

The Oneida Speak

Teacher Utilization Guide

August 2006



Kori Oberle

Author
Instructional Designer
Bur Oak Studios
Madison, Wisconsin

J.P. Leary

Consultant
American Indian Studies Program
Wisconsin Department of Public Instruction
Madison, Wisconsin

The Oneida Speak

Teacher Utilization Guide

Table of Contents

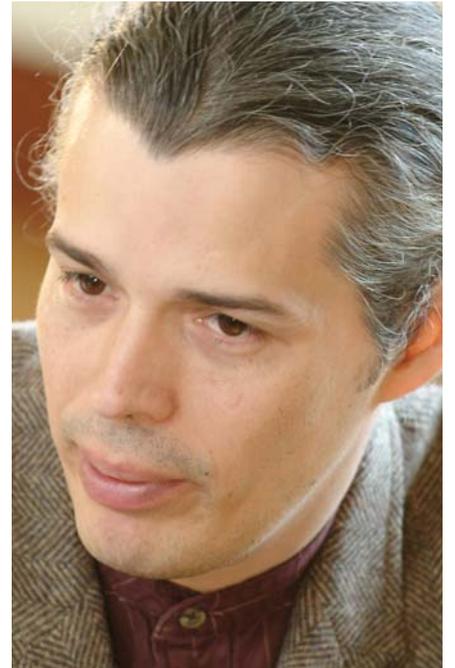
Introductionpage 3

Program-Related Instructional Activitiespage 8

Program-Related Student Assessment Activitiespage 18

American Indian Nations: Oneida Nation and Beyondpage 19

Recommended Related Resourcespage 23



Introduction

Program and Teacher Guide Overview

The instructional television program, *The Oneida Speak*, is based in part on oral interviews of Oneida Indian elders in Wisconsin conducted between 1939-1941, as a Works Progress Administration (WPA) project sponsored by the federal government. Several stories from these interviews are reenacted in this program, which also includes interviews of contemporary Oneida historians, cultural preservationists, and elders by program producers. Oneida voices, both historic and contemporary, tell their own Oneida stories — stories of loss and rejuvenation over the past 150 years.

The Oneida Speak documents the worldview and perspective of Oneida people in Wisconsin, past and present. As Dr. Carol Cornelius, Oneida Historian, explains in the program, the Oneida have an oral culture, and telling their own story in their own words is an important part of the Oneida people's survival and revitalization history:

I believe it's maybe one of the most important things we can do for our people, for that next seven generations coming up, is to tell our story. Because the signs of being the most assimilated and colonized, when they've accomplished what they've wanted to do to us, is when we tell their version of our story. So, it's absolutely critical that we tell our own story. And that takes courage...

This accompanying teacher guide is designed for use with middle school and high school aged students in either classroom or youth center settings to stimulate both cognitive and affective learning. The guide provides suggested pre-viewing, viewing, and post-viewing instructional activities organized by each of the program's three themes:

- **After New York: Making a Life in Wisconsin;**
- **Loss of Language and Lands: Loss of Identity;**
- **Cultural Revitalization.**

Also included are activities designed to help educators assess students' mastery of the program content. Nested in social studies instructional standards, both the instructional and assessment activities help students practice and develop their listening and visual skills as part of their oral communication abilities, as well as part of their journaling abilities.

Works Progress Administration's (WPA) Oneida Ethnological Study

The WPA officially called it the Oneida Ethnological Study and the more than one hundred handwritten notebooks the study created between 1939 and 1941 are referred to in this program as the Oneida journals, the WPA journals, the oral histories project, and the WPA stories. These notebooks were discovered on the University

of Wisconsin-Madison campus in the late 1990s. They include the names of the informants, the names of the Oneida recorders, the dates the interviews were recorded, and the dates of the memories that were preserved. Oneida Historian, Loretta Metoxen explains in this program, “If our people from that time, the 1940s, had not participated in this project, we would have a large segment of our history just absent and not available to us at all.”

The notebooks contain stories of everyday life on the Oneida Reservation in the late 1930s and the early 1940s, as well as stories remembered about the Oneida migration from New York to Wisconsin and settlement a century earlier. The stories preserve not only the Oneida tradition of working together; they preserve the Oneida language in writing. Ms. Metoxen further explains the enduring value of these materials, “Every tribal member needs to understand where they came from. They need to be connected and this [the Oneida journals] is one of the greatest connecting kinds of things that we can do. It’s right there before us. All we have to do is utilize it.”

Culturally Appropriate Learning and Teaching

To teach in a culturally appropriate manner means that both what you are teaching and how you are teaching it works for everyone in the learning and teaching experience. This is important because today’s classrooms and youth centers bring together youth with culturally diverse backgrounds and expectations. Strategies include creating the best learning conditions for all types of learners and assisting students to learn in a wide variety of ways. Create and nurture an environment in which different viewpoints and types of knowledge are welcome, respected, and valued. Share different ways to interpret information and model comfort with students expressing their own unique worldviews. Finally, learn how to interact personally and academically within the range of your students’ cultures, which means interacting with their parents and their communities.

Learning and Teaching About Controversial Issues

Some of the stories presented in *The Oneida Speak* may cause controversy in the classroom or the youth center. Controversial issues are complex and politically sensitive. They evoke protest, strong emotions and differing values and perspectives. Exploring controversial issues with students, in a balanced setting with ground rules, can help students develop and expand a critical awareness and understanding of their own identities and of the diverse world in which they live.

However, controversy will challenge students’ beliefs and worldviews and they may feel confused and threatened — both negative feelings that hamper learning, threaten civility and delay conflict resolution. Yet educators share a responsibility for providing a safe environment and a respectful process for learning how to examine and process controversy.

Strategies for effectively teaching with controversial issues include:

- Working with students to co-create ground rules for respectful and civil discourse;
- Reminding students of ground rules as needed;
- Modeling how to keep the focus on ideas rather than on personalities;
- When appropriate, employing humor or a pause for reflective thinking to dissipate tension;
- Encouraging students to explore their biases and prejudices;
- Moderating the discussion or debate by clarifying the points of agreement and disagreement;
- Modeling respect for all opinions, values and perspectives;
- Providing journaling or other individually reflective activities as part of closure.

State-Mandated Instructional Policies Regarding K-12 American Indian Studies

Since 1989, the State of Wisconsin requires instruction in American Indian Studies in K-12 public schools. The following two sections, titled **American Indian Studies Fact Sheet** and the **Wisconsin State Statutes Relating to the K-12 American Indian Studies Program**, are part of the Wisconsin Department of Public Instruction's American Indian Studies Program Information Packet. These two sections are included here to inform K-12 faculty in public schools in Wisconsin, as well as educators and policy-makers outside of Wisconsin. The entire packet is available on the American Indian Studies Program Web site's home page at <http://www.dpi.state.wi.us/amind/index.html>

American Indian Studies Program Information Packet

American Indian Studies Fact Sheet

The Need

Until recently, resources for instruction about the 11 American Indian tribes and bands in our state have been largely unavailable to the educational community. Societal problems surrounding the 1983 Voigt Decision (which recognized the Chippewa rights under treaty) pointed out the serious consequences that result from a lack of accurate information about tribal histories, cultures, and political status. In 1989, the efforts of both state and tribal leaders led to legislation requiring instruction in the history, culture and tribal sovereignty of the federally-recognized tribes and bands in Wisconsin. The intent of the act was to provide Wisconsin's students with accurate, academically-appropriate information that could also serve as a positive force to combat misunderstanding and social unrest.

Description

The 1989-1991 Biennial Budget (1989 Act 31) established a program within the Department of Public Instruction to support school districts' efforts to provide instruction in Wisconsin Indian history, culture and tribal sovereignty. The primary roles of the American Indian Studies (AIS) staff include the provision of training and

technical assistance to districts, the development/acquisition of resources and materials to facilitate quality instruction and the maintenance of liaison with key committees and associations. With the dissolution of the American Indian Language and Culture Education Board, the American Indian Studies Program has been assigned many of the board's former duties. The American Indian Studies Program is also the primary state contact for issues related to the education of American Indian students.

Plan of Action

The American Indian Studies Program staff provides information, training and technical assistance in a variety of ways. The American Indian Studies Program coordinates the development of new instructional resources and develops and disseminates a bibliography series to keep educators informed about existing materials. The AIS program offers a variety of local and regional workshops and inservices and an annual American Indian Studies Summer Institute to provide professional development opportunities in American Indian Studies. Each year, the American Indian Studies Consultant also presents at a number of statewide education conferences. Where possible, the AIS staff works to establish collaborative relationships with tribes, school districts, Cooperative Educational Service Agencies (CESAs), colleges and universities. These relationships enable the staff to reach and to serve its constituencies more effectively.

Impact

Students will think critically and analytically about issues relating to American Indians and will address specific areas in the Model Academic Standards. Long-held stereotypes, omissions and inaccuracies concerning American Indians will be appropriately addressed in public schools. Wisconsin students will become more informed about the history, culture and tribal sovereignty of the federally-recognized tribes and bands in the state. Under the umbrella of multicultural education, students in Wisconsin's schools will learn about, experience, understand and appreciate another culture — an important skill to learn if our students are going to be successful, contributing members of our changing world.

Further Information

The American Indian Studies Program is administered in the Equity Mission Team. For more information contact: J. P. Leary, Consultant, American Indian Studies Program (608/267-2283), P.O. Box 7841, Madison, WI 53707-7841.



Wisconsin State Statutes Relating to the K-12 American Indian Studies Program

The efforts and recommendations of the 1984 Ad Hoc Commission on Racism, the American Indian Language and Culture Education Board and various other individuals, groups and organizations resulted in a number of amendments to the 1989-1991 Biennial Budget. These amendments became law when Governor Thompson signed the legislation on August 3, 1989. The following statutes relate to the instruction in American Indian history, culture and tribal sovereignty:

Chapter 115 — State Superintendent: General Classifications and Definitions: Handicapped Children

115.28 General Duties

(17) American Indian language and culture education.

(d) In coordination with the American Indian Language and Culture Education Board, develop a curriculum for grades 4 to 12 on the Chippewa Indians' treaty-based, off-reservation rights to hunt, fish and gather.

Chapter 118 — General School Operations

118.01(c) Citizenship. Each school board shall provide an instructional program designed to give pupils:

7. An appreciation and understanding of different value systems and cultures.

8. At all grade levels, an understanding of human relations, particularly with regard to American Indians, Black Americans and Hispanics.

Chapter 118 — General School Operations

118.19 Teacher Certificates and Licenses

(8) Beginning July 1, 1991, the state superintendent may not grant to any person a license to teach unless the person has received

instruction in the study of minority group relations, including instruction in the history, culture and tribal sovereignty of the federally-recognized American Indian tribes and bands located in the state.

Chapter 121 — School Finance

121.02 School District Standards

(1) Each school board shall:

(h) Provide adequate instructional materials, texts and library services which reflect the cultural diversity and pluralistic nature of American society.

(L) 4 Beginning September 1, 1991, as part of the social studies curriculum, include instruction in the history, culture and tribal sovereignty of the federally-recognized American Indian tribes and bands located in this state at least twice in the elementary grades and at least once in the high school grades.

©September 2003 Wisconsin
Department of Public Instruction



Program-Related Instructional Activities

Program Synopsis

The Oneida Speak program opens with an explanation of the role of storytelling and the oral tradition within Oneida culture. Oneida Historian Loretta Metoxen, briefly describes the recent discovery of the WPA-era Oneida journals and their value in preserving both the language and culture of the Oneida in Wisconsin. Several stories from these journals are told to describe what life was like for those Oneida people who had migrated from New York to Wisconsin. Dr. Carol Cornelius, Oneida Historian, talks about how and why life had changed by the 1930s when these journals were created. The program then presents some stories that focus on the loss of cultural identity that many Oneida people experienced as a result of the loss of their language and their lands. By concluding with several examples of how the Oneida Nation has worked over the past four decades to begin revitalizing their language and cultural traditions and reacquiring their tribal lands, the larger story of survival and conflict resolution comes full circle.

For instructional purposes, the student activities that follow are arranged by the program's three major themes:

- Part 1 — After New York: Making a Life in Wisconsin
- Part 2 — Loss of Language and Lands: Loss of Identity
- Part 3 — Cultural Revitalization

Program's Instructional Goals

By viewing this program and participating in the following activities, students will:

- Understand the nature of oral tradition and storytelling in Oneida and American Indian culture and the value of oral history;
- Explore the link between language, culture and identity;
- Examine current issues of Oneida Indians, specifically, and other American Indian Nations, generally;
- Study examples of conflict resolution employed by the Oneida in reaction to losses of language, traditions and lands.

Correlations with *Wisconsin's Model Academic Standards for Social Studies*

8th grade History performance standards:

- B.8.1 Interpret the past using a variety of sources, such as biographies, diaries, journals, artifacts, eyewitness interviews and other primary source materials, and evaluate the credibility of sources used.
- B.8.11 Summarize major issues associated with the history, culture, tribal sovereignty and current status of the American Indian tribes and bands in Wisconsin.

12th grade History performance standards:

- B.12.5 Gather various types of historical evidence...to analyze issues of freedom and equality,...individual and community...; form a reasoned conclusion...and develop a coherent argument... Summarize major issues associated with the history, culture, tribal sovereignty and current status of the American Indian tribes and bands in Wisconsin.
- B.12.12 Analyze the history, culture, tribal sovereignty and current status of the American Indian tribes and bands in Wisconsin.

8th grade Behavioral Sciences performance standards:

- E.8.2 Give examples to explain and illustrate how factors such as family, gender, and socioeconomic status contribute to individual identity and development.
- E.8.9 Give examples of the cultural contributions of racial and ethnic groups in Wisconsin, the United States and the world.
- E.8.12 Describe conflict resolution...strategies used in resolving differences and disputes.

12th grade Behavioral Sciences performance standards:

- E.12.3 Explain how such factors as...family,...ethnicity, religion, socioeconomic status, attitudes, beliefs, work and motivation contribute to individual identity and development.
- E.12.8 Analyze issues of cultural assimilation and cultural preservation among ethnic and racial groups in Wisconsin, the United States and the world.
- E.12.10 Describe a particular culture as an integrated whole and use that understanding to explain its language, literature, arts, traditions, beliefs, values and behaviors.
- E.12.11 Illustrate and evaluate ways in which cultures resolve conflicting beliefs and practices

Correlations with *National Standards for History*

- Era 4** Expansion and Reform (1801-1861): Standard 1, United States territorial expansion between 1801 and 1861 and how it affected relations with external powers and Native Americans; 1B, The student understands federal and state Indian polity and the strategies for survival forged by Native Americans.
- Era 6** Development of the Industrial United States (1870-1900): Standard 4, Federal Indian policy and United States foreign policy after the Civil War, 4A, The student understands various perspectives on federal Indian policy.
- Era 10** Contemporary United States (1968 to the Present): Standard 2, Economic, social and cultural developments in contemporary United States, 2D, The student understands contemporary American culture.

Program Vocabulary

Please review the following words with students before viewing the program.

aboriginal — relating to the people that have existed in a place from the earliest times

alienated — Loretta Metoxen uses this word in *The Oneida Speak* to describe the affects that the Dawes Act had on Oneida landowners as they lost their reserved lands.

allotment — an amount or share of something such as money or land that is given to someone

assimilate — to become part of a group and accepted by other people in the group or country

boarding school — a school where students live as well as study, in this case operated by the U.S. government with the intention of assimilating Indian children into non-Indian society

casino — a place where people try to win money and prizes by playing games of luck

clans — groups of Native people with a common ancestor

cutwork — embroidery in which the design is outlined in a buttonhole stitch and the intervening material is cut away

Dawes Act — also known as the Dawes General Allotment Act, and as Allotment, took affect on February 8, 1887. It converted all Indian tribal lands to individual ownership in an attempt by the U.S. government to facilitate the assimilation of Indians into the white culture. It was repealed in 1934 with the passage of the Indian Reorganization Act.

Dawes Allotment Act — Under the Dawes Act, Indian tribes lost legal standing and tribal lands were divided among the individual members. In exchange for renouncing their tribal holdings, Indians would become American citizens and would receive individual land grants — 160 acres

to family heads, 80 acres to single adults. Even these grants were qualified, however; full ownership would come only after the expiration of a twenty-five-year federal trust. The Dawes Act significantly undermined Indian tribal life, but did little to further their acceptance into the broader society. In addition, the law severely reduced Indian holdings; after all individual allocations had been made, the extensive lands remaining were declared surplus and opened for sale to non-Indians. This policy was not reversed until 1934, when the Indian Reorganization Act asserted the importance of perpetuating Indian cultural institutions and permitted surplus lands to be returned to tribal ownership.

(Page 268, *The Reader's Companion to American History*, Houghton Mifflin)

deceit — behavior that is intended to make someone believe something that is not true, or the things people do or say that are not true

fur trade — a period in U.S. history between c. 1640 and c. 1850 when non-Indians traded manufactured goods with Indians in exchange for beaver, mink, otter and other furs

gaming — playing cards and other games of chance for money

Haudenosaunee — “People of the Long House” in English — name for the confederacy of the Seneca, Cayuga, Onondaga and Mohawk Nations

hovel — a small dirty place where someone lives, especially a very poor person

identity — the qualities and attitudes a person or group of people have that make them different from other people

immigration — the process of entering another country in order to live there permanently

indigenous — people, cultures, plants, animals that have always lived in the place where they are

interpreted, interpretation — to convey one's idea of the meaning of something

Iroquois — a confederacy of the Mohawk, Oneida, Onondaga, Cayuga, Seneca and the Tuscaroras Indian peoples originating in the area known now as the state of New York.

longhouse — a traditional type of dwelling, between about 40 and 200 feet long, that was built and used by certain Indian tribes, with a curved arched roof, made with trees and bark, it accommodated several family groups of an extended family

matrilineal — relating to mother's family, descended from mother's family

midwife — a specially trained nurse, usually a woman, whose job is to help women when they are having a baby

Onyot'a;ka — how the Oneida refer to themselves, in their own language. It means "People of the Standing Stone" in English

Oneida — an American Indian Tribe and Nation recognized by the U.S. government, originating from the northeastern area of the United States.

oral history — spoken, not written, usually gathered by interview where questions and answers are spoken rather than written

oral tradition — passing on stories by telling them over and over rather than by writing them down

prorate — to calculate a sum according to the actual amount of service received rather than by a standard sum

revitalization — the act of bringing something back to life, to put new strength or power into something. The term is used in this program to describe activities underway to bring the Oneida language back to widespread use, to keep it from disappearing.

reservations — areas of land set aside by treaty between American Indian Nations and the United States for Indians to live on; an area of land in the United States kept separate for American Indians to live on

savages — a word for people whose way of living seems very simple and undeveloped. This term is now considered offensive.

smallpox — a serious infectious disease that causes spots that leave marks on the skin and that caused death before vaccinations became available

Stambaugh Treaty — an 1831 federal treaty with the Menominee Indians, named after Colonel John Stambaugh, the U.S. Indian Agent stationed at Green Bay. The treaty specified what portions of Menominee lands would be settled by the Oneida, even though the Oneida people were not involved in the making of the treaty.

syncretism — taking the ways that you know and taking the new things and adapting them and mixing them together; a reconciliation or fusion of differing systems of belief

wampum — shells put into strings, belts, etc., used as money in past times and to communicate messages by some American Indian peoples

Works Progress Administration (WPA) — a program established by the U.S. government in 1935 following the Great Depression, to create public jobs for unemployed people. Most projects concentrated on physical improvements such as building bridges and public buildings and extending electrical power to rural areas. However, the WPA did fund work involving music and drama, public sculptures, paintings, murals, surveys of national archives and oral history projects such as the Oneida Ethnological Study. As a federal program, the WPA lasted seven years, until 1943.

Pre-Viewing Activities

Focus Questions for Class Discussion

Conduct a group discussion based on the following questions before viewing this program.

- What experiences have you had gathering and/or interpreting oral histories?
- Explain your knowledge of American Indian history, culture, tribal sovereignty and current issues of concern. What more would you like to learn?
- From what sources have you learned this information? Who are the authors of this information? Are the authors Indian or non-Indian?

Focus Questions for Student Journals

Have students think and write about the following questions in their notebooks before viewing this program. Explain that they will be referring to their writings after viewing *The Oneida Speak*.

- What is my current, working definition of culture?
- How do I express my cultural identity?
- Use specific, personal examples to explain why I value/do not value cultural preservation and revitalization.
- How do I resolve conflict? Here is a recent example.

Viewing Activities

Part 1: After New York: Making a Life in Wisconsin

This segment includes six stories from the Oneida journals.

Story 1

The Arrival, from the journal of Ida Blackhawk, 1939

This short story describes what life was like for the Oneida people who had migrated from New York to Wisconsin in the 1820s and 1830s. Then Loretta Metoxen provides further historical details about this migration and settlement, including land negotiations between the United States and the Menominee Indians concerning land for Oneida settlement.

Story 2

My Life in Oneida, from the journal of Andrew Beechtree, 1939

In this story the narrator recalls his life as a youngster living in a log house on a farm of 100 acres on the Oneida Reservation in Wisconsin. His mother's aunt arranged his parents' marriage and a midwife helped his mother during childbirth. He helped on the farm and played with his friends.

Story 3

Uncle's Visit, from the journal of Andrew Beechtree, 1939

This short story is about a young boy's uncle who would visit him in the winter to tell stories and fortunes.

Story 4***The Messenger, from the journal of Stadler King, 1939***

This story describes the traditional role of the “runner” who was responsible for orally communicating news, such as accident, death, or celebration across the Oneida Reservation. It is followed by comments from Loretta Metoxen about runners. Dr. Carol Cornelius discusses how Oneida traditions were negatively affected by non-Indian culture and how specific traditions are now being reborn. An Oneida elder, Rose Kersetter talks briefly about making traditional pottery similar to what was made before the Fur Trade brought metal cookware and pottery production ceased. Oakley Arnold, Oneida Historian, reflects on his father’s awakening as an adult to his cultural identity as an Oneida Indian.

Story 5***Clan Mothers, from the journal by Ida Blackhawk, 1939***

This story examines women’s work in their clans as leaders and advisers; it is followed by an explanation by Dr. Carol Cornelius of women’s work in their clans as judges.

Story 6***Lace Makers, from the journal by Tillie Baird, 1939***

The journal account of how lace work and cutwork became important to the Oneida economy is followed by an interview with the son of a lace worker.

Viewing Points

Before viewing the stories in Part 1, ask students to reflect on the following questions as they watch. Then pause the program after viewing and ask students to share their reflections.

- How have you felt during times of change in your life, such as moving, starting at a new school, learning something new, leaving someone or something cherished behind? How might some of these feelings be similar to what the Oneida people may have felt during and after their move to Wisconsin? (Responses may include fear, concern, loneliness, uncertainty, challenge and despair.)
- Why did women’s roles in the Oneida community change over time? (Responses may include because the Fur Trade changed Oneida men’s roles from hunting for their families to trapping for fur trade companies for pay, because support from New York for lace work ended, because Christianity changed both women’s and men’s roles.)



Part 2: Loss of Language and Lands: Loss of Identity

This segment includes four stories from the Oneida journals.

Story 7 *They Could Not Speak English*, from the journal of Stadler King, 1939

This short story focuses on language barriers faced by Oneida people when they tried to communicate with English-speaking non-Indian people. It also introduces the use of humor as a survival and coping strategy.

Teaching Note: The following story, *School Days*, discusses the non-Indian philosophy of Indian boarding schools operated by the federal government on the Oneida Reservation in Wisconsin specifically, and on other American Indian reservations in general. This may cause discomfort for some students who may have learned stories from other cultural perspectives about government boarding schools and their affects on people. Consider preceding the viewing of this story by a class discussion of a contemporary controversial issue to help remind students about the rich varieties of experience, perspective and worldview. Create and maintain a safe and respectful environment and encourage students to respect and empathize with experiences and perspectives different from their own.

Story 8 *School Days*, from the journal of William Metoxen, 1939

In this story the narrator describes how he came to learn English as a young boy, including time spent at the Oneida boarding school run by the U.S. government on the Oneida Reservation in Wisconsin where students were punished for speaking Oneida. Dr. Cornelius comments on the philosophy of the government boarding schools and their impact on Indian identity and culture. The story concludes with a segue from loss of language to loss of land, specifically as a result of the Dawes Allotment Act.

Teaching Note: The following story, *The Shop Keeper*, discusses the spread by non-Indian people of smallpox among Oneida Indians in particular and American Indians in general. This may cause discomfort for some students who may have learned stories from other cultural perspectives about smallpox and its affects on people. Consider preceding the viewing of this story by a class discussion of a contemporary controversial issue to help remind students about the rich varieties of experience, perspective and worldview. Create and maintain a safe and respectful environment and encourage students to respect and empathize with experiences and perspectives different from their own.

Story 9 *The Shop Keeper*, from the journal of Stadler King, 1939

The journal account of how Henry Cornelius caught smallpox is followed by several more examples of how the disease was spread among indigenous populations as recalled by Loretta Metoxen, Oneida historian. Viewers will hear Amazing Grace sung in the Oneida language.

Story 10***In Deceit, from the journal of Levi Baird, 1939***

This story focuses on the affect of the Dawes Allotment Act on Oneida people and their lands. Ken Metoxen, a member of the Oneida Nation, recalls the story he learned from his grandfather about the sheriff escorting his family off their land because they had not understood what it meant to pay taxes to the government for their land. Then Loretta Metoxen comments on how this happened to so many Oneida families that for a time there were more non-Indian people owning land on the Oneida Reservation than there were Indians. Today the Oneida Nation is working to reacquire 51% of their tribal lands by 2020 in order to have political power within Hobart Township.

Viewing Points

Consider pausing the program here before Part 2 begins and asking students to reflect on the following questions as they watch. Then pause the program again and ask students to share their reflections.

- Why were Oneida students punished at the boarding school? (Responses may include because they were caught speaking the Oneida language.)
- What was the government’s philosophy or reason for the boarding school? (Responses may include “to kill the Indian, save the man,” to civilize the Oneida people, to take the “Indian” out of them.)
- Why was smallpox dangerous to the Oneida people and to other indigenous people? (Responses may include because they had no immunity to the disease, because it was a communicable disease, because it could be fatal, because it was a new disease to Indian people and therefore they had no medicines or remedies with which to treat it, because there was no vaccine to prevent it.)
- Why do some people believe the Dawes Act was not democratic? (Responses may include because the U.S. Congress wrote the act and Indian people had no representatives and no representation in Congress because they were not U.S. citizens and therefore not allowed to vote. It was an act made about Indian people and for Indian people without any Indian representation.)



Part 3: Cultural Revitalization

This segment includes one story from the Oneida journals.

Story 11

Always Shelling Corn, from the journal of Ida Blackhawk, 1939

This short and humorous story speaks to tradition and survival while again employing humor as a coping strategy.

Then moving beyond the Oneida journals to the present day, this segment discusses the Oneida Nation's progress over the past four decades at recovering from the losses of cultural traditions, economy, language and land. Dr. Cornelius talks about ongoing revitalization efforts, funded in part by tribal gaming monies, and resulting in a K-12 tribal school, health and social services for tribal members, Oneida language instruction for youth and adults and the return of traditions such as growing and preserving Oneida white corn at the tribal cannery. She also mentions how the Oneida people have developed techniques for mixing new traditions in with old traditions.

Oakley Arnold, Oneida Historian, explains his view that the Oneida land claims and lawsuits to recover ancestral lands in New York and expand tribal gaming facilities are tending to divide rather than unite the Oneida community. He cautions that the Oneida duty is to care for and be thankful for their lands and to remember that it's the land that helps the Oneida people, the Onyot'a;ka, the People of the Standing Stone, know themselves. It's "more about identity than about land."

Viewing Points

Consider pausing the program here before Part 3 begins and asking students to reflect on the following questions as they watch. Then pause the program again and ask students to share their reflections.

- What are several examples of ongoing cultural revitalization by the Oneida? (Responses may include making traditional pottery, raised beadwork, canning white corn, Oneida language instruction, caring for their elders and their children, reading the WPA Oneida journals, making this program, *The Oneida Speak*.)
- Why does one Oneida elder believe in making traditional pottery? (Responses may include that it reminds her of where she came from, so the traditional methods of making the pottery are kept alive, because it is fun.)
- What issue is currently dividing the Oneida community? (Responses may include building casinos, gaming, land claims, recovering ancestral homelands.)
- What is the Oneida duty regarding land? (Responses may include taking care of the land, giving thanks to the land for its sustenance.)

Post-Viewing Activities

Lead a class discussion around the following questions in preparation for the following student activities. Consider opening up the discussion to include questions that students want to share with their classmates. Be prepared to deal effectively with opposing ideas and values.

Questions for Class Discussion

1. What do you now know about Oneida life that you didn't know before viewing this program?
2. What have you learned about the link between language, culture and identity within the Oneida community in Wisconsin?
3. Now going beyond what you learned from this program, describe how you were feeling while watching and reflecting on this program. What issues in the program affected your feelings? Why? Have any of your feelings changed your ideas and/or your values? Why?

Student Activities

1. Have students analyze various sources of historical information (textbooks, newspaper articles, etc...) about Oneida Indians specifically, and American Indians, generally. In particular, ask students to focus on who the authors of this information are. Who are the storytellers? Whose voice(s) is/are telling the story(ies)? Discuss the pros and cons of mainstream culture recording and telling the stories that belong to oppressed groups of people. What are the biases and prejudices? How do they affect the story(ies)?
2. Have students revisit the entries they made in their journals before viewing *The Oneida Speak* program. Ask them to reflect on and write about their thoughts and feelings after viewing the program.

Extension Activity Ideas

1. Assist students with an exploration of indigenous views of culture and cultural elements, e.g. world views, perspective, language, master narrative, oral traditions, foodways, architecture, education, technology, creative expressions, etc. Help them apply what they've learned about sources while conducting Student Activity #1 above. Help them locate appropriate sources in respectful ways. Ask students to share their discoveries and learning with their classmates.
2. Lead students through the process of democratically selecting an issue that concerns them in the classroom, school and/or community. This should be a controversial issue, with strong feelings on all sides of the matter, and no easy solution. The objective of this activity is for students to respectfully communicate their ideas, values and feelings with each other in order to a) agree to disagree, or b) achieve consensus on how to resolve the issue. Remind students of appropriate ways to deal with controversial issues (please see Teaching Notes above in Part 2 of

Viewing Activities). Help students recall from the program how the Oneida people have responded to the loss of language, voice and land by moving beyond shame to pride and revitalization, keeping in mind the needs of the next seven generations. Conclude with an open discussion focused on what worked and what didn't work as students worked toward a) or b).

Program-Related Student Assessment Activities

1. Extend the student journal reflections into reflective writing about cultural identity, cultural preservation and cultural revitalization. Consider encouraging non-fiction, fiction, poetry, photojournalism and dramatic types of writing as well as three-dimensional creative expressions in a variety of media. Help students to establish their performance goals and consider having students evaluate and score their own work. Arrange for students to share their work with their classmates if they wish.
2. Direct students to identify an historical question or issue to research and document with the help of informant(s). This project will include identifying informant(s); securing permission from informant(s); preparing interview questions; conducting interview(s); and interpreting the resulting oral history. Consider developing this as a small group collaborative project. Help students to establish their performance goals and consider having students evaluate and score their own work. Arrange for students to share their work with their classmates, if they wish.



American Indian Nations: Oneida Nation and Beyond

The Sovereign Oneida Nation of Wisconsin

An excellent source for reading more about Oneida history, culture, language and sovereignty is “The Oneida Indian Journey: From New York to Wisconsin, 1784-1860.” (See the **Recommended Related Resources** section at the end of this manual for a complete citation.) Laurence M. Hauptman and L. Gordon McLester III have edited this anthology of papers presented by Oneida people at a series of conferences sponsored by the Oneida Nation. This book not only presents an historical overview of the Oneida journey experience from New York to Wisconsin, in several Oneida voices, but it also discusses oral tradition within the Oneida culture. Loretta Metoxen, an Oneida Historian interviewed in *The Oneida Speak* program, provides one of the contemporary perspectives, titled “The Oneidas in Wisconsin: The Early Years, 1822-1848.” It is quoted here in its entirety with thanks to Loretta Metoxen.

The Oneida Indians did not leave all their problems behind when they migrated to the Wisconsin frontier from the early 1820s onward. They were now face-to-face with two Native American cultures — the Menominees (Algonquian) and the Winnebagos (Siouan) — that were quite distinct both from each other and from the Oneidas themselves. Moreover, almost from the time of the Oneida arrival in Wisconsin, these Indians, as well as their New York Indian allies — Stockbridge-Munsees and Brothertowns — were faced with rapid white settlement that put increased pressures on their world. These unrelenting pressures ultimately led to the disastrous policies of the Dawes General Allotment Act of 1887, which resulted in the Oneidas’ loss of nearly 65,000 acres of land before the Indian New Deal.

After signing “treaties” with New York from 1785 onward under pressures exerted by that state, the War Department and the Ogden Land Company, the Oneida Indians, under the influence of Eleazer Williams, the Episcopal missionary of Mohawk descent, migrated to Wisconsin beginning in 1822. Wisconsin was not a state at that time and would not become a state until 1848. It was then part of Michigan Territory, headed by Governor Lewis Cass from the offices at Detroit.

In the summer of 1822, a council of Menominees, Winnebagos and Oneidas convened at La Baye (Green Bay). This remarkable intertribal negotiation led to an agreement whereby the Oneidas and other so-called New York Indians were allowed by the other two Indian nations attending to settle in the vast Menominee Territory and undertake subsistence enterprises such as farming, hunting and fishing. In return for their right to settle and make use of these resources, the New York Indian émigrés compensated the Menominees in goods and cash payments.

The Menominee-New York Indian Treaty of 1822 was bothersome to the French fur traders at Green Bay, many of whom were married to Menominee women. Pressure was brought to bear on the Menominee

chiefs to negate or change the terms of this accord. The restlessness resounded all the way to the War Department in Washington. Colonel John Stambaugh was appointed United States Indian agent at Green Bay. His particular assignment was to settle the unrest within the Menominee community caused by the discontent with the Treaty of 1822. Stambaugh's concerted efforts led to a federal treaty with the Menominees in 1831, one that defined the Menominee lands to be used and occupied by the New York Indians. These lands encompassed 500,000 acres north and west of the Fox River, including several miles along the riverbed itself. Despite this provision, the Oneidas were not a direct party or signatories to the Stambaugh Treaty.

In January 1838, the federal government and the Iroquois signed the Treaty of Buffalo Creek. This treaty provided that the Oneidas settled in Wisconsin and other Iroquois nations still in New York would move to lands provided by them in Kansas, just north of the Cherokee Strip. Some Senecas and Cayugas were removed; their descendants, the Seneca-Cayugas, are in the northeast corner of Oklahoma today. A few Oneidas went to the Indian Territory, and some later returned. One month later, this Buffalo Creek Treaty was amended in a separate 1838 federal agreement with the Oneidas which defined the boundaries of the Oneida Nation in Wisconsin. The original reservation was established as 8.5 miles wide and 12 miles long, encompassing 65,428 acres. The arbitrary formula used to determine the size of the reservation was to allow 100 acres per person. In 1838, there were 654 Oneidas resettled in what had by now become Wisconsin Territory. The reservation as established was not situated on a north-south longitudinal or an east-west latitudinal axis, but lay on its side parallel to the Fox River. It never included the several miles of river frontage defined in the 1831 Stambaugh Treaty. This omission limited the economic prosperity of the Oneidas, since they did not have access to the key waterways up the Fox River to Lake Winnebago and also north through the Straits of Mackinac to the eastern seaboard. Such access was reserved for the descendants of French fur trappers and Franco-Menominee middlemen.

The Oneidas attempted to make the most of their lands on the ridges along Duck Creek and its tributaries. Log homes were situated where cool, clear springs provided adequate water supplies year-round. The Oneidas also had access to bountiful fishing places. Most of the Indians, nevertheless, depended on their fertile fields to farm white corn, raise livestock, or grow orchards. Yet, in and around Oneida Country were sources of concern — mighty pine forests for lumber, hardwoods that could be ideal for furniture. To the north and west of Oneida Country were valuable fur-bearing animals and minerals for smelting, which attracted both eastern capital and non-Indian immigrants in great numbers to Wisconsin Territory. The completion of the Erie Canal in 1825 unleashed a great westward movement of colonizers to the Old Northwest. These colonizers wanted new lands and new opportunities. They pushed for Wisconsin statehood by inducing even greater immigration to and settlement in the state. In many respects they re-created the same pressures that had forced the Oneidas out of New York in the first place. Yet, these non-Indian

settlers were legally prohibited from moving and establishing homes within the boundaries of any federally recognized Indian nation. As a result, these non-Indians clamored in the territorial legislature and lobbied Congress for Indian land cessions. Thus, it is not surprising to realize that Wisconsin Indians as a whole faced allotment pressures to divide their lands in fee simple title from the 1840s onward, four decades before the Dawes General Allotment Act became national policy, and even faced concerted efforts at removal from the state.”

Loretta Metoxen, pages 133-135, *The Oneida Indian Journey: From New York to Wisconsin, 1784-1860*. University of Wisconsin Press, 1999.

American Indian Nations

Like the Oneidas, most all of the more than 500 American Indian Nations in the United States have experienced the loss of language, lands, traditions, and cultural identity. As you and your students proceed to learn about the history, culture, language, sovereignty, and current issues of specific Indian Nations, please remember what The Oneida Speak voices have told us: seek out the Native voices that are telling, sharing, preserving, and revitalizing their own stories, and grow to value oral tradition as much as, or more than, you value the written word.



Recommended Related Resources for Educators

- Banks, James A.** "An Introduction to Multicultural Education." 2nd edition. Needham Heights: Allyn & Bacon, 1999. ISBN 0205277500
- Banks, James A.** "Teaching Strategies for Ethnic Studies." 6th edition, Needham Heights: Allyn & Bacon, 1997. ISBN 0205189407
- Bieder, Robert E.** "Native American Communities in Wisconsin, 1600-1960." Madison, Wisconsin: University of Wisconsin Press.
- Campisi, Jack.** "Ethnic Identity and Boundary Maintenance in Three Oneida Communities." Albany, New York: Photocopy Ann Arbor, Michigan: University Microfilms, 1976.
- Campisi, Jack and Hauptman, Larry,** editors. "The Oneida Indian Experience: Two Perspectives." New York: Syracuse University Press, 1988.
- Cornelius, Carol.** "Iroquois Corn in a Culture-Based Curriculum: A Framework for Respectfully Teaching about Cultures." Albany: State University of New York, 1999. ISBN 0791440281
- Cultural Horizons of Wisconsin Instructional Television Series.** Madison: Wisconsin Educational Communications Board, 2002. www.ecb.org
- Ernst, Kathleen and Kori Oberle.** "Cultural Horizons of Wisconsin Teacher Guide." Madison: Wisconsin Educational Communications Board, 2003. www.ecb.org
- Great Lakes Intertribal Council's Native Wisconsin Web Site Home Page**
<http://glitc.bfm.org/>
- Hauptman, Laurence M. and L. Gordon McLester III.** The Oneida Indian Journey: From New York to Wisconsin, 1784-1860. Madison: University of Wisconsin Press, 1999. ISBN 00299161447
- Jensen, Kathy.** "'...The Day of Their Redemption...': From Forced Assimilation to Prized, Nourished and Honored, The Impact of Indian Boarding Schools on Wisconsin's Oneidas," Unpublished student paper, University of Wisconsin-Green Bay, Special Collections Department, Cofrin Library, 2420 Nicolet Drive, Green Bay, WI 54311-7001; (920) 465-2303; Toll Free 1-888-729-4611; www.uwgb.edu/library/spc/index.html
- Lewis, Herbert S., editor, with L. Gordon McLester III.** "Oneida Lives: Long-Lost Voices of the Wisconsin Oneidas." Lincoln: University of Nebraska Press, 2005. ISBN 0803280432 www.bisonbooks.com
- Loew, Patty.** "Indian Nations of Wisconsin: Histories of Endurance and Renewal." Madison: Wisconsin Historical Society, 2001. ISBN 0870203320 www.wisconsinhistory.org
- Malone, Bobbie and Kori Oberle.** "Native People of Wisconsin Teacher's Guide and Student Materials." Madison: Wisconsin Historical Society, 2003. ISBN 0870203495 www.wisconsinhistory.org
- McLester, Thelma Cornelius.** "Religion and the Oneidas," *Voyageur*, vol. 2, no. 2, pages 31-33.

National Center for History in the Schools.
“National Standards for History.” National
Center for History in the Schools, 1996.
ISBN 09633218-4-6

Oneida Nation Home Page
<http://www.oneidanation.org/>

**Wisconsin Department of Public
Instruction.** “American Indian
Resource Manual.” Madison: Wisconsin
Department of Public Instruction, 1992.
Publication #2429

**Wisconsin Department of Public
Instruction.** “Classroom Activities on
Wisconsin Indian Treaties and Tribal
Sovereignty.” Madison: Wisconsin
Department of Public Instruction, 1996.
ISBN 157337024X

**Wisconsin Department of Public
Instruction.** “Wisconsin’s Model Academic
Standards for Social Studies.” Madison:
Wisconsin Department of Public
Instruction, 1998. Publication #8162.
ISBN 1-57337-063-0

For Youth

Barreiro, Jose and Carol Cornelius.

“Knowledge of the Elders: The Iroquois
Condolence Cane Tradition.” Ithaca, NY:
Northeast Indian Quarterly, 1988.

Duvall, Jill. “The Oneida.” Chicago: Children’s
Press, 1991.

Loew, Patty. “Native People of Wisconsin.”
Madison: Wisconsin Historical Society,
2003. ISBN 0870203487
www.wisconsinhistory.org

Oberle, Kori. “Cultural Horizons of
Wisconsin” CD-ROM. Madison: Wisconsin
Educational Communications Board, 2001.
www.ecb.org

Orie, Sandra DeCoteau. “Did You Hear
Wind Sing Your Name? An Oneida Song of
Spring.” New York: Walker and Co., 1995.

Shenandoah, Joanne and Douglas M.

George. “Sky Woman: Legends of the
Iroquois.” Santa Fe: Clear Light Publishers,
1998

Tehanetorens. “Legends of the Iroquois.”
Summertown, TN: Book Publishing Co.,
1998.



In front of Parrish Hall

A personal and collegial note to Michelle Danforth, Loretta Metoxen, Dr. Carol Cornelius, J.P. Leary, Gordy McLester, Oakley Arnold, the narrator, all the journal informants and recorders, Kay Klubertanz and everyone else who worked on *The Oneida Speak* program, including the folks at Native American Public Telecommunications.

Please accept my sincere thanks for all that you have done, all that you are doing and all that you will do to make *The Oneida Speak* project a truly valuable learning and teaching resource. I deeply value your stories of survival, pride and revitalization, and I appreciate the graceful sense of humor with which you proceed. Many thanks for sharing your story. I am grateful for this opportunity to contribute to your important work.

Humbly,

Kori Oberle

