



First Nations Studies



MILWAUKEE
PUBLIC SCHOOLS



Woodland Tribal Truths

Lesson Plans to Enrich
Indian Summer Education Day Experience



*Originally created 2013
Revised 2016*



First Nations Studies



MILWAUKEE
PUBLIC SCHOOLS

MISSION STATEMENT

The mission of First Nations Studies, MPS, is to produce a positive influence for First Nations students, families, and community by providing academic assistance, cultural awareness using factual/accurate materials, special education workshops, support for families, professional development, and community development and by fostering partnerships with urban community agencies.

First Nations Studies turns to the seven sacred teachings of Love, Respect, Courage, Honesty, Wisdom, Humility, and Truth to develop a more confident, successful, and well-adjusted First Nations people.

–written by First Nations Studies, MPS team

September 2010



Title I
Federal Aid to Build Achievement

MISSION STATEMENT

The Title I Office oversees Elementary and Secondary Education Act (ESEA) compliance to ensure that through instructional services, professional development, and parent involvement all Milwaukee children participating in Title programs have a significant opportunity to obtain a high-quality education, reach proficiency on state academic achievement standards and assessments, and graduate from high school college and career ready.



**Indian Summer
Festival**

MISSION STATEMENT

The mission of Indian Summer, Inc., is to educate, preserve, and promote American Indian cultures; showcase the diversity that exists within tribal cultures; provide economic opportunities to our people; and strengthen communication and understanding.

Drum and Hand Drum

Subject: Music/social studies

MPS Standards: By 5th grade, students will recognize the instruments of the band and orchestra, identify other instruments used in various cultures, and use and care for musical instruments in the classroom.

Objectives: Students will be able to identify a drum and hand drum and recognize the music and songs that are sung with them. Students will be able to compare and contrast the differences between songs on the hand drum and the big drum in style and sound.

Materials Needed:

1. Pictures of First Nations drums. Pictures of drums are available from First Nations Studies' library.
2. Examples of pow wow music. Music can be borrowed from First Nations Studies' library, or samples can be found via the Internet.

Engagement: Have students listen to a few minutes of pow wow music. Ask students which culture this represents. Lesson: Play two samples of pow wow music. Explain the breakdown of the song as in vocables, leads, and the rhythm using the attached information sheet. One song should be a hand drum song; the other, a song that should be sung with a larger drum. Replay and ask students if they can clap or tap along with the rhythm. Ask leading questions such as, Did you hear words in either of the songs? Why is the drum always covered at a pow wow?

Closure: Ask students if they know drum stories from other cultures that might possibly be similar. Create a list.

Accommodations: Use a short segment from a DVD from First Nations Studies library, such as *Pow Wow Trail*, Episode 1: "The Drum." Watch the first 10-15 minutes.

Reflection:

Drum and Hand Drum

Drums play an important role in First Nations culture. Drums are highly respected and never thought of as a toy. There are different types of drums, such as the water drum, hand drum, and what is considered simply a drum or pow wow drum. The drums used at a pow wow and for other ceremonies have a wooden frame or are a hollowed-out log. Elk, cow, or deer rawhide is stretched across the frame and tethered with rawhide strips. Drumsticks are used to keep the beat, and singers add the vocables or words. Vocables are sound patterns and not words heard in a song. A group of singers at the drum is called a “drum.” Women called “canary singers” back up the singers and harmonize with the men singers.

Some tribes believe that women are not to touch the big drums, while hand drums and water drums are appropriate for women to use. Views of this vary. Today, there are some woman groups emerging on the pow wow circuit. At a pow wow, a drum is expected to know a number of songs and may be called upon to sing some of those songs for honoring or other specials. A drum is always watched at a pow wow and is under the care of the lead singer. If the drum is left alone, it is covered to acknowledge that it has a spirit and should be kept warm. It is always important to remember that great respect is shown to a drum and it should be treated with care.

Feathers and the Eagle Staff

Subject: Science and language arts

MPS Standards: By grade 4, students will understand and be able to explain some of the history and culture of the First Nations tribes in Wisconsin.

Objectives: Students will be able to recognize that the eagle and its feathers are an important part of First Nations culture. Students will be able to describe an eagle staff and what purpose it serves.

Assessment: Ask students the following questions: In the First Nations culture, what can an eagle feather be used for? What is an eagle staff? At pow wows, eagle staffs are used in the Grand Entries as reminders of what?

Materials Needed:

1. Copies of *Eagle Feather—An Honour* found in First Nations Studies' library
2. *Pow Wow Trail* DVD, Episode 4: "The Grand Entry"
3. A picture of a bald eagle

Engagement: Ask students what they think of when they see an eagle. Ask them to describe the bird and write the answers on the board.

Lesson: Watch the first 10-15 minutes of the DVD *Pow Wow Trail*, Episode 4: "The Grand Entry." As students watch the video, have them take notes on the feather, eagle staff, and Grand Entry. After students watch these segments, discuss with the class what they have learned.

Closure: Complete the lesson by reading excerpts from the book *Eagle Feather—An Honour* aloud to students. *The Pow Wow Trail: Understanding and Enjoying the Native American Pow Wow*, pp. 81-84, is an excellent resource in the First Nations Studies' library.

Accommodations: Students may work in pairs. Students may draw an eagle feather or an eagle staff.

Reflection:

Feathers and the Eagle Staff

Feathers from any bird are respected by First Nations cultures. The most respected and sacred feather is that of the eagle. There are many different beliefs and traditions surrounding the eagle feather and the eagle staff. These beliefs often differ by tribe. Eagle feathers are used in ceremonies for specific purposes.

Feathers are awarded to individuals for achievements such as graduations. This act of “feathering” is generally done by a veteran or an elder. Historically, feathers were a sign of lives taken in battle by warriors and owned only by veterans. Today, many people have feathers as a part of pow wow regalia. Regalia is the traditional outfit worn at pow wows and ceremonies. Regalia is not a costume.

In order to own eagle feathers or any parts of an eagle, the person must be an enrolled tribal member of a federally recognized tribe with a permit from the U.S. Fish and Wildlife Service. Eagle feathers are also part of an eagle staff. An eagle staff is considered a flag in First Nations culture. An eagle staff can represent a nation or tribe, institution, or organization. Veterans are designated to carry in the eagle staff at the Grand Entry of a pow wow.

Grand Entry is the opening ceremony of the pow wow. It is a ceremonial procession of all the pow wow participants. Participants enter the pow wow arena following the flags and eagle staffs carried by veterans, head dancers, and pow wow royalty. An eagle staff is a tall, curved staff adorned with eagle feathers. At the end of the opening song, there is an invocation or prayer followed by a veteran’s song honoring all First Nations veterans. Then the different pow wow dances begin.

Lodges

Subject: Science and language arts

MPS Standards: By grade 4, students will explain some of the history and culture of First Nations tribes in Wisconsin.

Objectives: Students will be able to identify lodges in which First Nations people lived, specifically a wigwam and longhouse used by tribes historically residing in Wisconsin.

Assessment: Students will identify lodges by completing the attached chart. On the “Lodges” chart, they will briefly describe the size and shape of each lodge and some materials used to construct each lodge.

Materials Needed:

1. Accompanying “Lodges Information Sheet” and “Lodges” chart
2. Books *Where Indians Live: American Indian Houses* and *Native People of Wisconsin Teacher’s Guide and Student Materials: “Cultures in Conflict”* section can be found in First Nations Studies’ library

Engagement: Have students read aloud the “Lodges Information Sheet.” Ask students where they live and where their grandparents lived. You or your students may read excerpts from the book *Where Indians Live: American Indian Houses*, or watch the “Cultures in Conflict” section from the DVD included in the *Native People of Wisconsin Teacher’s Guide and Student Materials*.

Lesson: Discuss historical housing for First Nations tribes (1800–1900s) in Wisconsin and how it has evolved.

Closure: Have students orally share one thing they learned about lodges.

Accommodations: Use partners to complete the worksheet. Students can draw the different types of housing used by First Nations tribes in Wisconsin.

Reflection:

Lodges Information Sheet

First Nations tribes living throughout the Great Lakes area had to adapt to a variety of seasons. Many tribes constructed one type of home for the summer that could be moved and another for use in the winter that was more permanent.

Each tribe living in Wisconsin had its own type of housing. Each was different, yet they were all similar. They all had the same materials to use, such as tree bark and animal skins. Summer homes were portable because tribes had to follow the game to hunt and gather other food. The winter homes were more permanent and comfortable even on winter's coldest days.

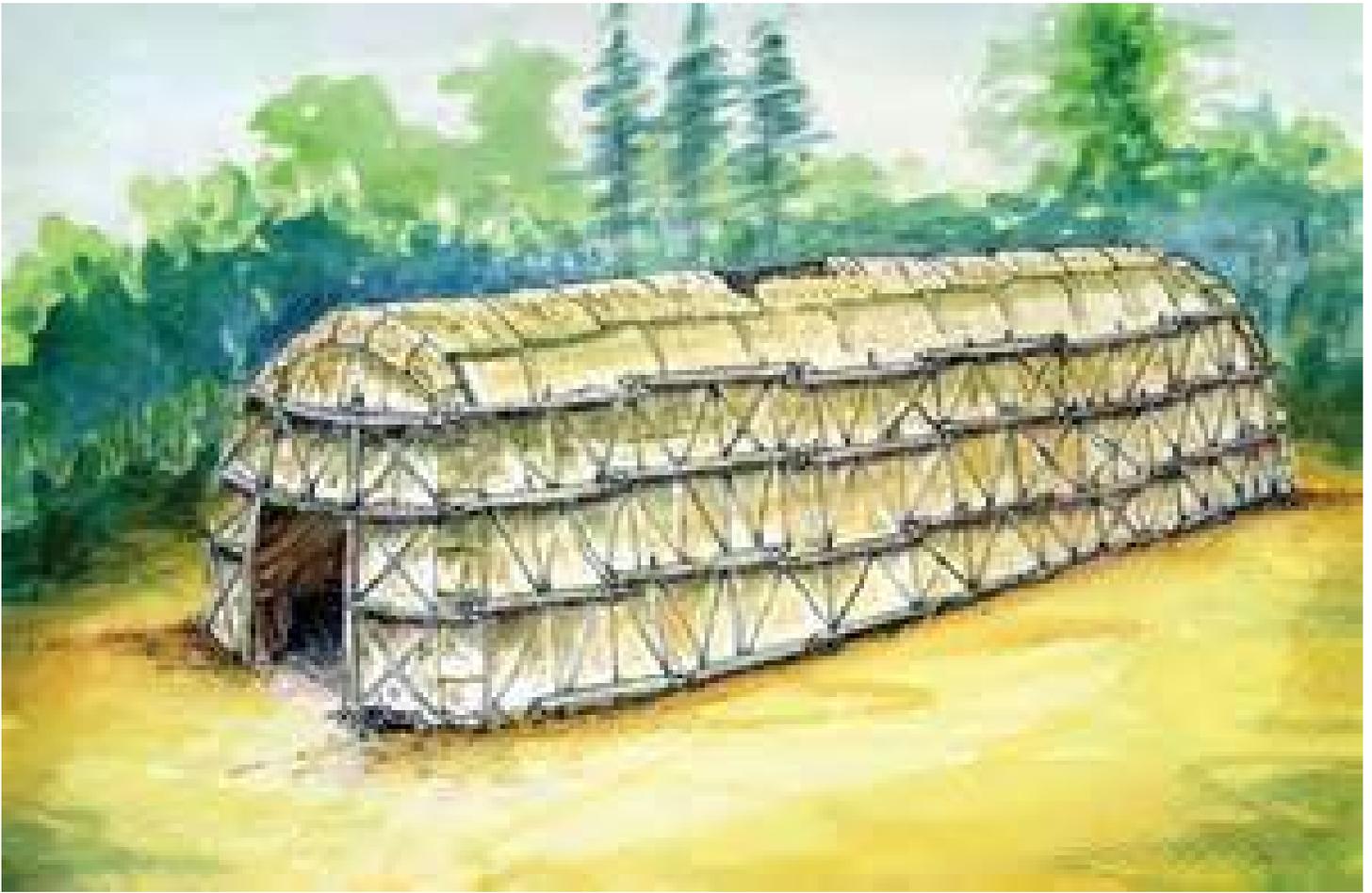
A wigwam is a 9-foot or larger circular structure that has a 2½-foot-deep base of rocks and a chimney used for heating. Ironwood poles 2 to 3 inches in diameter are used as the framework, which is tied together with basswood bark or spruce root as rope. Strips of birch bark are used as the covering. This is the inner frame. A second frame is then constructed approximately 6 inches outside the inner frame. A much heavier bark, such as elm, cedar, or basswood, is attached to the outside framework. Swamp moss is stuffed between the inner and outer shell. Cattail reed mats are used as rugs and furs as bedding.

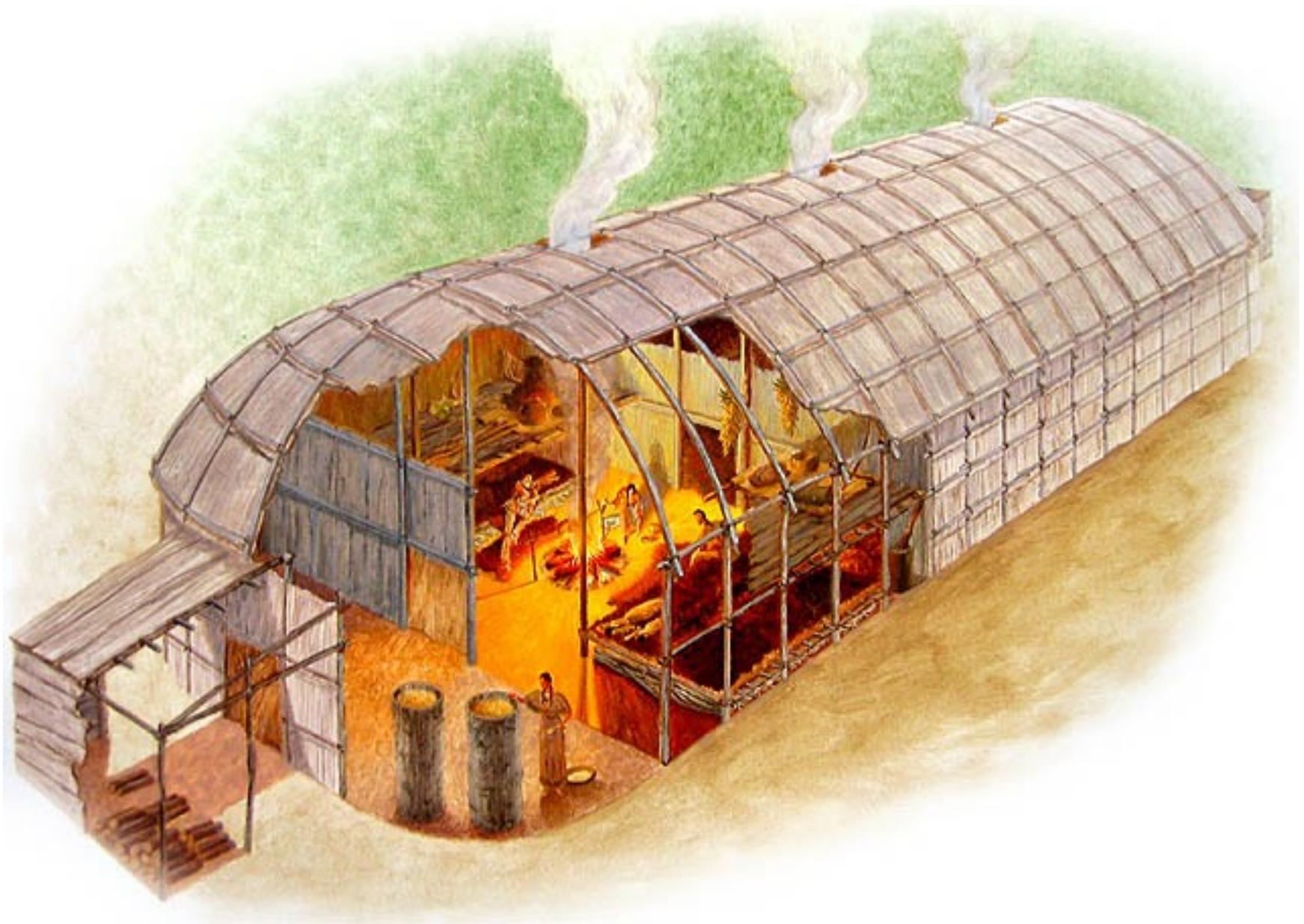
Lodges built by some First Nations Woodland people needed to be warm for the winter months. They did not need to be easily moved because food was readily available from the forests and lakes. These Woodland tribes built longhouses. Longhouses were built from a framework of elm poles and then covered with elm bark. They were very large, often up to 150 feet long and 25 feet wide. Up to twenty families could live in one longhouse. There were shelves for sleeping and storage of food and other personal items.

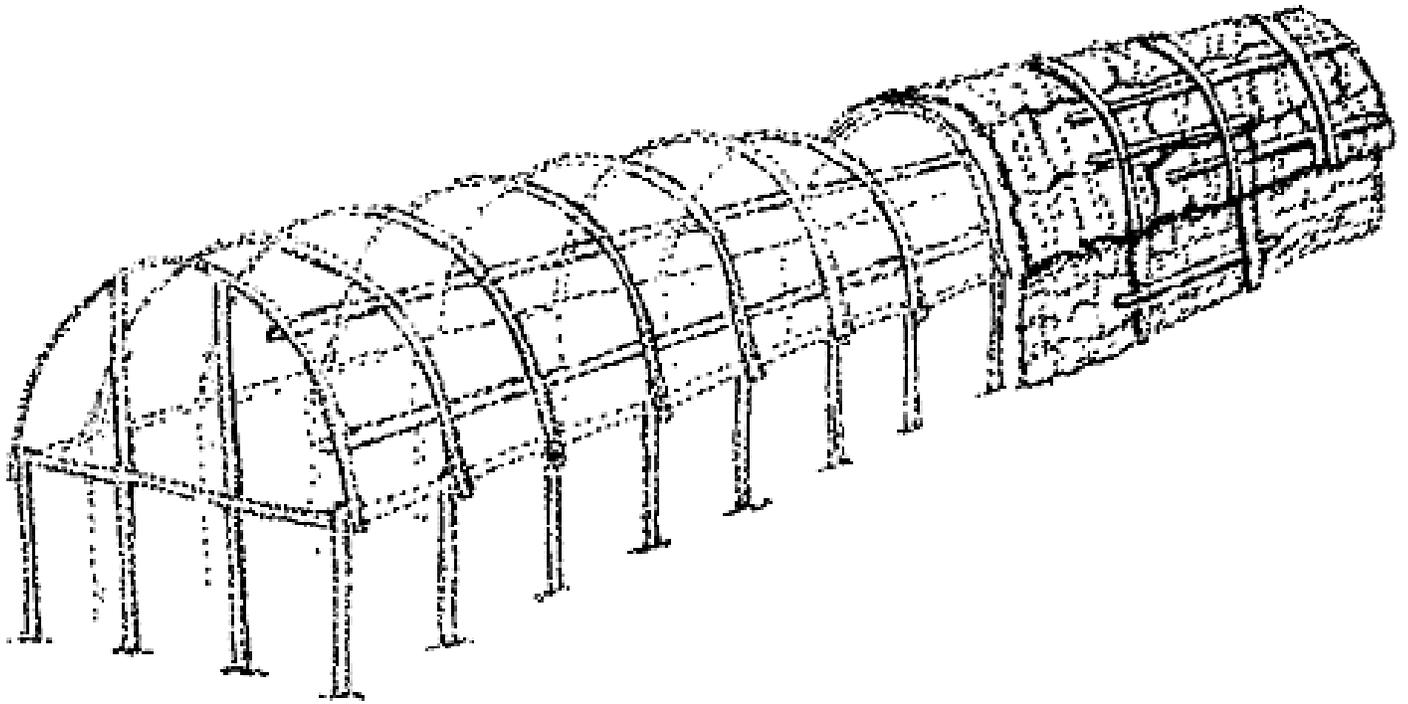
Lodges

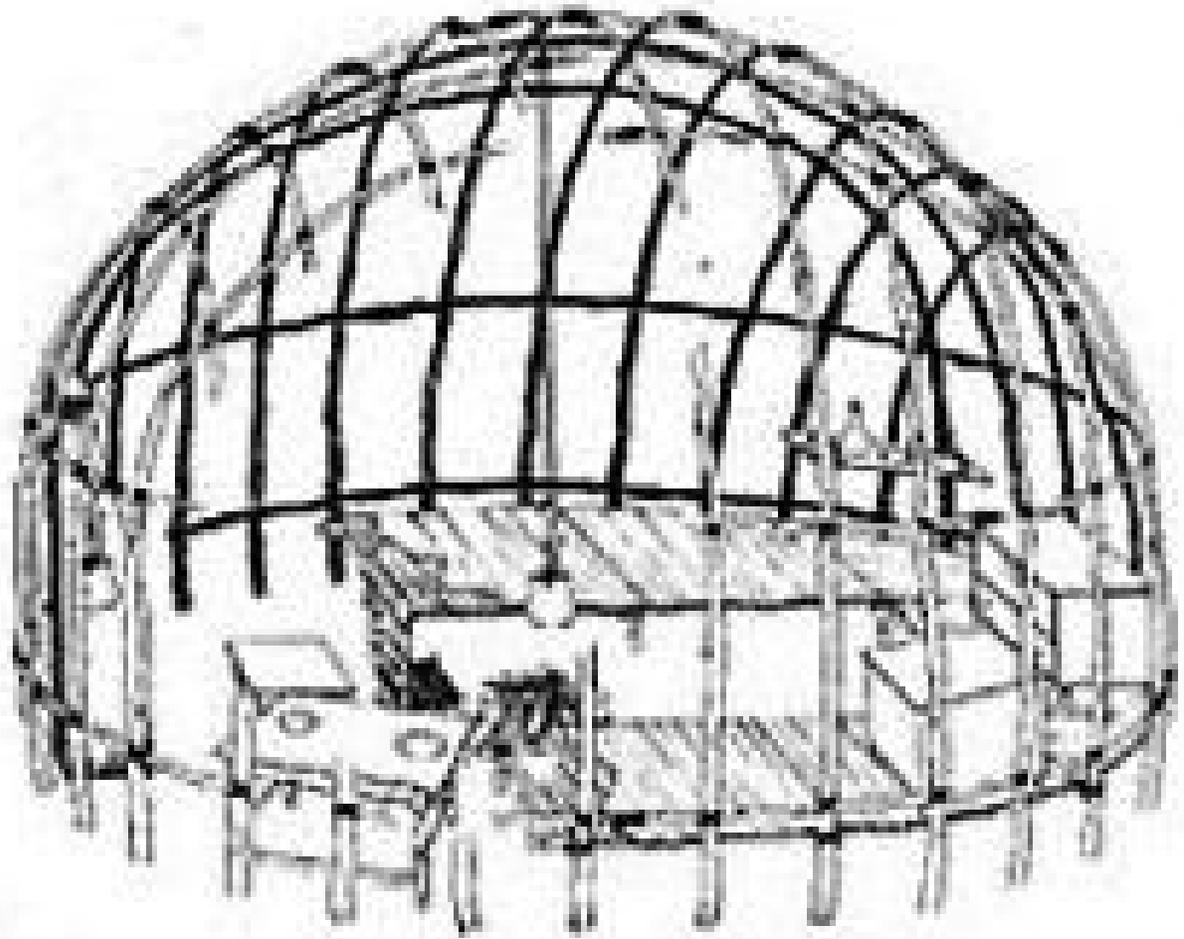
Name: _____

	Wigwam	Longhouse
Shape and size		
Materials used to construct lodge		











Pow Wow

Subject: Science and language arts

MPS Standards: By grade 4, students will explain some of the history and culture of First Nations in Wisconsin.

Objectives: Students will be able to identify a pow wow and a Grand Entry in terms of the First Nations culture. Students will be able to identify at least one pow wow dance category.

Assessment: Notecard assessment. Have students jot down their answers to the following questions. See attached sheet.

Materials Needed:

1. *The Way of the Pow Wow* DVD found in First Nations Studies' library and notecards for assessment
2. *Native People of Wisconsin Teacher's Guide* DVD: "Wisconsin Pow Wow, New Dawn of Tradition"

Engagement: Ask students if they have ever heard of the term "pow wow." Ask them to define it in their words. Introduce a video and ask students to keep the following things in mind: Who participates in a pow wow, and what jobs are there at the pow wow?

Lesson: Using *The Way of the Pow Wow* DVD, watch chapter 4 and 5 on the "Emcee and Arena Director" and chapter 11 on the "Drum and the Singers." Have students jot notes on a notecard. After the clips are viewed, have the students share their notes with a partner or small group. Finally, ask students what they can expect to hear or see at a pow wow.

Closure: On the back of the notecard, have students answer the following statement: Tell one new thing you learned today about a pow wow.

Accommodations: Students may draw a dancer in a dance move.

Reflection: Do we have social gatherings today that are similar to a pow wow?

Pow Wow Question Sheet

1. How does a pow wow begin?
2. What are the clothes the pow wow dancers wear called?
3. What is the purpose of the pow wow?
4. Name several things that dancers use to decorate their pow wow clothes.
5. Who can participate in a pow wow?

Pow Wow Question Sheet
Teacher's Answer Sheet

1. How does a pow wow begin?
Pow wows begin with the Grand Entry.

2. What are the clothes the pow wow dancers wear called?
Regalia.

3. What is the purpose of the pow wow?
Pow wows are cultural celebrations—a time to gather socially and dance while passing down traditions.

4. Name several things that dancers use to decorate their pow wow clothes.
Feathers, glass beads, shells, porcupine quills, bones, fur, bells, horse, deer, beaver, otter and rabbit fur, buffalo toes, and many other natural items.

5. Who can participate in a pow wow?
Everyone.

Pow Wow Regalia

Subject: Science and language arts

MPS Standards: By grade 4, students will explain the history and culture of First Nations in Wisconsin.

Objectives: Students will have a basic understanding of pow wow dance categories and the regalia involved. Students will know and be able to explain the difference between regalia and a costume.

Assessment: Students will take notes on the attached dance category chart and turn them in. They will also complete a basic statement about which category they like.

Materials Needed:

1. View the dance categories on *The Way of the Pow Wow* DVD found in First Nations Studies' library
2. View *Native People of Wisconsin Teacher's Guide* DVD: "Wisconsin Pow Wow, New Dawn of Tradition"

Engagement: Ask students if they have ever been to a pow wow. Explain to students that there are many dance categories.

Lesson: Watch the DVD chapters in *The Way of the Pow Wow* on northern and southern traditional dancers, jingle dress, fancy shawl, fancy bustle, grass dance, and women's traditional dancers. Explain that First Nations regalia is traditional clothing worn by First Nations people. Regalia is not a costume. Most First Nations people do not wear regalia every day. Today, First Nations people dress in clothing just like most people who live near them. Have students jot notes on the accompanying sheet. In small groups, have students share the information they have gathered and expand their notes.

Closure: Have students select their favorite dance category and write several sentences supporting their choice. Review the difference between regalia and costume.

Accommodations: Students may draw an example of their favorite dance category. Students may attempt to demonstrate a dance movement.

Reflection: Do we have special clothing we wear today for gatherings?

Pow Wow Regalia

Name: _____

Northern Traditional & Southern Traditional	Fancy Shawl
Fancy Bustle	Traditional Women
Grass Dance	Jingle

On the back of this sheet, answer the following question:

What is your favorite category and why?

Stereotypes

Subject: Language arts/social studies

MPS Standards: By grade 4, students will explain the history and culture of First Nations in Wisconsin.

Objectives: Students will be able to recognize that each Wisconsin tribe is unique with its own language, customs, ceremonies, music, foods, and lodging. Media helps to develop and perpetuate stereotypes of what historical and contemporary First Nations people look like and how they live.

Assessment: Have the students create a list of current First Nations stereotypes, such as “All First Nations people live in teepees.”

Materials Needed:

1. Copies of *Do All Indians Live In Tipis?* found in the First Nations Studies’ library

Engagement: Ask students when they hear the word “Indian,” what do they think of?

Lesson: In small groups, have students use the list of stereotypes they developed, and have each group pick one to investigate. Using *Do All Indians Live in Tipis?*, have them find a chapter that correlates with the stereotype they selected and explore that chapter. Have students create a list of what they have learned. As a whole group, create a new list.

Closure: Ask students if there are stories about their culture or from other cultures they have heard that might possibly be similar, and compare them. Encourage students to be more aware of stereotypes of First Nations and other people of color presented in movies, TV, books, and other media.

Accommodations: Reading aloud to students

Reflection: Think of one stereotype about First Nations people that you learned was not true.

Storytelling

Subject: Language arts/social studies

MPS Standards: By grade 4, students will analyze the elements used in stories. Compare different stories (including those from various cultures). Distinguish between poetry and prose.

Objectives: Students will be able to recognize and identify a traditional origin story (how something came to be) and the purpose.

Assessment: With students, brainstorm a list of cultural stories they have heard about other cultures. Set a 2- to 5-minute limit for brainstorming ideas.

Materials Needed:

1. Copies of *How Chipmunk Got Its Stripes*, *The Legend of Mackinac Island*, or other origin stories found in First Nations Studies' library. We have classroom sets of many books.

Engagement: Using the accompanying "Storytelling Background" sheet provided by First Nations Studies, explain the types of stories; e.g., "Why things are the way they are," and the purpose they serve. Share with students the importance of traditional storytelling in First Nations culture. If using *The Legend of Mackinac Island*, build a background with students on the kinds of animals in the story, including loon, muskrat, beaver, and otter. Locate Mackinac Island on a map. If using *How Chipmunk Got His Stripes*, ensure that students understand what a chipmunk looks like, and build background on the general disposition of both a chipmunk and bear. Also, be sure to compare the size difference between the two animals.

Lesson: As a whole group, read aloud the selected story. Using the five storytelling categories listed on the "Storytelling Background" sheet, have students identify what purpose the story being read serves, e.g., "to explain how we got things." *The Legend of Mackinac Island* and *How Chipmunk Got His Stripes* are stories that describe how things came to be.

Closure: In their own words, have students retell parts of the story. Ask students if there are stories from other cultures they have heard that might possibly be similar, and compare them. Create a quick list of how the stories may be similar or different with the whole group.

Accommodations: Reading aloud to students

Reflection:

Storytelling Background

First Nations storytelling is an art that allows culture and teachings to be passed on in an oral tradition. Some of these stories now have been converted to written format.

Occasionally, stories are tribal-specific and allowed to be retold only by people within the tribe. Other tribes have appointed storytellers, and these storytellers are the only people allowed to pass on these specific stories. Some stories are considered sacred and are shared only at certain times of the year. Historically, stories were shared with children as part of their learning and growing. Versions of each story differed with each storyteller. There are a number of reasons stories are told. They include:

To explain why things are the way they are:

- *How the Bear Lost His Tail*, Iroquois
- *How Chipmunk Got His Stripes*, Abenaki (First Nations Studies library)

To explain spiritual aspects, such as origin or creation stories:

- *The Birth of Nanabosho*, Ojibwe (First Nations Studies library)
- *Sky Woman: Legends of the Iroquois* (First Nations Studies library)

To explain how we got things:

- *Nanabosho Dances*, Ojibwe (First Nations Studies library)

To teach a lesson:

- *Shingebiss*, Ojibwe (First Nations Studies library)

To provide entertainment/enjoyment

Traditional Foods

Subject: Science and language arts

MPS Standards: By grade 4, students will explain some of the history and culture of First Nations in Wisconsin.

Objectives: Students will be able to identify traditional foods used historically and currently by tribes of Wisconsin.

Assessment: Students will fill in the accompanying “Traditional Foods” chart.

Materials Needed:

1. Multiple copies of the following books: *Ininatig’s Gift of Sugar*, *Four Seasons of Corn*, and *The Sacred Harvest* found in First Nations Studies’ library

Engagement: Ask students if they have tried or enjoy eating the following three foods: maple sugar/syrup, corn, and wild rice.

Lesson: Inform students that these are foods that are indigenous to this area. Break students into small groups to review the books. As students review the books, have them fill in the “Traditional Foods” chart with the information. Students will return to a large group, and a designated reporter will present the information gathered. All students will take notes during the presentations.

Closure: Students will complete the statement on the bottom of the “Traditional Foods” chart.

Accommodations: Partner note-taking

Reflection:

Traditional Foods

Name: _____

<u>Wild Rice</u>	<u>Maple Sugar</u>	<u>Corn</u>

Finish the following statement:

I think

Wisconsin Tribes

Subject: Science and language arts

MPS Standards: By grade 4, students will explain some of the history and culture of First Nations in Wisconsin.

Objectives: Students will be able to identify one or more of the Wisconsin tribes and give basic background information about the culture.

Assessment: Each student will fill out the accompanying note-taking worksheet provided by First Nations Studies and use it during a discussion with the teacher.

Materials Needed:

1. Native American Educational Series DVD *Native American Tribes of Wisconsin* found in First Nations Studies' library

Engagement: Teacher will activate students' prior knowledge on what they know about the tribes that are located in Wisconsin. Ask the students the following question: What do you know about the First Nations tribes in Wisconsin? Hand students the note sheet. Explain that they will take notes on new knowledge from the DVD *Native American Tribes of Wisconsin* and create one question to ask a small group of students.

Lesson: Class will watch the Native American Educational Series DVD titled *Native American Tribes of Wisconsin* found in the First Nations Studies' library. As students watch the DVD, they will take notes on the note sheet provided. After they watch the DVD, have students meet in groups of three or four to answer the questions they have created. One student will act as a group reporter when the class meets again as a whole group. Teacher will have each group report and write new knowledge on the board.

Closure: Whole group reports with sharing of new knowledge.

Accommodations: Partner note-taking

Reflection:

Wisconsin Tribes Notes

Wild Ricing	Place Name:
Pow Wow	Animals:
History	Tribal Names:

My question for the small group is:

Woodland Games

Subject: Science and language arts

MPS Standards: By grade 4, students will explain some of the history and culture of First Nations in Wisconsin.

Objectives: Students will be able to identify and describe a game played by First Nations Woodland tribes.

Assessment: Students will write about and describe a game played by First Nations Woodland tribes. Additionally, students will tally their attempts at both games.

Materials Needed:

1. *Handbook of American Indian Games* found in First Nations Studies library

Game Supplies: Hoop and stick, sticks or dowels, twine and small rings. Create the hoop and stick games and the stick and ring hand game (page 183) as samples to use in class. Teacher will also need enough supplies for the entire class to create their own stick and ring game. If no rings can be provided, the twine can be tied with a loop at the end to be used instead of a ring. The hoop and stick game can be created by using a dowel with duct tape weighted in the front and feathers on the back like a large dart; the hoop can be an ordinary hula hoop. The player tries to throw the stick through the hoop as another player rolls it across the ground.

Engagement: Ask students what kinds of sports they enjoy playing and watching. Ask if they wonder how these games were developed and why certain games were played.

Lesson: Teacher will describe the games using the information provided by First Nations Studies and the *Handbook of American Indian Games*. Students will create their own handheld game. The class will participate in playing the games during class time and will tally their attempts on a sheet of paper.

Closure: Ask students what benefits these games could have for children. Have students write a brief paragraph about the experience, comparing it to a sport they play or know.

Accommodations: Students can assist each other in assembling the games. Students can work in pairs to write the comparative paragraph.

Reflection:

Lesson plans created by Jude Westergard, First Nations Studies, MPS

These lesson plans were created for Milwaukee Public Schools
schoolteachers for Indian Summer Education Day and are the property of
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LESSON PLANS

2016