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BETRAYED



An Exploration of the Betrayal of 19th Century Native American Leaders by the U.S. Government



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An Exploration of the Betrayal of 19th-Century Native American Leaders by the U.S. Government

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The nationwide movement for high standards has not only determined what students should learn, but also has mandated that students demonstrate what they know. BETRAYED is a content-rich, standards-based program addressing many National History and Social Studies Standards. The content and skills presented in this unit are the targets of most state frameworks for United States history. The BETRAYED simulation provides many opportunities for performance assessment as students read, write, and create projects demonstrating their understanding of the history, culture, and significance of Native Americans. Applied Learning and Drama Standards are specifically developed when students write and/or tell stories representing a particular happening to their identity or within their Tribe.

National Standards for History Standards in Historical Thinking

Standard 1: Chronological Thinking

The student is able to:

- Identify in historical narratives the temporal structure of a historical narrative or story.
- Reconstruct patterns of historical succession and duration in which historical developments have unfolded, and apply them to explain historical continuity and change.

Standard 2: Historical Comprehension

The student is able to:

- Reconstruct the literal meaning of a historical passage by identifying who
 was involved, what happened, where it happened, what events led to these
 developments, and what consequences or outcomes followed.
- Read historical narratives imaginatively.

Standard 3: Historical Analysis and Interpretation

The student is able to:

- Compare and contrast differing sets of ideas, values, personalities, behaviors, and institutions by identifying likenesses and differences.
- Consider multiple perspectives of various people in the past by demonstrating their differing motives, beliefs, interests, hopes, and fears.
- Draw comparisons across eras and regions in order to define enduring issues as well as large-scale or long-term developments that transcend regional and temporal boundaries.
- Distinguish between unsupported expressions of opinion and informed hypotheses grounded in historical evidence.
- Hypothesize the influence of the past, including both the limitations and the opportunities made possible by past decisions.



Standard 4: Historical Research

The student is able to:

- Formulate historical questions.
- Obtain historical data from a variety of sources.
- Support interpretations with historical evidence in order to construct closely reasoned arguments rather than facile opinions.

Standard 5: Historical Issues Analysis and Decision Making

The student is able to:

• Identify issues and problems in the past and analyze the interests, values, perspectives, and points of view of those involved in the situation.

United States History Standards

Era 4: Expansion and Reform (1801–1861 CE)

Standard 1: United States territorial expansion between 1801 and 1861, and how it affected relations with external powers and Native Americans

1B The student understands federal and state Indian policy and the strategies for survival forged by Native Americans.

Era 6: The Development of the Industrial United States (1870–1900 CE)

Standard 4: Federal Indian policy and United States foreign policy after the Civil War

4A The student understands various perspectives on federal Indian policy, westward expansion, and the resulting struggles.

NCSS Curriculum Standards for Social Studies

Strand: Culture

The learner can:

- Compare similarities and differences in the ways groups, societies, and cultures meet human needs and concerns.
- Explain and give examples of how language, literature, the arts, architecture, other
 artifacts, traditions, beliefs, values, and behaviors contribute to the development and
 transmission of culture.
- Explain why individuals and groups respond differently to their physical and social environments and/or changes to them on the basis of shared assumptions, values, and beliefs.

Strand 2: Time, Continuity & Change

The learner can:

- Identify and describe significant historical periods and patterns of change within and across cultures, such as the development of ancient cultures and civilizations, the rise of nation-states, and social, economic, and political revolutions.
- Develop critical sensitivities such as empathy and skepticism regarding attitudes, values, and behaviors of people in different historical contexts.

Strand 3: People, Places & Environments

The learner can:

• Examine, interpret, and analyze physical and cultural patterns and their interactions such as language, settlement patterns, cultural transmissions of customs and ideas, and ecosystem changes.

Strand 4: Individual Development & Identity

The learner can:

- Identify and describe ways regional, ethnic, and national cultures influence individuals' daily lives.
- Identify and describe the influence of perception, attitudes, values, and beliefs on personal identity.
- Identify and interpret examples of stereotyping, conformity, and altruism.

Strand 5: Individuals, Groups & Institutions

The learner can:

- Identify and analyze examples of tensions between expressions of individuality and group or institutional efforts to promote social conformity.
- Identify and describe examples of tensions between belief systems and Government policies and laws.

Strand 6: Power, Authority & Governance

The learner can:

- Examine persistent issues involving the rights, roles, and status of the individual in relation to the general welfare.
- Analyze and explain ideas and Governmental mechanism to meet needs and wants of citizens, regulate territory, manage conflict, and establish order and security.

California Theater Standards

Standard 2: Creative Expression

Students develop knowledge and skills in acting, directing, and script writing through their own experience and imagination as well as through their research of literature and history.

Standard 5: Connections, Relations, Applications

Students apply what they learn in theater to learning in other subjects.

California Applied Learning Standards

Standard 6: Students will understand how to apply communication skills and techniques. Students will demonstrate ability to communicate orally and in writing.

Standard 8: Students will understand the importance of teamwork. Students will work on teams to achieve project objectives.

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BETRAYED will enable students to understand and experience the turbulent 19th-century U.S. Government dealings with Native Americans. Specifically, students study the Plains Indian Wars, the formation of the Bureau of Indian Affairs, the founding of Indian Territory and specific Indian Reservations, and the many treaties negotiated and broken...all from the perspective of great Native American leaders of the 19th-century. "History is the essence of innumerable biographies." (Thomas Carlyle) These leaders' tales help make the history real and personal for students. Through their work in this simulation, students will experience the following:

Knowledge

- Significant beliefs held by both the Native Americans and the European Americans
- Economic, social, and cultural influences of location and physical geography on different Native American societies
- U.S. territorial expansion and how it affected relations with Native Americans
- Federal Indian policy before and after the Civil War
- Major events for Plains Indians
- Tribal survival strategies
- The impact of Government policies on Native American nations and Native American land holdings
- Relationships between Native Americans and European Americans
- Perspectives of and from Native American life (leadership and values of Native American leaders; depiction of Native Americans and European Americans by 19th-century artists)

Skills

- Working in groups
- Active listening
- Creating overlapping timelines
- Dramatic readings of narratives (acting out roles)
- Research
- Writing
- Mapping
- Art (using different techniques to portray the depiction of Native Americans and European American society—living painting reproduction, diorama, etc.)
- Storytelling

Attitudes

- Respect for and cooperation with team members during group work
- Empathy for the plight of 19th-century Native Americans
- Appreciation of different Tribes and their relationships with the land
- Realization of the far-reaching effects of the U.S. Government on Native American culture
- Develop personal opinions about the interactions between the U.S. Government and Native American Tribes

In BETRAYED, students explore the United States Government's dealings with certain nineteenth century Native Americans (Apache, Sioux, Comanche, Shawnee, Cheyenne). There are background essays for 12 different Native American leaders who had a significant impact on U.S./Indian relations in the nineteenth century:

	,		
•	Big Foot	(Sioux;	1825–1890)
•	Black Kettle	(Cheyenne;	1803-1868)
•	Cochise	(Apache;	1810–1874)
•	Crazy Horse	(Sioux;	1842–1877)
•	Dull Knife	(Cheyenne;	1810–1883)
•	Geronimo	(Apache;	1829–1909)
•	Quanah Parker	(Comanche;	1853–1911)
•	Red Cloud	(Sioux;	1822–1909)
•	Sitting Bull	(Sioux;	1831–1890)
•	Spotted Tail	(Sioux;	1823–1881)
•	Tall Bull	(Cheyenne;	1815–1869)
•	Tecumseh	(Shawnee;	1768–1813)

This unit incorporates a version of the Jigsaw method of cooperative instruction, an effective management as well as teaching tool. In the first two class periods, students learn how to operate in their groups as they build common background knowledge necessary for the unit.

In days three through seven, students work both cooperatively and independently in Expert Groups to research and complete projects on one specific leader/Tribe using the Identity Essay and any available resources. Here, they complete an Identity Graphic Organizer to bring dimension to their Chief and to convey the betrayal he and his Tribe experienced. Then, as an Expert Team, students parcel out the remaining required projects (timeline, map) and select optional projects (art, music, poetry, etc.) according to interests and strengths. Students may work in pairs, or divide the labor as best fits their group.

Expert Group students complete the following activities:

- Research their Chief and complete an Identity Graphic Organizer.
- Indicate Native American land holdings for specific Tribes/Nations, during the years their Chief was in leadership, using a map of the United States.
- Create and illustrate a timeline of major events of their Tribe in the nineteenth century.
- Select assignments from a menu of Multiple Intelligences activities.

On day seven, each Expert Group chooses one person to represent them in the culminating *Powwow* (which is on Day 12). That student dresses in costume as the Native American leader and shares a project chosen by the group to represent and illustrate their leader and his Tribe's betrayal.

On days eight and nine, experts report back to their Jigsaw Groups and share information on the leader's Tribe and the interactions between their leader and European Americans.

On days 10 and 11, Jigsaw Groups then assemble the information from all the expert leaders and create a nineteenth century timeline and map, reflecting all the selected tribal leaders and their major events of the century. This is a great assimilation activity!

Finally, the entire class convenes in two concentric circles for the culminating *Powwow/Socratic Seminar*. During this time, students perform or share something from their Expert Group time, presenting as if they are that leader. An optional feast of traditional Plains Indians' foods would be a tasty wrap-up.

Like all Interact units, BETRAYED provides differentiated instruction through its various learning opportunities. Students learn and experience the knowledge, skills, and attitudes through all domains of language (reading, writing, speaking, and listening). Adjust the level of difficulty as best fits your students. Assist special needs students in selecting activities that utilize their strengths and allow them to succeed. Work together with the Resource Specialist teacher, Gifted and Talented teacher, or other specialist to coordinate instruction.

SETUP DIRECTIONS



12 class periods Five class period option

1. Before You Begin

Read this entire Teacher Guide. Decide how you will use BETRAYED in your classroom. Select which Native American leaders your class will study, based on your district's requirements or your personal preference. Throughout the Teacher Guide, Interact employs certain editorial conventions to identify materials.

- a. In preparing materials, class set means one per student.
- b. One *Day* on the Unit Time Chart is the length of a normal *class period*—45 minutes to one hour.
- c. All masters and student handouts are listed by name using ALL CAPITAL LETTERS.
- d. Teacher reference pages are named in **Bold** (e.g., **Timeline Highlights Answer Key**).
- e. Special events are named using *Italics* (e.g., *Socratic Seminar*).

2. Timing Options

Ideally, this unit is set up to run for 12 days. (See **Unit Time Chart**, page 19.) If you are short on time, use this abbreviated 5–day option:

Day 1: Assign roles and Identity Essays in Expert Groups and begin research

Day 2: Continue research and complete Identity Graphic Organizer

Day 3: Modified Project Day

Day 4: Jigsaw Group presentations

Day 5: Culminating *Powwow* and *Socratic Seminar* debriefing

3. Preparing Students for Cooperative Group Work

BETRAYED requires both individual and team work. Prior to beginning cooperative group work conduct a class meeting discussing both the benefits and challenges presented by working with others. Chart student responses to the discussion. Create an overhead or distribute for students COOPERATIVE QUOTES (page 33) with the statement from social psychologist Elliot Aronson and the discussion questions. Aronson's comment relates to the value of receiving an education that strengthens emotional intelligence:

"Most corporations are now looking for employees who are not only good at the mastery of a particular set of academic skills but who also have the ability to work harmoniously with a wide variety of coworkers as a cooperative team, to demonstrate initiative and responsibility, and to communicate effectively." — Nobody Left to Hate: Teaching Compassion after Columbine (2000)

SETUP DIRECTIONS

4. Grouping Students

Organize students into groups of four to six students each; these **Jigsaw Groups** are heterogeneous in terms of gender, academic skills, ethnicity, and social maturity. Have team members sign the **Jigsaw Behavioral Contract** (see page 34 of this Teacher Guide). Throughout the interaction unit, each Jigsaw Group member assumes the role of one of the great Native American leaders (assigned by the classroom teacher, the "Principal Chief" and leader of all of the Tribes).

Expert Groups—Based on their Native American leader identity, students leave their Jigsaw Groups and convene regularly in Expert Groups to conduct research on their shared identity, his Tribe, and specific assigned topics. Experts cover each of the following areas of the leader: land/geography (project: map-making), major events/history (project: timeline) in addition to a menu of other activities spanning Gardner's Multiple Intelligences. As they work on researching and completing their projects cooperatively, they gain confidence before reporting back to their Jigsaw Groups with knowledge to share with their group members.

On Day 7, each Expert Group chooses one person to represent them in the culminating *Powwow* (Day 12). That student dresses in costume as the Chief and shares a project chosen by the group to represent and illustrate their Chief and his Tribe's betrayal.

5. Materials

Enlist the help of your librarian/media center teacher in gathering research materials for your students. (See **Resources**, pages 17–18.) Carefully note the other materials you need to conduct this unit. Materials are listed by activity/project for your planning convenience.

• Pocket folders — one per Jigsaw Group

For all projects

- Computer with Internet access as many as possible
- Resources (reference books, atlases, etc.) as needed

Identity Graphic Organizer

- Student Guide (pages 6–7) class set
- Coloring materials as needed
- Pens as needed



Jigsaw groups of four to six Expert groups



Either predetermine which student has which leader identity, or allow students to select their own Expert Identity. Allowing students to choose gives groups an opportunity to apply their cooperative group skills.



See Resources and Bibliography, pages 17–18, for Web links and recommended materials.

Map

- Student Guide page 8
- Historical atlas several
- Markers or colored pencils (at least four different colors per Expert Group) — as needed
- Reference books (with maps of Indian Tribes) several

Timeline

- Blank paper as needed
- Construction paper (12" x 18") class set + one per Jigsaw Group
- Markers or colored pencils as needed
- Reference books as needed

Pageant of the Plains

- Arts and crafts supplies (paint, fabric, yarn, butcher paper, etc.) —
 as needed
- Native American art examples as needed
- Native American sculpture and/or photography as needed

Native American Music

- CD player (for listening) one
- Lined paper as needed
- Musical instruments or materials to simulate (coffee cans, spoons, etc.) — as needed
- Native American Music as needed

Nature Myth

- Lined paper as needed
- Markers or colored pencils as needed
- Resources/Indian myths as needed

Diorama

- Arts and crafts supplies (paper, markers, glue, fabric, egg cartons, grass, paint, etc.) as needed
- Resources/pictures of tribal life as needed
- Shoe box or other box as needed

Indian Legend

- Lined paper as needed
- Resources/Indian legends as needed

Character Cinquain

• Lined paper — as needed

Vocabulary

- Dictionary as needed
- Graph paper as needed

SETUP DIRECTIONS

6. Reproducible Masters

- COOPERATIVE QUOTES display copy or class set
- JIGSAW BEHAVIORAL CONTRACT one per Jigsaw Group
- COOPERATIVE GROUP WORK RUBRIC class set (Optional)
- NATIVE AMERICAN SURVIVAL STRATEGIES display copy (Optional)
- IDENTITY ESSAYS* as needed

BIG FOOT

BLACK KETTLE

COCHISE

CRAZY HORSE

DULL KNIFE

GERONIMO

QUANAH PARKER

RED CLOUD

SITTING BULL

SPOTTED TAIL

TALL BULL

TECUMSEH

- PROJECT MENU class set
- PROJECT RUBRIC class set
- IDENTITY GRAPHIC ORGANIZER five to six per student (Optional)
- U.S. MAP one per Jigsaw Group
- RECIPES reference or as needed

*Select which of the leaders your class will study and set up **Jigsaw Group** folders accordingly. For example, if you decide to focus exclusively on the Sioux Nation, your students "become" the Sioux Chiefs: Big Foot, Crazy Horse, Red Cloud, Sitting Bull, and Spotted Tail, and each pocket folder would have one copy of each of the IDENTITY ESSAYs for those five Chiefs.

7. Teacher References

The **Teacher Reference** pages summarize facts and dates relating to the three required projects that each Expert Group must complete. They are *not* totally inclusive, but include many important facts. For example, the tribal maps do not show every Native American reservation, but do accurately indicate how each tribe's historical territory has shrunk.



The Shawnee Nation Mapping Answer Key shows the Absentee Shawnee reservation. The Absentee Shawnee refused to stay on the original Shawnee reservation established in what is now Kansas. They moved to the Indian Territory in what is now Oklahoma and set up their own tribal territory.

SETUP DIRECTIONS

8. Classroom Environment

Before beginning BETRAYED, dedicate some wall and table space for Native American art, artifacts, students' timelines and map projects, and anything related to your studies of the United States at this time. Let students' work adorn your walls and tables, and see both their pride and their creativity flourish.

9. Planning for Culminating Activity

The *Powwow* culmination provides the students an opportunity to share their work and learn from each other. Plan this event in advance so your students will be thinking throughout the unit about the best way to share their leaders' betrayal. Two or three days before the culmination, students notify you of their Expert Groups' plans to present at the *Powwow*, so you can develop a schedule of events. Like most good meetings, an "agenda" helps keep the flow and focus.

If you will have a feast after your *Powwow*, enlist the help of parents for planning a successful feast. Students brainstorm a list of authentic Native American food from the nineteenth century (conducting further research if necessary).

A typical Plains Indian diet featured buffalo as the main source of meat, usually cooked by the women. The Plains Indians also hunted and ate rabbits, deer, and antelope. They ate rice, corn, pumpkins, beans, squash, sausages, herbs, berries, marrow fat, grain, turnips, plums, wild strawberries, and dried meat. They generally drank herbal tea.

10. Culminating *Powwow* and *Socratic Seminar*

The culmination serves two main objectives:

- 1) The *Powwow* allows students to express their knowledge of tribal customs, events, and betrayals (providing an assessment opportunity for you) and
- 2) The *Socratic Seminar* enables students to openly share their feelings and opinions about the events and interactions shared by their classmates.

This is a very powerful event, but requires careful monitoring and leadership by you, the Principal Chief, in order to maximize the emotional and intellectual outcome.

See Socratic Seminar, page 15, and notes on Daily Directions Day 12 (page 32 for) suggestions on how best to facilitate this event.



See RECIPES pages 80-82 for tasty, authentic Native American treats.

Keep this feast as realistic as possible. Students love planning such an event, and their creative problem solving will amaze you!

1. Determine Assessment Standards

- a. BETRAYED is designed for students from fifth through eleventh grades. Therefore, establish your own level of what "meets the standard" for your grade level.
- b. You will determine the number of projects/activities that your students complete. Clearly state these expectations from the start, and notify students which projects you will formally assess.
- c. The Timeline, Map, and Art Activities can be difficult for some students and they may need accommodations to meet the standard (additional time, research assistance, etc.). "Meeting the standard" for lower grades may require fewer timeline entries, a less detailed map, or a simpler art activity, whereas you may insist that older students include more detail to meet the standard. Students who do more than you expect have "exceeded" your standard.
- d. Students who do not "meet the standard" on any part of the assessment must be required to redo that section. Sometimes students need a second chance to demonstrate what they know. Consider allowing students to redo the activity after reviewing with you. Also consider allowing them to complete the activity orally.
- e. Always post Rubrics before running the unit. Complete these Rubrics for all students at least *twice*: first after three days of the interaction unit and again at the end. After the first evaluation, students generally attend to their tasks better and work to improve their rubric scores by the end of the simulation.

2. Timelines

Determine how many events students must record on their timelines. It is difficult to provide a totally inclusive answer key for such an extensive century's worth of activity, interaction, and pivotal events—for five different Tribes and Nations. Use classroom resources, good judgment, and consult the **Timeline Highlights Answer Key** (pages 77–79) for major events of the century as your guide.

3. Cooperative Group Assessment

In addition to assessing content knowledge and skills, BETRAYED includes a Rubric to assess cooperative group work (page 35). Individual students working well within both their Jigsaw and Expert groups may channel their competitiveness in a cooperative manner, striving to achieve a score of "4" using this Rubric.



This Teacher Guide includes

Teacher Reference Answer Keys
for the Graphic Organizer, Map,
and Timeline. Some of these
answers come from the IDENTITY
ESSAYS; many come from
additional resources. Use these
answer keys as a guide in your
assessment of student work.

Holding students accountable reinforces the importance of quality work.

If appropriate, copy the **Timeline Highlights Answer Key** for your students as a resource.



Use this rubric whenever necessary to encourage and reinforce positive group behavior.

4. What do Rubric Scores Mean?

When completing performance assessments, focus on "student work." This work is *not* limited to written work. It includes demonstrated skills, oral exchanges, processes, strategies, and any other evidence that proves that the students have learned the targeted content or skill and can apply what they know.

4 – Exemplary

Generally this rating describes *exemplary* student work that <u>exceeds the standard</u> for the activity. The descriptor includes words such as "consistently," "complete," "with detail," "actively," and "willingly." Students who earn a "4" demonstrate leadership and knowledge during participation in the simulation.

3 – Expected

Generally this rating describes *expected* student work that meets the standard with quality. The descriptors lack some of the positive adjectives of a "4," but this student has mastered the content or skill and can demonstrate his/her understanding in an application setting.

2 - Nearly there

Generally this rating describes student work that is *nearly there*, that <u>almost meets the standard</u>. Sometimes inconsistent effort or a misconception of the content will result in a "2" rating. This student needs a little reteaching, needs to try a little harder, or needs to revise his/her work in order to meet the standards described.

1 – Incomplete

Generally this rating describes student work that is *incomplete*, that <u>has not yet met the standard in content and/or skill</u>. This student will require more instruction and another opportunity to demonstrate a knowledge or skill, or will require alternative instruction and assessment.

In BETRAYED, students work cooperatively in groups referred to as "jigsaw" and "expert" groups.

What is Jigsaw?

Developed by social psychologist Elliot Aronson in the early 1970s, jigsaw is a specific cooperative learning technique that reduces conflict among students, improves motivation and accountability, promotes structured learning, and increases enjoyment and meaningfulness of the learning process. Just like with a jigsaw puzzle, each piece—each student's part—is essential for the completion and full understanding of the final product or the final assessment/discussion. Since each person's part is essential, then each student is essential. That is what makes this strategy so effective and so far-reaching socially, psychologically, emotionally, and academically.

Why Jigsaw?

Cooperative learning is more than placing students into groups and asking them to work together. Unstructured cooperative groups work for some of the people some of the time, but have left many teachers dissatisfied with the entire concept. Jigsaw offers structure, function, and purpose.

The jigsaw approach is considered to be a particularly valuable tool in averting tragic events such as the Columbine and Santana school shootings. It encourages safe and positive interaction between students who would otherwise never interact. It helps prepare students for the adult workforce and the realities of our human differences. Jigsaw develops the whole child and helps create a compassionate classroom.

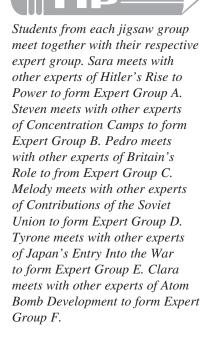
How does it typically work?

Students are divided into small groups of four to six students each. This initial group is the jigsaw group. Each member has one area of the content which they are studying as his or her "expert area." For example, a class is studying World War II. In one jigsaw group, Sara, Steven, Pedro, Melody, Tyrone, and Clara are the individual pieces of the puzzle. Sara is responsible for researching Hitler's rise to power in pre-war Germany. Steven covers concentration camps. Pedro studies Britain's role in the war. Melody becomes the expert in the contribution of the Soviet Union. Tyrone handles Japan's entry into the war. Clara reads about the atom bomb's development.

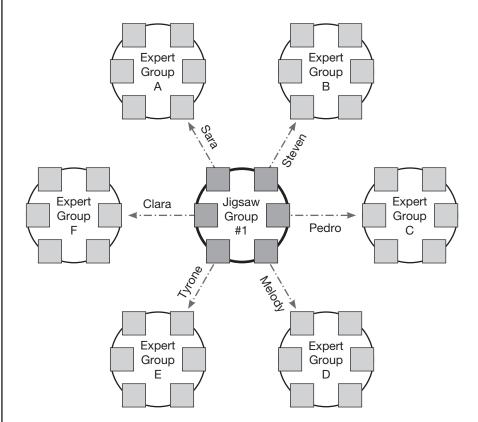


"...over and over again, we have found that unbridled competition—the relentless concern with being number one, beating the other person—can be, at best, limiting and, at worst, destructive and debilitating." – Elliot Aronson

The goal is for each of these six students to become "experts" in their assigned area of World War II. The only access the other five students have to the atom bomb development is what Clara brings back to the group from her research and expert time. In order to encourage and strengthen Clara's expertise, she meets in an expert group with all the other students assigned the atom bomb as their piece of the puzzle. These atom bomb specialists meet together, gather and share information, and rehearse their presentations for their own jigsaw groups. This rehearsal time is particularly useful for students who might have initial difficulty learning or organizing their part of the assignment, for it allows them to hear and rehearse with other experts.



TEACHING



When each expert is prepared, and the teacher deems it is time, the jigsaw groups reconvene in their initial heterogeneous configuration. Clara (and all other atom bomb experts) now has the responsibility to educate their fellow jigsaw group members about the atom bomb. After all experts have shared their expertise, groups have had the opportunity to question each other and draw conclusions, students are tested (or otherwise assessed) on what they have learned about WWII.

CASE STUDY: CARLOS

Carlos was very shy and insecure in his fifth grade class. He was part of a desegregation program in Texas in 1971. English was his second language. He spoke it quite well, but with a slight accent. Try to imagine his experience: After attending an inadequately funded, substandard neighborhood school consisting entirely of Hispanic students like himself, he was suddenly bussed across town to the middle class area of the city and catapulted into a class with Anglo students who spoke English fluently, seemed to know much more than he did, and who were not reluctant to let him know it.

When we restructured the classroom so that students were now working together in small groups, this was initially terrifying to Carlos. Now he could no longer slink down in his chair and hide in the back of the room. The jigsaw structure made it necessary for him to speak up when it was his turn to recite. Although he had gained a little confidence by rehearsing together with others who were also studying Eleanor Roosevelt's work with the United Nations, he was still reluctant to speak when it was his turn to teach the students in his jigsaw group. He blushed, stammered, and had difficulty covering the material he had learned. Skilled in the ways of the competitive classroom, the other students were quick to ridicule him.

One of my research assistants heard some members of Carlos' group make comments such as, "You're stupid. You don't know what you're doing. You can't even speak English." Instead of admonishing them to "be nice" or "try to cooperate," she made one simple but powerful statement. It went something like this: "Talking like that to Carlos might be fun for you to do, but it's not going to help you learn anything about what Eleanor Roosevelt accomplished at the United Nations—and the exam will be given in about 15 minutes." In other words, she reminded the students that the situation had changed. The same behavior that might have been useful to them in the past, when they were competing against each other, was now going to cost them something very important: a chance to do well on the exam.

Within a few days of working with jigsaw, Carlos' group-mates gradually realized that they needed to change their tactics. It was no longer in their own best interest to rattle Carlos; they needed him to perform well in order to do well themselves. In effect, they had to put themselves in Carlos' shoes in order to find a way to ask questions that didn't undermine his performance.



See www.jigsaw.org for a complete account of Carlos and the research that supports the Jigsaw Classroom. The account of Carlos is from Professor Aronson.



The attitude and demeanor of the teacher in the success of a jigsaw classroom is critical. This research assistant handled a potentially flammable situation with calm, cool, and collected truth. No judgment, no undue interference. Just the facts!

After a week or two, most of Carlos' group-mates developed into skillful interviewers, asking him relevant questions and helping him articulate clear answers. And as Carlos succeeded, his group-mates began to see him in a more positive light. Moreover, Carlos saw himself in a new light, as a competent member of the class who could work with others from different ethnic groups. His self-esteem grew, and as it grew, his performance improved even more. In addition, Carlos began to see his group-mates as friendly and supportive. School became a more humane, exciting place, and absenteeism declined.

Within a few weeks, the success of the jigsaw was obvious. Teachers told us how pleased they were at the change in atmosphere. After only eight weeks there were clear differences between Carlos' class and classes not using jigsaw, even though students spent only a small portion of their time in jigsaw groups. When tested objectively, jigsaw students expressed less prejudice and negative stereotyping, were more self-confident, and reported liking school better than children in traditional classrooms. Moreover, children in jigsaw classes were absent less often than were other students, and they showed greater academic improvement; poorer students in the jigsaw classroom scored significantly higher on objective exams than comparable students in traditional classes, while the high-achieving students continued to do as well as the high-achieving students in traditional classes.

"The unexamined life is not worth living." - Socrates

The Socratic method of teaching is based on Socrates' theory that it is more important to enable students to think for themselves than to merely fill their heads with "right" answers. Therefore, he regularly engaged his pupils in dialogues by responding to their questions with questions, instead of answers. This process encourages students to examine their beliefs, and engages divergent (versus convergent, or "coming to a common agreement of right") thinking.

Participants in a Socratic Seminar respond to one another with respect by carefully listening, instead of interrupting. Students address each other by name and make direct eye contact as they carry on their dialogue.

Purpose: The five Cs of the Socratic Seminar

- To explore ideas and issues central to a specific topic in order to enhance understanding
- To build a **community** of learners who are self-directed, and self-engaged
- To give students **control** by placing teachers off-stage
- To meet basic human needs of feeling an important **connection** to the community
- To facilitate accountable talk through verbal **communication**

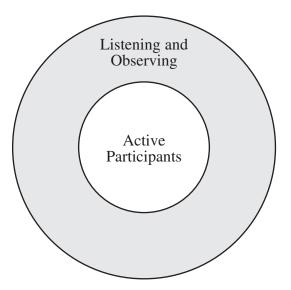
Classroom Management

The size of a participating group is extremely important to the overall success of a Socratic Seminar. Groups smaller than 8–10 may suffer from too few points of view, whereas groups larger than 15 can quickly become unmanageable and non-productive. Ideal seminar size ranges from 8–15 students.

Since few classes have 15 or fewer students, a workable management tool is the Inner/Outer Circle. Divide your class in half and arrange them in inner and outer circles (this physical arrangement is important to facilitate discussion amongst the active participants). All students are involved in the discussion, but only those in the Inner Circle are active verbal participants. Outer Circle members respond to the dialogue of the Inner Circle by taking notes and writing down thoughts and comments.

SOCRATIC SEMINAR

Midway through the seminar, students change places, and the Outer Circle students now have a chance to actively discuss the same, or different, questions and issues.



Socratic Seminar Debriefing

A Socratic Seminar debriefing provides an excellent opportunity for students to take their content knowledge to the next level.

First, allow students to participate in the culminating *Powwow*, in which the Expert Groups come together in their roles as great Native American leaders. They perform their work as their identity, sharing their learning.

After the *Powwow*, students step out of their roles and resume student status for the *Socratic Seminar*. Form two equal-sized groups, with students in their Jigsaw Groups: Inner Circle and Outer Circle participants. If you have six Jigsaw Groups in class, three of the groups form the inner circle and the other three form the outer circle. After half the allotted time has expired, students switch places so the inner circle students are now in the outer circle. In the **Daily Directions, Day 12**, page 32 are a few questions to prompt discussion. Undoubtedly, you and your students will develop your own to add to this list.

RESOURCES AND BIBLIOGRAPHY

RECOMMENDED STUDENT READING AND RESOURCES

Books

Bartok, Mira and Christine Ronan. *Indians of the Great Plains: Ancient and Living Cultures*. ScottForesman, 1995.

Campbell, Maria, Douglas Tait (Illustrator), and Shannon Twofeathers (Illustrator). *People of the Buffalo: How the Plains Indians Lived.* Firefly Books LTD., 1992.

Cunningham, Chet. Chief Crazy Horse. Lerner Publishing Group, 2000.

de Paola, Tomie. The Legend of the Indian Paintbrush. The Putnam Publishing Group, May, 1991.

Goble, Paul. The Gift of the Sacred Dog. Macmillan Publishing Company, 1984.

Goble, Paul. The Legend of the White Buffalo Woman. National Geographic Society, 1998.

Hayden, Kate. Plains Indians. Two-Can Publishers, L.L.C., 2000.

Lund, Bill. Sioux Indians. Capstone Press, 1997.

Marrin, Albert; Donna L. Brooks (Editor). *Sitting Bull and His World*. Penguin Putnam Books for Young Readers, March, 2000.

Nelson, S.D.D. Gift Horse: A Lakota Story. Harry N. Abrams, Inc., 1999.

Olsen, Madeline and Ben Carter. Native American Sign Language. Troll Communications, L.L.C., 1998.

Reasoner, Charles (Illustrator), Retold by Gloria Dominic. *Brave Bear and the Ghosts: A Sioux Legend*. Troll Communications, L.L.C., 1998.

Shemie, Bonnie. *Houses of Hide and Earth: Plains Indians*. Tundra Books of Northern New York, 1993. Steedman, Scott. *How Would You Survive as an American Indian?* Franklin Watts, 1997.

Steptoe, John L. *The Story of Jumping Mouse: A Native American Legend.* HarperCollins Children's Books, 1984.

Turtle, Eagle Walking (author and Illustrator). *Full Moon Stories: Thirteen Native American Legends*. Hyperion Books for Children, 1997.

Music

Some recommended Native American musicians include:

Blacklodge Singers, The People Dance

Fort Kipp Sioux Singers, Montana Grass Dance

Intertribal (Various Artists) Gathering of Nations '99—A Grammy Award Winner!

Lakota Thunder, Veterans Songs

Porcupine Singers, Volume 2: Traditional Sioux Songs

For children's music, try:

Under the Green Corn Moon: A Collection of Native American Lullabies (Silver Wave Records)

RESOURCES AND BIBLIOGRAPHY

Online Resources

Using the Internet

Before using the Internet, become familiar with your school's Acceptable Use Policy. Always preview any website you make available to your students. If your students do not have classroom access to the Internet, you may access the Internet and build a notebook of information printed off the various websites you locate.

Advise your students that they may find both reliable and unreliable information on the Internet. Suggest that they check the source information carefully.

BIBLIOGRAPHY

Aronson, Eliot and Shelley Patnoe. *The Jigsaw Classroom (second edition)*. New York: Addison-Wesley Educational Publishers Inc., 1997.

Beachner, Lynne and Anola Pickett. *Multiple Intelligences and Positive Life Habits: 174 Activities for Applying Them in Your Classroom.* Thousand Oaks, California: Corwin Press, Inc., 2001.

Boehme, Sarah E., Feest, Christian F., and Johnston, Patricia Condon. *Seth Eastman: A Portfolio of North American Indians*. Afton, Minnesota: Afton Historical Society Press, 1995.

Josephy, Alvin M. 500 Nations: An Illustrated History of North American Indians (first edition). New York: Alfred A. Knopf, Inc., 1994.

Likona, Thomas. Educating for Character: How Our Schools Can Teach Respect and Responsibility. 1991.

Moore, Robert J. Jr., Native Americans: A Portrait: The Art and Travels of Charles Bird King, George Catlin, and Karl Bodmer. Vercelli, Italy: White Star S.r.l., 1997.

Waldman, Carl, *Atlas of the North American Indian (revised edition)*. New York: Checkmark Books, 2000. Waldman, Carl, *Biographical Dictionary of American Indian History to 1900 (revised edition)*. New York: Checkmark Books, 2001.

The American Century Dictionary. New York: Oxford University Press, 1995.

The Teacher's Quotation Book: Little Lessons on Learning. Palo Alto, California: Dale Seymour Publications, 1986.

Web Resources

http://www.johnhritter.com/SocraticMethod.htm

http://americanhistory.si.edu/hohr/buffalo/map.html

http://www.plainshistory.com

http://www.geocities.com/RainForest/9637/legends.htm#myths

UNIT TIME CHART



INTROD	UCTION	EXPERT GROUPS		
DAY 1 DAY 2		DAY 3	DAY 4	
Assign Jigsaw Groups Establish behavioral/academic expectations for unit Read Historical Background Essay • COOPERATIVE QUOTES • JIGSAW BEHAVIORAL CONTRACT • COOPERATIVE GROUP WORK RUBRIC (Optional) • NATIVE AMERICAN SURVIVAL STRATEGIES (Optional)	Review Historical Background Distribute Identity Essays Explain Expert Group roles Designate Expert Groups • IDENTITY ESSAYS (selected)	Expert Groups: Read Identity Essays Begin Identity Graphic Organizers Begin research	Expert Groups: Continue research Begin projects • PROJECT MENU • PROJECT RUBRIC	
EXPERT GROUPS			JIGSAW GROUPS	
DAY 5	DAY 6	DAY 7	DAY 8	
Expert Groups: Research/ work on projects	Expert Groups: Research/ work on projects	Expert Groups: Research/ work on projects	Jigsaw Group Expert presentations Identity Graphic Organizers	
JIGSAW GROUPS			CULMINATION	
DAY 9	DAY 10	DAY 11	DAY 12	
Jigsaw Group Expert presentations Identity Graphic Organizers	Jigsaw Groups: Create consolidated timeline	Jigsaw Groups: Create comprehensive map • U.S. MAP	Culminating <i>Powwow</i> and <i>Socratic Seminar</i> debriefing • RECIPES	



Whole Class Jigsaw Groups



If students each have a copy of COOPERATIVE QUOTES, ask them to record all their classmates' responses on their form.

Day 1: Introduction to Jigsaw and Historical Background

Objectives

- Introduce BETRAYED
- Assign Jigsaw Groups
- Read, discuss, and sign Jigsaw Behavioral Contract
- Establish behavioral and academic expectations
- Read and discuss Historical Background Essay

Materials

- Student Guides class set
- COOPERATIVE QUOTES display copy or class set
- JIGSAW BEHAVIORAL CONTRACT— one per Jigsaw Group
- COOPERATIVE GROUP WORK RUBRIC class set (Optional)
- NATIVE AMERICAN SURVIVAL STRATEGIES display copy (Optional)
- CD player *one* (*Optional*)
- Computer with Internet access at least one (Optional)
- Resources (on the Tribes and leaders assigned) as needed
- Native American music as needed (Optional; see **Resources** and **Bibliography** page 17 for suggestions)

Procedure

- 1. Illuminate or distribute COOPERATIVE QUOTES. Read one or all quotes with your students. Discuss the importance and meaning of cooperation in and beyond the classroom.
- 2. Create a T-chart titled "Group Work" (on overhead or chalkboard), with "Benefits" on one side and "Challenges" on the other. Ask students to share examples of group work they have done in the past, and record their responses in the appropriate column. Encourage them to be tactfully honest.
- 3. When all students have had the opportunity to share, and you have added some of your own comments to the chart, lead a discussion focusing on how groups can work through the challenges and have more of the benefits. Brainstorm and record solutions and goals for most effective cooperative work.

- 4. Let students know that for the next two weeks, they will be working together in different configurations of groups. Explain the Jigsaw strategy and how it differs (or not!) from the kind of group work they have done in the past. Emphasize how, with Jigsaw Groups, everyone is equally important, and the most important thing is the respect and cooperation within the group. This is not "lecture time;" this is establishing expectations.
- 5. Assign students to their Jigsaw Groups and allow them to quietly move next to their new teammates, so students in each group are in close proximity.
- 6. Distribute JIGSAW BEHAVIORAL CONTRACT, one per group, and discuss with your students. Ask students to sign the contracts. Collect these and post them in an obvious place as a daily reminder of the expectations.
- 7. Introduce BETRAYED and link content knowledge/objectives to previous learning of Native Americans and/or United States growth and expansion in the early nineteenth century. As a content-knowledge assessment option, do a quick-write with your students: "What I Know/What I Want to Know about the Plains Indians in the Nineteenth Century."
- 8. Distribute Student Guides and direct students to the **Historical Background Essay**, pages 1–4. Read this aloud with your students, stopping to discuss as necessary.
- 9. Pose some or all of the following questions:
 - Is there a clear "good guy/bad guy" situation here?
 - Why do you think the nineteenth century was full of conflict between the U.S. Government and the Indians?
 - Have you ever wanted something that someone else had? If so, what did you do about it?
 - Have you ever interacted with people who look different than you? Or with people who spoke a different language than you? How did you handle it? How did the other people act or react?
 - Do you know any Native Americans? If so, tell us about where they live, what their customs are like, how they dress, etc.



If you have not read THE JIGSAW CLASSROOM on page 11 of this unit, please do so before beginning instruction!

If you are using the COOPERATIVE GROUP WORK RUBRIC, distribute and discuss following the JIGSAW BEHAVIORAL CONTRACT.

If you have some Native American music, play it now to help introduce the content and set the emotional tone. Your musical learners will love this!

Feel free to make up your own questions as needed to raise your students' awareness that this century of conflict, and the resulting betrayal, is tragic but not terribly unique. Leave students with the desire to learn more about how their tribal leader handled the interactions between his Tribe and the U.S. Government officials.

DAILY DIRECTIONS DAY 1



This optional mini-lesson relates to National Standards for History and NCSS Curriculum Standards for Social Studies.

10. Optional Mini-lesson

Conduct a History/Timeline mini-lesson. Illuminate NATIVE AMERICAN SURVIVAL STRATEGIES. Students take notes as you discuss the following strategies for survival forged by Native Americans:

- Held uprisings against whites
- Joined the whites (for example, a unit of Pawnee scouts in Nebraska was trained by Frank and Luther North to serve U.S. Army)
- Resisted occupation, usurping of land
- Negotiated treaties (for example, 1867–68 Medicine Lodge Treaties—Plains leaders accepted permanent lands within Indian Territory)
- Resigned to relocation
- Adopted use of peyote from Mexicans as a sacrament
- Held first International Indian Fair (1873) in Oklahoma
- 1878–79: Flight of Northern Cheyenne under Dull Knife from Indian Territory to northern plains
- 1880 Drum Religion founded by Sioux
- 1889 Ghost Dance movement founded by Northern Paiute prophet
- 11. Tell students that tomorrow they will learn which leader will be their identity for the next two weeks!

Day 2: Introduction to Tribal Identities and Expert Groups

Objectives

- Review Historical Background
- Introduce Tribal Identities
- Explain Expert roles
- Designate Expert Groups

Materials

- Student Guides class set
- IDENTITY ESSAYS as needed (see Setup Directions #6, Reproducible Masters, page 7)
- Computer with Internet access at least one (Optional)
- Pocket folders one per Jigsaw Group
- Resources (on the Tribes and leaders assigned) as needed

Procedure

- 1. Ask students to assemble into their Jigsaw Groups. Re-read/review the behavioral expectations, or ask students to remind the class of what their roles are as Jigsaw Group members.
- 2. Begin the lesson with a quick review of what students learned on Day 1. Ask for any questions or reflections. Share any "What I Know/What I Want to Know" writings from yesterday, or ask students to share. This provides a nice springboard for discussion.
- 3. Remind students that up until the 1800s there had already been some tension and conflict between the European American Government/citizens and the Indians. Just as in the U.S. Government, with our President, Vice President, and other important political leaders, remind (or tell) students that Indian Tribes had leaders, too. The leaders were generally responsible for negotiating peace.
- 4. Introduce the unit's content by reading or telling the following: "Picture yourself as a Native American of the 19th century. You live a nomadic lifestyle, relying on the horse as your transportation. The horse (called "God dogs" by the Comanche or "Sacred dogs" by the Sioux) also helps you hunt buffalo, which are becoming more difficult to find. You also grow crops and gather fruits and nuts to survive, when they are available.



Whole Class Jigsaw Groups



Review the COOPERATIVE GROUP WORK RUBRIC as necessary.



DAILY DIRECTIONS DAY 2

The constant wind, semi-arid landscape, and dramatic seasons have made you strong. You believe that every thing, living or not, has a spirit, and you are very connected to your natural world.

Your Tribe has many myths and legends that connect your people to one another and to your shared history. Many of these myths and legends explain nature through animals, such as "The Rabbit and the Bear with the Flint Body." (A Legend of the Sioux Tribe.)

You occasionally have conflict with other Indian Tribes, but your Tribe relies on you as Chief to settle disputes within the Tribe and between Tribes. Being Chief is an important honor, bestowed upon you because of your success as a warrior, your good counsel and experience, and your honest leadership.

You have a very big job ahead of you. As Chief, you must prepare a presentation to teach others about your Tribe, and about your interactions with the U.S. Government in the 19th century.

Some of you had peaceful and fairly positive relationships with the white American society. Some of you had terribly bloody battles with them. All of you, however, experienced some significant betrayal of trust.

These are the two stories you must tell: the story of your people, culture, homeland, and major events; and the story of your interactions with the Government that believed it had rule over you and your people.

In order to do this, you will work together in Expert Groups. These groups will cooperatively gather and organize information and complete projects to tell your story. Then you will return to your Jigsaw Groups to teach and learn from your fellow students.

The past must be told. It is your job to do it well."

5. Distribute the pocket folders with the IDENTITY ESSAYS to the Jigsaw Groups.



Either predetermine which student has which identity, or allow students to select their identity. Allowing students to choose gives groups an opportunity to apply their cooperative group skills.

- 6. Each member of the Jigsaw Group has a different Chief (Expert Identity) and will teach his or her Jigsaw Group about this Chief after finishing the Expert Group work.
- 7. Establish spaces in the classroom for each Expert Group to meet. Announce which Chiefs (Expert Groups) will meet where, and give students a moment to move into their Expert Groups.
- 8. As necessary, review behavioral expectations for these new groups.
- 9. If time allows, ask students to do a round-robin reading of their IDENTITY ESSAYS in their newly-formed Expert Groups.
- 10. Announce that tomorrow, students will meet in their Expert Groups and begin work on the history of their Chief and his Tribe.



Expert Groups

TEACHING _

Use the Identity Graphic Organizer Answer Key Teacher Reference for suggested answers to the Identity Graphic Organizer.

Day 3: Research Identity

Objectives

- Read and discuss IDENTITY ESSAYS in Expert Groups
- Begin historical research on assigned Chief and his Tribe
- Begin Identity Graphic Organizer

Materials

- Student Guides (pages 6–7) class set
- Coloring materials as needed
- Computer with Internet access at least one (Optional)
- Pens as needed
- Resources (on the Tribes and leaders assigned) as needed

Procedure

- 1. Students gather in their Expert Groups. If they did not read their IDENTITY ESSAYS yesterday, have students do this now.
- 2. After students have read their essays, instruct students to examine pages 6–7 in their Student Guides (the **Identity Graphic Organizer**).
- 3. Depending on the resources and time available, and on your students' abilities, determine how much of the two–page **Identity Graphic Organizer** your students must complete.
 - **Circle** Students either sketch the Chief's picture or copy/ paste a picture.
 - Character of the Chief Students list 5–7 adjectives to describe their Chief (to be used for Cinquain).
 - **Tribal Traditions** Students list 5–7 Tribal Traditions (such as food, hunting habits, etc.)
 - **Major Tribal Events** Students list 3–5 major events involving their Chief.
 - Religion, Spiritual Beliefs, Relationship with Nature Students find 2–3 examples of their Tribe's interaction with the "spirit world" (For nature and/or music projects)
- 4. Encourage Expert Groups to divide the labor to "fill in the blanks." This initial cooperative effort acts both as a teambuilding experience and time-saver.
- 5. Some **Identity Graphic Organizer** information can be found within the IDENTITY ESSAYS, and some is in the **Timeline Highlights Answer Key**, page 77. Much of the information requires research. Explain appropriate use of resources.

Day 4: Research/Project Work

Objectives

- Continue research on Chief/Tribe
- · Begin projects

Materials

- PROJECT MENU class set
- PROJECT RUBRIC class set
- Computer with Internet access at least one (Optional)
- Resources (on the Tribes and leaders assigned) as needed

Procedure

- 1. Students gather in their Expert Groups and finish their Student Guide **Identity Graphic Organizers**.
- 2. Each student needs to complete an **Identity Graphic Organizer**; again, encourage students to share their information and help each other complete missing elements. Tell them you will randomly select one **Identity Graphic Organizer** to grade for their group.
- 3. Before explaining the projects, describe the various skills/ strengths required to complete them. These projects allow musicians, storytellers, kinesthetic students, mapmakers, and wordsmiths to all apply their strengths to learn more about their Chief and his Tribe. (As appropriate, discuss Multiple Intelligences and/or Learning Styles.)
- 4. Distribute the PROJECT MENU and discuss. The goal is for each Expert Group to cooperatively complete a variety of projects. Every project requires students to demonstrate understanding of different aspects of their Chief and/or his Tribe. Each student is required to complete the Identity Graphic Organizer (already completed), a U.S. Map, and a Timeline. (The U.S. Map is on page 8 of the Student Guide.)
- 5. Quality counts. Distribute PROJECT RUBRIC. Discuss and describe the assessment process, defining the Rubric four–point system and your expectations in terms of what *meets standard*.
- 6. Stress thoughtful selection of projects to communicate their learning. Students should use the **Project Checklist** on page 5 of their Student Guides to assist in their project planning.



Expert Groups



See Setup Directions #5, Materials (pages 5 and 6) for information on the materials necessary for the various Projects.

You will assess one Student Guide Identity Graphic Organizer per Expert Group, selected at random. Not all answers are provided in this unit; use your best judgment and assessment criteria to assign a rubric score for this important assignment.

Either allow students to select their own projects, or assign them within Expert Groups.

Decide how many projects you will require students/groups to complete; plan your assessment accordingly. Be sure that students are clear on your expectations and what you have defined as meeting standard.

Consider these Timeline Project options: each student locates his/her own 10–15 facts and then the Expert Group discusses these facts before compiling all the information on individual Timelines OR the group works on locating 10–15 facts together.

Use the Mapping Answer Key and Timeline Highlights Answer Key Teacher Reference pages for information related to these projects.

DAILY DIRECTIONS DAYS 5-7



Expert Groups



Timeline: the Blank paper is for students as they compile their facts and develop their Timelines. The Construction paper is for their final draft.

See Setup Directions #5, Materials (pages 5 and 6) for information on the materials necessary for the Project Options listed on the PROJECT MENU.

These work days may be a bit louder than normal, as students are moving around to access resources and materials. However, there is an appropriate working noise, and inappropriate social noise. Stress the difference, and hold them accountable.

Reserve some space in another room, auditorium, hallway or patio for students to practice projects that require performing.



Each Expert Group representative must:

- dress in costume
- share a project to represent and illustrate their leader's and Tribe's betrayal

Days 5-7: Project Work

Objectives

- Continue research on Chief/Tribe
- Prepare projects

Materials

- Student Guides class set
- Computer with Internet access at least one (Optional)
 Map
 - Student Guide page 8
 - Historical atlas several
 - Markers or colored pencils (at least four different colors per Expert Group) — as needed
 - Reference books (with maps of Indian Tribes) several
 Timeline
 - Blank paper as needed
 - Construction paper (12" x 18") class set
 - Markers or colored pencils as needed
 - Reference books as needed

Procedure

- 1. Students meet in Expert Groups to continue work on their projects. Stress quality, thoughtful, cooperative work.
- 2. At the beginning of each period, check each group's progress and give assistance where needed.
- 3. At the end of each period, ensure groups have cleaned up their materials and have made progress on their projects.
- 4. Conduct periodic "cooperation checks" to see how well groups are working together. Intervene only when necessary. Use the COOPERATIVE GROUP WORK RUBRIC to communicate expectations, and reinforce positive behaviors.
- 5. On Day 7, give students time to finish their projects. Then, dedicate the remainder of the period (minimum of 30 minutes) for Expert Groups to share their projects *with each other* within their own Expert Group.
- 6. Finally, give students time to plan how they will share their project with their Jigsaw Groups. Each Expert Group must choose who will represent them in the culminating *Powwow* (Day 12).

Days 8–9: Jigsaw Group Presentations

Objectives

 Experts share information on each Chief with their Jigsaw Group

Materials

- Student Guides class set
- Completed project(s) from Expert Group work
- IDENTITY GRAPHIC ORGANIZER five to six per student (Optional)

Procedure

- 1. Students meet in their original Jigsaw Groups. Assign specific places in the classroom for each group to meet, and direct students to bring their Student Guides (with their completed **Identity Graphic Organizer**), the project they will present to their Jigsaw Group, and any other necessary materials.
- 2. Before beginning, remind students of their JIGSAW BEHAVIORAL CONTRACT. Each Expert is the only source of information for each Chief. Listening is more important than ever!
- 3. Conduct a mini-lesson in presentation skills, emphasizing the following: eye contact, vocal expression, rate of speech, etc.
- 4. These presentations will likely take two class periods. If students are sharing group projects, this could provide some logistical challenges. Work together with your students to make a plan so that each Chief can best present his/her project from the Expert Group time, even if it involves "borrowing" some of his or her fellow Chiefs from other Jigsaw Groups for small chunks of time. Encourage students to ask questions of each Chief.



Jigsaw Groups



Provide numerous blank IDENTITY GRAPHIC ORGANIZERS for each student, and encourage everyone to take notes while their peers are presenting each Chief.

Assessment of the performance tasks (Pageant of the Plains, Music, and Legend) will take careful planning and organizing on your part. Either have students/groups perform these in front of the entire class, or plan your time carefully to move from group to group to see the students in action and assess as they perform.

Use the Project Rubric for assessment purposes. Use the spaces provided within the rubric for your comments.



Jigsaw Groups

Day 10: Jigsaw Timeline

Objectives

• Complete Jigsaw Group timeline activity

Materials

- Completed Timeline from Expert Group work
- Construction Paper (12" x 18") one per Jigsaw Group

Procedure

- 1. Students reconvene in their original Jigsaw Groups to share their expert knowledge about the life and times of their Chief.
- 2. During this time period, one student from each group is the "recorder" and creates a master timeline for the nineteenth century lives and events of the Plains Indians. Students take turns sharing their information/timelines from their Expert Groups, and plan how best to communicate this information on one consolidated timeline.
- 3. Give assistance as needed.

Day 11: Jigsaw Map

Objectives

• Complete Jigsaw Group mapping activity

Materials

- Student Guides class set
- U.S. MAP one per Jigsaw Group
- Markers or colored pencils several per Jigsaw Group

Procedure

- 1. Today students share the completed territory Map of their Chief and Tribe in their Jigsaw Groups (page 8 of their Student Guides).
- 2. During this time period, one student from each group is the "recorder" (a different student from yesterday's timeline activity) and creates a master map of the territories of the selected nineteenth century Native Americans. Students take turns sharing their maps from their Expert Groups, and plan how best to communicate this information on one consolidated map.
- 3. Give assistance as needed.
- 4. Remind students that tomorrow is the *Powwow*. Spend some time for Powwow Prep, and let students review and rehearse as needed.



Jigsaw Groups

DAILY DIRECTIONS DAY 12



60-90 minutes



Whole class

See Socratic Seminar, pages 15–16 for seating diagram and more information on how to conduct this discussion.

Day 12: Culmination Powwow and Socratic Seminar Debriefing

Objectives

 Share learning and celebrate growth in knowledge, skills, and attitudes with culminating *Powwow* and *Socratic Seminar* debriefing

Materials

• (As needed for presentations)

Procedure

- 1. First, allow students time to share their learning in the *Powwow* performances. Students, one from each Expert Group, come to the front (or middle, depending on your physical arrangement) of the class to share a project about their Chief. Give ample time for each Chief to perform.
- 2. Once all Chiefs have been represented, it is time for the *Socratic Seminar*. Use the concentric circles (see page 16) as your seating arrangement, and divide the class in half; the Inner Circle and the Outer Circle.
- 3. If you are also celebrating with food, enjoy the festivities! Be sure to reflect on how different (and similar!) the Native American food is from the food students eat today.

Socratic Seminar Debriefing

Questions for discussion at the culminating *Socratic Seminar*:

- Why do you think the European American leaders and settlers acted the way they did towards the Indian Tribes in the nineteenth century?
- How did the different Chiefs' lives affect United States History?
- Describe the impact of different Tribes' cultures, religions, and beliefs on history (e.g., Manifest Destiny or Ghost Dance).
- How do you feel "chance events" affected different Tribes (Ex: Gun going off accidentally at Wounded Knee)?
- How has the past affected Indian society and private lives today (Indian autonomy, casinos, fashions, food, etc.)?
- (Asked of different students in role as their Chief) If you could re-live your life, would you make different decisions/take different actions? If so, what? If not, why?

COOPERATIVE QUOTES



"Most corporations are now looking for employees who are not only good at the mastery of a particular set of academic skills but who also have the ability work harmoniously with a wide variety of coworkers as a cooperative team, to demonstrate initiative responsibility, and to communicate effectively." (91) — Dr. Elliot Aronson, *Nobody Left to Hate:Teaching Compass Columbine* (2000)



"One of the major moral problems of modern societies community." (107)

— Dr. Thomas Likona, *Educating for Character: How Our Schools Can Teach Respect and Responsibility* (1991)



"Three men helping one another will do as much as six men singly."

— Spanish Proverb

"We should not only use the brains we have, but all that we can borrow."

— Woodrow Wilson

Discussion Question:

Discuss the quotes by Drs. Aronson and Likona. How do their comments relate to your own experiences at school, home, or community?

Extension Question:

This unit is about the conflict between the native people of the United States and the white European settlers who expanded their landholding onto Indian territory. How well do you think these two different groups cooperated? Discuss.



JIGSAW BEHAVIORAL CONTRACT

Data

As members of a cooperative group, we promise to support our learning and the learning of others by practicing the following behaviors:

- Actively listening so that only one group member talks at a time
- Taking notes to gather information for myself and others
- Asking questions for clarification
- Showing respect to each member by not interrupting
- Staying on task while working as a group
- Encouraging group members



Northwestern University Library, Edward S. Curtis's 'The North American Indian': the Photographic Images, 2001. http://memory.loc.gov/ammem/award98/ienhtml/curthome.html

Dancing to restore an eclipsed moon - Qagyuhl (The North American Indian; v.10)

Member #1	
Member #2	
Member #3	
Member #4	
Member #5	
Member #6	

COOPERATIVE GROUP WORK RUBRIC



Cooperative Group Work Rubric

Level 4 — Exemplary

You consistently and actively help the group achieve its goals by encouraging the group to work together, and by willingly accepting and completing the necessary daily work.

Level 3 — Expected

You usually help the group achieve its goals by communicating with other group members, by encouraging the group to work together, and willingly accepting and completing daily work.

Level 2 — Nearly There

You sometimes help your group achieve its goals.

Level 1 — Incomplete

You do very little to help your group achieve its goals.

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NATIVE AMERICAN SURVIVAL STRATEGIES

Various Strategies for Survival Forged by Native Americans

- Held uprisings against whites
- Joined the whites (for example, a unit of Pawnee scouts in Nebraska was trained by Frank and Luther North to serve U.S. Army)
- Resisted occupation, usurping of land
- Negotiated treaties (for example, 1867–68 Medicine Lodge Treaties—Plains leaders accepted permanent lands within Indian territory)
- Resigned to relocation
- Adopted use of peyote from Mexicans as a sacrament
- Held first International Indian Fair (1873) in Oklahoma
- 1878–79: Flight of Northern Cheyenne under Dull Knife from Indian Territory to northern plains
- 1880: Drum Religion founded by Sioux
- 1889: Ghost Dance movement founded by Northern Paiute prophet

BIG FOOT



"The Great Spirit is in all things: he is in the air we breathe. The Great Spirit is our Father, but the earth is our mother. She nourishes us; that which we put into the ground she returns to us." — Big Foot of the Lakota Sioux

I am Big Foot, of the Lakota Sioux. I was born in 1825 and became the Chief of my people following the death of my father in 1874. I was more of a diplomat than a warrior, though there were plenty of Sioux who were fierce warriors (Sitting Bull and Crazy Horse were two such warriors). I was one of the first leaders to settle my Tribe on a reservation in what is now South Dakota, where we learned to farm. We planted corn and other crops since the white man had virtually wiped out the buffalo population on which the Plains Indians so depended.

I tried to play by the rules. I traveled all the way from the Dakotas to Washington D.C. to speak for my people. By the 1880s, the Plains Indians had been at war with the white man for as long as many of us could remember. Countless warriors had been killed. Many of our people had died from diseases passed along by the white man. By now, we were very few in number compared to years before.



Ghost Dancers by Mary Irwin Wright

A religious ceremony called the Ghost Dance started gaining popularity in 1889. Ghost Dance followers believed that ghosts of the slain warriors would come back to kill the white man, giving the Indians back their land and their autonomy. It was the first time in years that my people had any hope, and many started following the Ghost Dancers. The U.S. Government officials wanted to ban the Ghost Dancing because they thought it would lead to more uprisings. Many Tribes gave it up, but not ours. I led my people to a more sacred place where we could practice this ceremony.

However, in 1890, I heard Sitting Bull had been killed. (Some think Sitting Bull was killed because he supported

the Ghost Dancing.) I feared for my people during a fight with the Lakota reservation police. I started traveling with 350 of my fellow Sioux (230 women and children and 120 men) to the Pine Ridge Reservation (in South Dakota) where we would be under the protection of the great leader, Red Cloud.

Along the way, I came down with pneumonia and had to ride in a wagon. When we were close to Wounded Knee Creek we were confronted by a group of soldiers, so I raised the white flag on my wagon. The soldiers surrounded us and the following day came into our camp to disarm us. Somehow a gun accidentally discharged. The soldiers opened fire on my unarmed people, killing more than 150 of our people in less than one hour, and wounding over 50 more. The soldiers lost 25 men with 39 more wounded—mostly from their own artillery and shrapnel.

I became famous as the Chief killed at the Wounded Knee Massacre. There was a blizzard that night and no one could bury our bodies for another three days. My frozen body, lying in the snow was photographed by one of the soldiers and has become one of the most recognizable symbols associated with the massacre at Wounded Knee.





BLACK KETTLE IDENTITY ESSAY

"Although wrongs have been done to me, I live in hopes. I have not got two hearts; now we are together again to make peace. My shame is as big as the earth, although I will do what my friends have advised me to do. I once thought that I was the only man that persevered to be the friend of the white man, but since they have come and cleaned out our lodges, horses and everything else, it is hard for me to believe the white men any more." — Black Kettle of the Cheyenne

My name is Black Kettle. I was born a member of the Cheyenne in 1803 in the area you now know as Western Kansas/Eastern Colorado. This was the same area that the U.S. Government "granted" to the Cheyenne under the Fort Laramie Treaty of 1851. Unlike many of my brothers from other Tribes, I was a Peace Chief. I always believed there was a way to live peacefully with the white man and tried my entire life to advocate peace with honor.



front: Black Kettle, White Antelope, Bull Bear, Neva

rear: Bosse, Left Hand, White Wolf

Western History/Genealogy Department, Denver Public Library

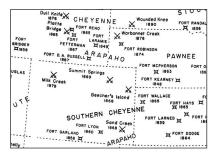


Pike's Peak gold region near Ft. Laramie. ca. 1859

My people lived peacefully on the Cheyenne reservation, but the Pike's Peak Gold Rush brought many miners and settlers to the area, further encroaching on our land. In 1861 the Government decided to deal with these land disputes by negotiating a new treaty. This new treaty made us give back all of our Cheyenne lands except for a small reservation near Sand Creek in Southeastern Colorado.

Life was very hard for my people at Sand Creek. There was not enough food or game to support all of the Cheyenne now forced to live there. By 1862, the nearest buffalo herd was 200 miles away and disease ran rampant through the reservation. Because we were hungry, we occasionally left the reservation to hunt or to steal livestock from nearby settlers. This of course, made the settlers and the U.S. Troops angry and hostilities escalated.

When the white man wanted to open Indian grounds for settlement and mining, they sent in troops under the command of Colonel John Milton Chivington. In the spring of 1864, Chivington began an extensive campaign of violence against the Southern Cheyenne and Arapaho, burning villages and starting the Cheyenne-Arapaho (Colorado) War of 1864–65. But even then, I advocated peace and refused to fight in the war. I knew that my people, sick and hungry, were no match for the white man's army. I negotiated what I thought would be safe passage for me and my people back to Sand Creek. I was led to believe that if we camped by an army post and reported in regularly, we would be left in peace.

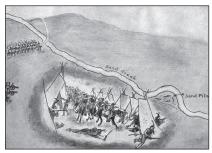


Area of Northern and Southern Cheyenne and Arapaho battle sites, 1860–1890

BLACK KETTLE IDENTITY ESSAY



So I led my people, about 600 Cheyenne and some of the Arapaho to Sand Creek near Fort Lyon. When Colonel Chivington arrived at Fort Lyon, he disregarded our peaceful surrender and prepared for battle. The soldiers attacked and killed over 200 people, more than half of them women and children. After trying to defend our camp, I escaped with some of our warriors. Most of the Plains Tribes were now at war with the white soldiers.



Sand Creek Massacre

I still wanted my people to have peace with the U.S. military and Government. I attended a council at Medicine Lodge and signed

the 1867 treaty. This new treaty gave the Southern Cheyenne and Southern Arapaho (along with the Comanche and Kiowa) reservations in Indian Territory (the area you now call Oklahoma). Still there were conflicts with the settlers and soldiers. I moved my people down to the Washita River to stay away from the fighting. Unfortunately, this was not to be, for as much as I wanted peace, there was a young soldier named Custer who was trying to make a name for himself. He found our camp and on November 27, 1868, I rode out hoping to have a parley and prevent the soldiers from attacking. As I rode out to meet the soldiers, they opened fire, killing me, my wife, and about another 100 Cheyenne, only 11 of them warriors. They captured 53 women and children, and slaughtered several hundred of our horses.

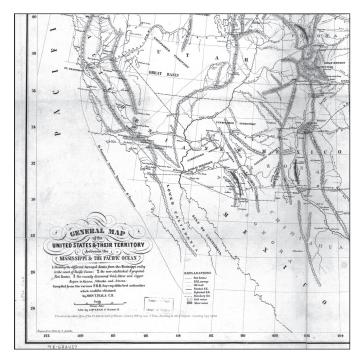


COCHISE IDENTITY ESSAY

"You must speak straight so that your words may go as sunlight into our hearts. Speak Americans. I will not lie to you; do not lie to me." — Cochise of the Apache

I am Cochise, of the mighty and fierce Apache. I was born in 1810 and lived in the area you now know as Arizona. For many generations, outsiders (Spaniards and other European Americans) tried to conquer the Apache people, and to take our land—to no avail.

In the late 1840s I became a principal Chief of my people. That was around the same time that gold was discovered in California and the number of white men traveling through Apache land increased. Some settlers wanted to stay and farm or set up ranches on Apache land. What later came to be known as the "Apache Wars" was started because of an incident where I was falsely accused of kidnapping a white man's child and stealing some cattle. It was in 1861, and people later referred to this incident as the "Bascom Affair."



I went to meet with army representatives under a flag of truce to discuss this issue. They tricked me and tried to arrest me instead! There was a fight and I was wounded, but I escaped. A number of my Apache brothers were not so fortunate. They were captured. I then kidnapped a number of whites to exchange for the Apache captives. Then the white soldiers retaliated by hanging six Apache, some of them members of my own family!

For the next ten years, I led warriors in raids on white wagon trains, settler encampments and other intruders on Apache land. In June of 1871, the U.S. Army sent some Indian scouts to track me down and negotiate a peace treaty. I refused to agree when I found out the army meant to relocate me and my people to a reservation in Tularosa, New Mexico.





Area of Apache battle sites, 1860-1890

In 1872, President Ulysses Grant sent a peace commission to

Arizona. The commission's job was to set up a reservation system for us, in part to keep my people safe. Many people in Arizona feared and hated us, and there were many conflicts between my people and the European Americans. I finally negotiated with the army to have my people moved to a reservation along Apache Pass and committed the Apache to help keep peace along the path between Indians and non-Indians. I kept my promise to the U.S. Government. My people remained peaceful until my death in 1874.

CRAZY HORSE IDENTITY ESSAY



"We did not ask you white men to come here. The Great Spirit gave us plenty of land to live on, and buffalo, deer, antelope and other game. But you have come here; you are taking my land from me; you are killing off our game, so it is hard for us to live. Now, you tell us to work for a living, but the Great Spirit did not make us to work, but to live by hunting. You white men can work if you want to. We do not interfere with you, and again you say why do you not become civilized? We do not want your civilization! We would live as our fathers did, and their fathers before them."

— Crazy Horse of the Lakota Sioux

I am called Crazy Horse. I was born in 1842 in the area you now call South Dakota. I grew up as a warrior. I stole horses from the Crow Indians before I was thirteen and led my first war party before my twentieth year. I am a member of the Oglala-Brule Lakota Sioux, among the fiercest of the Plains Indians.

When I became the leader of my people, I worked hard and dedicated myself to preserving our Lakota way of life and our traditions. But the white man was coming, moving other Indian Tribes west onto our lands. The white man himself wanted to settle on our lands. Where once there was food and game a-plenty, now there were hard times and food was sometimes scarce. Growing up I witnessed many times the white man's destruction of our way of life. I saw tipis and possessions destroyed, warriors killed, and women and children taken prisoner.

Through my marriage to a Cheyenne woman, I had many loyal Cheyenne followers in addition to my own Lakota Sioux. We fought along with Red Cloud, a fellow Sioux, in the Bozeman Trail War from 1866–1868. This war resulted from the white settlers and miners ignoring existing treaties.

In 1876 the American Government ordered all of the Lakota Sioux to their assigned reservations. I refused and led my people in resistance. I was involved in many Indian victories including what the white man called the Fetterman Massacre in 1866, the Wagon Box Fight in 1876 as well as the Battle of Rosebud Creek. Upon our victory at Rosebud Creek, I joined forces with Sitting Bull and was involved in perhaps one of our most famous victories, the Battle of Little Big Horn.

After this, the U.S. troop activity against the Lakota Sioux intensified. Finally, due to constant military harassment and lack of buffalo for food, my people and I were forced to surrender to U.S. troops on May 6, 1877.



On September 5, 1877, I was caught leaving the reservation without permission. The soldiers said they were just going to escort me back to the reservation, but when I realized they were taking me to the jail I began to struggle. I was fatally wounded when one of the soldiers stabbed me with a bayonet.



DULL KNIFE IDENTITY ESSAY



Chief Dull Knife

"All we ask is to be allowed to live, and live in peace—we bowed to the will of the Great Father and went south. There we found a Cheyenne cannot live. So we came home. Better it was, we thought, to die fighting than to perish of sickness—you may kill me here; but you cannot make me go back. We will not go. The only way to get us there is to come in here with clubs and knock us over the head, and drag us out and take us down there dead." — Dull Knife of the Northern Cheyenne

My name is Dull Knife. I was born in 1810, a member of the Northern Cheyenne Tribe located along the North Platte River. I became a War Chief for my Tribe, and was a member of the Indian delegation that signed the Fort Laramie Treaty in 1868. This treaty ended one of the Indian wars known as Red Cloud's War or the War for the Bozeman

Trail. Later, when gold was discovered in our sacred Black Hills, greedy miners ignored the treaties. My Cheyenne people and I joined Sitting Bull and Crazy Horse of the Lakota Sioux, and some Arapaho people, to wage war with the white man over broken promises and stolen land.

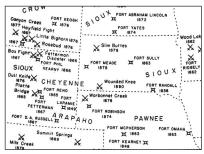
Because of the Cheyenne's involvement in battles at Rosebud and at Little Big Horn, the army escalated its efforts against us. On November 25, 1876, General George Crook attacked our camp in a skirmish now called Battle of Dull Knife. Soldiers killed 25 Indians, destroyed 173 tipis along with most of our food and clothing, and stole 500 of our ponies. By the following May, my people were starving and we surrendered at Fort Robinson, Nebraska.



General George Crook

After having lived all of our lives in the Northern Plains, remaining Cheyenne were moved to Indian Territory, which you now know as

Oklahoma. It was very different there from our life on the Plains. The land was desolate and hard to farm. My people and I were miserable there. I decided to lead them back to our homeland, the area you know today as northern Wyoming and southern Montana. On September 9, 1878, we set out for our true home—300 men, women, and children. 10,000 soldiers and another 3,000 civilian volunteers chased us along our six-week, 1500-mile journey. Along the way, many of my people became sick or were killed during skirmishes with soldiers.



Area of Northern Cheyenne, Sioux, and Arapaho battle sites, 1860-1890

The strongest of our group broke off and headed toward the Tongue River with my friend Little Wolf leading them. My group was captured by the cavalry and taken to Red Cloud's reservation near Fort Robinson. Upon learning that they intended to send us back to Indian Territory (Oklahoma), I again escaped with what was left of my people. Troops followed us and killed everyone except me, my wife, my son, my son-in-law, my grandchild, and another child. We made it to another reservation where we were hidden. The Northern Cheyenne were granted their own reservation by the Tongue River in Montana in 1884, a year after I died. I am buried on a high butte near the Rosebud River.

GERONIMO **IDENTITY ESSAY**



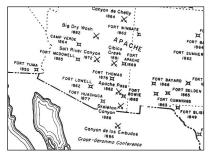


Chief Geronimo

"I was born on the prairies where the wind blew free and there was nothing to break the light of the sun. I was born where there were no enclosures." — Geronimo of the Apache

My name is Geronimo, Shaman and leader of the mighty Chiricahua Apache. I was born in the area you know as Arizona in 1829. I did not become a Chief because I inherited it, but because I gained the respect of my people through my skill and courage in battle. In 1858 my wife, mother, and three children were killed in an unprovoked attacked by a band of Mexicans. We frequently conducted raids into Mexico to steal supplies, blankets horses, food, etc. Many of the other Tribes were at war with the white man during this time.

In 1872, another Apache Chief, Cochise, agreed to a peace treaty and was granted the Chiricahua or Apache Pass Reservation along the Butterfield Trail. We mostly used the reservation as a place for sanctuary following our raids. The U.S. Government later disregarded the treaty and dissolved the reservation. I continued, with my followers, to conduct raids in Mexico and fled to the Sierra Madre. I sold stolen livestock to New Mexico traders. I was captured by U.S. soldiers in April of 1877 and taken to San Carlos Reservation in northern Arizona.



Area of Apache battle sites, 1860-1890.

I was a pivotal figure in the Apache Wars from 1881–1886. During the wars, I left San Carlos with



Chief Geronimo and three warriors in Arizona



Chief Geronimo in conference with General George Crook at Canyon de los Emudos.

74 others and went to the mountains of Mexico. I returned to the reservation a couple of times over the next few years, a powerful leader and clever evader of the white man. In May of 1885, reservation officials banned tiswin, which was the Apache alcohol, and I once again left for the Sierra Madre with 150 followers.

By March 25, 1886 I was found by General Crook's troops again, and they demanded unconditional surrender. We parleyed (met for a discussion) at Canyon de los Embudos and I surrendered, but on the way back to Fort Bowie, 24 of my Apache brothers and I escaped. We were of course pursued, and on September 4, 1886, my followers and I surrendered one final time to General Nelson

Appleton Miles. We were sent in chains by rail all the way to the place you know as Florida. We were forced to cut our hair and wear European clothing.

I was later transferred to the Comanche/Kiowa reservation in present-day Oklahoma and became a farmer. I joined the Dutch Reformed Church and died of pneumonia in 1909, still a prisoner of war. My name has become part of the English language as a war cry: "Geronimo!" I suppose that suits me and the life I led.



Chief Geronimo with his son



QUANAH PARKER IDENTITY ESSAY



Chief Quanah Parker

"The leader's road is a hard road." — Quanah Parker of the Comanche

My name is Quanah Parker. A strange name for an Indian you think? I was born in 1853 in the area you now know as Oklahoma. My father was a Comanche Chief (Nocona) and my mother was a white woman named Cynthia Ann Parker. The Comanche kidnapped my mother when she was nine years old. As she grew older, she preferred our way of life over that of her blood relatives.

I grew up favoring the Comanche way, a successful horseman and brave leader. I grew to have much hatred for white men, despite my white background. I had many reasons. When I was a teenager, my mother and sister, Prairie Flower, were captured by Texas Rangers and returned to their white family and died soon after. My brother

died from a white man's disease and my father died from wounds inflicted by a white man. I lost everyone I love at the hands of the white man.

I became a powerful Chief and was the last Chief of the Comanche. I never lost a battle to the white man and their army never captured me. That does not mean, however, that I escaped their influence. In 1867 the Medicine Lodge Treaty established a new reservation for the Cheyenne, Arapaho, Kiowa, and Comanche. I refused to accept the provisions of the treaty. My Tribe was nomadic and was not going to be told by the white man where we could and could not go.

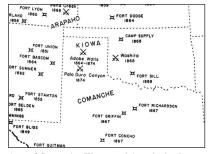
During the Army's Sheridan Campaign we fought the soldiers at the Battle of Soldier Spring on December 25, 1868. The soldiers burned our tipis and destroyed our food. The white man had also figured out a way to destroy a major source of food and shelter for us: the buffalo. They used short-haired buffalo hides as well as the long-haired hides (we used to only hunt them in the winter when their coats were long). This meant that the white man could now hunt buffalo year-round for their hides. By the 1870s, the white hunters were using high-powered rifles with scopes for hunting up to 600 yards away; we did not have such equipment. It would not be long before there would not be enough buffalo left to feed my people.

We learned that a group of about 28 of these hunters had set up camp on our territory at the abandoned trading post of Adobe Walls. I prepared my people for war, starting the Buffalo War of 1874–75. I was joined by warriors from other Tribes and led a group of more than 700 in an attack on Adobe Walls.



Even with our greater numbers we were not successful against those few hunters with the more sophisticated long-range rifles. Soldiers

relentlessly pursued us for the rest of 1874 and into 1875. Sick and starving, I finally surrendered with my people in June of 1875.



Area of Comanche, Kiowa, and Arapaho battle sites, 1860–1890

QUANAH PARKER IDENTITY ESSAY





Chief Quanah Parker and family

With little hope left, I chose to embrace the white culture. I began using my mother's name and started studying English and Spanish. I built a home and became a prosperous rancher. I later served as a judge on the court of Indian Offenses for the Comanche, Kiowa, Apache, and Wichita. I was instrumental in arranging for the return of Geronimo by offering to share the Comanche reservation with the Apache prisoners. I died on the reservation in 1911 and am buried next to the remains of my beloved mother.

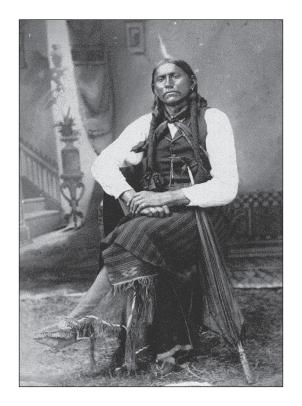
On my headstone it reads:

RESTING HERE UNTIL DAY BREAKS AND SHADOWS FALL AND DARKNESS DISAPPEARS IS

QUANAH PARKER

LAST CHIEF OF THE COMANCHES
BORN — 1852
DIED FEB. 23, 1911

I am not there, I do not sleep.
I am a thousand winds that blow
I am the diamond glint in snow
I am the sunlight on ripened grain.
I am the gentle autumn rain.
When you wake in the morning hush.
I am the swift uplifting rush of quiet birds in circling flight.
I am the soft starlight at night.
Do not stand at my grave and weep.
I am not there, I do not sleep.
Ai!





RED CLOUD IDENTITY ESSAY



Chief Red Cloud

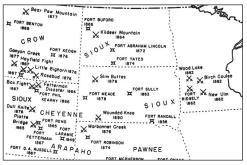
"They [the white man] made us many promises, more than I can remember, but they never kept but one; they promised to take our land, and they did." — Red Cloud of the Lakota Sioux

I am Red Cloud, leader of the mighty Oglala Lakota Sioux of the northern plains. I was born in 1822 and grew up in the area you now know as Nebraska and Wyoming. On the day of my birth, a red meteorite flashed across the sky, inspiring my name. Growing up, our fight was not often with the white man. The Sioux had many territory wars with the Pawnee, Crow, Ute, and Shoshone. I gained recognition early from people by leading war parties in our territory battles. During my career, I counted over 80 separate coups (acts of courage).

Our conflict with the white man intensified as greedy gold miners violated the Fort Laramie Treaty we had signed in 1851. This treaty had been arranged to define our territories, and the white men ignored the treaty and tried to take our rightful land. The fighting finally erupted into a full blown war—the War for the Bozeman Trail, which also came to be known as Red Cloud's War because I was the Principal Chief and leader of our people in the war. In this war we were joined by a number of Arapaho and Cheyenne who were also eager to fight the white man and keep them out of our hunting grounds and sacred lands.

86		Indian	DAIND CHOO	IONS IN THE UNITED STATES [ETH. ANN. 18	ROTCE] CESSIONS OF 1851		78
				SCHEDULE OF INDIAN	LAND CESSIONS-Continued.		
Date	Where or how	Reference	Trihe	a Discription of cession or reservation Historical data and		Designation of cession on map	
Date	concluded Act	Agerence	17106		Ziecoreal agla and remarks	Number	Location
1851 lept. 9			Co-lu, Wil- lay, Co-ha- ma, Tat- nah, Cha, Boc-duc, Cham-et- ko, and Toc- de.	Reserve a tract on Sacramento river		258 259 }	California 1.
ept. 17	Fort Laramie.	Revised Indian Treaties, 1047.	Sioux, Chey-	Boundaries of the Sieux or Dahcodah nation defined: Com- mencing at the month of the White Earth river, on the Mis- souri river; themeo is a southwestled direction to the forks of the Sieux of the Sieux of the Sieux of the Sieux to a point known as the Red Botte, or where the road leaves the river; themeo along the range of monutuals known as the Black hills to the head waters of Heart river; themeo down Hearts fiver to its mounti; and thence down the Mis-	The tract herein described included only a portion of what was subsequently compatined as describery.		
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				Boundaries of the Urow: Commencing at the mouth of Fow- dear rive, the Power of the Commencing at the mouth of Fow- dear the Commencing of the Commencing of the Black hills and Wind River mountains to the head waters of the Yellow- stoner river; thence down the Yellowstoner river to the mouth of Tweaty-five Yard creek; thence to the head waters of the mouth; theme to the head waters of Big Dry creek; and	A portion o this tract was coded by treaty of May 7, 1888. Another portion was relinoushed by agreement of June 12, 1880, and the remainder constitutes a portion of their present reserve.	See 619, 635, 517	Montana 1, Wyomis 1.
				thence to its mostly. Boundaries of the consequence of the consequence of the Consequence of the read places the N. fork of the Platter rever: the cosp the N. fork of the Platter rever: the cosp the N. fork of the Platter rever: the cosp the N. fork of the Platter rever that its secret; Eleone along the nain range of the Ready of the State Power of the Consequence of the State Power of the Platter rever and thence up the Platter river to the plate or Platter river; and thence up the Platter river to the place or Sequence.	Their W, and S, beenfastes as herein defend follow the Bocky mountain from the source of N, Nyl of Platter tree to the head water of the Arkaness and thems down the Arkaness to the crossing of the Sanka Fetznii. This treety recommenders at the head waters of the same Arkaness rever near the present also of Lendville. Commissioner Greenwood, however, who withet them in Platter of the Sanka Sanka Sanka Sanka Sanka Sanka Sanka Sanka Sanka Purgatkey or Las Assamas Insends the Arkaness, and the text reserved by them in the treety of Fob. 18, 1801, recludes a part of this lefter country. So streety of Fob. 18, 1805, recludes a part of this lefter country.	See 426,477	Nebraska, Wyomir 1, Colorado 1, Kar sas 1.
				The foregoing nations, however, do not abandon any rights or claims they may have to other lands.	See treaty of Feb. 18, 1861, for the cession.		
ept. 18			Cu-lee, Yas- see, Loc- lum-ne, and Wo-pum-	Reserve a tract on Consumnes river			California 1.

Pages from the Schedule of Indian Land Cessions—September 1851, including descriptions of land cession or reservation. The footnote (1) of Sep. 17 reads, " ¹Treaty of Fort Laramie never ratified."



Area of Sioux, Arapaho, and Cheyenne battle sites, 1860-1890

During the war, we began to use many "hit and run" guerrilla tactics that were very effective against the larger number of soldiers. One fight in particular, the Fetterman Fight, was a victory for us. We had attacked a woodcutting party and Captain William Fetterman sent 80 soldiers straight into the trap we had set! All 80 soldiers were killed; no Indian warriors lost their lives. It was a great victory for us.

RED CLOUD IDENTITY ESSAY





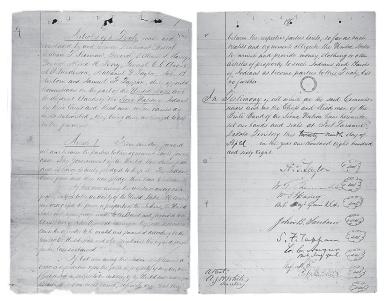
front: Sitting Bull, Swift Bear, Spotted Tail rear: Julius Meyer, Red Cloud Western History/Geneology Department, Denver Public Library

Still, despite my warrior's nature, I advocated peace with the whites. In 1878, I moved with my followers to the Pine Ridge Reservation in South Dakota. The game of the Powder River was all gone, and my people became very dependent on the Government rations that were provided. As an old man, I was baptized a Roman Catholic and lived in a house the U.S. Government built for me until my death in 1909.

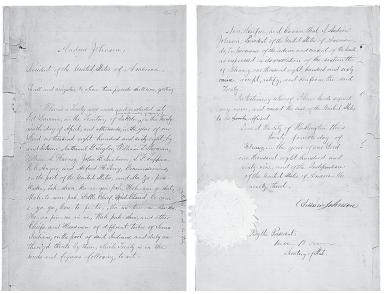


Chief Red Cloud's wife, sitting on a wooden frame bed in the house built by the government.

The white man negotiated with us under the New Laramie Treaty of 1868. Under this treaty, the Great Sioux Reservation was formed in what you now know as the western half of South Dakota and much of Montana and Wyoming. In exchange for the Sioux staying on this reservation, the army was supposed to abandon all of its posts along the Bozeman Trail. In 1870, I went with my friend Spotted Tail, heading a delegation to Washington to meet with President Grant. We were effective negotiators, and powerful speakers.



The 1868 Fort Laramie Treaty (Treaty with the Sioux—Brule, Oglala, Miniconjou, Yanktonai, Hunkpapa, Blackfeet, Cuthead, Two Kettle, San Arcs, and Santee—and Arapaho)—April 29, 1868.



President Andrew Johnson's Proclamation Regarding Treaty with the Sioux at Fort Laramie—February 24, 1869. Being ratified, it was officially recognized as a lawful document.



SITTING BULL IDENTITY ESSAY



Chief Sitting Bull

"I am a red man. If the Great Spirit had desired me to be a white man he would have made me so in the first place. He put in your heart certain wishes and plans, in my heart he put other and different desires. Each man is good in his sight. It is not necessary for Eagles to be Crows. We are poor—but we are free. No white man controls our footsteps. If we must die, we die defending our rights." — Sitting Bull of the Lakota Sioux

My name is Sitting Bull of the Hunkpapa Lakota Sioux. I was born in 1831 in the area you now know as South Dakota. Some people thought me a slow learner, but I was just a careful and deliberate problem solver. I killed my first buffalo at age 10, and counted my first coup in battle against the Crow when I was only 14. As an adult, I became the principal Chief and shaman (holy man) to my people. I was highly respected by my

people for both my wisdom and bravery.

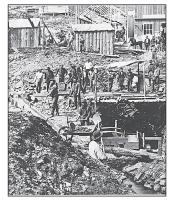
Our problems with the white man began when they started moving farther west and trying to settle and farm our hunting grounds. When gold was discovered in our sacred Black Hills (land that was off-limits to the white man by decree of the 1851 Fort Laramie Treaty) the gold miners disregarded the treaty and came to desecrate our sacred lands. We were forced to protect our lands, igniting the war for the Black Hills. The U.S. Government tried to buy our sacred lands from us. When we refused to sell, they merely set aside the treaty and issued an order that any Lakota not settled

on a reservation by January 31, 1876 would be considered hostile and treated as the enemy by the troops.

Many of my people did not even hear about



Deadwood mining town—1876. Left to right: Gayville in Deadwood Gulch, Drifting for gold below discovery point, General view of the Dakota Territory gold rush town.



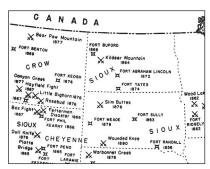


this decree until after the deadline had passed. In March of 1876, some Cheyenne and Arapaho Indians joined our camp by Rosebud Creek. During a ceremony I had a vision where I saw soldiers in blue uniforms falling into the Lakota camp like "grasshoppers falling from the sky." This vision predicted a few battles that would go down in infamy.

SITTING BULL IDENTITY ESSAY



On June 17, 1876, we were attacked by General George Crook's troops but we were victorious and forced them to retreat. Then on June 25, 1876, my vision was fulfilled. We soundly defeated General George Custer and his 7th Cavalry at Little Big Horn. With the U.S. troops after us more than ever, my people and I took refuge in Canada. But by 1881, my people were sick and starving. We finally surrendered on July 19, 1881 at Fort Buford in the Dakota Territory.



Area of Sioux, Crow, Northern Cheyenne, and Arapaho battle sites, 1860–1890



Chief Sitting Bull and William F. "Buffalo Bill" Cody Western History/Geneology Department, Denver Public Library

In 1885 I was allowed to leave the reservation to join Buffalo Bill's Wild West Show. My job? To simply

ride into the arena on horseback, ride around the arena once, and ride out. I could only stand being put on display for four months. I then returned to the reservation.

In 1890, many of my people were again feeling hope by participating in the Ghost Dance Ceremony. This ceremony was started by a holy man who had a vision telling him that the ghosts of tribal warriors would come back and kill the white man and restore the old Indian way of life. The "Ghost Dancers" made the white man very nervous, thinking they would encourage additional Indian uprisings. To prevent me from leading my people to join the Ghost Dance movement, 43 Lakota reservation police were sent to arrest me. A fight ensued and I was killed.



SPOTTED TAIL IDENTITY ESSAY

"This war did not spring up on our land, this war was brought upon us by the children of the Great Father who came to take our land without a price, and who, in our land, do a great many evil things. This war has come from robbery—from the stealing of our land. The Great Father and his children are to blame for this trouble. It has been our wish to live here in our country peacefully, and do such things as may be for the welfare and good of our people, but the Great Father has filled it with soldiers who think only of our death." — Spotted Tail of the Lakota Sioux

I am called Spotted Tail, war leader of the Brule Lakota Sioux. I was born in 1823 and became a Chief of my people when I was about 30 years old. Many of you will no doubt be more familiar with my famous nephew, Crazy Horse. I tried very hard during the time I led my people to advocate peace with the white man.



Chief Spotted Tail
Western History/Geneology Department,
Denver Public Library



Area of Sioux, Crow, Northern Cheyenne, and Arapaho battle sites, 1860–1890

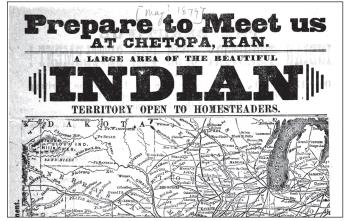
In 1855, I won the hearts of many of my people when, during the Overland Trail War, I surrendered myself and four other warriors at Leavenworth so 70 women and children captured at the Blue Water Fight would be released. This cemented my place as leader of the Brule Lakota Sioux. During Red Cloud's War I argued for peace with, and accommodation of, the white man.

Our people needed a powerful and strong spokesman, and during the 1860s I was that spokesman for all the Brule bands. I counseled my people on accommodation with the whites. In 1868, I was one of the

signers of the New Laramie Treaty, which established the Great Sioux Reservation.

In 1870, I traveled with Red Cloud to Washington to meet with President Grant and, like Red Cloud, I proved myself to be a skillful negotiator and communicator.

When the Black Hills War ended in 1877, I helped determine the value of the land, which was now much more valuable since gold had been discovered. I also helped negotiate the surrender of many militant Indians, including my nephew Crazy Horse. When Crazy Horse was killed in custody, many people blamed me for helping to bring him in. In fact, I was shot and killed by one of my own Lakota, an angry warrior named Crow Dog. My murderer was freed, because the U.S. Supreme Court decided that state and federal courts had no jurisdiction on Indian land.



A broadside advertisement from the Indian Territory Colonization Society—1879. Library of Congress, Rare Book and Special Collections Division

TALL BULL IDENTITY ESSAY



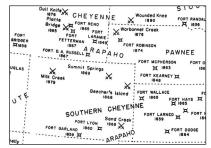
"...to General Winfield Scott Hancock—We never did the white man any harm; we don't intend to...we are willing to be friends with the white man...the buffalo are diminishing fast. The antelope, that were plenty a few years ago, they are now thin. When they shall all die, we shall be hungry; we shall want something to eat, and we will be compelled to come into the fort. Your young men must not fire at us; whenever they see us they fire, and we fire on them." — Tall Bull of the Southern Cheyenne

I am called Tall Bull of the Southern Cheyenne. I was born in 1815 and grew up watching the white man mistreat my people. Land that was ours was taken away, and as hostilities escalated I became one of the leaders of the Dog Soldier Society. We formed an active militant group fighting the soldiers during the 1850s and 1860s.

After the U.S. soldiers massacred my fellow Cheyenne Black Kettle and his followers at Sand Creek,

we increased the number of raids on the soldiers and settlers. In the summer of 1867, the Dog Soldiers were chased all over what you now know as parts of Kansas, Colorado, and Nebraska by soldiers led by a man named Custer. They couldn't catch us and we continued to raid stagecoaches, wagon trains, and railroad work parties.

With the soldiers' failed attempts to catch us, and with the way Red Cloud's War (the Bozeman Trail War) was going, the U.S. Government wanted to negotiate. These negotiations resulted in two treaties—the Medicine Lodge Treaty of 1867 and the New Fort



Area of Northern and Southern Cheyenne and Arapaho battle sites, 1860–1890

Laramie Treaty of 1868. I was present at the Medicine Lodge Treaty signing along with Chiefs from other Tribes. Peace did not last long for us. My warriors attacked a neighboring Indian Tribe and



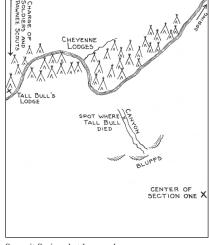
Medicine Lodge Treaty of 1867

because of this, the soldiers refused to give us our weapons and ammunition we needed for hunting. So in turn, we began to raid the settlements again.

I participated with other Dog Soldier Chiefs in the Battle

of Beecher's Island on September 17, 1868. There we tangled with General Philip Henry Sheridan's troops. Sheridan chased me

and my people north where we were then pursued by a group led by Major Eugene Asa Carr. I was killed on July 11, 1869, by Carr's men at the Battle of Summit Springs, a bitter fight that took the lives of 52 warriors; 17 women and children were captured. Survivors of the Dog Soldiers later joined the Comanche under the leadership of Quanah Parker or the Kiowa under the guidance of Lone Wolf. However, the Dog Soldier days were over, our power was past, and our legacy, limited.



Summit Springs battleground
Western History/Geneology Department, Denver
Public Library



TECUMSEH IDENTITY ESSAY



Chief Tecumseh

"No Tribe has the right to sell, even to each other, much less to strangers—sell a country! Why not sell the air, the great sea, as well as the earth? Didn't the Great Spirit make them all for the use of his children? The way, the only way to stop this evil is for the red man to unite in claiming a common and equal right in the land, as it was first, and should be now, for it was never divided. We shared with them forest-clad mountains and valleys full of game, and in return what did they give our warriors and our women? Rum, trinkets and a grave." — Tecumseh of the Shawnee

My name is Tecumseh. I am a Shawnee, but in my life, I studied world history, literature, and the bible in order to understand the white man more completely. I was born in 1768 and lived in the



brother of Chief

area that you now know as Ohio. While I was still a young boy, my father was killed by some white men, which planted the seeds of my dislike and distrust of them that grew throughout my life. When I became a man, I became a leader of my people. My brother, Tenskwatawa, became a Shawnee prophet.

In the late 1700s, the white man was expanding "their nation," beginning to move farther and farther west, encroaching on places where we lived and hunted. In 1795, some of the other Tribes signed a treaty that gave away land to the white man. I refused to sign the treaty because, as I tried to explain to the white man, no one Indian or Tribe had the right to give up lands because the land belonged to all people and all Tribes. But the other Tribes did not heed my word.

The white man came and tried to settle and "own" the land. In 1808, my brother and I founded the Miami village of Prophetstown, or Tippecanoe as my people called it. Many Indians of many different Tribes came to settle here, as many as 12,000 at one time. I realized that the time was coming when we were going to have to fight the white man for control of the hunting grounds and land where we lived, and I knew that many Tribes separately fighting the white man's one great army would not be victorious.



Area of Shawnee battle sites, 1783-1812

I set out on many long journeys to try and unite the Indian nations to fight the white man as one. While I was gone on my travels, I warned my brother not to engage the white man's armies in battle. I urged him to wait until I returned with the support of the others eager to join us in battle. Because he was a prophet and believed he could provide special "spirit world protection" for our warriors, he did not listen to me. In 1811, my brother led our people into battle, leaving the village of Tippecanoe unprotected. They were defeated in battle, and Harrison's troops came into Tippecanoe and destroyed the village. When the village died, so did my dream of a united Indian federation.

In 1812, I joined forces with the British, who were at war with the Americans in the War of 1812. Because of my skillful strategic role in the British victory at Maguaga, I was commissioned a brigadier general in the British military, placed in charge of 2000 warriors from the allied Tribes. I was shot and killed at the Battle of the Thames, near what is now Detroit, Michigan at the age of 44.



Death of Tecumseh by Constantino Brumidi Scene fourteen of the frieze of the Rotunda of the United States Capitol.

PROJECT MENU (1) REQUIRED PROJECTS



Instructions: This is a Menu of projects for your Expert Group. These projects allow you to work in different talent areas, and to learn new and different things about your Chief and his Tribe.

- 1. In your Expert Group, decide which projects you will do. Three of the projects are required. The rest, you may choose. Remember: everyone works together, and everyone wins.
- 2. At the end of Expert Group Project work time, you will select one person from your Expert Group to represent you and your Tribe at the Powwow.

Three Required Projects

1. Identity Graphic Organizer

- Every Expert Group member completes an Identity Graphic Organizer.
- Work cooperatively and share your information with Expert Group members.
- Your teacher will select one Identity Graphic Organizer at random to grade for your Expert Group.

2. **Map**

- Research the location of your Chief and his Tribe during the years he was in leadership.
- On the U.S. Map outline (page 8 of your Student Guide), use four different colored markers or pencils to trace the territory of this time period.
- Find any major battle sites, or places where treaties were signed, and indicate these on the map.
- Create a legend, or key, for your map, and give it a title.
- **Bonus: If you have access to population information, include the population of your Tribe in 1800, 1900, and present day.

3. Timeline

- Research the major events of your Chief and his Tribe during the nineteenth century.
- Select 10–15 highlights.
- Create a rough-draft timeline beginning around 1800 and record the highlighted events. Include the birth and death of your Chief.
- On paper provided by your teacher, create the final draft of your timeline. Illustrate.



PROJECT MENU (2) OPTIONAL PROJECTS

Optional Projects

Instructions: Expert Group members decide how to "divide the work."

- 1. Projects may be done by individuals, pairs, or the group.
- 2. Your teacher will tell you how many Optional Projects you must complete.

Pageant of the Plains

- 1. Select a painting or sculpture of your Chief, or one that depicts your Tribe. Use your classroom resources: books, the Internet, your Social Studies book, posters.
- 2. Recreate that painting or sculpture with your teammates using your creativity! You can paint a backdrop, create costumes and position your bodies in the image of the painting, bring props, etc. Whatever it takes to create a living model of this art selection.
- 3. Write a brief narration that describes the context of your painting or sculpture. For example, if you are recreating the scene of the Battle of Big Horn, "tell the story" of the events leading up to the battle, and highlight the action in the painting. Be creative when you do not have details or facts, but keep them as realistic as possible.
- 4. Elect one person to be the "storyteller," while other member(s) act out the art. "Perform" your painting or sculpture for your Expert Group.

Native Music

- 1. Find a piece of traditional Native American music that you like. Try to find one that might have been performed during the nineteenth century, especially during the conflict with the U.S. Government. (If this is too difficult, talk to your teacher about using modern Native American music. There is a list of suggested music in the Resources section of this unit.)
- 2. Research the instruments used to perform the song, the lyrics of the song (if it has words), and when the song was traditionally performed. Prepare a brief (2–5 minute) presentation, and include the importance of music in your Tribe.
- 3. Gather materials to recreate the music as closely as possible. Be creative! For example, coffee cans covered tightly with paper or fabric make a nice drum. Practice your music—both playing and singing/chanting.
- 4. Perform your song for your Expert Group.

Nature Myth

- 1. Find a Native American myth that "explains" some event in the natural world, such as earthquakes, volcanoes, sunrise/sunset, rain, drought, etc. Read it a few times.
- 2. Select a natural event and write your own myth to explain it. Use the original myth as a model for style, characters, setting, etc.
- 3. Illustrate your nature myth.

PROJECT MENU (3) OPTIONAL PROJECTS



Diorama

- 1. Select a scene from your Chief's life and/or his tribal village in the nineteenth century to recreate in a diorama.
- 2. Gather materials needed (paper, markers, glue, fabric, boxes, grass, paint, etc).
- 3. Plan, build, and decorate your scene as authentically as possible.

Indian Legend

- 1. Read a legend from your Tribe that tells of the betrayal and broken promises of the nineteenth century.
- 2. Memorize the legend, or at least its main points.
- 3. Re-tell the legend to your Expert Group.

Character Cinquain

- 1. Using your **Identity Graphic Organizer**, select character traits that describe your Chief.
- 2. Write a cinquain poem about your Chief using these traits.
- 3. Share the poem with your Expert Group.

Recipe for a Cinquain:

Line 1: One word to name the subject, your Chief Line 2: Two words to describe the Chief Line 3: Three action words about your Chief

Line 4: A four or five word phrase describing your Chief or his actions (phrase, not complete sentence)

Line 5: One word that sums up the character of your Chief

Sample Cinquain:

Barbara
Strong, compassionate
Hiking, traveling, loving
Woman of many talents
Mom

Vocabulary

- 1. Select 10 new words you are learning in your research for this unit.
- 2. Create a challenging vocabulary activity such as a crossword puzzle.
- 3. Give the activity to one of your classmates to complete.



PROJECT RUBRIC

Exemplary: Exceeds the Standard	d
Project goes "above and beyond" in	
	- 1
Expected: Meets the Standard	
Project shows good effort, with soli	d quality and content
Nearly There: Inconsistently mee	ts the Standard
Project needs some improvement in	
Troject needs some improvement in	quanty and/or content
Incomplete: Has not yet met the S	
Please redo the project for the follo	wing reasons:

IDENTITY GRAPHIC ORGANIZER (1)



Instructions: As an Expert Group, work together to complete this important information about your Chief and his Tribe. Use the Historical Background Essay, your Social Studies textbook, and any other classroom resources available.

	Tribal Traditions
	1. 2. 3.
	4. 5.
	6
Name:	Major Tribal Events of the 19th Century
Tribe:	1
Born:	2
Died:	3

Character Description

1
2
3
4
5
6
7

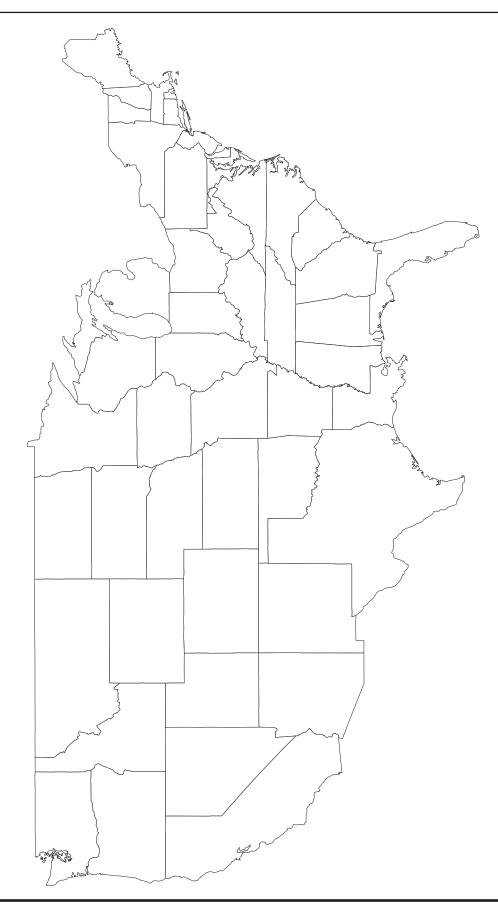
Religion, Spirituality, and Nature	



IDENTITY GRAPHIC ORGANIZER (2)

U.S. MAP







BIG FOOT Sioux 1825–1890

Tribal Traditions (food, hunting habits, etc.)

- Hunting belief: The buffalo they hunted came forth from a cave beneath the ground. If they were hunted properly, they would return.
- Decorated tools to please the spirits
- 10 Sioux sub-tribes had common linkages and heritage but separate leadership
- Nomadic Plains lifestyle after introduction of the horses
- · Horses were payment for brides; and preferred gift at religious ceremonies
- Used buffalo skulls in prayer and major ceremonies including ceremonies intended to attract more buffalo back from spirit world

Character Description

- Diplomat more than warrior
- Compromiser
- Farmer
- Loyal leader
- Brave
- Wanted peace

Religion, Spiritual Beliefs, Relationship with Nature

- All creation is sacred.
- Each dawn is a holy event, and every day is holy.
- Matrilineal society—ancestors traced through the women but everything is connected in the universe
- Saw opposites as parts of whole; Sioux identified with Earth and Sky, probably because of the vast Plains on which they lived
- Practiced the Ghost Dance ceremony; "The persons in the Ghost Dancing are all joined hands. A man stands and then a woman, so in that way forming a very large circle. They dance around in the circle in a continuous time until some of them become so tired and overtired that they became crazy and finally drop as though dead." (Quote is from *The Native Americans: An Illustrated History*, p. 364) They believed this ceremony would return the world to the way it was before the white man arrived and changed their land, culture, and self-sufficiencies.

- Traveled to Washington, D.C., to rally for peace
- Led tribe to a safe place to practice Ghost Dance
- After Sitting Bull was killed, started traveling with tribe to Pine Ridge Reservation for safety under leadership of Red Cloud
- Killed at Wounded Knee massacre, despite having raised the flag of peace



BLACK KETTLE Cheyenne 1803–1868

Tribal Traditions (food, hunting habits, etc.)

- Had important coming-of-age ceremony for girls, including a ritual of purification and education Young girls were assisted by a close relative (grandmother, ideally) and other female relatives.
- Nomadic Plains lifestyle after introduction of the horse; Sioux drove them west, so they abandoned village life and roamed the Plains
- Loose alliances with Sioux and Arapaho

Character Description

- · Peace chief
- Negotiator
- Hopeful
- Helpful
- Resourceful
- Advocate for friendship with whites

Religion, Spiritual Beliefs, Relationship with Nature

- Recognized a number of dieties, with two main spirit beings—"Wise One Above" and "God who Lives in the Earth"
- Believed in the "Four Sacred Arrows" which they thought came from a divine source and provided power and protection to the men of the tribe
- Sun Dance ritual was prominent in the Cheyenne religion
- Practiced the Ghost Dance ceremony; "The persons in the Ghost Dancing are all joined hands. A man stands and then a woman, so in that way forming a very large circle. They dance around in the circle in a continuous time until some of them become so tired and overtired that they became crazy and finally drop as though dead." (Quote is from *The Native Americans: An Illustrated History*, p. 364) They believed this ceremony would return the world to the way it was before the white man arrived and changed their land, culture, and self-sufficiencies.

- Col. Chivington slaughtered peaceful Cheyenne at Sand Creek in eastern Colorado, Nov. 1864.
- Medicine Lodge Treaty 1867 granted reservation land in Oklahoma.
- Killed by Custer at Washita River, despite Cheyenne's peaceful presence



COCHISE Apache 1810–1874

Tribal Traditions (food, hunting habits, etc.)

- Believed in balance: men hunted big game but only what they needed in the short term; the women farmed, but did not rely exclusively on crops to sustain them all year; they all gathered wild plant food and trapped small game.
- Nomadic: winter camps in south, spring in the mountains
- Farms were small; did not use animal manure as fertilizer because they believed it would cause sickness
- Women did farmwork; usually picked a "lucky woman" to drop the seeds into the holes during planting; she chose a chant, and women prayed constantly while working the land.
- Lived in hogans, or wikiups
- Frequently robbed the Mexicans for their horses and supplies

Character Description

- Fierce warrior, led many raids on whites
- Refused peace treaties for many years
- Very strong negotiator and leader of his people
- Stubborn
- Master of hit-and-run military tactics
- Feared throughout southwest region

Religion, Spiritual Beliefs, Relationship with Nature

- Mountain Spirit Dance—ritual intended to protect Apache people
- Masters of survival
- Fierce fighters: "the tigers of the human species" (quote by General Crook; *Atlas of the North American Indian*, p. 162)

- Bascom Affair: Cochise was falsely accused of abducting a rancher's child. U.S. Army Lieutenant George Bascom requested a meeting with Cochise, and then arrested the Chief. Cochise escaped in a fight, and many raids followed.
- Leader in Apache Wars (began with Bascom Affair)
- Led many raids against non-Indian travelers along Butterfield Trail
- Eventually agreed to peace when he was granted permission to live on a reservation along the Apache Pass



CRAZY HORSE Sioux 1842–1877

Tribal Traditions (food, hunting habits, etc.)

- Hunting belief: The buffalo they hunted came forth from a cave beneath the ground. If they were hunted properly, they would return.
- Decorated tools to please the spirits
- 10 Sioux sub-tribes had common linkages and heritage but separate leadership
- Nomadic Plains lifestyle after introduction of the horse
- Horses were payment for brides; and preferred gift at religious ceremonies
- Used buffalo skulls in prayer and major ceremonies including ceremonies intended to attract more buffalo back from spirit world

Character Description

- Oglala/Lakota Sioux—fierce warrior tribe
- Warrior
- · Hard worker
- Married to a Cheyenne woman
- · Dedicated to Sioux cause
- Refused reservation life

Religion, Spiritual Beliefs, Relationship with Nature

- All creation is sacred.
- Each dawn is a holy event, and every day is holy.
- Matrilineal society—ancestors traced through the women but everything is connected in the universe
- Saw opposites as parts of whole; Sioux identified with Earth and Sky, probably because of the vast Plains on which they lived
- Practiced the Ghost Dance ceremony; "The persons in the Ghost Dancing are all joined hands. A man stands and then a woman, so in that way forming a very large circle. They dance around in the circle in a continuous time until some of them become so tired and overtired that they became crazy and finally drop as though dead." (quote from *The Native Americans: An Illustrated History*, p. 364) They believed this ceremony would return the world to the way it was before the white man arrived and changed their land, culture, and self-sufficiencies.

- Battle of the Rosebud—Cheyenne and Lakota Sioux struck against General Crook in 1876, one week before Little Bighorn (Montana)
- Battle of Wolf Mountain, January 1877
- Eventually "surrendered" his tribe to the reservation at Red Cloud, Nebraska, but came in with war cries and a rebellious attitude; this led to his violent death by bayonet in the guardhouse of the reservation.



DULL KNIFE Cheyenne 1810–1883

Tribal Traditions (food, hunting habits, etc.)

- Had important coming-of-age ceremony for girls, including a ritual of purification and education Young girls were assisted by a close relative (grandmother, ideally) and other female relatives.
- Nomadic Plains lifestyle after introduction of the horse; Sioux drove them west, so they abandoned village life and roamed the Plains
- Loose alliance with Sioux and Arapaho

Character Description

- · War chief
- Influential leader
- Ally to the Sioux

Religion, Spiritual Beliefs, Relationship with Nature

- Recognized a number of dieties, with two main spirit beings—"Wise One Above" and "God who Lives in the Earth"
- Believed in the "Four Sacred Arrows" which they thought came from a divine source and provided power and protection to the men of the tribe
- Sun Dance ritual was prominent in the Cheyenne religion
- Practiced the Ghost Dance ceremony; "The persons in the Ghost Dancing are all joined hands. A man stands and then a woman, so in that way forming a very large circle. They dance around in the circle in a continuous time until some of them become so tired and overtired that they became crazy and finally drop as though dead." (Quote is from *The Native Americans: An Illustrated History*, p. 364) They believed this ceremony would return the world to the way it was before the white man arrived and changed their land, culture, and self-sufficiencies.

- Col. Chivington slaughtered peaceful Cheyenne at Sand Creek in eastern Colorado, Nov. 1864.
- Medicine Lodge Treaty 1867; granted reservation land in Oklahoma.



GERONIMO Apache 1829–1909

Tribal Traditions (food, hunting habits, etc.)

- Believed in balance: Men hunted big game but only what they needed in the short term; the women farmed, but did not rely exclusively on crops to sustain them all year; they all gathered wild plant food and trapped small game.
- Nomadic: winter camps in south, spring in the mountains
- Farms were small; did not use animal manure as fertilizer because they believed it would cause sickness
- Women did farmwork; usually picked a "lucky woman" to drop the seeds into the holes during planting; she chose a chant, and women prayed constantly while working the land.
- Lived in hogans, or wikiups
- Frequently robbed the Mexicans for their horses and supplies

Character Description

- aka "Goyathlay" meaning, One Who Yawns
- · War chief
- Fierce leader
- Feared throughout the southwest
- Escaped from reservations several times
- Once he surrendered in 1887, he was banned from Arizona forever

Religion, Spiritual Beliefs, Relationship with Nature

- Mountain Spirit Dance—ritual intended to protect Apache people
- Masters of survival
- Fierce fighters: "the tigers of the human species" (quote by General Crook; *Atlas of the North American Indian*, p. 162)

- Pivotal figure in Apache Wars 1881–1886
- In President Roosevelt's inaugural procession, 1905



QUANAH PARKER Comanche 1853–1911

Tribal Traditions (food, hunting habits, etc.)

- Hunter-gatherers (originally from the Wyoming area) turned nomadic Plains hunters with arrival of the horse (and migrated to the Southern Great Plains)
- Supplied Americans with horses to reach California during the Gold Rush of 1849
- Most skilled of Indian horsehandlers
- Most warrior-like; led raids into northern Mexico for women, slaves, and horses
- Halted Spanish expansion northward
- Lacked usual government and military organization of other Plains tribes; very internally divided
- Texas Rangers formed to contain the Comanche

Character Description

- Mixed heritage (white American mother; Comanche chief father)
- Excellent horseman
- Brave
- Strong leader
- Refused to be confined
- In early life, hated whites after loss of his family at their hands
- Later in life, adapted to new co-existence with whites
- Polygamous

Religion, Spiritual Beliefs, Relationship with Nature

- Practiced summer religious traditions such as the Sun Dance, and medicine men's "curing rights"
- Depended on buffalo for food and clothing

- Leader in Comanche Wars
- Refused to be confined to reservation under Medicine Lodge Treaty; suffered from this choice in the Sheridan Campaign
- Led charges against General Sherman's campaign (headed by Colonel MacKenzie) and killed and scalped the single casualty
- Called a Council of War to deal with non-Indian hunters of buffalo, who were threatening the Comanche way of life
- 1886–1898, served as a judge on the court of Indian Offenses
- Traveled widely as tribal delegate, nearly 20 times to Washington, D.C.
- Helped arrange release of Geronimo



RED CLOUD Sioux 1822–1909

Tribal Traditions (food, hunting habits, etc.)

- Hunting belief: The buffalo they hunted came forth from a cave beneath the ground. If they were hunted properly, they would return.
- Decorated tools to please the spirits
- 10 Sioux sub-tribes had common linkages and heritage but separate leadership
- Nomadic Plains lifestyle after introduction of the horse
- Horses were payment for brides; and preferred gift at religious ceremonies
- Used buffalo skulls in prayer and major ceremonies including ceremonies intended to attract more buffalo back from spirit world

Character Description

- Lakota Sioux
- Peaceful negotiator
- Fought for Indian rights
- Tried to accommodate white and Indian needs/desires

Religion, Spiritual Beliefs, Relationship with Nature

- All creation is sacred.
- Each dawn is a holy event, and every day is holy.
- Matrilineal society—ancestors traced through the women but everything is connected in the universe
- Saw opposites as parts of whole; Sioux identified with Earth and Sky, probably because of the vast Plains on which they lived
- Practiced the Ghost Dance ceremony; "The persons in the Ghost Dancing are all joined hands. A man stands and then a woman, so in that way forming a very large circle. They dance around in the circle in a continuous time until some of them become so tired and overtired that they became crazy and finally drop as though dead." (quote from *The Native Americans: An Illustrated History*, p. 364) They believed this ceremony would return the world to the way it was before the white man arrived and changed their land, culture, and self-sufficiencies.

- His warriors closed the Bozeman Trail, slowing down westward wagon trains
- Ft. Laramie Treaty—guaranteed white withdrawal from Bozeman Trail forts (betrayed by Custer; led to great Sioux War)



SITTING BULL Sioux 1831–1890

Tribal Traditions (food, hunting habits, etc.)

- Hunting belief: The buffalo they hunted came forth from a cave beneath the ground. If they were hunted properly, they would return.
- Decorated tools to please the spirits
- 10 Sioux sub-tribes had common linkages and heritage but separate leadership
- Nomadic Plains lifestyle after introduction of the horse
- Horses were payment for brides; and preferred gift at religious ceremonies
- Used buffalo skulls in prayer and major ceremonies including ceremonies intended to attract more buffalo back from spirit world

Character Description

- Hunkpapa Sioux
- Careful and deliberate problem-solver
- Respected for wisdom and bravery
- Had visions predicting terrible battles where soldiers came "like grasshoppers falling from the sky"
- Victorious at Little Bighorn
- Proud leader

Religion, Spiritual Beliefs, Relationship with Nature

- All creation is sacred.
- Each dawn is a holy event, and every day is holy.
- Matrilineal society—ancestors traced through the women but everything is connected in the universe
- Saw opposites as parts of whole; Sioux identified with Earth and Sky, probably because of the vast Plains on which they lived
- Practiced the Ghost Dance ceremony; "The persons in the Ghost Dancing are all joined hands. A man stands and then a woman, so in that way forming a very large circle. They dance around in the circle in a continuous time until some of them become so tired and overtired that they became crazy and finally drop as though dead." (quote from *The Native Americans: An Illustrated History*, p. 364) They believed this ceremony would return the world to the way it was before the white man arrived and changed their land, culture, and self-sufficiencies.

- Present at the Battle of Little Bighorn—1200 tipis; 2000 warriors. Custer's troop of 210 soldiers was surrounded June 25 and wiped out in one hour.
- Retreated to Canada after Little Bighorn; returned in 1881 to Fort Buford in Dakota Territory
- Killed when he wanted to lead his people to join the Ghost Dance



SPOTTED TAIL Sioux 1823–1881

Tribal Traditions (food, hunting habits, etc.)

- Hunting belief: The buffalo they hunted came forth from a cave beneath the ground. If they were hunted properly, they would return.
- Decorated tools to please the spirits
- 10 Sioux sub-tribes had common linkages and heritage but separate leadership
- Nomadic Plains lifestyle after introduction of the horse
- Horses were payment for brides; and preferred gift at religious ceremonies
- Used buffalo skulls in prayer and major ceremonies including ceremonies intended to attract more buffalo back from spirit world

Character Description

- Peace advocate
- Skillful negotiator
- Uncle of Crazy Horse
- Courageous
- Generally advised peace with whites

Religion, Spiritual Beliefs, Relationship with Nature

- All creation is sacred.
- Each dawn is a holy event, and every day is holy.
- Matrilineal society—ancestors traced through the women but everything is connected in the universe
- Saw opposites as parts of whole; Sioux identified with Earth and Sky, probably because of the vast Plains on which they lived
- Practiced the Ghost Dance ceremony; "The persons in the Ghost Dancing are all joined hands. A man stands and then a woman, so in that way forming a very large circle. They dance around in the circle in a continuous time until some of them become so tired and overtired that they became crazy and finally drop as though dead." (quote from *The Native Americans: An Illustrated History*, p. 364) They believed this ceremony would return the world to the way it was before the white man arrived and changed their land, culture, and self-sufficiencies.

- Chief spokesperson for all Brule bands in the 1860s
- Signer of Ft. Laramie Treaty in 1868 (which established the Great Sioux Reservation)
- Met with President Grant in 1870
- Killed by one of his own Sioux tribesman who saw him as a traitor due to his negotiations with the whites



TALL BULL Cheyenne 1815–1869

Tribal Traditions (food, hunting habits, etc.)

- Had important coming-of-age ceremony for girls, including a ritual of purification and education Young girls were assisted by a close relative (grandmother, ideally) and other female relatives.
- Nomadic Plains lifestyle after introduction of the horse; Sioux drove them west, so they abandoned village life and roamed the Plains
- Loose alliance with Sioux and Arapaho

Character Description

- Principal leader of militant Dog Soldier society
- Fierce Warrior

Religion, Spiritual Beliefs, Relationship with Nature

- Recognized a number of dieties, with two main spirit beings—"Wise One Above" and "God who Lives in the Earth"
- Believed in the "Four Sacred Arrows" which they thought came from a divine source and provided power and protection to the men of the tribe
- Sun Dance ritual was prominent in the Cheyenne religion
- Practiced the Ghost Dance ceremony; "The persons in the Ghost Dancing are all joined hands. A man stands and then a woman, so in that way forming a very large circle. They dance around in the circle in a continuous time until some of them become so tired and overtired that they became crazy and finally drop as though dead." (Quote is from *The Native Americans: An Illustrated History*, p. 364) They believed this ceremony would return the world to the way it was before the white man arrived and changed their land, culture, and self-sufficiencies.

- Made many raids on non-Indian settlements after Black Kettle's massacre at Sand Creek
- "Dog Soldiers" were instrumental in developing ambush attack strategies
- Participated in Medicine Lodge treaty in 1867
- Fought at Battle of Beecher's Island in 1868



TECUMSEH Shawnee 1768–1813

Tribal Traditions (food, hunting habits, etc.)

- Believed animals had spirits like any living being
- Hunting belief: Each deer killed in a proper ritual manner has four lives; the deer would immediately reincarnate and return.

Character Description

- Educated in white/European customs and history
- Formed relationship with British army
- · Skilled strategist
- Good public speaker
- Had a vision of one Indian nation

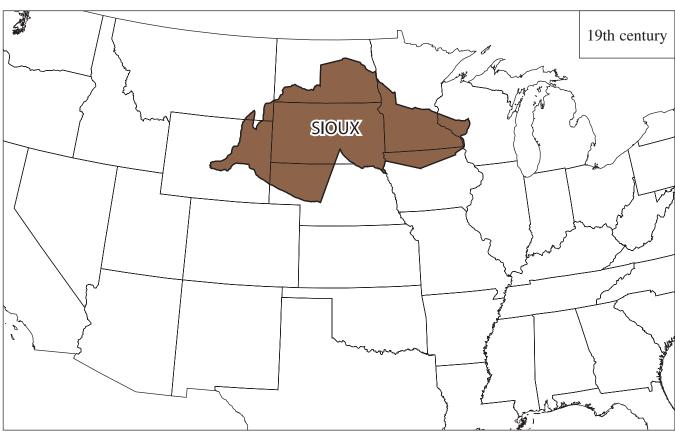
Religion, Spiritual Beliefs, Relationship with Nature

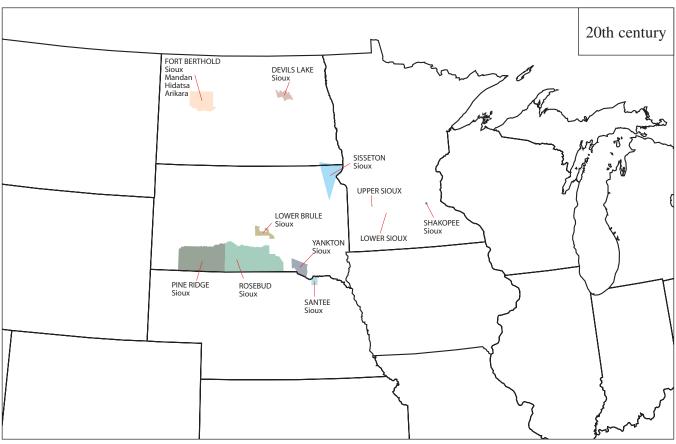
- Tecumseh and his brother Tenskwatawa preached that Indians must stop drinking alcohol and stop relying on white tools and technology.
- Tecumseh and his brother Tenskwatawa also believed that land belongs to all Indian people in common, and no tribe or town can separate that land.

- Prior to Tippecanoe Massacre, Tecumseh campaigned tirelessly to organize a Federation of Indian tribes to resist settlement by European arrivals
- Tippecanoe: Tenskwatawa led his people to fight against invading Americans; he promised his people that his spiritual powers would lead them to an easy victory. The American soldiers killed many Shawnee and destroyed the village of Tippecanoe, destroying **Tenskwatawa's** influence and leading to Tecumseh's leadership.
- After the destruction of Tippecanoe Tecumseh joined the British in the war against the Americans and died in battle in 1813.



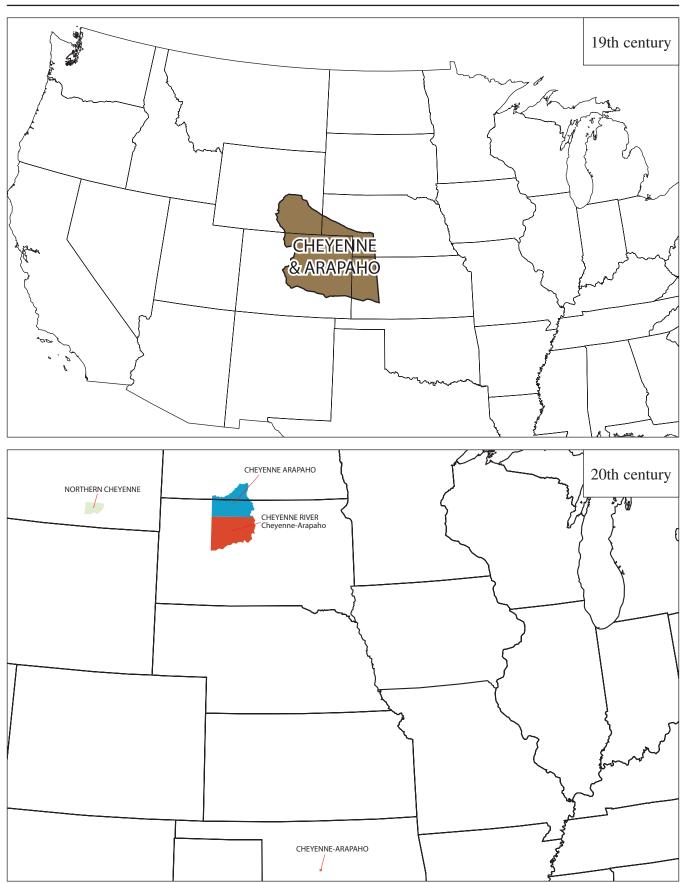
SIOUX NATION MAPPING ANSWER KEY





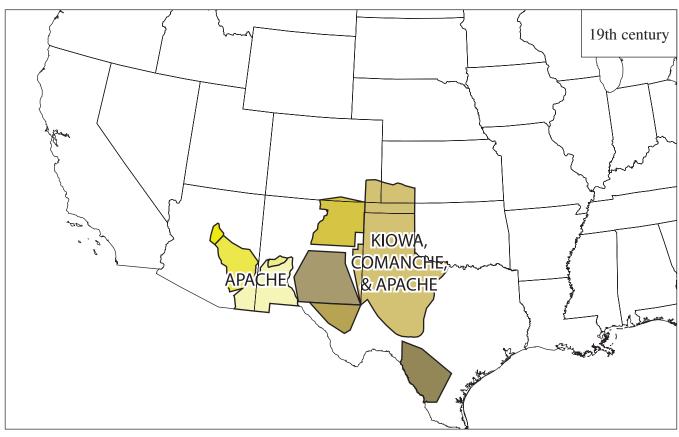
CHEYENNE NATION MAPPING ANSWER KEY

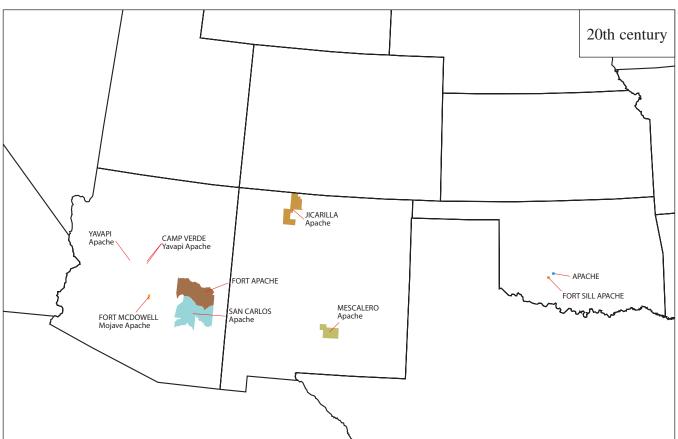






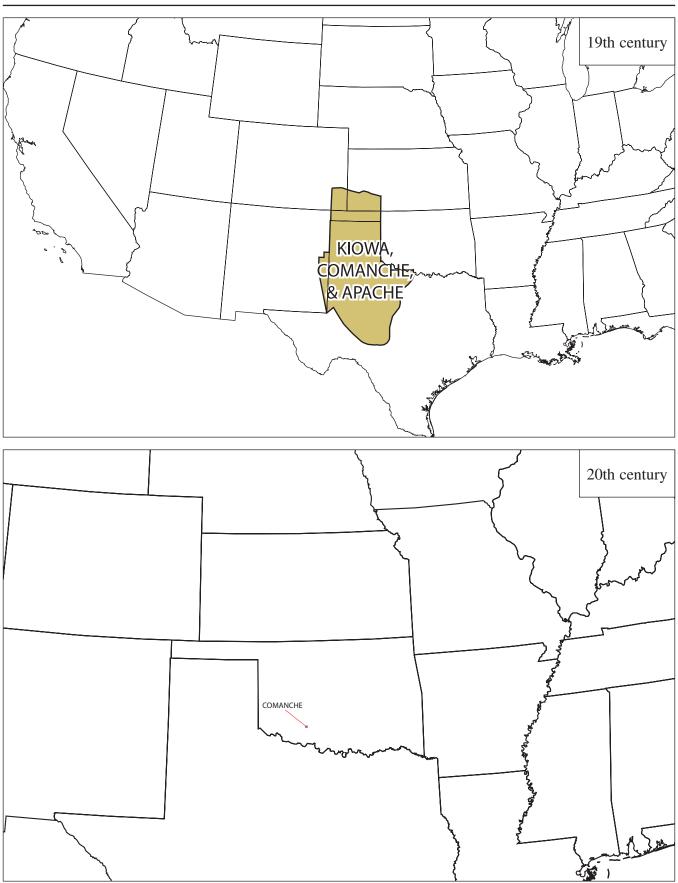
APACHE NATION MAPPING ANSWER KEY





COMANCHE NATION MAPPING ANSWER KEY







SHAWNEE NATION MAPPING ANSWER KEY



TIMELINE HIGHLIGHTS ANSWER KEY



1802	Congress appropriates funds to "civilize and educate" Indians; Federal law prohibits sale of liquor to Indians
1803/4	Louisiana Purchase; Lewis and Clark's Expedition; <i>Louisiana Territory Act</i> shows intent of United States to move eastern Indians west of Mississippi River
1805	Zebulon Pike expeditions to source of Mississippi River and Rocky Mountains
1806	Office of Superintendent of Indian Trade established in War Department under secretary of war, to administer federal Indian trading houses
1809	<i>Treaty of Fort Wayne</i> ; General William Henry Harrison obtains 2.5 million acres from Indians in Ohio and Indiana.
1809–11	Tecumseh's Rebellion—Chief Tecumseh endeavored to unite Tribes of Old Northwest, South, and Mississippi Valley against U.S; his brother defeated at Tippecanoe in 1811
1811-12	Western expedition establishes trade relations with Indians
1812–15	War of 1812 between U.S. and England; 1813—Tecumseh (then a Brigadier General for the British) killed
1815–25	Series of treaties with Tribes north of Ohio River start removal of Indians west of Mississippi River
1819	Federal Government allocates funds for "civilization" of Indians, with money to go to mission groups
1822	Office of Indian Trade and Indian trading houses abolished by Congress; private traders must handle commerce with Indians
1824	Bureau of Indian Affairs (BIA) organized as part of War Department (officially recognized by act of Congress in 1832)
1824	BIA sponsors studies of Native American culture and portraits of leaders
1825	Separate Indian Country west of Mississippi River first defined
1830	Indian Removal Act passes Congress, to relocate Indians to Indian Territory west of Mississippi River; Cherokee protest; 1832, Supreme Court agrees with Cherokee, but President Andrew Jackson ignores their decision
1830–33	Outbreaks of European diseases in the western U.S
1834	Congress reorganizes Indian Offices, creating Department of Indian Affairs (still within the War Department). <i>Indian Trade and Intercourse Act</i> redefines Indian Territory and <i>Permanent Indian Frontier</i> gives army right to quarantine Indians.
1840s	"Manifest Destiny" movement/mission surges; ideological justification for expansion
1841	First large wagon trains travel west from Independence, Missouri to Oregon along Oregon Trail
1845	Texas joins U.S.; assumes dominion over Indian people
1846	Oregon joins U.S.; assumes dominion over Indian people
1846–48	Mexican-American War over annexation of Texas; Spanish Southwest and its Indian people come under jurisdiction of U.S.



TIMELINE HIGHLIGHTS ANSWER KEY

1848	Gold discovered (and announced) in California
1849	Bureau of Indian Affairs (BIA) transferred from War Department to the Department of the Interior
1850	Buffalo population approximately 20,000,000
1851	Treaty of Fort Laramie with Tribes of Northern Plains defines their territories and promises annuities; eighteen treaties negotiated with California Tribes by federal government opposed by California legislature
1853	Kansas-Nebraska Act reduces Indian Territory with creation of state of Kansas and Nebraska Territory
1853–56	U.S. acquires 174 million acres of Indian lands through 52 treaties, all of which are subsequently ignored by settlers
1854	Commissioner of Indian Affairs calls for end of Indian Removal Policy.
1861–63	Apache uprisings due to <i>Bascom Affair</i> (an incident in which Lt. George Bascom tried to arrest Cochise for a crime the Apache chief denied committing; resulted in the hanging of six Apache tribesmen and the capture of members of Cochise's family)
Civil War	
1861–1865	Confederate Government organizes own BIA; most Tribes remain neutral (Confederacy made promises to some re: return of tribal lands to encourage support) After war, as punishment for supporting the Confederacy, Cherokee, Chickasaw, Choctaw, Creek, and Seminole forced to accept treaty relinquishing western half of Indian Territory to 20 Tribes from Kansas and Nebraska
1862	Federal Indian Policy changes from regarding Tribes as self-governing nations to "wards of the Government;" <i>Homestead Act</i> opens up Indian land in Kansas and Nebraska to homesteaders; U.S. Government grants land to settlers who inhabited a 160-acre plot for 5 years
1864	Troops under "Kit" Carson campaign against Comanche in Texas
1864–65	Cheyenne-Arapaho War in Colorado and Kansas; Chivington's Colorado Volunteers kill more than 300 Indians in Sand Creek Massacre in 1864
1865	Buffalo population approximately 15,000,000
1866	Twenty Tribes from Kansas and Nebraska begin relocation to Indian Territory; <i>Railroad Enabling Act</i> appropriates Indian lands for railway use.
1866–68	War for Bozeman Trail in Wyoming and Montana involving Lakota Sioux, Cheyenne, and Arapaho under Red Cloud; Second Treaty of Fort Laramie resolves conflict in 1868
1867–68	Medicine Lodge Treaties in which Plains tribal leaders accept permanent lands within Indian Territory
1868	Indians denied right to vote under 14th Amendment; Commissioner of Indian Affairs estimates that Indian Wars are costing federal Government \$1 million per Indian killed.
1868–69	Southern Plains Wars (or Sheridan Campaign), involving Cheyenne, Lakota Sioux, Arapaho, Kiowa, and Comanche

TIMELINE HIGHLIGHTS ANSWER KEY



1870	Buffalo population approximately 14,000,000
1871	Treaty-making period formally ends as Congress passes law forbidding further negotiations of treaties with Indian Tribes
1874–75	Red River War on southern plains, involving Comanche, Kiowa, and some Arapaho, Cheyenne, and Lakota Sioux
1875	Buffalo population drops to 1,000,000
1876-77	Sioux War for Black Hills, involving Lakota Sioux, Cheyenne, and Arapaho, under Sitting Bull and Crazy Horse; Battle of Little Big Horn in 1876; Crazy Horse surrenders in 1877
1877-80	Apache Resistance in Southwest
1878–79	Flight of Northern Cheyenne under Dull Knife from Indian Territory to Northern Plains
1879–85	Many "Friends of the Indian" organizations founded, including Indian Protection Committee, Indian Rights Association, Women's National Indian Association, and National Indian Defense Association
1880	Buffalo population reduced to 395,000.
c.1880	Drum Religion founded among Santee Dakota (Sioux), soon spreading to other western Great Lakes Tribes
1881	Crow Dog kills Spotted Tail in Brule Lakota (Sioux) tribal dispute
1881	Sitting Bull and his Teton Lakota (Sioux) band of 187 surrender to officials at Fort Buford, North Dakota
1881–86	Apache Resistance under Geronimo in Southwest; Geronimo surrenders in 1886
1883	Supreme Court rules that federal courts have no jurisdiction on reservation treaty lands
1885	Buffalo population 20,000
1887	Congress passes <i>General Allotment Act</i> (Dawes Act) in which reservation lands are given to individual Indians in parcels
1889	Ghost Dance movement founded by Northern Paiute (Numu) prophet Wovoka
1890	At Wounded Knee, U.S. troops massacre Lakota Sioux en route to Ghost Dance celebration
1890	Buffalo population 7091
1890–91	Federal census determines that what has been defined as <i>frontier</i> , i.e., habitable regions with less than two inhabitants per square mile, no longer exists
1890–1910	Low point of U.S. Indian population: less than 250,000
1895	Buffalo population 800

RECIPES

BLUE CORN ATOLE (BREAKFAST DRINK)

- 1 cup milk
- 2 teaspoons sugar (or to taste)
- 4 teaspoons roasted cornmeal

Cinnamon and/or other spices can be added to taste

Add ingredients to milk; stir until combined.

Continue stirring while heating—can be heated on stove or with Cappuccino or Espresso steamer.

Serve steaming hot

BLUE CORNMEAL HOT CAKES OR WAFFLES

- 1 cup blue cornmeal
- 1 tablespoon baking powder
- 1 teaspoon salt
- 1 teaspoon sugar
- 3 tablespoons corn oil or melted margarine
- 2 eggs beaten (use some of the milk)
- 1 cup milk

Combine dry ingredients and stir.

Add remaining ingredients and mix well.

Drop desired amounts onto lightly greased griddle turning once as cakes brown.

NOTE: For waffles follow recommendations of waffle iron maker.

BLUE CORN PORRIDGE

- 3 1/2 cups water
- 1 teaspoon salt
- 1 1/4 cups roasted cornmeal

Mix cornmeal and salt. Bring water to boil.

Introduce cornmeal to boiling water and mix well. Continue to beat slowly-stirring for about five minutes or until smooth and thick.



RECIPES



FRY BREAD

4 cups white flour

1/2 teaspoon salt

1 tablespoon baking powder

Honey or jam

Combine all ingredients. Add about 1 1/2 cups lukewarm water and knead until dough is soft but not sticky.

Shape dough into balls the size of a small peach. Shape into patties by hand; dough should be about 1/2-inch thick. Make a small hole in the center of the round.

Fry one at a time in about I inch of hot lard or shortening in a heavy pan. Brown on both sides. Drain on paper towels and serve hot with honey or jam.

WILD SAGE BREAD

1 tablespoon sugar

2 teaspoons crushed dried sage

1/2 teaspoon salt

1/4 teaspoon baking soda

2 1/2 cups flour

1 package dry yeast dissolved in 1/4 cup warm water

1 egg

1 cup cottage cheese

1 tablespoon + 1 tablespoon melted shortening

2 tablespoons crushed roasted pine nuts or coarse salt

Combine sugar, sage, salt, baking soda and flour. Beat egg and cottage cheese together until smooth. Add 1 tablespoon melted shortening and the dissolved yeast.

Add flour mixture slowly to egg mixture, beating well after each addition until a stiff dough is formed.

Cover dough with cloth and put in warm place until double in bulk (about 1 hour). Punch dough down, knead for one minute and place in well-greased pan. Cover again and let rise for 40 minutes.

Bake in a 350-degree oven for 50 minutes. Brush top with 1 tablespoon melted shortening and sprinkle with crushed roasted pine nuts or coarse salt.

CARNE ADOBADO (SPICED PORK)

3 pounds fresh, lean pork

- 2 cups red chile puree or 12 tablespoons chile powder
- 2 teaspoons salt
- 1 tablespoon oregano
- 2 cloves garlic, mashed

Cut pork into strips. Mix other ingredients, add to pork strips, and let stand in cool place for 24 hours.

Cut meat into cubes and brown in small amounts of oil. Add chile sauce and simmer one hour or more.

To serve, add more fresh chile sauce and cook until tender.



RECIPES



Pumpkin and Corn Dessert

1 small pumpkin

2 ears corn, cut from cob

1/2 cup whole wheat flour

Sugar or honey

Peel, seed and slice pumpkin. Cover with water and simmer until tender.

Place corn kernels in pie tin in 350-degree oven; bake for 15 minutes.

Add corn to pumpkin. Add flour, stirring constantly over low heat until mixture thickens. Add sugar or honey to taste. Serve hot.

Rice Pudding

3 tablespoons white rice, uncooked

1 1/2 tablespoons sugar

1 quart milk

1/2 teaspoon salt

3/4 teaspoon cinnamon

2 eggs

1/2 cup raisins or soaked dried apricots

Rinse rice. Add all other ingredients except eggs.

Separate eggs and beat whites until very stiff. Beat yolks and fold yolks into rice mixture.

Fold in egg whites. Spoon into casserole dish.

Bake in slow oven (250–300 degrees) for 2 hours, stirring several times.

Corn Pudding

2 cups green corn cut from cob

1 zucchini, diced

1 small green pepper, diced

2 tablespoons shelled sunflower seeds or shelled roasted piñon nuts, finely chopped

Blend or mash all ingredients together until milky. Bring to boil and simmer until mixture reaches a pudding-like consistency.

Serve hot with butter or chile sauce.

Baked Pumpkin

1 small pumpkin, peeled and cut into cubes

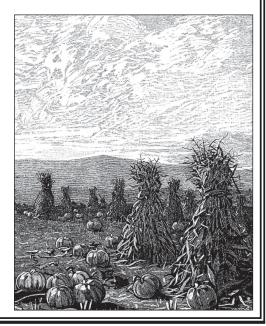
1 cup sugar

1 teaspoon salt

Cinnamon

Place pumpkin cubes in a baking dish and sprinkle with sugar and salt. Cover pan with foil and bake in 325-degree oven until soft.

Sprinkle with cinnamon.





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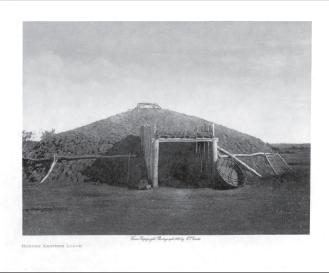
BETRAYED

HISTORICAL BACKGROUND ESSAY

The Great American Plains

Picture the Great American Plains—land stretching from the Mississippi River Valley in the east to the Rocky Mountains in the west; from southern Texas up into Canada. This vast region is mostly grassland. The Black Hills of South Dakota and Wyoming and the Dakota Badlands offer some geographical diversity. Grazing land. Farming land. Land of extreme temperatures and unpredictable precipitation.

Long before horses, long before contact with "pale-skinned people," Plains Indians lived on these vast grasslands. They hunted bison and game of all kinds. They gathered seeds, nuts, berries, and tubers. They grew maize (corn), made ceramics, and built mounds to honor their dead. When rains did not permit crop growth, they migrated to other areas and relied more on bison. They lived with the land, giving and taking in a mutually respectful relationship. Plains Indians' homes, round earth lodges buried in the ground, provided safety and security when they did stay in one area for a length of time.



Mandan Earthen Lodge by Edward S. Curtis—1908

Northwestern University Library, Edward S. Curtis's 'The North American Indian': The Photographic Images, 2001.

http://memory.loc.gov/ammem/award98/ienhtml/curthome.html

Early Human History

Historical evidence suggests that Native Americans settled in North America more than 25,000 years ago. Europeans traveled to some parts of North America beginning at least 1000 years ago. They set up some temporary settlements. They probably met some of the original Native Americans. Not much is known about the contact and interactions between these diverse cultures for the first several hundred years of European exploration.



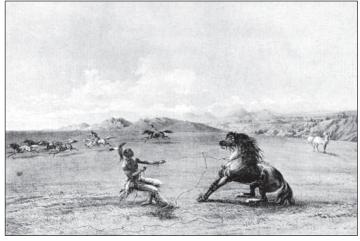
HISTORICAL BACKGROUND ESSAY

Contact Increases

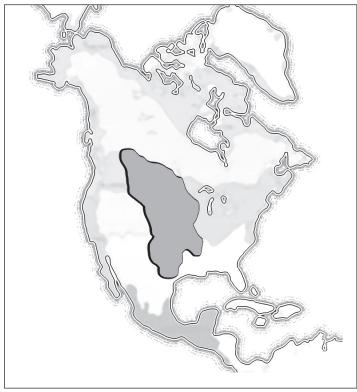
Christopher Columbus reached the Americas in 1492. Thinking he had reached India, he named the people he met in the Caribbean, "Indians." It appears that most North American tribes were unaware of the arrival of the Europeans. Little did they suspect how their lives would change in the generations to come. During the next 300 years, more and more Europeans came to "America" from Spain, France, England, The Netherlands, and Sweden. Early contacts between Europeans and the native people were often positive.

Contact Brings Change

In 1540, the Spanish brought horses to North America. This changed how native people could move around. Horses also changed how the tribes interacted with each other. Around 1600, the Spanish brought sheep into the Southwest. They introduced wool and weaving to the Indians. Europeans brought goods to trade, new traditions, and a new religion to the Native Americans. However, they also brought disease. In the first few hundred years of contact, countless Indians died from smallpox and other diseases that their bodies had not been exposed to before contact with Europeans. Families, communities, and entire villages were wiped out by disease. This changed the leadership of many tribes, and forced tribes to unite and reorganize.



Catching the Wild Horse by George Catlin
Western History/Genealogy Department, Denver Public Library



The Great Plains Culture Area

Cultural Conflicts

As more Europeans settled in the new world, conflicts and wars erupted between native people who lived on the land and those newcomers who felt they could take the land by claim, by law, or by force. The land of North America was very rich with natural resources. Europeans wanted to "own" it and be in control of the riches that came from it

The Indian and European concept of ownership and power regarding land was very different. The Indian tradition was holistic and reverent toward land and towards things both living and non-living. Europeans lived on the land, and took from it what they needed to survive. They believed that humans had the right to dominate the land and use it for their needs. These different views of land use and ownership caused a long and bitter conflict.

HISTORICAL BACKGROUND ESSAY

Nineteenth-Century America

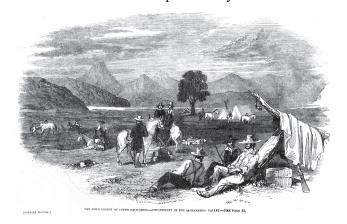
The century opened with President Jefferson's bold Louisiana Purchase. The huge Louisiana Territory more than doubled the size of the United States. Jefferson sent Meriwether Lewis and William Clark to explore the unknown land. Throughout their 18-month expedition, Lewis and Clark had predominantly positive interactions with the Indians they encountered.

In 1802, Congress established a fund to "civilize and educate" Indians; Federal law also prohibited sale of liquor to Indians. In 1819, the Government allocated money to mission groups to help with the "civilization." The prevailing attitude was that the U.S. leaders knew what was best for the Indians.

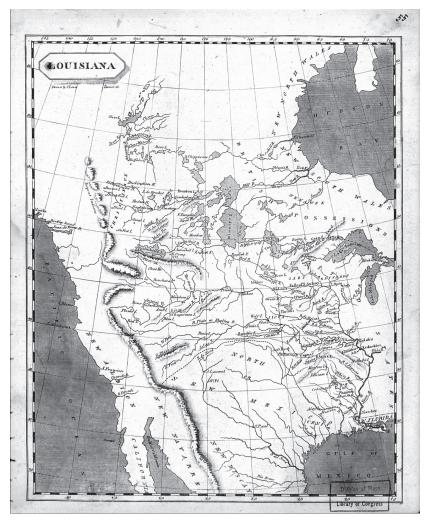
More and more Europeans came to the shores of America. Seeking freedom and economic opportunity, these settlers needed space. As the eastern cities and countryside became more crowded, people needed more land. Where would Americans go? West, of course.

First, settlers moved into Indian lands.

Then they began trying to tell the Indians how to live their lives. How did the Indians react to this intervention? Some tried to join with the U.S. leaders and work peacefully to accommodate



The Gold Seekers of California. The Illustrated London News—February 10, 1849 Library of Congress, Westward by Sea collection



Louisiana—ca. 1804, including British possessions (Canada). Library of Congress, Geography and Map Division

American expansion. Some helped guide wagon trains and some even served in the U.S. Army. Many resisted, with both defensive and offensive violence. Others resigned themselves to forced relocations.

Throughout the first part of the century, settlers moved West. They built homesteads and farms. They fenced the land. Discovery of gold in California led to increased expansion in the West. After the Civil War, the railroads also expanded West, bringing more people, jobs, and opportunities. The farms, ranches, and railroads destroyed the ability of the Plains Indians to follow the migrating buffalo. The discovery of gold in the Black Hills of South Dakota (land sacred to the Native Americans) brought prospectors and increased tensions in the area, leading to war.

HISTORICAL BACKGROUND ESSAY

"Manifest Destiny"

U.S. Government leaders used the phrase *Manifest Destiny* to explain their mission in expanding the country. American values of freedom,



U.S. Flag with 30 stars, after Wisconsin was admitted into the union—1848

democracy, and self-government were great ideals. However, these values were for the white, land-owning American men of European descent. Freedom, democracy, and self-government did not extend to the Native Americans of the Plains, whom most Americans continued to view as "heathens" and "savages."

Federal Policies and Treaties

Throughout the 19th century, the U.S. Government negotiated numerous treaties for land and peace with the Indians. Among these were the 1851 Treaty of Fort Laramie, the 1862 Federal Indian Policy, and the Medicine Lodge Treaties of 1867–68.



United States commissioners and Native American chiefs hold a conference in a tent at Fort Laramie.

The Fort Laramie
Treaty was designed
to define the
territories of the
Plains Indians and to
assure safe passage
for settlers along the
Oregon Trail. Both
the settlers and the
Indians violated this
treaty at different
times.

In 1862 Federal Indian Policy shifted from treating Tribes as self-governing nations to seeing tribes as "wards of the Government." This same year, the U.S. Government's *Homestead Act* opened up Indian land in Kansas and Nebraska to settlers. This act granted homesteaders 160 acres (of Indian land) if they occupied it for five years.

The Medicine Lodge Treaties were initiated by peace advocates in the U.S. Government, upset by the ongoing bloody conflicts on the Plains. These treaties established a combined reservation for the Cheyenne and Arapaho, and another land area for the Comanche, Kiowa, and Kiowa-Apache.

Time and again the government broke treaties and made additional Indian lands available for settlement. The U.S. Army consistently protected settlers who moved into lands that treaties reserved for Native American tribes.

During 1842 2d Lt. John C. Fremont of the Corps of Topographical Engineers led an expedition to explore and map the Platte River country for the benefit of emigrants moving over the Oregon Trail; on a second expedition in 1843 he reached Sacramento, Upper California.

In 1842 Fremont reported seeing emigrant parties totaling 64 men and 16 or 17 families. Three years later, when Col. Stephen W. Kearny took five companies of the 1st Dragoons over the Oregon Trail on a march undertaken primarily for the protection of the emigrants, he saw on the trail 850 men and about 475 families in long caravans followed by thousands of cattle.

AMERICAN MILITARY HISTORY CENTER OF MILITARY HISTORY UNITED STATES ARMY

Solutions?

The 19th century did not end with positive relations between all Indian Nations and the United States. As you will learn, there were many strong and powerful leaders in the Tribes of the Plains. Each of these leaders had his own solution to the conflict. Each of these leaders made an impact on his tribe and on American history. Now it is your turn to examine, up close, the specific cultures, conflicts, and outcomes of some of the greatest chiefs of the nineteenth century. Perhaps you will find your own 21st-century solutions to this age-old conflict.

PROJECT CHECKLIST

Required Projects

- 1) Identity Graphic Organizer (Every Student)
- 2) Map (Every Student)
- 3) Timeline (Every Student)

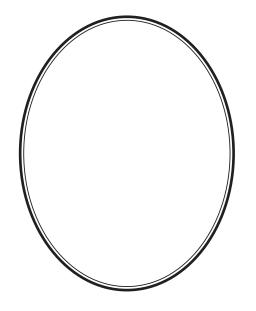
Optional Projects

Expert Group members decide how to "divide the work." Each student must participate in a minimum of _____ Optional Projects. Highlight the project(s) you will do: remember, you must complete Optional Projects in addition to the Required Projects!

Group, Pair, or Individual Projects	Initials of Group Members
Pageant of the Plains	
Native Music	
Nature Myth	
Diorama	
Indian Legend	
Individual Projects	
Character Cinquain	
Vocabulary	

IDENTITY GRAPHIC ORGANIZER

Instructions: As an Expert Group, work together to complete this important information about your Chief and his Tribe. Use the Historical Background Essay, your Social Studies textbook, and any other classroom resources available.



	$Tribal\ Traditions$	
1		
2		
4		
6		
7.		

Name:	
Tribe:	
Born:_	
Died:	

	Major Tribal Events of the 19th Century
1	
2	
3	

Character Description

1	
2	
3	
4	
5	
6	
7	

Religion, Spirituality, and Nature	

IDENTITY GRAPHIC ORGANIZER

Research Questions:
How and where did you live prior to encountering white settlers?
What other Tribes (if any) did you have contact and/or conflicts with?
Describe the contact (positive and sharing? negative and fighting?)
What impact did U.S. Government decisions have on you, your family, and your people?
Bring the reservations to life—the where, why, good and bad of life on the Reservation (if this applies to you and your Tribe).
Describe the relationships you had with white Americans.
Who betrayed you?
How did you feel betrayed?

