



NATIVE AMERICAN  
**VOICES**

THE PEOPLE. HERE AND NOW

**EDUCATORS' GUIDE**

**Penn Museum**  
UNIVERSITY of PENNSYLVANIA MUSEUM  
of ARCHAEOLOGY and ANTHROPOLOGY

# WELCOME

Welcome to the *Native American Voices: The People—Here and Now Educators’ Guide*. Developed in collaboration with Penn Museum’s *Native American Voices* exhibition team, education staff, experienced school teachers, and Native American consultants, this Guide offers ideas, activities, and resources about the contemporary Native American experience that will help teachers develop engaging programs for students and classrooms.

Certainly in the past, and even today, museums, universities, and other institutions have presented Native Americans in ways that foster stereotypes and lead to misguided policy. New museum practice is working to correct this error. By involving source community members, Native Americans themselves, on equal footing with museum professionals, we can work to provide nuanced interpretations and perspectives.

As a part of the nation’s first university, the Penn Museum is a perfect setting to continue this effort. With the goal to promote greater cultural understanding, this exhibition was curated collaboratively with the guidance of numerous Native American colleagues. We are grateful for their insights on issues of importance in Native American communities today.

In Philadelphia it is easy to feel distanced from Indian Country, but this Exhibition and Educators’ Guide remind us that Native American communities are very much alive today, both near and far. We are grateful to the numerous Native American advisors who, as cultural ambassadors on this project, have so generously shared their voices and aspirations with us. We hope you have the opportunity to visit the Penn Museum and *Native American Voices: The People—Here and Now* in person, and that this Guide is helpful to you in finding your own voice as you teach contemporary Native America.

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To download a copy of this guide, and for other resources and links listed throughout, visit [www.penn.museum/nav](http://www.penn.museum/nav)

# TEACHING NATIVE AMERICA

## FREQUENTLY ASKED QUESTIONS

*Information courtesy of the National Museum of the American Indian: <http://nmai.si.edu/home/>. Information is derived from two sources: Do All Indians Live in Tipis? Questions and Answers from the National Museum of the American Indian Smithsonian Institution, 2007 and Infinity of Nations: Common Questions, <http://nmai.si.edu/exhibitions/infinityofnations/culturequest/> Smithsonian Institution, 2012.*

### What is the correct terminology: American Indian, Indian, Native American, or Native?

All of the above terms are acceptable. The consensus, however, is that whenever possible, Native people prefer to be called by their specific tribal name, such as Lenape or Cherokee. Native peoples in the Western Hemisphere are best understood as thousands of distinct communities and cultures. Many Native communities have distinct languages, religious beliefs, ceremonies, and social and political systems. The inclusive word Indian (a name given by Christopher Columbus, who upon his arrival in the Caribbean mistakenly believed he had sailed to India) says little about the diversity and independence of the cultures.

### What are the Indian populations of the United States?

According to the U.S. Census of 2010, the American Indian and Alaska Native population totals 2,932,248, or nine-tenths of 1 percent of the total population of the country. An additional 2,288,331 people reported themselves as American Indian or Alaska Native in combination with other

racess. The total proportion of the population, then, that identified itself as entirely or partially American Indian was 1.7 percent. In the U.S. Census of 2010, the ten states with the largest American Indian populations were (in order) California, Oklahoma, Arizona, Texas, New York, New Mexico, Washington, North Carolina, Florida, and Michigan.

Philadelphia ranks 13th, with an American Indian/Alaskan Native population of 17,495.

Census figures, however, should not be taken at face value, since they do not reflect those who were not counted or did not want to identify themselves as Native American.

Some American Indians are suspicious of government representatives. In the past, some Native communities did not allow census workers to complete their surveys, and independent researchers have concluded that Native Americans were undercounted in 1960 and 1970.

### What is a tribe and how many are there?

A tribe is a group of people made up of families who share a common ancestry and culture. They are socially and politically organized, often based on kinship structures. Some tribes are also made up of a collection of several different tribes. For example, the Colorado Indian Tribes consists of four separate Nations within one reservation — the Mohave, Chemehuevi, Hopi and Navajo. In the United States there are more than 566 American Indian tribes recognized by the federal government. There are hundreds of other tribes and communities that are recognized by the states in which they reside. A tribe

may refer to itself as a nation, village, band, pueblo, or community, and it is important to remember that each group has a word or phrase in its own language that identifies it. For instance, people from the Akimel Nation may call themselves Au’Athum. Throughout this guide, you will often see two identifications for a Native American culture listed, such as “Iroquois (Haudenosaunee).” Although it can sometimes be difficult not to generalize about American Indian people, we encourage you always to be clear with your students about when you are making generalizations.

When teaching about Native Americans, it is important to maintain a culturally sensitive classroom. Below are some tips from the National Museum of the American Indian. Information is copied from *Infinity of Nations: Ideas for the Classroom: <http://nmai.si.edu/exhibitions/infinityofnations/culturequest/resources/#ideas>* Smithsonian Institution, 2012.

## Standards Addressed in *Native American Voices: The People—Here and Now Educators’ Guide*

This guide is aligned to 4th and 5th grade curriculum content standards.

### Pennsylvania

Arts and Humanities: 9.1.5.A; 9.1.5.E; 9.2.5.A; 9.2.5.D; 9.2.5.G; 9.2.5.D; 9.2.5.I

Geography: 7.1.5.A; 7.1.5.B; 7.3.5.A; 7.2.5.A

US History: 8.3.5.A; 8.3.5.B; 8.3.5.C; 8.3.5.D

### New Jersey

US History: 6.1.4.B.1; 6.1.4.B.2; 6.1.4.B.6; 6.1.4.B.10; 6.1.4.D.1;

6.1.4.D.10; 6.1.4.D.15; 6.1.4.D.16; 6.1.4.D.18; 6.1.4.D.19; 6.1.4.D.20;

6.2.12.D.1.d

Visual and Performing Arts: 1.1.8.D.1; 1.1.12.D.1

### Delaware

Geography: Standard 1, 4-5a; Standard 2, 4-5a; Standard 3, 4-5a; Standard 4, 4-5a

History: Standard 1, 4-5a; Standard 2, 4-5a; Standard 3; 4-5a; Standard 4, 4-5a

Visual and Performing Arts: Standard 4

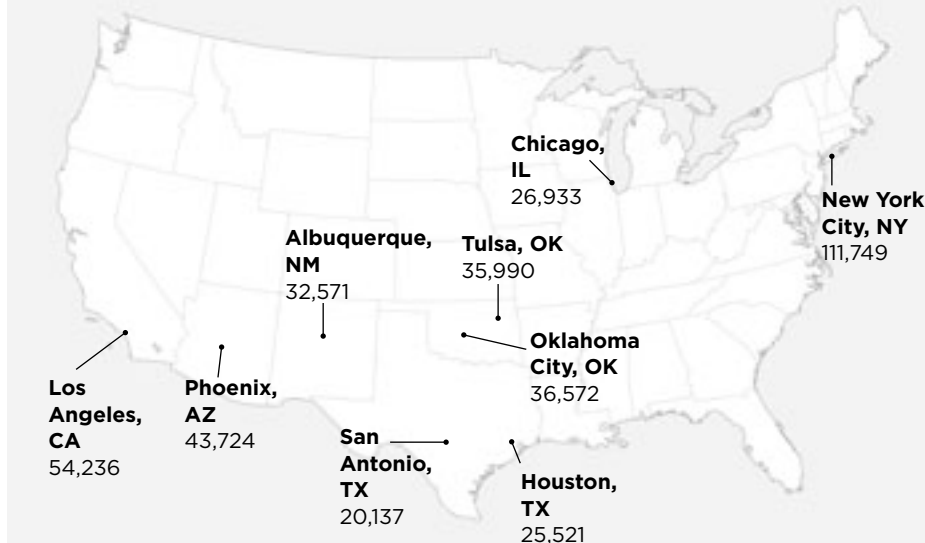
### Common Core

English Language Arts: RI.5.1; RI.5.2; RI.5.3; SL.5.1a-d; SL.5.4; W.5.2; W.5.3; W.5.7

Math: CCSSMath.Content.5.NBT.A.1; CCSSMath.Content.5.NBT.A.4

## U.S. cities with the largest American Indian/Alaska Native populations

Anchorage, AK 36,062



Source: 2010 U.S. Census



## TEACHING NATIVE AMERICA (cont.)

### TOPICS TO STRESS

- Helping students understand that each Native group is distinct, talk about how diversity is based on the places where we live. The places and the resources different people have access to all play a part in what makes us different from one another. Talk to your students about the different animals that live in various parts of the country, as well as how climates vary from place to place. This will help them understand that not everyone is the same.
- Stating that there is no one “Indian” language or way of thinking.
- Informing students that indigenous communities in the Western Hemisphere number in the thousands. Each community or tribe is unique. While there are often similarities between groups, tribes can also be as different from each other as people from Japan and Germany.
- Emphasizing the fact that the indigenous cultures of the Americas are living cultures.

### ACTIONS TO AVOID

- Mask and headdress making. Headdresses and masks are often worn for religious purposes by Native people who have particular abilities, have achieved specific cultural goals, or possess cultural knowledge. Some masks and headdresses can be worn only by men or only by women. The right to wear these often comes with specific, associated conventions. In some Native American nations, masks are sacred and are considered living beings that must be properly nourished. Masks and headdresses are not for “dress up” occasions, such as Halloween; Native people wear them only at specific times. There are few Native communities in which children are permitted to wear headdresses or masks.
- Dressing up in “Indian” clothes or using the word “costume” when referring to Native American clothing. Native people prefer the terms “regalia” or “outfits” to describe their clothing, which is only worn at specific times. When not wearing their regalia, Native people dress in jeans and other everyday clothes.
- Assigning students “Indian” names or “tribes.” Just as students should not impersonate members of other ethnicities, they should not learn about Native identity by assuming a made-up Native name or becoming part of a fictitious Native group. Most Native peoples’ names are translations from different languages (i.e. Sitting Bull is a translation of Tatanka Iyotake, from Lakota, his Native tongue). Sometimes a community’s spiritual leaders give Native individuals a name that reflects that person’s unique qualities. These names are given following specific cultural protocols.

- Instructing your students to perform Native ceremonies, like powwows.
- Referring to Native people in the past tense. Unfortunately, many books describe American Indians only as living in the past, ignoring the thriving Native presence in the Western Hemisphere today.
- Using phrases like “sit Indian style,” “Indian giver,” or “have a powwow.” Please do not tell students that they’re “acting like a bunch of wild Indians.” Be mindful of misused and misunderstood terms like “brave,” “chief,” or “squaw.”

### CULTURAL SENSITIVITY CLASSROOM DISCUSSION

**OBJECTIVE: Students will articulate what it means to be culturally sensitive.**

**ESTIMATED CLASS TIME: 20 minutes**

#### Preparation:

- Read the following articles to prepare:
  - “Radnor Benches Mascot,” *The Philadelphia Inquirer*. June 21, 2013. The text of the article can be found here: [http://www.radnor50th.com/Mascot\\_01.html](http://www.radnor50th.com/Mascot_01.html)
  - Are You Ready For Some Controversy? The History of ‘Redskin.’* National Public Radio. September 9, 2013: <http://www.npr.org/blogs/codeswitch/2013/09/09/220654611/are-you-ready-for-some-controversy-the-history-of-redskin>
  - Does The Word “Redskins” Cause Psychological Damage?* National Public Radio. October 31, 2013: <http://www.npr.org/templates/story/story.php?storyId=242105917>
- Prepare the slideshow of images found under the Educational Resources tab of the *Native American Voices* website: <http://www.penn.museum/nav>

#### Procedure:

- Show the mascot images.
- As a class, answer the following questions:
  - What do you see?
  - What do you see in the images that are positive?
  - What do you see in the images that are negative?
  - What is wrong with using phrases “red raider” and “redskin” when referring to Native Americans?
- Introduce the phrase “cultural sensitivity.” Explain what reactions Native Americans are having to these images and why.

# NATIVE AMERICAN IDENTITY

### What does it mean to be Native American?

Thinking about Native American identities encourages all of us to consider the challenges that **Indigenous** peoples experience today. Most Native Americans are both tribal members and US citizens, with ties to tribal, as well as state and national, communities. They also share relationships and affiliations that extend beyond the **reservation** or their culture. As with most of us, Native identities are rooted in family, community, workplace, social, and religious affiliations. Many Native Americans see the world as a web of interdependent relations—people rely on the earth and animals for food and they know the value of clean air and water to live. They know they must respect and not exploit these natural resources. They value community, and the place of the individual, and strive to honor their elders, respecting the wisdom that often comes with age.

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“Our elders remind us that if we see the natural world as full of relatives, not resources, good things will happen.”

— *Oren Lyons, Faithkeeper of the Turtle Clan of the Onondaga Nation and spokesman to the United Nations*

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“Today, I work in anthropology and Native American studies and tell the story of my people, the story my family did not have the opportunity to tell. I’m here to prevent Native people from feeling diminished by what they read in books, and to remind them they are not extinct or too assimilated; their culture still matters. I’m here to support those who continue to go through these types of identity struggles, while trying to pursue their education.”

— *Tina Pierce Fragoso, Associate Director of Equity and Excellence at the University of Pennsylvania, and enrolled member of the Nanticoke Leni-Lenape Tribe of Bridgeton, New Jersey.*

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“Besides speaking Hopi, it’s also important to me to live Hopi. That comes with great responsibility if one accepts the duties of being Hopi. The term “walking in two worlds” is often used to describe this process. I cringe when I use this phrase but it does convey a certain sentiment. I don’t concentrate on it as some might imagine. It’s more like the way most people walk down stairs without looking at every single step...you just know where to put your feet. However, being Hopi does require me to actively choose to perform my cultural duties. This means being aware of our ceremonial cycle and knowing when I need to prepare and participate in sacred ceremonies. We work, go to movies, eat out, and enjoy a wide circle of friends in the Phoenix metropolitan area. When we have our ceremonies we plan accordingly. Our

drive to the reservation takes four hours one way. If need be, we isolate ourselves for the duration of the ceremony by staying on the reservation. This helps us keep the integrity of the ceremony and our intentions pure. It is important to note that when Hopi people pray, we pray for everyone and all living entities. We’ve always known the world is round, and our prayers are for people around the world.”

— *Patty Talabongva, journalist and a Corn Clan member of the Hopi Tribe of Arizona. She was a leading Advisor and co-produced the video documentaries for Native American Voices: The People—Here and Now*

### What is Native American Sovereignty?

Native Americans were **sovereign** nations from the beginning of time. When the French and English started coming to this land, those representatives of the sovereign nations of France and Great Britain recognized the sovereignty of the tribes they met. Therefore they signed **treaties** with those Indian Nations they met and conducted business with, such as the Cherokee Nation. When the United States became its own country, it still recognized the sovereignty of Indian Nations and therefore continued to sign treaties with Indian Nations. The tragic history, however, is that the US Government has never fulfilled the obligations spelled out in those treaties with Native Americans. Today, there are more than 1,100 tribal nations in the U.S. and Canada (called First Nations in Canada). As sovereign nations they govern their people, which can include maintaining their own police force and courts. Many Native Americans hold dual citizenship in their own Nation and country, US or Canada. Some Native people choose to only recognize their Native citizenship. There are hundreds of tribal groups still petitioning the US government for federal recognition, a long process where they have to prove their tribal identity in order to have access to federal funds that are spelled out in other treaties.

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“Tribal sovereignty is something that comes along with our status as nations. Most people don’t know it, but Indian tribes are nations.

So what’s a tribe? A tribe is a nation. A tribe is a government, governments have sovereignty. They have the right to make their own laws and determine their own futures.

As Sovereign Nations, we have the right to govern ourselves and determine our own futures.

And protecting that right is the most important thing to Native American peoples.”

— *John Echobawk, Pawnee Nation Member and Executive Director of the Native American Rights Fund*



# UNIT 1: LOCAL NATIONS

The Native people called the Delaware Valley Lenapehoking (lu-nah-pay hoe-king), meaning “Lenape Country.” Delaware is a European, not a Lenape, name.

## Original People of the Delaware Valley

The Lenape people have lived in this region for thousands of years. By the 16th century, the Lenape were an alliance of three political groups that lived in different parts of the Delaware Valley. The Munsee lived in the lower Hudson River area and western Long Island of New York. The Unami lived in the Philadelphia region. The Unalactigo (Nanticoke) lived in southern New Jersey. All spoke closely related dialects of the Algonquian language. The Lenape are known as the “grandfathers,” the peoples from whom all other Algonquian-speaking groups descended. Other tribes, including the Susquehannock, Iroquois, and Shawnee, interacted with the Lenape in the Delaware Valley during the 16th-18th centuries.



The Delaware River, Kilguor Spur, New York. Before the arrival of Europeans, many Lenape communities lived along the Delaware River, which they called Lenapewihittuk (River of the Lenape). Image courtesy of David B. Soete

“If there’s a legacy it’s to make sure that our children can still call these places home.”

— Tina Pierce Frago, Nanticoke Leni-Lenape Tribal Member, Associate Director for Equity and Excellence, University of Pennsylvania.

## Europeans and the Lenape

Early Lenape relations with Europeans were based on treaties, and both parties benefited from trade. Lenape Unami Chief Tamanend is believed to have signed the famous treaty with William Penn in 1682, which helped establish Pennsylvania as a Quaker colony. Yet, tensions increased as Europeans took over Native lands. Many Lenape moved, or were forced to move, west to avoid serious conflict. The “Treaty of Easton” signed in 1758, required the Lenape to leave their homes and move to western Pennsylvania and Ohio. This removal occurred in waves over the next century. Some families were forced into the Midwestern US and Canada. Others, who refused to leave, remained in hiding, or intermarried with European settlers. Their descendants still live in New Jersey and Pennsylvania today.

## UNIT 1 ACTIVITY

### THE PROPHECY OF THE FOURTH CROW

**OBJECTIVE:** Students will map the causes and effects of European contact with the Lenape.

**ESTIMATED CLASS TIME:** 50 minutes.

**EXTENSION ACTIVITY:** 30 minutes

**STANDARDS:**

**PA Standards:** US History: 8.3.5.A; 8.3.5.C; 8.3.5.D; Reading, Writing, Speaking, and Listening: R5.A.1.3.1; R5.A.1.3.2; R5.A.1.4.1

**NJ Standards:** Social Studies: 6.1.4.D.1; 6.1.4.D.15; 6.2.12.D.1.d

**DE Standards:** History: Standard 1 4-5a; Standard 3 4-5a

**Common Core:** RI.5.1; RI.5.2; RI.5.3; SL.5.1a-d

#### Preparation:

- Prepare a copy of the “Europeans and the Lenape” text to be read aloud. The text is found on page 4 of the Native American Voices Educators’ Guide
- Prepare copies of the “Europeans and the Lenape” text, one per student
- Create a diagram of empty cause and effect boxes on classroom SMART board or whiteboard
- Recreate the cause and effect diagram, at right, on classroom SMART board or whiteboard

#### Procedure:

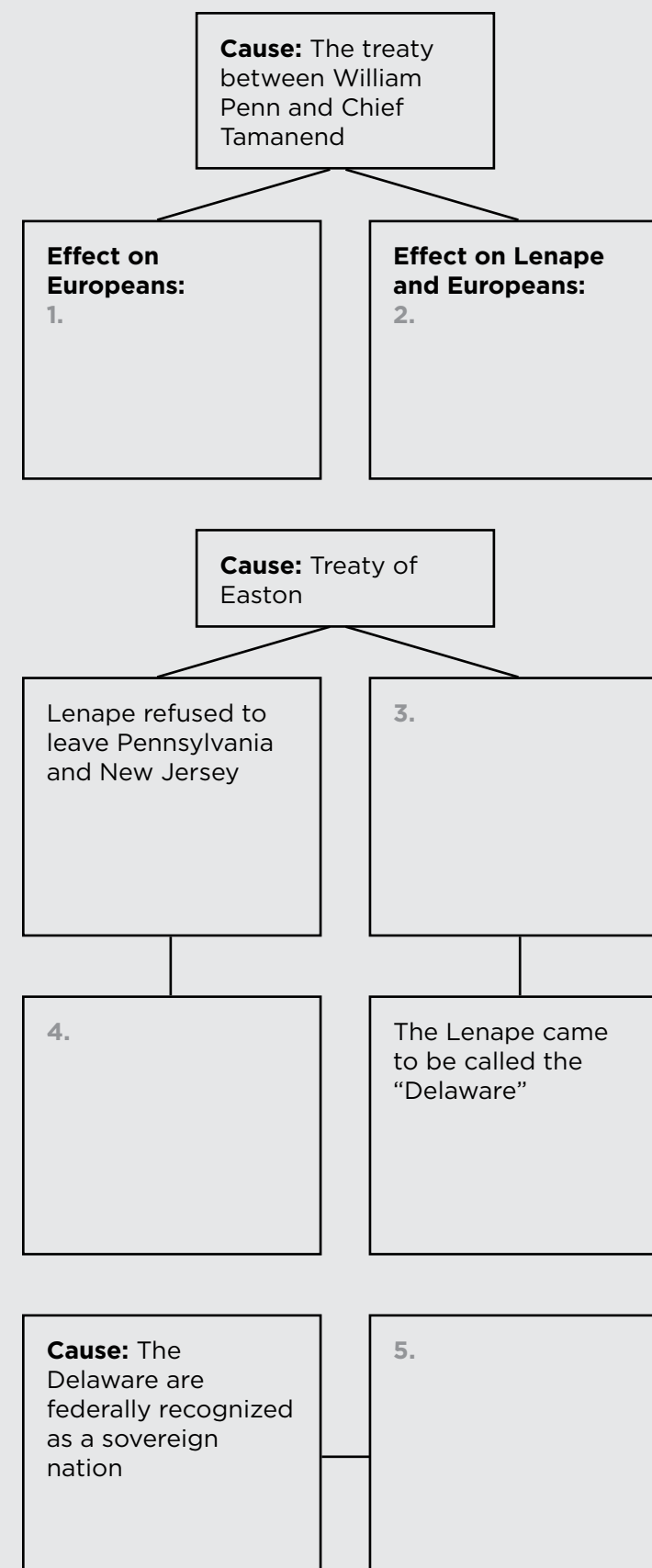
Share the “Europeans and the Lenape” exhibition text with your students. Model the completion of a cause and effect chart. For example, list a cause “it’s raining outside” and have the students brainstorm the impact (effects) due to the rain. As a class, work together to fill in the missing causes and effects of European contact with the Lenape:

#### Extension:

After completing the charts, share the “Prophecy of the Fourth Crow” Lenape story with your students. The story is found at: <http://www.penn.museum/sites/fap/prophecy.shtml>. As a class, map the causes and effects of the story. Discuss the parallels between the exhibition text and the Lenape story. Then, share Chief Red Hawk’s interpretation of the “Prophecy of the Fourth Crow.”

#### Answer Key:

1. Pennsylvania established as a Quaker colony
2. Both benefited from trade
3. The Lenape moved to western Pennsylvania, Ohio, the Midwestern US, and Canada.
4. The Lenape went into hiding or intermarried with European settlers.
5. The Delaware have access to federal services.



“The noble sacrifices of previous generations to keep our culture alive have been sustained, in small part, by today’s descendants here in Oklahoma.”

— Curtis Zunigha, Delaware Tribe of Indians, Bartlesville, Oklahoma

## Lenape of the Delaware Valley Today

Many of the original Lenape tribes moved west to avoid Europeans, but a few remained. These people hid their true Native identities to outsiders for many years in order to survive. Several Lenape tribes moved to Oklahoma and Wisconsin and came to be called the Delaware. They are now federally recognized as sovereign (self-governing) Nations. Such recognition provides access to federal services in education, social support systems, law enforcement, healthcare, and resource protections. Tribes located in Pennsylvania and New Jersey are seeking the same recognition as sovereign Nations. While the federal government currently does not recognize any tribes in the Delaware Valley, three Lenape communities, the Nanticoke Leni-Lenape Tribe and Ramapough Lenape Nation, and the Powhatan Renape Nation have secured state recognition in New Jersey.

“We are still Nanticoke Lenape people, with or without recognition.”

— Urie Ridgeway, New Jersey Nanticoke Leni-Lenape Tribal Councilman





# UNIT 2: SACRED PLACES

## Clovis Culture: Earliest Native Americans

A people's origin is fundamental to their identity and their attachment to place. Native Americans have long believed their ancestors lived in North America for millennia and have a strong oral tradition that accounts for the historic records of their culture. Yet, as late as the turn of the 20th century, many non-Native scholars refused to believe any claim of Native presence older than 4,000 years. However, starting in the 1920s, **projectile points** discovered in **Folsom** and **Clovis**, New Mexico, provided solid evidence for earlier Native American habitation. In the 1930s, University of Pennsylvania archaeologists, **E.B. Howard** and **John L. Cotter**, excavated a site at **Blackwater Draw, New Mexico**, revealing that the “**Clovis Culture**” dates back at least 11,500 years ago.

“The history of this continent goes back at least 12,000, maybe as far as 20,000 years.”

— *Joe Watkins, Choctaw Tribe Member, Chief Advisory Anthropologist of Tribal Nations and American Cultures, National Park Service*

## Sacred Places Today

Native peoples' spirituality is shaped by places where their ancestors once lived and where their spirits still remain. Many Native peoples in the US and Canada have lost access to these lands. Since the arrival of Europeans to the homelands of Native peoples, Native communities have been displaced and forcibly removed from their lands. To this day, some tribes have difficulty accessing sacred places important for ceremonies or religious purposes. People of other religions have the right to protect their sacred spaces. Native Americans are not always afforded those same rights. Their sacred spaces are not buildings, but natural landmarks. They continue to fight for the right and ability to defend and access their sacred lands today.

“Native Americans are the only people in the United States who do not have a door to the courthouse to protect sacred places or site-specific ceremonies.”

— *Suzan Shown Harjo, Cheyenne and Hudolgee Muscogee and President of the Morningstar Institute*

## Sacred Places Hold Meaning

All Native peoples have histories, stories, and songs about where they are from, and where they have been. Native cultures have grown out of relationships to physical places. For Native Americans in the US and Canada, these places hold their histories. Continued relationships to such places help reconfirm their identities. Places held sacred by Native American peoples are used regularly today as they maintain their cultural practices and religious beliefs. Sacred sites exist on traditional lands even though the inhabitants have been removed.

Many places are central to Native American origin and history. Others mark the journeys of clans and societies. Access to these locations is necessary to commemorate their ancestors and to renew religious commitments.

“The water in this river comes from Blue Lake. Our ancestors came out of Blue Lake, long ago. Blue Lake nourishes everything. It is the source of our wisdom, of our life...do you understand?”

— *Taos Pueblo Tribe Member, 1971, regarding the return of Blue Lake by President Richard Nixon*



## HIGHLIGHTED STORY: THE BLACK HILLS OF SOUTH DAKOTA

Called *Paha Sapa* by the Lakota, the Black Hills are the place of origin and spiritual center of the Lakota world.

The **Black Hills** in South Dakota are sacred to many different tribes. The **US Fort Laramie Treaty of 1868** identified the Black Hills as **Lakota** territory. After gold was discovered and miners swarmed the sacred lands in 1877, the US redrew the treaty's boundaries, removing the Black Hills. The seizure was ruled unconstitutional. In 1980, the Supreme Court awarded the Lakota \$106 million to compensate for the land. The Lakota refused the money, saying they would only accept the return of their sacred land. The Lakota are still seeking the return of the Black Hills, a place of prayer and ceremony, now designated federal forestland.

“Our grandfathers and great-grandparents spilled a lot of blood so future generations could have a homeland that included the Black Hills.”

— *Mario Gonzalez, Oglala Sioux Tribe Member and Tribal Case Attorney*

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## UNIT 2 ACTIVITY

### MAPPING NATIVE AMERICAN ARTIFACTS

**OBJECTIVE:** Students will map the origins of several Native American artifacts and tribes.

**ESTIMATED CLASS TIME:** 50 minutes

**STANDARDS:**

**PA Standards:** US History: 8.3.5.A; 8.3.5.B; Geography: 7.1.5.A; 7.1.5.B; 7.2.5.A; 7.3.5.A

**NJ Standards:** Social Studies: 6.1.4.B.1; 6.1.4.B.2; 6.1.4.B.6; 6.1.4.B.10

**DE Standards:** Geography: Standard 1, 4-5a; Standard 2, 4-5a; Standard 3, 4-5a

**Materials:**

- Blank US map
- PowerPoint or similar presentation platform or Internet access
- Colored pencils

**Preparation:**

- Prepare a blank US map for each student. A sample map can be found on the *Native American Voices* website: <http://penn.museum/NAV>
- Prepare a slideshow of images of *Native American Voices* artifacts from a variety of US regions and Native American cultures. A sample slideshow can be found under the Educational Resources tab on the *Native American Voices* website.
- Prepare a completed map, documenting the correct state or region to which each object belongs.

**Procedure:**

- During class, give each student a blank US map.
- Review state names, geography, map legends, cardinal directions, and Native American cultures previously studied.
- Students will view the slideshow, marking the location of each artifact with a different color. Students will create a legend to connect the artifact and location and to give their map a title.
- After the last artifact is mapped, students will review the completed map with a partner to check for accuracy.

## UNIT 2 ACTIVITY

### DEMOGRAPHY

**OBJECTIVE:** Students will learn about Native American demographics by solving math statements.

**ESTIMATED CLASS TIME:** 30 minutes

**STANDARDS:** **Common Core:** CCSSMath.Content.5.NBT.A.1; CCSSMath.Content.5.NBT.A.4

**Materials:**

- Demography activity sheet, page 8 of this Guide, 1 per student
- Internet access
- Pencils
- Calculators
- Graph paper

**Procedure:**

- Pass out the activity sheets, calculators, and graph paper.
- Review the term “demography” with your students. Review how US data is collected. Optional: visit <http://www.census.gov/> and show maps of demographic data and/or the current US and world populations.
- Students will complete the activity sheet.

**Answer Key:**

- San Antonio, Texas -20,137  
Houston, Texas -25,521  
Chicago, Illinois -26,933  
Albuquerque, New Mexico -32,571  
Tulsa, Oklahoma -35,990  
Anchorage, Alaska -36,062  
Oklahoma City, Oklahoma -36,572  
Phoenix, Arizona -43,724  
Los Angeles, California -54,236  
New York, New York -111,749
- 111,749 New York, New York  
-54,236 Los Angeles, California  
-----  
57,513
- 25,521 Houston, Texas  
+20,137 San Antonio, Texas  
-----  
45,658
- 36,000
- 30,000

# NATIVE AMERICAN DEMOGRAPHICS ACTIVITY

Name: \_\_\_\_\_ Date: \_\_\_\_\_

Use the chart below to solve these questions about Native American demography.  
Be sure you can demonstrate how you arrived at your answer.

1. Look at the chart at right. Place the populations in order from least to greatest.

2. How many more American Indian/Alaska Native people does New York have than Los Angeles?

3. What is the combined total of the two cities with the largest Native American populations for the state of Texas?

4. Round the data for American Indian/Alaska Native populations in Tulsa, Oklahoma to the nearest thousands.

5. Round the data for American Indian/Alaska Native populations in Chicago, Illinois to the nearest ten thousands.

6. Create a bar graph to illustrate the top three cities with the largest Native American populations in order from greatest to least. Use the graph paper.

## Top ten cities in the United States with the largest American Indian/Alaska Native populations

Name of City	Number of American Indian/Alaska Native Residents
Phoenix, Arizona	43,724
Oklahoma City, Oklahoma	36,572
Albuquerque, New Mexico	32,571
New York, New York	111,749
Chicago, Illinois	26,933
Houston, Texas	25,521
Tulsa, Oklahoma	35,990
San Antonio, Texas	20,137
Los Angeles, California	54,236
Anchorage, Alaska	36,062

Source: U.S. Census, 2010

# UNIT 2 ACTIVITY

## ILLUSTRATING MY SACRED PLACE

**OBJECTIVE:** Students will apply the Native American concept of places as sacred by creating a work of art connected to a place that is special for the student.

**ESTIMATED CLASS TIME: (2) 50 minute class periods**

### STANDARDS:

**PA Standards:** US History: 8.3.5.B; 8.3.5.C; 8.3.5.D Arts and Humanities: 9.1.5.A; 9.1.5.E; 9.2.5.A; 9.2.5.D; 9.2.5.G; 9.2.5.D; 9.2.5 .I

**NJ Standards:** Social Studies: 6.1.4.D.1; 6.1.4.D.19; 6.2.12.D.1.d; Visual Art: 1.1.8.D.1

**DE Standards:** History: Standard 1, 4-5a; Standard 2, 4-5a; Visual and Performing Arts Standard 4

**Common Core:** SL.5.1a-d; SL.5.4

### Materials:

- PowerPoint or similar presentation platform or Internet access
- Observation worksheet, page 10 of this Guide, one per student
- Art materials
- *Native American Voices: The People—Here and Now Educators' Guide*

### Preparation:

- Prepare the slideshow of images found under the Educational Resources tab on the *Native American Voices* website: <http://penn.museum/NAV>
- Prepare copies of “Case Study: The Black Hills of South Dakota,” found on page 6 in the *Native American Voices: The People—Here and Now Educators' Guide*

### Procedure:

#### Day One

- As a class, define the word “sacred.” Students could complete a word cloud of associated words, images, places, etc. to help them define the term.
- Students will share places that are special to them; it could be a place to visit with family, a favorite vacation spot, home, school, etc. Perhaps it holds part of his/her personal or family history, is a place where they have had a special experience, or a place they find especially peaceful or tranquil. Ask your students to think about why that place is meaningful. Students will draw a picture of their special place.
- Share “Case Study: The Black Hills of South Dakota” by reading aloud or by providing a copy for the students to read.
- Ask the students to imagine how they would feel if their special place no longer belonged to them or if they had limited access to visiting their special place. Students will draw a picture of what their special place would look like after it was closed off to them. Ask: What are some special things in your lives that you would not sell, not even for \$100 million dollars?
- Students will write down their reflections.

#### Day Two

- Review the definition of “sacred.” Summarize “Case Study: The Black Hills of South Dakota.” Assign the students into groups of four. Students will share their Day One reflections and drawings with the group. An individual within the group will summarize group reflections for the entire class.
- Discuss how Native American objects may connect a culture to a sacred place. Show the image of *Mount Fairweather Headdress* as an example.
- Students will complete the observations worksheet. Students will share their observations and opinions within their group of four. One representative will share group observations with the class.
- Share with the students that the object is a headdress representing Mount Fairweather on the Alaska/Canada border, and show some images of the mountain. Mount Fairweather serves as a symbol of Tlingit identity because of historic associations that Tlingit ancestors and living clan members have with that place. Ask the students: What are some objects in our region that identify our culture?

# NATIVE AMERICAN OBJECTS OBSERVATIONS WORKSHEET

Name: \_\_\_\_\_ Date: \_\_\_\_\_

Directions: View the image. Write a complete sentence for each question.

Working in your group, be sure you can defend your opinion based on what you know and what you can see.

What is this?

What do you think it is made of?

Who made this?

Who uses this?

What is it made for?

What other object have you seen before that reminds you of this object?



## UNIT 3: CONTINUING CELEBRATIONS

### Uniting Communities

Throughout the year, Native American people gather together for observances and celebrations. These events help to unify their communities, connect to their pasts, and affirm their identities. Celebrations can be day-long or week-long events. They offer opportunities for cultural sharing for participants of all ages. Some celebrations are open to the general public, while others remain private for tribal members only. These events honor long-held traditions, and help pass those traditions on to the next generation. Celebrations began, and continue today, as performances of origin history, stories that commemorate cultural heroes, values, and acts of resistance against enemies. Their continued performance today helps cement Native American identities.

“Our traditions are frequently changing. Sometimes we’ll go back to things that have happened thousands of years ago and try to draw them back, for example, in our dancing. Now each year we hold our powwow.”

— *Edith Little Swallow Pierce, Nanticoke Leni-Lenape Tribal Elder and Educator*



*Celebration* is a biennial festival of Tlingit, Haida, and Tsimshian cultural heritage started in 1982 by the Native-run Sealaska Heritage Institute. Celebration includes dances performances, art shows, language workshops, oratories, and sporting events to honor Native culture. *Image courtesy of Sealaska Heritage Institute*

### Celebration: Juneau, Alaska

“Celebration is a time when we come together as Tlingit, Haida, and Tsimshian people to celebrate the survival of our cultures.”

— *Rosita Worl, Tlingit Tribe Member and President of Sealaska Heritage Institute*

*Celebration* is the name of a three-day festival that honors Native Tlingit, Haida, and Tsimshian cultural survival. Started in 1982 by the Sealaska Heritage Institute, a Native corporation, it is now the largest cultural event in Alaska. Held every other year in Juneau, *Celebration* features dance performances and oratory, juried art shows, traditional foods, language workshops, a Native artist market, and a parade. Over two thousand elders, adults, and youngsters participate. While relatively new, *Celebration* has its roots in the Native Alaskan “*potlatch*” tradition in which clans host, feed, and give thanks to one another.

Some past *Celebration* themes have included “Strengthen Yourself,” *Án hl is daguyáa* (Haida); “Our Land,” *Haa Aani* (Tlingit); and “Strength of Body, Mind and Spirit,” *Tcka Yu-gyetg* (Tsimshian).

### Powwows: Celebration Today

“Powwow” comes from the Algonquian word *pawe-wa* meaning “one who dreams or gains power from visions.”

**Powwows** are perhaps the best-known and most public Native American celebrations. Their origins are deeply rooted in traditions of ceremonial dances of warrior and medicine societies among many Nations, especially those living on the prairies and plains. Although their initial function was as a sacred event, these society performances were also occasions for feasting and socializing. Powwows have changed dramatically over time, yet they still maintain sacred and religious elements. Contemporary powwows are now great social celebrations. They feature dance competitions, which draw Native people from far and wide. Over 1,000 powwows are held each year in the US alone. The largest is New Mexico’s *Gathering of Nations*.

“These events [powwows] will continue with their vigor, tradition, and change year after year, as long as there are Indian people in the world.”

— *George P. Horse Capture, Gros Ventre Tribe Member and former Curator, National Museum of the American Indian*



# UNIT 3 ACTIVITY

## NATIVE AMERICAN REGALIA

**OBJECTIVE:** Students will define the vocabulary term “regalia.”

**ESTIMATED CLASS TIME:** 40 minutes

**STANDARDS:**

**PA Standards:** US History: 8.3.5.A; 8.3.5.B; 8.3.5.C; Arts and Humanities: 9.1.5.A; 9.1.5.E; 9.2.5.A; 9.2.5.D; 9.2.5.G; 9.2.5.D; 9.2.5 .I

**NJ Standards:** Social Studies: 6.1.4.D.18; 6.1.4.D.20; Visual Art: 1.1.8.D.1; 1.1.12.D.1

**DE Standards:** History: Standard 4, 4-5b; Visual and Performing Arts Standard 4

**Common Core:** SL.5.1a-d; SL.5.4; W.5.7

**Materials:**

- PowerPoint or similar slideshow platform or Internet access
- Observations worksheet, page 13 of this Guide, 1 per student
- Drawing materials

**Preparation:**

- Prepare the slideshow of images found under the Educational Resources tab on the *Native American Voices: The People—Here and Now* website: <http://penn.museum/NAV>

**Procedure:**

- Begin the activity by discussing the terms “costume” and “regalia.” Explain that the traditional clothing worn by Native Americans is not a costume, but a revered object that expresses one’s Native identity.
- Show the slideshow of images. Students will complete the observations worksheet about each object. Students will share their observations within their group of four. One representative will share group observations with the class.
- Share the title and tribal affiliation for each object. Ask: Does anyone have a thought about how these objects are related? When would these objects be worn?



**Girl's Elk Tooth Dress**  
 Wool Stroud Cloth, Cow Bone,  
 and Glass Bead  
 ca. 1920  
 Culture: Absaroke (Crow)  
 Location: United States, Montana

An elk tooth dress was a treasured symbol of accomplished hunters among Crow families. Elk tooth dresses represent years of successful hunting, wealth, and status. UPM Object No. NA10715

# NATIVE AMERICAN REGALIA OBSERVATIONS WORKSHEET

Name: \_\_\_\_\_ Date: \_\_\_\_\_

**Directions:** View each image. Write a complete sentence for each question.

**Working in your group, be sure you can defend your opinion based on what you know and what you can see.**

<p><b>IMAGE ONE</b></p> <p>What is this?</p>  <p>What do you think it is made of?</p>  <p>Who made this?</p>  <p>Who uses this?</p>  <p>What is it made for?</p>	<p><b>IMAGE TWO</b></p> <p>What is this?</p>  <p>What do you think it is made of?</p>  <p>Who made this?</p>  <p>Who uses this?</p>  <p>What is it made for?</p>
<p><b>IMAGE THREE</b></p> <p>What is this?</p>  <p>What do you think it is made of?</p>  <p>Who made this?</p>  <p>Who uses this?</p>  <p>What is it made for?</p>	<p><b>IMAGE FOUR</b></p> <p>What is this?</p>  <p>What do you think it is made of?</p>  <p>Who made this?</p>  <p>Who uses this?</p>  <p>What is it made for?</p>





# UNIT 4: NEW INITIATIVES

The history of Native America is marked by tragedy and injustice. Historically, the U.S. government has failed to honor treaty obligations with Native American tribes and made many attempts to break up and eliminate Native communities, resulting in the loss of lands, removals to new territories, and the destruction of cultural practices. Most territories and reservations given to tribes proved inadequate for farming and raising animals. Today, Native Americans continue to struggle with the challenging legacies of colonialism. One of four lives in poverty and nearly one third live without health insurance coverage. One of the greatest difficulties is that Native American reservations offer few opportunities.

## Changing Policies and Renewal

For centuries, Native Americans have been forcibly removed from their homelands and relegated to reservations with attempts to **assimilate** them into Western culture. These tragedies have dramatically affected their overall health and well-being. In response to Native American activism since the 1960s, new government policies have begun to address these injustices by supporting tribal self-governance and self-determination. These changes are helping communities to heal. For example, through the **Native American Graves Protection and Repatriation Act** (NAGPRA, 1990), a federal law passed on November 16, 1990, ancestral remains and cultural objects are being returned to Native American communities. This Act mandates the return of specific kinds of objects to Native Americans, makes illegal their trafficking across state lines, and is specific about the process and procedures for archaeological excavations. These steps are beginning to right the wrongs of the past, allowing for hope and renewal in tribal communities.

The Penn Museum is dedicated to complying with NAGPRA. As of 2014, 45 formal repatriation claims seeking the return of collections have been received and 25 repatriations have been completed resulting in the transfer of 232 sets of human remains, 750 funerary objects, 14 unassociated funerary objects, 20 objects of cultural patrimony, 22 sacred objects and 2 objects claimed as both cultural patrimony and sacred.

Visit <http://www.penn.museum/nagpra.html> for further information.

“Repatriation legislation is landmark legislation that has begun to bring a great healing in Indian Country between Native peoples and the rest of the country.”

— *Suzan Harjo, Cheyenne and Hodulgee Muscogee Tribe Member and President of the Morning Star Institute*

## Increased Opportunity

Despite obstacles, many Native American communities have made economic and social gains in the last 50 years. More are attending college and earning advanced degrees than have in the past. Native American scholars

have created new fields of Native American Literature and Federal Indian Law. Others are leaders in medicine and engineering. Native communities are generating revenues with the resources on their reservations. Although casinos are the best-known example, less than half of tribes have them, and of those that do, few are hugely profitable. Native American communities are taking part in sustainable forestry, hospitality and entertainment industries, alternative energies, and ranching. They are also creating more cultural centers and museums to preserve and share their histories.

**Today there are over 100 tribal museums and cultural centers across North America that serve their own communities.**

## Improving Native American Health

Native Americans, both on and off reservations, struggle with poverty. This compounds physical and emotional health issues, and makes access to good food, recreational facilities, and healthcare difficult. Furthermore, tuberculosis, influenza, pneumonia, alcoholism, diabetes, domestic violence, and suicide occur with a higher frequency among Native Americans living on reservations than among others in the US. National health initiatives, in partnership with Native communities, are emphasizing traditional knowledge, values, and a healthy, indigenous diet to combat these problems.

“The Pima Indians are giving a great gift to the world by continuing to volunteer for [diabetes] research studies. Their generosity contributes to better health for all people, and we are all in their debt.”

*Dr. Peter Bennett, National Institutes of Health*

### HIGHLIGHTED STORY:

#### CASINOS AND NATIVE AMERICAN ECONOMY

Located on rural lands with limited resources, Native Americans have created their own economic opportunities. Casinos allow for economic growth. The first large tribal gaming operation opened in Florida in 1979. By 1985, 80 tribes had similar enterprises. States filed lawsuits in an attempt to tax and regulate the casinos, but federal courts sided with tribes. In 1987, a landmark Supreme Court ruling found that states could not impose their laws on sovereign Native American nations, though some federal regulations are still enforced. Some tribes are opposed to casinos, while others use gaming to fund improvements such as hospitals, schools, and cultural centers. Even so, Native Americans remain the poorest segment of American society.

**Since 1993, the Mashantucket Pequot Tribe, owner of one of the world’s largest casinos, has donated more than \$100 million to other tribes and charitable organizations, including a \$10 million gift to the Smithsonian Institution.**

## UNIT 4 ACTIVITY

### THE POTTERY OF DIEGO ROMERO

**OBJECTIVE:** Students will examine contemporary Cochiti Pueblo pottery and interpret the themes of artist Diego Romero.

**ESTIMATED CLASS TIME:** 50 minutes

#### STANDARDS:

**PA Standards:** US History: 8.3.5.C; 8.3.5.D; Arts and Humanities: 9.1.5.A; 9.1.5.E; 9.2.5.A; 9.2.5.D; 9.2.5.G; 9.2.5.D; 9.2.5 .I

**NJ Standards:** Social Studies: 6.1.4.D.15; 6.1.4.D.18; 6.1.4.D.19; 6.1.4.D.20; 6.2.12.D.1.d; Visual Art: 1.1.8.D.1

**DE Standards:** History: Standard 1 4-5a; Standard 2 4-5a; Visual and Performing Arts Standard 4

**Common Core:** SL.5.4; W.5.2

#### Materials:

- PowerPoint or similar slideshow format or Internet access
- Venn Diagram handout, one per student
- Internet access to YouTube
- Diego Romero’s artist statements for *On the Rez* and *Slots*

#### Preparation:

- Prepare the slideshow of images found on under the Educational Resources tab: <http://penn.museum/nav>
- Preview a YouTube documentary on Diego Romero from New Mexico PBS television: [http://www.youtube.com/watch?v=37so1ias\\_cQ](http://www.youtube.com/watch?v=37so1ias_cQ)

#### Procedure:

- Show the students the slideshow, images only.
- As a class, students will complete a Venn Diagram illustrating the similarities and differences between the pieces of pottery.
- Assign the students into groups of four. Students will share their reflections with the group. An individual within the group will summarize group reflections for the entire class.
- Tell the students that two of these objects were made in the 19th century and two of these objects were made in the 1990s. Ask the students to guess which two bowls are older. Make sure they provide evidence for their answers.
- Reveal the ages of all four bowls. Tell the students that *On the Rez* and *Slots* were made by a contemporary Native American artist. Students will watch the YouTube documentary on Diego Romero from New Mexico PBS television: <http://www.youtube.com/watch?v=7vWPWoKmqYY>
- While they watch the video, students will write down some of the images they are seeing on his artwork. Students will discuss what they observed.
- Go back to the image of *On the Rez*. Ask the students what they see and feel. What do we see on the pottery that makes it look old-fashioned, like the Zuni pots from the 1800s? What do we see on the pots that make them look new? What could Diego Romero be saying about life on a reservation?
- Share Diego Romero’s artist statement about *On the Rez*:

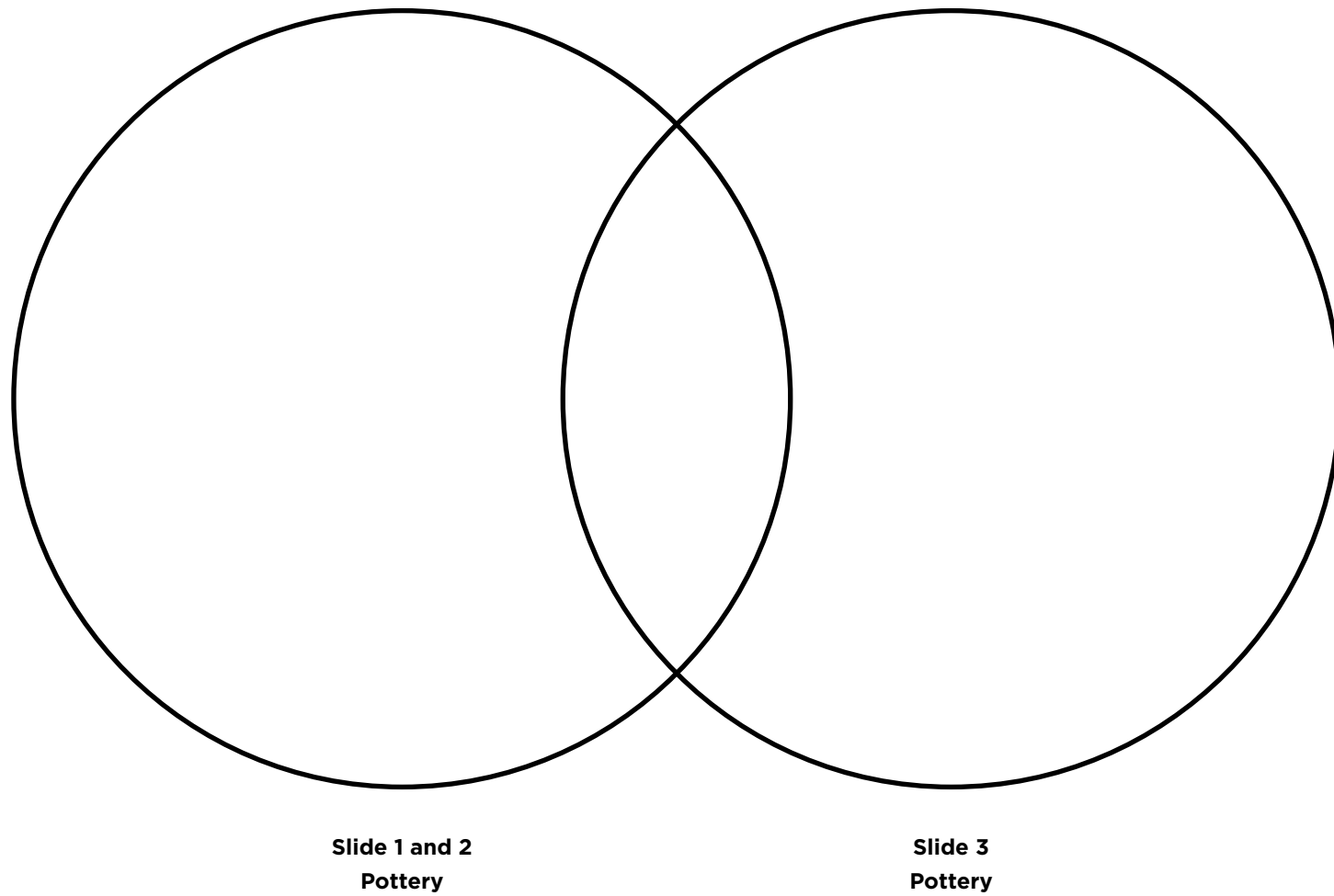
“My pot “On the Rez” addresses an ongoing dialogue concerning the ever-changing and not so ever-changing landscape and man’s relationship to it. This particular view is of Santa Clara canyon, but it is generic in the sense that it could be any canyon and any particular rez. The trailer as well as the abandoned cars and rain clouds are portrayed in a language of symbols and metaphors rather than actual literal interpretations. They sit above a cut-away view of the earth and the scattered bones of the ancestors. It thus emphasizes the landscape, time, and man’s place within these constructs.” From *Native American Voices on Identity, Art, and Culture: Objects of Everlasting Esteem*, Edited by Lucy Fowler Williams, William Wierzbowski, and Robert W. Preucel. University of Pennsylvania Museum of Archaeology and Anthropology. 2005

- Discuss: How has our understanding of the work of art changed?
- Show the image of *Slots*. Ask the students what they see and feel. What do we see on the pottery that makes it look old-fashioned, like the Zuni pots from the 1800s? What do we see on the pots that make them look new? What could Diego Romero be saying about casinos?
- Share Diego Romero’s artist statement about *Slots*:  
“My pot “Slots” is concerned with a personal and political view of gaming and its place within Indian Country. The character Chongo appears as a participant of the casino scene. Carelessly gambling away his stipend, he represents the addictive side of human nature-to which we are all privy. The bowl takes no positive or negative stance but brings this issue into the forefront for debate.” From *Native American Voices on Identity, Art, and Culture: Objects of Everlasting Esteem*
- Discuss: How has our understanding of the work of art changed?

# NATIVE AMERICAN POTTERY VISUAL THINKING EXERCISE

Name: \_\_\_\_\_ Date: \_\_\_\_\_

Directions: Describe the pottery that you see in the three slides. Place similarities in the middle oval and differences in the circles.

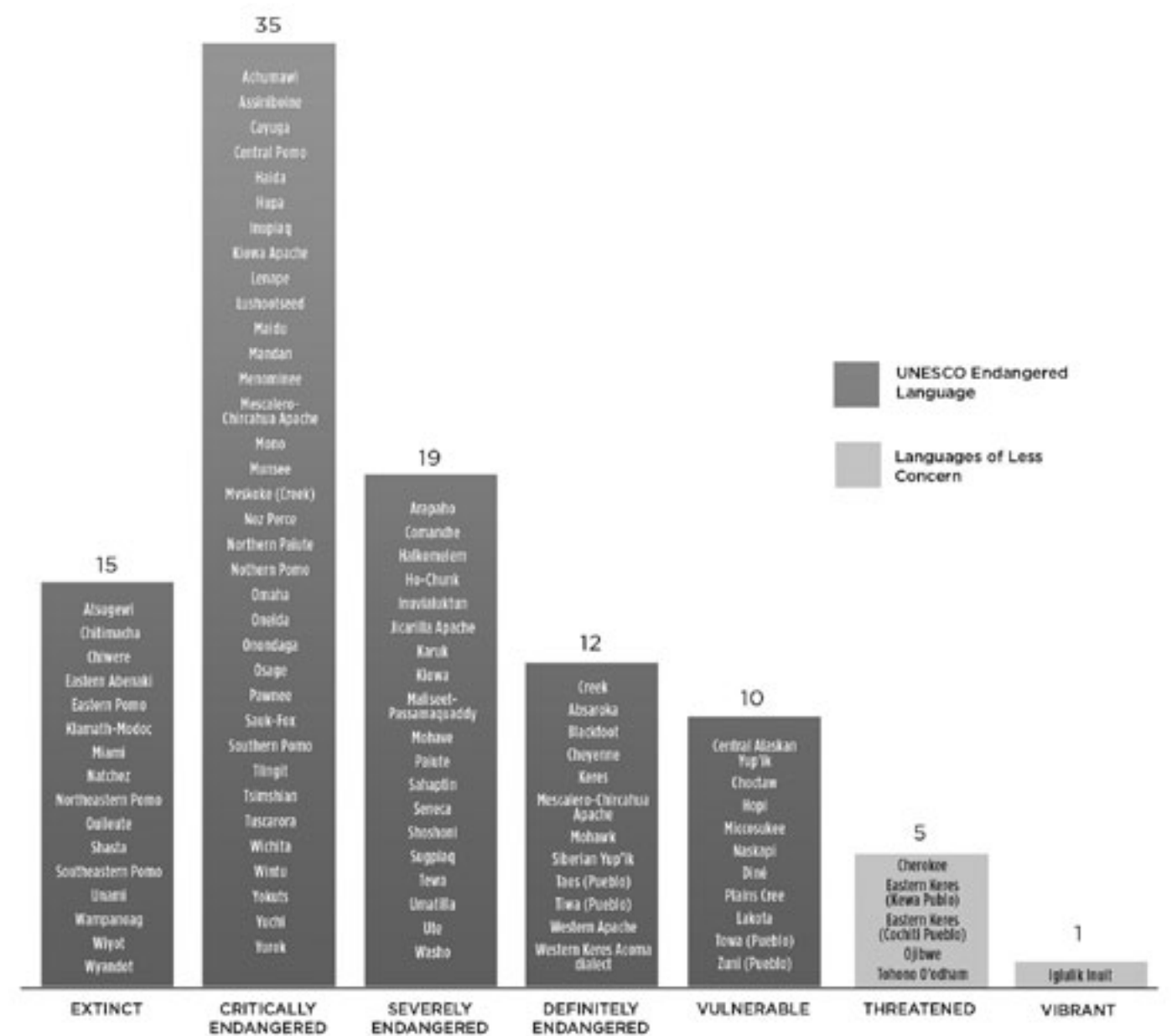


# UNIT 5: REVITALIZING LANGUAGE

One of the most enduring results of the forced assimilation of Native Americans is the loss of Indigenous languages. More than 500 languages were spoken in North America in the 1800s. By the end of the 20th century, only 175 tribal languages were spoken in the US. Of those, only 20 are widely spoken today. The “healthiest” Native American language, **Diné (Navajo)**, has approximately

149,000 speakers. A small number of other languages, such as **Cherokee, Dakota, Choctaw,** and **Ojibwe**, have speakers that number in the thousands. However, most Native American languages are endangered, with very few speakers. In many communities, strong emergency revitalization efforts are underway to save these languages, preserving important links to tradition.

## NATIVE AMERICAN LANGUAGES IN DANGER



# UNIT 5 ACTIVITY

## FIRST LANGUAGES

**OBJECTIVE:** Students will define the meaning of “first languages.”

**ESTIMATED CLASS TIME:** 50 minutes.

**EXTENSION ACTIVITY:** 10 minutes

**STANDARDS:**

**PA Standards:** US History: 8.3.5.A; 8.3.5.C; 8.3.5.D; Reading, Writing, Speaking, and Listening: 1.9.3.A; R5.A.1.3.1; R5.A.1.3.2; R5.A.1.4.1

**NJ Standards:** Social Studies: 6.1.4.D.1; 6.1.4.D.15; 6.1.4.D.18; 6.1.4.D.19; 6.1.4.D.20; 6.2.12.D.1.d

**DE Standards:** History: Standard 1 4-5a

**Common Core:** SL.5.1a-d

**Materials:**

- Internet access

**Preparation:**

For your reference, access the following videos from PBS’s *We Shall Remain* website.

- Native Now: Language. *Language Overview*: [http://www.pbs.org/wgbh/amex/weshallremain/native\\_now/language](http://www.pbs.org/wgbh/amex/weshallremain/native_now/language)
- Native Now: Language, Cherokee. *Teaching Children*: [http://www.pbs.org/wgbh/amex/weshallremain/native\\_now/language\\_cherokee](http://www.pbs.org/wgbh/amex/weshallremain/native_now/language_cherokee)
- Native Now: Language, Shawnee. *A Matter of Funding*: [http://www.pbs.org/wgbh/amex/weshallremain/native\\_now/language\\_shawnee](http://www.pbs.org/wgbh/amex/weshallremain/native_now/language_shawnee)
- Native Now: Language, Nipmuc. *Teaching Nipmuc*: [http://www.pbs.org/wgbh/amex/weshallremain/native\\_now/language\\_nipmuc](http://www.pbs.org/wgbh/amex/weshallremain/native_now/language_nipmuc)

Review the Lenape language lessons one and two: <http://www.lenapenation.org/Lessons and Advanced Supplements.html>

Prepare a list of words that have Native American language origins. The list can include any of the following: caribou; chipmunk; canoe; coyote; hickory; moccasin; moose; muskrat; opossum; pecan; powwow; raccoon; skunk; toboggan; tipi; woodchuck

**Procedure:**

- Ask the students if they know of any Native American words. Refer to the list of words and ask the students to define them. These are words that were adopted into English and derived from Native American languages.
- Ask: Did Native Americans always speak English? Define the meaning of first languages. As a prompt, determine if any students have parents or grandparents whose first language is not English. Does that relative still speak his/her first language? Do the children? Why or why not? Introduce the series of video clips and the writing exercise.
- Students will review *Native Now: Language. Language Overview* and *Native Now: Language, Cherokee. Teaching Children*.
- As a class, discuss the following questions:
- Why is it important to retain 1st languages?
- What is being done to keep native languages from going extinct?

**Extension:** Students will speak Lenape words and greetings. Play *Lesson One – Greetings: Audio/Video*, found at: <http://www.youtube.com/watch?v=3oaOeZTYU6I> and *Lesson Two – Answers to Greetings: Audio/Video* found at <http://www.youtube.com/watch?v=1huJxLcjtg&feature=related> linked from the Lenape Nation website. Ask students to speak along with the educator.

# GLOSSARY

**Algonquian** (al-gong-kee-uhn)—an indigenous language family of North America whose approximately 30 languages are spoken across a wide region from the East Coast to the Plains. Eastern Algonquian languages include Munsee, Unami, Unalactigo (Nanticoke), Susquehannock, and Shawnee, among others.

**assimilate**—to absorb and integrate, whether peacefully or forcefully, into the culture or norms of another population or group

**Black Hills**—a mountain range of the Black Hills National Forest located in western South Dakota and eastern Wyoming. The Black Hills are held sacred by many Native American peoples.

**Blackwater Draw, New Mexico**—an archaeological site located near the town of Clovis in eastern New Mexico where “Clovis points” were first excavated in 1929.

**Celebration**—biennial festival of Tlingit, Haida, and Tsimshian tribal members held every two years in Juneau and sponsored by the Sealaska Heritage Institute. It is one of the largest gatherings of Southeast Alaska Native peoples and the second largest event sponsored by that state’s Native peoples.

**Cherokee** (cher-uh-kee)—A Native American people from the Southeastern US and who number approximately 300,000 today. In the early 19th century the Cherokee were forced to leave their homelands and move to Oklahoma, an event remembered as the Trail of Tears. Today three Cherokee communities in Oklahoma and North Carolina hold federal recognition; 9 tribes are state recognized; and 24 are non-recognized across 11 states.

**Choctaw** (chok-taw)—A Native American people from the Southeastern US (modern-day Mississippi, Florida, Alabama, and Louisiana). Today the Choctaw number approximately 190,000 among ten tribal entities including three federally recognized US tribes in Louisiana, Mississippi, and Oklahoma; three state recognized tribes in Alabama and Louisiana; and four non-federally recognized tribes in Alabama and Louisiana.

**“Clovis Culture”**—A Paleo-Indian culture dating to roughly 12,000 years ago, and named after projectile points found by archaeologists at sites near Clovis, New Mexico.

**Clovis, New Mexico**—A Paleo-Indian archaeological site first excavated in 1929 and dated to approximately 12,000 years ago.

**Cotter, John L.**—A 1930s University of Pennsylvania archaeologist who excavated at Blackwater Draw, New Mexico where he unearthed projectile points dating to approximately 12,000 years ago. The projectile points were later named “Clovis points” after the prehistoric Paleo-Indian culture was dubbed “Clovis Culture.”

**Dakota**—refers to two regional language varieties of the Sioux language.

**Delaware (Lenape)**—the name given to the indigenous people of the Delaware Valley who made up an alliance of three divisions including the Munsee, Unami, and Unalactigo (Nanticoke). Today the Delaware number approximately 18,000 among at least 14 different tribal entities: three federally recognized US tribes in Oklahoma and Wisconsin; three Canadian First Nations; four non-recognized entities in Colorado, Idaho, Kansas, and Oklahoma; and 4 state recognized tribes in Delaware and New Jersey.

**Diné** (di-ney) (**Navajo**)—an indigenous American people who number approximately 300,000 today. The Navajo Nation stretches across portions of Arizona, southeastern Utah, northwestern New Mexico, and southern Colorado.

**Folsom, New Mexico**—an archaeological site first excavated in 1926 which uncovered an extinct species of bison and Paleo-Indian projectile points. The site dates to the Late Pleistocene era, or 11,000 to 10,000 years ago.

**Haida** (hy-duh)—indigenous Pacific Northwest Coast people who number approximately 4,000-7,000 and whose homeland is located in the region of southeast Alaska and southwestern British Columbia, Canada.

**Howard, E.B.**—A 1930s University of Pennsylvania archaeologist who excavated at Blackwater Draw, NM and unearthed projectile points dated to approximately 12,000 years ago. The projectile points were later called “Clovis points” after the prehistoric Paleo-Indian culture was named “Clovis Culture.”

**indigenous**—originating from a particular region

**Iroquois** (ir-uh-kwoi) (**Haudenosaunee**)—a Native American political Confederacy originally made up of five groups—the Mohawk, Oneida, Onondaga, Cayuga, and Seneca—that formed to reduce conflict and to strengthen their position in relation to European settlers. A sixth tribe, the Tuscarora, joined the Confederacy in the 1700s. During the time of the European encounter, the Haudenosaunee lived in what is now New York, Canada, the Great Lakes region, and into Virginia and Kentucky. Today approximately 125,000 tribal members make up 18 federally recognized US tribes, Canadian First Nations, state recognized tribes, and non-federally recognized entities.

**Lakota** (la-koh-tuh)—the term Lakota is used to identify both a Native American people and a language in the central northern plains of the US and Canada. There are over 20 recognized Lakota tribal entities in the US and Canada today. The Lakota people number approximately 170,000, and comprise a confederacy of seven related Sioux tribes. Approximately 25,000 speakers use the Lakota language, which is the western most of three main Sioux dialects (Lakota, Dakota, and Nakota).



## GLOSSARY (cont.)

**Lenape** (lu-nah-pay) (also known as Delaware)—an alliance of three divisions of people indigenous to the Delaware Valley that included the Munsee, Unami, and Unalactigo (Nanticoke). Today the Lenape number approximately 18,000 among 14 different tribal entities: three federally recognized US tribes in Oklahoma and Wisconsin; three Canadian First Nations; four non-recognized entities in Colorado, Idaho, Kansas, and Oklahoma; and 4 state recognized tribes in Delaware and New Jersey.

**Munsee**—a political division of the Lenape who lived in the lower Hudson River area and western Long Island, New York. Today, Munsee communities include the Delaware Nation of Ohio and the Stockbridge-Munsee of Wisconsin.

**Nanticoke Leni-Lenape**—a Lenape confederacy of the Nanticoke tribe of Delaware and the Leni-Lenape of southern New Jersey and Delaware.

**Nanticoke (Unalactigo)**—a political division of the Lenape Nation who once lived in southern New Jersey. Today, the Nanticoke hold state recognition in Delaware and New Jersey.

**Native American Graves Protection and Repatriation Act (NAGPRA)**—a US federal law enacted in 1990 that requires federal agencies and institutions, including museums, to consult with tribes about their collections holdings. The law enables federally recognized Native American tribes and Hawaiian entities to claim human remains, funerary objects, sacred objects, and objects of cultural patrimony.

**Ojibwe** (o-jib-wey) (**Anishinabeg**)—the Ojibwe people are the largest group of Native Americans living north of Mexico, in the region stretching from present-day Ontario, to Montana in the west and to Michigan in the south. In the US the approximate population of 150,000 includes 8 federally recognized US tribes and 17 non-federally recognized tribes. There are more than 50 Anishinabeg Canadian First Nations.

**Penn, William** (1644-1718)—British Quaker who founded Pennsylvania.  
**Pima (Akimel O’odam)**—a Native American people of central and southern Arizona. The Pima number approximately 20,000 people and are represented by at least three federally recognized tribes.

**potlatch**—a ceremonial celebration practiced by many Nations of the Pacific Northwest Coast of Canada and the US. Potlatches held today often honor individuals who have died, special anniversaries, graduations, and/or personal accomplishments. The celebratory feasts are organized following the guiding cultural principles of reciprocity and balance and include dancing, song, speeches, food and gift giving.

**Powhatan Renape Nation**—a Lenape Nation of New Jersey.

**powwow**—public dance ceremonies celebrated by many Native American Nations.

**projectile points**—stone, bone, and ivory (and later copper, bronze, and iron) chiseled into spears, darts, arrows, or cutting tools

**Ramapough Lenape Nation**—a Lenape tribe situated around the Ramapo Mountains of Bergen and Passaic counties in northern New Jersey and Rockland County in southern New York

**regalia**—the distinctive clothing worn and ornaments carried at formal occasions as an indication of one’s identity and status

**reservation**—land managed by Native American Nations under the US Department of the Interior’s Bureau of Indian Affairs. There are approximately 310 reservations in the US.

**Sealaska Heritage Institute**—a non-profit entity that administers cultural and educational programs for the Tlingit, Haida and Tsimshian tribes in Alaska’s Sealaska Corporation

**Shawnee**—a Native American people who lived in present-day Ohio, West Virginia, Kentucky, and Pennsylvania during colonial times. Today, three Shawnee entities have federal recognition as distinct tribes all with headquarters in Oklahoma.

**sovereign**—a self-governing nation. Sovereign Native American Nations have authority to govern themselves by maintaining their own courts, police forces, and social services. They also have access to federal funding and services.

**Susquehannock**—a Native American people who lived along the Susquehanna River at the time of colonization. Due to warfare, disease, and assimilation, they have lost their identity as a distinct tribe, instead joining other larger tribes.

**Tamanend** (“the Affable”) Chief of the Unami (1653-1750)—the leader of the Lenape Nation who signed a peace treaty with William Penn in 1682.

**Tlingit** (tling-get)—a Native American people of the Pacific Northwest Coast with a population of approximately 14,000 and represented by more than 20 federally recognized entities.

**treaty**—an agreement or arrangement established by a negotiation

**“Treaty of Easton”**—(1758) an agreement signed in Easton, Pennsylvania between the British colonial governors of Pennsylvania and New Jersey and representatives of the Iroquois (Haudenosaunee), Lenape, and Shawnee tribes. The tribes agreed to not fight on the side of the French during the French and Indian War (Seven Years War). In return, the governors agreed to not establish settlements west of the Allegheny Mountains and hunting grounds in the Ohio River Valley were returned to the Iroquois. However, a portion of the agreement signed only between the Lenape and colonial governor William Denny of Pennsylvania forced the Lenape to cede all claims to land in New Jersey.

**tribe**—a social and political group of people made up of families who share a common ancestry and culture

**Tsimshian** (shim-shee-uh n) (**Gitsxan**)—a Native American people indigenous of the Pacific Northwest Coast who number approximately 3,500 and are represented by 14 distinct Canadian First Nations and one US Alaskan tribe.

**Unami**—a political division of the Lenape Nation who lived in the Philadelphia region during the time of colonization.

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## ABOUT THIS GUIDE

The goal of the *Native American Voices: The People—Here and Now Educators’ Guide* is to educate teachers about the diversity of individuals, regions, experiences, and current issues of Native American Nations today. This Guide equips 4th and 5th grade Social Studies educators of Native American curriculum with activities and discussions to create a culturally sensitive classroom that is aware of the continued existence and contemporary concerns of Native American peoples today. To prepare and supplement your visit to *Native American Voices: The People—Here and Now*, the Guide consists of exhibition texts, quotes from exhibition interviews, links to images of exhibition objects, activities and discussions linked to exhibition themes, and biographical sketches of contemporary Native Americans featured in the exhibition. The Guide is intended to enhance Native American classroom curriculum, which is often focused on the past and places Native American tribes in the context of North American regions. Many activities of this Guide assume pre-existing knowledge and skill sets, so reviewing each activity and adapting them to meet your students’ abilities may be required.

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