Introduction to Pre-Columbian Lessons—Grades 2-3

Over the years, some Montessori Elementary 6-9 teachers have admitted that they just didn’t know when or how to fit Native studies into the curriculum. Barbara and I have designed our Columbus and Thanksgiving lessons to include Native American studies right in between, so older students can learn about traditional life in two cultural areas before zeroing in on a study of the Wampanoag people during the Thanksgiving unit.

- These lessons on Pre-Columbian peoples begin with a look at the cultures of Mesoamerica and South America who were among the first to meet Spanish explorers right after Columbus.
- With our second lesson, the focus shifts to the North American civilizations prior to “historic” Native American cultures, introducing students to the Mississippian people of the Midwest.
- Our third lesson provides a springboard to the study of more recent American Indian cultural groups.

Even if that timing doesn’t work for you, there are other opportunities to work in the study of Native peoples. Here are some ideas:

- Give your students a glimpse into Native cultures by including some of their Creation Stories with others you may study at the beginning of the year.
- If you study North American biomes using the Waseca curriculum materials, you can easily choose a Native American cultural group to go along with many of them.
- Consider moving from your Fundamental Needs of People chart into a look at how traditional Native American groups met their needs. You can purchase a wooden puzzle map of Native American Cultural Areas from Hello Wood products (www.hellowood.com, look under “Special Interest Puzzles” in their Online Store) to help students learn the names and locations of the major cultural areas.

Some other tips: Whenever possible, give students tactile experiences so they can learn through their hands.

- Create Cultural Areas Touch Boxes (akin to Continent Boxes) with samples of plants, foods, animals and cultural items indicative of each area, with name labels and information cards to match.
- Students also enjoy looking at photo albums and listening to audio CDs of representative music.
- Appropriate books and arts and crafts activities are an important part of your unit.
- And please also plan in a class trip to the Mitchell Museum of the American Indian, located at Central Street and Central Park Avenue in Evanston, for your younger students. For a $3 fee per child, your group will receive a tour of the exhibits, led by a well-trained docent, and create a craft project. More information is available on their website, www.mitchellmuseum.org.

The “Ancient Americas” exhibit at Chicago’s Field Museum is a wonderful place for older students to learn about the early cultures of the New World. While they’ve all probably seen the staid “Indians of North America” hall, the “People of the Northwest Coast” exhibit in the back is wonderful, and they still do a great presentation in the Pawnee Earth Lodge, but you will need to reserve it ahead of time.

You will find 18 pages of helpful guidelines, references, and resources in Appendix 6 at the end of this unit. Have fun, and enjoy!
Lesson 1: Were there people other than the Taíno in the Western Hemisphere before Columbus’ voyages?

Materials: Appendix 1—“The Spanish and Other Native Cultures”; Appendix 2—“Pre-Columbian Civilizations” map; Various research books on Maya, Inca and Aztec Civilizations; Web access

Introduction:

- Tell students we know there were people living all over North and South America before Columbus arrived. He just didn’t know about them. In fact, long before Europeans came to the Americas, there were millions of native people spread across the two continents.
- Columbus made a total of four voyages and each time he brought over more Spanish priests and settlers, as well as new plants and animals. The settlers established more villages and cities, set up plantations, established farms, and also set up mines for gold and minerals. Columbus’ third and fourth voyages brought him to the shores of South America and Central America. Before long, there were hundreds of explorers following Columbus across the Atlantic to find gold and riches in these new, exciting lands.

Exercise: The Spanish and Other Native Cultures

1. Say: We’ve learned about the Taíno, who lived a very simple life on the islands of the West Indies. But there were other groups of people who lived in Mexico, Central America and South America for hundreds and even thousands of years before Columbus. Some of them built huge pyramids, and lived in cities connected by roads. There were many different civilizations, but we’re going to learn about the Maya, the Inca and the Aztec, because those were the largest groups that came into contact with the Spanish.

2. Ask: Just like with the Taíno, why do you think the Spanish wanted to meet these other people? (to trade with them; to teach them about their God) What did the Spanish have that the Indians did not? (horses, weapons, armor, guns, diseases) What do you think happened? (Spanish fought them, Spanish conquered them)

3. Distribute Appendix 1—“The Spanish and Other Native Cultures.” Have students read the first three pages. You might assign reading partners or divide class into three groups and assign one culture to each. Have students elect one spokesperson to summarize facts on the native culture, and one spokesperson to summarize what the Spanish did and have them report to the class.

4. Have students complete the quick comprehension quiz on the third page.

5. For older students: Distribute Appendix 2—“Pre-Columbian Civilizations” to students and have them use the clues from their reading to determine where the cultures are outlined on the map. Offer the Answer Key as their control of error. Have them color each group a different color and make a map index.

Extensions:

- Use the web links and additional resources in the Bibliography at the end of this document to have students do further research on these cultures and their conquest by the Spanish.
- Design a rubric for assessment that accommodates a variety of report outcomes: poster board, oral report or original artwork, or creative writing.

Direct Aim:

To show students that the Taíno were but the first in a number of Native populations whose lives were to be forever changed by the advent of Columbus and other Spanish, as well as other European, explorers.
The Spanish and other Native Cultures

Maya Civilization (1000 BCE - 1500 CE)

The ancient Mayas lived on the gulf coast of what is now Mexico, Guatemala, Belize and Honduras between 1000 BC and AD 1500. They are known for their complex artwork, many pyramids, knowledge of the stars and development of an accurate calendar system.

http://archaeology.about.com/od/mayaarchaeology/a/maya_civ.htm

Inca Civilization (1250-1532)

The Inca civilization was the largest in the Americas when the Spanish conquistadors arrived in the early 1500s and included parts of Colombia, Ecuador, Peru, Bolivia, Chile and Argentina. Known for their unique writing system of knotted strings (called the quipu), an extensive road system, and the palace called Machu Picchu, this empire had a capital city of Cusco in Peru.

http://archaeology.about.com/od/incaarchaeology/a/inca_empire.htm

Aztec Civilization (AD 1430-1521)

The Aztec civilization was at the height of its power and influence when the Spanish arrived. Warlike and aggressive, the ruling city-states of the Mexica people and other tribes conquered much of central America. Tenochtitlan, their largest city now the site of Mexico City, had many stone temples, pyramids and palaces and was once was home to 300,000 people. Their society of nobility, commoners and slaves was built around a complex religion that was honored in their stone sculptures, art murals, music and dance. The Aztec were excellent astronomers and mathematicians, counting by 20s and using zero as a place holder. They used pictographs to communicate through writing and made paper from bark into books called codices. They were also excellent farmers, and used irrigation, terrace farming and artificial islands in the swamps to increase their crops of maize, peppers, squash, tomatoes and beans.

http://archaeology.about.com/od/aztecarchaeology/a/aztec_sg.htm
The Spanish and the Maya

In 1517, the Spanish Governor of Cuba sent three ships under the command of Francisco de Cordoba to explore the Yucatan Peninsula. The Mayans welcomed the Spanish to land. Cordoba told the Maya they would be protected by the King of Spain as long as they became Catholics. If they didn’t, the Spanish could make them slaves and take their lands, according to Spanish law in the requirement of 1513. Soon after, the Spanish were attacked by the Mayan chief Mochcouoh. Cordoba and twenty Spanish were killed and only a few of the ship’s crew were able to return to Cuba. But the Spanish never gave up. It took them more than 170 years of fighting, with the help of tens of thousands of Mayan warriors from the Xiu clan, but eventually they did conquer the Maya by 1697.

The Spanish and the Inca

Spanish conquistador Francisco Pizarro had heard about the gold and riches of a fabulous kingdom in South America for years, and tried three times to find it. Finally, in 1531, he and 168 men landed on a small island off the coast of Peru and were invited to meet with the Inca. The Emperor, Atahualpa, had an army of over 10,000 warriors, so he was not worried about the small band of Spanish coming up the mountains. But Pizarro attacked the warriors, who did not have any weapons, and captured the Emperor, keeping him prisoner until killing him one year later. Pizarro and his small army, with their horses, weapons and steel armor, battled the Incan armies and captured the capital city of Cuzco in 1533, carrying off tons of silver and gold. When the people of the city of Quito realized they were going to lose their battle with the Spanish in 1534, they burned their city to the ground. In twenty years, despite the fearless fighting of the Indians, the Spanish conquered the Incan Empire and became rich from its gold and silver.

The Spanish and the Aztecs

In 1519, Hernan Cortes set sail from Cuba to set up a trade network with the Indian people on the Yucatan Peninsula. While he was there, he met and married a Mayan woman who was able to translate from Spanish to other Native languages. In April, 1519, Cortes founded a settlement of what was to become the city of Veracruz in Mexico. From there, he began his march to the city of Tenochtitlan, the capital city of the Aztecs. Along the way, he won the support of about 3,000 warriors from
Tlaxcalteca, who were enemies of the Aztecs. They marched to Cholua, the second-largest Aztec city and a sacred, religious site in Aztec religion. The Spanish forces killed the city leaders and burned the city, even though the emperor Moctezuma II had been sending Cortez gold and gifts. Cortes and his men marched on. In November, 1519, they entered the Aztec capital city. The Spanish were treated royally because Moctezuma believed they were people who had returned from Aztec legends, but Cortes soon took the emperor captive inside his own palace. For months, the Spanish took Aztec gold and jewelry and sent it back to Spain. Finally, the people of the city rose up and chased the Spanish out. In return, the Spanish blockaded the city for 8 months, refusing to let goods in and also cutting off the water supply. Also, thousands of Aztecs died of smallpox brought. The forces of Cortes and the Tlaxcalteca warriors captured the new Emperor as he was trying to flee the city by canoe on August 13, 1521. The surviving Aztecs were told to leave, and the city was demolished to make way for what was to become Mexico City. Spanish soldiers were rewarded with land and workers. Many Indians became slaves in silver mines. However, Native resistance was strong, and they fought many wars against the Spanish until the Spanish finally conquered Mexico.

How well did you read? Draw lines from the Civilization to its location and to the Spaniard who conquered it.

<table>
<thead>
<tr>
<th>Civilization</th>
<th>Location</th>
<th>Spaniard</th>
</tr>
</thead>
<tbody>
<tr>
<td>Aztecs</td>
<td>Yucatan Peninsula</td>
<td>Francisco Pizarro</td>
</tr>
<tr>
<td>Inca</td>
<td>Mexico</td>
<td>Francisco de Cordoba</td>
</tr>
<tr>
<td>Maya</td>
<td>Peru, Bolivia and Chile</td>
<td>Hernan Cortez</td>
</tr>
</tbody>
</table>
Pre-Columbian Civilizations

Map Key

- Aztec
- Maya
- Inca
Lesson 2: Were there people living in our own backyards before Columbus arrived?

Materials:  Globe; Appendix 3—“Find Your Ancient Backyard Cultures”; US map; Journey to Cahokia by Albert Lorenz; Appendix 4—“Journey to Cahokia Worksheet”

Background

- Every area of the United States has evidence that humans have lived here for thousands of years. Some areas not covered by glaciers in the last Ice Age had groups of nomadic hunter/gatherers pass through maybe as early as 40,000 years ago. Some northern states that did experience glacial freeze may have artifacts that only date back a mere 12-15,000 years.
- Although there were ancient civilizations during other eras in other parts of the country, these lessons focus on the Woodland and Mississippian eras in the Midwest. There is a major site, Cahokia, once the largest city in North America, just across the river from St Louis in the horseradish fields of Collinsville, IL. Paramount to a study of the Mississippians is the wonderful book Journey to Cahokia, which will inspire your students’ imaginations with its marvelous illustrations.
- Children in the third grade may not yet fully grasp the concept of time, so dates on a page may be relatively meaningless. The authors have found it useful to prepare a visual aid (such as a timeline) or kinesthetic aid (such as Mortensen Math thousand blocks or other such manipulatives) to represent the time frame discussed.
- Although the emergence times and durations of cultures discussed vary by state, here are general time spans to bring to your students’ attention:
  1. Adena [uh DEE-nuh] 700 BCE - CE 1 (2700 to 2000 years ago)
  2. Hopewell 200 BCE - 500 CE (2200 to 1500 years ago)
  3. Mississippian 800-1500 CE (1200 to 500 years ago)
  4. Caddoan [KĂ-dō-ən] Mississippian 1000-1500 CE (1000 TO 500 years ago)
  5. Oneota [oh-nee-AH-tuh] Mississippian 900-1700 CE (1100 to 300 years ago)
  6. Fort Ancient 1000 - 1750 CE (1000 to 250 years ago)

Exercise 1: How Did People Get Here?

1. Display a map or globe. Say: We have evidence people were living in North America for many, many thousands of years and there are many theories about how they came here and when. One of the first theories is that people walked across a land bridge between Russia and Alaska about 13,000 years ago. [Show on map or globe] Some scientists believe people came here from Europe at about that same time, while other scientists believe that early people also traveled here on boats from Asia. Thousands of years ago, many people did not write down their histories. Sometimes they drew pictures on rocks; other times they told histories in story form and passed them along from year to year.
2. Conclude by explaining we don’t know for sure how they got here or where they came from. Recent testing of human DNA does prove that not all Native American people have the same ancestry, so more than one theory may be true. We know ancient people were here from all of the evidence they left, buried underground. These people were the great-great-great-great-grandparents of people Columbus found and called “Indians,” and there were some who lived right in students’ area.

Exercise 2: Who Lived Around Where I Live?

Background:

Explain how scientists group people together when they do a lot of things the same way. A long time ago, people may have built their houses the same way or made their pottery with same kind of designs. Scientists called archaeologists, who study those pieces of pottery in the ground, give the people a name, like Hopewell or Adena. That name is usually the name of the place where they first found pottery, tools or houses. That’s probably not what people called themselves. They didn’t write it down anywhere so we don’t know.

1. Pass out map and worksheet in Appendix 3—“Find Your Ancient Backyard Cultures”.
2. Say: We’re going to find out a little more about what life was like for people who lived around here all those years ago. First, let’s find out who they were.
3. Have students look at the map. Explain the map shows some of the biggest sites where scientists have found evidence that people lived in their area, maybe as long as 27 HUNDRED years ago.
4. Review with students the shape of their state and be prepared to show an outline to them.
5. Then say: We’re going to find our state on map. Raise your hand when you have found where our state is.
6. Next, guide students through the questions on the worksheet or let them complete it individually.
7. Conclude by asking: Who can tell me the names of some of the cultures that lived in our state? What does “site” mean? Who can tell me the names of some major sites in this state?

**Exercise 3: The Mississippian Cultures**

**Background:**

Give background information here in whatever way you wish:

- Mississippian people were good farmers and grew a lot of corn, squash and sunflowers.
- They used bows and arrows to kill deer and other animals, and used their hides for clothing and ate the meat.
- They traded with other villages, far and wide, to get what else they needed.
- They didn’t have planes, trains or automobiles but they still traded with people hundreds of miles to the north, south, east and west.
- Some Mississippian villages, like Little Hawk’s, were small and may have just had a few houses around a courtyard.
- Other larger villages had more houses and also a mound, in which important people may have been buried.
- Even larger villages had maybe thousands of people with some burial mounds and a special flat-topped mound on which the ruler of the village lived.
- They didn’t have horses or oxen to help them, or the wheel, but thousands of people helped to build these mounds, carrying basket after basket of dirt on their backs.
- The largest city was Cahokia, where up to 20,000 people lived in different neighborhoods of houses.
- Cahokia had temples and mounds of all different shapes and sizes, a huge courtyard on which they played games of lacrosse and **chunkey**, marketplaces for all the traders and a huge stockade fence around most of the city.
- It even had a huge kind of calendar made out of tree trunks lined up in a big circle.
- Cahokia was the largest city in all of North America at one time.
- The ruler of all the Mississippian people lived in Cahokia, on the top of a mound that was larger than the Great Pyramid in Egypt (now called “Monk’s Mound.”). He was called the “Great Sun.” People would come to Cahokia for miles around to see the Great Sun and his priests lead special celebrations.
- The Great Sun and his priests gave the people jobs based on their skills. Some were farmers, warriors, traders, toolmakers, healers and craftspeople.
- The more important people in this society were able to obtain better trade goods and food and were also buried in mounds after they died.
- Archaeologists have studied the site of Cahokia, and other Mississippian sites, to learn a great deal about how the people lived.

1. Display a US map and point out where Detroit is and where St. Louis is.
2. Hold up the book **Journey to Cahokia** and explain that it’s a story about a boy named Little Hawk and his family, who take a trip from his village near what is now Detroit to a place named Cahokia, in Illinois near what is now St. Louis. Tell them that with the help of this book, they are going to take a trip back in time to around 700 years ago.
3. Ask: How would people get around 700 years ago? (There were no horses in this part of the country yet, nor were there covered wagons. Prompt, if necessary; people of this time traveled extensively on foot but also in canoes via rivers and lakes.)
4. Say: Let’s read this special book together. Read the book together and fill in the worksheet on Appendix 4—“Journey to Cahokia” as a class. [Note: Ideally, you will have multiple copies of this book to set up multiple work stations where students can read and answer the worksheet questions in small groups. You can also choose to read...
the book to the class and answer the worksheet questions as a larger group, but ensure they can see the
wonderfully detailed illustrations!

5. When the students have completed the worksheet, explain that the book describes a time right before things
started to go horribly wrong for the city.

6. Then dispense the following information in any way you wish.
   - Cahokia lasted for about 150 years, but things changed and the society started to decline, or change for the
     worse.
   - Archaeologists can see there was violence in villages around Cahokia, and they can tell the huge stockade
     fence around the city was rebuilt and strengthened a few times. By 1300 CE, the city was abandoned! Ask:
     What do you thin might have happened?
   - Some scientists think maybe a lot of people became ill from eating so much corn and not eating a balanced
diet. They do know that their teeth were ground down from the hard kernels and may have affected their
ability to eat when they were older.
   - Scientists do know that there was a drought, or long period without rain, that would have affected the corn
and other crops needed to feed so many people. Since people believed the Great Sun was in direct
communication with the gods and helped to control weather, perhaps they lost trust in him and his priests and
tried to overthrow them.
   - With so many people living in the city, there may have been shortages of other foods, too, such as deer. Maybe
they fought each other to get more food.
   - There also is evidence of a huge earthquake that hit the area somewhere around 700 years ago that collapsed
part of the mound on which the Great Sun lived. Ask: What do you think that would have done to the people
who believed in the Great Sun?
   - Scientists are still looking for evidence to help them figure out why the city was abandoned and why most of
the people left, as well. Other Mississippian cities were built in Georgia, Alabama and Oklahoma, though they
all were smaller than Cahokia. In those areas, the Mississippian culture lasted a long time--Spanish explorer
Hernando de Soto encountered some of them in 1539 when he tried to conquer what is now the southeastern
United States.
   - Some of the Mississippian people are the ancestors of Native American groups today.

Extensions:

- Invite the students to do further research on the Mississippian people of their state, using some of the resources
available in the attached Bibliography.
- Invite students to do additional research on Cahokia, or on their best “guesstimates” of why the city failed and was
abandoned.
- Invite students to create a report on the defeat of Hernando de Soto by the Natchez Mississippians.

Direct Aims:

1. To introduce students to the theories about the peopling of North America.
2. To give students a sense of the scope of humanity that has thrived in the Midwest for thousands of years.
3. To provide an introduction to historic Native American tribes.
4. To help young students become excited about the history of their own area and state.
Name __________________________

Find Your Ancient Backyard Culture!

Find your state and answer the following questions.

1. What state do you live in? __________________________

2. Does your state have any colored circles or squares in it? ________
List the colors: __________________________
________________________
________________________

3. Look at the map index. Write the name of the colors shown in your state. Those are names of the cultures of people who once lived there.
________________________
________________________
________________________

4. Are there any names next to the colored circles or squares in your state? They are places where scientists have studied the people who lived there. They are major archaeological sites. Write down two of those site names:
________________________
________________________

5. Count the number of major sites in your state: ________
Ancient Civilizations in the Midwest, 700 BCE to 1500 CE
Journey to Cahokia Worksheet

1. Look at Little Hawk’s village scene. What is surrounding the houses? __________________________________________________________ Why do you think it is there? __________________________________________________________

2. What are the women doing by the water? __________________________________________________________

3. List 5 activities done by women in the village:
   a. __________________________________
   b. __________________________________
   c. __________________________________
   d. __________________________________
   e. __________________________________

4. List 3 activities being done by the men in and outside the village:
   a. __________________________________
   b. __________________________________
   c. __________________________________

5. Look at the next two pages. On the bottom of the right-hand page, what is Spotted Fawn doing with clay? __________________________________________________________

What is Meadow Bird next to her doing? __________________________________________________________

6. Read Spotted Fawn’s story. What is the name of the slowest and weakest brother? __________________________________________________________

What is the name he says he is given by those in the heavens? __________________________________________________________

What is the name he should be called by on Earth? __________________________________________________________

What happens to his hair? __________________________________________________________
7. When they arrive in Cahokia, Little Hawk notices their houses are different. What is the name of the type of house in their home village? ________________________

How were the houses built in Cahokia? ________________________________

________________________________________________________________________

8. On the next pages, what did Little Hawk notice were growing next to the houses? ________________________, ________________________, ________________________ and _________________________________. What is the unusual-looking tool? ________________________________

9. Look at the items being traded, and their descriptions on the next pages. Where did the conch shells come from? _________________________________.

For what were they used? _________________________________.

What were arrowheads made from? ________________________ from ________________ and ________________ from ________________ and ________________ from ________________ and ________________.

From what materials were earspools and earplugs made? ________________________, ________________________, ________________________, ________________________ or _________________________________.

10. What is the name of the tall, regal warrior? ________________________________

11. What did Little Hawk receive as they were leaving? ________________________________ Why? ________________________________
Appendix 4: (Lesson 2, Exercise 2) page 3 of 3

Answer Key

1. A blockade fence surrounds the village. It is there for protection against animals and unwanted people.

2. Women are obtaining water for drinking and cooking from the river.

3. In the village, women are tending to their children, carrying wood, drying fish, cooking, preparing animal skins, building a new fire pit, (from next page) making and decorating pottery, preparing to fire pottery.

4. Men are building a canoe, cooking fish, preparing to hunt (with bows and arrows), preparing to fish (with nets).

5. Spotted Fawn is finishing a coiled pot. Meadow Bird is decorating pots, painting or engraving designs with the comb or knife-like tools.

6. In Spotted Fawn’s story, the slowest and weakest brother is called He-Who-Gets-Hit-With-Deer-Lungs. Those in the heavens named him He-Who-Wears-Human-Headers-As-Earrings. After he won the race, he wishes to be called Red Horn. He spat on his hands and drew them over his hair, which became long and bright red.

7. In his home village, Little Hawk lives in wigwams. Here at Cahokia, the houses are made from tightly set wooden poles plastered with clay and roofed with thatched straw.

8. Growing next to the houses in Cahokia are corn, beans, squash and pumpkins. They are using hoes—sharpened flint stones tied with hide to wooden handles.

9. Conch shells come from coastal areas along the Gulf of Mexico. They were used as drinking cups. Arrowheads were made from chert from St. Louis or hard stones from as far away as Arkansas or Oklahoma. Earspools and earplugs were made of copper, wood covered in copper, mica, bone or valuable stone.

10. The tall, regal warrior was the Great Sun.

11. Little Hawk received a hawk necklace from his father. The hawk is his spirit guide, who will help him in the future as he learns to hunt.
Lesson 3: Who were the people that were here when Columbus arrived?

Materials: K-W-L Chart, markers

Background:

- Although indigenous peoples have lived in what is now the United States for thousands of years, anthropologists and archaeologists consider a tribe “historic” if they were in existence when European or American explorers made mention of them in their journals. In many cases, the name of the tribe was bestowed by explorers or even map-makers and is not usually what the people called themselves.
- Columbus did not actually meet any of these people other than the Taíno because he never actually set foot in what is now the United States, but other Spanish explorers that followed Columbus certainly did. Since these tribes had been living in North America for thousands of years, revisit the idea that they were ‘discovered’ by Europeans even though they had always been here. In fact, it may have been the tribes who discovered America instead.

Exercise 1: Assessment

Introduction:

- Research has shown that by the age of 10, children have well-established racial and ethnic prejudices that are highly resistant to change. A few years ago, a landmark study in Michigan surveyed kindergartners and found that three-quarters of these 5 year-olds believed that all Native Americans lived in tipis, wore feathers or animal skins and hunted with bows and arrows. Twenty percent described them as mean and hostile, likely to kill and shoot people. The majority of students saw themselves as removed from Native people in both time and space. And this in a state where there is a large Native presence and teaching about Native people is mandatory!
- Our experiences teaching in Illinois, where there is no mandatory curriculum about Native peoples, has shown us that many students carry around a number of stereotypes, picked up either from our teaching practices or perhaps just from our cultural norms. Over the years, we have encountered students who believe Native people similarly lived in tipis, rode horses, shot bow and arrows and were clothed in animal skins, but also built totem poles—and that they are mostly all dead. Before we begin our Native studies, it is imperative to determine the extent of students’ knowledge (or misinformation) and address any stereotypical thinking right off the bat.

1. Ask students what they Know about Native Americans and record their answers in the left hand column.
2. Ask students what they Want to learn about Native Americans and record their suggestions in the middle column.
3. Explain that you will record what they Learn in the right-hand column of the chart.
4. As students discover information in the following lessons, have them add to the chart in the appropriate columns. Make sure they preface their findings with the name of the cultural group, so as to not make generalizations about all Native people!

Extension:

Take this opportunity to dispel some common stereotypes about American Indians. A good place to start is the Mitchell Museum of the American Indian website at www.mitchellmuseum.org. Click “Education” in left menu, then “Teachers” then “Top Ten Truths” fact sheet.

Direct Aims:

1. To determine students’ knowledge base about Native people and immediately address any stereotypes.
2. To determine what students are interested in learning about Native people and give them a format with which to record their knowledge in an ongoing basis.
Exercise 2: Historic Native American Cultural Groups

Materials: Appendix 5—“Some Native American Tribes as of 1492;” Appendix 6—“Materials, References and Resources”

1. Distribute Appendix 5 and say: There were more than 500 Native American tribes living in what is now the United States when Columbus landed in 1492. Who can tell me the names of some of the Indians, or Native Americans, they’ve heard about?
2. Have students seek out the names on the map as they are mentioned.
3. Ask students why they think these groups are divided into different colors. Explain that the tribes are broken down into different “cultural groups” because of the environments in which they lived. The plants, animals, and climate of the different areas of the land determined how people who lived in those areas met their fundamental needs. They built the same kinds of houses, wore the same kind of clothing and ate the same kinds of foods because they all relied on their environments for the natural resources they needed to live. There were similarities among the cultural groups, but also many differences.
4. Have the students locate the Illinois (Illiniwek) and Menominee tribes in the state of Illinois. Ask them to identify the cultural group with which our state is identified (Eastern Woodlands)
5. Explain that some maps further divide the Eastern Woodlands area into Northeast Woodland and Southeast Woodland because the climate in southern states such as Georgia, Florida, Mississippi, etc. is so much warmer than the northern states such as ours, and the people lived differently in warmer climates.
6. Continue asking students to identify the cultural group of various tribes that are named.

Direct Aims:

1. To help students understand the concept behind grouping tribes by cultural traits, and to identify the various groupings in North America.
2. To familiarize students with the names of various tribes and their cultural areas.
3. To begin to breakdown the belief that all Native people were and are alike.

Exercise 3: Comparing and Contrasting Two Cultural Groups

Materials: Please see Appendix 6 for a list of suggested materials, references and resources; please use Yvonne Wakim Dennis and Arlene Hirschfelder’s book Children of Native America Today to make the connection between traditional activities of the past and the way Native people live today

Introduction:

- It is easier for students to avoid developing stereotypes when they are allowed to investigate two or more cultural groups in depth to enable them to see the similarities and differences between groups. While this age group is fascinated with traditional (pre-contact or pre-Columbian) Native cultures, please make sure to reiterate that Native cultures are still present today, and that while they have changed, there is still continuity with traditional ways.
- We strongly suggest that one of the two cultural groups studied is indicative of your state or local area, and that you have some passion (or at least resonance) with the other group you choose so your students will have the best experience possible. Please plan to make your study as interdisciplinary as possible, and include activities in botany, zoology, literature and the arts as well as in the cultural areas of your classroom.
- Please refer to the additional Background, Guidelines and Timelines files in Appendix 6 after these lessons to guide you in providing appropriate and accurate activities. These activities will take some long-term preparation and investment of time and resources and are most easily accomplished when the effort is shared by fellow teachers and/or administration. In any case, the response and interest of your students will be well worth your effort.

Some suggested activities and their sequence for Illinois teachers:

- Eastern Woodlands Touch Box
  - Students explore, matching objects to information cards, listening to CD of traditional music.
  - Record info and draw two of their favorite objects.
  - Environment and Natural Resources of the Eastern Woodlands (or Forest Biome Introduction)
  - Fundamental Needs: housing/clothing/foods/games/transportation/communication/crafts/technology
  - Botany--parts of the cattail 3-part cards, Planting a 3-Sisters Garden
Zoology--Parts of the Deer 3-part cards/Uses of the Deer activity
Literature--book choice (from Bibliography) for book group, also Native book for read-aloud. Research on tribe
of choice from cultural group.
Language--basic Potawatomi phrases, Cherokee syllabary
Other cultural--Comparison between Algonquian Month (Moon) names and ours
Group craft project--cattail mat weaving, beading project
Sassafras tea, venison jerky tasting
Field trip and/or visit from local Native

Plains Touch Box
- Environment and Natural Resources of the Plains (or Prairie Biome Introduction)
- Fundamental Needs: same topics for Plains. Students then draw, compare and contrast
- Botany--Study of Prairie plants. Study and activities about Sunflowers.
- Zoology--Parts of the Horse and Buffalo 3-part cards, Uses of the Buffalo activity
- Literature--same as above
- Language--basic Lakota phrases
- Other cultural--Pawnee star study
- Group craft project--parfleche bag with geometric designs
- Buffalo jerky or Pemmican, roasted Sunflower seed tasting

1. Students record information Learned on K-W-L chart at the end of each work time.
2. When the class has finished studying a cultural group, take the time to recap what they’ve learned and read the
tribal entries for that group in Children of Native America Today.
3. When the study of the second cultural group is completed, brainstorm and record as a group the similarities and
differences in how each of the two groups met their fundamental needs.
4. Give students a choice in how they will record those comparisons and design a rubric for evaluation.

Extensions:
- Have students choose a tribe that was living in the area around the school and ask them to research who they
were, how they lived, when they lived in the area, where they had villages and trails, the treaty/ies by which they
left, and where they are today.
- You might consider having a class day to commemorate the tribe and invite parents to hear student presentations.

Direct Aims:
1. To immerse students in a multidisciplinary study of two Native American cultural groups and characterize the
similarities and differences between them.
2. To provide students with examples of the ways in which people met their fundamental needs.
3. To dispel the misunderstanding that all Native American people lived the same way.
4. To help students understand that Native American people are still living successfully today.
Appendix 5: (Lesson 3, Exercise 2)

Some Native Tribes as of 1492

Find and circle these tribes on the map:

- Inuit
- Cherokee
- Aztec
- Menominee
- Onandaga
- Cree
- Taino
- Carib
- Illinois
- Menominee

Name____________________
Some Suggestions For Touch Boxes

1. Use shoebox-sized Rubbermaid containers with easily removable tops—buy 8 so they all match.
2. Make the outside label for each box in color of map’s cultural area.
3. Back the information cards and labels for each object with same color.

Northeast Woodlands (green)
- Pieces of birch bark
- Birch bark canoe
- 3 sisters: squash, corn and bean replicas
- Replica of strawberries
- Dream catcher
- Cattail leaves (used for mats)
- Cattail fluff (used for stuffing, diapers)—make sure it’s in sealable container!
- Piece of buckskin (for clothing)
- Piece of deer hide with hair
- Piece of bear hide (for robes)
- Tobacco (sacred plant used in ceremonies)
- Porcupine quills (used in decorating)
- Plastic models of deer, bear, wolf, trout, etc. --important woodland animals
- White cowrie shells—used as money
- CD of music / Book of photos

Plains (orange)
- Piece of buffalo hide (robes)
- Piece of buckskin (clothing)
- Onion bulb replica (representing camas bulb dug for food)
- Corn replica
- Sunflower replica
- Small cradleboard
- Buffalo horn beads
- Plastic models of buffalo, deer, pinto pony
- Tiny drum
- Toy buckskin horse
- CD of music / Book of photos

Northwest Coast (purple)
- Small wooden mask replica
- Piece of bear hide (for robes)
- Piece of buckskin (for clothes)
- Piece of fishing net
- Replica of grapes
- Cedar leaves
- Balls of cedar wood
- Plastic models—bear, salmon, deer
- Totem pole book
- Northwest Coast art magnets
- CD of music / Book of photos / CD of teaching stories—“The Third Ear”, by Johnny Moses

California (red)
- Rabbit fur
- Piece of buckskin (clothing)
- Piece of deer hide
- Tule (reed) doll
- Shell necklace
- Acorns
Stalks of reeds
Reed purse
Postcards of baskets
Plastic models—jackrabbit, deer, antelope
Abalone shell (used for decoration)
Conch shell pendant
Fishing net
CD of music/Book of photos

**Southeast (pink)**
Snapping turtle foot
Alligator head
Postcards—Cherokee alphabet, Cherokee seal, Cherokee clans
Piece of buckskin
Small Seminole doll
Small painted gourd
Plastic models—deer, fox
Replicas of corn, beans, squash, strawberries, fern
CD of music/Book of photos

**The Great Basin (brown)**
Pinon cone (pine nuts)
Pine nuts in jar
Coiled yucca fiber
Rabbit fur
Sage (sacred plant)
Plastic models—fox, jackrabbit
Toy buckskin bear
Shoshone rattle
CD of music/Book of photos

**Southwest (yellow)**
Male and female Navajo dolls in traditional dress
Rabbit fur
Replicas of corn, beans, squash, pepper and sunflower
Saguaro cactus stem
Small Burden basket
Small Navajo rug
Small southwestern clay pot
Small sand painting
Piece of real cotton
Piece of turquoise
CD of music/Book of photos

**Plateau (grey)**
Piece of buffalo skin
Onion bulb (representing camas bulb)
Piece of bear hide
Piece of deer hide
Elk teeth
Buffalo teeth
Gold Sacagawea dollar
Buckskin bear toy
Shoshoni rattle
Plastic models—elk, wolf, deer, buffalo, trout, bear, Appaloosa horse
CD of music/Book of photos

*Please feel free to contact me if you’re unsure what to include, what to write for information cards or with questions—Linda Bechtle at potawproj@gmail.com*
Resources for Touch Boxes

1. **Canyon Records** has great compilations of traditional music you can use for your CDs. Choose 6 songs or so that represent different dances and copy them onto your own CD.

2. **Michael’s Craft Stores**—usually have fruits and veggie replicas, and many have animal models.

3. **The Midwest Institute for Native American Studies** ([www.MINASIllinois.org](http://www.MINASIllinois.org), or call 847-328-5968), offers a wide variety of Montessori materials pertaining to Native American Fundamental Needs, along with Botany and Zoology materials pertaining to the Eastern Woodlands and Plains, and sets of mini-ethnographies on the Potawatomi peoples of the Midwest. They also offer a Timeline of Illinois Civilizations for Upper Elementary students. Contact them for rental of Cultural Areas Touchboxes.

4. **Museum stores** (check out the Mitchell Museum in Evanston, the Field Museum in Chicago, the Schingoethe Museum at Aurora University in Aurora)

5. **Online Native craft stores** for smaller replicas—check out the Christmas decoration section!

6. **Online animal parts stores** (do a Google search for hides, teeth and bones!)

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**Great Sources for Books**

** ※ Oyate**
*Oyate is an organization working to see that Native histories and lives are portrayed correctly. They offer a great catalog of books, posters and videos.*
2702 Mathews Street
Berkeley, CA 94702
(510)848-6700
www.oyate.org

** ※ Teaching for Change**
*A good collection of resources for multicultural teaching at all grade levels. Pick up your copy of Rethinking Columbus: The Next 500 Years and the Unlearning Indian Stereotypes CD here!*

Network of Educators on the Americas (NECA)
P.O. Box 73038
Washington, D.C. 20056-3038
(202)238-2379
www.teachingforchange.org

** ※ UCLA American Indian Studies Center**
*A small but intense assortment of books and videos.*
Publications Unit
3220 Campbell Hall
Box 951548 AA34
Los Angeles, CA 90095-1548
www.books.aisc.ucla.edu

** ※ Woodland Pattern**
*This literary arts center offers books from independent presses often unavailable from other bookstores. A nice Native American selection, in addition to many other cross-cultural topics.*
720 East Locust Street
Milwaukee, WI 53212
(414)263-5001
www.woodlandpattern.org
※ Written Heritage
A nice selection of Native books, videos and music
P.O. Box 1390
Folsom, LA 70437-1390
1-800-301-8009
www.writtenheritage.com

※ Cherokee Publications
Great selection of books, videos, maps and kits
P.O. Box 430
Cherokee, NC. 28719
1-800-948-3161
www.CherokeePublications.net

※ Crazy Crow Trading Post
Huge selection of beads, craft materials and kits
P.O. Box 847
Pottsboro, TX 75076-0847
1-800-786-6210
www.crazycrow.com

※ Noc Bay Trading Company
Great selection of beads, craft materials and audiotapes
P.O. Box 295
1133 Washington Ave.
Escanaba, MI 49829
1-800-652-7192
www.nocbay.com

※ Sioux Trading Post
Beads, books, botanicals, craft materials and finished arts
6th and Main Streets
Rapid City, SD
1-800-541-2388
www.siouxtrading.com

※ Wandering Bull, Inc.
Craft supplies, gifts and botanicals
P.O. Box 496
Carver, MA 02330
1-800-430-2855
www.wanderingbull.com
Appendix 6: “Materials, References and Resources” page 5-6 of 18

Selected Bibliography (* denotes Native author)

General: Children

Addy, Sharon, Hart Right Here on This Spot (Boston, Houghton Mifflin Company, 1999) ISBN 0-395-73091-0

* Bruchac, Joseph and James, How Chipmunk Got His Stripes (Puffin Books) ISBN 0-14-250021-6


Great Lakes Books: Children


Gibson, Karen Bush, The Potawatomi (Bridgestone Books)


Krull, Kathleen, One Nation, Many Tribes: How Kids Live in Milwaukee’s Indian Community (Lodestar Books) ISBN 0-525-67440-3


McLellan, Joe, Nanabosho and the Cranberries (Pemmican Publications) ISBN 0-921827-63-6
  The Birth of Nanabosho 0-021827-00-8
  Nanabosho Dances 0-921827-14-8
  Nanabosho and Kitchie Odgig 0-921827-58-X
  Nanabosho Grants a Wish 0-921827-66-0
  Nanabosho, How the Turtle Got Its Shell 0-921827-40-7
  Nanabosho, Soaring Eagle and the Great Sturgeon 0-921827-23-7
  Nanabosho Steals Fire 0-921827-05-9
  Nanabosho and the Woodpecker 0-921827-49-0


Neitzel, Shirley, From the Land of the White Birch (River Road Publications) ISBN 0-938682-44-X


  Sky Sisters 1-55074-699-5


Wittstock, Laura Waterman, Ininatig’s Gift of Sugar: Traditional Native Sugarmaking (Lerner) ISBN 0-8225-2653-0
### Some Basic Information About Pre-Contact Cultural Groups

<table>
<thead>
<tr>
<th>Environment</th>
<th>Northeast Woodlands</th>
<th>Plains</th>
<th>Southeast Woodlands</th>
<th>Great Basin</th>
<th>Southwest</th>
<th>Plateau</th>
<th>California</th>
<th>Northwest Coast</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Northeast Woodlands</strong></td>
<td>Sometimes mountainous, often forested with many lakes and rivers. Excellent soil for farming.</td>
<td>Grasses predominate; few trees except those along rivers. Sometimes harsh temperature extremes in north.</td>
<td>Mountains, forests, swamps. Good farming soil—generally warm climate year-round in lower elevations.</td>
<td>Most land dry, sandy desert. More resources around rivers and lakes.</td>
<td>Mountain forests, scrublands and deserts; not ideal for farming. Often wide daily temperature extremes.</td>
<td>Predominantly mountain habitat with forests and grasslands; many rivers.</td>
<td>Mountains and forests, grasslands and deserts; ocean access. Wide gamut of temperatures, too.</td>
<td>Tall mountains with thick pine forests; many rivers and lakes; ocean highly utilized.</td>
</tr>
<tr>
<td><strong>Food</strong></td>
<td>Wide variety of game animals, especially deer, fish, birds. Many edible plants, especially wild rice, nuts and berries; good farming.</td>
<td>Heavily reliant upon buffalo; deer, elk, smaller game also hunted; some fishing. Some tribes grew corn, beans, squash, sunflowers along riverbanks. Majority of tribes did not farm but dug camas and other bulbs.</td>
<td>Wide variety of game animals, especially deer, fish, birds, alligators. Many edible plants, good farming.</td>
<td>Limited variety. Hunted deer, small mammals and birds. Pinon nuts, acorns, wild grass seeds, yucca roots.</td>
<td>Hunted a number of small animals and deer. Heavily reliant on corn, beans and squash crops and pinon nuts.</td>
<td>Elk, deer and small mammals hunted. Camas bulbs dug and other edible plants gathered. Some fish and ducks.</td>
<td>Freshwater and salt-water fish and invertebrates. Deer, small mammals hunted. Acorns major food source, and other edible plants gathered.</td>
<td>Salt-water and fresh-water fish, invertebrates and mammals (whales); deer and smaller animals, birds. Kelp, berries and other edible plants. Little farming.</td>
</tr>
<tr>
<td>Clothing</td>
<td>Primarily deerskin dresses and moccasins for women, leggings, shirts and breechclouts for men. Fur robes in winter.</td>
<td>Women: long, tanned buffalo- or elk-hide dresses, leggings and moccasins. Men: breechclouts and moccasins, shirts and buffalo robes when colder.</td>
<td>Very little in warm seasons; bodies were often tattooed. Deerskin shirts and pants in mountainous northern areas. Often wore turbans as hats, decorated with feathers.</td>
<td>Yucca fiber sandals, woven robes of rabbit-skin or other small animals or duck feathers. Woven aprons of sagebrush bark.</td>
<td>Sheep wool and cotton dresses, shirts and skirts (sometimes also worn by men). Woven fiber or deerskin moccasins. Deerskin clothing in mountain areas and near Plains.</td>
<td>Same as Basin, but with addition of hides from antelope and sheep. Women also wore hats made of woven fiber. After Europeans brought trade beads,</td>
<td>In many areas, Plains-style shirts, dresses and moccasins made of elk and antelope. Women made hats of cedar bark and carried bags made of corn husks.</td>
<td>Animal hide clothing in colder northern areas; in other areas, clothing made from woven cedar bark. Blankets made from mountain-goat hair. Woven cedar hats kept out rain.</td>
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<tr>
<td>Shelter</td>
<td>Multi-families longhouses in summer; smaller, portable wigwams made from bent saplings and cattail mats or bark in winter.</td>
<td>Some sedentary tribes made earth lodges of logs covered by layers of dirt and grass; most people used tipis, portable pyramidal frames covered with buffalo hide.</td>
<td>In northern areas, houses built with wattle and daub- logs plastered with mud and grass. Palisaded villages. In warmer areas, open-sided platform houses called chickees.</td>
<td>Conical huts thatched with brush or grass in summer; wickiups dug over pits for warmth in winter.</td>
<td>Apartment-like pueblos made from adobe bricks with few windows. Also six-sided hogans made of logs chinked with mud.</td>
<td>Partly-subterranean mud pit houses—log frames lined with cedar and covered with mud.</td>
<td>Thatched huts called wickiups, domed frames made from tree branches filled in with overlapping layers of grasses and reeds.</td>
<td>Villages of plank houses made from wide, red cedar boards. Often decorated inside and out with totem poles representing the family’s lineage and status.</td>
</tr>
</tbody>
</table>
Appendix 6: “Materials, References and Resources” pages 9-11 of 18

**Authentic Voices: Advice for Incorporating American Indians and Alaska Natives in Elementary School Curriculum**  
[http://publications.socialstudies.org/se/6301/630108.html](http://publications.socialstudies.org/se/6301/630108.html)

It has been said that you cannot teach what you do not know. It is also a common adage that teachers teach as they have been taught. Both statements have implications for the approach to teaching about Indians or Native Americans, this nation’s indigenous peoples, which has remained largely unchanged since perhaps the 1920s or 1930s when the practice of teaching about them through an “Indian” unit began. The “Indian” unit remains one of the more popular ways to teach elementary age children about Indians or Native Americans, usually without regard for what and when the material is developmentally appropriate.

As indigenous educators who are former elementary teachers and current teacher educators, we have been asked to express our views on teaching about American Indians and Alaska Natives in the elementary schools. We think there are some very fundamental questions that all teachers and teacher educators must ask regarding the presence of the United States of America’s indigenous peoples in the elementary school curriculum, particularly in the social studies. We believe that we should be asking what should be taught, when it should be taught, and how it should be taught. Perhaps most importantly, we should be asking, Why are we teaching about “Indians” or “Native Americans?”

**Eliminating Stereotypes**  
We strongly believe that an “Indian Unit” or a “Native American Unit,” usually taught in November, is not the best way for children to gain knowledge about and understanding of indigenous peoples. If we could get one point across, it would be that students should not learn about American Indians or Native Americans only in November. More importantly, teachers must rethink the practice of teaching about American Indians and Alaska Natives in short isolated segments or units of instruction, especially in the early grades.

Nearly twenty years ago, Patricia G. Ramsey in “Beyond Ten Little Indians and Turkeys: Alternative Approaches to Thanksgiving,” pointed out that the song “Ten Little Indians” objectifies Native peoples, as do “I is for Indian” and “E is for Eskimo” alphabet posters. She described “First Thanksgiving” enactments with “Indian Headdresses” and “Pilgrim Hats” as events that reinforce dehumanized stereotypes of Native peoples. She pointed out that Thanksgiving is celebrated as a universal day of rejoicing—an event that demonstrated the beginning of a mutually beneficial relationship between the European settlers and indigenous peoples—when, in fact, it disrupted a way of life. She believes that children need to be aware of the experiences of all groups involved in order to understand the significance of historical events, and she offered guidance to teachers about observing Thanksgiving by asking three questions:

1. Do the proposed activities in any way support or reinforce negative and dehumanized images of Native Americans?
2. Do the activities imply or confirm historical misconceptions about the relationship between Europeans and Native Americans?
3. Are the experiences of all the people involved realistically represented?

Ramsey concluded with several excellent alternative approaches to the typical “Pilgrims and Indians Thanksgiving Feast,” which can be found in her article.

We agree with Ramsey and believe that the traditional (not thematic) unit approach to teaching about indigenous peoples objectifies American Indians and Alaska Natives. We ask teachers to think about this question: What other people are taught about as the subject of units? Our experience and observations suggest that most units are about events or things or animals, not people. We believe that if units are taught around themes, such as giving thanks, then teachers can introduce the different and similar ways in which people (in the community, the country, or the world) behave in formal situations within their societies.

**Names Give Meaning**  
Readers will notice that we use the term “indigenous.” If children were taught what this word means, it would clear up many misconceptions about the collective terms for native peoples of the Americas—Indians, American Indians, Native Americans, and Native (or, in Canada, Indian, Aboriginal, or First Nations). It would also help them to understand what sets indigenous peoples apart from the rest of this nation’s “minority” population. Land, and one’s relationship with the land, was, is, and will be a defining point for indigenous peoples (including Native Hawaiians).

At some point in the upper grades through high school, students should study about “Indian” people as indigenous people in the context of pre-1492 American history. They should learn about sovereignty and treaties as the basis for
the political relationship between indigenous nations and the federal government. American Indian and Alaska Native tribes are the only ethnic groups to have a constitutionally-based relationship with the federal government. Culturally, American Indians and Alaska Natives fit into the study of cultures in the multicultural curriculum. However, a unique political relationship based on sovereignty and treaties defines “American Indian and Alaska Native” relative to the U.S. Constitution, and explains why reservations exist for some (but not all) and why tribal governments were acknowledged by the United States.

Young children are not developmentally able to understand such abstract concepts, but surely by fifth or sixth grade, children should begin to understand that there are three sovereigns (federal, states, and tribes), not two (federal, state), when they study governments in or of the United States. Facts about tribes or nations should be required knowledge, just as we learn facts about states (i.e., how many, capitals or headquarters, geographic land bases, governing systems, economic resources).

In the United States, “American Indian” and “Alaska Native” are the legislative terms used to describe indigenous peoples as a collective group. American Indians are the indigenous peoples of the contiguous forty-eight states. Aleuts, Eskimos (Inupiat and Yupik), and Indians (Athabaskan, Tlingit, Haida, and Tsimshian)—who are all indigenous peoples of Alaska—are not American Indians but are collectively known as Alaska Natives. The term “Native American” emerged as ethnic studies programs developed on college campuses in the late 1960s. The term includes Native Hawaiians, who are also indigenous to the land boundaries of the United States by virtue of statehood.

The term “American Indian/Alaska Native,” or the shortened term “Native,” is used by the National Indian Education Association and other groups such as the National Congress of American Indians. In the United States, as in Canada, the term “indigenous” is regularly used, especially by those who reject the association with European explorers implied in the words “American” and “Indian.” There is no general agreement among indigenous peoples regarding the collective term used as a name for themselves; however, all groups are very clear about the specific name for themselves as a people. The people of the Navajo Nation in the southwestern four-corner states refer to themselves as Diné. The people in Arizona (and Mexico) formerly known as Papago prefer to be called by their name for themselves, and are now officially known as Tohono O’odham. Several “Sioux” tribes have renamed their reservations, deleting the name Sioux and changing it to reflect their Lakota, Dakota, or Nakota designation.

In sum, it is important for teachers and students to be aware that “Indian” and “Native American” are not the only terms used to name indigenous peoples of North America. This discussion about names is an important illustration of how complicated the study of indigenous peoples of the United States can be, and why, as indigenous educators, we reject the generalized approach that many textbooks and other materials present for teachers to use.

**An Expanding View of Native Americans** Everyone knows that the histories of indigenous peoples precede American history; the history of this country did not begin in 1492. More often than not, the presentation of “Indian” history in the context of American history is inaccurate and/or incomplete. For example, what was happening with American Indian tribes during the Civil War period? The long walk of the Navajo, the Sioux uprising in Minnesota, and the Sand Creek massacre are just three significant events that occurred during that time period, in addition to the actual involvement by individuals and groups in the Civil War. Most textbooks fail to mention the activities of indigenous peoples during this time period.

When we examined the “expanding horizons” (also referred to as “expanding communities” and “expanding environments”) approach presented in most elementary social studies textbooks and curricula, we wondered where teaching about “Indians” or “Native Americans” fit into the kindergarten-primary grades curriculum? If the movement is from concrete to abstract—or from the egocentrism of self to family to neighborhood to community, and so on—then where does a unit on “Indians” fit into this scheme, especially if indigenous people are not a part of the child’s physical environment?

We question whether young children are capable of understanding past to present as it relates to “Indians.” We understand that in kindergarten, when holidays play an important role in the school year, the study of Indians is inevitably connected with the Thanksgiving holiday. We believe that many of the stereotypes children carry with them result from the concrete fun-filled activities (e.g., making houses, clothing, and food) that early childhood and primary teachers use to teach about a topic that is replete with abstract concepts (such as that “Indians” represents the past and the present) and includes numerous cultural manifestations.

There are many well-intentioned people who create curriculum materials for use in teaching about Indians or Native Americans. We examined several curricula, and one in particular that attempts to bridge the past-to-present concept for young children. The authors were careful to point out that one of the most common of all stereotypes is the feathered headdress of the Plains Indian portrayed in photographs and on television. Despite efforts not to reinforce
stereotypes, one of the activities was for children to make a headdress! There was no text explaining that all Indians do not wear headdresses, and that children certainly do not.

Teachers must ask themselves, What do I really want children to learn from a concrete activity? For example, would teachers continue to encourage children to make and wear headbands encircled with feathers if it were known that (1) Indian children did not wear feathers until they earned them as young adults, (2) there is variance in who can wear feathers, (3) there is variance in the number and way in which feathers are worn, and (4) all tribes did not wear feathers in their hair.

Ramsey reminds us that young children “can enjoy exploring tools, foods, and clothing of many different groups but are unlikely to understand the relationship between traditional and contemporary lifestyles or to comprehend the impact of geography.” Furthermore, Ramsey tells us that young children focus on one attribute at a time in making sense of their world. Choctaw, Japanese, or Norwegian, therefore, have little meaning for children, beyond the association with the concrete curriculum activity.

We suggest that teachers begin with the present and, using children as a point of reference, begin to discuss similarities and differences among children as they learn about each other. For example, how does a child’s own family give thanks? How do other families give thanks? We believe learning should focus on the values expressed in the different ways and times people give thanks, rather than the “cute” commercial holiday materials and activities. By doing so, we begin to plant the seeds of tolerance and respect for differences.

In Conclusion The purpose of this article was to raise questions about what, when, how, and why we teach about American Indians and Alaska Natives in our nation’s schools. If the goal of social studies is to study human experience and behavior in order to produce competent, responsible, and well-informed citizens, then we must do that in every sense of the word. Well-informed, thoughtful teachers will teach children to be well informed and thoughtful. We offer the following recommendations to assist teachers and teacher educators to gain more knowledge:

1. Teaching about native or indigenous peoples (and people of other cultures) should be incorporated into the curriculum naturally as we teach about family and school, neighborhoods, communities, regions, our country, hemispheres, and the world.

2. Teaching about native or indigenous peoples should not occur as the topic of a separate unit.

3. Teachers should use critical thinking skills to question the authenticity of textbook and curriculum materials, as well as information on the Internet.

4. Teachers must be willing to ask native people to help. If contact with native people locally is not a consideration, or the department of education does not have information, please contact us directly; we will help you find authentic sources and resources.

As we near the end of another century of misunderstanding American Indian and Native American peoples, it is time for educators to join our efforts and re-examine the curriculum issues of, what, when, how, and why we should teach about “Indians.”

Notes


2. Dr. William Demmert, who is Tlingit and Sioux, provided this information and recommends for further reading The Native People of Alaska by Steve J. Langdon and Alaska Native Land Claims by Robert D. Arnold.

3. Their name for themselves often means “the people.”

4. For a unit on American Indians and the Civil War period, contact Karen Gayton Swisher, Haskell Indian Nations University, Box 5014, 155 Indian Avenue, Lawrence, KS 66046-4800.

Teaching Resources

Print In addition to books and material published by various tribes, the following sources are recommended for finding authentic information:

American Indian Digest: Facts About Today’s American Indians. Phoenix, AZ: Russell Publications, American Indian Marketing & Data Resources. (Address: 9027 North Cobre Drive, Phoenix, AZ 85028-5713.)

Native Education Directory Organizations and Resources for Educators of Native Americans and various Digests published by ERIC Clearinghouse on Rural Education and Small Schools. Charleston, WV: Appalachia Educational Laboratory. (Address: P. O. Box 1348, Charleston, WV 25325-1348.)

Rethinking Columbus, a special edition of Rethinking Schools. (Address: 1001 East Keefe Avenue, Milwaukee, WI 53212.)


Websites The following web sites have information useful to classroom teachers:

Techniques for Evaluating American Indian Web Sites at http://www.u.arizona.edu/~ecubbins/webcrit.html


American Indian Library Association at http://www1.pitt.edu/~lmitten/aila.html

http://www.kidsource.com/kidsource/content3/unbiased.teaching.k12.2.html

http://www.unr.edu/nnap/NT/i8_9.htm

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Arts, Crafts, and Activities: What Not to Do

In planning instructional activities, teachers frequently rely on "standard" activities without considering accuracy, authenticity, and sensitivity to the culture that the activity is supposed to represent. As a consequence, what they are teaching can be offensive to American Indian people and reinforce negative or insensitive stereotypes. This brief section will alert the teacher to some of the most common issues related to arts, crafts, and activities and suggest simple alternatives.

ISSUES RELATED TO TEACHING NATIVE SUBJECTS

One logical method of checking or analyzing your plans or ideas as you prepare to teach about Native peoples and their cultures is to use this simple test: Substitute another ethnic or cultural group in your activity or plans. For example, could you exchange a similar Italian, Jewish, or Hispanic name, ceremonial or religious object, food, or dance for the corresponding Indian topic in the activity you were planning for the classroom? Remember that good information, common sense, thoughtfulness, and sensitivity are your best guides.

Taking Indian Names and Playing Indian

It is common in the early grades to ask children to create or assume "Indian" names—often silly names which demean Indian people. Arlene Hirschfelder, when speaking of the Y-Indian Guides, reminds us in this way:

Many Indian people felt that even having the parent/child groups (Y-Indian Guides, a YMCA-sponsored "club" for young boys) pretending they were Indians was offensive. To them taking Indian names, tribal names, wearing headbands, feathers and in general pretending that they are Indian is offensive and mocks the Indian person. This would not happen with any other group, for you wouldn't have parent/child groups pretending they are Catholic, Jewish, Chinese, Black or Protestant for a night every two weeks.

(Hirschfelder, 1982, p. 206)

When studying the Holocaust, would you ask the children to take a Jewish name? Of course not. When studying Native cultures, what is the purpose of asking students to take an "Indian" name? Yet this is a common, but unacceptable, practice, particularly in elementary classrooms.

In terms of authenticity, asking students to create an Indian name for themselves is not appropriate. The commonly understood descriptive name, such as Sitting Bull or Rain-in-the-Face, is not representative of Indian names, but only of a certain tribe or tribes in the Plains culture area. For example, many surnames of full-blooded Indians of the Southwest are Spanish, and in the areas in which the French explored, they are French. Some names of Native people reflect a particular tribe, language, and heritage. The surnames Yazzie and Begay are as common on the Navajo Reservation as Smith and Jones are to many non-Indian children.
Many names were given to Indian children by missionaries because their own tribal names were too difficult for the missionaries to spell or to learn to speak. In the past, names also changed when Indian people intermarried. For example, during the early years of European invasion in the Southeast culture area and later when the Cherokees first endeavored to become acceptable to the U.S. government, there was much intermarriage, particularly with the Scots and English. John Ross, John Ridge, Major Ridge, Elias Boudinot, and Stand Watie are the names of Cherokee leaders during the time of the Trail of Tears. Names continue to change as people move, intermarry, or change their lives.

Finally, names often have to do with personal visions or achievements and are sacred in nature. To ask students to trivialize Indian names keeps them focused on stereotypes and is both inaccurate and insensitive.

Titles are another issue. Indian tribes did not have titles and roles of European royalty. There were no Indian kings, queens, princes, or princesses. These titles are European, not American Indian.

Playing Indian is yet another way to perpetuate stereotypes. Playing Indian usually means whoops, hollers, words such as “ugh,” “how,” and stilted language such as “many moons ago,” tomahawks, headbands, feathers, and face paint. One wonders that students who have experienced such a background can ever understand that Indian people were and are mothers, fathers, teachers, ranchers, artists, athletes, or physicians.

It is basic to recognize and understand that being an Indian is not a role that one can assume. Being a cowboy or a clown or an astronaut or a witch is a role or an occupation. To be an Indian is to be a human being with a family, a culture, and a national identity. It is a heritage and birthright, not a role or an occupation.

Sacred Objects

It is important to understand that Indian spirituality defines Indian existence and is fundamental to traditional Indian lifeways. When teaching about Indians, particularly when teachers strive to take an interdisciplinary approach, it is only too common to use objects that are sacred to Indian people in art activities or on bulletin boards. Admittedly, there are no firm guidelines to follow. But some regard for the sacred nature of certain objects is vital.

Separation of church and state is a basic premise of American public education. Considering sacred objects and sacred ways in the larger context of the constitutional separation of church and state may be a new but important perspective. Just as we would not teach Catholic rituals or use Catholic symbolism when teaching about predominantly Catholic nations, we should not teach Indian rituals or use sacred Indian symbolism when teaching about Indian cultures.

Kachinas and Masks

Kachinas are spiritual beings and should no more be a part of an art project than should facsimiles of the Virgin Mary. It is not unusual to see students coloring elaborate kachinas or constructing them with paint, feathers, 3-gallon ice cream cartons, oatmeal containers, salt containers, or other large cardboard cylinders. This practice is not respectful of Indian people and their sacred ways.

One could legitimately argue that kachinas (and sandpaintings, pipes, and medicine bags) are made and sold commercially by both Indians and non-Indians. We must recognize that this practice causes unintentional harm to Indian people by those who are ill-informed or more interested in the commercial than the sacred. Schools have an obligation not to perpetuate this insensitive and disrespectful practice.

The same statement also applies to Iroquois face masks. Those who were members of certain societies wore the masks as representatives of sacred spirits. The making and wearing of face masks is not like Halloween; it is sacred and ceremonial and is not an appropriate educational activity.

Sandpaintings

The drypaintings or sandpaintings of the Navajo are integral parts of most sacred ceremonies. There are between six hundred and one thousand separate designs of drypaintings that are recognized by the Navajo people. The painting is made with sand, cornmeal, flower pollen, powdered roots, stone, and bark on sand or, on occasion, cloth or buckskin. The paintings which are used for healing in ceremonies are created, used, and destroyed within a twelve-hour period.
When drypaintings are made for exhibition, the color and direction are usually reversed and many changes are made. Navajo singers or healers consider the creation of an authentic drypainting for exhibition to be profane. Although the commercial use of drypaintings is a lucrative industry among Indian and non-Indian people, we would encourage teachers to tell students of the sacred nature of the paintings and that the paintings they have seen are not authentic or sacred. In classroom practice, it would be more respectful to use geometric designs or contemporary symbols, rather than those that could be considered, if not authentic, perhaps sacred.

Pipes

Although we often speak of the peace pipe, it is with little understanding of the significance of the pipe in Indian spiritual life. The peace pipe was actually a calumet, a certain kind of pipe supposed to be possessed of sacred power. Calumets were made in pairs and were used by many tribes when peace treaties were made. These pipes were known as flags of truce and used to assure safe passage.

Pipes were also used as medicine pipes and in sacred ceremonies. The pipe stem was considered to be a link to the supernatural.

In the very process of filling and using the pipe, all wisdom, represented by the powers of the six directions, and all things, represented by the grains of tobacco, were drawn inward to a single focal point and placed in the bowl or heart of the pipe. So that when filled the pipe contained, or really became, the universe. But it was also men, for the one who filled and smoked the pipe united himself with it and brought the wisdom and power of the six directions of space within himself. By this gathering together he ceased to be separated from them, and in another way increased in holiness.

(Mails, 1991, p. 104)

Because the pipe, the gift of White Buffalo Calf Woman, is so sacred, it should not be used casually in classroom instruction.

Eagle Feathers

The eagle and its feathers are sacred to most Indian people and are used in special, reverent ways. Although real eagle feathers are not available to non-Indians and would not be used in the classroom, pseudo eagle feathers, such as turkey feathers and construction paper replicas, are used. We would encourage the teacher not to use imitations of eagle feathers, but instead use the feathers of other birds or imitations of them that are available.

Native Americans do not usually wear feathered headdresses or war bonnets. In fact, these were only worn during war dances, in battles or raids, and in ceremonies. The large eagle feather war bonnet was never worn by women or young men. Those men who wore the war bonnets earned the feathers. Television, movies, and contemporary advertising have reduced war bonnets of the Plains Indians to yet another trivial stereotype.

Tipis

When does making a tipi become "playing Indian" and when is it an instructional activity that helps students understand the significance and craftsmanship of the tipi? The answer lies in the ability of the teacher to ensure that students are increasing their knowledge about the culture, the ways of life, and the ingenuity of the tipi. This only happens when the teacher is well informed. The following books are important in this endeavor:


Songs and Dance

The concern related to Indian songs and dance is the differentiation between the sacred and the social. When teaching the Snake Dance of the Hopi or the Yei-Be-Chai of the Navajo we are teaching about the sacred rites of Indian people. These dances are sacred ceremonies and are not to be imitated.

However, the Round Dance, the Squaw Dance, and the contemporary Powwow are examples of social and sometimes competitive dancing. At a powwow, intertribal dances are open to visitors and non-Indians. It is acceptable to teach social dance steps and to enjoy
Indian music. A good video such as *Keep Your Heart Strong*, about the contemporary powwow, is an excellent model and the teacher and students could benefit enormously from observing an appropriate model of social dancing before attempting it.

**Holidays**

Holidays, especially Thanksgiving, are worthy of mention because of the flagrant inaccuracies that are often perpetuated. The Thanksgiving story is enacted in nearly every elementary classroom with Pilgrims (who are dressed suitably for northeastern fall weather) and half-naked (and undoubtedly very cold) Indians in Plains regalia. When holidays such as Thanksgiving and Columbus Day are commemorated in classrooms, teachers should take special care to present Indian people accurately and authentically. Questions such as the following should be asked:

1. What tribe is represented?
2. Is their clothing authentic to the time and the tribe? Is it appropriate for the season?
3. What were their roles in the event?
4. Were only men represented? Were women and children likely to have been present?
5. Is the event presented from a European or Euro-American perspective?

The Columbian Quincentenary has raised the consciousness of educators regarding language and perspective in teaching about historical events. Were Europeans explorers or invaders? Were Indian people naked savages? What did "civilized" really mean? It is time to rethink Thanksgiving and Columbus Day and to search for more accurate information about these events of our history. Fortunately, the Quincentennial did provide a multitude of resources which are recommended in *Indian Country: A History of Native People in America*. Another excellent single resource is the following publication:


**ALTERNATIVES**

Although the sacred exists in everything, there are many acceptable activities that can be instructive, enjoyable, and respectful of Indian people. Baskets, bowls, pots, beading, cooking, weaving, clothing, music, social dance, stories, games, homes, methods of transportation, social and political structures, learning, planting, harvesting, language, symbols, everyday life, and decorative arts are all suitable topics for active involvement of students.

The best thing to do if you are uncertain about a particular topic, book, resource, or instructional activity is to contact a Native person for advice. Again, we urge that whenever possible, Indian people are used as curriculum consultants and guest teachers.
LOOK AT PICTURE BOOKS:
1) In ABC books, is “E” for “Eskimo” or “I” for Indian Present?
2) In Counting books, are “Indians” counted?
3) Are Children shown as “playing Indian”?
4) Are animals dressed as “Indians”?
5) Do “Indians” have ridiculous names, like “Indian Two Feet,” or “Little Chief”?

LOOK FOR STEREOTYPES:
1) Are Native peoples shown as human beings, members of highly defined and complex societies?
2) Are Native societies presented as separate from each other, with each culture, language, religion, dress, unique?
3) Is attention paid to accurate, appropriate design and color: are clothes, dress, houses drawn with careful attention to detail?

LOOK FOR LOADED WORDS:
1) Is the language respectful?

LOOK FOR TOKENISM:
1) Are Native people depicted as genuine individuals?

LOOK FOR DISTORTION OF HISTORY:
1) Is history put in the proper perspective: the Native struggle for self-determination and sovereignty against the Euro-American drive for conquest?

LOOK FOR VICTIMIZATION:
1) Does the story show the ways in which Native people actively resisted the invaders or continue to work for self-determination and sovereignty today?
2) Are Native heroes those who are admired because of what they do for their own people?

LOOK AT THE LIFESTYLES:
1) Is the focus on respect for Native peoples and understanding of the sophistication and complexity of their societies?
2) Is the continuity of cultures represented, with values, religions, morals, an outgrowth of the past, and connected to the present, and taking the people into the future?
3) Are Indian religions and traditions described accurately, in the context of their civilizations?
4) Does the writer show any understanding of the relationship between material and non-material aspects of life?
5) Are Native societies described as coexisting with nature in a delicate balance?

LOOK AT DIALOG:
1) Do the People use language with the consummate and articulate skill of those who come from an oral tradition?
LOOK FOR STANDARDS OF SUCCESS:
1) Are Native adults seen as mature individuals who work hard and make sacrifices, in order to take care of their families, and for the well-being of the people?

2) Are Native people and their communities seen as their own cultural norm?

3) Are Native values of cooperation, generosity, sharing, honesty, and courage seen as integral to growth and development?

LOOK AT THE ROLE OF WOMEN:
1) Are women portrayed as the integral and respected part of Native societies that they really are?

LOOK AT THE ROLE OF ELDERS:
1) Are elders treated as loved and valued custodians of a People’s history, culture, and life ways? Are they cherished in the words of the writer as they were and are in the reality of the lives of the People?

LOOK FOR THE EFFECTS ON A CHILD’S SELF-IMAGE:
1) Are there one or more positive role models with which a Native child can identify?

LOOK AT THE AUTHOR’S OR ILLUSTRATOR’S BACKGROUND:
1) Is there anything in the author’s and illustrator’s background that qualifies them to write about Native peoples? Do their perspectives strengthen the work?

LOOK FOR THE AUTHOR’S OR ILLUSTRATOR’S RELATIONSHIP TO THE STORY:
1) Does the author situate the stories in the context of her culture and family?

2) Does the author acknowledge and honor the source of the story?

3) Does the author’s acknowledgment genuinely reflect her own relationship to the story?

4) Is the illustrator genuinely connected to the story?

LOOK FOR THE AUTHOR’S OR ILLUSTRATOR’S UNDERSTANDING OF THE STORY:
1) Does the author understand and relate the deep significance of the story?

2) Does the author’s note clearly and distinctly tell the origins of the story?

3) Does the author adhere to the original oral story?

4) Does the author honor the continuing existence of the culture and the life of the people from an insider perspective?

5) Does the author’s own cultural belief system honor the belief system of the people whose story is being told?

6) Does the author’s humor reflect the culture from which both the author and the story originate?

7) Is the author genuinely connected to the story?

8) Is the author a cultural insider directly connected to the community?

9) Does the author accept the validity of Native oral stories as true tribal histories?
BIBLIOGRAPHY

**General Resources**

- Critical Bibliography of North American Indians K-12 [http://nmnhwww.si.edu/anthro/outreach/Indbibl/bibliogr.html](http://nmnhwww.si.edu/anthro/outreach/Indbibl/bibliogr.html)

**Columbus**

Library of Congress. “1492: An Ongoing Voyage” [http://www.loc.gov/exhibits/1492/]. Exhibition describes both pre/post contact America. Compelling questions, such as: Who lived in Americas before 1492? Who followed Columbus?

Loewen, James W. Lies My Teacher Told Me About Christopher Columbus. NY: New Press, 1992. Reveals real story of Columbus’ role by juxtaposing range of high school textbooks with excerpts from primary sources. (A)

McGrew, Mike. Saint Brendan and the Voyage Before Columbus. NJ: Paulist Press, 2005. McGrew weaves together legends as well as Saint’s own account of his voyage to North America almost century before Columbus. (6+)

MacDonald, Fiona. You Wouldn’t Want to Sail With Christopher Columbus. New York: Franklin Watts, 2004. A great supplemental resource for the classroom, with humorous illustrations and text. (7+)


Pelta, Kathy. Discovering Christopher Columbus: How History is Invented. MN: Lerner, 1991. Details of explorer’s life, several more controversial moments, instructing about existing theories/methods of historical research. [8+]

Rohmer, Harriet and Jesus Guerrero Rea. Atariba & Niguayona: A Story from the Taino People of Puerto Rico. CA: Children’s Book Press, 1988. Unlike heroes of conquest who tried to destroy Taino culture, hero of this story is successful because he is attentive to the natural voices around him. (6+)

Taino—various articles from El Museo del Barrio NYC [http://stage.elmuseo.org/elm_api/22/287/#398]

Weston, Beth. “Columbus Sets Sail” in Cobblestone-Early Explorers, V 32 N7, September 2011 (8+)

**Primary Source**


**Videos**

“Columbus Controversy: Challenging How History Is Written.” [http://www.youtube.com/watch?v=icek-NPezHA] Examines views on Columbus, encounters with Taino, hero image in US. Two historians discuss different views of effects of Columbus’ arrival on Taino and other Native people. [8+]

“Columbus Day Legacy” Bennie Klain—Visionmaker Films at [www.visionmaker.org]


**Caribbean Tribal Websites** (**Federally Recognized Tribe**)

1. **Jatibonicu Taino (Puerto Rico) [http://www.taino-tribe.org/jatiboni.html]** (New Jersey) [http://www.hartford-hwp.com/Taino/jatibonicu.html]

2. Tekesta Taino of Florida (Bimini) [http://www.hartford-hwp.com/Tekesta/] (Bimini = Taino word for Florida)


Discover Illinois Archeology http://www.museum.state.il.us/iaaa/pubs.htm Full color, 28-page culture history describing seven periods of Illinois prehistory/cultural sequence chart/chronology of Illinois archaeology

Faces: First Americans, First Encounters V8 N5 January 1992 (8+) www.cobblestonepub.com


MINAS (Midwest Institute for Native American Studies) “Timeline of Illinois Cultures” http://www.minasillinois.org/index.html Click “Materials” then “Click to download our materials catalogue.”


“Prehistoric Indigenous Illinois Indian Cultures.” http://www.museum.state.il.us/muslink/nat_amer/index.html Click “Prehistoric” in Native American module to obtain detailed information about Illinois indigenous cultures through time.

Tanner, Helen Hornbeck, ed. The Settling of North America. NY: Macmillian, 1995. Part I of this amazing reference has invaluable maps, descriptions and timelines of cultures of last 16,000 years of life on this continent. (A)

Pre-contact Archeological Information—National, Regional, By State


National Museum of the American Indian—Smithsonian Institute—Infinity of Nations Quest http://nmai.si.edu/exhibitions/infinityofnations/culturequest/

Society for American Archaeology http://www.saa.org/publicftp/PUBLIC/resources/coordinates.html Listing of regional and/or state archaeology resources and individuals, maintained by the society.

Illinois

Illinois Association for Advancement of Archaeology ● C/O Sharon Kramer ● 676 S. Wellston Lane Romeoville, IL 60446 Phone: (314) 458-5720 ● Email: koldeb@gmail.com Website: www.museum.state.il.us/iaaa/

Cahokia Mounds State Historic Site—Tips for Teachers http://www.cahokiamounds.org/learn/tips-for-teachers/


Illinois Fluted Site Survey http://flutedpointsurvey.com/illinois/
Native American Module—Illinois State Museum [http://www.museum.state.il.us/muslink/nat_amer/index.html](http://www.museum.state.il.us/muslink/nat_amer/index.html)

Schingoethe Center for Native American Cultures [http://www.aurora.edu/museum/#axzz2VptoDXwB](http://www.aurora.edu/museum/#axzz2VptoDXwB)

**Indiana**


Pokagan Potawomi—click History at bottom [http://beta.pokagonband-nsn.gov/who-we-are/pokagon-band-history](http://beta.pokagonband-nsn.gov/who-we-are/pokagon-band-history)

**Iowa**


Effigy Mounds—Grades 4-6 [http://www.nps.gov/efmo/forteachers/fourth-through-sixth-grade-activities.htm](http://www.nps.gov/efmo/forteachers/fourth-through-sixth-grade-activities.htm)


**Kansas**

Kansas Anthropological Assn ● PO Box 750962 Topeka, KS 66675-0962 ● Phone: (785) 654-3640 ● [www.katp.org](http://www.katp.org)

Kansas City Archaeological Society ● Gail Lundeen ● Lees Summit, MO 64064 Phone: 816-478-6051 ● Email: gail@lundeenweb.com


**Kentucky**


**Michigan**

Ziibiwing Center of Anishinabe Culture and Lifeways [http://www.sagchip.org/ziibiwing/aboutus/history.htm](http://www.sagchip.org/ziibiwing/aboutus/history.htm)

**Minnesota**


**Missouri**

Missouri Archaeological Society ● 901 S National Ave Springfield, MO 65897-0027 ● Phone: (417) 836-3773 Email: lhaney@missouristate.edu ● Website: associations.missouristate.edu/mas/

Towosaghy State Historic Site YouTube [http://www.youtube.com/watch?feature=player_embedded&v=vAfkTT0W4Y](http://www.youtube.com/watch?feature=player_embedded&v=vAfkTT0W4Y)

**Ohio**

Ohio Archeological Sites [http://heritage.ky.gov/kas/kyprehist.htm](http://heritage.ky.gov/kas/kyprehist.htm)


Sun Watch Indian Village/Archeological Park [http://www.sunwatch.org/archaeology/ohio-pre-history](http://www.sunwatch.org/archaeology/ohio-pre-history)

**Wisconsin**


