

# INJUNUITY

A film by Adrian Baker



## Educational Guide:

Grades 9-12 & Higher Education

### Subject Area:

English Language Arts

Literacy in History/

Social Studies & Writing



## INJUNUITY EDUCATIONAL GUIDE

*In a world increasingly short of real answers, it is time  
we looked to Native wisdom for guidance. It is time for some INJUNUITY.*



Tom Phillips (Kiowa/Creek), featured in *Tongues*.  
Photo courtesy of *Injunuity*.

### PROGRAM SYNOPSIS:

*Injunuity* is a dazzling, animated collage of reflections on the Native American world, our shared past, our turbulent present, and our undiscovered future.

*Injunuity* is a co-production of Adrian Baker, the Independent Television Service (ITVS), and Vision Maker Media with major funding provided by the Corporation for Public Broadcasting (CPB) and Vision Maker Media.

**Length:** apprx. 30 min.

### GRADE APPROPRIATENESS:

9-12 & Higher Education

### SUBJECT/ TOPIC CURRICULA:

English Language Arts

- Literacy in History/Social Studies
- Literacy in Writing

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### BACKGROUND & INSTRUCTOR NOTES

Animation still from *The Great Law*.  
Photo courtesy of *Injunuity*.

At the time of European contact, there were close to five million people inhabiting what would become the United States. More than 500 tribal cultures strong, each had its own customs, language, and political and social organizations. While all of these areas were distinct, Native people shared and continue to share a reverence for nature and an acceptance of diverse attitudes among people and communities.

Although America's Founding Fathers based the formation of the United States government on the Iroquois League of Nations, Native people were pushed aside and disregarded. History was written from a Eurocentric viewpoint as a young nation moved swiftly into the industrial age, and the development of metropolitan centers became the face of America.

In 1879, the first American Indian boarding school was opened in Carlisle, Pennsylvania. Under the directive of the United States government, young children were taken away from their families to boarding schools where they were taught to read, speak, and write English so they would forget their own languages. They were also taught a vocation and encouraged to strive toward individualism and the accumulation of personal wealth. In addition, they were required to become Christians and embrace the white man's God.

The American education system did not provide adequate recognition of Native values and ways. In the world today, we are faced with mass destruction of our natural resources and increasing pollution of land, air,

and water, in addition to overcrowding and social ills that break down families, and in turn, communities and cultures. As Native people, we are not immune to these adversities.

Our young people find themselves in a modern and technological world, and at the same time, are committed to maintaining cultural belief systems. Because culture is not static, we are finding and utilizing new ways to tell stories, preserve oral traditions, and make new histories for the next seven generations.

These activities are aimed at raising awareness of these issues. The program remixes traditional American Indian narrative and uses new storytelling devices to re-tell history from a different perspective. You will see how Native people feel about issues of preservation as it pertains to culture, language, and land, as well as offer an alternative view of how Native people can contribute to our future.

When you discuss lessons in this guide, please remember to think with an open mind, consider another way of thinking, and celebrate American freedom of expression.

In today's 21st century, learning skills are based on critical thinking, communication, and collaboration. Encourage your students to think critically about each piece and to use their own histories to express through written and spoken stories and collaborative projects that use modern technology to achieve their goals.

## INJUNUITY EDUCATIONAL GUIDE

### Lesson 1 - Anthem



Braunwyn Walsh (Navajo/Diné) singing the "Star Spangled Banner" in Navajo, featured in *Anthem*.  
Photo courtesy of *Injunuity*.

#### BACKGROUND

Throughout American history, American Indian people have been very loyal and patriotic to this land. Per capita, American Indians have served in the military forces at the highest level of any population demographic in the country. When Native veterans refer to America and leave to defend America, it is with the thought that America is our Mother Land and as warriors we are obligated to defend our Mother.

Many Native languages have translated "The Star Spangled Banner," our national anthem, into their tribal language. In the Navajo Nation of the Southwest, it is common to hear the Navajo rendition of the national anthem presented in the Navajo language at public events. The words are literally translated on the next page, and while they may seem to have lost some meaning in translation, this is not the case for the Navajo people, for they celebrate freedom of expression to pay tribute to America.

#### **(Video Clip: Lesson 1)**

##### **Key Concept:**

Use of Indigenous languages to demonstrate patriotism.

**Estimated Time Required:** 1-2 class periods

##### **Learning Objectives**

1. To discover and examine the power and importance of words and language.
2. To learn how some words and phrases mean different things in different languages.

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### “The Star Spangled Banner” | “Dah Naat’a’í So’ Bi Sinil” (The Flag with Stars on It)

Yá shoo danól’í; | look toward the heavens, all of you saw it  
 Háyoókáál biyi’déé’ | dawn rising from within it  
 Baa dahwii’niihgo át’é | it is something for us to praise  
 Dah naat’a’í éí; yéego nihił niliinii | the flag, it; very much, it is the one we are proud of  
 Noodóóz dóó biso’ disxos | its stars shine  
 Naabaah; yitaayá | warrior; it went among  
 Bits’áhoniyée’go; deiníl’í | with reverent fear and awe coming from it; they are seeing it  
 Nihich’i’ indída; ndi baa ‘íiníidli | to us, until then; even though we trust in it  
 ‘Ah hool’áágóó; bine’ neidá | for forever; it shields us  
 Báhádzid dahólóo ndi | fear it exists, despite this  
 Éí yee’; bee t’áá sih hasin | with regard to that; by means it, there is hope  
 T’óó nihá dah siłsooz ndi | merely for us it’s a sheet-like object at rest up high even though  
 T’óó shí; éí so’ bił sinilgo | merely, probably it stars are on it  
 Dah naat’a’ ‘áh hool’áa doo | it flies up high forever  
 Nihikéyah bik’iyígí | our country, the one over it  
 K’ad hózhó náhásdlii’ | now, in beauty, it is restored

### DISCUSSION QUESTIONS

1. We all come from different backgrounds, have different families, and may speak different languages. Ask your family what your ethnic heritage is. Think about the language that your ancestors spoke. Write the words of the “Star Spangled Banner” in English, then use an Internet translation program to translate them into the language of your ancestors.

Does the “Star Spangled Banner” have the same meaning? Discuss what you have learned from this experience and think about how your ancestors felt.

### VOCABULARY

- |                                    |                            |
|------------------------------------|----------------------------|
| 1. Anthem                          | 5. Native Military Service |
| 2. Braunwyn Walsh<br>(Navajo/Diné) | 6. Code Talkers            |
| 3. Navajo                          | 7. Bald Eagle              |
| 4. Star Spangled Banner            | 8. Drawings                |

### LEARNING/ MEDIA ACTIVITY SUGGESTIONS

1. Using the Internet and library as research tools, identify three (3) other American Indian tribes who have also translated the “Star Spangled Banner” into their own languages. Translate them into English and compare their interpretations with the Navajo version.

## INJUNUITY EDUCATIONAL GUIDE

### Lesson 2 - Tongues

#### BACKGROUND

Language is a very powerful tool and it connects us all to our families, communities, and histories. It defines our culture and gives us confidence and self-esteem. Native people in the United States realize this. There is a strong movement to preserve Native languages throughout the country.

At time of first contact, Indigenous languages were strong, and many Native people spoke more than one language due to trading, warfare, and peacekeeping. When the United States government established Indian boarding schools, students were strictly forbidden to speak their languages. Children lost the ability to speak their Native languages. This made it difficult for them to interact with their families, tribal elders, and to continue ceremonial teachings.

The Indian Reorganization Act of 1934 defined provisions for the re-introduction of teaching Native history and the use of Native languages in the schools. It wasn't until 1975 that the Indian Self-Determination and Dedication Assistance Act gave authority to federally recognized American Indian Tribes to contract with the Bureau of Indian Affairs schools to incorporate Native languages and teachings into school curriculums. But it was too late for many Native people who had lost the ability to speak their Native language fluently.

Native people have taken it upon themselves to use technology to help preserve their languages. Many tribal communities have language classes, radio, and television programs in the Native language of that particular community.



Shawna Claw (Navajo/Diné), featured in *Tongues*.  
Photo courtesy of *Injunuity*.

#### **(Video Clip: Lesson 2)**

##### **Key Concept:**

Preservation of Indigenous Languages.

**Estimated Time Required:** 1-2 class periods

##### **Learning Objectives**

1. To understand the effects of not being able to speak your language at school or at church.
2. To examine and learn about how Native people were almost made to be ashamed to speak their language.
3. To identify new ways to teach youth Native language so that it may be preserved.



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### CONTENT REVIEW

1. What are the four Native cultures who talk about their language in the video? (**Inuit, Kiowa, Navajo, Tlingit**)
2. What is the bridge to the past? (**language**)
3. Apart from schools, what other institutions forbade Native people to speak their language on the reservations? (**churches**)
4. Are Native people interested in maintaining their languages? If so, by what means? (**yes, classes, radio stations, online courses**)

### DISCUSSION QUESTIONS

1. Define assimilation and acculturation. Discuss the difference between the two and talk about each of their roles in American history. All people should strive to understand where we come from and that it is important to maintain that bridge with the past.
2. Is maintaining American Indian languages important to globalization, given the fact that American culture is already highly globalized? Why or why not? (goal is to get students to think critically to form and verbalize their opinions)

### VOCABULARY

- |            |                           |
|------------|---------------------------|
| 1. Kiowa   | 7. Language Preservation  |
| 2. Creek   | 8. Language as Culture    |
| 3. Navajo  | 9. Endangered Language    |
| 4. Tlingit | 10. Acculturation         |
| 5. Inuit   | 11. Cultural Assimilation |
| 6. Navajo  | 12. Native Value System   |

### LEARNING/ MEDIA ACTIVITY SUGGESTIONS

1. Have students ask their families what language their grandparents or great-grandparents spoke. Have them write a brief history of their family roots and language. Have students share some simple phrases in the language of their own ancestors.
2. The presenters in the video represent four American Indian or Alaska Native communities—Inuit, Kiowa, Navajo, and Tlingit. Divide the class into four groups. Using the Internet as a search tool, have each group do the following:
  - Locate a map.
  - List general information and brief history about the tribe (i.e. population, federal recognition status, how many Native speakers in the tribe).
  - Does the tribe have a written language (this would be based on English phonetics)?
  - Does the tribe teach its language in school, on the Internet, in colleges or universities?
  - Find phrases in the assigned language. Have each group prepare written and audio samples of the languages. Share findings, and have each practice enunciating the phrases.

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### Lesson 3 - Turtle Island



The Three Sisters, featured in *Turtle Island*.  
Left to Right: Rhiana Yazzie (Navajo/Diné), Moncia Nuvamsa  
(Hopi/Acoma/Havasupai), and Lyz Jaakola (Anishinaabe).  
Photo courtesy of *Injunuity*.

#### BACKGROUND

Cultural and spiritual philosophies of many Native people throughout the world acknowledge an intimate connection and relationship with the Earth and natural forces. Our tribal societies have always had ways of preserving environmental life systems, and we believe that we are all related through these systems. In many tribal communities, Earth is referred to as “Turtle Island” or “Mother.” When the Europeans came to live in the Western Hemisphere, they brought a different view of the human being’s relationship to Mother Earth. Over the course of 500 years, our modern societies have upset and rearranged much of the balance that existed between various beings in nature. This segment examines that delicate balance and shares some traditional philosophies in an attempt to reconcile and begin to practice green living habits as a way to care for our home, the Earth.

#### **(Video Clip: Lesson 3)**

##### **Key Concept:**

Understanding how traditional societies view environmentalism compared with modern industrialized views.

**Estimated Time Required:** 1-2 class periods

##### **Learning Objectives**

1. To become familiar with Indigenous views on how ecosystems exist.
2. To understand what is happening to environments all over the world due to man’s destruction in the name of progress.
3. To contemplate how an enhanced relationship with the environment contributes to healthy, green, living styles.



## INJUNUITY EDUCATIONAL GUIDE

### CONTENT REVIEW

1. What is Turtle Island? Where is it?  
(Iroquois name for Earth; not a place, but our home. A state of being.)
2. Environment has been destroyed over the past 500 years due to \_\_\_\_\_.? (orientation towards individualism as opposed to community)
3. Name one chemical that is used to extract gold from the ground. (arsenic)
4. What are the “Three Sisters” of Native American culture? (corn, beans, squash)

### DISCUSSION QUESTIONS

1. What is stewardship? Does anyone in your family practice stewardship? Does anyone in your family live on a farm? How is that practice different from that of an urban family?
2. What are some steps you think we might take towards gaining more understanding of how nature and natural law work?
3. Do you think it is right for companies to use poisons in order to extract precious stones and metals, oil, coal, and natural gas from Earth? Why or why not?

### VOCABULARY

- |                     |                         |
|---------------------|-------------------------|
| 1. Bio Diversity    | d. Idle No More         |
| a. Clearcutting     | e. Seven Generations    |
| b. Climate Change   | f. Solar Power          |
| 2. Drawings         | g. Stewardship          |
| 3. Ecosystem        | h. Three Sisters        |
| a. Environment      | i. Traditional Foodways |
| b. Environmentalism | j. Turtle Island        |
| c. Gold Mining      | k. Water Crisis         |

### LEARNING/ MEDIA ACTIVITY SUGGESTIONS

1. Have students research and identify the “Three Sisters.” Nutritionists say that this combination of foods creates perfect proteins that the body is able to digest to maintain health. Have students create a small sculptural piece that celebrates our interdependence on the “Three Sisters.”
2. Have students research the concept “seven generations.” Then, have them develop a short paper on its interpretation and provide their ideas on how the concept could be applied to modern, sustainable, living practices.
3. Research each of the three environmental activists who spoke during this film: Rhiana Yazzie (Navajo/Diné), Monica Nuvamsa (Hopi/Acoma/Havasupai), and Lyz Jaakola (Anishinaabe). Draft a paragraph about each one that covers their background, inspiration to become environmental activists, and a project in which they were involved.

- l. Lyz Jaakola (Anishinaabe)
- m. Monica Nuvamsa (Hopi)
- n. Rhiana Yazzie (Navajo)

## INJUNUITY EDUCATIONAL GUIDE

### Lesson 4 - Buried



Animation still from *Buried*.  
Photo courtesy of *Injunuity*.

#### BACKGROUND

Prior to European contact, the San Francisco Bay Area was an important commercial and ceremonial center for many tribal groups, including the Ohlone. When settlers moved into the region, they failed to recognize that these lands were already occupied. They established towns and communities with little regard for Native communities in the region.

Preserving historical sites is important to our country, and locations associated with Native cultures are no exception. The National Trust for Historic Preservation has agencies in each state and some tribal communities. Preserving our history is vital to understanding our pasts and guiding our futures. Throughout the country, groups of American Indian people have organized to address social and environmental issues as a means to actively preserve our tribal and environmental resources. Indian People Organizing for Change (IPOC) is a community-based organization comprised of Ohlone Tribal members and conservation activists who work together to realize social and environmental justice in the Bay Area and its surrounding American Indian communities.

One project in particular caught the attention of IPOC—commercial real estate developers erected a shopping center on top of a great sacred shell mound, an Ohlone burial site that served as a major landmark in the region. The development company responded to IPOC’s protests by erecting a small monument that recognizes the existence of a burial ground at the site of the Emeryville Mall, but in the process, disrupted the graves of many Native people, including babies.

#### **(Video Clip: Lesson 4)**

##### **Key Concept:**

Desecration of sacred sites.

**Estimated Time Required:** 1-2 class periods

##### **Learning Objectives**

1. To identify and explore American Indian populations in the Bay area prior to European contact.
2. To examine diverse cultural traditions that mark life transitions.
3. To research and define the term “sacred sites.”
4. To discuss the Native American Graves Protection & Repatriation Act (NAGPRA); why it was developed and passed.

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### DISCUSSION QUESTIONS

1. What is a shell mound? Why is it significant to tribal people in the San Francisco Bay Area?
2. What does IPOC stand for and why was this group created? Who developed this group?
3. Think for a moment about your family. What types of traditions does your family practice in order to preserve histories? Is it important for your family, why or why not?
4. Think about your community and how it is arranged (zoning). Consider cemeteries and how loved ones are buried there. How would you and your family feel if big bulldozers came into your family or community cemetery and began to destroy the cemetery so a new shopping center could be built—in spite of the fact that there is empty space for construction projects across the street? What steps might you take to stop this activity?
5. What does NAGPRA stand for, and why was it developed?
6. What is activism? Why do you think people join together to protect a cause or to raise awareness about a cause?

### VOCABULARY

- |                         |                            |                        |
|-------------------------|----------------------------|------------------------|
| 1. 1859 Survey Maps     | 9. Emeryville              | 17. Sacred Sites       |
| 2. Bay Street Mall      | 10. Emeryville Shell Mound | 18. Santa Clara        |
| 3. Berkeley             | 11. Glen Cove              | 19. Santa Cruz         |
| 4. Black Friday Protest | 12. IPOC                   | 20. San Jose           |
| 5. Brushy Park          | 13. Land Rights            | 21. San Francisco      |
| 6. Corrina Gould        | 14. Ohlone                 | 22. Yerba Buena Island |
| 7. Dot Com Era          | 15. Pleasantation          |                        |
| 8. Drawings             | 16. Repatriation           |                        |

### LEARNING/ MEDIA ACTIVITY SUGGESTIONS

1. Have students create a map and legend of the pre-contact San Francisco Bay Area, illustrating tribal communities and significant locations, such as trade routes, settlements, farming plots, ceremonial grounds, and burial sites.
2. Have students research the history and development of NAGPRA and how the law has impacted the preservation of historically significant sites, as well as sacred sites. Divide the class into groups of five, and have each group identify sacred sites in a designated section of the 1859 survey map. Have groups identify how many sacred sites (if any) are protected under NAGPRA. Why or why aren't they protected?
3. Have students write down their impression of American Indian reservations/communities. Discuss how they have acquired knowledge of American Indians. Do they feel their understanding of Native traditions has changed their perceptions of American Indians after viewing this video? Have students convey their thoughts in a short paper to be shared among the class.
4. Use the vocabulary words listed below in a paper that addresses preserving historic and sacred sites and why this is important to the overall health of our communities.

## INJUNUITY EDUCATIONAL GUIDE

### Lesson 5 - Wampum



Anthony Sul (Ohlone), featured in *Wampum*.  
Photo courtesy of *Injunuity*.

#### **(Video Clip: Lesson 5)**

##### **Key Concept:**

The negative impact and positive influences the dollar has on our lives.

**Estimated Time Required:** 1-2 class periods

##### **Learning Objectives**

1. To understand that money is not everything.
2. To examine ways that Native Americans are raising money to buy things of meaning to their people.

#### **BACKGROUND**

Money is needed to live in today's society, but is it really good for us as Native people? Several hundred years ago, paper money as we know it today did not exist in Native societies. The notion of consumerism, making a profit and always looking to acquire more money does not align with traditional Native values.

As Native people, we may not agree with the concept of focusing everything on money, but it has become something we need in order to survive in today's world. Tribal societies have always had ways to measure value and wealth, such as children, livestock, jewelry, shells, or glass beads. They bartered and traded for things they needed. Through this monetary system, family and community wealth was more evenly distributed. The amount of money one had was not important—what was important was the quality of the items you had for trade and the integrity of how you represented yourself, your family, and your community when you were trading.

With the advent of gaming and more Native people being successful in modern business, Native individuals and tribal communities are beginning to gain the means by which we can buy things that are more meaningful to our people, such as our land.



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### DISCUSSION QUESTIONS

1. What types of materials do you think Native societies used for money in times past?  
(shells, precious stones, animal hides)
2. The word “wampum” appears at the beginning of the film. What is “wampum”? (shell beads that were shaped and arranged together to make belts or bands and used as money among the tribal people of the Eastern Woodlands)
3. Name three essentials we use money for today?  
(food, housing, clothes)
4. Think about some tangible objects that were used as money in societies throughout the world. List them and provide a reason that each type of material was considered a standard of measure. (salt to Native tribes in the desert southwest used for preserving food; shells to cultures that lived near bodies of water).
5. Examine your own consumerism/spending habits. What do you value? How do you define this in terms of who you are?  
(answers will vary)



Animation sketch from *Wampum*.  
Photo courtesy of *Injunuity*.

### LEARNING/ MEDIA ACTIVITY SUGGESTIONS

1. Using the Internet as a research tool, locate drawings or photographs of the United States dollar bill. There are many elements included on the dollar bill. Isolate the various images on the dollar bill and cite the reason or explanation for why that particular design is on the bill. Find out the history of how each of these symbols came to be.

### VOCABULARY

- |                    |                     |                   |
|--------------------|---------------------|-------------------|
| 1. Ohlone          | 7. Imperialism      | 13. Economy       |
| 2. Wampum          | 8. Manifest Destiny | 14. Corporatism   |
| 3. Consumerism     | 9. Capitalism       | 15. Land Buy Back |
| 4. Money           | 10. Oil             |                   |
| 5. One Dollar Bill | 11. Federal Reserve |                   |
| 6. The Great Seal  | 12. Gold            |                   |

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### Lesson 6 - Rez Babiez



Migizi Pensoneau (Ponca/Ojibwe) of The 1491s,  
featured in *Rez Babiez*.  
Photo courtesy of *Injunuity*.

#### **(Video Clip: Lesson 6)**

##### **Key Concept:**

Using humor to present and discuss situations that are uncomfortable to talk about.

**Estimated Time Required:** 1-2 class periods

##### **Learning Objectives**

1. To understand the effects of living conditions.
2. To examine and learn about reservation communities.
3. To identify a healthy lifestyle.

#### **BACKGROUND**

American Indians and Alaska Natives number about five million or 1.6 percent of the total American population. There are 566 federally recognized American Indian tribes and 324 federally recognized American Indian reservations.

About a third of the American Indian population resides in reservation communities.

Conditions in many reservation communities can be identified as being in a third-world country setting. There are lack of sufficient infrastructure, a high percentage of unpaved roads, and lack of running water, sewage service, electricity, or phones. Many areas are extremely remote rural areas, and at times, it can take several hours for medical personnel to reach people in need.

The effects of these types of living conditions can be seen in high rates of unemployment, high school dropouts, suicide, teenage pregnancy, substance abuse, domestic violence, diabetes, accidents, and gang infiltration. This is not the situation throughout entire reservations, but some element of the above mentioned social, educational, and health situations can be found on most every reservation. Sometimes, this is referred to as “rez life.”

This piece celebrates the healing nature of satire and draws attention to the hope that exists in the face of adversity as the characters continue to laugh, enjoy life, and maintain a positive outlook.

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### CONTENT REVIEW

1. Why does baby Tattoo (the one with glasses) get thrown out? (**playtime**)
2. What were the babies arguing with the dog about? (**food**)
3. What was the baby drinking in his bottle? (**soda pop**)
4. What do the characters use to talk about their conflicts and make resolution? (**tobacco**)



Animation sketch from *Rez Babiez*.  
Photo courtesy of *Injunuity*.

### DISCUSSION QUESTION

1. How many jabs at social issues can the students name?

### LEARNING/ MEDIA ACTIVITY SUGGESTIONS

1. Have students think about what they have been learning about American history thus far. Have them research the term “Intergenerational Trauma” as it applies to American Indian communities.
2. Have them place themselves in the shoes of Native children and write a short paper about what factors may have contributed to some conditions we see in our communities today.
3. Are there other cultures who have undergone this type of trauma?
4. Are the American Indian reservations the only place where some of these situations occur? Find support information based on research statistics about life in America.

### VOCABULARY

1. 1491s
2. Dakota
3. Ponca
4. Lakota
5. Anishinaabe
6. Childhood Obesity
7. Alcoholism
8. Enabler
9. Diabetes
10. Food Sovereignty
11. Tobacco

## INJUNUITY EDUCATIONAL GUIDE

### Lesson 7 - The Great Law



Animation still from *The Great Law*.  
Photo courtesy of *Injunuity*.

#### (Video Clip: Lesson 7)

##### **Key Concept:**

Native influence on development of the United States government.

**Estimated Time Required:** 1-2 class periods

##### **Learning Objectives**

1. To understand the people and events leading up to the writing of the United States Constitution.
2. To examine and learn about The Great Law.

#### **BACKGROUND**

This segment begins with an oral history that explains the beginning of the Iroquois League of Nations where Hiawatha and Deganawidah joined forces to stop blood shed among their people. They are the individuals who first enunciated The Great Law, which talks about separation of powers, sovereignty in people, and federalism. This agreement helped communities maintain peace and developed a model for defending nations against foreign enemies. When America's Founding Fathers were creating the United States government, they looked to the Iroquois Confederacy and The Great Law that organized the Iroquois Federation.



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### CONTENT REVIEW

1. Were Hiawatha and Deganawidah brothers?  
(no)
2. What great skill did each have that caused them to join forces? (Hiawatha was a skilled orator, and Deganawidah was wise and had many good ideas.)
3. What is The Great Law of Peace?  
(the Iroquois Constitution)
4. What are the five tribes that comprised the Iroquois League of Nations? (Mohawk, Oneida, Onondaga, Cayuga, Seneca)
5. What tribe joined the federation later?  
(Tuscarora)
6. Who were the three individuals who realized that the Founding Fathers needed to examine the Iroquois government? (Thomas Jefferson, James Madison, James Monroe)
7. At what meeting did Benjamin Franklin use the Iroquois government as a model?  
(The Albany Plan of Union)

### DISCUSSION QUESTIONS

1. Discuss the three main commonalities between the Iroquois confederacy and the United States government and why these are important.
2. Discuss the roles of Jefferson, Madison, and Monroe at the time of the development of the United States Constitution.

### LEARNING/ MEDIA ACTIVITY SUGGESTIONS

1. Using the Internet as a research tool, have students gather information on the Albany Plan of the Union. When and why was it drafted? Who were the major participants in this project and what did each contribute?
2. Have students use online resources to access Benjamin Franklin's book "Indian Treaties." Divide students into small groups and have each group select a speech in the book to study and discuss with the class. Discuss as a class the elements and main points of the speeches to discover how Native people were organized prior to European contact.

### VOCABULARY

- |                                |   |   |
|--------------------------------|---|---|
| 1. Albany Plan of Union (1754) | 10. Federalism  | 18. John Hancock (the Great Tree)           |
| 2. Articles of Confederation   | 11. Hiawatha  | 19. Six Nations of the Iroquois Confederacy |
| 3. Benjamin Franklin           | 12. Haudenosaunee   | 20. Solar Eclipse of 1142                   |
| 4. Blood Feuds                 | 13. Independence Hall   | 21. The Grasshopper                         |
| 5. Constitution                | 14. Indian Treaties   | 22. The Great Law of Peace                  |
| 6. Declaration of Independence | 15. James Madison   | 23. Thomas Jefferson                        |
| 7. Democracy                   | 16. James Monroe  | 24. Three Branches                          |
| 8. Deganawidah                 | 17. Jigonsasch (Leader of Women's Council who endorsed The Great Law) | 25. Yamassee                                |
| 9. Dr. Donald Grinde, Jr.      |   |   |

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### Lesson 8 - Two Spirit



Animation still from *Two Spirit*.  
Photo courtesy of *Injunuity*.

#### **(Video Clip: Lesson 8)**

##### **Key Concept:**

Understanding and accepting gender identity.

**Estimated Time Required:** 1-2 class periods

##### **Learning Objectives**

1. To gain understanding of diversity in sexual orientation on an intellectual level.
2. To understand that it is important to know, respect, and understand your own self.
3. To respect an individual's choice of identity and not judge them according to personal feelings or opinions.

#### **BACKGROUND**

Many traditional societies recognize those whose gender identity is neither male nor female. The term “Two Spirit” refers to those individuals who carry both a male and female spirit. They were regarded with great respect and were often those who had specific roles in their communities such as healers, holders of songs and prayers, foretellers of the future, and carriers of knowledge pertaining to cultural art forms, both visual and performing.

When European explorers discovered that two-spirited people lived harmoniously among their own people and had defined roles within those societies, they did not approve of what they saw. In those days, Christianity did not recognize sexuality other than heterosexuality. In fact, the explorers labeled two-spirited people as freaks of nature. As the colonizing powers began to settle in new locations and Western educational values were imposed, children were taught that two-spirited people should not be part of the community.

Today, many who choose to come out and be forthright about their sexuality are bullied in school, and this sometimes leads to substance abuse, violent crime, or suicide. Support groups that educate about bullying believe that being yourself and being individual is something to be celebrated, not something that society chooses for you.

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Animation still from *Two Spirit*.  
Photo courtesy of *Injunuity*.

### DISCUSSION QUESTIONS

1. Do you know individuals who have different sexual orientations in your school? If so, how are you willing to share how this makes you feel?
2. Does your family have gender-specific household chores?
3. Do you think you are able to identify what is “male” or “female?”
4. How do you feel gender roles change throughout time and within different societies?
5. How do you define bullying? Why does this occur? How does your school or community deal with issues related to incidents involving bullying?

### VOCABULARY

1. Christianity
2. Gender Identity
3. Hate Crimes/Bullying
4. LGBT
5. Native Boarding School
6. Pride

7. Sexual Orientation
8. Traditional Two-Spirit Roles
9. Two Spirit
10. Charlie Ballard (Sac & Fox/  
Anishinaabe)
11. Esther Lucero (Navajo)

### LEARNING/ MEDIA ACTIVITY SUGGESTIONS

1. Divide students into small groups. Have each group develop a comparative chart illustrating how lines of sexual orientation were defined in early 20th century America and how they are defined today in the following categories: clothing, household duties, jobs.

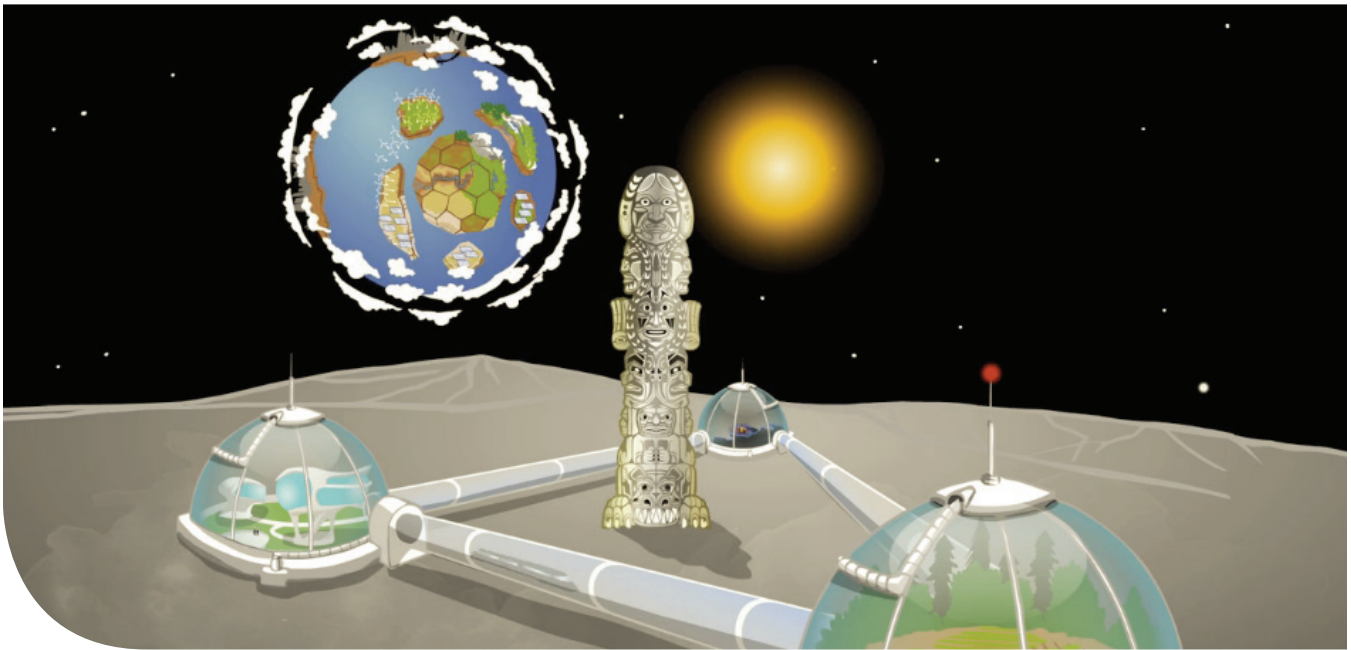
After findings are shared with the class, have students write a short summary of their impressions of how these roles have changed, and whether or not this has a bearing on outward expression of the LGBT community of today.

2. Using the Internet as a research resource, identify the opinions regarding two-spirited people among the Navajo, Anishinaabe, Lakota, and Pacific Islander cultures. Have students compile a comparison of cultural views on two-spirited individuals and present their findings.

12. Arlando Teller (Navajo)
13. Nazbah Tom (Navajo)
14. Mica Valdez (Mexico)

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### Lesson 9 - Injunuity



Animation still from *Injunuity*.  
Photo courtesy of *Injunuity*.

#### **(Video Clip: Lesson 9)**

##### **Key Concept:**

Indigenous cultures are not extinct and have a lot to offer to today's world.

**Estimated Time Required:** 1-2 class periods

##### **Learning Objectives**

1. To understand that Native cultures had systems for sustainability built-in to cultural beliefs and values.
2. To examine and learn about societies that see themselves as part of nature and not in control of it.
3. To identify new ways of addressing sustainability issues using Indigenous ceremonial and belief models.

#### **BACKGROUND**

The Native people made great contributions to the development of the new world and helped European settlers to be able to live in America. For many years, Native people have been ignored with regard to their intuitions and contributions. Indigenous value systems are based on a sustainability model that has attracted the attention of environmentalists and those who are concerned about the future health and well-being of the planet. We are now seeking ways to contribute to contemporary society so that we may all live in harmony in a peaceful world.



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### Lesson 9 - Injunuity

#### CONTENT REVIEW

1. Native people used songs to mark \_\_\_\_\_ (season change) and \_\_\_\_\_ (special occasions, ceremonies).
2. The old world was focused on \_\_\_\_\_ (giving), and the new, modern world was focused on \_\_\_\_\_ (getting).
3. What are the various Native value systems based on? (nature)
4. Native societies did not believe in \_\_\_\_\_ (stockpiling); they believed in \_\_\_\_\_ (only taking what you need).
5. One young woman in the video states that as a Native person, she offers prayers for \_\_\_\_\_. (everyone in the world, not just herself or her family)

#### DISCUSSION QUESTIONS

1. In this piece, the Winter Solstice is referenced as the mark of the New Year. Discuss your interpretations of what Winter Solstice is. Does this occur on January 1?
2. What is a Native value system? Give some examples of Native values. What is important in Native cultures?
3. What is inner wisdom? Who do you know that has inner wisdom, and do you learn from this person?

#### LEARNING/ MEDIA ACTIVITY SUGGESTIONS

1. In the video, the word “SOYAL” is depicted. Using the Internet as a research tool, find what this word means, what tribe it is associated with, and how it is used. Have students create a calendar using “SOYAL” as a point-of-origin and point-of-ending.
2. Think about some ways that groups work together to make change and care for the environment. Working together in small groups, create a project employing an Indigenous value system (i.e., community garden where students care for plants as a living part of a larger family) model that would help to keep the parks and streets in your community clean and free of waste.

#### VOCABULARY

1. Maidu
2. Native Value Structure
3. Mother Earth

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COMMON CORE	English Language Arts Standards: Literacy in History/Social Studies, Grades 9-12
<b>Key Ideas &amp; Details</b>	<ul style="list-style-type: none"> <li>• <b>CCSS.ELA-Literacy.RH.9-10.2</b> Determine the central ideas or information of a primary or secondary source; provide an accurate summary of how key events or ideas develop over the course of the text.</li> <li>• <b>CCSS.ELA-Literacy.RH.9-10.3</b> Analyze in detail a series of events described in a text; determine whether earlier events caused later ones or simply preceded them.</li> <li>• <b>CCSS.ELA-Literacy.RH.11-12.2</b> Determine the central ideas or information of a primary or secondary source; provide an accurate summary that makes clear the relationship among the key details and ideas.</li> <li>• <b>CCSS.ELA-Literacy.RH.11-12.3</b> Evaluate various explanations for actions or events and determine which explanation best accords with textual evidence, acknowledging where the text leaves matters uncertain.</li> </ul>
<b>Craft &amp; Structure</b>	<ul style="list-style-type: none"> <li>• <b>CCSS.ELA-Literacy.RH.9-10.4</b> Determine the meaning of words and phrases as they are used in a text, including vocabulary describing political, social or economic aspects of history/social science.</li> <li>• <b>CCSS.ELA-Literacy.RH.9-10.6</b> Compare the point-of-view of two or more authors for how they treat the same or similar topics, including which details they include and emphasize in their respective accounts.</li> <li>• <b>CCSS.ELA-Literacy.RH.11-12.4</b> Determine the meaning of words and phrases as they are used in a text, including analyzing how an author uses and refines the meaning of a key term over the course of a text (e.g., How Madison defines faction in Federalist No. 10).</li> <li>• <b>CCSS.ELA-Literacy.RH.11-12.6</b> Evaluate authors' differing point-of-view on the same historical event or issue by assessing the authors' claim, reasoning and evidence.</li> </ul>
<b>Integration of Knowledge &amp; Ideas</b>	<ul style="list-style-type: none"> <li>• <b>CCSS.ELA-Literacy.RH.9-10.7</b> Integrate quantitative or technical analysis (e.g. charts, research data) with qualitative analysis in print or digital text.</li> <li>• <b>CCSS.ELA-Literacy.RH.9-10.8</b> Assess the extent to which the reasoning and evidence in a text support the author's claims.</li> <li>• <b>CCSS.ELA-Literacy.RH.9-10.9</b> Compare and contrast treatments of the same topic in several primary and secondary sources.</li> <li>• <b>CCSS.ELA-Literacy.RH.11-12.7</b> Integrate and evaluate multiple sources of information presented in diverse formats and media (e.g., visual, quantitatively, as well as in words) in order to address a question or solve a problem.</li> </ul>

## INJUNUITY EDUCATIONAL GUIDE

COMMON CORE	English Language Arts Standards: Literacy in History/Social Studies, Grades 9-12
	<ul style="list-style-type: none"> <li>• <b>CCSS.ELA-Literacy.RH.11-12.8</b> Evaluate an author's premises, claims, and evidence by corroborating or challenging them with other information</li> <li>• <b>CCSS.ELA-Literacy.RH.11-12.9</b> Integrate information from diverse sources, both primary and secondary, into a coherent understanding of an idea or event, noting discrepancies among sources.</li> </ul>
Range of Reading & Level of Text Complexity	<ul style="list-style-type: none"> <li>• <b>CCSS.ELA-Literacy.RH.9-10.10</b> By the end of grade 10, read and comprehend history/social studies texts in the grades 9-10 text complexity band independently and proficiently.</li> <li>• <b>CCSS.ELA-Literacy.RH.11-12.10</b> By the end of grade 12, read and comprehend history/social studies texts in the grades 11-CCR text complexity band independently and proficiently.</li> <li>• <b>CCSS.ELA-Literacy.WHST.9-10.2b</b> Develop the topic with well-chosen, relevant, and sufficient facts, extended definitions, concrete details, quotation, or other information and examples appropriate to the audience's knowledge of the topic.</li> <li>• <b>CCSS.ELA-Literacy.WHST.9-10.6</b> Use technology, including the Internet, to produce, publish and update individual or shared writing projects, taking advantage of technology's capacity to link to other information and to display information flexibly and dynamically.</li> <li>• <b>CCSS.ELA-Literacy.WHST.9-12</b> Write routinely over extended time frames (time reflection and revision) and shorter time frames (a single sitting or a day or two) for a range of discipline specific tasks, purposes, audiences.</li> <li>• <b>CCSS.ELA-Literacy.WHST.9-12.2</b> Write informative/explanatory texts, including the narration of historical events, scientific procedures/experiments, or technical processes.</li> <li>• <b>CCSS.ELA-Literacy.WHST.9-12.8</b> Gather relevant information from multiple authoritative print and digital sources, using advanced searches effectively, assess the usefulness of each source in answering the research question, integrate information into the text selectively to maintain the flow of ideas, avoiding plagiarism and following a standard formation for citation.</li> <li>• <b>CCSS.ELA-Literacy.WHST.9-12.9</b> Draw evidence from informational texts to support analysis, reflection, and research.</li> </ul>

## INJUNUITY EDUCATIONAL GUIDE

COMMON CORE	English Language Arts Standards: Literacy in History/Social Studies, Grades 9-12
	<ul style="list-style-type: none"> <li>• <b>CCSS.ELA-Literacy.WHST.11-12.2b</b> Develop the topic thoroughly by selecting the most significant and relevant facts, extended definitions, concrete details, quotations or other information and examples appropriate to the audiences's knowledge of the topic.</li> <li>• <b>CCSS.ELA-Literacy.WHST.11-12.6</b> Use technology, including the Internet, to produce, publish, and update individual or shared writing products in response to ongoing feedback, including new arguments or information.</li> </ul>
REFERENCES	
	<ul style="list-style-type: none"> <li>• <b>Injunuity website</b>   <a href="http://www.injunuity.org">http://www.injunuity.org</a></li> <li>• Calloway, Colin G. <i>First Peoples: A Documentary Survey of American Indian History</i>. Bedford/St. Martin's: Fourth Edition, 2012.</li> <li>• Editor, Brown, Lester B. <i>Two Spirit People: American Indian, Lesbian Women and Gay Men</i>. Binghamton: Haworth Press, 1997.</li> <li>• Fine-Dare, Kathleen S. <i>Grave Injustice: The American Indian Repatriation Movement and NAGPRA</i>. Lincoln: University of Nebraska Press, 2002.</li> <li>• Grinde, Donald A. &amp; Johansen, Bruce E. <i>Ecocide of Native America: Environmental Destruction of Indian Lands and Peoples</i>. Santa Fe: Clear Light Publishing, 1994.</li> <li>• Editors, Jacobs, Sue Ellen; Thomas, Wesley; Lang, Sabine. <i>Two Spirit People: Native American Gender Identity, Sexuality, and Spirituality</i>. Urbana: University of Illinois Press, 1997.</li> <li>• Jones, Peter N. <i>Respect for the Ancestors: American Indian Cultural Affiliation in the American West</i>. Bauu Institute, 2005.</li> <li>• LaDuke, Winona. <i>All Our Relations: Native Struggles for Land and Life</i>. Cambridge: South End Press, 1999.</li> <li>• McCormick, Anita Louise. <i>Native Americans and the Reservation</i>. Springfield, NJ: Enslow Publishers, 1996.</li> <li>• Nibley, Lydia. <i>Two Spirits</i>. Say Yes Quickly Productions, 2009.</li> <li>• Weatherford, Jack. <i>Indian Givers</i>. New York: Ballantine Books, 1988.</li> </ul>



## INJUNUITY EDUCATIONAL GUIDE

### About the Educational Guide Author



**Wendy J. Weston** was born and reared in the Four Corners area of the Navajo Nation in the community of T'iisNazbas. She is born to the Bilagaanaa People and born for the Kinlichinii People. Her interest in the arts started as a child as she explored several traditional Navajo art forms and participated in ceremonies.

Weston has devoted her career to advocating for Native artists and having the Native voice represented in arts education and public programs. A strong supporter of Native artistic expression, be it in traditional form or a progressive cutting-edge genre, her advocacy work has helped to increase the awareness of and respect for Native arts throughout the world. Wendy has worked with artists from tribal communities throughout North, Central and South America, Australia, New Zealand and the South Pacific Islands.

Weston spent several years as a roster artist with the Arizona Commission on the Arts, where she conducted residencies in schools and communities throughout Arizona. She also worked as program coordinator for Atlatl, Inc., a national service organization for American Indian arts, where she coordinated national conferences serving the field of Native art and developed and presented workshops in marketing the arts in tribal communities throughout the U.S. She holds a Bachelor of Science degree in Political Science from Arizona State University in Tempe, Arizona, and has completed graduate coursework in Museum Studies and Cultural Anthropology.

For more that two decades, Weston worked in various positions at the world renowned Heard Museum in Phoenix, Arizona. Currently, she is the principal in her own consulting firm, Turquoise Rainbow Resources, a Native-owned consulting agency that assists in exhibit development, arts education, advocacy, and cultural projects throughout the world.