CALIFORNIA
Native American Studies
MODEL CURRICULUM

NASMC Native American Studies Model Curriculum

California Native American Studies 101 Unit
Grade Level: 9-12th Grades
Subjects: History, English Language Arts, and Visual Arts

Materials Needed:

- Computers for each student
- Student Learning Worksheets
- Computer with internet access and projector
- Whiteboard and markers
- Chart paper and markers
- Notebooks or journals
- Art supplies

Curriculum Themes: (check all that apply)

- ☑ History
- ☑ Cultural Strengths
- ☑ Law/Government
- ☑ Relationship to Place
- ☑ Cross Curricular Integration

Unit Authors and Researchers

This unit was researched, authored, and edited by the California Indian Museum and Cultural Center, California Indian Education for All, and the San Diego County Office of Education. Key writers and researchers of this unit are Cristapher Torres, Greg Hinchliff, Scott Bankert, Debbie Reese, Jean Mendoza and Taylor Melgoza. The unit resources were designed and created from funding through the California Department of Education's Native American Studies Model Curriculum grant and contract.

California Native American Studies Model Curriculum

The California Native American Studies Model Curriculum (NASMC) will support the design and development of open-source lesson plans, primary source documents, planning resources, teaching strategies, and professional development activities to assist California K-12 educators in teaching about California Native American Studies. Per AB 167, the NASMC is defined as lesson plans, primary source documents, planning resources, teaching strategies, and professional development activities to assist educators in teaching about Native American Studies.

Unit Objectives:

- Students will understand the role of Native Americans in civic life, including advocacy, governance, and contemporary issues.
- Students will explore how Native nations exercise sovereignty and engage with U.S. political systems.
- Students will identify ways they can support Native communities and engage in respectful civic participation.
- Students will analyze how Native artists express identity, history, and community through contemporary art.
- Students will explore the relationship between traditional cultural elements and contemporary artistic expression.
- Students will create or interpret visual art that reflects Indigenous perspectives and lived experiences.
- Students will evaluate representations of Native Americans in historical and contemporary films.
- Students will distinguish between stereotypical portrayals and authentic Indigenous storytelling.
- Students will explore the impact of Indigenous filmmakers and media creators on cultural visibility and self-representation.
- Students will examine how Native identity is shaped by community, culture, language, and history.
- Students will understand that Native identity is diverse, dynamic, and defined by Native peoples themselves.

- Students will reflect on the intersectionality of Native identity with gender, geography, and generational experience.
- Students will use respectful and accurate language when discussing Native peoples and cultures.
- Students will learn why terms like "Native American," "American Indian," "Indigenous," and specific tribal names matter in different contexts.
- Students will develop awareness of how language can reflect power, history, and identity.
- Students will understand the differences between tribes, bands, and reservations, and why these distinctions are important.
- Students will explore how reservations were established and how tribal sovereignty functions today.
- Students will learn the names, locations, and histories of local or nearby tribal nations.
- Students will learn the cultural significance of tribal regalia and how it differs from costumes.
- Students will explore how Native graduates honor their heritage by wearing regalia at graduation ceremonies.
- Students will respect and recognize regalia as an expression of identity, pride, and continuity

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Background for Educators

Essential Understandings of California Indian History and Culture

- ☑ Essential Understanding 1: Great Diversity Among Tribes (EU1 Video) https://bit.ly/NASMC_EU1
- ☑ Essential Understanding 2: Diversity Among Identity (EU2 Video) https://bit.ly/NASMC_EU2
- ☑ Essential Understanding 3: Native Traditional Beliefs (EU3 Video) https://bit.ly/NASMC_EU3
- ☑ Essential Understanding 4: Policies that Affected Tribes (EU4 Video) https://bit.ly/NASMC_EU4
- ☐ Essential Understanding 5: Reservations (EU5 Video) https://bit.ly/NASMC_EU5
- ☑ Essential Understanding 6: History from a California Indian Perspective (EU6 Video) https://bit.ly/NASMC_EU6
- ☐ Essential Understanding 7: Tribes Have Sovereign Powers (EU7 Video) https://bit.ly/NASMC_EU7

Overview

This unit offers students a comprehensive and culturally responsive exploration of Native American histories, identities, and contributions, past and present, with a specific focus on California tribal communities. The unit is designed to deepen students' understanding of the diverse experiences of Native peoples through a multidimensional lens that includes art, media, geography, civic engagement, historical legislation, and lived cultural expressions.

The lessons aim to move beyond stereotypical or one-dimensional portrayals of Native Americans by introducing students to the complexity and diversity of Native identities, the impact of settler colonialism, and the ongoing resilience and resistance of Indigenous communities. Students will be encouraged to think critically about how Native peoples have been misrepresented in media, laws, and historical narratives, and will examine how Native communities continue to assert their sovereignty, visibility, and cultural continuity in the present day.

Through interactive learning experiences such as primary source analysis, art interpretation, mapping exercises, and group discussions, students will cultivate historical thinking skills, geographic literacy, media literacy, and cultural awareness. Emphasis is placed on localizing content by exploring California tribes and others whose histories are intimately tied to the lands students live and learn on.

Importantly, this unit also emphasizes civic learning by exploring how Native communities engage in governance, advocacy, and cultural revitalization efforts. Students will understand the role of civic action in advancing Native rights and preserving Indigenous ways of knowing. They will be challenged to reflect on their own role in fostering respectful, accurate, and inclusive narratives in their communities and schools.

By the end of the unit, students will not only have gained a richer understanding of California Native American history, but also developed the critical tools necessary to recognize, honor, and amplify Indigenous voices in the broader story of California and the United States.

Core Themes:

- History and sovereignty
- Cultural strengths and Indigenous knowledge systems
- Representation in Media and Art
- Civic Engagement and Sovereignty
- Culturally Relevant Terminology
- Tribal Nations and Political Identity

Students Will:

- Analyze how identity, place, and history shape contemporary Native communities and their civic and cultural engagement.
- Identify respectful and accurate terminology used to describe Native peoples, tribal nations, and political structures, including terms such as tribes, bands, and reservations.
- Evaluate the impact of media and film on public perceptions of Native Americans, distinguishing between harmful stereotypes and authentic representation.
- Understand the significance of tribal regalia and ceremonial practices, especially in modern contexts such as graduation celebrations.
- Explore Indigenous perspectives through contemporary art, recognizing how Native artists use visual storytelling to express identity, resistance, and resilience.
- Assess how Native communities engage in civic life to assert sovereignty, protect rights, and promote justice.
- Reflect on the role of cultural continuity and self-expression in Native identity, and consider how this is maintained across generations.
- Express their understanding through visual art, writing, and collaborative discussion, demonstrating empathy, critical thinking, and cultural respect.

Lesson Highlights:

Lesson 1: American Indian Civic Engagement

- Students will learn how productive civic engagement requires knowledge of the American Indian history, principles, and foundations of our American democracy, and the ability to participate in civic and democratic processes.

Lesson 2: Indian Identity in Contemporary Art

- Students will learn how California Indian contemporary art and reveal identity in their work.
- Students will identify and locate the traditional lands of the Tongva people on a map, comparing them to contemporary Los Angeles place names, demonstrating geographic and historical awareness.

Lesson 3: Native Americans in Film & Media

- Students will demonstrate an understanding of cultural awareness, including historical and modern contexts that shape/influence California Native American Tribes.
- Students will identify and describe key shifts in how Native peoples have been depicted in American films from the silent film era to the present day. They will recognize the impact of historical and cultural contexts on these portrayals.

Lesson 4: Native Identity

- Students will demonstrate an understanding of cultural awareness, including historical and modern contexts that shape/influence California Native American Tribes.
- Students will explore the various factors that contribute to Native identity, including cultural, familial, and legal aspects. They will understand that Native identity is not monolithic and can be influenced by a range of personal, historical, and political elements.

Lesson 5: Native Identity Terminology

- Students will explore the various factors that contribute to Native identity, including cultural, familial, and legal aspects. They will understand that Native identity is not monolithic and can be influenced by a range of personal, historical, and political elements.

- Students will factors influence the public's recognition of someone's Native background. This activity will encourage critical thinking about identity and visibility in mainstream culture

Lesson 6: Terminology: Tribes, Bands, Reservations
- Students will demonstrate an understanding of cultural awareness, including historical and modern contexts that shape/influence California Native American Tribes.
- Students will actively participate in class discussions, articulating their understanding of how language shapes perceptions of Native peoples and communities.
- Students will reflect on the impact of terminology on identity, sovereignty, and self-representation.

Lesson 7: Tribal Regalia & Graduation
- Students will demonstrate an understanding of cultural awareness, including historical and modern contexts that shape/influence California Native American Tribes.
- Students will actively participate in class discussions, articulating their understanding of how language shapes perceptions of Native peoples and communities.
- Students will reflect on the impact of terminology on identity, sovereignty, and self-representation.

Lesson 8: Teaching Guide for the California Act for the Government and Protection of Indians (1850)
- Students will understand the purpose and content of the California Act for the Government and Protection of Indians.
- Students will analyze the act's impact on Native American communities during the 19th century.
- Students will evaluate the broader implications of systemic discrimination and its long-term effects on marginalized communities.

Lesson 9: The Impacts of California Mission on Native Americans
- Students will explore the historical context and purpose of the California missions.
- Students will examine the effects of the mission system on Native American communities, including cultural, social, and environmental impacts.
- Students will evaluate diverse perspectives on the mission system.

Lesson 10: The Impacts of the California Gold Rush on Native Americans
- Students will understand the key events and causes of the California Gold Rush.
- Students will analyze the effects of the Gold Rush on Native American communities, including displacement, violence, and cultural impacts.
- Students will explore multiple perspectives of settlers, miners, and Native Americans.

Lesson 11: Understanding Ishi and the Impact on Native Americans
- Students will understand the historical context of Ishi's life and his significance in Native American history.
- Students will explore the broader impacts of colonization, displacement, and cultural loss on Native American communities.
- Students will analyze historical perspectives through primary and secondary sources.

Lesson 12: The Story of Ishi: Last of His Tribe
- Students will be able to explain the significance of Ishi's life in the context of Native American history.
- Students will analyze the impact of cultural assimilation policies on Native American communities.
- Students will reflect on Ishi's resilience and the effects of his story on the understanding of Native American history.

Lesson 13: California Indian Resistance and Resilience
- Students will understand the various forms of resistance employed by California Native Americans.
- Students will analyze how Native American communities demonstrated resiliency in the face of settler colonization.

- Students will examine key historical events that highlight Native American resilience.

Pedagogical Approach:

Each lesson follows a 5E learning model—Engage, Explore, Explain, Elaborate, Evaluate—and includes:

- Video-based storytelling from Native voices
- Hands-on activities and group projects
- Scaffolded strategies for differentiation
- Formative and summative assessments
- Emphasis on respect, reciprocity, and reverence in learning

California Native American Studies 101 Unit
Lesson 1: American Indian Civic Engagement
Grade Level: 11-12th Grades
Subjects: History, English Language Arts, and Social Studies
Duration: 90 minutes

Learning Objectives:

- Essential Question; Why should I vote? How can I get involved in a campaign?
- Learning Objects: Students will learn how productive civic engagement requires knowledge of the American Indian history, principles, and foundations of our American democracy, and the ability to participate in civic and democratic processes. [1]

Materials:

- Each student will need a computer
- Civic Engagement Slides

Linked Resources:

- Image of the Trujillo Family
  - https://www.newmexicoculture.org/exhibit/5604/19/miguel-trujillo-and-the-pursuit-of-native-voting-rights
- Native Vote Counts
  - Native Vote Counts Worksheet
- Link to Voter Registration
  - https://registertovote.ca.gov/

Curriculum Themes: (check all that apply)

- [x] History
- [x] Cultural Strengths
- [x] Law/Government
- [ ] Relationship to Place
- [ ] Cross Curricular Integration

Instructional Standards:

Social Science Framework
Government/Civics
Grade Twelve
Principles of American Democracy Grade 12
Rights and Responsibilities of Citizens in a Democracy
The Electoral Process

Social Science Content Standards

11.10 Students analyze the development of federal civil rights and voting rights.

11.10.5. Discuss the diffusion of the civil rights movement of African Americans from the churches of the rural South and the urban North, including the resistance to racial desegregation in Little Rock and Birmingham, and how the advances influenced the agendas, strategies, and effectiveness of the quests of American Indians, Asian Americans, and Hispanic

[1] Framework P 9

Americans for civil rights and equal opportunities.

12.2 Students evaluate and take and defend positions on the scope and limits of rights and obligations as democratic citizens, the relationships among them, and how they are secured.

12.2.4. Understand the obligations of civic-mindedness, including voting, being informed on civic issues, volunteering and performing public service, and serving in the military or alternative service.

12.3 Students evaluate and take and defend positions on what the fundamental values and principles of civil society are (i.e., the autonomous sphere of voluntary personal, social, and economic relations that are not part of government), their interdependence, and the meaning and importance of those values and principles for a free society.

12.3.2. Explain how civil society makes it possible for people, individually or in association with others, to bring their influence to bear on government in ways other than voting and elections.

12.6 Students evaluate issues regarding campaigns for national, state, and local elective offices.
4. Describe the means that citizens use to participate in the political process (e.g., voting, campaigning, lobbying, filing a legal challenge, demonstrating, petitioning, picketing, running for political office).

12.6.6. Analyze trends in voter turnout; the causes and effects of reapportionment and redistricting, with special attention to spatial districting and the rights of minorities; and the function of the Electoral College.

12.7 Students analyze and compare the powers and procedures of the national, state, tribal, and local governments.

12.7.7. Identify the organization and jurisdiction of federal, state, and local (e.g., California) courts and the interrelationships among them.

California English Language Development Standards
Collaborative, Interpretive, Connecting and Condensing Ideas

ELA

Reading Standards for Literacy in History/Social Studies 6–12
Key Ideas and Details
CCSS.ELA-LITERACY.RH.11-12.1 Cite specific textual evidence to support analysis of primary and secondary sources, attending primary and secondary sources, connecting insights gained from specific details to an understanding of the text as a whole.
CCSS.ELA-LITERACY.RH.11-12.2 Determine the central ideas or information of a primary or secondary source; provide an accurate summary that makes clear the relationships among the key details and ideas.
CCSS.ELA-LITERACY.RH.11-12.3 Evaluate various explanations for actions or events and determine which explanation best accords with textual evidence, acknowledging where the text leaves matters uncertain.

Engage

The Teacher will introduce Every Native Vote Matters[2]. The teacher will lead a discussion with questions for students to answer in small groups about the subject of voting and civic engagement.

<u>Small group- pair share</u>
What do you value?
What responsibilities or obligations do you have to your community to promote those values?
How can you make your voice heard?
What is one of the most important ways you can become involved in civic engagement?

[2] Need sourcing

How can you get other people civically engaged?

Show students a video to stimulate discussion
Video http://www.nativevote.org/

Small group-pair share
The teacher will follow up with questions such as
Is voting important to you? Why or why not
What would happen if everyone in your community voted?
What actions do you need to be able to vote?
What barriers have there been to voting?

The teacher read the section called Civically Informed Youth are Civically Engaged

The teacher will ask students to point out key ideas, facts, or interesting ideas in the section:

Civically informed youth are civically engaged youth!	
Cite specific textual evidence "Quotes" or interesting facts	
Determine the central ideas or information,	
Provide an accurate summary that makes clear the relationships among the key details and ideas.	

Answer Key:

Civically informed youth are civically engaged youth!	
Cite specific textual evidence "Quotes" or interesting facts	"teach young people the skills to navigate the elections process and engage as active citizens." "to help educators, tribal youth staff, and tribal leaders teach Native youth about the history and unique importance of Native Vote," Native youth 18 years old
Determine the central ideas or information,	The information is directed toward an American Indian audience Participation in voting Impact on tribal communities
Provide an accurate summary that makes clear the relationships among the key details and ideas.	The passage is an introduction providing educators and students with information about how to become involved in civic engagement.

	It also will show Native Youth the history of American Indian voting and how it can have an impact on their communities.

Explain
Students will work in partners or small groups to complete the Learning Activity.

Elaborate
Students will present their information to the class as a group. Students will take notes on the other sections to complete their chart.

- Writing an email to the NCAI
- Creating a poll for feedback to the NCAI
- Other ways of participating
- Registering to vote!

Evaluate and Extend
Students will complete the lesson with an Exit Ticket or Personal Inquiry Journal.

Option 1: Exit Ticket
Students will share what they learned about American Indian Civic Engagement on an Exit Ticket. Teacher can also pick one of the Learning Activity questions as an Exit Ticket.

Option 2: Personal Inquiry Journal Prompt
"Imagine you are writing an open letter to Native youth across the country, encouraging them to become civically engaged. In your letter, reflect on the lessons you've learned about the importance of voting and how it directly impacts your community."

Additional Information for Teachers
NCAI Website
https://www.ncai.org/about-ncai

California Native American Studies 101 Unit
Lesson 2: Indian Identity in Contemporary Art
Grade Level: 9-12th Grades
Subjects: History, English Language Arts, and Visual Arts
Time Frame: 90 minutes

Learning Objective:

- Students will learn how California Indian contemporary art and reveal identity in their work.
- Students will identify and locate the traditional lands of the Tongva people on a map, comparing them to contemporary Los Angeles place names, demonstrating geographic and historical awareness.
- Students will activate prior knowledge by responding to open-ended questions related to art, identity, landscape, and tribal sovereignty, and share their thoughts in a pair-share and whole class discussion format.

Materials Needed:

- Computers for each student
- Identity and Contemporary Art

Linked Resources:

- Tongva/Los Angeles Map https://native-land.ca/maps/territories/tongva-gabrieleno
- Contemporary Art definition https://www.getty.edu/education/teachers/classroom_resources/curricula/contemporary_art/background1.html
- Land Acknowledgement definition https://americanindian.si.edu/nk360/informational/land-acknowledgment
- Mercedes Dorame Opening Reception at the Getty Center https://www.youtube.com/watch?v=rYrZWtnnGfI
- Mercedes Dorame Woshaa'axre Yaang'aro (Looking Back) Exhibition Page: https://www.getty.edu/art/exhibitions/dorame/

Curriculum Themes: (check all that apply)

- [x] History
- [x] Cultural Strengths
- [x] Law/Government
- [x] Relationship to Place
- [ ] Cross Curricular Integration

Instructional Standards:

Historical and Social Science Content Standards (Grades 9-12)
Chronological and Spatial Thinking

California Arts Content Standards (Grades 9-12)
Responding—Anchor Standard 7: Perceive and Analyze Artistic Work
Responding—Anchor Standard 8: Interpret Intent and Meaning in Artistic Work
Connecting—Anchor Standard 10: Synthesize and Relate Knowledge and Personal Experiences to Make Art
Connecting—Anchor Standard 11: Relate Artistic Ideas and Works with Societal, Cultural, and Historical Context to Deepen Understanding

California History Social Science Framework (Grade 10)
P. 337: How did Native peoples respond to colonization?

Common Core for History/Social Science
Key Ideas and Details
Production and Distribution of Writing
Comprehension and Collaboration

California ELD Standards
Interpretive
Structuring Cohesive Texts
Expanding and Enriching Ideas
Connecting and Condensing Ideas

Engage
Teacher will- Present the Essential Question and Learning Goal
Teacher will-Present the Essential Understanding asking probing questions
Teacher will-Present the Vocabulary used in the lesson with the class
Teacher will-Ask questions about Tongva, Los Angeles, museums probing for prior knowledge
Teacher will-Show a map of the overlap of the traditional lands of the Tongva and modern day place names
Teacher will-Show students a definition of contemporary art and have students paraphrase and break down the definition in bullet points in groups.
The students will- present their findings in a whole class discussion consolidating ideas.

Explore
Directions In pair share- Select two or three to discuss with a partner. One example per prompt. You may do more if time allows.
When you think of art …….
When you think of California Indian identity ……..
When you think of American Indian identity ……
When you think of **contemporary or modern** (today, in the present) ……..
When you think of **place** or landscape ……
When you think of types of **tribal sovereignty** …….
When you think of **resilience**……..
When you think of **reciprocal** relationships ……
When you think of **museum** …….
When you think of respect….
When you think of **relevance**…….Text

The students will share out their findings

The students will watch **MERCEDES DORAME OPENING RECEPTION AT THE GETTY CENTER**

Brainstorm- Student will answer questions for discussion
What do you see?
"What do you see that makes you say that?"...
What more can we find?
Can you make any inferences ?

Students will fill out this chart individually and share their answer in groups.

What do I know now?	What do I need to know? What is missing?	What do I want to know? What am I curious about?

Explain

The teacher will show how the OPTICs Graphic Organizer can be used to scaffold a paragraph.
The teacher will guide students reviewing progress in the writing stage and preview next steps. (Brainstorming, Drafting, Editing, and Publishing

The teacher will model with the students how to fill in the graphic organizer without providing answers only prompting

The teacher will go through each topic Overview, Parts, Title, Interrelationships, and Conclusion prompting ideas about how the work is contemporary and an example of the artist's Tongva identity.

Elaborate and Extend

The teacher will show how the OPTICs Graphic Organizer can be used to scaffold a paragraph.
The teacher will guide students **reviewing progress in the writing stage and preview next steps. (Brainstorming, Drafting, Editing, and Publishing)**

Students will be provided information from the Getty Center website (https://www.getty.edu/art/exhibitions/dorame/) about the installation to provide more information

Student will -Use the Graphic Organizer to help draft their thoughts individually and as a group

Students will- Edit their work to- Spell Check, Review, Revise, Peer Review, Sign off

Publish/Present - Present your work (random selection or volunteers)

Evaluate & Reflect
Students will complete the lesson with an Exit Ticket, Personal Inquiry Journal, or Class Inquiry Chart.

Option 1: Exit Ticket
Students will share what they learned about Indian Identity in Contemporary Art on an Exit Ticket. Teacher can also pick one of the Learning Activity questions as an Exit Ticket.

Option 2: Personal Inquiry Journal
Students will share what they learned about Indian Identity in Contemporary Art in their Inquiry Journal by completing the "L" column. Students can also respond and answer any of the questions in the "W" column on their personal Inquiry Journal or answer questions from the Class Inquiry Chart.

Additional Information for Teachers
Supporting resources for educators:

- *About Contemporary Art (Education at the Getty)*,

www.getty.edu/education/teachers/classroom_resources/curricula/contemporary_art/background1.html. Accessed 15 May 2024.
- Adamo, Madeline. "Diving In." *UCLA*, UCLA, 4 Apr. 2024, newsroom.ucla.edu/magazine/mercedes-dorame-tongva-artist-getty.
- *Indigenous Voices of Mexico*, www.getty.edu/research/exhibitions_events/events/indigenous_voices_program_10_23.pdf. Accessed 15 May 2024.
- "Kamlager-Dove Introduces Legislation to Recognize the Gabrielino/Tongva Nation in Los Angeles." *Dove*, 2 Jan. 2024, kamlager-dove.house.gov/media/press-releases/kamlager-dove-introduces-legislation-recognize-gabrielinotongva-nation-los#:~:text=In%201994%2C%20California%20officially%20recognized,afford%20the%20Gabrielino%2FTongva%20people.
- "Mercedes Dorame on Creation and Collaboration." *YouTube*, YouTube, 31 Oct. 2023, www.youtube.com/watch?v=z4YhJylxyGc&t=1558s.
- "Mercedes Dorame Opening Reception at the Getty Center." *YouTube*, YouTube, 4 July 2023, www.youtube.com/watch?v=rYrZWtnnGfI.
- "Mercedes Dorame: Everywhere Is West." *YouTube*, YouTube, 19 May 2023, www.youtube.com/watch?v=DJyFFzkzhUY.
- "Mercedes Dorame: Woshaa'axre Yaang'aro (Looking Back)." *Getty Museum*, www.getty.edu/art/exhibitions/dorame/. Accessed 8 May 2024.
- Migdol, Erin. "Bringing Ocean to Land." *Getty News*, J. Paul Getty Trust, 19 Dec. 2023, www.getty.edu/news/bringing-ocean-to-land/.
- "Native Knowledge 360°-Honoring Original Indigenous Inhabitants: Land Acknowledgment." *National Museum of the American Indian | Smithsonian*, americanindian.si.edu/nk360/informational/land-acknowledgment. Accessed 15 May 2024.
- "Tongva (Gabrieleno)." *Native*, 31 July 2022, native-land.ca/maps/territories/tongva-gabrieleno/.

California Native American Studies 101 Unit
Lesson 3: Native Americans in Film & Media
Grade Level: 9-12th Grades
Subjects: History, English Language Arts, and Visual Arts
Time Frame: 90 minutes

Learning Objectives:

- Students will demonstrate an understanding of cultural awareness, including historical and modern contexts that shape/influence California Native American Tribes.
- Students will identify and describe key shifts in how Native peoples have been depicted in American films from the silent film era to the present day. They will recognize the impact of historical and cultural contexts on these portrayals.
- Students will discuss and critically assess how harmful stereotypes in film have affected the perceptions of Native peoples in American society. They will explain how these stereotypes perpetuate misconceptions and contribute to the marginalization of Native communities.

Materials Needed:

- Computers for each student
- Native Americans in Film and Media
- Text:"Indigenous Representation Is Still Scarce in Hollywood: 'We Need More Native Stories' (Guest Column)" by Crystal Echo Hawk
- Native Americans in Film & Media

Curriculum Themes: (check all that apply)

- ☑ History
- ☑ Cultural Strengths
- ☐ Law/Government
- ☑ Relationship to Place
- ☑ Cross Curricular Integration

Instructional Standards:

CCSS.ELA-LITERACY.RH.11-12.7
Integrate and evaluate multiple sources of information presented in diverse formats and media (e.g., visually, quantitatively, as well as in words) in order to address a question or solve a problem.

ELD.PI.11–12.1.
Contribute to class, group, and partner discussions, sustaining conversations on a variety of age and grade-appropriate academic topics by following turn-taking rules, asking and answering relevant, on-topic questions, affirming others, providing additional, relevant information, and paraphrasing key ideas.

Engage

- [Slide 2] Teacher introduces the lesson as "Native Americans in Film & Media."
- [Slide 3] Teacher randomly calls on a student to read the Essential Question.
- Teacher calls on another student to read the lesson objective.
- [Slide 4] Teacher goes over the agenda, informing students of what they will be covering in this lesson.
- [Slide 5] Teacher introduces the vocabulary terms and calls on students to read each of the vocabulary definitions.
- [Slide 6] Teacher reads the think-pair-share question for the lesson opener, "As you were growing up, what types of portrayals do you remember seeing in movies or tv shows of Native American Indian peoples?"
- Teacher instructs students to take one minute to discuss their responses with a partner and sets a one minute

timer.
- After one minute, the teacher calls the class's attention for a class discussion. Students raise their hands or the teacher randomly selects students to answer the question.
- Teacher explains that American film and media throughout the 20th century was full of racist stereotypes, and today's lesson will focus particularly on Native representation, and how it changed from the silent film era to today.

Explore
- [Slide 7] Teacher introduces the topic of Native Americans in early film.
- [Slide 8-9] Teacher explains how Native Americans have been a major influence in film since the first films were produced on Thomas Edison's kinetoscope. Some of the first films featuring Native Americans were "Buffalo Dance" and "Sioux Ghost Dance." Teacher plays these films for the class.
- [Slide 10-11] Teacher explains that throughout the silent film era, Native American representation in film was authentic and positive, with many Native characters portrayed by Native actors, and some films even directed by Native directors. For example, James Young Deer was a Native director who directed *White Fawn's Devotion* (1910), the earliest surviving film directed by a Native director.
- [Slide 12] Teacher explains that one of the few silent feature films starring an all-Native cast was *Daughter of the Dawn* (1920). Teacher plays an excerpt from *Daughter of the Dawn* for the class.
- [Slide 13] Teacher introduces the topic of Native Americans in Film and Media Throughout the 20th Century. [Slide 14] Teacher explains that Native representation began to change as films began to adapt sound in the 1930s, and Hollywood and American culture in general began to mythologize the 19th century westward expansion of the United States. Teacher plays a clip from *Stagecoach* (1939).
- [Slides 15-17] Teacher explains that depictions of Native peoples in American film and media throughout the mid-20th century were much more offensive, often promoting stereotypes of Native peoples as savages. Roles were also much less inclusive as Native characters were often played by White actors dressed in redface. As the teacher progresses through the slides, the teacher plays the video clips on each slide. On slide 16, teacher starts the video clip from *Geronimo* (1962) at the 2:00 mark.

Explain
- [Slide 18] Teacher tells students that they are about to watch a video on the impact of Hollywood stereotypes of Native peoples on Native people. Teacher asks students to consider the following question as they watch the video:
    - How did the stereotypical portrayals of Native peoples impact Native peoples in real life?
- After the teacher has played the video, the teacher instructs students to take one minute to discuss their responses with a partner and sets a one minute timer.
- After one minute, the teacher calls the class's attention to begin a whole group discussion. Students raise their hands or the teacher randomly selects students to answer the question.
- Teacher explains that while non-Natives may have found these offensive depictions of Native peoples to be acceptable, these depictions had a harmful impact on how non-Natives viewed Native peoples and how Native people viewed themselves.
- [Slides 19] Teacher explains that Native peoples found ways to resist the roles they were cast in. Teacher plays the clip from A Distant Trumpet (1964) featured in the documentary Reel Injun (2009). Teacher explains how the Navajo insults spoken while speaking "Indian Speak" were a form of resistance.
- [Slides 20-23] Teacher explains that while the latter part of the 20th century saw some standout performances by Native actors, the Hollywood stereotypes continued. However, as a result of the successes of *Dances With Wolves* (1990) and *The Last of the Mohicans*(1992), Hollywood gained an interest in Indigenous stories, which opened the doors for more Indigenous filmmakers.
- [Slide 24] Teacher introduces the topic of Native Americans in Contemporary Film and Media

- [Slide 25-26] Teacher explains that the film *Atanarjuat: The Fast Runner* (2001) became an important part of Indigenous film history as it was a commercial success, starred an all-Inuit cast, and became the first film created in the Inuktitut language
- [Slides 27-28] Teacher explains that shows like *Reservation Dogs* and *Dark Winds* continue to break barriers as they focus on Indigenous stories, from Native directors, starring Native actors.

Elaborate & Extend

- [Slide 29] Teacher explains that Native representation in American film and media still needs improvement to this day. Teacher instructs students to consider the following question as they watch the news clip about a CNN poll that mislabeled Native people in New Mexico as "something else":
    - How is the graphic used in CNN's report a form of erasure?
- After watching the news clip, the teacher instructs students to take one minute to discuss their responses with a partner.
- After one minute, the teacher calls the class's attention to begin a whole group discussion.
- [Slide 30-31] Teacher introduces the text "Indigenous Representation Is Still Scarce in Hollywood: 'We Need More Native Stories' (Guest Column)" and instructs students to read the article and answer the text dependent questions.
    - According to the data, what is the current state of Native representation in film and television?
    - Why is representation so important in film and media?
- Teacher tells students they will have ten minutes to read the article and answer the questions before beginning a class discussion. Teacher sets a ten minute timer.
- After ten minutes, the teacher calls the class's attention for a class discussion. Students raise their hands or the teacher randomly selects students to answer the questions.
- [Slide 32] Teacher explains that although Native peoples are still extremely underrepresented, performances by Native actors continue to stand out in major Hollywood films.

Evaluate and Reflect

- [Slide 33] Teacher calls the class's attention to the lesson's essential question. After reading the essential question out loud, Teacher instructs students to take 1 minute to share their responses with a partner.
- After 1 minute, Teacher calls the class's attention to begin a whole group discussion. Teacher calls on volunteers or randomly selects students to share their responses.

Additional Information for Teachers

Background for Teachers Professional Learning Video/s:

- Indigenous Cinema: A Brief History of Native American representation on film
https://www.youtube.com/watch?v=Esb30l710X4&t=498s

Name:
Period:
Date:

Native Americans in Film and Media Handout

Directions: View the **slides** and complete this worksheet based on the lecture in class.

Native Americans in Early Film

1. How were Native American Indian peoples portrayed during the silent film era?

Native Americans in Film and Media Throughout the 20th Century

2. How did portrayals of Native peoples change with the advent of sound in films?

3. What is redface and how is it harmful?

4. **Video**: How do the stereotypical portrayals of Native peoples impact Native peoples in real life?

5. How did Native actors display resistance against the stereotypes they were hired to portray?

6. How did portrayals of Native peoples begin to change in the latter 20th century?

Native Americans in Contemporary Film and Media

7. How are contemporary portrayals of Native peoples different from those in the 20th century?

:

8. **Video**: How is the graphic used in CNN's report a form of erasure?

Text: **Representation Is Still Scarce in Hollywood**

9. According to the data, what is the current state of Native representation in film and television?

10. Why is representation so important in film and media?

Indigenous Representation Is Still Scarce in Hollywood: 'We Need More Native Stories' (Guest Column)

By Crystal Echo Hawk

Representation is revolutionary. Seeing Native people, who we are today and celebrating us, is necessary and it matters. Let's face it, Hollywood hasn't always been willing to see us or celebrate us. From its embarrassingly low levels of diverse representation across the board, to inaccurate and harmful portrayals of people of color, particularly Native peoples, Hollywood has been an accomplice in the institutionalized erasure of Native peoples, impacting how our non-Native children see, think, and feel about Native Americans. For too long, Native people have been erased from history, the present, and popular culture. But it doesn't have to be this way.

On Indigenous Peoples' Day, and every day, Native and Indigenous peoples live, thrive, and lead across the United States and the world. We contribute to every aspect of society in all 50 states. We are a living testament of our history of resistance and resilience. Yet, negative and inaccurate stereotypes and tropes, and systemic erasure, have informed the wrong perceptions, attitudes, and behaviors towards Native peoples.

In 2018, I co-led the Reclaiming Native Truth (RNT) study, one of the largest investments of its kind to Indian Country to understand how critical the visibility of Native peoples is to increasing public support on the issues that impact Native communities. We found that the invisibility of and toxic misconceptions about Native peoples create very serious biases within people and institutions which impact everything from court decisions to police violence. Invisibility, perpetuated in pop culture, media and K-12 education, has a harmful effect on the mental health and wellbeing of Native youth. Native mascots, which continue to exist in professional sports and in schools across the country, are drivers of bias and stereotype Native people as aggressive and caricatures of the past.

Hollywood and the entertainment industry hold an immense power and with it comes responsibility. Popular film and television has a vast reach, even beyond our borders. The stories Hollywood chooses to tell, and how they choose to tell them, often plays a major role in how people understand and empathize with important social issues and diverse communities. That is why we need to increase the authentic representation of Native peoples and inclusion of diverse storytelling in film and television.

Data from Reclaiming Native Truth found that the inclusion of Native characters in primetime television and popular films ranged from 0-0.4%. Subsequent studies have found very little movement forward on Native representation. In 2020, University of California Los Angeles published the Hollywood Diversity Report which analyzed content from 2018 and 2019. The report found Native representation to be between 0.3%-0.5% in film. In television, Native representation was virtually nonexistent — varying by content, representation was found to be between 0 and 0.6% with Native women being less likely to be represented. The 2021 Hollywood Diversity Report showed Native representation in film stagnant at 0.6%. These reports also found that creative roles, like writers or directors, showed virtually no Native representation.

We need more Native stories. We need characters and storylines that show our complexity, our humanity, our joy, and our humor.

Over the course of the last year, non-Native audiences have begun to see a glimpse of the talent and power of Native creatives. With the release of critically acclaimed Native-authored and centered shows, "Rutherford Falls" and "Reservation Dogs," and complex and powerful films like "Wild Indian" and "Nightraiders," we're witnessing a revolutionary shift in representation that moves us beyond the outdated, inaccurate, and often offensive depictions of Native peoples in pop culture – to more compelling, contemporary, and accurate portrayals of our lives today.

Americans are interested in watching content that features Native-driven storylines and stories, capturing Native peoples in a genuine, fun and authentic way. Nielsen's 2020 Inclusion Analytics Report showed the importance of increasing representation on screen as viewing audiences are moving towards and seeking out platforms that offer diverse content. As Nielsen also found, audiences across identities are concerned with the quality of representation programs offer- which means audiences are seeking for better, more positive, and more inclusive storylines and characters.

Representation matters – but the quality of representation matters more.

Our fight for Native representation must include supporting Indigenous and Native storytellers to tell Native stories and increasing opportunities to include Indigenous and Native creatives, characters, and

talent in all facets of the industry.
We must demand change and investment in Native storytellers and a concerted effort to tell authentic, accurate, and contemporary stories of Native peoples. Hollywood has a long way to go.
Crystal Echo Hawk (Pawnee) is founder and Executive Director of IllumiNative. Throughout her career, she has been a respected, passionate and successful advocate for the rights of Native Americans with a special emphasis on Native children and educating philanthropy and dif erent sectors of the American public to help transform public perceptions of tribes and Native peoples. Through IllumiNative, Crystal works with a respected team of Native artists and thought leaders in pop culture, media and social justice to advance new narratives for Indian Country in partnership with Native communities and allies that can transform hearts and minds and dismantle the invisibility, erasure and toxic narratives that impact Native peoples today. Crystal Echo Hawk is an enrolled member of the Pawnee Nation of Oklahoma.

California Native American Studies 101 Unit
Lesson 4: Native Identity
Grade Level: 9-12th Grades
Subjects: History, English Language Arts, and Visual Arts
Time Frame: 90 minutes

Learning Goals:

- Students will demonstrate an understanding of cultural awareness, including historical and modern contexts that shape/influence California Native American Tribes.
- Students will explore the various factors that contribute to Native identity, including cultural, familial, and legal aspects. They will understand that Native identity is not monolithic and can be influenced by a range of personal, historical, and political elements.
- Students will participate in a guessing game to identify Native identity among various celebrities, using clues to assess how visible Native identity is and what factors influence the public's recognition of someone's Native background. This activity will encourage critical thinking about identity and visibility in mainstream culture

Materials Needed:

- Computers for each student
- Student Learning Worksheet: Native Identity
- Are we 'people of color'? by Debbie Reese and Jean Mendoza
- Native Identity
- [Answer Key] Guess Who's Native

Curriculum Themes: (check all that apply)

- ☑ History
- ☑ Cultural Strengths
- ☑ Law/Government
- ☑ Relationship to Place
- ☑ Cross Curricular Integration

Instructional Standards:
Historical and Social Science Content Standards (Grades 9-12)
Chronological and Spatial Thinking

CCSS.ELA-LITERACY.RH.9-10.4
Determine the meaning of words and phrases as they are used in a text, including vocabulary describing political, social, or economic aspects of history/social science.

California History Social Science Framework (Grade 10)
P. 337: How did Native peoples respond to colonization?

Common Core for History/Social Science
Key Ideas and Details, Production and Distribution of Writing, Comprehension and Collaboration

California English Language Development Standards
Collaborative, Interpretive, Connecting and Condensing Ideas

Engage

- (Slide 2) Teacher introduces the lesson as "Native Identity."
- (Slide 3) Teacher randomly calls on a student to read the Essential Question.
- Teacher calls on another student to read the lesson objective.
- (Slide 4) Teacher goes over the agenda, informing students of what they will be covering in this lesson.
- (Slide 5) Teacher introduces the vocabulary terms and calls on students to read each of the vocabulary definitions.
- (Slide 6) Teacher calls on students to read the slide on how the United States defines American Indians and Alaska Natives.
- (Slide 7) Teacher introduces students to the Wheel of Social Identity.
- Teacher gives students 1 minute to think of as many aspects of their identity as they can think of and share with a partner, keeping count of how many they are able to name.
- Teacher models the activity first and sets norms for the activity to prevent inappropriate responses.
- After Teacher models the activity, Teacher starts a one minute timer for students to begin.
- After 1 minute, Teacher opens a class discussion about how many they were able to name.
- Teacher reminds students that identity is complex and involves many factors. Teacher informs students that this lesson will focus on the complexity of Native identity.

Explore

- (Slide 8) Teacher informs students they are about to play a guessing game, and that there are 10 pictures of people posted around the room.
- Teacher tells students that they have 10 minutes to go to each picture, and use a marker to write whether they think the person in the picture is" Native" or "non-Native." If students think the person is Native, they may also attempt to guess their tribal affiliation. The activity ends at the end of the 10 minutes or once all students have taken their guesses for each picture.
- Teacher instructs students to return to their seats once the game has ended. Teacher then reveals the Answer Key to the guessing game, and compares the students' responses with the answers on the screen.
- Teacher informs students that indigeneity is not always evident through a person's phenotype. A person may look Native and be non-Native, while another person may be Native and look non-Native.

Explain

- (slides 19-21) Teacher randomly calls on students to read the slides to provide brief historical context and data about the American Indian population in the United States.
- (slide 22) Teacher explains that next they are about to explore 3 factors in determining Native identity: lineal descent, tribal citizenship, and blood quantum.
- (slide 23) Teacher introduces the topic of lineal descent and randomly calls on students to read the slide on lineal descent.
- (slide 23) Teacher explains that if a person is able to provide genealogical documentation to prove they descend from a particular tribal nation, they may qualify for membership with that tribal nation.
- (slide 24) Teacher introduces the topic of blood quantum and randomly calls on students to read the slide on blood quantum.
- (slide 24) Teacher asks the class to consider the question of "How might blood quantum play a role in the erasure of Indigenous peoples?" before playing the video, "What Is Blood Quantum?" by the Native Governance Center.
- (slide 24) After students watch the video, Teacher instructs students to take 1 minute to turn to a partner to discuss their response to the question.
- (slide 24) After 1 minute, Teacher calls the class's attention to begin a whole group discussion. Teacher calls on volunteers or randomly selects students to share their responses.
- (slide 25) After the class discussion, Teacher introduces the topic of tribal citizenship and randomly selects students to read the slide on tribal citizenship.

- (slide 25) Teacher elaborates about how each tribal nation has their own requirements for determining tribal citizenship, which could take into account either of the two factors previously mentioned: lineal descent and blood quantum.
- (slide 26) Next, Teacher introduces the Facets of Native Identity as explained by Hilary N. Weaver in her chapter "Indigenous Identity: What Is It, and Who Really Has It?" from *Native American Voices: A Reader*, edited by Susan Lobo, Steve Talbot, and Traci L. Morris, 2016.
- (slide 27) Teacher introduces the first facet of Native identity, self-identification, and randomly calls on students to read the slide on self-identification.
- (slide 27) Teacher elaborates that a person's environment could have an enormous impact on their self-identification. For example, when Native people were being hunted down for bounties, Native people often rejected their Native identity for their own survival. Even in today's world, in places where Native people face discrimination, they might reject their own Native identity out of shame. On the other hand, where Native identity is celebrated or seen as "trendy," people might be more likely to claim Native identity, even if they are non-Native.
- (slide 28) Teacher introduces the second facet of Native identity, community identification, and randomly selects students to read the slide on community identification.
- (slide 28) Teacher elaborates on how the Indian Relocation policies of the 1940s-60s, and activist movements, gave rise to the sense of pan-Indian identity as a result of so many different tribal cultures coming together in solidarity to fight for their rights, particularly in the urban cities.
- (slide 29) Teacher introduces the third facet of Native identity, external identification, and randomly selects students to read the slides on external identification.
- (slide 29) Teacher elaborates on how non-Native people have often rejected aspects of Native identity that don't fit their own perceptions of Native identity. For example, Native people have mainly been depicted in American media as "people from the past" wearing buckskin and regalia that appears to be from the 19th century or prior. As a result, stereotypes have shaped the way people, both Native and non-Native, think about what it means to be Native.
- (slide 29) Teacher asks students to consider the question "how might non-Native perceptions of Native identity influence how the characters in film believe they should act to be considered a "real Indian?" as they watch the video "How to Be a Real Indian" from the movie Smoke Signals.
- (slide 30) After students watch the video, Teacher instructs students to take 1 minute to turn to a partner to discuss their response to the question.
- After 1 minute, Teacher calls the class's attention to begin a whole group discussion. Teacher calls on volunteers or randomly selects students to share their responses.

Elaborate and Extend

- (Slide 31) Teacher instructs students to open the reading "Are we 'people of color'?"
- (Slide 32) Teacher instructs students to take 20 minutes to read through the text and answer the text dependent questions in their worksheet. Teacher reads the text dependent questions on the screen. Teacher then randomly calls on 3 students to repeat the directions as a check for understanding. After students have correctly repeated the directions, Teacher sets a 20 minute timer and instructs students to begin.
- (Slide 32) After 20 minutes, Teacher calls the class's attention back to the text dependent questions. Teacher reads each of the questions and calls on volunteers or randomly selects students to read their responses.
- (Slide 33) Teacher instructs students to consider the question "Based on what you learned, why do you think Native identity is so complex?" then instructs them to take 1 minute to discuss the question with a partner.
- After 1 minute, Teacher calls the class's attention for a class discussion. Teacher calls on volunteers or randomly selects students to share their responses.
- Teacher elaborates that Native identity is so complex because of the many factors in defining Native identity and reminds students that Native peoples are not a monolith. Native identity may be defined differently by different Native groups, especially when considering something like tribal membership/citizenship.

Evaluate and Reflect

- (Slide 34) Teacher calls the class's attention to the lesson's essential question. After reading the essential question out loud, Teacher instructs students to take 1 minute to share their responses with a partner.
- After 1 minute, Teacher calls the class's attention to begin a whole group discussion. Teacher calls on volunteers or randomly selects students to share their responses.
- (Slide 36) After answering the essential question, Teacher shares additional resources with students, including a link to the Bureau of Indian Affairs Tribal Leaders Directory. Teacher informs students that if they are Native, but not enrolled in a federally recognized tribe, they can access information on how to trace American Indian and Alaska Native ancestry, as well as how to contact tribal leaders for more information about tribal enrollment, using the link provided in the slides.

Additional Information for Teachers

Books

Weaver, Hilary N. "Indigenous Identity: What Is It, and Who Really Has It?" in Native American Voices: A Reader, edited by Susan Lobo, Steve Talbot, and Traci L. Morris, Routledge, 2016, pp. 28-35.

Websites

Reese, Debbie. "Are We 'People of Color'?" American Indians in Children's Literature (AICL), americanindiansinchildrensliterature.blogspot.com/p/we-are-not-people-of-color.html. Accessed 6 May 2024.

Educational Videos

"What Is Blood Quantum?" YouTube, Native Governance Center, 22 Aug. 2022, www.youtube.com/watch?v=9Cl0MRPi62g.

Name:
Period:
Date:

Native Identity Handout

Directions: View the **slides** and watch the videos to answer the video response questions. Also, read the article **Are we "people of color"?** To answer the text dependent questions.

Determining Native Identity

1. **Lineal Descent**: What documents might a Native person be able to use to trace their Native ancestry?

2. **Blood Quantum**: How might blood quantum play a role in the erasure of Indigenous peoples?

3. **Tribal Citizenship**
● Tribal _____ requirements preserve the unique character and traditions of each tribe. The tribes establish membership criteria based on shared customs, traditions, language and tribal blood. ● Tribal enrollment criteria are set forth in tribal constitutions, articles of incorporation or ordinances. The criterion _____ from tribe to tribe, so uniform membership requirements do not exist. ● Two common requirements for membership are lineal _____ from someone named on the tribe's base roll or relationship to a tribal member who descended from someone named on the base roll. (A "base roll" is the original list of members as designated in a tribal constitution or other document specifying enrollment criteria.) Other conditions such as tribal blood quantum, tribal residency, or continued contact with the tribe are common.

Facets of Native Identity: Describe each of the facets of Native identity.

4. **Self-Identification**	
5. **Community Identification**	
6. **External Identification**	

Article: **Are we "people of color"?**

7. What status makes American Indian peoples distinct from other minority or underrepresented groups?

8. How might placing American Indian peoples within a multicultural or Ethnic Studies category have a negative effect?

9. Why doesn't the phrase "people of color" work for American Indian peoples?

10. **Opinion**: Based on what you learned, why do you think Native identity is so complex?

Are we "people of color"?
Debbie Reese, Jean Mendoza

Edited on Friday, 12-2-12, to insert information about physical appearance and why it does not matter, and to change the title of this page from 'We are not "people of color" to "Are we 'people of color?'

Through AICL, I share a lot of information that I think will help readers learn about and understand the 500+ federally recognized Native Nations in the United States. I think it important that people know that what we look like, physically, is not important. Our membership or citizenship in our respective nations is what matters.

Most people know about the federal government and the state governments, but very few know about tribal governments. Very few people know that American Indians in the United States have a status that marks us as distinct from minority or underrepresented populations (such as African Americans). That status is that we are sovereign tribal nations.

A common phrase used to describe minority or underrepresented populations is "people of color." American Indians are not, to quote Elizabeth Cook Lynn, a member of the Crow Creek Sioux tribe and founding editor of Wicazo Sa (a leading journal in American Indian Studies), "people of color." Cook-Lynn writes:

> Native populations in America are not "ethnic" populations; they are not "minority" populations, neither immigrant nor tourist, nor "people of color." They are the indigenous peoples of this continent. They are landlords, with very special political and cultural status in the realm of American identity and citizenship. Since 1924, they have possessed dual citizenship, tribal and U.S., and are the only population that has not been required to deny their previous national citizenship in order to possess U.S. citizenship. They are known and documented as citizens by their tribal nations. (1)

She goes on to say that placing us within a multicultural or ethnic studies category has a negative effect because those categories obliterate our political difference. The political dimension she refers to is our status as sovereign nations, a distinction based on treaty and trust agreements made between early European nations who came to what we now call the United States, and, later agreements made between the United States and Native Nations.

Those agreements are diplomatic negotiations that take place between heads of state. What they looked like then, and what they look like now, doesn't matter. A lot of people think that Native peoples must have dark hair, dark skin, and high cheekbones. If they don't, then, they aren't "real" Indians. A case in point is Donald Trump, who said, in Congressional hearings in 1993, that citizens of the Mashantucket Pequots didn't look like Indians to him. He was referencing people who, in physical appearance, look to him like African Americans.

The idea that American Indians would engage in diplomatic negotiations may seem ridiculous to those who were taught to think that American Indians were primitive nomadic peoples who roamed the earth (just like animals) and didn't "properly" use the land they lived on! In fact, Laura Ingalls Wilder says precisely that in Little House on the Prairie, when the character named Mrs. Scott says on page 211:
All they [Indians] do is roam around over it like wild animals. Treaties or no treaties, the land belongs to folks that'll farm it.

Truth is, Native peoples--including the Native Nations in Indian Territory that Mrs. Scott derides--had been farming for centuries. And after being removed to Indian Territory through the Trail of Tears, the Cherokees built "the finest system of public education in all America, for men and women." (2)
These diplomatic negotiations took place amongst the Pueblo Indians, too. The nineteen Pueblo Indian tribes of what is now known as New Mexico had agreements with Spain in the 1500s, Mexico in the 1820s and then the United States in the 1840s. Leaders of each one (Spain, Mexico, U.S.) marked their recognition of our sovereignty with a silver headed cane that symbolized that recognition. The last cane was from President Lincoln. Today, the three canes at each Pueblo are held by the individual who is serving as the current governor. (3) You can see a 1936 photograph of the governor of Zia here. He is holding the three canes.

Generally speaking, schools in the United States do not include instruction about tribal nations and our sovereignty.

Native children, however, who grow up on their reservations, know a lot about such matters. They know,

for example, that we elect our leaders and have our own police forces and court systems. Understanding sovereignty can help people understand why the phrase "people of color" doesn't work when describing American Indians, and I believe that reading AICL will help understand sovereignty and a great many dimensions of who we were, and who we are in today's United States. Understanding sovereignty will help authors and illustrators--and editors and reviewers--realize why books about American Indians need to go beyond the use of broad terms like American Indian or Native Americans, and use the names of specific tribal nations.

Update (December 5, 2015):
From time to time I receive a comment that asks if I consider myself a person of color. I have darker skin and hair. Some would look at me and say that I am a person of color. By that definition (appearance), I am. But the larger point of this post and Cook-Lynn's argument is that we are--first and foremost--citizens or members of a political entity that has status nationally and internationally. I do not reject the "of color" phrase. I reject the efforts to do a force-fit of who we are. We are nations and our citizens or tribal members may be people of color, but the most important distinction is our nationhood.

Works cited:
(1) Cook-Lynn, Elizabeth. "Scandal," in Wicazo Sa Review, Spring 2007, page 86.
(2) See "New Cherokee Territory" (segment eight) in We Shall Remain: Trail of Tears.
(3) Sando, Joe S. (1992) Pueblo Nations: Eight Centuries of Pueblo Indian History. Santa Fe: Clear Light Publishers.

California Native American Studies 101 Unit
Lesson 5: Native Identity Terminology
Grade Level: 9-12th Grades
Subjects: History, English Language Arts, and Visual Arts
Time Frame: 90 minutes

Learning Objectives:

- Students will demonstrate an understanding of cultural awareness, including historical and modern contexts that shape/influence California Native American Tribes.
- Students will explore the various factors that contribute to Native identity, including cultural, familial, and legal aspects. They will understand that Native identity is not monolithic and can be influenced by a range of personal, historical, and political elements.
- Students will factors influence the public's recognition of someone's Native background. This activity will encourage critical thinking about identity and visibility in mainstream culture

Materials Needed:

- Computers for each student
- Student Learning Worksheet: Native Identity Terminology
- Native Terminology Student Sheet
- Native Identity Terminology Lesson

Curriculum Themes: (check all that apply)

- [x] History
- [x] Cultural Strengths
- [x] Law/Government
- [x] Relationship to Place
- [ ] Cross Curricular Integration

Instructional Standards:

Historical and Social Science Content Standards (Grades 9-12)
Chronological and Spatial Thinking

CCSS.ELA-LITERACY.RH.9-10.4
Determine the meaning of words and phrases as they are used in a text, including vocabulary describing political, social, or economic aspects of history/social science.

California History Social Science Framework (Grade 10)

Common Core for History/Social Science
Key Ideas and Details, Production and Distribution of Writing, Comprehension and Collaboration

California English Language Development Standards
Collaborative, Interpretive, Connecting and Condensing Ideas

Engage

- Teacher introduces lesson "Native American Identity - Terminology"
- Teacher randomly calls on a student to read the Essential Question.

- What terms are most appropriate for talking about North America's first people?

- Teacher calls on another student to read the lesson objective.
  - Students will be able to:
    Articulate the different perspective on words used to refer to America's first peoples.
- Teacher goes over the agenda, informing students of what they will be covering in this lesson.
- Teacher introduces the vocabulary terms and calls on students to read each of the vocabulary definitions.
- Teacher poses questions to the class:
  - Which of the vocabulary terms have you heard the most? Have you heard any others?
- Following shareouts from the class, the teacher poses a think-pair-share regarding the following quote from Vine Deloria Jr.
  - When asked what Indians called North America before Columbus arrived, noted scholar Vine Deloria, Jr., simply replied, "Ours."
- Teacher plays video from Native Comedy clip and explains that in class students will examine different perspectives regarding the different terminology introduced.

Explore

- Teacher introduces the class jigsaw activity and divides the class into roughly eight groups.
- Teacher goes over the expectations of the task with the class.
- Teacher distributes the worksheet organizer and explains that students will only be filling in the section for the reading their group is assigned. Teacher explains how to fill out the section.
- Teacher distributes the readings to each group.
- Students collaborate on reading the individual account, addressing the discussion questions and completing their organizer.

Explain

- Teacher provides instruction on the origins and misconceptions of the terms.
  - For example. "Indian" as discussed on page 7 of *Everything You Wanted to Know About Indians But Were Afraid to Ask*
- Teacher reviews the dictionary definitions of the terms
- Teacher plays video from NowThis discussing the name debate.

Elaborate and Extend

- The teacher transitions the class into the next portion of the jigsaw.
- Teacher explains that each team will now be further divided and every individual will be responsible for summarizing their section to the peers from the other groups.
- To assist, the teacher shares with students the optional discussion frames to help facilitate the jigsaw shareout. ● After clarifying expectations, teacher re-assigns students into their new groups and allows them time to share. ● Teacher monitors discussions as students share and complete the rest of their organizer.

Evaluate and Reflect

- After the jigsaw, students return to their starting seats where they will have a chance to reflect on some of the guiding questions.
- What terms seemed most preferred?
- Was the reason similar or different between the accounts?
- Was it surprising, straight-forward, what did you think of the background of the person sharing their

viewpoint? ● Other thoughts?

● Students will complete a matching definition scramble.

● Lastly, students will complete the exit ticket assignment addressing one of the following two prompts: ● A) In a 1-2 paragraph response summarize the different terminology used in this subject.

● or…

● B) In a 1-2 paragraph argument agree or disagree with the following quote:

● "The white man tried to take our land, our sovereignty, and our languages. And he gave us the word 'Indian.' Now he wants to take the word 'Indian' away from us too. Well, he can't have it." -Sherman Alexie

Additional Information for Teachers

Background for Teachers Professional Learning Video/s

Watch: What term is most appropriate for referring to Native Americans?

https://www.youtube.com/watch?v=YQ3tpi20ZtU

1. Debbie Nez-Manuel (Diné) from Klagetoh, Arizona. She's Tséńjíkiní, born for the Tse'nabah ł nii; her maternal grandfather is Tsi'najinnii and her paternal grandfather is from Tábaahá. Manuel is co-founder and director of the Morning Star Leaders, Inc.

Courtesy Roshan Spottsville. Debbie Nez-Manuel

Debbie says she prefers to call herself, "Diné." Debbie says her views of how to identify and refer to herself evolved throughout her lifetime. Born in the 1970s, the common term was 'Navajo' and this influenced her. She explored the meaning of being Navajo or Diné in her adolescence through the traditional rite of passage for young women, the kinaaldá ceremony. She's also influenced by her grandparents who emphasized, "You are of the people. Nothing less, nothing more." In college Debbie grappled with names such as American Indian or Indian but she said these terms are complex and she feels most comfortable with identifying as a Diné woman.

2.Ryan Red Corn (Osage) is co-owner at Buffalo Nickel Creative and a member of the comedy group, The 1491s.

When I asked Ryan what he preferred to call himself he said, “That’s easy, I’m Osage or Wazhazhi”. When he meets new people, he will introduce himself as this and people will often look at him confused because they don’t know what Osage or Wazhazhi is. He said,

“It’s not my fault people don’t know what Native tribes are, or that Native American’s exist”. He believes in Native nationalism and that Native people should call themselves by their traditional names or in their own languages and not falter to societal pressures to identify as a homogenous group. Follow Ryan on Instagram, Facebook, and Twitter.

3. Frank Waln: I like to refer to myself as Sicangu Lakota.

Frank Waln. Photo courtesy Matika Wilbur.

Frank Waln is Sicangu Lakota, an award winning hip-hop artist, producer, and performer from the

Rosebud Reservation in South Dakota. He is recipient of the Gates Millennium Scholarship and attended Columbia College Chicago where he received a B.A. in Audio Arts and Acoustics. He has been featured on Buzzfeed's 12 Native Americans Who Are Making a Difference, USA Today, ESPN, and MTV's Rebel Music Native America. Waln has written for various publications, including Decolonization: Indigeneity, Education, and Society and The Guardian.

When asked how he refers to himself, Waln stated, "If you ask 10 different people you will get 10 different answers. I preface that and say, 'My answers do not speak for everyone, I speak for myself.' In what I believe in how I was raised, I like to refer to myself as Sicangu Lakota."

Waln said the meaning and origin of the term Sicangu is "burnt thighs" or the "burnt thigh nation." He says that is what his ancestors called themselves, well before colonial contact. "Our people had to run through the fire to survive, so a lot of us burnt their thighs," he said. "By me saying that name [Sicangu], it reminds me of where I come from. I come from strong people, who survived crazy circumstances. We ran through fire to live. That's in my blood. In my D.N.A."

Waln then talks about the decolonization of his identity: "For most of my life, I didn't understand I was attached to this amazing ancestry. That I came from such strong people because a lot of what media tells us is, as Native people, we are dumb, cheap, less than, we're savages, we're alcoholics, and I internalized that as a kid because that is the environment I grew up in. When I speak to Native kids now, I remind them that they come from greatness. Greatness is inside all of us. That myth that Natives are dumb, primitive, savages, even shy, it's all a lie! I call myself Sicangu Lakota because to me that name is strong, that name is old; it predates the United States."

Waln also said he feels the term 'indigenous' is an acceptable blanket statement of our people. He deters from terms such as 'Sioux' or 'Indian,' but knows others who use these terms. "I feel every Native should have the choice. Those conversations we need to have within ourselves, and it's not for the outside to know everything about us or be involved in those types of conversations. Because those are for us."

4. Kiarra Spottsville: We aren't Indian.

Kiarra Spottsville. Photo courtesy Roshan Spottsville.

Kiarra Spottsville is Diné (Navajo) and African-American. Her maternal family is from Balookai, Arizona on the Navajo Nation, and her paternal family is from Alexandria, Louisiana. She is the Public Relations Officer for the Morning Star Leaders Youth Council, an organization based out of Phoenix, Arizona that connects Native youth with their cultures. She is also a high school sophomore and is also class secretary.

When asked how she refers to herself, Spottsville says it depends on the audience. When she introduces herself to other Natives she will introduce herself in her Diné clans first, and then say she is of the Navajo tribe. She says that when she is talking to non-Natives she does not say her clans, but she will say she is Native American and then say she is Navajo. If she is speaking at a public event she will first introduce herself with her clans and then her name, then her tribe.

She also says that when she tells others, Native and non-Native, that she is "Native American," they look confused. Then she will say she is "Native American and Black," then she will get a nod. Spottsville said that whenever she says "Indian" people usually think she is from India. This brought us to the discussion about the terms 'Native American' and 'American Indian.' She is mostly comfortable with them except for "Indian." She feels most non-Natives don't understand it's not a socially acceptable term any longer. She says, "We aren't Indian. When other people [non-Natives] say 'Indian' it's because they don't know any better. And sometimes it comes out of ignorance." She states that when she hears non-Natives use the term "Indian" it reminds her of how
people use the term "redskin" out of ignorance. "Some people just don't know the history of the name and they think it is just the name of a football team." She states that non-Natives should refer to us as Native American or indigenous."

Spottsville says naming is important to her because when people take more care in how they reference certain ethnic groups it shows they care and shows they are knowledgeable of other cultures. “It is out of respect to call us how we want to be called,” she said. “When people are more mindful of their references they are more willing to learn.”

5. Dyani White Hawk: Understanding our names is a base level of understanding of who we are.

Dyani White Hawk. Photo courtesy Daniel Polk.

Dyani White Hawk, from Shakopee, Minnesota, is Sicangu Lakota and an enrolled member of the Rosebud Sioux Tribe. White Hawk graduated with a M.F.A. from the University of Wisconsin-Madison and a B.F.A. from the Institute of American Indian Arts. She is an award-winning artist widely exhibited throughout Indian country with with exhibitions in Italy and Russia. Former Gallery Director and Curator of the All My Relations Gallery in Minneapolis, White Hawk recently transitioned into a full-time studio practice.

White Hawk identifies herself first and foremost by her tribe, Sicangu Lakota. When she identifies as this, most non-Natives respond with a look of confusion. She believes it’s because they don’t understand the term ‘Sicangu.’ When she gets this reaction she will explain, “I’m a member of the Rosebud Sioux tribe in South Dakota.” Then they will nod. When she identifies herself to other Natives as Sicangu Lakota, it is understood. In either

scenario, sometimes confusion comes from her appearance instead of terminology; she will then say, "My dad is German and Welsh" and she gets a nod. White Hawk says she identifies more with her Lakota side since it was her mother who primarily raised her.
When asked how she refers to Natives as a whole, White Hawk explains: "I always say

'Native,' and I do that as a conscious choice because we are Native to this land before it was the U.S. The name 'American' is a construct of our current state. We're also Americans, but our indigeneity pre-dates that. I don't take offense to the term 'Native American.' If the audience is primarily from the U.S., then the context is understood and I just use 'Native.' If we are talking to a global audience, I say 'Native American.'"

White Hawk says this about the term American Indian: "I never use the term American Indian by speech, but maybe in writing. In the written word, American Indian is still used in many ways. In government and academic circles we're still American Indian," she said, then named notable national organizations and academia. White Hawk says this about the term 'Indian': "If we're in a causal setting with family and friends we say Indian all the time. We use it casually because in that situation it's just us and we're not making a political statement. We have to also remember and respect that it was the common term one generation ago."

White Hawk says naming is important because, "Understanding our names is a base level of understanding of who we are. It's not about political correctness. P.C. has a bad wrap. It's about having knowledge of the term you are using. How people use these terms shows their competency. We aren't just people crying around about the past; the effects of the past are still very real and it didn't just happen to our grandparents. When people don't respect your request to be identified by your name, by your own definition, it's hurtful and de-validating."

6. Willow Abrahamson: I prefer 'indigenous,' but I am comfortable with 'Native American' or 'American Indian'.

Willow Abrahamson. Photo courtesy Zoey Harley.

Willow is from Salmon, Idaho, the traditional homeland of the Lemhi Shoshone “Aqai- dika” people. She is the last Lemhi Shoshone to be born there. On her mother’s side, she is a proud descendent of chiefs of the Lemhi and Boise Shoshones, as well as the famed Shoshone woman Sacajawea. On her father’s side, her Interior Salish ancestry extends throughout the Northwest and Southern Canada. Willow is also a part of the pow wow circle and currently resides on a ranch on the Fort Hall Indian Reservation. Willow is a mother, jingle dress dancer, sun dancer, as well as an intermittent artistic model. She is also a Master’s level social worker.

When asked how she refers to herself, Abrahamson said: “I am an indigenous woman representing numerous bloodlines, which I proudly carry from my paternal and maternal sides. Much like many matrilineal tribes, I carry the relation to the mother’s side as first clan (Agai-dika and Bahnite’h). Bahnite’h means I am Bannock (Boise Valley Bannock). Therefore, I identify as a Lemhi Shoshone and Bannock as my first and primary tribe, which is also my son’s first
and primary tribes. Second, I come from bloodlines of the Colville Tribes (Wenatchee and San Poil Bands), Coeur d’Alene Tribe, and Spokane Tribe of the great northwest on my father’s side.”

When asked which references she feels most comfortable with she says, “I prefer indigenous, but I am comfortable with ‘Native American’ or ‘American Indian’. The reason I prefer indigenous is because being indigenous means you are of a place, one place on earth, which is

unique to you. It identifies our peoples well because we referred to ourselves as from a place or location."

She also says naming is important to her because, she said, "I acknowledge and represent all of the nations and will keep my children and next generations updated. I am sure that in this day and age, knowing your bloodlines is very important, given that any marriage or union of, or formation of, a family with any one of these nations will affect your future generation's identity. My future generations have to have a strong identity and knowledge of their unique identity because it is the way we are known to [the] creator. It directly affects our well being and relationship with [the] creator. It affects how we pray or interact during specific times or events."

7. Vanessa Nosie (Chiricahua Apache) a member of the Apache Stronghold and the Spirit of the Mountain Runners to protect Oak Flat and Mount Graham. She's an advisor for a multi-tribal youth program, Native Youth Unite based out of Chandler, Arizona.

Courtesy Brian Dalthorp. Vanessa Nosie

Vanessa says she prefers to introduce herself in her Indigenous language, Inee [The people] or otherwise known as Apache. She will introduce herself with her first clan, Istinaniye [Old people standing], then by her tribal affiliation, Inee, and then by her tribal band – Bendokahe. When talking to groups or non-Natives, Vanessa will use the blanket term "indigenous" to describe herself and other Native people. She said she doesn't like to use the terms Native American or American Indian because as she stated, "We were here before America was established. It wasn't America before settlers came in and created their government." She also says that the term 'Indian' refers to a historical time and "is a run off from the days of Columbus." Vanessa says she's comfortable with the term Apache but she prefers to use her

own language.

8.Shining Soul, Phoenix based hip-hop trio made up of emcee Liaizion, emcee Bronze Candidate, and DJ Refleksin. This Native and Xicano trio upholds the values of hip-hop while shedding light on the issues such as the criminalization and militarization of indigenous and immigrant communities.

Thosh Collins. From left, Bronze Candidate, MC Liaizion, and DJ REFLEKSHIN.

9.Alex Soto aka MC Liaizion (Tohono O'odham)

is from the community of Komkch'ed e Wah'osithk (Sells, AZ). He prefers to be called by his tribal name, Tohono O'odham, before any other terms. He feels comfortable using terms such as Native or Indigenous as blanket terms. He also says he doesn't have a problem with people using terms such as Native American or American Indian as general terms but his primary choices would be Indigenous and Native. Alex explained, it bothers him when people refer to his nation as T.O. (acronyms commonly for Tohono O'odham). Alex sees this as laziness in that people don't want to take the time to pronounce Tohono O'odham. He says he will at times give a pass to other Natives but wants everyone to step up and call the Tohono O'odham Nation what they are exactly.

Name:

Date:
Period:

Native American Identities Handout

After completing the lectures review the following readings to complete this activity.

- https://docs.google.com/document/d/1lB9Rh828xtu3aqpk99a0Lh4Af3ognzTSJweRkfZCxm8/edit?usp=sharing
- Be sure to make a copy of this document and submit the share link in the dropbox. For each Native account mark which terms they choose to use and respond to the follow up questions.

Account #1	Yes	No	Sometimes
(American) Indian			
Native American			
Indigenous			
Tribe Name			
What is this person's background?			
What term do they use most and why?			

Account #2	Yes	No	Sometimes
(American) Indian			
Native American			

Indigenous			
Tribe Name			
What is this person's background?			

What term do they use most and why?

Account #3	Yes	No	Sometimes
(American) Indian			
Native American			
Indigenous			
Tribe Name			
What is this person's background?			
What term do they use most and why?			

Account #4	Yes	No	Sometimes
(American) Indian			
Native American			
Indigenous			
Tribe Name			
What is this person's background?			

What term do they use most and why?

Account #5	Yes	No	Sometimes
(American) Indian			
Native American			
Indigenous			
Tribe Name			
What is this person's background?			

What term do they use most and why?

Account #6	Yes	No	Sometimes
(American) Indian			
Native American			
Indigenous			
Tribe Name			
What is this person's background?			
What term do they use most and why?			

Account #7	Yes	No	Sometimes
(American) Indian			
Native American			
Indigenous			
Tribe Name			

What is this person's background?
What term do they use most and why?

Account #8 / 9	Yes	No	Sometimes
Tribe Name			
(American) Indian			
Native American			
Indigenous			
What is this person's background?			
What term do they use most and why?			

California Native American Studies 101 Unit
Lesson 6: Terminology (Tribes, Bands and Reservations)
Learning Activity
Grade Level: 9-12th Grades
Subjects: History, English Language Arts, and Visual Arts
Time Frame: 90 minutes

Materials Needed:

- Computers for each student
- Student Learning Worksheets: Native American Studies 1.3 CLOZE Notes
- Student Learning WorksheetsL Tribes, Bands, Rez (Activity)
- Native American Studies 1.3 (Tribes, Bands, Rez)

Curriculum Themes: (check all that apply)

- [x] History
- [x] Cultural Strengths
- [ ] Law/Government
- [x] Relationship to Place
- [ ] Cross Curricular Integration

Learning Objectives:

- Students will demonstrate an understanding of cultural awareness, including historical and modern contexts that shape/influence California Native American Tribes.
- Students will actively participate in class discussions, articulating their understanding of how language shapes perceptions of Native peoples and communities.
- Students will reflect on the impact of terminology on identity, sovereignty, and self-representation.
- Students will analyze the social, political, and cultural structures within American Indian communities, understanding that terms like "tribal" and "nation" are connected to real governance systems that vary across different groups and regions.

Instructional Standards:

Historical and Social Science Content Standards (Grades 9-12)
Chronological and Spatial Thinking

CCSS.ELA-LITERACY.RH.9-10.4
Determine the meaning of words and phrases as they are used in a text, including vocabulary describing political, social, or economic aspects of history/social science.

California History Social Science Framework (Grade 10)

Common Core for History/Social Science
Key Ideas and Details, Production and Distribution of Writing, Comprehension and Collaboration

California English Language Development Standards
Collaborative, Interpretive, Connecting and Condensing Ideas

Engage

- Teacher introduces lesson "Native American Studies: Terminology - Tribes, Bands, Reservation"
- Teacher randomly calls on a student to read the Essential Question.
    - What terms are most appropriate for talking about North America's first people?
- Teacher calls on another student to read the lesson objective.
    - Students will be able to:

Students will be able to identify and distinguish tribal nations, bands; and reservations.

- Teacher goes over the agenda, informing students of what they will be covering in this lesson.
- Teacher introduces the decolonized map of what is now called North America
- Teacher poses questions to the class:
    - What are we looking at here? Where is this?
- Following shareouts from the class, the teacher poses a think-pair-share regarding the map
    - How does this map compare (or not) to ones you are more familiar with?
- Teacher guides discussion as students share out.

Explore

- Teacher introduces the class activity and divides the class into groups or pairings.
- Teacher goes over the expectations of the task with the class.
- Teacher distributes the map and worksheet organizer.
    - Teacher prompts students with the topics on slide 24 of the slidedeck.
- Students review the first page which contains a map showing the tribes and lands.
- Students then flip the page over and review the list of bands associated with the tribes.
- Together they will work together to identify which bands belong to which tribes. Teacher may suggest strategies to assist students (use of highlighters, team roles, etc). Teacher may similarly incentivize students to find the correct number before the other groups do.
- Teacher circulates among the groups to answer questions related to the activity.
    - (e.g. what is recognized vs unrecognized etc)
- Teacher has student review the information from the day's lesson by responding to the prompts on slides 25-29.

Explain

- Teacher provides instruction on the origins and misconceptions of the terms.

using the slides as accompaniment to Anton Treuer's EVERYTHING YOU WANTED TO KNOW ABOUT INDIANS BUT WERE AFRAID TO ASK pages 11-13

- Students record the information using the CLOZE notes template.

Elaborate and Extend

- The teacher reviews the correct answers on the first page.
- Teacher asks students to turn to page three of the worksheet and review the reservations that are present in the map.
- Teacher tasks students to conduct their own research to identify which tribes pertain to each reservation.
- As an extension, the teacher may ask students to turn their research into a broader mini-project examining the history and culture of each tribal reservation.

Evaluate and Reflect

Students conclude the lesson by briefly connecting today's topic to the Essential Understanding.

- write a brief (1 paragraph) response to the following reflection question:
- How does today's lesson connect to the course's enduring understanding #1? (Be sure to provide examples.)
    - There is great diversity among the 150 (plus) tribes of California

Additional Information for Teachers

Professional Development Resources - California Essential Understanding #1
🎬Watch the video (https://www.youtube.com/watch?v=s1KX4Zk_0yM) and use the discussion thread to reflect
👓Read pages 1-6 (https://drive.google.com/file/d/1h0gfafgaq1BtBP3hLdyyw5TvKIm-ThTI/view?usp=drive_link) from the 7 Essential Understandings for California Indian History and Culture
👓Read this excerpt from page 6 (https://docs.google.com/document/d/12mi1p8hOu82iQ30W2N4R1Q90ZWoMk-z_de-TzjfR56w/edit?usp=sharing) in California Indian Essential Understandings

Professional Development Resources - California Essential Understanding #5
🎬watch the video (https://www.youtube.com/watch?v=mPtxDFPQLrY) and use the discussion thread to reflect
👓Read pages 25-38 (https://drive.google.com/file/d/1ExBF5FNi2OETNjgrkB1NFCzkJry3T2T1/view?usp=sharing) from the 7 Essential Understandings for California Indian History and Culture
👓Read this excerpt from page 12 (https://docs.google.com/document/d/1hoexnqdK14QTvS2y_ZfG_1zvoda4QpGwTbNi49lu4KE/edit?tab=t.0) California Indian Essential Understandings

Name:
Date:

Native American Studies 1.3 CLOZE NOTES

Terminology Continued

Driving Question:

What term is most appropriate —

_____, _____, _____, or _____?

Background:

Prior to the first European efforts to _____ what we now call the Americas, none of these _____ were used by Native Americans to describe _____, and the peoples of the two continents saw the concepts very differently. There was _____ in North America.

Background:

The Aztec Empire had massive cities and _____ citizens. Their society was highly _____ and perhaps the closest thing to what _____ recognized as a _____.

The People:

But the majority of tribes were smaller and simply called themselves “the people.” In most of the Americas they lived in _____, and the village was the primary _____ and _____unit in their lives.

Autonomy = Independent / Self-Governing

Even _____ tribes like the Ojibwe, who occupied _____ of acres of territory,

did _____ as a single political entity.

Villages were _____.

Name:
Date:

Today there are around two hundred Ojibwe villages (about two-thirds of them in _____ and one-third in the _____), but there were even _____ during the treaty period (1789 to 1871). And the Ojibwe were one of _____ Indian tribes in North America.

Autonomy:_____

Simplification

Colonial powers, especially the British and Americans, wanted to _____ the politics .

This was so they could get at Native _____ faster.

That process started with the construction of new _____ for native communities that in turn helped the evolution of new Native American political structures.

Concept gains momentum

So instead of making hundreds of _____ with each and every Ojibwe village, the U.S. government summoned numerous chiefs from many villages in a given area to a treaty _____ and called them the chiefs of a certain _____. The concept of _____ was as new as the label to the Ojibwe, but once the political process began, the label and the concept _____.

Band

Even today, the tribal _____ cards of most Ojibwe people in Minnesota note the band with which they are _____ —Mississippi, Pillager, Lake Superior, or Pembina, for example.

Name:
Date:

Government

Tribal governments also had the term band incorporated into their _____ , which were created by the _____ , so those political labels permeate the legalese of tribal government today. And often there are two to four bands represented on each _____ .

Permeate: _____

Legalese: _____

Confusion

The concept of band meant a lot at _____time, and it sometimes plays heavily in _____claims cases today, but the label and concept mean little else to Ojibwe people.

Many other _____were grouped together under common _____at treaty time when that concept and label did not previously exist. The term is not offensive, but it can be confusing.

Reservation

The word reservation was applied to the lands that were _____ for various groups of Indians at _____ time.

A reservation is the place that many native people call _____, and even those who live _____ associate strongly with their home reservations. These are the places where most _____ and _____ events are held and where tribes spend their resources trying to _____ their communities and prepare for the _____.

Name:
Date:

Tribe

The word tribe gets used two ways:

- as a label for all people of the same shared _____
    - (as for the Ojibwe in their two hundred distinct communities)
- and also as a label for each reservation's _____.

Culture and politics

Tribes, or tribal governments, are not just cultural _____.

They are political entities, and complex laws impact and define the scope of their _____. Tribes have power that _____ that of state governments in many ways, making it possible for tribes to operate casinos, for example, without regard for _____.

Enclaves:_____

Entities: _____

Supercedes:_____

Nations

Tribes are in fact _____.

They make _____, hold _____, administer _____, and interact with other _____.

Because tribes are nations, tribal leaders and citizens often emphasize and reinforce their status by use of the word nation, and that term is preferred by some tribal people.

Conclusion

The words nation, band, tribe, and reservation are sometimes used _____ , and none cause offense, but they all speak to the _____history and _____ political landscape in Indian country.

Interchangeably: _____

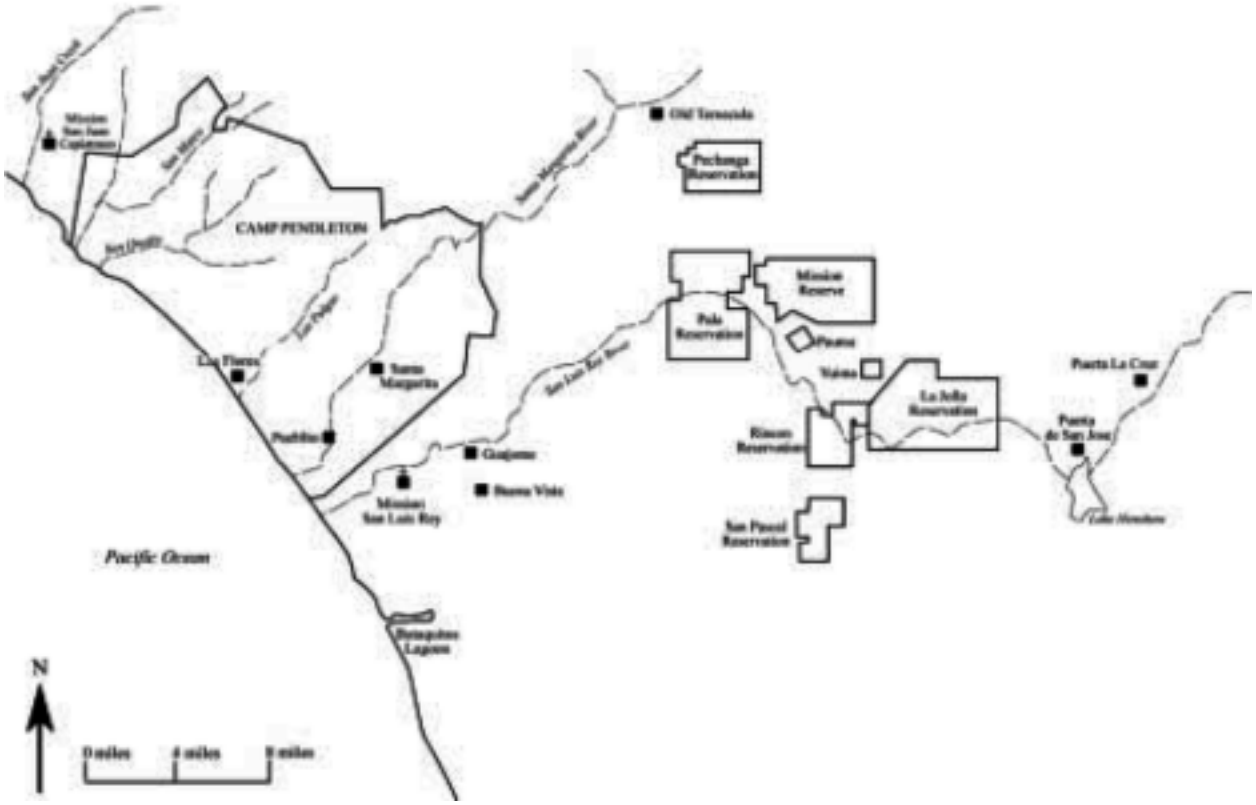
Name
Date
Period

Observe the following map of the Mission Indian Tribes of northern San Diego county. Although there are only 7 tribes featured many of these tribes consist of various bands. Use the list on the back of the page to **find the total number of bands per tribe** and then **write the number** in the corresponding box under the tribe name.

Cahuilla	Kumeyaay / Diegueño	Serrano	Juaneño	Luiseño	Cupeño

- Agua Caliente Band of Mission Indians (Cahuilla)
- Augustine Band of Mission Indians (Cahuilla)
- Barona Band of Mission Indians (Kumeyaay/Diegueño)
- Cabazon Band of Mission Indians (Cahuilla)
- Cahuilla Band of Mission Indians (Cahuilla)
- Campo Band of Mission Indians (Kumeyaay/Diegueño)
- Capitan Grande Band of Mission Indians (Kumeyaay/Diegueño)
- Cuyapaipe Band of Mission Indians (Kumeyaay/Diegueño)
- Giant Rock Band (unrecognized) of Morongo Serrano-Cahuilla.
- Inaja and Cosmit Band of Mission Indians (Kumeyaay/Diegueño)
- Jamul Band of Mission Indians (Kumeyaay/Diegueño)
- Juaneño Band of Mission Indians (Juaneño)
- Laguna Band of Mission Indians of the Laguna Reservation
- La Jolla Band of Mission Indians (Luiseño)
- La Posta Band of Mission Indians (Kumeyaay/Diegueño)
- Las Palmas Band (unrecognized) of Cahuilla.
- Los Coyotes Band of Mission Indians (Cahuilla and Cupeño)
- Manzanita Band of Mission Indians (Kumeyaay/Diegueño)
- Mesa Grande Band of Mission Indians (Kumeyaay/Diegueño)
- Mission Creek Band of Mission Indians - Mission Creek Reservation of Cahuilla.
- Morongo Band of Mission Indians (Cahuilla, Serrano and Cupeño)
- Pala Band of Mission Indians (Cupeño and Luiseño)
- Pauma Band of Mission Indians (Luiseño)
- Pechanga Band of Mission Indians (Luiseño)
- Ramona Band or Village of Mission Indians (Cahuilla)
- San Cayetano Band (unrecognized) of Cahuilla.
- San Manuel Band of Mission Indians (Serrano)
- San Pasqual Band of Mission Indians (Kumeyaay/Diegueño)
- Santa Rosa Band of Mission Indians (Cahuilla)
- Santa Ysabel Band of Mission Indians (Kumeyaay/Diegueño)
- Soboba Band of Mission Indians (Luiseño)
- Sycuan Band of Mission Indians (Kumeyaay/Diegueño)
- Temecula Band (unrecognized) of Mission Indians (Luiseño and Serrano).
- Torres-Martinez Band of Mission Indians (Cahuilla)

The following is a map of some of the reservations in northern San Diego county. Work with your team to conduct an investigation of which tribes/bands live on each reservation then record your findings in the corresponding box.



Pechanga	
Pala	
Pauma / Yuima	
La Jolla	
San Pasqual	

California Native American Studies 101 Unit
Lesson 7: Tribal Regalia and Graduation
Learning Activity
Grade Level: 9-12th Grades
Subjects: History, English Language Arts, and Visual Arts
Time Frame: 30 minutes

Learning Objectives:

- Students will demonstrate an understanding of cultural awareness, including historical and modern contexts that shape/influence California Native American Tribes.
- Students will actively participate in class discussions, articulating their understanding of how language shapes perceptions of Native peoples and communities.
- Students will reflect on the impact of terminology on identity, sovereignty, and self-representation.
- Students will analyze the social, political, and cultural structures within American Indian communities, understanding that terms like "tribal" and "nation" are connected to real governance systems that vary across different groups and regions.

Materials Needed:

- Computers for each student
- Student Learning Worksheets: State of California Education Code
- Tribal Regalia & Graduation

Curriculum Themes: (check all that apply)

- [x] History
- [x] Cultural Strengths
- [x] Law/Government
- [x] Relationship to Place
- [ ] Cross Curricular Integration

Instructional Standards:

CCSS.ELA-LITERACY.RH.11-12.1 Cite specific textual evidence to support analysis of primary and secondary sources, connecting insights gained from This has not specific details to an understanding of the text as a whole.

ELD.PI.11–12.1. Contribute to class, group, and partner discussions, sustaining conversations on a variety of age and grade-appropriate academic topics by following turn-taking rules, asking and answering relevant, on-topic questions, affirming others, providing additional, relevant information, and paraphrasing key ideas.

Engage

- [Slide 2] Teacher introduces the lesson as “Native Americans in Film & Media.”
- [Slide 3] Teacher randomly calls on a student to read the Essential Question.
- Teacher calls on another student to read the lesson objective.
- [Slide 4] Teacher goes over the agenda, informing students of what they will be covering in this lesson.
- [Slide 5] Teacher introduces the vocabulary terms and calls on students to read each of the vocabulary definitions

- [Slide 6] Teacher instructs students to take one minute to discuss the following question with a partner:
    - Do you plan on adorning your cap when you graduate?
- After one minute, teacher calls the class's attention to begin a whole group discussion. Teacher calls on students who are raising their hands or randomly selects students to share their responses.

Explore

- [Slide 7] Teacher introduces the topic, "The Importance of Tribal Regalia at Graduation".
- [Slide 8] Teacher explains to the class that they are about to view a video that explores the importance of wearing tribal regalia at graduation ceremonies. Teacher instructs students to consider the following question as they view the video:
    - Why is wearing tribal regalia at graduation ceremonies important to Native people?
- After viewing the video, teacher instructs students to take one minute to discuss their response with a partner. ● After one minute, teacher calls the class's attention to begin a whole group discussion. Teacher calls on students who are raising their hands or randomly selects students to share their responses.

Explain

- [Slide 9] Teacher introduces the topic, "California Education Code EDC 35183.1." Teacher explains that students have the right to wear tribal regalia at graduation ceremonies, and that their rights are protected under California law. Teacher disseminates printed copies of the education code, EDC 35183.1., for students to keep.
- [Slide 10] Teacher randomly selects students to read the left part of the slide, which details part (a) of the education code. Teacher then explains how the California Education Code protects students' rights to wear tribal regalia and recognized cultural or religious objects to graduation ceremonies under California law.
- Teacher randomly selects students to read the right part of the slide, which details part (b) of the education code. Teacher gives examples for each of the terms "adornment," "cultural," and "local educational agency," and addresses any questions students may have for further clarification.

Elaborate and Extend

- [Slide 11] Teacher introduces the topic, "Incidents of Regarding Tribal Regalia at Graduation".
- [Slide 12] Teacher explains to the class that they are about to watch a news clip featuring an incident at a high school called Farmington, in New Mexico, where a graduate had her beaded cap confiscated for violating school dress code during graduation. The news clip explains that New Mexico law supersedes school policies and protects students' rights to wear tribal regalia at graduation ceremonies. Teacher instructs students to consider the following question as they watch the news clip:
    - How could this incident have been prevented?
- After watching the news clips, teacher instructs students to take one minute to share their response with a partner.
- After one minute, teacher calls the class's attention to begin a whole group discussion. Teacher calls on students who are raising their hands or randomly selects students to share their responses.
- Teacher elaborates that incidents like this could be prevented by taking the proper steps prior to graduation, such as informing students and staff of students' rights to wear tribal regalia at graduation ceremonies.

Evaluate and Reflect

- [Slide 13] Teacher calls the class's attention to the lesson's essential question. After reading the essential question out loud, Teacher instructs students to take 1 minute to share their responses with a partner. ○ After 1 minute, Teacher calls the class's attention to begin a whole group discussion. Teacher calls on volunteers or randomly selects students to share their responses.

- [Slide 14] After the whole group discussion, teacher shares additional resources for students to view for more information about wearing tribal regalia at graduation.

Additional Information for Teachers

- Indigenous Students Share the Importance of Tribal Regalia at Graduation | ACLU (https://www.youtube.com/watch?v=ak3pDEsmnLA&t=3s)
- Farmington High School graduate told to remove Native American beaded graduation cap (https://www.youtube.com/watch?v=pNqDtsZCK3A&t=1s)
- Student Rights to Tribal, Cultural, and Religious Objects at Graduation (https://www.myschoolmyrights.com/rights/student-rights-to-tribal-cultural-and-religious-objects-at-graduation/)
- California Education Code - EDC 35183.1. (https://leginfo.legislature.ca.gov/faces/codes_displaySection.xhtml?sectionNum=35183.1.&lawCode=EDC)
- Tribal Regalia and Graduation | ACLU Northern California (https://www.aclunc.org/california-students-have-right-wear-tribal-regalia-graduation)
- Tribal Regalia at Commencement toolkit (https://drive.google.com/file/d/1QmJ_8edAW40O6j5k7CiXsI1hpcp4dWrS/view)
- Tribal Regalia at Graduation Resources | Google Drive (https://drive.google.com/drive/folders/1l3a3f1gaOc2iPTOwpgL-KuLaq-Pr6cXY?usp=drive_link)

State of California

EDUCATION CODE

Section 35183.1

35183.1. (a) A pupil may wear traditional tribal regalia or recognized objects of religious or cultural significance as an adornment at school graduation ceremonies. Nothing in this section shall be construed to limit a local educational agency's discretion and authority to prohibit an item that is likely to cause a substantial disruption of, or material interference with, the ceremony.

(b) For purposes of this section, the following terms have the following meanings:

(1) "Adornment" means something attached to, or worn with, but not replacing, the cap and gown customarily worn at school graduation ceremonies.

(2) "Cultural" means recognized practices and traditions of a certain group of people.

(3) "Local educational agency" means a school district, county office of education, or charter school.

(Added by Stats. 2018, Ch. 804, Sec. 1. (AB 1248) Effective January 1, 2019.)

California Native American Studies 101 Unit
Lesson 8: Teaching Guide for the California Act for the Government and Protection of Indians (1850)
Grade Level: 9th-12th Grade
Duration: 45 minutes

This guide provides educators with a framework to teach the **California Act for the Government and Protection of Indians (1850)**, a critical document that illustrates the institutionalized oppression of Native Americans during the early years of California statehood.

Learning Objectives
By the end of the lesson, students will:

1. Understand the purpose and content of the California Act for the Government and Protection of Indians.
2. Analyze the act's impact on Native American communities during the 19th century.
3. Evaluate the broader implications of systemic discrimination and its long-term effects on marginalized communities.
4. Develop skills in primary source analysis and critical thinking.

Materials Needed

- Student Worksheet
- Laptop or Device

Curriculum Themes: (check all that apply)

- ☑ History
- ☑ Cultural Strengths
- ☑ Law/Government
- ☑ Relationship to Place
- ☐ Cross Curricular Integration

Instructional Standards:

Historical Research, Evidence, and Point of View
1. Students distinguish valid arguments from fallacious arguments in historical interpretations.
2. Students identify bias and prejudice in historical interpretations.
3. Students evaluate major debates among historians concerning alternative interpretations of the past, including an analysis of authors' use of evidence and the distinctions between sound generalizations and misleading oversimplifications.
4. Students construct and test hypotheses; collect, evaluate, and employ information from multiple primary and secondary sources; and apply it in oral and written presentations.

Historical Interpretation
1. Students show the connections, causal and otherwise, between particular historical events and larger social, economic, and political trends and developments.
2. Students recognize the complexity of historical causes and effects, including the limitations on determining cause and effect.
3. Students interpret past events and issues within the context in which an event unfolded rather than solely in terms of present-day norms and values.
4. Students understand the meaning, implication, and impact of historical events and recognize that events could have taken other directions.
5. Students analyze human modifications of landscapes and examine the resulting environmental policy issues.

12th Grade

12.1 Students explain the fundamental principles and moral values of American democracy as expressed in the U.S. Constitution and other essential documents of American democracy.
12.2 Students evaluate and take and defend positions on the scope and limits of rights and obligations as democratic citizens, the relationships among them, and how they are secured.
12.3 Students evaluate and take and defend positions on what the fundamental values and principles of civil society are (i.e., the autonomous sphere of voluntary personal, social, and economic relations that are not part of government), their interdependence, and the meaning and importance of those values and principles for a free society.
12.4 Students analyze the unique roles and responsibilities of the three branches of government as established by the U.S. Constitution.
12.7 Students analyze and compare the powers and procedures of the national, state, tribal, and local governments.

CCSS ELA Reading Standards for Literacy in History/Social Studies

CCSS.ELA-Literacy.RH.9-10.3 Determine the central ideas or information of a primary or secondary source; provide an accurate summary of how key events or ideas develop over the course of the text.
CCSS.ELA-LITERACY.RH.9-10.4 Determine the meaning of words and phrases as they are used in a text, including vocabulary describing political, social, or economic aspects of history/social science.
CCSS.ELA-LITERACY.RH.9-10.6 Compare the point of view of two or more authors for how they treat the same or similar topics, including which details they include and emphasize in their respective accounts.

Lesson Outline

Engage

- Explain the historical backdrop:
  - California's statehood in 1850.
  - The Gold Rush and its impact on Native American populations.
  - Settler-Native relations and the need for laws to regulate these interactions (from the settlers' perspective).
- Pose a guiding question:
  "How do laws reflect and shape societal values and power dynamics?"

Explain

- **Introduce the Document**:
  - Provide a brief overview of the act.
  - Explain that it was designed to regulate interactions between settlers and Native Americans but had devastating consequences for Indigenous peoples.
- **Distribute the Act**:
  - Provide students with copies of key excerpts from the California Act for the Government and Protection of Indians.
- **Guided Reading Activity**:
  - Divide the class into small groups.
  - Assign each group a specific section of the act to analyze. Suggested sections:
    - The "apprenticeship" system (forced labor).
    - Punishments for minor offenses.
    - Restrictions on land ownership.

Explore

- **Discussion Questions**:
    - What is the stated purpose of this section?
    - How might settlers have benefited from this law?
    - How might this section have impacted Native American communities?
- **Class Discussion**:
    - Reconvene as a group to discuss findings.
    - Highlight the systemic nature of oppression codified in the law.

Elaborate

Role-Playing Debate)

1. **Set Up the Debate**:
    - Divide students into two groups:
        - **Group 1**: Defend the act from the perspective of settlers and lawmakers in 1850.
        - **Group 2**: Oppose the act from the perspective of Native American communities.
2. **Preparation**:
    - Give students 10 minutes to prepare arguments using evidence from the act and historical context.
3. **Debate**:
    - Allow each side to present their arguments, followed by a rebuttal phase.
4. **Reflection**:
    - Discuss as a class:
        - What were the main arguments from each side?
        - How might this law reflect power dynamics of the time?
        - What parallels can we draw with modern laws and policies?
    -

Evaluate

- **Connection to Today**:
    - Discuss the long-term effects of laws like the California Act, such as:
        - Loss of land and sovereignty for Native Americans.
        - Intergenerational trauma and systemic inequality.
- **Written Reflection**:
    - Prompt: *"Imagine you are a member of a California Native tribe in 1850. Write a letter to the governor expressing how this act impacts your community."*

Assessment

- Participation in the document analysis and debate.
- Quality of arguments and use of evidence in the debate.
- Written reflection demonstrating understanding of the act's impact.

Extension Activities

1. **Research Project**:
    - Investigate how this law connects to other discriminatory policies, such as Indian boarding schools or the Dawes Act.
2. **Mock Trial**:
    - Conduct a trial titled *The People of California Native Tribes vs. The State of California*, examining whether the act constituted systemic oppression.

Resources

1. **Primary Source**:
    - Full text of the California Act for the Government and Protection of Indians (1850), available through the California State Library Digital Archives. https://www.library.ca.gov/
2. **Secondary Sources**:
    - "An American Genocide: The United States and the California Indian Catastrophe, 1846–1873" by Benjamin Madley.
    - California Department of Education's materials on Native American history.
3. **Web Resources**:
    - Native American Heritage Commission (https://nahc.ca.gov).

California Native American Studies 101 Unit
Resource: Timeline of the California Indian Genocide

The California Indian Genocide refers to the systematic and often violent extermination, displacement, and oppression of Native American populations in California during the 19th century. While it is not officially recognized as a genocide in historical texts, the impact on California's Native peoples was devastating. This timeline highlights the key events leading to and during the genocide of Native Americans in California, particularly during and after the Gold Rush. This timeline outlines the tragic and violent history of the California Indian Genocide, one of the darkest chapters in the state's history. It is essential to recognize and understand the long-lasting effects of these events on California's Native American communities.

Pre-Gold Rush Era (Before 1848)

- **Native California Tribes:** Native Americans, including the Chumash, Miwok, Pomo, Yurok, Pomo, Ohlone, and many others, lived in California for thousands of years, with diverse cultures and societies connected to their lands.

- **Early Contact (1769-1820s):** The Spanish missions, starting with Mission San Diego de Alcalá in 1769, established a pattern of colonization in California. Native peoples were subjected to forced labor, disease, cultural suppression, and violent repression. Many tribes were decimated by European diseases such as smallpox, measles, and influenza.

1848: Discovery of Gold and the Start of the Gold Rush

- **January 24, 1848:** Gold is discovered at Sutter's Mill in Coloma, California, marking the beginning of the California Gold Rush. News spreads quickly, attracting tens of thousands of settlers and miners to California.

- **Increased Violence:** As settlers flood into California, they encroach on Native lands and resources. Tensions rise between Native Americans and incoming settlers, leading to violence and massacres.

1849: California Statehood and Legalized Violence

- **September 9, 1850:** California becomes a state in the United States. At the time of statehood, the population of Native Americans in California had already been drastically reduced due to disease, displacement, and violence.

- **California State Government and Native Policy:** The state's policies towards Native Americans were harsh. Legislation like the California Act for the Government and Protection of Indians (1850) legalized the exploitation of Native peoples, allowing their forced labor and treatment as "indentured servants." It also facilitated the seizure of Native land by settlers and ranchers.

1850s: Early State-Sponsored Violence Against Native Americans

- **Indian Removal and Militia Campaigns (1850-1852):** The California state government began military campaigns to remove Native Americans from their ancestral lands. This led to widespread violence, including massacres and forced relocations. The militias targeted Indigenous groups who resisted settler encroachment.

    - **Example:** In 1850, the "Clear Lake Massacre" saw the killing of several Native Americans by U.S. soldiers and settlers.

- **California Indian Act (1850):** This law legalized the capture and forced labor of Native Americans. It allowed for the indenturing of young Native people and set up a system that facilitated the further abuse of Indigenous populations.

- **Population Decline:** The combination of disease, violence, and displacement drastically reduced Native populations. Estimates suggest that California's Native population was reduced by more than 90% between 1848 and 1870.

1850s-1860s: U.S. Military and Settler Violence

- **Widespread Massacres:** Settlers, encouraged by the state government, continued to carry out mass killings of Native Americans, both in organized military campaigns and in acts of vigilante violence.
    - **Example:** In 1850, the Yuki people were massacred in northern California, where hundreds of Native Americans were killed by settlers and military forces.
- **"California Indian Genocide":** Historians and scholars often refer to this period as the California Indian Genocide due to the systematic and brutal violence that resulted in the decimation of the Native populations.

1860s: Legalized and Institutionalized Violence

- **California State Legislature (1860s):** The California state government passed laws that legalized the further violence and kidnapping of Native Americans. White settlers often participated in or were given immunity for massacres of Indigenous people.

- **Massacres and Forced Labor:** Violence against Native Americans continued in the 1860s, with Native children often being kidnapped and sold into servitude. The forced labor of Native people was an ongoing part of settler economics.

1870s: The Lasting Impact of Displacement and Violence

- **Reservation System:** After years of violence, most surviving Native Americans were forced onto reservations. Many tribes had lost their language, cultural traditions, and way of life by this point, as many people had been either killed or driven into despair.

- **Cultural Destruction:** The forced assimilation policies led to the destruction of Native American cultural practices, languages, and societies. The trauma of the massacres and displacement left long-lasting psychological effects on California Native communities.

Late 19th Century to Early 20th Century: Ongoing Marginalization

- **Ishi and the Yahi Tribe (1900s):** The last known member of the Yahi tribe, Ishi, emerges from the wilderness in 1911, over 50 years after his people were wiped out in the violence that accompanied the Gold Rush and its aftermath. Ishi's story serves as a tragic symbol of the destruction caused by the California Indian Genocide.

- **Native American Populations in California:** By the end of the 19th century, California's Indigenous population had been reduced from approximately 150,000 in 1848 to around 30,000. The survivors faced continued marginalization, poverty, and lack of legal protections.

20th Century to Present: Recognition and Reconciliation

- **Recognition of Genocide:** It was not until the latter half of the 20th century that the full scope of the California Indian Genocide began to be acknowledged. Native American groups and advocates have worked for recognition, reparations, and justice for the atrocities committed during this period.

- **Efforts to Reclaim Culture:** Native American tribes in California have worked to reclaim and revitalize their languages, cultures, and traditions. The recognition of their history has been an important part of the healing process.

- **Modern-Day California:** Although Native Americans remain one of the most marginalized groups in California, many tribes continue to fight for sovereignty, land rights, and cultural preservation. Recent legal battles and public awareness campaigns have helped bring attention to the historical wrongs faced by California's Native peoples.

Key Effects of the California Indian Genocide

- **Demographic Collapse:** The Native population of California decreased by an estimated 90% from 1848 to the 1870s.
- **Cultural Erasure:** Native languages, religions, and traditions were severely suppressed or lost during the genocide.
- **Loss of Land and Resources:** Native Americans lost access to their ancestral lands, which were taken by settlers, miners, and the U.S. government.
- **Psychological Trauma:** Generations of Native Americans suffered trauma from violence, displacement, and forced assimilation.

California Native American Studies 101 Unit

Lesson 9: The Impacts of California Missions on Native Americans

Grade Level: 8th-12th grade

Time: 90 minutes

Theme: Understanding the cultural, social, and environmental impacts of California Missions on Native Americans

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Learning Objectives:

Students will:

1. Explore the historical context and purpose of the California missions.
2. Examine the effects of the mission system on Native American communities, including cultural, social, and environmental impacts.
3. Evaluate diverse perspectives on the mission system.
4. Develop empathy and critical thinking skills by analyzing primary and secondary sources.

Materials Needed

- Student Worksheet
- Laptop or Device

Curriculum Themes: (check all that apply)

- ☑ History
- ☑ Cultural Strengths
- ☑ Law/Government
- ☑ Relationship to Place
- ☑ Cross Curricular Integration

Instructional Standards:

Chronological and Spatial Thinking

1. Students compare the present with the past, evaluating the consequences of past events and decisions and determining the lessons that were learned.
2. Students analyze how change happens at different rates at different times; understand that some aspects can change while others remain the same; and understand that change is complicated and affects not only technology and politics but also values and beliefs.
3. Students use a variety of maps and documents to interpret human movement, including major patterns of domestic and international migration, changing environmental preferences and settlement patterns, the frictions that develop between population groups, and the diffusion of ideas, technological innovations, and goods.
4. Students relate current events to the physical and human characteristics of places and regions.

Historical Research, Evidence, and Point of View

1. Students distinguish valid arguments from fallacious arguments in historical interpretations.
2. Students identify bias and prejudice in historical interpretations.
3. Students evaluate major debates among historians concerning alternative interpretations of the past, including an analysis of authors' use of evidence and the distinctions between sound generalizations and misleading oversimplifications.

4. Students construct and test hypotheses; collect, evaluate, and employ information from multiple primary and secondary sources; and apply it in oral and written presentations.

RH.9–10.1 Cite specific textual evidence to support analysis of primary and secondary sources, attending to such features as the date and origin of the information.

RH.9–10.2 Determine the central ideas or information of a primary or secondary source; provide an accurate summary of how key events or ideas develop over the course of the text.

RH.9–10.3 Analyze in detail a series of events described in a text; determine whether earlier events caused later ones or simply preceded them.

RH.9–10.5 Analyze how a text uses structure to emphasize key points or advance an explanation or analysis.

RI.9-10.9 Analyze seminal U.S. documents of historical and literary significance

W.9-10.9 Draw evidence from literary or informational texts to support analysis, reflection, and research.

WHST.9–10.4 Produce clear and coherent writing in which the development, organization, and style are appropriate to task, purpose, and audience.

WHST.9–10.9 Draw evidence from informational texts to support analysis, reflection, and research.

Lesson Plan

1. Engage (10 minutes)

- **Activity:** Begin with a thought-provoking question:
  "What would happen if someone came to your home, told you how to live, and changed everything about your life? How would you feel?"
    - Facilitate a brief discussion, encouraging students to consider different emotions and perspectives.
- **Hook:** Show a short video or image of a California mission, such as Mission San Juan Capistrano. Ask students:
  "Why do you think these missions were built? Who lived and worked there?"

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2. Explore (15-20 minutes)

- **Activity:** Break students into small groups and provide primary and secondary sources, such as:
    - Excerpts from Native American accounts (e.g., Pablo Tac's writings).
    - A map of California missions.
    - Data or descriptions about population changes among Native Americans during the mission period.
- **Guided Exploration Questions:**
    - What do these sources tell you about life in the missions?
    - How did Native Americans' lives change when they entered the mission system?
    - How might they have felt about these changes?
- **Hands-On Option:** Provide artifacts or images (e.g., tools, clothing, mission architecture) and ask students to infer their purpose and significance.

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3. Explain (15 minutes)

- **Teacher-Led Instruction:**
    - Use a timeline to explain the history of the California missions, focusing on their establishment by Spanish missionaries and their intended goals (e.g., converting Native Americans to Christianity, expanding Spanish influence).
    - Highlight key impacts on Native Americans:
        - Loss of land and autonomy.
        - Forced labor and cultural suppression.
        - Population decline due to disease and harsh conditions.
- **Interactive Notes:** Create a cause-and-effect chart as a class. For example:
    - *Cause:* Native Americans were brought into missions.
    - *Effect:* Loss of traditional practices, forced labor, and exposure to European diseases.

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4. Elaborate (15-20 minutes)
- **Activity:** Role-Playing Debate
    - Assign students roles:
        - Spanish missionaries defending the mission system.
        - Native Americans explaining its negative impacts.
        - Spanish soldiers or settlers with mixed perspectives.
    - Provide each group with talking points based on historical evidence and perspectives.
    - Facilitate a class debate: *"Was the mission system beneficial or harmful to Native Americans?"*

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5. Evaluate (10-15 minutes)
- **Exit Ticket:**
    - Ask students to write a short response to the question:
      "How did the mission system change the lives of Native Americans? Do you think these changes were fair or unfair? Why?"
- **Alternative Assessment:**
    - Have students create a visual representation (e.g., a drawing, infographic, or storyboard) to illustrate the impacts of the missions on Native Americans.

Extension Activities:
1. **Research Project:**
    - Have students research a specific mission and present on its role and impacts on the surrounding Native American communities.
2. **Community Connection:**
    - If possible, invite a local Native American leader or historian to share their perspective on the missions' legacy.
3. **Field Trip:**

- Visit a nearby mission or Native American cultural center to deepen understanding.

Materials Needed:

- Primary and secondary source excerpts (e.g., writings of Pablo Tac, mission records).
- Maps of the California missions.
- Timeline of the mission period.
- Artifacts or images of mission life.

Assessment Criteria:

- Participation in group activities and discussions.
- Quality of debate arguments, supported by evidence.
- Thoughtfulness and accuracy of the exit ticket or creative representation.

Resource: Timeline of the Devastation of the California Missions on Native Americans
The California Missions, established by Spanish missionaries between 1769 and 1833, had a profound and devastating impact on Native American populations. Native peoples were subjected to forced labor, diseases, cultural erasure, and violent repression, leading to a drastic decline in their populations. This timeline highlights key events in the history of the missions and their devastating effects on California's Indigenous people.

This timeline traces the devastating impacts of the California missions on Native American communities. Through displacement, disease, forced labor, and cultural erasure, the mission system contributed to the near-destruction of many Indigenous groups in California. It is an essential part of understanding the broader history of colonization and the lasting consequences for Native peoples in the region.

Pre-Mission Era (Before 1769)

- **Native California Tribes:** Native Americans, including the Chumash, Pomo, Miwok, Ohlone, and many others, have lived in California for thousands of years. They maintained distinct cultures, languages, and sustainable ways of life deeply connected to their ancestral lands and resources.

1769: Establishment of the First Mission

- **July 16, 1769:** Mission San Diego de Alcalá is established, marking the first of 21 California missions. Father Junípero Serra and Spanish colonizers begin the mission system with the aim of converting Native Americans to Christianity and integrating them into Spanish colonial society.

- **Mission Purpose:** Missions were meant to serve as religious outposts, but they also functioned as tools of colonization, with the goal of converting, educating, and pacifying Indigenous people, while also exerting control over land and resources.

1770s-1780s: Forced Labor and Conversion

- **Forced Conversions:** Native Americans are forced into the missions, often through coercion and manipulation. Their lands are taken, and their traditional ways of life are outlawed. Native people are expected to adopt Christianity, speak Spanish, and abandon their cultural practices.

- **Enslavement and Forced Labor:** Native peoples, including children, are forced to work long hours in agriculture, construction, and other mission-related labor. They are expected to cultivate crops and build mission structures under harsh conditions.

- **Death Toll from Disease:** Smallpox, measles, and other diseases brought by Europeans decimate Native populations. Native Americans have no immunity to these diseases, and entire communities are wiped out. Mission records show a dramatic decline in the number of Indigenous people.

    - **Example:** The population of Mission San Diego de Alcalá drops from over 1,000 Native Americans in the 1770s to fewer than 100 by the 1790s due to disease and harsh living conditions.

1790s-1800s: Expansion of the Mission System

- **Mission Expansion:** By the 1790s, the mission system expands, with new missions established from San Diego to Sonoma. By the time the system reaches its peak, it includes 21 missions across California.

- **Continued Forced Labor and Punishments:** The labor conditions become more grueling as the mission economy grows. Native people are forced to work in agriculture, tending to crops, raising livestock, and constructing mission buildings. Punishments, including physical beatings, are meted out to those who resist or try to escape.

- **Cultural Erasure:** Native languages, cultural practices, and religious beliefs are suppressed. Native American children are removed from their families and forced into mission schools, where they are indoctrinated into Spanish culture.

1810s-1820s: Resistance and Rebellion

- **Resistance to Mission Life:** As the mistreatment continues, some Native Americans attempt to escape the missions and return to their ancestral lands. Others resist the forced labor, but harsh punishments are imposed on those who attempt to flee.

- **Rebellions and Uprisings:** Several uprisings occur in response to mistreatment, including the Chumash Revolt of 1824 at Mission Santa Inés, where Native Americans resist forced labor and the imposition of Spanish control. These uprisings are quickly suppressed with violence.

1830s: Secularization and Further Devastation

- **1833: Secularization of the Missions:** The Mexican government, which gained independence from Spain in 1821, begins the secularization of the California missions. The mission lands and properties are redistributed to private individuals, often to Spanish settlers or soldiers, while Native Americans are left without land or resources.

- **Loss of Protection:** With the secularization of the missions, Native Americans lose the relative protection they had under the mission system. Many are forced into labor on private ranchos under exploitative conditions, and some are taken into captivity or enslaved by settlers.

- **Death and Displacement:** Many Native Americans, deprived of land, food, and protection, suffer from starvation, disease, and violence. Native populations continue to decline as they face ongoing exploitation.

1840s-1850s: The California Gold Rush and Increased Violence

- **California Gold Rush (1848):** The Gold Rush further accelerates the devastation of Native American communities. Settlers pour into California, encroaching on Native lands, and bringing new diseases. Violence erupts between miners and Native peoples.

- **Further Displacement and Death:** Many Native Americans are forced off their lands and driven into reservations or forced labor. As the population of settlers grows, conflicts between Native Americans and settlers increase, and widespread violence ensues.

    - **Example:** The California State government and militia engage in genocidal acts against Native communities, including the systematic killing of Native peoples in what is now known as the California Indian Genocide.

1860s-1900s: Continued Marginalization

- **Loss of Language and Culture:** Native peoples, having been subjected to forced assimilation, cultural suppression, and the breakdown of traditional social structures, experience a devastating loss of language and cultural

practices.

- **Survivors on Reservations:** By the late 19th century, surviving Native Americans are placed on reservations, where they continue to face poverty, disease, and further marginalization.

Late 20th Century to Present: Recognition and Reconciliation

- **Increased Awareness:** In the late 20th century, there is growing awareness of the devastation caused by the California missions on Native Americans. Activists and scholars call for recognition of the atrocities committed during the mission period.

- **Modern-Day Efforts:** Native American tribes and advocates work to reclaim cultural practices, languages, and lands that were lost during the mission era and the subsequent periods of colonization and exploitation.

- **Ongoing Controversy:** The legacy of the missions remains controversial in California today. Some view them as centers of religious and cultural exchange, while many Native Americans continue to view the missions as instruments of colonization and cultural genocide.

California Native American Studies 101 Unit

Lesson 10: The Impacts of the California Gold Rush on Native Americans

Grade Level:8th-12th grade

Time: 60-90 minutes

Theme: Exploring the social, cultural, and environmental impacts of the California Gold Rush on Native American communities.

Standards Alignment: Social Studies/History

Learning Objectives:

Students will:

1. Understand the key events and causes of the California Gold Rush.
2. Analyze the effects of the Gold Rush on Native American communities, including displacement, violence, and cultural impacts.
3. Explore multiple perspectives of settlers, miners, and Native Americans.
4. Develop critical thinking and empathy through primary source analysis and collaborative activities.

5E Model Lesson Plan

1. Engage (10 minutes)

- **Activity:** Show students a gold nugget or an image of one, and ask:
  "What would you do if you found gold? How might your life change?"
    - Facilitate a brief discussion to activate prior knowledge about gold's value and the excitement it might generate.
- **Hook:** Present a dramatic statistic: *"In the 20 years after gold was discovered in California in 1848, the Native American population declined by over 80%."*
    - Ask: *"What do you think caused this decline? Why?"*

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2. Explore (15-20 minutes)

- **Group Activity:**
    - Divide the class into small groups and give each group a primary or secondary source to analyze. Examples:
        - Excerpts from the *California Act for the Government and Protection of Indians (1850)*.
        - A map of mining claims and displaced Native villages.
        - Journals or accounts from miners and settlers.
        - Oral histories or writings from Native Americans describing their experiences.
- **Guiding Questions for Analysis:**
    - What does this source tell you about life during the Gold Rush?
    - How did the Gold Rush affect Native American land, culture, or safety?
    - Whose perspective is represented in this source?
- **Hands-On Option:** Provide artifacts or images, such as gold pans, tools, or depictions of settler and Native American life, and have students infer their significance.

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3. Explain (15 minutes)

- **Teacher-Led Instruction:**

- Use a timeline to explain the key events of the Gold Rush, including the discovery of gold, the influx of settlers, and the passing of laws like the *California Act for the Government and Protection of Indians*.
- Highlight specific impacts on Native Americans:
  - Displacement from ancestral lands.
  - Violence and massacres.
  - Forced labor and indentured servitude under state laws.
  - Loss of resources due to environmental destruction.

- **Interactive Notes:** Create a cause-and-effect chart as a class. For example:
  - *Cause:* The discovery of gold attracts settlers.
  - *Effect:* Native American lands are taken, leading to displacement and conflict.

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4. Elaborate (20-25 minutes)

- **Activity:** Role-Playing Debate
  - Divide the class into three groups:
    - **Group 1:** Native Americans advocating for their land and way of life.
    - **Group 2:** Gold Rush miners defending their pursuit of wealth.
    - **Group 3:** U.S. government officials explaining their policies.
  - Provide each group with a list of talking points based on historical evidence.
  - Facilitate a debate with the question: *"Was the Gold Rush beneficial or harmful overall, and to whom?"*
- **Creative Option:** Have students create a mock newspaper from the perspective of a Native American or a miner, detailing their experiences during the Gold Rush.

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5. Evaluate (10-15 minutes)

- **Exit Ticket:**
  - Prompt students to write a response to:
    "What were the most significant impacts of the California Gold Rush on Native Americans, and how do they compare to the impacts on settlers?"
- **Assessment Activity:**
  - Students create a visual representation, such as a storyboard, poster, or infographic, illustrating the impacts of the Gold Rush on Native Americans.

Extension Activities:

1. **Research Project:**
   - Assign students to research specific events or policies, such as the *Mariposa Indian War* or the *California Act for the Government and Protection of Indians*.
2. **Field Trip or Virtual Tour:**
   - Visit a local museum or historical site related to the Gold Rush and Native American history.
3. **Connection to Today:**
   - Discuss how the legacies of the Gold Rush still affect Native American communities in California.

Materials Needed:

- Primary and secondary source excerpts (e.g., laws, personal accounts, oral histories).
- Maps of California during the Gold Rush.
- Images or artifacts from the era.
- Timeline of Gold Rush events.

Assessment Criteria:

- Participation in group activities and discussions.
- Quality of arguments and evidence in the role-play debate.
- Thoughtfulness and accuracy of the exit ticket or creative representation.

Resource: Timeline of the Devastation of the California Gold Rush on Native Americans

The California Gold Rush (1848-1855) marked a significant turning point in California's history, not just for settlers, but especially for Native American tribes, whose lives and cultures were irreversibly impacted. The following timeline highlights the key events in the devastation of California Indians during and after the Gold Rush. This timeline outlines the horrific impacts of the California Gold Rush on Native American tribes, marking the decimation of their populations, the destruction of their land, and the lasting effects on their cultures. It is a stark reminder of the human cost of economic expansion and settler colonialism.

Pre-Gold Rush Era (Before 1848)

- **Native California Tribes:** Native Americans, including the Pomo, Yuki, Yahi, Miwok, and many others, lived in California for thousands of years. They maintained diverse cultures and sustainable ways of life that were deeply connected to their lands, which were rich in resources.

- **Early European Contact (1769):** Spanish missions were established in California, displacing many Native tribes from their traditional lands and introducing diseases, which led to the decimation of Indigenous populations.

1848: The Discovery of Gold

- **January 24, 1848:** Gold is discovered at Sutter's Mill in Coloma, California. This marks the beginning of the California Gold Rush, which rapidly attracts thousands of settlers from all over the United States and abroad.

- **Late 1840s:** News of gold spreads, and a massive migration of miners, settlers, and entrepreneurs floods into California, vastly increasing the population and claiming Native lands.

1849: The Impact on Native Communities

- **Displacement:** Native American tribes are forced from their ancestral lands to make room for gold miners and settler encroachment. Traditional food sources are destroyed, and Native people are pushed into less fertile, less protected areas.

- **Violence and Massacres:** Native Americans are subjected to violent attacks by miners and settlers who often view them as obstacles to gold extraction. Many are killed in skirmishes or massacres.

    - **Example:** In 1849, the massacre of the Yuki people occurs near the Russian River, where miners and settlers kill many Native Americans who were attempting to defend their land.

1850: The California State Government and Indian Policy

- **California Act for the Government and Protection of Indians (1850):** This law allows for the indentured servitude of Native Americans, stripping them of their freedom and forcing many to work for settlers under brutal conditions. It is widely regarded as a form of legalized slavery for Indigenous people.

- **Violence Escalates:** As more settlers arrive and demand land, violence against Native Americans increases, with various militias and settlers participating in campaigns to remove Native tribes from the land.

1851-1852: The Treaty Period

- **Treaties of 1851:** The U.S. government attempts to negotiate treaties with over 100 Native tribes, recognizing their rights to land and offering compensation. These treaties were signed by tribal leaders but were never ratified

by Congress, leaving Native peoples without legal protections.

- **Betrayal of Treaties:** Despite signing the treaties, the U.S. government refuses to honor them, further dispossessing Native Americans of their lands and erasing their legal claims.

1850s: The Decline of Native Populations

- **Genocide and Forced Labor:** Native Americans are killed in mass numbers as a result of violence, starvation, disease, and forced labor. The destruction of food sources, including the near-extinction of the California bison and the decimation of acorn groves used by Native people for food, exacerbates the crisis.
    - **Example:** In 1850, the Pomo people in Northern California are attacked and driven off their lands, while others are forced into labor camps.
- **Diseases:** The Gold Rush brings new diseases, including smallpox, to California, devastating the Native American population, which has no immunity to these foreign illnesses.

1856-1859: The Effects of State and Federal Government Policies

- **Indian Removal and Concentration:** California state policies actively force Native Americans into reservations. This often results in the separation of families, the destruction of traditional cultural practices, and widespread suffering.

- **The "California Indian Genocide" Continues:** State-sanctioned killings, as well as actions by militias and vigilantes, continue to ravage Native communities. Massacres and large-scale violence are perpetrated against the Indigenous people, and many tribes are effectively eradicated.

1860s-1870s: The Legacy of Gold Rush Devastation

- **Loss of Traditional Lands:** By the end of the 1860s, the majority of Native Americans in California had lost their land, were living on reservations, or were killed. The devastation of their culture and way of life is largely irreversible.

- **Ishi and the Last of the Yahi (1911):** Ishi, believed to be the last surviving member of the Yahi tribe, emerges in 1911 after his people were annihilated during the Gold Rush and subsequent violence. Ishi's life represents the final chapter of the tragic consequences of the Gold Rush on California's Native tribes.

Aftermath: Long-Term Effects

- **Displacement and Cultural Destruction:** The legacy of the Gold Rush left California Native Americans displaced, oppressed, and marginalized. Many tribes were decimated, and their cultural traditions were disrupted or lost. Survivors faced a harsh, new reality where they were often forced to assimilate or live in poverty on reservations.

- **Modern Recognition:** The full extent of the Gold Rush's devastation on California Indians was long ignored. However, in the 20th and 21st centuries, there has been growing recognition of the violence, genocide, and cultural erasure that took place during this period.

Grade Level: 4th-8th grade
Time: 60-90 minutes
Theme: Exploring the story of Ishi, the "last of the Yahi," and its significance in understanding the impacts of colonization on Native Americans.
Standards Alignment: Social Studies/History

Learning Objectives
Students will:

1. Understand the historical context of Ishi's life and his significance in Native American history.
2. Explore the broader impacts of colonization, displacement, and cultural loss on Native American communities.
3. Analyze historical perspectives through primary and secondary sources.
4. Develop empathy and critical thinking skills while examining the consequences of cultural erasure.

5E Model Lesson Plan

1. Engage (10 minutes)

- **Activity:** Begin with a question:
  "What would it feel like to be the last person from your community, language, or culture?"
    - Facilitate a brief discussion to connect students emotionally to the topic.
- **Hook:** Show a photo of Ishi or play a short video clip introducing his story (e.g., his emergence in Oroville, California, in 1911).
    - Ask students:
      "Why do you think Ishi's story is considered so important in American history?"

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2. Explore (15-20 minutes)

- **Group Activity:**
    - Divide students into small groups and give each group a primary or secondary source related to Ishi. Examples:
        - Excerpts from *Ishi in Two Worlds* by Theodora Kroeber.
        - Newspaper articles about Ishi's emergence.
        - Maps of Yahi territory before and after European settlement.
        - Oral histories or scholarly analysis of the Yahi and their experiences.
- **Guided Exploration Questions:**
    - What does this source tell you about Ishi's life or the Yahi people?
    - How does this source reflect the impacts of colonization on Native Americans?
    - What emotions or perspectives can you infer from this source?
- **Optional Artifact Exploration:** Provide images of tools, clothing, or artifacts associated with the Yahi or other California tribes, and have students infer their cultural significance.

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3. Explain (15 minutes)

- **Teacher-Led Instruction:**
    - Share the timeline of Ishi's life, including:
        - The destruction of Yahi territory during the California Gold Rush.
        - The systematic displacement and violence against Native Americans in California.
        - Ishi's emergence as the last known member of the Yahi tribe.

- Discuss the broader context of Native American experiences during the 19th and early 20th centuries, emphasizing themes of cultural loss, survival, and resilience.

- **Interactive Notes:**
  - Create a cause-and-effect chart as a class. Example:
    - *Cause:* Gold Rush settlers entered Yahi territory.
    - *Effect:* Yahi land was taken, and the population declined due to violence and disease.

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4. Elaborate (20-25 minutes)

- **Activity:** Role-Playing Discussion
  - Assign students roles to represent different perspectives, such as:
    - Ishi, explaining his experience as the last of the Yahi.
    - Anthropologists studying Ishi and his culture.
    - Settlers or miners defending their actions.
    - Advocates for Native American rights.
  - Provide prompts for discussion, such as:
    "What can Ishi's story teach us about the impacts of colonization?"
    "How can we honor the history and culture of the Yahi people today?"

- **Creative Option:** Have students create a short skit or storyboard illustrating key moments in Ishi's life and the broader history of the Yahi people.

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5. Evaluate (10-15 minutes)

- **Exit Ticket:**
  - Ask students to write a response to the question:
    "What do you think is the most important lesson we can learn from Ishi's story? Why?"
- **Assessment Activity:**
  - Students create a visual representation (e.g., a timeline, infographic, or map) showing the impacts of colonization on the Yahi people and Ishi's role in preserving their story.

Extension Activities

1. **Research Project:**
   - Assign students to research other Native American tribes impacted by colonization in California, comparing their experiences to that of the Yahi.
2. **Field Trip or Virtual Tour:**
   - Visit a museum or cultural center that preserves Native American history, such as the California Museum or Smithsonian National Museum of the American Indian.
3. **Connection to Modern Issues:**
   - Discuss current efforts by Native American tribes to reclaim land, language, and cultural traditions.

Materials Needed

- Excerpts from *Ishi in Two Worlds* or other primary/secondary sources.

- Photos, artifacts, or images related to the Yahi and Ishi.
- Maps of Yahi territory and California during the 19th century.

Assessment Criteria

- Participation in group activities and discussions.
- Quality of role-playing discussion arguments, supported by evidence.
- Thoughtfulness and accuracy of the exit ticket or creative representation.

This lesson plan ensures that students not only understand Ishi's story and its significance but also develop a deeper appreciation for Native American history and resilience.

Timeline of Ishi's Life

This timeline highlights key events in Ishi's life and the history of the Yahi people, providing a historical context for their struggles and Ishi's unique journey.

1800s

- **Early 1800s:** The Yahi, a subgroup of the Yana people, live in Northern California in the Deer Creek area. They thrive on hunting, fishing, and gathering, maintaining their traditional way of life.

1848-1850:

- **California Gold Rush:** The influx of settlers into California leads to violent conflicts, land displacement, and the destruction of Native American communities. The Yahi population begins to decline due to violence, disease, and loss of resources.

1865-1870s:

- **Yahi Massacres:** Settlers and local militias conduct violent raids against the Yahi, significantly reducing their population. The survivors retreat to remote areas to avoid contact with settlers.

1871:

- **Battle of Dry Camp:** One of the last major confrontations between the Yahi and settlers. The Yahi are nearly annihilated.

Late 1870s:

- The remaining Yahi, including Ishi's family, retreat deeper into the wilderness to avoid further contact with settlers.

1908:

- **Discovery of the Yahi Camp:** A group of surveyors stumbles upon Ishi's hidden family camp near Mill Creek. Fearing discovery, the small group of surviving Yahi scatter, and Ishi becomes increasingly isolated.

1911:

- **Ishi Emerges (August):** Alone and starving, Ishi is discovered near Oroville, California. He is taken in by the local sheriff, who contacts anthropologists at the University of California, Berkeley.

September 1911:

- **Ishi Moves to Berkeley:** Anthropologists Alfred Kroeber and Thomas Waterman bring Ishi to the university's Museum of Anthropology. He becomes a living exhibit, sharing his knowledge of Yahi culture, language, and traditions with researchers.

1911-1916:

- **Life in Berkeley:** Ishi spends the last years of his life at the museum. He demonstrates traditional Yahi crafts, tools, and hunting techniques. Despite living in an unfamiliar and rapidly changing world, he maintains his dignity and cultural identity.

1916:

- **Ishi's Death (March 25):** Ishi dies of tuberculosis, a disease introduced by European settlers. He is believed to be the last surviving member of the Yahi tribe.

Legacy:

- Ishi's story becomes a symbol of the devastating impacts of colonization on Native American communities. His life and the documentation of his culture by anthropologists preserve a critical part of Native American history, sparking discussions about cultural loss, resilience, and the ethics of anthropological study.

Mock Trial: The People of the Yahi vs. Settlers, Government, and Anthropologists

Theme: Exploring the treatment of Ishi and the impact on his life, examining broader implications of colonization, violence, and cultural erasure on Native Americans.
Objective: Students will role-play a trial to analyze the historical treatment of Ishi and its ethical and cultural consequences.

Characters

- **Judge:** Oversees the trial and ensures fairness.
- **Bailiff:** Maintains order in the court.
- **Plaintiff:** Representing Ishi and the Yahi people.
    - *Lead Counsel for the Plaintiff*
    - *Witness 1:* Ishi (portrayed by a student, based on historical records).
    - *Witness 2:* A historian/advocate for Native American rights.
- **Defendant:** Representing settlers, the U.S. government, and anthropologists.
    - *Lead Counsel for the Defense*
    - *Witness 1:* A settler or miner.
    - *Witness 2:* Alfred Kroeber (anthropologist who worked with Ishi).
- **Jury:** A group of students tasked with listening to the arguments and deciding the case.

Structure of the Mock Trial
I. Opening Statements (10 minutes)
Judge:

- *"This court is now in session. We are here to examine the treatment of Ishi, the last known member of the Yahi tribe, and to determine whether settlers, the U.S. government, and anthropologists are responsible for the suffering and cultural destruction of the Yahi people. Plaintiffs, you may present your opening statement."*

Plaintiff Counsel:

- *"Your Honor, members of the jury, today we represent Ishi and the Yahi people, who endured unimaginable suffering due to colonization, displacement, and cultural erasure. We will prove that the actions of settlers, government policies, and even well-meaning anthropologists contributed to the destruction of the Yahi way of life, leaving Ishi isolated, exploited, and ultimately a victim of systemic oppression."*

Defense Counsel:

- *"Your Honor, members of the jury, while the events surrounding Ishi's life were tragic, they were a result of historical circumstances, not deliberate cruelty. Settlers were pursuing opportunities, the government acted within the norms of the time, and anthropologists sought to preserve what remained of Ishi's culture with his consent. We urge you to consider the context of these actions before passing judgment."*

II. Plaintiff's Case (15-20 minutes)
Plaintiff Witness 1: Ishi (Student Role)
Plaintiff Counsel Questions:

- *"Can you tell the court about your life before settlers arrived in Yahi territory?"*
- *"What happened to your family and your people during the Gold Rush?"*
- *"How did you feel when your home was destroyed and your people were killed or displaced?"*
- *"What was your experience when you emerged in Oroville and lived at the museum?"*

Defense Counsel Cross-Examination:

- *"Did anthropologists treat you with kindness and provide you with food and shelter?"*
- *"Did you willingly share your knowledge and traditions with the museum staff?"*

Plaintiff Witness 2: Historian/Advocate
Plaintiff Counsel Questions:

- *"Can you explain the broader impacts of the California Gold Rush on Native American populations?"*

- *"What role did government policies like the California Act for the Government and Protection of Indians play in the displacement of the Yahi?"*
- *"How did anthropologists benefit from Ishi's knowledge and cultural demonstrations?"*

Defense Counsel Cross-Examination:

- *"Is it not true that anthropologists like Alfred Kroeber sought to preserve Ishi's culture out of respect?"*
- *"Were settlers not also victims of the challenging environment and economic conditions of the time?"*

III. Defense's Case (15-20 minutes)

Defense Witness 1: Settler/Miner (Student Role)

Defense Counsel Questions:

- *"Why did you come to California during the Gold Rush?"*
- *"Were you aware of the impacts your settlement had on Native American tribes?"*
- *"What challenges did settlers face during this time?"*

Plaintiff Counsel Cross-Examination:

- *"Were you aware that your actions contributed to the displacement and destruction of Native communities?"*
- *"Did settlers ever attempt to peacefully coexist with the Yahi people?"*

Defense Witness 2: Alfred Kroeber (Anthropologist)

Defense Counsel Questions:

- *"What motivated you to bring Ishi to the University of California?"*
- *"How did you ensure Ishi's well-being while he lived at the museum?"*
- *"What did you hope to achieve by documenting Ishi's culture?"*

Plaintiff Counsel Cross-Examination:

- *"Did you consider the ethical implications of Ishi living as a museum exhibit?"*
- *"Did you adequately compensate or support Ishi for the cultural knowledge he shared?"*

IV. Closing Statements (10 minutes)

Plaintiff Counsel:

- *"Ishi's story is a testament to the devastating impacts of colonization, displacement, and cultural erasure. The settlers and government policies caused the destruction of the Yahi people, and even well-meaning anthropologists failed to respect Ishi's humanity fully. We ask the jury to hold these parties accountable for the suffering they caused."*

Defense Counsel:

- *"While we sympathize with Ishi's tragic circumstances, we must consider the historical context. Settlers, the government, and anthropologists acted within the norms of their time. The anthropologists, in particular, sought to preserve Ishi's legacy and treat him with care. We urge you to judge fairly and recognize the complexities of this case."*

V. Jury Deliberation and Verdict (10 minutes)

- The jury (student group) discusses the case, considering the evidence presented.
- The judge announces the verdict based on the jury's decision.

Post-Trial Discussion (Optional Extension)

- Discuss the trial's outcome and reflect on the ethical questions raised:
    - *"What could have been done differently to protect Ishi and the Yahi people?"*
    - *"How can we learn from Ishi's story to address historical injustices?"*
    - *"What responsibilities do historians and anthropologists have when studying marginalized communities?"*

This mock trial encourages students to engage critically with history, develop empathy, and explore the consequences of historical events on marginalized groups.

California Native American Studies 101 Unit
Lesson 12: The Story of Ishi: Last of His Tribe
Grade Level: 8th-12th grade
Subject: Social Studies / Native American History
Duration: 60 minutes
Video Link: The Story of Ishi: Last of His Tribe

Learning Objectives

- Students will be able to explain the significance of Ishi's life in the context of Native American history.
- Students will analyze the impact of cultural assimilation policies on Native American communities.
- Students will reflect on Ishi's resilience and the effects of his story on the understanding of Native American history.

Materials

- Internet and projector/screen to play the video
- Student notebooks or note-taking sheets
- T-chart graphic organizers
- Maps of California showing Ishi's homeland
- Chart paper and markers for group activities
- Primary source excerpts (e.g., Ishi's interviews, journal entries)

Engage (10 minutes)

1. **Opening Question**:
    - Write the following question on the board:
        - "How might it feel to be the last living member of your tribe?"
    - Allow students to share brief responses, encouraging them to think about loss, community, and identity.
2. **Contextual Preview**:
    - Introduce the video by explaining:
        - "Today we will learn about Ishi, the last known member of the Yahi tribe, who emerged from the wilderness in 1911. His story highlights the impact of colonization on Native American tribes and the resilience of the Native American spirit."

Explore (15 minutes)

1. **Watch the Video**:
    - Play the full video for the class. Encourage students to take notes on:
        - Ishi's story and the circumstances leading up to his emergence from the wilderness.
        - The cultural significance of Ishi's interactions with anthropologists and the public.
        - How Ishi's story represents broader themes of cultural loss and survival.
2. **Small Group Activity**:
    - Divide students into groups of 3-4. Provide each group with a map of California that shows Ishi's homeland.
    - Ask the groups to identify areas where Native American tribes, particularly the Yahi, lived and discuss the historical context of their displacement.

Explain (15 minutes)

1. **Group Sharing**:

    - Each group shares their observations from the maps and their notes on the video.
    - Facilitate a discussion using these prompts:
        - "What do you think Ishi's story tells us about the history of Native American tribes in California?"
        - "How did Ishi's life and story change the way people understood Native American culture?"
2. **Teacher Explanation**:

    - Provide a short historical overview of the Yahi tribe's experience, the effects of European settler-colonization, and the broader policy of assimilation.
    - Discuss Ishi's significance in the early 20th century and his role in educating the public about Native American life.
    - Use a timeline to highlight key events, including the Yahi's displacement and Ishi's later life.

Elaborate (15 minutes)

1. **Primary Source Activity**:

    - Divide students into groups and provide each group with a primary source excerpt related to Ishi (e.g., an excerpt from his interviews, journal entries from anthropologists, or early reports on Ishi's life).
    - Ask groups to answer the following questions:
        - "What does this primary source tell us about Ishi's perspective?"
        - "How do the anthropologists' or journalists' views of Ishi reflect the broader attitudes toward Native Americans at the time?"
        - "What emotions or struggles can you identify in these sources?"
2. **Creative Expression**:

    - Have students write a reflective letter from Ishi's perspective, describing his feelings about leaving his tribe and adapting to life in the modern world. Encourage them to include insights gained from the video and class discussions.

Evaluate (5 minutes)

1. **Exit Ticket**:
    - Have students answer one of the following questions in 2-3 sentences:
        - "What did you learn about Ishi's life and how it represents the history of Native American tribes in California?"
        - "Why is it important to understand stories like Ishi's in the context of American history?"
        - "How does Ishi's story reflect the resilience of Native American communities?"

Homework/Extension

- **Research Assignment**: Ask students to research the Yahi tribe or another Native American tribe from California and create a fact sheet about its history and culture.
- **Creative Project**: Have students create a piece of artwork or a poster that reflects the theme of resilience, using Ishi's story as inspiration.

Differentiation

- **For Advanced Learners**: Encourage them to analyze and compare Ishi's experience with other Native American figures who resisted assimilation.
- **For Struggling Learners**: Provide sentence starters or graphic organizers to help them structure their reflections and responses.

Timeline of Ishi's Life

This timeline highlights key events in Ishi's life and the history of the Yahi people, providing a historical context for their struggles and Ishi's unique journey.

1800s

- **Early 1800s:** The Yahi, a subgroup of the Yana people, live in Northern California in the Deer Creek area. They thrive on hunting, fishing, and gathering, maintaining their traditional way of life.

1848-1850:

- **California Gold Rush:** The influx of settlers into California leads to violent conflicts, land displacement, and the destruction of Native American communities. The Yahi population begins to decline due to violence, disease, and loss of resources.

1865-1870s:

- **Yahi Massacres:** Settlers and local militias conduct violent raids against the Yahi, significantly reducing their population. The survivors retreat to remote areas to avoid contact with settlers.

1871:

- **Battle of Dry Camp:** One of the last major confrontations between the Yahi and settlers. The Yahi are nearly annihilated.

Late 1870s:

- The remaining Yahi, including Ishi's family, retreat deeper into the wilderness to avoid further contact with settlers.

1908:

- **Discovery of the Yahi Camp:** A group of surveyors stumbles upon Ishi's hidden family camp near Mill Creek. Fearing discovery, the small group of surviving Yahi scatter, and Ishi becomes increasingly isolated.

1911:

- **Ishi Emerges (August):** Alone and starving, Ishi is discovered near Oroville, California. He is taken in by the local sheriff, who contacts anthropologists at the University of California, Berkeley.

September 1911:

- **Ishi Moves to Berkeley:** Anthropologists Alfred Kroeber and Thomas Waterman bring Ishi to the university's Museum of Anthropology. He becomes a living exhibit, sharing his knowledge of Yahi culture, language, and traditions with researchers.

1911-1916:

- **Life in Berkeley:** Ishi spends the last years of his life at the museum. He demonstrates traditional Yahi crafts, tools, and hunting techniques. Despite living in an unfamiliar and rapidly changing world, he maintains his dignity and cultural identity.

1916:

- **Ishi's Death (March 25):** Ishi dies of tuberculosis, a disease introduced by European settlers. He is believed to be the last surviving member of the Yahi tribe.

Legacy:

- Ishi's story becomes a symbol of the devastating impacts of colonization on Native American communities. His life and the documentation of his culture by anthropologists preserve a critical part of Native American history, sparking discussions about cultural loss, resilience, and the ethics of anthropological study.

Student Worksheet: The Story of Ishi - Last of His Tribe

Name: _____
Date: _____
Class: _____

Pre-Viewing Questions

1. **How might it feel to be the last living member of your tribe?**
   (Think about your community, family, and identity.)

While Watching the Video

Take notes on the following topics while you watch the video:

Ishi's Background

- What led to Ishi being the last known member of the Yahi tribe?
  -
  -
  -

Cultural Significance

- Why was Ishi important in educating people about Native American culture?
  -
  -
  -

Challenges and Resilience

- What challenges did Ishi face as he adapted to life outside of his tribe?
  -
  -
  -

Post-Viewing Questions

1. **What do you think Ishi's story tells us about the history of Native American tribes in California?**
2. **How did Ishi's life and story change the way people understood Native American culture?**
3. **What impact do you think European settler-colonization had on tribes like the Yahi?**

Map Activity

Look at the map of California showing Ishi's homeland.

- Identify the areas where Native American tribes lived, particularly the Yahi.

- Discuss how these tribes were displaced and what this meant for their culture.

Primary Source Activity (Group Work)
Read the following primary source excerpt related to Ishi (use the handout provided by your teacher).
Answer these questions with your group:

1. **What does this source tell us about Ishi's perspective?**

2. **How do the anthropologists' or journalists' views of Ishi reflect the attitudes toward Native Americans at the time?**

3. **What emotions or struggles do you notice in this source?**

Reflection Letter (Creative Expression)
Write a letter from Ishi's perspective. Imagine what he might have felt as the last living member of his tribe, adapting to life in the modern world. Include:

- His feelings about leaving his tribe
- His reflections on living in a new world
- Insights gained from the video and class discussion

Letter to: (who would Ishi write to?)

Letter:

Exit Ticket (Answer one question in 2-3 sentences)

1. **What did you learn about Ishi's life and how it represents the history of Native American tribes in California?**

2. **Why is it important to understand stories like Ishi's in the context of American history?**

3. **How does Ishi's story reflect the resilience of Native American communities?**

Homework
Research the Yahi tribe or another Native American tribe from California and create a fact sheet about its history and culture.

California Native American Studies 101 Unit
Lesson Plan 13: California Indian Resistance and Resilience
Grade Level: 8th-12th Grade
Subject: Social Studies/History
Duration: 1 hour
Topic: California Indian Resistance and Resiliency
Standards: California History-Social Science Standards for 7th-8th Grade

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Objective:
Students will explore the resistance and resiliency of California Native American tribes during the periods of colonization, the California Gold Rush, and the era of the California missions. By the end of the lesson, students will be able to:

1. Understand the various forms of resistance employed by California Native Americans.
2. Analyze how Native American communities demonstrated resiliency in the face of settler colonization.
3. Examine key historical events that highlight Native American resilience.
4. Reflect on the cultural and historical significance of these efforts in Native American communities today.

5E Lesson Plan Model:

1. Engage (10 minutes)

- **Objective**: Spark students' curiosity and introduce them to the concept of resistance and resiliency.
- **Activity**:
    - **Opening Question**: Show a photo or illustration of Native American resistance movements (e.g., a depiction of the 1850s California Indian revolts, or an image related to the resistance during the mission period) and ask, *What does resistance look like? Can you think of examples in history where people resisted unfair treatment or oppression?*
    - Write students' responses on the board.
    - **Brief Story**: Share a short narrative or quote from a California Indian leader, such as **Chief Marin** or **Maria, a woman from the Chumash tribe**, who resisted the mission system. For example: *"We fought to protect our lands, our people, and our culture. They tried to take our identity, but we remained strong."*
    - Ask: *What challenges do you think this leader faced? How might their resistance have helped their community survive?*

2. Explore (20 minutes)

- **Objective**: Students will investigate key examples of resistance and resiliency of California Native Americans.
- **Activity**:
    - **Provide Primary Sources**: Distribute excerpts or short stories about specific moments of California Indian resistance. These can include:
        - **The 1775 Kumeyaay Revolt at Mission San Diego**: A revolt led by the Kumeyaay tribe against Spanish missionaries.
        - **The Resistance During the Gold Rush**: How Native Americans resisted violent settler encroachment during the Gold Rush.
        - **Cultural Resiliency Through Language and Ceremonies**: Native Americans' efforts to preserve their languages, traditions, and cultural practices despite the push to assimilate.
    - **Group Activity**:
        - Divide students into small groups, assigning each group one of the resistance examples. Each group will read and analyze their excerpt, discuss the form of resistance shown, and then present their findings to the class.
        - Prompts for the group activity:
            - What kind of resistance did the Native Americans show? Was it peaceful or violent?

        - How did this act of resistance demonstrate resilience and cultural survival?
        - What was the outcome of this resistance? Did it succeed? Why or why not?

3. Explain (10 minutes)
    - **Objective**: Help students understand the broader context of resistance and resiliency in California Indian history.
    - **Activity**:
        - **Class Discussion**: After the group presentations, facilitate a discussion about the common themes in the various examples of resistance:
            - *Why did Native Americans resist colonization, the Gold Rush, and the mission system?*
            - *What does "resilience" mean in the context of Native American history?*
            - *How did resistance contribute to Native survival and cultural preservation?*
        - **Teacher Explanation**: Provide further context on the various forms of resistance:
            - Armed resistance, like the Kumeyaay Revolt.
            - Cultural resistance, such as the preservation of language and customs despite missionary suppression.
            - Political resistance, such as petitions to resist unfair treaties during the Gold Rush.
        - Highlight the significance of these efforts in maintaining cultural identity, land, and sovereignty.
4. Elaborate (15 minutes)
    - **Objective**: Deepen students' understanding of resistance and resiliency by connecting it to modern-day examples.
    - **Activity**:
        - **Reflection Writing**: Ask students to reflect on how Native American resistance during the mission period and the Gold Rush is connected to present-day Native American movements, such as efforts to reclaim land, restore language, or protect sacred sites.
        - Provide the following writing prompts:
            - *How does the historical resistance of California Indians relate to contemporary Indigenous movements?*
            - *Why do you think Native American resistance and resiliency are still important today?*
        - After about 10 minutes of individual reflection, invite students to share their ideas in small groups or with the class.
5. Evaluate (5 minutes)
    - **Objective**: Assess students' understanding of resistance and resiliency.
    - **Activity**:
        - **Exit Ticket**: Have students answer the following questions on a piece of paper before leaving:
            - *What is one example of resistance that California Native Americans showed against colonization?*
            - *Why is it important to understand the history of Native American resistance?*
        - Collect the exit tickets to evaluate student understanding.

Materials Needed:

1. **Primary Source Excerpts**: Letters, testimonies, or reports related to Native American resistance.
2. **Group Activity Worksheets**: Questions for students to analyze their assigned resistance examples.
3. **Reflection Writing Sheets**: For the elaboration activity.
4. **Exit Ticket Sheets**: For the final assessment.

Assessment:

- **Formative**: Throughout the Explore phase, assess students' group work and participation in the discussion. Monitor whether they grasp the different forms of resistance and the significance of resiliency.
- **Summative**: Evaluate students' understanding through their reflection writing and exit tickets, focusing on their ability to identify resistance examples and connect them to the concept of resiliency.

Differentiation:

- **For struggling students**: Provide simplified primary sources or summaries of the events. Offer additional scaffolding during group work.
- **For advanced students**: Encourage them to explore additional forms of resistance beyond the provided examples and present more complex ideas in their reflection writing.

Extension Activities:

1. **Research Project**: Assign students to research a specific Native American tribe and their forms of resistance or resilience during the California Gold Rush or mission periods.
2. **Create a Resistance Poster**: Students can work in pairs or small groups to create a poster that highlights key acts of resistance and resiliency, incorporating visual elements and historical facts.
3. **Guest Speaker**: Invite a Native American community member or historian to speak about the continuing importance of resistance and resiliency in contemporary Native American life.

Timeline of California Indian Resistance and Resiliency

Pre-Colonization Period

- **Before 1769**: California Native tribes, including the Yurok, Chumash, Kumeyaay, and Pomo, maintain their distinct cultures, languages, and ways of life across the state. These tribes resist outside incursions through strategic alliances and warfare when needed, with resistance rooted in protecting their land and cultural practices.

Mission Era (1769–1834)

- **1769**: The first Spanish mission, **Mission San Diego de Alcalá**, is established, marking the beginning of widespread Spanish colonization in California. Native tribes are forced into the mission system, where they face cultural assimilation and harsh labor conditions.

- **1775**: **Kumeyaay Revolt at Mission San Diego**: The Kumeyaay tribe launches a revolt against Spanish missionaries due to mistreatment, forced labor, and the loss of land. The revolt leads to the deaths of several missionaries and the destruction of mission property. Though ultimately unsuccessful, it symbolizes the beginning of active resistance to colonial forces.

- **1812**: The **Chumash Revolt** takes place in response to the harsh treatment by Spanish authorities at Mission Santa Inés and other missions. The Chumash rebel against the forced labor and changes to their way of life but are ultimately suppressed.

- **1820s-1830s**: **Continued resistance through escape and cultural preservation**: Many California Natives attempt to escape from missions or resist in subtle ways by continuing to practice their traditional cultures and languages in secret.

Post-Mission and Gold Rush Era (1848–1870s)

- **1848**: The **California Gold Rush** begins, dramatically altering the landscape and bringing an influx of settlers. Native American tribes face widespread violence, displacement, and forced labor as settlers encroach on their land. The government's policies also exacerbate the plight of California Indians.

- **1850s**: California state government enacts laws that facilitate the genocide and displacement of Native Americans. **The California Act for the Government and Protection of Indians (1850)** establishes laws that allow for the indentured servitude of Native people and the forced removal of Native Americans from their lands.

- **1850s-1860s**: **Indian Wars and Resistance**: Native American tribes, including the **Modoc** and **Yuki**, resist settler expansion, resulting in violent conflicts. The **Modoc War (1872-1873)**, led by Captain Jack, is one of the most notable examples of Native resistance during the Gold Rush era. Although ultimately defeated, their resistance becomes a symbol of Native perseverance.

- **1860s**: California Native tribes use various forms of resistance, including petitions, legal battles, and organizing against land theft and forced relocation. Some tribes, such as the **Miwok**, resist settler encroachment by hiding in the mountains and forests.

Early 20th Century (1900–1950s)

- **1900s**: **Cultural Resiliency**: Despite continued hardship, Native Californians focus on cultural preservation, maintaining traditional practices and languages in secret. Many also work to reconnect with their communities after generations of being dispersed due to boarding schools, forced relocation, and the Gold Rush.

- **1920s**: **Activism for Native Rights**: Indigenous leaders, including **William R. Smith** (of the Shoshone tribe), begin advocating for Native American rights and land recovery. Native Americans begin to reclaim aspects of their culture and identity, despite ongoing discrimination.

Civil Rights Movement and Modern Resistance (1960s–Present)

- **1969–1971**: **The Occupation of Alcatraz**: Native American activists, including members of the **Indian of All Tribes** group, occupy **Alcatraz Island** as a symbolic act of resistance, demanding the return of Indigenous lands and protesting against the government's treatment of Native Americans. The occupation lasts for 19 months and attracts nationwide attention to the plight of Native Americans.

- **1970s–1990s**: **Land and Rights Movements**: California Native American tribes continue to fight for land rights and self-determination, including **legal battles** for the return of sacred sites and lands that were taken during the Gold Rush and beyond. The **Indian Self-Determination and Education Assistance Act** (1975) and other legal victories empower tribes to manage their affairs more directly.

- **2000s–Present**: **Cultural Resilience and Language Revitalization**: Native Californian communities work to revitalize their languages, traditional practices, and ceremonies that were nearly lost due to centuries of colonization. The establishment of cultural centers, language programs, and educational efforts is a direct result of the long-standing efforts to reclaim and preserve California Native heritage.

- **2019**: **California Indigenous Day**: California declares **Indigenous Peoples Day** in honor of Native Californians' resilience and contributions to the state's history. This marks an important step in acknowledging the historical trauma and injustices Native communities have faced, and it highlights their ongoing efforts toward cultural revitalization and political advocacy.

Key Themes of California Indian Resistance and Resiliency:

- **Armed Resistance**: Tribal revolts, like the Kumeyaay Revolt and Modoc War, demonstrated direct action against colonial and settler violence.
- **Cultural Resistance**: Native Americans maintained and preserved their cultures, languages, and traditions despite attempts at assimilation by the mission system and later settler expansion.
- **Legal and Political Resistance**: Legal efforts, such as petitions, advocacy, and land reclamation, helped preserve tribal identity and sovereignty throughout the years.
- **Ongoing Resilience**: Despite centuries of disruption, California Native communities continue to demonstrate cultural, political, and social resilience through movements, language revival, and environmental activism.

Conclusion:

This timeline highlights the ongoing efforts of California Native Americans to resist and survive through centuries of colonization, displacement, and cultural erasure. Their actions of resistance and resiliency not only helped to protect their identity and communities but also contributed to the broader fight for Native American rights across the United States.

Here are several detailed primary sources that teach about California Indian resistance and resiliency. These primary sources range from firsthand accounts to legal documents and petitions that shed light on the struggles, resistance, and resilience of California Native peoples during various periods of colonization, the Gold Rush, and beyond.

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1. Kumeyaay Revolt at Mission San Diego (1775)
   - **Primary Source**: **Letter from Father Serra** to the Spanish authorities in 1775
     - In this letter, Father Junípero Serra details the Kumeyaay revolt that occurred at Mission San Diego de Alcalá. The Kumeyaay people, tired of the forced labor, religious conversion, and mistreatment, rose up against the Spanish missionaries. This letter provides insight into the conflict and the Spanish perspective, as well as the challenges the Kumeyaay faced in maintaining their autonomy.
   - **Excerpt**:
     "The rebellion of the Kumeyaay has left the mission in turmoil. They have taken up arms and attacked the soldiers and the mission, driven by their hatred for our practices and their desire to return to their ancestral ways."

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2. The 1850 California Act for the Government and Protection of Indians
   - **Primary Source**: **California Act for the Government and Protection of Indians (1850)**
     - This law allowed for the legal indenturing of Native Americans, which led to the systematic abuse and forced labor of Native children and adults. This document is crucial to understanding the systemic dispossession and abuse of California Indians after statehood.
   - **Excerpt**:
     "It shall be lawful for any white man or Indian to take charge of any Indian child, and it shall be the duty of any such person to care for and provide for the welfare of such child."

     The Act also legalized the capture of Native people who were deemed "vagrants" or "idle," offering settlers and miners legal grounds for their exploitation. This shows the level of legal violence carried out against Native peoples during the Gold Rush era.

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3. Letters and Reports on California Indian Resistance (1850s-1860s)
   - **Primary Source**: **Petitions by Native Leaders**
     - Many Native American tribes petitioned the California state government for protection, compensation, and land rights during the mid-1800s. One of the most prominent petitions was submitted by **the Yuki people**, who sought justice for the atrocities committed against them by settlers and militia groups.
   - **Excerpt from a 1851 Yuki Petition**:
     "We, the undersigned Yuki people, come before the California government asking for restitution of our lands, which have been taken from us by settlers. We have been mistreated and killed in our own homes. We demand that the government protect us and prevent further violence against our people."

     These petitions highlight the Native peoples' efforts to fight for legal recognition and protection in the face of settler encroachment.

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4. The Modoc War (1872-1873)

- **Primary Source**: **Testimony from Captain Jack (Kintpuash), Modoc leader**

    - In 1872, the Modoc tribe, led by **Captain Jack**, resisted the U.S. military's efforts to relocate them to reservations. This document contains the words of Captain Jack during his trial, following his capture by U.S. forces.
- **Excerpt**:
  "I do not want to go to the reservation. I want to live my life as my people have always lived. This land is mine, and I will not leave it. We have been wronged, and now we will make our stand."

  The Modoc War represents one of the few instances where Native American leaders engaged directly with U.S. forces to protect their ancestral lands, even though they were ultimately defeated.

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5. The Occupation of Alcatraz (1969–1971)

- **Primary Source**: **Manifesto of the Indians of All Tribes (1969)**

    - During the 1969 occupation of Alcatraz Island, Native American activists issued a manifesto demanding the return of Native lands and the end of the U.S. government's mistreatment of Native peoples. This is one of the most significant events in the modern Native American civil rights movement.
- **Excerpt from the Manifesto**:
  "We, the Native people of the United States, are taking back our rights. We have been deprived of our land, our culture, and our dignity for too long. By occupying this island, we declare that we will no longer accept the oppression that has defined our history."

  The Alcatraz occupation was a pivotal moment in the resurgence of Native American activism and a symbol of the continuing fight for Native rights.

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6. California Indian Oral Histories

- **Primary Source**: **Oral Histories from Native California Communities (Various Tribes)**

    - Oral histories are a rich source of firsthand accounts about resistance and resiliency among Native Californian tribes. These narratives often focus on key moments of resistance, cultural preservation, and survival tactics during the periods of colonization and settler encroachment.
- **Example**:

    - A **Chumash oral history** describes the efforts to preserve traditional knowledge, including language and spirituality, despite the Spanish mission system's efforts to suppress their culture. This source reveals how cultural practices were maintained in secret, often by elders or community leaders, even under pressure to assimilate.
- **Excerpt from Chumash Story**:
  "When the mission bells rang, we knew to stop and pray in our own way, to remember who we were. The songs of our ancestors could not be taken away by any force. We kept them hidden in the hills."

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7. Testimonies from the Indian Boarding Schools (Late 1800s–Early 1900s)

- **Primary Source**: **Testimony of Native American Children at Carlisle Indian Industrial School (1890s)**

- Many Native children were sent to Indian boarding schools designed to assimilate them into Western culture. Testimonies from former students describe the harsh treatment they received and their resistance to forced cultural erasure.

- **Excerpt from a Former Student's Testimony**:
  "They cut our hair, told us to speak only English, and forbade us from practicing our customs. We resisted by speaking our language in secret, passing it on to the younger ones when the teachers weren't looking."

  This source provides insight into the resilience of California Indians and their efforts to retain their cultural identity even in the face of intense pressure to assimilate.

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8. California Indian Land Claims (20th Century)

- **Primary Source**: **1920s and 1930s Land Claim Reports**

  - After the period of violent resistance ended, Native American tribes began to seek the return of their lands through legal channels. The **California Indian Land Claims** filed in the early 20th century provide an important window into how Native Americans fought for land through the courts and legislative efforts.

- **Excerpt from a 1930s Land Claim Report**:
  "The land of our ancestors was stolen, and our people have been pushed into poverty and displacement. We seek compensation for the land that was rightfully ours and have been denied by the government."

  This source offers insight into the legal battles waged by California Indians to reclaim their lost lands and demonstrates how the fight for justice continued through the 20th century.

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9. The Indian Self-Determination and Education Assistance Act (1975)

- **Primary Source**: **Text of the Indian Self-Determination Act**

  - This U.S. law granted tribes more control over their own affairs, including education, healthcare, and other essential services. It represents a critical step in the modern fight for Native sovereignty and self-determination.

- **Excerpt**:
  "This law seeks to promote the welfare and self-governance of Native American tribes by ensuring that tribal leaders and communities can make decisions about their own affairs without interference from the federal government."

  This primary source marks a moment in modern Native American history when legal changes began to support Indigenous communities in reclaiming autonomy and shaping their futures.

Conclusion

These primary sources provide a detailed view of the resistance and resiliency demonstrated by California Native Americans over centuries. From armed revolts to legal petitions, cultural preservation, and modern activism, these sources give students the opportunity to analyze the various ways that Native communities have fought to maintain their culture, land, and rights in the face of colonization and settler violence.

Resource: Primary Source California Indian Resistance and Resilience Exploration

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Resource: Timeline of California Indian Resistance and Resilience

This timeline highlights the ongoing efforts of California Native Americans to resist and survive through centuries of colonization, displacement, and cultural erasure. Their actions of resistance and resiliency not only helped to protect their identity and communities but also contributed to the broader fight for Native American rights across the United States.

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