read children's names from a book of names. Make a point to give examples of ethnic names of children who are represented in class. Give names from a variety of ethnic backgrounds.
4. Explain that there are many American Indian people who have special naming ceremonies. At a naming ceremony, people get special names.
5. Read the names from Dakota and Ojibwe languages:

Place Names from Dakota Language

Caske	eldest male child
Winuna	eldest female child
Hepan	second male child
Hapan	second female child
Hepi	third male child
Hapstin	third female child
Catan	fourth male child
Wanske	fourth female child
Hake	fifth male child
Wihake	fifth female child

DAKOTA PRONUNICATION KEY

a has the sound of "a" in father
c' has the sound of "ch" in chop
e has the sound of "a" in face
h` has the sound of "ch" in German ach
i has the sound of "e" in me
o has the sound of "o" in go
s' has the sound of "sh" in shine
u has the sound of "u" in rule

One thing to remember about these Dakota names is that there cannot be both a **Caske** and a **Winuna** in the same family. If the first-born child is a girl, then she is called **Winuna**. Say, for example, that a second child is born, a son. Would his name be **Caske**? No! His name would be **Hepan**, which is the Dakota name for the second-born child who is male.

If there are more than five children in a Dakota family, the sixth and any succeeding children are given other names.

<u>*Names from Ojibwe Language</u>	
Mem'en gwaa	Butterfly
Amik	Beaver
Maang	Loon
Waasamo	Lightning
Agongos	Squirrel
Mi gi zi'	Bald Eagle
Waa 'banang	Morning Star
Waawaatesi	Fire Fly
Biid' aa ban	Dawn Beginning

OJIBWE PRONUNCIATION KEY

SHORT VOWELS

a	as in atone
i	as in mitt
o	as in look

LONG VOWELS

a	as in water
i	as in Rita
o	as in boot
e	as in eight

The vowel **e** is almost always long.

6. Ask children questions about the names they have just heard. What do the names mean? (Animals, things in nature, things in the sky.)
7. Ask students, "Do you or does anyone you know have a name that is hard to say correctly? How did you learn to say it correctly? How do you or your friends feel when someone says the name incorrectly? As you meet people, learn how to say their names correctly. Practice saying their names."
8. Tell the children, "Now, you will hear a true story about a girl who received a special name. To get her Indian name, there was a special ceremony." Read the story *Catches the Morning Sunrise Woman*.
-- from REACH Center (Respecting Ethnic and Cultural Heritage)
9. Read interviews from Ojibwe elder Christine Carpenter "How We Got Our Names."
10. Distribute paper, crayons, glitter and glue. Have students draw a picture of Rayne's name. Let them put glitter on the spider web to show how the sun sparkled through the web.
11. Students research story of their own names. Send a letter to parents describing this unit.

* The double vowel system of spelling is used.

ASSESSMENT TASK

1. In open-ended discussion, ask students to:
 - recall special stories and reasons behind names and naming customs.
 - state why names are important and sources of pride.
 - Demonstrate ways to respect names of all people.
2. Students design a bulletin board display of names from the class. Include Dakota and Ojibwe names. Students may decorate large name-tags with pictures relating to the meanings of their names.

MATERIALS

Story: "Catches the Morning Sunrise Woman"

ENRICHMENT ACTIVITY

Students create questions and conduct a survey among friends, neighbors and relatives to gather stories and origins of names. Seek permission to put in a book for future classes to use.

LINKAGES

Art

Catches the Morning Sunrise Woman

Rayne Erin McMullen is a little girl who is three-and-a-half years old. She has sandy brown hair and bright blue eyes. She has a wonderful smile and a dimple on her right cheek.

Rayne likes to play outside, read books, go for walks and watch cartoons on television. Rayne is like many children in many ways.

She is an Indian girl from the Winnebago and Ojibwa tribes. She has a very special Indian name. Her special name is Catches the Morning Sunrise Woman. Her name was given to her when she was one-and-a-half years old.

There was a special ceremony. Two years ago, Rayne put on her best Indian dress. It was summertime. Her mother and relatives had been cooking lots of food for the celebration. Her parents had gathered lots of presents to give away. There were blankets, pillows, material, handmade clothes and jewelry.

The ceremony took place in Rayne's backyard. Many relatives and friends watched and listened as Rayne, Ramona and Rhett (her older sister and baby brother) were given their Indian names.

The Ojibwa man who had chosen Rayne's name thought about it for many months. He wanted to pick just the right name for her. Finally, he had chosen one. It was a name that had a beautiful story.

Before the Ojibwa man told the story to everyone, he lit a sacred pipe, offered it to the four directions – North, South, East and West. Then, he offered the pipe to the earth and sky.

After he finished, he began to tell the story about Grandmother Spider. He said, "Long ago, before there was light. It was very, very dark. There was no sun. The animals and people could not see anything.

"One day, the animals decided to bring back the sun. It was a long way away. Many animals tried, but could not do it. Grandmother Spider said she would try. All animals laughed at her. She decided to go anyway.

As she went she left a small thread trailing behind her. Many days passed. Grandmother Spider was busy spinning a huge spider web. It was magnificent!

The morning dew had gathered on every thread of the huge web. The water sparkled and glistened in the growing sunlight. The sun was beginning to peak over the horizon and saw the beautiful sparkling web.

The sun couldn't get over how pretty Grandmother's web was. The sun couldn't stop following the beautiful web. It followed the thread Grandmother Spider had left trailing

behind her. The sun followed it all the way back to the people and animals. It stayed with them and provided light forever. Thanks to Grandmother Spider, we now have sunlight.”

After telling the story, Ojibwa man gave Rayne her Indian name. It is *Nah quay Wa bun in nee go quay*. It means *Catches the Morning Sunrise Woman*. It was given in memory of the beautiful spider web of Grandmother Spider.

When the special man finished giving Rayne her special name, he gave Rayne some other gifts. He named her sister and brother, too. Four other relatives had agreed on the names for them.

After the ceremony, everyone ate the wonderful food. Rayne’s parent gave gifts to everyone who was at the ceremony. These gifts would always remind the people of the special day.

From that day on, Rayne has had her Indian name. She loves her name. She also loves to Indian dance whenever she can. She is like many other children, but she is also very special. She is *Catches the Morning Sunrise Woman*.

FAMILY LIFE - MIDDLE SCHOOL LESSON

3. DEVELOPMENTAL CHECKPOINT

Middle School students understand American Indian traditions surrounding family life including customs and responsibilities.

OUTCOME INDICATOR

Rubric to evaluate stories written by students

CURRICULUM INTEGRATION

Language Arts, Family Life

LESSON OUTCOMES

Students will be able to:

- understand the basis of American Indian codes for family living.
- demonstrate comprehension of American Indian family customs and responsibilities by writing a story.

INSTRUCTIONAL STRATEGIES

1. Distribute copies of “Law of the Lodge.”
2. After individual reading, students discuss content in pairs or small groups.
3. Students list familiar and unfamiliar rules. Speculate on reasons for the rules.
4. Write a story, which includes thoughts from “Laws of the Lodge.”

MATERIALS

Student copies of “Laws of the Lodge.”

ASSESSMENT TASKS

Write story to illustrate “Laws of the Lodge.”

ENRICHMENT ACTIVITY

- Create posters, T-shirt, designs, bumper stickers which carry the message of one or more “Laws of the Lodge.”
- Compare “Laws of the Lodge” with the value systems of other cultures.

LINKAGES

Social Studies

STUDENT READING

Laws of the Lodge

Be hospitable. Be kind. Always assume that your guest is tired, cold and hungry. Even if a hungry dog enters your lodge, you must feed him.

Always give your guest the place of honor in the lodge, and at the feast, and serve him in reasonable ways. Never sit while your guest stands.

Go hungry rather than stint your guest. If he refuses certain food, say nothing, he may be under a vow.

Protect your guest as one of the family and feed his horse.

Do not trouble your guest with many questions about himself, he will tell you what he wishes you to know.

In another person's lodge, follow their customs, not your own.

Never worry your host with your troubles.

Always repay calls of courtesy; do not delay.

Give your host a little present on leaving; little presents are little courtesies and never give offense.

Say, "Thank you" for every gift, however small.

Compliment your host, even if you must strain the facts to do so.

Never come between anyone and the fire.

Never walk between persons talking. Never interrupt persons talking.

In council, listen attentively to the other person's words as though they were words of wisdom, however much they may be otherwise.

Let not the young speak among those much older, unless asked.

Always give a place to your seniors in entering or leaving the lodge. Never sit while your seniors stand.

Never force your conversation on anyone.

Let silence be your motto till duty bids you speak. Speak softly, especially before your elders or in the presence of strangers.

Do not touch live coals with a steel knife or any sharp steel.

Do not break a marrowbone in the lodge; it is unlucky.

The women of the lodge are the keepers of the fire, but the men should help with the heavier sticks.

When setting up the tepees, keep the camp circle with its opening to the east, the door of each teepee to the sunrise.

Let each teepee be in its place, as long ago appointed by the old men – the wise ones – the nigh kin near other, and the clans of different totems facing across the circle. In this way the young men shall see that they must marry across the circle of the camp, never with their close kin in the nearer lodges.

– Teachings of Wabasha
(Also ascribed to Tecumseh, Sitting Bull, Crazy Horse and Wovoka)

FAMILY LIFE - SENIOR HIGH LESSON

4. DEVELOPMENTAL CHECKPOINT

Senior High students understand the effect of government policies on the family structures and relationships of American Indians in Minnesota. **Senior High students** also understand the ramifications of this disruption.

OUTCOME INDICATOR

Checklist for summary/concluding paragraphs

CURRICULUM INTEGRATION

Government, Social Studies, Family Life, Psychology

LESSON OUTCOMES

Students will be able to:

- know the U.S. government policies and practices regarding boarding schools for American Indians.
- discuss the effects of these policies on American Indian family life.
- discuss the effects of these policies on American Indian culture and language.

INSTRUCTIONAL STRATEGIES

1. To introduce the topic of boarding schools, assign Scenario 1: "Beings From Another World" as a reading assignment or tell it as a story to the class.
2. Ask students to imagine that they will be sent away from home to boarding schools for eight years for the purpose of changing their language, religion, occupations, philosophy and values.
3. Hand out graphic organizer #1. Students predict the consequences and write effects on the graphic organizers.
4. Distribute additional graphic organizers for students to record their predictions of consequences to second and third levels. This may be done individually or in collaboration with peers in small groups. Students write the consequences of their choice in the center circle and work from there. Set papers aside for future reference.
5. Students read personal accounts of boarding school experiences: Student Readings #2, #3, and #4.
6. View, "Where the Spirit Lives."
7. Students revisit graphic organizers. Individually or in pairs affirm and/or revise ideas originally recorded.

8. Students write papers summarizing what they have learned and what they believe might be positive directions for American Indian Education in the present and future.

VOCABULARY

boarding school
multi-generation
cycle

MATERIALS

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Carlson, Helen L.; Grover, Linda LeGarde and Anderson, Daniel W. *A Childhood in Minnesota*

Child, Brenda. (1998). *Boarding School Seasons: American Indian Families 1900-1940*. University of Nebraska Press, Lincoln.

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Lomawaima, K. Tsianina. *They Called It Prairie Light*, the Story of Chilocco Indian School.

Pearson, Keith L "Life at the Boarding Schools". *Social Studies Skills for Indian Adults*. Bismarck, North Dakota: United Tribes Educational Technical Center, 1976.

Video: "Where the Spirit Lives." Available through Beacon Films, P.O. Box 575, Norwood, MA 02062, Phone 1-800-322-3307.

ENRICHMENT ACTIVITY

- Locate individuals who have experienced boarding schools or who have relatives who have stories of boarding school experience. Obtain permission to interviews. Prepare format and details or interviews.
- Given a collection of governmental policies that effected the education of American Indian students, students will build a time-line of governmental policies from the boarding school era to the public school era.

ASSESSMENT TASKS

- Write papers summarizing consequences of boarding schools in American Indian Education including recommendations for the present and future.

LINKAGES

Social Studies, Language Arts
Other lessons: Values, Harmony and Balance

STUDENT READING # 1

Adapted from **“BEINGS FROM ANOTHER WORLD”**

Leo J. Ambrose

Will people from Mars ever invade and conquer our planet? Probably not, but if they did, it might teach us how American Indians felt as they saw the people from Europe, in the course of a few centuries, take over North America. In Minnesota, it might help us to understand how desperate Dakota Indians felt a century ago, when they suddenly turned against the settlers, killing many of them and destroying their property.

What caused the Sioux Uprising of 1862? Although separate incidents combined to bring about that tragedy, yet behind it all lay the long history of the white man's invasion of the American Indians' homeland. Let us consider how we might act under similar conditions.

Suppose our earth were invaded by Martians or other beings from outer space who, upon their arrival, destroy our newspapers, radio stations, telephone systems, and all other means of communication. Then they begin systematically to occupy our country. We hear rumors of what is going on in other parts of the land, but the invasion does not become a reality to us until, some morning, a group of Martians appears at our door and demands entry. They walk into our living room and order us to pack our belongings. Then we are to stand ready for a vehicle to pick us up and take us away.

Naturally we would protest. We would say, “This is our home! We own it! You have no right to put us out in this way!”

But the space beings would answer calmly, “This is all perfectly legal. We signed a treaty last month with the governor of Wisconsin. And under the terms of that treaty, all the land from Chicago to Fargo, North Dakota, and from Canada to the Iowa border now belongs to us. We need that region. It has natural resources that you have never discovered and are too ignorant to use.”

“However, we are civilized and kindly beings. We're not going to throw you out to shift for yourselves. We have provided a spot for you in eastern Montana, where we will take you. There you will be allowed to make another home and start life over again. Besides this, we'll help you. We'll send experts to advise you on how to build houses in the Martian style, and dietitians who will teach you how to raise and prepare food in the Martian manner. We will send missionaries to show you the error of your present religious beliefs, and once a year we will send each family \$200 worth of packaged foods and \$50 in cash, to pay for the land we are taking.”

Possibly we would obey the orders meekly and allow ourselves to be taken out to the western plains, though it is doubtful that we would. But let us assume that we take the Martians at their word. We move out to Montana and “begin life anew”. Because the invaders have destroyed our economy, we have little choice but to cooperate with them. We try to live as Martians, even though we do not like their way of life and do not feel comfortable in their strange houses. But we make every effort to exist under the conditions that are prescribed, although we hate it and are often hungry.

Let us assume that we succeed partially. Then, just as we are beginning to feel that life is possible under those conditions, another group of Martians arrives and builds a trading center nearby. This seems at first like a fine thing, for many items are sold there which we need in order to live. But in time we find that some of the articles, which

look so attractive, turn out to be worthless trash. Worst of all, some of them are very harmful, but we do not find this out until it is too late.

Since we have no money, the traders offer to let us have these articles on credit. But the Martians have a business system, which we do not understand, and when the time arrives for our promised cash, we find that we owe the entire sum to the traders. So we are still penniless and hungry.

Don't you think that we would more and more resent the situation, which our guardians have set up for us? But perhaps in desperation we still try to cooperate in order to survive.

Then, a few months later, a group of Martian officials descend on our little colony, announcing, "When we settled you here, we promised that you might stay forever, but since that time conditions have changed. We're sorry, but now we need this land. However, we have signed a treaty with the mayor of Sioux City, Iowa, and under the provisions of that treaty, you are now to move to a beautiful spot in the desert farther west. You will be just as well taken care of there as you were here. And we guarantee that this time we will really observe every condition of the treaty."

Finally we would feel, in desperation, that we could no longer endure such treatment. We would feel that it was better to die trying to throw off our oppressors than to continue such a life. We might be ready to cry out with Patrick Henry: "Give me liberty or give me death!"

This story is only a fantasy, for we have not been attached by beings from another world. But for American Indians, this really happened. Their homeland was really taken away. In the process, they were treated in an unbelievably cruel manner, and almost every promise made was violated. American Indians, who are as proud of their ancestry and way of life as other groups are of theirs, were again and again subjected to unspeakable indignities, against which they had no defense. They were tricked, cheated, robbed, and even murdered. In fact, the incidents described in our fantasy of the Martians would seem mild in comparison with what happened to American Indians of Minnesota less than a century ago.

The material in this article is taken from an address given by Mr. Ambrose before a Civil and Sioux War Conference sponsored by the Twin Cities Civil War Round Table and the Minnesota Historical Society. The Article was printed in the *Gopher Historian* for Fall 1962.

STUDENT READING # 2

LIFE AT THE BOARDING SCHOOLS

Keith L. Pearson

Social Studies Skills for Indian Adults
United Tribes Educational Technical Center
Bismarck, North Dakota

“The boarding school environment was based on the conviction that Indian traditions were useless. The Indian Bureau directed its agents to take Indian children from their parents “first by persuasion; if this fails, then by withholding rations or annuities or by other such means as may reach the desired end.” In other words, it made no difference whether the parents agreed or not to part with their children.

At the boarding schools, children were forbidden to use any language but English. If they did not know how to speak English, they had to remain silent until they learned. They had to attend classes and worship services and clothing was often flimsy or ragged, and the diet was generally lacking to do heavy work on the schools’ farms and in their laundries, boiler rooms, and offices. The children were not permitted to return to their families until they had completed schooling, even if this took several years. During vacations the children either remained at the school or were taken home by missionary families or other volunteers.

As far as the federal government was concerned, the boarding school program was an unqualified success. During the 1880’s Congress approved funds for the construction of additional boarding schools in the reservation themselves. Fences were build around the reservations schools to separate the students from the reservation Indians, and to keep the children from running away.”

STUDENT READING #3

What Was School Like?

Barney Drouillard, Grand Portage Enrollee, Grand Portage, Minnesota

“I have to give my mother credit for not having to send all of us kids to boarding school. ...Us older kids, we had to go; my mother had a tough time with money, she was taking care of everything...That Catholic boarding school was hard. The work was hard, we wore the old raggy clothes that churches sent us. We were sick a lot. I’ll never forget that one boy died of pneumonia. He was sleeping out on a porch away from the rest of us because he was being punished for something, and it was cold, and he’d been sick too. It was terrible...After a while we went to the government boarding school...That school was better. We had nicer clothes, you know, good quality clothes...and food was good, and the work wasn’t so hard. We always thought our two youngest brothers were lucky, though. They got to stay with our mother go to school at home. We miss our mother.”

—*From A Childhood in Minnesota* by Helen L. Carlson, Linda LeGarde Grover and Daniel W. Anderson with the assistance of Bonnie A. Cusick.

STUDENT READING #4

Indian Boarding School Multi-Generational Cycle

By Julene Kennerly

Education Specialist

Gonzaga University, Spokane, Washington

“The endeavor to educate the Native American Indian into the English civilization had been as tedious and frustrating to the White culture as it was to the Indians. Communication barriers contributed to the ill-fated attempt to allow the Indian to fully accept and understand the English education system.

The Joseph Study, published in 1969, cited problems: the lack of knowledge, vision, historical perspective, understanding of the Indian experience and the inability to listen to or accept Indian recommendations for change.

English education was contrary to the traditional oral modes of education of Indians. Indian education consisted of training youth by prayer, storytelling, memory skills, and listening. As the intrusion process swept across North America, the traditional education format of the Indians was interrupted, however it remains within us to this day.

The missionary movement to educate the Indians, by establishing mission boarding schools on or near Indian reservations, was one of the primary attempts that affected me directly. I am a third generation of mission and U.S. Government boarding schools. My grandfather obtained his English education at a Catholic mission, as did my father. My mother attended an out of state Indian boarding school.

I grew up in a crowded home in the country on the Blackfeet Indian Nation. Even though my parents did not practice traditional Blackfeet ways, the values remained in our home. My parents were proud Indians, who refused to take charity and taught their children to do the same. Our home was clean and so were the people who occupied it. We were taught to respect others and ourselves. Our elders had a special role within our society as teachers. One of my fondest memories is of my grandfather sitting at the old round wooden table surrounded by his grandchildren, telling us a story by the light of the kerosene lamp. The story always contained a valuable lesson.

Isolation from any public education facility was the criteria for me attending the Government boarding school. The United States Government mandated that all Indian children had to attend school. My parents had no choice or they would be penalized with a sentence in jail until I did. History tells of the older generation being rounded up by bounty men and delivered to the doorsteps of the missions and boarding schools at which time they received their bounty.

My first day at the boarding school, my mom had a stream of tears flowing down her cheeks as she said good-bye to her little six-year-old. She knew she would not see her again until Christmas, that is, if they had transportation and the weather permitted them to make the fifty-mile trip.

I was a confused, bewildered little girl who had never been away from home before and I didn't know what to expect. I wondered why I had to stay there and kept asking, “Why couldn't I go home with my parents?” No one would answer me. That was the beginning of many unanswered

questions and the origin of a little girl who soon learned that she did everything wrong. She felt she was a very bad person and unworthy of this earth. “Why would they be doing this to me if I was okay?”

The warmth of my parent’s hugs had barely cooled when I begin to experience my English education. My hair was cut and kerosene was poured over it. The oil smelt awful. After that I was put under a shower, I had never seen a shower before and I remember screaming and crying. My skin was scrubbed until it was red and then a liquid poured over it that made it sting. I remember sleeping in a bed alone (I had never experienced that before) between cold white sheets and I was scared and my heart hurt. That was the first time I ever remember having an actual heart-ache. I wanted to be home so much. I cried all night, but silently, after the matron heard me and said, “If you want to cry, I’ll give you something to cry for.” The next morning at breakfast, I was served mush that was lumpy and had black things in it. I couldn’t eat it, but I had to sit until I did. I stuffed it in my pocket. When the matron saw what I had done, I was made to kneel on a broomstick with my hands in the air.

Although the intention of my presence at the boarding school was to be educated, I don’t remember a teacher or a classroom. My memory blocks them out. It seemed important to the school personnel that I learn to live the English lifestyle rather than learning academics. I remained at the boarding school until a little country school one mile from our home opened.

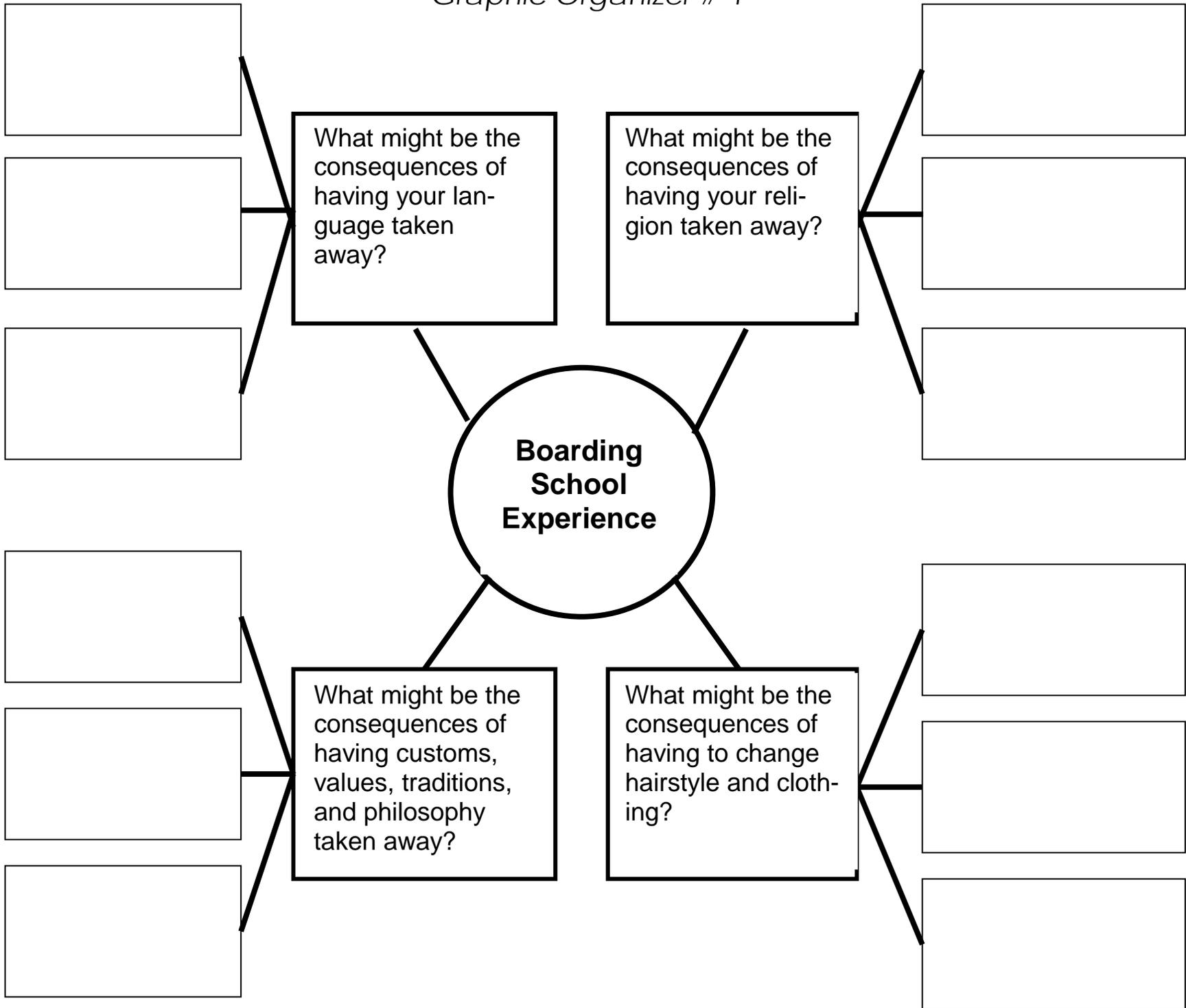
Although my educational experience was tragic, there has been a tremendous attempt to rectify and improve the techniques of Indian education.

My boarding school experiences were not all hurtful. I believe the discipline assisted me to encounter life’s challenges.

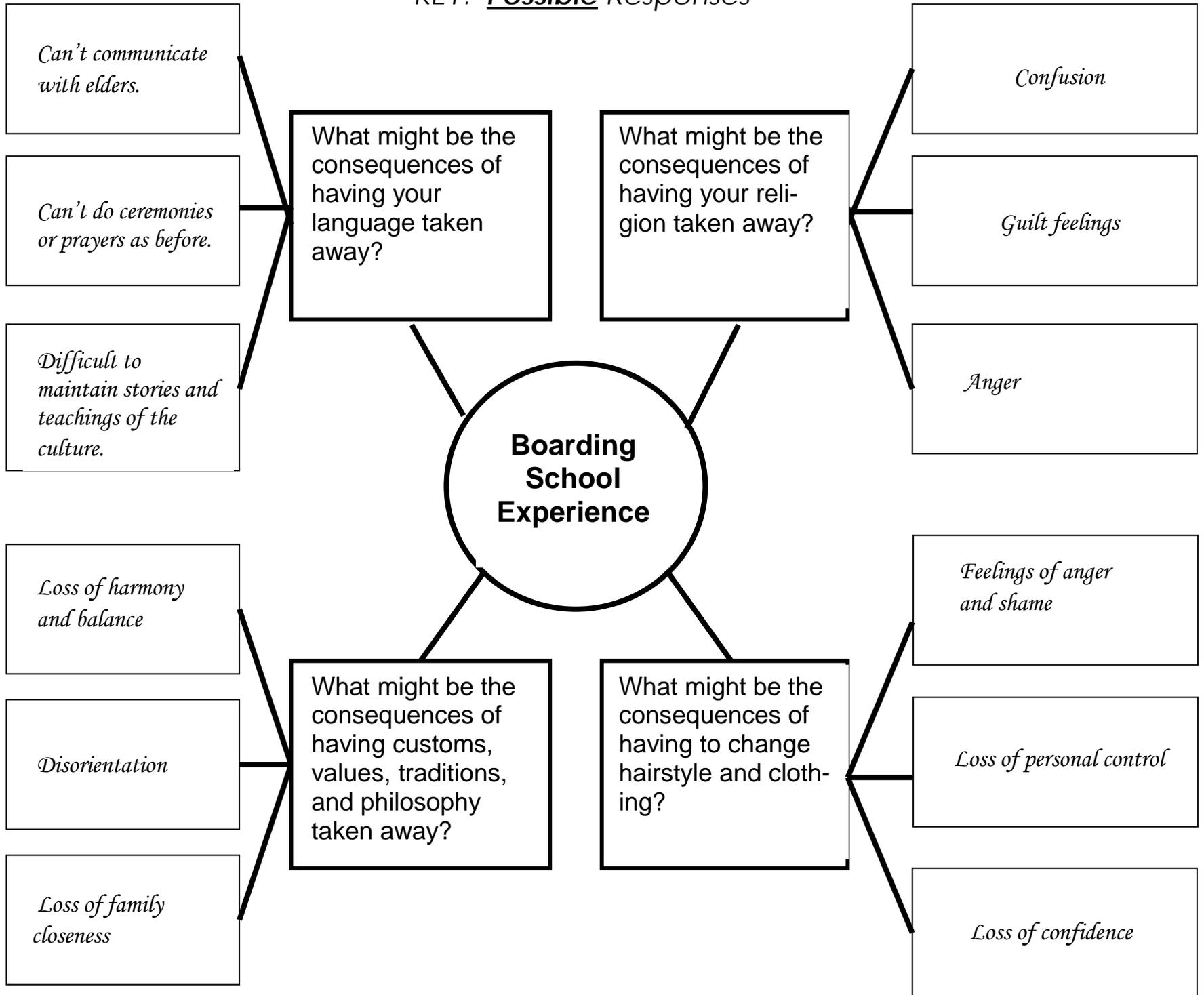
Many residential boarders were grateful for the sanction of them. It was preferred over their home environment, be it because of food, shelter or family situations.

I am what life has shared with me. I will be what life will share with me. May it be I can pass on to others in empathy.”

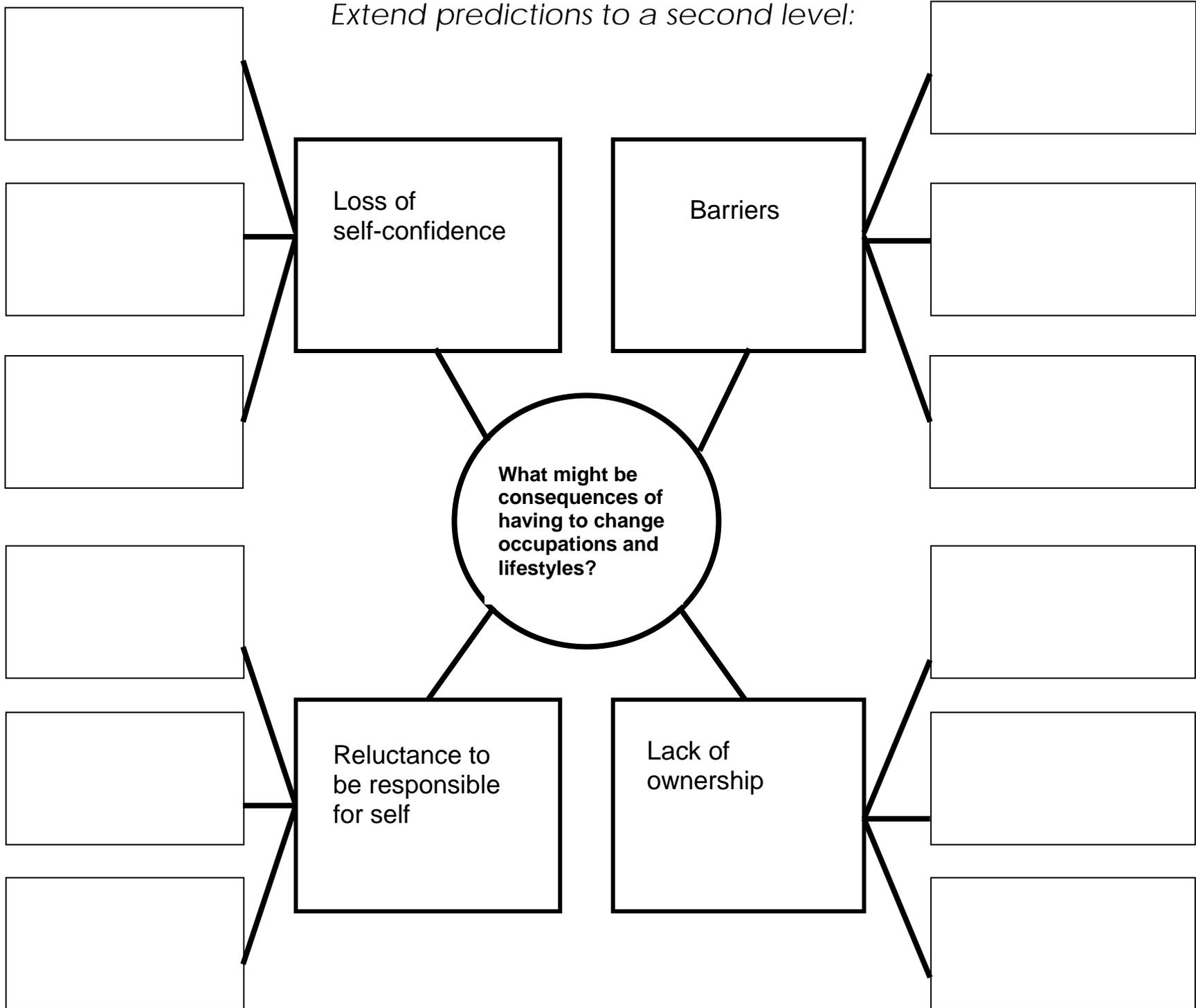
Graphic Organizer # 1

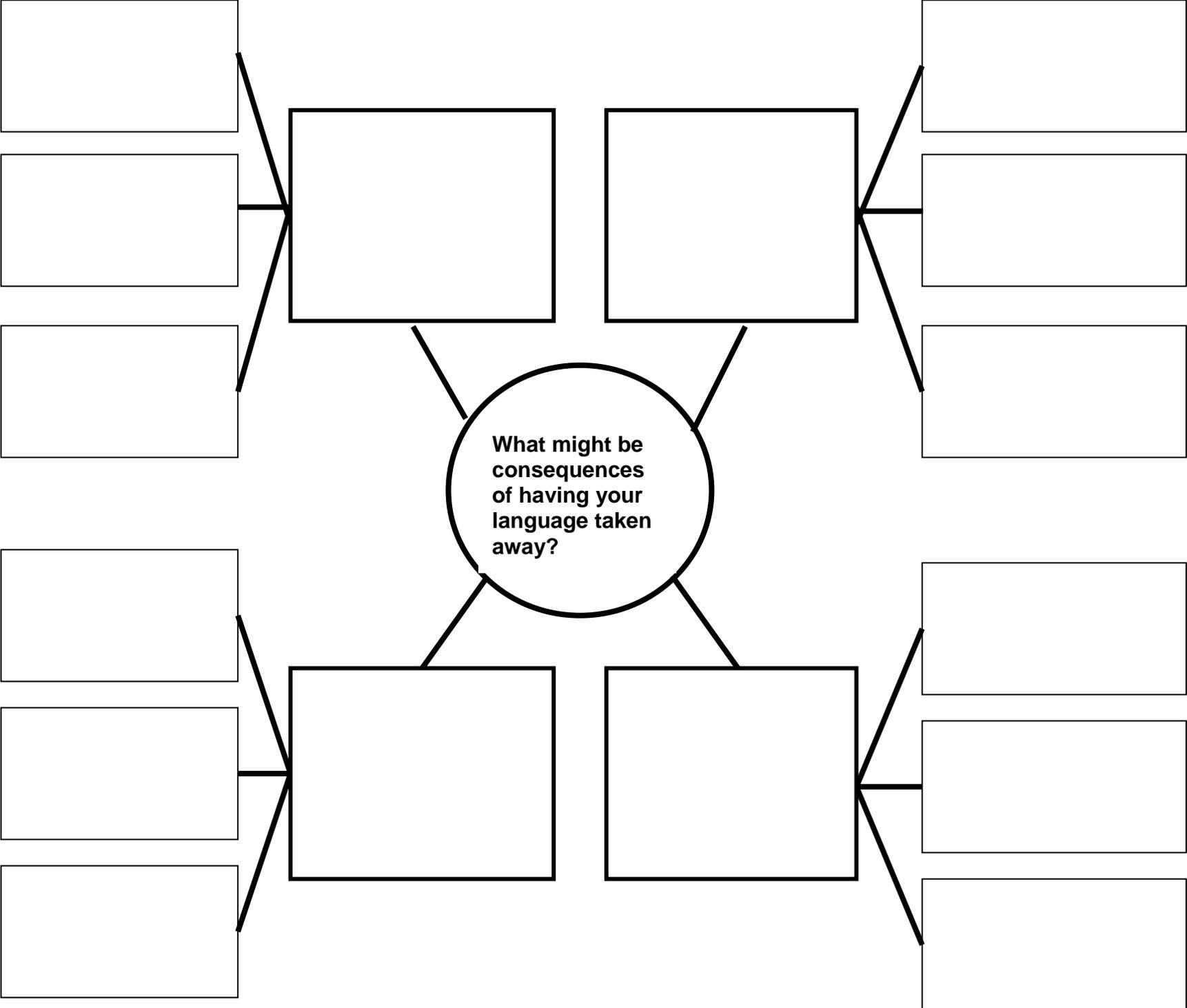


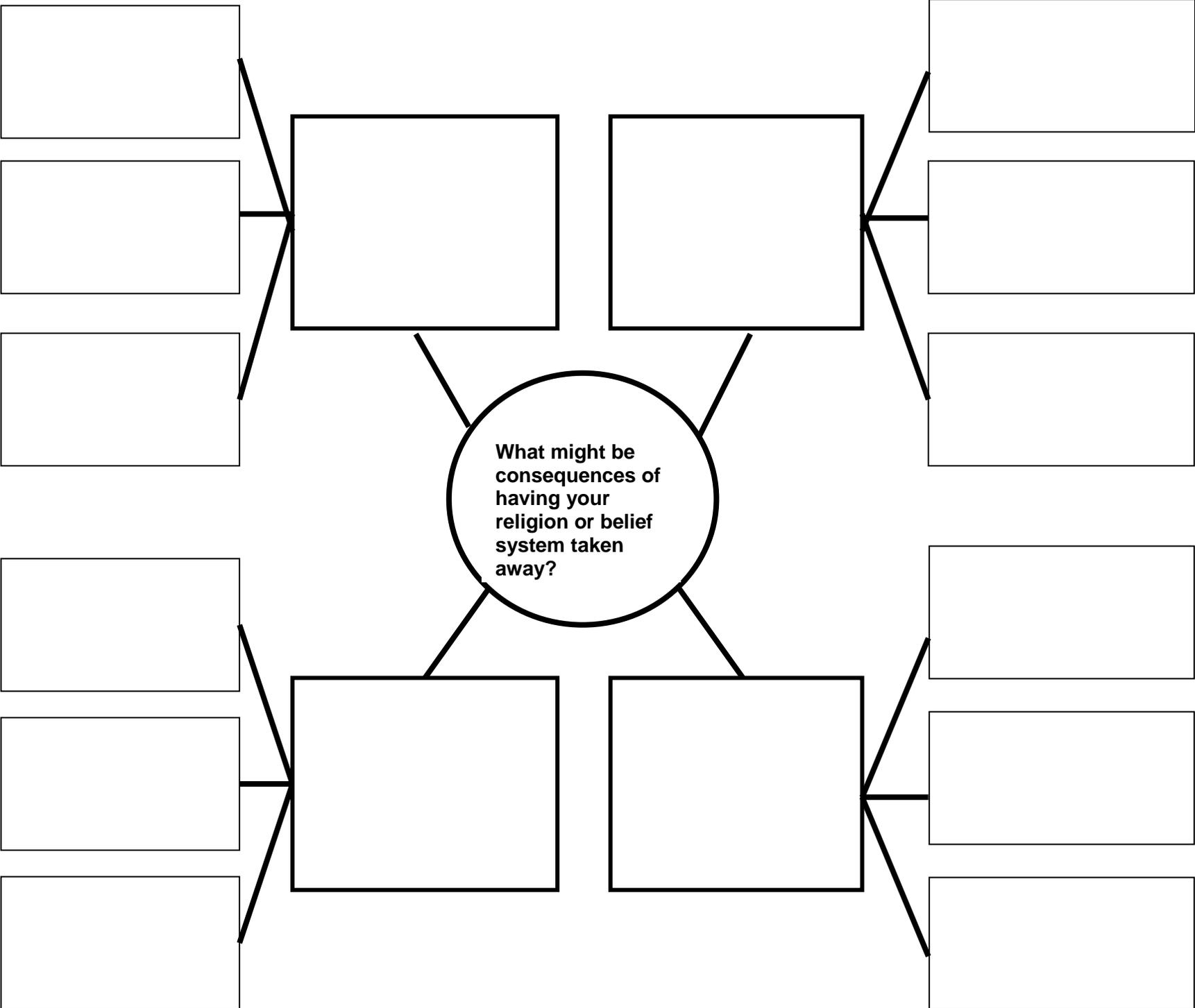
KEY: Possible Responses



Extend predictions to a second level:







What might be consequences of having your religion or belief system taken away?

