

Session 1 Handouts

Understanding Vocabulary: Match the term to the correct definition.

	Activism
	Land Acknowledgment
	Petition
	Indigenous Peoples
	Federal Recognition
	Sovereignty
	Genocide
	Missionization
	Colonization
	Cultural Erasure

- A. The act of establishing control over a foreign territory, often by force, and exploiting its resources and people. This term refers to the European colonization of Indigenous lands, which caused and continues to inflict significant harm to Native communities.
- B. Efforts to bring about social, political, or environmental change, typically through protest, advocacy, or public awareness campaigns.
- C. The deliberate and systematic extermination of a particular group of people, often based on their ethnicity, religion, or nationality. In this context, it refers to the violent impact of colonization on Indigenous populations of California, including the Muwekma Ohlone peoples.
- D. The process by which Catholic missions were established to convert Indigenous peoples to Christianity during the Spanish colonial period, often resulting in violence, murder, forced labor, cultural suppression, and loss of traditional lands and lifeways.
- E. A formal statement recognizing the original Indigenous peoples of a land, often used as a way to honor their history and contributions while acknowledging the impact of colonization.
- F. The suppression or elimination of a group's cultural practices, language, and identity, often through force, assimilation policies, or lack of inclusion to broad educational practices.
- G. A formal request or appeal made to an authority, often signed by many people, in this case, requesting federal recognition for a tribe.
- H. The authority of a tribe to govern itself, make laws, and manage its affairs without interference from outside authorities, such as state or federal governments.
- I. Original inhabitants of a specific region or country, often with distinct cultural practices, languages, and histories. In this lesson, it specifically refers to Native American tribes, like the Muwekma Ohlone.
- J. The official acknowledgment by the U.S. government that a Native American tribe exists as a sovereign entity and is entitled to federal services, resources, and legal protections.

Chochenyo Creation Story: Read the creation story, *‘Išše Mak-Warép Hiswi* (How Our World Was Born) while listening to the audio on slide 8.

***‘Išše Mak-Warép Hiswi* (How Our World Was Born)**

‘Uyyakiš, sii maččatey hemmen mak-warép

Long ago water covered all of our Earth

Hemmen mariište roote mak-warép, ‘oo riinihmu Tuuštak .

Everything was flooded in our world, but the peaks of Mount Diablo Himmen

tuuxi Mayyan hiitiy himmen wirak siitka.

One day Coyote saw a single feather on the water.

Hinčo wirak čaččay siitka, hemmen sii wakšiy ta-mak warép hurikne

When the feather touched the water, all the water that flooded our world went away.

Neppe wirak hašepey Ruupaywa

This feather transformed into Eagle.

Hemmen sii hurikne ‘at kawhéenikne mak-warép

All the water left and our Earth was dried.

‘Atta Mayyan, Ruupaywa ‘at Umunhum haššey horše hemmen mak-warép

Then Coyote, Eagle and Hummingbird made good on all our land.

Kaknu, Mayyan ‘i paapa, kay’ey wiwe ‘at hiwwiš ‘at kay’ey ‘ekte hiramtak

Kaknu [Peregrine Falcon], whose grandfather is Coyote, defeated Wiwe [Body of Stone] and Hiwwiš [Lord of the Salt] in the underworld.

Mayyan ‘i tappey Kaknu, ‘at Kaknu ‘uṭaspuy mak-warép ‘uyyakiš muwékma hinni

Coyote taught Kaknu, and Kaknu took care of our world before the people arrived.

‘Atta mak-warép hašepey ‘at horše hemme mayyan ‘at Mayyan ‘i čoččo Kaknu

Then our world became transformed and good because of Coyote and his grandson

Kaknu hinčo horše mak-warép, ‘atta Mayyan ‘i hityupitku hiswi muwékma

When the world was all good, then Coyote wanted to birth us people.

Mayyan ‘i ‘itmay himmen tuuxi ‘at kiyy ‘aa kaanak ‘ištuy ‘ek-šiinikma

Coyote arose one day and said ‘Oh, I am dreaming of my children’

Roote tuuštak mayyan ‘i ‘istu ‘at ‘ukšeerey mak muwékma

On Mount Diablo, Coyote he dreamed and created our people

Wak’iimimo makkin ‘išša ‘at wak’iimimo Mayyan mak weṭreš

For this reason, we were born and for this reason Coyote is our Captain.

Trail of Truth: Muwekma Ohlone

Name: _____

Session 1 Handouts

Chochenyo Language Integration: During each slide, listen closely for the Chochenyo language. Write the English term next to the Chochenyo language.

Slide 8 English Word Bank:

Mount Diablo

Coyote

Eagle

Hummingbird

Male Dancer

To Tell A Story

Tuuštak _____

Mayyan _____

Ruupaywa _____

Umunhum _____

'Utenmak _____

Uunu _____

Video Reflections: After watching each video, journal your reaction to what you saw, heard, or learned. Describe any emotional responses you felt.

❖ The Origin of Muwekma People. Video title: Slide 8 Muwekma.

Chochenyo Language Integration: Write the English term next to the Chochenyo term.

Slides 9 English Word Bank:

Ohlone

Earth/Land

Wolwoolum _____

Warep _____

Video Reflections: After watching each video, journal your reaction to what you saw, heard, or learned. Describe any emotional responses you felt.

❖ Muwekma Ohlone Tribe Video title: Slide 9 Muwekma Ohlone Tribe.

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Chochenyo Language Integration: Write the English term next to the Chochenyo term.

Slide 10 English Word Bank:

Mount Diablo

Oakland

Mission San Jose

Tuuštak

Xučyun

Oroysom

Video Reflections: After watching each video, journal your reaction to what you saw, heard, or learned. Describe any emotional responses you felt.

❖ Makkin Mak Muwekma Wolwoolum, 'Akkoy Mak-Warep, Manne Mak Hiswi! Video: Land Back.

❖ Makkin Mak Muwekma Wolwoolum, 'Akkoy Mak-Warep, Manne Mak Hiswi! Video title: Muwekma Ohlone Tribal Leaders' Chochenyo Language Land Acknowledgment.

Chochenyo Language Integration: Write the English term next to the Chochenyo term.

Slide 11 English Word Bank:

To Gather

Hunter

Fishermen

To Tell A Story

Water

Tulle Boat

Men (plural)

Old Woman

To Be Covered With A Blanket

Men

Basket/Pot

Hooyo

Punyište

Punyište Hàamuy

Uunu

Sii

Wàlin

Miiwikma

Ketneč

Eššeete

'Uurus

Trail of Truth: Muwekma Ohlone

Name: _____

Session 1 Handouts

Video Reflections: After watching each video, journal your reaction to what you saw, heard, or learned. Describe any emotional responses you felt.

- ❖ Ohlone Muwekma Timeline Video title: Mother Earth.

Chochenyo Language Integration: Write the English term next to the Chochenyo term.

Slide 12 English Word Bank:

Europeans	Ohlone	Missions	Domestic Animals	Land
Language				

Sultaawukma _____

Misyoontak _____

Wolwoolum _____

Hittiišikma _____

Warep _____

Noono _____

Video Reflections: After watching each video, journal your reaction to what you saw, heard, or learned. Describe any emotional responses you felt.

- ❖ 1980's to Present Video Title: Road.

- ❖ 1980's to Present Video Title: United for Justice.

Session 2 Handouts

Part 1. Video Reflections: After watching each video, journal your reaction to what you saw, heard, or learned. Describe any emotional responses you felt.

1. Federal Recognition Video: Seeking Sovereignty for Muwekma Ohlone.

2. Muwekma Ohlone Denied Federal Recognition Video: Muwekma Ohlone Tribe of the San Francisco Bay Area Back From Extinction (Official 1995).

3. Muwekma Ohlone Denied Federal Recognition Video: Trail of Truth.

Part 2. Understanding Vocabulary: Underline the vocabulary terms as you read the following summary of the Muwekma Ohlone Tribe's pursuit of federal recognition.

Vocabulary Terms: Activism, Land Acknowledgement, Petition, Indigenous Peoples, Federal Recognition, Sovereignty, Genocide, Missonization, Colonization, and Cultural Erasure

Muwekma Ohlone and the Federal Recognition Process

In the early 1980s, many Muwekma Ohlone families came together to research their history and genealogy to petition for federal recognition as a tribe. The Muwekma Tribal Council was officially formed between 1982 and 1984, and in 1989, the council passed a resolution to request federal recognition from the U.S. government. This petition was a part of the Tribe's activism to restore their sovereignty and gain acknowledgment as Indigenous peoples of the San Francisco Bay Area.

In January 1995, the Muwekma Tribe submitted their petition for federal recognition during a meeting with California Indian leaders at the White House. By May 1996, the Bureau of Indian Affairs (BIA) confirmed that the Tribe had once been recognized by the U.S. government from

1914 to 1927. However, the Tribe was still required to meet seven strict criteria for official recognition. Despite submitting extensive documentation, the Tribe found themselves waiting behind other tribes in the lengthy process of over 24 years before their petition could be reviewed.

Unable to wait for the BIA's slow review process, the Muwekma Tribe decided to take legal action in 1999. They argued that they should be recognized as a federally recognized tribe based on their historical connections. In 2000, a federal judge ruled in their favor, urging the government to expedite the Tribe's petition. Even though the Tribe presented strong evidence of their direct lineage from individuals recognized as part of a federally recognized tribe in the early 1900s, their request for recognition was repeatedly denied.

The Muwekma Tribe's case highlights how colonization and missionization have led to cultural erasure and genocide of many Indigenous peoples, including the Ohlone. Despite legal victories and support from politicians, like Congressman George Miller and Congresswoman Zoe Lofgren, the Muwekma Tribe's federal recognition was never fully restored. In 2002, the BIA acknowledged that the Tribe met most of the criteria but still denied their recognition.

The Tribe continued to push for their rights, raising concerns about how federal policies were treating them differently than other tribes in similar situations, such as the Lower Lake Koi Tribe and the Miwok Tribe. These tribes were reinstated as federally recognized without having to go through the same lengthy process, and the Muwekma Tribe argued that they should have been treated the same way, based on their similar histories.

In 2006, the U.S. District Court ruled in favor of the Muwekma Tribe, criticizing the Department of the Interior for not providing a clear explanation as to why they were being forced to go through such a complicated process. The court also found that the Tribe had presented enough evidence for federal recognition based on their historical connections. In 2008, the court once again ruled in favor of the Muwekma Tribe, stating that the Department had failed to justify why they treated the Muwekma Tribe differently from other tribes.

The Muwekma Ohlone Tribe's fight for land acknowledgment and recognition continues, showing how tribes often face great challenges when trying to gain recognition of their rights and history. Despite their struggles, the Tribe has remained strong in their activism, advocating for sovereignty and the justice they believe they deserve as an Indigenous community.

Trail of Truth: Muwekma Ohlone

Name: _____

Session 2 Handouts

Part 2 Reflection: Given the information you have learned yesterday and today, how has the colonization of California impacted the Muwekma Ohlone Tribe over the past 300 hundred years? Use vocabulary words in your response.

Activism, Land Acknowledgement, Petition, Indigenous Peoples, Federal Recognition, Sovereignty, Genocide, Missonization, Colonization, and Cultural Erasure

Part 1. Video: “The Colonizers Among Us Charlene C. Nijmeh TEDxBerkeley” Reflections:
After watching Chairwoman Nijmeh, respond to the following questions.

Note taker space:

1. Why is it important to create space for Indigenous voices when we are learning about Indigenous peoples and their perspectives?

2. Why would the rural Tribes be treated differently than urban Tribes?

3. What did Chairwoman Nijmeh share that was not included in previous lessons?

Trail of Truth: Muwekma Ohlone

Name: _____

Session 4 Handouts

Part 1. Video Reflections: After watching each video, journal your reaction to what you saw, heard, or learned. Describe any emotional responses you felt.

1. Trail of Truth Video: “MUWEKMA TRAIL OF TRUTH” (slide 44).
2. Trail of Truth - Journey Videos: Alex White Plume, “the Ride”, and Times Square New York (slide 46).
3. Trail of Truth - Final Destination Video: Moment of Reckoning and Recognition (slides 47 and 48).
4. Tragic Response at the End of the Trail Video: Oppression, Resilience, and Never Give Up (slides 49 and 50).

Part 2. Final Reflections: As we conclude after several Sessions of powerful learning, reflect with a learning partner for a few minutes before responding to the following questions.

1. In what ways can activism, like the Trail of Truth, be an effective tool for raising awareness and advocating for change?
2. How can media from different perspectives (such as stories from underrepresented groups or foreign news sources) help create allies and promote understanding across cultural or community differences?
3. How can we, as individuals and as a society, support the rights and recognition of Indigenous communities today?