

Why Treaties Matter

**Self-Government
in the Dakota and
Ojibwe Nations**



Educator Guide for Grades 6-12

An Ojibwe Narrative: Reconnections to Place

A partnership of the Minnesota Indian Affairs Council
and the Minnesota Humanities Center

BANNER TITLE**BANNER #**

- A Deep Connection to Place
- Facing Dislocation

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Why Treaties Matter educator guides are intended as supplementary resources for your curriculum or stand-alone as lessons. This guide contains estimates of preparation and instructional time, a materials list, background information, preview strategies, assessment options, extension activities, a vocabulary list, web resources, bibliography, and related reading.

PREPARATION TIME

One or two hours (extension activities may require more time)

INSTRUCTIONAL TIME

One to two class periods (extension activities may require more time)

MATERIALS

- Student Reading: “Jim Jones: A Narrative of Reconnections to Place” ([Appendix A](#))
- Map: “Jim Jones’ Reconnections to Place” ([Appendix B](#))
- Study Questions ([Appendix C](#)) and suggested answers ([Appendix D](#))
- Vocabulary list ([Appendix E](#))
- Poster board
- Markers, colored pens/pencils
- Anton Treuer’s *Everything You Wanted to Know About Indians But Were Afraid to Ask* (Borealis Books, 2012) is an excellent resource, not only for this guide, but also for others that focus on contemporary American Indian issues.

TEACHER BACKGROUND

Before Europeans came to North America, Native people governed themselves and maintained diplomatic relations with one another. They were members of independent, or sovereign, nations that negotiated government-to-government agreements—like treaties—with one another over trade, hunting, and other issues of mutual concern.

The Ojibwe people arrived in Minnesota in the early 1700s. Their connection to the land and waters, and to the natural world that surrounded them was profound. The Ojibwe were displaced from their lands through wars, treaties, and later, through government policies.

Jim Jones' story illustrates how closely identity is tied to place. An Ojibwe man who lives in Cass Lake on the Leech Lake Reservation, he shares the story of how his family's dislocation severed their connection to Ojibwe culture and challenged his identity as an American Indian person.

A timeline of significant events is included.



LESSON

Preview Strategies: Your preview strategies will depend on where Jim's story fits into your instructional sequence as well as your students' background knowledge.

- If you begin *Why Treaties Matter* with contemporary American Indian life, then you may want to do a KWL (Ogle, 1986) activity to find out what your students already know (K) about American Indian, specifically, Ojibwe, history and culture. You might begin by asking small groups to brainstorm their ideas. Then combine the groups' data to make a class list. Next, ask what students would like to learn (W). Compile the list, or what is learned (L), while reading, writing about and discussing the story and related materials and participating in extension activities. Display your K and W ideas on poster board or paper (see Vocabulary preview). See www.teach-nology.com/web_tools/graphic_org/kwl for a KWL generator that will produce individual organizers for your students. KWL also gives you the opportunity to introduce interdisciplinary connections you will make during extension activities.
- If you begin with an historical perspective you may display the timeline as a prompt for a KWL on Native American history. You may print dates on one set of index cards and events on another set. Ask students to match dates and events. Begin your discussion what it means to be indigenous and how cause and effect relationships exist between long-past events and contemporary life.
- If you have *Everything You Wanted to Know about Indians But Were Afraid to Ask*, you may wish to begin by reading the chapter entitled "Politics," specifically, "Why do so many Indians live in urban areas today?" and "What is relocation?"

Activities:

- Students read "An Ojibwe Narrative: Reconnections to Place" ([Appendix A](#)) and review the accompanying map ([Appendix B](#)). Preview the entire guide with your class before you read the article. You may wish to read the story aloud and complete the study questions in class, in small groups, or as an independent activity.
- Students complete the accompanying study questions ([Appendix C](#)). Suggested answers are provided ([Appendix D](#)). The questions may be assigned as homework, depending on the reading ability of your students. The study questions may be also used as discussion prompts or as a quiz.

Differentiation Strategies: Read aloud to special needs students. Abbreviate the study questions or highlight priority items to be completed first. If time allows, remaining items may be attempted. Peer helpers, paraprofessionals, or adult volunteers may lend a hand with the study questions. Answers may be dictated to note-takers. With close teacher supervision, cooperative groups can also offer effective support to special needs students, especially for extension activities.

Assessment:

- You may use all or part of the study guide, combined with vocabulary, as a quiz.
- Students may write an essay describing how the article changed their attitude toward or understanding of American Indian people.
- Students may write multiple-choice, true-false, or short-answer questions. Select the best items for a class quiz.
- Posters are an excellent way for students to show what they know through visual art and oral presentations. Students may work in groups or individually. Poster presentations may supplement or take the place of essays. You may assign topics or allow students to choose topics that interest them. Encourage classmates to give feedback to poster presenters.
- Circle back to your timeline preview as a posttest.



EXTENSION ACTIVITIES

- Invite an Ojibwe speaker to your classroom. Contact the Minnesota Indian Affairs Council or the Minnesota Chippewa Tribe.
- The Ojibwe People's Dictionary is a searchable, talking Ojibwe-English dictionary that features the voices of Ojibwe speakers. It is also a gateway into the Ojibwe collections at the Minnesota Historical Society. Encourage your students to create a list of Ojibwe words and phrases that are used in everyday life. Post words/phrases in your room.
- For historical and contemporary connections to the Leech Lake Band of Ojibwe see Minnesota Conservation Volunteer Young Naturalists articles: "Who was George Bonga?" and "Ojibwe Lifeways." Both may be downloaded in PDF format with teacher's guides.
- How is Red Lake similar to but different than the other six nations of Ojibwe in Minnesota? See Compare and Contrast in Web Resources.
- For students who want to dig deeper, see the Minnesota Historical Society series, *Native Voices*. *Night Flying Woman* not only provides a narrative of the transition from traditional to reservation living, but also introduces students to over 100 Ojibwe words. *Living Our Language* is a collection of over 50 Ojibwe tales in both English and Ojibwe. *While the Locust Slept* is the story of an Ojibwe man who was placed in a state orphanage and later indentured to a farmer.
- Explore the consequences of the Civilization Fund Act or the Allotment Act on the Ojibwe people of Minnesota. Why was the American Indian Religion Act passed?

Vocabulary: See the vocabulary list included in this guide ([Appendix E](#)). You may wish to modify the list based on your knowledge of your student's needs or the subject you are teaching. Pretesting vocabulary individually, or in small groups, or with your entire class can be an effective preview strategy.

Web Resources (all links were active at time of publication):

See Resource Page for links to Minnesota's Tribal Nations [provide hyperlink]

Allotment Act

Our Documents: A National Initiative on American History, Civics, and Service http://www.ourdocuments.gov/print_friendly.php?page=&doc=50&title=Dawes+Act+%281887%29

American Indian Responses to Statehood: Allotment, Waziyatawin <http://humanitieslearning.org/resource/index.cfm?act=1&TagID=o&CatID=o&SearchText=allotment+act&SortBy=1&mediatype=o&lurl=1>

Sixth Grade Digital Suitcase: Dawes/Homestead Act – a partnership of the Minnesota Humanities Center and Saint Paul Public Schools [http://humanitieslearning.org/resource/index.cfm?act=1&TagID=&CatID=o&SearchText=Sixth Grade Digital Suitcase: Dawes/Homestead Act&SortBy=1&mediatype=&lurl=1](http://humanitieslearning.org/resource/index.cfm?act=1&TagID=&CatID=o&SearchText=Sixth+Grade+Digital+Suitcase:+Dawes/Homestead+Act&SortBy=1&mediatype=&lurl=1)

Civilization Fund Act

ABC-CLIO Digital Library – History and the Headlines

<http://www.historyandtheheadlines.abc-clio.com/ContentPages/ContentPage.aspx?entryId=1171801¤tSection=1161468&productid=5>

Minnesota Conservation Volunteer: Young Naturalists

(Young Naturalists articles include teachers guides)

“Who was George Bonga?” http://www.dnr.state.mn.us/young_naturalists/george_bonga/index.html

“Ojibwe Lifeways” http://www.dnr.state.mn.us/young_naturalists/ojibwe/index.html

National Archives – Teaching With Documents:

Maps of Indian Territory, the Dawes Act, and Will Rogers' Enrollment Case File

<http://www.archives.gov/education/lessons/fed-indian-policy/>

Compare and Contrast

Read-Write-Think – Compare and Contrast Guide www.readwritethink.org/files/resources/interactives/compcontrast/

Kids Lab, Compare and Contrast Tutorial www.manatee.k12.fl.us/sites/elementary/samoset/rcccon1.htm

Reading Quest – Comparison-Contrast Charts www.readingquest.org/strat/compare.html

RELATED READING

Treuer, Anton. *Everything You Wanted to Know About Indians But Were Afraid to Ask*. St. Paul, MN: Borealis Books, 2012.



STUDENT READING:**An Ojibwe Narrative: Reconnections to Place – Jim Jones****Background on Reservations**

In 1800, French and British explorers and traders had been to Minnesota, but 100% of the land in Minnesota was still in Indian hands. The U.S. government wanted that land, and through many treaties and congressional acts from 1825 to 1889, the Indians in Minnesota were forced to sell their land and move onto small pieces of their original homeland, which were called reservations. It was a hard time. People who had lived well for thousands of years without any outside help, now found themselves very poor.

The U.S. government also wanted to change Indians. Missionaries came to convince them to change their religion and adopt Christianity. The government established residential boarding schools that removed Indian children from their homes, physically beat them for speaking tribal languages—the only languages they knew—and taught them all about white history, politics, and language, but never about their own. By World War II, a lot of Indian kids in Minnesota were starting to speak English and living very different lives from their ancestors. In the 1950s and 1960s, the U.S. government encouraged many Indian families to move off the reservations to major cities such as Minneapolis, Milwaukee, and Chicago. The goal was to help them get jobs and get out of poverty. But being dark-skinned created a real barrier to employment for many Indians at that time. Many of the Indians who moved became even poorer than their reservation relatives. Many also struggled to fit in both on and off the reservations. This is the story of one such family.

Narrative

Being Indian is complicated and sometimes very confusing. My mom is from the village of Naytahwaush on the White Earth Reservation. My dad is from Cass Lake on the Leech Lake Reservation, although his mom's family has many relatives from Red Lake. In spite of my connections to those three reservations, I was born in St. Paul, Minnesota, over 200 miles away from any of them. My mom and dad met when both were visiting different relatives in the Twin Cities. You could say that the Bureau of Indian Affairs (BIA)—the U.S. government's bureaucracy that deals with Indians—was their matchmaker since that policy brought their relatives to the Cities. They met in 1965, and I was born about nine months later in that very same year. Relocation was designed to get Indians off the reservations so they could find jobs, but nobody thought about the fact that being brown in 1965 made it really hard to get jobs, even in St. Paul. My parents had some hard times, and in 1966 they moved to Chicago to see if they could make a better life there. The BIA funded their relocation with one-way tickets to the urban center in Chicago [Chicago was one of nine Urban Indian Relocation Centers]. They were married at the BIA office there in 1967, and my brother Chuck was born shortly after that.

Chicago wasn't too different from St. Paul in some ways. There were lots of people. Most were not Indian. There were bars, schools, businesses, and buses. My dad worked in a bar called the Crazy Horse Saloon. I was just a little kid and didn't know then just how ironic that was. Crazy Horse was an Indian who didn't drink alcohol, but a white man built the bar and named it after Crazy Horse. The irony was all the more painful to think about later, because the Crazy Horse Saloon was also a place where my Indian father developed a lot of problems with alcohol. Eventually, being so far away from family and so close to what seemed to my dad like strange people and customs in Chicago got really hard. My dad joined the military to find stable employment, a place where he could be respected regardless of his race, and a way to escape from Chicago. Things really changed for us kids after that. My mom had to raise my brother Chuck and me alone.

My mom eventually started to date a Greek man in Chicago named Chris. He was a successful businessman and he opened two bars—Lucky’s and Zorba’s—both of which were named after our dogs. My mom and Chris had a baby named Chris Jr. in 1973. My stepdad took good care of us. We had good clothes and toys. But he really raised us as Greek kids. I didn’t even know that I was Indian until I was older, even though I have dark skin. Being Indian, but living off the reservation, raised by a Greek man in Chicago was confusing at times.

I remember the first time my mom took me to an Indian event. I was very young, about four years old, and we went to a powwow in Chicago. We weren’t the only Indian family who moved to Chicago, so some of those families got together and sponsored a powwow. My mom took me there and bought me a little dance outfit—some bells and a fake eagle feather bustle made out of chicken feathers. I felt so out of place. I didn’t know how to move my feet or what to do. But an old man there took me by the hand and showed me what to do. Once I got the hang of it, I felt really great. Now that I think back, that was the first time that I really identified myself as an Indian. It was the first time I felt truly proud of who I was.

After I started kindergarten, my mom and stepdad started taking us back to Minnesota from time to time to visit my grandparents and other family members, like my Grandpa Bill at White Earth and my great-grandpa Charles at Red Lake. My great-grandpa was a traditional chief and a fluent speaker of the Ojibwe language, but I had lived away from the reservation for my entire life and nobody had ever told me what a chief was, so I just thought he was a regular elder. On one of our trips we went on a family picnic at Itasca State Park, where the Mississippi River starts. It’s very close to the White Earth Reservation. There was an Indian man there with a feather headdress on, selling trinkets at the Mississippi Headwaters. I remember feeling so amazed. Because I didn’t really understand that I was Indian, and didn’t know that my own great-grandfather was a true chief, to me this old man selling trinkets in a headdress looked like the most authentic Indian chief I had ever seen. I was really little, but I kept insisting that we had to know his name. I thought he would have a great name like Chief Eagle, or Chief Standing Bear. I went right up and asked him what his name was. He smiled at me and said, “My name is George.” I was stunned. I couldn’t understand; and it took me years to really understand that being Indian and being a chief are things that are carried on the inside, rather than the feathers that some people wear on the outside.

A couple of years later, one of my grandparents died. We were still living in Chicago, but my real dad, Jim Sr., came to Chicago to get me and my brother and take us to the funeral. He didn’t have a car, so we took a train from Chicago to Minneapolis, and then a bus from Minneapolis to Bemidji, and then my aunt picked us up and drove us to Cass Lake. I was amazed at how many family members I had. I was a little older now, and it finally dawned on me that I was an Indian and that I was part of a very large Indian family. After that, my dad—Jim Sr.—started to take us to Leech Lake a little more often. My mom and stepdad took us back to White Earth to visit my mom’s family more often too.

My mom and my stepdad—Chris—ended up splitting up. My mom was tired of Chicago, of the violence there, the distance from her family, and problems with her Greek in-laws. In 1976, she packed me up with my brothers Chuck and Chris Jr. and moved back to Minneapolis. We moved a few times in the Twin Cities. I ended up going to several schools—Whittier, Blaisdell, Hans Christian Anderson, Philips, and South High. My mom had to be really resourceful to take care of us kids. Some days we only had oatmeal and eggs to eat for supper. She had to use food stamps sometimes. We started to go to the Indian Health Service to have checkups or get help when we got sick.

My real dad, Jim Sr., got a lot more involved in our lives though. He started to pick us up on weekends, and he took us in the woods to hunt and fish. I realized how anyone who really hunted could be a provider. When we had little food, especially towards the end of the month, it was the venison and wild rice that we got, or that my relatives brought to us, that kept us going.

In 1978, I met Jeb Beaulieu and Rick Gresczyk as part of a summer program for Indian high school kids called Upward Bound. That really got me excited about our tribal language and learning more about our ways. In 1983, I was a senior in high school and transferred to the Leech Lake Bug-O-Nay-Geshig School to finish up my high school degree. I was from the city and the other kids were from the reservation, so I got picked on just for being a little different. It was hard to feel like I couldn't fit in with white people in the city or with my own people on the reservation either.

One time I went with my cousins when they were getting hunting licenses at the tribal office, but I was told I couldn't get one because I wasn't a member of the reservation. I didn't know that to be a member—like being a citizen—of an Indian reservation you had to fill out paperwork. My parents tried, but never finished up the paperwork. In the eyes of my own reservation I wasn't even a real Indian. I got some help and filled out the forms. They checked my birth certificate and eventually I did get enrolled.

In 1982 there was a terrible tragedy in my family. My brother Chuck, who really struggled with all the moving, with the poverty, and with knowing who he was, got really depressed and eventually killed himself. My dad and his uncles really helped me through those tough times. They brought me out in the woods to hunt, fish, and follow our ways. It helped keep my mind off my brother's death and keep me from getting too depressed. Even today I love the outdoors. I love our traditional hunting and fishing, not just because I couldn't do those things as a kid growing up in Chicago and Minneapolis, not just because it helped heal me from the loss of my brother, but because doing those things helped me finally know who I am.

Afterword:

Today Jim Jones is finishing up his undergraduate degree in Indian Studies, and has spent many years working in natural resource management, forestry, and archaeology. He was instrumental in convincing his mother and brother Chris to return home to the reservation as well, where they all live today.

American Indians in Minnesota: Historical Background

- 8,000: B.C. First documented human occupation within Minnesota. "Browns Valley Man" remains discovered in 1930's. American Indian people inhabited Minnesota 9,800 years before Europeans arrived. All of present day Minnesota was home to indigenous people.
- 1740's: Ojibwe establish tribal presence.
- 1819: Civilization Fund Act provides funds to missionary schools, later replaced by government run boarding schools, forcibly remove American Indian children from their families.
- 1887: Allotment Act results in breakup of reservation lands.
- 1924: All American Indians declared American citizens.
- 1949-1966: American Indian people were encouraged to leave the reservations. Relocation Act provided money to move Indians from reservations to cities.
- 1973: Boarding school attendance peaks at over 60,000.
- 1978: American Indian Religion Freedom Act.

Jim Jones' Reconnections to Place



STUDY QUESTIONS: An Ojibwe Narrative: Reconnections to Place

Name: _____ Date: _____

1. Describe the policy of “Relocation.” What was its purpose?
2. Why was skin color a barrier to good jobs in 1965?
3. Do you think it is disrespectful to name a bar “Crazy Horse Saloon?” Why or why not?
4. Why do you suppose Jim’s stepfather raised him as a Greek kid?
5. How was the powwow a life-changing event for Jim?
6. Did Jim’s experience at Itasca State Park surprise you? Why or why not?

7. Jim describes his mother as “resourceful.” What do you think he means?
8. How old was Jim when he met Jeb Beaulieu and Rick Gresczyk?
9. Why were they important people in Jim’s life?
10. Why was Jim’s senior year of high school so difficult?
11. Why couldn’t Jim have a hunting license?
12. How did Jim deal with the loss of his brother, Chuck?
13. Describe the importance of Leech Lake Reservation in helping Jim form his identity as an American Indian person.
14. What place is most important to you? Explain.

SUGGESTED ANSWERS TO STUDY QUESTIONS:

An Ojibwe Narrative: Reconnections to Place

1. Describe the policy of “Relocation.” What was its purpose?
The primary purpose was assimilation. By moving off reservations it was thought that American Indian people would abandon their traditional beliefs and practices.
2. Why was skin color a barrier to good jobs in 1965?
Although the Civil Rights Act was passed in 1964, racial prejudice was still a challenge for American Indians.
3. Do you think it is disrespectful to name a bar “Crazy Horse Saloon?” Why or why not?
How do students justify their answers?
4. Why do you suppose Jim’s stepfather raised him as a Greek kid?
The most obvious answer is that Jim’s stepfather was familiar with Greek traditions and probably valued them.
5. How was the powwow a life-changing event for Jim?
It was his first exposure to American Indian culture.
6. Did Jim’s experience at Itasca State Park surprise you? Why or why not?
Justification?
7. Jim describes his mother as “resourceful.” What do you think he means?
Resourceful is not included in the vocabulary list. Students can deduce its meaning from story details.
8. How old was Jim when he met Jeb Beaulieu and Rick Gresczyk?
12. If students say 13, challenge them to justify. The story states that Jim was born in 1965, 9 months after his parents were met. He met Jeb and Rick in the summer of 1978, which would have been before his 13th birthday.
9. Why were they important people in Jim’s life?
They introduced him to the Ojibwe language and traditions.
10. Why was Jim’s senior year of high school so difficult?
Raised in an urban environment, Jim was seen as an outsider on the reservation.
11. Why couldn’t Jim have a hunting license?
He was not an enrolled member of the Leech Lake Band of Ojibwe.
12. How did Jim deal with the loss of his brother, Chuck?
He went into the woods to hunt, fish, and learn the traditional ways.
13. Describe the importance of Leech Lake Reservation in helping Jim form his identity as an American Indian person.
Justification?
14. What place is most important to you? Explain.
Justification?

**Answers will vary for most items. Encourage students to justify their answers with specific details from the story.*

VOCABULARY: Jim Jones – An Ojibwe Narrative of Reconnections

	authentic	real, genuine, verified
	Bug-O-Nay-Geshig	Ojibwe words for Hole-In-The-Day
	Bureau of Indian Affairs	agency of the U. S. government responsible for the administration of land held in trust for American Indian people
	bureaucracy	nonelected officials within the government who implement rules and laws
	bustle	fan-shaped feather arrangements that are worn by dancers at powwows
	elder	person who has accumulated a great deal of wisdom and knowledge, especially in traditional ways
	fluent	able to speak a language effortlessly and correctly
	ironic	deliberately stating the opposite of the truth
	Indian Health Service	division of U. S. Department of Health and Human Services responsible for providing medical and public health services to federally recognized tribes
	narrative	a story that presents connected events
	powwow	a celebration of American Indian culture that involves regalia, song, dance, music, food and games
	regalia	distinctive clothing or decorations that symbolize the sovereign status of a group of people
	reservation	area of land managed by an American Indian tribe under the U.S. government Bureau of Indian Affairs
	traditional	refers to American Indian beliefs and practices that existed before domination by European culture (may also refer to practices that were adopted after contact with Europeans, such as beading and fry bread)



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