

American Indian Pedagogy Document

INTRODUCTION

This document was created by Ohio History Connection in consultation with representatives of several Tribal Nations as a professional development source for teachers, educators, administrators, and people interested in the pedagogy of American Indian history and culture. It is designed for K-12 teachers, aligned to the Ohio Social Studies standards, and serves as an introduction to American Indian history with an emphasis on the tribes that have called Ohio their homeland.

DEFINITIONS

- **American Indian:** A member of any of the Indigenous people of North America. It can also be used to refer to Indigenous people of Central and South America but especially refers to those who have lived in what is today the continental United States.
- **Native American:** A member of any of the Indigenous people of North, Central or South America. *Ohio History Connection* and its curricula use “Native American” to refer to Indigenous people from all three of these places. In everyday language, “Native American” and “American Indian” are interchangeable.
- **Indigenous:** Native to or originating from a particular place.
- **Tribal Nation:** A federally recognized self-governing American Indian tribe that includes sovereignty over a particular people and/or place. In the United States,

people within these tribes carry citizenship as part of their tribe, as U.S. citizens, and as citizens within their state of residence. It can also refer to a social and political group composed of many families, clans, or generations that have a shared ancestry or language. Other words that are synonymous with “tribe” for some American Indian groups include “band,” “nation,” “pueblo,” “village,” or “community.” Is synonymous with “tribe.”

- **Tribal Sovereignty:** The concept that Tribal Nations have supreme power or authority to govern matters involving their tribal citizens and/or their land and property.
- **Treaty:** A treaty is an agreement between two sovereign nations. A treaty between the federal government and American Indian tribes sets out the duties and responsibilities that the federal government owes to a particular tribe, particularly regarding land boundaries, hunting and fishing rights, and guarantees of peace.
- **Ancestral Homeland:** The land where indigenous people’s ancestors lived. Many tribes in the western U.S. still live on their ancestral homelands, but most tribes east of the Mississippi and some in the west were forcibly removed by the U.S. to land west of the Mississippi River.
- **Indian Reservation:** An area of land reserved for a tribe or tribes under treaty, executive order, federal statute, or other agreement with the United States. These lands are permanent tribal homelands, but the federal government holds title to the land in trust on behalf of the tribe.

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- **Indian Removal:** A series of actions by the United States government from 1790-1890 in which American Indian tribes were removed through force, coercion, bribery, or other manipulative actions to lands reserved for them, often far from their homelands. The signing of the Indian Removal Act in 1830 was a major catalyst for removal.

- **Cultural Appropriation:** The unacknowledged or inappropriate adoption of customs or practices of one people or society by members of another society.

- **NAGPRA:** The Native American Graves Protection and Repatriation Act of 1990. This act provides the requirement and a process for federal agencies and museums that have ever received federal funds to repatriate or transfer from their collections any Indigenous cultural items to federally recognized tribes or descendants. These items include human remains, funerary objects, sacred objects, and objects of cultural patrimony.

- **Marshall Trilogy:** A series of three U.S. court cases over which Chief Justice John Marshall presided that provided the basic framework for federal Indian law in the United States. These cases are *Johnson v. McIntosh* (1823), *Cherokee Nation v. Georgia* (1831), and *Worcester v. Georgia* (1832).

- **Genocide:** The deliberate killing of a large number of people from a particular nation or ethnic group with the aim of destroying that nation or group.

- **Cultural genocide:** Acts and measures undertaken "to destroy a nation's or ethnic group's culture through forbidding the practice of that culture, including language, dress, and practices.

- **Cultural Assimilation:** The process in which a minority group or culture comes

to resemble the society around them. Often assimilation involves the full or partial adoption of another group's values, behaviors, and beliefs

- **Federally Recognized Tribe:** An American Indian or Alaska Native tribal entity that is recognized as having a government-to-government relationship with the United States, with the responsibilities, powers, limitations, and obligations attached to that designation.

STANDARDS

These standards were created by educational experts at Ohio History Connection in consultation with Ohio American Indian tribal representatives as a way to understand what students should be learning about American Indians in their grade level. These standards are aligned to Ohio's Social Studies standards; When reading our American Indian standards, the corresponding Content Statement(s) in Ohio's Social Studies Standards are listed next to each. While these American Indian standards are not required by the Ohio Department of Education we encourage educators to teach American Indian history using these standards.

Kindergarten

- (CS 3, CS 8) American Indians have a unique identity that share many similarities with other American groups while also possessing their own diverse cultures, symbols, practices, languages, and traditions.
- (CS 1, CS 2, CS 4, CS 9) Daily life for American Indians has changed over generations. American Indians today

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still share many of the responsibilities and practices of their ancestors.

1st Grade

- (CS 3, CS 7, CS 10) Men, women, and children had different roles in American Indian villages that varied by tribe, time period, location, and environment.
- (CS 6, CS 8) American Indian families share many characteristics with the general population of the United States while also embracing diverse cultural practices and common goals.
- (CS 6, CS 8) American Indians continue to exist today, both as individuals within American society and as citizens of their tribal nations.

2nd Grade

- (CS 8, CS 9) American Indian tribes are sovereign nations permitted to make their own decisions as tribes. Tribal nations have their own governments, institutions, and cultural structures.
- (CS 3, CS 4) American Indians have practiced and engaged with science, technology, literature, and language in ways that benefit both their own tribal nations and the wider world around them.

3rd Grade

- (CS 3, CS 8, CS 9, CS 11, CS 12, CS 13) Tribal governments differ from one another and from non-tribal governments in areas of agriculture, industry, natural resources, communication, and culture.
- (CS 7, CS 10) Many tribal nations provide opportunities for their citizens to connect with their heritage within and outside of Ohio.

4th Grade

- (CS 6, CS 7) American Indian tribes were coerced or forcibly removed from Ohio through unequal land treaties, wars, threats of violence, and intentional campaigns by the American government or local settlers. These tribes were removed to reservations located in the Great Plains states.
- (CS 3) Various Ohio tribes had different government leadership structures, depending on each tribe's traditions. For some tribes, this included having multiple chiefs and both male and female chiefs.
- (CS 13, CS 14) After forced removal, American Indian languages experienced a decline in use due to attempted extinction supported and encouraged by the U.S. government. Many tribes have been revitalizing their languages in the late 20th and 21st centuries.
- (CS 15, CS 16) Native people continue to revive traditional practices through historical discoveries, research, and a variety of opportunities to act and influence the culture around them.

5th Grade

- (CS 2, CS 12) Present-day tribal nation governments are organized in different ways, with different titles for their leaders, including 'chief,' 'president,' 'chairperson,' and 'governor.'
- (CS 8, CS 9, CS 10) Tribal nations in the Americas have differed in their culture practices and ancestry, but have similarities with neighboring tribal nations that share their environment. In the United States these nations can be grouped by regions: Northeast,

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Southeast, Great Plains, Southwest, West, Coastal, Subarctic, Great Basin, and Great Lakes, but tribes in a region may or may not have similar cultures or languages.

- (CS 3) European exploration and colonization in the 1400s-1600s led to intentional and unintentional genocide of American Indian groups through warfare, disease, and enslavement.

6th Grade

- (CS 6, CS 7) Tribal nations and Indigenous peoples have adapted over time to unique physical environments, including in Oceania, Sub-Saharan Africa, Siberia, and Australia.
- (CS 9) The practice of non-Native peoples adopting Native cultural practices can be either appropriation or appreciation, depending on the intent, usage, type of practice involved, and involvement of recognized Indigenous groups.
- (CS 10, CS 12) Governments have practiced genocide against Indigenous groups in order to further their own goals. This genocide can be both physical and/or cultural.

7th Grade

- (CS 7) The Doctrine of Discovery provided a justification for Christian explorers to lay claim to territories uninhabited by non-Christian tribal nations in the Americas.
- (CS 10, CS 11) The experiences of American Indians in their contact with Europeans are part of a wider phenomenon of genocide of Indigenous peoples worldwide.

8th Grade

- (CS 3) Native American life changed dramatically during several periods of American history, including European contact, missionization, diplomatic trade, resistance efforts, and removal.
- (CS 22, CS 23) The Marshall trilogy of Supreme Court decisions 1820s-30s established tribes as dependent domestic nations and defined tribal sovereignty.
- (CS 11) The American Indian removal of tribal nations is an example of attempted genocide.
- (CS 11) Forced removal impacted the ability of Native people to continue living in traditional ways, including religious rites, economic practices, language use, and cultural traditions.
- (CS 18) American Indian cultures are unique and differ from each other and from Euro-American culture, including lifeways, land use, and beliefs.
- (CS 2) Tribal governments have evolved from their historical counterparts in important ways, including structural organization and significant issues.
- (CS 19) Native people today remember and connect to their ancestral homelands through both traditional and modern practices, such as the use of the internet and social media.

American History (1877-present)

- (CS 11) Federally recognized tribes differ from unrecognized groups in their rights regarding land ownership, funding, government-to-government relations, and tribal citizenship.
- (CS 30) After experiencing attempts at cultural assimilation at the turn of the twentieth century, Native peoples have embraced their ancestral roots through

the Indian New Deal, American Indian Movement, and increased cultural revitalization and awareness of tribal issues.

World History

- (CS 5, CS 6, CS 9, CS 10, CS 11, CS 21) Sovereignty can be understood as both a human right and a governmental perspective.
- (CS 15) Hitler's study of the United States' treatment of Native peoples, including forced removal and attempted genocide, influenced his own actions in Germany against the Jewish people and other minorities.

American Government

- Understandings of land ownership and the right to occupancy in American life are based on principles from John Locke's theory of property and the Enlightenment. These differed from American Indian understandings of ownership and explain many of the early conflicts over land use in American history between tribal nations and the American government.
 - (CS 15) Reparations and reconciliation are two ways that the American government can and has attempted to make amends with American Indian tribes over historical injustices.
 - (CS 18, CS 19) Participation in NAGPRA by federally recognized tribes is an act of sovereignty that helps preserve and revitalize American Indian law, culture, and spirituality.
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OVERVIEW OF AMERICAN INDIAN HISTORY:

Note: This is a very short introduction to American Indian History in Ohio. History is complicated, and Native peoples are not one large group. Each Native tribe has their own histories, experiences, and traditions. We hope this summary will help you find topics to research this usually underrepresented history of Ohio.

Pre-Contact/Prehistoric American Indians of Ohio (15000 BCE – 1492 CE)

American Indians have a long history and deep connection with the land we now call Ohio. In fact, they lived here thousands of years before Europeans arrived. These indigenous peoples are often referred to as "prehistoric" by archaeologists, but cultural anthropologists and the tribes themselves prefer the term "pre-contact." Nearly 15,000 years ago, the Paleo-Indians moved through current-day Ohio. These Indigenous people are often called Paleo-Indians by archaeologists, but that name was not known to the people themselves. They were highly nomadic. They lived in groups of 20-60 and hunted large animals (such as mastodons and mammoths) for food. The weather in the land that is now Ohio was very different than it is today. Since it was often very cold, these groups did not stay in one place for long. Rather, they traveled often and gathered fruit, nuts, and vegetables wherever they could find them. These Indigenous people knew how to chip and flake stone to turn it into spears and scrapers. These tools allowed

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them to hunt and make clothing out of animal skin.

By the end of the Ice Age in 8000 BCE, thick forests grew all around Ohio. Rather than moving from place to place, people began to settle in one area for long periods. Between 800 – 200 BCE, people whose cultures are now known as Adena and Hopewell continued to hunt, fish, and gather fruits and nuts. Their lives were like those of their ancestors. However, these Native peoples also invented new creations during this period, including the arts of basketry, pottery, and art and decorations made from polished slate. These peoples also developed extensive trade routes to exchange goods and information with other tribes.

The Adena Culture and Hopewell Culture are best known for their mounds. The Adena and Hopewell peoples built these mounds by hand and used them for ceremonial purposes, for burials – to house the bodies of important tribal members, or as effigy mounds built in special patterns or shapes. These architectural wonders have now been recognized as a World Heritage site. We know that these sites had important ceremonial and/or religious purposes for Indigenous people across the United States. American Indians traveled from as far west as Wyoming, as far south as Florida, and as far north as upper Canada to visit these sites, leaving artifacts and objects here from their home areas. Around 200 BCE, the Adena Culture had developed into the Hopewell culture. By 500 CE, the Hopewell Culture had stopped building earthworks. These earthworks are a significant cultural and historical site, enough so that in September 2023 they were inscribed as a

UNESCO World Heritage site, the first such site in Ohio.

During the Pre-contact/Prehistoric Period (500-1492 CE), Indigenous people began to cultivate crops, such as corn, beans and squash, which Iroquoian tribes called the “Three Sisters.” People learned how to tend to the land, build up healthy soil and grow more food. Because there was more food, more people were born, and the tribes got bigger. This eventually led to competition over hunting.

Historic American Indians of Ohio (1492 – 1763 CE)

Before the 1670s, very few people from Europe settled in Ohio. However, the consequences of European exploration and colonization were felt by tribes across the United States, regardless of distance from the Europeans. In order to trade more furs to the Europeans, the Haudenosaunee, also known as Iroquois, tribes located in New England, began wars of aggression against their neighbors for beaver pelts and captives. Their conquests, starting in 1603, stretched as far west as Indiana and Illinois, with Ohio as the main battleground for multiple tribes. The devastation of the “Beaver Wars,” coupled with European diseases that were carried through American Indian populations, temporarily depopulated Ohio of many of its people.

After 1700, Ohio was resettled by multiple American Indian tribes who often returned to the same village locations they had left during the wars. There are many American Indian tribes that lived in or around current-day Ohio, including the Shawnee, the Potawatomi, the Wea, the Piankashaw, the Wyandot, the Miami, the Seneca, the

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Cayuga, the Delaware, the Chippewa/Ojibwe, and the Ottawa. However, only a few hundred Europeans traveled to Ohio to trade furs with American Indian tribes or with military troops. By 1750 CE, there were less than 1,000 Europeans in Ohio and more than 100,000 American Indians.

While the British and French fought for control of North America, American Indian tribes made their own diplomatic and military plans. Sometimes, Europeans and American Indian tribes partnered with each other. Many tribes used these alliances to decide carefully what side to follow and how to control the British and the French so the tribes could keep economic and political power. In the end, these partnerships led to a string of wars, including the French-Indian Wars of 1754-1763. At the end of the war, Great Britain, France and Spain signed the Treaty of Paris of 1763. This agreement between countries gave the British claims to Canada, the Ohio Country, and land east of the Mississippi, including Florida.

This land claim upset many of the tribes, as they were not included in the negotiations at the end of the French and Indian War. In 1763, right as the Treaty of Paris was signed, American Indian tribes attacked. Seneca, Wyandot, Potawatomi, and Miami American Indians captured British forts all across Ohio, including Fort Miami and Fort Sandusky in present-day Ohio. Other tribes heard of the successful attacks and joined the fight. Soon the tribes had formed a coalition. The uprisings were named Pontiac's War after the Ottawa chief Pontiac. After three years of fighting the American Indians agreed to a treaty.

Pontiac's War changed how the British viewed the American Indian tribes. Because of the war, the British government believed that colonists and American Indians had to be separated. The government issued the Proclamation of 1763, which stopped all colonists from settling west of the Appalachian Mountains. This included in the Ohio Country. It also recognized that American Indians had rights to the land they lived on. However, it also worsened relations between the British and American Indians. Most Ohio tribes supported the French in the war. Others in Ohio Country - the Delaware, the Shawnee, the Wyandot, and the Seneca - made agreements with the British. However, once the British won the war, they went back on those treaties by refusing to leave the Ohio Country and building military forts on the land.

Early Conflicts & American Indian Removal (1783 - 1880 CE)

American Indians in Ohio contributed to the American Revolution on both sides of the conflict. The goal for tribes was to defend their political and economic power, and to prevent further European incursion. The conflicts in this Western campaign were smaller than those on the coast, but just as consequential. Multiple atrocities were committed during the war against American Indians, including the Gnadenhutten Massacre, which led to further deteriorations between the American government and tribal governments.

After the war, conflict continued on and off between American Indians and colonial settlers. Native peoples took good care of Ohio for hundreds of years, which made the land very valuable. In August 1785, a

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group of American Indian tribes came together to form the Western Confederacy. The main leaders were Lenape chief Buckongahelas, Shawnee war chief Blue Jacket, and Miami chief Little Turtle. They declared the Ohio River as the border between American settlers and American Indian land. Any settlers that tried to settle on the west side of the river would be trespassing on tribal lands.

In 1787, Congress passed a law called the Northwest Ordinance, which stated that once the population in a territory totaled over 60,000 people, then it would become a state. The Northwest Territory, where American Indians lived, consisted of six modern-day American states: Ohio, Indiana, Illinois, Michigan, Wisconsin, and parts of Minnesota.

Through the Northwest Ordinance, the newly created U.S. government promised tribal lands to revolutionary war veterans and land speculators. These promises resulted in a series of wars called the American Indian Wars, which were fought by the U.S. government and the American Indian tribes, specifically the Western Confederacy. These wars lasted from 1789 to 1795. Over time, the United States stole sacred tribal lands from native peoples through a series of treaties that were not honored. Although the confederacy achieved many victories, after the Battle of Fallen Timbers they were forced to sign the Treaty of Greenville in 1795. This treaty forced tribes to give most of Ohio to the United States. Some American Indian tribes began to leave the land they had lived on for countless generations, in hopes of avoiding conflict with the U.S. government, but the majority stayed.

Tensions between American colonial settlers did not dissipate after the Treaty of Greenville. In the early 1800s, two leaders – the brothers Tenskwatawa and Tecumseh – brought together multiple American Indians across the tribes to resist the U.S. government. This alliance of people, all under a religious movement promoting traditional American Indian practices, grew large enough to oppose the U.S. Army in Ohio. However, at the Battle of Tippecanoe in present-day Indiana and throughout the War of 1812, the American Indian alliance lost important battles and leaders, including Tecumseh. The Tecumseh Confederacy collapsed after his death, and a pan-tribal alliance would not resurface in Ohio in the 19th century.

In the early 1800s, the U.S. government negotiated treaties for land cession by tribes, and encouraged American Indians to assimilate. Many Ohio tribes either chose to leave, or were forced out through coercive methods. In 1830, President Andrew Jackson signed the Indian Removal Act, and the U.S. government began officially removing American Indian tribes from lands east of the Mississippi River. Tribes were taken away from their homelands at gunpoint and forced onto Reservations. While some reservations were in Michigan, the vast majority of reservations were located in the Great Plains states, west of the Mississippi River. Many American Indians died during these rugged removals. By the 1880s, the United States forced most American Indians who used to live in the Ohio Country to resettle in Canada, around the Great Lakes, or in Oklahoma.

Modern American Indians (1880s – Present)

Although American Indian tribes suffered greatly through these acts of attempted genocide, they continued to suffer additional attempts to erase their tribal heritage. Beginning the 1880s, tribal children were often forced into Native American boarding schools run by missionary or governmental organizations. These boarding schools attempted to force the newest generations of American Indians to adopt Western practices, a practice known as cultural assimilation. This assimilation was itself a form of cultural genocide. It is known now through investigations that these boarding schools including sexual, physical, and mental abuse, and they still remain a trauma for many Native people.

American Indians were recognized as U.S. citizens with the passage of the Indian Citizenship Act in 1924, but it was not until World War II that conceptions of American Indians began to change. With the entry of the U.S. into the war, tens of thousands of American Indians served in the military. These experiences were transformative for both Native people and non-native people. For Native people, this was often the first time they had left the reservation, while for non-natives it was often their first encounter with American Indians. Through the GI Bill and the disruption of traditional American Indian life, the U.S. government pushed for a new paradigm of assimilation, that sought to disconnect Native people from their tribal reservations. Today, most American Indians do not live on reservations as a direct result of the upheaval of the Great

Depression, WWII and the post-war period.

During the 1960-70s, the American Indian Movement (AIM) was founded to tackle the deep-rooted issues of Boarding schools, poverty, and police violence against Native peoples. The second branch of AIM was founded in Cleveland. As well, student organizations – both native and non-native – formed to advocate for American Indian rights and privileges. These groups participated in demonstrations that captured the American media's attention, such as the occupation of Alcatraz Island in 1969 by American Indian students as part of a movement for tribal self-rule.

Sometimes these demonstrations broke out into violence. In 1973 American Indian activists took control of Wounded Knee, South Dakota. In the resulting days, people on both sides were killed.

However, these demonstrations did change many laws related to American Indians. For example, in 1968 Congress passed the Indian Civil Rights Act, which gave tribal members and governments most of the protections afforded to U.S. citizens in the Bill of Rights. In 1978, Congress passed the American Indian Religious Freedom Act (AIRFA). AIRFA gave tribes access to religious places, allowed tribes to own and use sacred objects, and gave tribes freedom to worship through ceremonials and traditional rites.

Today, there are 45 federally recognized Tribes who come from historic Ohio tribes (see the "Contacting Tribal Representatives" page for a list). For many years, state and local government agencies held down these tribes because

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they wrongly thought that their sovereign rights – granted by historic treaties - were somehow invalid. These agencies forced many American Indians to blend into American culture and enter Boarding Schools designed to erase American Indian culture.

Today, American Indian tribes still fight for social, political, and religious justice, food sovereignty, protection of tribal lands, and more. Indigenous activists share their stories on social media platforms such as TikTok and Instagram. American Indian peoples celebrate their rich heritage and preserve their language, oral traditions, and culture. They sit in the highest positions of federal government, are Poet Laureates, scientists, educators, actors, and more.

SOURCES

Note: The sources presented below are for both students and educators to learn in order to research American Indian tribes and tribal history. These are not comprehensive and do not represent the entirety of American Indian historical literature.

Primary Sources

Chronicling America: Historic American Newspapers, National Endowment for the Humanities & Library of Congress

<https://chroniclingamerica.loc.gov/>

Search America's historic newspaper pages from 1777-1963 or use the U.S. Newspaper Directory to find information about American newspapers published between 1690 and the present.

DocsTeach: American Indian Collection, The U.S. National Archives and Records Administration

<https://www.docsteach.org/topics/american-indians>

DocsTeach is a product of the National Archives education division. Their mission is to engage, educate, and inspire all learners to discover and explore the records of the American people preserved by the National Archives.

"Experiencing War – Willing to Serve: American Indians," Veterans History Project, 2009

<https://www.loc.gov/vets/stories/ex-war-nativeamericans.html?loclr=blogtea>

The Veterans History Project created this special website. It is a collection of oral histories from American Indians who served in the United States Armed Forces.

"Gibagadinamaagoom" University of Pennsylvania

<https://ojibwearchive.sas.upenn.edu/>

In Ojibwemowin (the language of the Anishinaabe or Ojibwe people), Gibagadinamaagoom means "to bring to life, to sanction, and to give permission." The mission of this educational website is to share the wisdom of the Ojibwe and bring it to life through digital storytelling.

Library of Congress

<https://www.loc.gov/>

The Library of Congress is the largest library in the world. It has millions of books, recordings, photographs, newspapers, maps and manuscripts in its collections. The Library is the main

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research arm of the U.S. Congress and the home of the U.S. Copyright Office. It has a very large digital collection, too.

National Museum of the American Indian (NMAI), Smithsonian Institution

<https://americanindian.si.edu/explore/collections/search>

The NMAI cares for one of the world's biggest collections of Native artifacts. The collection includes objects, photographs, archives, and media covering the whole Western Hemisphere. It spans from the Arctic Circle to Tierra del Fuego.

Ohio Memory, Ohio History Connection

<https://www.ohiomemory.org/>

Ohio Memory is the joint statewide digital library program of the Ohio History Connection and the State Library of Ohio. On this free website, you can view over 1,000,000 digital items. These items come from over 390 cultural heritage institutions that represent all 88 of Ohio's counties. The website covers a wide range of topics from prehistory to present day.

"Online Collections Catalog," Ohio History Connection

<https://ohiohistory.on.worldcat.org/discovery>

Here you'll find a large collection of newspapers, photos, manuscripts, books, maps and government records. The collection is also available in the Research Room at the Ohio History Center in Columbus.

Smithsonian Folk Ways Recordings, Smithsonian Institution

<https://tinyurl.com/FolkWayRecordings>

Smithsonian Folk Ways has a large collection of traditional tribal music and original American Indian art.

"Student Activities - American Indian," EDSITEment!

<https://edsitement.neh.gov/student-activities?keywords=American+Indian>

EDSITEment offers free resources for teachers, students, and parents looking for high-quality K-12 humanities education materials. in the subject areas of history and social studies, literature and language arts, foreign languages, arts, and culture.

Secondary Sources

Books (or Monographs)

Note: An asterisk (*) means the source is written by a Native scholar. Because of the size of this section, we have elected to not provide summaries of these books.

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*Alfred, Gerald R. (now Taiiike Alfred). Heeding the Voices of Our Ancestors: Kahnawake Mohawk Politics and the Rise of Native Nationalism. New York: Oxford University Press, 1995.

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*Child, Brenda J. *Boarding School Seasons: American Indian Families, 1900-1945*. Lincoln: University of Nebraska Press, 1998.

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Websites

"Tribal Nations & the United States: An Introduction," National Congress of American Indians

<https://www.ncai.org/about-tribes>

This website was developed to provide a basic overview of the history and underlying principles of tribal governance. It also includes introductory information about tribal governments and American Indian and Alaska Native people today.

"Learn about Indian Affairs," U.S. Department of Interior Indian Affairs

<https://www.bia.gov/>

This website helps students learn more about the work of the U.S. Department of Interior's Bureau of Indian Affairs. It also contains a search engine to help students find more information about topics such as food, sports, politics, education and much more.

"Native Knowledge 360°," National Museum of the American Indian, Smithsonian Institution

<https://americanindian.si.edu/nk360/>

This website gives teachers and students new points of view on Native American history and cultures. NK360° challenges common beliefs about Native peoples. It

offers a view of past and present Native peoples and cultures.

"Exhibits and Collections," Native American Heritage Month, Library of Congress

<https://nativeamericanheritagemonth.gov/exhibits-and-collections/>

This website helps students and teachers explore the huge history and experiences of Native Americans. The website is a group project of the Library of Congress, the National Endowment for the Humanities, the National Gallery of Art, the National Park Service, the Smithsonian Institution, the United States Holocaust Memorial Museum, and the U.S. National Archives and Records Administration.

"Teaching Native American Histories," University of Massachusetts

<https://teachnativehistories.umass.edu/additional-resources-landing-page>

This website provides resources, activities, and primary sources about Native American histories. It has information on social justice, art, food sovereignty, identity, language, music, dance, movies, and theater. While this website is mainly for teachers, students can also find a lot of information.

"Invasion of America" eHistory, University of Georgia, 2011

<https://ehistory.org/>

History experts Claudio Saunt and Stephen Berry founded eHistory at the University of Georgia in 2011. The first project launched was IndianNation. It is a crowdsourcing/mapping application that geolocates the 237,000 Native Americans represented in the 1900 census. 1900 was

the historic low point of the native population. Since then, eHistory has become a website for students and scholars to access and create digital scholarship.

eHistory, The Ohio State University,

<https://ehistory.osu.edu/>

The Department of History at The Ohio State University created and maintains this website. It is a collection of primary sources, film material, online books, and reviews. It offers a window into the past for history students. It covers both American and world history.

Myaamia Center, Miami University

<https://miamioh.edu/myaamia-center/>

This website publishes digital research about the Myaamia Nation for students and teachers. The Center is an effort of the Miami Tribe of Oklahoma effort, and it is located at Miami University. It does research, education, and outreach that encourages Myaamia language, culture, knowledge, and values.

Indian Country Today: Digital Indigenous News

<https://indiancountrytoday.com/>

This website is a nonprofit news project that combines video, sound, words, and pictures. It covers news about the Indigenous world, including American Indians and Alaska Natives.

TRIBAL CONTACTS

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Bad River Band of Lake Superior Chippewa Indians

Chief Blackbird Center, P O. Box 39,
Odanah, WI 54861

<http://www.badriver-nsn.gov/>

Bay Mills Indian Community

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49715

<http://www.baymills.org/>

Ph: 906.248.3241

Chippewa-Cree Indians of the Rocky Boy's Reservation

96 Clinic Road. Box Elder, MT 59521

<https://www.chippewacree-nsn.gov/>

Ph: 406.395.4282

Keweenaw Bay Indian Community

16429 Beartown Road, Baraga, MI 49908

<http://www.kbic-nsn.gov/>

Ph: 906.353.6623

Lac Courte Oreilles Band of Lake Superior Chippewa Indians

13394 West Trepania Road. Building # 1,
Hayward, WI 54843

<https://www.lcotribe.com/>

Ph: 715.634.8934

Lac du Flambeau Band of Lake Superior Chippewa Indians

P.O. Box 67. Lac du Flambeau, WI 54538

<https://www.ldftribe.com/>

Ph: 715. 588.4206

Lac Vieux Desert Band of Lake Superior Chippewa Indians

P.O. Box 249, Watersmeet, MI 49969

OHIO HISTORY CONNECTION

<http://www.lvdtribal.com/>

Ph: 906.358.4577

Minnesota Chippewa Tribe

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Minnesota Chippewa Tribe - Bois Forte Band (Nett Lake) of Chippewa

5344 Lakeshore Drive, Nett Lake. MN 55772

www.boisforte.com

Email: receptionist@boisforte-nsn.gov

218.757.3261

Minnesota Chippewa Tribe - Fond du Lac Band of Lake Superior Chippewa Indian

Fond du Lac Center, 1720 Big Lake Road, Cloquet, MN 55720

www.fdlrez.com

Ph: 218.879.4593

Minnesota Chippewa Tribe - Grand Portage Band of Lake Superior Chippewa Indians

P.O. Box 428, Grand Portage, MN 55605

<https://www.mnchippewatribe.org/>

Ph: 218.475.2277

Minnesota Chippewa Tribe - Leech Lake Band of Ojibwe

190 Sailstar Drive. Cass Lake. MN 56633

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Minnesota Chippewa Tribe - Mille Lacs Band of Ojibwe

43408 Oodena Drive, Onamia, MN 56359

www.millelacsband.com

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Minnesota Chippewa Tribe - White Earth Nation

P O. Box 418, White Earth, MN 56591

5500 Eagle View Road, White Earth, MN 56591

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Saginaw Chippewa Indian Tribe

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<http://www.sagchip.org/>

Ph: 989.775.4000

Sault Ste. Marie Tribe of Chippewa Indians

523 Ashmun Street, Sault Ste. Marie, MI 49783

<https://www.saulttribe.com/>

Ph: 906.635.6050

Sokaogon Chippewa Community - Mole Lake Band of Lake Superior Chippewa Indians

3051 Sand Lake Road, Crandon, WI 54520

<http://sokaogonchippewa.com/>

Ph: 715.478.7500

St. Croix Chippewa Indians

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<http://www.stcciw.com/>

Ph: 715.349.2195

Delaware

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Delaware Nation

P O. Box 825, Anadarko, OK 73005
Anadarko, OK 73005
<https://www.delawarenation-nsn.gov/>
Ph: 405.247.2448

Delaware Tribe of Indians

5100 Tuxedo Blvd., Bartlesville, OK 74006-2838
<http://delawaretribe.org/>
Email: tribe@delawaretribe.org
Ph: 918.337.6590

Stockbridge Munsee Community

N8476 MoHeConNuck Road, Bowler, WI 54416
<https://www.mohican.com/>
Ph: 715.793.4111

Kickapoo

Kickapoo Traditional Tribe of Texas
2212 Rosita Valley Road, Eagle Pass, TX 78852
<https://kickapootexas.org/>
Email: info@kickapootexas.org
Ph: 830.773.2105

Kickapoo Tribe of Indians of the Kickapoo

Reservation in Kansas
824 111th Drive, Horton, KS 66439
<https://www.ktik-nsn.gov/>
Ph: 785.486.2131

Kickapoo Tribe of Oklahoma

P O. Box 70, McCloud, OK 74851
105365 South Highway 102, McCloud, OK 74851
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Ph: 405.964.2075

Miami and Eel River

Miami Tribe of Oklahoma

P O. Box 1326, Miami, OK, 74355
3410 P. Street, Miami, OK 74354
<https://www.miamination.com/>
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Ottawa (Odawa)

Ottawa Tribe of Oklahoma

P O. Box 110, Miami, OK 74355
13 South Highway 69A, Miami, OK 74354
<http://www.ottawatribes.org/>
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Ph: 918.540.1536

Grand Traverse Band of Ottawa and Chippewa Indians

2605 N. West Bay Shore Drive
Peshawbestown, MI 49682-9275
<http://www.gtbindians.org/>
Ph: 231.534.7750

Little Traverse Bay Bands of Odawa Indians

7500 Odawa Circle, Harbor Springs, MI 49740
<https://www.ltbodawa-nsn.gov/>
Email: info@ltbbodawa-nsn.gov
Ph: 231.242.1414

Peoria, Kaskaskia, Piankishaw, and Wea

Peoria Tribe of Indians of Oklahoma

P O. Box 1527, Miami, OK 74355
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Citizen Potawatomi Nation

1601 S. Gordon Cooper Drive, Shawnee,
OK 74801

<https://www.potawatomi.org/>

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P.O. Box 340, Crandon, WI 54520

5416 Everybody's Road, Crandon, WI 54520

<https://www.fcpotawatomi.com/>

Ph: 715.478.7200

Hannahville Indian Community

N14911 Hannahville Bl Road

Wilson, MI 49896-9728

<http://www.hannahville.net/>

Ph: 906.466.2932

Match-E-Be-Nash-She-Wish Band of Pottawatomi Indians Gun Lake Tribe

2872 Mission Drive, Shelbyville, MI 49344

<https://gunlaketribe-nsn.gov/>

Ph: 269.397.1780

Nottawaseppi Huron Band of the Potawatomi

1485 Mno-Bmadzewen Way. Fulton. MI
49052

<https://www.nhbpi.org/>

Ph: 269. 729 .5151

Pokagon Band of Potawatomi Indians, Michigan and Indiana

P.O. Box 180, Dowagiac. MI 49047

58620 Sink Road, Dowagiac. MI 49047

<http://www.pokagon.com/>

Ph: 269.782.6323

Prairie Band of Potawatomi Nation

16281 O Road. Mayetta. KS 66509

<https://www.pbpindiantribe.com/>

Ph: 785.966.4000

Seneca (Six Nations)

Seneca Nation of Indians

12837 Route 438, Irving, NY 14081

<https://sni.org/>

Ph: 716.532.4900

Seneca-Cayuga Nation

23701 South 655 Road, Grove, OK 74344

<http://sctribe.com/>

Ph: 918.787.5452

Tonawanda Band of Seneca Indians

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Absentee-Shawnee Tribe of Indians of Oklahoma

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Wyandotte, OK, 74370

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Shawnee Tribe

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<http://www.shawnee-tribe.com/>

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Wyandotte Nation

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Ph: 918.678.2297

BEST PRACTICES IN TEACHING AMERICAN INDIAN HISTORY

- Use proper names and current tense pronouns when discussing tribes, particularly Historic American Indian tribes. For example, try not to refer to people who lived in the prehistoric era as “prehistoric American Indians,” but rather the names given to them by archaeologists (“Hopewell” and “Adena”).
- As well, be aware that many American Indian prehistoric names, places, and dates are either estimates or creations of archaeologists, often from a Eurocentric perspective. For example, the names “Adena” and “Hopewell” are names given by archaeologists for those groups as we do not know what they referred to themselves by name.
- If you don’t know the answer to a question about a particular tribe, reach out to the tribe to ask that question!
- Avoid pulling from encyclopedic knowledge or general knowledge pre-2000 of American Indian culture or history, particularly on the internet. Much of this history is not factual or of dubious origin. Pull information only from tribal nations themselves or trusted sources like those found in our “Sources” section of this document.
- When discussing American Indians, make sure to use correct terminology that correspond to the definitions listed in this document. For example, when discussing a federally recognized American Indian tribe in the present it is more appropriate to use the term “Tribal Nation,” particularly when referring to relations between the federal government and the tribal entity in question.
- Try to avoid using sources or resources created from a Eurocentric perspective, including primary sources, unless there are no other known sources and you have not been able to contact the tribe directly.
- If contacting a tribe, use what is known as the “Community Engaged Scholarship” model. This model understands the relationship between two groups as symbiotic, meaning both groups should stand to gain from a partnership. For example, if you reach out to a tribe for help on some student projects, ask what your students can do to help their tribal work (such as publishing those projects in a place accessible for all, including tribal members).
- Don’t call a people by terms like “Hopewell” or “the Adena,” but rather refer to them as “Hopewell culture,” “Adena culture,” or “the peoples of...”
- Use the terms “indigenous” or “native peoples” when discussing people in the Americas pre-1492.

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- If you are going to use native names, make sure to check how a name is spelled today as many tribes have standardized their language and spelling.
- Make sure to always flag for students that American Indians are not one large cultural group, but a myriad of different cultures.
- Do not accept historical fiction novels or books as anything but pure fiction, as it is easy for students to conflate a fictional tale with the reality of American Indian life.
- American Indians are entitled to tell their own story, and should be trusted sources of their own narrative. Thus, make sure to honor what the tribes say about themselves.
- At the same time, contemporary non-native American scholars are doing great work on American Indian history, and you can trust our sources page for good non-native scholarship on American Indian history.