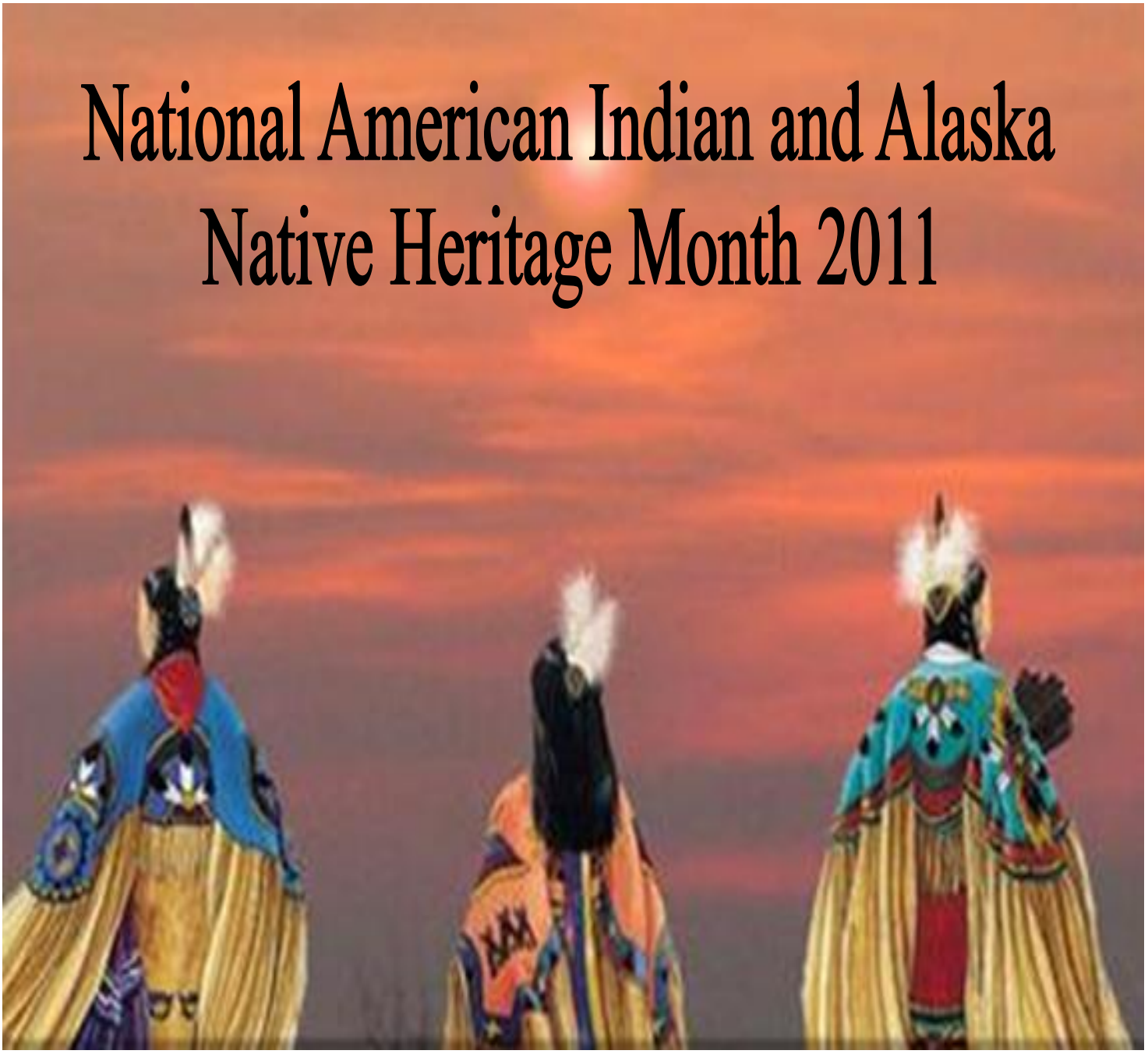
National American Indian and Alaska Native Heritage Month 2011



Information, Lessons, Activities, and Resources

Division of Social Sciences and Life Skills
November 2011

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American Indian Heritage Month

A Brief History

What started at the turn of the century as an effort to gain a day of recognition for the significant contributions the first Americans made to the establishment and growth of the United States, has resulted in a whole month being designated for that purpose.

Early Proponents

One of the very early proponents of an American Indian Day was Dr. Arthur C. Parker, a Seneca Indian, who was the director of the Museum of Arts and Sciences in Rochester, New York. He persuaded the Boy Scouts of America to set aside a day for the "First Americans" and for three years they adopted such a day. In 1915, the annual Congress of the American Indian Association meeting in Lawrence, Kansas, formally approved a plan concerning American Indian Day. It directed its president, Reverend Sherman Coolidge, an Arapaho, to call upon the country to observe such a day. Coolidge issued a proclamation on September 28, 1915, which declared the second Saturday of each May as an American Indian Day and contained the first formal appeal for recognition of American Indians as citizens.

The year before this proclamation was issued, Red Fox James, a Blackfoot Indian, rode horseback from state to state seeking approval for a day to honor American Indians. On December 14, 1915, he presented the endorsements of 24 state governments at the White House. There is no record, however, of such a national day being proclaimed.

State Celebrations

The first American Indian Day in a state was declared on the second Saturday in May, 1916, by the Governor of New York. Several states celebrated the fourth Friday in September. In Illinois, for example, legislators enacted such a day in 1919. Presently, several states have designated Columbus Day as Native American Day, but it continues to be a day we observe without any recognition as a national legal holiday.

Heritage Months

In 1990, President George H. W. Bush approved a joint resolution designating November, 1990, "National American Indian Heritage Month." Similar proclamations have been issued each year

since 1994. The proclamation issued in 1996 details the contributions of Native Americans to the past and to the future:

"Throughout our history, American Indian and Alaska native peoples have been an integral part of the American character. Against the odds, America's first peoples have endured, and they remain a vital cultural, political, social, and moral presence. Tribal America has brought to this great country certain values and ideas that have become ingrained in the American spirit; the knowledge that humans can thrive and prosper without destroying the natural environment; the understanding that people from very different backgrounds, cultures, religions, and traditions can come together to build a great country; and the awareness that diversity can be a source of strength rather than division."

Readings/Resources

For

Teachers and Students

American Indian and Alaska Native Heritage

Population

4.9 million

As of July 1, 2008, the estimated population of American Indians and Alaska Natives, including those of more than one race. They made up 1.6 percent of the total population.
Source: Population estimates <http://www.census.gov/newsroom/releases/archives/population/cb09-75.html>

8.6 million

The projected population of American Indians and Alaska Natives, including those of more than one race, on July 1, 2050. They would comprise 2 percent of the total population.
Source: Population projections <http://www.census.gov/newsroom/releases/archives/population/cb08-123.html>

83,250

Increase in the nation's American Indian and Alaska Native population from July 1, 2007, to July 1, 2008. The population of this group increased by 1.7 percent during the period.
Source: Population estimates <http://www.census.gov/newsroom/releases/archives/population/cb09-75.html>

29.7

Median age of the American Indian and Alaska Native population in 2008, younger than the median of 36.8 for the population as a whole. About 30 percent of American Indians and Alaska Natives were younger than 18, and 8 percent were 65 and older.
ource: Population estimates <http://www.census.gov/newsroom/releases/archives/population/cb09-75.html>

738,978

The American Indian and Alaska Native population in California as of July 1, 2008, the highest total of any state. California was followed by Oklahoma (406,492) and Arizona (359,841).

About 12,828 American Indians and Alaska Natives were added to Texas' population between July 1, 2007, and July 1, 2008. That is the largest numeric increase of any state. Texas (4.3 percent) also had the highest rate of increase during the period.
Source: Population estimates <http://www.census.gov/newsroom/releases/archives/population/cb09-76.html>

5

Number of states where American Indians and Alaska Natives were the largest race or ethnic minority group in 2008. These states are Alaska, Montana, North Dakota, Oklahoma and South Dakota.
Source: Population estimates <http://www.census.gov/newsroom/releases/archives/population/cb09-76.html>

11

Number of states with more than 100,000 American Indian and Alaska Native residents on July 1, 2008. These states were California, Oklahoma, Arizona, Texas, New Mexico, New York, Washington, Florida, North Carolina, Michigan and Alaska. Combined, these states were home to 61 percent of the nation's American Indian and Alaska Native residents.
Source: Population estimates <http://www.census.gov/newsroom/releases/archives/population/cb09-76.html>

18%

The proportion of Alaska's population identified as American Indian and Alaska Native as of July 1, 2008, the highest rate for this race group of any state. Alaska was followed by Oklahoma (11 percent) and New Mexico (11 percent).
Source: Population estimates <http://www.census.gov/newsroom/releases/archives/population/cb09-76.html>

155,010

The number of American Indians and Alaska Natives in Los Angeles County, Calif., as of July 1, 2008. Los Angeles led all of the nation's counties in the number of people of this racial category.

Maricopa County, Ariz., added about 2,300 people to this group between July 1, 2007, and July 1, 2008, leading the nation's counties in this measure.
Source: Population estimates <http://www.census.gov/newsroom/releases/archives/population/cb09-76.html>

10

Among counties or equivalents with total populations of 10,000 or more, number that were majority American Indian and Alaska Native, as of July 1, 2008. Shannon, S.D., led the way, with 88 percent of its population being a member of this race group.
Source: Population estimates <http://www.census.gov/newsroom/releases/archives/population/cb09-76.html>

Families and Children

545,403

The number of American Indian and Alaska Native families in 2008. Of these:

- 321,430 were married-couple families, including those with children.
- 145,691 were married couples with their own children, under the age of 18.

Source: 2008 American Community Survey for the American Indian and Alaska Native alone population <http://factfinder.census.gov>

3.64

Average number of people in an American Indian and Alaska Native family in 2008. This was larger than the national average size for all families, regardless of race (3.22 people).
Source: 2008 American Community Survey for the American Indian and Alaska Native alone population <http://factfinder.census.gov>

Housing

55%

The percentage of American Indian and Alaska Native households who owned their own home in 2008.
Source: 2008 American Community Survey for the American Indian and Alaska Native alone population <http://factfinder.census.gov>

$129,000

Median value of homes owned by American Indians and Alaska Natives.
Source: 2008 American Community Survey for the American Indian and Alaska Native alone population <http://factfinder.census.gov>

Languages

29%

Percentage of American Indians and Alaska Natives 5 and older who spoke a language other than English at home.
Source: 2008 American Community Survey for the American Indian and Alaska Native alone population <http://factfinder.census.gov>

Education

76%

The percentage of American Indians and Alaska Natives 25 and older who had at least a high school diploma. Also, 13 percent had at least a bachelor's degree.
Source: 2008 American Community Survey for the American Indian and Alaska Native alone population <http://factfinder.census.gov>

57,146

Number of American Indians and Alaska Natives 25 and older who had a graduate or professional degree.
Source: 2008 American Community Survey for the American Indian and Alaska Native alone population <http://factfinder.census.gov>

Businesses

$26.9 billion
Receipts for American Indian- and Alaska Native-owned businesses in 2002. These businesses numbered 201,387.

20,380
Number of American Indian- and Alaska Native-owned firms in the Los Angeles-Long Beach-Riverside combined statistical area, making that area number one in the metro category. Among counties, Los Angeles had the highest number of firms (13,061).

38,125
Number of American Indian- and Alaska Native-owned firms in California, which led the states. Oklahoma, Texas, New York and Florida followed.

Nearly 3 in 10
Number of American Indian- and Alaska Native-owned firms that operated in construction and other services (such as personal services, and repair and maintenance).

24,498
Number of American Indian- and Alaska Native-owned firms that had paid employees. These businesses employed 191,270 people.

3,631
Number of American Indian- and Alaska Native-owned firms with receipts of $1 million or more. These firms accounted for nearly 2 percent of the total number of American Indian- and Alaska Native-owned firms and more than 64 percent of their total receipts.

178
Number of American Indian- and Alaska Native-owned firms with 100 or more employees. These firms generated nearly $5.3 billion in gross receipts -- 24 percent of the total revenue for American Indian- and Alaska Native-owned employer firms.

New York; Los Angeles; and Gallup, N.M.
The three cities with the largest number of American Indian- and Alaska Native-owned firms, with 7,134; 5,767; and 2,642, respectively.

Source for data in this section: *American Indian- and Alaska Native-Owned Firms: 2002*
<http://www.census.gov/newsroom/releases/archives/business_ownership/cb06-97.html>

Jobs

24%

The percentage of civilian-employed American Indian and Alaska Native people 16 and older who worked in management, professional and related occupations. In addition, 24 percent worked in sales and office occupations and about the same percentage worked in service occupations.

Source: 2008 American Community Survey for the American Indian and Alaska Native alone population. <http://factfinder.census.gov>

Facts About American Indians Today

Source: Bureau of Indian Affairs, U.S. Department of the Interior

Who is an Indian?

No single federal or tribal criterion establishes a person's identity as an Indian. Tribal membership is determined by the enrollment criteria of the tribe from which Indian blood may be derived, and this varies with each tribe. Generally, if linkage to an identified tribal member is far removed, one would not qualify for membership.

To be eligible for Bureau of Indian Affairs services, an Indian must (1) be a member of a tribe recognized by the federal government, (2) be of one-half or more Indian blood of tribes indigenous to the United States, or (3) must, for some purposes, be of one-fourth or more Indian ancestry. By legislative and administrative decision, the Aleuts, Eskimos and Indians of Alaska are eligible for Bureau of Indian Affairs (BIA) services. Most of the BIA's services and programs, however, are limited to Indians living on or near Indian reservations.

The Bureau of the Census counts anyone an Indian who declares himself or herself to be an Indian. In 1990, the Census figures showed there were 1,959,234 American Indians and Alaska natives living in the United States (1,878,285 American Indians, 57,152 Eskimos, and 23,797 Aleuts). This is a 37.9 percent increase over the 1980 recorded total of 1,420,000. The increase is attributed to improved census taking and more self identification during the 1990 count. In Census 2000, 4.3 million people, or 1.5 percent of the total United States population, reported that they were American Indian and Alaska Native. This number included 2.4 million people, or 1 percent, who reported only American Indian and Alaska Native as their race.

Why are Indians sometimes referred to as Native Americans?

The term, "Native American," came into usage in the 1960s to denote the groups served by the Bureau of Indian Affairs: American Indians and Alaska Natives (Indians, Eskimos and Aleuts of Alaska). Later, the term also included Native Hawaiians and Pacific Islanders in some Indian groups. The preferred term is American Indian. The Eskimos and Aleuts in Alaska are two culturally distinct groups and are sensitive about being included under the "Indian" designation. They prefer "Alaska Native."

How does one trace Indian ancestry and become a member of a tribe?

The first step in tracing Indian ancestry is basic genealogical research if one does not already have specific family information and documents that identify tribal ties. Some information to obtain is: names of ancestors; dates of birth, marriages and deaths; places where they lived; brothers and sisters, if any; and, most importantly, tribal affiliations. Among family documents to check are Bibles, wills, and other such papers. The next step is to determine whether one's ancestors are on an official tribal roll or census by contacting the tribe.

What is a federally recognized tribe?

There are more than 560 federally recognized tribes in the United States, including over 220 village groups in Alaska. "Federally recognized" means these tribes and groups have a special, legal relationship with the United States government. This relationship is referred to as a government-to-government relationship.

Reservations. In the United States, there are only two kinds of reserved lands that are well-known: military and Indian. An Indian reservation is land reserved for a tribe when it relinquished its other land areas to the United States through treaties. More recently, Congressional acts, Executive Orders, and administrative acts have created reservations. Today, some reservations have non-Indian residents and land owners.

There are approximately 275 Indian land areas in the United States administered as Indian reservations (reservations, pueblos, Rancherias, communities, etc.). The largest is the Navajo Reservation of some 16 million acres of land in Arizona, New Mexico, and Utah. Many of the smaller reservations are less than 1,000 acres with the smallest less than 100 acres. On each reservation, the local governing authority is the tribal government.

Approximately 56.2 million acres of land are held in trust by the United States for various Indian tribes and individuals. Much of this is reservation land; however, not all reservation land is trust land. On behalf of the United States, the Secretary of the Interior serves as trustee for such lands with many routine responsibilities delegated to BIA officials.

The states in which reservations are located have limited powers over them, and only as provided by federal law. On some reservations, however, a high percentage of the land is owned and occupied by non-Indians. Some 140 reservations have entirely tribally owned land.

Taxes. Indians pay the same taxes as other citizens with the following exceptions: federal income taxes are not levied on income from trust lands held for them by the United States; state income taxes are not paid on income earned on an Indian reservation; state sales taxes are not paid by Indians on transactions made on an Indian reservation; and local property taxes are not paid on reservation or trust land.

Laws. As United States citizens, Indians are generally subject to federal, state, and local laws. On Indian reservations, however, only federal and tribal laws apply to members of the tribe unless the Congress provides otherwise. In federal law, the Assimilative Crimes Act makes any violation of state criminal law a federal offense on reservations. Most tribes now maintain tribal court systems and facilities to detain tribal members convicted of certain offenses within the boundaries of the reservation.

Indian Gaming Regulations. Indian land is not under state law unless a federal law places it under state law. The Supreme Court held that even if a tribe is under state law, the state gaming regulations do not apply on Indian trust land. In 1988, Congress passed the Indian gaming Regulatory Act. This law allows traditional Indian gaming as well as bingo, pull tabs, lotto, punch boards, tip jars, and certain card games on tribal land. However, it requires a tribal/state compact for other forms of gaming such as cards or slot machines. Today, there are about 145 tribal-state gaming compacts. Nearly 130 tribes in 24 states are involved in some kind of gaming. The National Indian Gaming Commission was established by Congress to develop regulations for Indian gaming.

Civil Rights and Native Americans

American Indians are those peoples who were on the North American continent before the arrival of Christopher Columbus in 1492. There were hundreds of different tribes native to both North and South America. Historically, we have called these native peoples Indians by mistake - Columbus thought he had reached the Continent of India. Today, we use the term American Indian because that is the term used in the Constitution. Indian tribes call themselves many names. They might be known by both an English name and a name in their tribal language. The Navajo call themselves Dine', which means "the People." The Tohono O'odham (People of the Desert) were known for many years by the name Papago.

The Constitution of the United States specifically refers to Indian tribes where it says that "Congress shall have the power to regulate Commerce with foreign nations, among the several states, and with the Indian tribes."

There are over five hundred and fifty American Indian tribes that have tribal governments that are recognized by the United States in a government to government relationship. There are also approximately 300 federal Indian reservations in the United States. On an Indian reservation, the tribal government performs many of the same functions that State governments do. There are tribal court systems, departments of justice and police forces on most reservations.

Indian reservations are usually lands that the tribes kept when they entered into treaties with the federal government. Indian Treaties have the same recognition under federal law as do treaties with foreign governments such as France or Germany. Some Indian reservations are land bases that are larger than some states. The Navajo Reservation is approximately 14,000,000 acres of land. The State of Massachusetts is only 5,284,480 acres. The Wind River Reservation in Wyoming is 1,888,000 acres. The State of Rhode Island is 776,960 acres. There are twelve Indian Reservations that are larger than Rhode Island and nine reservations larger than Delaware (1,316,480 acres). The Navajo Reservation, which is the largest, is larger than nine States (Maryland, Vermont, New Hampshire, Massachusetts, New Jersey, Hawaii, Connecticut, Delaware and Rhode Island.)

American Indians are also a racial group who sometimes face discrimination the same as African Americans do. In fact, before the civil rights laws were enacted, in some states you

could find three separate drinking fountains labeled “whites,” “Colored” and “Indian.” There were also three sections in some movie theaters. All of the civil rights laws that protect people from discrimination because of race or color or national origin also protect American Indians.

Recently, the Department of Justice sued a school district in Utah for not having a high school in the remote community of Navajo Mountain. The Navajo and Paiute high school age students who live in this community all had to go more than 90 miles from home and live in dormatories or with relatives and attend boarding schools operated by the Bureau of Indian Affairs. The school district had built high schools in communities where non-Indians lived. The school district argued that because the Indians lived on a reservation, they didn’t have a right to a public school built and operated by the district. American Indians are citizens of the United States and of the States where they live. The court ruled that even though they live on an Indian reservation, American Indians have a right to receive all of the same services that state and county governments offer to all other citizens of the state. The settlement of this lawsuit required the school district to build a new high school in this community. A temporary high school program began in September, 1997. This lawsuit was the first time the Civil Rights Division had ever enforced the education statutes on behalf of American Indians. This lawsuit was originally filed by Indian students and their parents. Both the Navajo Nation and the United States joined in the lawsuit to support the students and their parents.

Http://www.policyalmanac.org/culture/archive/native_americans.shtml

Indian Removal

1814-1858

Early in the 19th century, while the rapidly growing United States expanded into the lower South, white settlers faced what they considered an obstacle. This area was home to the Cherokee, Creek, Choctaw, Chickasaw and Seminole nations. These Indian nations, in the view of the settlers and many other white Americans, were standing in the way of progress. Eager for land to raise cotton, the settlers pressured the federal government to acquire Indian territory.

Andrew Jackson, from Tennessee, was a forceful proponent of Indian removal. In 1814, he commanded the U.S. military forces that defeated a faction of the Creek nation. In their defeat,

the Creeks lost 22 million acres of land in southern Georgia and central Alabama. The U.S. acquired more land in 1818 when, spurred in part by the motivation to punish the Seminoles for the practice of harboring fugitive slaves, Jackson's troops invaded Spanish Florida.

From 1814 to 1824, Jackson was instrumental in negotiating nine out of eleven treaties which divested the southern tribes of their eastern lands in exchange for lands in the west. The tribes agreed to the treaties for strategic reasons. They wanted to appease the government in the hopes of retaining some of their land, and they wanted to protect themselves from white harassment. As a result of the treaties, the United States gained control over three-quarters of Alabama and Florida, as well as parts of Georgia, Tennessee, Mississippi, Kentucky and North Carolina. This was a period of voluntary Indian migration, however, and only a small number of Creeks, Cherokee and Choctaws actually moved to the new lands.

In 1823, the Supreme Court handed down a decision which stated that Indians could occupy lands within the United States, but could not hold title to those lands. This was because their "right of occupancy" was subordinate to the United States' "right of discovery." In response to the great threat this posed, the Creeks, Cherokee, and Chicasaw instituted policies of restricting land sales to the government. They wanted to protect what remained of their land before it was too late.

Although the five Indian nations had made earlier attempts at resistance, many of their strategies were non-violent. One method was to adopt Anglo-American practices such as large-scale farming, Western education, and slave-holding. This earned the nations the designation of the "Five Civilized Tribes." They adopted this policy of assimilation in an attempt to coexist with settlers and ward off hostility. But it only made whites jealous and resentful.

Other attempts involved ceding portions of their land to the United States with a view to retaining control over at least part of their territory, or of the new territory they received in exchange. Some Indian nations simply refused to leave their land - - the Creeks and the Seminoles even waged war to protect their territory. The First Seminole War lasted from 1817 to 1818. The Seminoles were aided by fugitive slaves who had found protection among them and had been living with them for years. The presence of the fugitives enraged white planters and fueled their desire to defeat the Seminoles.

The Cherokee used legal means in their attempt to safeguard their rights. They sought protection from land-hungry white settlers, who continually harassed them by stealing their livestock, burning their towns, and squatting on their land. In 1827, the Cherokee adopted a written constitution declaring themselves to be a sovereign nation. They based this on United States policy; in former treaties, Indian nations had been declared sovereign so they would be legally capable of ceding their lands. Now the Cherokee hoped to use this status to their advantage. The state of Georgia, however, did not recognize their sovereign status, but saw them as tenants living on state land. The Cherokee took their case to the Supreme Court, which ruled against them.

The Cherokee went to the Supreme Court again in 1831. This time they based their appeal on an 1830 Georgia law which prohibited whites from living on Indian territory after March 31, 1831, without a license from the state. The state legislature had written this law to justify removing white missionaries who were helping the Indians resist removal. The court this time decided in favor of the Cherokee. It stated that the Cherokee had the right to self-government, and declared Georgia's extension of state law over them to be unconstitutional. The state of Georgia refused to abide by the Court decision, however, and President Jackson refused to enforce the law.

In 1830, just a year after taking office, Jackson pushed a new piece of legislation called the "Indian Removal Act" through both houses of Congress. It gave the president power to negotiate removal treaties with Indian tribes living east of the Mississippi. Under these treaties, the Indians were to give up their lands east of the Mississippi in exchange for lands to the west. Those wishing to remain in the east would become citizens of their home state. This act affected not only the southeastern nations, but many others further north. The removal was supposed to be voluntary and peaceful, and it was that way for the tribes that agreed to the conditions. But the southeastern nations resisted, and Jackson forced them to leave.

Jackson's attitude toward Native Americans was paternalistic and patronizing – he described them as children in need of guidance and believed the removal policy was beneficial to the Indians. Most white Americans thought that the United States would never extend beyond the Mississippi. Removal would save Indian people from the depredations of whites, and would resettle them in an area where they could govern themselves in peace. But some Americans saw this as an excuse for a brutal and inhumane course of action, and protested loudly against removal.

Their protests did not save the southeastern nations from removal, however. The Choctaws were the first to sign a removal treaty, which they did in September of 1830. Some chose to stay in Mississippi under the terms of the Removal Act. But though the War Department made some attempts to protect those who stayed, it was no match for the land-hungry whites who squatted on Choctaw territory or cheated them out of their holdings. Soon most of the remaining Choctaws, weary of mistreatment, sold their land and moved west.

For the next 28 years, the United States government struggled to force relocation of the southeastern nations. A small group of Seminoles was coerced into signing a removal treaty in 1833, but the majority of the tribe declared the treaty illegitimate and refused to leave. The resulting struggle was the Second Seminole War, which lasted from 1835 to 1842. As in the first war, fugitive slaves fought beside the Seminoles who had taken them in. Thousands of lives were lost in the war, which cost the Jackson administration approximately 40 to 60 million dollars – ten times the amount it had allotted for Indian removal. In the end, most of the Seminoles moved to the new territory. The few who remained had to defend themselves in the Third Seminole War (1855-1858), when the U.S. military attempted to drive them out. Finally, the United States paid the remaining Seminoles to move west.

The Creeks also refused to emigrate. They signed a treaty in March, 1832, which opened a large portion of their Alabama land to white settlement, and guaranteed them protected ownership of the remaining portion, which was divided among the leading families. The government did not protect them from speculators, however, who quickly cheated them out of their lands. By 1835, the destitute Creeks began stealing livestock and crops from white settlers. Some eventually committed arson and murder in retaliation for their brutal treatment. In 1836, the Secretary of War ordered the removal of the Creeks as a military necessity. By 1837, approximately 15,000 Creeks had migrated west. They had never signed a removal treaty.

The Chickasaws had seen removal as inevitable, and had not resisted. They signed a treaty in 1832 which stated that the federal government would provide them with suitable western land and would protect them until they moved. But once again, the onslaught of white settlers proved too much for the War Department, and it backed down on its promise. The Chickasaws were forced to pay the Choctaws for the right to live on part of their western allotment. They migrated there in the winter of 1837-38.

The Cherokee, on the other hand, were tricked with an illegitimate treaty. In 1833, a small faction agreed to sign a removal agreement: the Treaty of New Echota. The leaders of this group were not the recognized leaders of the Cherokee nation, and over 15,000 Cherokees – lead by Chief John Ross – signed a petition in protest. The Supreme Court ignored their demands and ratified the treaty in 1836. The Cherokee were given two years to migrate voluntarily, at the end of which time they would be forcibly removed. By 1838, only 2,000 had migrated; 16,000 remained on their land. The U.S. government sent in 7,000 troops, who forced the Cherokees into stockades at bayonet point. They were not allowed time to gather their belongings, and as they left, whites looted their homes. They began the march known as the Trail of Tears, in which 4,000 Cherokee people died of cold, hunger, and disease on their way to the western lands.

By 1837, the Jackson administration had removed 46,000 Native American people from their land east of the Mississippi, and had secured treaties which led to the removal of a slightly larger number. Most members of the five southeastern nations had been relocated west, opening 25 million acres of land to white settlement and to slavery.

Source: http://www.pbs.org/wgbh/aia/part4/4p2959.html

Reservations

Reservations were first created by seventeenth-century English colonizers and imposed on American Indian nations to remove them from the path of white settlement. Reservations also provided a place where missionaries could show Indians how to live, work, and worship like themselves. The United States took up this practice, employing military might, fraud, and deception to create hundreds of tribal reserves established by treaty, executive order, or congressional decree. Despite the reservations' grim origins, Indian people have been able to adapt to reservation environments while preserving many of their traditional values, beliefs, and customs. In fact, many Indians now regard reservations as homelands.

The interplay of Indian aspirations and outside interests is central to an understanding of reservations. Notwithstanding the oppression and land loss associated with their founding, reservations also represent a valiant struggle on the part of Indians for autonomy, self-sufficiency, religious freedom, and cultural identity.

Before Europeans arrived, Indians occupied all of what became the United States. They practiced self-government, lived in accordance with revered customs, and worshiped as they saw fit. The English immigrants who began to arrive in North America in the seventeenth century lacked the strength to dislodge and subjugate the more powerful Indian nations. As a consequence, the newcomers established two fundamental land policies with regard to Indians. First, they established borders between themselves and native people. After clearly delineating which areas were "Indian country," the British allowed residents on both sides of the boundaries to maintain their own laws, customs, and institutions. Imported diseases, however soon shifted the balance of power in favor of the Europeans, giving rise to the second policy: as they pushed inland, the invaders placed remnant native groups that had been decimated by pestilence and warfare on small reservations and in settlements of Christian converts called "praying towns."

After the founding of the United States, federal officials continued these earlier practices. Treaties established borders between "Indian country" and the new nation. During the early nineteenth century, these borders were frequently moved as government agents used bribery, coercion, and trickery to "remove" tribes from lands east of the Mississippi. And, although the

removed tribes were promised new, permanent borders in lands in Iowa, Missouri, Arkansas, and Oklahoma, in 1854 federal officials preparing to "open" Kansas and Nebraska to "settlement" began relocating tribes again, this time to Oklahoma. Local Plains nations such as the Pawnees, Poncas, and Otos retained, at least temporarily, small reservations in their homeland, but many new tribes were resettled nearby. After the disruption of the Civil War, this process continued. The official goal of deadly military campaigns against nations such as the Sioux, Cheyennes, Arapahos, Navajos, Comanches, and Apaches was to confine them to permanent reservation homes.

Expected by federal officials to become Christian farmers, reservation Indians encountered policies that restricted their movement, autonomy, and religious freedom. Bureau of Indian Affairs agents called on U.S. troops and federally supported reservation police to quash native religious movements, arrest traditional religious leaders and healers, and place children in distant boarding schools. The Indian Office established the Court of Indian Offenses on many reservations in order to undermine traditional mechanisms of resolving disputes and administering justice. Missionaries also operated on reservations with federal approval, and often with federal funds.

In the last decades of the nineteenth century, the passage of the General Allotment Act and the Curtis Act began the process of dividing reservation lands into individual homesteads. These laws had a profound impact on reservations. Economically, many Indian nations - particularly those on the Great Plains, in Oklahoma, and in the Pacific Northwest - lost most of their land. After allotting reservations to tribal members, federal officials sold the "surplus tracts" to non-Indians, and Congress amended the allotment acts to facilitate the sale of allotments. As a consequence, and because reservation residents were often compelled to sell their allotments for income or to pay delinquent state taxes or mortgages, many Indians became landless. Reservation holdings shrank from 138 million acres in 1887 to 48 million acres in 1934.

Politically, the allotment policy undermined tribal sovereignty. Federal agents began dealing primarily with individual Indians rather than with their governments, with the result that outsiders assumed control over many functions once provided by traditional leaders. Socially, the policy encouraged federal agents to pressure Indians into moving from their traditional towns to isolated allotments. Thus, rather than living in tribal settings, many Indians began to reside in culturally mixed environments, where racism often heightened discrimination and antagonism. Facing a bleak future under these conditions, some Indians educated in non-

Indian schools began migrating from their home areas to distant cities in search of work and other opportunities.

Tribes began to reassert their authority over reservation lands after Congress passed the Indian Reorganization Act (IRA) in 1934. Among other things, the new law discontinued the allotment policy, allowed reservation residents to form their own governments, provided funds for economic development, protected Indian culture, and promoted traditional arts and crafts. It also enabled Indian governments to purchase small amounts of land they had lost during the allotment era. Eventually, about half the reservations adopted IRA governments, but many of those that refused to change their existing governing bodies also became eligible for IRA benefits.

The IRA was neither a panacea for Indian problems nor an unconditional endorsement of Indian sovereignty. It did little to alleviate the problems created in the allotment era: poverty, deprivation, shoddy housing, and poor health. Nor did it prevent additional assaults on reservation life during the termination era of the 1940s and 1950s. Termination deprived thousands of people access to Indian Health Service medical care, educational assistance, and other services and led to a direct attack on several reservation governments that federal officials should be "free" of federal protection. Because their private state holdings became subject to state taxation, terminated tribes such as the Menominees and the Klamaths became even more impoverished and virtually landless. Termination policies also extended state criminal and civil law to reservations under the terms of Public Law 280, passed in 1953. Under its terms, most reservation Indians in Minnesota, Nebraska, California, Oregon, and Wisconsin lost the right to police their own communities.

Termination proved to be disastrous for reservation residents. In its wake, the Kennedy and Johnson administrations began listening to Native American calls for a return to the earliest notion of reservations: areas where self-governing tribes could live undisturbed. With reservations plagued by continuing problems of poverty and despair, Congress supported presidential initiatives by opening antipoverty programs to reservation participation. Congress also passed legislation that enabled Indian governments to contract educational programs and services formerly provided by the Bureau of Indian Affairs, to determine the disposition of children in adoption and placement cases, and to compete for federal grants.

Reservation leaders responded quickly to these government initiatives and also embarked on economic-development programs ranging from tourism to attracting industry. Unfortunately, the results of these efforts have been less than successful in many instances. Strings attached to federal contracts and grants required Indian governments to spend money and administer programs in accordance with federal guidelines rather than local priorities and customs. Business partners were not always willing to make long-term investments in reservation businesses, and tribes often lacked the necessary training to fulfill their goals.

During the 1970s and 1980s, Republican and Democratic administrations alike reduced federal appropriations for reservation development, and federal opposition to Indian rights increased. At the same time, federal and state agencies often restricted Indian access to off-reservation sacred sites and opposed the extension of Indian government jurisdiction to non-Indians who commit crimes on reservation land. U.S. officials have also shown a willingness to employ force to resolve disputes on reservations. In 1992, for example, armed federal agents raided six Arizona reservations, confiscating hundreds of video gambling machines and ignoring protests of the tribal governments.

Today, Indian lands, whether called reservations, rancherias, communities, or pueblos, comprise less than 2 percent of the original area. These reservations also vary widely in size and demographic composition. In 1990, the federal government recognized 278 Indian land areas as reservations. The Navajo (Diné) Reservation consists of some 16 million acres in Arizona, New Mexico, and Utah, while others contain less than a hundred acres. Some 950,000 Indians, slightly less than 50 percent of all Indians, lived on or near reservations. About half of the land on contemporary reservations belongs to Indians; significant portions are owned and inhabited by non-Indians. The Indian-owned land is usually held “in trust” by the federal government, meaning that this property is exempt from state and county taxes and can be sold only in accordance with federal regulations.

Although both paternalism and anti-Indian racism persist, Indian governments have reinvigorated their reservations by adopting tax codes, establishing profitable enterprises, organizing courts, drafting law-and-order codes, controlling their resources, and demanding a right to worship in customary ways. Nonetheless, many small, landless, and isolated native nations have been able to gain few benefits. As a result, economic, health, and social problems still haunt many reservations. The challenge facing Indian governments and federal

policymakers continues to be to devise ways of improving reservation living conditions in ways that support tribal self-government, traditional culture, and religious freedom.

http://college.hmco.com/history/readerscomp/naind/html/na_033000_reservations.htm

American Indian Versus Native American

A Once-heated Issue has Sorted Itself Out

by Borgna Brunner

Are the terms *American Indian* and *Native American* essentially synonyms, in the same way that the terms *black* and *African American* are often used interchangeably? Or is using the term *American Indian* instead of *Native American* the equivalent of using *Negro* instead of *black*—offensive and anachronistic? Is the insistence on using *Native American* to the exclusion of all other terms a sign of being doctrinaire?

Culture Wars

While these were once raging questions in the culture wars, they have now happily sorted themselves out. Over the years, the people whom these words are meant to represent have made their preference clear: the majority of American Indians/Native Americans believe it is acceptable to use either term, or both. Many have also suggested leaving such general terms behind in favor of specific tribal designations. As the publisher and editor of *The Navajo Times,* the largest Native American–owned weekly newspaper, puts it,

"I . . . would rather be known as, 'Tom Arviso Jr., a member of the Navajo tribe,' instead of 'Arviso, a Native American or American Indian.' This gives an authentic description of my heritage, rather than lumping me into a whole race of people."

A Medieval Misnomer

As we learned in grade school, Indian was the name Columbus mistakenly applied to the people he encountered when he arrived in what he believed was the "Indies," the medieval name for Asia. Introduced in the 1960s, the term *Native American* offered a way of eradicating confusion between the indigenous people of the Americas and the indigenous people of India. The term *American Indian* also served that purpose, but raised other problems: the use of *Indian* in any form had begun to be seen by some as pejorative.

Doing Away with Cowboy-and-Indian Stereotypes

Particularly in academic circles, the term *Native American* became the preferred term of respect, and a remedy for avoiding dehumanizing stereotypes, whether of the bloodthirsty savage or the Tonto-like Noble Savage. For a time, using *Native American* signaled a progressive and enlightened consciousness, in much the same way that using *Asian* instead of *Oriental* does. Use of *Indian* struck some as out of touch, or worse—a mark of ignorance or bigotry.

A "Generic Government Term"

But objections to the term *Native American* also arose. The term struck many as dry and bureaucratic, in much the same way that some dislike the Census Bureau's use of *Hispanic* as an umbrella term to cover the whole of the U.S.'s diverse Spanish-speaking population. As the Bureau of Indian Affairs elaborates:

> The term, 'Native American,' came into usage in the 1960s to denote the groups served by the Bureau of Indian Affairs: American Indians and Alaska Native (Indians, Eskimos and Aleuts of Alaska). Later the term also included Native Hawaiians and Pacific Islanders in some Federal programs. It, therefore, came into disfavor among some Indian groups. The preferred term is American Indian.

Russell Means, the Lakota activist and founder of the American Indian Movement (AIM), has strongly rejected *Native American* in favor of *Indian*:

> “I abhor the term Native American. It is a generic government term used to describe all the indigenous prisoners of the United States. These are the American Samoans, the Micronesians, the Aleuts, the original Hawaiians, and the erroneously termed Eskimos, who are actually Upiks and Inupiats. And, of course, the American Indian. I prefer the term American Indian because I know its origins . . . As an added distinction the American Indian is the only ethnic group in the United States with the American before our ethnicity . . . We were enslaved as American Indians, we were colonized as American Indians, and we will gain our freedom as American Indians, and then we will call ourselves any damn thing we choose.”
>
> From "I am an American Indian, Not a Native American!," a statement by Russell Means

Peaceful Coexistence

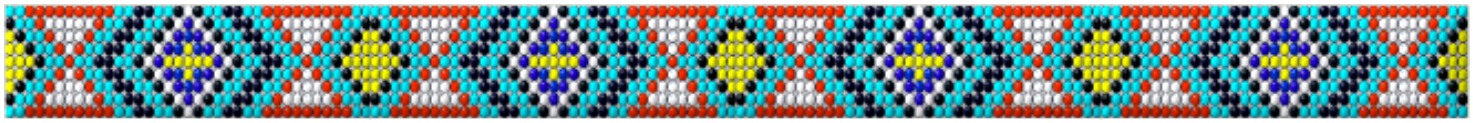
As *The American Heritage Book of English Usage* points out, "the acceptance of Native American has not brought about the demise of *Indian*. Unlike *Negro*, which was quickly stigmatized once black became preferred, *Indian* never fell out of favor with a large segment of the American population."

Now almost every style and usage guide describes these terms as synonyms that can be used interchangeably. In recent decades, other terms have also come into use, including *Amerindian*, *indigenous people*, and *Native*, expanding the vocabulary for referring to indigenous people of the United States rather than circumscribing it. Many people will no doubt favor one appellation over another—and will have strong reasons for doing so—but such choices are (or should be) no longer accompanied by a sense of righteousness that one term is superior to the other. This simply isn't true.

"We Will Call Ourselves Any Damn Thing We Choose"

No doubt the most significant reason that an inclusive attitude toward these terms of identity has developed is their common usage among Native peoples. A 1995 Census Bureau Survey of preferences for racial and ethnic terminology (there is no more recent survey) indicated that 49% of Native people preferred being called *American Indian*, 37% preferred *Native American*, 3.6% preferred "some other term," and 5% had no preference. As *The American Heritage Guide to English Usage* points out, "the issue has never been particularly divisive between Indians and non-Indians. While generally welcoming the respectful tone of *Native American*, Indian writers have continued to use the older name at least as often as the newer one."

> “The criticism that Indian is hopelessly tainted by the ignorant or romantic stereotypes of popular American culture can be answered, at least in part, by pointing to the continuing use of this term among American Indians themselves. Indeed, Indian authors and those sympathetic to Indian causes often prefer it for its unpretentious familiarity as well as its emotional impact, as in this passage from the Kiowa writer N. Scott Momaday's memoir *The Names (*1976): 'It was about this time that [my mother] began to see herself as an Indian. That dim native heritage became a fascination and a cause for her.'

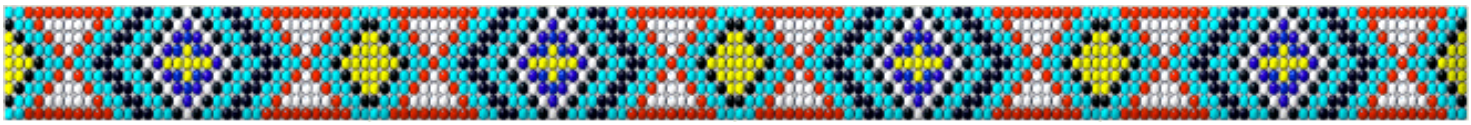


From "Names and Labels: Social, Racital, and Ethnic Terms: Indian", The American Heritage Book of English Usage. A Practical and Authoritative Guide to Contemporary English. 1996.

As Christina Berry, a Cherokee writer and producer of the website All Things Cherokee, counsels:

> “In the end, the term you choose to use (as an Indian or non-Indian) is your own personal choice. Very few Indians that I know care either way. The recommended method is to refer to a person by their tribe, if that information is known. The reason is that the Native peoples of North America are incredibly diverse. It would be like referring both a Romanian and an Irishman as European. . . . [W]henever possible an Indian would prefer to be called a Cherokee or a Lakota or whichever tribe they belong to. This shows respect because not only are you sensitive to the fact that the terms Indian, American Indian, and Native American are an over simplification of a diverse ethnicity, but you also show that you listened when they told what tribe they belonged to. When you don't know the specific tribe simply use the term which you are most comfortable using. The worst that can happen is that someone might correct you and open the door for a thoughtful debate on the subject of political correctness and its impact on ethnic identity. What matters in the long run is not which term is used but the intention with which it is used.”

From What's in a Name? Indians and Political Correctness by Christina Berry, All Things Cherokee



Are You Teaching the True Thanksgiving Story?

by Gary Hopkins
Education World ® Editor-in-Chief

Are you teaching the True Thanksgiving story or is the version you're passing on to your students a blend of fact and myth? Ready to set the record straight?

"I propose that there may be a good deal that many of us do not know about our Thanksgiving holiday and also about the 'First Thanksgiving' story," says Chuck Larsen in the introduction to Teaching About Thanksgiving. "I also propose that what most of us have learned about the Pilgrims and the Indians who were at the first Thanksgiving at Plymouth Plantation is only part of the truth."

"When you build a lesson on only half of the information, then you are not teaching the whole truth," Larsen adds.

Larsen seems to know of what he speaks. As a public school teacher, a historian, *and* an American of Indian heritage, Larsen has always had a difficult time teaching about the Thanksgiving holiday.

"Every year I have been faced with the professional and moral dilemma of just how to be honest and informative with my children at Thanksgiving without passing on historical distortions, and racial and cultural stereotypes," Larsen says in his introduction.

"The problem is that part of what you and I learned in our childhood about the 'Pilgrims' and 'Squanto' and the 'First Thanksgiving' is a mixture of both history and myth," Larsen continues. "But the *theme* of Thanksgiving has truth and integrity far above and beyond what we and our forebearers have made of it. Thanksgiving is a bigger concept than just the story of the founding of Plymouth Plantation."

Larsen goes on to try to sort out the myth from the true history in his introduction to "Teaching About Thanksgiving," a project of The Fourth World Documentation Project of The Center for World Indigenous Studies. The project includes an accurate telling of "The Plymouth Thanksgiving Story" along with study and discussion questions, ideas for enrichment, art projects, and authentic recipes -- all intended to enable teachers to accurately portray the events surrounding the first Thanksgiving.

In closing his introduction, Larsen provokes with a question: "What started as an inspirational bit of New England folklore soon grew into the full-fledged American Thanksgiving we now know... But was [that 'First Thanksgiving'] really our *first* Thanksgiving?"

"There really was a *true* Thanksgiving story of Plymouth Plantation," Larsen says. "But I strongly suggest that there has always been a Thanksgiving story of some kind or other for as long as there have been human beings. There was also a 'First' Thanksgiving in America, but it was celebrated thirty thousand years ago…Every last Thursday in November we now partake in one of the *oldest* and most *universal* of human celebrations, and *there are many Thanksgiving stories to tell*."

STEREOTYPES, FOR EXAMPLE

"Teaching About Thanksgiving" offers a handful of the "old stereotypes" that are often reinforced in classrooms across the United States. According to the article, "If you enact the story of the first thanksgiving as a pageant or drama in your classroom, here are some things to consider:

- "Indians should wear appropriate clothing. NO WARBONNETS! A blanket draped over one shoulder is accurate for a simple outfit.
- "Squanto and Samoset spoke excellent English. Other Indians would have said things in the Algonkian language.
- "These people were noted for their formal speaking style.
- "Indians in the Woodlands area did not have tipis or horses, so these should not be part of any scenery or backdrop.
- "Any food served should be authentic. The following would be appropriate: corn soup, succotash, white fish, red meat, various fowl (turkey, partridge, duck), berries (including whole cranberries), maple sugar candies, corn starch candy (believe it or not, candy corn is almost authentic except for the colored dyes), watercress, any kind of bean (red, black, green, pinto), squash…."

Larsen has detractors...

Caleb Johnson, creator of the MayflowerHistory.com Web pages, claims that Larsen's "Teaching About Thanksgiving" contains many factual errors. Among the facts above disputed by Johnson is the idea that "Squanto and Samoset spoke excellent English." They spoke broken English at best, Johnson writes.

In Thanksgiving on the Net: Roast Bull with Cranberry Sauce, Jeremy Bangs makes an effort to sift through the "more than two hundred websites that 'correct' our assumptions about Thanksgiving" and

set the record straight. "Setting people straight about Thanksgiving myths has become as much a part of the annual holiday as turkey, cranberry sauce, and pumpkin pie," he writes.

THE NATIVE AMERICAN PERSPECTIVE

"Young children's conceptions of Native Americans often develop out of media portrayals and classroom role playing of the events of the First Thanksgiving. That conception of Native Americans gained from such early exposure is both inaccurate and potentially damaging to others," says Debbie Reese in "Teaching Young Children About Native Americans," an ERIC Digest (May 1996).

For example, a visitor to a child care center heard a four-year-old saying, "Indians aren't people. They're all dead." "This child," Reese says, "had already acquired an inaccurate view of Native Americans, even though her classmates were children of many cultures, including a Native American child."

"By failing to challenge existing biases we allow children to adopt attitudes based on inaccuracies," Reese continues.

"Most of the commercially prepared teaching materials available present a generalized image of Native American people with little or no regard for differences that exist from tribe to tribe," Reese adds. "Many popular children's authors unwittingly perpetuate stereotypes. Richard Scarry's books frequently contain illustrations of animals dressed in buckskin and feathers, while Mercer Mayer's alphabet book includes an alligator dressed as an Indian."

TEACHING SUGGESTIONS: POSITIVE STRATEGIES

A number of positive strategies can be used in classrooms, writes Reese.

1. "Provide knowledge about contemporary Native Americans to balance historical information. Teaching about Native Americans exclusively from a historical perspective may perpetuate the idea that they exist only in the past.
2. "Prepare units about specific tribes rather than units about "Native Americans." For example, develop a unit about the people of Nambe Pueblo, the Turtle Mountain Chippewa, the Potawotami. Ideally, choose a tribe with a historical or contemporary role in the local community. Such a unit will provide children with culturally specific knowledge (pertaining to a single group) rather than overgeneralized stereotypes.

3. "Locate and use books that show contemporary children of all colors engaged in their usual, daily activities (for example, playing basketball or riding bicycles) as well as traditional activities. Make the books easily accessible to children throughout the school year. Three excellent titles on the Pueblo Indians of New Mexico are *Pueblo Storyteller* by Diane Hoyt-Goldsmith; *Pueblo Boy: Growing Up In Two Worlds* by Marcia Keegan; and *Children of Clay* by Rina Swentzell.
4. "Cook ethnic foods but be careful not to imply that all members of a particular group eat a specific food.
5. "Be specific about which tribes use particular items, when discussing cultural artifacts (such as clothing or housing) and traditional foods. The Plains tribes use feathered headdresses, for example, but not all other tribes use them.
6. "Critique a Thanksgiving poster depicting the tradtitional, stereotyped Pilgrim and Indian figures, especially when teaching older elementary school children. Take care to select a picture that most children are familiar with, such as those shown on grocery bags or holiday greeting cards. Critically analyze the poster, noting the many tribes the artist has combined into one general image that fails to provide accurate information about any single tribe.
7. "At Thanksgiving, shift the focus away from reenacting the 'First Thanksgiving.' Instead, focus on items children can be thankful for in their own lives, and on their families' celebrations of Thanksgiving at home."

"Besides using these strategies in their classrooms, teachers need to educate themselves," Reese continues. "Stereotyping is not always obvious to people surrounded by mainstream culture. Numerous guidelines have been prepared to aid in the selection of materials that work against stereotypes."

"Much remains to be done to counter stereotypes of Native Americans learned by young children in our society," writes Reese in the conclusion to her ERIC Digest. "Teachers must provide accurate instruction not only about history but also about the contemporary lives of Native Americans."

Article by Gary Hopkins
Education World ® Editor-in-Chief

Historic Florida Indians

By Jerry Wilkinson

From the beginning, the human race has progressed to higher and more efficient life styles. The various Indian cultures banded together into what we now call tribes. Those that were here when Columbus made his voyage are referred to as historic Indians or pre-Columbian Indians. Therefore, with the arrival of the white man and his written language, out went the prehistoric times and in came the historic times. Fragments of written evidence, such as hand written ships logs and guides (derroteros) began to appear.

At the beginning of the historic period, in 1492 AD, it is conservatively estimated that there were about 100,000 Indians living in Florida. Some estimate as many as 350,000. Accepting the first estimate, the distribution is thought of as this: Timucuans in the northeast, 40,000; Apalachee and Pensacola in the northwest, 25,000; Tocobaga in the west-central, 8,000; Calusa in the southwest, 20,000; Tequesta in the southeast, 5,000; Jeaga, Jobe and Ais in the east-central, 2,000. There were others, as well as sub-groups; i.e., Saturiwa, Santaluces, Boca Ratones, Tocobaga, etc. By the late 1700s, it is thought that all of these indigenous Indians were gone. Also, note that there is no mention of the Seminoles, as they did not enter Florida until the early 1700s.

Please be aware that all these Indian names, and those given later, were names given by their so-called educated new world explorers, primarily Europeans. The presumed names would be recorded phonetically by each writer. Even the Seminoles, who are not indigenous Florida Indians, never did - and still do not – call themselves when speaking privately among themselves.

There exists considerable debate about which historic Indians were the early inhabitants of the Keys. Historians are relatively certain that the Florida West Coast Calusa was dominant and exercised political control over the east coast Tequesta's. However, the two tribe's pottery differs and fragments of pottery found in the Keys often indicate presence of the Tequesta, but the living areas (middens) were shell mounds indicating Calusa. There is also mounting evidence that the Caribbean Island Indians may have also inhabited the Keys. The present archaeological evidence is not conclusive, other than the general reference by European travelers to the Matecumbes as the Keys Indians.

Another explanation is that the Calusa was actually a confederation of other tribes including the Tequesta, Ais, Jeaga and others. All of these major tribes are thought to have been composed of sub-tribes usually named after their respective chiefs, possibly giving rise to names like Matecumbes, Bahiahondas and Biscaynos. The latter were the names prevalently used by the early European travelers to the Keys and the former names to those of the mainland. This compares with a person who

could be described as Irish, American, Floridian, Dade Countian and Miamian, but there is still only one person. Ethnology deals with not only the place of origin, but with subsequent divisions and distributions.

I recommend that the serious Florida Keys' Indian student consult the 1991 and 1994 published books by John Hann titled *Missions to the Calusa, Tacachale* edited by Milanich and Proctor, and *Florida's First People* by robin C. Brown. One problem that I found was when the Spanish used the word transcribed as "Cayo or Key", how does one know if it is the Monroe County Keys or some other Florida Key such as those on Florida's west coast. The only time I feel certain is when they refer to the Martyrs. Often the term "Keys Indians" included the Calusa, Tequesta and other south Florida Indians.

The Spanish did most of the early historic writings of the Keys and the following is presented to introduce the Indian/Spanish attitude in these early times.

When Christopher Columbus made his second voyage to Cuba in 1494 with his son Diego as second in charge, the Indians were absolutely friendly. Seventeen years later, when Diego sent Diego Velasquez to Cuba, he was greeted with a cloud of arrows. Chief Hatuey had crossed the Windward Passage from Hispaniola to Cuba and had informed the local natives how terribly the Spanish in Hispaniola were treating the Indians.

Ponce de Leon was not treated as badly by the Florida Indians on his first trip in 1513 as he was on his second voyage in 1521. It is generally assumed that Spanish slave ships had visited the Florida coast in between de Leon's voyages and had alienated the Indians.

The slavers were visiting the Americas as early as 1502. It was reported that the Indians screamed Spanish words at Ponce de Leon on his second trip. How else could they have so quickly learned Spanish words?

Anyway, relations between the Indians and the Spanish went from bad to worse as time passed, although it was not always predictable. There were many mixed stories. In 1565, Pedro Menendez on his first trip rescued Spanish survivors who had lived with the Calusa for 20 years. They had survived the supposedly one-a-year sacrifices to the gods. Hernando de Soto, in 1539, found Juan Ortiz near Tampa. Ortiz had been allowed to live by the intercession of Tocobagan Chief Ucita's daughter and had even been traded among tribes. (This was 68 years before the John Smith-Pocahontas even at Jamestown.) On the east coast of Florida, a silversmith was allegedly spared to fashion silver articles for his captors from salvaged shipwrecks.

It seemed that when European explorers landed on the Florida coasts in the 1500s, the very first thing they did was to kill somebody. The Spanish, French and English killed each other if no one else was

available. The Indians came to expect this from the Europeans. This made it very difficult and dangerous for innocent shipwreck victims and missionaries to survive at the hands of the wary Indians.

One of the better documented accounts of the early Indians is found in the memoirs of Hernando d'Escalante Fontaneda, who was shipwrecked around 1549 when he was 13 years old. He was taken captive by the Florida Indians and lived with them for 17 years before being released and returned to Spain. Some seven years later, the mature Fonteneda wrote his memoirs, which have been translated into English.

We are not sure of the located where he was shipwrecked, how he survived and the exact extent of his travels, although they were quite extensive. However, Fontaneda does give an understandable description of the Keys (islands nearer to the mainland) and even names the two villages of Cuchiyaga and Guarugunbe. (Variations of these two names appear in many early Spanish maritime records.) He gave a few hints of where they were located. He knew the ocean channels and understood the position of the Keys in respect to Cuba and the Bahamas. References were made to the Calusas, the Tequestas and the Lake of Mayaima, et cetera, but he does not name the Keys' group of Indians specifically.

Another account is the Jonathan Dickinson Journal first published by the Quakers in 1699. Jonathan Dickinson, his wife and infant son, and a party of about 20 in all were shipwrecked on the Florida East Coast in 1696. He recounts their harrowing journey from Indian village to village to reach St. Augustine. Copies of both are in most libraries.

For Keys history, the Native Americans that were here started the wrecking industry, an industry that was continued into the late 1800s. They salvaged the crews, cargoes and flotsam of wrecked ships. About all that changed when the Bahamians and Americans become involved were the methods and means of disposal.

There is also a petition to Spain by Pedro Menendez in 1573 of an incident with the Matecumbe Indians. Eight Spanish were killed and one was spared. He was kept as a slave and fed by an Indian friend. Who were the Matecumbes? Were they Tequesta, Calusa, or a separate group? One explanation is that every time a Spanish group met a group of Indians, regardless of size, they gave them names.

By the 1600s the word was out and the Indians were smarter. For one thing, they were trading with the Spanish much more. Gonzalez de Barcia reported they were selling cardinals (the red birds) to the Spanish crews for $6 and $10 apiece. European diseases were by now taking a heavy toll on the indigenous Indians who possessed no immunity, even to the simplest European diseases. Spanish fishermen from Cuba began to fish cooperatively with the Native Floridians. Soon a sizable trade industry existed between the two cultures.

In 1711, the Catholic Bishop in Havana sent two ships under Captain Luis Perdomo to rescue Indians of the Keys. Havana had received word that British backed Indians from North Florida were destroying South Florida villages and selling the Indians as slaves. These northern Indians were most likely portions of the Creek Confederacy, later known as the Seminoles. Captain Perdomo brought back 270 indigenous Indians, but said he would have brought more than 2,000 had he had the vessels. Of the 270 refugees, 200 died of European diseases in Cuba and 18 returned to Florida. In 1743, another attempt was made, but the priests did about as much harm as good. The priests admitted setting fire to an Indian house of worship and to committing other acts against perceived idolatry, but the Indians stood fast in their beliefs.

In 1743, Spain sent Fathers Josephs Alana and Monaco to the Florida Keys as missionaries. After stopping at Cayo de Guessos (Key West) and Cayo Frances (Indian Key), they settled at the mouth of the Miami River. In truth, Virginia Key and Key Biscayne are Florida Keys. The next year the mission was canceled. The Spanish had been bringing "Keys Indians" to Havana since 1704 and they either died of "scattered until they returned to the Keys."

The last major exodus occurred when the Spanish traded Florida to England. Bernard Romans wrote in 1763 about 80 indigenous Florida Indian families who had fled from the Keys on a ship bound for Havana. Present documentation seems to suggest that the embarkation occurred from St. Augustine. Some of these may have returned later to form the "Spanish Indians." Some may have hidden in the Everglades.

The Florida Indians, indigenous and immigrant (Seminole), were being annihilated in Florida by disease, by the white man or by their own kind. Over a century later in 1880, it is reported that only 208 Seminoles remained and the Seminoles themselves had been immigrants to Florida for no more than two centuries.

In summary, indigenous natives lived in the Keys until early 1700. They shared the Keys with the Creeks, later to be known as Seminoles, until around 1770. Afterwards, the Keys were primarily used by the Seminoles. NOTE: In 1771, the Florida Creeks and their associates began to be referred to as Seminoles.

Source: http://www.keyshistory.org/histindians.html

American Indian Culture Groups Map

Ideas for Teaching About Native Americans

Source: The original article by Carol Otis Hurst, from which this material was taken, first appeared in the Library Corner column of Teaching K-8 Magazine.

The study of Native American people and their cultures is a challenge because of the stereotypes that exist, not only in the literature, but in our own minds and in those of the children we teach. Many studies of Indians leave students convinced that all Indians lived in tepees then and still do or that they were all wiped out, not that our ancestors didn't try.

Displays

Get out all the Indian paraphernalia you can find: the models, the novels, the picture books, the maps, the reference materials, the clothing, the handwork. Make a bulletin board entitled: "Learning About the First Americans." Put photographs and prints of Native Americans today and yesterday on the bulletin board. Later, as the various groups get their research questions formulated, put the questions on and around the bulletin board and display areas. Leave another bulletin board blank except for the title statement, "Did You Know That …?" As the children find interesting facts in their research, they can print the fact on some appropriately decorated sentence strip and place it on the bulletin board.

Picture Book Starters

Start with a picture book at each grade level. Challenge yourself to use a different one with each group, designed to help focus their thinking on Native Americans. Some suggestions include:

Where the Buffaloes Begin, Olaf Baker, Penguin ISBN 0140505601, paperback

Buffalo Woman, Paul Goble, Bradbury ISBN 0027377202, library binding

The Gift of the Sacred Dog, Macmillan ISBN 0020432801, paperback

Girl Who Loved Wild Horses,, Bradbury ISBN 0027365700, hardcover

The Desert is Theirs, Byrd Baylor, Macmillan ISBN 0689711050, paperback

Hawk I'm Your Brother, Macmillan ISBN0689711026, paperback

When Clay Sings, Macmillan ISBN 0689711069, paperback

Knots on a Counting Rope, Bill Martin, Jr., Holt ISBN 0805005714, library binding

The Goat in the Rug, Charles Blood, Alladin ISBN 0689714181, paperback

Annie and the Old One, Little ISBN 0316571172, library binding

Look at the art motifs as shown in these books, particularly those by Goble. Compare them to those in pictures and objects of handwork by Native Americans. Look at prints of work by Remington and decide how they portrayed the Indian.

The Term "Native Americans"

Before we go any further, what about the name, "Native Americans"? I know people that prefer that reference and others who prefer the term "Indian." Who started each name? What do the people near you prefer? What do the various tribes call themselves? For example, the Navajo have no "v" sound in their language. What do they call themselves?

Gathering Information

What do your kids know about America's first people? Get them listing the things they know. Write down everything they give you without comment. You'll get lots of misconceptions as well as some facts and understandings. Display their comments on newsprint or on the overhead so that all can see. Together, categorize the facts into groups. If children point out contradictions, circle the facts in question.

Make a similar listing of things the children want to know about the subject of Native Americans. Again, together with the children, organize the questions into logical groupings.

Look at your own area. What tribes lived there? Are there any of that tribe still living? What do they do? Where do they live? Make a list of the places and things in your area that have Indian names.

Nonfiction

Get on with the study by getting out all the good non-fiction on American Indians such as the series on the various tribes published by Chelsea House. Don't neglect other great non-fiction, such as:

Only the Names Remain, Alex Bealer, Econoclad ISBN 0785790640, hardcover

Indian Chiefs, Russell Freedman, Holiday ISBN 0823406253, library binding

The Apache, Patricia McKissack, Childrens ISBN 0516419250, out of print

The Cheyenne, Dennis Fradin, Childrens ISBN 0516412116, paperback

The Choctaw, E. Lepthien, Childrens ISBN 0516012401, library binding

Sitting Bull and the Plains Indians, Watts ISBN 0531181022, out of print

The Story of Wounded Knee, R. Stein, Childrens ISBN 0516446657, paperback

Have some children write to the Council for Indian Education, 517 Rimrock Rd, Billings, Montana 59107. The group publishes books and pamphlets on Native Americans by Native Americans.

Look at such books as Happily May I Walk by Arlene Hirschfelder (Scribners, 1986 ISBN 0684186241. Out of Print.), as well as Byrd Baylor's books listed previously for a look at Indians of today to dispel prejudices and misconceptions about Native Americans.

Make charts such as the following to organize the information:

TRIBE	LOCATIONS	TRADITIONAL HOUSING	TRADITIONAL CLOTHING	FAMOUS INDIVIDUALS	POPULATION THEN/NOW

Famous Native Americans

Children can research the lives of some famous Indians and make posters on their lives and accomplishments. Some possibilities include: Maria Tallchief, Jim Thorpe, Sitting Bull, Geronimo, Sequoyah, Sacajawea, Crazy Horse, Chief Joseph, Squanto, Black Hawk and Pocahontas. Speaking of the latter, don't miss Jean Fritz's Double Life of Pocahontas (Penguin, 1987 ISBN 0399210164, hardcover). Look at some while people whose lives impacted on the Indians such as: Andrew Jackson, James Buchanan, Kit Carson, Buffalo Bill, Daniel Boone, William Bradford, Davy Crockett, George Catlin, Marcus Whitman, Peter Minuit, Jim Bridger, and Jeddediah Strong Smith. Debate such questions as: Did this person help the white settlers, the Indians, him or herself or a combination of people? Should today's Native Americans be proud of or grateful to this person? Why or why not? How did the railroad, the Civil War and the Pony Express affect the lives of Indians?

Indian Mythology

Get out some of the books on Indian mythology such as John Bierhorst's The Girl Who Married a Ghost and Other Tales from the North American Indian (Macmillan, 1978 ISBN 0027097404, paperback) and Gretchen Mayo's Star Tales: North American Indian Stories About the Stars (Walker, 1987 ISBN 0802766730, paperback) and compare some of their tales with those of the Greeks and Romans. Compare creation stories from Native American cultures as well as others.

Poetry and Prose by Native Americans

Also have some of the beautiful prose and poetry of Native American's such as that in John Bierhorst's In the Trail of the Wind: American Indian Poems and Ritual Orations (Farrar, 1971 ISBN 0374336407, paperback). Children can copy some of them on to paper painted to look like birch bark.

Novels

Don't neglect the longer works of fiction involving Native Americans. There are Lynn Banks' books The Indian in the Cupboard (Avon ISBN 0380600129, paperback), The Return of the Indian (Avon ISBN 0380702843, paperback), and Secret of the Indian (Doubleday ISBN 0385262922, paperback) of course, already wildly popular with children at many grade levels.

What do some Native Americans think about these books by an English author? Is there a prejudice evident in her making them into tiny plastic characters?

Some children will enjoy Jean George's The Talking Earth (Harper, 1987 ISBN 0064402126, paperback). It's the story of a young Seminole girl who is sent into the Everglades as part of a rite of passage. The stay turns into an ordeal as the intended three week vigil turns into 13 weeks.

Jamake Highwater has written some wonderful books on Native American cultures. His Legend Days (Harper, 1984 ISBN 0060223030, out of print) is about an Indian girl fleeing from an outbreak of smallpox who has a vision which fills her with power.

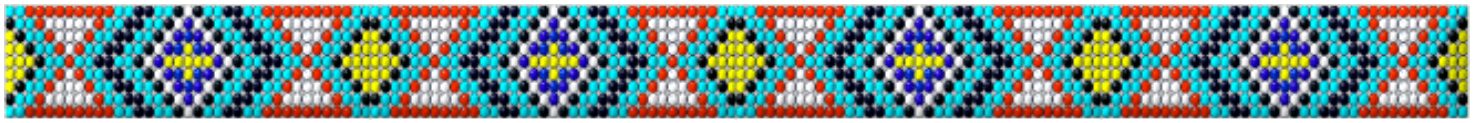
Contrast the nonfictional Only the Names Remain, listed previously, with Scott O'Dell's Sing Down the Moon, the story of the Navajo's forced Long Walk as seen through Bright Morning and her husband, Tall Boy.

A different look is given to Joyce Rockwood's Groundhog's Horse (Holt, 1978 ISBN 0805011730, paperback). When this eleven year old Cherokee boy's horse is stolen by the Creeks, he resolves to get it back and does so in spite of the lack of support from his tribe.

Comparing Information

Compare the information gained in the fictional works with that of the non-fiction. Investigate any discrepancies.

Speaking of discrepancies, hand out copies of that first "report" you did at the beginning. Let children circle any misconceptions or inaccuracies in their first thoughts about Native Americans to see what they have learned in the past few weeks.

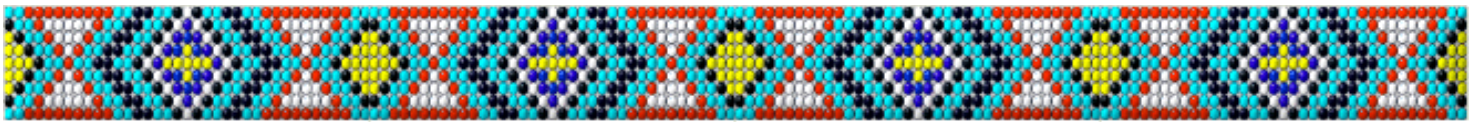


Lesson Plans

For

Teachers of

Elementary Students



American Indian Stereotypes

OBJECTIVES:

Students will identify Native American Indian tribes and research their lifestyles.

SUGGESTED TIME: 60 minutes

DESCRIPTION OF ACTIVITIES:

1. Begin this lesson by asking students to draw a picture of a Native American, their home and their surroundings. The students will likely draw pictures that include many stereotypes and over generalizations about Native Americans.

2. Ask several students to share their drawings and make a list on the board of some of the similarities seen in the students' drawings.

3. Ask students where they learned to picture Native Americans this way. Answers will likely include television and movies.

4. Explain that many of the images we see are not accurate or only accurate to a limited number of tribes; i.e., the nomadic Plains tribes whose nomadic cultures ended in the late 1800s.

5. Discuss the concept of stereotyping and use the student's drawings to illustrate how we have learned to stereotype most Native Americans from our television and movie experiences. Among the stereotypes and overgeneralizations students might have included in their drawings include:

   Teepees -- Teepees were common to some Plains Indian tribes, but not to many other tribes.

   War bonnets -- Some tribes wore war bonnets, but not all. Not all war bonnets looked alike.

Bows and arrows -- Some tribes hunted and fought with bows and arrows, but most tribes used a wide variety of tools and weapons.

Headbands – Headbands were not typical of most tribes' dress.

Horses or buffaloes - Horses and buffalo hunting were common to only the Plains tribes.

6. To illustrate the wide variety of cultures that exist among Native Americans, show students pictures of other Native American culture groups,; e.g. Southwest, Eastern Woodlands, Northwest Coast.

ASSESSMENT STRATEGY:

Ask students to locate at least 3 pictures of Native Americans that clearly show the diversity that existed among the tribes and cultures.

MATERIALS/AIDS NEEDED:

Drawing material

Photos/drawings of various Native American tribes

Florida's Native Americans

OBJECTIVES:

Students will Identify Native American Indian tribes and research their lifestyles.

SUGGESTED TIME: 180 minutes

DESCRIPTION OF ACTIVITIES:

1. Provide students with "Florida's Native Americans" hand-out. The students may read the information about the various Florida Native American tribes individually or in groups.
2. Distribute the "Native Floridians" chart. Students may work individually, in pairs or in groups to complete the chart. Each heading should include at least one example.
3. Extension Activity: Students could extend the activity by dividing into groups, according to native Florida tribes, and create a skit or dramatization of daily life in the tribe, reflecting their traditions and customs, how they used natural resources, and how they dealt with the incoming Europeans.

ASSESSMENT STRATEGY:

Successful accomplishment of this lesson will be demonstrated by the students producing an accurate chart of the various Native Floridian tribes. If the extension activity is selected, the skit or dramatization should accurately reflect the various Native Floridian cultures and their ways of life.

SOURCES:

- Harcourt Horizons-Florida; Harcourt School Publishers; Harcourt Incorporated,2005
- http://fcit.usf.edu/florida

MATERIALS/AIDS NEEDED:

"Florida's Native Americans" reading passages
"Native Floridians" compare and contrast chart

FLORIDA'S NATIVE AMERICANS

Southern and Central Tribes

The Calusas - A Fierce People

Many different groups of Native Floridians lived in southern and central Florida. The Calusas were the largest and strongest among these groups. The name *Calusa* means "a fierce people."

The Calusas had lands on Florida's southwestern coast, from Charlotte Harbor to the Ten Thousand Islands. The Calusa chief and his family may have lived on Mound Key. Mound Key is a small island in Estero Bay near present-day Fort Meyers.

Chief Carlos was one of the most powerful Calusa chiefs. A Spanish visitor to Florida in the 1500's described Chief Carlos as "the most handsome and the tallest Indian of the region, a great warrior and one who had many subjects [followers}...."

Like all Native Americans, the Calusas used natural resources to meet their needs. Because the Calusas lived along the Gulf of Mexico, fish and shellfish were their most important foods. The Calusas caught fish in large woven nets. They ate so much shellfish that the shells they threw away formed giant middens (a trash pile). This may be why Spanish explorers named the territory of the Calusas "the Coast of Shells."

The Calusas used shells mixed with soil to make mounds as tall as 30 feet (9 m). They built temples and other important buildings on top of these mounds.

The Calusas were also excellent sailors. They dug long canals through marshes and across islands to create water routes. They traveled in dugouts to neighboring tribes to trade. The canals made travel faster and easier. The Calusas even traveled as far as Cuba in the dugout canoes they made from cypress trees.

Because the Calusas were so powerful, other tribes in southern Florida paid tribute to them. **Tribute** is payment made for protection. The tribute increased the wealth of the Calusas.

The Tocobagas - Mound Builders

The Tocobagas lived at the northern end of Tampa Bay. The salt water of Tampa Bay was full of fish and shellfish. There were also freshwater streams that held many different kinds of food.

Many tribes lived in the Tampa Bay area, not just the Tocobagas. Much of the land in southern and central Florida was too wet for farming. So Native Americans who lived in the area fished, gathered plants, and hunted for food.

One thing made the Tocobagas different from any other tribe in central Florida. They were not farmers, but they had corn. No one knows how they got it. Tribes north of Tampa Bay, near present-day Dade City, did grow corn, so the Tocobagas may have gotten it from them.

The Tocobagas lived in small villages. They built their houses around a public square, now called a **plaza**. The plaza was where the villagers would meet to talk and to celebrate special events.

The Tocobagas were mound builders. In each village, they built a mound next to the plaza. Often, they built the chief's house and temples on top of mounds. Tocobaga villages also had burial mounds. These may have been in the village or outside of it nearby.

When a Tocobaga chief died, the people of the village held a ceremony for him. A **ceremony** is a series of actions done during a special event. The villagers put the chief's body in the temple for four days. During those four days they fasted, or did not eat any food. The fasting was to show respect for the chief. At the end of the four days, the villagers gathered to say prayers. Then they buried the chief in one of the burial mounds.

The Tequestas - Indians of the Southeast

South of the Tocobagas and bordering the Calusas were the Tequestas. The Tequestas were one of the groups that paid tribute to the Calusas. The Tequestas lived in southeastern Florida, on the Miami River, near Biscayne Bay. The Tequesta chief lived in the largest village, which was close to the mouth of the Miami River.

Like the Calusas, the Tequestas were mainly hunters and gatherers. They ate mostly fish and shellfish but also hunted bears, deer, and other animals in the Everglades for food. They gathered palm nuts, palmetto berries, sea grapes, and coco plums. The Tequestas even ground up the roots of some plants to make flour for baking.

The Tequestas used resources from land and water to meet their other needs as well. They turned sharks' teeth into knives, clay into pottery, and cyprus logs into dugouts. The Tequestas also made drinking cups, fishhooks, arrows, and tools from shells.

The Tequestas, however, never grew as powerful as the Calusas. As a result, they paid tribute to the Calusas to avoid conflicts.

Tribes of Northern Florida

The Apalachees - A Farming People

The Apalachees lived in the western Panhandle of Florida between the Aucilla and Ochlockonee Rivers. This tribe lived north and west of the Calusas, Tequestas, and Tocobagas.

Unlike central and southern Florida, northern Florida had rich land. This made it possible for the Apalachees to grow most of their food. The Apalachees stored their food in raised buildings called garitas. The Apalachees became excellent farmers of squash, beans, and corn. In fact, these vegetables grew so well together that the Apalachees called them the "Three Sisters."

Even though the Apalachees farmed more than other Native Floridians, they still hunted, fished, and gathered shellfish for food. They also gathered wild plants, nuts, and berries to eat.

Every native group in Florida had its own traditions. A **tradition** is an idea or way of doing something that has been handed down from the past. One important Apalachee traditon was a ball game played during the summer. Players from different villages took part in the game, which could last for several days. Two equal teams - sometimes with as many as 50 players on each team - played the Apalachee ball game. The object of the game was to score points with a small ball made of deerskin and stuffed with clay. On the playing field stood a tall, thick log with an eagle's nest on top of it. A team received points for kicking the ball against the log or into the eagle's nest. The game was part of the Apalachees' religious ceremonies, and it was also played just for sport.

Each tribe in Florida also had its own government, or system for deciding what is best for a group of people. A government has both leaders and rules. It is supposed to protect its people and settle their problems.

Leading the Apalachee government were two head chiefs. Each had a special job. One head chief ruled when the Apalachees were at peace. The other head chief was in charge during times of war.

Each Apalachee village also had its own chief. The village chiefs were watched over by a chief who ruled several villages. In turn, this chief reported to the two head chiefs.

Like other Native Floridians, the Apalachees built mounds. The earliest Apalachee mounds were built about 1,000 years ago at Lake Jackson near Tallahassee. The Apalachees' mounds served many purposes. Some mounds had a temple or a chief's home built on top. Others were used as burial sites.

The Timucuas - A Forest People

The Timucuas lived in central and northeastern Florida, between the Aucilla River and the Atlantic Ocean. Their lands stretched almost as far south as present-day Orlando.

The Timucuas' ways of life were tied to the forests. The people cut logs from the trees to use as posts and poles in the round houses that they built. They used palm leaves and branches for the roofs. They also carved tools and dugouts from wood.

The forest provided the Timucuas with food, too. They gathered the nuts and fruits that grew wild there. They also hunted wild animals, such as turkeys, deer, and bears. The Timucuas cooked the meat over an open flame. They made clothing from the animal skins and tools from the bones.

Rivers and streams were another important source of food - fish and shellfish. The Timucuas hunted alligators. The Timucuas also used the water routes to travel by dugout. They paddled to other villages to trade with the people there.

Like the Apalachees, the Timucuas were farmers. They grew corn, beans, and squash. A village's distance from the sea affected how much its people depended on farming. The Timucuas who lived close to the sea may have gotten more of their food from fishing. Timucuas who lived far inland may have grown most of their food.

The basic unit of Timucuan government was the village. A village was made up of several clans, or extended families. Villages agreed to help each other, especially if one of the villages was attacked.

The villagers also helped each other by providing food. Each village had a public storehouse where the clans brought their crops. This food could be shared by all the villagers during hard times. In this way, the Timucua Indians worked together for the common good of their tribes.

Like other Native Floridians, the Timucuas left no written story telling of their culture. Much of what is known about them comes from artifacts and the writings of early European explorers.

One such explorer was Jacques Le Moyne, a French artist and mapmaker who visited Florida in 1564. Le Moyne drew pictures of the Timucuan people and villages. He also wrote descriptions of their daily lives. One story, for example, tells of a Timucuan family crossing a stream to have a picnic.

Le Moyne's drawings show what the Timucuas looked like. Men tied their long hair in a knot on top of their heads. Both men and women wore clothing made from plant fibers, deerskins, and Spanish moss.

European explorers also described how the Timucuas worked. Timucuan men and women worked together in the fields. The men broke up the ground. They used hoes made from fish bone or stone and wood. Women followed the men and poked holes in the soil. Then more women followed, planting seeds in the holes.

The Timucuas often grew more food than they could eat. They stored the extra food for times when food was **scarce**, or limited.

By 1562, explorers had found about 150 Timucuan villages. The villages were alike in many ways. Each had a meeting house. This was where the Timucuan leaders met to talk and to make plans. The villagers also held ceremonies in the meeting house. Some ceremonies were just for men, but there were others that everyone could attend.

Like all Native Floridians, the Timucuas celebrated and worshiped nature. They held ceremonies before they hunted, fished, or harvested crops. The **cacique**, or chief, and the **shaman**, or religious leader, led some of these ceremonies. When a cacique or other village leader died, everyone attended a special ceremony.

Tribes of Middle Florida

The Seminoles - "The Runaways"

By the mid-1700's, many Native Americans in northern Florida had either died of disease or been enslaved by the British. Then Creek and Yuchi Indians from what is now Alabama and Georgia began to move into northern Florida. In addition, some of the Yamasee allies of the

British stayed in Florida. These newcomers were called Seminoles. Some say that *Seminole* comes from the Spanish word *cimarrones* meaning "runaways." Others believe the name comes from a Native American word meaning "free people."

Tallahassee was located in what became known as Middle Florida. Middle Florida was an area between the Apalachicola and the Suwannee rivers. More than 5,000 Seminoles lived there.

As settlers moved into Middle Florida, they fought with the Seminoles over land and farm animals. They also disagreed over the runaway slaves that the Seminoles welcomed. Governor DuVal ordered the Seminoles to leave Middle Florida because of these conflicts. The Seminoles refused.

Governor DuVal arranged a meeting between the Seminoles and the United States Army in September 1823 at Moultrie Creek, south of St. Augustine. General James Gadsden came with troops. Neamathla, the Miccosukee village chief, represented the more than 400 Seminoles who attended.

After negotiating for more than two weeks, the two sides signed the Treaty of Moultrie Creek. Finally, the Seminoles agreed to give up 24 million acres of land and promised to move south. They also agreed to stop helping runaway slaves. The Seminoles were given a reservation of 4 million acres south of what is now Ocala in Central Florida. A **reservation** is land the national government sets aside for use by Native Americans. The Seminoles also received farm animals, tools, and other supplies, and money. The reservation was not large enough for the Seminoles to gather or plant all the food they needed.

Andrew Jackson became the seventh President of the United States in 1829. At that time, settlers in Florida and the rest of the southern United States were eager to move onto Native American lands. They wanted the government to give it to them.

President Jackson agreed. He and Congress worked together to pass the Indian Removal Act in 1830. The act set up the Indian Territory - a huge reservation in what is now Oklahoma. All Native Americans living east of the Mississippi River had to relocate to the Indian Territory. To **relocate** is to leave one place to live in another place.

President Jackson put General James Gadsden in charge of getting the Seminoles to leave Florida. Gadsden told the Seminoles that they had to leave Florida within three years. If they did not go, they would be forced to leave.

The Seminoles sent seven chiefs to look at the land in the Indian Territory. In March 1833, the Seminole chiefs signed a treaty agreeing to move to the Indian Territory. Later some chiefs said they had not signed the treaty. Other chiefs said they had been tricked into signing it. The United States government, however, was determined to make the Seminoles leave Florida.

Many Seminoles did not want to leave their homes in Florida. They decided that they would not leave Florida without a fight. They chose Osceola as their leader. Osceola was not a chief, but the Seminoles admired him.

On December 28, 1835, Osceola and his warriors killed General Wiley Thompson and another United States officer as they were walking outside the walls of Fort King, the U.S. Army's headquarters. Later that same day, another group of Seminoles attacked Major Francis Dade and more than 100 soldiers as they were marching from Fort Brooke, near present-day Tampa, toward Fort King. Only three soldiers lived to tell about what became known as the Dade Massacre. This was the beginning of what came to be called the Second Seminole War.

The Seminoles were greatly outnumbered by the thousands of American troops who came to Florida. The Seminoles fought hard but the American soldiers forced them farther south, their crops were ruined, and their farm animals were killed.

Many times during the war the Seminoles went to United States Army camps to talk of peace. General Thomas S. Jesup decided to trick the Seminoles by pretending to want to have a peace talk. In September 1837, Seminole Chief Coacoochee and other Seminoles met with Jesup at Castillo de San Marcos in St. Augustine. Once the Seminoles were inside, the general put them in prison. He later captured Osceola in the same way. Osceola later died in prison.

The Seminoles kept fighting after Osceola's death, but it was a war they could not win. Many Seminoles were forced to go west. Others died from wounds or sickness. In 1841, Coacoochee finally gave up, along with 300 of his people. August 14, 1842, was the official end of the Second Seminole War. It was the longest and most expensive Native American war in United States history. About 1,500 American soldiers were killed. An unknown number of Seminoles and settlers died. Within a few months of the war's end, most of the 6,000 Seminoles in Florida

were relocated to the Indian Territory. About 200 to 300 Seminoles remained in Florida, making their homes deep in the Everglades. The Seminoles fought the United States again in the Third Seminole War which took place between 1855 and 1858. However, this war was small compared to the Second Seminole War.

Native Americans remain a part of Florida's population today. In 1975, the Indian Self-Determination and Education Assistance Act helped Native Americans to provide their own services to tribal members. And, new laws gave Native Americans some special business privileges. The Seminoles and Miccosukees have used those laws to set up successful businesses. These tribes run casinos in Miami, Hollywood, Tampa, Okeechobee, and Immokalee. Tribes have also set up successful agricultural businesses.

Traditional Native American culture has not disappeared. Seminoles celebrate the Green Corn dance in early summer. Also, some Native Americans still make traditonal crafts, such as palmetto dolls. On the Big Cypress Reservation, in southern Florida, there are still *chickees* - traditional Seminole and Miccosukee homes.

Native Floridians

Complete the chart below to compare and contrast the six native Floridian tribes.

Name of Tribe	Location in Florida	How they got their food	Customs and Traditions (examples)	How they used natural resources	What they ate
1.					
2.					
3.					
4.					
5.					
6.					

Where Did Florida's Native Americans Live? Map Activity, Make a Time-line

OBJECTIVES:

- Identify Native American Indian tribes and research their lifestyles.
- Discuss major conflicts in Florida's history.
- Examine artifacts representative of Florida's history and culture.
- Define the terms discrimination, prejudice, and stereotype and give examples of each.
- Compare and contrast the customs and traditions of various culture groups.
- Define conflict and discuss factors that cause conflict.

SUGGESTED TIME: 120 minutes

DESCRIPTION OF ACTIVITIES:

1. Distribute handouts (text and maps) of the six Native Floridian Tribes: Timucua, Tequesta, Calusa, Tocobaga, Apalachee, and Seminole.

2. Students may read the text individually, in pairs, or small groups, focusing on the location of the various Native Floridian tribes and the time sequence of events.

3. Distribute the Florida blank outline map. The students will fill in the map showing which Floridian tribes lived in which part of Florida. They will need to create a key (color-coded) to differentiate between tribes, and give their completed map a title.

4. **Time-line Activity:** This strategy helps students chronologically organize information found in a text. It visually and graphically shows the students how events occur over time. It is most effective with historical texts, as well as biographies, social studies, and science. A time-line is created by drawing a straight line and inserting dates and events in-between.

5. The teacher introduces students to the concept of a time-line by showing several examples, and by modeling one as a whole-group activity.

6. The teacher instructs students to create a time-line using the dates and information given in the text. Drawing paper and rulers will be needed. This activity can be done in cooperative groups, or individually.

7. The students may wish to add illustrations.

8. **Extension Activity:** Cause and Effect Tree. This strategy helps students identify cause and effect relationships. It is important to stress that sometimes one cause may have several effects, or several causes may lead to one effect.

9. After reading an informational/historical text, the students brainstorm in small groups the cause and effect relationships found in the text.

10. The teacher introduces a visual aid of a tree with many branches either on the board or chart paper, as well as on worksheets for each student.

11. The students write the cause on the trunk of the tree.

12. On each branch the students write the effects of the cause. If there is more than one cause and effect relationship in the text, use another tree.

13. The students may share their cause and effect trees and/or extend them into paragraph form.

ASSESSMENT STRATEGY:

Successful accomplishment of this mapping lesson will be demonstrated by the students producing an accurate Florida map illustrating where the various Native Floridian tribes lived. The map should include a title, a key, and be color-coded to differentiate between the various Native American peoples in Florida. A successful performance outcome of the time-line will be demonstrated by the students producing a clear and accurate time-line of the major historical events of each tribe in chronological order. If the extension activity is selected, the cause and effect tree should reflect an accurate connection between various causes and subsequent effects in the informational text reading and should exhibit good critical thinking skills.

SOURCES:

- Harcourt Horizons-Florida; Harcourt School Publishers; Harcourt, Incorporated, 2005

- http://fcit.usf.edu
  Click on: "Exploring Florida: Social Studies Resources for Students and Teachers"
  Then click on: Curriculum: "Florida Then and Now"

MATERIALS/AIDS NEEDED:

- Reading Passages about the six Native American tribes in Florida: Timucua, Tequesta, Calusa, Tocobaga, Apalachee, and Seminole
- Florida Blank Outline Map

The Timucua

The Timucua (tee-MOO-qua) settled in central and northeastern Florida. It is believed that the Timucua may have been the first Native Americans to see the Spanish explorers when they landed in Florida. Early explorers often used the language of the Timucua to communicate with other tribes.

Life in the Villages

In Timucuan villages, there were usually two kinds of houses. One type of home, referred to as a long house, was built using poles for the frame, bark for the walls, and branches from palmetto palm trees for the roof. The other type of home was round and covered with leaves of palm trees.

The Timucua were known to have more permanent villages than the other tribes. Each family had their own home but the cooking took place in the village and meals were held daily in a central location. They wore clothing made from deerskin and woven cloth. The men wore their hair long with a topknot.

Timucua liked to hold ceremonies for planting, harvesting, and honoring leaders who died. A **shaman**, the religious leader of the tribe, conducted the ceremonies.

Hunting and Fishing

The Timucua, like other Native Americans, were skilled hunters and fishermen. The men made tools for hunting and fishing. They used spears, clubs, bows and arrows, and blowguns, to kill their game. Some of the game that they used for food included bears, deer, wild turkey, and alligators. They smoked the meat over open fires. The women would clean and prepare the animal hides and use them for clothing.

The men also caught fish, clams, and oysters for food. They used a fishing trap called a **weir**. This trap was a wood fence that stretched across a stream or river to catch fish. Once the fish swam over the fence in high tide, the weir caught them as the tide went out.

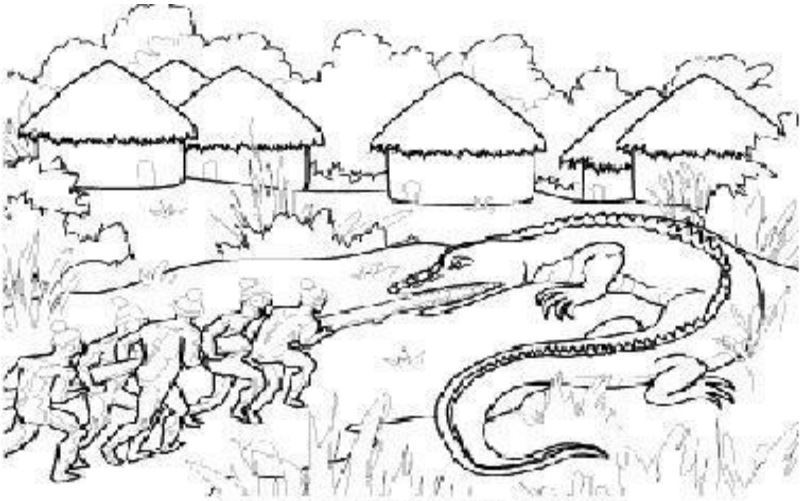
Farming was another important means of obtaining food for the Timucua. The main crops that they harvested were **maize** (corn), beans, gathered roots, nuts, and wild berries to eat. The women also made pottery to use for cooking.

Fighting War and Disease

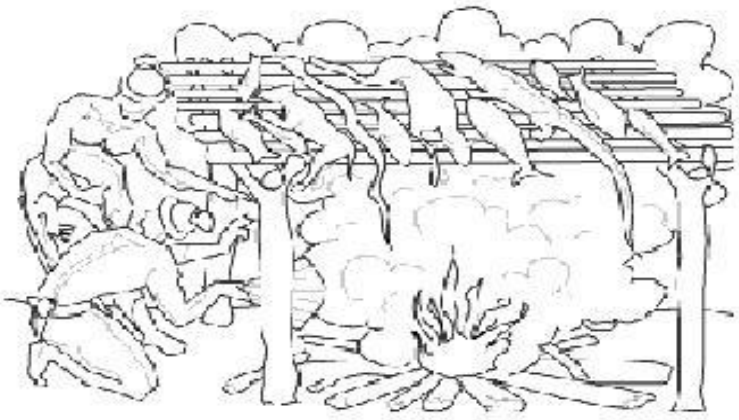
During the time period from 1649 through 1656, the population of the Timucuan tribe began to diminish. Although the Timucua were one of the more peaceful tribes, they would fight back when pushed. The war with the English and other Indians decreased their numbers. In addition, a series of epidemics struck them, the major one being smallpox. As the tribe died out, it is believed that those who survived the disease may have later joined the Seminole Tribe.

The Timucua – Map

The Timucua



Timucuan men hunted alligators.



The Timucua preserved meat by smoking it over a fire.

The Tequesta of Biscayne Bay

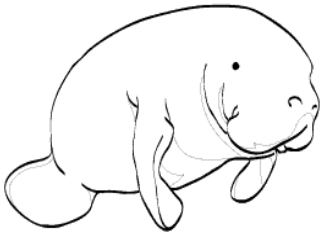
The Tequesta (tuh-KES-tuh) were a small, peaceful Native American tribe. They were one of the first tribes in South Florida and they settled near Biscayne Bay in the present-day Miami area. They built many villages at the mouth of the Miami River and along the coastal islands. The chief lived in the main village at the mouth of the Miami River.

Like other tribes in South Florida, the Tequesta were hunters and gatherers. They relied mainly on fish, shellfish, nuts, and berries for food. The men caught sharks, sailfish, sea cows, and porpoises in the waters of Biscayne Bay and the Miami River, while the women and children collected clams, conchs, oysters, and turtle eggs in the shallow waters. The **sea cow** (manatee) was considered a delicacy and was served mainly to the chiefs and other prominent leaders. The Tequesta also gathered palmetto berries, coco plums, sea grapes, and palm nuts to eat. In the Everglades, they hunted bear, deer, wild **boar** (pig), and small mammals. The Tequesta made flour by grinding up the roots of certain plants. Unfortunately, these food sources were not very plentiful along the southern coast, so the Tequesta never became a large or powerful tribe compared to their western neighbors, the Calusa.

The Tequesta used shells and sharks' teeth for a variety of tools. These included hammers, chisels, fishhooks, drinking cups, and spearheads. Sharks' teeth were used to carve out logs to make canoes.

During the 1500s, Europeans began arriving in Florida. At first, the Tequesta did not welcome these new visitors. But before long, the Europeans won their friendship by bringing gifts of colored cloth, knives, and rum.

The Tequesta numbered about 800, but they started to die out as a result of settlement battles, slavery, and disease. By the 1800s, the Tequesta tribe had only a few survivors.



The manatee was considered a special food served only to the most important leaders of the tribe.

The Tequesta – Map

The Calusa: "The Shell Indians"

The Calusa (kah-LOOS-ah) lived on the sandy shores of the southwest coast of Florida. These Indians controlled most of south Florida. The population of this tribe may have reached as many as 50,000 people. The Calusa men were tall and well built with long hair. Calusa means "fierce people," and they were described as a fierce, war-like people. Many smaller tribes were constantly watching for these marauding warriors. The first Spanish explorers found that these Indians were not very friendly. The explorers soon became the targets of the Calusa attacks. This tribe was the first one that the Spanish explorers wrote home about in 1513.

How the Calusa Lived

The Calusa lived on the coast and along the inner waterways. They built their homes on stilts and wove Palmetto leaves to fashion roofs, but they didn't construct any walls.

The Calusa Indians did not farm like other Indian tribes in Florida. Instead, they fished for food on the coast, bays, rivers, and waterways. The men and boys of the tribe made nets from palm tree webbing to catch mullet, pinfish, pigfish, and catfish. They used spears to catch eels and turtles. They made fishbone arrowheads to hunt for animals such as deer. The women and children learned to catch shellfish like conchs, crabs, clams, lobsters, and oysters.

The Calusa as Shell Indians

The Calusa are considered to be the first "shell collectors." Shells were discarded into huge heaps. Unlike other Indian tribes, the Calusa did not make many pottery items. They used the shells for tools, utensils, jewelry, and ornaments for their shrines. Shell spears were made for fishing and hunting.

Shell mounds can still be found today in many parts of southern Florida. Environmentalists and conservation groups protect many of these remaining shell mounds. One shell mound site is Mound Key at Estero Bay in Lee County. Its construction is made entirely of shells and clay. This site is believed to be the chief town of the Calusa, where the leader of the tribe, Chief Carlos lived.

Archaeologists have excavated many of these mounds to learn more about these extinct people. Artifacts such as shell tools, weapons, and ornaments are on display in many Florida history museums.

The Calusa as Sailors

Living and surviving on the coast caused the tribesmen to become great sailors. They defended their land against other smaller tribes and European explorers that were traveling by water. The Caloosahatchee River, which means "River of the Calusa," was their main waterway.

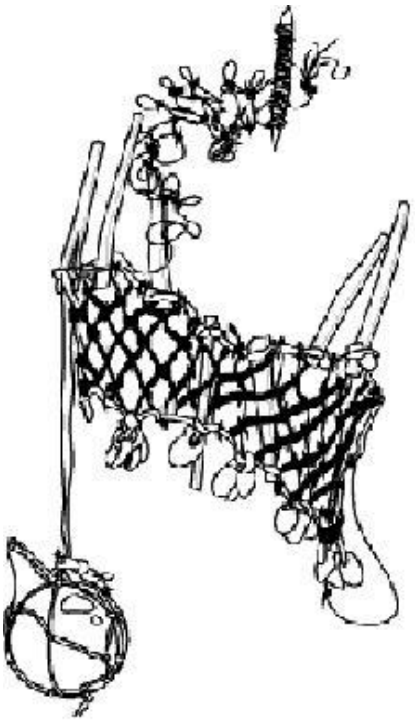
They traveled by dugout canoes, which were made from hollowed-out cypress logs approximately 15 feet long. They used these canoes to travel as far as Cuba. Explorers reported that the Calusa attacked their ships that were anchored close to shore. The Calusa were also known to sail up and down the west coast salvaging the wealth from shipwrecks.

What Happened to the Calusa?

What happened to these fierce sailing Indians? The Calusa tribe died out in the late 1700s. Enemy Indian tribes from Georgia and South Carolina began raiding the Calusa territory. Many Calusa were captured and sold as slaves.

In addition, diseases such as smallpox and measles were brought into the area from the Spanish and French explorers and these diseases wiped out entire villages. It is believed that the few remaining Calusa Indians left for Cuba when the Spanish turned Florida over to the British in 1763.

The Calusa - Map



The men and boys made nets to catch mullet, pinfish, pigfish, and catfish.

Tocobaga Indians of Tampa Bay

Where and How They Lived

The Tocobaga Indians lived in small villages at the northern end of Tampa Bay from 900 to the 1500s. Each village was situated around a public area that was used as a meeting place. The houses were generally round and built with wooden poles holding up a roof of palm thatches.

The Tocobaga Indians built mounds within their villages. A **mound** is a large pile of earth, shells, or stones. The chief's home and the tribe's temple were each built on a mound. The Tocobaga also built burial mounds outside the main village area as a place for burying the dead.

The women of the Tocobaga tribes had a garbage heap called a **midden**, which was located next to their kitchen. Middens were created by the Tocobagas' use of shellfish for food. The midden consisted of a mound of shells that had grown and become packed together throughout the years as shells were discarded after every meal.

What They Ate

Because of their proximity to both the bay and freshwater streams, the Tocobaga fished and gathered shellfish as their primary source of food. They also ate manatees, which were abundant in the nearby waters.

During this time, the Tampa Bay area was rich with animals such as deer, rabbits, armadillo, and squirrels. As a result, the Tocobaga became great hunters. They also gathered a variety of berries, nuts, and fruit to supplement their diet. Interestingly, the Tocobaga Indians had corn, an unusual find in the Tampa Bay area. It is not clear how they got the corn, but it is speculated that they may have traded with a northern tribe for it.

The Tools They Made

The Tocobaga developed many tools for hunting, cooking, and eating. One such tool was the **adz**. The adz was made of a shell or pointed stone tied to the end of a curved branch. It was used for digging.

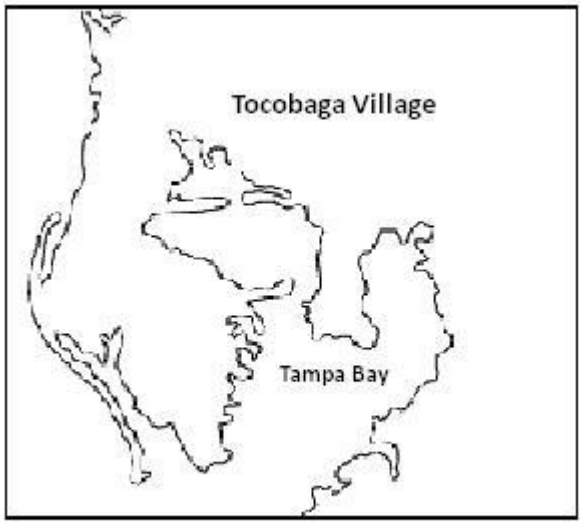
The Tocobaga also constructed a tool by placing a living tree branch through a shell with a hole in it. Over a period of time the branch would grow into the shell. The branch would then be cut off the tree. This produced a sturdy tool used for digging clams.

For hunting, the Tocobaga Indians used a throwing stick called an **atlati**. It looked and functioned much like a spear. It was used to kill animals for food and clothing. While hunting, the Tocobaga would wear deerskin, or sometimes deer heads over themselves, to get close enough to the animals to kill them.

What Happened to Them?

In approximately 1528, Panfilo de Narvaez, a Spanish explorer, arrived in the Tampa Bay area. He and his men found the Tocobaga and brought disease and violence to the tribe's peaceful existence. As a result, the Tocobaga Indians became extinct within the next 100 years.

Archaeological digs in the Safety Harbor area of Florida have uncovered many artifacts, or man-made objects from the Tocobaga. Items such as plates and pots have been found indicating that the Tocobaga Indians were expert potters.



The Tocobaga lived north of Tampa Bay

The Apalachee of Northwest Florida

From at least A.D. 1000, a group of farming Indians was living in northwest Florida. They were called the Apalachees. Other Florida Indians regarded them as being wealthy and fierce.

Where They Lived

The Apalachees' territory extended from the Aucilla River in the east to the Ochlockonee River in the west. Its northern boundary extended to what is now the Georgia state line, and its southern border was the Gulf of Mexico.

How They Lived

Before the first Europeans arrived in Florida, there were probably at least 50,000-60,000 Apalachees. They were a strong and powerful chiefdom living in widely dispersed villages. Their leaders organized their work, and much of their social, cultural, and political life as well. Other tribes respected the Apalachees because they belonged to an advanced Indian civilization, they were prosperous, and they were fierce warriors. As with other Native Americans, they attacked their enemies in small raids and ambushes, and scalped their enemies.

For food, they grew corn, beans, and squash. Men prepared the fields and women tended the crops. Men also hunted bear, deer, and small game, while women gathered nuts and berries.

Traditionally, the men wore deerskin loincloths and women wore Spanish moss skirts. When preparing for battle, the men painted their bodies with red ochre and put feathers in their hair.

The Apalachees played a ball game that was both a sport and part of their religion. One village would challenge another to a match, and the two teams would have up to 100 players each. They used a hard clay ball (about the size of a golf ball) covered with buckskin. Players kicked the ball with their feet toward the goal post, which was a pole topped with a stuffed eagle in a nest. They played the ball game in the spring and summer, and dedicated it to the gods of rain and thunder to ensure rain for their crops.

One interesting characteristic of Apalachee society was their large ceremonial mounds. Some of the mounds had structures on top, and it is generally believed that the largest mound within a complex was the site of the chief's house.

The Spanish Explorers Arrive

An expedition led by Panfilo de Narvaez in 1528 was the first group of European explorers to make contact with the Apalachees. Narvaez came to the Tallahassee area searching for gold on the advice of Indians in the Tampa Bay area where he landed.

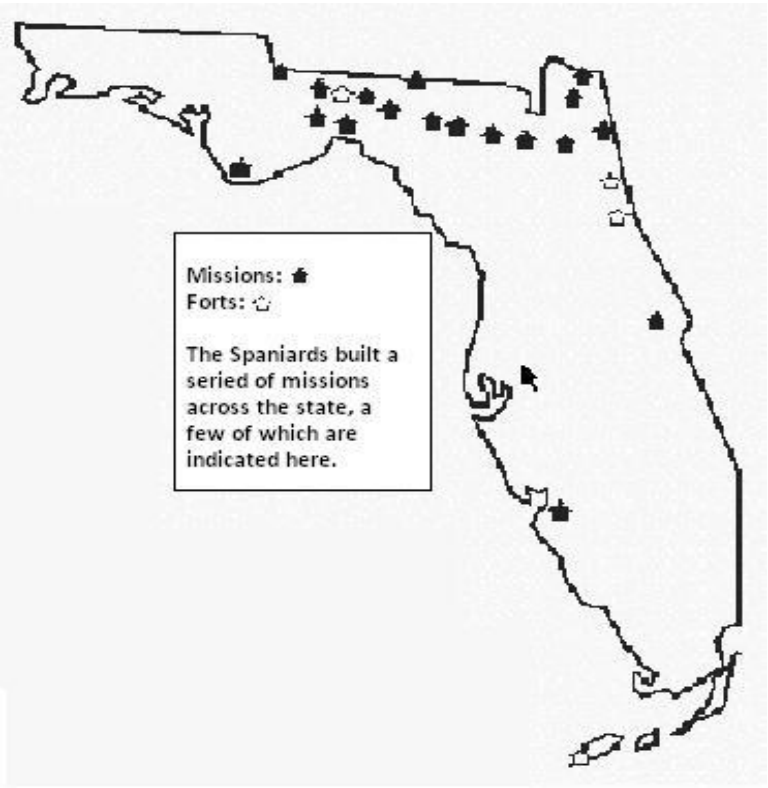
More than a decade later, in 1539, Henando de Soto wintered in Apalachee territory. Both groups of Spanish intruders received a hostile reception and were under an almost constant attack from the Apalachees. The Apalachee population decreased after continual skirmishes and, eventually, contagious diseases that were introduced by the European explorers.

Apalachee rulers requested help from the Spanish friars as early as 1607 when epidemics and the threat of foreign attacks brought about a loss of faith in the traditional customs and leadership. Between 1633 and 1635, at least 5,000 Apalachees converted to Catholicism.

What Happened To Them?

Following a series of devastating attacks on Spanish Florida by the British and their Creek Indian allies, some Apalachees, who were not killed or enslaved, migrated north into Creek territory. In 1763, most of these Apalachees relocated to Louisiana. Today, 250-300 of their descendants still live there. They are the only documented descendants of any of Florida's prehistoric native populations.

Spanish Missions in Northern Florida



The Seminoles

The Seminoles of Florida call themselves the "Unconquered People." They are the descendants of only 300 American Indians who were able to avoid capture by the U.S. army in the 19th century. Today, more than 2,000 Seminoles live on six reservations in Florida – located in Hollywood, Big Cypress, Brighton, Immokalee, Ft. Pierce, and Tampa.

The Seminole were originally part of the Creek Confederation of tribes. In the 1700's, they moved into Florida to escape from slavery in the 13 British colonies to the north. They came to Florida because it was controlled by the Spanish, who had no interest in returning slaves to the British. They shared land with a group of American Indians that spoke a different language - the Mikasuki language. The two groups banded together and became known as the Seminoles, meaning "runaways". Later, the second group of American Indians would become the Miccosukee Tribe.

Originally, the Seminoles were hunters who used muskets (guns) to hunt deer, turkey, and other game and who fished. They gathered fruits, nuts, and berries. Later, however, they settled down and became excellent farmers. They grew corn, sugarcane, guava and bananas. They also were successful in raising stock, including horses and cattle. Joining the Seminole in Florida were runaway black Africans escaping from slavery in North and South Carolina and Georgia. They came to Florida and built settlements near the Seminoles. They formed a union with the Seminoles because both groups feared slavery.

The struggle by several nations to take control of Florida would have a great affect on the Seminole Tribe. In the 1700s and 1800s, Florida was first controlled by Spain, then by Great Britain, then by Spain again, and finally by the United States! A brief summary of the struggle to gain control of Florida is outlined below.

- In 1763, Florida was taken from the Spanish by Britain.
- In 1784, the treaty ending the American Revolution forced Britain to give Florida back to Spain. (The American Revolution was won by the 13 American colonies creating the United States of America.)
- When the United States defeated the British in the War of 1812, the British were forced to leave North America.

How did the struggle to control Florida affect the Seminole Tribe?

- Following the War of 1812, American slave owners came to Spanish Florida in search of runaway African slaves and Seminole Indians. The Seminole, and the runaway slaves had been trading weapons with the British throughout the early1800s and supported Britain during the War of 1812.

- From 1817-1818, the United States Army invaded Spanish Florida and fought against the Seminole and their African American allies. Collectively, these battles came to be known as the First Seminole War. Future U.S. President Andrew Jackson invaded then-Spanish Florida and defeated the Seminoles.

- The Second Seminole War was one of the most costly of the United States-Indian wars. After defeating the U.S. in early battles of the Second Seminole War, Seminole leader Osceola was captured by the United States in Oct. 20, 1837, when U.S. troops said they wanted a truce to talk peace. The majority of the tribe surrendered and moved to Oklahoma. They settled on the western area of the Creek reservation.

- The Third Seminole War started from renewed efforts to find the Seminole remnant remaining in Florida. This war caused little bloodshed. However, it ended with the United States paying a troublesome band of refugees to go west. After the wars ended, over 3,000 Natives had been forced into the western territories of Arkansas and Oklahoma. As few as 300 remained in Florida.

The Seminole Wars

The First Seminole War

Following the War of 1812 between the United States and Britain, American slave owners came to Florida in search of runaway African slaves and Indians. These Indians, known as the Seminole, and the runaway slaves had been trading weapons with the British throughout the early 1800s and supported Britain during the War of 1812. From 1817-1818, the United States Army invaded Spanish Florida and fought against the Seminole and their African American allies. Collectively, these battles came to be known as the First Seminole War.

Florida Becomes a United States Territory

Americans reacted to these confrontations by sending Andrew Jackson to Florida with an army of about 3,000 men. Jackson was successful in his attacks and left many dead and dying Seminole behind in their destroyed villages. He went on to attack Spanish settlements and captured Spanish forts at St. Marks and Pensacola. Spaniards began to realize that they could no longer keep their territory. Spain negotiated a treaty with the United States in 1819. The agreement was signed by John Quincy Adams (Secretary of State) and Luis de Onis (Spain's Minister) and was called the **Adams-Onis Treaty**. The Adams-Onis Treaty gave Florida to the United States and nullified the $5,000,000 debt Spain owed to the United States. Florida now belonged to the United States.

The Second Seminole War

Andrew Jackson had the responsibility of setting up Florida's government, and he had a government up and running within weeks. He quickly divided Florida into two parts called counties. Jackson established county courts and mayors in the cities of St. Augustine (East Florida) and Pensacola (West Florida). Afterwards, Jackson left Florida, and empowered William Pope DuVal to lead Florida as governor. Florida became an official territory on March 30, 1822.

Northern settlers were invading Tallahassee, a Seminole settlement. These settlers often clashed with the Seminole. In an effort to end these conflicts, the governor asked the Seminole to move. The Seminole refused. In 1823, it became necessary for the governor to offer the Seminole a treaty, which was called the **Treaty of Moultrie Creek**. This treaty required the Seminole to give up their land and move south. It also made them agree to discontinue hiding runaway slaves. The Seminole were given four million acres of land in the area south of present-day Ocala.

This area was called a reservation. This reservation, however, did not suit the needs of the Seminole. Meanwhile, their former home in Tallahassee became the new capital of the territory.

In 1829, Andrew Jackson became President of the United States. He worked to have the **Indian Removal Act** passed by Congress. It became law in 1830. The purpose of this act was to move all Indians to land west of the Mississippi River. The Seminole did not want to leave their Florida home, but agreed to send some chiefs to look at the new land where they would be relocated. While they were viewing the land, the chiefs were persuaded to sign a treaty agreeing to move. When they returned back to Florida, however, they claimed they had been tricked. They refused to leave.

A warrior named Osceola led the Seminole in surprise attacks against the Americans. The first battle of the war was known as the Dade Massacre. It occurred when Major Dade was leading a combined army from Fort Brooke (Tampa) and Fort King (Ocala). In an attack by Osceola and his men, over a hundred soldiers were killed near what is now Bushnell.

The United States sent many troops into Florida to defeat the Seminole. They were successful in pushing the Seminole further south into the wilderness. Several agreements were made by Seminole chiefs to leave the area, but the agreements continually fell through. Finally, Osceola was captured and he died in prison in 1838. Following his death, the Seminole began to decline. Many were killed; others were captured and relocated out west. On August 14, 1842, The Second Seminole War officially ended. As a result, many Seminole were sent to reservations in the west.

Florida Becomes the 27th State

Floridians had continued to take steps toward statehood throughout the confrontations with the Indians. In December 1838, the year Osceola died, Florida held a convention to write a constitution. The constitution contained the laws that the citizens of Florida had agreed on to rule the territory. A council voted on and approved the constitution in 1839. At that time, the United States Congress would not approve Florida as a new state because it wanted to join as a slave state. Florida was eventually admitted to the United States as a slave state on March 3, 1845.

The Seminole Withdraw to the Everglades

The few Seminole that remained, after most were sent to the reservations in the west, periodically fought the Americans again, from 1855 to 1858. After this final confrontation, the handful of Seminole that were still in Florida withdrew into the Everglades rather than surrender. Some Seminole Indians still live in the Everglades.

Osceola resisted the Federal government's plan to relocate all Native Americans to land west of the Mississippi.

The Seminole – Map

The Miccosukee Tribe of Indians of Florida

The Miccosukee Tribe of Indians of Florida has a proud history which dates back prior to the arrival of Columbus to the New World. The Miccosukee Indians were originally part of the Creek Nation, which was a group of clan villages that inhabited the areas now known as Alabama and Georgia.

The Miccosukee have had centuries of relations with the Seminole tribe, but maintain a separate identity today, mostly due to language. Unlike the Creek-speaking Seminole, they speak the Mikasuki language.

The original home of the Miccosukee was in the Tennessee Valley. They later migrated to North and South Carolina and northern Alabama. They moved to North Florida during the 18th and 19th centuries, forming a major part of the Seminole tribe. They moved again to the Everglades after the Seminole Wars (1817-1818 and 1835-1842). During this time, they mixed heavily with the Seminoles, but many of them kept their Mikasuki language.

The tribe separated from the Seminole in the 1950s to become the Miccosukee Tribe of Indians of Florida. On January 11, 1962, the U.S. Secretary of the Interior approved the Miccosukee Constitution and the Tribe was officially recognized as the Miccosukee Tribe of Indians of Florida. This legally established the Miccosukee's tribal existence with the United States Government. The tribe today occupies several reservations in Southern Florida.

Adapted from the official site of the Miccosukee nation at
http://www.miccosukee.com/tribe.htm

Miccosukee Culture - Questions and Answers

<u>How do you pronounce the word "Miccosukee"? What does it mean?</u>

It's pronounced "mick-uh-SOO-kee." It comes from the Miccosukee word for "chief." Sometimes it is spelled *Mikasuki* instead.

<u>How is the Miccosukee Indian nation organized?</u>

The Miccosukee tribe has four reservation areas in Southern Florida. This land belongs to them

and is legally under their control. Not all Miccosukee people live on these reservations, however.

The Miccosukee Indian tribe has its own government, laws, police, and services, just like a small country. However, the Miccosukees are also United States citizens and must obey U.S. law.

What language do the Miccosukees speak?

Most Miccosukee people speak English today, but some people, especially elders, also speak their native Mikasuki language. A few easy Mikasuki words include: chehuntamo (pronounced chee-hun-tah-moh) is a friendly greeting and shonabish (pronounced shoh-nah-bish) means "thank you."

Today Mikasuki is an endangered language. However, some Miccosukee people are working to keep their language alive.

How do Miccosukee Indian children live and what did they do in the past?

They do the same things all children do including play with each other, go to school, and help around the house. Many Miccosukee children like to go hunting and fishing with their fathers. In the past, American Indian children had more chores and less time to play, just like colonial children. But they did have beaded dolls, toys and games. Lacrosse was a popular sport among teenage boys as it was among adult men. Miccosukee mothers, like many Native Americans, traditionally carried their babies in cradleboards on their backs--a custom which many American parents have adopted now.

What were Miccosukee homes like in the past?

The Miccosukee people lived in settled villages of houses called chickees. Chickees were made

of wood and plaster, and the roofs were thatched with palmetto fiber. As the Miccosukee tribe moved south into the Everglades, they began building their houses on wooden stilts. This raised the floor two or three feet off the ground and protected their homes from flooding and swamp animals. Today, most Miccosukees live in modern houses and apartment buildings, just like you.

What was Miccosukee clothing like? Did they wear feather headdresses and face paint?

Miccosukee men wore breechcloths. Miccosukee women wore wraparound skirts woven from palmetto fiber. Shirts were not necessary in Miccosukee culture, but the Miccosukees did wear mantles in cool weather. Miccosukee Indians also wore moccasins on their feet. In colonial times, the Miccosukees adapted European costume into their own characteristic styles, including turbans, long tunics, and patchwork skirts.

The Miccosukees didn't wear long headdresses like the Plains Tribes. Miccosukee men usually shaved their heads except for a single scalplock, and sometimes they would also wear a porcupine roach. (These headdresses were made of porcupine hair, not their sharp quills!) Miccosukee women usually wore their long hair in topknots or buns. The Miccosukees wore elaborate tribal tattoos, but rarely painted their faces.

Today, some Miccosukee people still wear moccasins or a patchwork skirt, but they wear modern clothes like jeans instead of breechcloths.

What was Miccosukee transportation like in the days before cars? Did they paddle canoes?

Yes--the Miccosukee Indians made flat dugout canoes from hollowed-out cypress logs. They usually steered these boats with poles rather than paddles. Over land, the Miccosukees used dogs as pack animals. Today, of course, Miccosukee people also use cars and other forms of modern transportation.

What was Miccosukee food like in the days before supermarkets?

The Miccosukee were farming people. Miccosukee women did most of the farming - harvesting crops of corn, beans, and squash. Miccosukee men did most of the hunting and fishing, catching

game such as deer, wild turkeys, rabbits, turtles, and alligators. Miccosukee dishes included cornbread, soups, and stews.

What were Miccosukee weapons and tools like in the past?

Miccosukee hunters primarily used bows and arrows. Fishermen generally used fishing spears. In war, Miccosukee men fired their bows or fought with tomahawks and lances.

What are Miccosukee arts and crafts like?

The Miccosukees were known for their baskets, woodcarvings, beadwork, and patchwork designs.

What other Native Americans did the Miccosukee tribe interact with?

The Miccosukees traded regularly with all the other Southeast Native Americans, especially the Choctaw and the Cherokee. These tribes communicated using a simplified trade language called Mobilian Jargon. But the most important Miccosukee neighbors were the Creeks. Many Creek and Miccosukee people, along with some individuals from other southeastern tribes, joined together to create the powerful Seminole tribe. The Creeks and Miccosukees formed this alliance to fight against Europeans who were taking their land.

What kinds of stories do the Miccosukees tell?

There are lots of traditional Miccosukee legends and fairy tales. Storytelling is very important to the Miccosukee Indian culture.

Can you recommend a good book for me to read?

You may enjoy The Wonderful Sky Boat, which is a collection of traditional tales from several Southeasten tribes including the Miccosukees. Patchwork: Seminole and Miccosukee Art and Activities is a good book with craft activities as well as cultural information. There are also several good stories for children about the Seminole tribe (which many Miccosukees belonged

to.) One is Indian Shoes, a charming collection of short stories about a contemporary Cherokee-Seminole boy and his grandfather. Another is Night Bird, which is historical fiction about the relocation of many Seminoles to Oklahoma. A third is Seminole Diary, which is the compelling story of two escaped slaves who join the Seminole tribe.

Questions and answers adapted from http://www.geocities.com/bigorrin/miccosukee_kids.htm

A Storytelling Festival

OBJECTIVES:

Students will be encouraged to explore the native cultures of the Americas, to learn some aspects of oral storytelling, and to share their knowledge with others.

SUGGESTED TIME: 60 minutes

DESCRIPTION OF ACTIVITIES:

1. Introduce students to legends and folktales of Native American cultures by reading one to the class. If possible, choose a story that explains some aspect of the culture, such as the origin of a custom, or of the environment, like the existence of a mountain range.
2. Explain that many of these stories were created by storytellers, who passed them on to others orally, not in writing. Only later were they written down. Tell students that they are going to become oral storytellers themselves. They will select a story to learn and then present the story as part of a storytelling festival.
3. Divide students into storytelling teams or, if you prefer, have them form their own groups. Give students time to do research and to choose a story. Tell students that their story should say something important about the culture from which it comes. Remind students that their stories will be performed and that they might want to choose a story that lends itself to a dramatic reading or presentation. (Note: You might want to review the groups' choices.)
4. The group should study the story and make a plan for how they would like to perform, or "tell," it. For example, students may want to assign different parts of the story to each group member or have one group member act out a part or play an instrument, etc. The group should know the beginning, middle, and end of its story.
5. Encourage students to be creative about their presentations. Some students may want to add music and props, some may be able to incorporate costumes or rhythmic movements.
6. Allow enough rehearsal time for each group. Hold the first performances in the classroom. Then discuss with students how to share the storytelling with other classes, or with family and community members.

ASSESSMENT STRATEGY:

Successful accomplishment of this lesson will be demonstrated by the students' performances.

SOURCE:

Source: http://www.eduplace.com/ss/act/story.html

MATERIALS/AIDS NEEDED:

Copies of Native American legends and folktales.

Dramatizing Folktales, Legends, and Myths

Objectives:

- Students will read and act out folktales from various Native American cultures.
- Students will define the words folktale, legend, myth.
- Students will demonstrate creative thinking and dramatic skills to dramatize a folktale; and work together in cooperative groups.

SUGGESTED TIME: 120 minutes

DESCRIPTION OF ACTIVITIES:

1. Discuss the meanings of the words folktale, legend, myth.

2. Use library or Internet sources to select folktales, legends, and myths from different Native American cultures (Two have been provided, IKTOMI AND THE DUCKS and Iktomi's Blanket).

3. Read and discuss one story (provided) with the class.

4. Divide the class into small groups. Distribute one story to each group.

5. Have each group read the folktale aloud and then work together to create a short play or skit about the folktale.

6. Tell students to think about and discuss the answers to these questions as they plan their skits:
    a. What is the main idea of the story?
    b. Who are the main characters in the story?

c. What are the important events in the story?
d. How does the story end?
e. Encourage students to take notes as they plan their presentations.

7. Have students present their skits or plays to the class.

ASSESSMENT STRATEGY: Group work and the presentation of the skit.

MATERIALS/AIDS NEEDED:

Copies of IKTOMI AND THE DUCKS and Iktomi's Blanket (provided)

SOURCE: Education World

IKTOMI AND THE DUCKS

by Zitkala-sa

IKTOMI is a spider fairy. He wears brown deerskin leggins with long soft fringes on either side, and tiny beaded moccasins on his feet. His long black hair is parted in the middle and wrapped with red, red bands. Each round braid hangs over a small brown ear and falls forward over his shoulders.

He even paints his funny face with red and yellow, and draws big black rings around his eyes. He wears a deerskin jacket, with bright colored beads sewed tightly on it. Iktomi dresses like a real Dakota brave. In truth, his paint and deerskins are the best part of him -- if ever dress is part of man or fairy.

Iktomi is a wily fellow. His hands are always kept in mischief. He prefers to spread a snare rather than to earn the smallest thing with honest hunting. Why! he laughs outright with wide open mouth when some simple folk are caught in a trap, sure and fast.

He never dreams another lives so bright as he. Often his own conceit leads him hard against the common sense of simpler people.

Poor Iktomi cannot help being a little imp. And so long as he is a naughty fairy, he cannot find a single friend. No one helps him when he is in trouble. No one really loves him. Those who come to admire his handsome beaded jacket and long fringed leggins soon go away sick and tired of his vain, vain words and heartless laughter.

Thus Iktomi lives alone in a cone-shaped wigwam upon the plain. One day he sat hungry within his teepee. Suddenly he rushed out, dragging after him his blanket. Quickly spreading it on the ground, he tore up dry tall grass with both his hands and tossed it fast into the blanket.

Tying all the four corners together in a knot, he threw the light bundle of grass over his shoulder.

Snatching up a slender willow stick with his free left hand, he started off with a hop and a leap. From side to side bounced the bundle on his back, as he ran light- footed over the uneven ground. Soon he came to the edge of the great level land. On the hilltop he paused for breath. With wicked smacks of his dry parched lips, as if tasting some tender meat, he looked straight into space toward the marshy river bottom. With a thin palm shading his eyes from the western sun, he peered far away into the lowlands, munching his own cheeks all the while. "Ah-ha!" grunted he, satisfied with what he saw.

A group of wild ducks were dancing and feasting in the marshes. With wings out- spread, tip to tip, they moved up and down in a large circle. Within the ring, around a small drum, sat the chosen singers, nodding their heads and blinking their eyes.

They sang in unison a merry dance-song, and beat a lively tattoo on the drum.

Following a winding footpath near by, came a bent figure of a Dakota brave. He bore on his back a very large bundle. With a willow cane he propped himself up as he staggered along beneath his burden.

"Ho! who is there?" called out a curious old duck, still bobbing up and down in the circular dance.

Hereupon the drummers stretched their necks till they strangled their song for a look at the stranger passing by.

"Ho, Iktomi! Old fellow, pray tell us what you carry in your blanket. Do not hurry off! Stop! halt!" urged one of the singers.

"Stop! stay! Show us what is in your blanket!" cried out other voices.

"My friends, I must not spoil your dance. Oh, you would not care to see if you only knew what is in my blanket. Sing on! dance on! I must not show you what I carry on my back," answered Iktomi, nudging his own sides with his elbows. This reply broke up the ring entirely. Now all the ducks crowded about Iktomi.

"We must see what you carry! We must know what is in your blanket!" they shouted in both his ears. Some even brushed their wings against the mysterious bundle. Nudging himself again, wily Iktomi said, "My friends, 't is only a pack of songs I carry in my blanket.

"Oh, then let us hear your songs!" cried the curious ducks.

At length Iktomi consented to sing his songs. With delight all the ducks flapped their wings and cried together, "Hoye! hoye!"

Iktomi, with great care, laid down his bundle on the ground.

"I will build first a round straw house, for I never sing my songs in the open air," said he.

Quickly he bent green willow sticks, planting both ends of each pole into the earth. These he covered thick with reeds and grasses. Soon the straw hut was ready. One by one the fat ducks waddled in through a small opening, which was the only entrance way. Beside the door Iktomi stood smiling, as the ducks, eyeing his bundle of songs, strutted into the hut.

In a strange low voice Iktomi began his queer old tunes. All the ducks sat round-eyed in a circle about the mysterious singer. It was dim in that straw hut, for Iktomi had not forgot to cover up the small entrance way. All of a sudden his song burst into full voice. As the startled ducks sat uneasily on the ground, Iktomi changed his tune into a minor strain. These were the words he sang:

"Istokmus wacipo, tuwayatunwanpi kinhan ista nisasapi kta," which is, "With eyes closed you must dance. He who dares to open his eyes, forever red eyes shall have."

Up rose the circle of seated ducks and holding their wings close against their sides began to dance to the rhythm of Iktomi's song and drum.

With eyes closed they did dance! Iktomi ceased to beat his drum. He began to sing louder and faster. He seemed to be moving about in the center of the ring. No duck dared blink a wink. Each one shut his eyes very tight and danced even harder.

Up and down! Shifting to the right of them they hopped round and round in that blind dance. It was a difficult dance for the curious folk.

At length one of the dancers could close his eyes no longer! It was a Skiska who peeped the least tiny blink at Iktomi within the center of the circle. "Oh! oh!" squawked he in awful terror! "Run! fly! Iktomi is twisting your heads and breaking your necks! Run out and fly! fly!" he cried. Hereupon the ducks opened their eyes. There beside Iktomi's bundle of songs lay half of their crowd -- flat on their backs.

Out they flew through the opening Skiska had made as he rushed forth with his alarm.

But as they soared high into the blue sky they cried to one another: "Oh! your eyes are red-red!" "And yours are red-red!" For the warning words of the magic minor strain had proven true. "Ah-ha!" laughed Iktomi, untying the four corners of his

blanket, "I shall sit no more hungry within my dwelling." Homeward he trudged along with nice fat ducks in his blanket. He left the little straw hut for the rains and winds to pull down.

Having reached his own teepee on the high level lands, Iktomi kindled a large fire out of doors. He planted sharp-pointed sticks around the leaping flames. On each stake he fastened a duck to roast. A few he buried under the ashes to bake. Disappearing within his teepee, he came out again with some huge seashells. These were his dishes. Placing one under each roasting duck, he muttered, "The sweet fat oozing out will taste well with the hard-cooked breasts."

Heaping more willows upon the fire, Iktomi sat down on the ground with crossed shins. A long chin between his knees pointed toward the red flames, while his eyes were on the browning ducks.

Just above his ankles he clasped and unclasped his long bony fingers. Now and then he sniffed impatiently the savory odor.

The brisk wind which stirred the fire also played with a squeaky old tree beside Iktomi's wigwam.

From side to side the tree was swaying and crying in an old man's voice, "Help! I'll break! I'll fall!" Iktomi shrugged his great shoulders, but did not once take his eyes from the ducks. The dripping of amber oil into pearly dishes, drop by drop, pleased his hungry eyes. Still the old tree man called for help. "He! What sound is it that makes my ear ache!" exclaimed Iktomi, holding a hand on his ear.

He rose and looked around. The squeaking came from the tree. Then he began climbing the tree to find the disagreeable sound. He placed his foot right on a cracked limb without seeing it. Just then a whiff of wind came rushing by and He sniffed impatiently the savory odor pressed together the broken edges. There in a strong wooden hand Iktomi's foot was caught.

"Oh! my foot is crushed!" he howled like a coward. In vain he pulled and puffed to free himself.

While sitting a prisoner on the tree he spied, through his tears, a pack of gray wolves roaming over the level lands. Waving his hands toward them, he called in his loudest voice, "He! Gray wolves! Don't you come here! I'm caught fast in the tree so that my duck feast is getting cold. Don't you come to eat up my meal."

The leader of the pack upon hearing Iktomi's words turned to his comrades and said:

"Ah! hear the foolish fellow! He says he has a duck feast to be eaten! Let us hurry there for our share!" Away bounded the wolves toward Iktomi's lodge.

From the tree Iktomi watched the hungry wolves eat up his nicely browned fat ducks. His foot pained him more and more. He heard them crack the small round bones with their strong long teeth and eat out the oily marrow. Now severe pains shot up from his foot through his whole body. "Hin-hin-hin!" sobbed Iktomi. Real tears washed brown streaks across his red-painted cheeks. Smacking their lips, the wolves began to leave the place, when Iktomi cried out like a pouting child, "At least you have left my baking under the ashes!"

"Ho! Po!" shouted the mischievous wolves; "he says more ducks are to be found under the ashes! Come! Let us have our fill this once!"

Running back to the dead fire, they pawed out the ducks with such rude haste that a cloud of ashes rose like gray smoke over them.

"Hin-hin-hin!" moaned Iktomi, when the wolves had scampered off. All too late, the sturdy breeze returned, and, passing by, pulled apart the broken edges of the tree. Iktomi was released. But alas! he had no duck feast.

Iktomi's Blanket

by Zitkala-sa

ALONE within his teepee sat Iktomi. The sun was but a handsbreadth from the western edge of land.

"Those, bad, bad gray wolves! They ate up all my nice fat ducks!" muttered he, rocking his body to and fro.

He was cuddling the evil memory he bore those hungry wolves. At last he ceased to sway his body backward and forward, but sat still and stiff as a stone image.

"Oh! I'll go to Inyan, the great-grandfather, and pray for food!" he exclaimed.

At once he hurried forth from his teepee and, with his blanket over one shoulder, drew nigh to a huge rock on a hillside.

With half-crouching, half-running strides, he fell upon Inyan with outspread hands.

"Grandfather! pity me. I am hungry. I am starving. Give me food. Great-grandfather, give me meat to eat!" he cried. All the while he stroked and caressed the face of the great stone god.

The all-powerful Great Spirit, who makes the trees and grass, can hear the voice of those who pray in many varied ways. The hearing of Inyan, the large hard stone, was the one most sought after. He was the great-grandfather, for he had sat upon the hillside many, many seasons. He had seen the prairie put on a snow-white blanket and then change it for a bright green robe more than a thousand times.

Still unaffected by the myriad moons he rested on the everlasting hill, listening to the prayers of Indian warriors. Before the finding of the magic arrow he had sat there.

Now, as Iktomi prayed and wept before the great-grandfather, the sky in the west was red like a glowing face. The sunset poured a soft mellow light upon the huge gray stone and the solitary figure beside it. It was the smile of the Great Spirit upon the grandfather and the wayward child.

The prayer was heard. Iktomi knew it. "Now, grandfather, accept my offering; 'tis all I have," said Iktomi as he spread his half-worn blanket upon Inyan's cold shoulders. Then Iktomi, happy with the smile of the sunset sky, followed a footpath leading toward a thicketed ravine. He had not gone many paces into the shrubbery when before him lay a freshly wounded deer!

"This is the answer from the red western sky!" cried Iktomi with hands uplifted.

Slipping a long thin blade from out his belt, he cut large chunks of choice meat. Sharpening some willow sticks, he planted them around a wood-pile he had ready to kindle. On these stakes he meant to roast the venison.

While he was rubbing briskly two long sticks to start a fire, the sun in the west fell out of the sky below the edge of land. Twilight was over all. Iktomi felt the cold night air upon his bare neck and shoulders. "Ough!" he shivered as he wiped his knife on the grass. Tucking it in a beaded case hanging from his belt, Iktomi stood erect, looking about. He shivered again. "Ough! Ah! I am cold. I wish I had my blanket!" whispered he, hovering over the pile of dry sticks and the sharp stakes round about it. Suddenly he paused and dropped his hands at his sides.

"The old great-grandfather does not feel the cold as I do. He does not need my old blanket as I do. I wish I had not given it to him. Oh! I think I'll run up there and take it back!" said he, pointing his long chin toward the large gray stone.

Iktomi, in the warm sunshine, had no need of his blanket, and it had been very easy to part with a thing which he could not miss. But the chilly night wind quite froze his ardent thank-offering.

Thus running up the hillside, his teeth chattering all the way, he drew near to Inyan, the sacred symbol. Seizing one corner of the half-worn blanket, Iktomi pulled it off with a jerk.

"Give my blanket back, old grandfather! You do not need it. I do!" This was very wrong, yet Iktomi did it, for his wit was not wisdom. Drawing the blanket tight over his shoulders, he descended the hill with hurrying feet.

He was soon upon the edge of the ravine. A young moon, like a bright bent bow, climbed up from the southwest horizon a little way into the sky.

In this pale light Iktomi stood motionless as a ghost amid the thicket. His woodpile was not yet kindled. His pointed stakes were still bare as he had left them. But where was the deer--the venison he had felt warm in his hands a moment ago? It was gone. Only the dry rib bones lay on

the ground like giant fingers from an open grave. Iktomi was troubled. At length, stooping over the white dried bones, he took hold of one and shook it. The bones, loose in their sockets, rattled together at his touch. Iktomi let go his hold. He sprang back amazed. And though he wore a blanket his teeth chattered more than ever. Then his blunted sense will surprise you, little reader; for instead of being grieved that he had taken back his blanket, he cried aloud, "Hin-hin-hin! If only I had eaten the venison before going for my blanket!"

Those tears no longer moved the hand of the Generous Giver. They were selfish tears. The Great Spirit does not heed them ever.

Lesson Plans
For
Teachers of
Secondary Students

American Indian Stereotypes

OBJECTIVES:

- Students will Identify significant early civilizations in a region.
- Assess how innovations in agriculture, urbanization, and industrialization have affected culture.
- Relate significant events in a region's past to current events or problems in the region.
- Define cultural diffusion and cite examples of cultural diffusion in a region.

SUGGESTED TIME: 60 minutes

DESCRIPTION OF ACTIVITIES:

1. Begin this lesson by asking students to draw a picture of a Native American, their home and their surroundings. The students will likely draw pictures that include many stereotypes and over generalizations about Native Americans.

2. Ask several students to share their drawings and make a list on the board of some of the similarities seen in the students' drawings.

3. Ask students where they learned to depict Native Americans this way. Answers will likely include television and movies.

4. Explain that many of the images we see are not accurate or only accurate to a limited number of tribes; i.e., the nomadic Plains tribes whose nomadic cultures ended in the late 1800s.

5. Discuss the concept of stereotyping and use the student's drawings to illustrate how we have learned to stereotype most Native Americans from our television and movie experiences. Among the stereotypes and overgeneralizations students might have included in their drawings include:

   Warriors/Hunters– Native Americans are often incorrectly depicted as only warriors and hunters.

War bonnets -- Some tribes wore war bonnets, but not all. Not all war bonnets looked alike.

Headbands – Headbands were not typical of most tribes' dress.

Bows and arrows -- Some tribes hunted and fought with bows and arrows, but most tribes used a wide variety of tools and weapons.

Teepees -- Teepees were common to some Plains Indian tribes, but not to many other tribes.

Horses or buffaloes - Horses and buffalo hunting were common to only the Plains tribes.

6. To illustrate the wide variety of cultures that exist among Native Americans, show students pictures of other Native American culture groups,; e.g. Southwest, Eastern Woodlands, Northwest Coast. Be sure to include pictures of the natural environments that affected/impacted the culture of the tribes.

ASSESSMENT STRATEGY:

Ask students to locate at least 3 pictures of Native Americans that clearly show the diversity that existed among the tribes and cultures.

MATERIALS/AIDS NEEDED:

Drawing material

Photos/drawings of various Native American tribes

TITLE: American Indian Culture Groups

OBJECTIVE(S):

- Define culture and list the five institutions found in all cultures; i.e., family, religion, education, government, and economics.
- Identify the common cultural characteristics of a region; e.g., language, traditions/customs, art, music, food.
- Discuss the changes that take place in communities whenever two or more cultures come into contact; e.g., the spread of ideas, values, and behaviors.
- Identify the major Native American culture areas and chart the major cultural characteristics of each
- Describe the effects of westward expansion on the culture of Native Americans.

SUGGESTED TIME: 2-3 class periods

DESCRIPTION OF ACTIVITIES:

1. Ask students what are the elements of culture? Use a graphic organizer on the board to record responses. Student answers should be guided/refocused to include references to family, religion, education, government, and economics.

2. Lead a discussion about how students believe a culture develops. As the discussion progresses guide students to think about how culture developed historically.

3. Ask students if prior to refrigeration and trains, planes, and automobiles:

   Would a person living in the desert be able to eat oranges on a regular basis?

   Would a person living in the Southwest be able to have a log cabin for a home?

   Would a person living in Alaska wear clothes woven from natural fibers like cotton?

   Would a person on the Plains pray to a god of corn?

4. Explain to students how geography influences culture. Give specific examples or solicit examples from the students.

5. Pass out the Native American culture groups map (available in Section II, Readings for Teachers and Students). To give the students a brief orientation to the uses of the map, ask the following questions:

   Ask students to name two groups that live in the Plains culture area.

   What in which culture areas could Native Americans depend on the sea for food?

   What was the type of climate where the Inuit lived?

6. Divide students into groups. Assign each group a Native American society from the map. Have each group create a PowerPoint or presentation board of the assigned society. Instruct the students to focus on the elements of culture discussed in the beginning of the lesson and to explain how each element is related to the geography of the society.

MATERIALS/AIDS NEEDED:

- White/Chalk Board
- Native American Culture Groups Map (available in Section II, Readings/Resources for Teachers and Students)

ASSESSMENT STRATEGY:

Grade presentations based on inclusion of all elements of culture, accuracy of information, and degree to which elements of culture were linked to geography.

SOURCE:

www.scholastic.com

Trail of Tears

OBJECTIVE(S)

- Chart the territorial growth of the United States from the 1780's to 1853 and analyze the positive and negative impact of Manifest Destiny; e.g., acquisition of land and resources, development of the railroad, economic growth, treatment of Native Americans, African Americans, Mexicans.

SUGGESTED TIME: 2-3 class periods

DESCRIPTION OF ACTIVITIES:

1. Ask students to imagine that a planet similar to earth has been discovered. Many opportunities exist for wealth on this new planet. If you go there, and are willing to work, it is almost guaranteed that you will be rich. The only thing that is a problem is that some aliens already inhabit the planet. They look similar to us but they are blue and speak a language we don't understand. They do not know about electricity, cars or any of the other modern conveniences that exist. It has been proposed that the aliens be moved to another planet that is not as good. Their main food source and means of living do not exist there. They will not die there, but their life will be very difficult. If they are moved to another planet, you stand to gain a great amount of wealth. Do you support forcing the aliens to move?
2. Lead a discussion based on the above scenario. It should naturally flow toward the issue of fairness.
3. Read handout about Andrew Jackson's Indian removal policies and the Trail of Tears. Be sure that students understand that Indian removal policies in Georgia were declared unconstitutional by the Supreme Court but Jackson continued with the policies.
4. Lead a class discussion on the fairness of Jackson's policies. You will probably find that even students who favored alien removal think Jackson's policies were unfair. Make sure to explore the contradiction fully.
5. Divide class into groups. Assign each group the role of either the United States government or American Indians being removed from their land and assign them a Supreme Court case related to Indian removal. Have the group research either Cherokee Nation v. Georgia or Worcester v. Georgia.

6.Have students create closing arguments for their assigned role and case. Present the best closing arguments from each class to the entire class and then have the class reach a decision on the case.

MATERIALS/AIDS NEEDED:

- White/Chalk Board
- Indian removal Handout (available in Section II, Indian removal 1814-1858)

ASSESSMENT STRATEGY:

Grade groups based on the logical and convincing nature of their closing argument.

SOURCE:

http://www.pbs.org/wgbh/aia/part4/4p2959.html

American Indian Reservation System

OBJECTIVE(S)

- Discuss the factors which led to the final settlement of the West.

SUGGESTED TIME: 2-3 class periods

DESCRIPTION OF ACTIVITIES:

1. Distribute and read handout on the reservation system for American Indians in the United States (available in Section II, Readings/Resources for Teachers and Students).

2. Lead a discussion on the handout focusing on fairness and negative long-term consequences of Indian removal policies.

3. List on the board all the negative consequences to American Indians of the reservation system. List all the benefits to white settlers of the reservation system. Discuss the possible impacts on our way of life today had the American Indians not been removed from their lands.

4. Assign students, either individually or in groups, to be the head of the Bureau of Indian Affairs. Explain to students that their task is to outline all the issues the government would have faced when deciding what policies to implement related to American Indians during the late 1700s and 1800s. Each group or individual must come up with five issues. Students must then write a plan to resolve each of the five issues.

   If students struggle with defining the issues related to American Indian policies, channel the discussion towards issues such as:

   Who should govern American Indians?

   Should American Indians be removed from their lands and, if so, how should they be compensated?

What government entity or non-government group should review and approve the plan?

Should American Indians be forced to assimilate and, if so, how would this be accomplished?

EXTENSION ACTIVITY:

Have students research a modern issue related to the reservation system (poverty, alcoholism, casinos...) and write a paper showing how the issue was a product of the reservation system.

MATERIALS/AIDS NEEDED:

- White/Chalk Board
- Reservation Handout (available in Section II, Readings for Teachers and Students)

ASSESSMENT STRATEGY:

Grade plans based on the feasibility and compromising nature of their plan.

SOURCE:

http://college.hmco.com/history/readerscomp/naind/html/na_033000_reservations.htm

Web Resources
Reated Areas on the Internet

- Oyate, A Native organization working to see that Native lives and histories are portrayed honestly
  http://www.oyate.org

- American Indians in Children's Literature blog
  http://americanindiansinchildrensliterature.blogspot.com/

- Native Tech: Native American Technology and Art
  http://www.nativetech.org

- Native Web
  http://www.nativeweb.org/

- The Museum of Muskogee Creek Indian community of North Florida including folk tales
  http://www.freenet.tlh.fl.us/Museum/

- US Library of Medicine's section on Historical native American Healthcare
  http://www.nlm.nih.gov/exhibition/if_you_knew/if_you_knew_01.html

- Center for World Indigenous Studies
  http://www.cwis.org/

- Oregon Trail Homepage
  http://www.isu.edu/~trinmich/Oregontrail.html

- American Indian History, including contemporary history
  http://www.csulb.edu/projects/ais/index.html

- PBS's teacher resources for the Lewis and Clark Expedition
  http://www.pbs.org/lewisandclark/

- Native Americans in Florida Gallery
  http://fcit.usf.edu/Florida/photos/native/native.htm

- Native American Tribes in Florida Bibliography

http://dlis.dos.state.fl.us/Library/bibliographies/NatAmerican_bib.cfm

- Exploring Florida Early Native Americans Web Sites
  http://fcit.usf.edu/Florida/websites/links001.htm

Elementary

- http://fcit.usf.edu/florida
- http://www.hartford-hwp.com/archives/41/089.html
- http://www.floridahistory.com/us@1544.html
- http://www.tngenweb.org/tnfirst/tribes-list.html
- http://snyderweb.com/placenames/booko2.htm
- http://teacher.scholastic.com/lessonplans/results.asp
- http://nationalgeographic.com/xpeditions/lessons/06/g35/sameplace.html
- http://www.harcourtschool.com

Secondary

- http://www.bia.gov/
- http://www.doi.gov/index.cfm
- http://www.doi.gov/bureau-indian-affairs.html
- http://indiancountrytodaymedianetwork.com/

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Title VI of the Civil Rights Act of 1964 - prohibits discrimination on the basis of race, color, religion, or national origin.

Title VII of the Civil Rights Act of 1964, as amended - prohibits discrimination in employment on the basis of race, color, religion, gender, or national origin.

Title IX of the Education Amendments of 1972 - prohibits discrimination on the basis of gender.

Age Discrimination in Employment Act of 1967 (ADEA), as amended - prohibits discrimination on the basis of age with respect to individuals who are at least 40.

The Equal Pay Act of 1963, as amended - prohibits sex discrimination in payment of wages to women and men performing substantially equal work in the same establishment.

Section 504 of the Rehabilitation Act of 1973 - prohibits discrimination against the disabled.

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Florida Educational Equity Act (FEEA) - prohibits discrimination on the basis of race, gender, national origin, marital status, or handicap against a student or employee.

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