


Spring 2021

Towards a Celebration of Native Resilience: Interrupting National Myth-Making in the American Classroom

Claire FitzGibbon Lampson
Bard College, cflampson@gmail.com

Follow this and additional works at: https://digitalcommons.bard.edu/senproj_s2021

 Part of the [Curriculum and Instruction Commons](#), [Curriculum and Social Inquiry Commons](#), [Disability and Equity in Education Commons](#), [Early Childhood Education Commons](#), [Educational Methods Commons](#), and the [Elementary Education Commons](#)



This work is licensed under a [Creative Commons Attribution-Noncommercial-No Derivative Works 4.0 License](#).

Recommended Citation

Lampson, Claire FitzGibbon, "Towards a Celebration of Native Resilience: Interrupting National Myth-Making in the American Classroom" (2021). *Senior Projects Spring 2021*. 103.
https://digitalcommons.bard.edu/senproj_s2021/103

This Open Access is brought to you for free and open access by the Bard Undergraduate Senior Projects at Bard Digital Commons. It has been accepted for inclusion in Senior Projects Spring 2021 by an authorized administrator of Bard Digital Commons. For more information, please contact digitalcommons@bard.edu.

Towards a Celebration of Native Resilience
Interrupting National Myth-Making in the American Classroom

Senior Project Submitted to
The Division of Social Studies
of Bard College

by
Claire Lampson

Annandale-on-Hudson, New York
May 2021

Acknowledgments

To my advisor Christian Crouch, your warmth, commitment to integrity and unwavering encouragement truly made this project possible. I am in awe of your ability to render complex and nuanced materials accessible. It has been an honor and privilege to learn from you.

To my senior project cohort, Ella & Melina, for your thoughtful feedback, joyous support and brilliant insights -- thank you for making this process one I looked forward to each week and one I will cherish always.

To my board members, Derek Furr & Peter L'Official, your attentive feedback, well-rounded comments and your generous gift of time means the world to me. It has been a pleasure working with each of you.

Jack, your attentive listening, patience, and the endless cups of coffee at all hours of the night provided unmatched sweetness and affirmation.

To my dear friend Oriana, your unparalleled empathy and investigative questions bring light to my life and inspired authenticity in this project.

To my exuberant house-mate and adored friend Mica, thank you for the boundless support, countless giggles, and tireless faith in our ability to have fun in the process of creating our projects. I am inspired by your dedication and persistence and cannot wait to witness your next chapter.

To my thoughtful and ever-present friend Rachel, the countless hours working by your side has truly been a highlight of my college experience. I am grateful beyond measure for the humour and camaraderie your presence has provided throughout this project.

To my considerate and encouraging house-mate and friend Rex, thank you for your steadiness and enthusiasm for joy. You have been a force of positivity and kindness throughout this process and my entire undergraduate experience.

To my steadfast and whole-hearted friend Grace, your friendship of over 15 years is one of my most treasured connections. Thank you for your consistency and unwavering love.

To my trusted confidant and cherished friend Callie, thank you for tea-time and nourishment of all kinds. You are a force to be reckoned with and I so appreciate you.

To my childhood teachers, Sasha Prosser & Mark Jensen, thank you for your generous comments and the unmatched dedication that you bring to your classrooms. I feel immensely grateful to know you and have learned from each of you.

To my resilient mother Brigid, loving father Taylor and inspiring twin brother Evan, the three of you have offered unimaginable support and encouragement. Thank you for shaping me into the woman I have become and for unconditionally loving me at every step.

Table of Contents

Introduction.....	1
Lesson Plans.....	26
Week 1: ‘Tree of Life’: Acorn Food Pathways of the Coastal Miwok in What is Known as Sonoma County.....	26
Week 2: Fire & Traditional Ecological Knowledge: Past & Contemporary Impacts of The Coastal Miwok’s (and Pomo & Ohlone’s) Fire Tending Practices in What is Known as California.....	36
Week 3: Impact of Invasion and Colonization on Salmon in What is Known as the Pacific Northwest & The ‘Salmon People’.....	41
Week 4: Unpacking the Spanish Mission System of What is Known as California.....	57
Week 5: Giving Thanks: Understanding and Reimagining Narratives of Thanksgiving & Centering The Wampanoag People in What is Known as Massachusetts.....	70
Week 6: Cultivating Remembrance & Resilience Through A Community Garden on Coastal Miwok Land.....	81
Conclusion.....	82
Bibliography.....	84

Introduction

In the blazing summer heat of what is currently known as California, my twin brother and I pull pesky weeds from rows of fragrant basil plants, gathering seeds from the bursting white flowers for next year's crop. Digging my hands into the earth, my curious fingers encounter a black shiny rock that has sharp edges and worn notches; with glee and excitement my brother and I run to our Dad asking him what it might be and where it had come from. He tells us about obsidian arrowheads, about how they were used to hunt deer and other animals on this land. He also tells us about the people that lived on and used this land generations before us: the Coastal Miwok and the Kashaya. But our conversation halts there. What happened in between the Coastal Miwok's use of obsidian arrowheads to hunt and sustain themselves here and my own family's ownership and reliance on the same land? Fifteen years later I sit down to a project which centers this necessary wondering, a work which highlights my ignorance and the system that produced it and hopes to acknowledge and interrupt it with a different way forward.

Understanding my own place in a system of settler colonialism, racial capitalism and the forced removal of American Indian communities is a core tenet of this project's work. I endeavor not to center my own whiteness but acknowledge my positionality and privilege as I come to this work. Through naming and unpacking the myths my own education and childhood instilled in me, I hope to challenge and address the problematic, contradictory and violent ways that American schooling fails to accurately and truthfully educate young students on American Indian history and contemporary presence. It is my hope that this project, which is one small piece of a wider and necessary shift, encourages non-Native educators in my local community

and beyond to do the same - in and outside of the classroom. These reckonings, in combination with a love of pedagogy, child psychology and learning brought me to this attempt at creating a newly imagined curriculum for California 4th Graders to learn about Native American historical realities and contemporary existence.

This project strives to center Native traditions through story and Native voices while also not appropriating, romanizing or imagining Native life as a figment of the distant past. It intends to orient students to specific Native presence in their local area today and American Indians' role in shaping the region's history and geography. This project strives to give young children a foundational understanding of colonization, and their understanding of its detriments and lasting implications on a wider scale. Perhaps most importantly I hope to offer teachers and students the resources to engage with contemporary Native lives and presences as individual, resilient, joyful and persistent. I do so with an intentional engagement around critical thinking, assessment skills and inviting students to consider other forms of knowledge creation and transmission.

How then, do we teach historical and present realities of violence and harm to young children honestly and productively? More specifically what does it mean to teach Native American studies in a way that is constantly redirecting the focus to institutions and structures of power away from narratives of damage or victimhood, while acknowledging the atrocities at hand. As scholar J. J Ghaddar writes,

anyone researching or writing about Turtle Island (North America) must confront the question of how or when or why to display the damage and abuse so vital to settler colonialism. What is the point of the endless brutal images and stories? What happens with the relentless reiteration of the ghastly accounts and horrific media sound bites? Conversely, what are the consequences of erasing and ignoring the violence and horror that racism requires?" (J.J. Ghaddar).¹

¹ Ghaddar, J.J. *Total archives* for land, law and sovereignty in settler Canada. *Arch Sci* 21, 59–82 (2021). <https://doi.org/10.1007/s10502-020-09353-w>

This project attempts to strike a balance that acknowledges both the horrific atrocities that Native peoples faced (and face) at the hands of colonizers, while focusing on a celebration of resilience and persistence. While it is necessary to give all children a foundation in these realities, it is not productive to create horrified students or retraumatize Native students and families in the process.

As white person engaging in creating such a curriculum it is necessary to contend with the potential re-traumatisation and reenactments of violence that this project poses; through acknowledging the various power-dynamics alive in this project (as both an educator, writer & thinker) I place particular emphasis on the care and intentionality necessary to disrupt (re)perpetuations of harm against Native communities. How can consent be brought into this project in a meaningful way? Ghaddar confronts these questions through her writing,

How, then, do those who are targeted for elimination [...] articulate their politics? [...] They refuse to consent to the apparatuses of the state. And in time with that, I refuse to tell the internal story of their struggle. But I consent to telling the story of their constraint. (J J Ghaddar).²

I find myself landing in a similar position. Whenever and wherever possible I look to center Native voices in the first person account— I have been very intentional in choosing American Indian community members to lead the field trips included in my curriculum. Beyond this, I have spent time in communication with the Coastal Miwok education center and have retrieved stories and community information from official websites that offer explicit permission for redistribution and community engagement. I also see this project as a way to highlight and celebrate the work that Native communities have undertaken consistently throughout time to help educate those beyond their communities on their history and contemporary existence

² Ghaddar, J.J. *Total archives* for land, law and sovereignty in settler Canada. *Arch Sci* 21, 59–82 (2021). <https://doi.org/10.1007/s10502-020-09353-w>

through their own words. I endeavor not to tell the internal story of Native American lives but to make visible historical and present realities that have been intentionally and systematically erased. It is important to acknowledge that this project does not do so perfectly, and to recognize that my own voice is present in its offerings and instructions.

Through unearthing and uncovering the historical and contemporary realities of Native peoples in my area, this project offers a vital reckoning around Native peoples' forced removal in name of the very systems of white supremacy and American myth-making that I now benefit from. I turn to the land as a narrator of this history, as an archival force that holds both celebration and violence in its very existence. As Faith Spotted Eagle, a member of the Yankton Sioux Nation and American activist and politician writes, "the messages are in the land".³ By uncovering and digging into the legacy remembered by and alive in the land that has formed me, I honor this land as an archive and seek to reduce the perpetuation of further harm to the land itself and those to whom it is sacred homelands.

While I center connection to place, local geography and relationship with the land, this project also works to dispel the myth which equates Indigeneity to being 'part of the natural world.' As one of the most prominent stereotypes that is perpetuated about American Indian communities this narrative primitivizes Native peoples, creating a pervasive mythology that relegates them to a distant past. In mitigation of this myth, this project emphasizes Native

³ Ghaddar, J.J. *Total archives* for land, law and sovereignty in settler Canada. *Arch Sci* 21, 59–82 (2021). <https://doi.org/10.1007/s10502-020-09353-w>

resistance, persistence and survivance⁴ - celebrating resilience and existence in the modern world.

As I acknowledge my positionality in this work and endeavor to articulate the impacts of these lesson plans, one fundamental problem I grapple with is the language and terminology that I employ throughout the project. It is vital to contend with the ways in which language has been and continues to be harnessed as a tool of erasure, colonial violence, and American myth-making against American Indian communities. While identifying the most correct term(s) and employing them does not address the multidimensional and ongoing unpacking of historical and contemporary implications of terminology in Native studies, it can serve as a beginning point for deeper exploration and discussion.

General knowledge recognizes that the origins of the term “Indian,” in reference to people in the Western Hemisphere, originated because of Christopher Columbus’s mistaken idea that he had discovered a new route to India when he arrived in the Caribbean.⁵ The term ‘Indian’ born out of this violent and falsified legacy not only perpetuates harmful colonial myths, but has also been harnessed by contemporary modes of erasure and anti-Native movements. Scholar and citizen of the Osage Nation, Robert Warrior writes in response to the use of the word ‘Indian’, “...most scholars in Native American studies and many Native people themselves advise against the use of the word “Indian” alone as a noun (singular or plural) in favor of “American Indian,” though the adjectival form (as in “Indian culture”) is widely acceptable in the United States”.⁶

⁴ Ernest Stromberg, “American Indian Rhetorics of Survivance: Word Medicine, Word Magic,” *American Indian Rhetorics of Survivance* (University of Pittsburgh press, 2006)<https://mererhetic.libsyn.com/american-indian-rhetorics-of-survivance-new-and-improved>

⁵ Robert Warrior, “Indian | Keywords for American Cultural Studies, Third Edition,” accessed May 5, 2021, <https://keywords.nyupress.org/american-cultural-studies/essay/indian/>.

⁶ Ibid

American Indian, on the other hand, is preferred by many Native scholars and community members, others still prefer 'Native American' or simply 'Native'.

Just as there is no homogenous Native population, there is not one term that is considered universally paramount or appropriate. As Warrior reflects, "The issue of proper nomenclature is nowhere near settled, and specific usages usually reflect regional and national histories and realities".⁷ Positioned and defined within varying contexts and historical legacies, American Indian communities across what is currently known as the United States, carry different affinities and aversions to the multitude of terms that others have deemed appropriate for them and the names that they choose for themselves.

In the face of parsing through these variable options, there is one avenue that is widely agreed upon as the most appropriate; using the specific names that Nations and communities have for themselves whenever possible. This practice provides an interruption of grouping all Native peoples into one cohesive community and highlights the individuality and sovereignty of each Native community (such as the Coastal Miwok and the Kashaya in this project). Warrior reiterates, "This specificity stand[s] in marked contrast to references to *the* Indian, *the* Native American, or *the* original American, which are monolithic and help bolster the misimpression that all Indigenous people are the same".⁸ In an effort to acknowledge and respect specificity whenever possible this project uses individuals and communities' self-given tribal affiliations and names rather than 'Native', 'American Indian' or 'Native American'.

This project also tackles language as a colonial construct beyond the terms for describing Native peoples. One particular example is using 'Turtle Island' which is a term used by a variety

⁷ Ibid

⁸ Ibid

of Native communities to describe the land currently known as North America. In integrating terms that reinforce the sovereignty and connection that Native communities have to the land that is central to this project, I acknowledge that colonization is ongoing, that Native land continues to be occupied. In a similar vein, I often use language such as “what is currently known as California” to acknowledge that this definition of space and land is not set in perpetuity; that this land also has and will always be the sacred homelands of the Ohlone and Coastal Miwok Nations (among other Nations). In addressing common-place terminology this project works to subvert the all encompassing notion that the land we know now as the United States was always intended to be and will always be the nation we know today. Through addressing this pervasive linguistic framing, this project also acknowledges that the very boundaries of the nation-state are contested by enduring Indigenous presence and assertions of sovereignty.⁹

On Curriculum, Learning Standards & Pedagogical Framing

Young children encounter one-sided terminology and colonial framing of Native peoples and land regularly in the classroom. Curriculum is one of the most profound pieces of cultural production that evidences a legacy of violence, erasure, and harm against Native peoples in the United States. American students employ stereotyped and bigoted vocabularies to describe Indigenous communities and colonial history at alarmingly young ages.¹⁰ In pursuit of unpacking this reality and many others in kind, Professor Sarah Shear examined the academic standards for

⁹ Kauanui, J. Kēhaulani. “Indigenous.” In *Keywords for American Cultural Studies, Second Edition*, edited by Bruce Burgett and Glenn Hendler, 2nd ed., 133–37. NYU Press, 2014.

¹⁰ Brophy, Jere E.. “Developments in Elementary Students' Knowledge about and Empathy with Native Americans.” (1998).

elementary and secondary school education in all 50 states. Her study revealed that “vast majority of references to Native Americans —87 percent—portrayed them as a population that existed only prior to 1900.”¹¹ Meanwhile, the genocidal war against American Indians is portrayed as an inevitable conflict that colonizers handled reasonably. She articulates this stating, “All of the states are teaching that there were civil ways to end problems....and that the Indian problem was dealt with nicely.” This curricular framing provides no space for students to think critically about Manifest Destiny and the myth-making at work in American Nationalism.

Detrimental stereotypes and homogeneous overgeneralizations also plague textbooks like this Nebraska state textbook, which describes Native peoples as “drunks, and lazy”¹². These anachronistic and harmful depictions of Native peoples reify the notion that Native Americans are primitive actors of the past—a past that needs no critical reflection. It is these seemingly minute choices that help to explain why non-Native people feel so comfortable dressing up like a Native American on Halloween, throwing “Conquistabros and Navahos” parties,¹³ and leaving reservation lands, like the Cherokee Nation reservation, off of Google maps until 2020.¹⁴

Curricular and linguistic choices matter.

We can look to the influence of these stereotypes and false narrative within the ideas of our youngest generation; by examining the language chosen by kindergarteners to describe Native peoples we can gather a sense of the pervasive and harmful ideas of Native communities that persist through today as a result of uninformed curricula and mass-media productions. In

¹¹ Lisa Wade, “Schools Teach Children That Native Americans Are History,” *Pacific Standard* (*Pacific Standard*, December 3, 2014),

¹² Wade, Lisa. “Schools Teach Children That Native Americans Are History.” *Pacific Standard*, December 3, 2014.

¹³ Wade, Lisa. “Schools Teach Children That Native Americans Are History.” *Pacific Standard*, December 3, 2014.

¹⁴ Jack Healy and Adam Liptak, “Landmark Supreme Court Ruling Affirms Native American Rights in Oklahoma,” *The New York Times* (*The New York Times*, July 9, 2020),

1999, Jere Brophy embarked on a research project that investigated just this, entitled, “Developments in Elementary Students' Knowledge about and Empathy with Native Americans.”¹⁵ His results were shocking. When asked, kindergarten students characterized Indians almost exclusively as ‘warlike’ and ‘primitive’ dancing around campfires, hunting with bows and arrows, or attacking people with axes. Brophy’s study gathered responses that included:

They are bad and they don’t like people,” “The bad Indians kill people and the good Indians want to kill the bad Indians,” “They do wars and are bad,” “They sit on the ground in a circle,” “They have bows and arrows,” “They dance around a fire,” and “They put ropes around people” (the last statement made by a child who had recently seen the movie *Peter Pan*).¹⁶

Some of the kindergarten and first grade students not only stereotyped Indians but spoke as if “Indians” were qualitatively different from “people.” Comments included “Real people don’t like Indians mostly,” “They come out when it is dark,” and “I knew he was an Indian because people couldn’t do that.”¹⁷ These comments underscore the problematic nature of Indian stereotyping if not addressed explicitly in the curriculum and pedagogical practices for young children.

Waldorf pedagogy, which has garnered recent attention, both positive and negative, for its technology-resistant, art-focused, and whole-child-centered philosophy, is based on the work of controversial anthroposophist Rudolf Steiner.¹⁸ As a Waldorf student for 13 years myself, this project is based on Steiner’s framework both out of practical necessity and as a way to

¹⁵ Brophy, Jere E.. “Developments in Elementary Students' Knowledge about and Empathy with Native Americans.” (1998).

¹⁶ Ibid

¹⁷ Ibid

¹⁸ Alex Van Buren, “What Is the Waldorf School Method?,” *The New York Times* (The New York Times, April 19, 2020), <https://www.nytimes.com/2020/04/19/parenting/waldorf-school.html>.

intentionally disrupt Waldorf schooling as an exclusionary and problematic space. Because of my own experiences, I feel most able to imagine a revised version of the lessons that I was taught and contend with the inadequacies of my own learning. Additionally, I have been able to be in contact with two of my own teachers, Mark Jensen and Sasha Prosser, who have helped me better understand the process of lesson planning and their thoughts on presenting this difficult but vital information to young children. Imagined in the context of the specific K-8 Waldorf Charter school that I attended, I turn to the land and the pedagogical framework that formed me with the hopes of interrupting a continuing cycle of ahistorical and misrepresentative classroom experiences. I see the imagining of these lessons, which involves different kinds of voices and narratives, as both a remedial process and an illumination of not only my particular school's educational approach but also of Waldorf pedagogy more broadly.

What I have maintained from a Waldorf pedagogical framework is an emphasis on presenting material in a wide variety of mediums and forms; engaging students through tactile hands-on activities, connection to natural materials, artistic expression, imagination, and connection to place - all of which are central components of the Waldorf framework.¹⁹ Another facet of Waldorf schooling that I maintain is its curricular rhythm that includes Main Lesson Blocks, Main Lesson Books, and a daily opening and closing routine. Main Lesson Blocks which span anywhere from 3 to 6 weeks are dedicated to one specific topic ranging from Medieval History to Chemistry, or, in this case, Native American and Indigenous Studies. Each day begins with a 2 hour long Main Lesson which offers a holistic and interdisciplinary approach to each specific topic. Core academic lessons such as math, language arts, and foreign language classes

¹⁹ "About Bright Water," Bright Water Waldorf School, accessed May 5, 2021, <https://www.brightwaterwaldorf.org/about-bright-water>.

are woven in during the remainder of each school day. This unique rhythm of dedicated time to each topic enables teachers to bring story, painting, and narrative play into their lessons. I remember these moments of my Waldorf schooling as the most formative; presenting material in a way other than a teacher standing at the front of the room to ‘inform’; this concept is not only central to my own positive experiences of being a student but is central to my own pedagogical philosophy.

One of the most compelling components of my desire to retain a basic Waldorf structure is the use of Main Lesson Books. Main Lesson Books are a creative, artistic culmination of the information presented throughout the entire Main Lesson. Each book is made up of drawings, stories, and summaries, with special attention paid to making it aesthetically pleasing. The Main Lesson Book contains compositions and artwork such as illustrations, diagrams, timelines, and maps that accompany them. This kind of work removes the need for historically inaccurate and offensive Textbooks that have filled our classrooms for so many years. Instead, Main Lesson Books offer a personalized and self-expressive way of teaching and learning - relying not only on intellectual capacity and comprehension but attention to detail and the process of crafting something beautiful. This allows for each student to create a textbook of their own making - serving not only as a look into each student’s progress and understanding but a retelling of each lesson in their own voice and images in their own style.

Another Waldorf belief I carry through to this project is that story is a powerful way to enter into a subject. By beginning my lessons with a story, and returning to that same story at the end of our week’s lesson I am hoping to spark joy and curiosity in the children as they engage with the more difficult material that follows the story. Waldorf’s philosophy also encourages

hands-on activity and outdoor play and learning which is also where I drew my ideas for visiting the different places like the Cultural Center and spending time outside during each week.

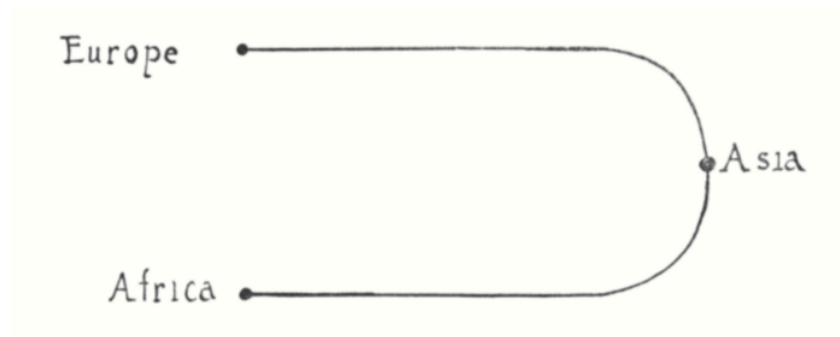
One divergence from a Waldorf framework that feels central to this project is my inclusion of media resources in the lesson plans. While in many ways I am a proponent of Waldorf schools discouragement of screen usage in and outside the classroom, in the instance of American Indian studies I feel that media's inclusion is a necessary component of challenging the relegation of Native peoples to a distant past. The use of video and technology in this lesson is an integral part of the narrative that I deem necessary to communicate with students; by giving them opportunities to view videos and other media of contemporary Native Youth and some of their practices, I intend to increase their awareness of the ways that Native Communities have adapted their traditional practices and preserved them through the use of modern industry and innovation.

As wonderful as these components of Waldorf education are, it is necessary to understand how they are constructed within a complex and disturbing legacy that surrounds the movement's foundational pedagogical thinker: Rudolf Steiner. Steiner, born in 1861, was an Austrian philosopher, social reformer, architect, and alleged clairvoyant.²⁰ Steiner gained initial recognition at the end of the nineteenth century as a literary critic and went on to found an esoteric spiritual movement in the twentieth century known as anthroposophy. Through this movement, Steiner attempted to find a synthesis between science and spirituality. This movement eventually led to his founding of Waldorf schools towards the end of his life. The principles of Waldorf Education evolve from an understanding of anthroposophy and human

²⁰“Rudolf Steiner,” Encyclopædia Britannica (Encyclopædia Britannica, inc., March 26, 2021),

development that address the needs of the growing child. Following Steiner's death in 1925, a quiet but steadily growing movement of Waldorf schools began spreading across the globe. Today nearly 1,000 Waldorf schools operate across 60 countries, many more operate as 'Waldorf-inspired' schools.²¹

Diagram 3 from Rudolf Steiner's "[The Mission of Folk-Souls](#)"²²



While Steiner's writings specifically focused on education are not overtly problematic, many of his other writings point to racist ideology and an understanding of karmic power that is deeply troubling. Steiner believed there was a hierarchy in races; a soul with good karma could hope to be reincarnated into a race that is higher up in the hierarchy until one reached the 'top' of European ethnicity/whiteness (see figure above for visual).²³ In discovering this deeply disturbing tenet of Steiner's thinking I feel it is that much more important to ensure that Waldorf methodology is problematized and not taken at face value. In line with this thinking, and in an

²¹ "What Is Waldorf Education?," Sunbridge Institute, September 9, 2020, <https://www.sunbridge.edu/about/waldorf-education/>.

²² Rudolf Steiner, "Mission of Folk-Souls (1929): Lecture 4," Mission of Folk-Souls (1929): Lecture 4, accessed May 5, 2021, <https://wn.rsarchive.org/Lectures/GA121/English/APC1929/19100610p01.html>.

²³ Rudolf Steiner, "Mission of Folk-Souls (1929): Lecture 4," 1910, <https://wn.rsarchive.org/Lectures/GA121/English/APC1929/19100610p01.html>.

effort to center Native voices and belief systems in this curriculum I turn to The Sacred Little One's Project as another central pedagogical framework for this project.²⁴

The Sacred Little One's Project²⁵, is an ongoing educational project, which was originally developed and funded through the American Indian College Fund. The project is spearheaded by members of the Menominee Nation of Wisconsin and works to offer 'culturally responsive' materials for educators teaching American Indian history. The project seeks to model and deliver instruction that 'affords future teachers the necessary skills to support all learners and enable Native and nonnative children alike to gain academic skills, motivation, support and confidence necessary to succeed in school'. Perhaps most relevant to my curriculum is the rhythm and cycle they provide as the foundational flow for how lessons should be taught. The basic premise of this rhythm is to begin with the beginning and the self, that which is directly related to individual students and their self-knowing. From this beginning, lessons are then able to gradually grow larger in scale - turning towards the community, the region and finally the wider world to more deeply understand each topic. As the project relays, 'The traditional Indian approach of first learning about oneself, and then gradually the rest of the world, is the basic success model'²⁶.

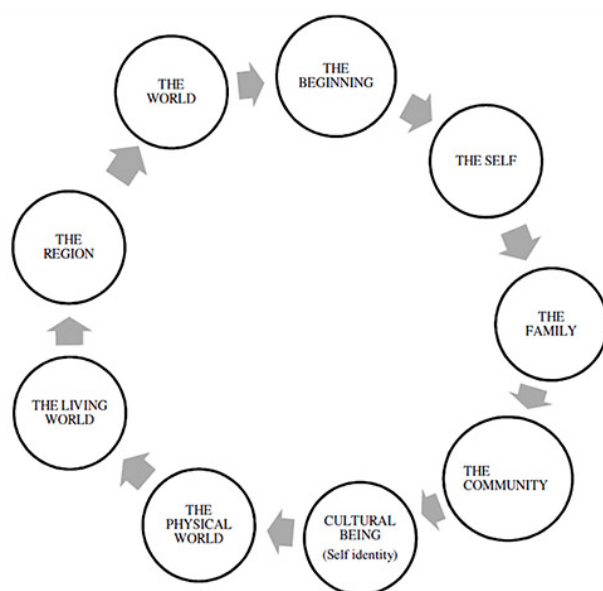
Beyond this, the circular presentation of their model (as seen in the figure below) indicates the interconnected and ever repeating cycle of learning about the wider world through investigating the self and vice-versa; the scope and scales of learning are ever intertwined, propelling the individual, the communal and the living worlds in continuous, and never ending teachings. This model, like Waldorf pedagogy, centers legends and story at the center of the

²⁴ "College of Menominee Nation's Sacred Little Ones Project," College of Menominee Nation's Sacred Little Ones Project, accessed May 5, 2021, <http://www.cmnsacredlittleones.com/>.

²⁵ "College of Menominee Nation's Sacred Little Ones Project," College of Menominee Nation's Sacred Little Ones Project, accessed May 5, 2021, <http://www.cmnsacredlittleones.com/>.

²⁶ Ibid

curriculum as a way to further oral traditions and build listening and speaking skills. I turn to their work as a way to center Native voices and traditions in my own lesson plans but only with the express permission that they intend teachers to ‘add their own stories and legends, build curriculum webs, and enhance and enrich each unit. The curriculum can be made unique and responsive to each culturally diverse community using it’²⁷



28

The basic structure of starting locally and at the individual level is not only supported by Waldorf practices and The Sacred Little One’s Project but is also aligned with current developmental psychological understandings of what it means to be a fourth grade student. Working with Professor Dunphy-Leli at Bard I have researched Howard Gardner’s theory of multiple intelligences (MI theory). Gardner lays out eight different intelligences that people and students may have: linguistic (word smart), logical-mathematical (numbers and reasoning smart),

²⁷ Ibid

²⁸ Ibid

spatial (picture smart), musical (music smart), bodily-kinesthetic (body smart)), interpersonal (people smart), intrapersonal (self smart), and naturalist (nature smart) and the implications of his theory in education.²⁹ By including collaborative work, engagement with the natural world, hands-on activities and an artistic understanding of the material throughout this lesson plan I attempted to make it understandable by as many students as possible. I am also keeping in my Piaget's ideas around decentration at this age, in which children are beginning to understand perspectives and realities other than their own and can have empathy and sympathy for those around them and those in history. This is, in part, why I began this lesson on a local scale and then move to a more state-wide and national perspective as the following weeks of the block progressed.

Author of *What Every Fourth Grade Teacher Needs to Know*, and invested teacher Mike Anderson describes fourth graders as students who “care deeply about almost everything...ambivalence is rare”.³⁰ Understanding this as a key part of fourth grader's psychological development is exactly why this material is perfectly suited to be taught to this age group. Anderson goes on to explain that Fourth Graders “whether expressed as joy or anxiety, emotional intensity is a hallmark of fourth graders....they enjoy competition but their self esteem easily suffers when they fail to meet expectations”.³¹ All of these characteristics offer a wonderful opportunity for moral values and historical injustices to be tackled in the classroom directly. Fourth graders tend to develop a more complex understanding of what is right and wrong at this age - opening a window for necessary early conversations around American

²⁹ Kendra Cherry, “Gardner's Theory of Multiple Intelligences,” Verywell Mind, July 17, 2019, <https://www.verywellmind.com/gardners-theory-of-multiple-intelligences-2795161>.

³⁰ Mike Anderson, *What Every 4th Grade Teacher Needs to Know about Setting up and Running a Classroom* (Turners Falls, MA: Northeast Foundation for Children, 2010).

³¹ Ibid

violence against Native peoples as foundational to the rest of their historical understanding of American culture and life.

The use of Main Lesson Books also aligns with the findings of cognitive studies of young elementary school students. Most specifically, Main Lesson Books offer an important opportunity for children to recall lessons and put pen to paper to reinforce their learning and memory. More and more as technology overtakes classrooms, scientists are finding the benefits of actually writing learning information down on paper; doing so is proven to increase our understanding and ability to remember learned subject matter.³²

Just as my lesson plans intend to be inclusive and accessible to all different kinds of learners, I am creating this curriculum with the intention of it being used in a charter or public school setting rather than private institutions. While charter schools certainly have their own controversies and complications, I rely on their flexibility to base this lesson plan in Waldorf values. These lesson plans rely on a daily rhythm and structure that are not typical of public schools, but are existent in waldorf-inspired charter schools like the one I attended. This is not to say that adapting the length and content of these lessons is impossible—in fact I see this as a doable project to reframe and reshape the ideas I present to meet specific classroom and school-day set-ups. I am dedicated to creating a curriculum that meets California State Standards and is easily adaptable to a traditional public school model. I am particularly dedicated to this as I wish to emphasize that American Indian studies must not only be taught as an ‘addition’ but rather as an integral and foundational part of early schooling.

³² Mueller, P. A., & Oppenheimer, D. M. (2014). The pen is mightier than the keyboard: advantages of longhand over laptop note taking. *Psychological science*, 25(6), 1159–1168. <https://doi.org/10.1177/0956797614524581>

This proposed curriculum comes at a pivotal time in California's long overdue shift towards inclusive and accurate education around American Indian communities. In October of 2020, Gov. Jerry Brown signed [AB 738](#), which requires the state's Instructional Quality Commission, which advises the State Board of Education on curriculum, to create a Native American studies class curriculum for high schools that will satisfy the elective course requirements for admission to the University of California and California State University.³³ In 2016, Brown signed [AB 2016](#), which creates an elective high school ethnic studies course that could also include Native American history and culture.³⁴ As of March 2021 a nearly 900-page version of this ethnic studies curriculum was adopted by the California State Board of Education - not without controversy or problematic components - but certainly as a place to start. While it offers exciting moves towards diversity and inclusion, it was greatly shifted from its originally intended and proposed form to mitigate politically conservative concerns of 'erasing American pride and national history'. Its length of nearly 900 pages also poses accessibility issues, as teachers are already surpemenemly overworked and underpaid; a reality that was only further exacerbated by virtual learning and the myriad of difficulties that Covid-19 brought for teachers and students alike. At the very least, this policy-based shift echoes a long-overdue shift towards providing our students with adequate and multi-dimensional material.

Beyond these shifting standards around curriculum, California also requires that social studies in the fourth grade address a myriad of thematic and content based Common Core Standards. Fourth grade standards at large curriculum are focused on California as 'A Changing

³³ "Bill Text - AB-738 Pupil Instruction: Native American Studies: Model Curriculum." (2020), https://leginfo.legislature.ca.gov/faces/billTextClient.xhtml?bill_id=201720180AB738.

³⁴ "Bill Text - AB-2016 Pupil Instruction: Ethnic Studies.," Pub. L. No. 2016 (2016), https://leginfo.legislature.ca.gov/faces/billNavClient.xhtml?bill_id=201520160AB2016.

State’.³⁵ Students learn the story of their home state, and the ways that it is ‘unique in American history in terms of its vast and varied geography, its many waves of immigration beginning with pre-Columbian societies, its continuous diversity, economic energy, and rapid growth’. Five central standards guide educators in their lesson and curricular planning.

They are as follows:

4.1 Students demonstrate an understanding of the physical and human geographic features that define places and regions in California.

4.2 Students describe the social, political, cultural, and economic life and interactions among people of California from the pre-Columbian societies to the Spanish mission and Mexican rancho periods.

4.3 Students explain the economic, social, and political life in California from the establishment of the Bear Flag Republic through the Mexican-American War, the Gold Rush, and the granting of statehood.

4.4 Students explain how California became an agricultural and industrial power, tracing the transformation of the California economy and its political and cultural development since the 1850s.³⁶

4.5 Students understand the structures, functions, and powers of the local, state, and federal governments as described in the U.S. Constitution.

As my lesson plan is not intending to cover an entire year’s worth of fourth grade social studies but rather a focused block on American Indian history and its relationship to local geography my curriculum focuses on standards 4.1 and 4.2. Each lesson plan addressed the specifics of how these standards and their successive learning goals are incorporated into the curriculum.

It is also necessary to address the colonial legacy that these very standards present—they effortlessly reflect a state-centered curriculum that disconnects California from national and international systems of colonial-violence, racism and deeply complex politics that these moments in time existed within. By presenting each standard as a stand-alone phenomenon these

³⁵ “Common Core State Standards,” Common Core State Standards - Resources (CA Dept of Education), accessed May 5, 2021, <https://www.cde.ca.gov/re/cc/>.

³⁶ “Common Core State Standards,” Common Core State Standards - Resources (CA Dept of Education), accessed May 5, 2021, <https://www.cde.ca.gov/re/cc/>.

standards misrepresent the reality of the historical context they are attempting to address. They also use language that describes Native life as only existing in relation to Columbus's 'discovery': their inability to name colonization and invasion as the primary shift in this time period reiterates the kind of erasure present in California classrooms. The standard also homogenizes all Native people (without even using the term Native or Indigenous) by describing them as the "people of California from the pre-Columbian societies." This sort of curricular framing centers time and understanding as being framed by a pre/post Columbus or 1492 model and fails to hold settler and imperial actors accountable. Nor does it acknowledge the resilience, persistence and contemporary existence of Native peoples in California.

On Daily and Weekly Rhythms in the Flow of the Main Lesson Block

Waldorf schools usually begin with an intentional morning rhythm. Teachers greet each student individually at the door and children are then sent to their desks to work on a quiet coloring or beeswax activities as the remainder of the class streams in. Once all students have arrived the class joins together for 'Circle Time' which begins with reciting a morning verse and before officially tackling the morning's Main Lesson.

The typical traditional Waldorf verse reads:

I look into the world
 In which the sun is shining
 In which the stars are sparkling
 In which the stones repose
 Where living plants are growing
 Where animals live in feeling
 Where human souls on earth give dwelling to the spirit....

I turn into my heart
 To ask that strength and blessing
 For learning and for work
 May ever grow with me.³⁷

In an effort to center Native voices I have chosen to replace this verse with a portion of a Poem written by Joy Harjo, a writer and artist who is a member of the Muscogee (Creek) Nation in Oklahoma. This poem will be recited every week as a way to mirror the typical repetition of the traditional Waldorf verse described above. By returning to the same verse each week, students are able to memorize and become connected to the words they are speaking rather than quickly forgetting them after an initial reading.

For Keeps

Joy Harjo - 1951
 Sun makes the day new.
 Tiny green plants emerge from earth.
 Birds are singing the sky into place.
 There is nowhere else I want to be but here.
 We gallop into a warm, southern wind.
 We go together,
 Toward the ancient home of our relatives.
 Where have you been? they ask.
 And what has taken you so long?
 That night after eating, singing, and dancing
 We lay together under the stars.
 We know ourselves to be part of mystery.³⁸

Following the recitation of a verbal verse, classes typically do a movement activity such as a bean-bag toss game or mental math activity. If there is time these sorts of activities make it into my lesson planning but they are not a priority in the first part of the morning schedule. Next the

³⁷ "What Is Waldorf Education?," Sunbridge Institute, September 9, 2020, <https://www.sunbridge.edu/about/waldorf-education/>.

³⁸ "For Keeps by Joy Harjo - Poems | Academy of American Poets," Poets.org (Academy of American Poets), accessed May 5, 2021, <https://poets.org/poem/keeps>.

bulk of the academic lesson begins - at the beginning of the week story is the leading component of the lesson's content and as the week continues that same narrative is cycled through the main lesson to remind students of the topic at hand. Following the 2 hours of Main Lesson students go onto the rest of their school day which includes music, handwork, math, science and language arts.

The weekly rhythm begins with a focus on a story, in this case a relevant American Indian legend/story to the topic of the week. The first and second days tackle different facets of the topic at hand through a variety of mediums (videos, written work, artistic assignments, songs, podcasts). The third and fourth days are dedicated to further learning, artistic representation of the material learned (through painting & Main Lesson Book pages) and some engagement outside of the classroom - whether that be a field-trip, walk outside or project in or with the community. The fourth day also serves as a reflection of the week's learning - working together to create Main Lesson Book pages, reflecting on field trip experiences and wrapping up any loose ends that help tie into the following week's content.

Please note that the 5th day (Fridays) are not included in the curriculum — this is because the Waldorf school I attended had community meetings (with the entire school), 'friendship circle' (gathering of the whole class) or 'buddy time' (meeting of different grade-level peers) during the main lesson block timeframe. I decided to maintain this to not overwhelm students with information but to also build in time to bring the conversation within the fourth grade classroom into a wider school community conversation — whether that looks like posting main lesson book pages outside the classroom or presenting a Miwok/Ohlone legend to our 'buddy' class. In addition to using the Fridays as a time for community connection,

students will meet with their Gardening teacher both for a half-hour after wider community engagement to work through the stages of prepping and cultivating the land for our culminating community garden project. Working in collaboration with the garden teacher, each week will be dedicated to a process of preparing the space for our planting of starts in the Main Lesson Block's final week. Tilling the land, building garden beds and sowing seeds (for starts) are among the intended uses for Friday's 'bonus' time.

As for the flow from week to week, I have crafted an intentional flow that works to reiterate the very lessons of the entire Main Lesson Block.

Week 1: *'Tree of Life': Acorn Food Pathways of the Coastal Miwok in What is Known as Sonoma County*

Week 2: *Fire & Traditional Ecological Knowledge: Past & Contemporary Impacts of The Coastal Miwok's (and Pomo & Ohlone's) Fire Tending Practices in What is Known as California.*

Week 3: *Impact of Invasion and Colonization on Salmon in What is Known as the Pacific Northwest & The 'Salmon People'.*

Week 4: *Unpacking the Spanish Mission System of What is Known as California*

Week 5: *Giving Thanks: Understanding and Reimagining Narratives of Thanksgiving & Centering The Wampanoag People in What is Known as Massachusetts*

Week 6: *Cultivating Remembrance & Resilience Through A Community Garden on Coastal Miwok Land*

This main lesson block's rhythm operates within the Sacred Little Ones' curriculum circular flow, while taking into consideration developmental checkpoints, state standards and

Waldorf values. In starting small at the personal and local level and growing larger in scale each week this flow meets the micro to macro framing that my research has revealed as optimal. The first two weeks center around Coastal Miwok and Pomo communities whose land is in what is presently known as Sonoma County, the third week opens to the Ohlone people whose land spans the entirety of what is currently known as the Bay Area. The fourth week opens to the wider scale of what is currently known as California to address Spanish colonization and the mission system. The fifth week widens even further to address nation-wide myths and narratives around Thanksgiving and to center the Wampanoag Tribe of what is known now as Massachusetts. The final week comes full circle - returning students to the land right before them and their own local community through gardening. This final week also works to engage students with other grade levels and the wider community around the lessons and information they learned over the Main Lesson Block - it renders the learning tangible and impactful beyond the classroom space.

While these six weeks are formatted around fourth grade's focus on local geography as the placement for this particular Main Lesson Block - it does not mean that this one Block is adequate or all-inclusive for teaching American Indian Studies. Rather, Native histories, resilience and contemporary existence must be taught at all grade levels as a continuous narrative of Turtle Island's history and reality. In a Waldorf framework there are a multitude of other blocks that American Indian studies should be and can easily be incorporated into - second grade's focus on myths for example, could widen to include Native American stories, 5th grade's focus on statehood and sovereignty offer an important opportunity for Native sovereignty and land possession to be addressed. Educators must continue to teach Native American centered

curriculum not as an exploration of the 'other' but as a part of the national story and complicated historical reality that we instill in our students.

LESSON PLANS

WEEK 1: *Trees of Life: Acorn Food Pathways of the Coastal Miwok in What is Known as Sonoma County*

DAY 1:

Materials:

Beeswax

Black Oak: Acorns, Bark & Leaves

Notebook & Pen for each student

Vocabulary Handout

Lesson Goals:

- To raise student's awareness of local Native presence, both prior to European invasion and in contemporary America.
- Introduce oak trees and acorns as central facets of these communities' lives and practices.
- Bring students a view of the Coastal Miwok's environmentally dependent food source and practices.
- To introduce and begin to unearth terms like: 'Native American', 'colonization' and 'Indigenous'.
- To acknowledge the existence of the unique Miwok & Pomo languages.

Morning Rhythm/Circle:

Greet each student, recite *For Keeps* by Joy Harjo

Begin with Story [offer beeswax to occupy idle hands]

Once, acorns were *Ikxareyavs* (Spirit-people). They were told, 'You will soon have to leave the Spirit World. You are going to go. You must all have nice hats to wear. You will have to wear them.' So they started to weave good-looking hats. Then all at once they were told, 'You will have to go now! Humans are being raised. Go quickly! Black Oak Acorn did not have time to finish her hat, so she picked up her big bowl basket."Tan Oak (tanbark) Acorn did not have time to clean her hat and make it smooth. But Post (valley) Oak Acorn and Maul (Canyon) Acorn finished their hats out perfectly, and even had time to clean them. Tan Oak Acorn noticed this, and said: 'Though my hat is not cleaned, would that I be the best acorn soup. Then they went. They spilled (from the Heavens) into Human's place. 'Humans will spoon us up,' they said. They were *Ikxareyavs*, Acorn Maidens. They shut their eyes and then they turned their faces into their hats when they came to this earth. That is the way of the Acorns. Tan Oak Acorn wished bad luck toward

Post Oak Acorn and Maul Oak Acorn, because they had nice hats. She was jealous of them. Nobody likes to eat Post Oak Acorn. And, Maul Oak Acorn does not taste good either. And Maul Oak Acorn is hard to pound. They were all painted when they first spilled down. Black Oak Acorn was striped, and when one picks it up on the ground it is still striped, even nowadays. She was striped all over, that girl was. But Tan Oak Acorn did not paint herself much, because she was mad that her hat was not finished. When they spilled down, they turned their faces into their hats. And nowadays they still have their faces inside their hats.³⁹

Explanation of Story & Acknowledgment of Origin

This story is a traditional Coastal Miwok tale that focuses on how acorns first came into the world and the importance of Oak trees to this community. Traditionally, this story is passed down through families and community members from elder to younger through oral storytelling. The Coastal Miwok are a community who have existed for many many years and continue to thrive today despite enduring tremendous violence. They are a resilient community who despite loss are still growing and living full, happy lives.

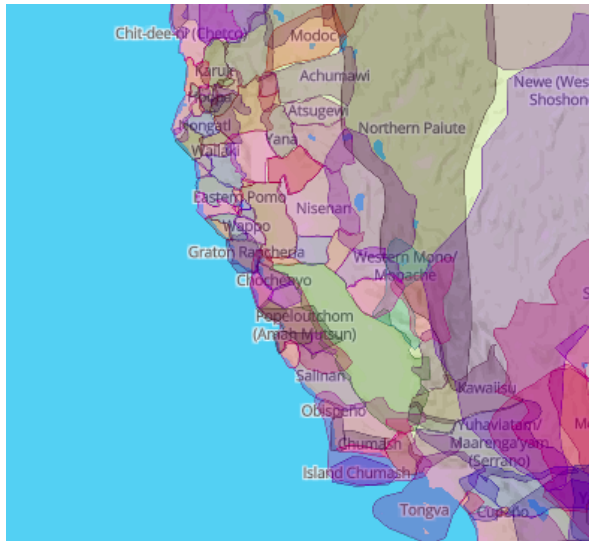
Move Towards Introducing Place & Local Relevancy

Does anyone know where the Coastal Miwok have lived in the past and where they live today? Let students answer if they have any ideas....

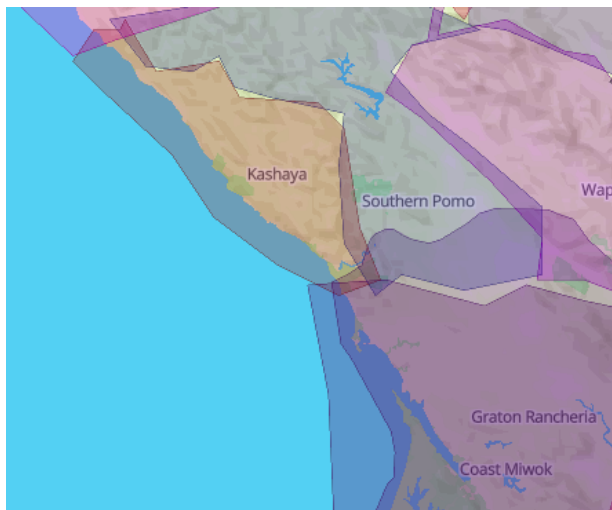
Locate Students in Space

Project [Native Land.ca](https://www.native-land.ca) on board [showing all of California without current borders/place names]

³⁹ The Acorn Maidens" a Karuk, Kashaya & Coastal Miwok story [as written in Sacred Sonoma, from Buerea of American Ethnography Bulletin No. 7, 1932 & Kashaya Individual Julia Parker's retelling]
 "Redeeggallery - Sarhentaruc - 'The Acorn Maidens,'" redeeggallery - Red Egg blog, accessed May 5, 2021.



- Ask students if they know which Native community used to live here land they are currently on, or if they know whose land their home is on?
- Ask students for their favorite place in town, then locate whose land is it on
- Ask students for the street name of this school [SunRidge Charter School] and then locate whose land is it on



Land Acknowledgement & Brief Historical Context

- This school is built on land that was cultivated and expertly farmed and cared for by the Kashaya, Coastal Miwok, Graton Rancheria & Southern Pomo peoples for thousands of years. More specifically, the Coastal Miwok are from the areas of Novato, Marshall, Tomales, San Rafael, Petaluma and Bodega. The Southern Pomo people are from the

Sebastopol area. Despite their successful and reciprocal relationship with the land these tribes were forced off of their land and it was violently taken over upon the arrival of Spanish and European Colonists. Despite this, these Native communities are still flourishing today, while Native Americans all over the US suffered greatly because of violence, disease and the harmful beliefs that colonists from Europe brought with them here -- they did not vanish and have displayed amazing levels of resilience. Many tribes and individuals have continued implementing traditional and preserved ceremonies and practices that connect them to the land, one another and their ancestors.

Engage/Active Participation

Write down 1-5 words that you think of when I say:

- *Indigenous Peoples/Native Americans*
- *Colonizer*

Share

Have each student turn to the person next to them and share.

Invite two students to share their list of words with the whole class.

Address

Address potential misconceptions/stereotypes that come up in this sharing: [particularly addressing ‘disappeared’ narratives or image based stereotypes [pocahontas/peter pan/etc] and others that relegate Native peoples to the past/paint them as primitive/a naturalistic peoples]. Explain rather that Native peoples look, eat, act and live as the rest of us do. Just as our own families may have traditions or customs, so too do different Native American communities and tribes. Emphasize that while Native American/Indian American is a large category - that each community has their own practices and unique social systems etc. While a lesson in the coming week will more specifically address the Spaniards and missions in this area, use this as a time to frame the overarching narrative of these communities and the impact of colonization.

Handout & Define

Provide comprehensive & accurate definitions of these words and intro them as vocabulary words for the coming week.

- **Indigenous Peoples/Native Americans:** The first people to live in a place. Native Americans are individuals who first lived in what we call the United States, and who continue to live in modern America.
- **Colonizer:** A person sent from another country to try and control another part of the world. This often includes violence and an attempt to control Native Peoples and the land they live on.

Offer opportunity for students to ask questions

We will also be learning a few more words for this unit [write on board & definition - keep on chalkboard throughout week, give [handout](#) with all words]

- **Resilience:** The ability to recover and do well in spite of violence, illness or challenge.
- **Reciprocal:** A mutual exchange of action and equal give and take in relationships [between humans or humans and nature etc]
- **Lama:** Tree [Miwok]
- **Te Leli:** Black Oak [Miwok]
- **Muyu:** Acorns [Miwok]

Wrap up/return to beginning of lesson

To return to our story from the beginning of class:

Can any of you guess which kind of oak tree [**Lama**] is most present here around us in Sonoma County? The oaks mentioned were: Black Oak, Post Oak, Maul Oak & Tan Oak
Answer: Black Oak [**Te Leli**]

Collaborative Group Work

- Split into groups of four
- Come up with two possible ways that Native Communities might use acorns [today or in the past]
- Each group passes in a sheet of paper with 2 ideas written down

Set-up/Lead in for Next Day

So how is the Black Oak & its acorns important to these tribes' practices? Tomorrow we will learn more about how acorns were used and prepared traditionally -- and how they are used today....

Homework

Use [Native-Land.ca](#) to find out whose land your house or neighborhood is on - be prepared to share the name of the tribe with the class.

Day 2:

Materials:

Watercolor Paints [classroom set]
Watercolor Paper (main lesson book page) [pre-soaked]
Watercolor Boards [classroom set]
Acorn Bites [buy from Sebastopol Farmers Market]

Lesson Goals:

- To explain and investigate traditional and contemporary relationships that these local tribes have and continue to have with Acorns
- To emphasize current presence and make visible Native youth who these fourth grade students can relate to
- To meet all differently thinking students so that they can grasp the material through a multitude of media and learning styles
- Prepare students to thoughtfully and respectfully engage during our field trip

Morning Rhythm/Circle:

Great each student, recite *For Keeps* by Joy Harjo.

Painting Exercise: Paint oak tree with Watercolors [to be used in main lesson book for this block, have watercolor paints and paper laid out on desks when students come in for the morning]

As Students are Painting

The oak tree was so important to the first peoples of California that they called it “The Tree Of Life”. Tribes who could gather acorns in abundance would trade with other communities who did not have a large enough acorn supply for a season. There was always some form of acorn processing happening in the village every day. Many Native people still rely heavily on these trees to provide food and medicine. They use the bark of the oak tree to make medicine which helps if your stomach is feeling unwell, or if you are suffering from a sore throat. It is also used to heal burns and cuts.



(My Example of a Black Oak Watercolor Main Lesson Page)

Clean-up, Return to Seats

Share homework findings - each student shares the name of the tribe whose land their home is on.

Intro Miwok Words for the Day

- **Passowinu:** A granite rock for pounding acorns.
- **Chicaonnos:** Stirring Sticks (to move hot sandstone in and out of the woven baskets where they cook the acorns).

Movement

Walk outside for 10 minutes and locate any oak trees on campus, try and spot any acorns.



Watch [Video](#) 31:55-35:05

- On Native food pathways, current problems facing the acorn gatherers
- [pass around acorns, oak leaves & oak bark for students to feel while watching the video]

Modern reality

- Not enough acorns in the county to fully feed five people now if they were to eat the same amounts as their ancestors did
- This is because the majority of the oak trees have died due to disease, fires or human removal and deforestation.
- Even still these communities are finding ways to gather acorns from other regions and continue using acorns as a part of their diet and way of life

Modern Engagement

While the Coastal Miwok and other local communities don't and aren't able to process the same amount of acorns today - and do not eat nearly as many as they used to - there is a group of youth who have come together to enliven the practice of preparing and eating acorns. Acorn Bites product project of the Tribal Youth Ambassadors through California Indian Museum and Cultural center. The money earned goes to help Native youth in Sonoma and Lake County. They use modern mixers and cooking tools that you use in your kitchens to grind, soak to release the tannins, shape and bake acorn meat into bites that are incredibly healthy and a good source of energy. They are making similar products to what fueled their ancestors and particularly allowed for coastal Miwok individuals to run for miles without becoming too hungry.

Watch [Video](#) [1:07 minutes]



[Include this video to visually reinforce the narrative of contemporary presence, as it depicts Native Youth who are wearing the same clothes and styles as the students in the classroom, and also because it shows these young people using modern technology and adapting traditional practices to better meet their contemporary surroundings]

- Summarize and talk through the process of creating the acorn bites as depicted in the video.
- Pass around acorn bites for students to try [each get ½ of 1]

Lead in for tomorrow:

We will get to learn even more about how acorns were processed hundreds of years ago, and will also get to meet some of the Tribal Youth ambassadors who are working on the Acorn Bites Project tomorrow during our field trip.

Homework:

Prepare 1 question to ask either our guide, or for one of the Youth Ambassadors working on the Acorn Bites project

Day 3

Materials:

None (all will be provided on site by CIMCC)

Lesson Goals:

- To have students active and engaging with indigenous peoples of our area
- To emphasize current presence and make visible Native youth who these fourth grade students can relate to
- To encourage a hands-on visceral understanding of acorn practices and uses
- To instill a sense of community and relationship between these students and Native youth and elders
- To encourage respect, demystification and communication skills around Native history and presence

Activity

Field trip to The California Indian Museum and Cultural Center (CIMCC)

Participate in CIMCC's Native Maker Program that provides engaging hands on learning and project based activities around locally and culturally relevant education.

Topics covered (according to their [website](#))

California Indian History

Cultural Intelligence

California Indian Housing Structures

California Basketry

Native Diet

Traditional and Contemporary Way of Acorn Process

Homework: Write one sentence in reflection of what you have learned this week, use one of the vocabulary words or one of the Miwok words that you learned this week.

Day 4

Revisit Story

Recall as a class Acorn Maidens Tale or Retell Story [if students can't remember]

- Do you think about anything in this story differently now that we have studied acorns and the Coastal Miwok community this week?
- What scene or image from the story sticks with you?



Watch Video [Here](#)

[Tribal Youth Ambassadors describing current challenges they face as Native Youth. Use to reinforce current presence, relatability & begin the understanding of the lasting implications of settler colonialism on these communities through today]

Main Lesson Book Page

- Transcribe homework reflection writing for the textual part of your main lesson book page
- Illustrate a scene of your choosing from the story or our field trip
- Write one sentence caption to describe your illustration
- If completed early make Block title page out of Oak Tree watercolor painting

Day 5 - Wider Community Engagement/Sharing or Garden Preparation

WEEK 2: *Fire & Traditional Ecological Knowledge: Past & Contemporary Impacts of The Coastal Miwok's (and Pomo & Ohlone's) Fire Tending Practices in What is Known as California.*

DAY 1:

Materials:

[Vocabulary Handout](#)

Beeswax

Lesson Goals:

- To raise student's awareness of Miwok, Pomo and Ohlone communities' traditional ecological knowledge as it pertains to fire tending, both before colonization and up through today.
- Introduce fire as a central facet of these communities' lives and practices, and the ways that fire tending is necessary in the contemporary context of Northern CA's ever increasing prevalence of forest fires.
- To illustrate the repercussions of Native fire tending practices being historically erased and undermined - how today we are returning to TEK practices in the battle against ever pressing fire season.

Morning Circle/Rhythm

Greet each student, recite *For Keeps* by Joy Harjo

Begin with Story [offer beeswax to occupy idle hands]

[How Tol-le-loo Stole Fire](#)

Engage/Active Participation

Students' own experiences with fires, associations with it, evacuations etc. Do they notice more fires recently than in other times of their life?

Share

Invite two students to share with the whole class.

Address

Address potential misconceptions/stereotypes that come up in this sharing about the role of fire - especially since it is such a fear-filled traumatic force in many of these student's lives.

[Handout & Define](#)

Backburning - to set controlled fires on purpose to get rid of the fuel such as dry grasses and dry branches that might otherwise be in the path of a wildfire and make it a stronger more dangerous fire.⁴⁰

Cultural Burning - Cultural burns are different from controlled burns and backbruns. Instead, they are used by Native peoples to make the land stronger and keep the ecosystem healthy. Cultural burns aim to promote the growth of medicinal and food plants, such as mushrooms, berries and wild onions, and maintain the landscape for all species.⁴¹

Offer opportunity for students to ask questions

Wrap up/return to beginning of lesson

To return to our story from beginning of class

Day 2:

Materials:

Watercolor Paints [classroom set]

Watercolor Paper (main lesson book page) [pre-soaked]

Watercolor Boards [classroom set]

Lesson Goals:

- To meet all differently thinking students so that they can grasp the material through a multitude of media and learning styles
- Prepare students to thoughtfully and respectfully engage during our field-trip

Morning Circle/Rhythm

Greet each student, recite *For Keeps* by Joy Harjo

Painting Exercise:

Paint either a scene from your own life/sharing or a scene from the Miwok legend.

While painting listen to [podcast](#) - twice through - (15 minutes)

To Manage Wildfire, California Looks To What Tribes Have Known All Along - this podcast details how North Mono and Pomo communities navigate using fire as a healing

⁴⁰ “Back-Burn,” Merriam-Webster (Merriam-Webster), accessed May 5, 2021, <https://www.merriam-webster.com/dictionary/back-burn>.

⁴¹ The Narwhal, “The Art of Fire: Reviving the Indigenous Craft of Cultural Burning,” The Narwhal, September 20, 2020, <https://thenarwhal.ca/indigenous-cultural-burning/#:~:text=Cultural%20burns%2C%20on%20the%20other,the%20landscape%20for%20all%20species>.

and rejuvenative part of managing wildfires - it also gives a brief overview of the historic silencing and outlawing of these fire tending practices.



[Podcast Link](#)

Clean-up, Return to Seats

Intro Miwok Words for the Day

Kiku: Water

Hiema: Sun

Kome: Moon

Movement

Walk to the south side of campus where you can see the burned ridge-line from the 2020 fires, acknowledge the power and presence of fire as a force here in Sonoma County and in each of their lives.

Day 3 - Field Trip

Materials:

None (all will be provided on site by Xochi Quetzalli & Tamara Wilder)

Lesson Goals:

- To have students active and engaging with Indigenous peoples of our area
- To emphasize current presence and make visible Native leaders who these fourth grade students can relate to
- To encourage a hands-on visceral understanding of fire practices and uses
- To encourage respect, demystification and communication skills around Native history and presence



Activity

Field trip to Ocean Song

Learn from Xochi Quetzalli, a member of the Lakota community & Tamara Wilder, an expert in Miwok fire-tending practices and fire drills.

Topics covered

Building a Miwok fire-drill

Which materials are used to build fire-drills and the process of gathering materials

Use of fire-drill in historic life, use of fire-drills today

Actual practice of making fire using the drill and collected tule tufts/found kindling

Homework: Write one sentence in reflection of what you have learned this week, use one of the vocabulary words or one of the Miwok words that you learned this week.

Day 4

Morning Circle/Rhythm

Greet each student, recite *For Keeps* by Joy Harjo

Watch [Video](#) - 'Tending the Wild' Video on Cultural Burning



Revisit Story -

Recount story in small groups to refresh student's memories.

- What is your favorite scene from the [How Tol-le-loo Stole Fire](#) story?
- Do you think about this story any differently after our week of learning?

Main Lesson Book Page

- Transcribe homework reflection writing for the textual part of your main lesson book page
- Illustrate a scene of your choosing from the story or our field trip
- Write one sentence caption to describe your illustration
- If completed early make Block title page out of previous week's watercolor painting (Black Oak Tree)

Day 5 - Garden Preparation

WEEK 3: *Impact of Invasion and Colonization on Salmon in What is Known as the Pacific Northwest & The 'Salmon People'.*

DAY 1:

Materials:

Beeswax

California Watershed Handout

Vocabulary Handout

Lesson Goals:

- *Understand waterways and salmon as a connecting force between many Native Nations on the West Coast of what is know The United States.*
- *Understand who the 'Salmon People' are.*
- *To provide students with a foundational understanding of how colonization and mistreatment of the natural world impacts Native Communities and ecosystems.*

Morning Rhythm/Circle:

Greet each student, recite *For Keeps* by Joy Harjo

Introduction to the Week's Lesson:

Now that we have learned about fire's particular role in shaping the natural geography of what we know as Northern California and the Coastal Miwok's traditional fire-tending practices we will turn to another natural element and its importance to American Indian Communities in what we know now as the Pacific Northwest. This week we widen our geographic focus to extend along the entire Pacific Northwest coastline, using waterways and salmon as our central tools of investigating communities along this coast that are interconnected and sustained by rivers, streams and the ecosystems they create. We will spend this week thinking about a number of communities, the Winnemem Wintu, Yurok and other communities that consider themselves part of the wider group of nations known as the '[Salmon People](#)'. Our week will also focus on salmon and their important role in creation narratives of these peoples, how they, and the rivers they inhabit, are suffering at the hands of global warming resulting from colonialism and how they are currently used and protected by varied Native communities. This week we will once again be thinking about land, connection to place and geography but instead of using traditional US state maps with borders made by colonial structures we will be following waterways, river sheds and traditional food pathways as our way of mapping the land we are learning about.

Begin with Stories [offer beeswax to occupy idle hands]

Winnemem Wintu Creation Story

First we will watch and listen to Chief Sisk of the Winnemem Wintu Tribe tell us her community's creation story.

[Story \[2:30\]](#)



Now that we know about the Winnemem Wintu's creation story and some foundational beliefs they hold, let's think a bit more about who these people are. Winnemem Wintu means "Middle Water People," and for thousands of years, the tribe has protected the sacred waters that give them their name. This creation story shares that when the Winnemem emerged from a sacred spring on Mt. Shasta, they were unable to speak. Salmon took pity on them and gave the Winnemem their voice. In exchange, the Winnemem promised that they would forever honor this gift by speaking for and defending Salmon. Now the humans have a responsibility to speak for the salmon. We will be thinking this week about how this community is speaking for the salmon and the importance of doing so for their nation, wider communities and the natural world.

Offer to answer any questions students might have - Use the [Winnemem Wintu Website](#) & [Yurok Website](#) as resources for answers/more in depth information.

Next we turn to a story from the Yurok community. This story also centers the role of salmon and rivers to another community in the Pacific Northwest who call themselves part of the wider 'Salmon People' grouping.

Yurok Story

How Fish Came to be in the River (as told by Florence Shaughnessy, Yurok and documented by Perry 1988): In the beginning, there was a goddess. They sent her with the first people to be settled here. They told her to stock the world with whatever she thought our people were going to need. So they got all kinds of animals- deer, elk, bear, and all the others. Then she took her people down to the beach, and she talked to the god there. "I have brought the children here because that is going to be their home. This is where they shall live." "Now" she said, "I will need help, because along the shore here there is food." And he said, "Yes, there is food, but there

shall be proper help at the proper time. The food that is in the ocean is so delicate that it cannot be exposed for hours like the food that goes on land. They are different. You shall have a helper.” And she said, “Who will my helper be?” “The moon, The moon shall control the tides.” And so it was settled who should control the tides. They put the fish down at the mouth, the sturgeon and every known fish. And she said, “The sturgeon shall go far, far up the River until he is trapped, but he shall be a strong swimmer. And the salmon, there shall be four kinds of salmon coming in over the year. There shall be different species that survive the winter rains. And steelhead”. Then the sea foods were promised. So we got seaweed, seaboots, crabs, mussels and more. And so it was that all the fish were named and sent as far as they could go up the river to feel the people all along the way. And the people were to follow and have their own fishing rocks. Then they would build homes nearby because their food rock would be there, and then they can take care of their families. ⁴²

Context:

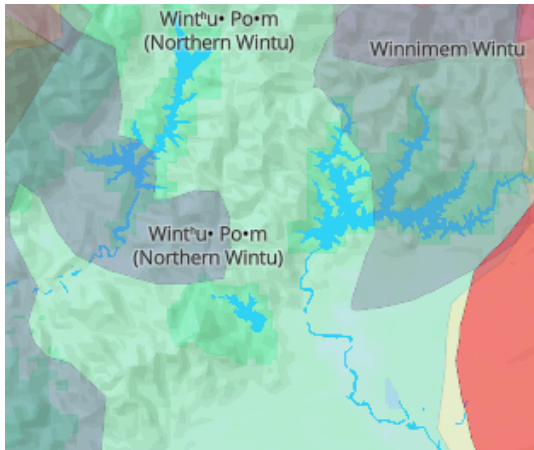
The Yurok people are named and live in relation to the rivers and the sustenance that those quality flows provide. Residency, natural and cultural resource sites, ceremonial practices, oral history, transportation routes, economic and sociological dependence, indeed the Yurok identity, are all intricately woven into the ecosystems of the Trinity and Klamath Rivers. Of 72 village sites in Yurok ancestral lands, the Yurok continue to live upon many of the 44 village sites that line the Klamath and Lower Trinity Rivers.

Locate Students in Space

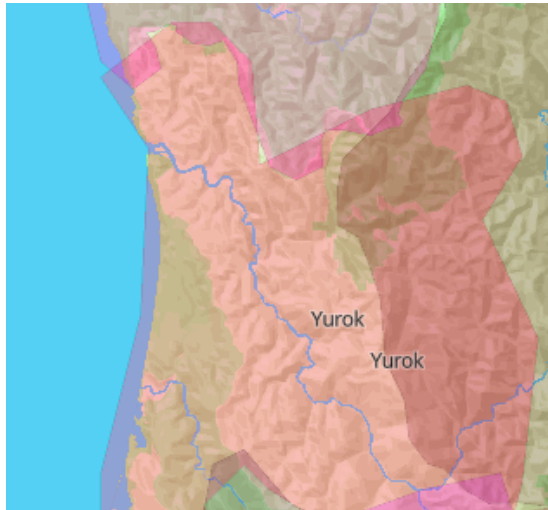
Use Native-Land.ca to show students where they are in relation to both the Wintu community and the Yurok people. Turn ‘labels’ off so that the screen is not filled with state boundaries and labels that are not as relevant to this piece of the lesson. Ask students to notice how rivers connect - between the Winnemem Wintu and Yurok territories and between other areas they might recognize from the first week (Sonoma County, Napa County etc).

⁴² “Surviving Through the Days,” accessed May 5, 2021, <https://publishing.cdlib.org/ucpressebooks/view?docId=kt1r29q2ct&chunk.id=ch03&toc.depth=1&toc.id=ch03&brand=ucpress>.

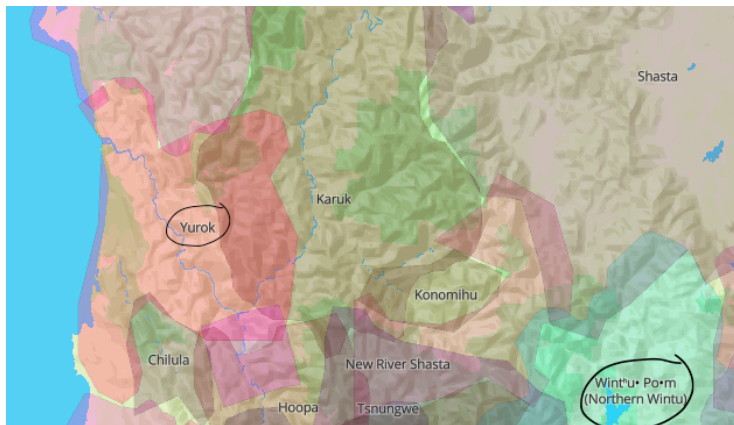
Winnemem [Wintu] Territory



Yurok Territory



Yurok & Wintu Territories in Relationship



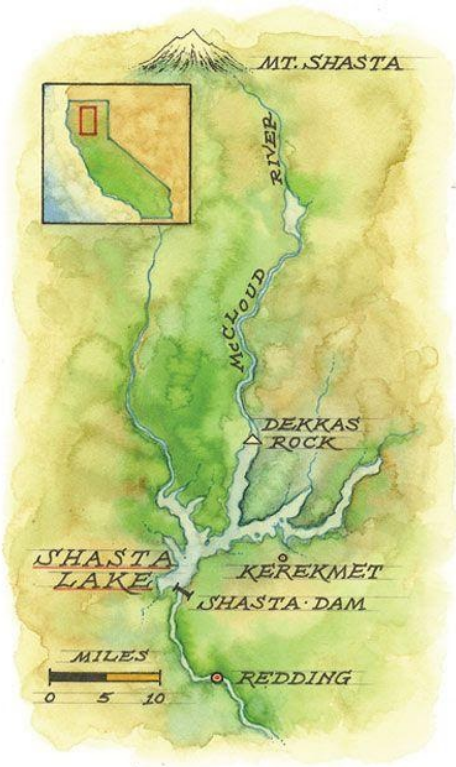
Locate Students in Space (In terms of Waterways/Riversheds)

Yurok Community's Territory & Relationship to the Klamath River:



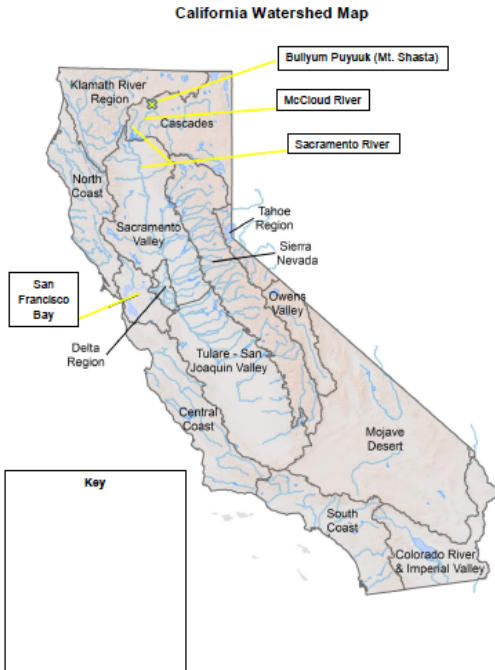
About the Klamath River (Read Outloud)

The Klamath River runs through southern Oregon and northern California and drains a basin encompassing 12,000 square miles. With headwaters originating in Oregon, the Klamath River flows 263 miles through the Cascade Mountain Range to the Pacific Ocean south of Crescent City, California. Once the third largest salmon-producing river on the West Coast, the name “Klamath” derives from the Chinook (Native upper-Oregon nation) word “Tlamatl” or “swiftness.” Yurok people have always lived along the Klamath River from the mouth of the river up to the Karuk boundary. Nearly every aspect of Yurok life, language, ceremonies, society, and economy, was, and continues to be, bound by the river. The River's Yurok designation as the “Yurok highway” speaks to this central relationship between water and people and the Klamath River continues to be understood as “the main vein” or “blood line” of Yurok People, emphasizing the River's vital position in Yurok health and survival.



Lesson Page Example (more complicated than what would be expected for students)

About the Mccloud River: The McCloud River is a 77 mile long river that flows east of and parallel to the upper Sacramento River, in Shasta County in what we know now as Northern California. Branches of this river connect to creeks off the Klamath River, connecting the Yurok to the Winnemum Wintu through salmon and cultural exchange.



California Watershed Handout

Engage/Active Participation

What sort of memories do you have of rivers? Name a river in this area or that is special to you or that you have visited?

Share

Share these thoughts with your neighbor. Have a few students share with the wider group. Lets look some of these rivers up on Native-Land.ca - whose land(s) do they rest within? do any of them connect to the Klamath or the McCloud River?

Handout & Define

- **Watershed:** A watershed describes an area of land that contains a common set of streams and rivers that all drain into a single larger body of water, such as a larger river, a lake or an ocean.
- **Poh:** ‘down river’ [Yurok]
- **Nuru:** Salmon [Winenum Wintu Language]
- **La Yoh:** River [Yurok]

Set-up/Lead in for Next Day

We will also spend some time learning about the lifecycle of salmon and the unique way that they interact with their surrounding ecosystem and natural world throughout their lifetimes.

Homework:

Think about if you have ever seen a fish in a river? Do you know which river? Have you ever seen a salmon, a **Nuru**? Or a fish egg in the stream? Write a sentence using at least one of our vocabulary words for the week.

Day 2:

Today we will focus on the life cycle of salmon to help us understand their role in the lives of the ‘Salmon People’ and more specifically how salmon’s lives shape and are shaped by the Winnenum Wintu and Yurok Nations.

Lesson Goals:

- Provide Students with a basic understanding of the cycle of salmon.
- Understand how salmon are connected to the surrounding ecosystem and their role in it.
- Begin to understand how salmon informs the lives of the Winnenum Wintu & Yurok community members.

Morning Rhythm/Circle:

Greet each student, recite *For Keeps* by Joy Harjo,

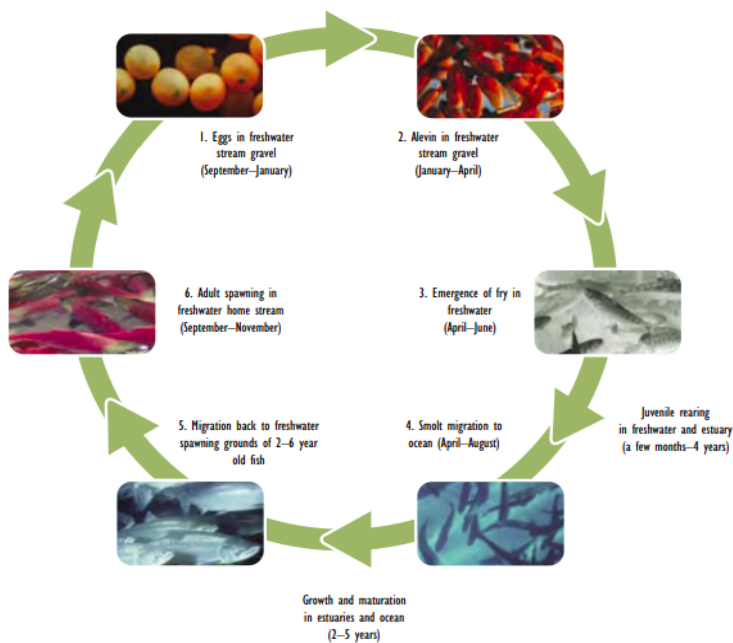
Inspired by and based off of [Run4salmon](#) - *Mini Lesson 2 - The Salmon*

Video Lead in: We will begin by learning about the lifecycle of salmon as described by Chief Sisk of the Winemnu Wintu community. In this clip she describes how people from her community view the salmon’s life-long journey and the many ways they impact the world around them , and are impacted by the changing natural world and climate.



Video: - [Chief Sisk on Salmon's Life Cycle](#)

Now we will look at a more traditional mapping of the Salmon's life cycle. Take notice of what may seem different from what Chief Sisk explained and what might sound similar.....



[Salmon Life Cycle Graphic & Handout](#)

Present

Read out loud the paragraph below and point to each picture on the handout - asking students to try and pronounce the next name as the cycle is explained.

All salmon start out as **eggs**, which are found in rocky regions of streams and lakes. In early spring, **alevins** hatch. The tiny fish carry a food supply (a sac of egg yolk) attached to their bellies. They will not leave the protection of the gravel until the yolk is used up, 12 weeks or more. At that time, the young salmon, now called **fry**, swim up to the surface, gulp air to fill float and swim, and begin to feed. (**Chinook**) **fry** (the kind of salmon we have been talking about) feed on insects and other tiny animals and then quite quickly start swimming towards the ocean. As they swim towards the sea, their bodies and behaviors change: now **smolts** their scales become larger, and their color turns silvery. As **adults** they live in the ocean for many years. Once fully developed, the **adults** physiologically change again allowing them to move from saltwater to freshwater so they can return back to the same river they came from many years ago. At this stage they are called **spawners**. They travel back through fresh water until they reach their home stream or lake. There they will spawn and lay eggs for the next generation.

Ask & Compare: How does Chief Seisk's description sound different to you? How does it help you understand this handout's description?

Vocabulary Words for the Day

Egg: The first stage of the Salmon Life Cycle. Salmon eggs are small reddish orange circular eggs, Female salmon spawn in gravel river beds at the end of their lives.

Alevin: A new hatched salmon that is still attached to a yolk for its nutrients.

Fry: A salmon baby that is old enough to leave the protection of the riverbed and find food (small insects) on its own.

Smolt: a young salmon (about two years old) who is changing (turning silver) to prepare for its migration/swim to the sea.

Adult: A salmon that is swimming out into the ocean and is prepared to live its life in the open waters for the next 5-7 years.

Spawner: A salmon that is older and returning to the river it was born in from the ocean to spawn eggs and start the life cycle anew.

Transition

Now how do salmon interact with their environment in each of these stages? What role do they play in the **ecosystems** they inhabit? How do they move through their life cycle in the McCloud River? In the Klamath?

Salmon's Role in Ecosystems:

On Winnenum Wintu Land - Salmon/**Nur** are a vital species to both the McCloud River ecosystem and Klamath River ecosystem; they keep the waters clean by turning over rocks when

they **spawn**. They provide abundant food for bears, eagles, orcas and people like the Winnenum Wintu community. They also move between both salt and freshwater, bringing nutrients to the Earth, trees and animals that they wouldn't ordinarily receive. As salmon 'run' back through the freshwater streams and rivers to spawn they bring key nutrients and minerals to the waterways around them and predators who consume them such as nitrogen.

Homework & Transition to Tomorrow's Lesson

Think about what might happen if something got in the way of the salmon's life cycle - what might disrupt any of these phases? If something were to happen to the salmon how would that impact the Winnenum Wintu and Yurok Nations? Write a one-two sentence question or thought about these topics that includes one vocabulary word from this week.

Day 3

Materials:

- Watercolor Paints [classroom set]
- Watercolor Paper (main lesson book page) [pre-soaked]
- Watercolor Boards [classroom set]
- Access to mini-lesson [link](#) & projector

Lesson Goals:

- *Provide students with an understanding of the role that salmon/Nuru play in the Winnenum Wintu community.*
- *Provide a basic framing of how the salmon's role and survival has been threatened by colonization, global warming and invasion.*
- *Offer insight into how salmon are honored, utilized and protected by the Winnenum Wintu community now.*

Today using a collection of [mini-lesson plans](#) created by Winnenum Wintu scholars in 2018 we will think more deeply about the role that salmon/Nuru have played in the Winnenum Wintu community. Using these lessons as the basic framing, we will think about how the salmon's role and ecosystem have shifted with global warming, European invasion and colonial violence. We will also talk about how these communities work with, protect and honor the salmon now. We will learn from these communities about how they are taking action today to protect the salmon and how we might join them in making sure that the streams and oceans are healthy habitats for many salmon.⁴³

⁴³ "A Prayerful Journey Led by Chief Caleen Sisk of the Winnemem Wintu Tribe to Restore Our Salmon Runs, Protect Our Waters, and Our Indigenous Lifeways.," Run4Salmon, accessed May 5, 2021, <http://run4salmon.org/>.

The Winnemem Wintu & The Nur

Remembering our video from yesterday from Chief Sisk that described the relationship that her community has with the Salmon, these next videos tell us about what happened and continues to happen when this relationship is threatened or harmed. One of the most profound ways that both the Winnemem Wintu and the Nur have been harmed is through the creation of the Shasta Dam. A dam whose construction cut through the McCloud river and forced the Winnemem Wintu to relocate and leave behind sacred lands and traditions.

Watch [Video](#) [4:23]

This first mini-lesson entitled the [Shasta Dam](#) gives a more in depth description of this painful process and how the Winnemem Wintu community have been impacted.



Description & Salient Points

Since Shasta Dam was completed 75 years ago, the wild Chinook salmon, or nur, have been unable to return to their ancestral waters in the Winnemem Wintu homeland, this has devastated the population as they are unable to complete their life cycle and spawn in the McCloud river. Not only this, but the ancestral homelands, sacred sites, and burial grounds of the Winnemem people lie deep under the surface of Shasta Lake, where their river once flowed.

Modern Engagement & Reality

The Winnemem Wintu people are still honoring their obligation to the Nur today by advocating for the restoration of the declining salmon population and the construction of a passageway to allow the fish to swim around dams that have blocked their migration route to the upper rivers. Returning the salmon to the McCloud is of the utmost importance not only for the survival of California salmon but also for our own survival as a people. It is a chance to not only heal an

ecological wound caused by the Shasta Dam but to also provide some justice for a crime against our culture.

One of the ways that they are honoring the salmon and making it known that they want all dams removed is through their project 'Run4Salmon'. From 2016 to 2019, the Winnemem Wintu Tribe of northern California and concerned people from around the world, followed the upstream migration course of native Sacramento River winter-run Chinook salmon as part of a two-week ceremony. From the shores of San Francisco Bay up the Sacramento River valley to the waters of the McCloud River south of *Buliyum Puyuuk* (Mt. Shasta), participants walked, ran, bicycled, paddled canoes and rode horses along 300 miles of waterways where the endangered fish historically have returned to spawn after years at sea. This has since become an annual tradition.

Let's see where they are now compared to where we are....[project [Run4Salmon map](#) which shows location of those currently participating in a Salmon Run]

Painting Activity

Paint the Chinook Salmon in the ocean or stream.

Read out loud and listen as students Paint - Quotes from Winnemem Wintu Tribe members:

"The salmon are an integral part of our lifeway and of a healthy McCloud River watershed. We believe that when the last salmon is gone, humans will be gone too. Our fight to return the salmon to the McCloud River is no less than a fight to save the Winnemem Wintu Tribe." - Sawal Mem, Sawal Suhana (Sacred Water, Sacred Life)

"The dam not only took our homelands and cemeteries, it took our salmon. Where the water used to run black with writhing spawning salmon, now there are none. They cannot get past the dam to their spawning beds. The fish hatchery is long gone. So are the fish. The Winnemem remain."

[Listen to the song](#), "No Pipeline, No Way/No Shasta Dam Raise" written by the Peace Poets from the Winnemem Wintu Tribe.

Transition/Set-up for tomorrow:

Tomorrow we will travel to visit Salmon Creek where we will spend time learning about the Salmon and Steelhead, their migration patterns in our county and if we're lucky we might get to see

Day 4

Materials:

None [All will be provided by The Sonoma Ecology Center & the Salmon Creek Watershed Educator]

Lesson Goals:

- Give students a tangible, hands on experience of salmon's life cycle and role in the natural world in Sonoma County & beyond.
- Offer an opportunity for students to participate and support the Winnenum Wintu's activist work
-

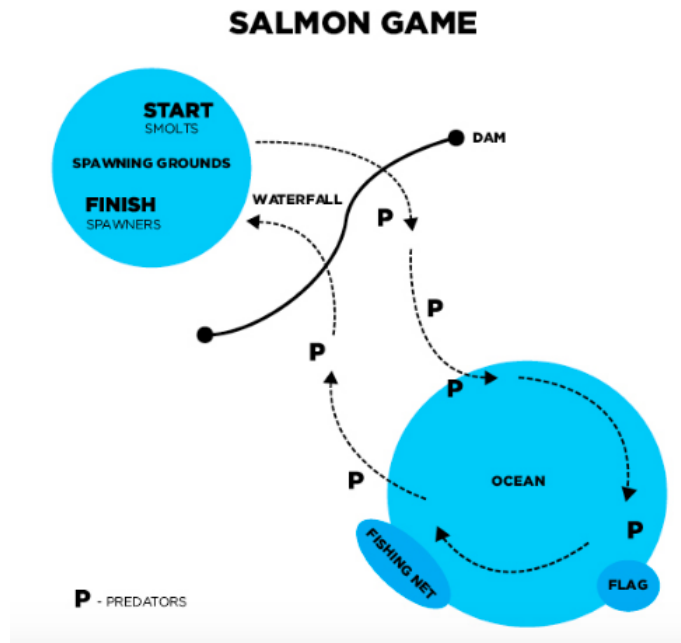
Field Trip

Visit Salmon Creek Middle School - Salmon & Steelhead Migration View Platform in Occidental, CA.



Students are split up into three groups - one goes with Salmon Creek Watershed Educator (through the Sonoma Ecology Center), while the other group stays with the teacher & chaperone to learn and play the Salmon Game (40 min each rotation).

Salmon Game: Science World's [Resource](#)



1. Mark off with blue ribbon the spawning grounds and the ocean areas at opposite ends of the area.
2. The river is the play area between spawning grounds and ocean.
3. Set up the “threats”
 - Waterfall: A mat or other flat object that fry must jump over near the spawning grounds.
 - Dam turbine: 2 students turn the skipping rope near the spawning grounds after the waterfall.
 - Predators: Students dressed or labelled as mink, otters, bigger fish, eagles and bears scattered throughout the play area.
 - 4-6 River predators have to stay on the sides of the river.
 - 2 Ocean predators can run throughout the ocean.
 - Fishers: 2-6 students hold hands to form a trawl net near the ocean.
5. Briefly re-explain the salmon life cycle.
6. The rest of the class are the salmon smolts.

Game

1. Starting at the spawning area, have the salmon smolts run towards the ocean. Along the way, they should jump over the waterfall, jump through the turbine and dodge the predators and the fishers.

2. Once they reach the ocean, they should touch the far end of the area where the flag is placed and then run back home, past the predators, dam turbine and jump over the waterfall.
3. Students who are touched by the turbine rope, caught by predators and fishers or those who can't leap the waterfall are "out". Those who make it back to the spawning grounds, spawn and contribute to the next generation.

Letter Writing Activity- Instructions, Background, Addresses & Template [Here](#)

Teacher & Chaperone will describe what the letter is asking for and read aloud the template provided by the Winnemem Wintu who are calling for this action. Using the template provided by the Winnemem Wintu have each student write the name and address of one of the prescribed recipients on an envelope. Each student will also write one sentence of something that they learned about Salmon this week and why it is important to help the Salmon population flourish on a separate piece of paper. Each student will also be given colored pencils and the choice of something to color-in or simply illustrate a piece of this week's lessons that will be included in the envelope showing support to the Winnemem Salmon Project.

WEEK 4: Unpacking the Spanish Mission System of What is Known as California

Introduction

This lesson plan is in response to the long-required but little contextualized mission unit present in most California 4th grade school years. This unit emphasizes a singular perspective casting Spanish colonization as peaceful and friendly. By consequence, it relegates Native communities to the past and trivializes Native culture through the homogenous building of sugar-cube mission structure on "empty" space. This part of California's history curriculum has become ubiquitous, a powerfully authoritative indoctrination in Mission Mythology⁴⁴ to which 4th graders are not invited to participate in alternative perspectives. Students and their parents are expected to create a "Mission Project," which portrays the era in a favorable light and does not address Spanish and Mexican exploitation of Indians, including the enslavement of Indians which continued under US rule. In Deborah Miranda's words, the Mission Unit is "all too often a lesson in imperialism, racism, and Manifest Destiny rather than actually educational or a jumping-off point for critical thinking or accurate history".⁴⁵ In other words, the project is so well established, in such a predictable and well-loved rut, that veering outside of the worn but comfortable mythology is all but impossible. This lesson plan seeks to disrupt this well-loved rut and offer a more realistic depiction of mission life.

This lesson also works to give students a foundational sense of thinking about national narratives and myths and the importance of being able to recognize language that is widespread but false. This week's lesson emphasizes the necessity of developing independent critical thinking and the ability to evaluate sources, inclusive of textbooks and lessons offered in school. It offers necessary critical thinking skills so that when they are met with even more explicit and continued perpetuation of the themes introduced here they are able to counter them and be critical of the erasure and myth-making around American Indian communities and colonization.

Some might worry that teaching about themes of genocide, erasure and colonization present in the mission system are too intense or too violent for fourth graders. I urge these educators and readers to think about the reality that Native communities, like others who endure trauma and historical re-traumatizing, must teach their children about these realities to protect them from living in modern day America. Why then, should every non-Native child not also learn about these realities as young members of the same society? To create supportive allies, empathetic and sensitive young students we must provide realistic, honest and critical

⁴⁴Together the work of Jackson and Lummis created what became known as the Mission Myth. This was the belief that California's missions were benevolent institutions that converted and civilized the state's Native Americans. <http://picturethis.museumca.org/timeline/early-statehood-1850-1880s/ramona-and-mission-myth/info#:~:text=Together%20the%20work%20of%20Jackson,s%20view%20of%20the%20missions>.

⁴⁵ 2016 Zinn Education Project | March 30, "Lying to Children About the California Missions and the Indians," Zinn Education Project, March 30, 2016, <https://www.zinnedproject.org/featured-activity/lying-to-children-about-the-california-missions-and-the-indians/>.

foundations of understanding American history and national myths. As UC Berkeley social history professor, Sean Burns writes, “it is vital that we tell children the history of Native Americans at a young age, not just when they get to 9th grade”. He goes on to explain, “I’ve started teaching my three-year-old,” he says, “I’m not telling him about the horrendous things that happened, but that there were people living here for thousands of years before the missionaries came. It’s important, because it’s a history that’s undertold.” This lesson plan seeks to emphasize Native presence before colonization and now while also beginning to talk about the horrendous things that happened at the California missions.⁴⁶

DAY 1:

Materials:

Beeswax

Access to California Indian Missions Interactive Map

Handouts of 5 Most Prominent Myths About The Mission System

Lesson Goals:

- To provide a brief overview and accurate historical context of Spanish colonization and its resulting mission system in California.
- To unpack and name national myths and narratives present in students’ understanding of the mission system.
- To dispel myths about Native communities and their experience of Spanish colonization and the mission system.
- To provide the beginning of a foundational understanding of what it means for land to be occupied and stolen.

-

Morning Rhythm/Circle:

Greet each student, recite *For Keeps* by Joy Harjo

Begin with “Story” [offer beeswax to occupy idle hands]

Over the past few weeks, we have learned about a few different communities: The Coastal Miwoks, The Ohlone, Winnemem Wintu. These tribes are a small number of the many Native communities who have called and continue to call this part of Turtle Island home. The story of Native Californians begins at least 10,000 years ago when people first began settling along the West Coast. Before the arrival of Spanish colonists in the 1700s, Native Californians numbered more than 300,000 (maybe as many as 1,000,000) and lived as part of more than 200 tribes, dwelling in almost every part of the state. Last week we learned about the salmon and the ways that both these fish and the communities who they are sacred to have been impacted by the

⁴⁶ Serginho Roosblad, “Busting the Myths of California’s Missions,” Mission Local, September 29, 2020, <https://missionlocal.org/2016/10/busting-the-historical-myths-of-the-californias-missions/>.

invasion of European settlers and the practices that our American society has used and continues to use today such as Dams and over-fishing/farming unsustainably.

This week we will be thinking more broadly about the ways that the Spanish colonists impacted, harmed, and changed life for Native communities in California. We will do that by learning about the Mission system that existed through all of California and some of the ways that this system created loss: both through land being taken from Native communities, and culturally through them being forced to work for the Spanish missionaries and forced to practice cultural/spiritual practices they did not believe in. We will also learn about how these communities fought back and worked to keep their cultural practices and beliefs alive so that they are still alive today.

Most weeks we have started with a story from one particular community - this week we will start with a part of a book that describes Native Californian life more generally during the mission period. Written by Native peoples who are working to show how their communities **resisted** and survived, this section (adapted for 4th-grade audience) describes the **invasion** and harm that followed. From *A Time of Resistance: California Indians During the Mission Period 1769-1848*.

“Over 250 years ago, Spanish Missionaries arrived in California, sent by Spain to hold onto their control of California as more European invaders were trying to also control the land and its resources. Spanish Missionaries were people who were trying to set up missions where they would spread their religion of Christianity. They were tasked with getting Native peoples to work in the missions and to become Christians. This was something that Native communities did not want, many tribes resisted from the very beginning and fought to protect their beliefs and lands. The Spanish established 21 missions in the Yuman, Chumash, Salinan, Costanoan, Miwok, and other tribal territories, without agreement from the tribes and without concern for the use of resources that characterized Native life such as acorns and salmon. “Little by little, many Indians whose customary ways of life were devastated began to live and labor inside the missions. Sometimes they came on their own, especially if they were starving or if many of their people had died. Most of the time they were captured by soldiers or lured by the priests with promises of food or safety. Most of the missions were unbelievably harsh and cruel. Families were separated. Men, women, and children were forced to labor long hours. They were imprisoned and endured many forms of torture. They did not have enough food or water and they were also exposed to many new diseases from Europe which killed many Native peoples. Those who lived were not allowed to return to their home communities or use their homelands as they were used to. Despite these violent circumstances, Native communities from all over California persisted and resisted - creating ways forward that have maintained their presence in the Bay Area and have created strong and growing resilient communities on these lands.”

Acknowledge how the 'story of Thanksgiving' is typically taught/told

This story is often taught differently, in fact many of you may have heard a different story about missions. To think about the ways that the story we have just heard has been erased and forgotten we will learn about some of the most common myths that many people believe about the mission system and why they are untrue.

Engage/Active Participation

Write down 1-5 words that you think of when I say:

- California Mission
- Spanish Missionary

Share

Have each student turn to the person next to them and share.

Invite two students to share their list of words with the whole class.

Address & Group Work

Based on what is brought up by students, center the following [5 central myths](#) around potential misconceptions that they themselves have been taught or thought were true. Read the myths (italicised below) aloud to the whole class then split the group into 5 smaller sections. Each group of 4 students will read the description and correction of the myth aloud to one another and circle any words that they do not understand or need clarification on. Then, each group will explain and read aloud the description to the wider class. Address any additional myths or misconceptions that arise and offer help if students are having difficulty understanding any of the myths conceptually.

Myth 1:

California history began with missions.

Based on our other three weeks of lessons, most of you will likely know that this is not true. But perhaps you have heard this said before. In reality, there is physical evidence (such as tools and accounts by pirates and Native oral histories) and written accounts of California Indians hundreds of years before the Spanish arrived.

Myth 2:

California Indian people were welcoming and did not resist missionary arrival. The Spanish missionaries were kind and helpful to the Native people.

While many accounts written by Spanish missionaries suggest that American Indians were welcoming and willing to join the missions these accounts are biased and mostly false. In reality the missionaries did not allow Native peoples to practice their religion, speak their language or eat their own foods - and when Native peoples **resisted** they were cruelly punished.

Myth 3:

California Indians were uncivilized or “wild” and benefited from or needed Spanish christianity.

In the eyes of Spanish missionaries California Indians were considered uncivilized because they looked different, had different religious and cultural practices and did not build structures, governing systems or farming practices in the same way that the Spanish did. In reality, California Indians were far from uncivilized - rather they had unique, complex, and organized ways of living in community, tending and using the land and practicing religion and ceremony.

Myth 4:

California Indians chose or wandered to join the missions.

While many textbooks tell a story of Native peoples ‘wandering’ or casually arriving at the missions this idea is misleading. In reality, many California Indians were forced to not only help build the missions but also work, live and follow the Christian customs of the Spanish missionaries against their will.

Myth 5:

California Indian communities lived a long time ago and those who were part of the mission system lost their unique cultures and language and are not present in modern California.

While many communities faced tremendous violence and the Spanish tried to **erase** their cultural/religious practices, connection to their land, and unique languages they **resisted** and persisted and these communities are very much alive and well today.

Handout & Define

Provide comprehensive & accurate definitions of these words and intro them as vocabulary words for the coming week.

- **Resist:** To oppose, fight against the struggle offered by one thing - often something forced.
- **Erase:** To remove all traces of something.
- **Myth:** A widely held but false belief or idea.

Homework:

Reflect on something that you believed before coming into this class that you now know is not true about the mission system. How can you help spread the word? Write one sentence that you could share with another friend outside of our class that would help them understand what a myth is and how they are used to convey a false story about the California missions.

Day 2:*Materials:*

- Myths [Handout](#)
- Textbooks/Educational Materials [Handout](#)

- Access to Journeys to the Past [Website](#)

Lesson Goals:

- Introduce students to the idea of national myth-making through looking at how California Missions and their impact on Native communities has been misrepresented in textbooks/educational materials.
- Give students a foundational framework for being critical of material presented to them in and outside the classroom about Native peoples.
- Give a more realistic basis for what life at the missions looked like through Blank's definition of genocide/description of stolen land.
- Use grammar lessons as a way to think about Native people's relegation to the past (Through primarily past-tense language highlighted in the excerpts presented to the class).

Morning Rhythm/Circle:

Greet each student, recite *For Keeps* by Joy Harjo.

Follow-up Myth Exercise

Based on the exercise we did yesterday about myth-making that is taught in schools and the world around us we will spend today looking at classroom materials such as textbooks and education websites that tell unidimensional stories about the California mission system. To do this you will be split up into groups of 3 (one with 2) and given a short part of a textbook [lesson or article](#) that talks about the California mission system and American Indian communities. With your partner(s) you will read the section outloud and ask if you need any help understanding it. Then, you will return to the myth handout from yesterday and think about which myth this section fits with. There is not one right answer, any of the myths might fit. Once you and your group have decided you will share with the class which myth or myths you think are present in the words you were given. We will talk and think about why this is important and share your thoughts with the person next to you after we hear from each group.

Group 1: *Test question in the Common Core curriculum:*

“California Indians lived a long time ago, all California Indian cultures made: a) deerskin b) pine nuts c) baskets d) kutsavi.”

Potentially Pair with:

Myth 5: *California Indian communities lived a long time ago and those who were part of the mission system lost their unique cultures and language and are not present in modern California.*

Group 2: *From a textbook created for California grade schools called: “California’s Story,”*

“The friars treated the Indians kindly, as if they were children. But sometimes the Indians ran away, because they did not like to work, and preferred the free life of the mountains and valleys.”

Potentially Pair with:

Myth 2: *California Indian people were welcoming and did not resist missionary arrival. The Spanish missionaries were kind and helpful to the Native people.*

Group 3: *From a textbook called “California Beginnings,”*

“Everyone was happy and busy. Padre Serra went from garden to field. He preached. He carried loads of wood as the Indians did. He taught the little children the lessons of the church. He taught them how to sing and how to play the violin and flute. ...’

Potentially Pair with:

Myth 2: *California Indian people were welcoming and did not resist missionary arrival. The Spanish missionaries were kind and helpful to the Native people.*

OR

Myth 4: *California Indians chose or wandered to join the missions.*

Group 4: *From a textbook called “California Beginnings,”*

“In 14 years, he had helped change a large part of the desert into rich farm land. He had helped make thousands of poor, half-starved savages into happy, bustling workers.”

Potentially Pair with:

Myth 2: *California Indian people were welcoming and did not resist missionary arrival. The Spanish missionaries were kind and helpful to the Native people.*

Group 5: *From a textbook called “California’s Own History,”*

“The Indians at the missions ate more regularly than when they were wild. The padres took care of them in many ways. The Indians had the feeling of being part of something much bigger than the old Indian village. They learned to do many things as the Spaniards did. They learned many new skills. On the whole, they must have felt better off than before.”

Potentially Pair with:

Myth 2: *California Indian people were welcoming and did not resist missionary arrival. The Spanish missionaries were kind and helpful to the Native people.*

OR

Myth 3: *California Indians were uncivilized or “wild” and benefited from or needed Spanish christianity and missions.*

OR

Myth 5: *California Indian communities lived a long time ago and those who were part of the mission system lost their unique cultures and language and are not present in modern California.*

Group 6: *From California Vistas’ Textbook “Our Golden State”:*

“Spanish missionaries wanted to teach the Native American people Christianity. The missionaries also wanted to change the Native American way of life—changes that they thought would improve the lives of the Native Americans.”

Potentially Pair with:

Myth 3: *California Indians were uncivilized or “wild” and benefited from or needed Spanish christianity*

Group 7: *From California Vistas’ Textbook “Our Golden State”:*

“Native Americans came to live at the missions for different reasons. Curiosity about the Spanish drew some. Other’s came because they believed the missionaries had a special link to the spirit world. Still others were attracted by the music and ceremony of the Catholic Church Services.”

Potentially Pair with:

Myth 4: *California Indians chose or wandered to join the missions.*

Group 8: *From Mission San Luis Rey’s description of mission life :*

“The Spaniards brought new foods” he said, “fruits and vegetables—and meat from livestock. So the Indians had better stuff to eat.”

Potentially Pair with:

Myth 3: *California Indians were uncivilized or “wild” and benefited from or needed Spanish Christianity.*

Grammar/Language Arts Movement & Discussion Activity

Now that we have a more thorough grasp on the way that educational resources like textbooks focus on these myths we are going to take a closer look at the language and grammar used in describing the Ohlone (a community impacted by the missionaries and who we have learned about before). We will do this as a class all together.

Classroom Instructions:

Whenever you hear a past-tense verb (remember, most end in -ed) step to the right side of the room.

[*Read aloud* one of Google's first search results for "Who are the Ohlone?"]

The Ohlone Indians, **named** Costanoan by early Spanish colonists, **were** a group of Indians who **lived** on the coast of central California. They originally **lived** in an area stretching from the San Francisco Bay southward to the lower Salinas Valley They **survived** by hunting, fishing, and gathering acorns and seeds. They **lived** in round houses made of a framework of poles **covered** with grass, tule reeds, or ferns. Their clothing was scant, with the men going naked. They **were** first **met** by Europeans when Spanish explorer Sebastián Vizcaíno **encountered** some of them in 1602 along the Monterey coast.

47

Discuss

Discuss why it is important to notice that descriptions of Native peoples are almost all written using past tense verbs and how this practice can be harmful to Native peoples but also to good practices of engaging multiple historical perspectives. This tells readers and learners that the Ohlone people only used to live here rather than celebrating the community that is very much still alive and thriving here. While sometimes it is necessary to use past-tense to describe something that happened in the past (For example the date the Spanish arrived, it is not necessary to describe the Ohlone only as people that **lived** rather than that continue to **live** in the Bay Area.

Discussion Questions: Which of the myths apply to this passage? What would need to change so that most of the myths no longer apply to it?

Homework: Figure out which mission is closest to your house and which Native community(ies) the land belongs to.

Day 3

Materials:

- Access to Youtube & California Indian Missions website

Lesson Goals:

- Provide a more in-depth description of life at the California missions for Native peoples
- Provide a clear description of the detrimental impacts of the missions on Native communities and culture

⁴⁷ "Legends of America," Legends of America, accessed May 5, 2021, <https://www.legendsofamerica.com/ohlone-indians/>.

- Offer more specific information on particular missions in the Bay Area
- Provide insight into the resilience and persistence of the descendants of Native people who were forced onto the missions and how they live their lives now as members of different California Indian communities.

Morning Rhythm/Circle:

Greet each student, recite *For Keeps* by Joy Harjo.

Set-up & Lead in

To understand more about what life was really like for Native communities when the Spanish missionaries arrived we will turn to a video from a Native educator, Jacque Nunez. Jacque is a direct descendant of the Juañeno Band of Mission Indians, also known as the Acjachemen Indians. Her grandfather traveled with Father Serra from San Diego to San Juan Capistrano. We will hear her describe what genocide is - a violent part of the mission system that the textbook sections you just read do not include.



Watch [Video](#) [2:44]

Interactive Map Exercise

Use California Indian Mission [interactive map](#) to learn about specific missions and their impact on Native peoples.

There are 21 missions, while we will not get to each and every mission today you are welcome to return to this website as a resource to learn more about missions all along the coast of California. Today we will be focusing on the missions closest to our school.

There will be 5 groups (4 students per group) in groups you will use the resources printed from the CAIndian missions interactive map to learn about the missions called: San Rafael Arcangel, San Francisco De Solano, Mission Dolores San Francisco De Asis, San Jose, & Santa Clara De Asis. Each Group will look through the printed materials and create a presentation for their classmates that tells us whose land this mission is on,

which Native communities were impacted by the mission and one other fact that you find interesting from the content.

MISSIONS VIDEO California Indian SPONSORS

NATIVE LIFE **SAN RAFAEL ARCANGEL**

CULTURAL IMPACTS

COLONIZATION & GOVERNANCE

RESISTANCE

SECULARIZATION

GENERAL INFORMATION

CLOSE

NATIVE LIVE

Mission San Rafael Arcangel was built in the ancestral territory of the Coast Miwok and near the homelands of the Wappo and Pomo Tribes. The Coast Miwok lived in the area of southern Sonoma county, Marin county and Bodega bay. These areas were rich in resources of vegetation, wild life and seafood. Coast Miwok at mussels, clams, fish water fowl, deer, small game and acorns. Miwoks used natural resources for hunting, hygiene and medicinal uses. The Indian Soap plant could be dropped in fresh water streams and it would act as a stunning property, making it easier to catch fish. Also Oak galls were used as a form of toothpaste when chewed, and acorn mush was processed in a way that it's mildew/residue could be used to treat infections.

Pomo and Miwok Indians are world-famous for their baskets. Most of their baskets were produced by women from the tribe, though men made some for hunting and sale. Since Pomo and Miwok peoples survived on the food they gathered, the great majority of baskets were used for storing seeds and other

Modern reality:

Next we turn to a few videos of descendents of Native peoples who were forced to work and stay at the missions across California. These videos provide insight into how their particular community has survived and persisted and continue to exist despite the horror their families met at the missions.

Dry Creek Pomo Man Describing Life in the Bay Area Today [Ras K'dee \(Dry Creek Pomo\)](#)



Ohlone Woman Describing Her Life in the Bay Area today [Linda Yamane \(Rumsien Ohlone\)](#)



Homework:

Write one sentence about the mission you and your group focused on. Use at least one vocabulary word from this week. Pay attention to the verb tense that you are using!

Lead-in for Tomorrow

Tomorrow we will be thinking about how this land is still used and owned by the missions. While some of these mission sites have worked to have Native educators and realistic stories told about their history - many still are making money telling stories that use the myths we have been talking about this week. Think about how being disconnected from their homelands has negatively impacted these Native communities - their land was stolen...will they ever get it back? How can that sort of thing happen? Tomorrow we will be thinking about something called the Land Back movement. A process that requires working with money, land ownership and the impact of spanish and other european colonization in today's world. Tomorrow we will hear from some leaders in this movement from this area about what this means and what it looks like around us.

Day 4

Field Trip - On the school campus at the community garden site with a visit from Sogorea Te' Land Trust educator.

Materials:

None (all will be provided on site by Sogorea Te' Land Trust educator)

Lesson Goals:

- Provide students with a foundational understanding of Land-Back practices & activism from the perspective of Native activists and educators
- To reaffirm the ways that Native peoples continue to resist and persist the impacts of colonization and the Spanish missions
- To offer a way forward that students can help participate in as they get older, laying the groundwork for land-back practices if they are possible in their own lives.

About the Sogorea Te' Land Trust:

There is an urgent and profound need for today's Indigenous communities to regain land bases within their traditional territories—land that can form a foundation for continued healing and restoration. The Sogorea Te' Land Trust was created as a means to realize this restorative vision in the Bay Area. Sogorea Te' Land Trust envisions life in the Bay Area in which the Chochoyeno language and Lisjan Ohlone ceremonies are an active, thriving part of the cultural landscape, where Lisjan place names and history is known and recognized, and where intertribal Indigenous communities can gather, pray and practice their spiritual and cultural traditions. They seek to

heal and transform the violent legacies of genocide, colonization and systemic racism that continue to impact our urban Indigenous communities.

About their visiting education program:

Sogorea Te' staff present to thousands of people annually at schools, conferences, community events and online forums including with students of all levels and people from a diversity of backgrounds. Hundreds of people attend our community work days and cultural events at our land sites. We offer keynotes, workshops and presentations on the following topics:

- History of Ohlone People
- Rematriation: The Story of Sogorea Te'
- Indigenous Cultural Revitalization
- Shuumi Means Gift: How non-Native people can contribute to Indigenous sovereignty

WEEK 5: Giving Thanks: Understanding and Reimagining Narratives of Thanksgiving & Centering The Wampanoag People in What is Known as Massachusetts

This week's lesson makes an argument about a different interpretation of Thanksgiving than what is typically taught in the classroom and experienced by families in the United States. While there is a historical settler colonial precedent for days of thanksgiving, which were mandated by colonial governors and assemblies in the 17th century (and beyond) and were days for communal prayer to give thanks for deliverance from catastrophe. Most often, these related to conflict, war, and conquest. Here you're replacing the settler notion of Thanksgiving with an Indigenous perspective on giving thanks. While this lesson does mention and unpack the events of the 1621 shared meal on what is known as Plymouth, that is known as 'Thanksgiving' it also complicates the idea of Thanksgiving as a uniquely US (or settler colonial) concept.

DAY 1:

Materials:

- Beeswax
- Poster Paper
- Markers & Pencils

Lesson Goals:

- Introduce Thanks-giving as a daily practice of gratitude through the Haudenosaunee Thanksgiving Address.
- Give a brief overview of who the Haudenosaunee are.
- To understand what myths students have learned and know about Thanksgiving.

Introduction/Lead-in

Last week we began a conversation around the California missions, stolen land, gratitude and land-back practices in the Bay Area. This week we widen our scope once again and think about Thanksgiving as a day embedded in American tradition which, like the mission system, has been taught and talked about with little acknowledgment of historical fact. This week we will untangle any ideas that students may have about Thanksgiving and what the historical reality around it demonstrates. We will think about what it means to practice gratitude all days of the year and to honor the living and nonliving parts of the world around us as many Native communities always have. In thinking about gratitude we will return to the notion of reciprocity (something we touched on in our first week together) and unpack what it looks like for cultures to not only be of gratitude but also of reciprocity. To begin, we turn to a practice of giving thanks that the Haudenosaunee community has practiced for many years. [[Handout](#)]

While at first I worried about using these sacred and honored words in the classroom and not in direct collaboration with Haudenosaunee members my research has revealed that this Thanksgiving Address is one intended to be shared with and heeded by all; I encountered over and over again that these words are a gift of the Haudenosaunee to the world. Onondaga Faithkeeper Oren Lyons writes, “of course you should write about it [and use it]. It’s supposed to be shared, otherwise how can it work? We’ve been waiting five-hundred years for people to listen.”⁴⁸

“Story” of the week.

Haudenosaunee Thanksgiving Address Greetings to the Natural World

The People

Today we have gathered and we see that the cycles of life continue. We have been given the duty to live in balance and harmony with each other and all living things. So now, we bring our minds together as one as we give greetings and thanks to each other as people. Now our minds are one.

The Earth Mother

We are all thankful to our Mother, the Earth, for she gives us all that we need for life. She supports our feet as we walk about upon her. It gives us joy that she continues to care for us as she has from the beginning of time. To our mother, we send greetings and thanks. Now our minds are one.

The Waters

We give thanks to all the waters of the world for quenching our thirst and providing us with strength. Water is life. We know its power in many forms- waterfalls and rain, mists and streams, rivers and oceans. With one mind, we send greetings and thanks to the spirit of Water. Now our minds are one.

The Fish

We turn our minds to all the Fish life in the water. They were instructed to cleanse and purify the water. They also give themselves to us as food. We are grateful that we can still find pure water. So, we turn now to the Fish and send our greetings and thanks. Now our minds are one.

The Plants

Now we turn toward the vast fields of Plant life. As far as the eye can see, the Plants grow, working many wonders. They sustain many life forms. With our minds gathered together, we give thanks and look forward to seeing Plant life for many generations to come. Now our minds are one.

The Food Plants

With one mind, we turn to honor and thank all the Food Plants we harvest from the garden. Since the beginning of time, the grains, vegetables, beans and berries have helped the people survive.

⁴⁸ Robin Wall Kimmerer, *Braiding Sweetgrass* (Tantor Media, Inc., 2016).

Many other living things draw strength from them too. We gather all the Plant Foods together as one and send them a greeting of thanks. Now our minds are one.

The Medicine Herbs

Now we turn to all the Medicine herbs of the world. From the beginning they were instructed to take away sickness. They are always waiting and ready to heal us. We are happy there are still among us those special few who remember how to use these plants for healing. With one mind, we send greetings and thanks to the Medicines and to the keepers of the Medicines. Now our minds are one.

The Animals

We gather our minds together to send greetings and thanks to all the Animal life in the world. They have many things to teach us as people. We are honored by them when they give up their lives so we may use their bodies as food for our people. We see them near our homes and in the deep forests. We are glad they are still here and we hope that it will always be so. Now our minds are one

The Trees

We now turn our thoughts to the Trees. The Earth has many families of Trees who have their own instructions and uses. Some provide us with shelter and shade, others with fruit, beauty and other useful things. Many people of the world use a Tree as a symbol of peace and strength. With one mind, we greet and thank the Tree life. Now our minds are one.

The Birds

We put our minds together as one and thank all the Birds who move and fly about over our heads. The Creator gave them beautiful songs. Each day they remind us to enjoy and appreciate life. The Eagle was chosen to be their leader. To all the Birds-from the smallest to the largest-we send our joyful greetings and thanks. Now our minds are one.

The Four Winds

We are all thankful to the powers we know as the Four Winds. We hear their voices in the moving air as they refresh us and purify the air we breathe. They help us to bring the change of seasons. From the four directions they come, bringing us messages and giving us strength. With one mind, we send our greetings and thanks to the Four Winds. Now our minds are one.

The Thunderers

Now we turn to the west where our grandfathers, the Thunder Beings, live. With lightning and thundering voices, they bring with them the water that renews life. We are thankful that they keep those evil things made by Okwiseres underground. We bring our minds together as one to send greetings and thanks to our Grandfathers, the Thunderers. Now our minds are one.

The Sun

We now send greetings and thanks to our eldest Brother, the Sun. Each day without fail he travels the sky from east to west, bringing the light of a new day. He is the source of all the fires of life. With one mind, we send greetings and thanks to our Brother, the Sun. Now our minds are one.

Grandmother Moon

We put our minds together to give thanks to our oldest Grandmother, the Moon, who lights the night-time sky. She is the leader of woman all over the world, and she governs the movement of the ocean tides. By her changing face we measure time, and it is the Moon who watches over the arrival of children here on Earth. With one mind, we send greetings and thanks to our Grandmother, the Moon. Now our minds are one.

The Stars

We give thanks to the Stars who are spread across the sky like jewelry. We see them in the night, helping the Moon to light the darkness and bringing dew to the gardens and growing things. When we travel at night, they guide us home. With our minds gathered together as one, we send greetings and thanks to the Stars. Now our minds are one.

The Enlightened Teachers

We gather our minds to greet and thank the enlightened Teachers who have come to help throughout the ages. When we forget how to live in harmony, they remind us of the way we were instructed to live as people. With one mind, we send greetings and thanks to these caring teachers. Now our minds are one.

The Creator

Now we turn our thoughts to the Creator, or Great Spirit, and send greetings and thanks for all the gifts of Creation. Everything we need to live a good life is here on this Mother Earth. For all the love that is still around us, we gather our minds together as one and send our choicest words of greetings and thanks to the Creator. Now our minds are one

Closing Words

We have now arrived at the place where we end our words. Of all the things we have named, it was not our intention to leave anything out. If something was forgotten, we leave it to each individual to send such greetings and thanks in their own way. Now our minds are one.

Description of the address

This is a translation of the Mohawk version of the Haudenosaunee Thanksgiving Address. Haudenosaunee people give thanks everyday, not just once a year. The Thanksgiving Address, also known as the **Ganonyok**, serves as a daily reminder to appreciate and acknowledge all things. The **Ganonyok** reinforces the connection that people have to the world around them. The Thanksgiving Address, also described as "a river of words as old as the people themselves" is also known in the Onondaga language as the Words that Come Before All Else. An ancient order that places gratitude as the utmost important, as the greatest priority and gift. The Thanksgiving Address is also a tangible, scientific inventory of the natural world. The Thanksgiving Address reminds us that duties and gifts are two sides of the same coin. It is said that only humans have the capacity for gratitude, this is one of our gifts, we must offer it.⁴⁹

⁴⁹ Robin Wall Kimmerer, *Braiding Sweetgrass* (Tantor Media, Inc., 2016).

Next we will hear from a Haudensaunee elder on what this address means to her people.

Watch Video: [Haudenosaunee Thanksgiving Address](#)

Who are the Haudenosaunee?

Haudenosaunee (hoe-dee-no-SHOW-nee)(listen to a pronunciation [here.](#)) Means “people who build a house/people of the long house.” The name refers to a confederation of six Native American nations/communities. Each nation has its own identity but are related linguistically and through kinship and clan networks. These nations are known as:

- Mohawk
- Oneida
- Onondaga
- Cayuga(ka-YOO-ga)
- Seneca (SEN-i-ka),
- Tuscarora

The Haudenosaunee continue to live in upstate New York and Wisconsin, in communities in Oklahoma and North Carolina, and in territories and on reserves in Ontario and Quebec, Canada. While the Haudenosaunee were impacted by European colonization they are not the community that our notions of the holiday of Thanksgiving in American center around.

Generate Myths of Thanksgiving

To talk and think more about the stories and myths you have heard and learned about what you think of as Thanksgiving, turn to the person next to you and describe what your family usually does to celebrate or what you know about Thanksgiving.

Group Activity

Split class into groups of 3-4 and have each group create a poster paper of words and thoughts they have about Thanksgiving before our week of class. (ie: pilgrims, turkey, feast, pumpkin pie etc). Each group will have a corner of the room where they will hang their poster up. Once each group has written down their thoughts we will walk around the classroom in our groups and read what the other groups have written.

Lead in for tomorrow

Tomorrow we will be thinking more about these ideas and learning if they are true, or what a more nuanced story of Thanksgiving really is.

Homework

Think about something that was or wasn't mentioned in the Thanksgiving Address that you feel grateful for and would like to give thanks to. Create a quick drawing of this item and bring your illustration into class tomorrow.

DAY 2:

Materials:

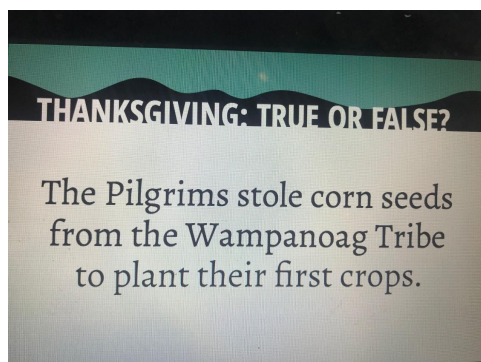
- True vs False resource from Squarespace
- Sticky Notes
- Markers

Lesson Goals:

- Give students a realistic idea of interactions between “the Pilgrims” (English puritan colonists) and Wampanoag people.
- Provide discussion and critical thinking around the myths told and learned about Thanksgiving and the reality of this moment in history.
- Offer a foundational understanding of who the Wampanoag people are.

True vs False on myths of Thanksgiving:

Yesterday you spent time writing down what you know about Thanksgiving now. This week we will be unpacking what parts of the stories you have been told are true and what are false. To do this we will look at this presentation of True vs False ideas about Thanksgiving. We will start by doing an exercise with this presentation to help us gauge where each of us are before learning more about Thanksgiving. For this exercise, the back right corner of the room is “True”, the back left corner is “False” and the front of the room is “I don't know”. Then I will project this on the board. We will look at each myth and discuss if you have any questions after we uncover if they are true or false.



Link [Here](#)

Group Activity:

Now that we have learned a bit more about the myths that we might have believed before about Thanksgiving and what we hadn't known before we will reflect back on the Myths that you generated in groups yesterday. You will return to the same group and each group is assigned one of these central myths discussed in the presentation. You will have a pad of sticky notes whose color represents your group and the myth you have been assigned. Next, you will move around the classroom to the posters that we posted yesterday and if you see something on this poster that relates to your myth you will leave a sticky note. Once every group has visited every other group's poster take a moment to reflect on how what you might write down this morning is different than yesterday.

Who are the Wampanoag?

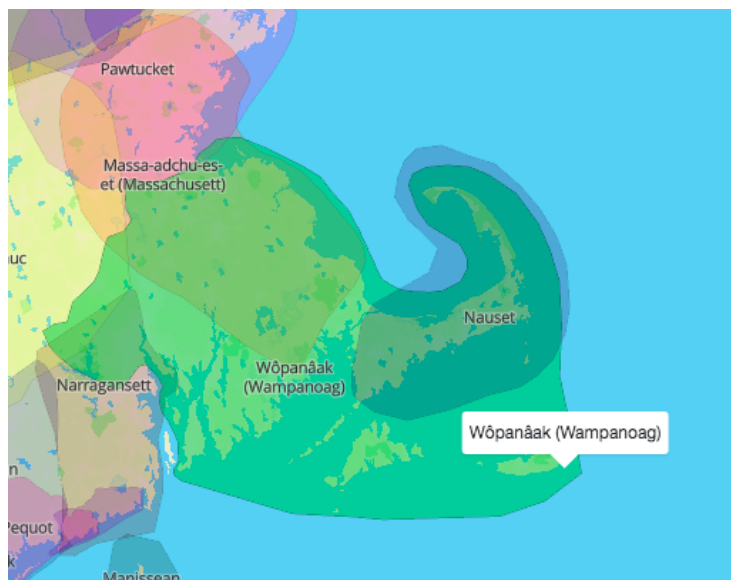
Now that we have learned a bit more about Thanksgiving or the Harvest celebration we will learn about The Wampanoag.

The Wampanoag are one of many Nations of people all over North America who were here long before any Europeans arrived, and have survived until today.

Their name, Wampanoag, means People of the First Light. In the 1600s, they had as many as 40,000 people in the 67 villages that made up the Wampanoag Nation. These villages covered the territory along the east coast, all of what is now Cape Cod and the islands of Nantucket and Noepe (now called Nantucket and Martha's Vineyard), and southeast as far as Pokanocket (now Rhode Island). They have been living on this part of what they know as Turtle Island for over fifteen thousand years.

Today, about 4,000-5,000 Wampanoag live in New England. They, as a People, still continue their way of life through oral traditions (the telling of our family and Nation's history), ceremonies, the Wampanoag language, song and dance, social gatherings, hunting and fishing. Because of many changes in North America, the Wampanoag cannot live as their ancestors did. They adapt but still continue to live in the way of the People of the First Light.

Locate Students in Space: native-land.ca



Wrap-up/ Words of the Week

Now that we have learned a bit about the Wampanoag people we turn to just a few of their words as our vocabulary words for this week. Think about where in the Haudenosaunee Thanksgiving Address each of these things are mentioned (sun, moon, animals).

Wampanoag Animal Words



[Wampanoag Animal Words](#)

Vocabulary Words

Cone: Sun (Wampanoag)

Moon: **Appause** (Wampanoag)

Deer: **Ottucke** (Wampanoag)

Owl: **Wewes** (Wampanoag)

Ganonyok (Haudenosuane, Onondaga): Thanksgiving Address/the Words that Come Before All Else.

Homework

For homework continue to work on your drawing or painting of your gratitude item to bring in for tomorrow's in class activity. Think about which verse in the Haudenosaunee Thanksgiving Address gives thanks to your item.

DAY 3:

Materials:

- Watercolor Paints [classroom set]
- Watercolor Paper (main lesson book page) [pre-soaked]
- Watercolor Boards [classroom set]

Lesson Goals:

- Use painting as another way to give thanks to the world
- Understand some of the basics of reciprocity
- Practice giving thanks with the Haudenosaunee Address

Morning Rhythm/Circle:

Great each student, recite *For Keeps* by Joy Harjo.

Painting Exercise: Paint either your gratitude item or follow as I paint the Sun or **Cone** as the Wampoangog call it.

As Students are Painting:

As we paint we return to the Thanksgiving Address. We will listen to this compilation of Haudenosaunee members speaking about the Thanksgiving Address. Skä•noñh - Great Law of Peace Center - Thanksgiving Address (4:18min).

[Skä•noñh - Thanksgiving Address](#)



Clean-up, Return to Seats

Homework Sharing & Reciprocity Activity

Next we will be thinking about the item that you drew for your homework, and the art that each of you brought to class that you are thankful for. Turn to your neighbor and explain why you chose this item - why are you grateful for it? What does it mean to you?

Cultures of Gratitude, Must also be Cultures of Reciprocity

Next you will give your item to your neighbor and they will give you yours. This may have been something you weren't expecting but today's lesson is also a reminder that we must give the gift of gratitude, and we must practice reciprocity.

Does anyone remember the word reciprocity? We spoke about it in our first week of class....any ideas about what it means?

Provide Native (Kalapuya) Definition

Native (Kalapuya) elder Esther Stuzman describes reciprocity as a practice and relationship: "You don't take without giving. That's the relationship of reciprocity. You always give something when you take. And you only take what you need and leave the rest". This practice of giving your special item to a friend is a way of practicing gratitude and reciprocity at once. You are giving and receiving at the same time - offering your gift of gratitude to the world and your friend and receiving theirs.

Movement/Outside Activity

For the rest of today's lesson we will all walk outside together. We will thank the trees, the stones and the plants and herbs with the Haudenosaunee Address verses as we see them. Then in pairs you will be asked to find another thing described in the address that you would like to give thanks to on campus. You will have 15 minutes to choose and read aloud the address of whatever you are thanking to that thing when you find it.

*If you can't get outside I recommend [this guided nature walk](#) with botanist and Potawatomi citizen Robin Wall Kimmerer. As Robin describes different parts of nature, pause the video and read aloud the relevant portion of the Thanksgiving Address.

Return to Classroom & Wrap-up

Tomorrow we will have a very special guest come visit us. We will be learning more about the daily life of the Wampanoag community before European Colonization and also how they live today from a Wamapanog educator.

Day 4

Field Trip - On the school campus at the community garden site with a visit from People of the Dawn Land educator.

Materials:

None (all will be provided on site by People of the Dawn Land educator)

Lesson Goals:

- *Have students learn from a Native educator about the Wampanoag and the myths versus realities of Thanksgiving*
- *Have students experience hand-on interaction with Native artifacts and pieces of traditional life*

A Description of the Lesson from the People of the Dawn [Website](#):

Peoples of the Dawn Land

Learn about the daily life of the Wampanoag in the 17th century, as well as their current lives and communities. Students will gain an understanding of the connection the Wampanoag and other Native people have to Mother Earth, their seasonal way of life and their respect for all living beings. Our Native American Museum Teacher wears modern clothing and speaks from a modern perspective so that they can discuss the story of their people in both past and present times. They will share artifacts of traditional life, such as wooden bowls and spoons, animal furs and tools.

Fact or Fiction? Investigating the First Thanksgiving

Discover the real history of Thanksgiving and long-held traditions of gratitude in Indigenous and colonial America. What really happened at the First Thanksgiving? Who was at the table and why? Explore the history behind the legend by comparing accounts of the harvest feast and examining colonial and Indigenous artifacts.

WEEK 6: *An Introduction: Cultivating Remembrance & Resilience Through A Community Garden on Coastal Miwok Land*

This week's lesson is simply an outline or introduction. After speaking with my teachers, they reflected that the gardening teacher would likely be responsible for crafting the exact flow of each day for this week. In collaboration with the gardening teacher, the main lesson block teacher might suggest things like the Honorable Harvest or Three Sisters Story as seen below.

DAY 1:

- Three Sisters Story
- Honorable Harvest
- Look for Miner's Lettuce, Yarrow & Blackberries on campus as a way of thinking about foods and medicine plants that Native communities in this area harvested and gathered.
- **Land Acknowledgement & Gratitude Practice**

DAY 2:

- Discuss the major nations of California Indians, including their geographic distribution, economic activities, legends, and religious beliefs; and describe how they depended on, adapted to, and modified the physical environment by cultivation of land and use of sea resources.
- **Turn Soil & Weed**

DAY 3:

- **Plant, Compost & Water**

DAY 4:

- Think about how this Garden can help students in and outside this class continue to learn about the ideas we have covered during this block.
- How can this garden give back? Could we host a farmers market and donate the funds to our local Native communities/Land Back organizations?
- **Bless the Garden & Moving Forward**

Conclusion

May this project serve as a roadmap and point of inspiration for educators and learners alike who are looking for alternate, nuanced and comprehensive ways to center Native studies in elementary school classrooms. While this project grounds itself in a case study of the elementary school I attended and the land I grew up on (Ohlone and Pomo land) - the core tenets of this project's work can be expanded to other geographic locations and educational pursuits. These lesson plans offer a small beginning towards centering Native voices in all classrooms, towards celebrating the profound resilience and survivance of Indigenous communities. Harnessing the research agenda and classroom methodology presented here, opens the possibilities for other site-specific and attentive lesson plans. This project presents one avenue in the multitude of necessary endeavors to create classroom spaces that provide critical thinking skills and legitimize recountings of history and archival practices that are not typical of the predominantly white, male-centered academic canon.

This curriculum, built in conversation with the seasonal realities of Sonoma County interrupts classroom learning that is devoid from connection to the natural world. Through the celebration of connection to place, in creating belonging and accountability within community, this project challenges the typical American classroom space and offers a profoundly more effective and successful model. It is not radical in its attempts to do so, but begins a shift that will hopefully continue to develop and become tangible in public education.

In dismantling the classroom space as one intended for traditional assessment and lecture-style learning, this curriculum encourages reciprocal learning; it emphasizes cyclical

patterns of relationship, and the importance of care as we tackle uncomfortable and new information. This curriculum values learners and knowledge production of all kinds, validating artistic, musical and verbal traditions as vital and necessary educational tools. Without mystifying or romanticizing, this curriculum cherishes Native traditions and belief systems. Ultimately this project is simply a beginning; a step forward with an unprescribed path ahead. It has been my profound honor to engage with this work; it is my whole-hearted intention to continue it.

Bibliography

- “Acorn Bites.” Accessed May 5, 2021. <https://acornbites.com/about/>.
- Bright Water Waldorf School. “About Bright Water.” Accessed May 5, 2021. <https://www.brightwaterwaldorf.org/about-bright-water>.
- Bill Text - AB-738 Pupil instruction: Native American studies: model curriculum. (2020). https://leginfo.legislature.ca.gov/faces/billTextClient.xhtml?bill_id=201720180AB738.
- Bill Text - AB-2016 Pupil instruction: ethnic studies., Pub. L. No. 2016 (2016). https://leginfo.legislature.ca.gov/faces/billNavClient.xhtml?bill_id=201520160AB2016.
- Buren, Alex Van. “What Is the Waldorf School Method?” *The New York Times*, April 19, 2020, sec. Parenting. <https://www.nytimes.com/2020/04/19/parenting/waldorf-school.html>.
- Burgett, Bruce. *Keywords for American Cultural Studies, Second Edition*. 2nd ed. New York, NY: NYU Press, 2014.
- Mission Local. “Busting the Myths of California’s Missions,” October 7, 2016. <https://missionlocal.org/2016/10/busting-the-historical-myths-of-the-californias-missions/>.
- “California Missions: How Textbooks Evolved to Reflect the Plight of Native Americans - Baltimore Sun.” Accessed May 5, 2021. <https://www.baltimoresun.com/la-tr-d-missions-textbookwords-20140907-story.html>.
- “CIMCC – Weaving Native Culture Into The Future.” Accessed May 5, 2021. <https://cimcc.org/>.
- “College of Menominee Nation’s Sacred Little Ones Project.” Accessed May 5, 2021. <http://www.cmnsacredlittleones.com/>.
- “Common Core State Standards - Resources (CA Dept of Education).” Accessed May 5, 2021. <https://www.cde.ca.gov/re/cc/>.
- Creation Story-Run4Salmon 2018*, 2018. <https://vimeo.com/286840381/ad536affec>.
- Day, Mark R. “Dispelling the Mission Myths in California.” *Indian Country Today*. Accessed May 5, 2021. <https://indiancountrytoday.com/archive/dispelling-mission-myths-california>.
- “Definition of BACK-BURN.” Accessed May 5, 2021. <https://www.merriam-webster.com/dictionary/back-burn>.
- Dunbar-Ortiz, Roxanne. *“All the Real Indians Died Off” And 20 Other Myths About Native Americans*. Boston, MA: Beacon Press, 2016.
- Dunbar-Ortiz, Roxanne. *An Indigenous Peoples' History of the United States*. Canada: Penguin Random House Canada, 2015.

- “Harvest Ceremony,” n.d., 5.
- “How to Say or Pronounce Haudenosaunee - PronounceNames.Com.” Accessed May 5, 2021. <https://www.pronouncenames.com/pronounce/haudenosaunee>.
- “How Tol-Le-Loo Stole Fire - A Miwok Legend.” Accessed May 5, 2021. https://www.firstpeople.us/FP-Html-Legends/How_Tol-le-loo_Stole_Fire-Miwok.html.
- “Importance of Salmon - Columbia River/Plateau | Teacher Resource.” Accessed May 5, 2021. <http://nmai.si.edu/nk360/pnw-history-culture-regions/columbia-river.cshtml>.
- “InteractiveMap.” Accessed May 5, 2021. <http://calindianmissions.org/interactivemap/>.
- Winnemem Wintu: Journey to Justice. “Journey to Justice.” Accessed May 5, 2021. <https://www.winnememwintu.us/>.
- Journeys To The Past Shop. “Journeys To The Past Shop.” Accessed May 5, 2021. <https://journeystothepast.com/>.
- Kimmerer, Robin Wall. *Braiding Sweetgrass*. Tantor Media, Inc., 2016.
- “Landmark Supreme Court Ruling Affirms Native American Rights in Oklahoma - The New York Times.” Accessed May 5, 2021. <https://www.nytimes.com/2020/07/09/us/supreme-court-oklahoma-mcgirt-creek-nation.html>.
- Margolin, Malcolm. *The Ohlone Way: Indian Life in the San Francisco-Monterey Bay Area*. Berkeley, California: Heyday Books, 1978.
- Marc Dadigan. *Chief Sisk and the Magical Fish*, 2017. <https://www.youtube.com/watch?v=bA-evAwEI0A>.
- March 30, Zinn Education Project | and 2016. “Lying to Children About the California Missions and the Indians.” Zinn Education Project. Accessed May 5, 2021. <https://www.zinnedproject.org/featured-activity/lying-to-children-about-the-california-missions-and-the-indians/>.
- Munson, Barb. “Rethinking ‘Thanksgiving’ Toolkit,” n.d., 8.
- Narwhal, The. “The Art of Fire: Reviving the Indigenous Craft of Cultural Burning.” *The Narwhal* (blog). Accessed May 5, 2021. <https://thenarwhal.ca/indigenous-cultural-burning/>.
- Native-land.ca - Our home on native land. “NativeLand.Ca.” Accessed May 5, 2021. <https://native-land.ca/>.
- Nicole Lim. *Jacque Nunez Explains Beginning of Genocide - California Missions*, 2013. <https://www.youtube.com/watch?v=7QOuuPXklGQ>.

- Google Docs. “No Shasta Dam Raise.Mp3.” Accessed May 5, 2021.
https://drive.google.com/file/d/17gNKZuugnERSTMUaxKUZ3y97VzzRGzAA/view?resourcekey&usp=embed_facebook.
- The New York Times.” Accessed May 5, 2021.
<https://www.nytimes.com/2020/04/19/parenting/waldorf-school.html>.
- nysmuseum. *Haudenosaunee Thanksgiving Address*, 2014.
<https://www.youtube.com/watch?v=swJs2cGNwIU>.
- “Ohlone Indians of California – Legends of America.” Accessed May 5, 2021.
<https://www.legendsofamerica.com/ohlone-indians/>.
- Onondaga Historical Association. *Skä•noñh - Great Law of Peace Center - Thanksgiving Address*, 2016. <https://www.youtube.com/watch?v=5uDMS-5JeEo>.
- “Picture Dictionary: Wampanoag Animals.” Accessed May 5, 2021.
http://www.native-languages.org/wampanoag_animals.htm.
- “Plimoth Patuxet Museums.” Accessed May 5, 2021. <https://www.plimoth.org/plimoth-online>.
- Poets, Academy of American. “For Keeps by Joy Harjo - Poems | Academy of American Poets.” Text. Accessed May 5, 2021. <https://poets.org/poem/keeps>.
- “Poets.Org.” Accessed May 5, 2021. <https://poets.org/poem/keeps>.
- “Redeeggallery - Sarhentaruc - ‘The Acorn Maidens.’” Accessed May 5, 2021.
<http://redeeggallery.squarespace.com/sarhentaruc/2012/10/14/the-acorn-maidens.html>.
- Rethinking Schools. “Rethinking Thanksgiving: Myths and Misgivings.” Accessed May 5, 2021.
<http://rethinkingschools.org/articles/rethinking-thanksgiving-myths-and-misgivings/>.
- Google Docs. “Rethinking Thanksgiving Toolkit.” Accessed May 5, 2021.
https://docs.google.com/document/d/1Me3v2fdjIPBQVkzALHhge2K8q4bCBe7cCBvVAZ11UQc/edit?fbclid=IwAR1M-CcGr83fBuBa8FBOg34WcLfVzXhZWf-cn38Ef2iAsMCwRDijCBzGmEE&usp=embed_facebook.
- River?, Where Is My. *Shasta Dam-Run4Salmon 2018*, 2018.
<https://vimeo.com/286843787/594ce0fc91>.
- “Rudolf Steiner | Austrian Spiritualist | Britannica.” Accessed May 5, 2021.
<https://www.britannica.com/biography/Rudolf-Steiner>.
- Google Docs. “Run for Salmon Mini-Lesson 4.” Accessed May 5, 2021.
https://docs.google.com/presentation/d/e/2PACX-1vQZfRpjLIS3rV2T6ZXbDqO8zPk_4XkHyCobGFyqPORp6n3McJcaa1jJxx7mIDln42qg6AzeO_29Jf3G/embed?start=false&loop=true&delayms=15000&usp=embed_facebook.
- “Salmon Letter.” Accessed May 5, 2021. <http://www.winnememwintu.us/salmon-letter/>.

- Science World. "Salmon Migration Obstacle Course." Accessed May 5, 2021.
<https://www.scienceworld.ca/resource/salmon-migration-obstacle-course/>.
- Steiner, Rudolf. "Mission of Folk-Souls (1929): Lecture 4," 1910.
<https://wn.rsarchive.org/Lectures/GA121/English/APC1929/19100610p01.html>.
- "Surviving Through The Days." Accessed May 5, 2021.
<https://publishing.cdlib.org/ucpressebooks/view?docId=kt1r29q2ct&chunk.id=ch03&toc.depth=1&toc.id=ch03&brand=ucpress>.
- Tending the Wild: Complete Broadcast Special*. Accessed May 5, 2021.
<https://www.youtube.com/watch?v=TbxLv9EEzs8>.
- The Commons KU. *GIFTS OF THE LAND | A Guided Nature Tour with Robin Wall Kimmerer | The Commons KU*, 2021. <https://www.youtube.com/watch?v=OxJUFGIPYn4>.
- "The Invention of Thanksgiving | The New Yorker." Accessed May 5, 2021.
https://www.newyorker.com/magazine/2019/11/25/the-invention-of-thanksgiving?fbclid=IwAR0J5saMhB_cwqywmksqK0pJhdFnIwUAoIItKXHiC7wqJ4bwKUNby-vhOqc.
- "The Lesser-Told Story Of The California Missions," March 20, 2016.
<https://hoodline.com/2016/03/the-lesser-told-story-of-the-california-missions/>.
- thecaliforniamuseum. *Linda Yamane (Rumsien Ohlone)*, 2011.
<https://www.youtube.com/watch?v=rPh5XGLIPik>.
- Ras K'dee (Dry Creek Pomo)*, 2011. <https://www.youtube.com/watch?v=zWxg0mmdbPk>.
- NPR.org. "To Manage Wildfire, California Looks To What Tribes Have Known All Along." Accessed May 5, 2021.
<https://www.npr.org/2020/08/24/899422710/to-manage-wildfire-california-looks-to-what-tribes-have-known-all-along>.
- "Toppling Monuments and Missions Conference Videos - Google Drive." Accessed May 5, 2021.
https://drive.google.com/drive/folders/1OHJxm7g2YfiJ_kXdX-Sz7PvDYQKq9syz.
- Wade, Lisa. "Schools Teach Children That Native Americans Are History." Pacific Standard. Accessed May 5, 2021.
<https://psmag.com/social-justice/u-s-schools-teaching-children-native-americans-history-95324>.
- Warrior, Robert. "Indian | Keywords for American Cultural Studies, Third Edition." Accessed May 5, 2021. <https://keywords.nyupress.org/american-cultural-studies/essay/indian/>.
- "Indian | Keywords for American Cultural Studies, Third Edition." Accessed May 5, 2021.
<https://keywords.nyupress.org/american-cultural-studies/essay/indian/>.
- "What Are Tribal Youth Ambassadors? – CIMCC." Accessed May 5, 2021.
<https://cimcc.org/education-center/what-are-tribal-ambassadors/>.
- Sunbridge Institute. "What Is Waldorf Education?" Accessed May 5, 2021.
<https://www.sunbridge.edu/about/waldorf-education/>.

“Who Are the Wampanoag? | Plimoth Patuxet Museums.” Accessed May 5, 2021. <https://www.plimoth.org/learn/just-kids/homework-help/who-are-wampanoag>.

Yurok Tribe. “Yurok Tribe.” Accessed May 5, 2021. <https://www.yuroktribe.org>.