

# Beyond Pocahontas: Learning from Indigenous Women Changemakers

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When Shirley Chisholm (in 1972) and then Hillary Clinton (in 2008, and again in 2016) ran for president, there was great excitement. Indeed, electing the “first woman” to the Office of the President would be an important milestone. Yet, Indigenous<sup>2</sup> women have long held positions of leadership, including the position of President, Chairperson, or Chief, among other titles, within their Native nations.<sup>3</sup> Delores Pigsley, for example, has been the Tribal Chairman of the Confederated Tribes of Siletz in Oregon for over 32 years. The late Wilma Mankiller was elected as the Principal Chief of the Cherokee Nation in 1987 and again in 1991.<sup>4</sup> Queen Lili‘uokalani became the first Queen of the Kingdom of Hawai‘i in 1891, before the United States illegally overthrew the monarchy two years later. This legacy of Indigenous women’s leadership is not relegated to the past—record numbers of Indigenous women ran for state and federal positions in the U.S. government during the 2018 midterm elections.<sup>5</sup>

In this unit of study, we describe how students in grades 3–5 can learn about and from Indigenous women changemakers and their professions, communities, and Native nations. We see this unit in relationship to broader efforts to embed Indigenous studies throughout curriculum.<sup>6</sup> We also see this unit in connection with Margaret Golden’s 2006 article in *Social Studies and the Young Learner*, “Pocahontas: Comparing the Disney Image with Historical Evidence,”<sup>7</sup> which challenges students to inquire into the historical inaccuracies and stereotypes presented in the Disney movie *Pocahontas*. Our unit sets the context for moving beyond stereotypes about Indigenous women to inquiring into how Indigenous women have and continue to be changemakers—women dedicated to improving the lives of others, the environment, and/or shattering barriers—in their professions, communities, nations and the world.

The National Council for the Social Studies (NCSS) recently called on social studies educators at all levels to take responsibility toward providing accurate and culturally relevant learning opportunities about Indigenous people and nations.<sup>8</sup> As

educators and citizens/descendants of Native Nations, we draw attention to key concepts we argue are requisite Indigenous studies knowledge for all young learners. This knowledge is essential to understand how Indigenous women’s struggles to preserve their territories, nations, languages and cultural lifeways may differ from what is conventionally understood as “women’s rights.” Indigenous struggles for self-determination and sovereignty, for example, have not always been included in conventional narratives of women’s rights issues (e.g. equal pay, voting). Indigenous women have made clear—by leading movements such as Idle No More in Canada and #NoDAPL at Standing Rock—that issues around water, land, cultural preservation, and treaty rights are intimately connected to their well-being as women.<sup>9</sup>

What follows is background for teachers on several keywords: *land, colonization, tribal sovereignty, and language and culture*. In addition, we provide an extensive inquiry unit that teachers can implement, drawing from Kelly Fournel’s *Native Women of Courage*.<sup>10</sup> In our experience, teachers often ask for curriculum about Indigenous peoples, requests that are often geared toward activities that replicate Native art and culture through crafts. Such lessons often render Indigenous peoples as “one-dimensional Others” and fail to educate children about the sociopolitical dynamics of historical and contemporary Indigenous peoples. In contrast, this unit is designed around anchor texts, which can also be used for a variety of activities that are accurate, appropriate, and most importantly, that counter stereotypes young learners may have about Indigenous peoples and Native nations.

## Land

The idea of land includes the Earth, the waters, and all that they sustain. When Indigenous peoples talk about their homelands, they are often talking about reciprocal relationships they have with particular places and all its inhabitants, and their responsibility to be caretakers or stewards of their territories.<sup>11</sup> Today,

Indigenous peoples control only a fraction of their traditional homelands.<sup>12</sup> Some of these lands are “unceded,” meaning Indigenous peoples never consented, or gave permission, to their lands being taken or given away. The Muwekma Ohlone Tribe of the San Francisco Bay Area, for example, never agreed to give up their homelands to create “San Francisco.” Similarly, Queen Lili‘uokalani did not consent to give up the Kingdom of Hawai‘i so that it could become a U.S. territory and eventually the 50th state in the United States. These lands were forcibly taken.

## Colonization

Teaching about colonization is essential in order to understand the strengths and struggles of Indigenous peoples today. Colonization is the process through which settlers have dispossessed Native nations of their traditional homelands and territories, denied Indigenous peoples their treaty rights and stewardship responsibilities to those lands, and then formed governments and other systems on top of them.<sup>13</sup> Although American social studies classrooms often teach students that colonization is an historic event that “happened in 1492” and is now over, settler colonialism is an ongoing structure that continues to deny Indigenous rights.<sup>14</sup>

Colonization is ongoing, but so are Indigenous peoples’ struggles to revitalize and sustain their languages and cultural lifeways, defend their territories from corporate encroachment and privatization, and counter widespread stereotypes and misinformation that continues to be spread as official knowledge in schools and society today.<sup>15</sup> A subtler form of colonization is in the ways teachers and textbooks portray Indigenous peoples as racial/ethnic minorities fighting for civil rights, a portrayal that misrepresents Indigenous peoples’ efforts to protect their treaty rights, tribal sovereignty, and nationhood.<sup>16</sup>

## Tribal Sovereignty

It is important to recognize that while Indigenous peoples often face racial discrimination and are protected by civil rights laws, Indigenous peoples also have treaty rights, which stem from their distinct political identities as citizens of Native nations.<sup>17</sup> There are over 570 federally recognized Native nations, each with its own unique political, social, linguistic, and territorial identity, and dozens more that continue to fight for federal and/or state recognition. When we teach about Indigenous peoples in the United States, we must discuss how each of these nations has its own inherent sovereignty and sovereign right to self-determine its future, continuously re-affirmed by treaties with the U.S. government.

As Nambe Owingeh literary critic and blogger Debbie Reese<sup>18</sup> explains:

Most people know about the federal government and the state governments, but very few know about tribal governments. Very few people know that American Indians in the United States have a status that marks us as distinct from racialized minority or underrepresented populations (such as African Americans). That status is that we are sovereign tribal nations.



Delores Pigsley, Chairman of the Confederated Tribes of Siletz, at the Indigenous Leadership Awards in 2011.

Tribal sovereignty reflects Indigenous peoples’ and nations’ rights to determine their own future and govern their own nations. Tribal sovereignty is inherent, meaning it predates the United States.<sup>19</sup> For many Indigenous peoples, tribal sovereignty includes the rights to retain their lands, governments, languages, and culture.

Each of these keywords—land, colonization, tribal sovereignty, and language and culture—can help frame curriculum that includes Indigenous women in a way that highlights their relationships to, but also important differences from, what are typically considered “women’s issues” or “women’s rights” in curriculum.

For Native Hawaiian women such as hula instructor Hinaimoana Wong-Kalu, referred to in her community as Kumu Hina,<sup>20</sup> the pursuit of Native Hawaiian community rights, “whether it be gathering rights or rights to practice our language and culture,” is the pursuit of gender equity and women’s rights.<sup>21</sup> These cannot and should not be separated.

## Language and Culture

Culture is often misunderstood and reduced to the tangible aspects of Indigenous peoples’ lives through “arts and crafts” lessons. Teachers recreate tipis, masks, and totem poles, for example, activities that not only mischaracterize and homogenize Indigenous peoples, but misrepresent the concept of culture. For many Indigenous peoples, culture is a way of life that connects Indigenous peoples to their lands, families, communities, and nations, and their languages explain and structure these relationships. As explained in the “Iceberg Analogy” on the Alaska Native Knowledge Network, “There is so much deep knowledge embedded in the culture, that it does not appear on the surface.”<sup>22</sup> Knowledge of plants, medicine, the stars, and navigation, for example, are all aspects of “deep” cultural knowledge. The point here is not to invite educators to replicate “deep culture” in addition to “surface culture” in their activities. Rather, it is to recognize that when Indigenous peoples advocate for the right to sustain their cultures and languages, they are often advocating for the right to sustain a whole worldview and “way of life.”

# A Unit of Inquiry: Contemporary Indigenous Women Leaders

The following unit provides students in Grades 3–5 the opportunity to learn about historical and contemporary Indigenous women and their respective Indigenous nations using Kelly Fournel's *Native Women of Courage*. Additional books in the Native Trailblazers series as well as other relevant resources for teachers and students are provided in **Resources** (page 11). This unit of study addresses the following lines of inquiry:

1. In what ways have Indigenous women been changemakers in their professions, communities, Indigenous nations, and in the United States and Canada?
2. What can we learn from these Indigenous women about how to be changemakers in our own communities?

The “History, Civics, and Geography” Dimensions of the College, Career, and Civic Life (C3) Framework<sup>23</sup> provide standards-based connections for this unit:

- D2.His.3.3-5. Generate questions about individuals and groups who have shaped significant historical changes and continuities.
- D2.His.14.3-5. Explain probable causes and effects of events and developments.
- D2.Civ.6.3-5. Describe ways in which people benefit from and are challenged by working together, including through government, workplaces, voluntary organizations, and families.
- D2.Civ.10.3-5. Identify the beliefs, experiences, perspectives, and values that underlie their own and others’ points of view about civic issues.
- D2.Geo.7.3-5. Explain how cultural and environmental characteristics affect the distribution and movement of people, goods, and ideas.

## Step 1: The Unit Hook

Day 1: Use a picture book to hook students’ attention. In her book *The Water Walker*,<sup>24</sup> Anishinaabekwe author Joanne Robertson introduces young readers to Nokomis (no-kuh-miss) Josephine Mandamin, an Ojibwe grandmother working to raise people’s awareness of our need to protect Nibi (nih-bih), water, for all life on Earth. Throughout the book, students are introduced to more water protectors as they travel to different communities, walking great distances (e.g., circumnavigating the Great Lakes) to share their teachings in both Ojibwe<sup>25</sup> and English. As teacher and students read together, pause to discuss the following questions:

1. Why are Nokomis and the Mother Earth Water Walkers worried about water?
2. What is happening to water to make Nokomis worried? (Ask for specific examples from the text)
3. Why is water important for plants, animals, and people?
4. How is water important in your life? (Drawing personal connections to text)

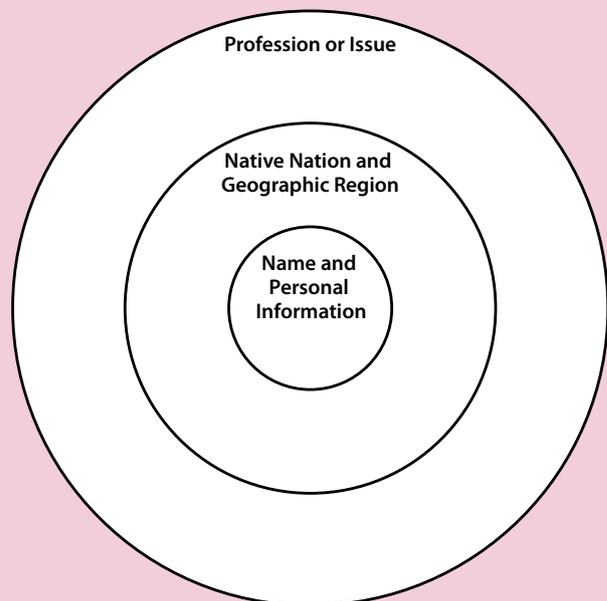
After reading and discussing these questions, students should

discuss the final question in the book: “What are you going to do about it?” In other words, what inspiration can students take from *The Water Walker* to care for the water around them? We recommend creating a list for students to come back to at the end of the unit. On another sheet of poster paper, students should brainstorm answers to the following: “What does it mean to be a changemaker?” “Why do people want to change the world?” “What, in addition to water, do people work to change or make better?”

Students will come back to this discussion at the end of the unit, which brings them into learning about and from Indigenous women changemakers.

## Step 2: Concentric-Circles Inquiry

Day 2: Set-up and Circle #1. Using the template below, we recommend students use construction paper to cut out three circles and label them: Names and personal information; Native nation and geographic region; and Profession or issue.



Over the course of three days, students will use the circles to organize their research and consider how these Indigenous women’s identities, professions or issues, and nations are all interconnected. Teachers can assign students to learn about and from specific women, who are described in Kelly Fournel’s *Native Women of Courage*. For example, students could choose from among:

**Susan Aglukark** (Inuit - Arviat Hamlet) Singer/song-writer and winner of three Juno Music Awards

**Winona LaDuke** (White Earth Anishinaabe) Author, environmentalist, and U.S. vice-presidential candidate

**Sandra Lovelace Nicholas** (Maliseet - Tobique First Nation) Petitioned the United States on behalf of First Nations women’s rights and won

**Wilma Mankiller** (Cherokee Nation) First woman Chief of the Cherokee Nation

**Suzanne Rochon-Burnett** (Métis Nation of Ontario)  
First woman to be granted a Canadian FM broadcasting license

**Maria Tallchief** (Osage Nation) Prima ballerina for the New York City Ballet

**Pauline Johnson-Tekahionwake** (Mohawk--Six Nations of the Grand River) Author and early advocate for Native women's rights.

**Mary Kim Titla** (San Carlos Apache Tribe) First Native American woman broadcaster in Arizona

**Lorna B. Williams** (Lil'wat First Nation) Educator, Native curriculum for First Nation schools, Canada

**Thocmetony (Sarah) Winnemucca** (Northern Paiute, born near present-day Paiute-Shoshone reservations) Writer and advocate for Native rights

Teachers can arrange students into small research groups, or if they wish to expand the list of names, draw from Indigenous women included in the additional texts recommended in the **Resources** (page 11).

We recommend students begin their inquiry with the innermost circle of their concentric circles in order to become acquainted with the Indigenous women they are assigned. Using readings from *Native Women of Courage*, students will research basic biographical information about their changemaker, including: "When and where was she born?" "Where did she grow up?" "Who are other members of her family?" "What kinds of schools did she attend?" Students will record this information on their circle. Students should also feel encouraged to look for additional biographical information on the Internet.

Day 3: Circle #2. We recommend teachers begin with a discussion of tribal sovereignty and an explanation of the nation-to-nation relationship between Native nations and settler colonial governments.<sup>25</sup> Students will then return to their research resources to learn about the changemaker's Native nation, including browsing the nation's government website. Though each website will have different information, students could ask questions like: "How many people are citizens of the nation?" "What kind of government does the nation have?" "What are the nation's primary sources of income (e.g. agriculture; oil production)?" "What are some of the programs the nation provides for its citizens?" Students whose changemakers are from Native nations with territories in what is currently the United States can consult the U.S. Census Bureau's 2010 tribal land map to pinpoint the exact location of the nation's territory.<sup>26</sup> Students whose changemakers are from Native nations with territories in what is currently Canada can consult the First Nations Profiles Interactive Map.<sup>27</sup> Many reservation boundaries are also visible on Google Maps.

Day 4: Circle #3. On the fourth day, students will move into their last circle. Here, we recommend they investigate the area in which their changemaker had an impact. Students should identify the topic(s) the changemaker focused on and the event, question, or concern that prompted her to get involved in her topic. Students

should ask how she enacted change in her area: "What values guide her work?" "What strategies did their changemaker use?" "With whom did she partner to make changes?"

### Step 3: Jigsaw Activity

Day 5: Students will use their research to engage in two rounds of sharing with their classmates. In the first round, we recommend students arrange themselves geographically based on where their changemaker lived and worked. We recommend teachers have a map of North America available for students to use and draw on previous geography skills to make their groupings.<sup>28</sup> After students gather in their groups, they will share what they learned: "What Native nations and lands do these women call home?" "What work did/does the woman do?" "How were these women changemakers?" We recommend teachers direct students to consult their brainstorm in the hook.

When students are finished with this first round of discussions, we recommend they re-group according to areas of work for their assigned Indigenous woman (e.g. environment, the arts, politics). In addition to sharing what they learned about these Indigenous women, students in this round will address additional questions: "What strategies did these Indigenous women use to bring about change?" "How are their strategies similar or different?" "How are these women inspirational to their communities?"

Once the jigsaw activity is completed, we recommend students come together for a whole class closure. Students should revisit their discussion of *The Water Walker* and decide as a group what issue they could work on in their own community: "How can the Indigenous women they learned about inspire them to become changemakers in their school or town?" We recommend the class consider taking on an issue within their community as a long-term project if resources and time permit.

### Extension Options

Option A: Interviews with local Indigenous women leaders can teach students that Indigenous sovereignty and rights are local topics that impact their own lives. Before setting up such a project, it is important for teachers to know that there is a long history of non-Native educators and researchers contacting Indigenous communities to extract knowledge and resources without giving back to the community. Any class interview project should occur only after extensive relationship-building on the part of teachers and school districts with local Indigenous nations and organizations.<sup>29</sup> If such relationships exist, teachers can contact the Indigenous nation(s) or organization(s) to request an appropriate contact for student interviews. If a teacher's school has not built necessary relationships, or if the teacher researches local organizations or nations and finds there are none close by, the teacher could reach out to the next-closest communities or to national organizations for a Skype visit. Setting up such a visit should still be guided by the relationship principles mentioned above.

Option B: Using resources recommended in the **Resources** (page 11), students can expand their learning about and from Indigenous women changemakers by looking at contemporary issues and organizations including Idle No More, the U.S. 2018 midterm elections, and movements led by Indigenous women around the world (see United Nations website).

## Resources for Teachers and Students about Native Women and Social Action

**100+ Native American Women Who Changed the World**, [kbschaller.com/index.html](http://kbschaller.com/index.html). K.B. Schaller (Cherokee/Seminole heritage), a former classroom teacher, wrote "100+ Native Women" (Sarasota, FL: Peppertree Press, 2014) to provide teachers and broader society with biographies of women largely ignored. A staple text in elementary lessons for women's histories, Indigenous histories, as well as across the arts/cultures, sports, and sciences.

**American Indians Children's Literature**, [americanindiansinchildrensliterature.blogspot.com](http://americanindiansinchildrensliterature.blogspot.com). Established in 2006, AICL provides critical perspectives and analysis of indigenous peoples in children's and young adult books, the school curriculum, popular culture, and society. Links to book reviews, Native media, and more.

**Being Idle No More: The Women Behind the Movement**, [www.culturalsurvival.org/publications/cultural-survival-quarterly/being-idle-no-more-women-behind-movement](http://www.culturalsurvival.org/publications/cultural-survival-quarterly/being-idle-no-more-women-behind-movement). Febna Caven's 2013 article in Cultural Survival Quarterly profiles the history and current actions of Idle No More and its leaders. Teachers and students can use the article as a foundational text to learn more about Indigenous women's movements in Canada.

**Indigenous Women Rise**, [www.indigenouswomenrise.org/#intro](http://www.indigenouswomenrise.org/#intro). Started initially as a gathering of Indigenous women at the Native Nations Rise March on Washington in 2017, IWR has continued to grow, building a network of organizations dedicated to Indigenous women's issues and communities. Teachers and students can use the website to learn more about the various movements in the collective.

**Native Love**, [nativelove.niwr.org/multimedia/#SheRepresents](http://nativelove.niwr.org/multimedia/#SheRepresents). Native Love works to empower Indigenous youth toward healthy, non-violent relationships. The website includes videos and additional information for teachers and students about fostering healthy relationships at home, school, and in communities.

**Native Trailblazers**, [nativevoicesbooks.com/catalog/4](http://nativevoicesbooks.com/catalog/4). Short biographical collections in this juvenile book series are Native Women of Courage; Native Writers: Voices of Power; Native Musicians; Native Athletes in Action; Native Defenders of the Environment; and Native Elders: Sharing Their Wisdom. The publisher of the series is Native Voices Books, Summertown, Tennessee.

**#NotYourPrincess: Voices of Native American Women**, [www.annickpress.com/NotYourPrincess](http://www.annickpress.com/NotYourPrincess). This collection of Internet sites, anchored to a book with the same title (M. Leatherdale and L. Charleyboy, eds., Berkeley, CA: Annick Press, 2017) offers essays, poems, artwork, and interviews, providing teachers with valuable ideas and stories to incorporate into lessons.



### #SheRepresents and #NativeVote18

Teachers may wish to share these resources with students for more examples of Indigenous women working toward change in their communities by running for public office and through other activities. The results of the 2018 U.S. midterm elections are discussed at [www.indianz.com/News/2018/11/13/mark-trahant-election-lessons-for-indian.asp](http://www.indianz.com/News/2018/11/13/mark-trahant-election-lessons-for-indian.asp).

**UN Women: Indigenous Women's Rights and Activism**, [www.unwomen.org/en/news/in-focus/indigenous-womens-rights-and-activism](http://www.unwomen.org/en/news/in-focus/indigenous-womens-rights-and-activism). Teachers and students can access information on the Declaration on the Rights of Indigenous Peoples, articles about the UN's efforts to support Indigenous women and girls, and biographies of Indigenous women from around the world.



## Conclusion

For many youth, summer break is a time to relax. But for young Indigenous women like Naelyn and Nizhoni Pike, the summer of 2015 was not restful; rather, it was a time to protest corporate encroachment and mining on their sacred homelands, Oak Flat, in Arizona. As members of Apache Stronghold ([apache-stronghold.com](http://apache-stronghold.com)), Naelyn and Nizhoni took part in a flash mob in New York City's Times Square, then continued on to Washington, D.C. to raise awareness about the issues facing their nation, the San Carlos Apache Tribe.<sup>30</sup>

For practical purposes in this unit, we highlighted Indigenous women changemakers within the accessible and affordable book, *Native Women of Courage*.<sup>31</sup> The truth is, though, that Native women are courageous and making change everywhere. Like Naelyn and Nizhoni Pike, they are making change, not only for their nations and communities, but for humanity. As Naelyn Pike said, "This isn't just an Apache fight, or a Native American fight, it's an American fight. This affects all of us."<sup>32</sup>

In this unit, we explicitly positioned Indigenous women not only as people to learn about, but as changemakers we can all learn from. We hope this unit inspires students and teachers to learn from these Indigenous women changemakers and consider how they can become changemakers in their own communities. 🌍

## Notes

1. We rise and resist together, fighting against settler colonialism in education. Following Quechua scholar Sandy Grande's call to "commit to collectivity" [Sandy Grande, "Refusing the University," in *Toward What Justice? Describing Diverse Dreams of Justice in Education*, E. Tuck and K. W. Yang, eds. (New York: Routledge, 2018), 47-66], we write as a scholarly collective under the nom de guerre "Turtle Island Social Studies Collective." Our hope is to further collective "insurgence and resurgence (and not individual recognition)" [Grande, p. 61].
2. Teachers should follow the lead of how Indigenous peoples/nations name themselves, which includes using the specific names that recognize their political, cultural, geographic, linguistic, and religious diversity, as well as using Indigenous names in Indigenous languages when specified (e.g. "Haudenosaunee" instead of "Iroquois"; "Diné" instead of "Navajo"). We affirm the power of Indigenous peoples to be recognized on their own terms [N. S. Momaday, *The Names: A Memoir* (Tucson, AZ: University of Arizona Press, 1996); E. Tuck and M. Fine, "Inner Angles: A Range of Ethical Responses to Indigenous and Decolonizing Theories," in *Ethical Futures in Qualitative Research*, N. K. Denzin and M. D. Giardina, eds. (Walnut Creek, CA: Left Coast Press, 2007), pp. 145-168]. We use "Indigenous" and "Native" when referring to the larger collective of peoples who have lived on these lands since time immemorial [S. B. Shear and C. R. Stanton, "Indigenous," in *Keywords in Social Studies: Concepts and Conversations*, D. G. Krutka, A. M. Whitlock, and M. Helmsing, eds. (New York: Peter Lang Publishing, 2018), 3-16].
3. Each Native nation uses specific terminology to refer to its leadership, including "president," "chairman/chairwoman," and "chief," among others. Please refer to *Tribal Nations and the United States: An Introduction* [www.ncai.org/about-tribes](http://www.ncai.org/about-tribes) and other resources from the National Congress of American Indians for further information.
4. Kelly Fournell, *Native Women of Courage. Native Trailblazers* (Summertown, TN: 7th Generation, 2007); S. O'Brien, *American Indian Tribal Governments* (Norman, OK: University of Oklahoma Press, 1989).
5. During the 2018 U.S. mid-term election, at least four Indigenous women ran for Congress (including Sharice Davids [Ho-Chunk Nation] who won the Democratic primary for the Kansas 3rd Congressional District, and Deb Haaland [Laguna Pueblo] who won the Democratic primary for the New Mexico 1st Congressional District), three for governor of their states, and 31 for seats in state legislatures. See [www.nytimes.com/2018/03/19/us/native-american-woman-congress.html](http://www.nytimes.com/2018/03/19/us/native-american-woman-congress.html). Mark Trahant (Shoshone-Bannock) has been tracking Native candidates for many years, [www.indianz.com/News/2018/11/13/mark-trahant-election-lessons-for-indian.asp](http://www.indianz.com/News/2018/11/13/mark-trahant-election-lessons-for-indian.asp).

- During the months before the elections, many Native people were using #NativeVote18 as a complement to #SheRepresents to track campaigns and find ways to be involved.
6. Examples in Montana's "Indian Education for All" ([opi.mt.gov/Educators/Teaching-Learning/Indian-Education](http://opi.mt.gov/Educators/Teaching-Learning/Indian-Education)) and Washington state's "Since Time Immemorial," [www.k12.wa.us/IndianEd/TribalSovereignty](http://www.k12.wa.us/IndianEd/TribalSovereignty).
  7. Margaret Golden, "Pocahontas: Comparing the Disney Image with Historical Evidence," *Social Studies and the Young Learner* 18, no. 4 (March/April 2006): 19-23.
  8. NCSS, "Social Studies Education that Respects and Affirms Indigenous Peoples and Nations" (NCSS Position Statement, 2018), [www.socialstudies.org/issues-and-policy/social-studies-education-respects-and-affirms-indigenous-peoples-and-nations](http://www.socialstudies.org/issues-and-policy/social-studies-education-respects-and-affirms-indigenous-peoples-and-nations)
  9. For elementary level non-fiction texts about the movement at Standing Rock, North Dakota, search Newsela ([newsela.com](http://newsela.com)).
  10. Fournell. See note 4.
  11. This includes people's relationships with their lands, nations, communities, and language and cultural lifeways.
  12. The treaties were not always negotiated fairly or in the interests of all parties. In some cases, Native governments were coerced into signing treaties and received inadequate compensation for their lands. In other cases, the treaties were signed by U.S.-government-selected surrogates whom the Native nation did not recognize as speaking on their behalf. These treaty-making processes were "fraught with peril" and became "a means of dispossession." [T. Perdue and M. D. Green, *North American Indians: A Very Short Introduction* (New York: Oxford University Press, 2010), 42. To draw attention to the over 1.5 billion acres of Indigenous lands seized by the U.S. government by treaty and executive order, see the interactive map "Invasion of America" created by historian Claudio Saunt: [www.ehistory.org/projects/invasion-of-america.html](http://www.ehistory.org/projects/invasion-of-america.html).
  13. L. Sabzalian and S. B. Shear, "Confronting Colonial Blindness in Civics Education: Recognizing Colonization, Self-determination, and Sovereignty as Core Knowledge for Elementary Social Studies Teacher Education," in *(Re)Imagining Elementary Social Studies: A Controversial Issues Reader*, S. B. Shear, C. Tschida, E. Bellows, L. B. Buchanan, and E. Saylor, eds. (Charlotte, NC: Information Age Press, 2018), 153-176.
  14. Sandy Grande, *Red Pedagogy: Native American Social and Political Thought*, 10th ed. (New York: Rowman & Littlefield, 2015); J. Haynes Writer, "Broadening the Meaning of Citizenship Education: Native Americans and Tribal Nationhood," *Action in Teacher Education* 32, no. 2 (2010), 70-81; M. Mikdashi, "What is Settler Colonialism?" (2012), [www.jadaliyya.com/Details/26604/What-is-Settler-Colonialism](http://www.jadaliyya.com/Details/26604/What-is-Settler-Colonialism); P. Wolfe, "Settler-Colonialism and the Elimination of the Native," *Journal of Genocide Research* 8, no. 4 (2006), 387-409.
  15. Stereotypes and misinformation are found in state-level social studies standards across the United States. For example, Indigenous peoples are routinely portrayed as "helpful" to settlers (e.g. Pilgrims, Lewis & Clark) before becoming "enemies" to the creation and expansion of the United States into the West (also often portrayed as vast, unoccupied lands). This problematic narrative was recently reiterated by President Trump in his 2018 commencement address to the U.S. Naval Academy [S. B. Shear, R. Knowles, G. Soden, and A. Castro, "Manifesting Destiny: Representations of Indigenous People in K-12 U.S. History Curriculum," *Theory & Research in Social Education* 43, no. 1 (2015), 68-101. doi: 10.1080/00933104.2014.999849; D. Calderón, "Uncovering Settler Grammars in Curriculum," *Educational Studies: Journal of the American Educational Studies Association* 50, no. 4 (2014), 313-338; Sabzalian and Shear (2018), see note 13.
  16. L. S. Pochedley, "Neshnabe Treaty Making: (Re)visionings for Indigenous Futurities in Education" (Master's thesis, University of Texas, 2016), [www.repositories.lib.utexas.edu](http://www.repositories.lib.utexas.edu).
  17. Sabzalian and Shear, 2018; Haynes Writer, 2010.
  18. Debbie Reese, "Are We 'People of Color'?" (2012), [americanindiansinchildrens.literature.blogspot.com/p/we-are-not-people-of-color.html](http://americanindiansinchildrens.literature.blogspot.com/p/we-are-not-people-of-color.html)
  19. Sabzalian and Shear, 2018. See Note 13.
  20. We recommend viewing the documentary *Kumu Hina* to learn more: [www.pbs.org/independentlens/films/kumu-hina](http://www.pbs.org/independentlens/films/kumu-hina).
  21. H. Wong-Kalu, (2018, April 20). "I am Hawaiian First," *yes! Magazine* (April 20, 2018), [www.yesmagazine.org/issues/decolonize/i-am-hawaiian-first-20180420](http://www.yesmagazine.org/issues/decolonize/i-am-hawaiian-first-20180420).
  22. Alaska Native Knowledge Network. Developed by the Lower Kuskokwim School District, [www.ankn.uaf.edu/IKS/iceberg.html](http://www.ankn.uaf.edu/IKS/iceberg.html).
  23. NCSS, The College, Career, and Civic Life (C3) Framework for Social Studies State Standards: Guidance for Enhancing the Rigor of K-12 Civics, Economics, Geography, and History (Silver Spring, MD: NCSS, 2013).
  24. J. Robertson, *The Water Walker* (Toronto, ON: Second Story Press, 2017).
  25. The author provides an Ojibwe pronunciation guide at the back of the book. "Ojibwe" is often used to refer to the Ojibwe nations, people, and language. One



Indigenous women won congressional seats for the first time in U.S. history in the elections of 2018. L to R, Rep. Deb Haaland (Democrat from New Mexico) and Rep. Sharice Davids (Democrat from Kansas).

of the formal names for the Ojibwe language is “Ojibwemowin.” Within Ojibwe nations and communities, “Ojibwe” is used interchangeably with “Anishinaabe” (meaning the original people). Many use the term “Anishinaabemowin” to refer to the language and the term “Anishinaabeg” for the people.

26. Teachers can draw from several resources, including Sabzalian and Shear (see note 17), as well as the Tribal Legacy Project ([cms.lc-triballegacy.org/TRIBAL%20Flags](https://cms.lc-triballegacy.org/TRIBAL%20Flags)); the National Museum of the American Indian’s “Nation to Nation” exhibit ([nmai.si.edu/nationtonation](https://nmai.si.edu/nationtonation)); National Congress of the American Indians’ “Tribal Nations and the United States: An Introduction” ([www.ncai.org/about-tribes](http://www.ncai.org/about-tribes)); and “American Indians and Alaska Natives in the United States” wall map, [www.census.gov/geo/maps-data/maps/aian\\_wall\\_maps.html](http://www.census.gov/geo/maps-data/maps/aian_wall_maps.html).
27. “First Nations Profiles Interactive Map,” [fnpim-cippn.aandc-aadnc.gc.ca/index-eng.html](https://fnpim-cippn.aandc-aadnc.gc.ca/index-eng.html).
28. Common geographical categories include the Plains, Eastern Woodlands, Southeast, Southwest, Great Basin, Plateau, Northwest Coast, and Subarctic regions. Depending on how many students are in the class and which changemakers they researched, teachers may need to identify different geographical categories to use for this activity. For ideas about what other geographical categories might be appropriate, teachers can consult [native-land.ca](http://native-land.ca), a mapping project that color-codes territories, languages, and, treaties. See the teacher’s guide to the map at [native-land.ca/teachers-guide](http://native-land.ca/teachers-guide).
29. We recommend contacting educators within Title VI Indian education programs, tribal education and culture departments, local Longhouses and Native community or friendship centers, tribal colleges, and Native non-profits. For a helpful explanation of some guiding principles that could support teachers in this work, see the National Indian Education Association’s guides to building consultation relationships with tribes ([www.niea.org/for-advocates/education-priorities/state/essa-implementation/niea-consultation-guides/](http://www.niea.org/for-advocates/education-priorities/state/essa-implementation/niea-consultation-guides/)) and the National Congress of American Indians’ guide to building research relationships with tribes ([www.ncai.org/resources/ncai\\_publications/walk-softly-and-listen-carefully-building-research-relationships-with-tribal-communities](http://www.ncai.org/resources/ncai_publications/walk-softly-and-listen-carefully-building-research-relationships-with-tribal-communities)).

org/resources/ncai\_publications/walk-softly-and-listen-carefully-building-research-relationships-with-tribal-communities).

30. Similar to how the Ojibwe nations and peoples use “Anishinaabe” interchangeably with “Ojibwe,” the term “Nde” is used interchangeably with “Apache.”
31. See Resources on page 11 for additional readings, including other books in the Native Trailblazers series.
32. Naelyn Pike, “Youth Leadership for a More Just Future” (Bioneers Youth Leadership, keynote speech, January 16, 2018), [bioneers.org/naelyn-pike-youth-leadership-just-future-ztvz1801](https://bioneers.org/naelyn-pike-youth-leadership-just-future-ztvz1801). Pike has become an internationally known Indigenous rights and environmental leader; J. Huff-Hannon, “Meet the Apache Activists Opening for Neil Young,” *Rolling Stone* (2015, July 21, 2015), [www.rollingstone.com/politics/news/meet-the-apache-activists-opening-for-neil-young-20150721?page=2](http://www.rollingstone.com/politics/news/meet-the-apache-activists-opening-for-neil-young-20150721?page=2).

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