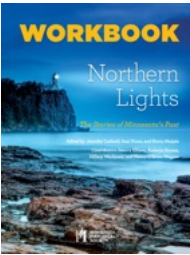


Native Americans Shaping Minnesota: Yesterday, Today, and Tomorrow

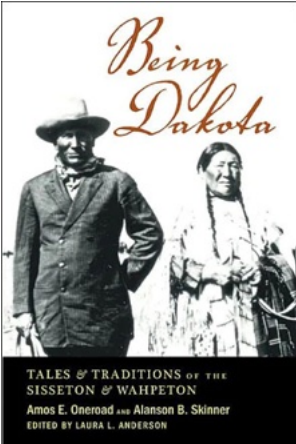
By Mary Hernandez

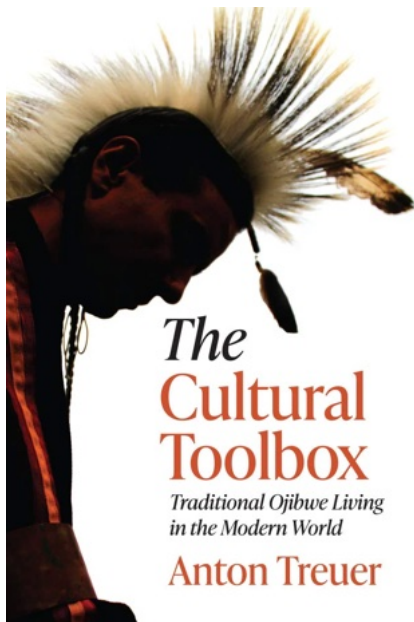
Who are the Native American tribes that have made Minnesota the state it is? What are their beliefs, traditions, values, and customs? So much was taken from them, starting with their lands, their lives, and their respect. Still, they are strong and continuing to claim the Minnesota they've shaped. They share their voices and talents. Their history has shaped Minnesota and their activism and resiliency will continue to cement their roots in Minnesota. This text set features children's literature, young adult novels, documentaries, interviews, interactive websites, and teacher resources that highlight the Native Americans who have shaped Minnesota's past, present, and future.

MINNESOTA HISTORY BOOK, SIXTH GRADE

	Northern Lights Minnesota History textbook–Sixth Grade https://nl.mnhs.org/
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NATIVE AMERICANS OF MINNESOTA

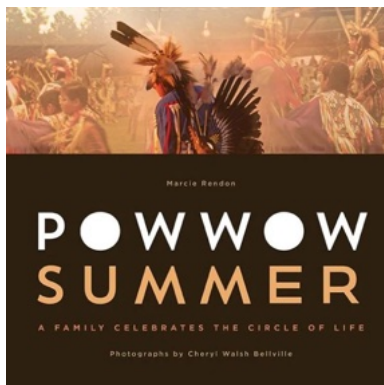
	Learn about each of the 11 tribes in Minnesota. See their flag. http://www.ojibwe-dakota-in-mn.com/410.html
	Being Dakota Amos E. Oneroad et al. Edited by Laura L. Anderson, Minnesota Historical Society Press (2005) Amos E. Oneroad (1884-1937) moved in two worlds. Educated in traditional Dakota ways, he also earned a divinity degree from Columbia University and became a Presbyterian minister. In 1914 he began working with Alanson B. Skinner (1884-1925), a student of anthropology whom he met in New York City. Oneroad collected and preserved stories and traditions of the Sisseton-Wahpeton people, including customs, material culture, and ceremonies that marked the individual's passage from birth to death; Skinner planned to edit and publish the work. But Skinner's untimely death in 1925 thwarted their plans, and the manuscript languished for seventy-five years in a California library. Laura L. Anderson, who teaches anthropology at the University of Oklahoma, has edited this unusual document, which offers a fresh look at what it means to be Dakota.



The Cultural Toolbox: Traditional Ojibwe Living in the Modern World by [Anton Treuer](#) (Author) Minnesota Historical Society Press (2021)

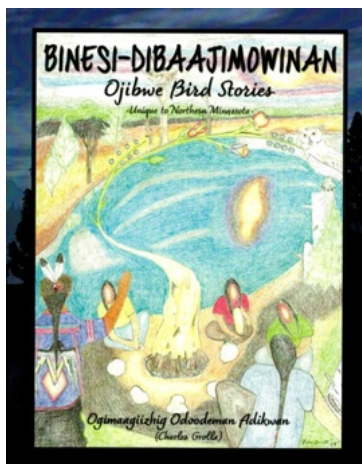
The traditional practices of one Ojibwe family, carried out through the seasons of the year and across the seasons of life, demonstrating the enduring power of culture and identity. Today's Ojibwe people have maintained a dazzling array of deep, beautiful, adaptive ways of connecting to the spiritual, natural, and human beings around them. While the world around, in, and connected to Ojibwe spaces continues to envelop myriad cultures and peoples, the Ojibwe have found a way to stay recognizable to their ancestors.

In this book, Anton Treuer tells stories of one Ojibwe family's hunting, gathering, harvesting, and cultural ways and beliefs—without violating protected secrets. Following the four seasons of the year and the four seasons of life, this intimate view of the Ojibwe world reflects a relatable, modern, richly experienced connection to the rest of the planet. It also opens up a new way of understanding these living traditions, which carry thousands of years of cultural knowledge still in the making.



Powwow Summer: A Family Celebrates the Circle of Life [Marcie R. Rendon](#)

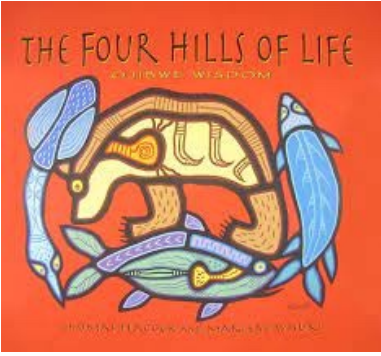
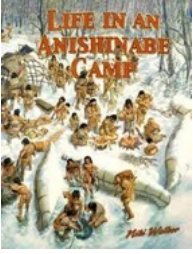
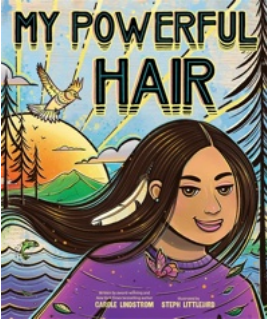
Life is a circle, just like the seasons, from youth through old age. The circle of the year brings seasonal rituals: a winter of preparation followed by a summer of powwows. Sharyl and Windy Downwind and their children travel from their home on the Red Lake Reservation in Minnesota to powwows all around the region. For the past year, their oldest daughter, Shian, has been honored as junior princess for Bug-o-nay-ge-shig School. At the Leech Lake Memorial Day gathering, Shian will hand over her crown to the next princess. Later that summer, the family attends the Red Lake Fourth of July powwow seeking healing and comfort. Windy is mourning his mother, who recently passed away, and also honoring her by dancing at the powwow. At ceremonies and in daily life, Windy and Sharyl celebrate Anishinaabe culture by teaching their children traditional skills, dance steps, and lifeways, all part of the circle of community and the seasons and life.



Ojibwe Bird Stories: Binesi-Dibaa'jimowinan BY [Charles Grolla](#)

A collection of Ojibwe bird stories unique to Northern Minnesota. Each story focuses on a particular bird, with Ojibwe names, terms, and phrases featured throughout.

"This book is intended to preserve the oral history, and give students a starting point in understanding the birds and their relationship to the Ojibwe people. It's also intended to convey how vital it is to become conscious of our own important role in our own natural world. An unfortunate effect of the current western model of education has been the demise of the Ojibwe language and culture. For too long, oral tradition has been fading, and has now been all but erased as the proud and essential learning tool it once was. This booklet is a combination of our oral history and the written word, as a vessel to save, revitalize, and teach what information is left. Most legends and stories are unique to individual story tellers, families, bands, and regions. Many well respected, traditional elders agree that our Ojibwe language, culture, and life ways are the key to living a good life and the key to a strong, healthy, and successful community. This must start with our children." ~ From the Introduction

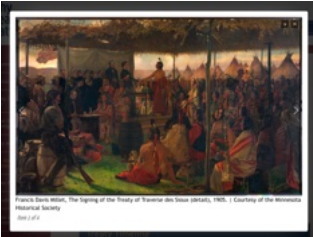
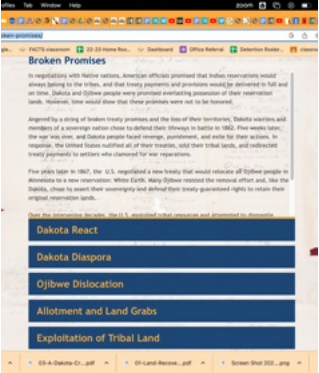
	The Four Hills of Life: Ojibwe Wisdom Thomas Peacock & Marlene Wisuri <i>The Four Hills of Life</i> tells the wise and beautiful Ojibwe story about the path we walk through the seasons of life, from the springtime of youth through the winter of old age. The hills we climb along the way are the challenges we face and the responsibilities we accept. The path is not always easy; some of us lose our way. We question the meaning of life. But when we walk the Good Path—when we commit to values and fulfill our goals—the meaning of life finds us. With text and activities developed by Ojibwe elder and educator Thomas Peacock and heavily illustrated with photographs by Marlene Wisuri, <i>The Four Hills of Life</i> describes the journey taken by previous generations of Ojibwe and the relevance of these life lessons for young readers today.
	<u>Life in an Anishinabe Camp</u> Niki Walker Beautiful artwork helps illuminate the daily lives of the Anishinabe, or 'first people', also known as the Chippewa or Ojibwa. Living in the Western Great Lakes region, the Anishinabe adapted to each season by changing camp locations to better suit the changing weather. Fascinating text describes clan life, different camps for different seasons, how wigwams and other dwellings were built, hunting, clothing, celebrations, and the roles of men and women.
	My Powerful Hair Carole Lindstrom From the award-winning and bestselling author of <i>We Are Water Protectors</i> comes an empowering picture book about family history, self-expression, and reclaiming your identity. <i>Our ancestors say our hair is our memories, our source of strength and power a celebration of our lives.</i> Mom never had long hair—she was told it was too wild. Grandma couldn't have long hair—hers was taken from her. But one young girl can't wait to grow her hair long: for herself, for her family, for her connection to her culture and the Earth, and to honor the strength and resilience of those who came before her.

IMPORTANCE OF NATIVE AMERICAN LAND

	Twin Cities PBS TPT BDOTE IS DAKOTA SACRED LANDSCAPE The Twin Cities area—and all of southern Minnesota—is Dakota homeland. A series of sites along the Mississippi and Minnesota Rivers form a sacred landscape the Dakota call Bdote. The Bdote sacred landscape connects contemporary Dakota people to Grandmother Earth. These sacred places are sites of both genesis and genocide in the past, and erasure in the present. Produced with Carleton College. https://www.tpt.org/sacred-minnesota/video/bdote-is-dakota-sacred-landscape-38456/
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	Our Home: Native Minnesota https://www.mnhs.org/historycenter/activities/museum/our-home
	BDote Memory Map http://bdotememorymap.org/ https://lessonsofourland.org/wp-content/uploads/2017/09/03-A-Dakota-Creation-Story_Resource-Attachment_0.pdf

BROKEN TREATIES

TREATIESMATTER.ORG	
	US American Indian Treaties in Minnesota https://treatiesmatter.org/exhibit/welcome/u-s-american-indian-treaties-in-minnesota/
	Broken Promises https://treatiesmatter.org/exhibit/welcome/broken-promises/
	Why Treaties Matter Today https://treatiesmatter.org/exhibit/welcome/why-treaties-matter-today/

US-DAKOTA WAR



The US Dakota War
<https://www.usdakotawar.org/>

U.S.-Dakota War - Internment

<https://www.youtube.com/watch?v=BS-GelkjhHg>
 Minnesota Historical Society

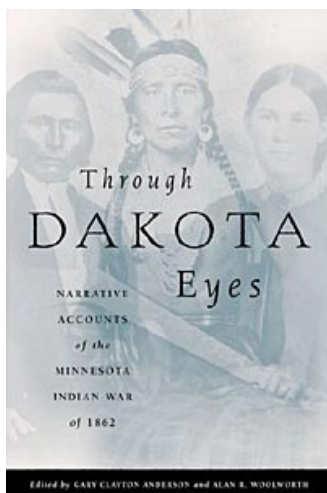
For six days beginning November 7, 1862, about 1,700 Dakota people—mostly women and children—who had surrendered but had not been sentenced to death or prison, were removed from the Lower Agency to an internment camp along the river below Fort Snelling. The Dakota spent the winter at the internment camp. Estimates of deaths in the camp that winter range from 102 to 300, most due to outbreaks of measles and other diseases. In May 1863, the interned Dakota—along with about 2,000 Ho-Chunk who had had no part in the war—were loaded onto steamboats and moved to a camp at Crow Creek, in present-day South Dakota.



The Goodhue volunteer: [volume], January 07, 1863, Image 1, Red Wing, Goodhue County, Minn.

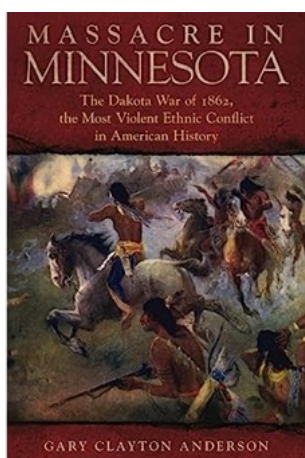
Newspaper all about the hanging of the 38 Native Americans. Includes names of men, description of the preparation, President Lincoln's order, description of Native Americans prior to, the procession to the gallows,

<https://chroniclingamerica.loc.gov/lccn/sn89064562/1863-01-07/ed-1/seq-1/#date1=1770&index=0&rows=20&words=38+Hanging+Mankato+Minnesota&searchType=basic&sequence=0&state=Minnesota&date2=1963&proxtext=hanging+38+in+Mankato%2C+Minnesota&y=0&x=0&dateFilterType=yearRange&page=1>



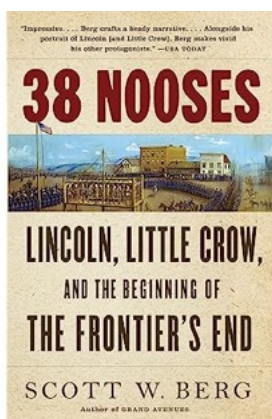
Through Dakota Eyes: Narrative Accounts Of The Minnesota Indian War Of 1862 by Gary Clayton Anderson (Editor), Alan R. Woolworth (Editor)
 Minnesota Historical Society Press, July 15, 1988

This collection of thirty-six narratives presents the Dakota Indians' experiences during a conflict previously known chiefly from the viewpoints of non-Indians. It brings together an invaluable collection of vivid eyewitness accounts of the Minnesota Indian War of 1862 and its aftermath. Of greatest interest is the fact that all the narratives assembled here come from Dakota mixed-bloods and full-bloods. Speaking from a variety of viewpoints and enmeshed in complex webs of allegiances to Indian, white, and mixed-blood kin, these witnesses testify not only to the terrible casualties they all suffered, but also to the ways in which the events of 1862 tore at the social, cultural, and psychic fabrics of their familial and community lives.



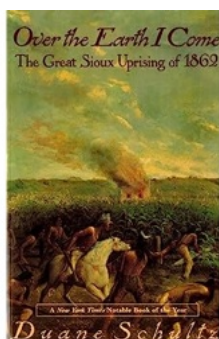
Massacre in Minnesota: The Dakota War of 1862, the Most Violent Ethnic Conflict in American History by [Gary Clayton Anderson](#) (Author)
University of Oklahoma Press, October 17, 2019

Gary Clayton Anderson is one of the foremost authorities on the complex and complicated history of the U.S. – Dakota War. In his latest book, *Massacre in Minnesota*, Anderson relies on his knowledge of the conflict and his skill as a historian to create an objective, thorough look at Minnesota's watershed historical event. Anderson, who's been writing about the U.S. – Dakota War and its participants since the 1980s, guides readers through the events with expert explanations and a multitude of perspectives. He also shows growth and maturity by revising his language and viewpoint to fit the understanding of contemporary scholarship. *Massacre in Minnesota* is an easy-to-follow, comprehensive look at a tragedy we're still trying so hard to understand.



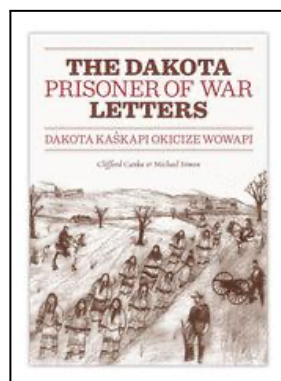
38 Nooses: Lincoln, Little Crow, and the Beginning of the Frontier's End by [Scott W. Berg](#) (Author), Vintage Publishing, September 10, 2013

In August 1862, after suffering decades of hardship, broken treaties, and relentless encroachment on their land, the Dakota leader Little Crow reluctantly agreed that his people must go to war. After six weeks of fighting, the uprising was smashed, thousands of Indians were taken prisoner by the US army, and 303 Dakotas were sentenced to death. President Lincoln, embroiled in the most devastating period of the Civil War, personally intervened to save the lives of 265 of the condemned men, but in the end, 38 Dakota men would be hanged in the largest government-sanctioned execution in U.S. history.



Over the Earth I Come: The Great Sioux Uprising of 1862 by Duane Schultz, St. Martin's Griffin Publishing, June 15, 1993

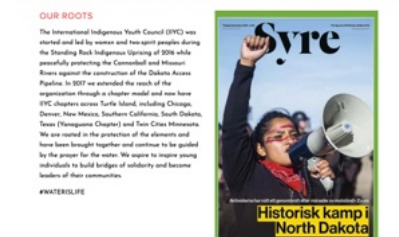
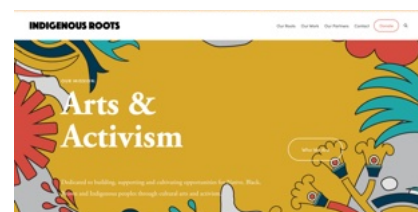
December 26, 1862. On the day after Christmas, in Mankato, Minnesota, thirty-eight Indians were hanged on the order of President Lincoln. This event stands today as the greatest mass execution in the history of the United States. In *Over The Earth I Come*, Duane Schultz brilliantly retells one of America's most violent and bloody events--the Great Sioux Uprising of 1862.



The Dakota Prisoner of War Letters: Dakota Kaskapi Okicize Wowapi by Clifford Canku and Michael Simon, Minnesota Historical Society Press, November 1, 2012.

Fifty extraordinary letters written by Dakota men imprisoned after the U.S. Dakota War of 1862 give direct witness to a harsh and painful history shared by Minnesotans today. In April 1863—after the U.S. Dakota War of 1862, after the hanging of thirty-eight Dakota men in the largest mass execution in U.S. History— some 270 Dakota men were moved from Mankato, Minnesota, to a prison at camp McClellan in Davenport, Iowa. Separated from their wives, children, and elder relatives, with inadequate shelter, they lived there for three long, wretched years. More than 120 men died. Desperate to connect with their families, many of these prisoners of war learned to write.

VOICES TO BE HEARD



STRONG STORIES TO BE TOLD

INDIGENOUS ROOTS

<https://indigenous-roots.org/>

Dedicated to building, supporting and cultivating opportunities for Native, Black, Brown and Indigenous peoples through cultural arts and activism.

NATIVE AMERICAN COMMUNITY DEVELOPMENT INSTITUTE

<https://www.nacdi.org/>

NACDI's work is founded on the belief that all American Indian people have a place, purpose, and a future strengthened by sustainable asset-based community development. Since 2007, NACDI's work facilitates systems change through our integrated pathways of Community Engagement, Community Organizing, Community Development, and Indigenous Arts and Culture.

INDIGENOUS YOUTH COUNCIL

The International Indigenous Youth Council seeks to organize youth through education, spiritual practices and civic engagement to create positive change in our communities. Through action and ceremony, the IYYC commits to building a sustainable future for the next seven generations.

<https://indigenouslyouth.org/about>

<https://hennepintheatretrust.org/we-are-still-here/>

Preserving a People: Reversing the Decline of Ojibwe Language
April 25, 2018

<https://cla.umn.edu/ais/story/preserving-people-reversing-decline-ojibwe-language>

Understand Native Minnesota

Restoring Our Place: An analysis of Native American resources used in Minnesota's classrooms," examines what curricular resources and professional development programs are used in the state's elementary and secondary schools, which one should be shared more broadly, what gaps or inadequacies exist among those resources and the most pressing needs for new resources.

<https://www.understandnativemn.org/research/>



Minnesotans Support More K-12 Lessons on Native American Culture & History

MN Native News, December 9, 2021



<https://www.mncsse.org/curriculum/dakota-ojibwe-resources>



<https://bemidjiindianeducation.weebly.com/teacher-resources.html>



<https://www.mprnews.org/story/2022/03/24/artists-craft-new-ways-to-teach-indigenous-languages>



<https://minnesotanativenews.org/michael-lyons/>



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